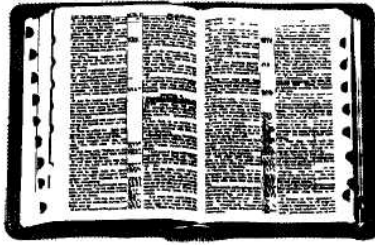


# SEARCHING *the* SCRIPTURES

"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

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VOLUME XXVIII

AUGUST, 1987

Number 8

## THINK ON THESE THINGS

*H. E. Phillips*

P.O. Box 1631  
Lutz, FL 33549



### WHAT IS MAN?

"If a man die, shall he live again?" If so, where will he be? This age old question intrigues the young, haunts those in middle years and plagues the aged. When a loved one slips from time to eternity, it triggers a keen interest in death and what happens after the dreaded event. Most people assure the surviving that their loved one has "gone to heaven" and offer as proof the "good works" they did while in this life. The sensational magazines and papers give the accounts of those who claimed to have died and entered into the spirit world and then returned to tell about it. They always see their dead bodies as they leave them, and they go through a long dark tunnel toward a bright light at the end, and there they enter into the beautiful place where all their relatives, friends and even pets are waiting for them. How is it that no loved ones are ever missing in these tales? Does no one ever go to hell and return to tell about it?

All we know about our origin, why we are here, and where we are going after we leave this life, is revealed to us in the word of God. There is no way any of us could even know there is a heaven and hell except the fact that the Bible reveals it. The word of God is the only source of light to tell us what is on the other side of death.

### What Is Man?

Man is composed of a body, soul and spirit. "And the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (1 Thessalonians 5:23). Man has a body and spirit, and is a living

soul. The Genesis account of creation describes the bringing together of these three parts of man. "And the Lord God *formed* man of the *dust of the ground*, and *breathed* into his nostrils the *breath of life*; and man *became a living soul*" (Genesis 2:7). The physical body of man is composed of the dust of the ground. It shall return to the dust from which it came. "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return" (Genesis 3:19). "Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken" (Genesis 3:23). "All go unto one place; all are of the dust, and all return to dust again" (Ecclesiastes 3:20). "If a man die, shall he live again" (Job 14:14). "But man dieth, and wasteth away: yea, man giveth up the ghost, and where is he?" (Job 14:10) "All in whose nostrils was the breath of life, of all that was in the dry land, died" (Genesis 7:22).

The verb translated *formed* is used in the Old Testament of a potter molding the clay (Isaiah 29:16 and Jeremiah 18:4). Not only does the word of God teach that the end of the body is the dust from which it came, but our life long experience teaches us that fact. Who of us has not followed the physical remains of a loved one or friend to the city of the silent dead and there inter that body back to the earth? We need not search further for the destiny of the body at death; we know it goes to the grave.

After creating the body from the ground, God "breathed into his nostrils the breath of life..." (Genesis 2:7). That is the part of man that is created in the likeness of God. The word "spirit" is from "pneuma," which primarily denotes the wind. It also means "breath." In John 3:8 Jesus used the term to signify the invisible nature of the spirit of man. W. E. Vine says it means: ". . .(c) the immaterial, invisible part of man, Luke 8:55; Acts 7:59; 1 Cor. 5:5; Jas. 2:26..." "That is what God breathed into the nostrils of man that gave him life.

Paul's lesson to the heathen on Mar's hill in Athens pointed out that all men are of one blood, and "in him we live, and move, and have our being." Then he concluded that we are the "offspring of God;" consequently, we ought not to think that the Godhead is like to material substance (Acts 17: 26-29). Furthermore, God is the

Father of spirits (Hebrew 12:9).

Somewhere in the body the spirit of man dwells until death separates the spirit from the body. "For as the body without the spirit is dead. . ." (James 2:26). "I Daniel was grieved in my spirit in the midst of my body" (Daniel 7:15). "The burden of the word of the Lord for Israel, saith the Lord, which... formeth the spirit of man within him" (Zechariah 12:1). The spirit of man is eternal, it will never become non-existent. That spirit is destined to be a conscious being somewhere forever. One of the most frightening thoughts man could have is that he is a conscious being somewhere for eternity.

Adam was also "made a living soul" (Genesis 2:7). "And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit" (1 Corinthians 15:45). "The first man is of the earth, earthy: the second man is the Lord from heaven" (1 Corinthians 15:47). *Soul* is translated from the Hebrew *nephesh* and means a living person, the life of the body with the spirit, the animal life resulting from fusing of body and spirit.

The word "soul" is used in the Scriptures to refer to: 1) the whole person, 2) the animal life—the body and soul together, 3) the spirit of man. The context will determine which of these meaning is applicable.

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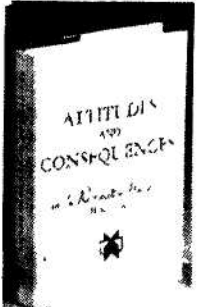
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# Editorial

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## FOREIGN WORKERS

### IN A FINANCIAL CRUNCH

For several months now, the American dollar has weakened against the currency of many other countries in the world. This has been good for trade since it makes American made products more competitive on the world market. But it has had a devastating effect on people living in those countries whose income is in American currency which must be exchanged for the local currency. Brethren in Europe, Africa and South America have been hard hit. This has especially been true in Italy where those dependent on American income have lost about 35% of their buying power.

I know of a few congregations which have taken this into account and raised the support of these men to offset this erosion of their income. Others either do not understand the problem or, if they do, are unconcerned. Add to this the fact that the cost of living (housing, food, gasoline and services) is much higher in some other countries than here, and you have the stage set for economic disaster for some of these families, some of whom are half-way around the world, and whose support is often tenuous.

We could document this with a number of specific cases of which we have personal knowledge, but I want to tell you about one in particular: Randy Reese, Sr. who labors in Ashiya Shi, Japan. Randy is married to the daughter of Bob Nichols, long-time worker in Japan. Randy and his wife, Linda, have been there for a number of years now and presently labor with two small congregations made up largely of babes in Christ. He carries a heavy load of Bible classes, including one to combat the encroachments of the Crossroads Movement in Japan. Studies both publicly and privately result in conversions periodically. The Reeses are well adjusted to the Japanese language and culture. That takes time and experience. If they were to have to come home it would take another family (assuming they could raise adequate wages) a long time to come to the point they could begin to equal the suitability of the Reeses for this work.

Over the last months, they have lost up to 52% of their buying power due to the decline of the dollar against the Japanese yen. Last winter I made an appeal to 202 congregations on behalf of the Reeses to help them relieve an immense financial dilemma. They received some "one time" help from several churches which they used to catch up some back debts generated by this very emergency. Also, one church agreed to supply them \$300

a month support (they need to raise \$1500 monthly support, in addition to what they have). But that was offset by the fact that a church which had been sending \$300 a month, terminated their support.

Let me fill you in on some hard facts of life which these folks are facing. They have four children which are enrolled in a Japanese school. It costs \$200 a month to send these four children to school. Japanese parents face the same costs, but many companies pay this for their employees as a fringe benefit. The Reeses have no such help. When I spoke by telephone with brother Reese a few weeks ago, they were then behind 4 months on their rent. The landlord was being kind and working with them, but that has to be caught up and kept current. I asked brother Reese to supply me with a list of the cost of some basic food and other supplies and he has done that. Look it over and see what it would do to your family budget, just to eat or operate a car.

Gasoline is \$4.50 a gallon. Car inspection is mandatory and costs \$329 a year. School fees are \$200 per month (\$50 per child, and they have four children in school).

Take a good look at these food costs" MEAT — beef is only for the rich (steak \$21 up). Hamburger (70% beef and 30% pork) is \$4.08 a pound. Bacon — \$7.26 a pound. Pork chops (1/4 inch thick) — \$6.51 a pound. Chicken legs (size of quail legs)—\$2.63 a pound. FISH—Salmon —\$11.45 lb.; Yellow Tail — \$9.29 lb.; Mackerel —10.07 lb.; Shrimp —\$13.81 lb. DAIRY PRODUCTS — Milk — \$5.44 a gallon; Cheese—\$11.74 a lb. STAPLES—Flour —(5 lb. bag) \$2.90; Oatmeal —(1 lb. box) \$3.76; Coffee (1 lb. can) — \$8.96; Crisco (1 lb. can) \$3.58; Sugar (5 lb. bag) —\$3.70; Rice (25 lb. bag) —\$18.51 up; Tea(100 bag box) — \$9.86; Canned Peaches (13 oz. can) — \$3.01. FRUITS AND VEGETABLES — Apples (1 med.) — \$2.07; Cantaloupe — \$8.89 each; Carrots (3 med.) — .97; Watermelon (size of a soccer ball) — \$21.58 up; Grapefruit — \$3.58 each; Green Peppers (each the size of an egg) — .70.

