

# Gospel Gleaner

Volume 6

Number 1

## BEGINNING OUR SIXTH YEAR!

### MASTER OF DISGUISE

*Terry York*



How impressive it is to watch Rich Little imitate the President, or some other well known person. Think of the fortunes that have been made by Elvis impersonators.

The profession of impersonation is not new. Very early in the

Bible we read of an imitation act performed by Jacob, who was assisted by his mother, Rebekah (Genesis 27:15-27). Later, Jeroboam's wife tried her hand in the field of deceit by disguising herself when she went to Ahijah the prophet to inquire of the welfare of Abijah, Jeroboam's son (1 Kings 14:1-10).

Again, the scriptures expose a pretender, Ahab, king of Israel, who was also the husband of Jezebel. Ahab's disguise may have been good, but his attempt to deceive cost him his life (1 Kings 22:30-37).

Truly, the master of disguise must be given his well-earned recognition. His equal is yet to be found. He does his work diligently and boldly (1 Peter 5:8) and yet, subtly (Genesis 3:1).

Jesus said of the devil, "...he was a murderer

from the beginning and abode not in the truth because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it" (John 8:44). If the devil came to us and told us this, he would be exposed. But he doesn't wear a red suit, carry a pitchfork nor have a long tail, but rather is "...transformed into an angel of light" (2 Corinthians 11:14). You must be aware of his strategy.

If Satan is in the pulpit, he will use as little scripture as possible, if any. If he does, he may use a modern perversion (NIV or RSV, being the most popular) and tell you that anyone who uses that "Old KJV" is just ignorant or behind the times.

He will only attend services occasionally to discourage those who are faithful, and to show those of the world just how unimportant it is to God's people.

If the devil is in the midst of the church, he can do his most effective work. There he can cause division and strife. The devil knows this will work for Jesus said it would (Matthew 12:25).

Have you seen the Devil where you attend lately? Let us beware of his devices.

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# PREACHER TALK

**Bill Dillon**

The most glorious calling is that of preaching (1 Corinthians 1:18, 21). Though gospel preachers are the best of men busily engaged in doing the best of things, yet certain truths should always be kept in view.



## **The Real Enemy**

Preachers must remember who the real enemy is. In 1 Samuel 17:28, David was reviled by his brother, Eliab. Eliab falsely accused David and impugned his motives for being on the field of battle. David could have easily taken offense at brother Eliab's railing and started fighting Eliab. But David demonstrated a wisdom far beyond his years by remembering that the real enemy stood in the Valley of Elah defying the armies of the living God. Goliath was the real enemy, not Eliab! David proceeded to accept the giant Philistine's challenge and made short work of him. We as preachers must always remember who the real enemy is.

## **Let God Do The Lifting**

Inordinate pride and sinful ambition are frequently found to be contributing factors in strife among brethren. Of course, preachers need a certain amount of ambition as a force to direct their energy and proper pride helps lift the quality of our labors. While it is true that a preacher is God's man in God's place doing God's work, it must be understood that God's work is accomplished in **God's time!** Let us let God do the lifting in our career and personal development. If our hour is come to be exalted or noticed, then let God manifest it by the circumstances. When we undertake to propel ourselves by intrigue and "deals" we usually wind up letting Satan use us "to write graffiti on the face of God's glory." Self-exaltation is unbecoming a proclaimer of the Saviour's gospel. What is the potter to the clay?

## **Wisdom's Way**

Several years ago, William Taylor, in his classic work called Paul the Missionary, commented to preachers on his own time.

"if we examine the records of church history, we shall find that many who shed their blood apparently for Christ have really been martyrs either to their own folly, which would not use perfectly allowable means for their deliverance, or to their own pride, which would not let them yield what without any disloyalty to the Great Master they might very well have conceded. When we take a stand, therefore, let us be sure that we are taking it from a regard to Christ, and not simply from self-conceit. And when we are called to suffer as Paul was here, let us be sure that we have done everything short of giving up principle, to prevent such an issue. If men are offended, let us take care that it is at the truth, and not at anything that

*(Continued on page 8)*

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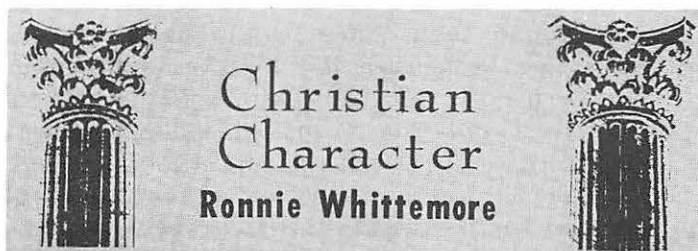
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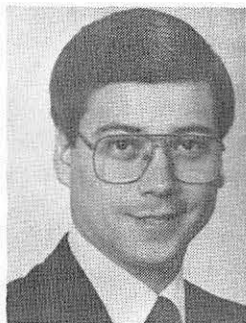
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## **SUBSCRIPTION FREE**

**EDITORS: Bill Dillon & Ronnie Whittemore**



## WHAT IS THE VERDICT?



The citizens of this society have shown in the past and present a great interest in the justice system of this land. Many television series have been created and produced which dramatize lawyer, judges, defendants, plaintiffs and juries. One can

Ronnie Whittemore open any newspaper on any day of the week and read about arrests, trials, convictions and acquittals. The courts are congested with lawsuits. Some lawsuits are valid. Others are silly.

The court system of the United States is overall a good system. After all, its premise is based upon the precepts of God's system of justice as written in the Old Testament and repeated in the New Testament. However, many flaws do exist because of certain laws, technicalities and an imperfect human element. But the basis of all hearing and trials consists of the following: (1) An arrest is made based upon charges or accusations; (2) One is innocent until proven guilty; (3) Guilt must be proven by evidence or testimony; (4) Proper procedures must be maintained and followed during the trial. Unfortunately, sometimes bias and prejudice may enter into the minds of lawyers, juries and even judges. Complete objectivity must be the goal of all involved in the court system IF justice is to be served.

When the subjects which have just been described are considered by most people, their minds concentrate upon laws that are broken and the punishment of the evildoer. Robbery, murder, fraud, extortion and assault are some of the charges that may have already come to your mind thus far. But there is another aspect which we want to consider. It is the charge or accusation in which God's laws have not been broken; the laws and statutes of this land have not been violated. Yet, at one time, the prejudice and envy of certain people resulted in the imprisonment and deaths of people called "Christians." Let us examine the "justice" system of the past.

## One is Arrested Based Upon Charges

During the infancy of the church in the first century, the apostles and other brethren were harassed, charged, often imprisoned and sometimes put to death because of their loyalty to Christ. They were not charged with breaking God's laws. They were usually accused of breaking Caesar's laws or the traditions of the Jews (Acts 18:12-13). Their accusers were motivated by envy and jealousy (Acts 17:5). They grieved over the enormous attention that Jesus received through the preaching of the gospel (John 11:47-48; Acts 4:2). The various sects of the Jews (Pharisees, Sadducees, rulers and chief priests) made false accusations that these men and women opposed the Roman government or blasphemed Caesar or headed movements of insurrection (Acts 24:5-8). Men committed perjury in order to bind Christians in prison (Acts 6:13).

## One is Innocent Until Proven Guilty

Christians were imprisoned or put to death because the justice system of the land broke down due to human element. These charges were either not investigated properly or ignored (John 19:6; Acts 26:31). At no time, for instance, did Paul or any of the other apostles command that Christians rebel against the Roman government. They could "*render...unto Caesar the things which were Caesar's; and unto God the things that were God's*" (Matthew 22:21). Their first priority was Christ. He was and is their spiritual Lord and King (1 Timothy 6:15). Only when the law of the land opposed the law of God was there a conflict (Acts 5:29).

## Guilt Must Be Proven By Evidence or Testimony

Concerning these false accusations, such as blasphemy or rebellion against the Roman government, the plaintiffs (who were usually a sect of the Jews) could offer NO PROOF by way of evidence or testimony. Trouble often followed the Christian, but it was not his design. There were uproars. There were angry mobs. But the evidence was only circumstantial. The guilty ones were the accusers! They followed Paul from city to city stirring up the crowd against him (Acts 13:50; 14:2; 17:13). And the testimony given against Stephen was a lie! (Acts 6:12-14).

