

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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SICKENING STORY OF CHILD ABUSE

Human atrocities are as old as the human race. Brutality has been the method of man's vengeance against his enemies, but it has also been the game for pleasure to those fiends whose sensual minds have reached the very depth of depravity. The heinous torture of any human being is sickening to a sane and sensible human being, but the torture of infants and small children is more unbearable.

In the Tampa Tribune-Times of Sunday, March 11, 1973, page 3-C, Tom Inglis, associate editor of the Tampa Times, pictured some recent cases of child abuse that would chill the blood of the average reader of such journals as **Searching The Scriptures**. Perhaps I should say that such stories make our blood boil in anger at such inhuman treatment and injustice in this "land of the free."

Mr. Inglis wrote under the heading: "**Sickening Story Behind Child Abuse Headlines**" and cited a case of a Hillsborough County man charged with throwing children away—"physically throwing an 8-year-old girl off Interstate 75 and down an embankment, and a 3-year-old boy into a canal," which made headlines during the past week. But he says this is not an unusual situation to the police and social workers who have worked with the problem.

Mr. Inglis also said that it was the opinion of Major Walt Heinrich, head of the Hillsborough Sheriff's Department's division of crime prevention, that the brutality toward children was showing a sharp increase. Heinrich is quoted as saying, "I'm afraid if the truth of this situation were really known — if we

had a real picture of the savagery involved — it would make the Hollywood horror film industry seem pale by comparison." He recalled one case where the mother of an 8-month-old girl was taken to a local hospital for treatment for what the mother said was "a fall." After examination the attending physician called the authorities because the examination showed several partially healed fractures of arms, legs, elbows and shoulders, indicating that the limbs had been twisted and beaten. He said some children have had their skulls fractured, flogged with electric cords, and some had their hands held on hot stoves. Some receive electric shocks as punishment. This is hard to believe, but the evidence is available to support the statements.

Mr. Inglis states that Florida has led the nation in establishing some machinery to handle the problem. During the past year more than 19,000 calls have been received on the State Child Abuse hotline. Almost 1,700 of these calls were from Hillsborough County. In 19 cases in Florida last year the calls came too late; the children were already dead when authorities were notified.

This physical abuse of children is shocking and raises the anger and indignation of every decent parent and every sane man and woman in any civilized society. Any man or woman who will so maltreat a child is a coward and a senseless beast. But why do parents shamefully abuse their children? There must be some cause.

I am convinced that the real blame must be placed at the root of the whole problem: the leaders of our society and the philosophy they have imposed upon the whole nation by every means of communication known to us. This great American society; the leaders of the free world; the most powerful nation on earth; the richest and best educated society in the world! This is the society that produces such shocking situations as the big, strong adult men and women brutally beating, torturing and killing their infant and small children. But why? How are the leaders of this great nation to blame for this problem?

I am convinced that there are five contributing factors involving the leaders of our present society which breed such fiendish characters as we have mentioned before. These are: 1) The philosophies taught by secular and religious educators; 2) the

corruption and hypocrisy practiced and tolerated among the leaders of society and the people themselves ; 3) the emphasis on moral corruption, sex and pleasures of the world; 4) the emphasis on material wealth while ignoring the more important needs of man; and 5) the ignorance of and rebellion against Almighty God by all elements of our society.

The educators of the land have planted the seed for such brutality by insisting that man evolved from beasts and then encouraging him to act like beasts by their own behaviour. The morals from such philosophy is bound to produce the brutal thinking and conduct that we have been reading about.

The leaders of government from the highest office in the land to the least significant office is the smallest hamlet in the land either is or has been corrupted by bribery, scandal and every kind of immoral conduct. The law makers have enacted loose, liberal laws that tend to protect evil men and women who abuse children, and tie the hands of law enforcement officers. The judicial system, primed and ruled by the Supreme Court of the United States, have thrown down laws to punish criminals, and upheld the "rights" of evil parents to beat and kill their own children. These are not reckless statements. They can be proved by the facts day by day.

The leaders of society on all levels have demanded the legalizing and wide use of alcohol, drugs and violence, and the use of these drugs is so general that we hardly expect anything from society in general but irresponsibility.

The great emphasis on sex and the bold, shameless exposure of nakedness in public entertainment, in the movies, on T.V., the pornography and all phases of our society is tolerating and encouraging this sort of thing. Legalized abortion now makes it easy to engage in illicit sex and destroy the life of the unborn to cover their sin or escape the responsibility of rearing a child. And do not tell me the Supreme Court Judges are competent to judge what life and death is and when God places that life in the physical body. They are about the least qualified group of men, as leaders of our society, to make such decisions on this issue as they have made. Parents who are told that they have the legal right (and assume the moral right) to take the life of an unborn child, will soon have little regard for the child's rights after he is born. Why should they not torture and brutally beat the child after he is born, if they have the right to destroy the life before he comes into the world ?

The heathen lust for immoral sex has almost taken this nation. Remember Sodom and Gomorrah! Immoral sex affairs contributes to child abuse in more than one way.

In the same issue of the Tampa Tribune-Times, page 8-B, an article is found from UPI, date-lined from DeLand, Florida, about State Attorney Stephen L. Boyles filing a petition seeking to close a school for problem children called Green Valley School, located near Orange City. The petition charged that the 78 students are allowed free sex relations which are "openly condoned."

The article said about 50 officers raided the place before dawn February 10 and arrested Headmaster Ronald E. Nowicki on charges of false imprisonment and three staff members on charges of possession of

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marijuana. The sexual relations are openly condoned, and "every female child student at Green Valley School is required to take birth control pills, regardless of age."

The petition also stated that boys and girls swim together in the nude in the presence of staff members, and live in sexually integrated housing units with no staff supervision. In addition to this, pomographic literature is placed in the Green Valley library for the students. Additional information is given in the article of "cruel modes of punishment" which is inhumane.

All I have said to this point has to do with the physical and moral abuse of children by their parents and guardians. It is enough to make every decent citizen of this great country rise up in protest and do something about it. But there is a soul in the body of that child. Why do we not become greatly concerned and incensed when parents brutally mistreat the spiritual and moral rights of their children?

If possible I have more disgust and intolerance for the parents who abuse their children by failing to teach them right from wrong and instill the moral and spiritual truth from God that will equip them to face life with success and hold the hope of eternal life when this one has ended. This is a right of every child. No parent has the right to take it from him or to brutally beat and twist his spiritual and moral being.

The parents who use their child as an excuse not to obey the Lord, do not deserve the blessing of having children. Parents who fail to give their children the proper training in the word of God, and who do not set the right example for them in life are in the same class with that parent who physically maltreats his child with his fists or with electric cords. The physical man will soon perish from this earth, but the spirit will live somewhere for eternity.

