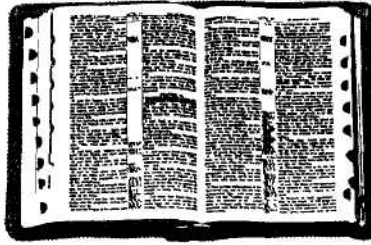


SEARCHING *the* SCRIPTURES

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



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

“DEVOTED TO THE SEARCH FOR DIVINE TRUTH”

VOLUME XXIX

MARCH, 1988

NUMBER 3

SIMPLICITY IN CHRIST

P. J. Casebolt

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THE POWERFUL WORD

"For the word of God is quick, and powerful... and is a discerner of the thoughts and intents of the heart" (Heb. 4:12).

It is difficult for mortals to comprehend the power that is inherent in God's word. That awesome power was displayed in the acts of creation, and will manifest itself again at Christ's coming (Heb. 11:3; 12:27). Many other expressions of God's power can be seen in events which were characterized by either salvation or destruction, or both (Ex. 14:13). We shall concern ourselves with the part God's word plays in the matter of salvation.

Man has some control over what direction God's power will take in things pertaining to salvation. God's word can discern "the thoughts and intents of the heart" whether we like it or not, and whether or not we do anything about it. But if man will mix faith with God's word as expressed in the gospel, it can mean salvation for those who believe and obey (Rom. 1:16; Heb. 4:2). The gospel **alone** cannot save, and neither can faith **alone** save — it takes a combination of both, plus works (Jas. 2:17-26). Both Felix and Agrippa were affected by the gospel, but neither was saved (Acts 24:25; 26:28). But let us consider some examples of God's powerful word in our own time.

During the 1950's, I did considerable preaching in rural Barbour County, West Virginia. During one meeting with the Union congregation, nineteen were baptized and three were restored, but one of those baptisms especially emphasized the power of the word. Upon my arrival, the brethren were disturbed because one of the

members had been teaching that girls should not be baptized until they were sixteen years of age, and boys eighteen, respectively. The brother was contending that they could not sin before reaching those ages.

One night while we were baptizing a half-dozen or so, I noticed that the brother in question was displaying an unusual amount of interest in the proceedings, standing at the very edge of the baptismal pool. I learned later that his thirteen year old daughter was among those baptized. The word of God had convicted her of sin, in spite of her father's notion, and we never heard any more about his peculiar doctrine.

During a meeting at Beallsville, Ohio, I stayed in the home of some close friends, including a young man for whom I had great respect. We had even gone squirrel hunting together during the meeting, and I perceived him to be a quiet, model young man. One day he came to my room and "supposed" I had found out about his sins from the way I had been preaching to him (he thought). I was as surprised as anyone, but the powerful word had "discerned his thoughts," and he repented and confessed his sin that night.

At Huntington, West Virginia (1955), the local preacher invited some of his Baptist friends to the meeting one night. The same preacher had tried unsuccessfully to have my meeting canceled because he thought I was too hard on a brotherhood project in the area. He had a reputation for being "soft" on other issues.

Unknown to me, his friends had informed him before meeting that they were only attending as a courtesy to him, and had no intention of being baptized or uniting with the church of Christ. In the course of my sermon, I just happened to discuss those subjects wherein most Baptists disagree with the Bible, still ignorant of their presence or the circumstances surrounding the same. At the singing of the invitation song, those same people were among those who came forward requesting baptism for the remission of sins. In forty-five minute's time, the word of God had rooted out error, and found a place in their hearts. I also noticed that the local preacher was squirming a good bit on the front row during the sermon, and couldn't understand why. Then, he arose from his squirming to relate the events of the evening, and

extolled the power that was in the gospel! Indeed, the gospel not only affected the hearts of those who were converted, but it also appeared to have a good deal of effect on the one who had invited them to meeting.

On another occasion, a good sister invited some friends who were members of a particular denomination, and on that particular night I compared that denomination's doctrine and practice to the teachings of the Bible. Again, I was unaware of the circumstances, but she told me later she was embarrassed for her friends to the point that she wanted to slide under the seats. After the meeting, her friends not only expressed their appreciation for the sermon, but promised to miss their own prayer meeting the next night and return again, which they did. That sister said she would never apologize for the truth again as long as she lived.

Of course, the New Testament is filled with inspired examples of those whose lives were influenced by the word of God, but the above have been mentioned to persuade us that the word of God is still "quick and powerful." Why anyone would want to preach or obey anything else is beyond my power of comprehension.

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Searching The Scriptures

VOLUME 29 MARCH, 1988 NUMBER 3

Published Monthly at
BROOKS, KENTUCKY

Second Class Postage Paid at Brooks, Kentucky
and at an Additional Mailing Office
USPS—487—440

CONNIE W. ADAMS, Editor

Office of Publication
52 Yearling Drive
Brooks, Kentucky 40109
Phone (502) 957-2257

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By Earl Irvin West

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RELIGIOUS SUPPLY CENTER, 4001 Preston
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Editorial

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A SENSITIVE SUBJECT

About a year ago I wrote an article for this paper on "Keepers At Home" based on Titus 2:5. It drew mixed reactions. Some women thanked me for it and others threw bricks. Some wrote that they had caught a great deal of criticism from sisters in Christ when they decided to leave the job market and return to being a home maker. In the last few years I have preached in meetings on the home in various places, approaching the subject in different ways. But increasingly, I am finding any treatment of this subject strikes a raw nerve with many of the women and some of the men. I have encountered more open hostility on this subject than anything else I discuss.

Even when allowances are made for those who are single, widowed or divorced and who must provide a living, and even for those in family circumstances where an extra income is necessary to meet the needs of that particular family, there is defensive (and sometimes abusive) response from those women who work outside the home by their own choice. The spirit of the feminist movement is flourishing in the hearts of many among us.

The rationalizations are many. Some are "bored" at home. Others want to feel "fulfilled." Some want to discover "who I really am." There are those who leave their babies with strangers to satisfy selfish ambitions while forgetting the needs of the child. There are mothers of teenagers who are absent from the home at a critical time in the lives of those youngsters. They are left to watch the soaps, or direct themselves. The justification is that this will make them more self-reliant. Others contend that the extra income can supply so many things the family needs.

God designed the family. He knows more about it than we do. His word is still the last word as to what families need. Unless you have cut it out of your Bible, Titus 2:5 still teaches that older women are to teach the younger women to be "keepers at home." And 1 Tim. 5:14 says younger widows are to be taught to marry, bear children and "guide the house." This expression means "the management and direction of household affairs" (W.E. Vine, p. 185). Many households are not being directed at all.

There are some problem areas created by career women which we need to consider.

(1) Experience has demonstrated that a strain is placed on the marriage itself. The simple logistics of finding clean clothes when they are needed, grocery

shopping, attending to a sick child, arranging a time when service people can come to repair an appliance or some home fixture which has broken down, helping with school functions and neighborhood activities in which children are involved—these, and many other things go begging. Unplanned meals, no time for a family to sit down together, much less read the Bible and pray together, inadequate time to stay in communication with children (or with husbands or wives)—all of these place a strain on the family. Career women tend to develop an air of independence which is harmful to a marriage. She has her money and he has his. The ornament of a "meek and quiet spirit" said to be of "great price" in the sight of God (1 Pet. 3:4) gets badly tarnished. If a woman is not careful, she can begin to feel that she does not actually "need" her husband and can very well manage on her own. Instead of depending on the husband to "provide for his own" and the husband depending on the wife to "guide the house," this interdependence is lost.

Children are the big losers. They are alone too much of the time, or else with people who do not feel the same degree of concern for their training as godly parents should manifest. We are rearing a third generation which has not seen a proper example of homemaking. We are finding some young women who really would prefer to be at home but who are pressured by their own mothers and grandmothers or other sisters in Christ to make their mark in the world. This includes the wives of gospel preachers and elders in the churches.

(2) Hospitality is hindered. Entertaining guests requires housecleaning, preparation of food, attendance to shopping and numerous details. "Given to hospitality" is one of the requirements for elders (1 Tim. 3:2). It is also required of all Christians (Rom. 12:13). Does anyone seriously think we have as much of this in practice as is needed? Teenagers do not feel at liberty to invite their friends to their homes. Teenagers who are Christians need to be together in domestic settings (not just at the pizza palace, bowling alley or skating rink). Let's be honest. There is something flat about having guests in your home and then telling them "you're on your own."

(3) Evangelism is retarded. We have lost much of the spiritual force generated by godly women who had time to be excellent students of the Bible, who were willing and had time to teach neighbors, or arrange for studies in which someone else could come in and teach them. Harried households find it inconvenient to plan an evening a week for several weeks to have a home Bible study to which friends or neighbors are invited. Am I just imagining this?