Brethren, it is painful for these brethren working in other countries to have to ask for additional support. They almost feel like beggars. There is a continuing problem maintaining a level of adequate monthly support. Understandable circumstances cause some churches to have to discontinue, or at least reduce, the support they send out. Every time that happens such men have to scramble to find a replacement. And that does not begin to allow for the kind of situation we have been describing here — the fluctuations of world monetary markets over which these men have absolutely no control. Yes, it is true that there have been times in the past when the dollar was very strong in international exchange and that, for a time, did benefit such men. But when such devaluations occur as we are now seeing, the effects are devastating to these families living abroad whose very survival depends on commitments from several churches in the states.

I know what it means to live in another country and depend on the punctuality (or lack of it, in some cases) of brethren in the states. I know what it is like to suddenly, without notice, lose a sizeable amount of monthly in-

come and wonder how to survive until it could be replaced. I know the same thing happens to men laboring in hard fields in this country but the problem can get pretty urgent when you have an ocean between you and help for survival.

I have been reluctant to make appeals for financial support in specific cases through this paper. I do not always know those who make such appeals nor have the opportunity to verify the needs or the worthiness of those who may be appealing. But I can say that I have not seen a time in my life when there were more worthy needs from men I do know to be faithful servants of the Lord laboring in financially deprived circumstances, than right now. Elders of churches in the Louisville area tell me the same regarding appeals they regularly receive from men both in this country and abroad, and elders in churches over the country where we visit confirm the same thing. I have chosen to write about the needs of brother Reese as one case in point. It is a critical need. That does not mean there are not others for there are. It would be impossible to give this much space to all of them. That is not the purpose of this magazine. But I hope that by highlighting this special case, those supporting brother Reese will not only continue to do so, and even increase their amount, if possible, but that others might consider helping to keep this worthy man in one of the most difficult fields of labor in the world. I also hope that attention to this case will cause Christians to give more generously and elders to have greater ability to respond favorably to good men and their families who are willing to take the gospel into needy places throughout America and around the world. Always, brethren should be careful to check references on men they do not personally know. If any readers would like to help brother Reese, or would inquire further into the matter you may address him as follows: Randy S. Reese, *St.*, P.O. Box 14, Ashiya Shi, Japan 659.

Brethren supporting men in other countries would do well to inquire periodically about inflation rates and the value of the U.S. dollar against the currency of that country. "They which preach the gospel should live of the gospel" (1 Cor. 9:14) — including the ability to offset inflation and the shifting of currency values.

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**"FROM HOUSE TO HOUSE... "  
— IT'S NOT WHAT YOU THINK**

"*Relationship*" is the most important word in the world—for several reasons. The first obvious one is that there is nothing that satisfies the deepest cravings of the human creature as much as a relationship with the divine Creator. As the bird was made for the air and fish to the sea, people were created to have fellowship with God. Another reason is that evangelism flows *most effectively* out of relationships—people loving people enough to share the good news of Jesus Christ with those with whom they have a rapport, a relationship on the personal level.

One of the greatest mistakes Christians make is that when it comes to teaching people concerning the need to teach others and lead the lost to Christ (i.e., the need for personal evangelism) all too often the only things emphasized are the methods, concepts, procedures and techniques. That's tragic. And . . . that's not to say that those things are not important, but it is to say that there is something more important in the process of converting a soul than the knowledge of how to turn a projector or flip a chart.

We must get back to the business of emphasizing personal evangelism that is exactly that — *PERSONAL!* It is personal because it flows out of a relationship that is personal. When we go out into the world and begin to build relationships with our fellow man we become a walking, talking, moving picture of what Christianity either is or isn't. People with whom we have relationships (our family, friends, neighbors and associates) can see us for what we really are. And what we are — in the home, in our business dealings, in our neighborhood, among our friends and relatives — may determine whether or not they accept the Gospel message. And why? Because they know if we have hypocritical tendencies or if we are genuinely sincere. They know if we are phony or the real thing. What I'm saying is this: **IF YOU ARE NOT A FAITHFUL CHRISTIAN NO MATTER WHAT KIND OF METHOD, TECHNIQUE OR PROCEDURE YOU USE — YOU WILL FAIL!** Your daily lifestyle reveals the kind of person you really are and whether or not the message of Jesus Christ has done anything for you.

**House to House the New Testament Way**

I've always read Acts 5:42 and 20:20 with the notion that the Gospel went from "house to house" down the

streets and through the subdivisions of metropolitan Jerusalem and Ephesus like a nice neat little door to door census taker. I'm not so sure anymore. (For example, in 1 Tim. 5:13, I read that certain ones went from "house to house" bearing tales of gossip. Do you think they went from door to door canvassing total strangers, or do you perceive that they first sought out those whom they knew, and whom they knew would be ready to hear the latest tales from a turbo tongue?) Just how did the Gospel go from "house to house?"

1) *John 1:40-42*. Here is the case of Andrew. Verse 41 says that Andrew "found first his own brother. . ." and "brought him to Jesus" (verse 42). Andrew went and found one with whom he had an established relationship (a relative) and out of that relationship evangelism flowed.

2) *John 1:43-45*. Phillip went and found one with whom he had an established relationship (a friend) and out of that relationship evangelism flowed.

3) *John 4:28-30*. The Samaritan woman who had conversed with Jesus at the well returned to her village and found those with whom she had an established relationship (her neighbors) and out of that relationship evangelism flowed.

4) *Acts 10:24*. Cornelius had invited his "relatives and friends" to hear Peter preach the Gospel. Their reaction to his invitation was *not*—"Cornelius, you mean you are religious?" The truth is that Cornelius had already established relationships with these people and they knew of his sincerity and moral uprightness, they knew of his generosity and God-fearing disposition. As a result of those established relationships evangelism flowed once again.

5) *Mark 5:10*. Jesus healed a man. This individual out of deep gratitude implored the Lord that he might be allowed to accompany Jesus. Verse 19 states: "He did not let him, but He said to him," Go home to YOUR PEOPLE and report to THEM what great things the Lord has done for you..." (emphasis mine). Get the point?

What I am saying is that the people most likely to be influenced with the Gospel are people with whom we already have an influence! (That does make sense, right?) So often the only person we want to reach with the Gospel is the fellow we have never met and do not know. (I have yet to figure that out!) For example, we want to mail Person X a tract. We want to preach to Person X on the radio. We want to knock on the door of Person X—and there is absolutely nothing wrong with any of that! But why are we so eager to talk to Person X? Because with Person X I put absolutely NOTHING on the line! Person X doesn't know if my life is consistent with my message. Person X doesn't know if I'm really sincere. I can talk to Person X and be on my way and say: "There, I've done some personal work today"—and there is nothing personal about it!

PERSONAL evangelism occurs when we build a relationship with someone in the office, on the street, in the P.T.A., a visitor to our services, and invite them into our home and heart — invite them to see how we cope with worry . . . invite them to see how we handle reversal,

frustration and disappointment. . . invite them to see how we treat those who mistreat us... invite them to see how we respond to criticism, how we handle sickness, how we deal with death. WE INVITE THEM TO SEE JESUS LIVING IN US! Friend, that's New Testament "personal" evangelism. Don't tell me it doesn't happen. I've seen it happen time and again. It's happening all over this country — across back yards, in factory cafeterias, in school lunchrooms — AND IT CAN HAPPEN WITH YOU if you display a consistent example of Christianity in your daily life and then let evangelism flow from "house to house" as you seize the opportunities that God places in your path.