### Proper Procedures Must Be Maintained During the Trial

Despite false accusations, prejudice and false witnesses, upon occasion, the innocent was released when proper procedures were followed. Jesus, however, was crucified based upon the verdict of mock trials. Paul surely would have been put to death in a similar fashion if he had not exercised his right as a Roman citizen and appealed to Caesar (Acts 25:11). In Acts 5, the high priest and Sadducees put the apostles in prison because of the miracles which they performed. Another mock trial was underway. However, Gamaliel, looked at the evidence, used logic and concluded, "And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought: But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God" (Acts 5:38-39).

### Christians Should Not Be Ashamed For Serving the Lord

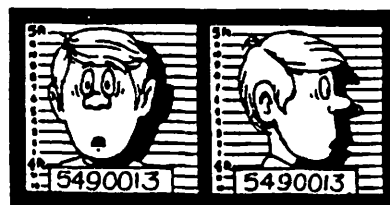
Complete embarrassment and disgrace surround the person who is guilty of committing a crime against his neighbor. Separation and alienation await the person who sins against the God of heaven. But men and women should rejoice if they suffer for the name of the Lord. "And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name" (Acts 5:41). "Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf" (1 Peter 4:16). "For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (2 Timothy 1:12). Paul's plea to Timothy was: "Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God" (2 Timothy 1:8).

### Men and Women of the First Century Were Guilty of Being "Christians"

Men and women of the first century who were imprisoned and even put to death by envious mobs were guilty of one thing. THEY WERE CHRISTIANS! Their allegiance to

Jesus led to their sufferings. Their devotion to the God of heaven led to their afflictions. They were not guilty of riot or civil rebellion. They were not guilty of blasphemy. They were guilty of following in the footsteps of Jesus (1 Peter 2:21). The footprints of Jesus led to His death; the footprints of many Christians led to their own deaths (Revelation 2:10).

## If you were arrested for being a **CHRISTIAN**...



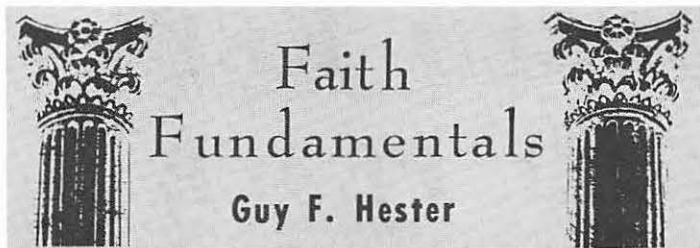
...would  
there  
be  
enough  
**EVIDENCE** to convict you?

Physical persecution does not exist in this country now as in other places in times past and present. However, mental and social persecution remain as a constant reminder that Satan's forces are still active. The devil operates through the jealousy, anger and hatred of men's hearts. Thoughtless, prejudiced, envious, biased individuals are the servants of him that "...walketh about, seeking whom he may devour" (1 Peter 5:8). He has his henchmen who appear to be righteous, but are not (2 Corinthians 11:13-15).

The apostle Paul noted that one of the identifying marks of God's children is PERSECUTION. "Yea, and all that will live godly in Christ Jesus shall suffer persecution" (2 Timothy 3:12). One should be concerned if he does NOT encounter persecution. This point produces a serious self-examination. "IF YOU WERE ARRESTED FOR BEING A CHRISTIAN, WOULD THERE BE ENOUGH EVIDENCE TO CONVICT YOU?" Do you possess the qualities and characteristics that describe the Christian? Do you hold to the principles of the Bible? Are you a determined person who defends the truth of God? Have you purposed in your heart to remain pure and holy before God as Daniel purposed while living in the palace of Babylon (Daniel 1:8)? Do you stand up against the pressures of society to do evil?

If you stood in the place of one of the apostles or Christians of the first century and were charged, in essence, of being a Christian, what would be the verdict? GUILTY OR INNOCENT?





## UNBELIEF: SPIRITUAL SUICIDE



Guy F. Hester

Suicide is the act of one's taking his own life. Spiritual suicide is the act of one's taking his own spiritual life. Jesus said, "If ye believe not that I am he, ye shall die in your sins" (John 8:24). It is not God's will "that any should perish, but that all should come to repentance" (2 Peter 3:9). Every lost individual in all the world is lost in spite of what God has done that he might be saved. The price of redemption has been paid (John 3:16). The way of salvation has been revealed (2 Timothy 3:16-17). Yet, teeming thousands, because of their unbelief are committing spiritual suicide. Notice a few examples of some in the Bible who committed spiritual suicide.

### Adam and Eve

Because of unbelief Adam and Eve ate the forbidden fruit (Genesis 2:16-17; 3:6) and were driven from the Garden of Eden (Genesis 3:23-24) and died spiritually in that they were separated from God. They committed spiritual suicide!

### Cain

Because of unbelief in the instructions that God had given for an offering unto Him, Cain disobeyed God and committed spiritual suicide (Genesis 4:1-12).

### Uzzah

Uzzah touched the Ark of the Covenant even though God had said that no one, but the priests were to touch it (1 Chronicles 13:1-10). Uzzah committed spiritual suicide!

There are many different kinds and forms of unbelief: atheism, infidelity, denominationalism, modernism, liberalism, anti-ism, etc. Atheism and infidelity deny the existence

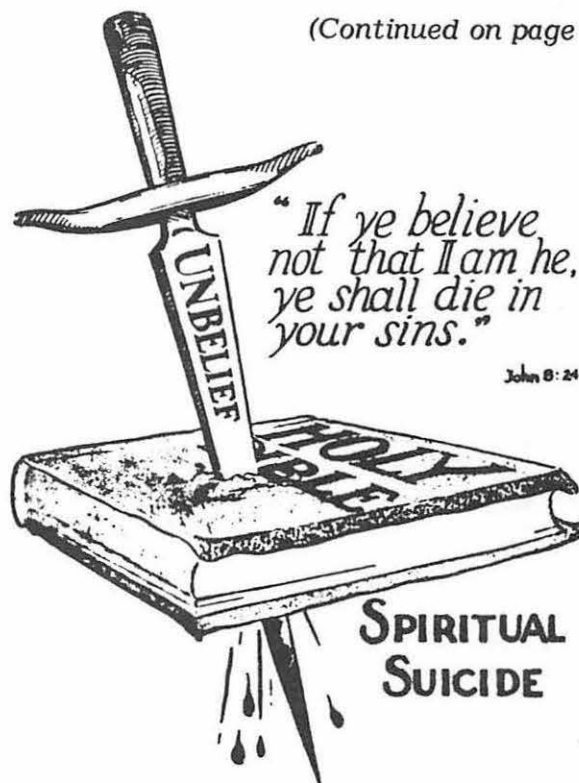
of Almighty God. Denominationalism divides and fragments rather than unify. Modernism denies the virgin birth, the miracles of the Bible, etc. Liberalism looses where God has bound and anti-ism binds where God has loosed. To be a part of any of these is spiritual suicide!

## Worldliness

One of the most common forms of unbelief today, even in the church, is worldliness. John wrote, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God liveth forever" (1 John 2:15-17).

We must make a choice between God and the world: "Ye adulterers and adulteresses, know ye not that friendship with the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God" (James 4:4). We cannot be on friendly terms with both God and the world. "For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries: where they think it strange that ye run not with them to the same excess of riot, speaking evil of you: who shall give account to him that is ready to judge the

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# A THREE PRONGED KEY TO THREE FOLD PEACE

Larry Montgomery

When it comes to "real peace for mankind" many people in our world are quite cynical. Many (like Ambrose Bierce who defined peace—"n. In international affairs, a period of cheating between two periods of fighting.") believe that genuine peace among men is simply non-existent. I believe, and affirm, that those who believe such are seeking peace in the wrong manner and observing others in the same futile struggle of searching for peace in man-made, humanistic, materialistic, methods and philosophies. Instead, as in all things, man must seek the desirable and attainable state of peace in the manner and way God directs (Colossians 2:8; Proverbs 3:5-8).

James, the brother of Christ, has set forth a message from God which provides a three pronged key to real peace. He declared, "Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath" (James 1:19). In this passage the first two phrases of the exhortation ("swift to hear, and slow to speak") are complimentary and together help produce the third command ("slow to wrath"). Obedience to this admonition then prompts the existence of the "three fold peace" mentioned in the title above.

By "threefold peace" I mean peace in the three relationships in which every person dwells in this life. One's relationship with God, others and self which I shall express as **Maker**, **man** and **mind**. To have genuine peace it is necessary to use the key of James 1:19 in all three of these relationships. Let us look more closely at the three prongs of our key and show how they are essential in these three relationships.

