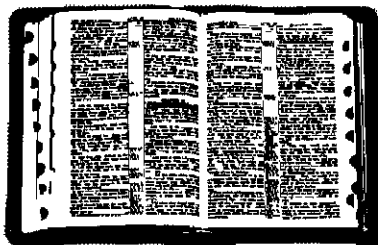


SEARCHING *the* SCRIPTURES

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



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

"DEVOTED TO THE SEARCH FOR DIVINE TRUTH"

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THINK ON
THESE THINGS

H. E. Phillips

P. O. Box 1631
Lutz, FL 33549



THE "JESUS ONLY" DOCTRINE

Some time ago I listened to a Pentecostal preacher present the usual arguments to prove that there is just "one God" and no more. He spent his entire radio program showing that this "one God" was "Jesus only." He ridiculed what he called this "three-in-one" doctrine as having its origin in paganism. I marvel that men can build such a theological system as the "One God-Jesus Only" doctrine with no foundation in the word of God.

Of course there is ONE GOD; the Holy Spirit said so (Eph. 4:6). But the same passage says there is one Spirit and one Lord (Eph. 4:4,5). But the New Testament speaks of Godhead: "Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device" (Acts 17:29). The word is used again in Romans 1:20. In speaking of Christ the Holy Spirit said, "For in him dwelleth all the fullness of the Godhead bodily" (Col. 2:9).

The arguments generally run after this manner: "Hear, O Israel: The Lord our God is one Lord" (Deut. 6:4). Idols are no gods as compared to Jehovah. Verse 14 of this chapter says: "Ye shall not go after other gods, of the gods of the people which are round about you." There were "other gods" (idols), but there was and is but one Lord God.

Another passage frequently used is Isaiah 44:6, "Thus saith the Lord the King of Israel, and his redeemer the Lord of hosts; I am the first, and I am the last; and besides me there is no God," And in 45:5,6, "I am the Lord, and there is none else, there is no God

beside me: I girded thee, though thou hast not known me: that they may know from the rising of the sun, and from the west, that there is none beside me. I am the Lord, and there is none else."

Isaiah 44:6 again places Jehovah in contrast to heathen gods. The last of verse 8: "Is there a God beside me? yea, there is no God; I know not any. They that make a graven image are all of them vanity; and their delectable things shall not profit; and they are their own witnesses; they see not, nor know; that they may be ashamed. Who hath formed a god, or molten a graven image that is profitable for nothing?" (vs. 8-10).

Besides this, Isaiah 44:6 speaks of "his redeemer the Lord of hosts." Who is this? If it is Christ, then the God of this verse is one besides Christ and he is not "Jesus only" as some say. Isaiah 45:5,6 speaks of one God in contrast to idols. Verse 16 speaks of the makers of idols. The prophet was speaking the word of God against the worship of idols and heathen gods by Israel.

The Pentecostal preacher I heard argued that Jesus and the Father are one and the same person. He quoted one verse over and over again: "I and my Father are one" (John 10:30). It seems to me that after two or three readings one ought to see that two persons are indicated in the verse "I" and "my Father". Would any one misunderstand me when I say: "I and my wife are one"? The scriptures teach that the man and his wife are one. "For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh" (Matt. 19:5,6). Christ said the "twain" (two) shall no more be two (they had been two) but one flesh. No one in his right mind thinks the Lord means that two persons cease to be individuals and merge into one person literally. He means that they become one in name, purpose, state of relationship and work. The oneness of Christ and the Father in John 10:30 is the same as the husband and wife in Matthew 19:5,6.

John 17 records the prayer of Jesus to the Father. We can make no sense of some of these statements unless we understand that the Father and Jesus are two persons, not one person in two manifestations, Jesus prayed: "Neither pray I for these alone, but for them also which shall believe on me through their word; that

they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one" (John 17:20-22—.

Four different persons or groups of persons are spoken of here:

"I"—Jesus (verse 1), "These words spake Jesus ..."

"Father"—To whom Jesus spoke in verse 1, "... and lifted up his eyes to heaven, and said, Father ..."

"These"—The apostles who had received the words, and for whom Jesus prayed, but not "for these alone..." (verse 22).

"Them"—Those who believed on Jesus Christ through the teaching of the apostles, "... but for them also which shall believe on me through their word."

Jesus prayed that the apostles and those whom they taught would be ONE. Moreover, he prayed that all these would be ONE as he (Jesus) and the Father were ONE (verse 22). He also prayed that the apostles and all believers would be ONE with Christ and the Father (verse 23). Now who will contend that this language can in any sense mean the compressing and merging of many persons into ONE person? It is impossible!

In John 17 we have Jesus (one person) on earth, praying to the Father (another person) in heaven, regarding the apostles (other persons), men chosen out of the world—verse 6-9, and all those who believed the teaching of the apostles (a second group of persons) to the end that believers may be ONE (not one person) as Jesus and the Father are ONE (not one person) (Verse 22).

If we understand the oneness of the disciples, we can understand the oneness of the Father and the Son. Jesus prayed that "they all may be one; as thou, Father, art in me, and I in thee." The disciples are one in the same way that the Father and the Son are one. And he prayed that "they also may be one in us."

In John 17:1 Jesus prayed, "Father, the hour is come; glorify thy Son, that thy Son also may glorify thee..." Was Jesus talking to himself? Did he really say, "Glorify me that I may glorify myself? Utter nonsense!

In verse 4, "I have glorified thee on the earth: I have finished the work which thou gavest me to do." In verse 5, "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." There is no way this language could have any meaning without understanding that TWO persons are involved.

Verse 8, "For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me."

These "Jesus Only" people would not only make the words of Jesus in John 17 complete nonsense, but they would also make him a very stupid man. They have Jesus standing before his disciples looking up into heaven and praying to himself about himself, and claiming that this makes the disciples know that he is God.

More on this subject in the next issue of this paper.

Searching The Scriptures

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CONNIE W. ADAMS, Editor

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Editorial

Connie W. Adams

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(Editor's note: Again this month we are printing an article written by the editor more than 10 years ago. We believe it is as much needed now as it was then.)

OLD SONG, NEW SINGERS

Of late I have noticed several articles by some younger men having much to say about the grace of God and thundering out against what they are calling "legal-ism." The tune is very familiar. Every time a man gets tired of the old gospel story, or the appeal to Bible authority becomes trite to him, he discovers wonderful things about the grace of God and makes "legalism" his whipping boy. In case some of these rebels think what they are saying is new, let me give them a history lesson.

In Louisville over twenty years ago (now more than thirty years ago—Editor). James Arthur Warren headed off in the direction of modernism. He finally ended up in the Disciples. He became exceptionally intellectual. He was critical of gospel preachers who emphasized the plan of salvation and stressed the importance of obedience to the terms of the gospel. They were preaching salvation by works, he said, and obscuring the grace of God. When James R. Cope and Rufus Clifford were called upon by the brethren to help them in this struggle, they were disdainfully referred to as "cornfield preachers" by this intellectual giant. The song he sang was "legalism" and he sang it all the way to the Disciples.

Along about that time, Ralph Wilburn was a teacher at Pepperdine College. He influenced a number of bright young men to go and sit at the feet of infidels to get their degrees. He decided to try to save the church from—you guessed it—"legalism." Critics just were not really smart enough to understand what he meant. A man making shipwreck of the faith on the shores of modernism is eternally misunderstood. You would think that all that advanced wisdom would enable such an one to speak clearly so all could know what he believed and where he stood. While singing "legalsim" he too, left the church and affiliated with the Disciples. They were not so "legalistic" as to think that the authority of the New Testament had to be respected.

Then, in the early 1950's there were Roy Key and Ernest Beam in the Chicago area. These men went to the University of Chicago to equip themselves to fight infidelity. But they had so much dialogue with the infidels that they forgot about fighting them. Then they made a grand discovery—their brethren were too hide-

bound, they were "legalists." The old hit tune had become public domain and they sang it loud and long. They persuaded a few other young preachers to join in the chorus and they sing it all the way into total digression. They wound up in the Christian Church. J. P. Sanders, the blind preacher of Rockford, Illinois, got weary of "legalism" and he too learned to sing the marching son of digression and ended up with the Disciples.