If your child suffers spiritual death — the second death — the lake of fire and brimstone, it will be because you abused your child by not teaching him God's eternal truth. If you really love your child, provide for his spiritual and moral needs just as you do for his physical needs. Think about it seriously.

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SEARCHING THE SCRIPTURES HAS NEW OWNER AND EDITOR

June 1, 1973 will mark the beginning of a new chapter in the life of Searching The Scriptures. Brother Connie W. Adams of Louisville, Kentucky has purchased this publication and will take the editorial chair June 1, 1973. Further details of this transfer of ownership and editorship will appear in the next issue.

I shall continue to write regularly and will hold the same interest in the paper and its objectives to teach God's eternal truth as I have endeavored to do since Its beginning in January, 1960.

Connie W. Adams is my very dear friend of nearly a quarter of a century and a very capable man. He deserves and should expect the same support and encouragement from the many readers of Searching The Scriptures that I have enjoyed from the beginning. I have full confidence in the future of this paper under his editorial guidance.

The next issue will be my last to edit and publish, and at that time brother Connie W. Adams and I shall give more detailed information about this announcement of transfer of ownership.

H. E. Phillips

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WORSHIP IN SPIRIT AND IN TRUTH

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THE KIND OF MUSIC HAS BEEN SPECIFIED

When visitors attend the services of the Church of Christ one thing they notice that is different from other religious services is that the use of instrumental music is absent. There is a good reason why this is true. However, the reason is not what some might think. (1) It is not absent because we do not like instrumental music. Many of us listen to instrumental music and play it in our homes and automobiles. (2) It is not absent from our services because we have no one to play them. Many of the brethren and sisters are good musicians. Some are even teachers of instrumental music. (3) It is not because we can not afford to have an instrument. Brethren can afford from the financial standpoint just about anything they want. If they wanted an instrument, the cost would not prohibit it.

Since none of the above are the reason why Churches of Christ do not have instruments in their services, what is the reason?

NEW TESTAMENT IS SPECIFIC

The New Testament does not just authorize music. If it did then any number of things that some people call music would be permissible in the services.

When the matter of music in the New Testament congregation came under consideration, the writers of the New Testament by the Holy Spirit **specified** the **kind** of music that was to be directed by the congregation to the Lord. That specified kind was not instrumental; it was singing. When God gives us specific instructions, if we obey him we have no choice in the matter. If we choose to do something else, we disobey him rather than obey him.

SINGING INCLUDED; INSTRUMENTAL EXCLUDED

When the New Testament specifies "singing" this is all that is included. The specific "sing" excludes playing instruments. To illustrate, consider the following chart:

CASE	GENERAL	SPECIFIC
Ark. Gen. 6	oak, pine, gopher	gopher
Purification Num. 19	rabbit, horse, red heifer	red heifer
Naaman. II Kings 5	river, sea, lake	River Jordan

Blind Man. John 9	pool, river, sea	Pool of Siloam
New Testament Church — Worship Eph. 5:19	music	sing

(1) Ark. When God told Noah to build the ark in Gen. 6, had God given him general instructions to build the ark of "wood" any number of kinds of wood like oak, pine or gopher would have pleased God. However, God specified "gopher wood" and no other kind of wood would have been acceptable. (Ketcherside and company can make fun of this argument and illustration, but we would rather see them answer it.)

(2) Purification. God told Moses and Aaron concerning the offering for purification in Numbers 19. God did not tell them to take an "animal" for had he said this, a rabbit, horse or heifer would have met the demands of the Lord. God said, however, that they were to "bring thee a red heifer without spot, wherein is no blemish, and upon which never came yoke" (Num. 19:2). This red heifer was a specific kind of animals and all other animals were eliminated. The specific "red heifer" included only a "red heifer" so described; it ruled out any other animal.

(3) Naaman. When God instructed Naaman in order to be cleansed of his leprosy that he was to dip seven times in Jordan, this was not general instruction, but specific instruction. General instructions would have permitted Naaman to have dipped in any river, sea or lake. When he was told "Go and wash in Jordan seven times (II Kings 5:10) that excluded any other body of water. Jordan was included and all others were excluded.

(4) Blind Man. Had Jesus made clay of the spittle and anointed the eyes of the blind man in John 9 and told him to "go wash" and stopped there, any place of washing would have been fine. However, the Lord said, "Go, wash in the pool of Siloam." Siloam was a specific pool and excluded every other pool, river or lake. He would not have obeyed Christ if he had gone to some other place of washing.

Most people can understand the above principle. Apply this same principle to the matter of music in worship and we have the truth as taught by and in the New Testament.

(5) Worship. When the New Testament authorizes the music in the worship of the Church of Christ, it says "sing" (Matt. 26:30; Mark 14:26; Acts 16:25; I Cor. 14:15; Eph. 5:19; Col. 3:16; Rom. 15:9; Heb. 2:12; James 5:13). Sing is a specific kind of music. Being specific, sing excludes playing on instruments. If the command were to make music, then any kind would please God; when the kind is singing having been specified, all other kinds are excluded.

Those that respect the authority of the New Testament scriptures will "sing" in worship; those that had rather have what they want and like rather than what God has said will continue to play when God said "sing."

I MARVEL Galatians 1:6



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WHAT ABOUT BUS RIDER PROMOTION?

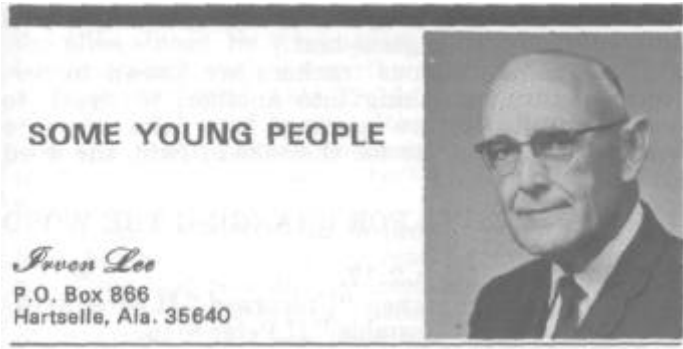
Bill Goodpasture

Brother Goodpasture preaches for the Park Street congregation, Bowling Green, Ky., and is the author of the following article that appeared in the Firm Foundation on January 30th of this year. He knew the article was controversial and will not be surprised that I answer. There is nothing personal involved but it reflects the two attitudes that are everywhere today. One, a cry for cokes and cupcakes and the other a cry for the sword of the Spirit. JPM

"I am convinced that a successful bus ministry is based to a large degree on promotion. Our first route began over a territory where buses from five denominational churches were established. By sheer determination we averaged 21 riders for the first four months. Then one day we gave out cokes to the children as they left the bus. Word spread like wildfire. The next week we jumped to a record 31. We followed with homemade cupcakes to the children and the next week the bus attendance reached 41. The next week we hit 54. A high of 74 was reached on one bus when the university students joined hands with the bus workers to give to the bus riders a pre-Halloween Party on Saturday. Immediately after this promotion I saw a local Baptist church bus arrive in the housing project area at the same time as our bus. We picked up over 20 riders while they picked up none. Six months earlier they had dominated this area.