First, we must be "swift to hear." The word "swift" here means "quickly, without delay" and thus, "eager." To have peace with our **Maker** we must, like the Bereans "receive the word with all readiness of mind" (Acts 17:11). Yet, many are bent on being enemies of God by rejecting all or part of His word. To have peace with **man** we must likewise hear what others have to say. To

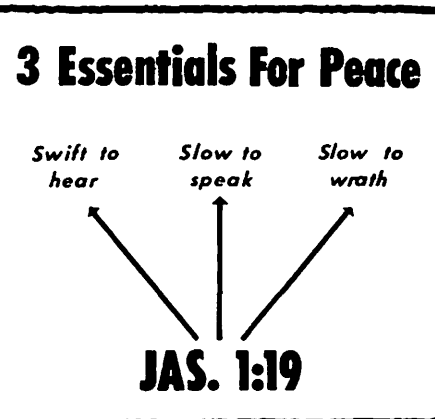
listen attentively to others is our first opportunity to show we are concerned about them and their needs. And genuine concern and love for others is obviously essential for peace with others (Philippians 2:1-4). To have peace of **mind** we must listen to ourselves. Instead of conforming to the expectations of our peers, we must carefully and honestly examine ourselves to identify our real needs. As we then meet those needs, we will find inner peace and contentment (Philippians 4:11).

Second, we must be "slow to speak." To have peace with our **Maker** we must be careful in speaking to Him. Often we would speak with excuses which are not worthy, words which are vain, and exceptions which God will not allow. Such quickness to argue with God invokes His wrath and prevents our enjoying peace with Him. To have peace with **man** we mean we must likewise be careful to hold our tongue. You have heard the admonition "think before you

speak." Solomon declared, "Seest thou a man that is hasty in his words? there is more hope for a fool than of him" (Proverbs 29:20). To have a peace with our **mind**, we must likewise be "slow to speak." How often we bring distress to our inner being because of a word quickly spoken!

Third, to enjoy peace we must be "slow to wrath." This phrase is axiomatic or self-evident. What is not so obvious is that it is often me, not the other fellow, who has engendered strife. With our **Maker** we can be sure that when peace is lacking it is a failure on our part. With **man** we must practice the command, "If it be possible, as much as lieth in you, live peaceably with all men" (Romans 12:18). And with our **minds** we must be merciful to ourselves as God is merciful.

If we use the "three pronged key" and seek the "threefold peace" (the problem many



# FOUL LANGUAGE

**Gilbert Gough**

Foul language is the language of the ignorant. Some people are so destitute of the English language that they feel compelled to use vulgar obscenities in order to communicate. If in a conversation they want to strongly emphasize a point, they feel they must interject their favorite curse words. The question God asked Job, we ask: "*Who is this that darkeneth counsel by words without knowledge?*" (Job 38:2).

You have heard them. A couple of men are discussing a ball game. They get excited about the subject matter. The discussion seems to become a competition to see who can "out cuss" the other. "...*the heart of fools proclaimeth foolishness*" (Proverbs 12:23). What ignorance!

You have heard it on television. Oftentimes, the statement is made following a program: "All that vulgarity simply wasn't necessary to make the program great." We agree! Writers of program scripts must be horribly dense when they have revert to gutter language. In fact, on February 14, 1990 the Louisville Courier Journal had an article where people had written in and responded positively to a woman who complained about the obscenities on television. Each person expressed dismay at the cursing and praised the woman who had courage to speak out against such profanities. But what about us? Shall we remain silent when we ought to be outraged against such talk?

To write and express your outrage to the television networks, here are the addresses:

**ABC**-Thomas Murphy, Chief Executive Officer, 77 W. 66th St., New York, NY 10023.

**CBS**-Lawrence Tisch, President, 52nd St., New York, NY 10019

**NBC**-Robert Wright, President, 30 Rockefeller Plaza, New York, NY 10112.

**Fox Broadcasting**-Barry Diller, Chariman of the Board, 10201 W. Pico Blvd., Los Angeles, CA 90035.

Those behind the network programming need to clean up their minds and mouths.

Of all the improprieties of speech which should and must be detested, it is the vain use of Deities' name. The sacred and divine designations of the Godhead are not to be used with such indiscretion. However, the

infidels of this world have no inhibitions against such. This blasphemous address should grate against the nerves of every God-fearing person.

Christians ought to speak as God would have them to speak. "*If any man speak, let him speak as the oracles of God*" (1 Peter 4:17). Our language is to be in harmony with God's Word. "*Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man*" (Colossians 4:6). It is to be done in good taste which befits the conversion we have in Jesus Christ (Philippians 1:27). God's children are to "*Let no corrupt communication proceed out of your (their) mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers*" (Ephesians 4:29).

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**Jesus Christ**  
**is the**  
**LORD OF HUMANITY**  
**not a**  
**WORD FOR PROFANITY**

"THE LORD WILL NOT HOLD HIM GUILTYLESS  
THAT TAKETH HIS NAME IN VAIN" (Exodus 20:7).

A THREE PRONGED . . . .

(Continued from page 6)

have is in seeking peace with **mind** and **man** while ignoring peace with **Maker**), we can indeed experience the peace which Paul described as he wrote, "*And, the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus*" (Philippians 4:7).

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is connected simply with ourselves. With all the prudence we can exercise, we may lay our account with frequent failures. We shall not always succeed in gaining our adversaries for Christ, or in securing our own safety; but, then when we have taken all precautions, we shall be perfectly clear that we are suffering for Christ, and so we shall have a claim upon his presence and assistance. How many young ministers have destroyed their usefulness for life, by the lack of just such wisdom—or call it rather common-sense—as Paul was continually manifesting! They will not study men. They will not endeavor in any degree to become, even in things indifferent, "all thing to all men." They are forever taking their position on some little thing of no consequence whatever, and saying regarding it, "By this I stand or fall;" and of course they fall, and they fall covered not with glory of Christian martyrdom, but with the disgrace of ignorance and self-conceit. Whosoever you are, therefore, who are professing to work for Christ, see that it is for Christ you are working, and go to work wisely. Do not alienate from you, by

your extreme views or your cutting criticisms, those who are in the Church. Look for that which is best in everybody, and address yourselves to that in recognition and love. Above all, consider well what shall be the probable results of your conduct in a given case. Remember that no one is perfect—not even yourselves; and seek as far as practicable, without sacrificing principle, to adapt yourselves to the imperfections of those with whom you have to work. Do not burn down the church simply that you may warm your hands at the blaze; for if you do, you will find that you are yourselves so scarred by the flames, that men will keep their distance from you for the rest of your lives. How often, alas, a man runs madly against a pillar expecting to be called a martyr to some great principle, and finds, in his sorrowful retrospect, that he has been a "martyr by mistake!"

These words bear repeating today. Who will hear? Let us walk in wisdom in the spirit of the One who said, "*the Son of Man is come to seek and save the lost*" (Luke 19:10).

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# I May Be Old Fashioned, But....

I STILL LIKE to hear an audible "amen" by the men in the congregation after a public prayer.

I still like to hear men use plenty of Scripture when they preach.

I still like to hear a congregation of people lift their voices when they sing praises together.

I still like to hear the terms "brother" and "sister" used when addressing members of the body of Christ.

I still like to see people who are so obsessed with the Word of Christ in the community that they develop a sense of *loyalty to the home congregation*.

I still like to see young people sit at the front of the building when they come to worship.

I still like to see youngsters respect and be polite to their elders.

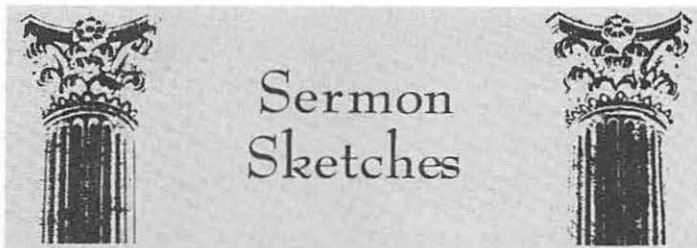
I still like to see young people, even teenagers, say "yes sir" and "no sir" when addressing adults.

I still like to hear people say, "If God wills" I will do this or that, suggesting a conscious realization of their dependence upon Him at all times.

I still like to see people who are so much in love with Christ and His church that they are persistent in inviting others to share with them in the grace of God...And it still saddens me to see many who are miserable with their religion because of a lack of real commitment.