If we can't tell people with whom we have relationships about the Lord... If we can't talk to them without the reply — "You mean you're a Christian?" — than we are hypocritical and phony people. Do you know how most people are converted? Most come to be Christians because a friend, a relative, a co-worker whom they knew, trusted and respected took the time to share their faith, open their Bible and lead them to obey the Lord. The following words by James Rowe should touch us all

*When in the better land before the Bar we stand,  
How deeply grieved our souls will be;  
If any lost one there should cry in deep despair,  
"You never mentioned Him to me,"*

*"You never mentioned Him to me,  
You helped me not the light to see;  
You met me day by day and knew I was astray,  
You never mentioned Him to me."*

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## Restoration Footnotes

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### ROOTS OF MODERN CHARISMA

Richard Ostling *of Time* says the Charismatic movement is thought to have begun in 1960 among Episcopalians in California. The 1970s saw a rash of charismatics parading as Pentecostals, Neo-Pentecostals, Charismatics, "Jesus Freaks," and such like. While many are "fundamentalist" in doctrine, any belief under the umbrella of "Christianity" may be found among them. But their common bond is belief in a mystical gift of grace (charisma) apart from the word of God, which is attended by special signs. The roots of this movement run deep into the Pentecostal, Holiness, and Methodist movements that preceded it.

**Methodism.** John Wesley caused a revolution in eighteenth-century England by teaching Christian perfection as a gift of grace following justification. This stood in contrast to Calvin's impossibility of perfection. Regarding the latter, Calvinists claimed the believer never overcomes sin, although guilt is not imputed to him. This dismal outlook crushed any hope that one could ever make progress toward perfection. It was against this concept that Wesley and others rebelled.

Wesley said Christ enjoins perfection, it is possible for every justified person, and it is compatible with "involuntary transgression." He saw it as the gift of God's grace that comes to the believer instantly by an intimate union with the Holy Spirit, although a long period of effort might precede it. Wesley also claimed God gives special assurance when the gift is received, but the assurance was not equally clear in all cases. His views are debatable on the latter point and murky in that he thought only a few people attain perfection and that it is compatible with some degree of sin. But his teaching contributed to the Holiness movement of the nineteenth century.

**Holiness.** The Holiness movement began after the Civil War as a protest against Methodist departure from Wesley's doctrine of holiness. The protesters argued strongly for holiness as a second work of grace resulting in perfection. They especially stressed the Wesleyan view that the believer may be assured of holiness by a direct spiritual experience. Between 1880 and 1900, the "holiness controversy" severely agitated the Methodists. They became dominated by wealthy men who applied business methods and refined formality to the church. Many of the poorer members were troubled that "heart-felt religion" was disappearing from Methodism.

The dissidents complained that "the second blessing" had become little more than a creedal statement without substance. But the dignified leaders prevailed. "Shoutin' Methodists" simply did not fit their plan for a more genteel religion. The holiness advocates felt uncomfortable among those who had no sympathy for their convictions and began to withdraw to form independent bodies where "holiness" could be taught and practiced. The same sort of cleavage also developed in other denominations and contributed to the Holiness movement, but Methodists gave it its impetus.

Several "holiness" denominations came into being before 1900, including the Church of God (Anderson, Ind.) in 1880 and the Nazarenes in 1894. There were also smaller groups, such as the Christian Missionary Alliance and many independent churches of similar persuasion. The members of these churches were mainly the poorer, less educated, and more emotional people who expressed their religious experiences by shouting and moving about noisily in their services.

**Pentecostalism:** The Pentecostals are largely a group of churches that began in the early twentieth century. They grew out of the Holiness movement and their origin is partly traced to the "Latter Rain" revivals of A.J. Tomlinson, a founder of the Church of God (Cleveland, Tenn.) in about 1903. Some think Pentecostalism sprang from a revival movement in the Negro Holiness Church of Los Angeles in 1906. Both no doubt contributed to it.

Pentecostal beliefs come mainly from Methodist and Baptist tenets, but no single creed is accepted by all groups. However, they commonly hold a form of Wesley's doctrine that perfection consists of an "infilling with the Holy Spirit," evidenced by "speaking in tongues," like the apostles on Pentecost (Acts 2:1-4). Other related doctrines are miraculous divine healing, prophecy, and special revelations. Uncontrolled emotional behavior often accompanies "Holy Ghost baptism," "speaking in tongues," prayer, and other community activities.

I recall attending a 1930s Pentecostal revival in the yard of an old farmhouse in the mountains of Northwest Alabama. A small but highly vocal crowd was present and three or four "got the Holy Ghost" after pleading long at a log altar. One of these was a stout woman who fell over and rolled in the dust, literally, when she "got it." A tall woman who did washing for my mother rose straight up from the log, stretched her bony arms towards the stars, and toppled backwards like a felled tree. A teenage girl with eyes glazed in a hypnotic stare danced in a circle until she dropped limp from exhaustion. That was my first encounter with Pentecostalism, although I have had a number since, including Oral Roberts' circus tent revivals of the 1940s. And nothing resembling what occurred on Pentecost ever took place.

**Charismatics.** About the middle of the century, Pentecostalism took on a new look. In 1952 Rex Humbard began broadcasting it, followed by Roberts, and others. Then came television and finally "pentecostalism" could be seen in living color. The programs at first retained the trappings of old Pentecostalism, but by the 1960s a revolution had occurred. No longer confined to

small buildings by the tracks or tents in a pasture, the movement gained respect in older denominations. Roberts became a Methodist and founded a university. The Full Gospel Business Men's Fellowship, formed in 1951 by Pentecostals, introduced "Holy Spirit baptism" to the laity of other churches and made Pentecostalism acceptable to a "higher class" of people.

But the Charismatic or Neo-Pentecostal movement is less church related, less emotional, more ostentatious and slogan oriented ("Honk if You Love Jesus"), and more cultish in form, it seems to me. Like Virginia Slim, Pentecostalism came a long way from the drab itinerant tents to the sparkling glitter of the PTL club, from poorly educated preachers to Harvard graduates and presidential candidates, from the unadorned faces of toilworn women to lavishly adorned television celebrities. Modern Pentecostals have built huge "ministries." The electronic church came into being, made up of people from all stations and faiths.

But beneath the new glitter of Holy Spirit baptism, speaking in tongues, inner revelations, fervent expressions of love for Jesus, and blurring of doctrinal lines are the same basic errors that characterized the preceding movements. Wesley's "second work of grace" resulting in holiness developed into the peculiarities of Charismatics. Whenever any people launch out into the depth of human wisdom and emotion apart from the word of God, no matter how refined the teaching and practice becomes, the truth gets trampled and error is hailed as the word of God.

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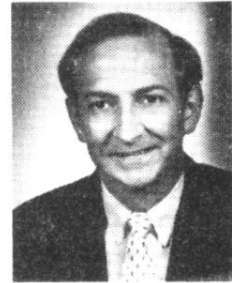
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The preacher sought to find out acceptable words: and that which was written was upright, even words of truth (Ecc. 12:10)."



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#### INDIFFERENCE: TRANQUILLIZER OF THE TWENTIETH CENTURY CHURCH

"Pssst! Hey, buddy. Want to be a member of a secret organization? I promise this secret is well protected and you won't have to worry about being discovered. The name of this secret order? Pssst, listen closely. It's called the church of Christ."

Indifference is causing the church of our Lord to become a secret organization. It can tranquilize, paralyze, hypnotize, and minimize all attempts to evangelize. Did you hear about the brother who was asked: "Is it really true that ignorance and indifference are the greatest threats to the church today? The fellow responded: "I don't know and I don't care."

Satan uses indifference to deceive us. He makes us think that because we are not suffering severe persecutions that he must be leaving us alone. But he can destroy just as effectively by getting us to care about other things more — the backdoor approach. It is not necessary that we be terribly immoral or false teachers. By treating worship as a ritual, going through a lifeless orthodoxy, we can honor god with our lips while our hearts are far from him (Mt. 15:8). "My, how tiresome it is" (Mai. 1:13, NASV).

#### Symptoms

The greatest fear we face is that of facing ourselves — individually and congregationally! Though painful, a self-examination can be a good thing. In too many cases and places the growth of Christianity has been stunted in this last quarter of the twentieth century by the plague of complacency. World population will reach 5 billion(!) in the next few months and we are not even "holding our own" in comparison. Some symptoms are:

1. *Lack Of Confidence In The Word.* We rely too much on pop psychology and have lost sight of the fact that the message of the cross is a militant gospel. We have swallowed the philosophy of "never trouble trouble until trouble troubles you." The "good news" is aggressive. The citadels of error would not be ignoring us if we were not content to have detente in religion. We are soldiers. Remember? "The weapons of our warfare are not of the flesh, but mighty before God to the casting down of strongholds" (2 Cor. 10:4). Has your sword become dull and rusty from lack of use?

