

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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Building Better Families

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Temple Terrace, FL 33617



ELEMENTS OF SUCCESSFUL DISCIPLINE— VII PARENTAL PATIENCE

Whence came the idea that the terms "discipline" and "punishment" are usually if not always synonymous, I know not. While it is true that punishment properly administered may be one feature of discipline, it is far from the mark to affirm that all discipline constitutes punishment. If our definition that "discipline is the treatment suited to a disciple" and if the disciple in our studies is the developing child, it should be clear that there is much more to disciplining children than punishing them. Someone has observed that "the best discipline is that which teaches, not that which hurts." This is not to say that bringing physical or mental pain to the child is not sometimes good for the child's balance and development but it is to say that there are aspects of discipline apart from punishment.

Patience is Necessary

Patience is that quality which waits while it watches and tolerates while it tames. The word patience and its derivatives occur more than forty times in the New Testament and always signifies a good quality. Certainly if patience is a commendable trait for a Christian the Christian who is a parent can profitably cultivate it in the parenthood role. How often a parent needs to be patient as he or she is provoked in mind and emotions!

As certain as love is the identifying badge of the Lord's disciple (Jno. 13:35), so patience becomes an il-

lustration of that discipleship in the parental role as in every other Christ-centered function. Too seldom is correct discipline applied in cases of emotional vexation or emotional inconvenience of a parent. In either event the parents need to be cautious lest they allow a child's behavior to provoke them to act erratically. This type reaction is to become more "childish" than the child itself! Parents cannot always be around to oversee every action and reaction of the child's life. Parental temperance therefore becomes a major factor in the child's own self-mastery. The successful disciplinarian is Biblically pictured as one able to rule his own emotions. "He that is slow to anger is better than the mighty and he that ruleth his spirit, than he that taketh a city" (Prov. 16:32). Patience is a *must* in successful discipline.

Proper Parental Discipline Produces Child Self-Control

There is more involved in child discipline than mere temporary child management. Unless one's child learns to think for himself and act for himself there has been a complete parental failure with a normal child. This ultimate self-mastery by the child is the very heart and core of the apostolic admonition to fathers to "nurture" their children "in the chastening and admonition of the Lord" (Eph. 6:4).

Certainly there must be rules in the family. Chaos abounds where no regulations exist. Safety rules and health rules are essential to every person's survival inside and outside the home. The meaning of sharing, courtesy, kindness, and self-control, both inside and outside the immediate kinship circle must be learned. Furthermore, reverence for divine persons and sacred things must become the lifestyle of every house and hearthside where Christ rules the hearts of the parents.

Though some older children might not admit it, there is enough of the little child in the early adolescent and even the late teenager that most of them who have known parental firmness in their pre-adolescent years find comfort in the basic principles of right and wrong to which they were subjected in those childhood years. When crowd pressure, affected by teenagers with little exposure to firm parental guidance, is brought to bear

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upon their peers who have had such a parental blessing, it is then that the parentally conditioned youngsters may rise to the occasion by doing right instead of wrong all the while remembering their parents' teaching and admonitions. How often a young man or woman refuses to yield to peer pressure because he or she remembers the teaching, warnings, and prayers of saintly parents!

High standards of moral and religious conduct should be held before every normal child and enforced with firmness of both head and heart. This necessarily involves consistent moral practice by parents as well as consistent activity regarding the Bible as the center of family teaching and governance and God as the abiding object of family reverence and worship.

Adolescents may not always thank their parents for their firmness—for holding to their regulations—yet most youngsters like to think that there are basic principles undergirding the "house rules" as well as their conduct outside the immediate oversight of their parents.

Few teenagers, or even adults, have faced situations involving moral choices that they have not been chal-

lenged and, hopefully, controlled by memory of what a devout mother and father have taught them regarding right and wrong conduct. Sometimes the mere momentary recollection and teaching of a loving mother's face has kept a boy from taking his first drink of whiskey. I know. I have been there! I have thought a thousand times of how nearly I came to doing just that in my teens. I had the bottle in my hand and to my lips and in that split second of memory I saw my mother's frowning face. Thank God! Thank God!

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Editorial

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TWISTED LOVE AND UNITY

Several years ago, W. Carl Ketcherside wrote an article in his paper, *MISSION MESSENGER* (no longer being published), entitled "Twisted Scriptures." It was his opinion that many of us have "twisted" (perverted) such passages as 2 Jno. 9-11 and others frequently cited in opposition to unauthorized practices. I will simply borrow his word and adapt it to the movement which his teaching and influence has generated among those who profess to follow the Lord.

That both love and unity are required none who has any respect for the Bible could deny. Unity is praised (Psa. 133:1). Jesus prayed for the oneness of all who believe on him through the apostles' doctrine (Jno. 17:20-21). Paul presented a comprehensive coverage of the subject in Eph. 4:1-16. In verses 1-3, he set forth the unifying attitude. In verses 4-6, he presented the unifying facts around which all must rally and upon which all must build. In verses 7-11, he set out the unifying gifts—those necessary functions, or offices, to provide the practical machinery to accomplish the unifying work described in verses 12-16. All of that was designed to bring every Christian to spiritual maturity so that he could contribute his part toward the edifying of the body and the increase of the saved. That is the unity of the Spirit. Anything else is a poor substitute. Such unity requires a common standard of authority and a mutual respect for that standard and the God who gave it. Paul said "let us walk by the same rule, let us mind the same thing" (my emphasis, CWA) (Phil. 3:16), In Phil. 4:9 he said "Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you." The ecumenical movements of denominationalism have never succeeded because they have not come to grips with the need for common rule, for "one faith" originating in the mind of the "one God."

Love is also extolled in scripture and absolutely essential to our spiritual well-being. But scriptural love is more than a warm sentiment. The real proof of love for the Lord is in obedience to what he said. "If ye love me, keep my commandments" (Jno. 14:15). "But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him" (1 Jno. 2:5). "By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments:

and his commandments are not grievous" (1 Jno. 5:2-3). Anything called "love" which ignores these basic truths or which attempts to short circuit them, is not even akin to the love the Bible describes.

An Oddity

It is nothing short of amazing that a movement which says so much about love and unity has done so much to destroy both among brethren. The so-called "New Unity Movement" has succeeded in dividing churches (I can cite places), undermining the oversight of elders, gendering strife, alienating parents and children, and in luring unsuspecting young hearts first to tolerate error (under the guise of love) and then to embrace it (under the mistaken notion that this is unity). Thus, we have twisted love, and warped unity.

The Source of the Movement

What is the source of this movement? The answer is simply: denominationalism. Let Carl Ketcherside tell us himself:

"We are wholly sympathetic to the 'call of renewal' as voiced by our religious neighbors in ecumenical circles. We congratulate and commend them for their recognition that our present state is abnormal and for their concern which prompts them to want to do something tangible to remedy it. What they have said and written has affected a great many of us who would not like to credit them for an impact upon our thinking, but they have dragged and pulled some of us into the twentieth century quite against our wills." (W. Carl Ketcherside, *MISSION MESSENGER*, July, 1967, p. 98).

It is clear from this that the movement spawned by the views of Ketcherside and fellow-travelers finds its impetus in the ecumenical spirit of denominationalism. This spirit extends to the notion that:

"There are children of God dispersed among the various sects" (ibid. October, 1964, p. 150). "In our fragmented world God's sheep are scattered over the sectarian hills" (ibid. January, 1968, p. 8).

This is even pressed to include the idea that the unimmersed are at least quasi-Christians:

"All who believe the Message but have not yet been delivered through baptism, are God's children in prospect and my brethren in prospect." (ibid. December, 1964, p. 182). To all of this Leroy Garrett would supply the following:

"Is there really any way to pursue the unity for which Christ prayed except through denominational structure, since our Movement is now several denominations..." (Leroy Garrett, *FELLOWSHIP*, March, 1974, p. 2).

