

# Gospel Gleaner

Volume 9

Number 1

## "THE PATTERN"

Nat Evans



There is a great need today for a renewed emphasis to be given to "the pattern" for New Testament Christianity. In a day and time when many are unstable and being blown about by every wind of doctrine (Ephesians 4:14), we need to be calling men

back to the Bible, to the doctrine of Christ (Ephesians 4:15; Titus 2:1).

Not all is well in Zion today. The winds of liberalism and denominationalism are blowing with high gales on the sails of many congregations in our brotherhood. Calvinism especially is having a field day in many areas. Why is this happening? It is (1) because of Bible ignorance and (2) because many are blind followers following blind guides. The pied pipers of false doctrine among us are leading many down the primrose path to apostasy (Revelation 3:17; Matthew 15:14). Our loyalty should be to Truth and not do any man or group of men, or secular institution (Proverbs 23:23; John 8:31-32). (3) Some among us simply refuse to listen to and heed our sincere warnings (2 Timothy 4:3-4; 2 Peter 2:1-3). They refuse to see the danger though it is before their very eyes. As brother Robert

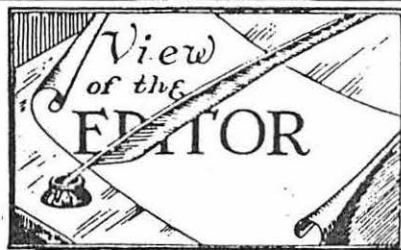
Taylor has said, "Many brethren and this includes a lot of elders, would not recognize a false teacher even if he met him in the middle of the highway, at high noon on a clear day and said, I am a false teacher." Elders when is the last time you read Titus 1:9-11 with the intent of doing what it says? Can you afford to ignore this passage?

Rex Turner, Sr. has written "uncertain sounds" are heard from time to time, and brethren need to be informed and/or forewarned. The New Testament writers were careful to forewarn and expose the errorist within the ranks of the church." My brethren should we not do the same today? (1 John 4:1; Acts 17:11).

In their wilful blindness some cry out that we are just "alarmists." My friend, it must be realized that one can be a "realist" without being an "alarmist." I prefer being a "realist" to be like an "ostrich" with my head stuck in the sand, so that I could like some cry peace when there is no peace (Jeremiah 6:4; 8:11).

The Restoration Movement was brought about by an emphasis upon the Bible. People were pointed to and called back to the Bible as man's only infallible guide. People were encouraged to take the Bible and measure

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The GOSPEL GLEANER is dedicated to restoring New Testament Christianity. We welcome your comments and questions regarding any article found herein.

### STAFF WRITERS

Nat Evans  
Dennis Gullledge  
Guy F. Hester  
M. W. Kiser

### EDITORS

Bill Dillon  
Ronnie Whittemore

### MAILING ADDRESSES

Contributions  
10025 Woodville Road  
Kevil, KY 42053

Manuscripts  
P. O. Box 506  
LaFayette, GA 30728

-----  
3078 Gurley Pike  
Gurley, AL 35748

# READ IT AND PRAY

Bill Dillon

Item: "Abortion Rights Advocates Cheer Election Results." The UPI reported November 4 that "Abortion rights activists Wednesday cheered the results of the election, claiming victory in the election of a president, four governors and at least 20 congressmen who support their cause."

Item: "Homosexual Bill Threatens Family Values." Charisma Magazine of October 1992 reported homosexual legislation being proposed by Senator Edward Kennedy (D-Mass.) and Representative Barney Frank (D-Mass.) would legalize homosexuality and give sodomy constitutional protection. The article went on to state:

"If passed, S. 574/H.R. 1430 gives a man who 'marries' another man the same right as a husband and wife. Gay 'couples' will have the right to adopt any child. Schools will be forced to teach that homosexuality is not an unnatural sexual behavior, but a civil right. And church could be forced to hire and ordain gays and lesbians."

The article continued with a revealing quote from Michael Swift, a well-known militant gay activist, "All laws banning homosexual activity will be revoked. All churches who condemn us will be closed. Our only gods are handsome young men."

Item: Evangel Magazine, January 1993, reproduced a poster distributed by homosexuals in Portland, Oregon, during the 1992 Fall campaign. The posters said: "VOTE NO ON 9 OR WE SHOOT THE FISH." The article went on to point out:

"The fish portrayed is an ancient symbol of Christians. The Greek phrase for 'Jesus Christ, God's Son, Savior.' The threatening posters were part of a vigorous campaign by militant homosexuals against 'Measure 9,' an Oregon citizen initiative which would have declared homosexuality unnatural and perverse and have barred public agencies from promoting it (such as by teaching that it is a 'valid alternative lifestyle')."

The article also gave a report of a citizen, wearing a small button supporting "Measure 9," being accosted by an angry, abusive group of "Queer Nation" activists on a downtown Portland street.

Those and other matters are certain indications that America is losing (or has lost) its moral umbrella. The election year of 1992 marks a drastic change in the moral temperament of the nation.

However, God's people are not to despair at the sorrowful signs of the times. Never has there been a better time to be alive. It's a great time to be a gospel preacher! It was when the world was

(Continued on back page)



# Christian Character

## LEADERS OF CONVICTION

Ronnie Whittemore



For many months, this writer has been observing the controversies and current events which have gripped the nation. Having just endured another election year, there have been many occasions for debates and discussions concerning various subjects.

Political philosophies and ideologies which are based upon judgment are not under consideration by this writer. One man's ideas may be as good as another man's. Whereas, these assorted philosophies may be interesting for a short time, they do not make the headlines of the newspaper nor do they overwhelm the evening news. No, the real attention grabbers involve morality, issues of right and wrong. Despite the widespread propaganda of the media which would persuade otherwise, thousands of people become irate when immorality is thrust upon them. While political experts are trying to sort out why the American public became outraged at two recent political decisions, the casual observer who possesses good moral values has the answer: Dishonesty and homosexuality will not be tolerated by the American public.

There seems to be a growing unrest among the public with government officials. This dissatisfaction crosses party lines, state lines and Pennsylvania Avenue. It is not based upon gender or race. Prejudice is not the motive. The public has not adopted a specific agenda; people are not necessarily advancing

particular causes. The people of this country are yearning, even crying for leadership with CONVICTION.

## The World

This writer is sick and tired of hearing good arguments against abortion defeated when an anti-abortionist makes exceptions on the basis of rape and incest. The sanctity of life is THE ARGUMENT against abortion. Any other argument amounts to personal judgment. Most women that have abortions do so because the birth of a baby and all of its accompanying responsibilities are considered INCONVENIENT. An unmarried woman may be ashamed of her pregnancy and so she attempts to cover her sin by having an abortion. Another woman may want a career more than a baby so she decides to have an abortion because the *time* is not right. Yet another woman does not consider herself to be ready for a baby, so she has an abortion. Even in the case of rape and incest, there are other alternatives. Most statistics record that only one or two percent of abortions are performed because of rape or incest. That means 98 to 99 percent of all abortions are performed because pregnancy was judged to be INCONVENIENT. Where are the people of conviction in this world?

While this writer appreciates the stand of many talk show hosts, celebrities and other respected officials against homosexuality, why do we not hear the message that homosexuality is sinful? Many points are successfully argued on the basis of fairness, morale, etc., but where is the statement: Homosexuality is wrong? It seems that no one has the CONVICTION to condemn sin. Politicians are afraid of losing votes. Celebrities are afraid of losing popularity. Some religious leaders are afraid of losing their following. But the Bible describes homosexuality as sin and homosexuals will not enter the kingdom of God!

The world has observed the hypocrisy of the media, the government and society in

*(Continued on page 4)*



## LEADERS OF CONVICTION . . .

(Continued from page 3)

general in the stand against *drunk driving* while approving the drinking of alcoholic beverages. The slogan adopted by beer companies: *Know When To Say When* is only an attempt to ease their consciences. How ridiculous it is to call upon people as they drink alcoholic beverages and therefore breakdown their ability to make good judgments to have the *judgment* to know when to stop! How refreshing it would be to hear someone do a public service announcement, just saying, "DON'T DRINK."

This writer longs for the day when he can hear the President of the United States, a state Senator or Governor, or even a congressman of the House of Representatives address its audience on the subject of morality, even at the expense of popularity and votes. This country needs leadership with CONVICTION.

### The Church

Before one gets too furious with the leadership of this land, it may be good for the church to examine the attitudes and actions of its own leadership toward truth and virtue. Elders are charged with the responsibility of overseeing the flock of God (Acts 20:28; 1 Peter 5:1-4). Preachers have the duty to preach the gospel (2 Timothy 4:1-5) and deacons are obligated to serve the Lord under the oversight of the eldership (1 Timothy 3). Bible class teachers have a grave responsibility in teaching others (James 3:1). These four categories comprise what is often termed the *leadership* of the church. However, one should also include fathers and mothers of the home because they are charged with the duty of teaching and training their children (Ephesians 6:4; Proverbs 22:6). Yet how many churches can accurately describe their members as people of CONVICTION? Can the brotherhood boast of leaderships of CONVICTION?

The elders of many churches may be good businessmen and well organized, but what is their stand on matters of morality, such as, the use of alcoholic beverages, abortion and adultery? Deacons may eagerly fulfill their duties as ground keepers and program directors, but do they avoid places and events of compromise? Preachers may possess charisma and appear to be good friends to all, but do they rebuke sin from the pulpit? Bible class teachers may challenge their students to study their Bibles and prepare their lessons, but do they live by the principles which they teach? The prophet Jeremiah fulfilled his work during a time of religious compromise and political corruption. He described the situation in this way: "*A wonderful and horrible thing is committed in the land; The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so: and what will ye do in the end thereof?*" (Jeremiah 5:30-31). Leadership that lacks CONVICTION will translate into a following that loves EVIL.

Heaven bound people have always been people of CONVICTION. Whether the church, the home or the government, leaders in these institutions must believe in righteous principles and be willing to make decisions that support those principles and take stands against any force which seeks to undermine them. Spiritual failures occur when people place convenience above conviction. Faithful Job said, "My righteousness I hold fast, and will not let it go: my heart shall not reproach me so long as I live" (Job 27:6). Is that your CONVICTION as well?

3078 Gurley Pike, Gurley, AL 35748

#### HEATH CHURCH OF CHRIST SCHEDULE OF SERVICES

|                               |       |
|-------------------------------|-------|
| Sunday Morning Bible Class    | 9:00  |
| Sunday Morning Worship        | 10:00 |
| Sunday Evening Worship        | 6:00  |
| Wednesday Evening Bible Study | 7:00  |





## A MISTAKE

David Lipscomb

Many preachers spend their time to combat the sects, to expose their errors, and to show the mistakes they made. This is alright if this work is kept in its right place, and not permitted to crowd out more important work. There is great danger that we let opposition to the sects and to error to usurp the place of fidelity to God and the practice of the truth. It is easier to fight error than it is to practice truth. It is more in harmony with our fleshly nature to fight error and errorists than to subdue the flesh and obey God. So we often substitute that for this. Much of our zeal is for party dogmas rather than for practice of the truth.

Much of the preaching consists in opposing and exposing the errors of others. *This party zeal becomes a substitute for love of truth and the practice of godliness.* Many preachers seem to think that the way to convert the world is to expose religious error. Hence the preaching to the world is chiefly opposition to the sects. If the sects were all destroyed, it might be easier to convert the world, but the work of converting the world would still have to be done.

The wisdom of the serpent, as well as the harmlessness of the dove, is needed in preaching the gospel. It is more important to preach the truth than to expose error. This was the order of Jesus and the apostles. They first presented the truth of God, the working principles of the religion of Christ. Jesus first gave the sermon upon the mount, the exhibit of the practical truths of the religion he came to establish. He then opposed error as it

conflicted with these truths. If we would practice this order now, it would greatly help us in our work. We would do better work, and do it more effectively.

When we go to a new place especially to preach, it seems to me common sense, as well as divine wisdom, would prompt us to first present the truth of God concerning the way of salvation, and stir up opposition as little as possible until they had seen the truth as a connected whole. *To stir up the prejudices of the people is to prevent their seeing the truth with impartiality and fairness. It does them a wrong and defeats the end in view.* There is a very great danger in making ourselves sectarians in opposing sectarians. When we go to a new place, let us present the truth in as kind and gentle, yet as earnest, spirit as possible. Present the truth in the spirit of the truth, and oppose error only as others bring them up to conflict with the truth. Do it with earnestness, but do it in a spirit of kindness and love, and prove by experience that the order of Jesus and the apostles is the best for us and for the world."

*Gospel Advocate*  
November 28, 1907

## Additional Comments

B. C. Goodpasture

If anyone is inclined to think that the author of the foregoing was a "softie," the reflection is not upon Lipscomb. Those who are acquainted with the writing of Brother Lipscomb know that he was unwaveringly loyal to the truth. They know that he was fearless and thorough in exposing false teachings. He seemed always to have the wisdom to say the right thing at the right time--an oft-absent quality.

In preaching the gospel one needs wisdom. One ill-timed and ill-advised sermon can block the progress of the gospel in a given community for at least a generation. We recall a promising work, well begun, in a southern state, which was wrecked by a vicious,

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# MEEK OR WEAK?

Allen Webster

The world believes that an aggressive and self-assertive person will get ahead. Many (if not most) live with the philosophies that you "have to look out for number one," "every man for himself," and "it's a dog-eat-dog world." They seek a meek man as one who has no backbone, who gets run over, who never gets angry, who never takes a stand and never gets in anyone's way (a sort of Pee-Wee Herman or Marvin Milquetoast).

This is not how the Bible uses *meekness*. The word *gentleness* (*praotes* translated *meekness* in Galatians 5:23) in the New Testament has three main meanings. (1) *Submission to the will of God* (Matthew 5:5; 11:29; 21:5). (2) *Teachable*, the man who is not too proud to learn (James 1:21). (3) Most often it means *considerate* (1 Corinthians 4:21; 2 Corinthians 10:1; Ephesians 4:2).

Aristotle defined *praotes* as the mean between excessive anger and excessive angerlessness, as the quality of the man who is always angry at the right time and never at the wrong time. Moses was the " *meekest man of the earth*" (Numbers 12:3), yet he was a strong leader. Who would accuse Christ of being weak, yet He is described as " *meek and lowly of heart*?" (Matthew 11:29; cf. Isaiah 53:7; Matthew 21:4-5).

Meekness is "strength grown tender," as a weight lifter handling a baby. It is used of a great stallion who has been tamed to where he is gentle with children. The word is used in secular Greek of Socrates when he drank hemlock for "corrupting the minds of the young." How does a meek person act?

## A Meek Man Is Submissive

A meek person is teachable (James 1:21). He does not have all the answers and is humble enough to benefit from the fruit of another's study. One who is meek is submissive to God's law. He is "poor in spirit."

There are two words translated *poor-penes* and *ptochos*. If a man was a common, ordinary person who had to work hard for a living and had to really strive to make ends meet, they called him *penes* (poor). By working hard, he got by. Jesus did not say, "Blessed are the *penes* in spirit..." but, "Blessed are the *ptochos* in spirit..." This word pictures extreme poverty. It comes from a verb meaning "to crouch like a beggar." It does not refer to someone who can work hard and make ends meet; it describes the man who finds himself totally dependent on the help of others for the necessities of life.

Lazarus was a *ptochos* (Luke 16:20) as was the poor widow whose entire living was two mites (Mark 12:42-43). This word described the poor man who received ill treatment in some worship assemblies (James 2:2-3). Other illustrations include: the woman of Canaan (Matthew 15:21-28); returning prodigal (Luke 15:11-32); Publican (Luke 18:9-14); and sinners at Pentecost (Acts 2:37, 41).

## A Meek Man Serves

The meek person wants to serve God anyway he can (Isaiah 6:8; Psalm 84:10). he wants to serve others. One who does nothing in the church, who is very quiet, may be viewed as "meek." Actually, he may be the opposite. Pride (fear of embarrassment) may be hampering his service for Christ.

A meek person goes to work and worries not what others may say. This was the problem of the one talent man (Matthew 25:24-30). Too many would rather be served than serve (Philippians 2:2-5; Romans 12:1).

## A Meek Man Suffers Without Complaint

Job showed his meekness by suffering  
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# MY VOICE IN AMERICA'S FUTURE

Maranda Blackwell

My voice is the voice of the 25 million babies that were aborted between 1973 and 1991. My voice speaks out for them and all those like them in the years to come. I am the voice of hope and of life. I bring to these children a chance to live, a chance they might not otherwise get. My voice in America's future teaches fellow Americans the real truth about abortion. My voice explicitly informs Americans of the cruel deaths aborted babies die. My voice does not elicit this information about abortion to downgrade Americans. It elicits this information to make Americans realize that abortion is murder. Many people say that the unborn child is not a human being. Therefore, abortion is not murder. This is erroneous. The greatest book in the world, the Bible, speaks of the child in the womb as a living soul. Psalms 139:13-14 state this: "For thou hast possessed my reins: thou hast covered me in my mother's womb. I will praise thee; for I am fearfully and wonderfully made: marvellous are thy works; and that my soul knoweth right well." What better proof can be found that there is life in the womb than the words of God?