Israel was warned of apathy. "Behold, days are com-

ing, declares the Lord God, when I will send a famine on the land. Not a famine for bread or a thirst for water, But rather for hearing the words of the Lord. And people will stagger from sea to sea, And from the north even to the east; They will go to and fro to seek the word of the Lord, But they will not find it. . . Those who say, The calamity will not overtake or confront us. . ." (Amos 8:11,12;9:10).

2. *Riches*. "Designer labels" are a must. We are in constant "need" of more luxurious versions of something we already had while much of the world has barely enough to keep body and soul intact. What happens to those who let time slip by, busy buying and getting and thinking of themselves? "Woe to you... who lied on beds of ivory, stretch out on your couches, eat lambs, . . . calves, . . . who anoint yourselves with the best ointments ..." (Amos 6:3-8).

3. *Cares*. These often become evident at worship services. Irreverence is not usually intended but is a by-product of indifference. *We just don't think*. Talking, laughing, going in and out of the services in a cavalier manner, is more like being at a ball game than the house of God. Habitual sleeping in worship can be a physical problem. When it is caused by pursuing riches and pleasures to the point that one is not getting enough sleep, it is a spiritual problem. Cares of this world prevent any forethought in preparation for worship.

4. *Pleasures*. Minds get so cluttered with sports, movies, music, etc., that there is little time or energy for spiritual pursuits. We want our reward now! Being "lovers of pleasure" (2 Tim. 3:4) to the neglect of spiritual matters is evidence that we are lukewarm, unconcerned, and spiritually numb.

5. *Fussing And Wrangling*. Little time or effort is put forth to evangelize but there is an abundance of time and boundless energy available to carry on a fuss. It is amazing what strong convictions one can muster for some relatively insignificant matter and how little care one can have toward evangelizing the 5 billion(!) lost people in the world. We can argue eyeball to eyeball for our pet "convictions" while never conducting a home Bible study with a lost soul. This is too absurd for words. How could our thinking get so distorted? We have left undone the weightier matter.

6. *Work Of Many Left To A Few*. When a small minority accepts the bulk of responsibility and takes care of most everything that needs tending to, you have a disinterested church.

7. *Toleration Of Error And Immorality*. A brother falls into sin and hardly anyone bothers to see about him. "We know we ought to deal with it, but..." Error is subtly aggressive. It can cause indifference even by being silent (1 Cor. 5). Indifference is contagious and can permeate a congregation almost without being detected.

### The Remedy

1. *"Remember Therefore Whence Thou Art Fallen"* (Rev. 2:5a). Indifference amounts to falling away, causing one to be lost. If one will look closely at his past life he can see where he went astray. By so doing he can return to the esteem and appreciation for the cause for which he once stood.

2. *"Repent And Do The First Works"* (Rev. 2:5b). One of the worst ways to treat a person is with indifference. Toward God, it demands repentance. The "first works" refer not to obeying the plan of salvation again but to the good things one was zealous in before his apostasy.

Sometimes a person who senses he has erred may desire to return but doesn't know how to rekindle that flame of extinguished love. Some think it comes by silent meditation or by a "supernatural zap" that wakes them up and restores that lost zeal. But the wisdom of our Savior says it comes by doing "the first works" — doing what they did in the first and best days of their new life. Read the Bible as they did then. Pray as they did then. Do good to those in need. Help the distressed and fallen. Try to reach a friend with the gospel. As a member of the physical body can become paralyzed through lack of use, it may also be rehabilitated by practice and doing with it what was formerly done. Remember the ardor, the zeal, and the warmth of love which once characterized us — a happy memory. This is the way to have a "faith that works through love" (Gal. 5:6).

3. *Set Goals!* (Phil. 3:13,14). Reassess your purpose for existence. Check your attitude toward the gospel. Believe it. Live it. Spread it!

4. *Evangelize* (1 Tim. 4:16). This is not a cure-all but it takes care of many problems associated with indifference. Jesus, in his originality, could see the possibility of a brotherhood beyond nationalistic lines. Likewise, you can have that "fire in the bones" which Jeremiah, Jesus, Paul and others had when you sense the urgency of the cause. Be fervent, diligent, zealous!

### Conclusion

Jesus said, "I know thy works." Don't be tricked into thinking that God is like a man (Ps. 50:21) — that he is indifferent just because we are. Men can argue over how long a church can go before the Lord removes its candlestick, but there is no argument here. The Scriptures are crystal clear that an indifferent church whose members don't repent and do the first works will have its candlestick removed (Rev. 2:5c). Those indifferent in the New Testament were described as "weak", "sickly", "asleep", "fallen", "left their first love", "lukewarm," etc.

Three things need to be remembered. 1. Remember that indifference can be overcome — "He that overcometh . . ." (Rev. 2:7b). 2. Remember the reward for overcoming — "I will give to eat of the tree of life" (Rev. 2:7c). 3. Remember that judgment begins at the house of God.

"He that hath an ear, let him hear..." (Rev. 2:7a).

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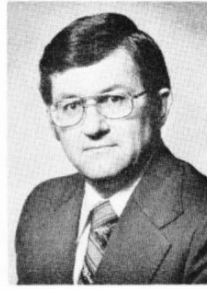
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## PRINCIPLES OF DISCIPLESHIP

Within the 14th chapter of Luke there is quite a range of subjects in discussion. This chapter begins with the record of Jesus healing a man with dropsy. Taking note of this miraculous event there is an immediate discussion of sabbath day activities as to what is lawful, descending even to the care of livestock. This is followed by talk about invitations to supper and guests and the excuses they offered. Climax is reached with a discussion of following Christ and the demand for hating all else along with bearing our cross. Jesus then speaks of building houses and going to war as the chapter closes with emphasis being placed on good and bad salt. What conceivable connection can these subjects have? Flow within context establishes a vivid and practical application in complement to: (1) the mission of Christ, wholesale invitation to accept and follow Him; (2) the fact that many will not follow, offering varied excuses; (3) among those who accept Him there is a common attitude. Here is projected fulfillment of God's eternal purpose, redemption. "For the Son of man is come to seek and to save that which was lost" (Lk. 19:10). From these varied considerations we are able to glean some unvarying principles of true discipleship. These pose a specific challenge as we suggest our reader consider this 14th chapter of Luke.

Healing of the man with dropsy on the Sabbath precipitated a discussion with the Jewish leaders. Previously they had challenged the activities of Jesus and his disciples on the Sabbath as being unlawful. However, this time Jesus seems to beat them to the punch as he challenges them with the question "Is it lawful to heal on the sabbath day?" Their silence seems to give at least reluctant consent. Jesus then proceeds to place them in position of thinking more of livestock than men in their affliction as he charges they would come to the aid of an ox in the ditch, yet they questioned the healing of a man.

The Pharisees and lawyers epitomized a haughty and arrogant spirit among the Jewish leaders which frequently comes under the indictment of our Lord. Here he uses a simple parable about a wedding and the guests each choosing the chief rooms, lest a more honorable guest arrive and you have to relinquish it. Take rather the lowest room that, on a space available and character manifested basis determined by the host, you may finally be asked to the chief room. The parable climaxes with "For whosoever exalteth himself shall be abased;

and he that humbleth himself shall be exalted" (Lk. 14:11). Careful, we must not lose the thrust. Jesus here punctuates Jewish attitude and the effect of it as they presume the blessing of the kingdom was for just a few and that they were that few.

With the next paragraph beginning at verse 12 Jesus makes a specific application of this thrust in his observations to his host. When you make a dinner, call not just friends and the like that will in turn be able to reciprocate the invitation, rather invite those who can never repay. This provokes one at the table to present an interesting proposition. "Blessed is he that shall eat bread in the kingdom of God" (v. 15). Within the text this statement is based upon the preceding two verses. Jesus takes this proposition, which is truth in the essence, expands upon it and illustrates it. In doing so he shows while the proposition is true not all men are interested in the blessings that result from eating bread in the kingdom of God. Those invited allow many things to interfere with their acceptance and deprive themselves of kingdom blessings.