Questions always arise as to the ethics and scripturalness of such promotion. Is it right to use reward motivations to get people to come to church? Isn't the church then in the entertainment business? Do not your riders come for the loaves and fishes?

I believe reward motivation is a valid and integral part of the bus ministry. I believe further that a distinction needs to be made between reward motivations and "gimmicks." One denominational bus ministry had a promotion called "Gold Fish Sunday." Since gold is typical of heaven they gave each child present a free gold fish. Another bus minister promised to swallow a gold fish from the pulpit if a certain number was surpassed on the buses. One church gave away canaries, mynah birds and Siamese kittens. It seems that the whole purpose of the ministry, that of evangelism, has been lost in such promotions." (continued)



Some young people are willing- workers in bearing their share of home responsibilities and in earning. Others prefer making selfish demands of parents, and stealing as a way of supplementing their allowance. There is certainly a great difference in these two groups. Parents, neighbors, and the community should be very much aware of the difference. It would be unfair to count them all as one group while speaking disparagingly of "these young people." Some understand the need for industry and integrity, while the undisciplined, wild element think the world owes them a living.

It is always pleasant to know young people who honor their parents, and who are glad to be led by their counsel. These are the students who respect their teachers and the officers of the law. These who have learned to respect authority are the ones who can be easily taught to respect and obey the law of God.

It is frightening to realize that there are tens of thousands of sons and daughters who are willing to curse their parents as they rebel against their restrictions for these are the rebels who make demands of teachers, throw rocks and shout obscenities at policemen, and make up the mobs that bum and loot in complete disregard for life and property rights.

The hope of the future lies in the stable, respectful, industrious, and righteous youth of our land. The fear of the future is the wrecking crew who know how to complain, destroy, defy, and rob. All these young people were born as innocent, helpless infants with great potential. Their differences in character were acquired rather than inherited. Those on the one hand are as capable as those on the other. Poverty or affluence do not make the difference, either, because people from all economic groups can be found in the wrecking crew and among the builders.

The success of parents in bringing the children into subjection with all gravity in their early years is basic in building the good citizenship we all admire. Those who fall so in love with money are too busy to discipline, love, teach, and show their children the right way. The little ones are lost by neglect or default. Are parents who neglect their home responsibilities good citizens even if they are excellent workers in industry or honest, efficient businessmen? Let first things be given first place.

The bitter hate of the rebellious wrecking crew grows out of neglect of discipline and teaching in those early years of development, and in their awak-

ening to the greed, hypocrisy, and vulgarity of the adult leaders. Even leaders in religious groups may provide liquor for their guests, and prove unfaithful to the marriage law, and still pose as model citizens. America has no more precious raw material than our young people. They must not be neglected. They need examples, attention, teaching, and discipline. Parents, if your children are in that wonderful age of innocence, give yourselves to the task of bringing them up in the nurture and admonition of the Lord. Help them realize that it is not necessary for them to make all the mistakes for themselves, and that it is not necessary for them to test again the often tested law of sowing and reaping (Gal. 6:7-10). Materialism is threatening to destroy the home, the church, the schools, the community, and the nations of the whole earth. We should give more attention to the spiritual needs. Awake!

There are some young people who have, fortunately, been taught the sacred writings since childhood so that they enter into adult life with unfeigned faith and with knowledge that makes salvation possible. They learn of the goodness of God which leads them into godly sorrow for their sins. This godly sorrow leads to repentance. Penitent believers, with proper love for God and knowledge of His word, are glad to be baptized for remission of sins. Such young people have made entrance into the narrow way of truth and holiness which leads unto life.

These well taught and well disciplined young people are the most highly blessed young people of the whole earth because they have learned to respect and profit from the wise counsel of the God who made us. They can be led by the Bible to the more abundant life, receiving a hundredfold here, with some slander and ridicule, and eternal life after death. They are blessed, and they become channels of blessings to their families, their neighbors, and to the church. No state could have better citizens.

Other young people are not so blessed. To them the Bible is an old, strange book that is unworthy of belief. The Bible is wonderfully relevant to the needs of today, if they but knew it. It is as appropriate in America today as it was in Israel nineteen hundred years ago. That is one evidence of its inspiration.

There are several reasons for marking the Bible as old, strange, and unworthy of belief. One of these reasons is ignorance. Some glance at it and come up with strange impressions. If they knew it better they would appreciate it more. This is certain. The will of God, as revealed through His word is of great value in the eyes of those who know most about it. Children of religious parents may be pathetically ignorant of the Bible if the parents are careless. Some parents seem to assume that their children will inherit knowledge. It does not come that way.

Another reason for the failure of some to see the beauty of holiness and to appreciate the Bible is that sin is contagious. The influence of the animal like atheists has many ways of reaching out to young America. The lyrics and music of the most degrading songs give one avenue of approach of a deadly influence. Those who think most of these ungodly songs think less of the Bible. Do your children de-

light in the songs of the rebels ? Do you realize what the words of these songs are?

Influences that enslave people to alcohol, drugs, lust, violence, and a life of crime make it so they must disbelieve the Bible for their own peace of mind. They must believe that there is no day of reckoning when they will give account for their deeds. The wish is said to be the father of the belief. In this case the wish is the father of the unbelief.

Children do not know how to state in words the things they most need. It is the duty of parents and friends of youth to see that they are taught, loved, disciplined, and led by example. One very worthy petition for the young and old of today is "deliver us from evil." What kind of associates, TV programs, etc., do your children enjoy? Are you a good teacher and a good example to them?

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TORTURED SCRIPTURES

Guthrie Dean

I call your attention to three words which describe the false teacher's abuse of the word of God.

1. Gal. 1:6-7 "I marvel that ye are so, soon removed from him that called you into the grace of Christ unto another gospel: Which is not another; but there be some that trouble you, and would PERVERT the gospel of Christ." PERVERT (metastropho) means "to turn about, turn around. To turn one thing into another." — Thayer, Page 406.

