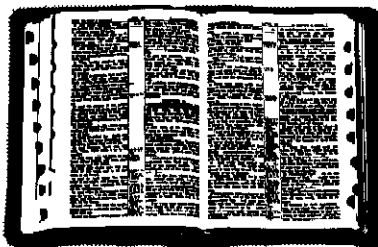


SEARCHING *the* SCRIPTURES

"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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THE TEMPTATIONS OF JESUS

Frank Himmel

134 Janet Dr.
St. Rose, LA 70087



The writer of Hebrews said, "For we do not have a high priest who cannot sympathize with our weaknesses, but one who has been tempted in all things as we are, yet without sin" (Heb. 4:15). What were some things Jesus was tempted to do?

1. To trust in Himself. The first recorded temptation of Jesus followed a forty-day fast. Jesus became hungry. The tempter came to him and said, "If you are the Son of God, command that these stones become bread" (Mt. 4:3). The attempt was to persuade Jesus to rely on His own power to sustain Himself rather than trusting in God. Jesus understood the temptation and replied, "It is written, 'Man shall not live on bread alone, but on every word that proceeds out of the mouth of God.'" The Lord had given Israel manna when there was no bread, to teach them to trust in Him. Jesus was confident God would provide for Him, too.

Nothing would please Satan more than to persuade us to turn our trust from God. He would have us be like the Pharisees, "who trusted in themselves that they were righteous" (Lk. 18:9). He would have us be like Judah, who trusted in her own fame and fortune (Ezek. 16:15). She forgot God and trusted in falsehood (Jer. 13:25). He would have us trust in anything except God, who richly supplies us with all things. How shall we escape this temptation? By remembering what is written: "Man shall not live on bread alone, but on every word that proceeds out of the mouth of God."

2. To make a display. Satan did not concede after one setback. He took Jesus to Jerusalem, stood him on the

pinnacle of the temple, and said, "If You are the Son of God throw Yourself down." He added credibility to the suggestion by quoting Scripture, showing that the angels would not allow Jesus to be harmed. Perhaps the tempter suggested this as a test of the confidence in God Jesus had affirmed in the first temptation. Besides it would be a great way to show the Jews that He was the Son of God. But this was neither the time nor the manner in which the Savior wanted to reveal Himself. Neither did He want any part in testing God. Which one of us has not been tempted to make a display of our religion to be seen of men? Jesus said those who sound a trumpet when giving alms are hypocrites (Mt. 6:24). So are those who pray long and loud in public places (vv. 5-7). Sometimes preachers have this problem. We ought to be like Paul, who "... did not come with superiority of speech or of wisdom, ..." but "... in weakness and in fear and in much trembling" (1 Cor. 2:1,3). Our lights must shine so others can see our good works. However, there is a vast difference between others seeing our good works and our doing good works to be seen by others.

5. To seek a right thing in a wrong way. The devil was to make one more attempt on this occasion. He took Jesus to a high mountain, showed Him all the kingdoms of the world and their glory, then made his proposal. "All these things I will give You, if You fall down and worship me." This temptation was different from the others. There was no deceit and no mention of Jesus' Sonship. It was a bold, forthright proposition. Jesus had come to establish a kingdom, one consisting of people from all nations. Satan stood ready to expedite the effort. His method would not have necessitated the suffering and shame the Savior was to face. But his price was too high. Jesus replied, "Begone, Satan! For it is written, 'You shall worship the Lord your God, and serve Him only.'"

Jesus did not reason that the end justifies the means. He knew better. But some are satisfied with that line of reasoning and, like David, are building "new carts" with which to do God's will. In efforts to preach the gospel to a lost world, a right and much-needed work, churches have been persuaded to cooperate in ways not authorized by God. Food and fun has become the order of the day. Some act as

though the gospel could not appeal to sinners without it. Numerous fund-raising activities, all foreign to the Scriptures, have been concocted to finance these programs. Surely we can spread the good news without bowing to Satan and employing his methods.

4. *To speak inadvisedly.* Satan had struck out but he was not through. Luke said he departed until an opportune time. One of the snares Jesus had to avoid on many occasions was saying something He should not. His enemies would come testing Him, trying to entrap Him (e.g. Mt. 19:3; 22:15, 23, 35). Yet He "committed no sin, neither was any deceit found in His mouth" (1 Pet. 2:22).

The tempter is well aware of the difficulty we have with our tongues. He would have us fill our mouths with unwholesome speech, or speak angrily in a rage. He likes to hear us talk off the tops of our heads, speaking of things about which we understand little. The Preacher said of such an one, "The beginning of his talking is folly, and the end of it is wicked madness. Yet the fool multiplies words" (Ecc. 10:13, 14). Have you ever been asked a question and instead of saying, "I don't know," tried to bluff your way through it, only to put yourself in some ridiculous position with no graceful way out? Have you noticed that the discussion of problems with the tongue in James 3 follows the statement, "Let not many of you become teachers?" Let us be careful not to speak inadvisedly and play right into Satan's hand.

5. *To take the easy way out.* It was time for the con summation of God's plan. The Son of God was about to render Satan powerless. It was time for one last confrontation between the Accuser and the Redeemer. Jesus, acutely aware of the suffering now only hours away, fell to the ground in prayer. "My Father, if it be possible, let this cup pass from Me" (Mt. 26:39). It was possible. And it would have been to the delight of Satan. But it would have defeated the purpose of Christ's coming into the world and disregarded the will of God. "Yet not as I will, but as Thou wilt." The Son of man would not take the easy way out. Even as He hung on the cross the suggestion was still confronting Him. "If you are the Son of God, come down from the cross." Perhaps unknowingly, these mockers were echoing Satan's sentiment. "Come down—take the easy way out."

Thanks be to God that He did not. Would that we had the same strength and courage. In the face of even slight persecution or ridicule we all too often fail to stand. Some take the easy way out by compromising truth rather than defending it and suffering a few unpleasantnesses. Do you allow bad weather, traveling, or social activities to preclude assembling with the saints? Do you permit peer pressure to lead you to immoral conduct? Has an objecting family member prevented you from obeying the Lord? If so you are taking the easy way out, a way our Savior would not go.

Satan's appeals have not changed since Adam's day. Let us not be ignorant of his schemes.

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Editorial

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NEW TESTAMENT EVANGELISM

The church is the body of the saved. But what are the saved supposed to do? The saved ought to worship God. The saved ought to live godly lives before the world. The saved ought to teach the gospel to the world. That brings us to the work of evangelism—heralding the good news to dying humanity. Paul said the church is "the pillar and ground of the truth" (1 Tim. 3:15). The Lord identified the churches of Asia as candlesticks, hence, bearers of light (Rev. 1:20).

The Early Church in Evangelism

The book of Acts tells the thrilling story of how the apostles became witnesses in Jerusalem, all Judea, Samaria and unto the uttermost part of the earth (Acts 1:8). On the Day of Pentecost in Jerusalem "they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls" (2:41). A short time later it was said "Howbeit many of them which heard the word believed; and the number of the men was **about five thousand**" (4:4). They did not decide the church was too big but pressed on in their teaching. "And the word of God increased; and the number of the disciples **multiplied** in Jerusalem **greatly**; and a **great company** of the priests were obedient to the faith" (6:7).

Persecution scattered many from Jerusalem but this only resulted in greater evangelistic effort as they "went everywhere preaching the word" (8:4). Samaria was next reached (8:12) and then many villages of the Samaritans heard the gospel (8:25). Later it was stated "Then had the churches rest throughout all Judea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied" (9:31). Several years after the persecution which scattered the disciples from Jerusalem, the church there was still large and thriving and referred to as "the multitude." "Then all the **multitude** kept silence, and gave audience to Barnabas and Paul.. ." (15:12).

Beyond Palestine proper, the work flourished. Regarding the efforts in Asia Minor, Luke wrote "And so were the churches established in the faith, and **increased in number daily**" (16:5). At Thessalonica in Greece "some of them (Jews) believed, and consorted with Paul and Silas; and of the devout Greeks a **great multitude**, and of the chief women not a few (17:4). At Corinth "Crispus, the chief ruler of the synagogue,

believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized" for God had "**much people**" in that city where Paul continued for a year and six months, "teaching the word of God among them" (18:8-11). At Ephesus there were **many** who believed and "so mightily grew the word of God and prevailed" (19:18-20).

From these accounts it is evident that the early disciples took the Great Commission seriously. They had a compelling sense of urgency in this work. While they were busy teaching and converting the lost, they also made provision for the functioning of local churches in meeting their own needs for spiritual development and for discharging their responsibilities to the needy among them. In Acts 6 special servants were appointed to provide the needs of Grecian widows while the apostles gave themselves to the ministry of the word. In Acts 14:23 Paul and Barnabas "ordained elders in every church" they had established in Asia Minor. The church at Jerusalem had elders (Acts 15:4,6) as did the churches in Judea (Acts 11:29-30). But the lifeline of the church was evangelism.