Pro-abortionists also argue that abortions are morally right because they save the mother's life when it is endangered by pregnancy and provide assistance in cases of rape and incest. My voice is here to tell you that ninety-eight percent of all abortions done are done simply because it is inconvenient for the woman to have the child. Only two percent of the abortions done are done because of cases of rape or incest or because the mother's life is in danger.

My goal as an American is to use my voice to decrease and eventually desist abortion altogether. Too many alternatives to abortion exist for us Americans to use abortion as a means of birth control. Foster homes, churches, homeless shelters, and adoption agencies are some good alternatives to

abortion. Adoption is probably the most popular one. My voice encourages pregnant

The greatest book in the world, the Bible, speaks of the child in the womb as a living soul.

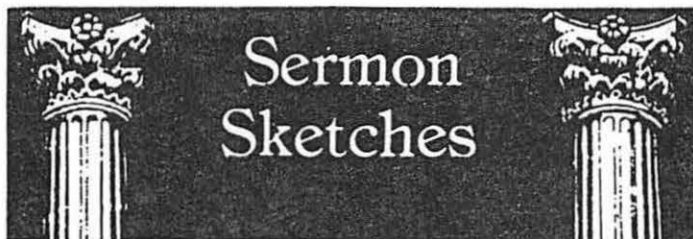
women considering abortion to have the child and give it a life of its own with adopted parents who want it. Millions of couples as well as single men and women would give all that they own just to have a child to love and to call their own. When pro-abortion women were asked why they could not have the child and then give it up for adoption, they replied that they did not want to make the "sacrifice." If these women would only consider the life they would be saving by making the "sacrifice," they might realize they would be giving these unborn children the gift of life.

I plan to use my voice to accomplish my goal of desisting abortion. I will use my voice as an American to educate fellow Americans about abortion. If I only save one child's life in my efforts against abortion, then one more child will receive a chance at life.

*The Herald Gazette*  
January 28, 1993  
Trenton, TN

EDITOR'S NOTE: Maranda Blackwell was a winner in this year's Voice of Democracy contest sponsored by Veterans of Foreign Wars Post #4798 of Trenton, Tennessee. Maranda is 17 years old and a member of the New Hope church of Christ near Trenton. Her article appeared in *The Herald Gazette* and is reprinted in this edition of the GOSPEL GLEANER as proof that "not every teenager" bows to peer pressure nor accepts the deteriorating morals of society. We commend Maranda for her courage to *speak out*.





## What Sin Does to the Sinner Exodus 34:4-9

M. W. Kiser

### Introduction:

1. Sin has always been a personal matter.
  - a. We spell it with an "I" in the middle.
  - b. Someone remarked that every time we say the word we can almost hear the old serpent "hiss."
2. What is sin?
  - a. It is iniquity (twisting).
  - b. It is transgression (rebellion).
  - c. It is the refusal to obey God.
  - d. It is sin or "missing the mark."
3. But our proposition is: what does sin do to the sinner?



### I. Sin DOMINATES the Sinner.

- A. There is not one sin that we can name that someone has not become a slave to it in some form or fashion (Prov. 5:22; John 8:34; Acts 8:23; Romans 6:16; 2 Peter 2:19).
- B. So great is the domination of sin that salvation is pictured as liberty (Galatians 2:24; 3:26-27; Romans 8:2; 2 Corinthians 3:17).
- C. Would you be free? There is power in the blood! (John 17:17; John 8:32; Isaiah 61:1).

### II. Sin DECEIVES the Sinner.

- A. Satan has mislabeled sin and hoodwinked his customers (2 Cor. 4:3-4; 1 Timothy 2:4; Hebrews 3:13; Isaiah 5:20; Proverbs 8:36).
- B. Some are even led to procrastinate their souls' salvation because of:
  1. Worldly entanglements (Genesis 19:16).
  2. Family cares (Matthew 8:21; Luke 9:61).
  3. Unbelief (Acts 17:32).
  4. Personal convenience (Acts 24:25).
- C. Through persistence in a life of sin, the conscience can become hardened and the gospel lose its appeal (Luke 8:5, 12; 1 Timothy 4:2; Matthew 24:36-39).

### III. Sin DEFILES the Sinner.

- A. We came into this world clean, but sin pollutes us and makes us dirty.
  1. Little children are not examples of total depravity (Matthew 18:3).
  2. Look what happened to the prodigal son (Luke 15:11-16).
  3. Going back to the former life is an ugly picture (2 Peter 2:20-22).
  4. Dirty garments keep us out of heaven (Rev. 3:4-5).
- B. How do we look to God when we are "turned inside out?" (Acts 8:20-23).
- C. There is a fountain opened for the cleansing of sinners; and only by it can we be made clean again (Zechariah 13:1; Revelation 7:14; Psalm 51:1-2).

### IV. Sin DESTROYS the Sinner.

- A. Sin is the great separator in this life (Isaiah 59:1-2; Ephesians

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## "THE PATTERN"

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every man's teaching by it. The cry of the Restoration was "Back to the Bible" (1 Peter 4:11).

Brethren, I believe that it is later than we think. We are being told that there is no pattern for us today. We are being told that there are no old paths in which we should be walking. We are being told that we cannot really know what truth is! I wonder how they can lay claim to have arrived at his conclusion?

We are being told that we need a "new hermeneutic." First, everything *new* is not necessarily *true*, and that which is *true* is not always *new*. Personally, I prefer the Old Jerusalem Gospel to the "clap-trap" of human wisdom (1 Corinthians 1:21; Romans 1:16). Second, a close examination of the so-called "new hermeneutic" shows it to be the same old false doctrines we have refuted for years dressed up in flowery speech and new robes. It is the same *modernism* and *denominationalism* and *German rationalism* that was seen years earlier in a book called "Voices of Concern." This junk deeply disturbed many brethren back then, but it is now being widely accepted and promoted because it has behind it many prominent brethren and many of our educational institutions. Brethren it is possible for an individual to apostatize. It is possible for congregations to apostatize (Revelation 2 & 3). It must be recognized that it is also possible for apostasy to take place in our institutions of higher learning.

I affirm that God had a "pattern" for his people under the Patriarchal and Mosaical age, and that he has a "pattern" for us today during the Christian age. Let me call attention to some things for our instruction:

(1) Noah had a pattern to follow in the building of the ark. God gave commands relative to the kind of wood to be used, the length, the breadth, the height, and the number of stories, etc. Which command could Noah have ignored? Noah knew that he must comply with God's instructions. "Thus did

Noah according to all that God commanded him, so did he" (Genesis 6:22). Now was Noah given a pattern or not? Could Noah learn what God required? Could he know what truth was and that he had met truths requirements?

(2) Moses had a pattern to follow in the building of the Tabernacle. "According to all that I show thee, the pattern for the tabernacle, and the pattern of all the furniture thereof, even so shall ye make it" (Exodus 25:8-9). "And see that thou make them after the pattern, which hath been showed thee in the mount" (Exodus 25:40). "...Even as Moses is warned of God when he is about to make the tabernacle: for, see, saith he, that thou make all things according to the pattern that was showed thee in the mount (Hebrews 8:5). Exodus 40:16 reads, "Thus did Moses: according to all that Jehovah commanded him, so did he." did Moses have a pattern to follow? Could he learn what it was? Could he know that he knew what the truth was? Would it have been alright for him to have ignored God's instructions and to have listened to men, or to have followed his own whims? A man that could see through a barrel with both ends out of it can see the correct answer to these questions.

(3) There was a definite pattern to be followed in the building of the temple in the Old Testament (1 Chronicles 28;18; 2 Chronicles 6:1-11). How did Solomon build God's house? Did he have a pattern to follow or not? Did it make any difference back then as to whether men listened to God and obeyed him or not? Why would it not be the same today? (Romans 15:4; 1 Corinthians 10:1-12).

Just as God had a pattern under the Old Testament, He has a pattern in the New Testament. The New Testament itself is the pattern. It is the pattern for the church, for the plan of salvation, for our worship (John 4:24) and for our daily life as a Christian (1 Peter 2:21). Those under the New Testament dispensation will be judged by the gospel of Christ (John 12:48; Romans 2:16). We are to

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## MEEK OR WEAK? . . .

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and not turning his back on God (1:20-21; 2:10). Paul was meek in suffering (Philippians 1:12). Christ was meek in His darkest moments (1 Peter 2:23; Luke 23:34). Meekness either appears or disappears when suffering comes.

### A Meek Man Is A Soul-Winner

A meek attitude will help to win those who are not Christians (Titus 3:2; 2 Timothy 2:24-26; 1 Peter 3:15). We cannot "ram our religion down another's throat" (2 Corinthians 5:11). If we expect them to accept the word with meekness, we must exemplify this truth. Meekness will help us win back those who have gone astray (Galatians 6:1).

God will bless the meek man (Psalm 22:26; 25:9; 147:6; 149:4). He will "inherit the earth" (Matthew 5:5). He may not have an inch of land, but he will enjoy everything good that this world has to offer (1 Corinthians 3:21-23; 1 Timothy 6:17).

80 Road #321  
Tiplersville, MS 38674

#### LAFAYETTE CHURCH OF CHRIST

#### SCHEDULE OF SERVICES

|                               |       |
|-------------------------------|-------|
| Sunday Morning Bible Class    | 10:00 |
| Sunday Morning Worship        | 11:00 |
| Sunday Evening Worship        | 6:00  |
| Wednesday Evening Bible Study | 7:30  |

#### RADIO PROGRAMS WQCH-AM (1590)

The Gospel Through the Media  
Sunday Morning: Words of Life 8:05  
Weekday Mornings: Bible Answer 6:55

## A MISTAKE . . .

(Continued from page 5)

sarcastic, bitter, devastating and ill-timed attack on denominationalism. It has been a quarter of a century since that meeting; but many who attended it have never been back to attend a service of any kind. The church there has not grown during the years that followed. It is highly probable that, if the course suggested in brother Lipscomb's article had been followed, the results would have been quite different. There is "a time for every purpose under heaven." We need wisdom to "discern the signs of the times." Jesus warned his disciples against the leaven of the Pharisees and Sadducees; and unsparingly denounced their sin in his farewell address at the close of his public ministry (Matthew 24). The sermon on the mount came at the beginning of his ministry. Imagine what would have been the result if he had reversed the order.

*No one should expect to teach persons the truth by pursuing a method of procedure which would fill them with prejudice and cause them to close their hearts and ears to the truth in the beginning.* We were recently told the story of some well-meaning young brethren who, in a town where the church is unknown, launched a radio program with a bitter and relentless attack on the local denominations. The result: the radio audience was reduced to a minimum; the prospects of starting a church in that town were, at least temporarily, blighted; and the door of opportunity has been shut for years. But they "got them told!" Was that what they were trying to do? or were they trying to save souls?

The preacher should study--give diligence to present himself unto God--not to some radical preacher or paper--a workman that needs not to be ashamed; handling aright the word of truth. A man will not be wrongly handling the word of truth if he follows the example of our Saviour. Jesus first sought to teach men the principles of his kingdom; later, and at the proper time and in the proper manner, he denounced error wherever he found it.



**"THE PATTERN"**  
(Concluded from page 9)

abide in the doctrine of Christ (2 John 9-11). We have a correct path to travel. If we do not walk therein, we shall be lost (Matthew 7:13-14, 21-27; 25:46). We must walk in the old paths of Truth (Jeremiah 6:16; 1 Cor. 4:6).

Friend, does it make sense that God would give Noah a pattern with regard to the ark; Moses a pattern for the tabernacle; David and Solomon a pattern for the temple; but when it came to those of us who live under the New Testament time frame and the church that God just set us out to sea without a chart or compass? Has He set us adrift on life's sea without any kind of guide? Why would He require a pattern back then but not now? Has God set us free under the Christian age to chart our own course in matters religious? I think not (Matthew 15:9, 13). We had better wake up and get back to a study of, and an appreciation of God's Word (Psalm 119). Yes, God has a pattern today for the church.

10015 Woodville Road  
Kevil, KY 42053

**WHAT SIN DOES . . .**  
(Continued from page 8)

- 4:18; 2:1).
- B. Sin will be the cause for separation from God throughout all eternity (Mark 16:16; 2 Thess. 2:12; Revelation 21:8; Ezekiel 18:3; James 1:14).
- C. There is no cure for eternal damnation in hell (John 5:28-29; Luke 16:26; Proverbs 6:15; Revelation 14:11; Mark 3:29).

**Conclusion:**

1. Who is there among this number that can truthfully say, "I like what sin does to the sinner! I like what it is doing and is going to do to me."
2. No wonder that our blessed Jesus hates sin (Hebrews 1:9; Revelation 2:6, 15) but, He loves the sinner.
3. Would it not be wonderful if every lost person today answered the invitation?

922 Heritage Drive  
Sylacauga, AL 35150

**Editors' Note:** We want to welcome brother Nat Evans, the new evangelist of the Heath church, to the writing staff of the GOSPEL GLEANER. We look forward to working with him and count him as a great asset in this evangelistic endeavor.

Have You  
Obeyed the  
Gospel?



**The Christian's Relationship  
With Christ**

- ☞ He is *crucified* with Christ (Galatians 2:20; Romans 6:6).
- ☞ He is *buried* with Christ (Romans 6:4; Colossians 2:12).
- ☞ He is *raised up* in a new life with Christ (Colossians 2:12).
- ☞ He *lives* with Christ (Romans 6:8; 2 Timothy 2:11).
- ☞ He *reigns* with Christ (2 Timothy 2:12; Revelation 1:5-6).
- ☞ He is a *joint heir* with Christ (Romans 8:16-17; Galatians 6:6-7).
- ☞ He *suffers* with Christ (1 Peter 4:12-13; 2 Timothy 3:12).
- ☞ He *shares in glory* with Christ (Revelation 3:21; Romans 8:17).

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**READ IT AND PRAY . . .**  
(Continued from page 2)

darkest that Noah did his best work. When Sodom and Gomorrah were at their unholy worst, Abraham was at his best. Never has there been a more challenging field than American society in the 1990's.

It's a great time to write your congressmen and representatives about these concerns. Speak up for the cause of righteousness.

It's a great time to pray. The scriptures teach us to pray *"for all men; For kings, and for all that are in authority"* (1 Timothy 2:1-2). Prayer is still the hand that moves the hand that moves the world!

At times like these the words of the Psalmist seem more meaningful than ever:

*"Be merciful unto me, O God, be merciful unto me: for my soul trusteth in thee: yea, in the shadow of thy wings will I make my refuge, until these calamities be overpast"* (Psalm 57:1).

*"I had fainted, unless I had believed to see the goodness of the LORD in the land of the living. Wait on the LORD: be of good courage, and he*

*shall strengthen thine heart: wait, I say, on the LORD"* (Psalm 27:13-14).

God has everything under control. God's Word is still true; God's promises are still good; God's power is still intact; God's wisdom is still supreme; God's love is still wondrous and God's people are still strong.

P. O. Box 506  
LaFayette, GA 30728

**Contributions Received  
Last Quarter**

|   |          |
|---|----------|
| Heath church of Christ<br>Kevil, KY         | \$500.00 |
| LaFayette church of Christ<br>LaFayette, GA | 776.00   |
| Mabelvale church of Christ<br>Mabelvale, AR | 100.00   |
| Charles Sewell<br>Lafayette, TN             | 25.00    |
| Martha Whittemore<br>Indianapolis, IN       | 100.00   |
| Cecil Wilson<br>LaFayette, GA               | 20.00    |



# Gospel Gleaner

Volume 9

Number 2

## The New Heavens And New Earth

Dave Smith

The familiar knock upon our front door reminded me that it was that time of year again. No, I am not talking of the annual Girl Scout Cookie Drive; I am talking of the arrival of the Jehovah's Witnesses door knocking campaign. As I opened the door, I was met by two pleasant young women. Following a brief conversation, they offered (without obligation) a tract, thanked me for my time, and went on their way.

Many points of interest (and concern) arose upon reading this tract. One in particular is that of the "new heavens and the new earth." To be totally accurate, the following comes directly from paragraphs two and three of their tract.

Looking to the future, the Bible tells of a "new heavens and a new earth that we are waiting according to [God's] promise, and in these righteousness is to dwell."--2 Peter 3:13; Isaiah 65:17.