MISSION MAGAZINE is being published by men who are tired of "legalism." One writer sent them an article entitled "The 301 Cubit Art." in which he lamented that we have become so strict in trying to keep from making the ark one cubit longer than God ordained that we have obscured grace, made law our standard and become spiritual isolationists, thus depriving ourselves of many rich things we could have learned from closer association with the denominations. This was named the "Article of the Year" by **MISSION MAGAZINE**.

Now there are some young men who want to continue their fellowship with conservative brethren who believe we must respect Bible authority. Some of these have already decided that apostolic examples are not binding and are willing to acknowledge, at least privately, that we are not bound to eat the Lord's Supper on the first day of the week. These gentlemen are enlightened ones. I know they are because they say so! They have made an umbrella of the grace of God and wish to broaden it sufficiently to cover every deviation from the truth which Carl Ketcherside wants to embrace under his mistaken idea of fellowship. According to them, this is far better than "legalism." There it is again. Same old song—just new singers, apparently unaware that their new song is not new at all. It is the marching tune for those who are on their way to apostasy.

I have some advice for these young men. First of all, we would like to see you settle down to the business of believing and preaching what the Bible says and opposing what it does not authorize. But the time is at hand for name calling lest other churches be victimized by these unsound young men who want to stay in faithful churches and undermine them like termites in the basement. I, for one, intend to alert brethren everywhere I go as to what you are up to. If you intend to try and remain among brethren committed to New Testament authority while secretly working to subvert whole houses, then you had better arm yourselves for you are going to have a fight on your hands such as you never imagined! The time for the clashing of swords may be much nearer than some suppose. There are a few preachers who are a little older who are entirely too sympathetic with some of this foolishness and who have aided and abetted, instead of helping to combat it.

Certainly, none could be saved without the grace of God. The whole divine plan of redemption was envisioned by God, not in consequence of anything man earned or deserved, but as a matter of grace and mercy. But the truth remains that the benefits of that grace are received conditionally. We are saved by grace "through faith" (Eph. 2:8-10). "Grace" includes all that God

planned and did, while "faith" includes all that man must do in reaching out to lay hold on offered mercy. There is "the law of the Spirit of life in Christ Jesus" (Rom. 8:2). Paul taught that men are "under law to Christ" (1 Cor. 9:21). James spoke of "the royal law" and the "perfect law of liberty" (Jas. 2:8; 1:25). We are not under the law of Moses, nor any of human origin, nor are we to suppose that even compliance with divine law is sufficient to save us apart from its connection with the grace of God which provided it.

The New Testament teaches that the grace of God saves those who respond in obedience to the will of God. Jesus said the difference between the wise and foolish builders was that the wise one heard and did his word, while the foolish heard and did not his word. The Pentecostians anxiously inquired as to what they must do, and were told (Acts 2:37-38). It is the doer and not the hearer that shall be blessed (Jas. 1:22-25). There was no freedom from sin without obedience from the heart, nor could one become the servant of God without such (Rom. 6:16-18). Paul said those who "obey not the gospel" will be lost (2 Thes. 1:6-9).

Paul taught that binding some other law than that of Christ was, in effect, frustrating the grace of God (Gal. 2:21). Righteousness did not come by law keeping. Specifically here, Paul dealt with the effort of some to bind circumcision and other practices of Mosaic law. That law had ended. To return to any part of it when God's grace had provided Christ was to frustrate God's grace and make the advent of Christ useless. The gospel is called "the gospel of the grace of God", but the gospel contains some things to be obeyed. "They have not all obeyed the gospel" (Rom. 10:16). The grace which brought the gospel that men might be reconciled, requires a continuance in the faith and calls for one's not being moved away from the hope of the gospel so that he might be presented before God holy, unblamable and unprovable (Co. 1:22-23).

To confess great admiration for the grace of God while despising his authority over the church and excusing doctrinal and practical departures from what he authorized, is hypocritical. While we should not come to look upon the gospel as the Jews did upon the law of Moses, let us be careful lest in our fear of "legalism" we dismiss the need for Bible authority altogether. If believing that we ought to speak as God's oracles and have a "thus saith the Lord" for what we teach and practice is legalism, then count me guilty. But may I urge the young men who are singing this tune not to be overly proud in thinking they have made up a new song. Both the melody and the lyrics have been around a long time.

—TRUTH MAGAZINE, February 1, 1973

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The Mystery of Iniquity

Eugene Britnell

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THE POPE IN POLAND

As I write this, Pope John Paul II has just completed his tour of Poland and is on his way back to Rome, the capital of Catholicism—and what a relief! Maybe now we can get back to our normal news coverage in America.

All three television networks devoted approximately one-third of the evening news time to the pope's trip, plus nightly specials. Johnny Carson even joked about the pope doing a warm-up for his "Tonight" show. In addition, the pope was on the front page of the nation's newspaper and magazines. The following cartoon tells the story.



On Sunday evening, June 26, 1983, I read the following statement at the beginning of the weekly radio program of the Arch Street church of Christ on KAAV, a 50,000 watt station covering mid-America from Canada to the Caribbean:

"Have you heard enough about the pope within the past ten days to last for a long time? We certainly have! As the pope has toured Poland, traveling from idol to idol with hundreds of thousands of worshippers following him, the news media in this country gave full and complete coverage of his every move and statement. The three major TV networks devoted several minutes of their evening news time for about ten days, plus many specials in addition to the regular news programs. Of course, when we understand the power of Catholicism in this country—in the congress and over the news media—we can understand why they are careful to cover all news pertaining to the pope. They seem to forget that the majority of people in this country are not subject to the pope of Rome, and could not care less what he does or says. And we need to be heard also. There's no way to estimate what it would cost to purchase the time which has been given free to the promotion of Romanism by following the travels of the pope. It would surely be multiplied millions of dollars.

"As we viewed the great crowds—almost an endless sea of heads and faces—we were saddened to realize that not one of them knew the truth of the Bible about what they were doing. Good people, there is not one word in the Bible about the office of the pope. If you think there is, send us the information and we'll pass it on to our listeners. In every way, the Bible condemns that kind of position and power, along with the practices of praying to saints, the erection and adoration of images, and many other such things which we have witnessed in the news recently."

Many people feel that we cannot make such statements on radio these days and get by with it, but we can if it is done in the right way. We did! Under the circumstances, they dare not object to our exercising the right to be heard also.

Perhaps some would challenge our statement that the pope went "from idol to idol." That is exactly what he did, and we have a collection of newspaper articles to prove our charge. The truth is, Roman Catholicism is one of the greatest systems of idolatry on earth. To save space, we'll refer to only one of our many articles. An article and pictures by the Associated Press, datelined Czestochowa, Poland, said:

"Pope John Paul II honored Poland's holiest shrine Sunday and proclaimed the revered Black Madonna icon a symbol of his countrymen's quest for freedom. 'As children of God, we cannot be slaves,' he told a million Poles standing shoulder-to-shoulder in a driving rain."

Under the picture of a ceremony at a monastery, we read: "Pope John Paul II places the papal crown to the head of Jesus and Mary in the image of the Shrine of Zielenice during Mass at Jasna Gora monastery Sunday."

Is the Pope only Human?

A fifteen-year-old girl, the daughter of a Vatican messenger, was recently taken and held hostage by a group demanding the release of the man who shot the pope. At this writing, she has been missing for more than three weeks. I have before me a newspaper article which is

headed, "Pope John Paul says he is trying to free kidnapped girl." The first paragraph reads:

"Pope John Paul II said Sunday he is doing 'all that is humanly possible' to help free a 15-year-old girl allegedly being held hostage for the release of Mehmet Ali Ağa, the terrorist who shot the pontiff."

Now that's interesting, and somewhat confusing. Is the pope, the Holy Father, the earthly head of the church, the Vicar of Christ whom millions worship weekly limited in his action and power to that which is "humanly possible"? Millions believe that he is superhuman and can work all kinds of miracles, but now he says to the world that he can do only what is "humanly possible." I can do that!

Each week, and often daily, the pope appears at his window at the Vatican and they tell us that he "blesses" the many thousands who are always there waiting for him. Now if he is limited to that which is "humanly possible" how can he have the power and ability to bless anybody?

