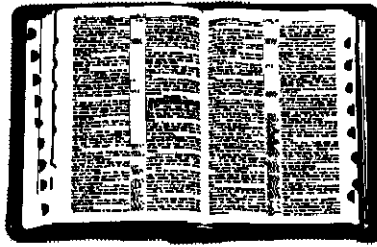


SEARCHING *the* SCRIPTURES

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



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

"DEVOTED TO THE SEARCH FOR DIVINE TRUTH"

VOLUME XXV

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NUMBER 4

THINK ON
THESE THINGS

H. E. Phillips

P.O. Box 1631
Lutz, FL 33549



UNSCRIPTURAL ORGANIZATION AND OPERATION OF CROSSROADS

In New Testament days every local church had "bishops and deacons with the saints" (Phil. 1:1). Every church had elders appointed to oversee that church (Acts 14:23; 20:28); this was true in every city (Titus 1:5), and their scope of work was limited to that flock where they were overseers (1 Peter 5:2,3). That is all the organization the New Testament church had.

Each church had the opportunity to grow to the extent of its ability. There were no special rewards offered, no praise given, no special glory expressed to any church because of its large membership. Several churches in New Testament days grew rapidly in the beginning days. The record we have in the early chapters of Acts concern the activity in Jerusalem, Judea and Samaria where large numbers were added to the Lord, but when Paul was in Athens, as recorded in Acts 17, the record does not give the glowing success in numbers as found in Jerusalem. Only a few believed. That did not signify anything wrong with the gospel, or with the preacher, or that the church had no plan.

Crossroads church is aggressive by the very nature of its philosophy, and defensive of its name and work. It is a success at what it strives to accomplish. The organization functions smoothly. It is **WHAT** is being done and **HOW** it is being done that concerns us at this point. The fact that the operation runs smoothly and is successful at something does not indicate that it is scriptural in either its organization or its operation.

Unscriptural Power and Control at Crossroads

Who has the power at Crossroads? Who is the real architect of the campus ministry? Who controls and directs the policies and programs at Crossroads?

There are times when expediency and best judgment must dictate that the Crossroads elders, Rogers Bartley and Richard Whitehead, step forward and speak out, sign a statement or make a defense of the Crossroads system. But the whole country knows that Charles "Chuck" Lucas holds the power at Crossroads church. Here is some of the best evidence to that fact:

1. The very operation of Crossroads revolves around Chuck Lucas. The printed material from Crossroads boldly points to Lucas; nearly any defense of the Crossroads doctrine and practice will be made by Lucas. His name, person and plans will move more wheels in the operation than anyone else. I realize there are some zealous young fireballs who are well trained, but as long as Lucas is around he will be the power.

2. The outpost churches—those established or taken over by Crossroads trained ministers (Yater Tant says there are nearly a hundred, editorial, Vanguard, January 1984) acknowledge Chuck Lucas as the director of the Crossroads system. Most of them will deny that they have any connection with Lucas or Crossroads, but when either comes under fire they immediately come to their defense. If you can keep them in discussion with you on the subject, you will learn three facts: 1) Lucas IS the power at Crossroads, at least in their minds; 2) Crossroads is NOT just a local church at work, but an organization with tentacles from headquarters in Gainesville into many sections of the nation; and 3) Crossroads presents the face of an extremely successful church, but the inner-workings are a destructive force to Bible authority.

3. The elders at Crossroads reflect Lucas as the person in power. Certainly they would not admit this for they likely do not realize it. But in their attitude and practice they are subordinate to Lucas, and his name and his skill of operation prove it!

4. The critics of Crossroads all acknowledge Chuck Lucas as the head of the movement. The Gospel Advocate addressed Lucas as the leading advocate of errors

taught at Crossroads church. One could not read the articles appearing in the Gospel Advocate about Crossroads without understanding that they perceive Lucas to be the power in the Crossroads system.

Ira Y. Rice, Jr. and his staff have painted the pages of several issues of his paper, Contending For The Faith, with a "skinning" of Chuck Lucas, the elders and the "Crossroads Philosophy." Probably no source has presented more evidence in picture, correspondence, reports and articles of the scandalous activities of some in connection with Crossroads than Ira Rice and his staff. I do not know whether it is all fact or not. Crossroads vehemently denies their charges. My purpose here is not to judge the validity and accuracy of the charges in Rice's paper, but to show that from their articles they recognize Chuck Lucas as the principal one with influence and power at Crossroads.

5. Campus ministers and Crossroads ministers around the nation consider Lucas to be the center of operation. I have talked to some of them and I have read what several have said in defense of Lucas and heard them praise him. They consider him to be the most important person connected with the Crossroads movement.

6. Those outside: people of the world, the media, denominations of the area, and the business world. We generally understand that those of the world have some idea that the preacher is the man with power, but due to publicity about Crossroads there is a more concrete way in which Lucas is considered the man of power.

Unscriptural Activity And Methods at Crossroads

The "ministries" at Crossroads and their organized arrangements are in evidence as to the unscriptural organization of the system. Following are some of the works listed by Crossroads in both the bulletin and the budget:

1. **Christian Family Services.** This is a ministry of Crossroads designed to assist families in distress (Taken from letter of August 23, 1983, by Kent Brand, ACSW Director of Social Services). This program is also a child adopting agency through which children are placed in homes. In the letter just mentioned a footnote stated that eight children had been adopted through this agency so far this year (1983).

New Testament churches have no authority to be involved in child adoption programs of any kind. This is a family, social or government matter.

2. **My School** is a day school, open to the public, where the facilities, personnel and care are provided by Crossroads. It is a "ministry" of that church, but they charge for the service. It is another example of an unscriptural operation through an unauthorized organization within the church.

Providing school for children on any level is not the function of the church of the Lord. There is no Bible authority for any thing but spiritual and moral teaching from the word of God.

3. **Evangelistic Campus Ministry.** This operation has a high priority both as to time and money spent. It is a tightly knit and well organized operation. Those who

(Continued on Page 4)

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Editorial

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A SHAMEFUL FAILURE

That the gospel is for all men of all nations is too well known among Christians to be a subject of dispute. The seed of Abraham was to bless all nations (Gen. 12:3). On Solomon's porch in Jerusalem, Peter cited this promise and said "Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities" (Acts 3:26). The business of turning men away from sin and to God should be the principal concern of the people of God, both collectively and individually.

Sin ravages the soul and alienates the sinner from God. In that condition he is dead, walks according to the course of the world, serves the Devil, has a disobedient spirit which fits him for the just wrath of God (Eph. 2:1-3). Those to whom the gospel is hidden are lost (2 Cor. 4:3). Those who obey not the gospel will perish (2 Thes. 1:6-9). The gospel is God's power to save the lost (Rom. 1:16), The gospel provisions spring from the rich love, abundant mercy and amazing grace of God (Eph. 2:4-10).

But the gospel must be taught. Our Lord's religion requires a teacher or preacher to go and make known the gospel of the grace of God. In the New Testament both individuals and congregations had fellowship with those who went about teaching the truth. John wrote that when Christians "bring forward on their journey" those who went forth "for his name's sake" that in so doing they became "fellowhelpers to the truth" (2 Jno. 6-8). Churches supplied wages to Paul at Corinth (2 Cor. 11:8). At Thessalonica, the church at Philippi "sent once and again" unto his necessity (Phil. 4:15-16). This is God's plan. It is simple. It worked then and it will work now.

Brethren, we are not ignorant of these things. We often speak of them. Yet, in works we deny what we confidently affirm to be so. Many congregations are doing very little to even evangelize their own immediate neighborhoods. There are populous areas of this nation which are virtually untouched with the gospel. Even in states where there are numerous congregations, some of which are large and prosperous, there are yet vast areas in those very states which are barren fields. Christians work every day for years with people, sit down day after day with them at lunch time, or stand around and chat with them at "coffee break" time and never once mention the Lord, his church or the gospel.

Christians live for years in the same community, converse amicably with neighbors, work with parents in school affairs, little leagues and projects to better the community, but never once mention the Lord. Some are not even trying to evangelize their own children. They are given clothing, food and drink, money, their own television set, education and preparation for some avocation, but leave the family nest ignorant of that which they need most—a personal knowledge and conviction of truth. When God, Christ and the word of God were not part and parcel of daily life, it is no great surprise that such children are converted to the persistent voice of humanism.

Beyond that, there are vast reaches of the world where no men and women labor to plant the seed of the kingdom. Indeed, as the song goes "millions are groping without the gospel." Who will go? Who will send?