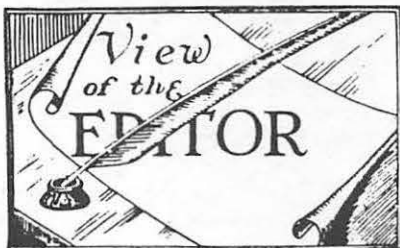
These "new heavens" and "new earth," according to the Bible, are not a new material heavens or new literal earth. The physical earth and heavens were made perfect, and the Bible shows they will remain forever (Psalm 89:36, 37; 104:5). The "new earth" will be

a righteous society of people living on earth, and the "new heavens" will be a perfect heavenly kingdom, or government, that will rule over this earthly society of people (Life in a Peaceful New World, 1987 Watchtower Bible Tract Society of New York, Inc.).

Several problems arise from this concept of the "new heavens and new earth." The first comes from the definition that is given for "forever." The assumption is made that this term refers only to absolute endlessness, which is not the case. Note, for instance, the statement made by Jonah in Jonah 2:6 while in the belly of the great fish, "I went down to the bottoms of the mountains; the earth with her bars was about me for ever." Yet we know that Jonah was only in the fish's belly for three days (1:17). Also notice that the Levitical priesthood was spoken of as being everlasting (Exodus 40:15), but we read about the changing of this priesthood in Hebrews 7 and 8. ["Forever" and "everlasting" from the previous references (Psalms, Jonah and Exodus) all come from the same Hebrew word "olam" which means "age-lasting"]. So it is a

*(Continued on page 10)*





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The GOSPEL GLEANER is dedicated to restoring New Testament Christianity. We welcome your comments and questions regarding any article found herein.

### STAFF WRITERS

Nat Evans  
Dennis Gullledge  
Guy F. Hester  
M. W. Kiser

### EDITORS

Bill Dillon  
Ronnie Whittemore

### MAILING ADDRESSES

Contributions  
10025 Woodville Road  
Kevil, KY 42053

Manuscripts  
P. O. Box 506  
LaFayette, GA 30728

-----  
3078 Gurley Pike  
Gurley, AL 35748

# "WE CAN'T HELP IT!"

Bill Dillon

The homosexual movement in recent years has managed to convince many Americans that "Homosexuality is an immutable genetically-based sexual orientation." In other words: homosexuals can't help being homosexuals.

However, the evidence is alien to the conclusion. If homosexuals were "born that way" or if they are indeed victims of an inescapable genetic code then they must admit two things.

First, they must admit they are sexual freaks. Many of the practices of the homosexuals are so bizarre and perverted that the average American person can't even begin to imagine the reality of them. For example, the homosexuals engage in a practice called "Golden Rain" which simply one homosexual urinating on another. Other actions are so perverse as to be beyond mention.

Second, they must acknowledge we are all the helpless victims of our innate urges and passions. The crimes of rape, child abuse, adultery and murder can also find a safe haven of defense under the "we can't help it" umbrella. The justification being we are just doing what comes naturally.

Every sexual criminal could make the cases that they are just carrying out their powerful genetic urges and civilization can discard as so much trash and myth the requirement that is citizens learn to control their impulses.

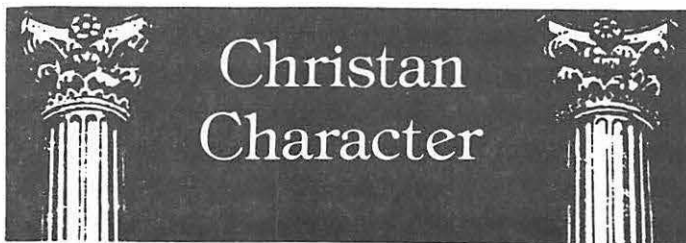
The homosexuals in the Bible could help it. In 1 Corinthians 6:9-11, Paul listed homosexual offenders along with other immoralities and acts of wickedness and noted "*such were some of you*" (emphasis mine BD). By the gospel of Jesus Christ they had changed. They were able to stop their homosexual behavior.

Creation itself teaches homosexuality is not natural. Anatomically, God made males and females for each other. This cannot be said of males and males or of females and females.

There is something else for homosexuals to consider on the use of the "we can't help it" defense. Will it not also be possible for those using physical violence against homosexuals to justify their misdeeds as natural and genetic? If one, why not the other?

Homosexuality is not normal, gay nor scriptural. It is abnormal, sad and sinful. May God, who made man to replenish the earth, give strength to those trapped in the sickening web of sinful sodomy. Homosexuals can help it. Homosexuals can change. Bill Flatt, a leading Christian counselor, has noted with compassion and correctness that, "God's help, professional help and self-control are all part of the solution." †





## THE "EXIT" POLLS

Ronnie Whittemore



Last November, a record number of Americans went to the polls to elect what would be a new President of the United States as well as other officials to serve in various capacities in local and state levels. It is certain that the results of the elections did not please

everyone. No election ever does. With three candidates running for President, more people actually voted against President Clinton than voted for him. This year's election involved a number of issues. Some of these issues were political. Many of the issues were philosophical. Other issues carried moral overtones. While many religious organizations mix politics with religion, this is not the purpose of this article. The LORD is neither Republican, Democrat nor Independent. Instead, "...*THE LORD IS GOOD...*" (Psalm 100:5). The article is written as a commentary of issues and results stemming from the election and succeeding events.

The "exit polls" conducted during the election and as reported on television and in the newspapers indicated that the American people were most concerned with the economy of the United States. About 43% of voters stated that they cast their votes based primarily upon this issue. Concerns over jobs and the federal deficit ran second and third. About 14% of voters stated that they cast their votes based upon moral issues and family values. To this writer, it is quite disturbing

that the issue of righteousness was considered so lightly by the American people; however, it is not surprising. For nearly two years, the media has been blitzing the people of this country with negative news about the economy. One newspaper reported that 91% of economic news reported by the media was negative in the past two years. Regardless of what statistics were available and which factors were considered, it seems that the American people were fed a steady diet of economic woes. This writer is convinced that the news reported and actual condition of the country are contradictory; however, this is not the point of the article.

The point is: MORALITY SHOULD ALWAYS BE A GREATER CONCERN THAN MONEY, JOBS OR THE NATIONAL DEBT! Jesus said, *"For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"* (Matthew 16:26). The goodness of God and His commitment to the physical welfare of His people are limited to the necessities of life (Matthew 6:31-33). Certainly everyone enjoys the conveniences and luxuries which this life has to offer; however, they are NOT necessities. Food, clothing and shelter are necessities. The faithful of God are promised stewardship over these things. Greater concern over a prosperous economy in the face of moral depletion is a tragedy! When worry over jobs becomes greater than the grief over abortion, then values have been twisted. When concern over the federal deficit becomes greater than opposition to homosexuality, then values have become warped. When "intelligent" men and women listen more to the rhetoric and propaganda of the media and politicians than they do to the words of God in the Bible, then they are deceived and deluded.

### The Impact of Morals in Politics

In weeks following the election, many statements have been made as to the impact which religious groups and moral issues had on

*(Continued on page 4)*

**THE "EXIT" POLLS . . .**  
(Continued from page 3)

the election. The implication has been made by some sources that such themes should be left out of convention speeches and campaign issues because they do more harm than good insofar as getting a candidate elected. Regardless of win or lose, it is never wrong to promote a right thing. It is a shame to the American people that integrity, character and morals were scorned as improper subjects for a Presidential candidate to discuss. The President has the responsibility of choosing and recommending justices to sit on the Supreme Court which has been acting like a legislative body in recent years. The morality of the United States as a nation can be measured by the decisions made by the Supreme Court. If the Court makes righteous decisions concerning moral issues, then the country must abide by its decisions. However, if the Court makes evil decisions concerning moral issues, then the "floodgates" are opened in the land for lawlessness.

## **The Place of Christians in Politics**

While this writer appreciates the stand that certain religious organizations take on moral issues, it is not his conviction that the "Church of Christ" should construct a political and religious coalition. The Lord's church is not a political institution (John 18:36). It should not be associated with denominations (2 Corinthians 6:14-18). However, Christians do have a place in the election arena and in the government of the land. First, Christians should always exercise their right to vote. Second, they should vote for people, not parties. They should know the candidates and their positions. Third, moral values should take top priority over all other issues because what good is economic prosperity if the land becomes morally bankrupt? Fourth, Christians should consider a position in government if such can be accomplished without compromise to truth. Fifth, Christians must teach (their children and others) and live by example, the

principles of the Bible.

Moses asked the Israelites long ago, "*Who is on the LORD'S side?*" (Exodus 32:26). Elijah challenged the people of Israel, saying, "*How long halt ye between two opinions? if the LORD be God, follow him: but if Baal, then follow him*" (1 Kings 19:21). Joshua confronted Israel with a moral decision, saying, "*And if it seem evil unto you to serve the LORD, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell...*" (Joshua 24:15). When Moses asked his question, the Levites lined up with Moses. When Joshua challenged his audience, they responded, "*God forbid that we should forsake the LORD, to serve other gods*" (Joshua 24:16). But Elijah's hearers "*...answered him not a word*" (1 Kings 18:21).

On Tuesday, November 3, 1992, a plurality of Americans gave their answer and we are now living with the results--lies, broken promises, policies to accelerate abortion practices, efforts to "normalize" homosexuality, etc. The question remains: Will the issue of morality be considered with much gravity by the next election or will tolerance and acceptance of immorality win? Remember the words of Paul: "*Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting*" (Galatians 6:7-8). †

3078 Gurley Pike  
Gurley, AL 35748

### **HEATH CHURCH OF CHRIST SCHEDULE OF SERVICES**

|                               |       |
|-------------------------------|-------|
| Sunday Morning Bible Class    | 9:00  |
| Sunday Morning Worship        | 10:00 |
| Sunday Evening Worship        | 6:00  |
| Wednesday Evening Bible Study | 7:00  |



# The Charismatics Are Where Some Of Us Are Going (Now Look At What They Are Saying)

Dennis Gullledge



An amazing transformation is taking place in Pentecostal churches across the country. It is a change that we never imagined we would see--a shift in a totally different direction. In this age of change anything is possible and the ramifications of it all for that segment of churches of Christ bent on "change" and "renewal" are almost, if not altogether, prophetic.

An article in the denominational journal, *Ministries Today* (November/December 1992) is entitled, "Ancient Altars, Pentecostal Fire," written by Paul Thigpen, explores the changes that are affecting charismatic religion these days, saying, "Liturgy is showing up in the most unlikely of places as charismatics rediscover the strength and beauty of traditional worship forms" (p. 43). A few quotations from the article will show that some charismatic churches are leaving the informal, spontaneous and exuberant worship style characteristic of them, for "services whose formal structures and restrained atmosphere once felt cold and routine to them" (p. 43). Mr. Thigpen writes: "Across the country, groups of nondenominational charismatic believers seeking to deepen and enrich their worship are exploring the traditional forms of the oldest Christian communions...They're learning that liturgy was a part of the worship of the New Testament Church."

The article points out that charismatics are finding refuge in the liturgical confines of Catholic and Episcopal fellowships. They are searching for the "best of both worlds." The writer says: "And they're discovering that the Holy Spirit is not afraid of structure that liturgical forms can be filled with Pentecostal power to provide the environment for a rich

and dynamic encounter with God" (p. 43). Let there be no mistake about it; this is not an effort to return to the Bible and the church of the New Testament. This article, stripped of all its denominational jargon, is saying that those people who have specialized in "changed" and "renewal" for all these years are now seeking out more traditional and conservative forms. I, for one, find that very interesting!

To be sure, the renegade Pentecostals are missing the Jerusalem ring of the pure gospel of Jesus Christ in their settlement for the ritual of Roman traditionalism. However, do not let the fact escape you that they are seeking fulfillment in the more "traditional forms" because the typical charismatic fare has left them somewhat empty of spiritual satisfaction. "They're learning that liturgy was a part of the worship of the New Testament church" (p. 43). However, the liturgy of the New Testament church is not even remotely associated with the human traditionalism of the apostate Roman Catholic and Protestant denominations. If we admit that their model and methodology are flawed, then surely we can agree that the concept of what these people are trying to do is very interesting. Here is why: The very thing they once ran away from ("traditionalism"), they are now running back to. Isn't it ironic that many voices among churches of Christ are discontent with the "traditional forms" of our worship services and are seeking more of a charismatic touch in their quest for change and renewal?

## What Is Liturgy?

It is not a word that we often use to describe the form of our worship assemblies, but some brethren are writing to remind us that we are liturgical nonetheless. Randall Harris, writes in an accept all mode of dealing

(Continued on page 9)

# "FOLLOWING OUT FRONT"

Nat Evans



A gospel preacher, of years gone by, used to delight in telling about his family dog back on the old home place. Every time the team of horses was hitched to the wagon, old Spot would run ahead of the team with his head in the air, wagging his tail and

barking. Spot would look back often to check the direction in which the horses were going. He would give the appearance of leading the way in a grand fashion until they would reach a crossroad. Now it would be time for Spot to run in circles and bark until the wagon was headed in the proper direction. As soon as the team turned on to a particular road, then old Spot would be back out in front again pretending to lead the way. This brother said, *"Old Spot followed out front."*

Unfortunately we have far too many so-called elders and preachers today who should be out in front actually leading but they are like old Spot. They will wet their finger and stick it into the air to see which way the wind is blowing before they will take a stand. They want to appease the majority. They look around to see what some of the big churches are doing. Their position is determined by popularity and ease and peace at any price. They should be leading the battle against sin. They should be stopping the mouths of false teachers (Titus 1:9-11). Sadly many have the cart out in front of the horse. They attempt to stop the mouths of the men of God who do have enough love for truth and men's souls to speak out against error and its proponents. These weak brethren are characterized by smooth words and fair speeches and by a philosophy of "Don't rock the boat or make any waves." They fain to be leaders out front for the cause of Christ by they in reality are like old Spot, *they are just following out front.*

A good question for these elders and preachers would be, "What direction are they going to go at a time when many congregations are departing from the old paths?" (Jeremiah 6:16). Some are determined to travel down the path to apostasy. When will some elders, preachers and members wake up? The broad way leads to destruction, not life (Matthew 7:13-14). Isn't it about time for many to stop barking pleasing platitudes and running around in circles and to repent and take a decisive and distinctive stand for truth? (1 Peter 4:11; Proverbs 23:23; 2 Timothy 4:2; 2 John 9-11; Ephesians 5:11).

We need men who are faithful Christians who exemplify Christ and who love the church. We need leaders who are conscientious, caring, concerned, calm, conservative and constructive. We need men who are courageous, ready and willing to contend for the faith (Jude 3). It will take this to clean up the mess we are in.

We need leadership that is circumspect (careful to consider all the circumstances and consequences). We need men whose vision is clear with a can-do attitude, whose zeal is contagious. We need men whose character shines as a bright candle in the church and community where they live (Matthew 5:14-16; Philippians 2:15-16). We need men who love the lost who are willing to carry out the Great Commission by going out to convert the alien sinner and restore the erring ones (Mark 16:15-16; Galatians 6:1; James 5:19-20).

We need men who are conversant with what is going on today. They are willing to take a stand and challenge error wherever it may be found and charge men to teach no other doctrine. They will not concede the cause of Christ and allow error to creep in; no-not for an hour (Galatians 2:5). They love the clarion call of the old Jerusalem gospel;

*(Continued on page 8)*

# LESSONS LEARNED FROM A GARDEN

Douglas Hoff

Long ago Solomon related how he had received instruction by observing the field of the slothful man (Proverbs 24:30-34). Certain spiritual principles are well illustrated by referring to the common experiences of life. Jesus taught important lessons about the kingdom with His parable of the sower.

The New Testament teaches that *"whatsoever a man soweth, that shall he also reap"* (Galatians 6:7). This principle is true not only in the spiritual realm, but also in the physical.

Some lessons regarding evangelism can be pointed out by considering a garden. When a proud gardener surveys his vegetables, it is obvious that seed was sown in the spring and care was given to the plants throughout the summer. Imagine how ridiculous it would have been if someone had told this gardener the following things back in the spring time:

❶ *"If you plant that seed you won't have any left."* Some brethren are unwilling to spend the Lord's money for evangelism. However, they will use funds for other purposes such as work on the building. Sometimes money is selfishly spent for the comfort of the members while others in the world are suffering a spiritual famine.

Suppose a farmer has only one sack of wheat. He can have the entire sack of wheat ground into flour. Certainly this is an unwise course of action since future needs will not be met.

The same sack of seed could be better utilized by planting some of it and using the rest for flour. Then the farmer's current and future needs will be met. By following the wiser course of action, he can also provide for the needs of others.

Some may feel there are not enough available funds to support a mission work. However, God has promised to bless those who

faithfully use His money. The possible objection that "we won't have enough left for ourselves" is answered by the following quote: *"Now he that ministereth seed to the sower both minister bread for [your] food, and multiply your seed sown, and increase the fruits of your righteousness;"* (2 Corinthians 9:10). Truly, when we put the kingdom of God first in our giving, all of our needs shall be supplied (Matthew 6:33).

❷ *"That seed may fail to germinate."* Occasionally, seed does fail to germinate. Usually, the seed is not to blame. The problem is in the soil. The same thing is true in the spiritual realm. There is nothing wrong with God's Word.