Perhaps it was an inadvertent admission, but for once the pope told the truth about himself and his power. He is only human! That's what the apostle Peter thought about himself, even though he was truly inspired of God. When Cornelius fell at his feet to worship him, he said, "Stand up; I myself also am a man" (Acts 10:26).



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"WORKING FUNDS" (NO. 1)

QUESTION: May a preacher working overseas among just a few non-self-supporting churches receive money from churches in addition to his wages, which money is called a "Working Fund," to be used in furthering the cause of truth by means of the printed page, radio, and TV?

ANSWER: The above question is an adaptation on some questions I have received of late with the request to write an article on "Working Funds." I sincerely hope that a cool, calm, prayerful study will be made by all of the issues involved. Primarily, there are two issues: 1) What may be included in the term "wages"? 2) Congre-gational autonomy.

Because the answer is involved and the issue serious, I propose two articles and solicit your patience in the study.

Wages

That a preacher at home or abroad may receive wages from a plurality of churches is above question (2 Cor. 11:8). What qualifies under the heading of wage is a matter of some dispute. The following scriptures relate to this issue: 2 Cor. 11:8,9; Phil. 2:25; 4:16; 1 Tim. 5:18; 1 Cor. 9:14.

The Greek word "Opsonion," translated "wages" in 2 Cor. 11:8 shows clearly that what Paul received was not charity. It was pay in the sense that any workman receives pay. A preacher's pay, therefore, is not charity. He is not an object of charity (though he, like any man, may become such). It is unfortunate that some brethren think of preachers as objects of charity and sometimes act accordingly. Thayer defines the term: "1. Univ. a soldier's pay, allowance, . . . that part of a soldier's support given in place of pay (i.e. rations) and the money in which he is paid" (THAYERS GREEK-ENGLISH LEXICON OF THE NEW TESTAMENT, p. 471). Paul received "wages." This possibly involved material goods as well as money—all of which equaled a minimum wage level (as a soldier's pay). It only made possible a subsistence level of income. The other Greek words in 2 Cor. 11:9; Phil. 2:25; 4:16, translated "wanted," "wants," and "necessity" indicate the same thing—e.g., "Chreia," translated "want" and "necessity" means: "the condition of one deprived of those things which he is scarcely able to do without. . . plur. one's necessities" (THAYERS GREEK-ENGLISH LEXICON OF THE NEW TESTAMENT, p. 671). We

should also remember that at times Paul supplemented his pay with secular work on his part (Acts 18:3; 20:33,34; 2 Thess. 3:8). If this were all of divine revelation, the preacher would have authority for only a subsistence level of income. However, this is not all.

Paul quoted from Deut. 25:4 when authorizing pay for both preacher and elder (1 Cor. 9:9-14; 1 Cor. 9:9-14; 1 Tim 5:18). In the latter reference he gives the reason for the quotation in the first place, namely, "And, the labourer is worthy of his reward" (hire—ASV). The primary difference between the Greek "Misthos" translated "reward" and the Greek "Opsonion" is that the former denotes pay commensurate with service rendered and the latter may be pay below that level. Since no material value can be placed upon the work of preaching the gospel that saves souls worth more than all the world (Matt. 16:26), it follows that he cannot be paid too much so far as just pay or due reward is concerned. It simply cannot be done in this life and in things of material value. Understanding this should prevent a preacher becoming a "hireling" and the brethren regarding him as such. The responsibility is fearful and the nature of the work done is beyond earthly reward. It does show, however, that a preacher is worthy of more than a subsistence level of income—and this is possible. Furthermore, in the light of further revelation such has been ordained of God.

Paul says, "Even so hath the Lord ordained that they which preach the gospel should live of the gospel (1 Cor. 9:14). W. E. Vine, in his EXPOSITORY DICTIONARY OF NEW TESTAMENT WORDS says of the word "live" in this verse "the maintenance of physical life." The level of this maintenance cannot be determined of the word itself. Such may vary from century to century and from country to country—even from year to year and from city to city—depending upon the standards of the society of which one is a part. We use the word in this sense when we talk about a man's living—whether it be a good living or a poor living. Today when one considers a job with a view to "the maintenance of physical life" there is usually involved many "fringe benefits". These are above one's regular income or "take home pay." Some of the following are often found among "fringe benefits": Life insurance, hospitalization, housing, utilities, car allowance and travel expense, retirement benefits, profit sharing investments, social security, etc. Nevertheless, all are a part of his "living." Such determines whether one's "living" is poor or good.

Furthermore, the expression "live of the gospel" is a point of comparison with the "living" of the priest under the law of Moses. For their "living" God ordained in addition to part of the various sin offerings and sacrifices the tithe of all the income of the other eleven tribes of Israel. Anyway one looks at it this makes the standard of living of the Levitical or priestly tribe slightly above that of the others. After referring to this "living," Paul says, "Even so hath the Lord ordained that they which preach the gospel should live of the gospel."

It follows from these observations that a preacher may receive support from churches as "wages," "re-

ward" ("hire"—ASV), or "living" for the maintenance of his own physical life. This maintenance would include his legitimate obligations.

It would preclude support with a view to his providing "maintenance of physical life" for someone else who preaches the gospel. Such is reminiscence of the Don Carlos Janes days and the "one man missionary society" issue of the 1940s. Such practice involves centralized control of church funds under one man. Centralization of the funds of churches is without scriptural authority whether it be under one man, a board, or an eldership.

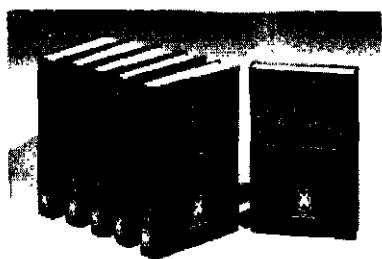
This practice, however, should not be confused with a preacher using his own living to support another, help the needy, distribute tracts, etc. If he is frugal, he should be able to do some of this of his own living. Such, however, would be his own business and would be done at his own discretion and for which he would be amenable to no one.

Travel Funds

The question may arise, Does travel expense qualify as part of a preacher's **pay** or **living**? I would answer in the affirmative. Most churches give consideration to a preacher's travel expense as he serves under the Great Commission in their midst. For IRS and other tax benefits such may be considered separately from his basic or "take home pay." Nevertheless, like other "fringe benefits," it qualifies under the heading of his living. **Going** is divinely authorized in the Great Commission (Mk. 16:15). While it is not a way of preaching, it is a necessary means to the end of preaching to all the world. The word "go" according to its primary meaning, involves moving or travel. Travel is one thing and a way of preaching is something else. Travel expense, therefore, becomes a part of "the maintenance of physical life" while one preaches. (Continued)

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Parental Contributions to Conditions—VIII "Rent-A-Mother Childcare"—A Substitute for Motherhood

It hit the fan during the world War II and the flood has been rising ever since. Prior to World War II, women constituted a relatively small percentage of the public work force. Relatively few females, particularly mothers with small children, were found outside the home. Those who were thus employed were found in the role of teachers, clerks, secretaries and other office workers. In the early 1940's with entrance of the United States upon a war footing "Rita the Riveter" with her lunch box, hard hat, monkey wrench and greasy face became a symbol of patriotism and millions of young mothers, following her example, parked their babies in childcare centers or hired some older woman to care for her little ones in her own habitat. Most of these women never returned—not for full-time homemaking. The avalanche began rolling until today many persons (I am one of these) believe that the general moral depression in our country is largely due to masses of mothers surrendering their personal motherhood roles to substitutes who, at best, are seldom able to feel for another woman's child as the child's own mother feels. This is not to argue that all substitute mothers are not good caretakers of children. It is to affirm that it is almost as rare as a snowball in Haiti for a professional substitute mother to have the same maternal love and concern for every facet of a little child as does its own mother, particularly so if the mother is a Christian. (This entire series is written with Christians as the focal point of all relationships—spiritual, family, civic and domestic).

Why Do Mothers Go to the Marketplace?