Two Means of Evangelism

The Local Church. Jerusalem sent Barnabas to help the new work at Antioch (Acts 11:22-24) and this resulted in "much people" being added to the Lord. The church at Antioch developed a great and successful teaching program (13:1). It was from this live and growing church that the gospel launched a major assault on the Roman Empire. Paul and Barnabas were sent forth with the blessings of these brethren who maintained a great interest in their work, for they came back and "rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles" (14:27). The church at Thessalonica, though a new congregation with growing pains and many trials to overcome, had caught that spark of urgency which motivated Paul and Silas so that within a year of the beginning of the work there Paul wrote them and said "For from you sounded out the word of the Lord, not only in Macedonia and Achaia, but everywhere your faith to Godward is spread abroad; so that we need not to speak anything" (1 Thes. 1:8). Churches in Macedonia supplied wages to Paul to sustain his work at Corinth, even though all those congregations were made up of new converts (2 Cor. 11:8). The church at Philippi sent once and again to support Paul in his preaching at Thessalonica (Phil. 1:5; 4:15-16). It is not difficult to see where these congregations placed the emphasis. They were not in the business of hoarding money. They did not argue "the heathen are all at home." They needed facilities in which to meet, worship and edify each other. But they knew, above all else, what the primary work of the church was.

The Individual. Scattered disciples did not wait for an eldership with an organized personal program to assign them cards for visitation. They found lost people on their own and taught them the gospel (Acts 8:3-4). They were self-starters. Philip did not wait for some church to "call" him to the work. He went to Samaria and preached the gospel and started the work.

Then he taught the Ethiopian treasurer and sent the gospel into that country by means of that devout man. Then he was found at Azotus and preached all the way up the coast to Caesarea. Every child of God was challenged by Peter to "be ready always to give an answer to every man that asketh you, a reason of the hope that is in you with meekness and fear" (1 Pet. 3:15). Every Christian is to study so as to be an unashamed workman (2 Tim. 2:15) and is to learn how to "teach faithful men who shall be able to teach others also" (2 Tim. 2:2).

Let each congregation do all it can to sound out the word of the Lord at home and abroad and let each individual rise to his potential and take hold of every opportunity to teach the word to the lost.

Motives to Prompt Us

There are ample reasons why both congregations and individuals should be busily engaged in the work of evangelism. "For if our gospel be hid, it is hid to them that are lost" (2 Cor. 4:3-4). The gospel is God's power to save a lost world. It is the universal remedy for the universal malady of sin (Rom. 1:16). Paul said "for I am debtor" (Rom. 1:14-15) and said he was ready to meet that obligation "as much as in me is." He wrote "For woe is unto me if I preach not the gospel" (1 Cor. 9:16). In 2 Cor. 5:10-14 there are three compelling motives set forth which should move us all to greater activity in saving the lost: (1) the judgment to come; (2) the terror of the Lord; and (3) the love of Christ which ought to constrain us. The knowledge that all men shall stand before the judgment seat of Christ and that those who stand there unprepared will go away into everlasting punishment should so overwhelm us that the love which the Lord had for us and the knowledge of what his love can do for all, should impel us to overcome every excuse and rise to the occasion.

Prior Assumptions

All who teach the gospel must approach that work with certain presuppositions. First, people need what we have to offer. They may not even know that. Next, people **can understand** the gospel. Then, we ought to teach it **in hope**. Optimism must characterize us. We should **expect** to see people obey the truth once they understand it. Further, we must understand that our efforts are often more successful than we think they are. We look always for "visible responses." Let us prepare the ground, sow the seed and water it, and then leave the rest to the Lord who gives the increase. Finally, we must work with the genuine conviction that the salvation of one soul is worth more than all the world (Mt. 16:26).

It is time to stop worrying about congregations getting "too big" and get on with the work of the gospel. Some of us have become so obsessed with real estate and with providing enough places to gratify the ambitions of those who are determined to lead, whether they are qualified or not, that we have lost sight of what the saved are supposed to do. "Speaking the truth in love" will cause the church to edify itself. It will also result in the saving of the lost and that is our

chief business. When we attend to that with all diligence we will have no time to fuss.

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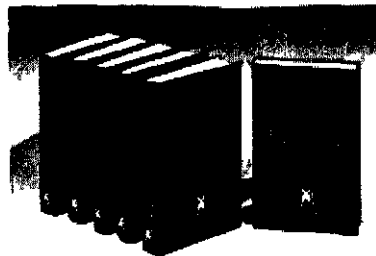
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SPECIAL FEATURE

THE HOLY SPIRIT

by
Franklin T. Puckett

HOW THE SPIRIT INDWELLS

In the previous lessons we have talked about the Holy Spirit as a divine being, the third person of the godhead. We have talked about the gift of the Holy Spirit referred to in Acts chapter 2 and verse 38. I tried to point out some things which the Holy Spirit is not, also some things which the Holy Spirit is, that you may be able to better identify this divine personality of the godhead. I believe that the Holy Spirit is a person and as a person he is one being and cannot be divided up, distributed out, or diffused throughout the universe as a person. Remember, we drew a line of distinction between person and presence. The presence of one may be where the person is not and I think we established that in the outline I trust will be of benefit to you.

I know it isn't logical or always reasonable to talk about the presence being the person. The presence is through instrumentality, medium, it is not direct and immediate in and of itself. I'm satisfied that the representatives of our government oftentimes carry the very presence of the chief executive into foreign lands when the person is in the White House in Washington, D.C. And I use Vespasian as an illustration, a simple statement taken from a historical writer, a book entitled "Imperial Rome" which said that the presence of Vespasian was in every part of the empire, but it was through the instrumentality of his laws, his legions, his monuments, his establishments, and in this way his presence was felt everywhere, but his person was in the imperial city. I believe there is a vital distinction that needs to be recognized.

Furthermore, while God is omnipresent in some senses, he is not omnipresent in all senses, and because in some senses we read of the omnipresence of God we need not conclude that he is omnipresent in all ways. There are certain limitations which God himself has set. I do not believe that God is omnipresent in his dwelling among his people. I think his presence there is limited to his people. I do not believe he dwells in that sense among those who are not his people and so it is with Christ and the Holy Spirit. It is possible for one to go out from the presence of God, just keep that in mind and that will have a part to play in our study this morning. So, as Christ said he would be with the saints even though only two or three had gathered together, he'd be there in their midst, I do not believe that he is in the midst of every assembly of people. How He dwells among those who are his, and so there is limitation even to the presence of God in certain fields

or areas and that needs to be recognized.

I have sought to give you some principles of interpretation by which to be governed and guided in doing your own research and study. I approach the study of a passage first of all, grammatically, learn what it says. Look at it, read it and reread it. In some of the classes that I used to teach in Florida College, I would require the boys in that class to read a passage 10 to 25 times before they even attempted to outline or to tell me what they thought it meant, so that they would become familiar with every part. I wanted them to know what the passage says and what it doesn't say.

Furthermore, study words, their meaning and their usage. A lot of words have different meanings in different usage. So what does the word mean as it is used in the passage you're studying? Get down and study, if you don't know, learn.

And then, not only must we study it grammatically, learning everything we can about the words and the phrases and clauses that are involved, the limitations, the modifications that may be attached, but then when you have done that, study it historically. Project yourself back to their time to see what it meant then, when it was written. Whatever it meant then is precisely what it means now. Whatever the writings of this book meant in the day when the book was written—that's exactly what those statements mean now. Now principles may be deduced that would be applicable to twentieth century circumstances and problems. But we need to learn that the meaning of the word of God hasn't changed since John laid down the pen of inspiration and heaven's will was completed. We're not trying to define terms on the basis of twentieth century meanings, but what did they mean when they were penned, and what did they mean to the people who received them. So study from a historical standpoint.

One would study it as I believe Berkhof would probably say analogically, another theologically. I don't particularly like to even use that word, but study it in the light of the totality of divine revelation. I don't mean that there's anything wrong with the word "theology" when properly used but it is so misused so often that it might present an unscriptural idea to somebody. But study whatever you're seeking to learn in the light of the totality of divine revelation and remember this, a fundamental rule of interpretation is that no interpretation or construction can be placed upon a passage of scripture that does violence to, or runs counter to what is taught somewhere else. The word of God is harmonious, so study it carefully.

Now this subject that we're dealing with this morning is possibly the most misunderstood and controversial lesson of all of those that I've endeavored to present. The leading, guiding, indwelling and comforting of the Holy Spirit have always been battlegrounds of dispute and controversy. It's not the fact that the Holy Spirit leads, guides, indwells or comforts, but in each of these actions the precise point of the issue is the manner or means by which he does these things.

Now I want us to consider the denominational view and I take it all of us have been pretty well united in our understanding of the position and are in opposition to it. There has been the denominational view through all the years of the past that the Holy Spirit operates upon the sinner guiding, leading that sinner to the salvation of his soul through the word, but in addition to the influence wielded through the medium and means of divine revelation, the Holy Spirit also by direct action and through the use of immediate power, without media but in all omnipotent power to operate also in addition to the word to convict and to convert the sinner. Now, we've stood opposed to that. We've seen the difference. There isn't a preacher here this morning but who would affirm that every sinner converted has been taught, instructed, moved, motivated, led, guided, to the salvation of his soul by the Holy Spirit. But that it has been accomplished by, through, the teaching which the Spirit has given and we have denied that in addition to that any power is needed, or that any power is used, directly, immediately, without medium, in the conviction and conversion of the alien sinner. I take it that we'd all stand united on that ground. Now, when we point out that we believe that the Spirit convicts and converts the alien sinner, but does so through the power of the word, denominationalists charge us with not believing in the operation of the Spirit.