The movement has borrowed generously from Calvinistic theology, particularly in regard to the doctrine of the imputed personal righteousness of Christ to the sinner to compensate for his own shortfalls. This is merged with a concept of grace which argues that God's grace

becomes an umbrella wide enough to cover instrumental music, Premillennialism, liberalism, and like errors. The distinction between Gospel (to be preached to the sinner) and Doctrine (to be taught to the Christian) is then used to argue that our differences of doctrine are not really that important. These are to be viewed not as matters of faith, but matters within the faith. It is here that Romans 14 is applied to cover all such things, a gross misuse of the passage. The theory mixes oranges and apples by confusing items which concern personal scruple with those which have to do with corporate teaching, worship or function.

Spirit of the Movement

This movement began to catch on among some of the brethren in the days of the revolt against the Vietnam War (The 1960's) and capitalized on the restlessness of youth and its disillusionment with the "establishment." This spilled over into the religious realm. It flattered bright young people with restless spirits into thinking of themselves as progressive, daring and far more enlightened than their "legalistic" and "Pharisaical" brethren who were wedded to "traditionalism." These became virtual "buzz words" of the movement. They speak much of being "free in Christ" (one adherent in Texas wrote a book by that name, and some congregations identified with the movement speak of themselves as "free churches"). They tell us we should preach Christ and not the church. They are forever being misunderstood. When knowledgeable brethren begin to close in on them and expose their errors, they cry "misrepresentation." The rest of us are just too slow-witted to REALLY understand what these self-confessed "enlightened ones" are able to see but somehow cannot explain in understandable language.

Fruit

Make no mistake about it, this spirit is at the center of the present courtship between the conservative Christian Churches and some of our liberal brethren. Ten years ago, a well-respected writer and teacher at one of the larger liberal colleges told me that the faculty and student body of that school were laced with those who subscribed to the views of Ketcherside. In the late 1960's and into the 1970's, many of us watched sadly as a number of bright young men bought the package and deserted the truth. Some of these have now completed their journey beyond Jesus and into denominationalism. Some are now in the Christian Church. Some became so bitter and cynical that they lost their power for good. Some are no longer preaching. Some of us who tried to address the growing problem were viewed as alarmists and charged with having created an issue so we could appear as heroes in saving the brethren from this imaginary villain. Rather than face the issue, some decided they were just "sick of reading about it" and decided it was just a preacher, or a paper, fuss. Some of us still bear the marks of the wounds of "friends." I am convinced that the liberals have a far worse problem with it than the more conservative brethren do, though we are not free of it. I continually run into it in various places where I go for gospel meetings.

There is a need for elders to be alert, informed, and determined to guard the flock. There is a need for gospel preachers to be informed and to "preach the whole counsel of God." Young Christians need to examine what is presented to them in light of what the Bible teaches and not be deceived by catchy phrases, buzz words and other ploys from those who speak much of love and unity but whose actions speak louder than their pretty words.

WAYNE EARNEST PASSES

On September 13 Wayne Earnest passed from this life. He and his wife, Linda, were in Tampa, Florida, at the time. They had traveled there, taking their youngest son, Stephen, to enroll him as a student at Florida College. During the family's stay in the Tampa area Wayne was stricken with a massive heart attack. He was hospitalized immediately and the family was informed that all vital signs were failing and there was little hope. Linda and Stephen were joined quickly by David, Wayne's eldest son, and Cathy Osment, Linda's sister, both from the Memphis, Tennessee, area. Wayne lingered for several days as the family kept their painful vigil at his bedside. He never recovered consciousness.

At his passing arrangements were made to conduct funeral services in Memphis, Wayne and Linda's family home. On the day of the service, September 16, a host of friends and brethren from several surrounding states filled the chapel of the Memorial Park complex in that city. Among them were a large group of brothers and sisters in Christ from the East Central church in Tulsa, Oklahoma, with whom Wayne had labored some six years at the time of his passing. Scores of gospel preachers traveled great distances to pay tribute to a highly respected fellow-laborer in the gospel and to offer comfort to Linda and the boys. I was honored by the family with a request to conduct the service.

At this point I find it difficult to continue writing. The same emotions that overwhelmed me and all who were in attendance at the funeral are once again as vivid and heart-rending as they were on the day of the service. The tears flow unbidden down my cheeks as they did on the day I tried to speak to the friends and family of this good man. He was only fifty years old. He was in his prime, ready to accomplish, in the years of his maturity, even more for the Lord than he had in the days of early manhood. I recall the words of one of the aged brethren from Tulsa. "We don't even know where to begin to look for someone to replace him," and I am made to feel anew the sense of tragedy and loss that all of us felt on that day.

Wayne was a giver. He gave himself to the Lord, to his family, to his brethren and to his fellowman generally. He gave of his talents in his preaching and he gave of his material goods, over and over again, to any of whose need he had knowledge. I recall a day in Bowling Green, Kentucky, when I thought my troubles were too many for me to take much time or give much help to a young man traveling through that city. I sent him from my study with nothing. About an hour later I received a

phone call from Wayne explaining that a young man (the same young man) had come to him for help. Wayne said he had put the fellow up in a motel room in town (at his own expense, of course) because his house was full up—and did I think there was anything I could do about feeding the man because Wayne had spent all he had! That was Wayne Earnest. I am certain I could find many brethren who would testify that Wayne was taken advantage of, occasionally. But I am equally certain that none is to be found who knows of an instance in which Wayne allowed covetousness, under the guise of caution, to withhold his hand from a neighbor. He simply did not think of himself if he felt others were in need. As a preacher Wayne was a happy combination of congeniality and courage. On the day of the funeral I heard one preacher after another say, "Wayne was just about the best natured fellow there ever was, but he would not back off from the truth for anybody." And that is certainly so. He was always courteous and cheerful. Yet I have seen him work under conditions that would infuriate many of us. His delightful sense of humor seemed never to desert him, even in the most trying circumstances. But his honesty and his unequivocal commitment to God's truth would not suffer him to compromise it. In all the places he lived and worked locally and in the numerous communities where he preached in meetings there is no question what he stood for nor his willingness to tell it.

I can scarcely write of Wayne's relationship with his family. On the day of the funeral the depth of Linda's love for Wayne and the respect and esteem in which he has held by his two sons was so plainly written on everything they said and did that the hearts of all in attendance were rent with grief for them. In this day of troubled homes and shaky marriages it needs to be said that Wayne set an example for all of us. To see Linda standing by the coffin, stroking Wayne's hair, hour after hour, weeping inconsolably, was to know that she loved him with all her heart. And to see David and Stephen attending their mother's every need while choking on their own tears was to know that Wayne was appreciated in his own home. He practiced the same gospel there that he preached in public. He was the same man in the privacy of his home that he was in the pulpit.

Wayne Earnest was a simple man who made no pretense of being a person of great importance. As Walton Weaver said, on the day of the funeral, "Wayne just did a good work wherever he went. . ." And by thus humbling himself he became the person of great importance that it was not his primary aim to become. How many mountains Wayne moved by "just doing a good work" we'll have to wait for the judgment to know for certain. But there were many, as those whom he taught, baptized, trained and befriended testified on the day of his burial. I know all who knew Wayne and read this join with me in extending their genuine sympathy to Linda and David and Stephen.

Don Bassett
Nashville, TN

SIMPLICITY IN CHRIST

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"GOOD NEWS FROM A FAR COUNTRY"

"As cold waters to a thirsty soul, so is good news from a far country" (Pr. 25:25). It may be that advances in communication have tended to make any kind of news commonplace, but a bit of good news by phone, by letter, or by word of mouth is still refreshing.

In August of 1985, I received a letter from Mr. Ruben Baroro, in the Philippine Islands. He had been "baptized" in two different denominations, and could not understand why he was not invited to preach in churches of Christ on the errors of Premillennialism. He had seen my name in an issue of **Searching The Scriptures**, and decided to ask my advice. I wrote a letter to him, explaining his predicament as best I could in the light of the scriptures. I further advised him to contact a Filipino preacher in whom I have the utmost confidence.

A few days ago, I received another letter from Mr. Baroro, by this time brother Baroro, if I understand both him and my Bible correctly. He had made a journey from Siocon to Ipil in the province of Zamboanga, and after talking with brother Cesar Caadan, was baptized into Christ. Whereupon, he returned to his home, and converted a premillennial preacher and his whole congregation.