(4) Benevolence goes begging. Who has time to sew for the poor, or cook for the needy, or go help a fellow Christian who is sick, or perhaps a neighbor. Again I ask, where will we find a Dorcas? Why there is not even time to sew on a button for a family member.

(5) An unhealthy respect is being developed toward what the word of God says on this subject. Preachers with career wives are not going to say anything about it. They have often already lost control of the leadership of their own family. Elders with career wives are not going to stress the need for teaching along these lines. Young

people in classes are not going to be taught much on the subject. Bible class teachers often get caught in a buzz saw if they try to discuss these passages. They will have their carcasses picked by career-oriented women (aided and abetted by some of the men). Simply ask, "well, what does "keeper at home" mean, or what does "guide the house" mean, and then prepare to take cover. You are going to catch it! But I'll tell you what you will hear. You will hear nearly everything except a fair, clear-cut presentation of what these expressions from the word of God mean. It is dangerous to play fast and loose with the word of God, on this or any other subject.

We need gospel preachers to present God's ideal for the family, without fear or favor. We need elders to insist that this great need be met. We need teachers in classrooms who are prepared to teach, without compromise, what the word of God says on this matter. We need mothers in Israel who will teach their children, by word and example.

At the risk of being hanged from the nearest tree, I'll say it again. One of the great perils facing the nation, the home and the church is simply this: **mother isn't home.**

abortion, pornography, homosexuality and all sexual immorality, the feminist movement, the teaching of evolution and other phases of humanism to our **children** in the schools, and other such issues. Then when opportunity arises to speak out, either privately or publicly, they should do so.

In the church, Christians should equip themselves to speak out against the innovations that seek to find openings into Scriptural worship, work, and organization.

As Paul expressed it, we are to "speak the truth in love" (Eph. 4:15). Such should be our aim whenever we speak in defense of a worthy cause.

2. We should speak when we have opportunity to teach the gospel. By its very nature, the Great Commission will continue to be in force until the day of the Lord arrives (Matt. 28:19, 20).

Some say, "My life is my sermon." That is good so far as it goes. But it's often used as a crutch. Living a good life is not enough. There are a lot of people **who do not** drink alcohol, use profanity, or run around **on their** spouses, who are lost. They are involved in some religious cult, or denominational error, or are not religious at all. They need to hear the gospel.

It has been demonstrated theoretically and mathematically that if one Christian led one other to Christ, and then the following year those two won two more, and the process continued to double, it would take about thirty-three years to reach over 5 billion people, the population of the world.

We can discuss evangelism, conduct TV and radio programs, and send out gospel papers, but I think we **all** realize that we'll not get the job done until we speak the gospel to our neighbors.

3. We should speak when someone needs encouragement. "Anxiety in the heart of men causes depression, but a good word makes it glad" (Prov. 12:25).

Barnabas was called the "son of consolation" or "encouragement." The same word, translated "consolation" and "comfort" is used almost thirty times in 2 Corinthians.

Rom. 12:8 shows that some are especially talented in the use of "exhortation" or encouragement.

When we see someone who needs an uplifting word, such is a time to speak.

Some seem to have a gift of discouragement. Practically everything they say tends to add to the burden. One young preacher was told off by a church member. He was told that he couldn't preach and might as well quit trying. Another member, wishing to comfort the young man, told him to "pay no attention to what he says! He just goes around repeating what he hears other people say!"

4. We should speak when there is a song of praise to be sung. We should "make a joyful noise unto the Lord."

God put singing into the kingdom. Jesus and His disciples sang hymns together (Mark 14:26). We are admonished to teach and admonish one another in psalms, hymns, and spiritual songs, singing with grace in our hearts to the Lord (Col. 3:16).

Using the

SWORD OF THE SPIRIT

Ken Green

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Huntsville, Alabama 35805



WHEN TO SPEAK

There is "a time to keep silence, and a time to speak" (Eccl. 3:7). There are certainly occasions when we ought to remain silent. One can do a great deal of damage by saying the wrong thing at the wrong time.

But it is also true that one can accomplish much good by saying the right thing at the right time. "A word fitly spoken is like apples of gold in settings of silver" (Prov. 25:11). "A man has joy by the answer of his mouth, and a word spoken in due season (lit. 'in its time'), how good it is" (Prov. 15:23).

The ability to converse and communicate in words is a unique gift that the Creator has bestowed upon us creatures who are made in His image. There is a time to speak. Let us observe some of the occasions when we ought to speak.

1. We should speak when there is a worthy cause to defend. It has been suggested that sometimes silence is golden, and sometimes it is just yellow. There are times that we need to speak out and be heard in defense of worthy causes.

In our day and time there are many social issues which overlap into our personal lives of service to God, our family lives, and our religious freedom. Christians should study and prepare themselves on such matters as

God did not command us to sing well. If He had, that would likely be a command some of us could not obey. He does tell us to sing, and our periods of praise and admonition in song would improve one-hundred percent in most places if everyone would open their mouths and make a joyful noise.

5. We should speak when there is a warning to be issued. Were we to see someone heading for certain disaster of a physical sort, we would quickly sound a warning. Were we to look up from a busy sidewalk and spot a flowerpot plummeting from a high story window, we would certainly cry out to the crowd. Were we to come across some children playing with a firearm, we would obviously get involved.

Ezekiel was advised that he was a watchman upon the walls of Zion. If he failed to sound the warning to those who were heading for destruction, he would share in that destruction. If he warned the worker of iniquity of his impending doom, he would deliver his own soul (Ezekiel 3:17f). We are all watchmen upon the walls!

Paul stated, "I have not ceased to warn everyone night and day with tears" (Acts 20:31). He realized that he was therefore free from the blood of all men.

There's a Great Day Coming, when the saint and the sinner shall be parted right and left. Are you ready for that day to come? There's a sad day coming, when the sinner shall hear his doom, depart, I know you not! Are you ready for that day to come?

When a warning needs to be sounded, that is a time to speak.

6. We should speak when a wrong needs to be set right. Jesus instructs us that we should strive to be reconciled to our brother before we offer our gift of worship to God (Matt. 5:23, 24). If our brother has offended us, we should go to him (Matt. 18:15). Such is the time to speak in love.

Probably the majority of problems in churches are caused by folks who are not big enough to forgive and forget. We should let our "moderation" (gentleness, yieldedness, sweet reasonableness) be known by all men (Phil. 4:5).

There are some old accounts that need to be settled in the proper way. Such is the time to speak.

7. We should speak when thanks need to be given. Six times in Paul's epistle to the Colossians, he tells us to give thanks (Col. 1:3,12; 2:7; 3:15,17; 4:2).

The Gentiles sank into idolatry and immorality because when they knew God, they did not glorify Him, "nor were they thankful" (Rom. 1:21).

Everyday we need to speak and express thanksgiving to our God, the giver of all good gifts.

8. We should speak when we have something worthwhile to say. "Pleasant words are like a honeycomb, sweetness to the soul and health to the bones" (Prov. 16:24).

We shall give account for idle speech, but when we have something worthwhile to say, we need to say it.

May the giver of wisdom grant us the ability to speak when we ought to speak and be silent when we ought to be silent.

WAKE THE WORLD AND TELL THE PEOPLE

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PEOPLE!

People! That's what I write about mostly — *Wake the World and Tell the PEOPLE*. ... One of the fringe benefits of being a gospel preacher is the privilege of travel and the opportunity to meet *new* people — of sharing good times and good food, friendly conversation and warm fellowship with fellow saints. It's a joy to be sure. And ... along the way, if one keeps an observant eye, there will be a chuckle (or maybe even two ...).

Shoneys & 1 Cor. 9:27

I ate breakfast recently with about a dozen guys who preach in the middle Tennessee area. We ate at one of those places boasting the "all you can eat" breakfast bar. As we began to make our way back for "seconds" one brother (was it *Harold Comer*?) was heard to say — "*Well, fellows, the Bible does say that one should buffet (BUFF-FAY) his body.*" In that case, brother Comer, I think I'll have some more grits and gravy. ...

Thrilled!

Every now and then you meet an exceptional young person who illustrates spiritual maturity at an early age. Take *Ellen Williams*, age 9, of Starksville, Mississippi. Ellen is a great listener. She takes extensive notes on every sermon and makes it a point to shake the preacher's hand and thank him for the lesson. She is polite and courteous and kind — a positive reflection upon two parents who have obviously dedicated their lives to *training up their children in the way they should go*. Not long after being in Starksville, my new friend had an English assignment which required that she use the word "*thrilled*" in a sentence. She wrote, "I was *thrilled* to meet Mr. Adams." (now if that doesn't make your day, nothing will!) To that I can only add this — "I was *THRILLED* to meet *Ellen Williams!*" — a young person trying to *remember her Creator in the days of her youth*.