As Jesus illustrates, he pictures those invited to a supper as making various excuses (v. 16 ff.). One had bought a piece of ground, another oxen and still another had married. Each excuse was legitimate and stands representative of what for the moment was more important than the supper to which he had been invited. In the illustration the invitation is then extended far and wide with room for others still left. Herein is framed the efforts of God toward redemption, Jew first and then Gentile. Truly the blessings of the kingdom are for all and blessed is the man that shall eat bread, the bread of life, in the kingdom of God. Let us not miss this fact in our consideration of excuses and rejection in this illustration, the choice of kingdom blessings is with the individual. Each on the basis of what is important will make the decision to accept and upon that same basis will maintain the relationship.

Jesus finally addresses the question, "Who will come after me?" (cf. 25 ff.) The group is indeed elite. Those who love God supremely, even more than family ties and perceived obligations. The issue of balance is here addressed. True discipleship results from a love of the Lord and his kingdom above everything else. Nothing momentarily or occasionally can be allowed to take precedence. Those who bear all, "his cross," synonymous with adversity and trial for the cause of Christ. This requires counting the cost, establishing the right attitude toward the price one must pay to be a disciple of Christ. Then too, there is the recognition of the price of failure or refusal to be a disciple. The list completes by noting that one who is a true disciple is engaged in building and fighting. He must know who the enemy is. Only then can the disciple know when to fight. Building does not result from fighting among ourselves. We fight a common adversary and not fellow disciples. "Put on the whole armour of God that ye may be able to stand against the wiles of the devil" (Eph. 6:11).

Summed up, discipleship depends upon forsaking all in favor of the kingdom, its responsibilities and its

blessings. Allow nothing, or no one, to take the place of, or come between you and me, the professed disciple, and Christ and the kingdom. When such occurs we become useless, just as salt having lost its savour. Consider it well!

**SIMPLICITY  
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*P. J. Casbolt*

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**THE OLD JERUSALEM RING**

When the Ephraimites tried to say "Shibboleth," the Gileadite ring was missing from their pronunciation (Judges 12:6). In the days of Nehemiah, the language of some of the children had the ring of Ashdod (Neh. 13:24). It is just as true that when our preaching is characterized by "good words and fair speeches" (Rom. 16:18), originating in "divers and strange doctrines" (Heb. 13:9), that the old Jerusalem ring is absent.

There are those both inside and outside the walls of Zion who would scoff at the idea of an "old Jerusalem ring." Such an attitude separates the Gileadites from the Ephraimites; the spiritual Samaritans from those whose roots are in Jerusalem.

Old Testament worship and service was sanctified by the ring of old Jerusalem; Jerusalem of Judea. Jeroboam was afraid that if his followers returned to Jerusalem, that their ears would be influenced by that old "ring" (1 KJ. 12:27). He composed another tune to fill the ears of his people.

Old Jerusalem ceased to be the exclusive place of acceptable worship (Jno. 4:21). But to deny that true worship in the true temple should have a Jerusalem ring to it is to deny the faith once delivered to the saints. Old Testament prophecies as well as the words of Jesus himself establish forever the place Jerusalem played in "repentance and remission of sins" (Isa. 2:3; Lk. 24:47).

Too many religious sounds come from Rome, Boston, Brooklyn, or Salt Lake City. Some of those echoes from Abilene, Nashville, and Gainesville (Crossroads), can be traced to the orchestras and conductors of sectarianism. Too many have inner ear problem which blocks out the old Jerusalem ring (2 Tim. 4:1-4).

Nothing fires the spirit, convicts and saves a sinner, or causes rejoicing in heaven like the old Jerusalem gospel. It has provoked those with even a trace of poetic inclination to launch into rhyme and song, demonstrated by the number of hymns or spiritual songs composed and sung by thousands. Suffer the offerings of yet another in whose ears the old Jerusalem ring grows sweeter with the years.

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When the light from Calv'ry fell  
A new sound began to swell  
And spread to every corner of the world;  
Many since have learned to sing  
Of that old Jerusalem ring  
And marched beneath redemption's flag unfurled.

When the ring was fresh and new  
In that message clear and true,  
The words of all the prophets came to pass;  
Our Morning Star was drawing near  
And our way became more clear,  
No longer looking through a darkened glass.

Why are men inclined to stray?  
Why will they wander far away?  
Why heed uncertain sounds, some strange new thing?  
While God's love and time remain  
May our hearts be touched again  
By the sound of that old-time Jerusalem ring.

But there will come a better day  
In a new land far away  
Where the old Jerusalem ring is heard no more;  
As it fades into the past  
And we're safely home at last,  
A New Jerusalem ring sounds on that shore.

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## WHAT SAITH THE SCRIPTURE?

(Rom. 4:3)

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### APPOINTMENT OF ELDERS

**QUESTION:** *In the March, 1987 issue of "The Examiner," the statement was made on page 20: "Under the direction of the Holy Spirit, Paul 'appointed elders for them' (Acts 14:23). What happened here? One thing for certain is that the language does not say that he appointed men to be elders! That is the idea we read into the passage! The appointing done to elders — those men who were already elders! Can't you see that? These elders were appointed to the work of pastor and shepherding the flock; just exactly the work I responsibility that Paul had while he was there." Would you comment on these statements?*

**ANSWER:** One thing that is crystal clear in Acts 14:23 is that Paul appointed elders. The text does not say he appointed elders to be something else, such as pastors or bishops, but he appointed elders. In the past six years or so President Reagan has appointed several federal judges. He did not appoint judges to be cabinet members, but he appointed men judges, to fill judicial offices. Likewise, Paul appointed men elders, to function as elders, and not elders to serve in some other capacity.

A similar statement is found in 2 Chron. 11:15 about Jeroboam's appointment of priests. The verse states, "And he ordained him priests for the high places, and for the devils, and for the calves which he had made." Is this verse stating that Jeroboam appointed priests to be something else, like viceroys or governors? Certainly not! Jeroboam appointed men to be priests, to function as priests, and Paul appointed men to be elders, to function as elders.

To say, as some do, that "elder" in the New Testament is just a "senior citizen" is ludicrous. It is true that *presbuteras* (elder) does sometimes mean an older person only, such as I Tim. 5:1, but the word is also used over and over to denote "title of office, rank, authority." The word is used synonymously with bishop and pastor.

*Thayer* defines *presbuteras*, "a term of rank or office . . . among Christians, those who presided over the assemblies (or churches): Acts 11:30; 14:23; 15:2,4,6,22 . . . That they did not differ at all from the (*episkopoi*) bishops or overseers... is evident from the fact that the two words are used indiscriminately, Acts 20:17,28; Tit. 1:5, 7" (*Greek-English Lexicon*, pp. 535-6). *Vincent* states "The word is synonymous with *episkopoi*, overseers or bishops. Who are called *elders*, in speaking of Jewish communities, are called *bishops*, in

speaking of Gentile communities" (*Word Studies in the New Testament*, p. 523)

*Kittel* says, "*Presbuteras* in Judaism and Christianity... can be employed both as a designation of age and also as a title of office" (*Theological Diet, of the N. T.*, Vol. 6, p. 654). *Vine* states, "of rank or positions of responsibility" (*Expository Diet. of N. T. Words*, Vol. 2, p. 21).

*H. B. Hackett*, commenting on Acts 14:23, said, "The term is plural because each church had its college of elders ... The *elders*, or *presbyters*, in the official sense of the term, were appointed in the first churches to watch over their general discipline and welfare. With reference to that duty they were called, also, *episkopoi*, i.e. superintendants, or bishops" (*Commentary on the Acts of the Apostles*, p. 236).

*Coneybear & Howson* wrote, "Of the offices concerned with church government, the next in rank of the Apostles was the office of Overseers or Elders ... These terms are used in the New Testament as equivalent, the former (*episkopos*) denoting (as its meaning of overseer implies) the duties, the latter (*presbuteras*) the rank, of the office" (*The Life and Epistles of St. Paul*, p. 340).

*J. W. McGarvey* said, "Luke says, that from Miletus Paul sent to Ephesus and called the *elders* of the church. Here, according to a rule already established, *the elders* of the church must mean, NOT THE OLDER MEN, BUT THOSE CALLED ELDERS OFFICIALLY" (caps mine, wew) (*The Eldership*, p. 15) *Robert Milligan* stated, "the Elders and Bishops were officers of the same rank and order" (Scheme of Redemption, p. 321)

*J. B. Lightfoot* wrote, "It is a fact now generally recognized by theologians of all shades of opinion, that in the language of the New Testament the same officer in the Church is called indifferently 'bishop' (*episkopos*) and 'elder' or 'presbyter' (*presbuteras*)" (*St. Paul's Epistle to the Philippians*, p. 95).