--Selected





# Sermon Sketches

## SOME DANGEROUS ATTITUDES

Titus 2:11-12

### Introduction:

1. George Bailey says, "Your attitude determines your altitude."



M. W. Kiser

- a. The word, "attitude," is not found in the Bible.
- b. If it were, it would come between "attire" and "audience."

2. What is an attitude? It is a state of mind, involving thoughts and feelings, that motivate one to act in a certain way (see: John 11:33-35).

3. We may sin in attitude without physical action.
4. What are some dangerous attitudes?

### I. Some Dangerous Attitudes Toward SELF.

- A. Religion is a personal matter (James 1:26).

- B. What are some of these bad attitudes?

1. Egoism (Rom. 12:3-4; Gal. 6:3).
2. Self-righteousness (Luke 19:9). "A person who looks down his nose gets the wrong slant."
3. Selfishness (Philippians 2:4, 21).

"I had a little tea party

This afternoon at three

Twas very small, three guests in all,

I, myself, and me.

Myself ate all the sandwiches,

While I drank all the tea,

Twas even I who ate the pie,

And passed the cake to me."

- C. Let us heed James 1:22-24.

### II. Some Dangerous Attitudes Toward ENEMIES.

- A. Not all will extend favor to our way of thinking and life (2 Timothy 3:12; Matthew 5:10-12).

- B. What are some of these attitudes?

1. Hate instead of love (Matthew 5:41).

2. Vengeance or reprisal (Romans 12:19-20).
3. Feeling they are inferior. (This alone keeps the gospel from millions: Matthew 28:18-20; Mark 16:15-16).
- C. Let us make sure if we have enemies they choose to be that to us because we are righteous (1 Peter 4:14-16).

### III. Some Dangerous Attitudes Toward BRETHREN.

- A. Within the walls of God's house there can be problems (1 Cor. 1:10-12).

- B. What are some of these dangerous attitudes?

1. Harbor ill will, having a refusal to forgive wrongs (Ephesians 4:31-32; Romans 12:8; Matthew 18:23-25; 6:14-15).
2. Rivalry and jealousy (Galatians 5:19-21).
3. Overloading others with responsibility because of personal indifference (Romans 12:11; Matthew 25:14-30).

### IV. Some Dangerous Attitudes Toward GOD.

- A. Strange would be the person who says this does not count (Romans 14:12; Revelation 20:12).

- B. What are some of these attitudes?

1. Limiting God's attributes (Hebrews 4:13; Psalm 139:1-12).
2. Thinking God does not mean what He says (Titus 1:2; Hebrews 10:23).
3. Being indifferent toward God's will (Revelation 3:14-19).

- C. Do you need to mend your ways with your Maker? (Amos 4:12).

1. Your need could be to become a child of God (Acts 2:38).
2. Or as an erring child of God to come back home (Acts 8:22).

### Conclusion:

1. Review what "attitude" is.
2. Review the major points made.

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Have You  
Obeyed the  
Gospel?



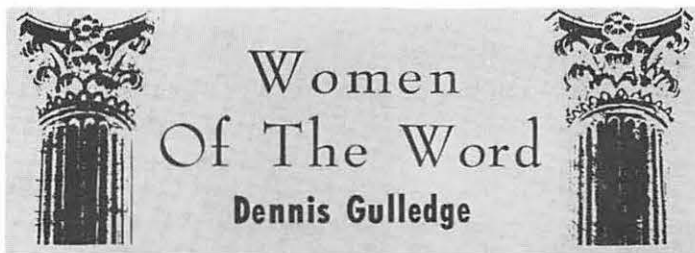
HEAR (Romans 10:17)

BELIEVE (John 8:24)

REPENT (Luke 13:3)

CONFESS (Romans 10:10)

BE BAPTIZED (Mark 16:16)



## THE WOMAN AT JACOB'S WELL (Part Two)



Dennis Gullede weighty with meaning for all men. In this two-part series of articles, we are interested in the lessons of life which this woman learned in this single conversation with the Lord. In part one, we noted that she learned about eternal life in verses 10-15. Let us continue by suggesting that she also learned about:

### Her Own Life (verses 16-18)

You will notice how carefully Jesus introduced the subject by the simple request, "*Go, call thy husband, and come hither*" (verse 16). He was not trying to change the subject, but this was the first step in the direction of the woman's greatest need, and that is, she had to be convinced of her sin. She was compelled to look at herself. As Frances Vander Velde observed, "In a flash her sinful past and present life stood like a bold, ugly spectre in the presence of the sinless one."<sup>1</sup>

Yet, notice how cautiously she seeks to evade the conviction by saying, "*I have no husband*" (verse 17). Her history of multiple marriages and present immorality were known to one she had never met, and her life was laid bare by the one who knows the hearts of all. She felt the heat from the light of truth that her deeds were made manifest, and tried to avoid it, as we all do in similar situations (1 John 3:20-21).

However, the Lord complimented her truthfulness in her admission and you will notice how closely he brings home the conviction of her conscience. When we, like her, are compelled to face our sins, and our won

are compelled to face our sins, and our own sordid past, what do we do? often we deny it, justify it, defend it, ignore it; anything but admit it and repent of it. Yet, no one will seek the Saviour and eternal life who does not know that he is a sinner and in need of what Christ offers through the gospel (cf., Psalm 51:17; Acts 2:37, 41).

### Worship (verses 19-24)

This woman was impressed enough by what she heard from Jesus to think that he was a prophet, and so she inquired as to where men ought to worship (verse 20). She was concerned about the place, but Jesus was concerned about the spirit of worship. There are many today who are still strangers to the true spirit of worship. On any Lord's day there are many in the place of worship, but are however, unconcerned about the spirit of worship.

The Lord spoke to her of "true worship," and it must be understood that if our worship must be true, then it might also be false. It is beyond the thinking of some, but not everything done in the name of "worship" is true! There is worship said to be "vain" (Matthew 15:8-9). Such worship has no reality, genuine substance or value, but is worthless. There is worship said to be "will-worship" (Colossians 2:21-23). Such worship is a self-devised mode of ceremonial service. There is worship said to be "ignorant" (Acts 17:23). Such worship lacks true knowledge and instruction. God will not accept ignorant worship. There is worship said to be more human oriented than divine (Romans 1:25). All of the above is false worship.

When Jesus spoke with the Samaritan woman, he taught her about false worship. He showed her and all who now read it that ignorant worship is false worship (cf., Acts 17:23). He said, "*Ye worship ye know not what*" (verse 22). The Samaritans had an imperfect knowledge of God and of worship because they rejected the prophets of the Old Testament. Thus, their worship was untaught, and therefore false. In our day ignorant worship is still very much in evidence when people prefer to emphasize the emotional rather than the rational in our worship. Those who want to be taken on an emotional roller coaster ride in their so-called "worship" must know that true worship is based on truth, and that truth is the Word of God (John 17:17). We must know who, what and why we believe! (1 Peter 3:15).

Again, Jesus made it plain to her that those who select what they want to know and omit what they do not engage in false worship. Jesus knew that the Samaritans accepted only the Penteteuch and rejected the prophets, and were in error on many things regarding the nature of God and his will, as well as the matter of acceptable worship. It is easy for one to hold to such truths as please him and uphold his "theology," and disregard all other commandments of God as non-essential. Were it not for this type of mentality, denominationalism would not exist.

Let it be seen further that a mixed religion promotes false worship. The Samaritans were not only a mixed race, but also a mixed religion (Ezra 4:2; 2 Kings 17:32-41). Such made for false worship in God's eyes. When we as Christians mix and mingle with the world and *"the unfruitful works of darkness,"* we only render our worship false! (Matthew 6:24; Ephesians 5:11; James 4:4).

True worship must be *"in spirit and in truth"* (verse 24). It must be *"in spirit,"* that is, rational and sincere. It must also be *"in truth,"* that is, as the word of God directs (Colossians 3:17).

### Christ (verses 25-30)

Finally, the woman at Jacob's well learned about Christ. Her faith is apparent when she says, *"I know that Messiah cometh, which is called Christ..."* (verse 25). Her faith in the Messiah was likely based upon such scriptures as Genesis 3:15, 49:10 and Deuteronomy 18:15-18. It was, no doubt, the greatness of Jesus' teachings that suggested to her the coming Messiah, and she was prepared to welcome the Christ.