In the Tingley-Porter debate that was held in Birmingham, Alabama (and I attended that debate, was there when this statement was made) Tingley opposed what Porter had said about the means and methods by and through which the Holy Spirit convicts and converts the sinner and he said, and this is a direct quotation from him, "The question is not how he operates, the question is, does he operate, in any way, through and directly upon the sinner as well as through the word of truth or the gospel of Christ?" Well, Tingley's wrong. It is a question of how he operates. There's no question but that he operates. We do not deny the operation of the Spirit but the question is how, by what means does he operate? Now, it is admitted and Tingley admitted that he operated through the word, but Tingley said if you don't believe he also, in addition to that, operates directly, immediately, and without the medium of his teaching, you just don't believe in the operation of the Spirit.

Denominationalists have always charged us along that particular line. It's just not so. We believe in the operation of the Spirit, but we do not believe in this additional, separate and apart from, operation that is maintained by the denominationalists. Now, on this concept developed the mourner's bench system of getting religion, which bore fruit that is completely unknown unto the word of God. A wrong concept can produce wrong results whether they intend it or not. So this system of praying for God to send the Holy Spirit down to convict and convert the sinner and make him receive the word of divine revelation whether it be in coming to the mourner's bench, or the seeker's altar, or the angel seat, or, even according to Billy Graham's method, coining down there to the

rostrum where he's standing, and making a decision. Whatever it may be, this whole thing stems from this concept of a direct operation of the Holy Spirit in addition to, and separate from, the influence which the Spirit exercises upon the sinner through the teaching and medium of the gospel which is God's power unto salvation.

Now, we have today the view existing among many good brethren who are friends of mine (I just don't think they understand all that's involved. They think they do, of course), but they admit now that the Holy Spirit operates through the word, in the life, development and edification of the Christian, but then say that in addition to that the Holy Spirit as a divine person, in his eternal being, separate and apart from the influence wrought in the life of that Christian by the teaching of the word of God, comes in and dwells in the physical body of the Christian to become a power of spirituality in his life. Now, I don't see much difference in the two concepts. Maybe you do, but I don't. About the only difference I can see is that the denominationalist holds the view of this additional operation of the Spirit before one becomes a Christian and some of us hold the view that it's after one become a Christian. So the difference is not in method of operation, but rather in point of time, and subject, of operation.

Now, I bid you think about that as we continue on. In addition to this indwelling, comforting and strengthening of the Holy Spirit through the influence of His word, He also, separate and apart from the word, comes personally by direct, immediate, personal impact into the body of the Christian and gives aid, comfort, and assistance to him as a consequent result of this personal indwelling which he does not and cannot have through the medium of the word.

I want to read a statement here that I copied from *The Christian Chronicle* written by Stafford North, dean of instruction of Oklahoma Christian College and it appeared October 6, 1967 and he makes the same difference on this that Tingley did over here. He says the difference here has been over whether the New Testament teaches that the Holy Spirit dwells personally as a dynamic in the Christian, to work with the written word, or whether the Spirit's indwelling is solely the word working in us. Well, that's a point of controversy. And now then, those who hold that position oftentimes will charge that if we do not accept this additional operation, we just don't believe in the indwelling of the Spirit, or you just don't think there is any Holy Spirit. Now, no matter how much we stress the influence and power and work of the Holy Spirit through the medium of the word, if we don't accept this additional thing, we have among us those who will say, "You just don't believe in the indwelling of the Spirit. You just think it's the word." No, my friend, I've pointed out that the Holy Spirit is not the Bible, it is not the New Testament, it is not the written word, but here the word revealed is the product of the Spirit, and the means that the Spirit uses. It's the sword of the Spirit, by which He convicts and converts the alien sinner and edifies, builds up and comforts the child of

God, the means the Holy Spirit used. But because we do not accept that other, there are those who'd say that you just don't believe that the Holy Spirit dwells in us at all.

James Bales wrote a book getting all over Pat Boone because Pat accepted the ultimate consequences of this, separate and apart, mysterious, not understandable, indwelling of the Spirit in all omnipotent power, went on to produce the fruit that would be the consequence. Bales got all over him, but Bales holds this same view and I think it becomes the tap root for the development of these other things. Now, not everybody who holds that view is going to be like Pat Boone. Don't misunderstand me. There are a lot of good men who hold that view that certainly are not going into that kind of thing and should not be charged with those consequences because it would be a misrepresentation of them. They know too much truth and I have some good personal friends who would disagree with me that that would be just as much opposed unto the tongue-speaking and the prophecy-delivering and miracle-working people like Pat Boone and others. But personally, I think that this is the tap root that yields that fruit.

Now, I have here a little booklet put out by Mac Lay ton and he says, "but if we say the Spirit is in us only through the word, we say the Spirit does not dwell in us at all." Then again, "if the Spirit does not dwell in us personally, then how can we know that God and Christ dwell in us." And again, "is it impossible for the Spirit to dwell in us because of a lack of power?" Certainly not, why nobody would so claim. That's just like the questions that the Pentecostals and all others raise about divine healing when they talk about Jesus Christ the same yesterday, today, and forever. Has God lost any of his power? Can't God perform miracles? Yes, He can, if he chooses to do so, but is he? No, I don't know of anybody that's saying it is impossible for the Holy Spirit to dwell in us in some supernatural way, but, nevertheless, the question is, is that what he's doing? Then again on page 40, "The Spirit leads the Christian to a deeper spiritual life just as he leads the sinner to salvation, by the word of God. The Spirit leads by speaking. When we follow the New Testament, we are led by the Spirit. He leads in no other way."

All right, now then, he is admitting the very thing about the Spirit's operation through the medium of the word. So, he admits all that the word of God says about it and there he raises this question which is nothing but a straw man, "Why does man resist the inspired message of the Holy Spirit in the New Testament today. Have you heard anyone say the New Testament is only paper and ink and mere book?" Well, I wonder if he doesn't think so when it comes to the indwelling because he'll say, "Aw, you just think it's only a book." No, and I think the Holy Spirit has done it through the medium and instrumentality of the word.

Now, then, when we come to talk about the indwelling of the Spirit, the fact of this proposition will

hardly be disputed by anyone. For instance, in Romans 8:9-11 we read, "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his, and if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of Him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."

In First Corinthians 6:19 "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." Now, in Second Timothy 1:13-14, "Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus. That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us." Now, brother, I believe everything that's said in those passages. I believe precisely what the passages say.

I want you to notice that the Spirit of God, the Spirit of Christ, the Spirit, and the Spirit of Him that raised up Jesus from the dead are all made to equate each other. They all refer to the same thing. Now, I believe what the passages say, so the Spirit of God that dwelleth in you can be referred to as the Spirit of Christ, or as Christ dwelling in you, or just simply the Spirit dwelling in you, or the Spirit of him who raised up Jesus from the dead.

In this passage, Romans 8:9-11, you have these all used to refer unto the same thing, so I believe what the passage is saying, that the Holy Spirit dwells in us, Christ dwells in us, but these passages neither state nor imply that the Holy Spirit as a person, the divine being himself, the third person of the godhead, actually and literally dwells in the physical body of each Christian. Now that's what the passage doesn't say. Now, we have already established the fact that oftentimes terms are used metaphorically, or as metonymy of cause, whereby the names of God, Christ and the Holy Spirit are put for the effects which they produce.

Now, let's look at some of the alleged modes of the Spirit's indwelling, things that are affirmed today. I have here a little booklet entitled, *The Spirit in Spirituality*, by J. D. Thomas, who is head of the Bible department at Abilene Christian College, and he, of course, would connect the Holy Spirit's personal indwelling with spiritual development, but I want to read rather extensively from this book this morning to show you that most all of those who hold to this separate and apart indwelling will readily grant the very position that I occupy, that is, that the Holy Spirit can indwell the child of God by or through the medium or influence of his teaching contained in his word. That is admitting the position I occupy is really not the position being challenged.

Here on page 28, Thomas says, "It is true that all three members of the godhead dwell in us through the

word and this is no small matter, (right, Brother Thomas, it's no small matter). "The teachings of Christ are a powerful influence in our lives, but they are imparted by the Spirit and authorized by the Father so when the influence of the word exists in our lives, there is no doubt but that in a real sense each member of the godhead dwells in us in that manner." Now, that's exactly what I believe.

And then, on page 29, he says again, "The word does dwell in us and all members of the godhead do truly dwell in us through the word." So the position I occupy is not being challenged. But now then, he is not satisfied with what here he admits, he wants to go and get in this additional, mysterious indwelling, by direct indwelling of the Spirit. So he says the argument obviously seems rather over-simplified but indeed it can be true up to a point. Well, that's a little bit amazing to me. If it's true, just say it's true, don't say up to a point. It can be true, it isn't a matter of it can be true, it is true. It isn't a matter of being true up to a point, it's just true, that's all. But he goes right ahead to say "one thing wrong, however, is that there is nothing here to indicate that this is the only, exclusive way that deity can dwell in humanity which is a necessary conclusion to some who hold this point of view."