In the Greek, Acts 14:23 reads, "*cheirotonesantes de autois kat' ekklesian presbuteros . . .*" Translated, it says, "And having appointed for them in every church elders . . ." Men were appointed elders, not elders appointed pastors or bishops, as the preceding translation succinctly shows.

Those who have a false doctrine to sustain and a hobby to ride, can always manage to find a Scripture to warp and twist to uphold their position, at least in their own eyes. This is exactly the case of the statement taken from *The Examiner*.

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**DON'T FORGET TO PRAY!**

## THE BORDEAUX NEW TESTAMENT

**Luther W. Martin**  
**707 Salem Ave.**  
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Those of us who are citizens of the English-speaking world, are familiar with the history of the Bible in the English language. We have read about or have been taught concerning the early translators of God's Word into English, and how they were persecuted and even burned at the stake at the instigation of Roman Catholic authorities.

John Wickliffe (Wickliffe) only had access to an inaccurate copy of the Latin Vulgate, nevertheless, in 1380 (before the invention of printing in Europe) he translated the New Testament into English. By 1382, the entire Bible was made available in hand-written English. It required fourteen months to make a single copy and these sold for some thirty pounds. Wickliffe died in 1384, but thirty years later, Roman Catholic Council of Constance, had his body removed from his grave and burned.

The first legislation for burning "Heretics" . . . as defined by the Roman Catholic Church, was passed during the reign of King Henry IV, in 1401. Citizens of other countries experienced similar persecutions, when they sought to render the Bible into their own native language.

### The People of France

Perhaps the most notorious act of violence in France was St. Bartholomew's Massacre, which began on the 24th of August, 1572. The Catholic queen, Catharine de Medici and her son, Charles IX, conspired with the Roman Catholic hierarchy to wipe out the French protestants, known as Huguenots. The massacre started in Paris with the murder of Admiral Coligni (Coligny). It soon spread throughout Paris and then to other French provinces. The slaughter continued for several months, with some 70,000 protestants being killed. The Pope ordered a medal to be struck, celebrating the event, and he proclaimed a "jubilee" throughout the Roman Catholic Church.

Twenty-six years later, in 1598, King Henry IV was instrumental in getting the Edict of Nantes passed. This legislation was designed to assist the Huguenots (and any other 'protestants') in securing equal treatment by the French Government. The Edict of Nantes remained in effect . . . on the books, so to speak . . . although its influence diminished until protestants were again subjected to annoyances and insults from their popish neighbors. Finally, in 1685, Louis XIV, at the behest of his Jesuit confessor, publicly revoked the Edict of Nantes. By this action, all former efforts of affording any

religious toleration to protestants, totally came to an end. Within two weeks after the revocation, French protestant parents were ordered to present their children to the Catholic Church for 'baptism,' or else the parents would become subject to galley-service.

### The Bourdeaux New Testament —1686

Within one year after the revocation of the Edict of Nantes, the Huguenots were still reading the Bible and held its teachings in great esteem, contrary to the attitude of the Roman Church. Therefore, a French New Testament was published and attributed to the "Divines of the University of Louvain," Belgium. However, this volume was published in the city of Bourdeaux, France, it was designed to very explicitly teach Roman Catholic doctrines, and the Catholic Church hoped to counteract or neutralize the religious teachings of the protestants which were based upon the New Testament. Now this "Bourdeaux New Testament" was so extreme in its adulteration of God's Word, that even the Catholics reportedly became ashamed of their effort . . . and consequently, an attempt was made to gather up all copies of this Testament and destroy it.

In the 1850's, there were only four known copies of the Bourdeaux New Testament in all England: one in the library of the dean and chapter of Durham; a second owned by the Duke of Devonshire; a third in the Archbishop's library at Lambeth; and a fourth in possession of the Duke of Sussex.

In the 1820's, there were two copies of the Bourdeaux Testament in Dublin, Ireland. None have ever been reported in North America.

### A Few Examples of

#### Roman Catholic Scripture Adulteration

1 Timothy 4:1 — "Now the Spirit speaketh expressly, that in the latter times some will separate themselves from the *Roman* faith ..." "Condemning the *sacrament* of marriage ..." (verse 3).

Acts 13:2 — "... As they offered to the Lord the *sacrifice* of the mass, and fasted ..." (The word "mass" is actually no-where in Holy Scripture.)

1 Cor. 3:15 — "... He himself shall be saved; yet so as by the fire of *purgatory*." (This inserted the word "purgatory" into the Bible.)

1 John 5:17 — "There is some sin which is not mortal, but venial..." (Here, they insert a distinction between degrees of sin! Totally UN-Scriptural!)

#### T. H. Horne's Introduction To The Scriptures —1856

A two volume work by Thomas Hartwell Horne, makes a brief reference to The Bourdeaux New Testament:

"A translation of the New Testament, published by the Jesuits at Bourdeaux in 1686 with the approbation and permission of the ecclesiastical authorities of the place. Of the willful alterations and falsifications introduced into this version, in order to support the peculiar dogmas of the Roman church, an account was published by bishop Kedder in 1690. It is supposed that nearly the whole of this version was bought up and destroyed, as

very few copies are known to be in existence." (Vol. II, page 45.)

Home also mentions that copies of the Bourdeaux N.T., are located in the Bodleian Library and the Christ Church College Library at Oxford.

### Conclusion

That there WAS a Bourdeaux N.T., there is no question. That it contained grossly falsified passages of Scripture in order to bolster Roman Catholic doctrine has also been substantiated. I am currently corresponding with a European publishing firm that was established in 1683, hoping to be able to locate a copy of the Bourdeaux New Testament.

## SUICIDE

**J. Edward Nowlin  
109 Cedar Road  
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The above word is often seen in the papers these days, and all too often with regard to teen-age children, people who have stood in the very threshold of life and could find nothing worth living for. In their inexperience and lack of knowledge the minuses of life outweighed the pluses; the thorns of life were blinding them to the roses; the failures were more powerful than the successes!

The word "suicide" comes from the Latin *sui* meaning "of oneself and from *cidium* — "a slaying." Mr. Webster says it is "An act of self-destruction by a person of sound mind and capable of measuring his moral responsibilities.

Suicide has become so common in the U. S. today that social organizations have been formed, toll-free phone numbers and "hot lines" have been established and law enforcement officers are on the alert to prevent such fatal, final conclusions. Many people have been able to prevent suicides. This writer, when as a young man driving a T-Model Ford on the way to preach on Sunday morning talked a girl out of jumping from the Walnut Street bridge into the Tennessee River at Chattanooga, and turned her over to a policeman on patrol. She said her landlady had stolen all her money and thrown her out of her room with nowhere to go. But why kill herself? We convinced her that to do so would let the woman go scott-free with the money and glad to be rid of her!

Arguments against suicide are not very plentiful in the minds of most people. What would you say? Many would say, "Don't do that! You'll go to hell." Let's take a look at the arguments made by Flavius Josephus about nineteen hundred years ago, when in the Roman-Jewish

War which led to the destruction of Jerusalem in A. D. 70.