A Touch of Wonder

Very few people have encouraged me as much as Laura. She has an effervescent energy that knows no bounds. Together we walked and talked and took in the little things of life — things like flowers, and rocks and leaves. Laura sees things that most other people miss. Maybe we get too busy. Maybe we get so caught up in making a living that we forget to make a life. Maybe we take it all for granted. Laura helped me remember to slow down and smell the roses... and search for shells... and look at rocks. Little things... perhaps, but for a little girl of three they provide another day of exploring the

beauty and grandeur of life and living. Laura has given me a *touch of wonder* that I hope I never lose. "*Suffer the little children to come unto Me, for such is the kingdom of heaven.*" Thank you, **Laura Felker** of Lawrenceburg, Tennessee for bringing me closer to Jesus.

Constructive Criticism

A little constructive criticism never hurt anyone especially when delivered by an eloquent four year old like **Derrick Phipps** of Wichita, Kansas (the great, great grandson of W.W. Otey): "*Brother Adams, you get so loud sometimes that you hurt my ears. How 'bout preachin' quieter, o.k.?*" Out of the mouth of babes....

A Lofty Perspective

The airspeed reached 80 knots as the little Cessna 172 gently lifted off the ground. The air was a crisp 50 degrees and the sky was a clear October blue. Far below stretched the farms and rolling hills of middle Tennessee as if on a canvas painted by nature and brushed ever so lightly with an autumn flair unparalleled in beauty. Just ahead lay the Natchez Trace parkway which meandered lazily southward toward Alabama. We were up nearly an hour but it only seemed like seconds. A man's mind can easily become mesmerized and problems all but disappear from such a lofty perspective. He banked left, cut back on the power and brought the nose down before flaring out for a textbook landing. As we taxied in I thought of Solomon's advice in Ecclesiastes 11:8 — "*if a man shall live many years, let him rejoice in them all.*" Nobody understands that better than does **Winston Holt**, age 72 — a good pilot and a great friend.

Come to the Feast!

Not long back I ate lunch with some special people — brother and sister David **King** of Wichita, Kansas. The same night I enjoyed the good food and good conversation with another fine family—Larry and Susan **Angell** also of Wichita. Yes, I ate with **KINGS AND ANGELLS**. It was an honor. It was a good day!

Poetic License— ?

In a Kentucky meeting the song leader announced — "*Bringing in the Sheaves*" as the song before the sermon. One little girl obviously misunderstood and sang the chorus in her own special (and LOUD) way, proclaiming — "*Bringing in the CHEESE ...*" Folks, it's rather difficult to get up and preach after that!

Did You Hear About the Time...

The name of **Connie Adams** is fairly well-known among faithful brethren. I am constantly reminded that "*Connie Adams held us a great meeting*" or "*Connie Adams is my favorite preacher*" or some such thing as that. However, in Lawrenceburg, Tennessee the name of *Connie Adams* evokes a somewhat different response. Several brethren there recently told me the story of how on one January Sunday afternoon in the early '60's Dad came over from Newbern, Tenn. to Lawrenceburg to pick up Weldon Warnock and together they were heading to the Florida College lectures.

"*Come on and get your gear loaded and let's get going,*" he announced upon arrival at the Warnock house. "*Go where?*" Weldon asked, being innocently amused. "*Why to Tampa of course!*" Dad replied with a tinge of irritation. "*Well Connie,*" Weldon said "*I don't really see*

the need to be in too much of a hurry seeing that the lectures don't begin for another week!" Sure enough he had come a week early — and now, some twenty-five years later, the good folks around Lawrenceburg still remember the name of *Connie Adams* with a grin on their face. "*Brother Wilson, did I tell you about the time your daddy came to Lawrenceburg to pick up Weldon Warnock to go to the lectures, and. ...*" It gets funnier every time! (I have no defense! Editor)

Ah ... people, just being people. Folks, when we lose the joy of being with **people** we have lost the joy of Christianity. How can we "let our light shine?" — How can we bring lost souls to Jesus? — How can we *wake the world and tell the PEOPLE?* — if we are not *people* persons? What about you? Do you love *people*?

SINCERE WORDS

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

Dick Blackford

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THE UNIFICATION THEOLOGY OF SUN MYUNG MOON (2)

(This is the second of three articles which resulted from the author's trip to Japan and Korea to study Unification Theology. See previous article for abbreviations used).

VI. JOHN THE BAPTIST. The UC teaches that "John the Baptist was the second coming of Elijah" (OPT. 85). Moon teaches that John failed in his mission. "John the Baptist later became gradually more skeptical about Jesus and at last betrayed him" (DP. 348). "The greatest factor leading to the crucifixion of Jesus was the failure of John the Baptist (DP, 162). It is said that John "lived without fulfilling his mission to serve Jesus" and expressed his doubts by asking "Are you he who is to come, or shall we look for another?" (Mt. 11:3). This verse proves beyond any shadow of a doubt that John did not believe in Jesus and failed to serve him" (OTP. 88). "He could have been a glorious martyr had he been beheaded for performing his ordained mission. ... But he was beheaded merely for becoming involved in the love scandal of King Herod's family. That affair was none of John's business. Attending the son of God was his sole responsibility. But John deserted this divine mission and suffered a meaningless, even shameful death" (CIC. 140).

There is no question that John had faithfully and plainly proclaimed who Jesus was (Jn. 1:26-42). Like Mary, John may have wanted Jesus to proclaim himself before it was time to do so (Jn. 2:3,4; Mt. 11:2,3). Even if this be interpreted to mean that John's faith wavered,

let it be noted that Jesus sent a message back to strengthen his faith (Mt. 11:4-6). After the messengers departed Jesus immediately cleared the air and character of John from unjust suspicions (Mt. 11:7-11).

As to John's denial of being Elijah and Jesus' affirmation that he was Elijah, Unificationists have misunderstood the prophecy and fulfillment (Mai. 3:1; 4:5, 6). John was not literally Elijah, but an Elijah-type (many similarities between them). The angel made this plain when he said that John would come "in the spirit and power of Elijah" (Lk. 1:17). Thus, in the literal sense John was not Elijah (this is what the Pharisees were asking and John responded correctly). Jesus was also correct in showing that John was one like unto Elijah. Literal Elijah did come at the mount of Transfiguration (Mt. 17:1-3).

VII. MARRIAGE. On the last day of the conference the director gave a lecture on marriage. The following quote is composed of excerpts from the tape. "Our ordination is our blessing. From the family, God will create the kingdom of heaven ... Reverend Moon asked for volunteers. 'All the white brothers who want black women raise your hand ... all the white women who want black brothers come over here. All the black brothers who want white sisters raise your hand and come over here. All the Jews who want Gentiles,... all the Spanish who want Japanese and etc., etc ___ Reverend Moon was in somewhat of a trance ... he's into this real spirit-filled attitude and mode and he's walking around choosing. This room was filled with more than a thousand people. ... That marriage and our relationship is so very important because the children that come from the marriage is the actual lineage ... of Christ. ... In the process of restoration we believe in the literal fall in the garden of Eden ... that Adam and Eve actually fell from God's grace because of an illicit relationship in love. So we believe that every man and every woman that has that same kind of relationship is recreating the Adam and Eve situation all over again. So we restrain from that and live together as brothers and sisters as Adam and Eve should have done before the actual blessing from God. ... We are indemnifying, changing the past through the process of restoring that nature, the natural nature, inside of us. Through the process then, we are qualified for the blessing. The blessing comes about when the woman and the man have gone through a certain period of indemnity. Now, living celibate is not new in the religious sphere _ I am thankful that God gave Reverend Moon a revelation that we only live celibate for **awhile**.... In that process when we are married we go through the holy wine ceremony. ... The holy wine ceremony is the communion and drinking and becoming of the blood lineage of Jesus Christ.... We are not married at this time. This is our pledge to each other.... During the blessing itself, we are then baptized or sprinkled with holy water. And from that we then pledge to work together as God's ideal family—as Adam and Eve should have done ___ All of us unificationists have to obtain the literal words of Jesus, 'Be ye perfect even as your Father in heaven is perfect'. ... In that relationship we believe that the husband or the man cannot reach perfection without a woman. ...