It should be observed that Christ conferred a wonderful favor upon this woman. He said, *"I that speak unto thee am he"* (verse 26). J. W. McGarvey said, "This is the first declaration of his Messiahship made by Jesus."<sup>2</sup> Why did the Lord initially acknowledge his deity to this woman? Velde notes, "When for the first time Jesus revealed His identity it was not to the Jews, the learned, the leaders or even the pious, but to a person of no account in the eyes of the world--to this depraved woman of a despised people."<sup>3</sup> Again, why to her? The answer is simple. She was an honest inquirer. Whereas, the religious leaders of Judea were motivated by hatred and malice, she was driven by sincerity of heart to receive his teachings.

The lesson in all this for us is powerful indeed. We must face the fact of the extent of Christ's knowledge of even us, and the power of his word to change our lives for good, as it did hers. Christ still speaks to us through his eternal word. *"See that ye refuse not him that speaketh!"* (Hebrews 12:25).

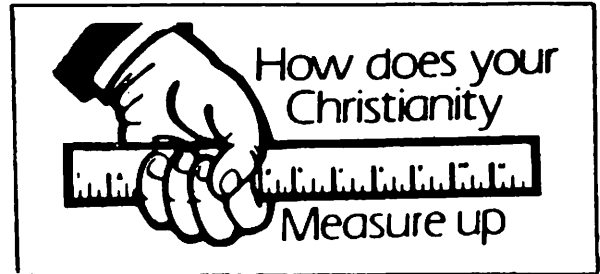
### -Endnotes-

<sup>1</sup>Frances Vander Velde, Women of the Bible (Grand Rapids: Kregel Publications, 1985), p. 209.

<sup>2</sup>J. W. McGarvey and Philip Y. Pendleton, The Fourfold Gospel (Cincinnati: The Standard Publishing Company, n.d.), p. 151.

<sup>3</sup>Velde, p. 210.

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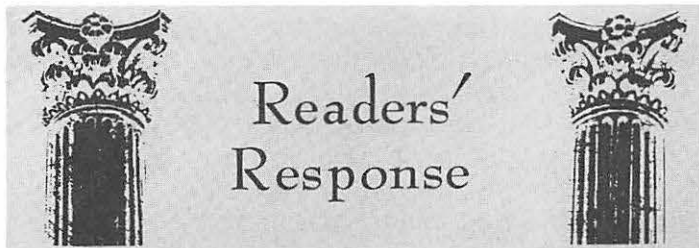


UNBELIEF: SPIRITUAL . . . .  
(Continued from page 5)

*quick and the dead"* (1 Peter 4:3-5). Lasciviousness is that which tends to incite lewd emotions. The drinking of alcohol is one of the greatest problems in our nation and is condemned throughout the scriptures. Proms and dancing are condoned by many in the church, but all such "revellings" and "banquetings" are an abomination to God and all who engage in such *"shall give account to him that is ready to judge the quick and the dead."* They are committing spiritual suicide!

Those who do not love the truth have deceived themselves into believing that there is nothing wrong with these things. *"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 believe not the truth, but had pleasure in unrighteousness"* (2 Thessalonians 2:10-12). Satan has deluded them through unbelief to commit spiritual suicide!

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### TO OUR READERS

We take this opportunity to express our thanks to our readers for the many words of encouragement, contributions and great interest which you have shown over the past five years in this publication which is dedicated to the teaching of God's wonderful truth. We also thank, in particular, the Arlington church in McMinnville, TN which has supported the paper financially from its beginning and the Garfield Heights church in Indianapolis, IN whose support has enabled us to enlarge our circulation. We enter our sixth year with renewed zeal; please remember this evangelistic effort in your daily prayers.

*The Elders and Editors*

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While invited to a congregation in Edenton, North Carolina, I was given a couple of copies of the GOSPEL GLEANER and I found them to be excellent. I would truly appreciate it if you could add my name to your mailing list. Your dedication to sound preaching and abundance of scriptures certainly glorify God and help those who wish to stay faithful and remain steadfast in the Lord.

Yours in His service,  
Dennis K. Richardson  
Carrollton, VA

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# Gospel Gleaner

Volume 6

Number 2

## COMING TO YOUR SENSES

Leslie Shadrick



In Luke 15:17, it is written of the prodigal son, "when he came to himself." It might be said of this young man that he came to his senses.

Physically, we have five basic senses: Hearing, smelling, taste, sight and touch. Most people

have these senses at birth. But today I would like for us to explore the matter of some senses that a Christian should have. Unlike the natural, physical senses that we are born with, these senses must be developed. We must work on our perception of these senses of which we are about to discuss. We have a consciousness toward them.

### SENSE OF GRATITUDE

Gratitude is the state of being thankful. I believe that the Christian has the most for which to be grateful. *"But thanks be to God, that, whereas ye were servants of sin, ye became obedient from the heart to that form of teaching whereunto ye were delivered, and being made free from sin, ye became servants of righteousness"* (Romans 6:17-18).

Every Christian should be grateful that he or she has had the opportunity to hear the glorious gospel of Jesus Christ. They have learned of the perfect Son of God's laying down His life for the sins of the world.

Every Christian should develop that sense of gratitude; for where would we be without Christ, lost, wandering aimlessly.

### SENSE OF BELONGING...FELLOWSHIP

A basic need which is characteristic of every human being is a sense of belonging. The Christian belongs. He belongs to God. He is a child of God by virtue of his faith in Jesus Christ. He is of the family of God. He is part of a body. The body is the glorious church of Jesus Christ for which He died and shed His blood.

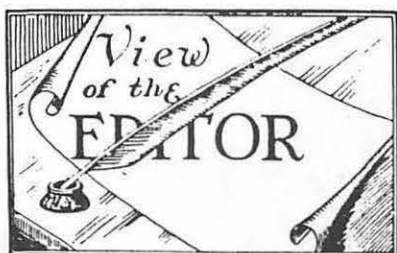
We find when we study the scriptures that the church of Christ, or the body, of which we are a part, is to fellowship one with another. *"And they continued stedfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers"* (Acts 2:42). *"And day by day, continuing stedfastly with one accord in the temple, and breaking bread at home, they took their food with gladness and singleness of heart"* (Acts 2:46).

Every Christian should develop his sense of belonging. But to develop this sense, we should strive to walk closer to God and we should desire more earnestly the fellowship with those of like precious faith.

### SENSE OF FEAR

In Acts 5:11 after the events occurred with Ananias and Sapphira lying to the Holy Ghost, and their deaths, the Bible records,

(Continued on page 11)



# WAS JESUS A WIMP?

**Bill Dillon**



Bill Dillon

Sandra Schneiders, a Catholic nun at Georgetown University, has asserted: "The Gospel portrays Jesus as non-aggressive, non-competitive, meek and humble of heart, nurturer of the weak and a friend of the outcast—all feminine traits." This is a fair example of the modern

feminist movement's depiction of Christ.

While it is true Jesus was "meek and humble of heart" and upheld the weak and was a friend of the downtrodden (Matthew 11:28-30; John 4:6ff; 8:1-11); yet, it is a miscarriage of rationality to leave the impression that Jesus was a wimpy, non-aggressive, non-competitive individual. Neither is it accurate to believe that meekness and humility are exclusively feminine traits. True manliness also exhibits these personality marks. It is female chauvinism to speak to the contrary.

- (1) It was not a wimpy Jesus who cast the money changers from the temple (John 2:13-17; Matthew 21:12-13).
- (2) It was not a wimpy Jesus who forcefully stated, "Think not that I am come to send peace on earth: I came not to send peace, but a sword..." (Matthew 10:34-36).
- (3) It was not a wimpy Jesus who said, "I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again" (John 10:17-18).
- (4) It was not a wimpy Jesus who challenged his disciples by saying, "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple" (Luke 14:26).

Let the feminists read Revelation 19:11-15 and say such a description pictures a non-aggressive and non-combative Christ.

Modern feminist theologians are attempting to pervert the Biblical view of Christ. However, the language of scripture in describing Christ is strongly masculine, more masculine than the modern feminist theologians will ever care to admit. Jesus was not a wimp!

P. O. Box 506  
LaFayette, GA 30728

## A SHORT COURSE IN HUMAN RELATIONS

- The **SIX** most important words in the English language are: I WAS WRONG—PLEASE FORGIVE ME.
- The **FIVE** most important words: YOU DID A GOOD JOB.
- The **FOUR** most important words: WHAT IS YOUR OPINION?
- The **THREE** most important words: CAN I HELP?
- The **TWO** most important words: THANK YOU.
- The **ONE** most important word: YOU.
- The **LEAST** important word: I.