It isn't a question of what deity can do, it's a question of what deity does, and so, Thomas admits the very position that I occupy. By the word is meant the gospel of divine revelation—the Holy Spirit is not the word, I emphasized that, the word is not the Holy Spirit, but the Holy Spirit uses the word as the means by which he accomplishes his work in conviction, conversion and sanctification. The power for the conversion of the alien sinner, and we have all argued this, has been placed in the gospel of Christ. Romans 1:16, "I am not ashamed of the gospel for it is the power of God unto salvation to everyone that believeth." In First Corinthians 4:15, Paul says, "I have begotten you through the gospel," and then in James 1:18, "Of his own will begat he us with the word of truth," and First Peter 1:22-25, "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever. For all flesh is as grass, and the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: but the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you." So through the medium and power of the gospel, the Holy Spirit affects the conviction and conversion of the alien sinner.

Now, my friend, I want to suggest unto you that the power for the sanctification, edification, development of the saved is in the same gospel. In John 17:17, Jesus said as he prayed for his disciples, "Sanctify them through thy truth: thy word is truth." They were sanctified through the word of truth. Now I want to read a statement over in First Thessalonians 4:1-7, "Furthermore then we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us

how ye ought to walk and to please God, so ye would abound more and more. For ye know what commandments we gave you by the Lord Jesus. For this is the will of God, even your sanctification, that ye should abstain from fornication: that every one of you should know how to possess his vessel in sanctification and honour; not in the lust of concupiscence, even as the Gentiles which know not God: that no man go beyond and defraud his brother in any matter: because that the Lord is the avenger of all such, as we also have forewarned you and testified. For God hath not called us unto uncleanness, but unto holiness." The word of God, the revelation of divine truth has called upon us to live lives of purity and holiness and sanctification, telling us how to live those lives. We don't need some additional influence. Spirituality is not developed within us by some mysterious, separate and apart indwelling of the Holy Spirit, but is developed within us through the power of the teaching of the word of the Lord. That word of God is sufficient to instruct us in everything that is needed to make our lives and our characters exactly what we ought to be. Not only have we been called "not to uncleanness but unto holiness", but I want to turn and read another statement this time from Second Thessalonians 2:13-14. "But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: whereunto he hath called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ." God calls us to sanctification and purity and to holiness without which no man should see God but the call is delivered through the power of the gospel, friends, and it's sufficient to accomplish it.

Over in First Thessalonians 2:13, Paul said, "For this cause also thank we God without ceasing, because, when ye received the word of God which he heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe." It works and it works effectually, it gets the job done, brethren, all we need to do is get this teaching of the Holy Spirit down, learn it, accept it, imbibe it, and let it take control of us and the work which God wants accomplished and the work that the Spirit does accomplish will be accomplished in us.

And so the power for the conviction and conversion of the alien sinner is in the gospel, but the power for the development of the saved, the development of spirituality is in the same gospel.

And, then, furthermore, in First Peter 2:2-3, we read "as newborn babes desire the sincere milk of the word that ye may grow thereby: if so be ye have tasted that the Lord is gracious." Now ye may grow thereby—thereby what?—by the word of God and its teaching. In Ephesians 4:17-21, the apostle Paul wrote to them and told them not to walk after the manner of the Gentiles, "in the vanity of their mind, having the understanding darkened being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: who being past feeling have given themselves over unto lasciviousness, to

work all uncleanness with greediness. But ye have not so learned Christ; if so be that ye have heard him, and have been taught by him, as the truth is in Jesus." Now when you learn Christ, is when you learn his teaching and here is the teaching that teaches us how to become children of God and how to live as children of God and what we need to do is to accept that word in genuine faith and let it have its proper effect in our daily activities and the job will be accomplished.

But now we could enlarge upon that a great deal. Some, however, argue that the Holy Spirit as a personal being also inhabits personally the body of the Christian and operates in him and on his behalf in ways separate and apart from His influence. Now, where do they read about that? Where do they read about a personal indwelling separate and apart? It's a bit difficult to figure out what the advocates of this doctrine think the Holy Spirit does as a result and the means of this alleged personal indwelling.

Now, Thomas says that he gives no revelation of God, furnishes no religious knowledge and he seems to think that takes care of it. "Oh, I don't claim that this Holy Spirit gives any additional revelation in the personal indwelling." Why, my friend that's exactly what John Calvin has taught through all these years and I can read it in his Institutes. John Calvin ridiculed the idea that God would have to reveal anything by the operation of the Holy Spirit when He came to convict and to convert them. He said that all the instruction we can ever receive concerning what we are to do must come from the holy scriptures already revealed and he said God doesn't have to re-reveal that which is already revealed. He never claimed that by this direct operation that the Holy Spirit revealed anything to the one that he came upon but it simply warmed his heart, prepared his heart, to receive the scripture as already revealed and gave him a sense of the divinity of the origin of the scriptures so that he would see that they ought to be accepted. He didn't claim to reveal anything and I can produce a statement from the Institutes along that line. Now some of his followers, some who have accepted forms of Calvinism, probably hold to the idea of some additional revelation, but Calvin didn't. And when brethren today, and I know of an instance where a brother was being pressed with what was the Holy Spirit doing—he said, "Well, he just warms my heart and my soul, and makes me feel so good and makes me just want to accept the scripture." That's exactly what John Calvin taught.

A lot of brethren haven't come to realize that, but that's exactly what he taught. Well, he says he provides no power unto salvation. Well, what power do we need, except power unto salvation? He produces no faith, the word is exclusive in this function. Then what does he do? What is the benefit of it? Well, he either does something, or he does nothing. If he does nothing by this alleged separate and apart personal indwelling, it isn't worth anything and God doesn't work that way. If he does something by this separate and apart indwelling I want to know what it is. Name it. Now, I don't think that every operation of God or of Christ or of the Holy Spirit equates the word, but the effect

produced in the mind and in the lives of people by the operation of the Spirit can also be attributed unto the influence and power and teaching of the word. But now then, he does something or he does nothing. If he does nothing, he isn't worth anything, and if he does something, what is it? I know of one man, a good brother, who is alleged to have said, Well, he didn't know, said he might just lie there dormant. Well, if he lies there dormant, what's the benefit? Where is the value?

And now then, I have here some statements from Garth Black in the Word of Life Series and he's talking about the Holy Spirit and he says the argument that there isn't any work that the indwelling of the Spirit could perform that isn't done by the Spirit acting through the word, plainly contradicts the teaching of the New Testament." All right, now then, where is the passage? I want to look at it, see what it says and what it doesn't say. And he says the strengthening of the inner man by the indwelling Spirit is a work that cannot be completely accomplished by the Holy Spirit through the word. That is strange. You've got to have some power in addition. Then what's accomplished through the word can only be accomplished through the Holy Spirit. It is only through the help of the indwelling Spirit that man is able to overcome the flesh and tendency to sin.

Now, brethren, whether you realize it or not, that's Calvinism! A man is born depraved. He can't do anything for himself and before he can accept the teaching of the word of God, he's got to have this operation of the Holy Spirit, separate and apart from it, to enable him to overcome sin and see the divinity of the scriptures, so the doctrine is practically the same.

Then, again, another work of the Spirit that obviously cannot be accomplished through the word is his work as an intercessor. The word cannot pray for the child of God. This can only be done or achieved by the personal indwelling of the Holy Spirit. Now, I challenge your thinking, brethren. Where is the passage that shows that any intercession of the Spirit on our behalf is conditioned upon a personal indwelling. Now, Christ intercedes for us, but I don't know of many who'd say that Christ personally indwells the Christian. But where is the passage? The point is assumed.

But now then it's getting closer home. I have here a series of lectures on the Holy Spirit delivered by our friend, Carl Ketcherside and as he talks about the Holy Spirit and the Christian, and what he does he says, "this is exactly what the Holy Spirit is to do for us. The Holy Spirit does not reveal unto us anything that is not contained in the word." (Well, Calvin said the same thing.) "But the Holy Spirit gives us a new insight into His word. The Holy Spirit dwells in you and He projects your mind into the word of God as far as it is capable of going with your mental power if you will allow him to do so." Well, he talks about how he used to be the most radical of the radicals and he plays on that tune a lot. And I'll tell you this, he was closer to the truth then than he is now. But then, he says that he changed and he said, "the reason I did is because the

Holy Spirit dwelling in me when I began to really talk to God and pray to Him and allow Him to lead my life and to guide it, opened up new insights into the things contained in this book."

Now, then, that's nothing in the world but the old Calvinistic theory and so, here we begin to see the fruits of a wrong concept of the way the Spirit operates in the life of Christians. Not everybody is going to bear that fruit, but we see it born by some.

Thomas says that the Holy Spirit operates in the realm of providence and I believe in the providence of God. I want that understood, but how God operates and what he does in the realm of providence I don't know and it isn't revealed in the book. Now let me suggest unto you, my friend, that whatever operation, or whatever the Holy Spirit, or Christ, or God may do in the realm of providence, there is no passage that indicates that such operation is conditioned upon the Holy Spirit personal indwelling and that's assumed. So be not deceived about it. We have proved, and it is admitted that the Holy Spirit not only can, but does, dwell in the Christian through the instrumentality of His teaching and his word. Now, why go beyond that and assert a position that cannot be established by the testimony of a single passage of scripture anyway?

