

# 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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## SPEAKING THE TRUTH IN LOVE

II. E. Phillips

"... But speaking the truth in love, may grow up into him in all things, which is the head, even Christ." (Eph. 4:15). The setting of this verse indicates that the "speaking in love" concerns the doctrine of Christ which provides the "unity of the Spirit" and opposes the being carried about with "every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." This speaking in love also concerns the edifying of the body and the putting off of the old man and putting on of the new man; it involves "neither give place to the devil." (vs. 27).

Recently a number of statements, both vocal and written, have been made to me by members of the church to the effect that the editors and writers for this journal are not speaking "in love", but rather in a vindictive spirit with harsh and bitter articles that divide the church and alienate brethren. We appreciate even these comments because they cause us to inspect our own hearts to see whether or not they are true. I do not believe a single writer for Searching the Scriptures intends to write with a vindictive spirit. If I thought so his writings would not appear in these pages.

What does Paul mean by "speaking the truth in love"? Does he mean that no plain, condemning of sin, rebuking language should be used? Does he mean that "name calling" should not be used? How shall we go about determining what the apostle meant by "speaking the truth in love"?

Before "searching the scriptures" to determine what this expression means, perhaps it is in order to inquire how one tells when another is NOT "speaking the truth in love." What standard is used? What do those who condemn us for not speaking in love mean by "speaking in love"? Some of them mean that those who speak "boldly" are not speaking in love; others mean that condemning words are not speaking in love; some mean that when a brother's name is used in connection with a false doctrine or practice, it is not speaking in love. Just how do we determine when one is "speaking the truth in love"? Since the apostle Paul was the instrument of the Holy Spirit to pen these words, let us observe how Paul spoke to see what "speaking in love" means?

It means to speak **BOLDLY** the word of God. "Great is my *boldness* of speech toward you. . ." (2 Cor. 7:4). It means to use **PLAINNESS** of speech. "Seeing then that we have such hope, we use great *plainness* of speech." (2 Cor. 3:12). It includes **RUDE** (unskilled, unpolished) speech. "But though

I be *rude* in speech. . ." (2 Cor. 11:6). It means to make **MANIFEST** or to reveal. "That I may make it *manifest*, as I ought to speak." (Col. 4:4). It means to speak to **PLEASE** God and not men. "But as we were allowed of God to be put in truth with the gospel, even so we speak; not as *pleasing* men, but God, which trieth our hearts" (I Thess. 2:4). "For do I now persuade men, or God? or do I seek to *please* men? for if I yet pleased men, I should not be the servant of Christ" (Gal. 1:10). It means to speak the truth without **FEAR**. "Then spake the Lord to Paul in the night by a vision, Be not *afraid*, but speak, and hold not thy peace." (Acts 18:9). It means to speak to put another to **SHAME**. "I speak to your *shame*. . ." (I Cor. 6:5). It means to speak the **TRUTH** and only the **TRUTH**. "Whereunto I am ordained a preacher, and an apostle, (I speak the *truth* in Christ, and lie not); a teacher of the Gentiles in faith and verity." (I Tim. 2:7).

It means to speak **SOUND DOCTRINE**. "But speak thou the things which become *sound doctrine*. . . Sound speech, that cannot be condemned. . ." (Titus 2:1,8). It means not to speak in the **ENTICING WORDS** of man's wisdom. "And my speech and my preaching was not with *enticing words* of man's wisdom. . ." (I Cor. 2:4). It means to **REPROVE** works of darkness. "And have no fellowship with the unfruitful works of darkness, but rather *reprove* them" (Eph. 5:11). It means to **REBUKE** with all authority, sharply, and before all. "These things speak, and exhort, and *rebuke with all authority*" (Titus 2:15). "This witness is true. Wherefore *rebuke them sharply*, that they may be sound in the faith" (Titus 1:13). "Them that sin *rebuke before all*, that others also may fear" (I Tim. 5:20). It means the **CALLING OF NAMES**. "Of whom is Hymeneus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme" (I Tim. 1:20). "For Demas hath forsaken me, having loved this present world. . ." (2 Tim. 4:10). "Alexander the coppersmith did me much evil: the Lord reward him according to his works." (2 Tim. 4:14). "But Elymas the sorcerer (for. so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith. Then Saul, (who also is called Paul) filled with the Holy Ghost, set his eyes on him, and said, O full of all subtlety and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?" (Acts 13:8-10).

Whatever "speaking the truth in love" means, it does not forbid speaking boldly, plainly, making manifest, to please God rather than men, to speak without fear, to speak to shame evil doers, speaking

only the truth, sound doctrine, reprove with all authority, sharply and before all, and calling names of those in sin.

Christ is also a good example of speaking sharply and directly to sinners of their sin. Read the 23rd chapter of Matthew where Jesus condemned the religion of the scribes and Pharisees in no uncertain terms. Was Christ speaking in love? In Revelation 3:19 Jesus said this: "As many as I love, I rebuke and chasten. . ." To rebuke sin is to speak in love.

False teachers usually deceive by appearing to speak in love. This impresses those who do not care for the truth. The doctrines of devils include "speaking lies in hypocrisy. . ." (I Tim. 4:2). Even some elders arise "speaking perverse things, to draw away disciples after them." (Acts 20:30). This is not speaking the truth in love. Some men use "good words and fair speeches" to "deceive the hearts of the simple." (Rom. 16:18). Some "speak great swelling words of vanity" to "allure through the lusts of the flesh" (2 Pet. 2:18). All of this could not be "speaking the truth in love" by Paul's own definition of it.

Most of those who criticize for speaking boldly and plainly the truth of God, and rebuking with all authority, sharply and before all, think of the love as applying to the individual to whom the preaching is done. They view it as loving sinners so as not to hurt their feelings and expose their error too sharply. The real meaning of "speaking the truth in love" is to have that love for Christ, for the truth, for the church, and for the lost souls of men so as to hold nothing back that is profitable for them. Some have not the love for the truth that they might be saved. (2 Thess. 2:10). We must love the truth more than the "feelings" of men.

Our attitude must be right even in speaking sound doctrine. To preach Christ without sincerity just to add affliction to someone, or out of envy and strife, is not right (Phil. 1:15,16). But this is not determined by the boldness and plainness of speech, nor by sharply rebuking sinners and erring brethren before all. We make no apology for speaking the truth in love. This writer is not conscious of having ever written or spoken in envy, strife or bitterness. At the same time he intends to continue to speak the truth in love just as it was done by Christ and the apostles. As I find it written in the Book of books, I shall continue to speak it with boldness and plainness of speech, God being my helper. If I know my own heart I desire none to be lost, but all to come to repentance and be saved.

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## Editorial . . .