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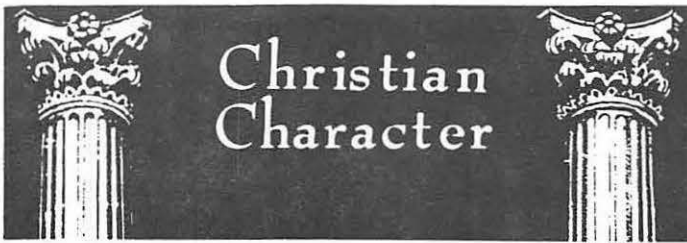
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**EDITORS: Bill Dillon & Ronnie Whittemore**



## PERSONAL OFFENSES (Part One of Two)



Ronnie Whittemore There are a number of spiritual diseases that plague the people of God. Worldliness is a disease that divides the devotions of God's children (James 4:4). Unbelief is a disease that places doubt in the hearts of Christians (Matthew 14:31). Covetousness is a disease that robs a person of his loyalty to God (Colossians 3:5). Diseases of the heart are the most serious of all spiritual afflictions. *"...That which cometh out of the man, that defileth the man. For from within, out of the heart of men, proceed evil thoughts, adulteries, fornication, murders"* (Mark 7:20-21). If the heart is right, then a person's actions will be right. If the heart is corrupt, then a person's actions will also be corrupt.

There is a specific principle in the Bible that is often unused, unread and unpracticed. Its neglect leads to the festering of many diseases of the heart, such as, envy, jealousy, wrath and hatred. And if left unchecked, it will lead to the spiritual deaths of countless brethren.

It is appalling how some Christians treat their brothers and sisters in Christ. There have been separations between and among elders, preachers, members, families, children, neighbors and friends because one principle of God was unheeded. Likewise, numerous misunderstandings would have been cleared up if only the parties involved adhered to this Biblical principle.

In a nutshell, the passages of Matthew 5:23-24 and Matthew 18:15-17 teach the following: (1) If I learn that a brother has ought against me, I TAKE THE INITIATIVE, and go to him, make peace with him and THEN offer my gift to God; (2) If I learn that a brother has sinned against me, I TAKE THE INITIATIVE, and go to him, and try to settle the matter! Now, that seems simple enough, but why is it not practiced more often?

## What Actions Should Be Taken

(1) **An explanation of Matthew 5:23-24.** The reference of "gift to the altar" refers to worship. At the time of this writing, Jesus and the other Jews in Palestine lived under the law of Moses in which various offerings were made and gifts were given. For example: Trespass offerings were made because of sins against one another (Leviticus 6:2-6). But notice that restitution was to be made before the offering (Leviticus 6:5-6). In the same manner, our worship unto God is in vain if there are sins held to our charge.

We are obligated to leave the gift and be reconciled to our brother. Reconciliation means: "make friends again." There has been a breach in our contract as friends. There have been hurt feelings, personal offenses and grudges. For those reasons, our fellowship with the Almighty is jeopardized because our relationship with Him is dependent upon our relationship with others (1 John 1:3; 2 John 9). When we pray together, how can we be forgiven for trespasses against our brother until restitution is made? When we partake of the Lord's supper, how can we do so "worthily" if we have sinned against our brother? (1 Corinthians 11:27-29). After repentance, restitution and reconciliation, then one can worship God.

(2) **An explanation of Matthew 18:15-17.** The context of this passage should be noted. The first part of this chapter deals with causing others to stumble. Jesus refers to *"these little ones"* meaning the immature and weak in faith (Matthew 18:6). He says that the plight of the offender of *"these little ones"* is better if a *"millstone were hanged about his neck, and that he were drowned in the depth of the sea."* The verses following our text deals with Peter's question about how merciful one should be toward the offender. He wondered if seventy times were enough to forgive, but Jesus replied seventy times seven, if the person genuinely repents. Jesus then illustrated this point with His parable of the "Unmerciful Servant."

Concerning the Lord's instructions on personal offenses: First, the "one who has been offended" should go to the "offender" for repentance and restitution. If the person repents, then the brother has been saved from his sin. If he refuses, then another step must follow. Second, the "one who has been offended" should take one or two witnesses with him and go to the "offended" for repentance and restitution. If the person



repents, then the brother has been saved from his sin. If he refuses, then another step must follow. Third, the "one who has been offended" should tell it to the church that they may seek the repentance of the "offender." If the person repents, then the brother has been saved from his sin. If he refuses, then the church must take action. Fourth, the "offender" will be withdrawn from and treated as "heathen man and publican." He cannot enjoy the sweet fellowship and communion with his brethren. His union with God and his brethren has been cut off.

### **What These Passages Do Not Advocate**

(1) **These passages are dealing with PERSONAL offenses, not PUBLIC offenses.** It is sometimes argued that every time a false teacher teaches his false doctrine, then the person who takes exception should approach him on a personal basis. These passages are not dealing with public false teachers. One does not **have** to approach a false teacher privately. Sometimes it is near impossible to solve such problems because of a lack of communication. Telephone calls and letters can only do so much. If such an approach is used, then the personal visit is far better. However, if possible, one should confront a false teacher privately. Afterall, we are considering the salvation of his soul and he may receive instruction much better on a personal level. But we must keep in mind that some false brethren have been approached over and over with no avail. After a certain time and effort, he should be marked and avoided (Romans 16:17). But when dealing in such matters, we should be motivated by brotherly love and concern for the truth (Ephesians 4:15).

(2) **The Lord does not want us to lose sight of the OBLIGATIONS of the offender and offended.** In Matthew 5:23-24, the brother who knows that he has offended another is obligated to **TAKE THE INITIATIVE** and begin a healing process. In Matthew 18:15-17, the brother who has been offended by another brother is obligated to **TAKE THE INITIATIVE** and begin a healing process. Yet, how many times do brethren surmise: First, "Oh, he knows what he did or what he said." Maybe he does, but maybe he **does not!** The Lord places obligation upon the offended also. Second, "Oh, the sin that I committed is not that serious; no one else knows about it."

God **knows** and that is enough. But all sin is serious; one day the offender must give account (Romans 14:12).

(3) **These passages do not advocate GOSSIP and TALEBEARING.** It seems that sometimes brethren deceive themselves into thinking that they are following Matthew 5 and 18, but in reality, they have skipped steps and disobeyed the Lord. The Lord did not say: "If thy brother offend thee, go tell thy neighbor" (Leviticus 19:16; Proverbs 20:19). Nor did Jesus say, "If thy brother offend thee, hold a grudge" (James 3:13-18). Neither did Jesus say, "If thy brother offend thee, withhold thy fellowship privately, while the rest of the church fellowships him." If the sin is serious enough for one member of the congregation to withdraw his fellowship, then it is serious enough for all to withdraw their fellowship. That is why we follow the steps described in Matthew 18.

The quicker that we realize that these are commandments to be followed step by step, then the sooner we can resolve differences and avoid divisions in the church.

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## **The Scriptural Plan of Salvation**

### **MAN MUST OBEY:**

"he became the author of eternal salvation unto all them that obey him;" (Heb. 5:9)

### **MAN MUST BELIEVE:**

"But without Faith it is impossible to please him;" (Heb. 11:6)

"He that believeth not shall be damned." (Mk. 16:16)

### **MAN MUST REPENT:**

"but now commandeth all men everywhere to repent;" (Acts 17:30)

"The Lord is not slack concerning His promises, as some men count slackness; but is long suffering to us-ward not willing that any should perish, but that all should come to repentance."— (II Peter 3:9)

### **MAN MUST CONFESS:**

"Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven." (Matt. 10: 32, 33)

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

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

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

"Know ye not, that so many of us as were baptized into Jesus Christ were baptized in his death?" (Rom. 6:3)





[**Editor's Note:** Brother Dean Crutchfield is a faithful gospel preacher who has been a missionary to India for a number of years. The following is an article which appeared in his recent newsletter (**India-Burma Evangelism**, May-June, 1990). Although brother Crutchfield is answering questions concerning his work in India, the questions and answers have application in nearly any missionary effort. Therefore, we recommend this article for your reading].