And so, I'd like for us to close with this additional point. We've talked about God, the godhead, divinity, and their personalities in the Father, the Son, and the Holy Spirit. Now we can show how God dwells in His children. I call your attention to some statements found in John 4:15, "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God." Now, how do we come to confess that Jesus Christ is the Son of God? It's through the testimony delivered by the divine revelation—the Spirit, to convict us of the reality of His sonship. In that way we are enabled to confess, acknowledge that he is the Son of God, but through that means God is said to dwell in us.

Now look at verse 24 in the third chapter, "He that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us." Through keeping his commandments, we have assurance that the Spirit is dwelling in us and God dwells in us.

But then again, down in chapter 4:12, "No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit." We dwell in him, he dwells in us. Now, if he is literally in us, we are literally in him.

Well, now then in verse 16, "And we have known and believed the love that God hath to us. God is love." Now, how did we come to believe the love that God has toward us? Through the testimony of his divine revelation. So we know and believe the love that God has to us. "God is love; and he that dwelleth in love dwelleth in God."

Over in the 5th chapter, "If we receive the witness of man, the witness of God is greater. Now, this is the witness of God which he hath testified of His Son."

Where do we have it? Right here. That's the testimony and only testimony we have that God has delivered concerning His Son unto us. "He that believeth on the Son of God hath the witness in Himself." He has received that testimony with his heart and life, he has the witness in Himself. "He that believeth not, God has made him a liar because he believeth not the record," or the witness of God. Now, here's the testimony, here is the teaching, you can believe it or disbelieve it, but if you say it's not so, then you make God a liar because he's testified that it is so, but if you receive it then the witness dwells in you, not the divine person of the Holy Spirit, but the witness dwells in you. That's what the record says and that's what we need to receive "and this is the record that God hath given to us—eternal life and this life is in His Son," The testimony of life in the Son is the means by which we've come into the direction of the blessing.

In Ephesians 3:17, it is said that Christ dwelleth in our hearts by faith, but how does faith come? In Galatians 2:20, Paul said, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Faith is believing, the faith is that which is believed. Now Paul said, "I died and Christ lives. Christ lives in me and the life which I live in the flesh, I live by the faith of the Son of God who loved me and gave himself for me." Brethren, when I live by the faith, that system of teaching the gospel of Christ, then Christ lives in me. That's not talking about just having some passages of scripture memorized. That's nothing in the world but a misunderstanding of the whole thing, that when I receive that testimony into my heart I believe it with my whole heart. I let it become the controlling influence in my life, to direct me in what I am to do and how I am to live. I trust implicitly in His promises and I walk day by day with my hand in God's, then God dwells in me, Christ dwells in me, the Holy Spirit dwells in me, but neither of them directly, immediately, or without medium. The way that God and Christ dwell in us is the way the Holy Spirit dwells in us. Having learned how one divine being indwells us, we can see how the other one indwells us. Now, we need to understand that.

Oh, my friends, we need to draw close unto God and walk with Him. Christianity is not merely a name to be assumed—it is not simply something that is to be done in a ritualistic way, but letting these divine powers be in us through the instrumentality of the divine revelation of God and of His will, we walk with him day by day in the doing of His will and that's what it means to be in God and in Christ and for them to be in us. When he talks about that he's not talking about space indwelling or anything of the kind. If you'll read John, chapters 14 and 15—they can help you. Jesus said "abide in me, and I in you" and then he goes ahead to say "if ye abide in me and my words abide in you." When the words of Christ abide in us, remain in us, Christ is dwelling in us. This simply means unity, oneness, harmony, fusion, togetherness, not special location. May God bless all of you, may we all together

come down to the business of studying more diligently the divine will as revealed in the divine words and consecrate our hearts and souls unto the practice of it so that when this life is past and we come to the end of the way we'll all be gathered home to dwell with God forevermore. It's been a joy to be here. May God bless you in your studies.

EXPOSITION: TEXT and CONTEXT

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ELDERS MUST BE LEADERS

To be an elder in the church is a grave and serious responsibility. Some take the office lightly, treating it as some glorified position to hold rather than a work to be done. The Bible states: "If a man desire the office, he desireth a good work" (1 Tim, 3:1). A man who is motivated to become an elder simply to control the church, or for honor, esteem and prestige, has the wrong attitude. He has no business being an elder.

One of the musts for being an elder is the ability to lead. The Bible states: "Obey them that have the rule over you. . . ." (Heb. 13:17). The word "rule" in this passage means "to go before, to show the way, to guide, to lead" (cf. *Vine & Thayer*). Hence, an elder is to be a leader, a guide, a ruler. Competent leadership necessitates the following things:

Regular Business Meetings

Before elders can know in which direction to lead, they must make plans. This requires business meetings. Some of these meetings must include the preacher, deacons, teachers, and other members, as all play a part in the growth of the church. Some places, elders never have any meetings with anybody. There is no way that a good working relationship can be realized between the elders and preacher, or the elders and deacons, or the elders and members, without meetings to discuss the work of the church.

Some places, even the elders meet infrequently, and then the time may be consumed talking about material things. Or, they huddle in a corner for a few minutes after or before worship and try to discuss the work of the church. A few matters might be decided in a huddle, but no serious and in-depth plans can be worked out to move the church ahead.

Too, all the time necessary should be devoted to a business meeting. Some limit a meeting to an hour, regardless of the problems to deal with. Any unfinished business is postponed until the next meeting, perhaps a month or two later. Thirty to sixty days have been procrastinated simply because some men did not think enough of the Lord's work to spend the

amount of time needed to get the job done. Elders are to rule diligently (Rom. 12:8) and not slothfully (Rom. 12:11).

Vision

Someone said: "A leader sees three things: what ought to be done, what can be done, and how to do it." Elders need this kind of vision. They need to see the opportunities to stimulate, both the spiritual and numerical growth of the church.

L.R. Wilson wrote: "In most instances the evangelist will supply the vision, but the elders will have to translate it into concrete terms. The evangelist will generate the power, but the elders will have to harness it and put it to work. The elders are to the congregation what the governors are to a machine. Sometimes the preacher catches the vision, generates the power, and gets the congregation all steamed up, but the overseers fail to properly direct the accumulated energy; instead they try to throttle it, and the inevitable happens—an explosion takes place and the congregation is torn to bits. Elders who are not interested in making any progress should always select a minister who is content to drift along" (*Congregational Development*, p. 30).

Initiative

After seeing what can be done to promote the good of the church, they then must initiate the plans. Too many elders have to be goaded into nearly everything that is attempted. It is so easy to stay in the rut and be satisfied with the status-quo. Elders should initiate teaching and training programs, new and better methods of work, visitation programs, changes in order of worship occasionally, better facilities and equipment by which to work, etc. In other words, they should lead in a positive manner and not always have to be prompted to take every step forward. They should be the leaders and not the led.

The story goes of a man flagging down a motorist and asking: "Mister, have you seen a group of people down the road anywhere?" When the motorist replied in the affirmative, the man said: "Well, I must hurry on down there, cause I see their leader." They had already run off and left their leader.

Distribution of Responsibility

God gave elders the authority to rule the church, but this does not preclude distributing work to the other members. In fact, delegation of responsibility must be made to others if the work gets done. This is good leadership.

Deacons need to be given the job God authorized them to do, that is, take care of the physical responsibilities, and the elders can devote their time to the spiritual aspects of the church (cf. Acts 6:1-4). Some elders take over the deacon's work and the elder's work goes wanting.

Members can be given the task of checking absentees, visiting some of them for the elders, writing letters, helping in Bible classes to see that supplies are adequate and several other things. Some elders seemingly do not know how to systematically assign

duties to others. They either try to do everything themselves or it is not done at all. All members should be made responsible in some duty or other.

Communication

A good leader has a harmonious relation with his followers. He takes them into his confidence and at times asks their advice. All the brains are not in one man—not even a preacher. He informs them of his plans and stimulates them to serve by saying, "Let us rise up and build" (Neh. 2:17). Elders cannot expect cooperation by aloofness and an air of "bossism." The attitude: "We are running things around here and it is none of your business what we do," will not work. Elders are members of the congregation, too, and it is God's heritage, not theirs. They were chosen by the members to lead, guide and coordinate the functions of the church. The church deserves some consideration.

"Elders are not autocrats. They should rule in much the same way that a wise father rules his house (1 Timothy 3:4-5). In the Model Church, G.C. Brewer said, 'In all cases where no principle of right or wrong is involved, the elders should have due regard for the wishes of the congregation.' A father ought to involve his wife and children in the decision-making process if he expects to succeed. In like manner, it is appropriate for godly elders to be careful to not ignore the wishes of the congregation. When the people have something to say about the affairs of the church, they will be more likely to support the decisions that are made. In matters concerning building, schedules, who shall preach (assuming he is sound), how money is to be used; elders who have a scriptural attitude will consult the wishes of the congregation. If they do not, they may not long have a congregation. Elders are hindrances when they stifle the interest of people by ignoring their desires and handing down decisions without regard for the desires of those they are supposed to lead. When elders consider the feelings of the congregation, the people will understand and respect the decisions which the elders must finally make. Nothing is any more out of order than eldership jealous of its authority, secretive about what is being planned, and condescending in its attitude toward the congregation. Men who act in an arbitrary and highhanded manner are not qualified to be elders, for an elder must not be self-willed. (Titus 1:7.) Godly elders rule by the power of example and by the authority of the word of God. When correctly understood, the only rulers whom God has approved for the church are elders. No rule is anarchy; majority rule leads to digression; minority rule becomes crank rule; one-elder rule is tyranny; but eldership rule is scriptural" (Ross. W. Dye, *Gospel Advocate*, June 3, 1982, pp. 324-325).