2. II Peter 3:15-16 "And account that the long-suffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable WREST, as they do also the other scriptures, unto their own destruction." WREST (strebloo) means: "Twisted. Lat. tortuosus; hence an instrument of torture); to twist, turn away; to torture, put to the rack. Metaph. to pervert. Of one who wrests or tortures language to a false sense, II Peter 3:16." — Thayer, Page 590.

3. II Cor. 2:17 "For we are not as many, which CORRUPT the word of God: but as of sincerity, but as of God; in the sight of God speak we in Christ." CORRUPT (kapeleuo): "An inn-keeper; esp. of a vintner; a petty retailer; a huckster, peddler; to be a retailer; to peddle. Which Ace. of the thing, to make money by selling anything; to get sordid gain by dealing in anything, to do a thing for base gain. Hence II Cor. 2:17 is equiv. to do trade in the word of God, i.e., to try to get base gain by teaching di- vine truth. But as peddlers were in the habit of adulterating their commodities for the sake of gain, the word in II Cor. 2:17 means to corrupt, to adul-

terate."— Thayer, Pages 324-325. (This quote is abbreviated. See original text.)

Thus, false religious teachers are known to pervert, to turn one thing into another, to wrest, to turn away, to torture language to a false sense, to corrupt, to adulterate for the sake of gain, the word of God.

I. SOME MOTIVES FOR CHANGING THE WORD OF GOD

1. For gain. II Cor. 2:17.
2. Through ignorance. "Unlearned." II Peter 3:16.
3. Instability. "Unstable." II Peter 3:16.
4. Forcing the Scriptures to prove something they are already teaching and practicing. "And he said unto them, Ye are they which justify yourselves before men ..." (Luke 16:15, etc.).

II. EXAMPLES OF SCRIPTURES THAT ARE TORTURED (PUT TO THE RACK) BY FALSE TEACHERS

1. Isaiah 52:15 to justify **sprinkling**. The Hebrew word, nazah, means "to startle," and has nothing to do with sprinkling water on people. Revised Standard reads: "So shall he startle many nations

2. Luke 15:25 used to justify **instrumental music** in the church. Music (Gk. sumphonia) means symphony, harmony. The same word used in I Cor. 7:5 "defraud ye not one the other, except it be with CONSENT for a time." And in II Cor. 6:15 "and what CONCORD hath Christ with Belial?" No one can prove that music in Luke 15:25 refers to mechanical instruments, nor that this typifies such in the Lord's church.

3. Revelation 1:11 used to prove **many churches**. It is highly likely that the apostle Paul established all seven of these churches. Would he build seven different opposing denominations; teaching seven different, conflicting doctrines? These were all the same. All "churches of Christ." Romans 1:16. See Gal. 1:22, R.S.V., etc.

4. Psalms 51:5 to prove **inborn sin**. "Behold, I was shapen in iniquity; and in sin did my mother conceive me." This does not affirm that David was born a sinner; but that he was SHAPEN in iniquity, and CONCEIVED in sin. Some historians affirm that he was illegitimate. I don't know. But he could have been born into a world of sin, without being a sinner; just as one could be born in a potato patch without being a potato. Children are without sin. See Matt. 18:4, 19:14, etc.

5. Ephesians 2:8-9 used to show that God does not require **good** works for salvation. But verse ten continues: "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Also Paul said: "Work out your own salvation with fear and trembling." Phil. 2:12. So evidently two different kinds of works are under consideration. Works of merit condemned, works of obedience to God affirmed. In this latter sense: "faith without works is dead." James 2:26.

6. Hebrews 5:4 used to prove **direct call to the ministry**. Without direct intervention, or miracle, man is called by the gospel. II Thess. 2:14.

7. Romans 10:13 used to prove aliens are **saved through prayer**. "Calling on the name of the Lord"

includes **doing all** that the Lord requires. In case of the alien sinner, he is admonished to: "arise, and be baptized, and wash away thy sins, calling on the name of the Lord." Acts 22:16.

8. Acts 6:3 used to prove that the church can go into the **profit-making business**. Business (chreia) means "necessity, need, duty." Thayer, Pages 670-671.

9. Luke 10:34-35 used to prove **church donations** to a human institution. A reading of the parable will show that no church is mentioned **nor** inferred.

10. I Corinthians 11:26 used to **disprove weekly communion**. This verse does not state the time of observance, but Acts 20:7 says "upon the first day of the week." The early church "continued steadfastly in breaking bread." Acts 2:42. Steadfastly; when the church was gathered together; and upon the first day of the week.

11. I Corinthians 1:17 used to **disprove baptism**. Paul thanked God that he had not baptized these lest they should say they had been baptized in his name. But they had all been baptized (Acts 18:8) or they would not have been in the church (I Cor. 12:13). Even Paul had baptized some of these. Read the text.

CONCLUSION: Let us always deal honestly with the Scriptures. Let us love it, live it in **our** lives, and always seek to handle aright the word of truth.

1900 Jenny Lind Ft.
Smith, Ark.

AUTHORITY, INDUCTION AND EXAMPLES

Keith Ward

This fall I received a mimeographed letter which was co-authored by a close friend and an acquaintance. In the hope that they will repent, I have omitted their names lest damage be done to their reputation and character. This letter has provoked much study and thought and not a few tears. This letter raises the question of why we establish authority the way we do, reflecting the same basic doubts that underlie all the diversions of the new liberals. They state:

Surely it is an oversimplification for the brother who holds the view that his concept of binding examples is the only true one to denounce any and all who hold a differing view as apostates, and rebels against God's authority. We are firmly convinced that God requires only that His children believe and obey His commandments, not the hay and stubble of human opinion about unexplained New Testament examples. We may only demand compliance with principles which are presented as imperatives and declarations in Holy Writ. This is our conviction.

They also dismiss some "proof-texts" we use to bind the authority of examples by arguing that the context refutes the commonly accepted exegesis.

(NOTE: Examples do not bind; authority binds. Examples illustrate the authority.)

I agree with their position that I Cor. 11:1 refers to Paul's whole manner of life as a Christian and does not enjoin us to repeat his every deed. However, when the Holy Spirit chooses the deed of an apostle to illustrate a principle, I can but heed the inspired command to imitate that which God approved.

They dismiss Phil. 4:9 as a comment on the virtues listed in 4:4-8. However, the conjunction "and" connecting "learned and received" to "heard and saw in me" denotes the equal importance of each as prerequisites to the promise, "The God of peace shall be with you." Paul does command the Philippians to follow his example.

In opposing II Tim. 1:13 they are fighting a paper dragon; this is not a passage used to "bind examples." Yet, why do they think the scriptural statement, "Hold the pattern of sound words" binds "statements of doctrine," but the statement "Be ye imitators of me" does not bind examples. Or, if the examples recorded by inspired men are not binding on Christians, why should the commandments recorded by them be binding?