All the news from the Philippines during the past few years has not been so good. But, a lot of their problems were American-made, and imported to the Philippines. Realizing this, some of us are still working to salvage what we can of the cause of Christ in the Philippines, and our efforts are bearing fruit even in the face of other efforts designed to destroy or hinder the cause of Christ in that country.

Many factors entered into the conversion of brother Baroro. My personal involvement includes three visits to the Philippines, over a period of forty years, along with the correspondence and speaking engagements connected with those trips. I'm sure that there are other factors, involving other individuals, some of which factors may only be known to God alone.

But, one link in the chain of events which led to my opportunity to become involved in brother Baroro's conversion was an article which I had written in **Searching the Scriptures**. And, had not someone made it possible for that particular issue to fall into the hands of one who was searching for the truth, my efforts would have been in vain. Several, including the editor of **Searching**

the Scriptures, have made it possible for those in the Philippines to learn the truth through the printed page, or to be placed in contact with someone who could teach them the truth. The Filipino people are especially receptive to printed material, and will literally "wear out" a piece of printed matter by reading it and passing it on to others.

We all know that only the truth as revealed in the word of God can save those who hear it, believe it, and obey it. But, we have to get people in touch with that truth somehow. Why not consider the opportunity of teaching the lost by subscribing to a publication such as **Searching the Scriptures**? Send it to those who need such teaching, both in and out of the church. Send it in the form of birthday presents, Christmas presents, or get a bundle and pass them out. Pay the cost of having subscriptions or bundles sent to the Philippines or some other foreign country. Maybe your efforts will become a "link" in a chain of events that may lead to someone's conversion to Christ, or the strengthening of someone who is already a Christian.

Brother Adams has not solicited this article, though he has asked me for suggestions as to how he can increase the circulation of the paper which he edits. I have no official connection with **Searching the Scriptures**, or with any other publication, but I do appreciate the efforts of its editor to disseminate the truth by means of the printed page, even as I also appreciate the efforts of similar editors and writers.

I am partial to the work in the Philippines, not because it is any more important than other nations, but simply because of my opportunities in that respect, and my ability to communicate with the Filipino people in the English language. May God bless those whose opportunities and paths lead them elsewhere, but let us all do what we can, where we can, while we can. Only the longsuffering of God has brought us this far (2 Pet. 3:9). May it continue until the summer is over, the harvest is in, and our souls are saved (Jer. 8:20).

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THROUGH THE CILICIAN GATES

By the time we had filled the car with "regular benzin" at Eregli the sun was slowly sinking behind us. Eregli is the site of ancient Heraklea of Cappadocia where the Crusaders were defeated by the Turks in A.D. 1101. The saints addressed by Peter in his epistles lived in Galatia and Cappadocia (1 Pet. 1:1). We continued east along the north side of the Taurus mountains. They were beautiful and had the most snow we had seen. By 8 P.M. we turned south on E5, one of the main highways which runs from Europe through Istanbul and Ankara all the way to Antakya. Just as we were about to begin our descent which would take us through the Cilician Gates we were detained because of an accident. After about 20 minutes we pulled away and counted more than 150 trucks backed up. Trucks, so vital to the movement of the produce of the country, seem to outnumber cars about 10 to 1 in Turkey. With so many trucks on a two-lane mountainous road the next two and a half hours to Tarsus would be difficult and tiring.

With no guard rails it was probably best that we could not see anything but the road. Several times Raymond reminded me that there was nothing but a steep drop on the right. We talked a lot about the importance of this pass through the Taurus mountains. We knew that the Hittites, Alexander the Great, the Romans, and the Crusaders had gone this way before us. Most likely Paul and Silas went this way as they went through Syria and Cilicia, strengthening the churches (Acts 15:40-41). The hotel at Adana was a welcome sight after a long, arduous, but satisfying day.

Antioch on the Orontes

Our fourth day would take us to Antioch of Syria. We headed east from Adana for some distance and then turned south along the Mediterranean. Near this point is the plain of Issus where the armies of Alexander and Darius fought in 333 B.C. Continuing south, the plain soon narrowed to about a mile between the mountains and the sea. We realized that this had been the land bridge to bring the ancient powers, Hittites, Macedonians, Romans, and Crusaders to Palestine. Eventually there was no plain; the mountains tapered down to the sea. Modern engineers had made it much easier for us by cutting a road through the mountains. We suspected that Barnabas must have gone this way when he went to Tarsus to look for Saul (Acts 11:25). Soon we came to Iskenderun, the former Alexandretta. Iskenderun is

the Turkish word for Alexander. The city had been founded by Alexander the Great after his victory over the Persians in 333 B.C.

Antioch was founded on the Orontes River by Seleucus I Nicator in 300 B.C. The city is about 18 miles from the sea and is the most famous of 16 Antiochs built by Seleucus and named for his father Antiochus. Four of these cities are mentioned in the New Testament (Antioch of Syria, Pisidian Antioch, Seleucia, and Laodicea). Antioch continues today as Antakya with a population of about 95,000.

The Romans came in 64 B.C. and put an end to Seleucid rule. Antioch became the capital of the new province of Syria. It became the third greatest city of the Roman empire after Rome and Alexandria. Some have estimated that in New Testament times the population of the city neared a half million. Even Herod the Great assisted Augustus and Tiberias in beautifying the city.

After Jerusalem, Antioch was the second great center of Christianity in New Testament times. When the disciples were scattered from Jerusalem after the stoning of Stephen, some came to Antioch from Cyprus and Cyrene and preached to Greeks as well as Jews (Acts 11:19-21). Nicolas, a proselyte of Antioch, had been one of the seven chosen to serve in Jerusalem (Acts 6:5). When the church at Jerusalem, some 300 miles away, heard of the new work they sent Barnabas. When the work became too much for him he left for Tarsus to look for Saul. The two of them labored at Antioch for a whole year and the disciples were called Christians first at Antioch (Acts 11:22-26).

The famine which hit Judea in the days of Claudius (C. A.D. 46) provided an opportunity for the disciples at Antioch to show their love for the brethren in Judea. They sent relief by the hands of Barnabas and Saul (Acts 11:27-30). John Mark, a relative of Barnabas (Col. 4:10), seems to have returned to Antioch with them (Acts 12:25). The church at Antioch was noted for its teachers and prophets. Under the guidance of the Holy Spirit they sent out Barnabas and Saul on the first journey (Acts 13:1-3). Upon completion of the journey they returned to Antioch, made a report to the church, and spent a long time there with the disciples (Acts 14:26-28). Paul and Silas set out from Antioch on the second journey and eventually returned there at the end of the tour (Acts 15:35ff; 18:22-23).

Not all was peaceful in the church at Antioch. It was to Antioch that Judaizers came from Jerusalem, insisting that the Gentile converts be circumcised and keep the law. Cephas was among those who spent some time working at Antioch; here he played the hypocrite in refusing to eat with Gentiles and was rebuked by Paul (Acts 15:1-2; Gal. 2:11-21). As a result of the Jerusalem conference, what was possibly the first Spirit-directed letter written to any church was the short one addressed to Antioch (Acts 15:23-30).

There wasn't a great deal to see in Antakya. The city, in the Hatay province of Turkey, was restored to Turkey from Syria in 1939. We weren't far from the Syrian border. We visited the museum which has a fine collection of fourth century A.D. mosaics from nearby

Daphne. Statues and busts of several emperors illustrate the strength of the Roman empire for several centuries. A concrete channel has been constructed to direct the Orontes through the city and to control flooding. The Orontes is the largest river of the Levant, being about 170 miles in length. By early afternoon the sun was shining perfectly on Mount Silpius which rises east of the city. An aqueduct built during the time of Trajan now lies in ruin. (Seleucia and Tarsus in the next article.)

WHAT SAITH THE SCRIPTURE?

(Rom. 4:3)

Send all questions to:

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MAY THE GUILTY PARTY REMARRY?

QUESTION: *My friend holds the view that "except for fornication" in Matt. 19:9 is the reason given for breaking the marriage bond and allows both parties to remarry and be approved of God. He reasons that since the marriage is broken, there can be no adultery. What do you think?*

ANSWER: The verse states in full: "And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery." The phrase, "except for fornication," modifies the one who puts away and not the "put away" party. Those who interpret Matt. 19:9 to allow the guilty to remarry would have to make it read, "Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away, except it be for fornication, doth commit adultery." They have "except for fornication" modifying the person put away as well as modifying the "putting away" on the part of the innocent person.