Jesus taught there would be varying results when a man sows the seed. When seed fell into good ground it *"...brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold"* (Matthew 13:8). When the seed fell upon the stony places or among the thorns there was germination. However, the crop failed in those cases because of a fault in the soil (Matthew 13:20-22).

If farmers have a bad year because of drought, they realize conditions probably will be better the next year and will try again. When we approach evangelism we should remind ourselves that *"...in due season we shall reap, if we faint not"* (Galatians 6:9). The gospel still is *"the power of God unto salvation to everyone that believeth"* (Romans 1:16). Our responsibility is to believe the message (Mark 16:15-16).

❸ *"Do not bother planting--a harvest will come anyway."* In fallow fields, one may see a few stalks of corn growing from last year's ears. This corn is still the result of seed being planted. When it comes to making disciples of

(Continued on page 8)

## "FOLLOWING OUT FRONT" . . .

(Continued from page 6)

therefore, they are cautious (careful in trying to avoid danger, mistakes, error, prudent) as to who they allow in their classrooms and in their pulpits (1 John 4:1; 1 Thessalonians 5:21; Matthew 7:15-21; Ephesians 5:11). They do not intend to compromise (Philippians 1:23). They consult God's Word in problem solving. They respect its message of certainty.

We need men who are not calloused in heart. Their heart is not made of concrete. They are tender-hearted, compassionate--willing to listen to the needs and problems of others and console them and if need be correct them. These are men who are willing to admit when they are wrong and make confession when necessary.

When we have leaders like these described above we can truly say we have the cream of the crop. They will lead us to Christ by the way of the cross to the crown (2 Timothy 4:4-8).

On the other hand, we do not need men who seek to circumvent God's divine pattern. We do not need men as leaders who are cowardly. We do not need men in the pulpit or the eldership who have conformed to the ways of the world or who have learned to be at home in the company of false teachers, those in collusion with liberalism.

We do not need to follow men who are going around in circles and who cite what other men have said or done instead of giving book, chapter and verse from the certified gospel. They give forth an uncertain sound and continuously call for change. These are clowns that will lead us to a curse (Galatians 1:6-9).

We truly need men, men of God, who will take the lead out front and lead us to Heaven (Hebrews 13:7, 17). We do not need those who are like old Spot--following out front. †

10015 Woodville Road  
Kevil, KY 42053

## LESSONS LEARNED FROM . . .

(Continued from page 7)

all the nations, there is no accidental harvest. Jesus instructs us through His Word that each person has his own responsibility to teach others the gospel (Matthew 28:19-20).

There will probably always be a few that glory in other people's labors (2 Corinthians 10:15-16). Some try to justify their own inactivity by saying "But I was part of a growing congregation!" Though they may be pleased with the current size of the church, God will not be pleased with the person who never even tried to teach one person.

How were you converted? Did not someone teach you the gospel? When the day of judgment comes, will you be empty handed and ashamed before your Lord or will you be rejoicing, bringing in the sheaves? (Psalm 126:6).

The church needs foresight right now as if we were at the last harvest looking back in time (Matthew 13:36-43). *"He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully"* (2 Corinthians 9:6). We must learn this lesson now for later will be too late! By weeding out improper attitudes towards evangelism, we can save ourselves and many more who will hear the gospel.

Route 1, Box 91  
Scio, NY 14880

### LAFAYETTE CHURCH OF CHRIST Schedule of Services

|                               |       |
|-------------------------------|-------|
| Sunday Morning Bible Class    | 10:00 |
| Sunday Morning Worship        | 11:00 |
| Sunday Evening Worship        | 6:00  |
| Wednesday Evening Bible Study | 7:30  |

### RADIO PROGRAMS WQCH-AM (1590)

|                                |      |
|--------------------------------|------|
| Sunday Morning: Words of Life  | 8:05 |
| Weekday Mornings: Bible Answer | 6:55 |



## **THE CHARISMATICS . . .**

*(Continued from page 5)*

with changes in worship style to say, "When the assembly is meticulously planned and highly liturgical, they worship God. When spontaneity is the order of the day, they worship God" ("Wineskins," Sept. 1992, p. 9).

Of the word, "liturgy," Mr. Thigpen says, "In the New Testament and other Greek literature of the same period, liturgy typically refers to a public function in which service is rendered--in secular settings, most often a service of the state; in the Bible, a service to God. In this general sense, all churches have a liturgy in their worship, a particular approach to the public meetings in which they seek to serve God" (p. 45). According to Thayer, the Greek word *leitourgia* (liturgy), means, "2. univ. any service: of military service...of the service of workmen... 3. in biblical Greek: the service or ministry of the priests relative to the prayers and sacrifices offered to God" (p. 375). In their liturgy the Roman Catholic and Protestant denotations have incorporated many humanly devised and unscriptural innovations into their worship, such as, Fixed prayers, Creeds, Litanies, Church music (instrumental), Processions, Lectionaries, Divine office, Vestments and Sacramentals. In the Lord's church we have sought to maintain the Biblical acts of worship: listening to God's Word, prayer, singing, observing the Lord's Supper and giving.

Some brethren among us have been very critical of our liturgical "two songs and a prayer" order of worship and maintain a strong revulsion for anything resembling "traditional forms." They are more desirous of exciting "praise services," where what you do next in the order of worship is anybody's guess. Admittedly, we have to be careful lest we allow our habits and customs to become divine law. Anyone should see the fallacy of such extremism. However, neither will we sit by and allow human innovations and unscriptural actions creep into our worship assemblies.

## **Charismatic Discontent And Our Discontent**

Please notice the interesting assessment of Mr. Thigpen as he describes the discontent currently being felt by some charismatics: "For some, the discontent with the typical charismatic service grew with the weariness of trying to make every meeting unique. Their search for freshness became in reality a worship of novelty and led only to the pursuit of one charismatic fad after another" (p. 45). A question brethren! Is this not precisely the direction some among us are going with all this emphasis upon "renewal" and "rethinking of the worship tradition?" The Pentecostals have been there! Now look at what they are saying!

Mr. Thigpen continues his interesting analysis: "At the same time, charismatic worship forms often seemed to be, as some have termed it, 'entertainment-driven.' Emphasis was too often placed on the congregation's feelings: how much they 'enjoyed' the service, how 'excited' they were and how much the 'got out of it.' Instead of assembling in order to glorify God with their worship, people were looking to be entertained" (p. 45). If I didn't know better I would think that this writer was assessing a growing number of brethren in the Lord's church. Many of us are entertainment-driven. Many of us are merely interested in enjoying the service and find value only in what we can get out of it. Many of us are hung upon the "felt needs" approach to worship. Those brethren who are bent on "change" and whose voices cry out for "renewal" are claiming that the objective is to fill our worship services with joy and intensify our worship to God. Is it really? Or, is it the same rationale for change that has fueled the Pentecostal fire for lo these many years, which rationale some of them are now finding flawed and seeking to forge more a New Testament pattern in their way of doing things?

There are brethren among us who have become disenchanted with the New Testament pattern and are trying to liven things up with a charismatic twist. But, the charismatics have been where they are going. Now look what they are saying! †

*10822 Mabelvale Road West  
Mabelvale, AR 72103*

## THE NEW HEAVENS AND . . .

(Continued from front page)

mistake to assume that "forever" means without end.

In the second place, implications in Genesis 8:22 lead us to believe that the physical earth will come to an end: **"While the earth remaineth**, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease." This statement seems to suggest that there will be an end to earth's existence.

Thirdly, Jesus taught His disciples that "Heaven and earth shall pass away, but my words shall not pass away" (Matthew 24:35; Mark 13:31; Luke 21:33). This same teaching is reiterated in the book of Hebrews where it says, "And, Thou, Lord, in the beginning has had the foundation of the earth; and the heavens are the works of thine hands: They shall perish; but thou remainest; and they all shall wax old as doth a garment; And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same and thy years shall not fail" (Hebrews 1:10-12). Of no little interest is the fact that this passage is quoted from Psalm 102:25-27, a book from which "Witnesses" rely heavily upon to support their materialistic view of the "new heavens and earth." (For example, they turn to Psalm 37:29; 78:69 and 104:5 to support their view).

In the fourth instance, Jesus tells us that he had gone to prepare a place for us (John 14:2). Since he was on the physical earth at the time he said this, it is only logical that he could not be speaking of material earth as the place being prepared. From Acts 1:9-10 we learn of Christ's ascension (going) into heaven. Hence, the place he went to prepare for His disciples was in heaven.

The fifth difficulty which arises from this concept of the "new heavens and new earth" is that Peter specifically states that "The heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also and the works that are therein shall be burned up" (2 Peter 3:10; see also verses 11, 12). From this passage, little doubt

is left of what will eventually happen to this earth. The objection has been raised by the "Witnesses" that this passage is figurative, but his is not consistent with the text. To advocate such a position, they would also have to conclude that the universal flood was a figurative event (see verses 1-7).

In the sixth place, we learn from Paul's first letter to those at Thessalonica that upon the return of the Lord, "the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: **and so shall we ever be with the Lord**" (1 Thessalonians 4:17). No mention is made of a return to the earth for eternity, only meeting Him in the air.

One final consideration is the use of Isaiah 65:17 and 2 Peter 3:13. Listing them together would seem to indicate that they refer to the same thing. But upon close examination they do not. Isaiah's statement points to the end of the old dispensation with its sacrifices and ceremonies and to the beginning of the new order under Christ. This figurative language points to the establishment of the church. 2 Peter, on the other hand, could not be referring to the church because it was already in existence (Acts 2:47; Colossians 1:13; Revelation 1:9). The "new heavens and new earth" is here a designation for the eventual abode of all the faithful, that being heaven.

Evidence in God's Word is overwhelming that the "new heavens and new earth" is not a reference to the physical realm in which we presently exist but points to that home of the soul which is reserved for the righteous. It is our hope that those associated with the Jehovah's Witness denomination will lay aside any preconceived ideas on this particular belief (and others) and rely solely upon god's inspired teachings.

Route A-1, Box 294  
Cobden, IL 62920

**Have You Obeyed The Gospel?**



## Readers Response

Dear brethren:

Greetings to you in the name of our Lord and Saviour Jesus Christ! We are writing to ask that a copy of your monthly publication be sent to us.

We look forward to receiving your publication which we know would certainly edify us. Thank you.

In Christ We Serve,  
Kwan Tai Choom  
Singapore

Dear brethren:

A friend passed to me a copy of the GOSPEL GLEANER and I liked what I read. Would like very much to be on the mailing list.

I am semi-retired from preaching. I still preach one Lord's Day each month and a Wednesday night class each week. But I still try to read brethren who stand by the truth. They seem to be dwindling in number year by year. Keep up the good work.

Yours for Truth,  
M. S. Hudgins  
Centerville, TN

Dear Sirs:

Please put us on your mailing list to receive GOSPEL GLEANER. A friend handed us a copy and we enjoyed reading it.

We understand it is free, but would like to pay some for publication. Thank you!

Ernest W. Meador  
Lafayette, TN

*(More Readers' Response on the back page)*

## Contributions Received January - May 1993

### Churches:

|                            |          |
|----------------------------|----------|
| Arlington church of Christ |          |
| McMinnville, TN            | \$ 75.00 |
| Heath church of Christ     |          |
| Kevil, KY                  | 1,000.00 |
| LaFayette church of Christ |          |
| LaFayette, GA              | 388.00   |
| Mabelvale church of Christ |          |
| Mabelvale, AR              | 200.00   |

### Individuals:

|                   |        |
|-------------------|--------|
| Cecil Allison     |        |
| Fairland, IN      | 25.00  |
| Gerald Howell     |        |
| Joplin, MO        | 5.00   |
| M. S. Hudgins     |        |
| Centerville, TN   | 5.00   |
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| Schaumburg, IL    | 3.00   |
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| Corning, AR       | 15.00  |
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| Indianapolis, IN  | 100.00 |
| Bill Winemiller   |        |
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| Anonymous         |        |
| LaFayette, GA     | 50.00  |
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**READERS' RESPONSE . . .**

*(Continued from page 11)*

Dear brethren:

Thanks so much for the teaching in your paper. Always look forward to receiving it.

In Him,  
Bill Winemiller  
Anderson, IN

Dear brethren:

Please send the GOSPEL GLEANER to H.C. Word. I was there (Heath) when the church was being built and worked on it to the finish. Sure am proud it still stands for the truth.

In Him to the end,  
L. O. Word  
Hampton, AR

Dear brethren:

Our children in Michigan shared a copy of the GOSPEL GLEANER and we're so impressed.

So refreshing to read articles on subjects that are so needed to be preached. Thankful for those men who are willing to tell it like it is.

Please add us to your mailing list.

In Christian love,  
Bob & Billie Wood

Dear brethren:

I have just learned about your publication and would like to receive it. Please add my name to your mailing list if at all possible.

Thank you,  
Tim Rolland  
Central City, KY

**The Scriptural Plan  
Of Salvation**

**MAN MUST OBEY:**

"He became the author of eternal salvation unto all them that obey him" (Hebrews 5:9).

**MAN MUST BELIEVE:**

"But without faith it is impossible to please him" (Hebrews 11:6).

**MAN MUST REPENT:**

"But now commandeth all men everywhere to repent" (Acts 17:30).

**MAN MUST CONFESS:**

"For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation" (Romans 10:10).

**MAN MUST BE BAPTIZED:**

"He that believeth and is baptized shall be saved" (Mark 16:16).





# Gospel Gleaner

Volume 9

Number 3

## The Sin of Softness

*Roy H. Lanier, Jr.*

The Historical reference to Eli in 1 Samuel 1-4 is a classic example of "softness." "Softness is that which results when personal sentiments and private affections collide with moral duty and prevail!" Thus divine duty yields to inferior impulses. Many good men, as did Eli, know their duty, but fail to perform it.

Eli had good things going for him: kind treatment of Hannah, fatherly training of the boy Samuel, submission to Samuel's first prophecy which was stern rebuke to the family of Eli, and the godly devotion to the ark which was lost in battle. Yet, Eli's failure to restrain his sons (1 Samuel 3:13) caused the destruction of his family, the loss of the ark, the pollution of worship and fornication with the women around the tabernacle.

Eli's tragedy was softness. He had a fatal lack of stern resolve, a foolish tenderness which hindered his doing right, a weak indulgence by restraining not his sons, and he

was blind to the powers he could have used as either father or judge.

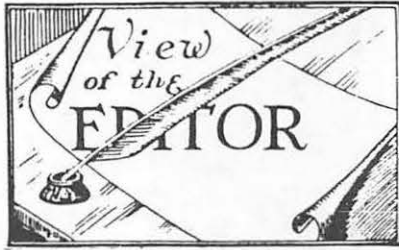
*We have softness in our nation:* Criminals go unpunished by finding loopholes in the law, riots and illegal strikes go unrestrained, filth in films and print spreads into all communities, obscenities and the flag-burnings are indifferently shrugged off, and a growing disrespect for authority and law prevail. This is even among God's ministers for our good (Romans 13:1-8; 1 Peter 2:13-17)

*We have a softness in our homes:* Disobedient children who are not made to mind, unrestrained children who do as they please and are clearly masters of their own lives as they are indulged by their parents, and untaught children whose parents just do not love them enough to teach them modesty, manners and respect. It takes a good balance of authority and affection, either one of which

*(Continued on page 10)*

**Special Issue Next Quarter:**

**The Bible Role of Women**



Volume 9 Number 3  
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The GOSPEL GLEANER is dedicated to restoring New Testament Christianity. We welcome your comments and questions regarding any article found herein.

### STAFF WRITERS

Nat Evans  
Dennis Gullledge  
Guy F. Hester  
M. W. Kiser

### EDITORS

Bill Dillon  
Ronnie Whittemore

### MAILING ADDRESSES

#### Contributions

10025 Woodville Road  
Kevil, KY 42053

#### Manuscripts

612 East Fourth  
Mountain Home, AR 72653

-----  
3078 Gurley Pike  
Gurley, AL 35748

# FOUR GREAT CERTAINTIES

Bill Dillon

There are many things that shall always remain uncertain. For example: "How many angels can dance on the head of a pin?" Which of the twelve apostles was tallest?" "What did Jesus look like?" Concerning these and a thousand other such things, we can at best only conjecture.

However, within the realm of the religion of the Redeemer, there are at least four great certainties. There are four foundational particulars that you can believe without fear whatsoever of being found mistaken.

Modernists and unbelievers say that Christianity is a gigantic myth, an unholy hoax--a silly superstition. But honest and fair-minded investigation will reveal that the contrary is true. Christianity is not anchored in the air, but on solid factual evidence. This is not to say that our minds can completely and fully understand everything of a spiritual nature. Many things are beyond comprehension (Deuteronomy 29:29) but they are not matters that would affect man's eternal destiny. Let us consider:

*The First Certainty: There Is A God.* Men refer to God by such terms as "Supreme Being," "The Infinite," etc. From the very first verse in the Bible and all the way through the remaining 31,173 verses, the existence of God is assumed. It is assumed that we human beings have enough common sense to conclude that if there is a painting there is a painter; if there is a building there is a builder and if there is a world, there is a World Maker.