## THE MOST OFTEN ASKED QUESTIONS

*Dean Crutchfield*

Many years ago I was told that when people ask questions, it shows they are interested. In going about visiting churches and reporting to those who have a part in India evangelism, there are some questions that are often asked. I thought it would be good to share some of these with all readers of the INDIA-BURMA EVANGELISM NEWSLETTER. Perhaps some of you have the same questions, but have not had an opportunity to ask.

(1) **"Do you speak the language?"** India has 14 major dialects and 1,652 minor dialects. Many of the states of India have a language different from the other states that border them. We work in several states, therefore we are working with people who speak several different languages. English is the "link" language in India. It is taught along with other local languages in their schools. Most of the people speak some English, or comprehend some small amount. However, we use translators in all Bible classes and gospel meetings to make sure there is good comprehension on the part of all hearers. We make sure the translators are Christian men with good Bible knowledge.

(2) **"Why are so many being baptized over there, and so few in America, Europe and other parts of the world? Do you give them something?"** I have known of Americans who gave things to those who were baptized, and made promises to some if they would be baptized. Just recently, I received a letter from an Indian preacher who wrote of men working with an American giving things to those who would be baptized. I wrote back

and asked him to gather evidence to substantiate his report. When this was done, and if it still being done, it is despicable and a sin. In every society where there are desperately poor people, some can be "lured" or "bought" with material gifts of basic necessities. A few years ago this was happening in eastern Tennessee. In our work over the years, we have always made it absolutely clear to all that we have nothing to give them but the gospel of Christ, and we make no promises, except the promises of the gospel, and those are God's promises, not mine or ours. Whenever we preach over there, we tell the hearers, "We offer you not one grain of rice, not one piasa of money or one stitch of clothes. We make no promises of church buildings, hostels, grave yards and such like." There have been times when some would have been baptized if even a hint of a promise was made, or if I had said, "The Lord will bless you and take care of you." Some denominational preachers and one president of a Baptist College would have been baptized if I had said that support would be arranged for them after their conversion. They would tell me how much they were giving up, and ask how they would provide for their families. My reply was that they might have to become day laborers in the fields, I could not make any promises. Even in the First Century there were areas where people were more receptive of the gospel. Compare Jerusalem with Athens, for instance. In the early days of the Restoration Movement in America, large numbers were baptized in some areas and few in others. There are no short cuts to conversion and faithful Christians will not look for any! There is only one **Great Commission** and only one **Plan of Salvation** and faithful Christians will not look for any other. In India, I and the men who work with me, to the very best of our abilities, teach the same things and employ the same methods as Christ and the apostles.

(3) **"What types of people are being converted, and do they remain faithful?"** All types of people are being converted; young and old, male and female, educated and illiterate, idolaters and denominationalists, doctors, lawyers, teachers, clerks, government employees, policemen, soldiers, day laborers in the fields, etc. We try to follow up and edify the converts and encourage them to be faithful. We have made surveys in congregations to check on the number who remain faithful. Those surveys showed 70 and 80 per cent were remaining faithful. I prefer to simply say that more than 50%

# "THIS LITTLE CHRISTIAN LIGHT OF MINE"

Larry Montgomery

My all time favorite "children's song" bears the same title as this article. The Biblically rooted theme comes from the powerful, yet simple sermon that Jesus preached on the mountain. Jesus said, "Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matthew 5:14-16). There is profound power in the basic beauty of these verses and the child's chorus they inspired. The lessons of both, however, are for all God's children regardless of age.

## A LIGHT IS FOR SHINING

First, and axiomatic, a light is for shining. Lights are made to shine not hide. So as we sing in the song we must not put our light under a bushel or allow Satan to puff it out. The Christian light must shine on as powered by Jesus Christ being reflected through our lives. Paul wrote, "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Corinthians 4:6). For the light of Jesus to shine in our lives we must follow Him—His example and His teaching. "Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life" (John 8:12). When we are committed to following Christ, our very lives (what we do and what we say) show Jesus to the world around us.

Letting our lights shine means: Obedience to the gospel (Romans 1:16), forsaking worldliness (Titus 2:11-12), faithfully assembling

with the saints (Hebrews 10:24-25), zealously doing good works (Titus 2:13-14), etc. Failure to do these things is to put our potentially bright lights in Christ "under a bushel." Failure is to allow Satan to "puff out" our candle.

## GOD SHOULD BE GLORIFIED

Second, this little song and especially the passage it is based on teaches us that letting our lights shine means that God will be glorified—in our lives as well as the lives of those we influence. We do not seek the praises of men, but instead live that men might praise God. The most effective means of evangelism is to live Christ-like lives before our neighbors. This, of course, includes preaching, but people will not listen to what we say until they have seen that we live what we teach. The fact is, when we go forth living for Christ and preaching His word, others will be brought to glorify our Father (see Acts 2:42; 8:4; 9:31).

Let us all say together heartily, "This little Christian light of mine, I'm gonna let it shine. Let it shine all the time; let it shine!"

703 W. Vine  
Vienna, IL 62995



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Kevil, Kentucky 42053

Bible School	9:00 A.M.
Morning Worship	10:00 A.M.
Evening Worship	6:00 P.M.
Bible Study (Wednesday)	7:00 P.M.

(Located on Woodville Road—  
½ mile west of the Heath Mall)

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# SUPER - LATIVES

John T. Polk, II

Church papers all too frequently have statements similar to the following: "Sunday was absolutely marvelous. Not only was it the Day of the Lord, but a lot of excitement accompanied it as well. There were a number of things that contributed to the excitement, only one of which was the attendance being up...Another exciting thing was our contribution. \$1945 was contributed. That is stupendous."

Or, "Fantastic" seems to be the proper word to describe our services last Sunday." The preacher related 11 responses to the invitation.

Or, "WOW! IT'S GREAT, IT'S TRUE, WE MEAN IT. We Had Another GREAT Day at \_\_\_\_\_ Last Sunday."

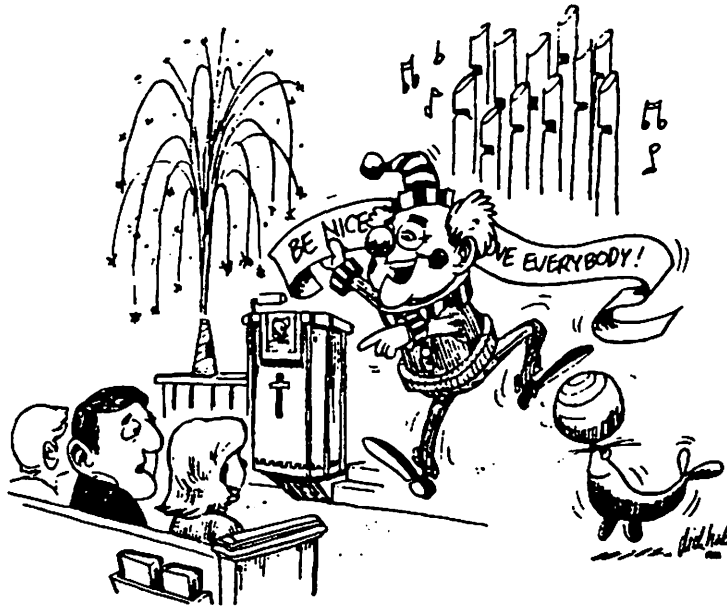
That Christians should appreciate the blessings of "regular" worship is not questioned—but in superlatives? Certainly there is no more spiritual person than God, but when He compared the New Covenant to the Old, "better" is as much as was used (Hebrews 1:4; 8:6; 9:23). And when He attached significance to the salvation offered today, "so great" (Hebrews 2:3) was as high as He lifted it. If the whole system of grace and faith under which Christians serve was described so by God, where have men learned to describe ordinary effects of the taught Word (response to the invitation, attendance, giving, etc.) with superlatives instead of facts. Enthusiasm borders on flattery, and zeal without knowledge is no spiritual quality. "But ye have not so learned Christ" (Ephesians 4:20).

Any day a person is saved is a good day. Any day Christians faithfully worship or serve God is a good day. But if a "Babbling" Preacher regards 11 responses to the invitation

as "Fantastic," what **would** he have said to 3,000 (Acts 2:38, 41)? If a Preacher nearly has to swear to convince his readers that one Sunday was "Great," what will he say the next week? If a contribution of \$1945 is "stupendous," what could be said for \$1950? \$1960? etc.? Babbling brooks do not have as much depth as a river.