H. E. PHILLIPS

### RENEW NOW AND SAVE

We have enjoyed a continual growth in subscriptions from the very first. This has been due to the many helpful brethren over the country who have worked to distribute this journal into the homes of friends and brethren in their community. We can never express our appreciation for the fellowship in this effort to preach the word of Christ. Searching the Scriptures is now going into 42 of the 50 states and into 7 foreign countries. Many of the brethren who have helped us with the subscriptions will continue to do so, but we need your help also. We are asking each subscriber to renew and send in two additional names with your renewal for the low price of \$5.00. After December 31 we will have to increase the subscription rate to \$2.50 per year because of the continual increase in expenses. Now is the time for you to renew and send in the two extra names.

There are some now taking the paper who do not agree with our stand on the "present issues" of the day. Of course, your renewal will not indicate an endorsement of our stand any more than my subscription to the Gospel Advocate or the Firm Foundation indicates my approval of their stand on these matters. I intend, however, to continue to subscribe to these journals because I want to know what is taught, and when truth is presented I want to accept it. We ask that you continue to subscribe for Searching the Scriptures to "see what we teach." There might be some truth you could use. At least you would know what others are teaching. We urge all to compare what is taught in this journal with the word of God. The Bible is the only true standard.

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Many of you have written encouraging and helpful letters regarding the work we are trying to do. We now call upon you to help us spread the truth of God's word through the written page. Each "one of you can be a "fellow-laborer" with us in teaching God's truth and encouraging people to truly "Search the Scriptures daily." Help us triple the circulation of Searching the Scriptures. Here is how it can be done. Send in a list of names and addresses and we will bill you each month at the following rate: 12 subscriptions \$2.00 per month 30 subscriptions \$5.00 per month 63 subscriptions \$10.00 per month 100 subscriptions \$15.00 per month

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### "WE ARE NOT BOTHERED"

*Hugh Davis, Lake Wales, Fla.*

When we try to talk with brethren about those things of current issue that are of such grave concern to us because of the wreck and ruin being wrought in the church, we do not always find a mutual concern. Very often brethren make it plain that they do not wish to be bothered with any discussion that might involve differences and therefore be unpleasant. They will sit up all night with Bible in hand discussing differences with Methodists and Baptists, but not with their brethren in Christ. A favorite way of dismissal is to say, and usually with a sigh of thankfulness, "Oh, we (meaning the local church where they are members) are not bothered with these things." From that point they talk of other matters, if they talk at all.

Is it a good thing to be able to say that we are not bothered? Not necessarily. The church at Corinth was not bothered over fornication among them. To the contrary, Paul said, ". . . ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you." (I Cor. 5:2) Those churches among us today that are not bothered over the adulterous marriages they tolerate have no room for boasting. Baptist churches are not bothered over baptizing people who are required to confess they have already been saved, thereby invalidating the Bible purpose of "for the remission of . . . sins" (Acts 2:38). We would like to get them bothered, but they aren't. Methodist churches are not bothered about their substitution of sprinkling for immersion, but they ought to be. Christian churches may not be bothered over the use of mechanical instruments of music in the worship of God, but this is not something over which to feel thankful. Most of the Christian churches are not bothered over church support of societies, missionary and benevolent, to do the work of the church in preaching the gospel and caring for the needy. Centralization of power and resources in "sponsoring"

churches; church financed social and recreational activities; kitchens, fellowship (?) halls, youth bars, camps; church support of colleges, etc.—none of these things bother them. They are closed issues as far as they are concerned. The time was when we thought they ought to be bothered and we would go out of our way to accommodate, but the days of yore they are no more. Why get worked up into a lather over their piano for which they have no authority while our "on the march" brethren parade up and down the land promoting their idols in churches of Christ to the tune of "We do many things for which we have no authority" ? Why make fools of ourselves by trying to tell them their missionary societies are all wrong while our benevolent societies are all right ? Besides, they just might embarrass us by bringing up "our" Gospel Press missionary society which has solicited and received contributions from churches and individuals for the purpose of preaching the gospel via the printed page! Then too, we wouldn't relish being questioned about "our" schools that are dipping their hands into church treasuries. A few years ago we heard frequent sermons on "The Difference Between the Christian Church and the Church of Christ." Invariably it was pointed out that they had their kitchens, fellowship halls, etc. Is it any wonder we don't hear such sermons anymore? "Therefore thou art inexcusable, O man, whatsoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things." (Rom. 2:1)

The fact that a local church is not bothered over these things may be attributed to mere indifference where the cause of Christ is concerned. Their case may be like that of Gallio who "cared for none of these things." The desperate plight of the church and the cries of the concerned mean nothing to them. Though we cry with the Weeping Prophet, "Is it nothing to you that pass by?" their answer is: "Oh, we are not bothered with these things." It is nothing to them that the authority of Christ is supplanted by the wisdom of men, the blood-bought church prostrated to human organizations, and her high and holy mission perverted to everything from feeding the bellies of the social minded to the operation of business enterprises. Their pulpits may be filled with promoters and sympathizers of all this denominational claptrap, and closed to any who might have courage to denounce it, but they are not bothered. Why not just say, "We don't care!"

Some churches are not bothered over these things because many of the members are ignorant of what is going on. Of course, it is possible for such lack of information to be circumstantial, but in this age of advanced communications such is not probable. Very often the rank and file of the members are deliberately kept in the dark by a few who do know. The iron curtain of censorship is exercised with all the arrogance of papist dealing with a common herd not credited with intelligence, or right, to evaluate and discriminate for themselves. Preachers and teachers are carefully screened and all discussion is hush-hushed for fear some honest soul might learn enough to become "bothered" over departures from the old paths. Others are like certain scoffers in the early church, "For this they are willingly ignorant of . . ." (1 Pet. 3:5). They do not want to know the facts

lest they become bothered in some way. Hence, they will not discuss, listen, read, or consider in any way anything that might enlighten them. Truly, "... this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their hearts . . ." They remind me of an experienced preacher whom I tried to get to advise with me in my earlier preaching days. I asked him what he thought about some questionable things of which I had read in *The Gospel Advocate*; things now openly espoused by that journal. His reply was: "I make it a point not to read about such things, and then I can always say that I don't know." In other words, he was being willfully ignorant so he wouldn't be bothered. Today that man is in the front ranks of the promoters of the very things he was "ignorant" of then. So shall it be with many more.

Then too, it may be that the local church is not bothered over these things because some who do know the truth are suppressing their consciences. Many are heart-sick over conditions, but they have trouble summoning the courage to "contend for the faith which was once delivered unto the saints." They are afraid of being labeled as "cranks", "antis", "trouble-makers", "orphan-haters", and the like. If the church of a generation ago had depended upon this kind there would have been no "moss-backs", "cranks", and "antis" to resist the tide of digression and save a remnant. No doubt there were many in that terrible digression who went down to their graves with seared consciences, knowing better, but holding their peace. Some of this present generation who know the truth will no doubt go quietly to their graves, part and parcel of the present digression.