May elders of God's church everywhere strive to properly govern its affairs, adequately manage its interests and suitably promote its welfare. The church for which Jesus died deserves nothing less.

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IS GOD THE AUTHOR OF RELIGIOUS CONFUSION?

When I hear people talk about "modern-day revelations," I am always faced with the same problem. What modern day prophet and revelation is true? The Roman Catholic Church believes that the Pope is the modern-day prophet of God, and that which he receives ex cathedra in matters of faith and morals is from God. They also believe that the Pope is the head of the church on earth.

The Mormons believe that Joseph Smith is the head of the church on earth (Doctrine and Covenants 28:6). They also believe that their prophets are still receiving revelation today from God.

In the magazine *Plain Truth* published by the World Wide Church of God with headquarters in Pasadena, Ca. I read in the February, 1977 issue where Herbert W. Armstrong said regarding God's church on earth today, "Therefore, God used me first in raising up HIS Church of this era, to stand loyally back of me, making it possible. The parent church was 19 members. That was August, 1933. I had really been given the GREAT COMMISSION in mid-July of that year when I was 40. I was not elected: I was appointed by Jesus Christ, the HEAD of the Church. How may that be known? BY THEIR FRUITS—BY THE FACTS, which cannot be contradicted."

Also, even though the Bible forbids women having authority over men (I Timothy 2:11-12), and in the days of the apostles women were not allowed to speak in the assemblies (I Corinthians 14:34-35), Mary Baker Glover Eddy says in the preface of *Science and Health*, page 11, "When God called the author to proclaim His Gospel to this age, there came also the charge to plant and water His vineyard." And in connection with this, Ellen G. White also claimed the power of the Holy Spirit, plus hundreds of different religious sects all claiming the power of the Holy Spirit in leading them to teach and practice what they do. But this would make God the author of such confusion. Who is right? God is! And as I shall point out in our next article, if all believed the Bible, they would know that the New Testament is complete and there is no need for modern-day revelation.

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DOES GOD CAUSE SICKNESS AND DEATH?

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Quite frequently people are heard to exclaim: "God took him!", or "God had plans for her elsewhere!", or "She was needed in the heavenly choir!" I, for one, cannot go along with this idea that God picks out one person, and removes them from earth's stage of action. Please let me suggest some Scriptures that may provide you with food for thought.

God Is Not A Respector of Persons; No Partiality Is Shown.

"Peter said: "I most certainly understand now that God is not one to show partiality, but in every nation the man who fears Him" (Acts 10:34-35).

"For there is no partiality with God" (Romans 2:11).

"And, masters, do the same things to them, (slaves. LWM.) and give up threatening, knowing that both their Master and yours is in heaven, and there is no partiality with Him" (Eph. 6:9).

"My brethren, do not hold your faith in our glorious Lord Jesus Christ with an attitude of personal favoritism" (Jas. 2:1).

The foregoing passages prove without question that God does not show favoritism or partiality among his children, or among nations. In another passage, we are told that He causes the rain to fall upon the just and upon the unjust. Again, no favoritism. However, if God caused this person or that person to develop an illness and die, certainly He would be guilty of showing partiality or favoritism.

Who Then Causes Sickness and Death Among Men?

You are no doubt familiar with Genesis record of Eve's and Adam's sin in the Garden of Eden. Eve gave heed to the temptation of Satan, who communicated with her through the serpent, the serpent being more crafty than any beast of the field. In turn, Eve contributed to Adam's downfall. . . they both disobeyed God! Note please, the penalties that were visited upon the man and the woman, because of their sin!

The serpent was punished for having permitted Satan to use him; the serpent would go upon his belly and eat dust. A dual application might be stressed also, that the seed of Satan (servants of the Devil) and the Seed of woman, pointing to Christ, would be enemies... that the serpent's or Satan's head would be bruised (a head-wound is serious), while the injury done to the Seed of woman would be minimal, a bruised heel. The second possible portion of this enmity between the woman's seed and the serpent's seed, might be shown by the well nigh universal hatred of snakes by mankind.

Woman would be punished by the pain of childbirth, yet her desire would be for her husband, and the husband would rule over the woman.

Man would be punished by the ground being cursed, and in toil would man eat of the produce of the earth; thorns and thistles would be a continuing penalty for man as he tilled the soil; man would be required to labor, (the sweat of his face) in order to eat.

Both man and woman were punished with physical death. . . "Till you return to the ground, because from it you were taken; for you are dust, and to dust you shall return." The writer of Hebrews reminds us that "It is appointed unto man, once to die, and after that, the judgment" (Heb. 9:27).

So, the penalty brought upon the human race by Adam's and Eve's sin, is universal.

Notice, please, that Satan caused them to sin . . . he induced them, or seduced them; he tempted them . . . and God does not tempt us! "Let no one say when he is tempted, I am being tempted by God; for God cannot be tempted by evil, and He Himself does not tempt anyone. But each one is tempted when he is carried away and enticed by his own lust" (James 1:1-14).

The Devil Causes Sickness and Death!

"Since then the children share in flesh and blood, He Himself (Christ-LWM) likewise also partook of the same, that through death He might render powerless him (Satan-LWM) who had the power of death, that is, the devil;..."(Heb. 2:14).

Jesus was tempted of the devil (Matt. 4).

In the parable of the good grain and the tares, Jesus explained it by teaching . . . "the enemy that sowed them (the tares-LWM) is the devil" (Matt. 13:39).

The woman who was healed by Jesus on the sabbath day, had been deformed or crippled for eighteen years. Luke wrote that she "had been bound by Satan, Lo these eighteen years" (Luke 13:16).

When Judas Iscariot determined to betray Jesus... then entered Satan into Judas" (Luke 22:3).

When Christ foretold Peter's three—time denial of Christ, our Master stated: "Satan has desired to have you, that he may sift you as wheat" (Luke 22:31).

"The devil having now put into the heart (mind-LWM) of Judas, to betray Him" (John 13:2).

When the covetous Christians, Ananias and Sapphira lied about the price received for the property that they sold, Peter said: "Ananias, why has Satan filled your heart to lie to the Holy Spirit, and to keep back some of the price of the land" (Acts 5:3)?

The Apostle Paul referred to his physical ailment, whatever it was, as being "a messenger of Satan to buffet me." He also referred to his problem as being a "thorn in the flesh" (2 Cor. 12:7).

Paul wrote to the Ephesian Christians . . . "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil" (Eph. 6:11).

Paul told the Christians at Thessalonica, that he would have come their way more than once, "but Satan hindered me" (1 Thess. 2:18).

Paul warned the young man Timothy concerning "the condemnation of the devil, and the reproach and snare of the devil" (1 Tim. 3:6-7).

Peter wrote concerning the vigilance needed,

"because your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour" (1 Peter 5:8).

Summary and Conclusion.

- Who caused the first SIN in the world? Satan!
- Who prompted our first parents to sin and thus brought DEATH into the world? Satan!
- Who "bound the woman" with a crippling illness for eighteen years? Satan!
- Who hindered Paul in his efforts? Satan!
- Who has the power of death? Satan!
- Who was the enemy that sowed the "tares" in the field? Satan!
- Whose "Messenger" was Paul's illness? Satan!
- What adversary appeals to the lust of the eye, the lust of the flesh, and the pride of life? Satan!
- Since God does not tempt us, who does? Satan or those who serve him!
- Since God does not show favoritism or partiality among His children, or between the just and the unjust! Who does? Satan!
- The devil is the author of all evil, sin, sickness and finally death for the human race. So, please, let's not falsely accuse God of the things that Satan is responsible for.

miraculously and not by Joseph. She and Joseph had other children called brethren of Christ.

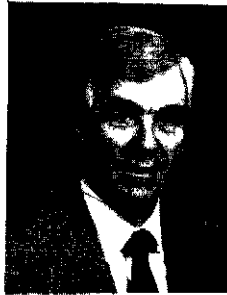
In the New Testament times when someone was called "brother" it often meant a national kinship. Ananias called Saul, "Brother Saul" before Saul became a Christian and it is evident that they were not born of the same parents. They were brothers in a national sense, inasmuch as both of them were Jews. More than that could not be said. The term was applied sometimes to a "neighbor" (Matt. 7:3) but the most significant and frequent use of it in the New Testament applies to the family relationship in Christ, the church.