Statements of Language Professors

Leonard Latkowski, professor Classic Language, Bellarmine College, Louisville, Ky., said: "In Matt. 19:9 the original Greek text translated 'except for fornication' modifies the 'putting away' on the part of the man and does not modify the person who is put away."

Dr. J. Cobert, English Dept. Head University of Georgia, stated: "I and a graduate student in Linguistics agree that the phrase 'except for fornication' should not be read into the second clause."

Donald A. Drury, English Dept., Long Beach City College, said: "The modifying clause (except it be for fornication) applies only to the first person mentioned, in the first half of the sentence. It does not apply, grammatically or syntactically, to the person ('whoso marrieth her who is put away') in the second half of the

sentence." (Quotes from *Melear-Williams Debate*.)

Hence, in Matt. 19:9 Jesus is saying that ALL put away persons who remarry are committing adultery. If a person is put away for incompatibility and he/she remarries, that person is committing adultery. If a person is put away for fornication and he/she remarries, that person is committing adultery. Furthermore, ALL those who do the putting away and remarry are committing adultery, unless the putting away is for fornication. Though the innocent party is no longer bound to the marriage partner who has been put away because of fornication, the guilty partner remains bound by the law of God, and God says that the one put away commits adultery if he/she marries another.

But someone asks: "What about a woman who is put away (divorced) by a man simply because the man no longer wanted to be married? Fornication is not involved and the woman repeatedly tried to prevent the divorce, but to no avail. After a couple of years the man marries another woman. Is the 'put away' woman then free to marry?" She certainly is, if she puts away her husband for fornication. She would have to do this before God in purpose of heart since the divorce has already taken place, legally speaking. She could not go through the process of having a legal document charging her husband with "adultery," but God would know. And after all, the contract is with God and courts of men cannot bind together a man and woman in marriage, neither can they loose them.

Certainly, we should comply with the civil law as long as it is in harmony with the Word of God, but we should always keep in mind that marriages, and divorces, are made in heaven and not at the county courthouse. Right and wrong are regulated by the Lord and not by the county clerk or probate judge. Jesus never predicated divorce and remarriage on who beats the other to the courthouse and files for divorce. In some cultures the "putting away" may not even involve legal procedures. But whatever the procedure, only the party who has put his/her mate away for fornication may scripturally remarry.

It seems to me if the guilty party has the right to remarry as well as the innocent party, there would have been no need for Jesus to have discussed the matter at all. The "except" would, therefore, become completely insignificant.

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"POPE TO PETITION MARY FOR NATION'S PROTECTION"

Roman Catholicism centers around Mary as much, and in some ways more, than Jesus Christ. Mary is venerated, idolized, worshipped and prayed to and through.

An article by the Associated Press under the above heading appeared in the nation's newspapers Sept. 5, 1985. It said in part:

"VADUZ, Liechtenstein—Pope John Paul II will spend Sunday in Liechtenstein and dedicate this tiny Roman Catholic principality to the protection of the Virgin Mary, as its ruler did when the Nazis stood at its borders 45 years ago.

"A nation of 60 square miles and 26,700 people—85 percent of them Catholic—Liechtenstein last month announced it was establishing diplomatic ties with the Vatican. The Roman Catholic Church is the state church here.

"It was on March 25, 1940, when Nazi troops were at Liechtenstein's frontiers, that Franz Josef went to the Chapel of Our Lady of Consolation in the village of Dux and dedicated his country to the Virgin Mary, petitioning for her special protection.

"John Paul's visit falls on the Feast of the Birth of the Virgin Mary. The Aug. 15 Feast of the Assumption, marking the taking up of the body and soul of the Virgin Mary into heaven after her death, is a national holiday in Liechtenstein."

One of the books circulated by the Knights of Columbus of the Catholic Church is a 48-page work entitled "Yes, the Mother of God WILL Help you." The chapters are entitled: "Is Catholic Devotion to Mary Justified? / Did God have a Grandfather? / Yes, Mary was The Virgin Mother of God! / Has the Mother of Christ any Relation to You? / Mary Rejoiced in God - Her Savior! / No... Mary did not Moulder in the Grave / "All Generations shall call Me Blessed" / The Prayers of Mary Help Everyone / The Mary Catholics Honor is in the Bible." I wish that all of you could read this book on Mary.

The three basic errors which the Catholic Church has dreamed up concerning Mary are: (1) Immaculate Conception, (2) Perpetual Virginity, and (3) Bodily Assumption. Let us examine these in this order:

1. The invention of the immaculate conception was to protect Mary from the taint of "original sin"—the belief that all other people inherit the sin of Adam and

are born depraved. Sin cannot be transmitted by genes or through the blood. It is a transgression of law (I John 3:4). Jesus said that children are pure and called upon his disciples to be like them (Matt. 18:3).

2. They teach that Mary remained a virgin all of her life. The Bible says that Joseph her husband "did not know her" TILL she brought fourth her firstborn Son (Matt. 1:24-25). "Till" implies that he did "know her"—a term for conjugal relations—AFTER the birth of her firstborn. The Bible mentions by name the brothers of the Lord and refers to his sisters (Matt. 13:55,56). How could Mary have borne children and remain a "perpetual" virgin?

3. The newspaper article speaks of the "Feast of the Assumption." The Catholic Church has ruled (relatively recently) that Mary was received up in body as well as soul, and, therefore, her body did not "return to the earth" or see corruption as is normal in death. There is not one word of evidence in the Word of God to support this idea, and we don't believe it! It is another invention of the Roman Church to support a false doctrine.

As we hear Catholics pray to Mary, with such expressions as "Hail, Mary, Mother of God," we might think that the Bible must justify such exaltation. They make much of the statement of Gabriel, "Hail, highly favored one, the Lord is with you; blessed are you among women!" (Luke 1:28 NKJ) To read the three above-mentioned doctrines into that statement requires some wild imaginations or a scripture stretcher!

We understand that the woman chosen of God to provide a body (Gal. 4:4; Heb. 10:5) in which Christ would dwell while on earth would be a special person and remembered in history. But beyond that the Bible says nothing.

In a similar way, Elizabeth was chosen of God to bring John the Baptist—the forerunner of Christ—into the world (Luke 1:13, 24-25). Both John and Jesus were conceived under miraculous circumstances (Elizabeth was barren and Jesus was conceived by the Holy Spirit) and their bodies were made by two great and favored women.

The article says that the pope petitioned Mary for protection. During the recent earthquake in Mexico City we heard people say that they were praying to the "Holy Virgin." They teach that she can influence Christ and mediate between God and man. Where is there an example of any of the apostles or early Christians praying to or through Mary? Where does the Bible teach that Mary can bless and protect people or nations? The Bible says there is one mediator between God and man, Jesus Christ (I Tim. 2:5). Christ is our one and only high priest (Heb. 3:1; 7:25-26) and advocate with God the Father (I John 2:1).

The story is told of two soldiers who were on the battlefield in war. One of them was wounded and it appeared that he would die. The other one suggested that they pray to Mary. The wounded soldier replied, "A sick man needs the doctor, not the doctor's mother."

We plead with our Catholic friends to study the Bible, learn the truth, and come out of that system of superstition, idolatry and man-made doctrines. The Lord

said, "it you continue in My word, then you are My disciples indeed. And you shall know the truth, and the truth shall make you free" (John 8:31-32).

Using the

SWORD OF THE SPIRIT

Ken Green

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IS NOTHING SACRED?

Newspapers around the country ran the AP release (Nov. 24, 1984), "**Silent Night, Deadly Night**," the Christmas horror film that sparked protests because it features an axe-murderer dressed as Santa Claus, is being dropped from distribution by Tri-Star Pictures.

"The film features a man dressed in a Santa Claus suit armed with an ax who carries out a murder spree at Christmas. Commercial for "Silent Night, Deadly Night" showed Santa swinging an axe at his victims, and firing a pistol."

An organization called "Citizens Against Movie Madness" was launched in Milwaukee to protest the production. After protests widened, three theaters in Milwaukee, two in New York and one in New Jersey all chose to stop screening the picture.