Generally speaking, I am convinced that the vast majority of married mothers who are Christians and whose children are small, find employment outside their homes because of economic pressures. A second cause for some is the thrill of outside-the-home social contacts (in some instances with men as well as women) in office, store or factory plus the gruesome reality of changing diapers, wiping running noses and cleaning faces and hands of "squalling brats," to say nothing of keeping house and cooking! In the latter cases too often the young mother has merely a smattering of the Lord's teaching regarding the role and scope of true motherhood. One wonders if such women are not motivated by the talk of other women with whom they work regard-

ing how they have similarly dealt with their children rather than listening to what God says about motherly responsibilities. In such instances it would be "have a baby" because it is the "in-thing" to do!

The latter picture is relatively rare. Economics is the big pressure when Christians "rent" a substitute caretaker for their children while they work away from them. In the last 14 years I have made this point to thousands of persons—mostly Christians—in all sections of our country on this very subject and have received known disagreement from only one woman. She was an avid NOW promoter.

A further look at the economic situation suggests that either poor management of family income or the "pride of life" in "keeping up with the Joneses" is the factor that sends mama to the marketplace to supplement daddy's salary. More-and-better housing, more-and-better furniture, more-and-better automobile, more-and-better recreation, more-and-better summer camps for the kids until "more-and-better" exceeds the one breadwinner's ability to pay for the ever-expanding desires of an ever-expanding family! The simple but usually very unwise solution is for the mother to "rent" herself out for public work and "rent" a mother to replace her in the home for nine to ten hours a day five days a week, not less than 250 days out of the year!

What Happens When Mothers Leave Their Children for Public Work?

It is pertinent that we pose the question: "What happens when mothers with small-to-teenage children leave their wards in exchange for the dollars she receives in the marketplace?" Frankly, dear reader, the picture is bleak and the price paid is high! We shall answer this question in this column next month. Meanwhile I invite your attention to syndicated columnist Dorothy Dix's sentiments which were written during World War II.

It is encouraging to hear that several of the judges who presided over juvenile courts have announced that they will hold mothers responsible for the delinquency of their children and that those who neglect their youngsters and let them run wild will face charges in the criminal court.

Perhaps this will make those women, who are so busy being patriotic that they have not time to be domestic, realize that it is even more their duty to make homes for their children and darn their socks than it is to serve in canteens and knit sweaters. For it will be of small use to save our country if we are going to turn it over to a generation of untaught and undisciplined hoodlums. Yet this is what is going to happen if something is not done to awaken women to the fact that for those who bring children into the world there is no other duty so important as rearing them properly, and that it is a duty that they cannot escape nor delegate to others.

Career Women Neglect Children

Yet of late years women have been more

and more shirking this sacred obligation. We have seen thousands of mothers, bored with domesticity, tired of changing the baby, and craving excitement leaving their homes and their children in the hands of incompetent servants while they started shoppes, or went into business, or attempted careers. And we have seen the result in uncomfortable and ill-kept homes, in neglected children, who are growing up on the streets, and adolescent boys and girls without manners or morals.

The war has intensified this state of affairs a thousandfold, because it has given all of the discontented, frivolous, thrill-loving women an alibi for forsaking their homes and their children and going into war work. And this has produced, as its logical result, an increase in juvenile delinquency that has appalled every thinking person.

For there are certain basic truths in life that nothing has ever altered even by so much as a hair's breadth. There is no new way for a baby to be born. There is no adequate substitute for a mother, or a mother's love, and a mother's incessant care and watchfulness. No hand so potent in shaping a child's character and determining its destiny as its mother's. Nor is there any place in which a child can grow into fine manhood or womanhood as it can in a peaceful, happy home.

It is folly to say that any woman can be a good mother and a good career woman at the same time, because being a good mother is a one-woman job and it is all that any one woman can handle. It takes everything she has to give.

Home is a lonesome place with no mother in it, so you can't wonder that the children whose mother is off on a lecture tour, or working nights at her job, take to the street for company and learn what the street has to teach them at their most impressionable age. If mother is too busy selling antiques, or driving rivets to ever sit down and have a heart-to-heart talk with their children. It is not surprising that they don't confide in her, and that she doesn't know that they are cutting school and running with a gang that would make her hair stand on end with horror.

Heartaches for Irresponsible Mothers

Of course, in the end mothers always have to pay for having failed in their duty in rearing their children. The mother who has spoiled her children and made them egotists pays in their callous indifference to her when she is old. The mother who has been too weak to discipline her children pays in her disappointment at their failures in life. The mother who has neglected her children and never

taught them any respect for law and order often pays in heartbreak and disgrace.

But the time of the payment of these debts seems so far off to many mothers of little children that they do not let the consequences of what they are doing weigh upon their consciences. Or perhaps they befool themselves into thinking that someday they can escape paying at all. So they blithely go on following their own sweet wills trusting to luck that they can let little Johnny and little Mary grow up in the gutter and yet have them turn out to be a perfect gentleman and lady. And it is these mothers that the judges of the juvenile courts are trying to arouse to a sense of their duty by threatening them with jail sentences unless they stay in their homes and take care of their own children.

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EXPOSITION: TEXT and CONTEXT

Weldon E. Warnock

491 E. Woodsdale
Akron, Ohio 44301



DIFFERENT KINDS OF WORSHIPERS

The word "worship" occurs in some form or another 191 times in the Bible—113 times in the Old Testament and 78 times in the New Testament. This indicates the importance of worship. However, God's people do not always approach worship with the respect and seriousness that it deserves. We see this in the following variety of worshipers, with the exception of the last one.

First of all, there is the **SPASMODIC WORSHIPER**. He comes whenever he takes a notion. The least attraction keeps him from assembling with the saints, like having company, going out of town over the weekend, staying up late on Saturday night, fishing, golfing and a host of other things. When this person is on vacation, he makes no effort to find a congregation in order to worship.

However, when he is home and there is nothing better for him to do (in his estimation), he will show up for worship and partake of the Lord's Supper without any remorse of his sin of willful negligence. A person like this needs to repent. He has forgotten Heb. 10:25 which reads in part, "Not forsaking the assembling of ourselves together...."

Second, we mention the **IRREVERENT WORSHIPER**. He whispers, passes notes and may occasionally take a good "snooze" during the sermon. Maybe the following words should be put in a conspicuous place in every meetinghouse, "If you must whisper, whisper a prayer. If you must talk, talk with God."

When he cannot find anybody to whisper to, he may give himself a manicure or read a magazine or novel that he has brought with him; just anything other than hearing the Bible, the word of God, preached. Some find the worship assembly a good place to court and the young men and woman will spend the whole time, wooing one another with hugs and caresses.

Psalms 89:7 needs to be heeded. It states, "God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him." Habakkuk's words also call for reverence, "But the Lord is in his holy temple: let all earth keep silence before him" (2:20).

Third, we suggest the **BORED WORSHIPER**. He is constantly looking at his watch or the clock on the wall. This may be accompanied with a yawn and a "ho-hum." He won't put forth the effort to sing, and if he does sing, his heart is not in it. The preaching goes in one ear and

out the other, and the Lord's Supper is just an empty form. Instead of the worship being an inspiration, it is a toleration. Once a week is about all this kind can stand to attend worship. Adoration to God has become a weariness (Mal. 1:13).

Wendell Winkler said, "Until we have matured in our Christian lives beyond the point of considering worship as a mere duty, this sacred activity will be considered as just that—a duty to drudgingly fulfill rather than an hour to anticipate" (*God Demands Doctrinal Preaching*, p. 74). Let us get our hearts to the place where we can say with David, "I was glad when they said unto me, Let us go into the house of the Lord" (Psa. 122:1). Also, "I went with them to the house of God, with the voice of joy and praise..." (Psa. 42:4).

Brethren also need to try to make the period of worship as inspirational and uplifting as possible. A dry sermon, dull singing and a lifeless atmosphere do not contribute to much jubilation, enthusiasm and excitement.

Fourth, there is the **SPECTATORIAL WORSHIPER**. He does not participate in the worship but observes. He is constantly looking around the auditorium to see every movement in the building. To make sure that he does not miss anything, he sits in the back of the building where he will have a full view.

Elton Trueblood called church-going, "The greatest spectator sport in America." We need to realize that true worship is not a time where we look on to be entertained, with us being audience and the preacher and songleader the entertainers. God is the audience and we as worshipers are on stage to offer acceptable sacrifices to Him by Jesus Christ (I Pet. 2:5).