The task will not be done until we absorb the attitude of our Lord when he looked upon the multitudes in his day. First he "looked." There are opportunities and open doors, if we will only look. Then, he looked "with compassion." It mattered to him whether they were serving God or not. Until we develop a yearning for souls, springing from hearts full of deep feeling for mankind, (perceived not in mass, but in units of one), we shall continue to fail. Then he charged the disciples when he said "the harvest truly is plenteous, but the laborers are few." Next, he urged them to "pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest" (Matt. 9:36-39).

The number of men and their families now working around the globe is pitifully small. What few are scattered among the nations are overworked and often undersupported. The world is aflame now with wars, terrorism and greed. The answer to these perplexities is found in the same one who calmed the turbulence of the sea with his word. When his word is planted now in the hearts of men, it produces not only peace with God, but the by-product of it is peace with all men as much as possible. Wherever God's people are found, there is light to illuminate the darkness, and salt to add seasoning to what would otherwise be an unsavory mixture.

While the world groans under the burden of sin with all its tragic consequences, we pride ourselves in the "good life." We have our houses, lands, cars, boats, campers, trips, televisions, micro-waves, video-tape recorders, stereos and retirement plans. And, oh yes, aren't we fortunate to be only 15 minutes from the meeting house? There we park on neatly striped pavement, after letting out wives out under the carport, walk into vestibules covered with lush carpet, enter a well heated (or cooled) auditorium, sit down upon a cushioned pew, sing "Count Your Many Blessings" and "The Gospel Is For All", hear a sermon, put our check in the basket (after all, don't we send \$100 a month to some poor fellow out in who knows where to help him preach), then rush out to beat the Baptists to the cafeteria and rejoice in that we have "done" our religion for the week!

There are congregations with huge bank accounts and no plans made to use the Lord's money in the very

work for which it was given. Some of these will not even answer a letter from a godly man who has compassion on souls without a shepherd and who asks a modest amount of help to go to the back side of the world and preach the gospel.

Why are so few even talking about going to some needy field to preach the gospel? Where is the failure? Is it in the pulpit? Is it with the elders? Is it with parents (or grandparents) who encourage their children to do everything else but teach the gospel? Parents, let me ask you a question. If your son were to announce to you that he earnestly wants to go to some far away place to plant the seed of the kingdom, what would you do? Would you encourage him or think up two dozen reasons why he should not go? If your daughter were married to such a man, what would be your reaction? If they have children (your grand children), what would be your reaction?

Elders, let me ask you a question. Have you looked over your teaching program to see to it that effort is made to prepare young men and women for lives of devotion to gospel work, at home and abroad? Or do you plan that for an "off night" when perhaps a small hand-full show up?

Will God hold us guiltless who are so blessed, if we selfishness clasp the gospel to our bosoms, lock it up in the back corners of our minds, and occasionally dare to sound it forth to the four walls of the meeting house? Brethren, look at the huddled masses of humanity without a shepherd. Have compassion—feel their hurt and despair. See them, not as poor unfortunate souls just to be pitied, but as a **harvest of grain** ready to be gathered. See yourself as one of the **laborers**. **Pray** for others to enter into the harvest. Our failure is intolerable. May the Lord have mercy on us.

(Continued from Page 1)

succeed in this work are used in other areas to organize and put into operation such programs.

4. Florida Evangelism Seminar and Youth Forum. This is a program of lectures, sermons, classes, youth forums, special training programs, banquets, entertainment and programming for further expansion of the Crossroads philosophy. Some young men have been sent to these seminars to be prepared for the Crossroads style evangelism.

Crossroads has been having these annual seminars since 1967. This was the launching pad for their campus ministry program, soul talks, prayer partners, retreats and advances, school of ministry, and a dozen other programs.

5. The Crossroads Singers. This special group of trained singers form a chorus in the Crossroads church which they list as a "mission activity." They write that this group "is an integral part of the total unit and work of the congregation," for evangelizing and edification.

The Crossroads Singers was formed in 1973 as a special group for the purpose of entertaining and giving

special worship in song at Crossroads and other churches. They perform as any other secular group for entertainment at special functions such as dedications of malls, college buildings, fairs, special interest groups, tours and "concerts" all over the country. They sing secular songs to entertain in church buildings, often at Crossroads. They sing songs of praise and worship at functions where the setting is obviously secular and the singing is for entertainment. In a word, the Crossroads Singers is an important part of the system for promotion, display, entertainment, recruiting of new members, and not to be forgotten, it is a source of **INCOME!** They produce and sell tapes and records of their songs. One such album was advertised by Crossroads as follows:

Holiday Souvenirs

The Crossroads Singers are pleased to announce the arrival of their latest album—Holiday Souvenirs. It is a collection of traditional songs of the holiday season, as well as several original compositions. It is available in records, 8-track tapes, and cassettes for \$6.98 each. Included are 'Home for the Holidays,' 'White Christmas,' 'Silver Bells,' 'Winter Wonderland,' 'Silent Night,' and more. Orders and inquiries should be sent to The Crossroads Singers, 2720 S.W. 2nd Ave., Gainesville, Florida 32607."

The money from sales of tapes and records and "concerts" go into the church treasury at Crossroads, and expenses for the Singers are paid by the church. At least the budget indicates that. In the 1983 Crossroads church budget the Crossroads Singers were given \$13,402.00 from contributions (Lord's day), and nearly \$55,000.00 "funded separately."

6. Tape Ministry and Book Ministry. This operation has become a business within itself. Tapes of sermons, Seminars, Retreats, Lectures and other activities are offered for sale by the church. The book ministry publishes and sells books to its membership and to the general public. This is an operation like any commercial business.

Unscriptural Revenue And Use of Funds at Crossroads

I believe the New Testament is quite clear in its authority for both the source of revenue for the church and the expenditure of those funds. The only authority for income for the church is the first day contribution of saints (1 Cor. 16:1, 2). The silence of the scriptures forbids revenue from any commercial endeavor, funds from persons other than saints, and proceeds from investments.

The New Testament church is authorized to use funds to support the preaching of the gospel (1 Cor, 9:14; Phil. 4:15; 1 Tim. 3:15), to provide some place for worship and the essentials to that end, and to provide benevolence to the saints for whom it is responsible. Beyond that the church has no responsibility.

The 1983 budget of Crossroads shows two separate sources of income: "Funded by Contributions" and "Funded Separately." The latter is from sales of books,

tapes, records, registration fees for Seminars, Forums, Ministers training, kindergarten and day school, charges from camp sites and activities at Fanning Springs, interest from loans made to students and others, rental property or financed homes for poor members who pay mortgages with interest, and a dozen other similar sources of income. The Singers earn money for some of their concerts.

Crossroads is a system which renders a service to many different people who pay and calls it a "ministry" of Crossroads church of Christ. The amount of income at Crossroads from other than contributions is nearly as much as the annual contributions.

The fact that Crossroads flourishes as a commercial business in many different areas, is established proof that it is not the New Testament church, but an unscriptural organization doing an unauthorized work.

ANSWERS for our hope

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ELDERS AND ADOPTED CHILDREN

QUESTION: Will you please write an article on whether a man with only adopted children can qualify as an elder and if those children can disqualify him if they stray from the truth?—A.M.

ANSWER: The verses which involve the qualifications of an elder in relation to his children are:

"One that ruleth well his own home, having his children in subjection with all gravity; (For if a man know not how to rule his own house, how shall he take care of the church of God?)" (1 Tim. 3:4, 5).

"If any be blameless, the husband and wife, having faithful children not accused of riot or unruly" (Titus 1:6).

The answer to the first question can best be understood and appreciated after a study of the meaning and use of the word "adoption" in New Testament times. Such study is very significant.

W. E. Vine defines the Greek word translated "adoption" as follows: "HUIOTHESIA, from huios, a son, and thesis, a placing, akin to tithemi, to place, signifies the place and condition of a son given to one to whom it does not naturally belong."

According to Roman law and the concept prevailing in New Testament times the term was more meaningful then than in our day. This is evident from the study of a few quotations from authorities.

William Barclay in commenting on Eph. 1:5 says, "In the ancient world where Roman law prevailed, this would be an even more meaningful picture than it is to us. In the Roman world the family was based on what was called the patria potestas, the father power." He then proceeds to emphasize the "father power" in relation to the adopted child. Of course, the rights and privileges of the adopted child are also significant which he admits, saying, "The person who had been adopted had all the rights of a legitimate son in his new family, and completely lost all rights in his old family. In the eyes of the law he was a new person" (THE LETTERS TO THE GALATIANS AND EPHESIANS, pp. 91, 92).