Now we do not believe that a man is not saved unless he's got a woman. ... Salvation comes through restoration" (Levy Daugherty, Conference Director, UNIFICATION LIFESTYLE AND MARRIAGE, Sept. 10, 1987, Seoul, Korea).

VIII. KOREA. The first and second Israel both had to walk the path of suffering. ... As the nation which is to receive the Messiah, Korea also had to walk that same path. ... Revelation 7:2-4 says that an angel would ascend from the rising of the sun, in other words, from the east, and would seal one hundred forty-four thousand chosen servants of God on their foreheads. Then what country does this refer to? The nation of the East is Korea. ... Korea is the land which is to receive the Lord" (OTP, 307-309). This is believed because Korea is an extremely religious nation and that it is the front-line of God and Satan because of the 38th parallel which separates democracy and communism. Thus the Lord must come to the same type of point, where life and death and good and evil again confront one another. ... The 38th parallel in Korea has this dispensational meaning to it" (OTP, 310).

IX. NATURE OF SECOND COMING OF CHRIST. The UC tries to draw a parallel to John coming as Elijah. That the second coming of Elijah took place through John the Baptist does not mean that Elijah, himself, was born again as John the Baptist. Elijah was in the spirit world, helping John the Baptist, who was on earth, since John was born with the same mission (Lk. 1:17). So, although the mission was the same, the person was different. ... Through this lesson learned from the second coming of Elijah, we can understand that the Second Coming might possibly take place by the Lord's being born on earth. We can also understand that though at the Second Coming, the Lord, as the Messiah, will have the same mission as Jesus, *he may not have the same appearance as Jesus. ...*" (OTP, 294, my emphasis, db). This paves the way for SYM to be the Messiah, in their theology. The Second Coming of Christ takes place through his birth on earth" (OTP, 296). When pointed out that Jesus was to return in the same manner in which he went (on the clouds, Acts 1:11) the following response is made: "In Daniel 7:13 Christ comes on the clouds ... but we know that Jesus at his first advent did not come on a literal cloud but was born of a woman on earth. Therefore we see that Jesus' meaning is that the second coming will follow the pattern of the first coming. ... What is the symbolic meaning of clouds? It means people. Hebrews 12:1, 'seeing that we are surrounded by a cloud of witnesses.'... It does not mean that Christ's return will come out of the sky on a literal cloud, just as Daniel 7:13 did not mean that Jesus of Nazareth would appear on a cloud of heaven ... What about Acts 1:11 ?... When the angel questions them, 'why do you stand there looking up into heaven' and states that Jesus will come 'in the same way' he is indicating that ... the second coming follows the same pattern as the first coming. The same course will be repeated." (Kevin McCarthy, Director of the Unification Church Education Dept., Sept. 8, 1987, Seoul, Korea).

The error here is that (1) Daniel is not talking about

the birth of Jesus but of his coronation — as one receiving a kingdom and dominion which shall not pass away or be destroyed. This is clear from the next verse (7:14). This did not occur at his birth. (2) While Daniel's reference to clouds may be figurative (signifying divine intervention), Luke's reference to clouds in Acts 1:11 is literal. They saw it! "A cloud received him *out of sight* _ " They were told that he "shall so come in like manner as ye have seen him go into heaven."

(The next and final article will deal with the Failure of Elijah, John the Baptist, and Jesus To Accomplish Their Mission, The Role of Moon and The Bible, My Assessment Of The UC and SYM, and How They Should Be Opposed).

BREAD OF LIFE

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



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**STUDIES IN FIRST & SECOND TIMOTHY 1
Tim. 5:1-16**

**DEALING PROPERLY WITH AGE
GROUPS — WIDOWS**

The first two verses of this chapter instructs the young evangelist about proper treatment of different classes and ages. Instruction for Timothy in these matters, as he endeavored to save all classes and ages, and himself, would be equally important for every servant of the Lord. The family unit, Father-Mother-Brothers-Sisters, is used to illustrate the action called for.

All properly reared children will have been taught to "respect your elders." Elders deserve this honor and respect because The hoary head is a crown of glory, if it is found in the way of righteousness" (Prov. 16:31). Many years of experience, serving, and caring combine in the wisdom and dignity of the elderly. It is a shameful thing, and unrighteous, for young people to speak degradingly to, or of, their parents, or manifest a selfish concern for themselves and none for the happiness, contentment, and welfare of mother and father. Our text teaches it is the same way in God's spiritual family. Elderly men and women are to be treated as fathers and mothers. They may, and at times will, do wrong, but instead of stern, carnal rebuke, gentleness and kindness will entreat them. I fear, at times, a young "hot head" evangelist goes after an elderly saint, considered by him to be a "logger head," in such a way that an inferno is caused in the congregation, resulting in more harm to the preacher and congregation than the old gentleman's actions and thoughts would ever cause.

In dealing with younger saints the brother-sister relationship is to be observed. Ordinarily, brothers and sisters have a close, caring, sympathizing, tolerant, protective feeling for one another. This feeling should always be in evidence as we deal with our brothers and sisters in Christ. Are we as tolerant and sympathetic of different views and actions of our brothers and sisters in the Lord as we are with a brother or sister in the flesh? I am not talking about condoning evil or compromising faith, but the animosity that often exists among brethren over opinions and frivolous things.

Frequently, even an evangelist, looks upon sisters in the Lord with a lustful, sensual eye, rather than manifesting the caring, protective feeling they would have for their sister in the flesh. This is a quick way for one to lose his soul and the soul of others. Some wouldn't think of dealing with a brother or sister in the flesh as they

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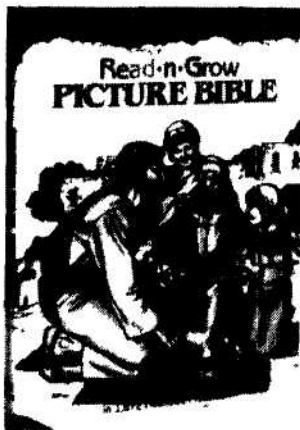
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sometimes act toward fellow Christians. I know that all too often, some disregard all basic principles of right, decency, and law so that there is incest, physical and verbal abuse, bitterness and strife, but it is always wrong and destructive. Souls will be lost because of such action, whether it be with family members or members of the body of Christ.

The remaining verses of our text (v. 3-16) deal with the responsibilities of brethren toward their own and certain widows.

Honor is to be given to "widows indeed" (Who are truly widows-NKJ). The word honor is in the Greek "Time, noun; Timao, verb" and means "primarily a valuing... esteem" (Vine's). Also, involved in the word's meaning is the matter of material sustenance. This verse, and v. 17, along with Mark 7:8-13, are examples of the word being used with this meaning. The Lord's will is that "widows indeed" receive material support. But, who has this obligation? Verse four tells us that it is first a family obligation — children, nephews, etc. These are told to "first show piety at home, and requite their parents." Such action is good and acceptable before God. It is simply doing His will. Failure to so act is to deny the faith and be worse than an infidel (v.8).

Verse sixteen tells Christians to observe this instruction about relieving "their own" and "let not the church be charged; that it may relieve them that are widows indeed." This verse shows clearly that there is a difference in individual Christian action and church action. Liberal brethren who want the church to function in areas and activities not divinely authorized tell us that anything a Christian can scripturally do the church can, as a body, out of its treasury, scripturally do. Following this false reasoning, which contradicts this verse, they activate the church (treasury) in business ventures, institutionalism, entertainment, and various social actions. Such unauthorized actions, based on a theory that plainly contradicts scripture, amounts to the same thing that a Christian's failure to "provide for his own" does ... "denying the faith."

Beginning at verse five, the widow indeed is described, who may be enrolled for regular support from the church. She is desolate (really a widow, and left alone — NKJV; "who has been left alone" — NASV), but has her "trust in God" and continueth in supplications and prayers night and day." There is no one with family ties to relieve her, so her relief comes through her faith in God. She is very different from that one who seeks sustenance through worldly living, disregarding God. Such an one may find physical sustenance from the world, but she is spiritually dead while she lives and is without hope for eternity.

A further description of the widow indeed is given in verses 9-10. She is sixty or more years of age, widowed from a scriptural marriage, known for good works such as bringing up children, lodging strangers, washing the saints feet (ministering to the needs of others), relieving the afflicted, being diligent in every good work.

This "widow indeed" is further contrasted with the younger widows who seek sustenance through a course of action that ignores Christ, even to entering a

Christless marriage. Following such a course, one is idle (free from home responsibilities), so wanders from house to house tattling, acting as a busybody, and speaking of things she ought not.