As far as I am able to see, there is only one complimentary condition that could possibly be reflected in the boast: "We are not bothered by these things", and this is when the local church is united in its stand *for* the New Testament pattern, and *against* all these things that are not according to it. To be for things right necessitates being against things wrong. Error must be exposed as surely as truth must be brought to light. Paul charged Timothy to "preach the word", but in the same verse he also charged, "reprove, rebuke" (2 Tim. 4:2). Again, he wrote to the saints at Ephesus, "And have no fellowship with the unfruitful works of darkness, but rather reprove them." (Eph. 5:11) The church that would preach that we ought to sing, but refuses to expose the sinfulness of mechanical instruments in the worship of God, when that error abounds on every hand, is not sound in the faith. What would we say of a church preaching immersion, but refusing to take a stand as to the scripturalness or unscripturalness of sprinkling or pouring? This is the very course that some churches are taking in regard to things now being promoted among us without scriptural authority. Their idea is "We are going to preach the truth and leave these things alone." Leave the piano alone and within a generation it will be in the worship. Leave Premillennialism alone and it will soon work its way into the church. Leave these things alone and before long you will have them too!

Brethren who say, "We are not bothered by these

things", would do well to analyze local church conditions that make such a statement possible. Is it because of indifference, ignorance, suppression of conscience, or because the church is of one mind in its stand for truth against these things?



The following article was written by brother H. E. Phillips for his bulletin at Forest Hills in Tampa. I feel that it is worthy of larger circulation. My column this month therefore is given to its usefulness. I marvel that every man and woman in the brotherhood can not see its truth.

### THE CASE OF THE GOOD SAMARITAN

In Luke 10 Jesus was questioned by a "certain lawyer" regarding the conditions of eternal life to himself. Obviously this lawyer was not as interested in learning the conditions to life as he indicated in his question, for he responded to the answer Jesus gave with another question designed to "justify himself." The second question he asked was: "And who is my neighbor?" This question came because Jesus had quoted the law which said to love the Lord thy God with all thy heart, soul, strength, mind, and thy neighbor as thyself. The Lord answered this second question by giving the well known lesson of the Samaritan who helped the man who fell among thieves as he went from Jerusalem to Jericho.

The account of this good Samaritan has been used by a number of liberal hobbyists to prove church support of human institutions of benevolence in helping non-Christians. Three essential points are "proved" by this passage — Luke 10: 25-37: (1) The church has an obligation to help needy and suffering people; (2) The church may discharge this obligation through human societies of benevolence; and (3) The church has an obligation in the field of benevolence to "all men" — non-Christians. In order that you may know that I have not just created this position to have something to say, I now quote from a recent correspondence I had with a preacher on this subject: "I believe we have, in the case of the good Samaritan, sufficient grounds to prove that the church may use a purely human institution through which to perform an act of mercy, for which the church, not the institution, would receive credit from God. — See Luke 10:25-37."

If there ever was a "wresting" of scripture to fit a theory, this is it! As to number one, the use of this lesson to prove "church obligation" is a total disregard for the facts stated by the Lord. Even the lawyer who listened to Jesus had to admit that "he that shewed mercy on him" was the good neighbor, not the "church that contributed to the benevolent agency."

If analogy is considered at all in the case of the good Samaritan, instead of having a case where

the church makes a contribution, we have a case where an "outsider" — one who was NOT a Jew — makes the contribution to help the "certain man." And if the general view is accepted that this injured man was a Jew, we have an example of a *non-Christian contributing* to a human institution *in helping a Christian*. This does not help the society advocates.

In regard to the second point, the passage does not give comfort to the position that the church may contribute to a human institution, because the Samaritan did not make a "contribution." He said, "I will REPAY thee." He paid for what he received, which is entirely different from "contributing." Besides, as was seen in number one, it would mean that the NON-CHRISTIAN "made the contribution" and not the church. My! My! How logic goes out the window when one has a pet project! The men who thus reason in the case of the good Samaritan have no more logic and scripture than the Methodist or Lutheran who reasons that an "infant" may be baptized by "sprinkling" which is "not for forgiveness of sins" by using the case of Philip and the eunuch in Acts 8:36-39. It proves not one point of his position.

Regarding the third point, the passage does not show that the church has an obligation to all men generally. In fact, it does not show that the church has an obligation 'at all; it is not speaking of the church in any sense. This was a lesson to show this lawyer who his neighbor was. He was trying to justify himself in not doing what Jesus said was essential to eternal life. The lawyer did not ask: "How is the church to care for the poor?" He did not ask, "Does the church have an obligation to all men in general?" He asked: "And who is my neighbor?" The case of the good Samaritan is the answer to that question. When Jesus had finished he asked the lawyer, "Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?"

The one who so perverts the scriptures as some have done in this case are condemned by II Pet. 3:16. See that you handle the word of God honestly.

### SETTING THE RECORD STRAIGHT

Reference is made to an article by brother Jerry Belchick appearing in the June issue of "Searching the Scriptures" concerning my leaving Holden Heights in Orlando, Florida. I deny the false and malicious charges that were made against me and the Union Park church; and I can support my position with concrete proof. Brother Belchick was not even a member of the Holden Heights church and is in no position to know whereof he speaks; and, hence, is certainly not the proper person to have written such.

Faithful saints in Florida or coming to Florida will not be so foolish as to merely accept the unsubstantiated condemnation by brother Belchick concerning me or the Union Park church; but will have the good sense to examine for themselves. Completely documented information concerning this affair will be sent to anyone upon request.

FRED R. BOGLE  
ORLANDO, FLORIDA

### A RESTATEMENT OF CERTAIN FACTS

It is a fact that on January 22, 1961, it was necessary for the church at Holden Heights in Orlando, Florida, to ask Fred Bogle to resign as an elder of that congregation. It is also a fact that because of Fred Bogle's unwarranted attack on the church at Holden Heights it was necessary for the church to mark him as a factious man. It is a fact that Fred Bogle and one other family began meeting in a rented building in the Union Park area of Orlando. It is also a fact that no faithful church in Central Florida will fellowship this factious group.

It is also a fact that Fred Bogle's "documented information concerning this affair" consists of a series of personal letters that he has written that contains a tirade of untruths, half-truths, and distortions of truth, which are not documents by any stretch of the imagination.

We who sign this document serve the faithful churches in Orlando as evangelists, have had an opportunity to examine the evidence presented and affirm that the above statement is true.

Jerry Belchick  
Azalea Park Church of Christ  
Connie Adams  
Pine Hills Church of Christ  
Marshal E. Patton  
Par Avenue Church of Christ  
Earl Fly  
Holden Heights Church of Christ

## BIBLICAL WORD STUDIES

By E. V. SRYGLEY, JR.