Charles R. Eerdman says, "The word translated 'adoption as sons' is peculiar to Paul. It expresses a particular relation to God, implying special privileges of access and communion and also the rights of inheritance. It is an idea borrowed from Roman law. According to this provision one who was a stranger in blood became a member of the family into which he was adopted, and had all the rights and privileges which would have been his had he been a son by birth" (EPISTLE OF PAUL TO THE EPHESIANS, p. 30). I can well understand what this meant to the early Christians from the view-point of assurance—no favoritism from God the Father toward those who became adopted sons, whether they be Jews or Gentiles.

From Vincent's WORD STUDIES IN THE NEW TESTAMENT we learn that the word "adoption" is from "huios son, and thesis a setting or placing: the placing one in the position of a son. Mr. Merivale, illustrating Paul's acquaintance with Roman law, says: 'The process of legal adoption by which the chosen heir became entitled not only to the reversion of the property but to the civil status, to the burdens as well as the rights of the adopter—became, as it were, his other self, one with him . . .'" (p. 708). Vincent proceeds to focus attention upon the union of the father and the adopted son.

In view of the meaning and use of the word "adoption" in New Testament times, I do not see how anyone could exclude an adopted child from the word "children" in the qualifications of an elder, especially if the father were one who had "brought up" the adopted child in the "nurture and admonition of the Lord" (Eph. 6:4).

It would follow from this conclusion that just as surely as a child related by blood can disqualify an elder, so may an adopted child.

The qualification of an elder related to his children has to do with his ability to rule those under his jurisdiction. There is both a positive and negative aspect to the qualification. Positively, he must have his children "in subjection with all gravity"—have "faithful children" or "children that believe" (ASV). Whether the word translated "faithful" relates to the father or the Lord is a point of some controversy, but it hardly seems possible to me that a father could have a child "in subjection with all gravity," if that accountable child were not in subjection to divine authority. This is further confirmed by the negative aspect of the qualification:

"not accused of riot or unruly." The word "unruly" simply means not in submission to duly constituted authority. This would include parental, civil, and divine authority. If the word "children" means one or more in the positive aspect of the qualification (and I hold that it does), then it means the same thing in the negative aspect of the qualification. This means that the individual with only one accountable child (though he may have more not yet of accountable age) meets the demands of this qualification, if that child is a faithful Christian. However, if he has two accountable children and one is "faithful" and the other is not, he fails the qualification—having "one or more" who is "unruly," i.e., not submissive to divine authority.

It should be remembered that this qualification has to do with one's ability to rule those under his jurisprudence, hence, "his own house." A father's "rule" does not extend to another household—not even that of his son or daughter. The rule of elders is limited to the congregation "which is among you" (1 Pet. 5:2), and the rule of a father is limited to his own house. Hence, I do not hold that in every instance children who "stray from the truth" after they leave their father's house and establish households of their own constitute a reflection upon the father's ability to rule those under his jurisprudence. Perhaps other factors besides this particular qualification should be considered in such instances.

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The Mystery of Iniquity

Eugene Britnell

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AN AMBASSADOR TO THE VATICAN

On November 22, 1983, President Reagan signed the State Department Authorization Bill that included an amendment lifting the 1867 prohibition against expenditure of funds to support diplomatic relations with the Vatican. The road is now open for an ambassador to the Catholic Church. This development represents a serious and dramatic reversal of the long-established U.S. policy of not having such official relations with the Vatican.

We honor and respect our president, but we oppose this action. We think our readers are interested in our views, and those of others, on this controversial issue.

Just what is the Catholic Church? Is it a religion or a state or both? If it is a civil state, then it should stop pretending to be the church. On the other hand, if it is only a religion, then why official connections with nations? Why not also send ambassadors to the headquarters of other major religions and denominations of the world?

In providing answers for the above questions, the following quotations may be helpful:

"The fact is that the Vatican is a state-church hybrid which alternately poses as a church and as a state depending on which will prove the most profitable at the moment. The Vatican claims all prerogatives as a state, but denies all responsibilities as a state because it is a church." (C. Stanley Lowell, *Christianity Today*, Feb. 1, 1960.)

The Roman Church believes it has authority to enter the political arena and control the affairs of the world. O. C. Lambert proved this by quoting the following from their own source:

"There is nothing strange in attributing to the Roman Pontiff the fullest authority and power to lay bare, a just cause moving him, not only the spiritual but also the material sword, and so to transfer sovereignties, break sceptres, and remove crowns. The canonists produce numerous instances when this has been actually done, as when Gregory II deposed the Byzantine emperor Leo III; Gregory VII deposed the emperor Henry IV; Innocent IV in the Council of Lyons deposed the emperor Frederick II." (Catholic Dictionary, p. 258.)

George W. Cornell, AP Religion Writer, said, "Among Roman Catholics, bishops had been non-committal prior to Tuesday's formal announcement by the Vatican, although some have reservations. Jewish leaders have shown no particular concern about it."

"Except for objections by Baptist and Seventh-day Adventist leaders, most Protestant opposition has come not from current denominational leaders, but from umbrella agencies on the basis of past stands, some not reviewed by denominational representatives for decades.

"The reactions seemed distinctly mellowed from the storm of protest that arose when the late President Harry Truman sought to take the same action in 1951, but dropped it."

The difference in the degree of opposition in 1951 and today may be attributed to a change in attitude and conviction among religious leaders. Ours is an age of compromise. One is not to say that anyone or anything is wrong in religion.

According to the **Arkansas Baptist Newsmagazine**, James T. Draper, Jr., president of the Southern Baptist Convention, called it an "extreme disappointment" and said it "violates every rule of reason as it relates to church and state." He further stated, "The Vatican controls no country so there is absolutely no reason for any formal tie."

A brief news item in the newspapers on February 8 said: "Rev. Billy Graham, the evangelist, played a behind-the-scenes role in President Reagan's decision to establish formal diplomatic relations with the Vatican, the Rochester **Post-Bulletin** reported in Rochester, Minn."

So Billy Graham was in the deal. It would be interesting to know what his behind-the-scenes role may have entailed. With no more conviction than he has, we would not be shocked to hear of Graham's endorsement of Catholicism. He doesn't condemn it!

Liberty magazine offered four interesting objections to the Vatican appointment:

"1. Diplomatic ties with the Holy See run counter to the fundamental U.S. concept of separation of church and state.

"2. Vatican City is really an artificial state. It is exclusively the headquarters of a church—the Church of Rome.

"3. It is impossible in practice to differentiate clearly between the Pope as head of the Roman Catholic Church and as head of the Vatican City state.

"4. The manner of the Senate's surprise action favoring diplomatic relations with the Holy See seems inappropriate and a cause for concern."

We now quote from a letter by Travis L. Bishop of Malvern, Arkansas to the local paper. Having observed that Christ built His church (Matt. 16:18), and that it is a kingdom that is "not of this world" (John 18:36), he said:

"When the great falling away came (I Tim. 4:1), one of the first things that the carnally-minded church did was to start diplomatic adventures with Rome under Constantine. Little did he and the following Emperors realize the nightmare they had conjured up for when the Pope came to rule, freedom became a fading dream. Under that Religious Theocracy the torch of freedom went entirely out while the dark ages settled over the world.

"But the flickering fires of the bodies of many martyrs kindled a burning passion for religious and political independence that could only shine brightly in separation of church and state. The waves of freedom would wash upon a different shore as multitudes fled the tyranny of the Holy See. A new nation was born in this search for freedom. My fellow Americans, we cast out this spirit of popery once. Shall we invite him and his legions back? See Matthew 12:43-45.

"I know that the Papal head is more than ready to let a U.S. attache into the walls of the Vatican. The spider is always willing for the fly to come into his parlor—why, he'll even invite him to dinner. It is obvious that Mr. Reagan is pleased with what he has done, but remember: 'A lady from Nigar smiled as she rode on the back of a tiger. The tiger returned with the lady inside and the smile on the face of the tiger.'"

The moves to appoint an ambassador to the Vatican were very subtle. Announcement was made in a one-sentence statement. To endeavor to bring about such a radical change in a longstanding national policy without public discussion and with no hearings seems to be a circumvention of the democratic process. Such an appointment merits full debate and careful constitutional scrutiny. It is much too momentous a question to be settled without recorded votes and without opportunity for input by interested parties. But we know politics, and remember the percentage of Roman Catholics in the Congress.

Ironically, about the time our ambassador to the Vatican was announced, it was reported that the nation of Italy and the city of Rome were taking steps to break some relations with the Vatican! They have had enough, while we are just getting started.



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BREAD OF LIFE

"I am the bread of life. . . so he that eateth me, even he shall live by me." Jno. 6:35, 57.

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I am honored by the request of brother Connie Adams to write a periodic column for *Searching The Scriptures*. The magazine has a very fine group of writers. Because of it's influence for good, I am glad to contribute what ever I can to the teaching of God's Word to all who will read.