This God in the Bible is seen as a personal deity not an abstract "Force" or "Almighty Somebody" or some "Great Unknown." God is not merely an influence, myth or fairy tale. He is a living, loving, lifting and ever-abiding Creator and Ruler. Although man has increased in learning and advanced in higher education, yet, when it comes to knowing and understanding Jehovah God, modern man has hung out a "Do Not Disturb" sign over his heart. In Romans 1:28, Paul wrote of those who did not like to retain God in their knowledge, and that God gave them over to a reprobate mind.

Other philosophies and systems of belief may wander and waver on this point but the Christian religion is emphatic in saying, "There is a God in heaven" (Daniel 2:28). There is a God in heaven who framed the worlds; who set the stars; who molded the mountains; and who shaped the seas. This is the same God who made in His own image; who loves man with an undying love; who cares for His creation with deep compassion; who is ever merciful to the penitent and now offers salvation to the sinful.

(Continued on page 8)





## WHAT DIFFERENCE DOES IT MAKE?

Guy F. Hester



In matters pertaining to religion, people will often ask the question, "What difference does it make anyway?" But let us apply this same question to a few non-religious matters. What difference does it make if one takes arsenic instead of aspirin? What

difference does it make if one bathes in boiling water instead of lukewarm water? What difference does it make if one gives a child a handful of pills instead of a handful of candy? Obviously one can see a great deal of difference in these matters. It is the difference between life and death! What a great difference that is! No one in his right mind would intentionally do any of these harmful things. But it is very strange indeed that many people are not so discerning when it comes to spiritual matters. Let us take a look at the matter as related to things that are spiritual.

❶ *What difference does it make what doctrine one preaches?* Some would argue that it makes no difference. But Paul warned, "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed" (Galatians 1:8-9). The doctrine that one preaches makes so much difference that the

beloved apostle John warns us that if a man transgresses and abides not in the doctrine of Christ, "He hath not God" (2 John 9). It is so important that Paul told young Timothy: "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee" (1 Timothy 4:16).

The Lord is pleased with those who preach "all the counsel of God" (Acts 20:27). But woe unto those who proclaim not the gospel of Christ! "For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!" (1 Corinthians 9:16).

❷ *What difference does it make what one believes?* There are many who say that it makes no difference what one believes in religion just so long as he is sincere in his belief. But it does make a difference what one believes. On one occasion, Jesus warned His disciples, saying, "Take heed what ye hear" (Mark 4:24). The beloved John admonishes us to "believe not every spirit" (1 John 4:1). Then the great apostle Paul, a faithful, inspired preacher of the gospel, tells us: "...mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them" (Romans 16:17).

Thus we can see that time, and time again, we are warned by the voice of inspiration not to believe a doctrine merely because it suits our taste or because it sounds good to the ear. Rather, we must examine all doctrines in the light of the scriptures and refuse everything that is not found therein. Truly, it does make a difference what we believe. Notice what Paul said about the Thessalonian brethren: "But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth" (2 Thessalonians 2:13). Thus it makes as much sense to argue that it makes no difference whether one takes arsenic or aspirin just so long as he believes that he is taking

(Continued on page 4)



**WHAT DIFFERENCE DOES IT MAKE? . . .**  
*(Continued from page 3)*

aspirin; as it does to argue that it makes no difference what one believes just so long as he is sincere in his belief.

Again, Paul said to the Thessalonians: "And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness" (2 Thessalonians 2:10-12). If it makes no difference what one believes religiously, why did Paul say that all would be damned who "BELIEVE NOT THE TRUTH?"

③ *What difference does it make what one practices in religion?* There are many practices among many devout and seemingly sincere religious people that are without support in the Word of God. There is a vast difference between New Testament Christianity and the man-made religions of the world. Yes, there is a difference between accepting what God says, and changing His Word to suit ourselves. "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book" (Revelation 22:18-19). "Add thou not unto his words, lest he reprove thee, and thou be found a liar" (Proverbs 30:6).

Does it really make any difference if mechanical instruments of music are used in the worship offered to God? There are those who argue that it makes no difference, that it is simply a matter of preference. But it does make a difference because singing (vocal music) is the only kind of music that the Word of God authorizes for New Testament worship. "Speaking to yourselves in psalms and hymns

and spiritual songs, singing and making melody in your heart to the Lord" (Ephesians 5:19). "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord" (Colossians 3:16). It most definitely makes a difference if one *adds* an instrument to the worship.

④ *What difference does it make whether or not one is baptized?* It is the difference between being lost and saved. The Lord has included baptism in His plan of salvation. "He that believeth and is baptized shall be saved..." (Mark 16:16). Baptism is "for the remission of sins" (Acts 2:38). "Baptism doth also now save us" (1 Peter 3:21).

⑤ *What difference does it make whether or not a church member attends worship faithfully?* One cannot be a Christian in the absence of obedience and we are commanded: "Not forsaking the assembling of ourselves together" (Hebrews 10:25). Again the Hebrew writer, "Though he were a Son, yet learned he obedience by the things which he suffered; And being made perfect, he became the author of eternal salvation unto all them that obey him" (Hebrews 5:8-9). It is the difference between serving the devil and serving the Lord.

Yes, it makes a difference how one handles his spiritual matters. It makes all the difference in the world, or rather, we should say, it makes all the difference in eternity. †

Route 1, Box 501A, Fulton, MS 38843

**HEATH  
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SCHEDULE OF SERVICES**

|                               |       |
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| Sunday Morning Bible Class    | 9:00  |
| Sunday Morning Worship        | 10:00 |
| Sunday Evening Worship        | 6:00  |
| Wednesday Evening Bible Study | 7:00  |





## THINGS THAT ARE PRECIOUS

Nat Evans



Webster defines the word *precious* as: "of great value or high price; highly esteemed or cherished."

For the next few minutes, as you read this article, I want you to be thinking about what things in life are most important to you.

See if the things that you put great value upon are the same as the things that are precious to God.

In Deuteronomy 33:13, the writer speaks of "the precious things of heaven" and in Job 28:10, "and his eye seeth every precious thing." Using the Bible as our guide, let us look at some things that are really precious.

① *"The Word of the Lord was precious in those day..."* (1 Samuel 3:1). Its should still be so today for us, but is it? Do you study the Bible daily? Do you strive to obey it? (John 14:15). If not, then can you truly say that it is precious in your eyes?

② *"My souls was precious in thine eyes this day"* (1 Samuel 26:21). Your soul is precious in the sight of God, but is your soul precious to you? One soul is worth more than all the world. "For what shall a man be profited, if he shall gain the whole world, and lost his own soul? or what shall a man give in exchange for his soul?" (Matthew 16:26). Is your soul precious to you? When you sing the song, "It Is Well With My Soul," are you singing a lie? Is all really well with your soul? (James 5:19-20).

③ *"The redemption of their souls is*

*precious"* (Psalm 49:8). How interested are you in the teaching of the gospel to the lost? Is carrying the good news of salvation through Jesus to a lost world important to you? Have you ever taught anyone what to do to be saved? What does Ezekiel 33:1-9 say about having the opportunity to warn someone and not doing so? Solomon stated, "He that winneth souls is wise" (Proverbs 11:30). Jesus commanded His apostles to "teach all nations" (Matthew 28:19) and to "preach the gospel to every creature" (Mark 16:15). Who will answer those charges? Who will say, "Lord, here am I send me!"

④ *"Precious in the sight of the Lord is the death of his saints"* (Psalm 116:15). There is much comfort and inner peace for the man who is able to say, "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me" (Psalm 23:4). John expressed it this way in Revelation 14:13, "Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; for their works follow with them." In order to get into Christ, one must obey the gospel of Christ (2 Thessalonians 1:7-9). The final step in the gospel plan of salvation that puts one into Christ is scriptural baptism (Galatians 3:26-27); Romans 6:3-6). One of these days it can be said of each of us that we either died in the Lord (Revelation 14:13) or that we died in our sins (Numbers 27:3). If you died right now, which would it be?

What is really precious to you? A new car, a new home, a good paying job, recreation? These may be of some importance, but they fade into insignificance when compared with the eternal things we have discussed in this article. Think about this question, now that you have read the article: "Are the things that are precious in the eyes of God important and precious in your eyes?"

While time and opportunity are yours, why not turn to God today and begin to walk in the pathway of righteousness? (Proverbs 27:1; James 4:13-17). †

10015 Woodville Road, Kevil, KY 42053

# THE INDWELLING SPIRIT

*Dennis Gullledge*



The indwelling of the Holy Spirit in the Christian has been a topic of intense interest to many people for many years. To deny that the Holy Spirit dwells in the Christian is to deny the Bible. Yet, it is taught with equal force in the Bible that *God dwells in the Christian*

(2 Corinthians 6:16; 1 John 3:24; 4:12-13). It is also asserted that *Christ dwells in the Christian* (Ephesians 3:17). If it is true that God, Christ and the Holy Spirit dwell in the Christian, and it is, is there any justification for the idea that the Spirit dwells in us in a sense different from that in which the Father and the Son dwell in us? In other words, if the Bible should teach that God and Christ dwell in the Christian through, or by means of the Word of God, can it be correct to insist that the Spirit indwells differently, i.e., separate and apart from the Word?

## How God Indwells

How does God dwell in the Christian? John answered that question, when he wrote, "and he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the spirit which he hath given us" (1 John 3:24). This verse teaches: (1) That God dwells in the Christian; (2) That we have knowledge of His abiding presence; (3) That we possess this knowledge by the spirit which God has given.

The Holy Spirit assures of divine approval by motivating the Christian to do those things which enable the Father to abide in Him. How?--By the Word of God, the only motivating force which comes into direct contact with the individual. The immediate, or direct operation of the Holy Spirit is taught,

neither here nor anywhere else in the Bible. Therefore, God dwells in the Christian by means of His Word.

## How Christ Indwells

How does Christ dwell in the Christian? Paul answers that by saying, "That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love" (Ephesians 3:17). The fact that Christ dwells in the heart of the Christian "by faith" is not misunderstood if we know how faith comes. Paul tells us, "So then faith cometh by hearing, and hearing by the word of God" (Romans 10:17).

It is clear that Christ dwells in the Christian. From this we do not surmise that in some mysterious and incomprehensible manner, He has in His very person, taken up an abode in us. Why should we follow a similar error with respect of the third person of the Godhead?

## How the Holy Spirit Indwells

How does the Holy Spirit dwell in the Christian? Paul asked the Galatians, "Received ye the Spirit by works of the law, or by the hearing of faith?" (Galatians 3:2). Again, the faith, by which the Holy Spirit indwells comes by the Word of God (Romans 10:17). In light of this, what reason has anyone for saying that the Holy Spirit dwells in the Christian any other way, unless he can pinpoint an express declaration in Scripture defining and explaining that other way?

If it is not clear enough that the Holy Spirit operates and indwells in the same manner as God and Christ (through the Word), then, consider the following: What are some of the things that might be expected by a personal indwelling of the Holy Spirit in the

*(Continued on page 10)*

# WORK IS A FOUR-LETTER WORD

*Douglas Hoff*

The world uses so many short curse words that the expression "a four-letter word" is almost synonymous with filthy communication (Colossians 3:8). Some people even talk about their jobs by remarking, "work is a four letter word." This is probably just an attempt at levity, but it may reveal the true condition of the heart.

God has always expected man to put his best effort into his job (Ecclesiastes 9:10; Colossians 3:22-23). Christians have been given the divine task of teaching the gospel to the world (Mark 16:15-16). Some are satisfied with the church as it presently is, but the Lord still says, "Go."

The key to church growth is found in a four letter word: WORK. That is how the early church grew and it is the only way the church of today will grow (Acts 8:4). Those who desire a larger church, yet are not engaged in evangelism, may advocate "labor saving" techniques. If a congregation does increase in size as a result of such gimmicks, that church has swollen and not truly grown as the Lord desires.

Each letter in the word WORK suggests something about the evangelism which is worth remembering:

## W--Stand for Willingness

Service to God must originate in a willing heart. When Paul taught the Corinthians about giving, he showed that God is pleased with offerings that come from willing minds (2 Corinthians 8:12). Worship of God must be practiced in spirit and in truth; can efforts at evangelism be done grudgingly and please the Lord? People do what they want to do. If they do not have a desire to teach others about Jesus Christ, perhaps they need to have the joy of their salvation restored first (Psalm 55:12-13).

## O--Stands for Opportunity

When hearts rejoice at the good news of Jesus Christ, Christians will naturally look for opportunities to tell others the gospel. Sometimes opportunity knocks but once. Without being alert, occasions pass by without bearing fruit. Daily living presents opportunities that need to be recognized and seized. Perhaps a co-worker made a remark about some moral issue and stated strong feelings about it. See this as an opening to tell him what the Bible teaches regarding the issue. Conversations can develop interest which may lead to a further study of the Bible.

Occasionally, one can make opportunities. Ask a friend what he thinks about eternal life. Leave a good tract in the public phone booth or on a restaurant table. (Make sure the tract has the name of a sound congregation on it!) Many will reject the counsel of God, but the servant of God will keep seeking for those who will gladly receive the word (Matthew 7:12-13).

## R--Stand for Reward

Perhaps some have forgotten the great reward which awaits the faithful child of God. Jesus taught that we have been commanded to work; it is our duty (Luke 17:10). These efforts do not earn our salvation, yet God has promised that our labor is not in vain in the Lord (1 Corinthians 15:58). A knowledge that even greater blessings are reserved in heaven for us should yield steadfastness in work (1 Peter 1:4).

Certainly we should rejoice when one obeys the gospel. Converts who remain faithful to the Lord give us joy since they will also share in the beauties of heaven with us one day. However, even if none of the people

*(Continued on page 8)*

## FOUR GREAT CERTAINTIES . . .

(Continued from page 2)

*The Second Certainty: There Is A Saviour.* It is not enough to speak of Jesus as a good teacher or a great prophet. Islam allows that Jesus was a prophet but not the Son of God. But neither Mohammed, Buddha, Confucius nor any other founder of any of the world's great religions ever offered to humanity what Jesus offered. Jesus came "to seek and save the lost" (Luke 19:10) and to give His life a ransom for many (Matthew 20:28). Only Jesus Christ declared Himself the Saviour of the world.

Jesus is the way, without Him there is no going. He is the truth, without Him there is no knowing; He is the Life, without Him there is no living. Jesus Christ as our Redeemer and Hope brought the one and only solution to the world's problems. Man-manipulated schemes can never cleanse the sinful sores of this world's sickness. Digression not progression is what results when man tries to live successfully apart from God (John 15:5; Jeremiah-10:23). Colossians 1:14 declares, "In whom (Christ) we have redemption through his blood, even the forgiveness of sins."

To say Jesus our Saviour has come is to say we have hope and help, peace and pardon, redemption and refreshment, satisfaction and salvation, assurance and ability.

*The Third Certainty: Salvation.* Paul wrote, "Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory" (2 Timothy 2:10). This salvation is a quality of existence which includes immortality, the heavenly home, perpetual peace and everything that delights the soul.

Saul of Tarsus was once a man who persecuted the Christian way and its followers unto death yet through a process called salvation, he became a preacher of the very way he had at one time sought to destroy (Galatians 1:23). Paul, as he later became known, became convince that Jesus Christ was the Son of God. He also was sorry of the efforts he put forth to destroy the devoted

disciples of Jesus. Ananias, a disciple, told him "and now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord" (Acts 22:16). Only if we believe and obey and continue and conclude in a life of obedience can we also be partakers of the salvation that Jesus brought.

*The Fourth Certainty: The Immortality Of The Soul.* As an old song says, "The soul of man never dies." As creatures fashioned in the image of God, we were not meant to stay here on earth forever. There is another world, a place "not made with hands, eternal in the heavens" (2 Corinthians 5:1). There is something else, something different, something more, something better than this world with its troubles, temptations, trials, and tragedies. There is a happy summer land of bliss.

Let your heart reflect on these "Four Certainties" and take courage. Set your heart on things above, not on the things of the earth (Colossians 3:1-2). Live in faith and die in faith and someday we can go home to be with the Father and the Son and all His holy angels in the courts of glory.

P.O. Box 506, LaFayette, GA 30728

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## WORK IS A FOUR-LETTER . . .

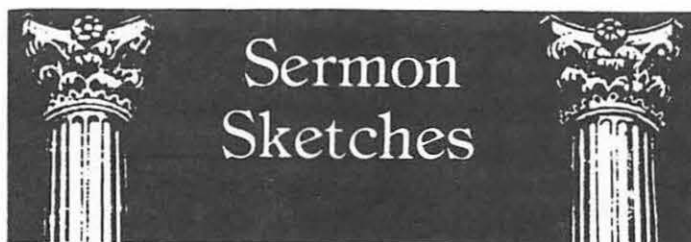
(Continued from page 7)

we tried to teach obeys the gospel, we can remember that we have a place in heaven through good service to the Lord (2 Peter 1:10-11).