Worship is an "act of reverence paid unto the Creator." One cannot worship unless he engages in the acts. Wonder which is worse—*idol* worship or *idle* worship?

Fifth, we cannot forget the **TARDY WORSHIPER**. His frequent disturbance by coming in late makes it impossible to forget him. He seems to make it a point to always arrive after the singing has already begun. It almost looks as if it is planned that way. Really, there is no excuse for brethren to be habitually late for worship. It shows a lack of respect for the gravity of the occasion.

Latecomers are punctual on their jobs (they do not want to be docked, you know) and they are always on time for shows and sporting events. But promptness is a lost virtue when it comes to the Lord's business. Paul said, "Not slothful in business, fervent in spirit; serving the Lord" (Rom. 12:11).

Too, I might add, that leaving early from worship, unless an emergency exists, is just as bad as coming late. Some brethren seem to think that the only important item of worship is the Lord's Supper, and after they commune(?) they are free to leave the assembly. Some places have the Lord's Supper after preaching in order to trap brethren to hear the sermon. But if a brother has to be outwitted in order to keep him in the assembly, he really has not worshipped, anyway. He needs to be corrected of his thoughtless action.

Sixth, there is the **SLOPPY WORSHIPER**. This person looks like he might have just deserted a hippie

commune. He comes with ragged dungarees, a wrinkled T-shirt with a logo of some rock group on the front and flip-flops on his feet with his ugly toes plainly in view. His hair is disheveled and he needs some Right Guard. Others would not think of coming that bedraggled, so they show up in a jogging suit or sweat suit.

Such carelessness reflects an attitude of disrespect for the dignity of the worship assembly. We dress better for a corpse at a funeral than we do for worship to God Almighty. It appears to me that some brethren need a course in etiquette. Someone says, "God looks on the inside of a man and not on the outside." This is true, but the outside many times is a telltale sign of what is on the inside.

Paul wrote we are to wear clothes becoming a Christian (I Tim. 2:9-10).

Seventh, there is the **WORLDLY WORSHIPER**. This worshiper may have been to the dance hall or the night club on Saturday night and then he tries to worship God on Sunday morning. It could be that he transacted some "shady" business deal the week before or he lied to somebody. Maybe he is filled with malice and hatred toward a brother. Many things could be mentioned of which a person may be guilty when he comes to worship God. But one thing is certain—God will not accept the worship of the worldling. A man cannot live wrong and worship God right. We must come before God with "clean hands and a pure heart" (Jas. 4:8).

David wrote, "Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness" (Psa. 29:2). Because of the sins of ancient Israel God said their worship was an abomination (Isa. 1:10-17). In verses 15 and 16 the Lord said, "And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear . . . Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil" (Amos 5:21-24). Indeed, unclean hearts make contaminated offerings unto Jehovah (Haggai 2:13-14).

Eighth, and unlike the preceding ones, we list the **DEVOTED WORSHIPER**. This type puts his heart into every act of homage offered to God. He recognizes that he is in the august presence of his Maker (Psa. 100:2, Matt. 18:20), and can sing from the heart, "Lord, we come before Thee now; At thy feet we humbly bow."

The devoted worshiper is punctual and he is ready to hear and do all things prescribed of God. His mind is free of the material things of the world and he enters the praise unto God with joy and thanksgiving. He has learned that worship is a giving experience and not totally a receiving experience. He enters the assembly in reverence, waits in meditation, worships in spirit and departs to serve. This is the kind of worshiper that God is seeking. "But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him" (John 4:23).

In conclusion, may we always remember the words of Solomon as we go to worship. "Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools; for they consider not

that they do evil" (Eccl. 5:1). Also, David, "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer" (Psa. 19:14).

POTTER'S "MEMORIAL" TO TOTTY

P. J. Casbolt
2803 4th St.
Moundsville, WV 26041



In the Potter Messenger, March, 1982, we are told that brother W. L. Totty remembered Potter (Home-School) in his will to the extent of twenty thousand dollars. And, we are told, "The interest from this bequest is being used to help maintain our building and grounds." And, "additional memorial contributions" may be made in honor of brother Totty.

Now, a memorial is supposed to remind people of something, and while some of the younger ones among us never knew brother Totty, some of the rest of us are "reminded" of how he and others used every means and method at their command to defend the church support of human institutions. And, some of my brethren will still resort to prejudice, insinuation, and intimidation to support a cause which is void of scriptural authority.

Several have made the prejudicial argument!?) that some congregations and preachers believe in buying fertilizer for the lawn, but don't believe in helping orphans. Brother Totty himself concocted a hypothetical situation where some would be allowed to "lie there like a dog in the street and die in his own blood." (Indianapolis Debate, p. 94).

Now, we have a former champion of this type of reasoning who has left twenty thousand dollars to Potter Home-School for what purpose? To feed and clothe those poor unfortunate "orphans" which the "antis" didn't believe in helping? No, and in fact, the twenty thousand dollars isn't being used for anything, except as the principal, from which the interest is to be spent on maintenance of "building and grounds." Even the small amount of interest (in comparison to the principal), is not to be used for feeding and clothing the hungry and ragged children, but "to help maintain our building and grounds." I wonder, will any "fertilizer" be purchased for the lawns?

Let us get to the conclusion of the whole matter. It never was a question of helping needy children— orphaned or otherwise. Neither is it a question of brother Totty, or any other person, doing what they think best with their own money. And, any clear-thinking individual would concede that if a congregation has the right to build a place of worship, it also has

the right, even the duty, to properly maintain that place, including the purchase of fertilizer for the lawn, or toilet paper for the rest rooms. Likewise, if a private business wants to provide care for homeless children, that would include maintaining the building and grounds. So, I do not question brother Totty's right to draw up his own will, or the right of recipients to use that which they receive in the designated fashion.

The issue was, and still is, whether or not the church should make donations to a human institution in benevolence: whether or not the church should make donations to a college or some other school (such as Potter Home-School); and whether or not the church should discharge its mission of preaching the gospel through a human institution like a Missionary Society. Let's try to keep it straight, brethren—the Lord will.

MY SERVANTS THE PROPHETS

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



NEHEMIAH: LET US RISE UP AND RESTORE The Place of Growth in Spiritual Revival Part 4—Becoming a People of Love Lesson 1

Taking the problem of Chapter 11, that is re-populating the city of Jerusalem, we have been discussing the step to help a local congregation to grow. First, is the building of a personal relationship with God. We called that KNOWING GOD. Second, we discussed rejoicing in the Lord. We must have something to offer to the lost world. If we do not have the joy for Christ, we will have nothing to offer them and we will never grow. So we come to our third step and that is the subject for this article.

III. BECOMING A PEOPLE OF LOVE:

The lack of love in the church of one brother for another brother is seen too frequently. In far too many major cities, brethren can not get along with each other; a bitter division breaks out and a new congregation is established. Strife and wrath prevail as the order of the day in the name of Christ. Issues are trumped up to cover petty jealousies, personality clashes and bruised egos. Other congregations exist in a stage of "siege" under one roof. Good brethren despise each other and rip up reputations in bulletins and "gospel" pages. Some have appointed themselves as the watchdogs of virtue and attack with power and venom. Many local churches wonder why they never grow and all

the while, their Bible class in the auditorium is spent in the most caustic and abusive descriptions of everyone from their own brethren to sincere people not raised in the Lord's body. They verbally blast the "yippies, the various slang names for other races, and the denominations." One "gospel" preacher shared his plan with me on how he was going to call a certain denominational preacher on the phone and challenge him for a debate and secretly record the phone conversation. Then he would make public that conversation if the preacher did not debate. We have become so negative that the spiritual "McCarthyism" blasts and blasts and blasts without any love at all. Business meetings are "MY WAY OR ELSE I WILL LEAVE!" There is no room for a difference of opinion on any point of view. It is strange how a congregation can look at one man as an elder and have more than one hundred different opinions of the man. And, "If my opinion is not honored, I will blow this thing wide open."