You may call someone a brother and by this imply that the individual is a Christian, a member of the family of God, the church of Christ. This is, by far, the most extensive use of the term in the New Testament. Anyone can take a concordance and run the references on "brother" "brethren," and "brotherhood" and see how it applies only to those in the family of God. If you call someone a brother, you imply that such a person has been born again (John 3:5) and is God's child (Gal. 3:26-27). You also imply that they are members of the New Testament church. Paul addressed the church at Colossae as "the saints and faithful brethren" (Col. 1:1). Everett F. Harrison wrote, "It is clear from the Book of Acts and from the Epistles that 'brethren' was the common mode of designation for fellow believers." *Baker's Dictionary of Theology*, page 106

If you call someone a brother, and that person is not a Christian, a member of the church or a child of God, you have misled that individual and others into thinking that you believe he is saved and is God's child. However, if you know that individual has never obeyed the gospel of Christ, and has no intention of being a member of God's only family, to call such a one a brother is wrong. Be careful, when you call someone a "brother" to be sure you do not imply more than God would. We may call some our brethren who are not God's children and in so doing take more authority on ourselves than God ever allowed anyone. He and He alone has the right to identify people as His children, and God has no children outside of His family. The means of getting into the family are simple: Faith to become a child of God (Gal. 3:26) and obedience, including repentance and baptism (vs. 27) are the requirements for membership in God's family. One is by this procedure, "born again." Then to remain in the family and remain a brother in Christ, that one must be faithful, even unto death (Rev. 2:10)

**WHEN YOU CALL
SOMEONE "BROTHER"**

Dudley Ross Spears
Alvaton, KY



Calling another "brother" is a practice that often is taken for granted and done without much thought. The word can be made into a sort of unofficial title. A man who is called on to lead prayer in the assembly is called "Brother so-and-so" and after services are ended he is just "plain Joe." When the preacher for a congregation is introduced to a stranger, in order to identify the man as a preacher, he is called, "Brother so-and-so". Otherwise, he also later becomes just plain old "so and so." It is good to consider what is implied when you call someone, "brother."

It may be that you are referring to your own family when you call someone brother. The word means, "born to the same parents." It is used this way in the New Testament. Of those children born to the parents, Joseph and Mary, it is said they were the "brethren" of our Lord (Luke 8:20-21; John 2:12; 7:3-5). It is evident that Jesus had more family than His mother and father. Actually He had the same mother but not the same father, for Joseph was His father, only in a technical and legal sense. He was simply the husband of Mary; Mary became pregnant with Christ

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DAILY BIBLE STUDY

Donnie V. Rader
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Luke's record of Paul's travels mentions something special about the Bereans. "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, Emphasis mine DVR). They stood out because they were willing to take the time to study. I remember studying this passage once in a Bible class when the teacher explained that "daily" didn't mean every day. He obviously didn't see the need for studying our Bibles every day. I asked him if the doctor told him to take his medicine "daily" would that mean every day or every other day or once or twice a week. I have before me *Webster's Elementary Dictionary For Boys and Girls*. It defines the word "daily" as "Happening, done, or issued every day; as, a daily bath; a daily newspaper.—adv. Every day; day by day.—n;" p. 165. Hence if the Bereans searched the scriptures "daily" that means they did it every day.

Shall we let the Bereans condemn us? If those who are not Christians can do it, why can't we? Could it be said of us that we are somewhat different in that we study our Bible daily? Why can't we have the attitude of the man David described saying, "But his delight is in the law of the Lord; and in his law doth he meditate day and night" (Psa. 1:2).

Many Christians do not study their Bibles every day. I've known of some who couldn't even find their Bibles when time came to go to worship. They leave their Bibles in the car or at the meeting house all week without ever picking it up except on Sunday and Wednesday night. We can find time to read the newspaper every day, watch our T.V. programs and the evening news every day, but we can't always find just a little time to spend with our Bibles.

May I suggest to you a few reasons why you should study your Bible daily (every day).

(1) You just might learn something. I'm impressed as I read Neh. 8 with the fact that we might and can learn something that we did not know or have forgot ten by just simply reading. When Ezra read from the "law of Moses, which the Lord had commanded Israel" they found "that the children of Israel should dwell in booths in the feast of the seventh month" (Neh. 8:14). This they had not been doing. So their reading helped them to learn what they needed to do. (See also Neh. 13:1)

(2) The scriptures tell us more about Jesus. Jesus said to some unbelieving Jews, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me" (Jno. 5:39). Here Jesus was speaking of the Old Testament scriptures (the law and

prophets) which were a witness to the fact that indeed Jesus is the Son of God. The N.T. also testifies to that fact. The more we study (either O.T. or N.T.) we will see more and more evidence of the Deity of Christ.

(3) This is how we obtain faith. We ought to study our Bibles daily to increase our faith. Our faith comes from hearing the word of God (Rom. 10:17). The more we read and study the greater our faith will be. Suppose one Christian only studies his Bible on Sunday and Wednesday. Another Christian studies his Bible every day. Which one do you suppose would have the greater faith?

(4) We will be judged by this book. Suppose you were about to be tested, and if you pass the test you will win a million dollars. Your test will be over the material in a certain textbook. How often would you study that book? Once a week? Twice a week? Or every day? My friend the time will soon come when we will be judged by the words of Christ (Jno. 12:48). However the thing we anticipate is far greater than all the money in the world—HEAVEN!

(5) To see if the things we hear are so. That is the very reason the Bereans studied every day. They wanted to see if what they heard from Paul was true to the scriptures (Acts 17:11). That ought to be our attitude. Don't accept a matter just because some preacher or Bible class teacher may say it is true. If we would just have the attitude, "Let me see if my Bible teaches that before I will believe it and practice it", many problems and divisions will be prevented in the Lord's body.

(6) Because of the love we have for and the delight we have in the law of God. This was David's attitude all the way through Psa. 119. David had a superb love for the law of God. He loved it above fine gold. Notice a few of these verses in this chapter (Vs. 16, 24, 35, 47, 70, 72, 92, 127, 165). If we had that same attitude toward the law of God—I think we would find our selves studying our Bibles day by day. Listen to David, "O how love I thy law! it is my meditation all the day" (v. 97).

Many other reasons could possibly be given, but this will suffice for the Christian who wants to please God. I am bothered by the fact that many Christians do not see the need to study their Bibles every day. Let us learn to spend some time with our Bibles before we ever lay our heads down to sleep. After all, what reason would you have for not studying your Bible daily?

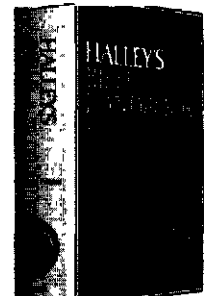
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THE NEWS LETTER REPORTS

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

*Send all News Items to: Wilson Adams, 6334 Auburn Ave., Riverdale, MD 20737***FIELD REPORTS**

GARY P. EUBANKS, 313 Washington Ave., Valparaiso, FL 32580. At the beginning of 1982, I began work with the Twin Cities church in the Niceville-Valparaiso area of Florida. The church is small with only sixteen members, but we plan to grow. The church had its beginning just two years ago. As a whole, we are opposed to the church supporting human institutions and other such human innovations introduced by brethren in recent years. We meet in Room 3 of the Mitchell Building which is located in Valparaiso on Hwy. 20/85. We extend a cordial welcome to all who might be able to visit with us. We meet at 9 and 10 a.m. and 6 p.m. on Sundays and at 7 p.m. on Wednesdays. My phone number is (904) 678-5596.

MICHAEL GARRISON, 1100 3rd St. G.A., Andalusia, AL 36420. I've just returned from a week's gospel meeting with the church in Ash Fork, Arizona. The church is currently made up of four faithful sisters who are standing for a "thus saith the Lord." The work is slow and somewhat disappointing, yet these faithful sisters continue to meet to worship God several times a week. Ash Fork is about one and a half hours drive south of the Grand Canyon. Our saints vacationing in the area might work it out so they could attend the worship with the Ash Fork church. If you are a brother, be ready to preach, lead singing, etc. Your presence would certainly be encouraging. Remember them in your prayers. You can call sister Irene Toliver at (602) 637-2433 for more information.

MARK NITZ, 917 Fourth St., Cincinnati, OH 45215. My family and I have been with the church in Lockland approximately two and a half years. The work has been going well with some success in reaching the lost. Several may be interested in the approaches we have been using to evangelize the area.

Most of our efforts center around our Bible Correspondence Courses (four courses, each becoming more advanced). We have "pushed" the course through many different avenues of advertising. By far the most successful has been a thirty second television advertisement (approximately 200 requests in two weeks). Surprisingly, this was not as expensive as you might think. We have also mailed the first lesson of our course to the surrounding community (18,000 households) with instructions to complete and return if desiring to enroll in the course. This was followed up with a bulletin mailed monthly to the same 18,000. Not only are many enrolled in the course but we have visitors at nearly every service (some with bulletin in hand). We have also advertised the course through radio and newspaper. Of course, the BCC is only a means to an end. Conversion comes when the personal contact is made. When the course is completed we personally return the last lesson and try to set up a home Bible study. Most of our conversions have come through this means.

For the past six months we have had a daily radio program ("call-in" format). Wayne Chappell, evangelist at the Springdale church of Christ, and myself serve as moderators. Cable Television has recently come to town providing us with the opportunity of taping a series of 21 programs and airing them absolutely free, it has taken a lot of work but the potential is tremendous. The company liked the programs enough to offer us time on a much larger station. Those interested in similar work, liking more information, feel free to

write. Our "Dial-A-Bible-Message" has been an inexpensive but effective tool in reaching many. Using a simple telephone answering device along with a daily ad in the classified section, we receive as many as 100 calls a day. We close each message with an invitation to take the Bible Correspondence Course.