A safer, more honorable course, which the Lord sanctions, is that the younger women "marry, bear children, guide the house." This is an honorable endeavor which tends to strengthen one spiritually, protects against evil actions that furnish adversaries grounds for reproaching, and bears the fruits of righteousness and salvation.

The modern humanistic, woman's lib philosophy says younger women should seek self-sufficiency in the business and social world, apart from marriage, family, and spiritual values. The fruit of following this philosophy has been immorality, divorce, abortions, neglected children, and the loss of souls.

The instruction given in these verses has to do with salvation. Timothy was to "give these things in charge, that they may be blameless" (v. 7). Failure to treat the elderly and younger brothers and sisters as the Lord instructs, to provide for our own family, to honor widows indeed, to live honorable Christ-centered lives, will mean we are not blameless. We will be blamed with things that amount to "denying the faith." A failure to teach and emphasize these things would jeopardize Timothy's "saving himself and them that hear thee."

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KILLING A GIANT

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Evangelism may be defined as "proclaiming Jesus Christ as God and Savior and persuading people to become His disciples and responsible members of His church." Christians are sometimes intimidated by their responsibility to evangelize. We approach it as if it were some great giant that we had just as soon not go into battle against. We stand before the world to conquer it, but like Israel before Canaan "we become like grasshoppers in our own sight" (Numbers 13:32, 33).

We respond in various ways to our giant. Some of us just cower in fear. Others of us rationalize our way around our responsibility, while others simply dismiss it. Still others run frantically into battle with sword waving, only to be severely defeated by the first encounter with the enemy. Many of the lessons we hear and special studies on teaching the lost only serve to increase the size of our giant.

What we need to realize is that there is no giant except the imaginary one we have created. Isaiah 44:9ff speaks of the folly of idolatry. God says that it is foolish to cut a tree out of the woods, burn part of it for firewood and make a god out of the rest—then fall down and worship it. If it is foolish to fear a god that we have made out of a tree, then it is foolish to make a giant out of evangelism and fall down in fear before it. The devil would like for us to do this. That way his purpose can go forward unhindered.

Teaching the lost is not something that we should have to force ourselves to do. It should come naturally. We should not approach it clinically and mechanically. If we do, the sterile atmosphere created by our approach will turn people away from Christianity and make our giant even bigger. Evangelism should be a spontaneous outworking of the fire Christ has lit within us. If it is anything else, it will ring false and achieve nothing.

As the influence of our Christian lives is felt among the people with whom we have contact we are evangelizing. This influence should be particularly felt among our family, our friends and our work associates. It should be present both in the manner of life we lead and in our proclamation.

Let's imagine a typical middle aged couple whom we will call John and Anne. John and Anne have been Christians for about 18 years. They are well acquainted with their responsibility to personally evangelize. They have gone through classes on personal evangelism and listened to numerous sermons on the subject. They have even read books on evangelism in an attempt to get themselves excited about doing their work. But still they don't feel quite prepared to do their job. As a matter of fact, they are kind of intimidated by it. They feel guilty

that they are not doing what they are supposed to be doing.

Some interesting things have happened to John and Anne in the 18 years that they have been Christians. Shortly after they became Christians, John lost his job because he refused to bend to an unethical practice demanded by his boss. John was out of work for three months before finding a job that promised better working conditions and better pay. Here John's boss respects his religious convictions. Everyone in the office knows that John is a Christian and where he worships. He has invited each one to attend worship with him. No one has ever gone yet, except John's secretary. She went mainly because she liked John and did not want to turn him down. But, frankly she was impressed, especially with the Bible knowledge exemplified by John's teaching in the Bible class and the prayer that his oldest son led.

Anne is a housewife and mother of three. Between her work at home, the children and being P.T.A. president, she doesn't have a lot of time left over. But somehow she manages to teach a youngster's Bible class twice a week and attend the Ladies' Bible Class on Thursday. Anne has talked with her brother and sister-in-law repeatedly about their need to become Christians. They haven't yet, but they have been coming to worship occasionally. Anne keeps praying that they will obey.

John and Anne's family life is fairly typical. Their eldest son, now 19, went off to college this past semester. They realize that he will do some things while away from home that they would not approve of, but he is a Christian and they aren't too worried. Their next youngest is vice-president of the Junior class. He has decided against going to the dance on Friday night, afraid that it would be detrimental to his Christian influence. He's not perfect though. Sometimes he can be downright belligerent. The youngest, a daughter, just turned 13 last month. Sometimes she seems so childish and sometimes such an adult. Last Sunday she obeyed the gospel in baptism.

Do John and Anne remind you of anyone? Perhaps yourself? "But I thought you said that some interesting things had happened to them in their past 18 years as Christians." Did! You just didn't recognize it. Neither do John and Anne. Look back over their lives and notice what an influence on the lives of other people they have been. At work John stood for his convictions and demonstrated his Christian character at the sacrifice of his job. (I wonder if his example helped his teenage son make his decision about going to the dance?) Note John's influence at his new job. Everyone in the office knows they can depend on him to do right. Note also how he has encouraged them to obey the gospel — inviting them to study the Bible with him.

Anne has worked to persuade her brother and sister-in-law to obey the gospel. She keeps praying for them. John and Anne both encourage and train others to influence their friends by teaching Bible classes and worshipping God regularly.

In the training of their children their influence is definitely seen. All three are Christians. They are serious about their religious lives and stand up for what they

believe in.

Would you consider John and Anne personal evangelists? They are. Oh, they are not out knocking on doors up and down the street. They are not standing on a soap box preaching in the open air. Maybe they are not doing as much as they could be doing, but they are personal evangelists. They are influencing people for Christ.

They would probably be able to influence more people effectively if they only realized that personal evangelism was just that—personal. Evangelism is not the stupendous, super-tremendous giant that we have made it out to be. Yes, it involves public preaching, special visits, etc.—but it also involves simple things like riding along in a chariot talking about the Bible (Acts 8:26ff), discussing the Messiah over a drink of water (John 4:7ff), talking quietly to the Apolloses of the world (Acts 18:26), influencing our children (Ephesians 6:4), encouraging other Christians (Hebrews 10:24-25) and living a life before the world that models the love of Christ.

No, we cannot dismiss our responsibility to proclaim Christ by just being a good example to those around us. The message must be both proclaimed and lived out. Presence alone and proclamation alone are equally useless. We must employ both. But don't let your perception of proclamation get so big that it scares you. Keep it small and work small and you will have gigantic results. As George F. Will once observed, "It is extraordinary how extraordinary the ordinary person is."

A SEVEN-COUNT INDICTMENT OF MASONRY

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Masonry is a very old organization, existing for fraternal and benevolent purposes. Woven into the fabric of Masonry, however, are principles, beliefs, practices, and standards of authority that designate it a religious organization, thus placing it in opposition to Christ, who said, "I am the way, the truth, and the life; no one comes to the Father except through me" (Jn. 14:6). While honesty demands the admission that Masonry and other false religions do some good and teach some truth, faith in God requires us to join the Psalmist in hating every false way (Psa. 119:104). The Lord's apostle warned that Christians beware so they not be cheated through philosophy and empty deceit, according to the tradition of men and not according to Christ. Their completeness exists in relation to Christ. All other ways, even that of Freemasonry, impose regulations that accord with the commandments and doctrines of men, which constitute will worship (self-imposed religion, humanly contrived ways of serving God) but fail to benefit people in true service to God (Col. 2:8, 9, 20-23).

Give attention to the following points, which are sufficient to arouse the opposition of all God-loving and Bible-believing people.

Its Role One of Supplanting the Religion of Christ

That this is the role of Masonry is admitted by some of its authorities but denied by others. The evidence from their sources, however, is undeniable and indisputable. **Masonry Defined** sets forth the creed of adherents as involving belief in God and belief in eternal life, which at first sounds harmless (pg. 88, 89). These beliefs are not based upon Scripture because people professing Islam, Hinduism, and other religious beliefs can be Masons.

The very essence of Masonry is advancing toward perfection through the various steps (degrees) of the Masonic organization (**Masonry Defined**, pg. 136).

Albert Pike's **Moral and Dogma** refers to all Masons as "Ministers," each Masonic Lodge as a "temple of religion," its teachings as "instructions in religion," and Masonry as a "a worship." (pg. 213, 214, 219, 325, 526.)

Any system of teaching or religion existing independent of Christ and the Word of Christ is a false system, having neither His approval nor permission. The slow reading of Pike's monumental work referred to earlier makes it clear that Masonry is a hodgepodge of Jewish religious elements, pagan beliefs and ideas, and especially symbolism and philosophy taken from the ancient mystery religions of the Greeks. Anyone denying the religion of Freemasonry is either uninformed or deceived.