Consider what is the mark of a Christian. What identifies a Christian (1) to other Christians and, more importantly, (2) to the world. The denominations wear a gold cross on a chain to identify the Christian. We know that cannot be correct. What is it that sets a Christian apart from the world?

_____ (Write your answer in that blank) If you said baptism, you made a popular choice. In an adult bible class, almost 80% suggested that as the correct answer. While it is true, it is not the answer that our Lord would give.

In John 13:34-35 the Lord gives the last minute instruction before he is sucked into the last few days of suffering. In this passage he gives the world the right to judge if we are his people by one standard. That standard is not: if we play an instrument of music or not. That standard is not: if we support human institutions or not. That standard is not: how many times we partake of the Lord's supper on Sunday. While the correct position on each one of these questions is very important, they are not the criteria on which the world was given the opportunity to judge our relationship with Jesus Christ. What was the single area given to the world to make this judgement? John 13:35: "By this all men will know that you are my disciples, IF YOU LOVE ONE ANOTHER." The world has a right to judge us to see if we are God's people on the basis of our love for one another! Does that blow your mind? Consider all the church splits you have personally been through. Consider all the mean and hateful things that have been said about fellow Christians in print! Yet, the world has a right to look at all of that and say "THESE PEOPLE ARE NOT GOD'S PEOPLE BECAUSE THEY DO NOT LOVE ONE ANOTHER." Christ gave them that right. And believe me, you ask in many communities about the church of Christ and you will hear all too often, "Oh, they are that bunch on the corner that can't get along and are always in a fuss about something." Wonder why you will never convert anyone in

that community? Consider from John 13:34, 35 these points on loving one another:

1. The Command to Love—This is not optional equipment.
2. The Object of Love—This does not say, love those that agree with you on the one child elder question, on the covering question, or on the Lord's supper question. It does not say love all the ones that dress like you do in three-piece suits. It does not say love all the strong and faithful Christians or all of those who are in our clique. It simply says to love each other.
3. The Quality of the Love—"As I have loved you." Do we want the Lord to love us enough to forgive us of our sins and failures? "Of course", we respond. Then do we love our brethren enough to love them the same way that we want God to treat us. We are to love as "he loved us"! I don't know about you, but I have a long way to go before I have mastered this kind of love. The Test of Love—All men will know that you are my disciples. Here is the test of New Testament Christians. If we do not love each other in a local congregation, we will never be able to reach the lost.

John 13:34, 35 gives the world the right to judge US by our love for each other. That has quite a powerful punch, but it is not the most powerful one yet.

John 17:21, 22 is a part of the high priestly prayer of Jesus Christ. He prays for his disciples "to be one"—unity—and, of course, unity is impossible without love. Now in John 13 he gave the world the right to judge His DISCIPLES if they were His or not. In John 17 he gave the world the right to judge His SON, by the love and unity of His disciples. Verse 21 says "that they may be one... That the world may believe that thou didst send me." By our lack of love and division, we give the world the right to say that "Jesus Christ is not the Son of God and did not come from the father." And brethren, that is exactly what our wrangling, fighting, ego blasting, church splitting, name calling has done. "If that is what Christianity is all about, then I don't want anything to do with it!" has been the reaction of many an unbeliever when exposed to the division in the Lord's Church.

We have to decide to love the unlovely! We have to love the hot heads and ill tempers. We have to love those that are not all we would like them to be. We have to love all those that have insulted us, and have hurt our feelings. Because this is what we were called to do!

When a local congregation studies the one another concepts of the scripture; to love one another, to be members of one another, to be devoted to one another, to honor one another, to greet one another, to accept one another, to admonish one another, to bear with one another, and to submit to one another, we will begin to grow. Again, we now have something to offer a lost world.

So many congregations are so cold that a visitor can enter the services and not one person speak to him, not one! New members are not included in the workings of

the congregations. "They might be trouble makers". The same old bunch goes out to eat every Sunday night and never asks a new family to join them at all. A visitor comes in and sits down and "zap", he is asked to move because he is sitting in "MY SEAT". From the pulpit, we belittle their faith, as erroneous as it may be, and then wonder why they won't come back. We are smugly self-righteous and superior because we have the truth, and if they were as holy as we are, they would have it. We all know of prospects that have been driven off from the Lord by the thoughtless, uncaring attitude of preachers and members alike.

In conclusion, is it this way everywhere? Absolutely not! But it is the case in too many places.

SET FOR THE
DEFENSE OF
THE GOSPEL

T. G. O'Neal

P.O. Box 723
Bessemer, Alabama 35021



FALSE TEACHERS

There was a man in Samaria named Simon who "bewitched the people of Samaria, giving out that himself was some great one." He had the people of that city so captured that "they all gave heed, from the least to the greatest, saying, This man is the great power of God." The reason for their attitude toward him was that "because of long time he had bewitched them with sorceries" (Acts 8:9-11). There was a gospel preacher by the name of Philip who went to Samaria and preached Christ unto the people.

The difference in Philip and this sorcerer was that one could work miracles by the power of the Lord and the other was only deceiving the people, making them think he was really working miracles, when he was really tricking the people. If there is in any community today one like each of these two men mentioned here, when people begin to question what either of them preach, one will gladly welcome the questions, kindly turn to the word of God and give the chapter and verse for the answer. But when the other is questioned, he has no chapter and verse to give. Instead of plainly saying that he has no Bible authority for the thing in question, the false teacher seeks to deceive the people just as Simon did in the long ago. The sad thing about a situation like this is that there are some who will blindly follow these false teachers crying, "He is the great power of God." They have been deceived, duped, and hoodwinked into thinking he is the "great power of God."

In the New Testament, Philip was able with the word of God to convert Simon who had bewitched and deceived the people. Many false teachers today have

walked in forbidden paths, they have a conscience that is seared with a hot iron and no amount of testimony from the word of the Lord will change them. They have made up their minds. They intend to have their way. They will turn a deaf ear to the word of God Almighty.

One of the ways that false teachers can deceive the hearts of people is to have them think that they believe in debating any religious question. They will seek to leave the impression that they are brave, bold and courageous as champions of truth and righteousness. The truth is that a child can take the word of God and shake the very foundation upon which their entire system is built just like Gideon took his three hundred and won a victory for the Lord over the enemy. I am not interested in being on any man's side. I am interested in standing on the infallible word of God. Ministers of Satan will take potshots and snipe from under cover but they dare not come out in the open.

Friends, if we seem a bit sure of ourselves, confident, and bold, be it remembered that as long as the children of God keep their faith in God to fight for them, deliver them from every battle, keep their lives anchored to the Rock, which is Christ, there is absolutely no power that can harm the child of the King. It is only if the forces of evil can get the child of God to take one step off the word of God that Satan can destroy him.

We would like for everyone to enjoy the blessings that come from being in Christ and standing upon his word. We plead with people not to accept what we say because we say it, but to study their New Testaments and be like the Bereans of old who searched the Scriptures daily to see if certain things were so (Acts 17:11).

Christians are soldiers in the Lord's army. The Lord expects us to fight the good fight of faith (2 Tim. 4:7). This we must do in order to please the captain of our salvation. Our fight is not against persons. We must fight error and since error is always taught by some person, it is not always easy to fight without the sword of the Spirit touching the exponent of error. "... we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Eph. 6:12). The "weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds. Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (2 Cor. 10:4-5). The only offensive weapon that the child of God is to use is the "sword of the Spirit, which is the word of God" (Eph. 6:17). This sword, the Hebrew writer tells us, is "quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart" (Heb. 4:12).

Some use the sword of misrepresentation, the sword of slander, the sword of hate, the sword of name calling, but the child of God must use only the sword of the Spirit, the word of God. May we as children of the Lord use that sword the Lord has given us in such an effective way that all which exalts itself against the Lord

Jesus Christ will be brought down and destroyed.

The sword of the Spirit will destroy nothing but that which displeases the Lord. If anything can be destroyed by the sword of the Spirit, one thing is certain, it did not originate with the Lord Jesus Christ, but with man. May God help all of us to fight the good fight of faith that when this life is over we may lay hold on eternal life. Nothing else in this life really matters. If we are faithful and true soldiers of Jesus Christ, there is the reward of heaven awaiting us in the afterwhile.