I have chosen to write under the heading, "Bread of Life". Jesus, being the bread of life on which we are to feed, means every teaching of our Lord, or that authorized by Him, is bread of life. This gives a very wide field of subjects or themes. As long as it is the teaching, character, or practice of Christ, it is bread of life. In this initial article, I want to expand on this thought, which may be entitled—

EATING THE BREAD OF LIFE

"Then Jesus said unto them, Verily, verily, I say unto you Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world. Then said they unto him, Lord, evermore give us this bread. And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst" (John 6:32-35).

"Verily, verily, I say unto you, He that believeth on me hath everlasting life. I am the bread of life" (John 6:47-48).

"I am the living bread which came down from heaven: If any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world"

"Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. This is that bread which came down from heaven; not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever" (John 6:53-58).

WHAT IS THE BREAD?

Having just miraculously fed a multitude, he said to some who sought him, because they "did eat. . . and were filled", "Labour not for the meat which perisheth,

but for that meat which endureth unto everlasting life, which the son of man shall give unto you" (John 6:27). Jesus pointed to a "meat" different from that for which they physically labored, identifying it as a meat "that endureth unto everlasting life" and given through the Son of man. When the people asked "What shall we do, that we might work the works of God?" Jesus replied with "believe on him whom he hath sent," thus pointing to faith in Christ as the meat or bread for which man should labor. He then identifies the "true bread" as "He (A he, not a something) which cometh down from heaven, and giveth life unto the world" (vs. 33); In other words, Himself (vs. 35).

How One Eats Of This Bread

Jesus said, "I am the bread of life; he that cometh to me shall never hunger; and he that believeth on me shall never thirst." A material illustration of this statement might be, Here is the grainery: he that comes and partakes of what is therein shall be fed or fully supplied. Eating of the spiritual bread (Christ) involves these same conditions. Coming to Christ is a must (Matt. 11:28). The comer must be a believer, and believing involves more than mental accent (Jno. 12:42; Jas. 2:19). The how of eating this bread is expressed thusly in John 6:40, "that everyone that seeth the Son and believeth on him, may have everlasting life". An educational process is involved, "hearing and learning" (vs. 44-45), which produces faith (Rom. 10:17).

When Jesus said "The bread that I will give is my flesh, which I will give for the life of the world" (vs. 51), He was referring to his death on the cross. Since believing is equated with eating, then the death of Christ must be believed and accepted in order to have eternal life. "Verily, verily I say unto you, except ye eat of the flesh of the Son of man, and drink his blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed" (vs. 53-55). Here are life-giving ingredients. Jesus further says, "He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me. This is that bread which came down from heaven" (vs. 56-58). To eat of this bread that results in everlasting life is simply a matter of coming to Christ in true gospel obedience.

Continual Eating

Christ is not only the life-giving bread for the redemption of lost, starved, spiritually dead man, but he is the bread that sustains spiritual life. The one who passes "from death unto life" through Christ must continue to feast on this bread (eat and drink the blood of Christ) or he will weaken and die. The new born babe in Christ must desire and feed upon "the sincere milk of the word, that ye may grow thereby" (1 Pet. 2:2), and "grow in grace, and in the knowledge of our Lord and Savior Jesus Christ" (2 Pet. 3:16).

Our Lord says "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. . . for without me ye can do nothing" (Jno. 15:4-5). Continual feast-

ing upon Christ is a matter of abiding in Him, His word abiding in us, remaining faithful in the midst of purging, and bearing fruit (Jno. 15:) Indeed, Christ is the bread or meat of life. Eating and drinking involves an obedient, living, active faith. Faithfulness in study, prayer, worship, endurance, separateness from the world, and diligence in every good work is eating and drinking of the life-giving bread from heaven.

SPECIAL FEATURE

IMPUTED RIGHTEOUSNESS, GRACE AND FORGIVENESS—NO. 1

by
Franklin T. Puckett

(The following is the first of three articles of a sermon preached by brother Puckett at Paden City, W. Va. not too long before his death. He had not planned to preach this sermon on that occasion but got started in that direction and just kept going. Thanks to Paul Rockwell of Paden City for supplying the tape and to Carol Smith of Xenia, Ohio for transcribing the sermon. We have omitted some preliminary remarks and we regret that the tape ran out before brother Puckett finished. However, the major thrust of his speech will be presented,—Weldon E. Warnock)

There are those who are now holding to the idea that children of God can be wrong in their lives and in their practices and in their beliefs, and that they can even live in these errors and die in them, and that God will take the imputed righteousness of Christ, the perfectness of Christ, take it and apply unto us who are over here, and accept us as being righteous because Jesus Christ was righteous, even though we are unrighteous. My friends, that is not what the Bible teaches. And such a supposition is fraught with all kinds of dangers.

I

Now it is true that Jesus Christ lived perfectly. And he was absolutely sinless and by his sinless perfection he was qualified to serve as the sacrifice for our sins, for he was the Lamb of God without spot, without blemish. And, not only that, he is thereby qualified to become for us our Advocate with the Father and the minister in the role of our great High Priest. But the perfection of Christ is not, somehow, transferred to us. I know that none of us are perfect, but all of us will sometime stumble and fall. But God's grace is provided for us by means of the atonement that Jesus Christ, the perfect One made, a system whereby we who are guilty of sin can come to the forgiveness of our sin and stand innocent in that forgiveness.

But the righteousness that is attributed unto us is that righteousness that comes when our sins have been

remitted, not while we are still continuing in them, but when our sins have been forgiven. And any thing that is necessary for the forgiveness of sins is essential unto being accounted righteous. And in order that we might see that, and this is not my subject, I'm just giving you a free sermon before I get started. But in order that we might see that, in Romans, chapter 4, the apostle Paul declares that David describeth the righteousness which is apart from works, and how did he describe it? "Saying, blessed is the man whose iniquities are forgiven and whose sins are covered. Blessed is the man to whom the Lord will not impute sin" (Rom. 4:6-8). Now, to whom is it that the Lord does not impute sin? Who is the man to whom the Lord does not impute sin? It is the man whose iniquities are forgiven and whose sins are covered. That's what the word of God says about it and that's what I believe!

But this man whose iniquities are forgiven and whose sins are covered does not have sin imputed to him because of this forgiveness. And since he must not have charged to him because of their being forgiven, he stands in the same condition as if he had never committed sin. Had he never committed sin he would have been declared innocent, righteous, not guilty. And now that his sins have been forgiven, he can be declared innocent, righteous, not guilty. It is he who is righteous because through the redemption that is in Christ, he has come to the forgiveness of his sins. And whether he be alien sinner of erring child of God, my friend, whatever is necessary for the forgiveness of sins is necessary for the imputation of righteousness.

Now we could spend the rest of our time tonight and tomorrow night and the next night on this subject, dealing with the various facets that belong to it and with some of the sophistry that is used in connection with it. But I want you to see the truth regardless of what people may say about imputed righteousness, according to the word of God.

As given here in Romans, chapter 4, a person to whom the Lord does not impute sin is the person whose iniquities are forgiven and whose sins are covered. And this is the person to whom he imputes righteousness, apart from works. So if you want righteousness imputed unto you, you are going to have to come to the forgiveness of your sins and if you are an alien sinner, you are going to have to come in compliance with those conditions of pardon by which one who is an alien obtains forgiveness. If you are an erring child of God, you are going to have to come unto the forgiveness of your sins by compliance of the conditions upon which our sins are forgiven. And so we need to learn those conditions and realize the necessity of walking day by day in the humility of spirit and of soul and of mind, complying with every condition of pardon that we may stand free of sin and have righteousness imputed unto us.

II

Now, what is righteousness? Words are the signs of ideas. We need to know what words mean. The word, "righteousness," is used here in the Scripture as a term that means "the investiture of righteousness or ac-

cepted as righteous or justification." A second definition is "the state or condition of being as such an one ought to be." And a third is "innocence, not guilty, acquitted, pardoned." These are definitions of the term "righteousness." Now the person who is righteous is one who is accounted not guilty. The word, "impute," simply means "to account, to regard, to deem." One is regarded or deemed innocent, not guilty, either when he has never committed a sin or when, having committed a sin, his sins are forgiven. And so, while the Bible talks about the possibility of one being righteous through two different processes, one by law, the other through faith, to be accounted righteous by law would demand sinless perfection of us so that we would never have violated divine law at any point, but would be as innocent and as perfect in our doing that which is right as was the Son of God, himself. None of us can so be accounted righteous because all have sinned and come short of the glory of God.

So if we are ever accounted righteous it will have to be through faith and we are accounted righteous through faith when, by the faith, we through faith, come in compliance with the conditions on which forgiveness of sins is bestowed. When our sins are forgiven, then we are innocent, not guilty, having been acquitted or pardoned of our sins. That is what it means to be accounted righteous or to have righteousness imputed unto you.