Josephus was the Jewish General. Vespasian's army had laid waste Galilee and broken the defenses at Jotapata, the city from which Josephus was directing the war. Vespasian offered to spare his life if he would surrender, because he admired the ingenuity with which Josephus had directed the Jewish resistance. However, the other Jewish leaders argued it would be better to commit suicide than to surrender, and threatened to kill him if he surrendered. So, Josephus assured them that he had no fear of dying, and reminded them of the many times he had risked his life against the Romans. Then he resorted to the following argumentation:

1. "...if they (the Romans) admit of mercy and would spare their enemy, how much more ought we to have mercy upon ourselves, and to spare ourselves?"
2. "For it is certainly a foolish thing to do that to ourselves which we quarrel with them for doing to us."
3. "Now he is equally a coward who will not die when he is obliged to die, and he who will die when he is not obliged so to do."
4. "But it may be said we must be slaves. And are we then in a clear state of liberty at present?"
5. "It may also be said that it is a manly act for one to kill himself. No, certainly, but a most unmanly one."
6. "... I should esteem that pilot to be an errant coward, who out of fear of a storm, should sink his ship of his own accord."
7. "Now self-murder is a crime most remote from the common nature of all animals, and an instance of impiety against God our Creator."
8. "... desire of life is a law engraven in them all; on which account we deem those that openly take it away from us to be our enemies ... And do you not think that God is very angry when a man does injury to what he hath bestowed on him?"
9. "For from him is it that we have received our being, and we ought to leave it to his disposal to take that being away from us."
10. "The bodies of all men are indeed mortal, and are created out of corruptible matter; but the soul is ever immortal, and is a portion of the divinity that inhabits our bodies."
11. "Besides, if any one destroys or abuses a *depositum* he hath received from mere man, he is esteemed a wicked and perfidious person; but then if any one cast out of his body this Divine *depositum*, can we imagine that he who is thereby affronted does not know of it?"
12. "Moreover, our law justly ordains that slaves which run away from their master shall be punished, though the masters they run away from may have been wicked masters to them. And shall we endeavor to run away from God, who is the best of all masters, and not think ourselves guilty of impiety?"
13. "Do not you know that those who depart out of this life, according to the law of nature... enjoy eternal fame; ... while souls of those whose hands have acted madly against themselves are received by the darkest place in Hades?... for which reason God hates such doings, and

the crime is punished by our most wise legislator." 14. "... our laws determine that the bodies of such as kill themselves should be exposed till the sun be set, without burial, although at the same time it be allowed by them to be lawful to bury our enemies [sooner]."

15. "The laws of other nations also enjoin such men's hands to be cut off when they are dead, which had been made use of in destroying themselves when alive,..."

16. "It is therefore, my friends, a right thing to reason justly, and not add to the calamities which men bring upon us impiety towards our Creator."

17. "However, I heartily wish the Romans may prove treacherous in this matter; for if after their offer of their right hand for security, I be slain by them, I shall die cheerfully, and carry away with me the sense of their perfidiousness, as a consolation greater then victory itself." (Flavius Josephus, *Wars of the Jews*, III, 8:5)

Josephus did surrender and convinced Vespasian that he was a prophet of God and that Vespasian would become Emperor, which he soon did.

## A WORD WITH YOU: PHROUREO, TO GUARD

O. E. Watts  
Box 895  
Craig, CO 81626

### Greek

Twice in regard to Christians God wrote a word which, since then, has kept the same meaning for more than nineteen hundred years. Greeks now use this "military term." It is from a noun, PHROUROS, which, then and now, is used for "a guard; sentinel, sentry (Divry)." In the modern language this has several related and compounded forms with various "army" meanings. These include garrison, commander, fortress, watch, and stronghold. The related verb with letters corresponding to PHROURO (with the "E" now omitted) yet indicates, "to guard, to watch, to keep, to protect."

### Figurative

Authorities on how Greek words were used at the time that the New Testament was written point out that in addition to its literal meaning this verb had figurative uses. Thayer calls each a metaphor. That is the figure of speech in which one thing or action is said to be another. He and other experts state that in Philippians 4: 7 and 1 Peter 1:5 saints are said to be "guarded by soldiers, so to speak." In the former, the "peace of God" guards the hearts and thoughts of His children in Christ Jesus. In the other it is said that Christians themselves "by the power of God are guarded through faith unto a salvation ready to be revealed in the last time."

### Philippians 4:7

In Verse 6 believers are urged to be anxious in noth-

ing. We are told to turn everything over to the Lord by prayer and supplication with thanksgiving. The connection is then made into the thought of our text with, "And." This shows that the promises of Verse 7 depend upon our following Verse 6. We can not have one without the other. Does some Christian say, "I cannot help worrying?" The answer is, "Oh, yes you can. The good Lord wants you to believe and trust Him. Do what He tells you here."

Verse 8 emphasizes that the promise of protection is not intended to be for anyone who is altogether passive (inactive). His heart and thoughts are guarded, but the Christian himself must exert the effort to think properly. It is made clear that with the list given he must "think on these things." God helps those who help themselves. Here the peace of God guards the thoughts of those who think on the proper things, the true, the honorable, just, pure, lovely, things of good report, in which are virtue and praise. The thinking in the combination is ours; we have it to do. Then, as He promised, God will see that His peace will guard us, not only our thoughts, but also (including much more) our hearts. Jesus once promised, John 14:27, "Peace I leave with you, my peace I give unto you." 2 Thess. 3:16, "Now the Lord of peace himself give you peace at all times in all ways."

### 1 Peter 1:5

Some thoughts by scholars cast light on Peter's inspired statement. "The term (guarded) thus has a military connotation, and as used here, metaphorically suggests a band of soldiers thrown about the faithful to protect and guarantee their safety so long as they remain within the stronghold of faith! (Guy N. Woods, 1970)." Thayer states that "guard" here means "by watching and guarding *to preserve* one for the attainment of something." Others have, "to *keep* in a state of settlement or security," and "watch over."

Again the context of the thought adds much to it. The present status is in the living hope to which God in great mercy begat us again by the resurrection of Jesus Christ from the dead. The desired and expected outcome is "the inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you." The statement that we are guarded by *the power of God* assures us that we have the best protection. There is none stronger. And there could be no greater aim or prospect for the ones guarded than, "(unto) a salvation ready to be revealed in the last time." It is altogether logical and very thrilling that the next statement begins, "In it you greatly rejoice. ..."

God showed Elisha (2 Kings 6:14-17) His great military protection provided for him. It was done by the vast, fiery vision of His horses and chariots. This greatly exceeded the corresponding most powerful form of war strength known in that day. The prophet could confidently say, "They that are with us are more than they that are with them (the enemies)." Similarly now with His help God's people are fully prepared for anything which the enemy might "throw at them." Beyond understanding, but great and wonderful, is the peace of God

that guards our hearts and thoughts. What blessed assurance it is that we are guarded by the power of God.

## POETS CORNER

### THE QUIET FAITH

#### Words and Music by Donald M. Alexander

Soldiers of Jesus are fighting a battle And  
daily we hear trumpets call. The heroes of  
spirit are leading the army But the quiet  
faith is the strongest of all.

Somewhere a brother is helping a brother  
Who sometimes will stumble and fall.  
And speakers so eloquent preach forth the warning.  
But the quiet faith is the loudest of all.

Somewhere a sister is serving another  
In ways that are humble and small.  
The mighty in righteousness wait for grand moments  
But the quiet faith is the largest of all.

The people of God cry aloud for the nobles  
Who lead us to rebuild faith's wall.  
The church is made stronger by each faithful worker,  
And the quiet faith is the noblest of all.

#### CHORUS:

Lord, help us value the worth of each other And  
strengthen the hands of the captains of Christ! But let  
us remember the strength of your people Is seen in  
the quiet and faithful of God!

## FAITH AND THE FAITH By Roy E. Cogdill

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The Hearing of Faith	Walking By Faith
The Spirit of Faith	The Failure of Faith
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#### DEBATE IN LAKEWOOD, CALIFORNIA

**JACK HOLT**, Rt. 1, Box 409, Logansport, LA 71049 — I will debate Eusebio Lacuata August 24, 25, 27 and 28 on the benevolence question. All four nights will be in the Lakewood church building where brother Lacuata is one of the elders. I also had a two night discussion on this issue in San Antonio, Texas with Mac Deaver back in February of this year. Those who might desire cassette tapes of that debate may write me at the above address. Those who wish to do so may send me four blank tapes or \$6 to cover my expenses, but this is not necessary.

#### DEBATE WITH ATHEIST IN RICHMOND, VA

**RONNY MILLINER**, 2316 E. Hundred Rd., Chester VA 23831 — On August 20 and 21, I will meet Sidney G. Morton in a discussion on the inspiration of the Bible. The discussion will be held at John Tyler

Community College, just south of the intersection of Hwy. 1 and 10 in Chester, Virginia. This school is conveniently located at exit 6W from I-95 just south of Richmond, Virginia. We will begin at 7 P. M. each evening. After speeches by the disputants, questions will be taken from the audience. Come and participate in the discussion of this important topic.

#### DEBATES IN ARKANSAS

**KEITH SHARP**, Rt. 1, Box 8034, Mena, AR 71953 — July 20, 21, 23, 24 of this year I engaged Thomas L. West of Stamps, Arkansas in debate in the building of the Saratoga church of Christ, Saratoga, Arkansas. On Monday night brother West affirmed "The Scriptures authorize a local church of Christ to have a kitchen for the purpose of serving social meals." The second and third nights I affirmed that the "local church is limited in the work it may lawfully support from its

own treasury to worship, preaching and teaching the word of God and relieving needy saints. The last night brother West affirmed the right of churches to support from their treasuries benevolent institutions such as Southern Christian Home and others of like character.