## K--Stands for Kindness

All our efforts must be done in kindness or our toil may well be in vain. A person with a bitter spirit may teach the truth, but his own relationship to the Lord is not right. Paul rejoiced that the gospel was preached even by those who did so out of strife (Philippians 1:15-18). However, how many will listen to one who preaches with such an attitude? A love of the truth will express itself in a life characterized by kindness and patience. We need to love the souls of lost people enough to take God's Word to them. Let us resolve to guide them gently into the right way. †





## WHY PREACH THE WORD?

2 Timothy 4:1-5

*M. W. Kiser*

### INTRODUCTION:



1. The New Testament places emphasis on this business of preaching.
  - a. This is how the prophets, John the Baptist, our Saviour and His apostles spent their time.
  - b. It is a part of the plan of salvation (Romans 10:13-15).

- c. It is more than just the act; it is the message (1 Cor. 1:21).
2. "The Word" is the message.
3. Why preach only it?

### I. THE WORD MAKES PEOPLE WISE UNTO SALVATION (2 Timothy 3:15).

- A. "Salvation" is our deliverance from the power and effects of sin.
  1. It is the present possession of all Christians (2 Timothy 2:10).
  2. It is also future, after the judgment of all men (2 Peter 1:5, 10).
- B. Salvation is dependent upon knowledge (1 Timothy 2:4; Matthew 13:15).
- C. Salvation is dependent upon obedience (James 1:18-25; 1 Peter 2:22).

### II. THE WORD SUPPLIES ALL OF OUR SPIRITUAL NEEDS (2 Timothy 3:16-17).

- A. Doctrine or teaching is necessary (John 6:44-45; Matthew 28:18-20).

- B. Conviction of sin and a lost condition is necessary (Acts 2:36-40).
- C. Correction, or restoration to an upright state is necessary. The plan of salvation does just that (Hebrews 11:6; Luke 13:3; Matthew 10:32; Acts 2:38).
- D. Instruction in doing right is necessary.
  1. Helps us guard against sin (Psalm 119:11; Matthew 4:4).
  2. Gives us thoughts on which to think (Philippians 4:8).
  3. Leaves us in no doubt on which action to be taken.

### III. THE WORD IS THE STANDARD OF AUTHORITY IN DOCTRINE AND MORALITY.

- A. Modern man thinks everything is relative.
  1. "The only thing you can know is that you cannot really know!"
  2. "What is truth?" (John 18:38; 14:6; 17:17; 8:31-32).
- B. Paul stated the preacher's responsibility. (Answer to the above!).
  1. "Reprove"--produce arguments to convince men. Must have a standard!
  2. "Rebuke"--warn about wrong doing. Again, we must have a standard!
- C. How do we apply this standard?
  1. The Bible names some things that are wrong (1 Cor. 6:9; Galatians 5:19-21).
  2. Some things are condemned in principle (Romans 14:23); and other things by the use of good common sense (1 Cor. 11:13).
  3. When in doubt, don't! (1 Thess. 5:22).

### IV. THE WORD KEEPS MEN FROM TURNING UNTO FABLES.

- A. Paul gives this advice to preachers (2 Timothy 2:15-19).
  1. Some words only subvert or "overthrow."

*(Continued on page 10)*

## WHY PREACH THE WORD? . . .

(Continued from page 9)

2. Some words only lead to speculation and supposition (Deut. 29:29).
3. Some words only distract from Christian duty. (Cults are guilty!).
- B. There are many "fables" in religion (Calvinism, Pentecostalism, Mormonism).
- C. Only the truth makes men free (John 8:31-32).

## V. THE WORD WILL JUDGE MEN IN THE LAST DAY.

- A. Our Saviour spoke this truth in John 12:48 (see John 17:17; Romans 2:2).
  1. We will not be judged by psychology, philosophy, or politics.
  2. If we are going to be judged by it, then we need to be preaching it.
- B. The judgment of all men is certain (Hebrews 9:27; Acts 17:30-31).
- C. Therefore, you can expect to be judged for your deeds (2 Cor. 5:10; Matthew 25:31).

## CONCLUSION:

1. We should want the Word of God by us in life and death.
2. Truly it shines brighter every day for the believer.
3. Let us accept it for what it means to us. †  
922 Heritage Drive, Sylacauga, AL 35150

## THE SIN OF SOFTNESS . . .

(Continued from front page)

without the other is valueless.

*We have softness in the church:* Rebels are allowed to refuse activities which churches have planned, immoral members who lie, cheat, steal, commit adultery and become drunkards are tolerated, and the unspiritual who absent themselves and show a listless unconcern are allowed to portray a form of godliness but deny the power thereof. Preachers and teachers are tolerated who would not disturb anyone. Bishops who fail to teach and lead are used because of their good "business sense."

The path of responsibility is always one with anguish. We cannot do God's work; He will not do ours. We stand in jeopardy as a nation, as homes, and as souls before our Maker and God. We must not fail because of softness. †

## THE INDWELLING SPIRIT . . .

(Continued from page 6)

Christian, separate and apart from the Word? What might He (the Holy Spirit) do for us?

1. He might give us faith. But through the Word He does that (Romans 10:17).
2. He might enable us to enjoy the new birth. But through the Word He does that (1 Peter 1:23).
3. He might give us light. But through the Word He does that (Psalm 119:130).
4. He might convert us. But through the Word He does that (Psalm 19:7).
5. He might give us understanding. But through the Word He does that (Psalm 119:104).
6. He might save us. But through the Word He does that (James 1:21).
7. He might sanctify us. But through the Word He does that (John 17:17).
8. He might purify us. But through the Word He does that (1 Peter 1:22).
9. He might build us up spiritually. But through the Word He does that (Acts 20:32).

These are only a few of the many things that the Holy Spirit might do--and does--through the Word of God "which liveth and abideth forever."

An objection to the line of argument just given is usually this: "Then, you are saying that the Holy Spirit and the Word are the same." No. Not at all. I am saying that the manner in which the Holy Spirit leads, guides and dwells in us is by means of the Word which the Spirit has given. It should be evident that all the Godhead dwells in us the same way that a part of it does. Yet many are not content to remain with the Word of God as being the instrument through which the Holy Spirit operates, and desire to press "literal, physical, etc.," upon us. I believe that to be a clear departure from the truth. †

10822 Mabelvale West Road, Mabelvale, AR 72103

# The Universality of the Bible

One of the remarkable features of the Bible is its universality. Most books are limited in their range, as animals and plants are by conditions of climate.

Few Oriental books retain their interest in the Occident, and not many books can stand the change of climate involved in translation. But the Bible is equally at home in all lands, and languages, and emerges from the process of translation with all its fresh colors unimpaired and when carried around the equator and from the tropics to the poles, it loses no element of interest.

And so whether a reader sits under a palm in the tropics or in a hut of snow in the arctic, whether he eats dates and oranges or wheat and apples, the book finds him because it runs through all the ranges and sweeps of the charts of human life.

It knows human nature through and through because human nature has written itself into it in all its complicated experiences and moods. It holds its mirror up equally to rich and poor, to high and low, to prince and peasant, scientist, scholar and poet. The day of joy is depicted in its pages, and so is the day of sorrow.

The profoundest philosopher may lose himself in its depths, the little child may delight in its picturesque stories, and the wayfaring man, though a fool, need not err therein.

It is a book for all times and countries, for all classes and conditions of men, and for all minds and hearts. It is the one book of the world that contains most of man and most of God. To know it is an education, and to live it is life more abundant and everlasting.

--Selected



## LAFAYETTE CHURCH OF CHRIST

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| Sunday Morning Worship        | 11:00 |
| Sunday Evening Worship        | 6:00  |
| Wednesday Evening Bible Study | 7:30  |

### RADIO PROGRAMS WQCH-AM (1590)

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|--------------------------------|------|
| The Gospel Through the Media   |      |
| Sunday Morning: Words of Life  | 8:05 |
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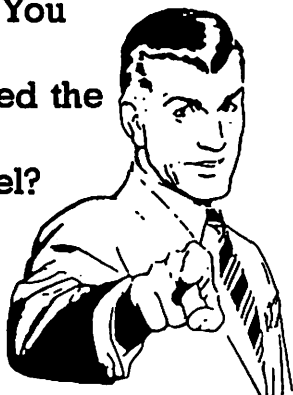
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After ten years of labor with the LaFayette congregation in LaFayette, Georgia, brother Bill Dillon and his family will be moving about the middle of September to Mountain Home, Arkansas to work with the Mountain Home church located at College and North streets. While the move is bitter-sweet for the Dillon family in leaving many good brethren and friends in LaFayette, there will be new opportunities and challenges awaiting them. The church at LaFayette has been and continues to be a great means of encouragement for the GOSPEL GLEANER and we appreciate the help of the concerned brethren there. Brother Dillon will continue his role as co-editor of the GOSPEL GLEANER. Our editorial and writing staffs are enthused at the prospect of new opportunities in that part of the country for the evangelist efforts of this paper as we embark upon our tenth year of publication. Please pray for the Dillon family in their move and transition. †

Have You  
Obeyed the  
Gospel?



### The Christian's Relationship With Christ

- ☞ He is *crucified* with Christ (Galatians 2:20; Romans 6:6).
- ☞ He is *buried* with Christ (Romans 6:4; Colossians 2:12).
- ☞ He is *raised up* in a new life with Christ (Colossians 2:12).
- ☞ He *lives* with Christ (Romans 6:8; 2 Timothy 2:11).
- ☞ He *reigns* with Christ (2 Timothy 2:12; Revelation 1:5-6).
- ☞ He is a *joint heir* with Christ (Romans 8:16-17; Galatians 6:6-7).
- ☞ He *suffers* with Christ (1 Peter 4:12-13; 2 Timothy 3:12).
- ☞ He *shares in glory* with Christ (Revelation 3:21; Romans 8:17).





# Gospel Gleaner

Volume 9

Number 4

## "WITH CHILD"

Douglas Hoff

Recently, I was asked how many children I have. I said, "Three. Their names are Rachel, Rebecca and the other doesn't have a name yet." The man was obviously perplexed by such a statement so I explained that the third child has not been born yet. He responded by saying, "So then, you only have two children with one on the way." Though this remark is common, it does not accurately portray the matter as God sees it. From Genesis to Revelation the expression "with child" is used twenty-five times to describe a pregnant woman. Since my wife is "with child" we really have three children right now.

The language we use reveals the way we think about things and also affects how we think. When pro-abortionists wish to soften the harsh reality that abortion is truly murder, they often refer to the fetus (that is, child) as "pregnancy tissue." If the average person can

be persuaded in using language like this, it makes the abortionist's work less controversial. Imagine how much harder it would be for a woman to murder a precious soul if she had been told that she was "with child."

Because of changes in language, we must be careful not to communicate ambiguous or incorrect messages. Certainly, we do not want to be guilty of promoting the "language of Ashdod" (Nehemiah 13:23-24). Instead, we ought to speak using the language of the Bible (1 Peter 4:11).

We should not be ignorant of the devices of Satan for he has many with which to lure people into sin (2 Corinthians 2:11). One that he has used to great advantage is language. Even though it is old fashioned, let us reaffirm the Biblical truth that a pregnant woman is "with child."

Route 2, Box 312; Ramer, TN 38367

**Special Issue Special Issue Special Issue Special Issue Special Issue**

### **The Bible Role of Women**

**Special Issue Special Issue Special Issue Special Issue Special Issue**



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October - December 1993

The GOSPEL GLEANER is a quarterly publication of the Heath church of Christ in Kevil, Kentucky.

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The GOSPEL GLEANER is dedicated to restoring New Testament Christianity. We welcome your comments and questions regarding any article found herein.

### STAFF WRITERS

Nat Evans  
Dennis Gullede  
Guy F. Hester  
M. W. Kiser

### EDITORS

Bill Dillon  
Ronnie Whittemore

### MAILING ADDRESSES

#### Contributions

10025 Woodville Road  
Kevil, KY 42053

#### Manuscripts

612 East Fourth  
Mountain Home, AR 72653

-----  
3078 Gurley Pike  
Gurley, AL 35748

# The Role of God's Women

Bill Dillon

Much modern thinking, in the brotherhood and out, is leagues away from the truth. This issue of GOSPEL GLEANER is dedicated to an examination of "The Bible Role for Women."

In the haste away from God, in these times, it is possible to overlook that "there may be an equality of service, without an identity of service." Woman's work, in the home as well as the church, is equal, and often superior to that of man, but not identical with that of man.



The advocates of error who espouse women speaking in mixed assemblies and taking public leadership responsibilities such as the eldership, if they will follow their contention to its logical conclusion, will eventually reject Paul as an inspired teacher. If it is true that Paul's prohibitions were suitable to his age and not to our own, then Christians of today are the most pathetic of all people. God's Word is not to be adapted to our age, but the age to God's Word. It remains tragically true that most of our boasted civilization is contrary to the express teaching of the holy wisdom of God's never changing Word. Let us change civilization to meet the demands of the Bible instead of the other way around! Let God's Word set the standard for this and every age.

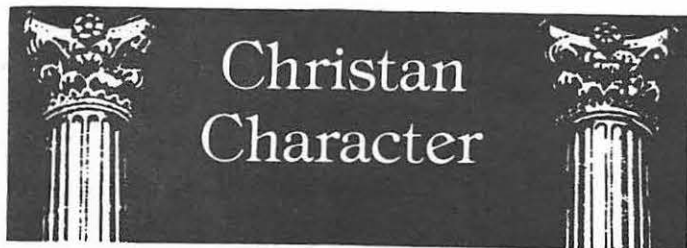
It will be admitted that there is at least one example in the New Testament of a woman speaking in mixed public assemblies. This is found in Revelation 3:20: "Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach, and to seduce my servants to commit fornication and to eat things sacrificed to idols."

Both fact and content of the teaching stood under God's condemnation. All today who care to be identified with this example are welcome to it.

It is our business to obey God's commands. The God of yesterday is the God of today and will be the God of all the days. May God's Word be the end of all controversy-- contradict it who so will. May all of God's people be true in these hazardous times.

The writers of this issue have done their jobs well reminding us modern militant feminism has already murdered modesty, blasted homes and blighted churches and the end is not yet!

612 East Fourth St.; Mountain Home, AR 72653



## ANGEL WOMEN

Ronnie Whittemore



In this special 16-page issue of the GOSPEL GLEANER, we are dealing exclusively with the theme of "The Bible Role of Women." This issue is not an effort to belittle women, but to define their function in the home, society and the church. The staff writers

and other authors in this issue have dealt with this subject matter in a gracious and clear manner. However, it would be amiss on our part if we did not discuss to some degree the subject matter which defines the role of women and that is their *CHARACTER*.

Before women can meet this criteria, they must possess a number of spiritual traits.

(1) *All glory belongs to God.* It is when people begin to seek their own glory that they step outside of their roles. Every good work accomplished by the hands and hearts of women gives glory unto God (Matthew 5:16). Women who are motivated by their love for God, their husbands and their children are not concerned about gaining glory, but fulfilling their responsibilities for the good of the home and the church.

(2) *Roles must be defined and accepted.* Everyone has a function or role to fulfill. For example, a business runs more efficiently and successfully if every employee and manager knows his job description and meets his assigned obligations. Strife and contention develop within companies when protocol and proper procedures are ignored or neglected. In

the same way, the home, the church and society cultivate friction and conflict when men and women swerve from their functions as husbands, wives, fathers, mothers and parents.

Some of the greatest characters in the Bible are those who recognized their roles and fulfilled them. John the baptizer knew that he was the forerunner of the Messiah and did not overstep his bounds (John 3:30). Gideon and the 300 Israelites knew their roles and "every man stood in his place" (Judges 7:21). As Mordecai told Esther, "For if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed: and who knoweth whether thou art come to the kingdom for such a time as this?" (Esther 4:14). Every person who complies with these terms will bring success and happiness into his or her life.

(3) *Submissiveness is a noble trait.* The Bible emphasizes submission. Wives are to submit to their own husbands (Colossians 3:18); members must submit to the shepherds of the church and to one another (Hebrews 13:17; Ephesians 5:21); Christians must submit to the Lord (James 4:7). Jesus stipulated that His follower must "...deny himself, and take up his cross, and follow me" (Matthew 16:24). It is not a weakness, but a strength for women to submit to their husbands and the Lord.

(4) *Responsibilities must be fulfilled.* One may understand her role, but she must meet her obligations for success. Labor has its rewards (Revelation 14:13). The diligent work of women in the home and church have made this society and the world a much better place to live.