In their effort to present a convincing argument, they have chosen the weakest passages on the authority of examples and overlooked others. Their case does not even hold water with their selected passages. How can it handle these?

In I Cor. 4:16, without qualification and with no room for cries of "context", Paul states, "I beseech you therefore, be ye imitators of me"; and in verse 16, "I sent unto you Timothy ... who shall put you in remembrance of **my** ways which are in Christ, even as **I teach everywhere** in every church." Also Paul told the Ephesian elders in Acts 20:35, "In all things I gave you an example." Thus, Paul put himself forth as a model and taught the church to follow his ways.

The Hebrew writer commands in 6:12, "Be not sluggish, but imitators of them who through faith and patience have inherited the promises." Surely the divinely inspired examples recorded in the New Testament fall in this category. Certainly those of Paul did. Again in Phil. 3:17 Paul commands, "Be ye imitators together of me, and mark them that so walk even as ye have us for an example." After digressing to condemn those who do not walk after the pattern, Paul returns to the subject of 3:17 in 4:1, where he says, "So stand fast in the Lord my beloved." The Philippians were to stand fast in the Lord by being imitators of Paul.

The letter further states that inductive logic is of no value in establishing authority because we must make value judgments as to which examples apply and in what particulars. The authors write: To arrive at conclusions based on simple recorded facts and events, we must rely on purely inductive reasoning. The only problem with such conclusions is that they are never conclusive (i.e. necessary) according to the rules of logic. This is inherently so because we are required to make value judgments concerning the significance of the data we are analyzing. Take Acts 20 for an illustration of the problem. We bind **the** partaking of the Lord's Supper on the first

day of the week, but do not bind the using of an upper chamber. I maintain that we must make the same kind of judgments with commands. Which ones apply to me: "Salute one another with a holy kiss" (II Cor. 13:12), or "if she hath washed the saints feet" (I Tim. 3:10), or "put not on two coats" (Mark 6:8). We say these and other commands are not applicable today because they refer to customs or to specific people, yet, **they are commands**, not examples. Since we use value judgment in determining which commands are binding, then we cannot deny the validity of principles drawn from examples because value judgments are made in deriving these principles.

Inductive logic develops in three stages: (1) one observes particular occurrences (examples), (2) next he notes the common truth (teaching) of these occurrences, (3) then a general conclusion is reached which is considered binding in all like cases. The let-ter not only throws out the conclusions reached, as liberal brethren have always done, but it also denies the validity of the inductive method of reaching those conclusions. No logician denies the validity of induction. As a further deviation from common sense, they would even deny the right to use data drawn from observable instances of examples (which data they call "hay and stubble") by arguing that Jesus said, "Keep my commandments," not, "follow every example of my apostles."

Where will this road lead? These men would have us sit down and clip all the precepts from the New Testament, paste them on the wall and live by them. But the commands were not given to us; they were written in a foreign language by a group of Jews 1900 years ago! Yet, it is only by following the example of those who 1900 years ago kept the commands that we know how to be saved today. For salvation, Christians of the twentieth century must depend on following the principles set forth by those of the first century. We are not dependent on anyone to reveal to us that of these principles some do not apply, because we rely on the method of interpreting God's will used by the apostles themselves.

No one performed miracles at the council of Jerusalem (Acts 15), but the spokesmen did use instances of inductive logic (notice the following points correspond exactly to the three stages of the inductive method listed above):

1. Peter's argument consists of rehearsing the events which led him to preach the gospel to the Gentiles, and Paul's involves merely reviewing the miracles he had performed among the heathens.
2. James stated the truth common to both the argument of Peter and that of Paul, namely, that God accepted the Gentiles as they were.
3. This conclusion was applied universally throughout the churches by not laying the burden of the law on the Gentiles.

In **Truth** magazine (1969), David Koltenbah said of those who were questioning the accepted methods of establishing authority, "The men who are pulling out this thread may find one day they have unravelled the entire suit they are wearing." Already the suit is too small for them to wear it without embarrassment among informed Christians.

Principles induced from, the approved examples of the New Testament are authoritative. Nevertheless, those who allow and bind freedoms beyond what God permits, do not consider them authoritative; thus they seek to limit our freedom to worship God as He commands. I exhort Christians everywhere to walk according to the examples of faithful men and so inherit the promises of God. For there are those who do not so walk and would lead you astray, and I tell you "even weeping, that they are the enemies of the cross of Christ."

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BAIT AND HOOK

Donald R. Givens

"How many Judases we have in these days, those that kiss Christ yet betray Him; that in their words profess Him, but in their works deny Him; that bow their knee to Him, and yet in their hearts despise him; that call Him Jesus, and yet they will not obey Him for their Lord." (From "**Precious Remedies Against Satan's Devices**" by Thomas Brooks, p. 9 to which book I am indebted for many of the thoughts in this article.)

Satan is a greedy deceiver who seeks to entangle our souls in sin. Paul warns us to be not ignorant of his devices (II Cor. 2:11). The delicious bait wrapped around the hook is not meant to be a good meal for the fish, but is put there by the fisherman so that he can catch the fish. The devil also has his snares and hooks baited with enticing tidbits.

The devil presents the shining golden cup but hides the poison. He holds out the sweet and covers up the bitter by hiding from the sinner the wrath and eternal misery that will surely follow the practice of sin. Clever Satan hides the hook with promises of pleasure, profit, and prosperity; but he pays the greatest agony, shame and loss.

KEEP YOUR DISTANCE

We must learn the lesson of keeping at the greatest distance from temptations to sin. Do not play with the bait that the devil holds forth, or the hook will eventually snag you. We must hate sin as much as we hate the HELL to which it leads (Rom. 12:9). The wisest course to pursue when you are walking near a pit, is to keep the greatest distance from it. Joseph, when tempted by Potiphar's wife—flew from her presence. He did not tarry around "thinking it over" (Gen. 39:7-12).

We cannot dine and dance with the devil, and then think to sit down and sup in the kingdom with Abraham, Isaac and Jacob. Bondservants of sin can look forward to eternal loss and anguish of soul (John 8:34-36). Do not be fooled by the deceitfulness of sin. "Exhort one another day by day, so long as it is called Today: lest any one of you be hardened by the deceitfulness of sin" (Heb. 3:13). Sin, like Delilah,

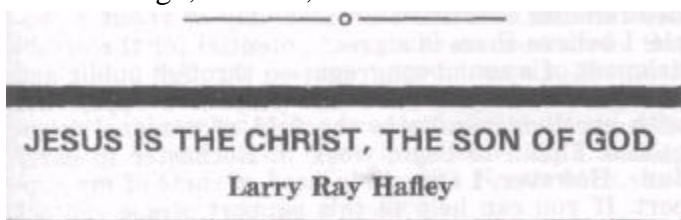
will smile on you but betray you into the everlasting lake of fire. Followers and lovers of iniquity call evil good, and good evil; sweet is bitter and bitter is sweet; light is darkness and darkness they call light (Isaiah 5:20).