Although brother West is an experienced preacher in his mid-forties, he has never debated before. Thus he, (I think wisely) wanted me to agree to a follow-up debate with an experienced debater. Thus, there will be another debate after this in the building of the church where brother West preaches in Stamps, Arkansas. Noel Merideth of Lawrenceburg, Tennessee will represent them at that time. That debate will be September 28, 29 and October 1 and 2, 1987. Monday night I will affirm: The Scriptures teach that a local church of Christ may contribute from its treasury to another local church of Christ only for the purpose of meeting benevolent needs among the members of the receiving church and only by sending directly to the church where the need exists." Tuesday brother Merideth will affirm: "The Scriptures authorize churches of Christ to contribute from their treasuries to benevolent institutions such as Southern Christian Home and others of like character." Friday I will affirm: The Scriptures teach that a local church of Christ is limited in the benevolent work it may support from its treasury to the relief of needy saints."

Propositions are just about finalized for an unrelated debate between brother Lewis G. Hale of Oklahoma City, OK and myself to be conducted at Russellville, AR the latter part of November. Harold Turner will moderate for me in the first two debates and A. W. Goff will moderate in the third debate.

This August my family and I will move to Lakeland, Florida to work with the Lakeland Hills Boulevard church where Jady Copeland formerly preached. My eldest son, Brent, will be preaching this summer for the church in Haileyville, Oklahoma.

**THOMAS C. HICKEY**, P. O. Box 1148, Hammond, IN 46320—I am concluding seven years of work with the Griffith, Indiana church on June 15th. We plan to continue living in Griffith at least until my daughter has finished high school in 1989. I am available for weekend meetings out of the area, but, for the present time, I prefer not to book longer meetings outside of the area. I am available for meetings in the Chicago area within daily driving distance of my home and for weekend appointments or for part-time, partial support arrangement with an area congregation.

Lord willing, I hope to begin doing some writing, printing and publishing of religious materials including tracts, booklets, books, study guides and correspondence course materials. I will give priority to area churches in the printing of meeting announcements, bulletins and such like.

The Griffith church is looking for a sound, mature gospel preacher to work here. I can be reached at (219) 923-5208 at home, or (219) 932-7152 at the office.

**GOOD NEWS FROM SOUTH AFRICA**

We recently received word that two of the most influential native preachers in the Cape Province of South Africa have renounced liberalism and taken a stand for the truth. They are Conrad Steyn and George Harris. These two men have been instrumental in establishing about 30 congregations in the Cape Province where there were only 3 small churches standing for truth and just 2 full-time preachers who were sound in the faith. For the present brethren Steyn and Harris and several members who left with them from the Riverview church in Capetown, are meeting and working with the church where Eric Reed preaches. They hope to be able to work among churches they helped to establish and teach them. This represents a major break through in that large province of South Africa. It would be encouraging to both of these men to hear from some of you. Write:

Conrad Steyn  
1500 Park Road  
Rosebank, Cape  
Rep. of South Africa

George Harris  
Box 300  
Steenburg, Cape  
Rep. of South Africa

For more information about these men and their work and the circumstances which brought about their change, you may write:

**Ray Votaw**  
**P. O. Box 801**  
**Springs, Transvaal**  
**Rep. of South Africa**

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**EDITORIAL LEFT-OVERS**

**NOTHING IN A NAME?**

We understood that the Baptist Church in Little Hope, Tennessee decided against calling themselves the "Little Hope Baptist Church." Hmm.

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**LACK OF CONFIDENCE?**

I was in a meeting with the good church at Middlebourne, West Virginia a few years ago and presented a series in day services on the book of Revelation. On the last morning I was to do an overview of chapters 20-22. The local preacher, my good friend, Ronny Milliner, led the singing that morning and just before I spoke, led "Farther Along We'll Know All About It." That tends to make a man cautious.

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**A GOOD FRIEND CROSSES OVER**

On June 7, my good friend Marvin Scarboro of Orlando, Florida made his flight to yonders world. He was a faithful Christian and a member of the South Bumby Ave. church in Orlando. Robert Harkrider and Jack Hobby conducted funeral services before an overflow crowd. We became dear friends when we lived in Orlando and worked with the Pine Hills church where Marvin was then treasurer. For many years he personally paid for a list of subscriptions to this paper and many readers have received it through his kindness. The prospects of the world to come keep getting brighter as those dear to us make their passage to the other side. Our best wishes to his wife, Helen and son, Allen.

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**HARRY PICKUP, SR. — ONE OF MY HEROES**

I first met Harry Pickup, Sr. when I was 13 years old. He came from Arlington, Virginia to Hopewell, Virginia to conduct a gospel meeting, the first of several during my teen years. He was one of the most interesting people I had met. He had been a boxer when a young man and was obviously a man's man. He had been a Baptist before learning the truth. He was fascinating to hear as a preacher. While his sermons addressed basic themes, his presentation was different from others. It was fresh and he had a way of saying something so you would remember it. Sometimes, just before making a statement which he knew would be controversial, he would say "Now get a good tight grip on your seat."

He did much preaching in eastern North Carolina at Pike Road and Newport. While he was perfectly at ease in a pulpit in a large city congregation, he was equally at ease in a rural community. He would wear bib overalls to the general stores, sit around with the farmers on a rainy day, play checkers with them with soda pop tops, trade stories with them, and always take advantage of the opportunity to discuss the Bible. One farmer at Newport, North Carolina (who later became one of the elders of the church) told me that "Harry Pickup nearly made me lose my crop one year. He would come to the field and I would try to get rid of him by telling him I had to do some hoeing. He would ask for a hoe and weed the row next to mine. Up and down the rows we went and before he was through, he had taught me out of the Freewill Baptist Church."

There was nothing "stuffy" about this man. He loved to pick the mandolin, and was ready to take his turn singing one of the popular ballads of the day. He was firmly committed to the truth while being totally human. I greatly admired him.

While I was a student at Florida College, he moved to Tampa to preach for the old Howard Avenue church and began to do some public relations work for the college. The Pickup home was a haven for college students, a home away from home. Sister Pickup and her dear mother, whom we all called "Nannie" just opened their big hearts and



took us all in. Among other things, they introduced us to the sheer ecstasy of chess pies. Once, brother Pickup loaned me his new Ford to take a carload of students with me down to Cortez. Driving through Bradenton, a truck stopped suddenly in front of us, and before I stopped, we had a dent in the front fender. I dreaded to see him when we got back. But he was totally unruffled and made it much easier for a frightened college boy who was afraid to tell him and fearful as to what it would cost to repair it.

He never forgot what it was like to be young and in need of a little encouragement. He arranged the first gospel meeting I ever held. He was to go to Newport, North Carolina in the summer of 1950 for another meeting but for some reason was not able to go. He saw me at school one day and asked me if I would be willing to go, provided the brethren would agree. I did not know if I knew enough to preach a whole meeting but acted as if I were an old hand at it. He wrote the brethren and asked them to let me come and they agreed. It was an experience I will never forget and it resulted in meeting invitations in New Jersey and Ohio. Older men seldom realize just how much it means to young men to be helped. Those my age should never forget

Yes indeed, Harry Pickup, Sr. is definitely one of my heroes. He is now 84 and in failing health. Sister Pickup at last account is doing

well. It is a joy to number their noble son, Harry Pickup, Jr. among my esteemed friends. He is a prince among preachers. And he ought to be, for his father is a legend in his own time, a worthy example of all that a Christian and a gospel preacher ought to be.

I have other heroes and all of them are not preachers. But we will write of them in due time. Of these it is appropriate to say "whose faith follow."

#### **PREACHER NEEDED**

**KINGSPORT, TENNESSEE** — The church in Kingsport is looking for a full-time evangelist to work with them as of September, 1987. The majority of support is supplied by this 30 member congregation in the expanding tri-cities area (Bristol — Kingsport—Johnson City) of upper east Tennessee. Those interested may contact: Clifton Piner, 320 Proffitt Lane, Kingsport, TN 37633.

#### **IN THE NEWS THIS MONTH**

BAPTISMS 328

RESTORATIONS g4

(Taken from bulletins and papers received by the editor)