Now you watch what I am telling you, brethren. This very position is not simply an innocent position that brethren assume. It is part of Calvinian theology. It has been the teaching of Protestant denominationalism down through the years. While some would deny it's logical proof, other readily accept it. And some among us have already begun to accept it. But the logical end of that kind of teaching that, here, we can live in sin, be imperfect, and thus continue in our wrong doing without compliance with the conditions of pardon, and God will take the perfection of Christ and say, "Well, he is a Christian. I will put it over here with him," will yield as its ultimate fruit the doctrine of the impossibility of apostasy. It can't keep from it.

Already, some are beginning to take that position that we are always in grace, in the grace of God. Well, that expression can be used in different senses. True, those who are Christians have come into that relationship which grace has established. In that sense they continue in it. True, we are under the influence and direction of the gospel and in that sense we are under the grace of God. But when we do wrong even as children of God, we do not stand in divine favor for the wrong we do until we get forgiveness of it. Now we are not again thrown back into the world but we are still covenant children of God in that sense—are continuing in the covenant of grace, the gospel of Christ, but we cannot go out and continue in sin without being guilty. When we are guilty God will charge sin against us. The only hope that we can have is to get forgiveness of it. Now that's what the Bible teaches.

Now this idea that Christians can get out here and go off the straight and narrow, start practicing things that are erroneous without divine authority, and that God

will just continue to hold them in divine favor, that they can live in error and die in it, and every thing is all right, is completely out of harmony with what the Bible teaches. And it's going to encourage a lot of people to continue in their wrong doing, thinking it's all right.

And that is exactly what Jeremiah was talking about as we quoted him last night when he talked about those that would say that no evil would come upon you, no harm will come upon you, peace be unto you. And God said that they would encourage them to continue in their sin and would not turn from the error of their way. If you don't point out what is wrong, why then, they will never be encouraged to turn from the error of their way. Now this emphasis that is now being placed upon this has for its background something that you should keep in view that you may have it in proper perspective.

—To be continued

Using Great Plainness of Speech

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PROOF TEXTS AND DEFINITIONS

Today those who endeavor to bring lost souls to Christ are plagued by finding so many who, even though perhaps in their 20s, have already been divorced and remarried a number of times. This is due in part to the "no fault" divorce law that has now been ratified in nearly all fifty states. In most large cities an uncontested divorce may be obtained for less than \$100.00.

What should we do about the people who are in this condition? Should we "overlook" all of these adulterous relationships and, like the ostrich, hide our head in the sand and hope the problem will go away? It is not going away. If anything, it will probably get worse.

In giving some of the reasons for the decline and fall of the old Roman Empire, Gibbon said it was: "The rapid increase of divorce: the undermining of the dignity and sanctity of the home, which is the basis of human society" (Gibbon, *Decline and Fall of the Roman Empire*, 1788). It appears that this is the exact road we here in America are traveling today.

In this article, I want us to read all of the New Testament passages that actually deal with divorce and remarriage. Later on in our study, I will deal with some passages that brethren "think" apply to these issues. **Matthew 5:32**—"But I say unto you that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery." **Matthew 19:9**—"And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall

marry another, committeth adultery: whoso marrieth her which is put away doth commit adultery." **Mark 10:11-12**—"And he said unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her. And if a woman shall put away her husband, and be married to another, she committeth adultery."

Luke 16:18—"Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband committeth adultery."

Romans 7:2-3—"For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she shall be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from the law; so that she is no adulteress, though she be married to another man."

I Corinthians 7:10-11—"And unto the married I command, yet not I but the Lord, Let not the wife depart from her husband; But and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife."

Definition of Words

Besides having before us the passages that deal with subject, I also want to define some of the "key words" that we will be discussing in this study. You will probably need to refer to these definitions from time to time.

"Put Away"

According to Mr. Joseph Henry Thayer in his Greek-English Lexicon, the words "put away" are from the Greek word *apoluo* and mean, when used to divorce, "to dismiss from the house, to repudiate" (Thayer, Page 66). W. E. Vine in his Dictionary of New Testament Words (Volume 3, Pages 235-236) defines *apoluo* as, "To put asunder, to send away, Matthew 19:6, Mark 10:9." Sometimes people confuse the "putting away" with the writing of divorcement. Even though both are involved in that which Jesus was discussing, the word "divorce" is a technical term that is used in the English language implying the right, according to civil law, to remarry. "(1) Legal dissolution of marriage; (2) Complete separation" (Webster's New World Dictionary, Page 181).

"Fornication"

The word "fornication" is from the Greek word *porneia* and means, "prop, of illicit sexual intercourse in general" (Thayer, Page 532). "Prostitution, unchastity, fornication, of every kind of unlawful sexual intercourse" (Arndt and Gingrich's Greek-English Lexicon, Page 699). "Which is rare in classical Greek originally meant 'prostitution,' 'fornication,' but came to be applied to unlawful sexual intercourse in general" (Moulton and Millikan, Page 529). In the New Testament the word *porneia* ("fornication") is sometimes used for "adultery," as it involves married people; "homosexuality," illicit sexual relations with those of the same sex; "incest," sexual intercourse with family members; and

"bestiality," as one tries to satisfy his sexual desire with animals.

"Adultery"

The word "adultery" is from the Greek word *moicheuo*. Its basic meaning is, "to commit adultery with, to have unlawful intercourse with another's wife" (Thayer, Page 417). In the Old Testament the word "adultery" was used almost exclusively of all kinds of illicit acts. In fact, according to Young's Analytical Concordance, the word "fornication" was only five (5) times in the Old Testament, and each time it was used in a figurative sense to refer to the illicit spiritual actions of God's people (Ezekiel 16:15, 26,29; II Chronicles 21:11; and Isaiah 23:17). Although in the New Testament the word "adultery" is generally used to denote illicit sexual intercourse with another's spouse, it is sometimes used in (in context) to include all people, cf. Matthew 5:28, II Peter 2:14.

"Bound"

The word "bound" is from the Greek word *deo* and means "to bind by a legal or moral tie, as marriage, Romans 7:2; I Corinthians 7:23,39" (Bagster's Analytical Greek Lexicon, Page 89). "To bind, i.e. put under obligation, sc. of law, duty, etc. to be bound of one; of a wife, Romans 7:27, 39" (Thayer, Page 131). As you can observe from the definition of the word, the "binding" is a "spiritual binding" in the mind of God. The same idea is set forth in the word "joined" in Matthew 19:6. "Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let no man put asunder." The word "joined" in this passage is from the Greek word *sunzeugnumi* and means, "to yoke together, is used metaphorically of union in wedlock" (W. E. Vine, Page 616). Since it is God's law that binds, only God is able to release from "the obligation of law,"

"Bondage"

The word "bondage" found in I Corinthians 7:15 is used by some brethren to discuss the "marriage bond." The Greek word used in I Corinthians 7:15 is *dedoulotai*, and is "3rd person, singular, perfect, indicative, passive of *doulooo*, to be under restraint, I Corinthians 7:15" (Bagster, Page 85, 107). The word *doulooo*, or a derivation thereof, is used 133 times in the New Testament; and unless it is so used in I Corinthians 7:15, it is never once used to mean "the marriage bond." It means, "To make a slave of, reduce to bondage. In I Corinthians 7:15 to be under bondage, held by constraint of law or necessity, in some matter" (Thayer Page 158). "Originally the lowest term on the scale of servitude, came also to mean one who gives himself up to the will of another" (W. E. Vine, Volume 1, Page 139). (I will have a complete lesson on this point later, jts).

Context Determines the Meaning

As you will observe from the next three charts, even though we must have the proper definition of a word, its meaning must always be determined by its usage in the context.

2 Context Determines Meaning

THE WORD "MARRY" IS FROM THE GREEK WORD GAMOS AND ACCORDING TO LEXICOGRAPHERS MEANS, "TO BIND, UNITE" — THAYER - PAGE 109. "MARRIAGE IN GENERAL, INCLUDING THE MARRIAGE STATE, WHICH IS TO BE 'HAD IN HONOR,' HEB.13:4" — VINE, VOL.3, P.44.

BUT

SOMETIMES THE WORD "MARRY" IS USED BY THE LORD TO DESCRIBE AN ADULTEROUS SITUATION WHERE THE INDIVIDUALS INVOLVED ARE "NOT BOUND" AND THE RELATIONSHIP IS "NOT HONORABLE"...MATT.5:32, 19:9 MARK 10:11-12; LUKE 16:18; ROM.7:2-3.