### KOINONIA, "FELLOWSHIP," — No. 3 KOINONIA IN HELLENISTIC GREEK

The Greek of the New Testament is often called the *koine* Greek, (from *koinos*, "common"). This Greek was the "common" or vernacular Greek of the day. The *koine* Greek is sometimes called "Hellenistic" Greek.

Various writers, particularly Deissmann, have shown that the Greek of the New Testament is the *koine* Greek and not a "special Holy Ghost language." Often, therefore, the denotation of a word in non-Biblical Hellenistic Greek will greatly assist us in determining the meaning of that word in the New Testament. So it may be in reference to the word *koinonia*.

In Hellenistic Greek *koinonia* is especially used to denote the marriage union. One papyrus of the time of Augustus contains a marriage contract employing the term (BGU IV.1051). Another papyrus of around AD 201 does the same (P Oxy XII.1473<sup>85</sup>).

Another papyrus of around AD 140 employs *koinonia* in the sense, "belonging in common to." (P Flor 1.41<sup>5</sup>)

The use of *koinonia* in the sense, "partnership," occurs on a papyrus of the John Rylands collection. The expression reads as follows: "my brother on my

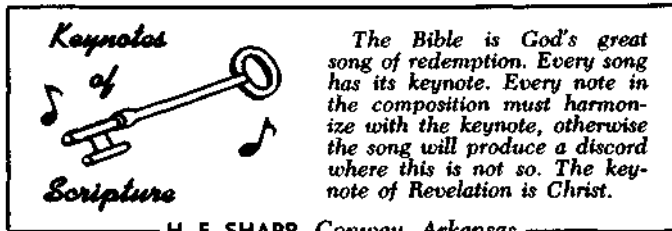
father's side, with whom I have no partnership (*koinonian*).” (P Ryl 11.117<sup>16</sup>)

#### SUMMARY AND REVIEW

Before passing to an investigation of usages of *koinonia* in the New Testament it is expedient to summarize here the information thus far obtained.

Evidently *koinonia* and its cognates are derived from the preposition *sun* (*xun*), "with," (others). Hence, *koinos* denotes "common," in contrast with *idios*, "one's own," (private). From the first, *koinonia* denotes a communion or association or partnership, but it appears to the writer that *koinonia* did not denote in the earliest classical writings the intimacy that is later involved in the word. It has already been observed that classical literature does not employ the term in the sense, "charitable contribution."

The writer feels that it is imperative to note that the noun *koinonia* does not inherently denote the nature of the "partnership." Nor does it inherently denote the person or persons or things with whom the "partnership" is enjoyed. The nature and extent of the partnership is strictly learned from the context of the word. This is very true even of our English word "partnership." We cannot arbitrarily assign, for example, a Marxian communistic concept to the noun *koinonia*. This has been done by some, especially in reference to the *koinonia* of the early church.



H. F. SHARP, Conway, Arkansas

#### BOOKS OF SAMUEL

In the book of Samuel we have again, as the other books of the Old Testament, the Son of God as the central point. This book of Samuel could well be called the Kingdom Promises. We will note that 1000 years before Christ Nathan, the prophet, said to David, "And when thy days be fulfilled and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish His Kingdom. He shall build an house for my name, and I will establish the throne of his kingdom forever. And I will be his father and he shall be my son." It might appear here, in 2 Samuel 7:12-14, that Nathan was talking about Solomon, but a reference in the New Testament by an inspired man will show the folly of such. In Hebrews 1:5 where the writer says, "I will be to him a father and he will be to me a son" and applies this to Christ. This refers to Christ as the Son of God on His throne, but this throne is in heaven and not in Jerusalem. Thus the reference to Christ as the expression of God's love to man and the Keynote of Scripture. Here Christ was to occupy the throne of David while David was sleeping with his fathers. Christ is now on the throne and David is sleeping with his fathers. Note that on the Day of Pentecost

Peter calls on the witness David. "Brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulcher is with us unto this day. Therefore, being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, He would raise up Christ to sit on his throne; He seeing this before spake of the resurrection of Christ, that his soul was not left in hell (Hades) neither his flesh did see corruption. This Jesus hath God raised up, whereof we are all witnesses." See the beauty of this passage — that while David sleeps with his fathers (is in the grave), that is his body, that God would set His son (Christ) on His (David's) throne?

Many other things of interest are in the book of Samuel. We find the terrible disobedience of King Saul and how God was displeased with him.

We see also the adultery of David and yet many good points in his life. David had his problems as a man but much of the time his mirror revealed the worst enemy he had. The first king was chosen for his physical qualities but the second (David) was chosen for his spiritual qualities. He had personal troubles. He conquered lions in combat, also Goliath of Gath, but could not conquer himself on all occasions. He had domestic trouble. Amnon seduced his sister, Tamar. Absalom killed Amnon for this crime and Absalom is killed by David's army. He had national troubles. His son stole the hearts of the people, led them in revolt and war against David. Yet the father asked the army to spare the son and when the sad news reached David of Absalom's death He said, "O, Absalom, Absalom, my son my son! I would to God I had died for Thee!" Hear the final charge of the great king as he passes the way of all earth, "Be thou strong and show thyself a man, keep the charge of God to walk in his ways, that thou mayest prosper in all that thou doest." To keep the charge of David and hope for prosperity and at the end of the way a home with the redeemed, David looked past the time of his day and finds in Christ the hope for us in the after a while.

## GIVING THE ANSWERS FOR OUR HOPE

Address questions to: 35 West  
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-Marshall E. Patton-

### "UNWARRANTED OPINIONS, THINGS LAWFUL, THINGS COMMANDED" —A REVIEW (No. 4)

On pages eleven and twelve of his tract, UNWARRANTED OPINION, THINGS LAWFUL, THINGS COMMANDED, Brother D. Ellis Walker writes on the subject of *fellowship* in an effort to justify the brotherhood cooperative projects and ecumenical elderships of the hour. He talks about a generic law governing fellowship and cites 1 John 1:3-7. The only law in these verses governing fellowship is that which demands that we "walk in the light." Upon this condition fellowship between

him who so walks and God is promised. Outside this circumscribed area the fellowship under consideration cannot be enjoyed. "Walking in the light" is the thing commanded. "Fellowship" is the blessing promised. Brother Walker ambiguously implies that "fellowship" is generically commanded and then cites some references as examples of obedience under the generic command. Thus, he implies a variation in the examples cited on the point at issue. From this he concludes there is no exclusive pattern for "fellowship" among churches in the furtherance of the gospel. Now, there are several things wrong with his reasoning.