Then on December 17, we read in our hometown newspaper of a man in Burlington, Vt. who was jailed for telling children there is no Santa. He was at a shopping mall, harassing Santa Claus and shouting to the little children in line, "There ain't no such thing!"

Following his arrest, the judge told him he could go free if he promised not to return to the shopping center and inform on Santa Claus again. But truth was too precious. The principle at stake was too noble for compromise. He had a duty to perform. He could make no such promise. So the judge sentenced him to jail. Until after Christmas I presume.

Is nothing sacred anymore?

Actually, I'm glad the movie was dropped and the nut was jailed.

I have nothing against Santa Claus, the Easter Bunny and other such fanciful characters. I enjoy them. Many readers will do doubt disagree, but I see a difference in playing "make believe" with your kids, and in lying to them. I think children have enough innate intelligence to see the difference too.

But wouldn't it be great if people could get as upset over the movie industry's blasphemy and ridicule of the name of our great God as they became over Santa being misused and abused? Probably 90% of the movies playing in Milwaukee, New York, or Huntsville, Al. do violence to God's arrangement of marriage. These movies

may not give our children bad dreams at night, but they're much more likely to turn their lives into nightmares by the subtle influence they exercise.

George Burns, who is almost as old as Santa Claus (certainly old enough to know better) has just made his third movie in which he stars as God. The title, "Oh God, You Devil" speaks for itself as to the nature of the film. I didn't hear about any pickets or protests.

While many teachers in our public schools may not be shouting to the children. "There ain't no such thing as God!" they're getting the message across. Creation and revelation are out and evolution is in. God's standard of morality is out and "everything goes" is in. "The buck stops here" is out, and passing the buck is in.

Lord, give us men like "the children of Issachar, men that had understanding of the time, to know what Israel ought to do..." (I Chron. 12:32).

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SETTING THE WORLD ON FIRE

Wayne T. Galloway

**Lake Street Church of Christ
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In a grade school science class I learned that by using a magnifying glass to focus the sun's rays I could start a fire. I would place a piece of paper under my magnifying glass, adjust the distance between the paper and the glass until a small circle of light appeared on the paper. The smaller the circle of light the faster I could start the fire. The magnifying glass gathered the sun's rays and bent them so that they were concentrated in a narrowly defined area. The heat from all of them, focused on a specific area, produced fire while the same rays, unfocused, left the paper unaffected.

"What does this have to do with Lord's church?" you may be asking. Doesn't it seem rational that if the purpose of the church is to make disciples that we should combine our efforts and focus them narrowly on the accomplishment of this task? We will never set the world on fire for Christ in any other way.

Every effort, every energy that we expend should be directed toward the accomplishment of our purpose. Our purpose will be accomplished depending upon the degree to which we understand how our work as an individual relates to making disciples.

If you are a Bible class teacher you should understand that your class has a particular purpose which contributes ultimately to making disciples. Bible classes are only expedient if they are used to accomplish God's purpose for the church. Bible classes are designed to equip Christians so that they can be effective in making disciples.

As a teacher do you ever stop to consider whether or not what you are doing in your class is accomplishing this objective? Sometimes we fail to realize the ultimate objective of Bible classes and end up having classes which do not teach others how to make disciples, but become merely intellectual exercises in Bible study. We study for the sake of study, and not for the sake of teaching the lost. When this happens, Bible classes become meaningless and boring for we have no outlet for what we learn. If, however, both teacher and student understand the purpose for the class and make it relevant to its objective the class will be stimulating and exciting. The teacher will constantly be pointing out how the material can be used on a practical level. The student, as he converses with his non-Christian friends, will then use what he has learned to persuade his friends to become Christians.

Many Christians do not perceive the church as an organization designed to make Christians. They perceive of it more as an organization designed to keep Christians safe, sort of like a bank that collects money

for safe keeping but does not perceive of itself as a financial institution designed to make money.

Have you ever considered the impact that your worship has on making the church grow. As we assemble together we have a two-fold objective: 1) to praise God; and 2) to stimulate one another to love and good works. God has a purpose for our worship. It makes his body of believers grow, not only qualitatively but also quantitatively.

Stop and consider what you are doing when you worship. When you observe the Lord's Supper you are proclaiming the Lord's death until he comes (1 Cor. 11:26). This is the essence of the gospel (1 Cor. 15:1-4), God's power of salvation (Rom. 1:16). When we partake of the Lord's Supper we are reminded of the sacrifice Christ made for our sins "and not for ours only, but also for those of the whole world" (1 Jno. 2:2). We should be reminded of Christ's purpose of seeking and saving the lost and be encouraged to let his purpose be our purpose as we proclaim the gospel to the lost and dying world.

Our singing is designed to "teach and admonish" (Col. 3:16). What is the objective of our teaching and admonishing but to encourage one another in the accomplishment of God's work of making disciples?

Every action that we perform as Christians should be deliberately calculated to contribute to the making of disciples, whether it be cleaning the building, preparing the Lord's Supper, praying, preaching, reading the Bible, fulfilling the office of overseer or deacon, or making a comment in a Bible class. We must view our actions from the larger perspective of causing the number of the saved to increase and the number of the lost to diminish. If this is our perception we will be motivated to do what we do with greater enthusiasm and with purpose.

Too many churches and too many Christians are lost in doing things just because they are commanded by God. They assemble, partake of the Lord's Supper, sing, pray and study the Bible, but they don't realize that all of these actions are designed to equip Christians to accomplish their God-given task. As a result, assembling is neglected, the Lord's Supper is observed ritualistically, songs that are sung are sung because of their esthetic appeal rather than their effectiveness in teaching and admonishing, our prayers are by rote and our study of the Bible is a mere intellectual exercise in "sacred trivia" where we cover the same elementary principles year after year rather than maturing to be able to handle the more advanced things of God.

How do we expect to set the world on fire when we are so out of focus? It's time for us to understand our objective. It's time to understand how what we are commanded to do relates to the accomplishment of our objective and it's time for us to concentrate our energies on accomplishing this objective. Just as the power for bending the sun's rays and focusing them is found in the magnifying glass, there is power in the gospel to focus our efforts so the world can be converted. Let us read it, study it and meditate upon it, looking to concentrate its power so world changing results are produced.

MEN'S BUSINESS MEETINGS

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There have been several statements recently in favor of women taking part in church business meetings. I believe we need to give serious thought to some biblical principles that are involved. Before I address that, let me make some remarks that will prevent any misconceptions. I believe that women should be able to express feelings and suggest ideas to the leadership of the church. Anyone being led should have this kind of relationship with those leading them. It should be true of a citizen and his government, a husband/father and his family, and the members of a church with its leadership. Any leader should be responsible to this charge and not "lord it" over them. This doesn't mean he must do everything his charge desires, but he must give due consideration to their ideas, feelings, and desires when making his decisions. Women should be able to express their feelings to the leadership of the church and this can be done in many different ways.

I think it good, also, to say just what kind of "business meeting" we are talking about. I have seen meetings when all the members came and the purpose was to give everyone a chance to express feelings and new ideas, but no decisions were made. It shouldn't take a meeting to get such expression, but I see nothing wrong with it. Then, there are meetings where there are matters to be taken care of, the leadership of the church is engaged, and decisions are made. It is this latter type of meeting to which I will be referring here. So, this is not so much a matter of who can attend a meeting as it is a matter of **WHO'S RUNNING THE CHURCH**.

True, there are no passages specifically forbidding women to attend business meetings—neither are there any specifically forbidding instrumental music in worship. But, are there no biblical principles that apply? I believe there are. How about I Cor. 11:3? God is the head of Christ, Christ is the head of man, and man is the head of woman. This is a general principle that in I Cor. 14:34 is applied to the church. Paul says that women are "commanded to be under obedience".

Suppose a church is selecting a preacher and the women have voting privileges right along with the men. In every church I have ever been a part of the women outnumber the men. Suppose the men vote against the prospective preacher and the women vote for him. Therefore, the women win and he is hired. Now, who is running the church in such a situation? Now who is the head of whom? The conclusion is inescapable that the women are exercising authority at least equal to, and actually over, the men. In such a situation man is certainly not the head of woman and God's order has been violated. This does not mean that the men can never do

what pleases the ladies, but that is a lot different than giving them decision-making authority.