PAINTING SIN WITH VIRTUE'S COLORS

One of the most deceptive tricks of Satan is to paint sin with the colors of righteousness and goodness. Brooks (Ibid., p. 16) says: "Satan knows that if he should present sin in its own nature and dress, the soul would rather fly from it than yield to it; and therefore he presents it unto us, not in its own proper colors, but painted and gilded over with the name and show of virtue, that we may the more easily be overcome by it, and take the more pleasure in committing of it. Pride, he presents to the soul under the name and notion of neatness and cleanliness, and covetousness (which the apostle condemns for idolatry) to be but good husbandry; and drunkenness to be good fellowship, and riotousness under the name and notion of liberality, and wantonness as a trick of youth, etc."

This trickery of the devil still does not make sin any less vile, filthy, or abominable. Changing the name of an evil will not change its character. A poisonous pill is no less deadly because it may be coated with sugar. Dynamite will still blow one to pieces even though it be gift-wrapped in a pretty box with a shiny ribbon. Satan knows that the more sin is painted with the colors of virtue, the more dangerous it is to our souls.

Sin is a murdering of the will of God, and the exaltation of the real enemy of your welfare. To whom are you a bondservant? The enemy of your soul who takes delight in your damnation? ... or the Friend of your soul who so loves you that He gave His only begotten Son to die for you? 2710 21 Ave S. Lethbridge, Alberta, Canada



The greatest propositional truth ever to be framed or phrased is: Jesus is the Christ, the Son of God. This was affirmed: (1) By **The Angels**. "He shall be great and shall be called the Son of the Highest" (Luke 1:32). "For unto you is born this day in the city of David a Saviour, which is Christ the Lord" (Luke 2:11). (2) By **The Father**. "This is my beloved Son, in whom I am well pleased" (Matt. 3:17; 17:5). (3) By **The Holy Spirit**. "And they were all filled with the Holy Ghost and began to speak as the Spirit gave them utterance.... Therefore, let all the house of Israel know assuredly that God hath made that same Jesus, whom ye have crucified, both Lord and Christ" (Acts 2:4, 36). (4) By **The Apostles**. "And straightway he preached Christ in the synagogues, that he is the Son of God" (Acts 9:20).

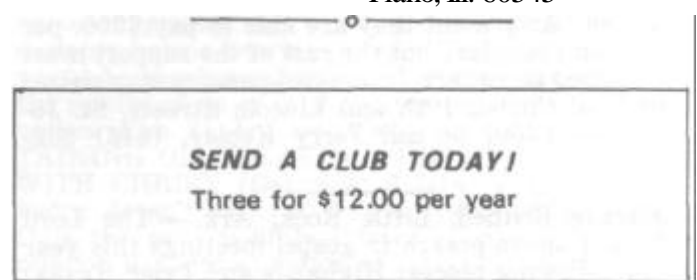
"Paul was pressed in the spirit, and testified to the Jews that Jesus was Christ" (Acts 18:5).

That Jesus is the Son of God attests that he was both human and divine. Jesus is not the Son of God in the same sense that men are. Jesus is not the Son of God in that he had a spirit and since all spirits are "miniature replicas of deity" he was therefore divine. No, by Jesus the Son of God, we mean what the Scriptures constantly affirm, that is, that he always was and always will be "God blessed for ever."

Observe the testimony to this truth. (1) **By The Prophets**. "But thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from old, from everlasting" (Mic. 5:2). "For unto us a child is born, unto us a Son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, The everlasting Father, The Prince of Peace" (Isa. 9:6). The child, the son is expressive of his humanity. "The Mighty God, The everlasting Father" suggests his deity! (2) **By The Apostles**. "In the beginning was the Word and the Word was with God, and the Word was God. The same was in the beginning with God ... And the Word was made flesh and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth" (John 1:1, 2, 14). (3) **By The Angel, Gabriel**. "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore that holy thing which shall be born of thee shall be called the Son of God" (Luke 1:35). (4) **By The Testimony of Jesus**. "Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God" (John 5:18). The enemies of Jesus understood that he was not saying he was the Son of God in the same way they were sons of God. Further, when on trial for his life, Jesus confessed his Sonship and died for it. He could have been spared the cross had he said, "but I am only a son of God as you are," but he did not. (5) **By The Father**. If Jesus was simply a son of God as other men are, why does the Bible record the meaningless and useless pronouncements of the Father that Jesus is his Son? Why the bold announcements of an ordinary fact common to all men?

This grand truth has been revealed, witnessed and confirmed that we might believe and that in believing we might have peace, life, and forgiveness through his name, power, and authority. Dost thou believe?

418 E. Lee St.
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THE NEWS LETTER REPORTS

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

HELP NEEDED IN MAINE John W. Pitman

The church in Thomaston, Maine, which meets in the Weymouth Grange Hall, Beechwood Street, has cut the services down to one per week due to shortage of funds. The cost of each meeting was \$5.00 which amounted to \$15.00 per week. The amount set aside for preaching is \$60.00 per month. There are only four men including the preacher that can be counted on for contributions. The attendance is 16 to 18 on Sunday morning. Support is needed to preach the gospel as only one other church sends support. The amount needed is \$300.00 per month. There are 25 or more towns in the area to reach. Shall we deny these people the right to hear the gospel of Christ preached when in some areas in the South, etc., there are churches within 6 miles or less of each other. If some other preacher will come and bring his support, he is welcome to work along with John W. Pitman, the present preacher. This area could use business people of all types, so why not consider coming here and going into business, etc. It may be later than you think. Contact John W. Pitman, P. O. Box 784, Camden, Maine 04843 or call 1-207-236-4572 at once. The call is urgent.

O'Dell Tucker, 822 Granville Road, Jacksonville, Fla. 33205 — Beginning January 7, 1973 a faithful congregation of the Lord's people began meeting over the V.F.W. Hall in Hilliard, Fla. Brother D. E. Dorth from Chiefland preached the first sermon. At the present time there are but 9 Christians meeting, from three families. Brother and sister Lee and family live in Hilliard, and sister Brenda Conner lives in Callahan. The Tucker family drive from Jacksonville. We are having a few visitors which we hope will increase. If anyone knows of Christians or interested persons in the Hilliard, Callahan, Folkston, Ga., area, please let us know so that we may contact them.