What a better place this world would be if most men would possess the fine moral and spiritual attributes of faithful and godly women. Our homes, our communities and even our world would benefit greatly if men and women fulfilled their roles as responsible human beings.

May God bless our angel wives and angel mothers; for their "price is far above rubies?" (Proverbs 31:10).

3078 Gurley Pike, Gurley, AL 35748



# "KEEPERS AT HOME"

Mark Bass

In Titus chapter two, Paul admonishes the young preacher Titus to "speak thou the things which become sound doctrine" (Titus 2:1). In verses 2-6, he gives some examples of this "sound doctrine." Various admonitions are given to the "aged men" (verse 2), the "aged women" (verse 3), "the young women" (verses 4-5) and the "young men" (verse 6). Many sermons, Bible classes and articles have been taught from this great passage. However,



many brethren observe the "passover" when they get to part of verse five. They read that the young women are to be (among other things) "...keepers at home.." and pass right over it. Let's face it, some brethren will not touch this passage with the proverbial "ten-foot pole!" Why not? Perhaps there are other reasons, but I would suspect that in many, if not most cases, the brother does not want to anger or disturb the ladies of the congregation. There was a time not too long ago, when working women (outside the home) were somewhat of an oddity--but no more. The average congregation may have any number of *career women*--some married, some not. However, closing our eyes or ignoring the passage will not make it go away (or any less binding) than closing our eyes to a washed out bridge will keep us from driving our car off into the flooded river or stream!

Just what does Paul mean when he says that women are to be "keepers at home?" (The ASV of 1901 says "workers"). Extreme views have been espoused in both directions. Some claim that the Christian wife and mother can never (under any circumstances) work outside the home. Others argue that this injunction was based on the prevailing social customs of

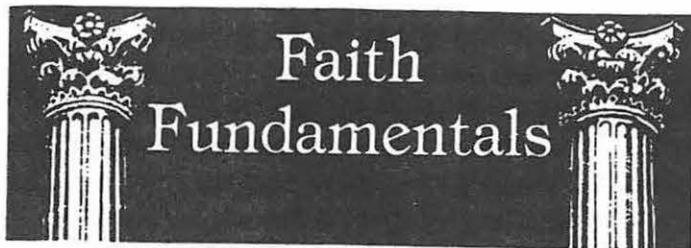
Paul's day and as such is not binding on us today. As is often the case with extreme views, both conclusions are erroneous. Basically, Paul is saying that a woman's primary responsibility is to be a wife and mother. The girl who wants to be a career person should not marry and have a family. Does this mean that a woman cannot work outside the home? No! Roy H. Lanier, Sr., has observed that "Lydia was not told to quit her business of selling purple (Acts 16:14)" (Teacher's Annual Lesson Commentary, Gospel Advocate Co., Nashville, TN, 1950, p. 278). Obviously there are times when finances (or lack of) make it impossible to get by on one income. In such cases, a wife and mother would be justified in taking on secular employment. Granted, this is not an ideal situation, but it may be necessary.

Again, what does Paul mean when he says they are to be "keepers at home?" As David Lipscomb said many years ago, they are to "be keepers or managers at home; keep a neat, attractive house that will make her husband and children love home. Christian women should be the best of housekeepers and should be models to all who know them" (Commentary of Thessalonians, Timothy, Titus and Philemon, Gospel Advocate Co., Nashville, TN, 1942, p. 273). Very few women are able to hold down a full-time job, and be a full-time wife and mother for very long! Being a wife and mother is a full-time occupation. This has always been God's plan for the family.

Statistically, juvenile delinquency shot up during WWII when so many mothers went out into the work force. Today, instances of juvenile delinquency and drug misuse are much great among children with "career-moms." Only God knows just how many youngsters have no interest in the Lord or His church because mom was too tired to read Bible stories to them, or mom did not feel up to

(Continued on page 13)





## DEACONESSES IN THE CHURCH

Guy F. Hester



Romans 16:1 reads, "I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea." The word *servant* in this verse is translated from the word *diakonos*, the same word from which we get the word *deacon*, and has long been a

source of controversy as to whether or not the church should have women serving in the office of deacon.

The word *diakonos* literally means servant, one who renders free service. It may just as readily be given a secular application. It is necessary to examine the context in which it is used to determine the proper application of the word. For one to be appointed to the office of deacon, "he must be the husband of one wife" (1 Timothy 3:12). This would most definitely rule out a woman holding the office of deacon; so *diakonos* must mean something else as it applies to a woman. I believe that Paul gives the explanation when he said, "For she has been a succourer of many, and of myself also" (Romans 16:2). She had been an attendant to the needs of Paul and many others.

Since its beginning, women have played an important role in the church. Where would the local congregation be without its "woman power." Some of the most diligent workers in every congregation that I have been associated with were women.

Many women in the church use their automobiles as a free taxi service for doctor

appointments for the aged in the congregation and community. Food is prepared and delivered to the sick and elderly. Phone calls are made to those who need to be checked on.

When some one is in the hospital for surgery, it is usually women who compose the majority of the church members who sit with the family during the surgery. When there is a death, the women are the first to the home of the deceased to help the family by making beds, cleaning house, answering the phone, etc. The list of the things that the *deaconesses* in the church do is endless. Where would we be without them! This does not even take into account the children's Bible classes and the ladies' Bible classes that they teach and the counsel of the older women to the younger.

While the women are forbidden in the scriptures to hold office, preach, lead prayer in the presence of men, lead singing, serve at the Lord's table or teach over a man; never should they feel that there is nothing for them to do.

The Lord is taking into account the good work of the sisters in the church and will reward accordingly. "And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward" (Matthew 10:42).

Route 1, Box 501-A; Fulton, MS 38843

### LAFAYETTE CHURCH OF CHRIST

#### SCHEDULE OF SERVICES

|                               |       |
|-------------------------------|-------|
| Sunday Morning Bible Class    | 10:00 |
| Sunday Morning Worship        | 11:00 |
| Sunday Evening Worship        | 6:00  |
| Wednesday Evening Bible Study | 7:30  |

#### RADIO PROGRAMS WQCH-AM (1590)

|                                |      |
|--------------------------------|------|
| The Gospel Through the Media   |      |
| Sunday Morning: Words of Life  | 8:05 |
| Weekday Mornings: Bible Answer | 6:55 |



## "I'LL SEE YOU IN THE MORNING"

Ben F. Vick, Jr.

My mother is asleep in Jesus. After a fight with the dreaded disease, cancer, Mother went to sleep on February 20 of this year. Family and friends buried her remains on what would have been her 69th birthday--February 23. Her flesh rests in hope; her soul returned to God. We are thankful that her mind was sharp right up until she wrapped the drapery of her couch round about her and lay down to pleasant dreams. Her children and friends were blessed to have been able to comfort her in her last days and say our "good-byes" before she passed beyond this vale of tears. Her son-in-law predicted when he first learned of her sickness in the spring of 1992 that even though we saw her faith in action during her lifetime, we would see a greater demonstration of faith in her death. How right he was! She taught us not only how to live, but how to die. Some of her last words ring so loudly in our ears and are indelibly stamped upon our hearts.

Several times during mother's sickness, and especially during her last days, she would say, "I have never regretted becoming a Christian." Regarding mother's conversion she wrote:

In August of 1939 brother A. L. Colson held a tent meeting on our home place--between our house and cousin John Touchton and cousin Creasie's house. On Sunday night, August 27, I went forward to obey the gospel and start living the Christian life--the greatest and most momentous decision of my life. Brother Richard Black was leading the singing and

the song being sung was 'Come, Sinner, Come.' Brother Colson made some statements which impressed me so much that I have never forgotten them. One was that when he was taking my confession he said that if I would be true to that confession all of my life that some day I would hear my name confessed to the Father in heaven. He announced that the baptism would be the next afternoon, Monday, August 28, at the old Hotchkiss Bridge in the Alapaha River, which is on the boundary between Lowndes and Lanier Counties. I had on a white dress that night, but I remember wearing a 12-gore skirt, blue printed dress for the baptism. Mother had made it for me. I think I had already read through the Bible that year and brother Colson had drilled us on Bible questions before each service of the meeting. I understood that I was making a life-time commitment to serve the Lord, and I understood that baptism was FOR the remission of my sins. In spite of the many mistakes I've made during the years following that great day, I have never regretted for one moment that greatest decision of my life made on August 28, 1939.

Regardless of the trials that came to mother (and they were many), she always had a positive attitude. Even when life dealt her that dreadful and deadly disease, she had a chin-up, high-hopes attitude. She would say, "The Lord will either remove this problem or help me to get through it." The Lord did both. He was with her as she struggled with her treatments, and he was with her during the uncomfortableness of the last days of her life. He then removed her suffering by taking her from this mundane sphere. Mother knew the following verses: *"Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee"* (Hebrews 13:5). *"So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me"* (Hebrews 13:6). *"And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able*

(Continued on page 7)

"I'LL SEE YOU IN . . .  
(Continued from page 6)

*to destroy both soul and body in hell"*  
(Matthew 10:28).

While at my mother's bedside, my sister told Mother that her children did not want her to have to approach death along but that we wanted to be near when she crossed over Jordan. We did not want mother to be alone. Mother's response was, "I will not be alone." Mother believed the Lord was with her in life and would be with her in death. *"Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; they rod and thy staff they comfort me"* (Psalm 23:4).

Mother believed in prayer. She prayed regularly and wanted others to pray for her. This we did. However, there were some occasions during her sickness that she was too sick to pray. She asked her son Tim to pray for her; and he did, as we all did. I told her not to worry about not being able to pray, because one of the blessings of being a Christian is that the Holy Spirit will make intercession on our behalf when we are unable to express ourselves. This is not anything the Spirit does to us, but what He does for us. *"Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered"* (Romans 8:26).

When we were growing up, we would always have a morning devotional after breakfast. Because Daddy was not around, mother led us in our periods of worship. We would read a Scripture and Power for Today, then we would have a prayer. On a few occasions we would sing. Mother was always thankful for the blessings that God had bestowed upon us. Just a few days before her death, as I sat in her hospital room, she and I sang a few lines of "The Lord Has Been Mindful of Me." She could not sing it all because of her sickness; I could not sing it all because of the tears in my eyes and the lump in my throat.

Mother was made of strong mettle. Her strength was manifested the greatest when the burdens were the heaviest. She had a strong will, especially when it came to pleasing the Lord. Tim, Mother's youngest son and my brother, visited Mother the week before her death. Tim was saying good-bye to Mother on one side of the bed, and I was on the other. As tears flowed down the cheeks of two forty-year-old men, our mother looked at us with confidence in her eyes as if to say, "Everything will be all right." As Tim left her bed, she told him, "I'll see you in the morning." This was an expression Mother used each night when we were children as she tucked us into bed. But Mother knew that Tim could not be back until the next week. She did not have reference to seeing him the next day, but to seeing him on the great resurrection morning. Mother's whole life was lived with the great resurrection in view. She, through the eye of faith, saw it and looked for Him who is invisible. Therefore, besides the words being on our hearts and on our lips to our own children, there is a small cemetery in Dasher, Georgia, wherein is a tombstone with Mother's name and the words, "I'll See You in the Morning."

4915 Shelbyville Road; Indianapolis, IN 46237

[Editor's Note: Brother Vick has written a very moving article on the virtues of his mother. Although I never had the pleasure of meeting his mother, I am sure that many faithful gospel preachers can identify with the sentiments of his column. What greater contribution can godly women give to this world than sacrifice, virtue and knowledge to children who will in turn bring glory and honor to God in His Cause?--RDW.]

### HEATH CHURCH OF CHRIST SCHEDULE OF SERVICES

|                               |       |
|-------------------------------|-------|
| Sunday Morning Bible Class    | 9:00  |
| Sunday Morning Worship        | 10:00 |
| Sunday Evening Worship        | 6:00  |
| Wednesday Evening Bible Study | 7:00  |

# THE ROLE OF WOMEN IN THE CHURCH

Jerry Bates

The role of women in the Church is one of the most pressing issues of today. In 1970 only 2% of denominational pastors were women, but it is projected that by the year 2000 approximately 20 to 25 percent of them will be women. To a lesser degree the same trend is present in the Church.

People generally think a person must take one of two extreme positions. You are either "for women" which means they can do anything or "against women" which means they can do nothing and virtual slaves. Neither is according to the God ordained pattern found in the New Testament.

The traditional belief concerning women and the Church is ridiculed by many as being archaic and sexist. To the feminists this view reduces women to little more than slaves. To the liberal scholars this view makes a person only a superficial student of the Bible. One writer even goes so far as to say that "much of the traditional view is half-truth, part pure conjecture and the rest totally false."

Pressure is being felt in the Church for increased opportunities for women to serve. Some gospel preachers are calling for a "reexamination" of our teachings on this subject. Have the plain teachings of the Bible changed? Have we been teaching and practicing error for nearly 2000 years? While no one would oppose any earnest desire to determine the truth of a subject why is this subject any more open to a "reexamination" than any other? Men often allow the practices of society to influence their interpretation of Scripture, and that is evident in this situation. Little was written concerning this subject in various religious publications until the late 70's and the early 80's. You might remember that shortly before that time the Women's Lib movement came to the forefront politically and the ERA Amendment was being hotly debated.

Most false ideas regarding this subject begin with an erroneous view of Galatians 3:28 which has been called the "Magna Carte" of the Christian religion. That verse states that "...there is neither male nor female: for ye are all one in Christ Jesus." To the liberal thinkers this erases all differences between the sexes. It does teach that there is no difference in the worth of an individual in the sight of God. This idea was foreign to the Jewish religion of the first century. We are all members of the one body, all of equal value in the sight of God, but not all members of the body have the same function (1 Corinthians 12).

Paul plainly states in 1 Corinthians 14:24-34 and 1 Timothy 2:11-12 that women are "to keep silence in the churches" and "not to usurp authority over the man." Two main approaches are usually taken to overcome this teaching. One is to attribute these views to someone other than Paul and the other is to make it apply to a specific local situation. The liberals of today contend that since society has changed, this teaching is no longer useful nor applicable. Regardless of what man says the plain teachings of the Bible does not change. The basic principle taught in these passages is the same, namely, the subordination of women to men in the worship and work of the Church. Customs may change, but subordination is based on the God-originated order of things from the beginning and remains the same (Genesis 1-3).

There have been many instances of abuse of this principle of subordination in the history of mankind. I do not deny nor defend those abuses. They were wrong and should be condemned. However, abuses of a principle of a principle does not invalidate the principle itself. There have been abuses of virtually

(Continued on page 13)



# **THE SILENCE IN 1 CORINTHIANS 14:34**

Gerald R. Reynolds

The excellent article, "*IS 1 Timothy 2:11-12 STILL RELEVANT TO OUR DAY?*" written by Dennis Gulledge refutes any argument one could give for women teaching in such a way as to domineer, and take the lead away from man. I have been asked to include an article in this paper concerning 1 Corinthians 14:34. My purpose is not to take away anything from brother Gulledge's article. I plan to explore the context of the meeting of 1 Corinthians 14 showing that the instructions of verse 34 cannot be binding today, yet show that certain principles taught are just as binding today as then.

## **The Meeting of 1 Corinthians 14**

The apostle Paul inspired to write to the church at Corinth considered spiritual gifts in chapters 12-14. Paul says spiritual gifts were to produce unity not division (1 Corinthians 12:12-31; Romans 12:3-8; Ephesians 4:12-16). From 1 Corinthians 13:8-10 and Ephesians 4:13, one learns that spiritual (miraculous) gifts were never intended to be a permanent part of New Testament Christianity. They were to last only until the revelation of God was completed. Revelation being completed, miraculous gifts ceased.

In 1 Corinthians 14 you have a special assembly meeting where miraculous gifts were being exercised. With the problem of divisions over the spiritual gifts as a background, one can see why there needed to be a regulating of the participants at the meeting, so that the meeting might be conducted decently and in order (1 Corinthians 14:40). Some considerations about this special meeting are in order: (1) This was a meeting of brethren (1 Corinthians 14:23, 26). (2) Spiritual gifts were exercised in this meeting with regulations given (1 Corinthians 14:27-29ff). From the context

involving this meeting, one could not conclude that our assemblies upon the first day of the week are parallel to the meeting of 1 Corinthians 14:26-40.

## **Women Not the Only Ones Told to Keep Silent**

A man speaking in an unknown tongue (that is unknown to the audience) was to keep silent if he had no interpreter. If there were none in the meeting that possessed the gift of interpretation, then the gift of tongues could not be exercised (1 Corinthians 14:28). Another condition where a man was told to keep silent was in the area of prophets and their prophecy. If one prophet was speaking and a second prophet received a revelation, the first one was to yield to the second and "hold his peace" (1 Corinthians 14:30-33). Clearly these men were to exercise control and avoid confusion.