Some have asked on what scriptural basis the women can be excluded from business meetings, and have asserted that because the women are excluded, that this is a separate organization other than the church meeting to take care of its business. It is done on the same scriptural basis that the members are excluded from elders' meetings. Is an elders' meeting something other than the church taking care of it's business? I don't believe so. Are women **REALLY** "justified" in feeling they "are not a part of the work of the church" if they don't get to attend and vote in business meetings? Does this mean that all members are justified for feeling the same way if they don't get to attend and vote in elders' meetings? Any argument that can be made on men's business meetings as it relates to the women can also be made on elders' meetings as it relates to the members.

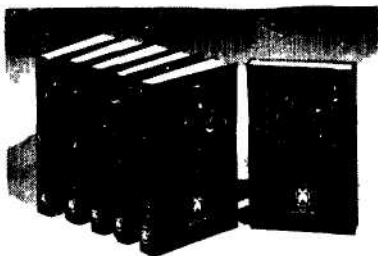
Others have said that because the "multitude of disciples" was present in Acts 6:1-6 that that means the women had as much decision-making privilege as the men. If that's true, then Acts 15 teaches that the women had as much decision-making privilege as the apostles and elders, because the "multitude" was present at that discussion, also (Acts 15:4, 12, 22). The error here involved is that the conclusion is unwarranted. It is mere assumption that the women took part in the decision-making. Although the "multitude" was present, it was the proper leadership that made the needed decisions (Acts 15:6). If Acts 6:1-6 puts women on a par with men in decision-making, then Acts 15 puts both men AND women on a par with elders in decision-making. Who is willing to accept that?

Brethren, we need to remain true to God's order, no matter what the philosophy of the world around us.

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In 1978 Alexander Solzhenitsyn was asked to address Harvard's graduating class. At that time he spoke on the subject "A World Split Apart" and at that time he said, "... the human soul longs for things higher, warmer, and purer than those offered by todays . . . intolerable music." What music Mr. Solzhenitsyn had in mind he did not say, but this much we do know, our present foray of rock and country-western music is definitely not something "higher and purer".

Our young people are being fed a steady diet of sex, drugs, alcohol, homosexuality, incest and infidelity, right under our very noses and in some cases with our blessings.

Let me hasten to add that while I am not a connoisseur of rock music my dislike for it has nothing to do with its volume. Many parents could care less what their children listen to just as long as they "keep the noise down." So our children retreat to the sanctity of their bedrooms, don their headphones, and are exposed to all manner of filth and perversion in the name of entertainment and all with Mom and Dad's blessings.

Music is more than mere entertainment. Music educates. It motivates. That's precisely what Paul tells us in Col. 3:16 "... teaching and admonishing [motivating, RWT] in songs...". You don't have to take my word for it, listen to some insiders in the rock industry.

"Rock radicalizes youth because it estranges them from the traditional virtues which they no longer see as relevant."

(Martin Perlick, president of Disc Records).

"We combine youth, music, sex, drugs and rebellion with treason and that's a combination that's hard to beat."

(Jerry Rubin in his book "DO IT"). "If the establishment knew what today's popular music really is saying, not what the words are saying, but what the music itself is saying, then they wouldn't just turn thumbs down on it, they'd ban it, they'd smash all the records and they'd arrest anyone who tried to play it."

(Alfred G. Arnowitz—former music critic for the New York Post).

"Pop music is sex and you have to hit them in the face with it."

(Rolling Stones' manager). And hit them in the face they do with such titles as

"Let Me Put My Love Into You" by AC/DC a professed homosexual group or "Tonight's The Night" by Rod Stewart in which his lover is told to "spread your wings" so Stewart would "come inside." These songs and many more are available to our children at almost any major discount department store. Some of the lyrics are so filthy and so vile that I can't even print them.

Now, perhaps you have already become aware of the present trend in what George Wills of the Washington Post calls pornographic Rock. Perhaps you have tried, without success, to channel your teenager's musical interests in a more wholesome direction. One of the main reasons our children fail to respond to our pleas is because of an inconsistency in parental examples. What about the music to which we listen? Is it any better? I have told you what those in the rock music industry had to say with regard to the value system that rock music espouses, but is what we listen to any better? Listen to what Conway Twitty had to say about the influence of country music, "As a country artist, I'm not proud of a lot of things in my field. There is no doubt in my mind that we are contributing to the moral decline in America." Just as soon as Dad gets into the car on goes the "country music". Some might protest "Country music is pure Americana. It's apple pie and motherhood", yet such could also be said for some "Rock Music" such as Bruce Springsteen's "Born in the U.S.A.". Lest we make a blanket condemnation, let us understand that not all "rock music" advocates sex, drugs, homosexuality, incest and infidelity any more than all "country music" advocates America, apple pie and motherhood.

Tell me, which is worse, Rod Stewart singing "Hot Legs" or Conway Twitty singing "You've never been this far before"? AC/DC singing "What do you do for money honey?" or Jeannie Seely singing "Take me to bed (and I'll be good.)"?

Our children often see things with far greater clarity than we give them credit and they see the hypocrisy of denying them the privilege of listening to their music while Mom and Dad listen to something equally as demoralizing.

Before you rush in and destroy all those records in your teenager's room you should be reminded of one thing . . . You allowed them to bring them into your home and you might have even bought them some of them. If we are going to ask our children to alter their musical preferences we must be willing to set the proper example by doing the same.

Paul, in writing to the Christians in Philippi wrote "whatever is true, whatever is honorable, whatever is right, whatever is pure, whatever is lovely, whatever is of good repute, if there is any excellence, anything worthy of praise, let your mind dwell on these things" (Phil. 4:8). When that which we listen to is compared with such a criteria how does it measure up? If what we listen to does not appeal to the higher, nobler things of life then we must abandon such music in order to please God. Brethren. . . "think on these things".

THE FOUR LETTERS

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Tetragrammaton—This is the Greek word that refers to the four consonants: J H W H that served to identify the Divine Creator of the universe.

The ancient Jewish people considered the name of the Creator to be so holy, that His Name was not to be expressed or uttered except upon the most sublime occasions. One could refer to this attitude on the part of the early Israelites as being a 'taboo'. This word made its way into the English language from the Tongan tongue, where it was spelled tabu: and, meant something unmentionable or untouchable. In language studies, it is simply the substitution of a different word, for one that for some reason, is NOT to be used. Thus, the consonants (JHVH, IHVH, JHWH, YHVH, and YHWH) were considered too sacred to pronounce.

Since the ancient Hebrew language was written only in consonants, it became necessary to insert vowels between the consonants, in order to establish sense and coherence out of the written message. Now the word for 'Lord' was **Adonai**, and the word for 'God' was **Eloah**, and its plural, **Elohim**. Therefore, the Jews used **Elohim** with JHVH, and produced Jehovah or as modernly spelled; **Jehovah**. Or, if they used YHWH with **Adonai**, they ended up with **Yahwah** or **Yahweh**.

God's Ineffable Name

God's name was considered too overwhelming to be expressed; too awesome or sacred to be spoken. ". . . Then began men to call upon the name of the Lord" (Genesis 4:26).

Another expression, '**El Shaddai**', meaning the Almighty, is used in Genesis 17:1—" . . . the Lord appeared to Abram, and said unto him, I am the Almighty God; walk before me and be thou perfect."

"And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you" (Exodus 3:14). Before the exodus from Egypt, the Hebrews are recorded to have simply referred to the Creator as '**Yah**'. At this point, **before** the exodus, God's greatness had not been widely demonstrated among the Hebrews. But after their deliverance from Pharaoh, God's omnipotence was widely shown to be a God far beyond any trivial tribal god, of the heathen nations and tribes. Thus, after the exodus, '**Yah**' was expanded to '**Yahweh**'.

Hallelujah

The word 'hallelujah' is a Hebrew word, meaning "Praise ye Yah." And in modern parlance, "Praise ye Jehovah". The Greek word meaning the same is "Alleluia", and used in Revelation 19:1, 3, 4, and 6.