In the first place there is no command for "fellowship," generic or otherwise, in 1 John 1:3-7. "Fellowship" is the *blessing* promised upon the condition that we obey the *command* to "walk in the light." Surely, he knows the difference between a *promise* and a *command*. The law governing "fellowship" is that which commands us to "walk in the light," or which is the same, walk as His word directs. Even his appeal to Eph. 5:9 adds nothing to his position but emphasizes the fact that one must walk *in* the light or as God's word directs for the "fruit of the light is *in* . . . truth." Now, if Brother Walker will cite the passage or passages authorizing the fellowship for which he contends, we will concede that he is "walking in the light," and may, therefore, claim the fellowship of 1 John 1:3-7. Until he does this he is without the fellowship promised in that passage — indeed, he is out of fellowship with God! For what fellowship does he contend? He contends for the centralizing of resources of many churches under the control and oversight of one eldership for the accomplishment of a work to which all are equally related. This is done when a church contributes (has fellowship with) a "sponsoring" church. None of the references on fellowship given by him authorizes that for which he contends. Examine them for yourself: II Cor. 8:4; Gal. 2:9; Acts 11:22-26, 27-30; 15:22-41; 16:4; Col. 4:16; Rom. 15:26, 27; I Cor. 16:3,17; Phil. 1:3-5; 4:14-16; II Cor. 11:8; 8:16-24; 9:13. Therefore, he is not walking in the light.

The word "fellowship" is from the Greek term "koinonia," which is defined by Thayer: "fellowship, association, community, communion, joint participation, intercourse . . ." "The context of I John 1:3-7 shows that "fellowship" refers to a divine relationship and the communion enjoyed therein. In some of the references cited by Brother Walker "fellowship" refers to a contribution. However, in all the references involving monetary contributions on the part of churches in the "furtherance of the gospel" (Phil. 1:5) *there is no variation* — they always sent directly to the preacher! (Phil. 4:15,16). Neither Brother Walker nor anyone else can show any exception. Hence, the pattern is not generic but specific. While Brother Walker accuses those who make this an exclusive pattern of being no better than one who adds steak to the Lord's supper and instrumental music to worship, he is the one who adds to that "which is revealed." Indeed, Brother Walker, "thou art the man."

On pages thirteen, fourteen, and fifteen Brother Walker writes at length in an effort to justify a board to direct a home for orphans. All the way

through these pages he makes light of those who would oppose such and brands them as transgressors! Thus, again Brother Walker shows his inability to deal with these issues. He shows that he does not know what the issue is or else willfully and deliberately misrepresents honest brethren. If he does not know what the issue is, he ought to quit writing and speaking on the subject. Certainly he cannot, under such conditions, engage in objective study. Without a knowledge of the issue he can only muddy the water, add confusion, and continue to sow the party spirit of discord. If he knows what the issue is, then he deliberately misrepresents honest brethren. This is not said to be mean or malicious. It is a simple statement of facts. Now, let me show that this is true.

If Brother Walker's life depended upon it, he could not find one preacher from among the thousands who oppose church contributions to human institutions who would object on scriptural grounds to a board (incorporated or unincorporated) directing a home for orphans. This is not the issue! Yet, throughout these pages Brother Walker engages this straw man in combat. On page fourteen he lists the following things done by churches in compliance with the law of the land: getting a building permit to build a church building, providing rest rooms in the church building, and appointing trustees for church property. He then argues that it is no more an act of disobedience for a group of Christians to set up a qualified board to direct a home for orphans than it is for the church to do any one of the above mentioned things. He even compares the board of the orphan home set up in harmony with the law of the land to a husband and wife who obtain a license to establish a foster home, and then argues that one is no more wrong than the other. Now, Brother Walker, you are so right about these matters. Who argues to the contrary? All of the opposition you face and meet is purely imaginary! Why don't you face opposition that is real? All of your implications that there are those who say any of the above mentioned things are sinful are just plain misrepresentations!

The issue is not, May a home for orphans be governed by a board of directors in compliance with the law of the land? The issue is not, May the church obtain a license or even incorporate in compliance with the law of the land in order to care for its needy? The issue is, May the church contribute from its treasury to another organization — a human institution?

Furthermore, there is a vast difference between the relationship existing between the board of directors of the orphan home and the home itself and the relationship existing between the church and the trustees of the church. In the case of the orphan home everything in the home is done at the discretion of the board. In the case of the trustees of the church everything done by them is done at the discretion of the church. In the former the home is an expedient of the board and in the latter the trustees are an expedient of the church. Hence, Brother Walker's implication that the board and the trustees are parallel in relationship to the home and church respectively is false! Brother Walker, would you endorse a board of trustees over the church so that everything in the church was done at the discretion of the trustees? While such would be alright

for the orphan home, it would be all wrong for the church and you ought to know why.

This concludes our review of Brother Walker's tract. Again I must say that something is wrong with a man and his position when he must hide behind a copyright that allows no part of the tract to be reproduced in any measure whatsoever. Nevertheless, I have tried to deal fairly with his tract and to expose his error in these reviews without violating his copyright. May God bless the effort to the end that truth may prevail.

## SALVATION--FAITHFULNESS No. 8

*Thomas O. O'Neal, Jasper, Ala.*

In this series of articles it has been the purpose to set forth what the alien sinner must do in order to be saved. I have pointed to the Word of God which teaches the gospel must be preached to the alien sinner, he must believe it with all of his heart, repent of his sins, confess his faith in Christ as the Son of God, and be buried in the waters of baptism for the remission of his sins. If one sincerely does these things, God will forgive his past sins. However, this does not mean that he will be saved eternally in heaven.

After one has obeyed the primary commands of God to be saved, he must continue to grow in Christ. Peter states this in these words, "As newborn babes, desire the sincere milk of the word, that ye may grow thereby." (I Pet. 2:2.)

When one has been saved from past sins, he still needs to ask the question and learn well its answer, "What Must I Do To Stay Saved?" The Apostle Peter says, "Add to your faith virtue; and to virtue knowledge; And to knowledge temperance; and to temperance patience; and to patience godliness; And to godliness brotherly kindness; And to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." (I Pet. 1:5-8.) To fail to add these things to our lives, Peter continues in verse 9 by saying, "But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins."

The Apostle Paul said, "Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." (I Cor. 15 :58.) Thus, the child of God is to abound in doing the work of the Lord.

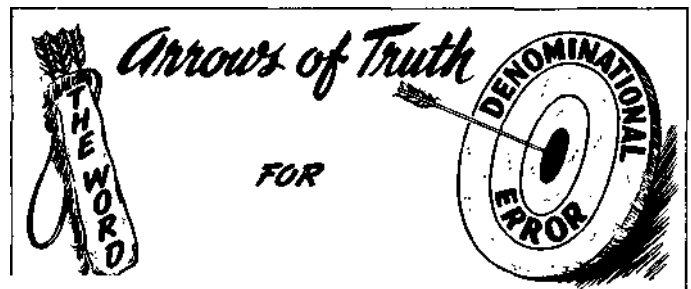
Paul wrote Titus that children of God were to live not after the world, but after godliness. "For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world." (Tit. 2:11-12.)