It Espouses Belief in Resurrection and Afterlife Apart from Christ

This belief is required of all Masons, but they do not have to believe in the deity of Jesus Christ. There is but one conclusion: Masonry does not base its belief upon Christ's deity and resurrection. Among those people of the world who do not believe Christ to be the Son of God, it supports and endorses their faith, which in no way is related to the accomplishments and authority of the Christ. True faith in man's resurrection and hope for eternal life cannot exist independent of belief in what Christ affected in His own rising from the dead (Jn. 11:23-26; Acts 17:31, 1 Cor. 15:20).

Its Religion One of Compromise

Masonic teaching accommodates Jews, Buddhists, Hindus, and Moslems in their unbelief. It allows belief in Buddha, Jehovah, or the mystical Great Architect of the Universe. It uses other books than the Bible, such as the Old Testament for the Jewish Mason, the Koran for the Islamic adherent, the Vedas for the Buddhist, and even others. Whatever book expresses the will of God to a people may be used as a substitute for the Bible (**Masonry Defined**, pg. 77-79).

How could a Bible-believing person be part of a system of belief and practice that compromises in such a fashion as to permit other sacred books a place or other gods a following? It should be clear that no Christian ought to

compromise his belief or his influence through participation in this pagan system. If there remains any doubt, a consideration of the exclusive claims made for the Bible, Christ and His way in 2 Timothy 3:16,17; Acts 4:12; and John 14:6 should eliminate those doubts.

Its Elevation of Human Philosophy above Scripture

One who reads much from **Morals and Dogma** sees soon that Masonry there exists a higher veneration for human philosophy than for Scripture. The writings of ancient philosophers, the star-gazings of astrologers, and the symbolism of mystery cults of antiquity are quoted and relied upon more than the Book of God. The traditions and commandments of men have a place equal to Divine Writ.

It is in this phase of this study that Colossians 2:8-10 and 20-23 apply. Such dependence upon the philosophical meanderings of men and speculative theology of ancient symbols surely shows doubt of sufficiency in Christ.

Its Method of Deception and Secrecy

In the first three degrees of Masonry, also designated the Blue Lodge, there is intentional deception employed, so that the initiate, thinking that he understands the matters, will really misunderstand them. In his later status of a prince (Adept), he will be given their true explanation (Pike, **Morals and Dogma**, pg. 819). Is it any wonder that early adherents of Masonry disavow any religious aspects being a part of Masonry? They do so because they have been lied to so they will imagine there are none.

One of the landmarks of Masonry is its secrecy (**Masonry Defined**, pg. 137). Of course, the real secret of the whole matter is that the "secrets" are not so secret now. It seems that some Masons have learned this secret. Masonic sources are available. One wonders why a system claimed so beneficial and valuable is so enshrouded in "secrecy." The valuable lessons of Christ were disclosed for the benefit of all. (Jn. 18:20).

Its Oaths Vain and Meaningless

The strange oaths of Masons can be read in detail in their various sources, including **Masonry Defined** and Duncan's **Masonic Ritual and Monitor**. All of the degrees of Masonry have their separate oaths, each of which involves the death penalty for breaking it. The penalties, however, are not what they seem to be, according to **Masonry Defined**. They amount to suspension and expulsion only. (pg. 242).

Who could take such an oath in view of Matthew 5:34-37 and James 5:12? False swearing is clearly forbidden here, if not all swearing of the frivolous sort.

Its Fellowship with False Doctrine and Heathen Ceremony

The fellowship made possible is not limited to a civic sharing or a benevolent association; it involves participation in religious activities custom-made to keep all happy in their profession of faith in many gods and lords.

Not only the Mason participates in these practices, but he also helps to support and propagate such spiritual mush through his efforts and his financial support. How in the world can a Christian support the preaching of the gospel of Christ by his contribution on the Lord's Day and then help to finance such compromise out of the other pocket?

A close study of 1 Corinthians 8:5, 6, in regard to the pagan practice under discussion in the context, will reveal that the Christian should not take part in false religious practices even when he thinks them to be lacking in religious significance, for the sake of influence on others. How much stronger is the application to those practices which are so obviously and admittedly (by the experts) religious! Ephesians 5:11 also speaks to this matter in its prohibition of the Christian's participation in "works of darkness."

The precepts and principles of God are clear. The understanding that one can gain therefrom will cause one to hate "every false way." He will detest such false ways so much that he will sever his connections with Masonry. Having done so, he will then find in Christ a sufficiency and a completeness unequalled elsewhere.

PRAYERS TO THE DEAD!

AND PRAYERS FOR THE DEAD!

St. Joseph's Catholic Church in Macon, Georgia, publishes a bulletin on Sundays, and their publication for August 16, 1987, contained a front page article by a priest named Tom Murphy, making reference to the subject of prayers for the dead.

Although Murphy does not give book, chapter and verse, he refers to the occasion when a woman from Canaan approached Christ, concerning the condition of her daughter who was demon-possessed. In this instance, nobody was **dead!** Prayers and petitions involved the **living!** (Read Matt. 15:21-28).

In fact, priest Murphy cannot show us a single passage in the New Testament where **anyone** prayed TO the dead, or prayed FOR the dead!

The **living** prayed for the **living**, whether the one prayed for was sick or in sin. In fact, the Psalmist wrote: "The dead do not praise the Lord, nor any who go down into silence" (Psalms 115:17). The Preacher, wrote: "For the living know that they will die; but the dead know nothing..." (See Ecclesiastes 9:5).

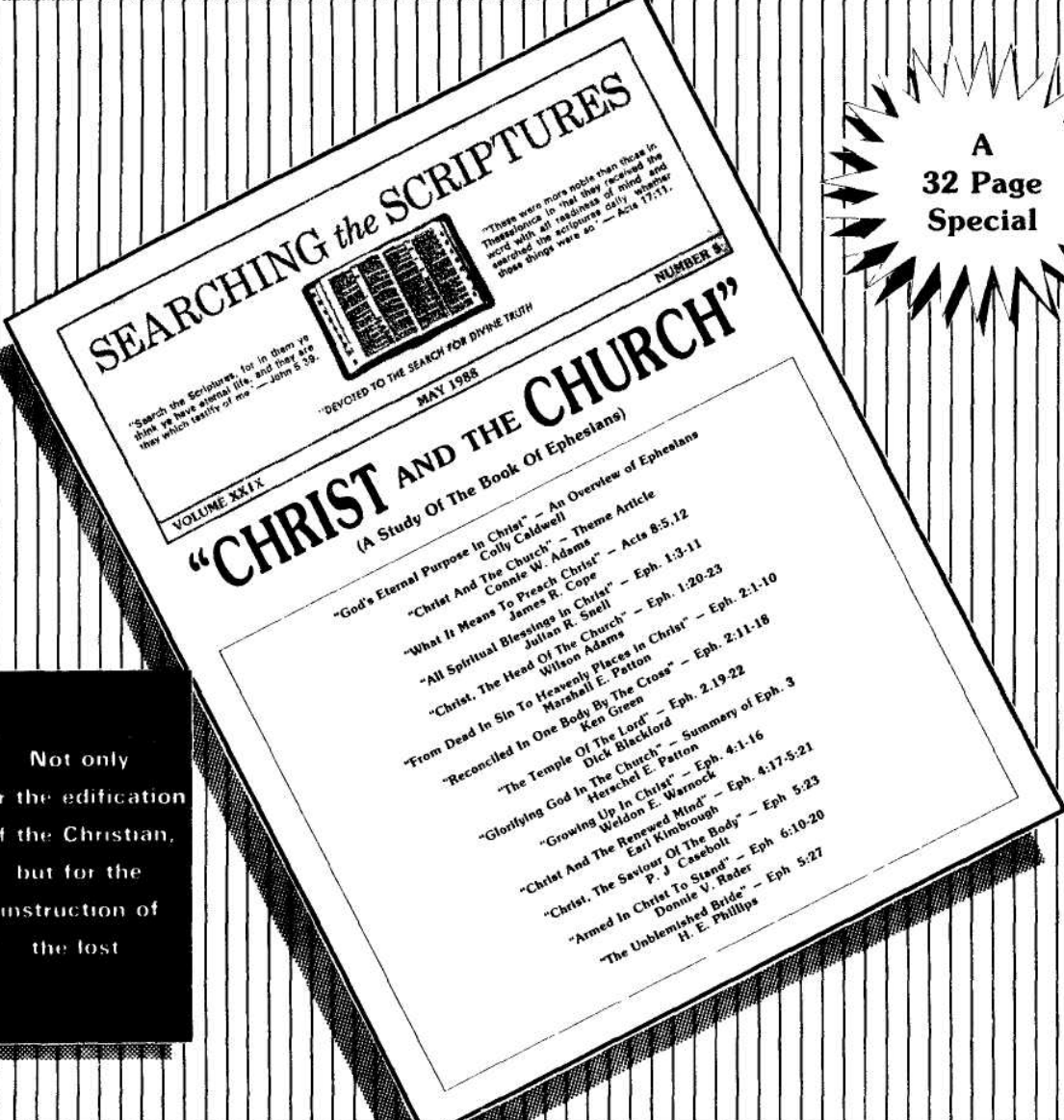
When Christians pray to God the Father, through Christ the Son, we are **living** beings who are petitioning a **living** Saviour. We believe that Christ is "alive and well" as is expressed in modern terminology... therefore we pray to Him!