THUS

THE MEANING OF ALL WORDS USED IN THE SCRIPTURES MUST BE DETERMINED ACCORDING TO THE USAGE IN CONTEXT WHICH MAY DIFFER FROM THE GENERAL MEANING GIVEN BY LEXICOGRAPHERS.

4 God Chooses Word

AS A GENERAL RULE, WHEN ONE IS HAVING UNLAWFUL INTERCOURSE WITH THE SPOUSE OF ANOTHER, IT IS REFERRED TO AS ADULTERY.

BUT

IN 1 COR. 5, ONE HAD HIS FATHER'S WIFE (THE SPOUSE OF ANOTHER) AND IT IS REFERRED TO AS FORNICATION, 1 COR. 5:1. THE WORD "HAVE" HERE MEANS, "TO USE A WOMAN UNLAWFULLY AS A WIFE" (THAYER, PAGE 266).

THUS

THE HOLY SPIRIT DEVIATED FROM THE GENERAL RULE HERE AND REFERRED TO THE UNLAWFUL INTERCOURSE WITH THE SPOUSE OF ANOTHER AS "FORNICATION".

3 Context Determines Meaning

THE WORD "ADULTERY" IS FROM THE GREEK WORD MOICHOS AND ACCORDING TO LEXICOGRAPHERS MEANS "THE UNLAWFUL INTERCOURSE WITH THE SPOUSE OF ANOTHER" — VINE, VOL. 1, P. 32, 33.

BUT

SOMETIMES THE WORD "ADULTERY" IS USED BY THE LORD TO INCLUDE ONE WHO IS NOT THE SPOUSE OF ANOTHER AS IN MATT. 5:28; 2 PET. 2:14.

THUS

THE MEANING OF ALL WORDS USED IN THE SCRIPTURES MUST BE DETERMINED ACCORDING TO THE USAGE IN CONTEXT WHICH MAY DIFFER FROM THE GENERAL MEANING GIVEN BY LEXICOGRAPHERS.

Using the SWORD OF THE SPIRIT



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HOW MUCH IS TOO MUCH?

In San Salvador drunk drivers can be shot. In South Africa the penalty is ten years in jail and a \$3,800 fine. In Turkey, a drunk driver is often taken 20 miles from home and forced to walk back. In Australia the drunk driver's name is listed in the local newspaper in a column with the headline, "He's drunk and in jail".

That information is included in a 1983 Random House publication entitled, "How Much Is Too Much? The Effects of Social Drinking" by Leonard Gross.

The author of the book is not a teetotaler. He is a social drinker. But the facts he has amassed in this well documented work presents a mighty good case for abstinence.

Some of the observations presented include:

1. The effect of alcohol on nerve cells is to dissolve fat, increase fluids, and make the cells temporarily inactive. Every time you take a drink you are putting some of your brain cells temporarily out of commission. Drinking at moderate levels can impair the drinker's brain power when he is sober. The threshold between moderate and heavy drinking should probably be about half the alcohol consumption that is normally considered to be such. Gross views consumption beyond two drinks a day as in the "heavy" range.

2. Perceptual and attentive mechanisms are affected after just one drink. This is the primary cause of alcohol related accidents. It's not the drunk that's weaving down the road who causes most such accidents. It's the impaired driver who simply fails to see the red light, pedestrian, motorcyclist, or curve. Such a driver is not aware of his problem because he obviously doesn't know that he fails to see things. With a blood alcohol concentration of .05% (half that of legal intoxication in most states), the driver has increased his accident probability by 100 percent. At .10%, he has increased it by 600-800 percent. At .15%, by 2,500 percent.

3. Widely publicized studies which indicates that those who drink in moderate amounts have lower mortality rates than those who do not drink at all leave a great deal to be desired in terms of research and a fair and adequate conclusion. In all such studies, the all-important question: who were the abstainers who died prematurely? Were they true abstainers who never drank? Or were many of them former drinkers who were no longer drinking for reasons of health? When this question is considered it is found that former drinkers

who had quit account for most of the abstainers' excess deaths. The reason abstainers have appeared to compare so poorly to moderate drinkers in mortality tables is "because unhealthy former drinkers are loading the category."

"Said Don Cahalon in an article in the journal of the American Heart Association: "These findings would incline one to be cautious about concluding that small amounts of alcohol taken frequently tend to stave off heart attacks.'"

4. Alcohol produces an immediate effect on the liver that is actually visible under a microscope. A single dry martini substantially increases the fat in the liver.

5. Enormous quantities of evidence have established that drinkers contract cancer more frequently than non-drinkers more or less in direct proportion to the amounts they drink.

6. Most studies show that anything more than two drinks a day raises blood pressure and contributes to hypertension which increases in proportion to the average daily consumption of alcohol.

7. Indications are that even small amounts of alcohol imbibed by pregnant women, including those who aren't aware they've conceived, could produce some damage to the child.

8. While wine is portrayed as a benign drink by comparison to spirits, still, a person drinking a 5 ounce glass of wine is consuming just as much alcohol as if he were drinking a standard highball.

9. Alcohol beverages are ranked second in terms of their actual annual contribution to the number of deaths in the U.S. They contribute to 100,000 deaths, exceeded only by smoking, which accounts for 150,000.

10. There is a trend throughout the field of alcohol research toward implicating smaller and smaller amounts of alcohol in adverse consequences of drinking. For example, a new report has appeared to the effect that even moderate amounts of alcohol damages the bone marrow, which in turn affects the production of red blood cells.

A quotation in the book from alcohol researcher Ernest Noble is appropriate, I think: "If my cognitive stuff tells me that my social drinking is going to affect my ability to conceptualize, I'm not going to drink when I'm going to do any business. I won't drink in the daytime, even a beer for lunch. My advice is not to drink at all in situations when you have to use your high mental faculties. If I wanted to be sinister, I'd get the man with whom I'm doing business the best stuff to drink, and I'd order a Perrier water. Because I'd have the edge on that person. That's what they do in Las Vegas. It's not because they're generous that they give out all those drinks."

No wonder the Scripture says: **"It is not for kings to drink wine; nor for princes strong drink. Lest they drink, and forget the law, and pervert the judgment of any of the afflicted"** (Prov. 31:4,5).

"Therefore let us not sleep, as do others; but let us watch and be sober" (I Thess. 5:6).

Building Better Families

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GOD'S ORDERS FOR PARENTS

We have observed previously that parental duties are two-fold—physical and moral-spiritual. Parental needs are also two-fold—knowledge and wisdom. First, knowledge has to do with the child's natural bent, turn, or inclination, or aptitude as to strength, weakness, mental ability and emotional reactions and stability. A moment's reflection by any careful observer of children, particularly a parent of two or more children, reveals that no two are identical and therefore cannot be placed realistically in the precise mold of treatment in every detail without creating lifelong emotional problems for the child and probably, unwittingly, for the parent. Second, profitable parental knowledge deals with various facets of the child's physical, mental and emotional environment. Well did Tennyson say, "I am a part of all that I have met." Far-reaching effects are necessarily born of child's contacts with the regular in-house realities of parents, siblings, television, radio, recordings, reading, etc., along with the influences of teachers and associates in school, church, scouts, and even parents of playmates.

Coupled with knowledge is that wisdom set forth in James 3:17 as "first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without variance, without hypocrisy." Every one of these qualities is indispensable to the parent who recognizes his or her responsibilities to his or her offspring.

When one reads the New Testament he may be amazed at how few commands or exhortations, are addressed specifically to Christians as parents. We should remember, however, that God need not say anything but one time for it to be his word and thereby express his will.