William C. Sexton, St. Joseph, Mo. 64501 — The congregation of 10th and Lincoln in St. Joseph, Missouri needs the services of a full time minister. They would prefer one who is middle age and able to do personal work and willing to preach in the outlying area once a month. A true challenge to the right person. Attendance is 50 on Sunday a.m. in a city of 80,000. At present they are able to pay \$300. per month on the salary but the rest of the support must be obtained elsewhere. Interested persons may write: church of Christ, 10th and Lincoln Streets, St. Joseph, Mo. 64501 or call Terry Kepley, (816) 232-1847.

Eugene Britnell, Little Rock, Ark. — The Lord willing, I am to preach in gospel meetings this year in the following places: Highands and Tyler, Texas;

St. James and Kennett, Mo.; Monroe, La., Jackson, Miss., Kingston Springs, Tenn., Pensacola, Fla., Oklahoma City, Oklahoma and Mtn. Home, Ark. If you live in one of these areas, please attend and encourage the work.

W. H. Watts, 1108 N. College, Fayetteville, Ark. — **Chart The Gospel**, Vol. 2 is now available, along with volume one. The cost is \$1.25 for each book, which contains 25 charts and outlines. All orders may be sent to me for prompt delivery.

Roy L. Foutz, 1503 N.E. 12th Street, Gainesville, Florida — Our work at Northeast is off to a good beginning in 1973, with three baptisms and one restoration thus far. We are planning two meetings in April, with Ferrell Jenkins in a weekend series on "Evidences" April 6-8, and with Jere Frost April 16-22. I will preach in a meeting with the South College church in Lafayette, Louisiana April 1-6, and with the Azalea Park church in Orlando in May 7-13. Visit with us when you are in or passing through Gainesville.

Gary Lynn Hargis, 310 Glen Burnie, Temple Terrace, Fla. 33617, phone (813) 988-8886 — After several years work in the Tampa, Fla. area, presently at Del Rio, I have decided to move to Rochester, Minn. to aid in firmly establishing the church there. Rochester has a population of about 60,000 and is the headquarters for both Mayo Clinic and also the teaching facilities for I.B.M., as well as a number of other businesses. At present there are two Christian women composing the sound congregation. These two families constitute an assembly of about 8 people. I believe there is a great potential for the establishment of a sound congregation through public and private teaching. I have had extensive experience with excellent results in the field of personal evangelism. I plan to begin work in Rochester in early June. However, I am still in need of some of my support. If you can help in this support please contact me immediately, preferably by telephone. If you desire further information in regard to me, my character and ability, contact the following: Robin Willis, elder, Del Rio congregation, 50th St. and Sligh Avenue, Tampa, Fla. 33617, 988-5577; **James Dennison**, preacher, Henderson Blvd. congregation, 3402 Henderson Blvd., Tampa, Fla., 839-1422 or 876-2237; James P. Miller, formerly of Tampa, Bowling Green, Ky., 502-781-3608.

William C. Sexton, 2804 Lafayette, St. Joseph, Mo. 64507, Phone: (816) 233-3214 — After a very short time my labor with the congregation in Atchison, Kansas has been terminated, due to my conviction that institutionalism and centralized control as exhibited in the Herald of Truth arrangement are unscriptural.

I have agreed to move to Wichita, Kansas the first week in June to labor with the congregation meeting at 1614 Calvert, known as the South West congregation. The congregation has two good men serving as elders: Wilber Darling and Leonard Westbrook. We have talked at length as to the mission of the church, problems facing the Lord's people today, and I believe that our convictions are in harmony and we can work together in a rewarding way.

The congregation, in addition to the elders, has several capable men to preach and teach the word of God. Therefore, I shall not be preaching to the church twice on Sunday and serving as a "pastor." Instead, I shall be doing extensive personal teaching from house to house, both publicly and privately. In Wichita there are a number of congregations of the "church of Christ." However, we understand that Liberalism, Institutionalism, and even Modernism have strong holds in the area. We plan to call upon the people of God to stand and see, investigate, where they are, to ask for the old path established by the Lord and his apostles 19 centuries ago, and if they cannot cause those who "went out" (I John 2:19) to return, then to "come out from among them and be separate" (II Cor. 6:17). With our arrangement I shall be available to do extensive personal teaching and to help small struggling groups in that area who need and desire my help. I am looking forward to my move to Wichita the first week in June.

PREACHER WANTED

Elders for Rochelle, Ill. church —The Rochelle, Illinois church is looking for a full-time preacher. We are able to provide support between \$600 and \$700 per month. Our attendance averages about 55. We have a goodly number of young people with whom to work. We have a more than adequate meeting house which has suitable space with it on which we hope to build a house for a preacher.

For the first time ever for this work elders were just recently appointed. Rochelle is located in the heart of northern Illinois, approximately 25 miles south of Rockford and 75 miles west of Chicago. If you are interested, please contact either of the elders: Bill Albany, 1170 Westview, Rochelle, Ill. 61068, (815) 562-2962 or Joe Thiere, 932 North 15th, Rochelle, Ill. 61068, (815) 562-2965.

B. G. Hope, Beaver Dam, Kentucky, Feb. 22, 1973: I began work with the Beaver Dam Church Oct. 1, 1968. It is composed of approximately 120 members. We have had a number of baptisms, a number of restorations and some requesting to be identified with us. We have also lost some members — some moved away, some died and others quit. Nothing spectacular has been done. Some improvements have been made on the building and grounds. Special classes for special purposes have been executed and in general the teaching program has been improved. Perhaps the greatest progress has been made in the spiritual realm. The majority of members indicate this growth in their lives. Recently elders were appointed and I know of no congregation more completely united. It is contributing to the support of

four preachers away from home. The work is pleasant and it keeps me busy. I do take the time to preach in three or four meetings a year. When traveling on Green River Parkway between Bowling Green and Owensboro or the Western Kentucky Parkway between Paducah and Elizabethtown, why not stop and visit with us ?

A YOUNG PREACHER, TO YOUNG PREACHERS

Ron Halbrook

Paul wrote to the young preacher, "Keep that which is committed to thy trust," in view of the fact that "some ... have erred concerning the faith" (I Tim. 6). Timothy wasn't simply to sit on what was committed to him, with hands folded. "The same commit thou to faithful men, who shall be able to teach others also" (II Tim. 2).

Thus, in the apostolic age, began the glorious chain — a chain of succession, not of apostles, but of apostolic doctrine. This article attempts to rattle the chain, remind us of its importance and our responsibilities. It is an appeal from a young preacher, largely to young preachers. In the judgment of this writer, enough preachers in his own age group are toying with an unfaithful idea, a non-apostolic idea, to warrant this appeal from the heart for the gospel (Jude 3). We speak not as a rabid, bullying "watchdog of the brethren" — self-appointed, self-promoting, self-pleasing. We speak as Paul, unashamed of the gospel, urgent in its behalf — "not seeking mine own profit, but the profit of many, that they might be saved" (Rom. 1, I Cor. 10).