Paul wrote to the Christians in the churches of Galatia and told them they were not to be guilty of adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like." (Gal. 5:19-21.) Instead of letting the flesh rule their lives, they

were to abound in the fruit of the Spirit, which is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. (Gal. 5:22-23.)

One of the most tragic scenes is a faithful child of God who has returned to the ways of the world. Many a child of the King has started to run well but fell by the wayside to be lost forever. Of such an one, Peter said, he was perishing, his heart is not right with God, he is guilty of wickedness, he is in the gall of bitterness, and in the bond of iniquity. (Acts 8:20-23.) In another place, Peter said, "For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb, the dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire." (2 Pet. 2:20-22.)

We all need to remember our goal is eternal life with Christ and should not stop and engage in things that will keep us from the portals of glory. Sad, sad, sad, it will be to hear the Judge of all men say, "Depart, I never knew you." (Mt. 7:21-23.)



James P. Miller

## GLORIFYING GOD

Teachers of religion who have fought so long and hard against the necessity of baptism as it is taught in the New Testament try to make it appear that by obeying the gospel the sinner is robbing God of his glory. They classify baptism as works and then make the argument that if we are saved by works it is not of grace, and hence we do not glorify God. They fail to take the teaching of the New Testament into consideration even on the question of works themselves. It is true that no man today can be saved by the works of the Law. Paul makes this plain in Romans 3: 27, 28. Boastful works cannot save. In the second chapter of Ephesians the apostle puts it simply when he said, "Not of works, lest any man should boast". In the same scriptures, however, we are taught by the Lord himself that "belief" is a work of God. This is found in John 6:29. "Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent."

If belief is a work of God, and man has to do the believing, then some works are necessary to salvation. Since belief is a work of God, simply because it is a command of God, then all of the commands of God are the work of God. Faith is the work of



God because it is a command of God and comes from God. In the same way, repentance is a work of God, for it is a command of God and comes from God. Baptism stands in the very same light, and no man robs God of any glory when he is baptized. Just the opposite is true; he gives God glory for the very act of obedience and shows that he loves God enough to do what God commands.

#### HOW DOES THE CHRISTIAN GLORIFY GOD?

I remember several years ago at Mayfield, Kentucky in debate, Mr. L. R. Riley, a missionary Baptist preacher, laid great stress on this question: **WHAT ONE THING DO YOU DO TO GLORIFY GOD?** Of course if you followed his thinking all the way, the old Primitives would have the best of the argument, for they plainly teach it has all been done for them and they did not have to even believe.

In checking the teaching of the New Testament on glorifying God, I found that the child of God does about everything the Baptist deny as necessary to salvation.

#### 1. BY GOOD WORKS

In Matthew 5:16 in the sermon on the mount, the Lord said, "Let your light shine before men, that they may see your good works, and glorify your father which is in heaven". It is strange indeed that these works are called by these men "filthy rags". The good works we do are all to the glory of our Father. How then would it be possible for them to say it does not matter. Are we saved regardless of God's glory in our lives?

#### 2. BY FRUIT BEARING

In the great lesson our Savior taught on the vine and the branches, in John the 15th chapter, he has this to say in the 8th verse. "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." Those who are familiar with the passage know that the Lord told them plainly if the branch did not bear fruit it would be cut off and burned. Fruit bearing is an absolute condition of salvation in heaven and one of the ways God is glorified.

#### 3. BY UNITY

Any man who teaches that one church is as good as another and different faiths are acceptable can not glorify God. In the sixth verse of the 15th chapter of Romans, we are told that we should be of one mind and one mouth and thus we can glorify our Father. "That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ." The men who teach faith only as a plan of salvation also teach that it does not matter about the unity for which the Savior prayed in the 17th Chapter of John and yet accuse God's people of not doing anything to glorify God when we call for unity of faith and practice.

#### 4. BY CONSECRATION

Strange indeed is a doctrine that teaches the body of man belongs to the Devil and the soul still be saved when the New Testament teaches that the consecration of both the body and the soul is one of the ways we glorify God. In the sixth chapter of 1st Corinthians and in verse 20 we have this teaching: "For ye are bought with a price; therefore glorify God in your body, and in your spirit,

which are God's". The Christian gives God glory when he surrenders entirely to his hands and lives for him.

#### SUMMARY

A people who do not wear the name of Christ do not give him glory. A church that does not call itself after the name of Christ is not glorifying him. A Christian who does not bear fruit and do good works can not give him glory. A worship that does not follow the New Testament can not be used to his glory. A life that is not completely dedicated to the Christ is not a glory giving life. Yet, in this world, men say the name does not matter; the church is not important, you can go to heaven regardless of how you live, and works are as filthy rags.

#### "GALATIANS 6:10"

*Arthur M. Ogden, Live Oak, Fla.*

This passage is the "Sugar Stick" of all those who desire to teach that "General Benevolence" is to be practiced by the church (local congregation), and it is no wonder, because if this passage taught what they wanted it to teach, it would flow with sweetness to the satisfaction of that for which every Liberal heart desires. The responsibility and scope of this passage is so far reaching that any and every thing that the church might possibly want to practice could be justified by it. I do not desire that they should have this passage to abuse and to use to undermine the very principles of truth.

We are informed that since the Galatian Letter was addressed to the "churches of Galatia", its contents call for collective (church) action. I can't help but ask some questions, brethren, and I would like to hear just one Liberal answer them. 1. Is it possible for a preacher to preach to the church and tell them their individual duties? 2. Is it possible for a preacher to preach to the church and tell them ONLY their individual duties? An affirmative answer to either one of these two questions is an admission that there is absolutely NO merit in their argument on Gal. 6:10. If their contention is true that the passage is "collective" rather than "individual", it MUST be proven from the context, and the context will not allow it, for it shows that the responsibility of the command is "purely individual". I would like for those who advocate the Liberal position to name just ONE thing in all the book of Galatians that calls for "collective" action. Where is the passage? I would like to know, if it exists.