There are two passages from apostle Paul's pen which contain specific "no-no's" for parents. Ephesians 6:4 says, "Fathers, provoke not your children to wrath" and Colossians 3:21 says, "Fathers, provoke not your children, that they be not discouraged." The fact that the Holy Spirit addresses fathers implies that father may be directly responsible for either of two forbidden actions—the unnecessary anger of his child on the one hand, or the unnecessary loss of courage by his child on the other. Too often a parent angrily addresses the child only to find that fire added to fire makes a greater fire. Though a parent may provoke a child by a deed done or left undone as well as by a word uttered or left undone

as well as by a word uttered or left unspoken, it is the angry word that usually brings forth anger in the child. I like the following observation on Ephesians 6:4 regarding "Provoke not your children to wrath" from Albert Barnes' **Notes on the New Testament**, pp. 118, 119:

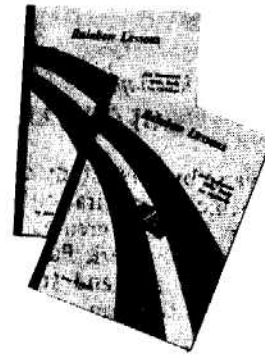
"That is, by unreasonable commands; by needless severity; by the manifestation of anger. So govern them, and so punish them—if punishment is necessary—that they shall not lose their confidence in you, but shall love you. The apostle here has hit on the very danger to which parents are most exposed in the government of their children. It is that of souring their temper; of making them feel that the parent is under the influence of anger, and that it is right for them to be so too. This is done, (1) When the commands of a parent are unreasonable and severe. The spirit of a child then becomes irritated, and he is "discouraged," Col. in. 21. (2) When a parent is evidently excited when he punishes a child. The child then feels (a) that if his father is angry, it is not wrong for him to be angry; and (b) the very fact of anger in a parent kindles anger in his bosom—just as it does when two men are contending. If he submits in the case, it is only because the parent is the strongest, not because he is right, and the child cherishes anger, while he yields to power. There is no principle of parental government more important than that a father should command his own temper when he inflicts punishment. He should punish a child not because he is angry, but because it is right; not because it has become a matter of personal contest, but because God requires that he should do it and the welfare of the child demands it. The moment when a child sees that a person punishes him under the influence of anger, that moment the child will be likely to be angry too—and his anger will be as proper as that of the parent. And yet how often is punishment inflicted in this manner? And how often does the child feel that the parent punished him simply because it was right! and how often is the mind of a child left with a strong conviction that wrong has been done him by the punishment which he has received, rather than with repentance for the wrong that he has himself done!"

Temperaments Vary Greatly Among and Within Individuals

We need to remember that the same heat that hardens clay melts butter. Everybody knows that the temperament of one child may be different from that of another child and may manifest itself because of parental treatment. Reactions of different children vary, as do reactions of the same child to the same or different stimuli. Like the clock pendulum's extremity swing, the

temper of the same child, may reflect anger today as one extreme and loss of self-confidence tomorrow as the other. In one instance antagonism is stirred like boiling water inside a tank. Reacting to heat from beneath, it produces steam which bursts the container. On the other hand the same water in the same tank may be frozen so hard that the tank bursts. I have known some children so enraged by a provocative parent that they resolved to break their parents' hearts in retaliation. (I discouraged one teenager from leaving home because her parents were hyper-critical of her, majoring only in what they considered faults and never seeing any good qualities in their growing daughter.) Discouraged by undiscerning or uncaring parents some youngsters escape the trap by putting bullets through their own heads. Parents need to study carefully the implications of Colossians 3:21 and Ephesians 6:4.

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Compromise of The Truth

A. C. Grider
Rt. 4, 1671 Bill St.
Shepherdsville, KY 40165



I have preached on the radio, perhaps as much as any body in the church. I know something of the "rules" and arrangements of radio preaching. There are many stations on which you CANNOT preach the truth and condemn error. I have never preached on such a station. But it is common knowledge that one can't preach on a nation-wide radio hook-up where sectarianism is condemned. It is common knowledge that one who contemplates such a program must "program himself" to back off and ease up and soft pedal and compromise the truth. But our brethren who preach and teach nation-wide admit that such a compromise with denominations is present in their work.

WORLD RADIO (Mail bag section of World Radio News) reported as follows:

"Clearwater Highlands, California . . . We heard your program this evening for the first time, and I must say our hearts were thrilled with the message on the 'New Birth'. We are Baptist and must say that your sermon lined up with our beliefs 100%."

I don't know what World Radio said in the sermon. Perhaps they said baptism was NOT essential to salvation. Or maybe they said water didn't mean water. Or could they have said baptism is an outward sign of an inward grace? I say, I don't know what they said but I DO KNOW what they said TWASN'T SO or it would not have lined up with Baptist beliefs.

Direct Mail Evangelism (Letter from Don Dewelt, Christian Church preacher said this:)

"The brothers of Hurst, Texas are of the group who do not use the instrument in accompaniment with their singing. We are in full agreement that neither of our convictions will be violated in this effort to reach the lost world."

The only convictions these people have on both sides is their conviction that their convictions should be SUPPRESSED in their efforts to compromise the truth.

G. VINCENT GASKILL (Gospel Advocate March 23, 1961) reported: (Commenting on signing of contract to televise the Herald of Truth)

"This in itself is quite an achievement, in view of the dominant Catholic influence here; which in the past had been exerted against the Churches of Christ because of some unfortunate radio preaching. To the knowledge of this writer there has been no opposition to the Herald of Truth program by the Catholics, or any other denomination."

Were the Catholics and denominations promised in

advance that they would not be condemned? Why wouldn't they oppose the Herald of Truth IF THE TRUTH WERE PREACHED?

WORLD RADIO (Germany, Letter from a Young Catholic Priest) reported:

"Often I have been listening to your sermons and contemplations over the radio and have taken material from them for my morning and evening lessons and also for my sermons. I am yet a young priest (age 31—3 years priest) and have come to realize through many radio sermons that one should and must use the Holy Scriptures more often. Certainly your help would be a brotherly service to a young fellow-brother."

He had listened to sermons often yet hadn't learned that he was not saved. In fact he thought he was a fellow-brother.

I moved to Harriman, Tennessee several years ago and started preaching daily on the radio. I preached two weeks and had to go away for a meeting. The preacher I succeeded was still in town and we asked him to fill-in for me while I was away. He went to the station and when he had finished his sermon the announcer asked him into the studio. "You don't agree with Grider's preaching, do you?" he was asked. "Yes I do, we just don't approach the subject the same way." said the preacher. Then the announcer said: "You don't approach it at all. I have listened to you seven days a week for three years and I didn't know that you thought one had to be in the church of Christ to be saved. But I learned from Grider in two days that such was his belief."

A WORTHY WOMAN

By Darlene Craig

This is a well-written book with a chapter on each verse of Proverbs 31:10-31. The author is the wife of a faithful gospel preacher, a mother, homemaker, and grandmother. Her writing style is fresh and her research is extensive. Her applications are alive to the needs of godly women today. This 220 page paperback book is attractively bound, the layout is neat and the printing is excellent.

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THE NEWS LETTER REPORTS

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

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VERNON LOVE, Box 742, Tarpon Springs, FL 33589—We began work with the church at 570 E. Orange St. in Tarpon Springs on August 1, 1983. They had never had a full time preacher before, but it is going well. One has been baptized and several non-members are attending. A Bible correspondence course advertised in the paper is creating some interest. Some members are doing personal work. We have also been busy with correspondence for the brethren in the Philip-pines. I am grateful that some churches in the U.S. are supporting faithful men there to proclaim the gospel. I would be glad to put interested brethren in touch with worthy men needing support. We had a discussion on marriage and divorce on February 20 and will have a lectureship in April.

JAMES W. ADAMS, 1402 Robinwood Dr., Lufkin, TX 75901— I ceased full time local work on January 1st. We have purchased a residence in Lufkin and have identified with the Timberland Dr. congregation. I shall be holding several meetings each year, doing supply preaching, teaching Bible classes, and hopefully doing some writing which I have been neglecting. I am presently teaching two adult Bible classes at Timberland Drive, preaching on Sunday nights until June for Loop 287 here in Lufkin and have just concluded a short meeting at Mound and Starr in Nacogdoches. I shall conduct four or five more meetings this year. I feel certain I shall have more to do than I can get around to doing, but I will enjoy being free of the technical details and responsibilities of full time work. On December 31 I concluded fifty years of gospel preaching and 48 years of full time local work. My health is good and I think my mind yet alert, though some might consider that a debatable subject. At present, peace, happiness, and a reasonable degree of usefulness in the Lord's service seem very attractive.

DON MARTIN, 105 Smith St., Clute, TX 77531— I have now moved back to Texas to work with the church meeting at 343 South Main in Clute. Clute is on the Texas Gulf coast about 40 miles south of Houston. Thus far we have had 5 baptisms and 8 confessions of public sin. This is indicative of the kind of people among whom we are working—sincere, open-minded people. The church is overseen by three good elders and served by four conscientious deacons. The potential is good in this populous area which has the world's largest refinery in Dow Chemical. We have an unusually large percentage of young couples most of whom are interested in spiritual matters and advanced studies. When in the Brazosport area, be sure to worship with us.

GARY FISHER, 112 E. 35 St., Jasper, IN 47546—After preaching for the church in Galena, Indiana for 3 1/2 years, I am now working with the Duff congregation in the Jasper area. Galena was my first full time work and the church helped and encouraged me while overlooking my inexperienced mistakes. The Duff church is 7 miles Southwest of Jasper and has about 40 in Sunday morning attendance. To my knowledge it is the only church of Christ in Dubois County (pop. 35,000). The area is predominantly German Catholic. If you know anyone you would like for me to contact and encourage spiritually in Jasper, Huntingburg, English, Tell City, Boonville, Petersburg or Washington, please contact me. Remember us when traveling. We are 25 miles from the Patoka Lake area and about 2/3 of the way from Louisville to Evansville, only 10 miles off of I 64. Call Jerry Whitsitt (683-3386) for details of directions and times of meetings.