Using the SWORD OF THE SPIRIT

Ken Green

2212 Jordan Lane, S.W.
Huntsville, Alabama 35805



UNTO ME IS THIS GRACE GIVEN

I recently heard of yet another preaching brother who had decided to throw in the towel. After over twenty years of labor (well done from all reports I've heard) he has concluded that there is no security in gospel preaching.

I could not help but think of a contrasting attitude: **"Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ..."** (Eph. 3:8).

Paul was secure when he wrote that. He was secure in the Roman prison, "the prisoner of Jesus Christ for you Gentiles. . ." (Eph. 3:1). We know he counted himself quite secure in some other ways too.

I'm troubled, and sometimes just a little baffled by preachers of the gospel who constantly bemoan their situations. Why did they start to preach in the first place? Did they enter the work of evangelism for financial security? Did they think they'd become wealthy holding gospel meetings? Were they anticipating an early retirement with opportunities for travel and leisure?

Or might it be assumed that loftier considerations motivated them? Could we not find application of Paul's rebuke to the Galatians: "Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?" (3:3), or, "Ye did run well; who did hinder you that ye should not obey the truth?" (5:7).

One able and dedicated young man of my acquaintance who preaches as opportunities are presented told me that he had previously discussed with several evangelists the matter of leaving financially good and promising employment to give his life to the proclamation of the gospel. Only one preacher had strongly encouraged him to do so.

Brethren, we fret over the question of why the labor-

ers are few. Many preachers themselves must share the blame. When more of us come to the place that we are willing to "suffer the loss of all things, and count them but dung that (we) may win Christ" and when more of us reach the point that we marvel that we are permitted the grace of preaching the unsearchable riches of Christ, that attitude will prove contagious.

Faithful gospel preachers who died practically paupers are often mentioned by those who seek the fish, the cucumbers, the melons, the leeks, the onions, and the garlic of Egypt and disdain the manna sent by God (Num. 11:5, 6). Oh yes, some of them may have died paupers. But, after all, we shall all die that way.

"For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content" (I Tim. 6:7, 8).

Those faithful men built no wealth in this world, but they left a legacy that lawyers, judges, doctors, and insurance men do not leave.

Do not misunderstand. Men may faithfully serve the Lord in any honest employment. We do not disparage such. Yet, as Hoyt Houchen, the single exception to whom we alluded a few paragraphs back, expressed it to my friend, "There's no greater life than preaching the gospel."

May his tribe increase!

* * * * *

HOW MANY DENOMINATIONS? WOULD YOU BELIEVE OVER 20,000?

When I was a lad, gospel preachers said there were 300 or 350 denominations in the land. In recent years, I've heard the figure of 1200 different denominations being in existence. But an AP article from the Huntsville Times by Graham Heathcote carries the caption, **"20,800 Distinct Denominations Listed In New 'World Christian Encyclopedia.' "**

The 'World Christian Encyclopedia' is the work of David B. Barrett, an English clergyman-missionary who worked with 500 collaborators in compiling the 1,000 page volume which he described as what is probably the most comprehensive array of facts and figures about all faiths ever published.

The state of division is even worst than we thought. What a far cry from our Lord's prayer, **"That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me"** (John 17:21).

SLOW TO WRATH

James exhorts every man to be "swift to hear, slow to speak, slow to wrath" (1:19). Paul instructs us to not let the sun go down on our wrath (Eph. 4:26). Christians are commanded to love, to forgive, and to be charitable in all ways.

It's my settled conviction that one who adheres to the Designer's manual will run smoother and work better and usually longer in all aspects of life. He will fare better in every relationship, and will just generally get on better in every realm of existence, even the physical

realm.

The Huntsville Times, Jan. 12, 1983, carried an article which serves to illustrate this. Dr. Redford B. Williams, Jr., a Duke University scientist is quoted to the effect that hostility can harm the heart as much as smoking or high blood pressure.

Dr. Williams was participating in a seminar sponsored by the American Heart Association. He said that several studies now "suggest that an awful lot of premature mortality may be associated with hostility."

In one controlled study of 255 physicians who were tested 25 years ago as medical students, those who scored high on hostility characteristics proved five times more likely to develop heart disease and had a 15 percent mortality rate over the 25 years from all causes as compared to a death rate of 3 percent for those with hostility scores in the lower 50 percent.

Dr. Williams said that hostility characteristics included such factors as a basic distrust of other people, angry reactions to minor irritants and a tendency to release anger in some display of emotion.

Truly did the wise man write, "**A merry heart doeth good like a medicine: but a broken spirit drieth the bones**" (Prov. 17:22).

Things Most
Certainly
Believed

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



PAUL'S ATTITUDE TOWARD CIRCUMSTANCES

Our study in the next four articles is within the book of Philippians with focus upon matters pertinent to the study of attitude. In this initial lesson our stage is set and attention is directed to the attitude of Paul toward his circumstances. Future studies will concern us with his attitude toward, "People"; "Things"; and finally the attitude of "The Secure Mind".

Philippi, one of the principal cities of Macedonia, was the first place in Europe to hear an apostle preach the gospel. Founded by Philip of Macedon, father of Alexander the Great, it was a city of dignity within the Roman Empire when first visited by Paul. The second preaching trip of Paul, accompanied by Silas and Luke, originated at Antioch. Traveling through Syria and Cilicia, confirming the churches, they proceeded to Derbe and Lystra where they were joined by Timothy. Without detailing the itinerary, we simply note that at Troas Paul saw a vision in the night; "There stood a man of Macedonia, and prayed him saying, Come over into Macedonia, and help us" (Acts 16:9). Sailing from Troas, Paul and company came to Neapolis, then some

ten miles distant to Philippi, geographic setting for our study.

On the Sabbath, following his arrival in Philippi, Paul and company sought out the place of prayer which was found to be down by the riverside. Here a group of women had come together to pray, among whom is numbered Lydia who accepted the Christ preached by Paul and determined to be baptized. She then extended the hospitality of her home to Paul and his fellow workers and there they abode for a time (Acts 16:12-15).

All is well for a time, the outlook is promising as the truth bears fruit. "A certain maid having a spirit of divination" was encountered. She was the possession of certain men who had been capitalizing on her powers for their personal gain. Following after Paul, she was heard to cry out, "These men are servants of the Most High God, who proclaim unto you the way of salvation. And this she did for many days" (Acts 16:17-18). Testimony of this nature, though true, could not be tolerated from a source not divinely sanctioned and Paul commanded the spirit to come out of the woman. Her masters incensed, brought Paul and Silas before the rulers in the marketplace and falsely accused them. They were beaten and imprisoned. Here, within the prison, at the hour of midnight they were heard to pray and sing. A great earthquake shook the foundations of the prison, the doors were opened and every one's bands were loosed. The jailor, seeing the doors opened and supposing his prisoners had fled, was about to take his own life when the voice of Paul stayed his hand, saying, "Do thyself no harm: for we are all here." A beautiful ending to this part of the story was summarized in the reminder that the jailor upon believing on the Lord was baptized, he and all his, straightway. Public exoneration was demanded of the magistrates and received by Paul and company and they took leave of Philippi (Acts 16:16-40).

Paul's beating, imprisonment and humiliation in Philippi, had he allowed himself to dwell upon it, could have caused bitterness toward the city generally and possibly tainted an otherwise pure remembrance of those making up the church specifically. Indeed, Paul had been treated shamefully, unjustly and cruelly. Yet, he cultivated a dwelling upon the good and pleasant as evident in the statements of chapter 1, verses 3 through 7, and summarized in "I thank my God upon every remembrance of you." I respectfully suggest to my readers that surely there is a profitable lesson here for you and me. To become bitter, one has to dwell upon the unpleasant; to have a pleasant attitude one has to cultivate a remembrance of the good things.