I have another question. If Gal. 6:10 calls for congregational action, how is it to be reconciled with I Tim. 5:16? Is the apostle contending for one thing in one passage and the adverse in the other? Maybe someone can tell us how the church can practice in Gal. 6:10 what Paul forbids in I Tim. 5:16? He says, "Let not the church be charged." If it be said that I Tim. 5:16 has reference to the permanent care of the "widows indeed" by the local church, while Gal. 6:10 has reference to temporary relief, such as in Acts 6, then I would like to know by what rule of logic Gal. 6:10 is

(Please Turn to Page 12)



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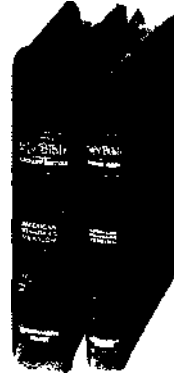
and wept there. he washed his face, and and refrained himself, Set on bread. they set on for him by and for them by them- d for the E-gyp-tians, eat with him, by them- ecause the E-gyp-tians eat bread with the He- r that is an abomina- the E-gyp-tians. they sat before him, the according to his birth- the youngest according th: and the men mar-

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**GENESIS 30. 24 His Bargain with Laban. Jacob's Children.**

away my reproach: 24 and she called **CHAP. 30** the flock his name Joseph, saying, "Je-ho'-vah <sup>g ch. 35. 17</sup> and the <sup>ft ch. 24. 54.</sup> 'add to me another son. <sup>56 i ch. 29.</sup> **And the streaked,** **And Jac** <sup>18.</sup> **set the** **27. Hos.** **And Jac** **set the** **Jacob**

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# The News Letter Reports

"... THEY REHEARSED ALL THAT GOD HAD DONE WITH THEM..."—Acts 14:27

Kelton Whaley, Vinemont, Ala — Lee Gunter of Stevens Avenue, Huntsville, Alabama, did the preaching in a fine meeting at Vinemont, Alabama. One was restored. We have had four restorations and five baptisms recently at Vinemont. The church is growing despite much opposition by some who were former brethren.

Jimmy Tuten, Jr., St. Louis, Mo. — I began work the first week in October with the Spring & Blaine church in St. Louis, Missouri. My new address is: 6316 Pernod, St. Louis 9, Mo. Before leaving the Northside church in Ft. Lauderdale, Fla. one was baptized and several restored during the last few weeks. I still have a few indexes for Vols. 1-2 of Searching the Scriptures for any who may want them. Just send a self addressed and stamped envelope and one will be sent to you.

E. L. Flannery, Gainesville, Fla. — We have decided to meet one hour later to benefit college students, the traveling visitors, and our farm and aged folks. Our present schedule is: Bible study — 10 a.m.; morning worship — 11 a.m. evening worship — 7 p.m.; Wednesday Bible Study — 7:30 p.m. If parents would pass this information on to their child in the university here it would be appreciated. We meet at 418 E. University Avenue. My phone number is 376-8986 instead of 372-8996. We will provide transportation for any student who will phone us in time. I am in a meeting at Bedford, (Cleveland Ohio, October 7-14. Harold Dowdy is to be in a meeting here at Northeast November 4-11. I am to be in a meeting at Lake Weir church in Lakeland, Fla. with Tom Butler, November 25 - December 2.

Things are encouraging here. Two families placed membership with us last Sunday. We now have 70 members and attendance is above 100, running 119 one Sunday and 121 the next Sunday in September. It was 109 last Sunday. We have some 15-18 University students attending our services.

Jerry Belchick, Orlando, Fla. — During the past several weeks I have preached for the churches in Titusville, Merritt Island, North East in Gainesville, Leland, Lake Weir in Lakeland, Holden Heights, Par Avenue and Pine Hills in Orlando. On the second Sunday in September I began with the Azalea Park congregation in Orlando. There were seventy present for Bible study and 90 present for the morning worship hour the first Sunday. We anticipate a pleasant and profitable work with these good brethren. Correspondents please note that my permanent Orlando address is P.O. Box 5552.

H. E. Phillips, Tampa, Fla. — I enjoyed a good meeting with the Westvue church in Murfreesboro, Tenn. Sept 23-30. A number of visitors from Nashville and surrounding cities were in attendance. Dave Bradford is the good preacher with this faithful church. The elders have a deep respect for the word of God and were very encouraging in the preaching of the gospel. Two were baptized during this meeting.

The Forest Hills church in Tampa is in fine condition spiritually. The elders and brethren have planned a good program of preaching at home and away. This is one of the finest churches in the country, working in peace and harmony. I do not believe a single member is unconverted on the many modern innovations that have plagued the churches all over the country. I am happy to be associated with this church in the work of the Lord.

West Main Street church in Woodbury, Tenn. had a gospel meeting Oct. 7-16 with different speakers each evening — Hickory Heights in Lewisburg, Tenn. was in a gospel meeting Oct. 7-14 with Billy Ashworth doing the preaching — James P. Miller will be at Par Avenue in Orlando, Fla. November 25 - December 2. Marshall Patton is the preacher there — The Santa Fe church in Atachua, Fla. had a series of meetings with different speakers each evening, September 30 to October 7. The speakers were: E. L. Flannery, Dave Fraser, Harold Dowdy, Rufus Merriweather, James R. Cope, Harry Pickup, Earl Fly, Jerry Belchick and Marshall Patton. C. K. Prentice is the preacher at Santa Fe — Herschel E. Patton of Lawrenceburg, Tenn. will be in a gospel meeting at the Arch St. church in Little Rock, Ark., October 22-28. Eugene Britnell is the local preacher.

B. G. Hope of the 12th Street church in Bowling Green, Ky. was in a gospel meeting at Haldeman Ave in Louisville,

Ky., October 7-14—James P. Miller will be in a meeting at the 12th Street church in Bowling Green October 21-28 — B. G. Hope will begin a gospel meeting at West Bradenton, Fla. November 4 to continue through 11th. Oaks Gowen is the preacher at West Bradenton — John Iverson of Port Arthur, Texas was in a meeting at the Belmont Avenue church in Indianapolis, Ind., October 7-14. Earl Robertson is the preacher there — Leslie Diestekamp is to be in a gospel meeting at Spring & Blaine church in St. Louis, Mo., October 14-21. Jimmy Tuten, Jr. is the new preacher with this church — Harold Dowdy of Jacksonville, Fla. was in a gospel meeting with the MacDill church in Tampa, Fla. October 7-16. Colin Williams is the preacher at MacDill — Hugh W. Davis of Lake Wales, Fla. is to be in a gospel meeting with the Pine Hills church in Orlando, Fla., November 11-18. Connie Adams recently moved to work with the Pine Hills church.

Morris Norman of Plant City, Fla. was in a gospel meeting with the Henderson Blvd. church in Tampa, Fla., Oct. 7-14. Everett C. Mann is the preacher at Henderson — William Lewis of Ninth Avenue church in St. Petersburg, Fla. was in a gospel meeting with the Temple Terrace church in Tampa, Fla., October 7-14. Robert LeCoste is the preacher at Temple Terrace.