There are several large congregations in town that support institutions. We are making an effort to teach the truth on these issues by means of a written discussion between brothers Robert Turner and Gaston Cogdell, a local evangelist. When completed, we plan to mail the discussion into the home of every family identified with these groups. We greatly desire unity among the saints in Cincinnati and hope that this might be a step in the right direction. We would love to have anyone passing through to visit with the church in Lockland. We are just one block off I-75. Call for directions; (513) 821-0410 or 769-4016.

H.E. PATTON, 7637 Fleming Hill Dr. SW, Huntsville, AL 35802. After forty five years in local work, with ten churches, I am retiring from local work, but NOT from evangelism. Reba and I will be moving to a home we have in Huntsville, Alabama. From there I hope to hold meetings and work with brethren at various places where my services are desired and needed. Presently my strength is not abated and my desire to do all I can in the Kingdom is just as fervent as ever. If I ever retire from preaching, physical incapacity and/or the brethren by not inviting me will have to do it. The five years with the Gay Meadows church here in Montgomery have been some of the most satisfying and fruitful of my life. With some of the finest folk to be found anywhere, together we have seen the Gay Meadows church double in attendance, contributions, facilities, and we pray spiritually as well. I appreciate all those who have been, and are now, a part of this congregation. Many have "passed through" (lived here for a while) this congregation. There seems now to be prospects for more "permanency" among the member than ever before. The church is scripturally organized with elders and deacons, and is composed of many men and women (young and older) with great talent and devotion to the Lord. Prospects, therefore, for continued growth and work on the part of Gay Meadows are great.

MIKE S. SCOTT, P.O. Box 30, Williams, IN 47470. Beginning July 22nd, I will be laboring with the brethren in Middletown, Indiana (11th & Locust St. church of Christ). The congregation is quite small and can only provide a portion of my support. Two sister congregations have agreed to assist me while at Middletown, but my family and I feel that we will still need around \$100 to \$200 more per month. Recommendations will be sent upon request.

WILLIAM C. SEXTON, 1937 Judson, Manhattan, KS 66502. Beginning June 30, 1982, the church that formerly met at 1112 Pierre St. shall be meeting in the basement of my house at 1937 Judson, in Manhattan, Kansas. Our former building (a renovated dwelling house) was really inadequate for us. We rejoiced that recently a lady, with whom we had been studying, was baptized. Then, the next Sunday we baptized her husband. Possibly, then, we are beginning to break through to some of the local people. Anyone coming to Manhattan should take note of the change in meeting place. Remember us in your prayers.

RALPH SMART, 516 Union St., Bangor, ME 04401. A little news about the work in Maine. Bruce Hudson, who for the last three years has been with the Milbridge church, is moving to Caribou to help the local preacher, Luke Flynn, in an effort to build up that congregation composed mostly of military personnel. I have agreed to work with the Milbridge church until October. I plan to move to the Portland area by then. I will work with the small church in Scarborough between any trips I may make. I will be working to establish a congregation in Portland. There are now two families who drive through Portland to get to Scarborough. Bill Calame is the new preacher in Bangor. The work there seems to be going well. At present, I am in a gospel meeting in the little town of Prospect (about forty minutes from Bangor). There are three members of the Bangor church who live here. Bro. Calame knocked doors with me and is leading the singing. We had 32 last night for the first service. Troy Adams and I had two gospel meetings recently. One in Blue Hill where we had a good meeting considering there are no Christians in the area. High attendance was 52 with several visitors from the community. Another meeting at Sullivan where the attendance ran in the thirties with three visitors from the community.

ROBERTO SPENCER, Box 452, Odessa, TX 79760. The Spanish church of Christ (Iglesia de Cristo) has increased in number recently. We have had a family to place membership with us and also we recently had one baptism and one restoration. As you can imagine we are very happy. We are a small congregation of about twelve members. At this time we are in the process of buying a building to meet in. I ask for the prayers of all the saints for the work of the Lord in this city among the Spanish speaking people.

WORK IN MEXICO

(Taken from *Along The Border* by Glenn Rogers, 408 La Vista Ave., McAllen, TX 78501) Mel Rose who lives in Oregon, made a trip into western Mexico during the month of May, accompanied by Samuel Gonzales who is a member of the Spanish-speaking church in Hillsboro. The trip took five days each way. The first meeting was in Ojo de Agua (water spring) where they had services four nights. One person was baptized there. The next four days were spent in Vicente Guerrero. There were two more baptisms here. The final four days were spent in Constanca, where Jose Luis Arroyo preaches. One was baptized in this effort. We are happy to report that elsewhere in the country of Mexico there have been twelve baptisms of late that have been reported to us.

PREACHER AVAILABLE

DAVID BECK, 5108 43rd Ave., East, Bradenton, FL 33508. After much prayer and planning, I have decided to leave my secular job of sixteen years and turn my full attention to preaching. I am 35 years old, married, and we have four children. I am blessed to have had some experience already in preaching. For the past two years I have co-moderated with Kenneth Thomas on the "Bible Speaks" radio program. This is a live call-in program of one hour length heard every Sunday morning in this area. I have also had other radio preaching experience. During the last several years I have "filled in" at the Manatee County church and have also spoken at Cortez, Palmetto, Sarasota, Okeechobee, and Jennings, Florida and in Franklin, North Carolina. My desire is to serve the King in His Kingdom using my talents in whatever ways I can. If you desire further information please feel free to contact me, or one of the following men from this area who know me.

Kenneth Thomas	Kenneth Weliever
(813) 746-2237	(813) 729-2922
746-7014	722-1307

Herbert Fraser
(813) 365-7628

J. Paul Branch
(813) 748-5592

PREACHERS NEEDED

CAMILLA, GA Eli and Mary Ann Goodwin are two faithful saints who live in Camilla, Georgia (between Albany and Thomasville). Mary Ann has crippling arthritis. They presently drive to Thomasville to worship with the faithful brethren there, but that is some thirty miles one way, and is difficult on Mary Ann, and is get-

ting more difficult all the time. They want to start a work in Camilla (population 12,000). They need someone to move there and do the preaching, either full-time or part-time. If full-time one would have to secure needed support. Eli owns a grocery store, and for a man who would be capable of preaching and working in the store, he could pay him \$275 per week plus insurance. The Godwins have two children. At the present there would be potentially twelve who could meet regularly if someone could come and work with them. The church in this area of Georgia is small, but is making strides. There is a small liberal group in Camilla which ousted the Godwins when they voiced opposition to their unscriptural work and organization. Eli and Mary Ann are fine people. Could someone possibly help them? If you feel you could meet the need of this situation, please write or call Eli Godwin at Rt. 2, Box 1-AA, Camilla, GA 31730. (912) 336-0684.

VALDOSTA, GA The North Valdosta church of Christ needs a preacher. We can provide partial support. Contact Jack Dawling at (912) 559-6436, or Bascam Parham at (912) 244-1574.

MILBRIDGE, ME—The church that meets in Milbridge, Maine is in need of a full-time preacher. They can provide some support. Anyone interested may contact Owen Beal on Kansas Road in Milbridge, ME 04658. Or phone (207) 546-7046.

ELDERS AND DEACONS APPOINTED

EDGAR E. HOLCOMB, 263 Massachusetts Ave., Elyria, OH 44035—It gives me great pleasure to report that the church in North Ridgeville, Ohio is once again fully organized as the New Testament directs. Carl Conrad and Tom Lahman were appointed as elders and Herb Hiser, Ken Coleman, Dana Warner, Bruce Dean and Dave Hageman were appointed as deacons. We thank our Father for His great blessings bestowed upon us. Our spirits are gladdened and our hearts rejoice to see these fine families in the body of Christ living exemplary lives. When visiting our area stop and worship with us. We will make you feel welcome.

NEW CONGREGATION

ALLAN R. FERGUSON, Rt. 1, Box 77A, Wilbur, Washington 99185—We wish to inform the readers of *SEARCHING THE SCRIPTURES* that a new congregation has begun to meet at 703 E. Pope in Wilbur, Washington. We met in my home for the first time on July 11, 1982. There were three families in attendance. Wilbur is a small farm town 21 miles east of Grand Coulee Dam, on highway 2. For information you may contact me at the above address or phone (509) 647-5860 or 647-5451.

B. G. ECHOLS, 5643 Newberry, Wayne, Michigan 48184—After two years in a small town in Texas we have returned to a large metropolitan area to work with the Westland church in suburban Detroit. The need among the millions of this area and all of Michigan is great, but the brethren have a desire to reach others with the gospel. Attempting to work in Texas was poor judgment on my part. We pray that the years we have left will be better utilized in His service.

JACK H. KIRBY, 2300 W. Pioneer, Irving, Texas 75061—For the past four and one-half years I have been working with the Panlener Street church in Las Cruces, NM. We have resigned this work, and in August began work with the Westside church in Irving, Texas. Our mailing address will be: 1425 Schukar Ct., Irving, TX 75061. During our work at Las Cruces 46 were baptized, several were restored to duty. Our membership tripled, with record attendance of 139 set twice this year. Our budget increased correspondingly. The brethren have not yet selected a man to move there. When in Irving, please contact us. If any reader knows of any in Irving that are not faithful, please let us know and we will encourage them.

IN THE NEWS THIS MONTH

BAPTISMS	290
RESTORATIONS	102

(Taken from bulletins and papers received by the editor)