"And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known to them" (Exodus 6:3). Whether the word '**Yah**,' '**Yahweh**,' or '**Jehovah**,' is used, it refers to "underived existence", or "the existing one".

In the Decalogue, Exodus 20:7, reads: "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain." This refers to using the name of the Lord in an empty or useless manner; in an unauthorized way. God's name was to be utilized in a manner authorized by Him, or approved by Him.

The Mishnah

The Mishnah was the first portion of the Jewish Talmud, which was compiled by the Rabbis in about 200 A.D. It contains the essence of Jewish tradition that prevailed shortly after the time of Christ. It decreed severe punishment upon those who uttered the Holy Name ... starting: "He who pronounces the name with its own letters, has no share in the future world." The 'magical' use of this designation for Deity continued long after its pronounciation had been forbidden. The Tetragrammaton was used by those who asserted that they could exorcize demons through the use of this symbol. The "four letters" are found about 5,500 times in the Old Testament.

The Septuagint

The Greek translation of the Hebrew Scriptures, made a few centuries before Christ, renders Leviticus 24:16, as follows: "And he that names the name of the Lord, let him die the death: let all the congregation of Israel stone him with stones; whether he be a stranger or a native, let him die for naming the name of the Lord." Modern English versions translate this passage as "He who blasphemes the name of the Lord . . ." But the Septuagint dealt simply with 'naming the name of the Lord' as being punishable by stoning to death.

"And they shall put my name upon the children of Israel, and I the Lord will bless them" (Numbers 6:27). By the time of the Septuagint, the word Kurios (Lord) was being used in lieu of the four letters.

Other Words Combined With 'Jehovah'

Genesis 22:14—"And Abraham called the name of that place Jehovah-jireh: as it is said to this day, in the mount of the Lord it shall be seen." This expression meant that the Lord would see, and that the Lord would provide. This was the occasion when Abraham was about to take the life of his son, Isaac. But the Lord saw, and provided a ram as a substitute sacrifice. The ram was caught in the under-brush by his horns.

Exodus 17:15—"And Moses built an altar, and called the name of it **Jehovah-nissi**:. . ." Meaning, the Lord is my banner. The Lord had sworn that war would prevail with the Amalekites for generations. But the Lord would lead the Israelites victoriously; He would be their military leader and banner.

Judges 6:24—"Then Gideon built an altar there unto the Lord, and called it **Jehovah-shalom**: unto this day it is yet in Ophrah of the Abiezrites." In the preceding

verse, the heavenly messenger, the angel, had spoken to Gideon, saying "Peace be unto thee.. ." Therefore, Gideon named his altar 'The Lord is my peace'.

Ezekiel 48:35—"It was round about eighteen thousand measures: and the name of the city from that day shall be 'The Lord is there' ". The prophet Ezekiel was giving the description of the boundaries of the land assigned to the tribes of Israel. Finally, in the 35th verse, the name of the city was given, as "**Jehovah-shammah**"; meaning '**The Lord is present**' or '**The Lord is there**'. This was referring to the city of **Jerusalem**. Our English suffix '**salem**' means 'peace'.

Conclusion

The truth century compilers of the notes, which supposedly gave the correct rendering of various Old Testament passages, were known as the Masoretes. They collected the 'traditions' and wrote them down. This collection was called the '**Masora**', and from this, these scribes were Masoretes. . . .the traditionalists. This was the last major effort to collect the Jewish traditions and catalog them. Meanwhile, the actual pronounciation of the Divine Name of the Lord was lost. No one now knows of a certainty, how the Name was pronounced, **when it was pronounced**. Most of the time, the Jews avoided pronouncing God's Name.. .by using the 'four letters'.



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THE NEWS LETTER REPORTS

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

Send all News Items to: Connie W. Adams, P.O. Box 69, Brooks, KY 40109

WILLIAM C. SEXTON, 6403 NW Roanridge Road, Kansas City, MO 64151—I have moved to Kansas City to work with the Roan Ridge congregation meeting at the above address. We are just off I-29 at 64th St., NW, a few miles south of the KCI Airport. My work began here July 8, 1985. The congregation is in a new building which is to be paid off in about three years. I conducted a meeting here since arrival. The growth potential is great. At the present I am short \$650 a month in support and would appreciate hearing from any who would be interested in this work. If you have relatives or friends in the area we might help spiritually, please let us know.

DON GIVENS, 411 Hobron Lane, Apt. 3511, Honolulu, Hawaii 96815—We have been in Hawaii since August 1st, and are enjoying gospel work with the church here. Our membership numbers about 50 with Sunday attendance ranging from 75-90. We have many visitors from the mainland almost every week. The membership includes Hawaiians, Filipinos, Samoans and several "mainlanders" here in the

military. My monthly support needs have been supplied through 1985, but I am in need of \$600 more per month as of January 1st. The cost of living here is 25% higher than on the mainland. Please consider our needs in your budget plans for 1986. Visit us when vacationing here. We meet at 94-1233 Waipahu Street in Waipahu on the island of Oahu.

TURNERS CANCEL PLANS FOR MOVE TO SOUTH AFRICA

The Allan Turner family has been forced to cancel plans for their move to South Africa due to the unrest presently in that country. Currently, white evangelists, who formerly worked among the blacks in surrounding Johannesburg areas, are prohibited from going into those areas. Two of these men are now working with the Brixton congregation where Allan had intended to work. The Turners will remain with the Wendell Avenue church in Louisville, Kentucky where they have been working for the last several years.

DEBATE IN TENNESSEE

On October 21, 22, 24 and 25 Howard See of Nashville, Tennessee represented the Expressway church in Wildersville, TN in a debate with Obie F. Benton of Scotts Hill, TN. Mr. Benton is the head of the independent Church of God, Philadelphian. The Church of God, Philadelphian is closely akin doctrinally to Herbert W. Armstrong's World Wide Church of God. The first debate pertained to the Covenants and included "ceremonial" and "moral" distinctions, the "law of God" and the "law of Moses" and whether the Ten Commandments are eternal and binding on Christians today. Five more debates are scheduled and will cover the "Sabbath" and the "First Day of the Week;" whether the Lord's Supper is to be observed on the first day of the week or on the night of the Passover in conjunction with the washing of feet. The last two propositions will discuss the origin, name, doctrine and practice of the church. Mr. Benton will attempt to trace the Church of God, Philadelphian back through history to the Apostles. We are sorry we did not get this notice in time to print it before the first of these six debates occurred, but urge all interested to contact Howard See about details of the remaining five debates.

GARY EUBANKS, Rt. 2, Box 74U, Niceville, FL 32578—On June 2, 1985 the Twin Cities church of Christ met for the first time in its recently purchased building and would like to apprise all interested parties of the new location. The address is: 92 Eastview Ave., Valparaiso, FL. Turn left off Highway 20 (John Sims Pkwy) onto Okaloosa Ave. (3 blocks before Tom's Bayou Bridge) and follow 3 blocks to the intersection with Eastview Ave. We meet from 9 AM-12 on Sunday and 7 PM Wednesdays. We welcome any coming into the Niceville/Valparaiso, Eglin AFB, or surrounding areas to meet with us. My phone is (904) 678-5596.

WAYNE GREESON, 2131 N. 62nd Ave., Hollywood, FL 33024—After four years of fruitful labor with the Castleton church in Indianapolis, Indiana, we have moved to Hollywood, Florida to work with the Harding Street church. I wish to publicly thank the following churches which helped support me in the gospel in Indiana: W. Second St., Bloomington, IN; Spencer, IN; 40th and Emerson in Indianapolis, IN; Stilesville, IN; Southport, Indianapolis, IN; Paris Ave. in Peoria, IL and Valley in Phoenix, AZ. During the four years with Castleton, we grew from 22 to about 55 members and the contribution went from \$150 to \$500 a week. Ten were baptized and one restored to faithfulness. The Harding Street congregation is a strong, spiritually thriving church of about 95 members and blessed with three hard working elders: Norman Henderson, Clifford Jenkins and Mack Maguire. I anticipate a challenging and rewarding work. If you are in the Ft. Lauderdale/Miami area, be sure to visit us.