The women in this assembly were also told to keep silent. "Let you women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church" (1 Corinthians 14:34-35). Notice "your women" in the text which conveys the idea that they were wives of these gifted men. The women were not permitted to speak or break the silence by even asking a question. They were to be in subjection. If they were to learn anything further in regards to the revelation, they were to ask their husbands at home. Why? because it was a shame for a woman to break the silence in that meeting.

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## The Silence Of 1 Corinthians 14:34-35

1 Corinthians 14:34-35 forbids women to *lalien* in the church. This Greek word, *lalien*, does not allow for a woman to utter a sound, emit a voice; it does not allow singing or for a woman to confess audibly the Saviour's name. In our regular assemblies, women are permitted to speak. They are permitted and commanded to sing (Ephesians 5:19; Colossians 3:16). Do they teach when they speak as they sing? Is it a shame for a woman to confess her faith in Christ in order to be baptized? Our meetings today are not identical to the meeting of 1 Corinthians 14; therefore, the restriction, "not to speak" is not the same.

"Let them ask their husbands at home" cannot apply to a widow, a single girl, a woman whose husband is not a member of the church; it could only apply to wives of the gifted men who possessed spiritual gifts. Today the word of God has been revealed and men and women alike can study the Bible for the answers to their questions.

### Principles Stressed Are Still Binding

While the spiritual gifts of the first century have ended, Paul's regulation regarding them would no longer be binding, thus, the command for a woman to be silent (not to utter a sound, or emit a voice) as stated in 1 Corinthians 14:34 is not longer applicable. Some being confused or misguided have bound this passage, insisting that this is relevant to our meetings today. Some oppose women asking a question in a Bible study class, but are not consistent by allowing women to sing and confess their faith in Christ before baptism. One needs to see the sacred principles which Paul stresses and see that they are just as binding today as ever.

The sacred principles stressed are:

- (1) "...Let all things be done unto

edifying" (1 Corinthians 14:26).

- (2) "...God is not the author of confusion, but of peace..." (1 Corinthians 14:33).

- (3) Let a woman be in subjection (1 Corinthians 14:34).

- (4) "Let all things be done decently and in order" (1 Corinthians 14:40).

These sacred principles are relevant to our assemblies today as they were to the assemblies of the New Testament church of the first century.

### Conclusion

There is not a meeting in the world today like the meeting spoken of in 1 Corinthians 14. Many have refused to see the distinction between that meeting and the subsequent meetings which followed the need of miraculous gifts. While the silence of 1 Corinthians 14:34 is not like that of the silence or quietness in 1 Timothy 2:11-12, both passages emphasize the principle of subjection. It is wrong for women to be preachers because they are forbidden to exercise authority over a man. A qualification of a preacher is to "rebuke with all authority" (Titus 2:15). Women are commanded to teach (Titus 2:3-4), but are prohibited from preaching. Even in their teaching, they must not usurp authority over the man (1 Timothy 2:12). May we never sway from God's order of things to accommodate the current feministic change in society.

254 College Ave.; New Hope, AL 35760

IF YOU HAVE AN ADDRESS CHANGE,  
PLEASE DROP US A NOTE.





## IS 1 Timothy 2:11-12 STILL RELEVANT TO OUR DAY?

Dennis Gullede



A three-page spread in the Arkansas Democrat (June 2, 1991) spoke of the changing roles of women in the "ministry." After references to 1 Corinthians 14:34 and 1 Timothy 2:12, a female "Reverend" was quoted as saying, "In spite of the above passages, as much as fifty percent of the students in mainline denominational seminaries are women" (Helaine R. Freeman, *Changing Roles: The Number of Women Ministers Is Growing*, section 1D, p. 1).

With this line of argumentation, this woman has done what many others are doing in their approach to Paul's inspired words to Timothy regarding the role of women in the church. They are rendering them null and void for our day of "change" and "renewal" in the Lord's church and religion at large. They are doing so in the following ways:

① With the attitude of defiance: "In spite of the above passages..." An increasing tribe view 1 Timothy 2:11-12 as repressive legislation denying women the chance to use their God-given gifts. Therefore, in spite of what the Bible says, they are going to move women into positions of leadership.

② By insisting that other Scriptures override or supersede 1 Timothy 2:11-12. For instance, Galatians 3:28 is often cited to show that women are on an equal plane with men in

the realm of religious activity: "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." One writer felt there was an obvious contradiction in these two passages: "Did he (Paul) intend for his commands to stay in effect throughout church history? The church fathers generally assumed that he did, and many moderns agree. But then why does Paul commend his female co-laborers in the gospel? How does that jibe with Jesus' teaching and practice? And how can we reconcile it with the liberating theology of Galatians 3:28?" (Randy Peterson, "What About Paul?" Christian History 7, no. 1, 1988, p. 31).

All social distinctions are removed in Christ, but not all identity (i.e., slaves might have continued in the slave relationship even though they were Christians, see Titus 2:9). In Galatians 3:28, Paul is not talking about leadership; he is talking about fellowship.

③ By alleging that Paul was "traditional," and therefore sexist in 1 Timothy, but that he reveals his true feelings in Galatians 3:28. One well known Bible commentator who made this untenable argument is the late William Barclay, who said, "All the things in this chapter are mere temporary regulations laid down to meet a given situation. if we want Paul's real and permanent view on this matter, we get it in Galatians 3:28 (The Letters To Timothy, Titus And Philemon, Philadelphia: The Westminster Press, 1960, pp. 78-79).

④ By claiming that Paul's words to Timothy were merely "cultural" to first century times and have no bearing on our own.

It is the purpose of this department in GOSPEL GLEANER to examine passages of Scripture which some have perverted the meaning of and to set out in pursuit of the truth which the passage teaches. In regard to 1 Timothy 2:11-12, let us observe:

### Bible Commands And Their Applications

Many commands in the Bible are general,  
(Continued on page 12)

applying to all Christians (i.e., Romans 12:1). Other commands, however, are specific, applying to certain classes of individuals, i.e., men (Titus 2:2, 6; Ephesians 5:25) and, women (Titus 2:3-5; Ephesians 5:22).

### Certain Restrictions Apply To Both Men And Women in the Church

Every Christian is restricted to act within the bounds of divine authority (Colossians 3:17). Elders in the church are a restrictive class. Their qualifications make them such (1 Timothy 3:1-7). Therefore, no one can insist, "I am as capable a leader as anyone, no matter what my private life is like." The same is true of deacons who serve in the Lord's church (1 Timothy 3:8-13). Preachers, or, evangelists, are not given the authority of elders. Is that demeaning to them? No.

It is likewise true that God has placed certain restrictions upon women in the church. The qualifications for elders in the church exclude women (1 Timothy 3:2). The qualifications for deacons in the church also exclude women (1 Timothy 3:12). Some will inquire of Phoebe in Romans 16:1 and insist that the original word *diakonos* there indicates that she was a deaconess. The truth is, however that the Greek word *diakonos* carries a broad as well as a specific meaning. It may refer to a servant, in general, such as Phoebe, or, it may indicate those men who hold the position of deacons in the local congregation (Philippians 1:1; 1 Timothy 3:8, 12). The context must determine how the word is used.

These divine restrictions extend into public participation in the worship assembly of the local congregation. In regard to prayer Paul said, "I will therefore that men pray every where, lifting up holy hands, without wrath and doubting" (1 Timothy 2:8). The original word for "men" in this verse is *anar* which is used to designate men in contrast to women. The reader may wish to compare the Greek word *anthropos* (verses 1, 4, 5), meaning,

"man, people, person." This praying, therefore, refers to public prayers where men and women are usually praying together. It is God's expressed will that men lead publicly in those prayers.

In the matter of public speaking, or, preaching in religious assemblies, Paul said, "Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence" (1 Timothy 2:11-12). The apostle's prohibition is not against women teaching in the church. To the contrary, women are commanded to teach (Titus 2:4-5). Their teaching may involve instructing men (Acts 18:26). But, the divine prohibition involves women teaching in such a way as to domineer, and take the lead away from man.

### Why These Limitations On Women in the Church?

There are two reasons. First, Paul cites the order of creation (1 Timothy 2:13). This is nothing new. It is a principle as old as time. If you own a house, someone else cannot come in and rule over you. Adam lived some time before Eve. She was not to rule over him.

Second, Paul cites the matter of Eve's deception (1 Timothy 2:14). Eve, assuming leadership, was deceived. Eve sinned in becoming the head to direct. Adam sinned in becoming the feet to follow her lead into sin.

### Conclusion

All faithful Christians respect God's Will in these and all matters. It appears that those who are intent on accommodating the current feministic change in society and in the church of Christ are the only ones who have any problems with God's Word on this matter. May we all harken back to a healthy respect for God's truth in all things.

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10822 Mabelvale West Road, Mabelvale, AR 72103

### NOTABLE QUOTE:

"All that I am, or can be, I owe  
to my angel mother" (Abraham Lincoln).



## "KEEPERS AT HOME" . . .

(Continued from page 4)

going to Bible class. When these children reach the teen-age years and don't want to attend services, mom and dad will wonder why--they may even blame the church. But where does the fault really lie?

I have no statistics to prove it, but I am convinced that very few working women are working from real necessity (of course we are not talking about single mothers). In many cases, mom is working to pay for "things" that we are convinced we must have--a new car (or a second car), new furniture, boat, camper, etc., and the list is endless. I am convinced that for a woman to go off and leave her children with a babysitter (even if it is a relative) or make them come home to an empty house after school is a violation of Paul's teaching in Titus 2:5. More than one working mother has confided that she envies those women who can stay home and be full-time wives and mothers. Many working mothers realize too late that their children are grown and gone and they never had the time to get to know them. Working mothers need to ask themselves if it is really necessary (essential), if not, is it worth the price which they are paying? †

### **The Scriptural Plan Of Salvation**

#### **MAN MUST OBEY:**

"He became the author of eternal salvation unto all them that obey him" (Hebrews 5:9).

#### **MAN MUST BELIEVE:**

"But without faith it is impossible to please him" (Hebrews 11:6).

#### **MAN MUST REPENT:**

"But now commandeth all men everywhere to repent" (Acts 17:30).

#### **MAN MUST CONFESS:**

"For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation" (Romans 10:10).

#### **MAN MUST BE BAPTIZED:**

"He that believeth and is baptized shall be saved" (Mark 16:16).

## THE ROLE OF WOMEN . . .

(Continued from page 8)

every command of God, but they do not invalidate the command. Subordination does not give men the right to dominate. Christ led the church by serving it and giving himself for it. Man leads similarly not by dominating but lovingly (Ephesians 5:23-33).

Liberal scholars contend that to deny positions of leadership to women reduces them to second class Christians and mere spectators in worship. It does not make them second class Christians any more than men who due to lack of ability or desire do not preach or occupy a leadership position are second class Christians. In religious groups where a clergy-laity system is practiced that might be truth, but that is not taught in the New Testament either. Curiously, you do not find those same scholars rebuking that practice. Furthermore, there is no such thing as a spectator in worship. It is true that there may be some present who are just watching, but they are not worshipping. All are to be active in worship whether you take a public part in the service or not. Christ says to worship in spirit and in truth (John 4:24) and a mere spectator cannot be worshipping in spirit.

The New Testament clearly gives many examples of women who served an important function in the early church, but to turn those activities into some type of leadership position is to read into the text something that is not there. No New Testament writer ever belittled women or implied that they were unimportant. Inferences to the contrary is the result of man's reasoning.

We should never allow changes in society to dictate changes in religious practices. May each person strive to obtain the meaning of Scripture without being influenced by practices of society. †

P. O. Box 753; Palestine, AR 72372

### NOTABLE QUOTE:

"One mother is worth  
an hundred schoolmasters."



## FROM THE PAST

The following quotations are taken from the potent pens of various religious leaders. As you will notice, they also dealt with problems arising from misunderstandings and false teachings regarding the "Bible Role of Women."

### Alexander Campbell

"Woman was not made to found cities and empires, to command armies and navies, to enter the arena of political strife, to figure in camps, in tilts and tournaments, to mingle in the intrigues and cabals of kings and courts. She was made for other ends, to move in other circles, and to exert an influence more pure, more powerful, more lasting. She was made to have an empire in the heart of man, and to wield a mild and gracious sceptre over the moral destinies of our race. Hence the domestic circle is the area of which she is the power, the light, the life, the glory. But though this circle be small, it has a paramount sway over every other circle in which man lives and moves. Hence the family institution gives laws to the school, the college, the university, the church, the state, the world. And so it comes to pass that woman's power is confined within this narrow circle that it might be

the more concentrated and rebound with more force on all the interest of humanity."

### Charles H. Spurgeon

"When Boswell told Johnson one day that he had heard a woman preach that morning at a Quaker's meeting, Johnson replied, 'Sir, a woman preaching is like a dog's walking on his hind legs. It is not done well; but you are surprised to find it done at all.' We will add that our surprise is all the greater when women of piety mount the pulpit, for they are acting in plain defiance of the command of the Holy Spirit, written by the pen of the Apostle Paul."

### David Lipscomb

Question: "Is it right for a woman to preach? If they do preach, is it right for Christians to go to hear them? One has held an eight-day meeting in our town, and I cannot think it is right?"

Answer: "Of course our querist means preach publicly. I do not see how any one can give a plainer answer to that question than Paul has given: 'Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home: for it is a shame for women to speak in the church' (1 Corinthians 14:34-35; see also 1 Timothy 2:11-12). Nor do I see why one should ask if it is right, when these scriptures so plainly say it is a sin. One who would not hear Paul would not hear me."

GOSPEL ADVOCATE; March 8, 1906

"Who can find a virtuous woman? for her price is far above rubies...Strength and honour are her clothing; and she shall rejoice in time to come. She openeth her mouth with wisdom; and in her tongue is the law of kindness. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children arise up, and call her blessed; her husband also, and he praiseth her. Many daughters have done virtuously, but thou excellest them all" (Proverbs 31:10, 25-29).

# **Young Mothers, We Love You!**

What better way to express how we appreciate young mothers? The things written in this article are representative of the thinking of many Christians. They remind us of our responsibility, our challenge and our hope for the future. Mothers, we salute you! And if you want to know why, keep reading:

**WE LOVE YOU BECAUSE** God has committed to your trust and care the priceless gift of little children. They are "an heritage of the Lord," and a reward to womanhood (Psalm 127:3).

**WE LOVE YOU BECAUSE** little children are a blessing to all people. Think how dull and insipid life would be without the sight and sound of little children. They are examples for us in so many ways. We need to observe their love, innocence, humility, purity, and forgiving spirit (Matthew 18:1-4; 1 Corinthians 14:20).

**WE LOVE YOU BECAUSE** we know how keenly and fearfully you feel about your responsibility to love, teach, train, nurture, provide for, and be an example to your children (Titus 2:4; 5:2; 2 Timothy 1:5; Proverbs 22:6; Deuteronomy 6:4-9). You have shown your concern by taking advantage of opportunities provided by the church to help you in your task.

**WE LOVE YOU BECAUSE** we know from experience how much of your time, energy, and patience it takes just to bring your children to Bible study and worship services whenever the saints assemble. Yet it is "worth it" and for the sake of the children and the Lord's church, please don't let up. So many are counting on you.

**WE LOVE YOU BECAUSE** you are trying to guide little minds toward the goal of sincere and mature worship and service to God. All of us who have tried to do the same know that it is not always easy to get up on a day when most don't have to worry about getting the family off to work and school, when you are still tired from a busy week, and maybe not felling well, and get ready for Bible study and worship.

And when we hear little voices and shuffling during the services--don't be embarrassed. It just means a young mother cared enough to make the effort. Don't give up--God will bless you for it.

*--Author Unknown--*

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## BOOK REVIEW

In conjunction with our theme on THE BIBLE ROLE OF WOMEN, there are two excellent books which we would like to recommend to our readers.

### WOMEN OF THE WORD By Dennis Gulledge

These days it is difficult to find books for classroom use that are conservatively written and Scripturally sound. Ladies' class books are certainly no exception to this rule. If you are looking for a well-written and faithful book to use in your ladies' Bible classes, we would recommend, *Women of the Word*. The lessons in this book originated in the semi-regular column by the same name in the GOSPEL GLEANER. At this time the book sells for \$4.00 per copy, plus \$1.50 postage. This is a reduction from a \$6.00 price tag. In quantities of ten or more, the book is available for \$3.50 per copy, plus postage. To order, contact:

Dennis Gulledge  
10822 Mabelvale West Road  
Mabelvale, AR 72103.

### GOD'S WOMAN Feminine Or Feminist? By Don McWhorter

Brother Don McWhorter has penned an excellent book, entitled, *GOD'S WOMAN Feminine Or Feminist?* "It is well written and pertinent to the topic of the role of women in the work of the church. Well researched and written on a popular level, this book makes for good reading material on an important topic. The tone is conciliatory, the discussion of key verses is thoughtful and clear. The summaries and questions are most helpful. I commend this book to our brother-hood" (William Woodson). This book sells for \$6.95 per copy, plus \$2.00 postage and handling. You may order your copy through:

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