Joy, rejoicing, is the overriding tone of this epistle. Joy is used six times and rejoicing is used eleven. The very word "joy" is the key to the direction the attitude of the Christian must take. Such must have the right attitude toward: J-esus; O-thers; Y-ou, or, if you will, one's self. The word attitude is not found in the King James version of the scriptures, and yet, the idea is ever present. Perhaps the statement of Phil. 2:5 is the most comprehensive definition of attitude to be found

in the Bible, "Let this mind be in you, which was also in Christ Jesus." Attitude is, as here illustrated, the mind in you. We submit this is a workable and acceptable definition as we apply this understanding to these studies. Throughout this epistle emphasis is upon "the single mind" set and unwavering, with Christ as the seat and center. He is the single object. The foregoing observations will hopefully serve to introduce this article and those to follow and enrich appreciation for a consideration of Paul's attitude, and stimulate within us a determined following of his example.

Consider the attitude of Paul, first of all toward his circumstances. What are they at the time of the writing of this epistle in 61-63 AD? "So that my bonds in Christ are manifest in all the palace, and in all other places" (Phil. 1:13). He is a prisoner in Rome, perhaps living in his own hired house. Acts 21 begins the record of a sequence of events for Paul which sees him falsely charged with desecrating the temple and opposing the law with the people being moved to kill him. He is arrested, appeals his case as a Roman citizen, and finally is heard before the court at Rome. As Philippians is written, the trial is probably over, Paul awaits the verdict. He expects to be released but is not certain of this outcome. What is his attitude toward his bonds in the face of these circumstances? He sees such as an opportunity to "the furtherance of the gospel" (1:12). This attitude inspired courage and confidence in brethren everywhere. His joy and hope was an inspiring example to those who read then, and certainly is such to us now, "For I know that this shall turn to my salvation" (v. 19).

Adding to the burden of imprisonment, the caustic voice of certain critics was raised against the apostle (v. 14-17). The exact nature of the critics efforts is not revealed, but I trust you will not consider it presumptuous to suggest they were using Paul's bonds to reflect upon him. Perhaps charging such was detrimental to his work as an apostle, maybe even emphasizing the justice of his circumstances. At any rate, they were working his circumstances to the greatest adverse effect. His attitude toward this, toward these (v. 18)? No reaction in kind, no retaliation. The criticism appears to be more of a personal nature, rather than upon the gospel itself. This being the case, the action is considered insignificant. "Christ is preached" and "I rejoice".

A third factor, contributing to the circumstances of Paul at this time is crisis. Defined as a crucial time, a turning point, Paul faced the crisis of death. Awaiting the verdict following his trial, he did not know whether he would live or die (v. 20-24). His attitude is reflected in the statement, "Christ shall be magnified in my body, whether it be by life, or by death." "Whatever my fate I am determined that Christ shall be glorified" is his determination. Is one to labor under a conclusion that it is wrong to desire death? Not necessarily. Such may reflect a wholesome attitude, a confidence born of faith and trust, reflecting the certainty of salvation. Thus, to die being far better. Yet, in Paul's case as in

others, the cause of Christ may be better served by deferment. Such being the attitude, one rejoices in the realization that his will is within God's will.

Application of these things is first of all to the Philippians. We are in fact reading their mail. For them, it was directed toward producing "singleness of mind". "Only let your conversation be as it becometh the gospel of Christ that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel; And in nothing terrified by your adversaries" (v. 27-28). Admonition is to stand fast in one spirit, with one mind striving for the faith of the gospel, and in nothing be terrified by your adversaries. This says "man your battle stations".

To you and me, from this, we hopefully glean a lasting lesson on attitude toward circumstances of life. Admittedly, the specifics differ but generally they are the same. Chains are not likely our lot, yet, whatever our lot, we are to see every circumstance as opportunity to the furtherance of the gospel. We all have critics and perhaps need to cultivate the attitude of tolerance toward personal charges, realizing all does not have to be answered as long as such is not detrimental to the gospel. Proper attitude toward crisis will enable us to face each with faith and confidence, even certainty. Whether life or death, or otherwise, whatever the case, let our manner of life be as becometh the gospel and the dignity faithfulness to it demands. Such an attitude toward circumstances indexes our faith, reflects our true relation to Christ and suggests the reality of our hope. God help us to proceed with singleness of mind.



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FIELD REPORTS

ANDY DeKLERK, P.O. Box 701, Marion, IA 52302. We are truly happy to report that a new congregation has been established in Cedar Rapids, Iowa. After a year of praying, planning and working, our move here has become a reality. When we decided to move we knew of only one Christian in Cedar Rapids, but another family is also now worshipping with us. To date several hundred tracts and advertisements have been distributed from door to door. We have a weekly article in the local paper. With God's help we are looking for a fruitful work in this area. When in or close to Cedar Rapids, please come and worship with us. Our meeting place is located at the corner of 19th Street and "A" avenue N.E. Calvin Watson's telephone number is (319) 396-6891 and my number is 378-1444. Our mailing address is P.O. Box 701, Marion, IA 52302. Names and addresses of Christians in this area will be appreciated. Please keep us in your prayers.

DERREL STARLING, 407 Turtle Rock, Victoria, TX 77901. My wife and I moved to Victoria in August to begin work with the Glasgow St. church. Please inform me if you have friends or relatives in the area that you might desire me to visit. The church meets at 401 Glasgow St. on the North side of the city.

KEN WELIEVER, 1408 52nd St., East, Palmetto, FL. On June 26, 1983, I concluded eight years and eight months of laboring with the church in Palmetto, Florida. In my twenty years of preaching this has been the longest time I have located in one place. It was also the longest stay of any preacher in the 45 year history of the Palmetto congregation. Both the brethren and myself feel these two facts alone bespeak many positive aspects of our work together. In addition to those who have obeyed the gospel, been restored and have been built up in the faith, there were three major accomplishments during our tenure. One, the erection of a much needed meeting house that would more adequately serve the need of a growing church; two, the appointment of elders with the subsequent appointment of deacons; and three, the development of a comprehensive teaching program for both children and adults. We rejoice to have been a part of these and other accomplishments through the years. Frank Himmel is coming to work with the Palmetto brethren. We wish him continued success in that work.

On July 3rd I began working with the brethren at the Skyview church in Pinellas Park which is located in North St. Petersburg. The church has a very fine meeting facility in a good location (2 blocks off U.S. 19 at 4050 80th Ave. N.) with room for expansion. Our average attendance for this year has been 174. The church is blessed with a good number of talented, energetic young couples who have a mind to work. I am thankful to have been invited to work full time with these brethren and am excited about the potential for growth. Buddy Payne

has done a good work with this church for the past seven years and I am looking forward to continued growth. When in the Tampa Bay area come and visit us. Our times of meeting are: Sunday worship at 9:30 a.m., Bible Study at 10:50 a.m., worship at 6:30 p.m. and Wednesday Bible study at 7:30 p.m.

PREACHER NEEDED

LaBELLE, FLORIDA—A small group of Christians desperately need someone to come and work with them. They are the ones who remained when the liberal brethren moved out. After a year, they need some encouragement as they struggle to keep the church active. Will some dedicated brother please consider this appeal? Contact Walt Davis at P.O. Box 781, LaBelle, FL 33935. Phone (813) 675-1667.

LAKE CITY, FLORIDA—The Lakeview church of Christ is in need of a preacher. We are able to provide full support. Contact C.H. Crawford at (904) 751-3934, or write P.O. Box 34, Lake City, FL 32055.

BOWLING GREEN, KENTUCKY—The Three Springs Road church of Christ in Bowling Green, KY is looking for a full time preacher to begin in September. The attendance usually runs between 60 or 70. Partial support can be provided. For further information, write the church at P.O. Box 20192, Bowling Green, KY 42101, or contact Dakin Kinser at (502) 781-8521.

BLUE SPRINGS, MISSOURI—The Blue Springs church of Christ at 2009 Ashton Dr. in Blue Springs is looking for a preacher. The church is able to provide partial support. If interested, you should contact Glendy Hockman at (816) 625-4711 (before 5 p.m.) or Harold Whittlesey at 229-2232, or Mike Munson at 625-3129 (after 6 p.m.).

PERRYSVILLE, OHIO—The church at Rich Street in Perrysville is in need of a preacher in September. Our attendance is usually 40-45. Some outside support will be needed. Contact Darwin Hardin at (419) 936-6112, or write the church c/o Darwin Hardin, Perrysville, Perrysville, OH 44864.

IN THE NEWS THIS MONTH

BAPTISMS	269
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(Taken from bulletins and papers received by the editor)