A GIFT FOR ALL SEASONS

SEARCHING THE SCRIPTURES makes a fine gift at any season of the year. If you have been personally helped by reading it, then think of your children who have left home for college, military service, or marriage and jobs away from home. You would do them a favor to start them on wholesome reading material from faithful servants of God. How about it? Would that be worth \$9 a year to you? Write Us: P. O. Box 69
Brooks, KY 40109

WHEN YOU MOVE—Please allow two months for change of address notices. We have a cut-off date for changes each month. *Thanks for your help.*

JAIME RESTREPO, Carrera 12 9-42, Manizales (Caldas), Columbia, South America—I am 22 years old today (July 29) and have been a faithful Christian since my baptism five and a half years ago. For most of that time I have been preaching the gospel. The past year and a half, I have preached here in Manizales. Here, I have been working with Hernan Urdinola and have done this work on my own without financial support. Occasionally, the brethren helped me with \$20 a month support. Though I am certified to teach math and chemistry, I am not exercising my profession so that I may preach the gospel. The locations for that work would take me near the Amazon jungle and would prevent me from continuing in the good work we have begun in Manizales. I would like to be able to devote my full time to gospel preaching. Royce Chandler of Mason, Ohio knows me and the work here and would be glad to respond to your questions.

JAMES H. JONES, JR., Rt. 1, Box 45 G-1, Summit, MS—There are presently no non-institutional congregations in the southwestern section of Mississippi. The nearest churches are in Jackson, Vicksburg and Hattiesburg, each of which is two hours away. We would like to begin a work in the McComb, Mississippi area. If you know of interested people in the area, or those contemplating a move there, please contact me at the above address or phone (601) 276-3046. This is an attractive area in which to work and rear a family.

EASTERN PART OF ISABELA, Luzon, Philippines—From August 28-Sept. 1, 1985 we had a preacher training and gospel meeting at Fugu Sur congregation with Diosdado P. Menor of Calapan, Oriental Mindoro, Rody Gumpad of Tuguegarao, Cagayan and Ben Ngislaon of Mt. Province. Brethren Menor and Gumpad did their best to preach to the Ibanag tribes. Brother Ngislaon led singing. He knows music well and taught us how to sing better. God blessed our efforts in that 20 were immersed into Christ for the remission of their sins. Ten of these came from the Pentecostal group, six from the Adventist and four from the Catholics. Please pray for these.

Report on Preaching in Dominica, West Indies

MIKE VICERY, 44 Pittman Rd., Ocean Springs, MS 39564—I am happy to tell you of a preaching trip in an area not far away, which may be reached inexpensively and where there is little or no language barrier. It is the English speaking Carribean, Belize in Central America and Guyana in South America. In early August, 1985, Gary Henry and I traveled to Dominica, located between Guadeloupe and Martinique, about 250 miles north of Grenada. The purpose of Gary Henry's trip was to help Ernest Roberts establish a congregation in Paix Bouche by holding an open air gospel meeting.

Ernest Roberts is a native of Dominica and a sound gospel preacher. He returned to Dominica about a year ago. Before Gary's trip, he had established a congregation in the capital city of Roseau. He now preaches in Roseau on Sunday mornings and then travels to Paix Bouche (about an hour and half drive) to preach on Sunday evenings. He is a solid, sound, mature, well grounded, extremely hard working man who deserves our support. In coming to a knowledge of the truth Ernest first rejected Catholicism, then denominationalism and finally, liberalism. Each decision brought with it persecution and hardship.

Gary Henry used a public address system and spoke on the street corner each night. Obstacles included rain, passing vehicles, and a "madman" who followed us about. Despite all this, the meeting was well attended and the people asked many questions. The last night there we were able to rent a meeting place from a man with whom we had studied. Such places are hard to find. Most of the homes are too small and a hurricane in 1979 destroyed most of the public buildings. Since then, Ernest Roberts has reported that there are now four families in regular attendance at the Sunday evening services and that they usually have other visitors. Gary did an excellent job of adapting to the setting and presented excellent lessons. Brother Roberts reports that the people are still discussing the things Gary taught.

We were impressed with the concern shown for the word of God and had one or more studies almost every day. We also visited with liberal brethren in other areas on the island. They appeared anxious to study and seemed open minded. Materialism, denominationalism, communism and liberalism are all making steady progress in this part of the world. The door is open now to help and we must not fail to teach while there is opportunity. For further information you may contact me at the above address, or Gary Henry in Louisville, Kentucky.

NEW LOCATION IN PORT WORTH

ROBERT L. GABHART, 7025 N. Beach St., Ft. Worth, TX 76137—The N. Beach St. church (then N. Ft. Worth church) began meeting April 18, 1982 with an attendance of 60. After a year, Ken Blankenship and Bob Jobe were appointed as elders. We have six deacons. We now average just over 100 in all services. On July 7, 1985 we began to meet in our new building at 7025 N. Beach Street, two miles north of Loop 820 which encircles Ft. Worth. Beach Street will become a six-lane divided highway in the future. The Summerfield subdivision in which the building is located will eventually have 25,000 residents and other subdivisions are already planned for another five miles north of Beach Street. In the first two months in our building 25 families have visited from the area. Two families have placed membership, two others attend all services and there are countless opportunities for visiting and studying the Bible. The elders are planning special classes and series to meet the needs of the congregation and the community. Visit with us when in this area. For other information call the building at (817-232-2568 or call me at (817) 282-7996.

MARY L. CAMPBELL

Mary Campbell, wife of Charles M. Campbell, passed away on August 29. Her funeral was conducted September 3 in Akron, Ohio. She was just over 80 years old and the Campbells had been married about 60 years at the time of her death. The last several years had been difficult for her due to lingering illness. She obeyed the gospel while attending the Tabernacle Meetings held by N. B. Hardeman at the Ryman Auditorium in Nashville, Tennessee, approximately 60 years ago.

Brother Campbell has done extensive preaching in many places and has been noted as an orator. In anticipation of her death, he had recorded an eloquent and moving tribute to his wife which was played to the audience at the funeral. Jerry Cook, of Phoenix, Arizona, assisted. Singers from the Brown Street church sang, "Be With me, Lord", "No Tears in Heaven" and her favorite song, "Meet me There." Beautiful flowers were everywhere, and friends from the area filled the chapel. If you would like to send a card to brother Campbell, his address is: 67 E. Sunrise Boulevard, Mogadore, OH 44260.

MIKE HUGHES, P.O. Box 75, Joaquin, Texas 75954—On September 1, 1985 we began working full time with the church here. We are

located on Hwy. 84 west, about 3 miles from Logansport, LA and the Toledo Bend Reservoir. One has been restored so far. Attendance is around 35 on Sunday mornings. I am in need of additional support. Please add me to your bulletin mailing list.

WELDON GANN, 3596 N. 10th, Abilene, TX 79603— After preaching for nine years in Graham, Texas, I am now working with the South 14th and Oak St. church in Abilene. Our new phone number is (915) 675-0302.

PREACHERS NEEDED

GRAHAM, TEXAS—The Hillside church in Graham is looking for a man to help preach the gospel in this area. Those interested may write them at P. O. Box 751, Graham, TX 76046, or call T. P. Herring at (817) 549-0140 or 549-5456.

RICHMOND, VIRGINIA—The German School Road church in Richmond needs a full time man to preach the gospel. This congregation was established in 1969 and has a present membership of 50 with attendance about 65. We have an active personal work program and a strong Bible class teaching program. Our building mortgage is to be paid off in four years. Prefer a man with minimum of 3-5 years experience. Contact Steve Legat, 6301 Daleshire Dr. N.E., Richmond, VA 23234. Phone (804) 275-5837 (after 6 PM weekdays).

HOUMA, LOUISIANA—The church in Houma needs a gospel preacher. We can supply only partial support. Anyone interested may call Sam Cooper at (504) 876-9212, or write Sam Cooper, 106 Mary Beth Ave., Houma, LA 80364.

PINELLAS PARK, FLORIDA—The Skyview church needs a mature, experienced man for full time work. Congregation has much talent and potential. Please contact Walter Taylor (813) 527-1853, or Don Greenlee (813) 544-8321 (evenings).

IN THE NEWS THIS MONTH

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