JOE R. PRICE, 1053 N. 1390 W., Layton, Utah 84041—February, 1984 marked nine months with the Kaysville, Utah church. During this time we have baptized four and 10 have moved in to join with us. Several Bible studies are under way by myself and other Christians

here. We have 28 members with a Sunday morning attendance of 38-40. The church has been able recently to pick up part of my support. This August we will have Connie W. Adams here for a meeting with future meetings planned with Hoyt Houchen (August, 1985) and Leon Goff (August, 1986). Unity of purpose has generated enthusiasm. Should your travel plans bring you through northern Utah, we are located 25 miles north of Salt Lake City and 15 miles south of Ogden, on I-15. Take the Kaysville exit off I-15, go west about 1/2 mile, then turn left onto Flint. We meet on Sundays at 9 A.M. for worship, 10 A.M. for Bible classes and 11 A.M. for a second worship service. We meet Wed. nights at 7:30. For more information, call me at 801-546-6216.

YOUNG PREACHER NEEDS HELP

DEE BOWMAN, 808 Fresa Rd., Pasadena, TX 77502—As many of you know, several people have been left with financial difficulties as a result of the recent demise of the RELIGIOUS EMPLOYEES ASSOCIATION, a group insurance plan administered by Garrett Street Associates, from Madison, Tennessee. DALE HENDRICKS, a fine young preacher and son of Roger Hendricks, a well respected preacher among us, has been left with a huge debt as a result of the bankruptcy of the Tennessee firm. His total expenses not covered by the insurance he thought he had amounted to \$14,800. Of this amount he has been above to pay about \$4,000, leaving a balance of \$10,800.

It would be a fine thing if people everywhere could help Dale and his family through this hard time. It is hard enough that he has faced two surgeries (one for his wife, Judy, another for his young son, Chad), but how sad that after having paid in over \$3,600 in premiums, he has been able to collect nothing from it. Will you help?

Dale said to me, "Though we don't feel responsible for creating the problem, we are certainly responsible for the payment of these debts and are determined to pay them." I believe him to be entirely worthy of our help. Brethren, "let us not love in word, neither in tongue; but in deed and in truth." If you can help, please send any amount to: Dale Hendricks, 716 S. 8th St., Nederland, Texas. You can call him at (409)722-8331.

AN INSIDE LOOK AT DAILY LIFE IN THE PHILIPPINES

(Editor's note: The following report is lifted from a letter written by a mature, seasoned preacher in a large metropolitan area in the Philippines. Because of the political situation there and the fact that many copies of this paper are circulated each month in that land, we withhold his name.)

"Today, there is no sight for improvement in the life of the people, but instead, the closing of factories, business enterprises continue to lay off their employees. It is not quite safe to go out at night. Snatching, holdups of banks often happen. The government is facing terrible problems. Unless this Catholic nation will turn to the living God in heaven, they will not find the right solution (Prov. 3:6; Deut. 7:12-13). The government's move in order to pacify the agitation of the masses is to publish in the papers that helps from other countries are forthcoming. There is no specific date for the coming of these helps. Someone asked 'What will you do with the grass when the horse is already dead?'

Our Christian faith is now put to the test. We are encouraged by studying the life of the apostle Paul who experienced abundance but also hardships. He survived them all and did not hesitate to shout to the world that he was triumphant in his service to the Lord (Rom. 8:35-39; 2 Tim. 4:6-8). Please remember us in your prayers that trials of any kind will not deter us from doing what we have committed to do for Jesus."

DEBATES**SMITH-DEAVER DEBATE ON BENEVOLENCE**

All agreements and propositions have been signed for a religious discussion between Roy C. Deaver and J.T. Smith to be conducted in the church building in Gainesboro, Tennessee, located on Murray Street. The dates are April 23-26, 1984. For information on lodging either contact the church in Gainesboro at (615)268-9675, or P.O. Box 341, Gainesboro, TN 38562.

On April 23-24 J.T. Smith will affirm that "The Scriptures teach that God has placed the responsibility for orphan care on individual Christians." Roy C. Deaver will deny.

On April 25-26 Roy C. Deaver will affirm "The Scriptures teach that a congregation, from its treasury, may (has the right to) contribute to (send funds to, render assistance to) a home for orphans." J.T. Smith will deny.

Roy C. Deaver is associated with Tennessee Bible College in Cookeville, Tennessee and is an experienced debater, lecturer and writer. J.T. Smith is a native son of Putnam County, Tennessee and reared in and around Cookeville. He is an experienced debater and preacher and writes a column for this paper. This debate is perhaps the first of its kind in this area of the country. We urge brethren to attend and spread the word.

MOSELEY—GIBSON DEBATE ON APOSTACY

The following propositions will be debated April 23-24 in Beaver Dam, Kentucky.

April 23—"The Scriptures teach that it is impossible for a child of God to go sin as to be finally lost." James Gibson, pastor of the Beaver Dam Bible Baptist Church will affirm this, while Mark Moseley, evangelist of the Beaver Dam church of Christ will deny. April 24—"The Scriptures teach that a child of God can so sin as to be lost." Mark Moseley will affirm and James Gibson will deny.

April 23 the discussion will be held in the building of the Beaver Dam Bible Baptist Church. April 24 the discussion will be held in the building of the Beaver Dam church of Christ. Sessions begin at 7 P.M.

Preachers Needed

GATESVILLE TEXAS—A good family has moved to this county seat town of 6,500 people. They presently are driving into Waco for services but wish to begin a congregation in Gatesville. The brother is a pharmacist and his wife works for the U.S. Postal Service. Fort Hood is nearby. Support would have to be raised. Should anyone be interested in coming to help, please contact Paul D. Stringer, Rt. 2, Box 230 A, Gatesville, TX 76528.

GALLATIN, TENNESSE—The Southeast church of Christ, 165 Witherspoon Avenue, is looking for a full time man to work with the congregation. The church has about 35 members and is able to provide about \$500 per month support. Gallatin is located about 30 miles northeast of Nashville. If interested, please write to the church or call (615) 451-2667, 451-1582, or 451-2750.

GULFPORT, MISSISSIPPI—The Morris Road church is in need of a full time preacher. We are not far from Keesler Air Base. Most of the support must be raised elsewhere. Contact Leroy Henry, 603 Rosemary Dr., Gulfport, MS 39501. Phone (601) 896-6312.

BATON ROUGE, LOUISIANA—The church meeting at 9923 Sunny Cline Dr. in Baton Rouge is in need of a preacher. For information contact Gerald L. Wise, 3246 Winnipeg Dr., Baton Rouge, LA 70819 or call (504) 272-9820.

PREACHER AVAILABLE

CAROL BATES, 3114 N. 18th, Coeur d'Alene, Idaho 83814—For the past five years I have been engaged in secular work but I am very much interested in resuming full time preaching. For 2 1/2 of the five years I worked and at the same time preached every Sunday for a small congregation. I preached full time for 13 years prior to coming to Coeur d'Alene. I am 46. For anyone interested, I would be happy to furnish further information and references. Phone (208) 667-7922.

DEATH COMES TO THOMAS OSCAR OGLESBY

On January 24, 1984 Thomas Oscar Oglesby passed from this earthly life. He is survived by a loyal wife of 48 years, Eunice Oglesby; three sons, Harold, Tom and Don; a daughter, Helen; their spouses; his own sisters and brother and a host of grandchildren, friends and brethren in Christ. While he was not widely known outside the Pensacola, Florida area, brethren there knew him as a perceptive, diligent Bible student and as a man of courage, hard work, quiet determination and selflessness. All his children and their spouses are faithful Christians. When the institutional battle heated up, he was quick to see the fallacy of liberalism and was forced by his conscience to a heart-rending separation from friends and brethren of many years and from a congregation where he had served as both a deacon and an elder.

Randy Pickup and Sam Hastings spoke words of comfort to the family and a large crowd of friends and fellow saints who gathered for the graveside service in a chilling wind and rain. We will meet again in Heaven.

Tom Oglesby
Hohenwald, TN 38462

PREACHER LOSING SOME SUPPORT

We have learned that Keith Clayton, who is doing such good work in Vermont, has recently lost \$200 a month of his support and is about to lose \$150 more. It is urgent that this good man be allowed to continue his fruitful work in New England. You may write him at 55 East St., Bristol, VT 05443, or call (802) 453-2593.

IN THE NEWS THIS MONTH

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(Taken from bulletins and papers received by the editor)