Those who "ask for the old paths" have preached and continue to preach that SALVATION IS CONDITIONAL. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16). Truly, we are "baptized into Christ," not meaning into a physical location, but into a spiritual relationship denoted by the words "in Christ" (Gal. 3; Eph. 1). Entering Christ is conditional. ALSO, sustaining that relationship is conditional — and it is here that some are flirting with error. "Be thou faithful unto death — (CONDITIONAL!) — and I will give thee a crown of life" (Rev. 2); see I Cor. 15:2 also.

We must not confuse merit with faithfulness. Some are saying outright (others, in effect), "It is not what we do, but what Christ has done for us that saves; THEREFORE, what we do about our name religiously, or worship, or organization, or doctrine has no bearing on salvation; otherwise, we would be earning salvation." What we do cannot in the nature of us or in the nature of doing earn salvation (Eph. 2); but, what we do is decisive in SUSTAINING OR BREAKING OUR RELATIONSHIP WITH CHRIST (Gal. 5:4; 6:7-16; Phil. 2:12-16). Doing doesn't earn; it does sustain a relationship. It is the responsibility-side of relationship, which relation includes salvation as a gift along with ALL

spiritual blessings. "When ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do" (Luke 17:10).

DANGEROUS IMPLICATIONS

If we have learned anything from the last two major apostasies, it is that dangerous implications of the first principles of apostasy **WILL BE SEEN AND ACTED UPON SOONER OR LATER**. We cannot wait until error is practiced wholesale, but in hope of saving souls must meet it when **TAUGHT**.

If all denominations would submit to baptism according to the apostolic order, yet tenaciously retain their errors of organization, worship, and mission, would they be standing in God's grace? If they were to **GO ON** embracing, practicing, preaching and multiplying such error, would they **IN GOD'S SIGHT** be counted as sheep who hear the Good Shepherd's Voice? Counted as following Him? In his fold of safety (John 10) ? Can they **GO ON** recognizing different **HEADS** and **HEAD**quarters on earth (as if the Head was quartered on earth), and yet be counted **BY THE TRUE HEAD** as under his Headship (Eph. 1) ? **GO ON** in a mutilated and paganized worship, "**WILL WORSHIP**" —is this "holding the Head" or is it living in "the rudiments of the world ... after the commandments and doctrines of men" (Col. 2) ? **GO ON** supplanting the divine organization with human schemes fashioned after political structures and worldly institutions — **WITHOUT BEING GUILTY** of taking from the glory of God reflected in the divine scheme of the ages (Eph. 3) ?

"But that's hypothetical." someone says. Yet, it illustrates the dangerous implications of what is being taught. (Illustrates, not is a real example of; we could hope, but don't think denominations will accept Acts 2:38 in the near future!) It is being taught and implied that brethren in the process of changing the organization, mission, and worship of the church be recognized and received as in full fellowship with God, Christ, and the Holy Spirit, and thus with all the Lord's faithful family. We need to recognize that some brethren are **IN THE PROCESS OF** and **GOING ON IN** changing from the divine order rather than from their lawless deeds.

Bro. James Miller pointed out recently in Montgomery, "The men who opposed the Missionary Society ... used every argument they knew to show the breakdown of authority and autonomy without avail. Society advocates were wedded to their idol and meant to have it at any cost. These tragic events of 125 years ago have a direct parallel in our time ... Liberal brethren are going down the old, old path to division and sectarianism ... The institutional brethren (are) wedded to their idols and (mean) to have them at all cost." What of brethren who continue in lawlessness (Matt. 7:23) ? Is the only kind of lawlessness which damns that which denies Acts 2:38? Bro. William Wallace gives a timely warning about "the loose attitudes toward fellowship with error and errorists which seems to be having its sway with some." "When brethren become too obsessed with getting along with all brethren ... they minimize the importance of the major differences ... They loose us where the Bible has not loosed us."

MISUNDERSTOOD CONCEPT OF GROWTH

"Oh, but we must realize that all make mistakes and we are all growing." **BUT THE POINT IS:** when our mistakes are pointed out plainly in God's Word —all are **RESPONSIBLE** to look into the mirror (James 1) — and pointed out plainly, earnestly, repeatedly by those who love our souls, by those whose tears have flowed, by those whose prayers have implored, and **YET THE SIN IS PRACTICED**, what then? It is obvious such brethren are growing; the question is, **IN WHAT DIRECTION ARE THEY GROWING???** **THAT IS PRECISELY WHAT IS BEING OVERLOOKED, OR MINIMIZED!** Are they growing in Christ, with Christ, and **TOWARD** Christ, or growing further **FROM** Him? Are they branches growing deeper into the Vine, or are they such as seek to "bear fruit of" themselves (John 15) ?

The practice and sophistical defense of error is not brought about by going "**TO THE WORD OF HIS GRACE**," but by going **FROM IT**. How can they be secure and safe and built up in Christ when they are growing away from the word "which is able to build you up." How can they lay hold on eternal life and receive the inheritance, when they are growing away from the word of grace which is designed "to give you an inheritance among all them which are sanctified?" Those who go and grow away from the word of His grace, go and grow away from God Himself. Those brethren who will escape the dangers Paul warned of (yes, dangers of being lost) and go **TO** God, are those who will go **TO THE WORD OF HIS GRACE** (Acts 20:32).

PEACE OFFENSIVE OR REBELLION?

Hananiah said in effect, "The wound of God's people isn't so bad; let's patch up, cheer up, receive one another and go on in peace." The Lord said through Jeremiah that Hananiah had only made things worse by his "peace offensive" — Thou hast broken the yokes of wood; but thou shalt make for them yokes of iron." Further, instead of getting God's approval as a peacemaker, he was told, "Thou shalt die, because thou hast taught **REBELLION** against the Lord" (Jer. 28). "The wisdom ... from above is **FIRST PURE**, then peaceable" (James 3).

CONCLUSION

Some will object that they have been misunderstood. We object that some are expressing themselves so as to create **A PATTERN OF INFLUENCE** for the misunderstanding of Bible truth. **Torch** carries this motto, "We do not write to be understood, but so we cannot be misunderstood." Patience is in order; an influence for "error and errorists" is not.

Let us all truly grow in humility, unity, and the apostolic order. This appeal for the gospel chain is closed with prayer and with devotional reading of and recommendation of Phil. 3:13-17.

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