Conway Skinner, Forest, Miss. — We recently concluded a fine meeting, with Bill Cavender doing the preaching. One left denominationalism to become one of us, making a total of 17 Christians now worshipping with this congregation (though not all are in any sense of the word faithful). I am to begin a meeting in Mayo, Fla. Oct. 29 - Nov. 4, and then go to Madison, Fla. for the week of Nov. 5-11. I am looking forward to being with many old friends throughout that area, and earnestly desire that all faithful brethren in that area lend their support to these two meetings.

Ward Hogland of Greenville, Texas will be in a gospel meeting at the Northside church in Lakeland, Fla., Oct. 15-21. Glenn Sheumaker is the local preacher . . . The Main Street church in Chapel Hill, Tenn. had a gospel meeting Sept. 30 - Oct. 6 with Jimmy Thomas as the speaker . . . The Shelbyville Mills church had different speakers each night in a gospel meeting Sept. 30 - Oct. 7 . . . Herschel Davis, formerly of York, Ala., will begin work with the church in Waynesburg, Pa., October 21.

Ward Hogland was in a good meeting with the Seminole church in Tampa, Oct. 7-14 . . . James W. Adams of Oklawaha City will be in a gospel meeting with the University church in Tampa, Fla., Oct. 24 - Nov. 4. Clinton Hamilton is the local preacher . . . Roy E. Cogdill was in a meeting at Valley Station, Ky. where Ronald Mosby preaches . . . Donald Townsley of South End was at Rockford Lane in October . . . Eugene Britnell was at South End church and Franklin T. Puckett of Dyersburg, Tenn. was at Park Boulevard in October . . . Bob Crawley is moving to Lexington, Kentucky to work with the loyal brethren there . . . C. L. McLean is now with the Garden City church in Garden City, Georgia, near Savannah . . . W. C. Sawyer recently closed a good meeting at Breckton, Kentucky . . . Ferrell Jenkins is now working with the West End church in Bowling Green, Kentucky . . . Grover Stevens is with the Park Boulevard church in Louisville, Kentucky . . . J. R. Snell is now with the church at Butler, Mo. . . . A. C. Grider has moved to work with the church at Meridian, Miss, and Norman Fultz will move where Grider was in Louisville, Ky. at Preston Highway . . . David Claypool is the new preacher for the Franklin Road church in Nashville, Tenn. . . . Ben Shropshire will move to Hawaii after first of the year.

Oaks Gowen of Bradenton, Fla. preached in a meeting in Camden, N. J. October 7-14 . . . The W. C. Hinton family have arrived in Japan for work there . . . Walter N. Henderson is now with the church at Clermont, Florida . . . Bob Nichols in Japan reports that the cost of living has increased since he left for that country, and reports that he is in need of more funds. His address is Central Post Office Box 921, Osaka, Japan . . . Paul Brock of Jacksonville, Fla. is in a meeting with the Jackson, Miss, church. Al Payne is the preacher for this church which meets at 1570 Maria Drive in Jackson.

**"Galatians 6:10"**

(Continued from Page 9)

limited to temporary relief, so as to exclude the permanent care of widows? Is it not GOOD to permanently care for any widow regardless of age, color, or religion? If not, why not? Since the apostle has limited the responsibility of the church in I Tim. 5:16, it is impossible that Gal. 6:10 could have reference to congregational action, since its scope is "all men".

The use of "we" and "us" by the apostle Paul in Gal. 6:10 provokes yet another question. Was the apostle Paul a church? "We" and "us" are both first person plural pronouns which include the speaker as on the same basis with those addressed. Since the book was addressed to the "churches of Galatia", it follows that the apostle Paul must have also been a "church", unless of course he was addressing the individuals that constituted the churches, which thing is exactly what he was doing. It is impossible for one man to be "a church", and everybody knows it, but the Liberal position on Gal. 6:10 demands it. What proves too much proves nothing.

**THE TRUTH ABOUT THE TEXT**

The passage says, "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." The context is clear and plain that the responsibility of the text is "individual". In verses 7 and 8, Paul teaches that every man sows, and every man shall reap. In verse 9 the apostle included himself in the number to reap, by his use of the pronouns "we" and "us". Each man shall reap what he sows, and Paul expected to be in the number that "reaped life everlasting." But we shall reap individually because we have sown individually. "We shall reap, if we faint not." Verse 10 is the conclusion of verses 7-9 as indicated by the use of "therefore". The conclusion is that we should sow, "doing good unto all men, especially unto them who are of the household of faith." Verse 7 shows that it is "a man" that sows. The passage therefore is purely "individual" as the preceding paragraphs prove that it MUST be.

The responsibility and scope of Gal. 6:10 is to "do good unto all men", and one cannot confine it to benevolence and/or needy men. "Good" is an adjective and is used to describe. It does not identify anything except to its character. Since the "good" to be done is not identified, it is general and is left to human discretion to determine what is "good". While this includes benevolence, it does not exclude anything else that is "good". The individual's responsibility is not limited in Gal. 6:10 except by opportunity and one's ability to fulfill it.

The scope of the command is not "all men in need", but simply "all men". While a man's need might be the incentive for good in one case, a man's

lack of need might be the incentive for doing good in another case. There are no limitations whatsoever as to "who" is to receive the "good". The only requirement is that my "spiritual" brother receive the first consideration.

Every Christian should long to fulfill his desire of "reaping life everlasting" by fulfilling this command daily, and if we expect to be saved we must. Those who teach otherwise however, destroy the individual's incentive to "sow to the Spirit" by communicating from hand to hand and from heart to heart, in that they have replaced "individual responsibility" with "collective action". But regardless of how far men might go in changing God's word to shift the responsibility from the "individual", the passage still reads, "we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men; especially unto them who are of the household of faith."

**REPORT CONCERNING CHICAGOLAND***Earl Fly, Orlando, Florida*

On Sept. 3-9 I held a meeting for the Glen Park church in Gary, Indiana, where Harvey Williams labors as the faithful evangelist. We had good attendance and interest throughout the meeting with many non-members attending, along with several preachers and other brethren from surrounding areas. Two were baptized on Wednesday night following the meeting.

The church in Chicagoland seems to be stronger now than it was even a few years ago. There are several sound churches with faithful gospel preachers who are strongly contending for the faith. As a result of the good fight of faith, and since almost all the modernistic preachers of yesteryear have left the faith completely and entered denominationalism, leaving Chicagoland free of their perverted gospels and corrupting influences, liberalism is not active nor aggressive to any great degree. Faithful preachers, such as Harvey Williams, Rolland Fritz, Melvin Curry, Aubrey Belue, Jr., Vestal Chaffin, Bryan Vinson, Jr., Clarence Burcham and others, are now in the area and doing a fine work of aggressively preaching the truth and fighting sin. With continued constant diligence and vigilance by the brethren in that area, the church no doubt will continue to grow spiritually and numerically and will continue to be a bulwark against all error. I am looking forward to another meeting in that area next spring.

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