Will priest Murphy please give us a New Testament passage that teaches the idea or validity of praying/TO or FOR those who have died?

Since the Catholic Church was established **after** the time of Christ on earth, priest Murphy should be able to provide his followers with a New Testament passage that establishes such a practice, if it is indeed approved by Inspiration.

Luther W. Martin

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MUCH MORE THAN ELDERS

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The New Testament uses several different designations when referring to elders. The church is guilty of habitually using only the term elder. There is a reason for God's apostles and prophets calling these church leaders by different words. No single descriptive noun suffices to cover the breadth of qualities and functions of God's holy servant. We need to familiarize ourselves with all of the biblical terminology appropriated for describing the leaders of the church while at the same time recognizing that these are not mere titles but expressions which reveal the nature and work of the bishops.

(1) *presbuteros* — (presbyter, elder) is actually a comparative adjective used to indicate the one or ones who are older or oldest (Lk. 15:25, Jn. 8:9). It became a term used to designate officials of a city or people and is often translated elder. Members of the Jewish Sanhedrin were called elders (Mt. 16:21; 26:3; 27:41; et al). These were the older men of the community who were respected and honored for their age and the wisdom that accompanies life's experiences. These men were sought out for advice and judgment because they had passed through the stages of life which yielded patience, mercy, compassion, understanding, and trust in God.

The apostles found this an apt expression for referring to the leaders of the church (Acts 11:30; 14:23; 15:2, 4,6,22,23; 20:17; Tit. 1:5; 1 Pet. 5:1). The wisdom of God is upheld by the fact that there is no minimum age requirement qualifying one for becoming an elder. The constitution of the United States requires that a person be at least thirty-five (35) before he can be president. God knows that men develop and mature at different ages. No age could be specified at which men should be ready to serve.

The issue is not chronological age, but maturity that has produced one who is full grown and not a babe (Heb. 5:14). Such a man is respected because of his knowledge of the word and the application that he has made of it to his own life. His wisdom is demonstrated by a temperate and sober-minded demeanor. His presence inspires confidence in others since they recognize in him a man to be imitated. His counsel is sought out.

(2) *episkopos*—(bishop, overseer) occurs five (5) times in the New Testament and is usually translated bishop or overseer. In Pet. 2:25 Jesus is acknowledged as the bishop or guardian of our souls. He watches over or cares for us. The other occurrences of this word are applied solely to the overseers of the church (Acts 20:28; Phil. 1:1; 1 Tim. 3:2; Tit. 1:7).

Bishops must care for and guard the whole church

over which the Holy Spirit makes them overseers. This term is closely connected with the reference to the church as a flock (Acts 20:28), and Peter used a participial form of the verb *episkopeo* to indicate the care and concern a shepherd must exercise (1 Pet. 5:2).

(3) *poimen* (shepherd, pastor) occurs eighteen (18) times in the New Testament, most often referring to those who keep watch over flocks of sheep (Lk. 2:8,15, 18, 20). Jesus is the Great Shepherd trying to bring together the sheep that have been scattered (1 Pet. 2:25; 5:4; Heb. 13:20). Ephesians 4:11 is the only time a church leader is called a shepherd or pastor. It appears there among a list of church leaders, including apostles, prophets, evangelists, and teachers.

There is no doubt that this is a reference to bishops in the Lord's church. Two times the verb form of the word is used in a context where overseers and bishops are being discussed (Acts 20:17-28, 1 Pet. 5:1-2).

Preachers or evangelists are not pastors (or shepherds) unless they have been appointed to that office along with other qualified men. Elders are the pastors in the Lord's church. I have been asked at times if I were the pastor of the church. I politely reply that I am not a pastor and at present the church does not have pastors.

(4) *hegeomai* (ruler, one who rules) is a Greek verb that has two distinct meanings both of which are found in the New Testament. One meaning is to think, consider or regard (Phil. 2:3, 6; 3:7; 1 Tim. 1:12; 6:1). The other usage refers to princes or rulers; it is found only as a present participle when used in this way by the New Testament writers.

In contemporary Greek literature this word designated commanders of armies and fleets, provincial governors and other officials. Jesus was acknowledged as the prince or ruler who would come from Bethlehem (Mt. 2:6). Pharaoh made Joseph governor or ruler over Egypt and his own house (Acts 7:9-10). Three times the author of Hebrews directs his readers attention to the leaders or rulers over them (Heb. 13:7,17, 24).

There is no doubt that the references in Hebrews refer only to the shepherds over the Lord's churches. This is reinforced by the next term to be explained where the elders are identified as rulers. They have the responsibility of governing even as the governors over Roman provinces who had no authority except to enforce the laws of the emperor and the Roman people. Bishops have no authority but to uphold the gospel of Christ and to insist that the saints abide by Jesus' teaching.

(5) *proistemi* (ruler, one who rules) has the double meaning to rule or direct and to be concerned about or for. In Tit. 3:8 it is used in this second sense where believers are identified as those who should be concerned about or engaged in good works. Paul applied the first meaning to elders when he wrote that elders who rule well are worthy of double honor (1 Tim. 5:17).

It is clear from 1 Tim. 5:17 that elders are the rulers in the church. Paul told the Christians at Thessalonica to know and highly esteem those who had the rule over them using this same Greek word for rule (1 Th. 5:12-13).

Some Christians balk at the idea that the shepherds have any ruling authority, but these passages demon-

strate that pastors not only have the right, but also have the responsibility to lead and direct. The parameters of this authority are the inspired word of God. This is the law that they must follow and execute in the church. Christians are to be good citizens in the kingdom of Christ so that the burden of ruling placed upon the presbyters will not be grievous.

What happens when the appellative "elder" is the only word by which the leaders in the church are designated? It is certain that our understanding of the function of these men will be greatly limited. It is no wonder that some profess the notion that the leaders are only the older men of the congregation; "elder" is the only thing they ever hear about these men.

We must expand our diction to utilize all scriptural terminology appropriate for the position. As shepherds and pastors they are displayed in affectionate terms provoking in us the picture of a tender and loving shepherd watching for the well-being of his flock. Bishops or overseers imply that someone is a guardian who is alert and aware of what is happening in the church, in the lives of the followers, and in the world around so that they can effectively direct the church along a safe course. As rulers or governors these men have authority over the

believers and are bound by divine law to uphold the commands of the Prince and Ruler over all. Finally, as presbyters and elders they are honored for their age and the wisdom that is produced by the experiences of life.

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THE NEWS LETTER REPORTS

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ARNOLD O. SCHNABEL, P.O. BOX 271584, Tampa, FL 33688 — For the past six years I have been operating a construction company and have been limited in preaching. The management of the company has been turned over to others in order that I might devote more time to meetings and lecture series. Since 1960 I have conducted numerous meetings on the theme "Science and the Bible." These are based on my book *HAS GOD SPOKEN?* Subjects covered include Bible evidences from science, creation and evolution, archaeology and prophecy.

Since leaving full time preaching I have been active in the teaching and preaching program of the Carroll wood church of Christ in Tampa, where Ferrell Jenkins is now the evangelist. I am now in a position to do more meetings and Bible-Science series. This series is easily adapted to the week end and is especially useful for attracting outsiders and for our young students. Please contact me if you have a need for something of this kind. I can be reached at the above address or by phone at (813) 962-2076 or (813) 962-2829.

P. J. CASEBOLT, P.O. Box 1487, Chiefland, FL 32626 — I plan to be in a meeting with the church at Fly, Ohio, August 11-14. The main theme of the meeting will be the differences between the churches of Christ and the Christian Church, past and present. The church at Fly plans several such meetings in addition to their regular meeting schedule, placing emphasis on those things which have caused division among the Lord's people. Special efforts will be made to advertise the meeting among those congregations which historically take a more liberal attitude toward such matters. The church at Fly is to be commended for recognizing the need to discuss such subjects for the benefit of the present generation.

Immediately following the meeting at Fly, I am due at Eddy's Ridge, Ohio, August 15-21, which is in the same general area. The work here in Chiefland goes well, with the church helping to support seven other preachers besides myself.

CECIL BELCHER, 610 W. State St., Kokomo, IN 46902—After four years work with the Courtland Avenue church in Kokomo, we have accepted the challenging opportunity to work with the Poplar St. church in Selma, AL. There are at present eleven members composing this church. They stand opposed to institutionalism and the other innovations of the past several years. The church there is able to supply only a part of our needed support. We have some support already committed and at present we are in need of an additional \$600 per month. I can be reached at the above address, or by phone at: (317) 467-4255.

The church here at Courtland Ave. is a good church and will be in need of a man to come here to work with them. The church here is self-supporting and anyone interested in the work here should write to: Church of Christ, 1217 S. Courtland Ave., Kokomo, IN 46902; or call Jeff Davidson (317) 883-7876 or Paul Bennett (317) 883-5238.

DON GIVENS, 556 University Ave. #3207, Honolulu, Hawaii 96826 — We have now concluded two and one-half years in Hawaii. The work in the gospel with the Leeward congregation in Waipahu continues to be encouraging. The past year brought six baptisms, but as usual we also lose several members in the military who are transferred elsewhere.

Regarding financial support, I am now in a desperate situation, having lost the bulk of my monthly support. If any individuals or churches can help, please contact me and a full accounting of my needs will be given. I desire to continue preaching in this Aloha state where I am the only conservative preacher. When vacationing in Hawaii, come worship with us in Waipahu. The church building is about 17 miles from the tourist district.

GUTHRIE DEAN, 4822 South 29th St., Ft. Smith, AR 72901 — The congregation meeting at 2915 Blair Ave. is well and all are in good

spirit. We gained fourteen worshippers during 1987. We lost one due to death. We are conducting a successful radio program, have a weekly newspaper ad, conduct cottage classes, and carry on a correspondence work. Our elders are Adam Geary, James Inman, John Matthews and Doug Moody. The deacons are Chandus Boone, Wade McGrew and Robert Weare. My wife and I are retired on Social Security disability; but I help with the work as I can. Six of us are doing the preaching. I would appreciate hearing from you and receiving your bulletins. We still publish the **UNITY FORUM** and hand it out at the doors.

HAL SNYDER, P.O. Drawer 1, Newport, NC 28570 — Charles T. Pringle and Hal Snyder were ordained as elders January 3 at the church which meets at 2101 S. Lakeview Dr., Newport, NC. Preliminary preparations began in May, 1986 when Thorton L. Pringle, the preacher, began a study of the qualifications for elders. After studying Paul's letters to Timothy and Titus at great length, Ed Lewis of the Winter Park congregation in Wilmington, delivered a powerful lesson on "The Organization of the New Testament Church" during our meeting last October. In late November the congregation began considering several men to possibly serve as elders. Congregational suggestions are now being made for men to serve as deacons.

STEFANO CORAZZA, Via Tagliamento 9/2, 33100 Udine, Italy — A new work has been started in Malfalco, Italy. We are renting a place to meet in the downtown area for \$400 per month. It needed several things, such as painting, cleaning, electric lights, show-case, furniture, heating system. On January 3, we conducted our first worship service. We have prepared 10,000 of a tract and the local bulletin called: **SEMPLICEMENTE CRISTIANI** (Simply Christians). This material was delivered door-to-door. Gianni Berdini of Trieste, has been a great help in setting up this new work. Also the brethren in Udine are near enough to be a great encouragement to this new work. The exchange rate on the U.S. dollar is still creating serious problems for us. Also, I am losing \$100 a month from the church in St. Peters, MO. We are thankful to all who have helped us with the work in Italy.

PAUL K. WILLIAMS, P.O. Box 324, Eshowe, 3815 South Africa — Six young people have been baptized since our last report. Hendrik Joubert was here in late November for a meeting. I baptized him when he was 15 and baptized his wife when she was 19, performed their wedding ceremony and helped him get started preaching. He is now 31 and doing a fine job of preaching. His relaxed manner and homely illustration caused all the brethren to like him very much and they have invited him and his family to move here and work in Eshowe for the time Helen and I will be in the U.S.

PEWS AVAILABLE

The church in St. Peters, Missouri has 12,12 ft. oak pews for sale. They are in excellent condition. For more information call (314) 278-5833.

PREACHERS NEEDED

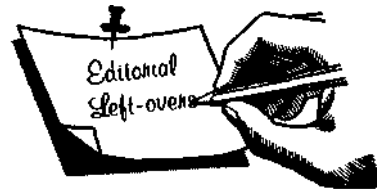
ROANOKE, VIRGINIA — The Georgia Avenue church needs a full time gospel preacher. Full outside support necessary. Roanoke is the center of business activities for the Western part of the state of Virginia and a beautiful area in which to live. There is much to do and an able man is needed. Write to: Church of Christ, 1015 Georgia Ave., Roanoke, VA 24012; or call T.J. Hall at (703) 989-3458.

KOKOMO, INDIANA — The church meeting at 1217 S. Courtland Ave. 46902 needs a full time gospel preacher. This is a well-established, self-supporting congregation of 150-165. Those interested may write to the church at the above address or call: Artie McDonald at (317) 963-2261. We need an experienced man. There are no elders here at present.

BRADLEY, ILLINOIS — We need an experienced, full time preacher. Full support and house for preacher available. We have about 65 in attendance. Write to the church at: 1505 E. Broadway, Bradley, IL 60915; or call James Spurgeon (815) 933-5684; or Coy Lentz (815) 932-5749.

PREACHER AVAILABLE

DAVID JOYNER, 1655 Hwy 18, Medon, TN 38356—I am interested in full-time work, preferably in location with elders. I am 36 years old, married for 15 years and have two children. Was reared in Chattanooga, TN where I obeyed the gospel at the age of 14. Presently, I am a deacon at Old Hickory congregation in Jackson, TN. I have preached off and on for 15 years. Reference: BUI Hall, Florence, Alabama; Paul Steen, Tampa, Florida (813) 988-7224; Gary Kerr, Jackson, TN (901) 664-5295 or 668-1794.



WITHOUT GULE AND HYPOCRISIES (1 Peter 2:1)

Our Lord was said to be without the undesirable traits which head this item. We are urged to "follow his steps: Who did no sin, neither was guile found in his mouth' (1 Pet. 2:21-22). No place on earth has ever tested me in this regard more than the Florida College lectures in Tampa each January. It gets worse every year as I grow older **and** have greater difficulty remembering people I feel I ought to remember, and who obviously think so too. It gets to be embarrassing when I cannot connect a name with a face I ought to know, especially when the person is a former school-mate, or a preacher with whom I have worked in a meeting, or someone with whom I have stayed during a meeting, or who has graciously entertained me in their home. I frantically search my memory and sometimes come up empty. It does not help when someone appears to be hurt that I don't remember the name. "You don't remember who I am?" I have decided that the only honest response is to say, "I am sorry, but I cannot recall your name" and then take my lumps! It has nothing to do with "high-hatting" anyone. It has to do with forgetfulness.

A few years ago I was present at the FC lectures when I saw a couple waving and grinning and making their way toward me. I started trying to remember. Where was it that we met? A meeting? A debate? Were we in school together? I drew a blank. They delighted to dangle me on a string and enjoyed my discomfort. When it finally dawned on them that I was not going to place their names, they became offended. As the story unfolded, it seems that I had supper one night in their home during a meeting in a town in northeastern Arkansas in 1952 (the only time I was ever in that town), and we had not seen each other since then. It all reminds me of the forgetful man about whom Luther Blackmon used to tell. He said "I thought I never would forget old what's his name!"

SPECIAL ISSUE IN MAY

Elsewhere, you will see a notice about our May special issue on the book of Ephesians to be entitled "Christ and the Church." In fourteen articles our regular writers will cover subject matter from the great Ephesian letter. This material is needed by saint and sinner alike. An understanding of this book shows the place of the church in God's divine plan of redemption, its relation to the grace and love of God, its necessity for salvation, its all-sufficiency for the work God gave his people, and the transformed character of those who compose the body of Christ. Advance orders are now being received. It will help us to know how many to have printed, if you will order in advance. Previous special issues have been well received, some of them requiring as many as 20,000 copies to be printed.

IN THE NEWS THIS MONTH

BAPTISMS	326
RESTORATIONS	81
(Taken from bulletins and papers received by the editor)	