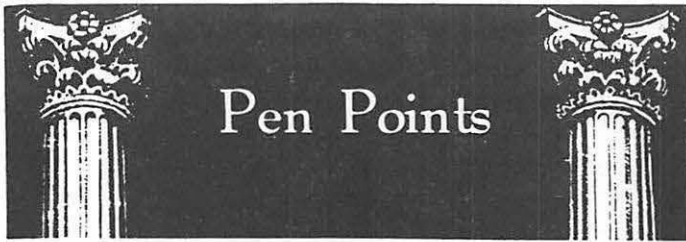
It is too bad that we are influenced by worldly excitement rather than the spirit of Christ. He taught, "But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil" (Matthew 5:37). A statement of fact is adequate for proper appreciation to be felt and to dwell in superlatives "cometh of evil." The spirit of Christ teaches, "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father

which seeth in secret shall reward thee openly" (Matthew 6:6). Secret communion with God receives its reward, but it is somewhat hard to write up a successful "Closet Ministry" is it not? "Crowd Your Closet Daily" does not quite make the splash that a "Pack Your Pew Sunday" does, does it? How does one go about writing it up to get the greatest glory: "32 Closets Today—64 Tomorrow?" "We Need To Build Bigger Closets Than Others?" If we cannot let the gospel work like leaven or factually report it when it does, then we have imbibed of the worldly spirits of pride, ambition, and zeal without knowledge.



Y'KNOW, SOMETIMES I MISS OLD BROTHER WILSON'S EXPOSITORY SERMONS.

Decherd, TN 37324



## Pen Points

### ARE "YOUTH RALLIES" SAVING OUR CHILDREN?

Terry York



Terry York

ans 15:33). This statement is true of young and old.

The word "communications" as used in 1 Corinthians 15:33 means "an association of people, those who are of the same company" [Vine's Expository Dictionary Old and New Testament Words, Vol. 1, page 216]. The word "manners," in the same verse, means "primarily a haunt, abode, then a custom,...ethical conduct, morals" [Vine's Expository Dictionary Old and New Testament Words, Vol. 3, page 37]. It does not take a Solomon to see the impact evil company has upon the tender hearts of young people.

It appears Satan is concentrating his greatest efforts to the corrupting of teenagers today. Many parents, sad as it is, have neglected the spiritual training of their children and now are desperately trying to find a way to turn them back to the Lord. Some of the methods being used are: (1) Send them to "Christian" colleges; (2) hire a "youth minister" (which too often is just some immature Christian, who instead of providing spiritual guidance just participates in sin with them); (3) send them to a "youth rally." Probably the latter of the three is the biggest thing going today. But, are "youth rallies" providing what they need? True, young people need to be together. They need to have fun together. Young men need to marry Christians. Young women need to marry Christians. Sometimes when anyone questions some of the things being practiced at a "youth rally" someone will

say: "Oh, you don't believe young people are to enjoy being Christians" or "some people will find fault in anything." Nothing could be further from the truth. But, one does not have to apostatize to have fun and it seems that is the road where some "youth rallies" are taking our children.

Recently I attended such a meeting where two groups "Corner Stone" and the "New Horizon" were performing. The assembly was encouraged to applaud the performance. The singing groups even encouraged the assembly to clap along with the singing. Humming and mechanical instrumental noises were made with the mouth. Snapping fingers was also practiced. All this was done to the singing of praises to God. Someone may ask: "What is wrong, or what is SO evil about that?"

For years, faithful gospel preachers have debated denominational preachers upon the subject of instrument music and have pointed out that the example of "*speaking*," "*singing*" and "*making melody in your heart*," (Ephesians 5:19) means just that, and any addition is sinful. If singing eliminates playing a piano, would it not eliminate a fiddle, banjo, drum, humming, hand clapping and finger snapping? The answer is: it certainly would! One may say hand clapping is the same as saying "AMEN." Call it what you may, clapping is not saying "Amen." If you mean "amen" why not say "amen?" How could anyone "AMEN" a sinful performance including humming and clapping while singing praises to God. James said, "*...Is any merry? Let him sing psalms*" (James 5:13). Nothing is said about hum, clap or snap...!"

If the church is to provide spiritual guidance for our young people, our hope and prayer is that we stay with a "THUS SAITH THE LORD." As stated in the Colossian letter, "*And whatsoever ye do in word, or deed, do all in the name of the Lord...*" (3:17). That would make a grand theme for some of our "youth rallies" today.

Route 2, Box 398  
LaFayette, GA 30728

IT IS HIGH TIME  
THAT WE WAKE UP  
AND BEGIN DOING  
THINGS FOR GOD!





of the converts are remaining faithful. This is usually better than what we see over here.

**(4) "What about the Bibles over there? Are they good translations?"** The older translations that were made in the early 1800's are good. They were translations from the King James into the local languages. There was no attempt to put human doctrine into the text, as is the case with new translations over here. Many of the new perverted Bibles have been translated into the Indian languages, but we do not purchase or distribute them. We warn the brethren against them over there as we do over here.

**(5) "What is most needed in the work over there, if help were to be given?"** Usually, my response to this question is that which is most urgent and pressing at that moment. Too, top priority is placed upon evangelism, then edification and then benevolence. Generally, the normal response is something like this:

1. We feel the future of our efforts to evangelize India, with its nearly 900 million souls, will depend upon the training of men who are converted to preach the gospel to their own people. We are in constant need of funds to provide preacher training classes. The number of schools that are conducted, and the number of men that are allowed to attend those schools is dependent upon the money that is made available. A small class for one week runs in the vicinity of \$1,000 to \$1,500.

2. We have a constant need for Bibles for converts and for others who ask for them. Bibles are about \$2.75 each, in their languages, delivered in the villages. (It is interesting to note that in recent years the peoples of Eastern Europe and India were begging for Bibles. We could not get many into Eastern Europe and they usually had to be smuggled in. We could distribute all the Bibles we could get in the nation of India, but we could not get the funds to buy them.)

3. There is a great need to print simple tracts for general distribution. There is a need to print booklets for distribution to the churches for study and edification. When printing is done, the number is small and the supply is exhausted almost immediately until money is given to print more. This means that most of the time, there are not tracts to be given to souls interested in the gospel. A good printing of booklets runs about \$500.

4. Most churches worship without song-

books. They try to follow along with the leader or sing from memory. As with tracts, there is a need to print songbooks.

5. On the subject of printing, we are presently printing a small teaching paper in the Tamil language that is distributed to the native preachers. The paper contains teaching articles and Bible study material to help them in their work and personal growth. It has four pages like a church bulletin. It would be helpful to enlarge it. It would be wonderful to print a similar paper in the Telugu language for the preachers in Andhra State. We need a church or two over here who would take on this work.

6. A Bible correspondence course is being printed and offered in Tamil Nadu (State). We do not do much offering because we have limited copies and funds for mailing. Funds are needed to print more and distribute more. It would also be a great help if Bible Correspondence Courses could be printed in at least four other languages as well. Money is needed for printing and postage. Too, this would be much, much cheaper than mailing lessons from the U.S., and would weed out those who are only interested in making a contact in the U.S., in hopes of personal gain.

7. In the past, teaching ads were placed in various newspapers around India. The distinctive nature of the church of Christ was clearly set forth and a tract and/or correspondence course was offered. Hundreds of responses were received. Some requests came even two years after an ad appeared. The costs of the ads ranged from about \$75 to \$350 each depending upon the size of the city and the circulation of the paper. We cannot buy time on TV or radio in India. Not all people have radios and televisions. Most do read the newspapers. There is a need for churches to fund two or three such ads.

8. Indian preachers can be fully supported in most places for \$35 a month. In larger cities, and when they travel a good deal, more support is needed; say \$75 to \$100 a month. These preachers need bicycles (the same as a car to us) to enable them to reach more places with the gospel. They also need a lantern, so that they can have light in the villages that do not yet have electricity. A bicycle runs about \$90 and a lantern about \$35.

These are some of the constant, pressing needs in this great field of labor. There are others that are not usually even mentioned, such as help with the building of church buildings. Another dream is that maybe some-



## Perverted Passages

### THE NEW HERMENEUTIC



Dennis Gullledge time has come to sweep the dust off Dungan's book and re-read it in light of the storm clouds that are now gathering over this issue.

At the Freed-Hardeman College lectures recently the main topic of discussion was the "new hermeneutic." I remember taking hermeneutics at F-HC a few years ago. We used the classic textbook, "Hermeneutics," by D. R. Dungan. It appears as though the

#### *What Is Hermeneutics?*

What is hermeneutics? It is the science of interpretation. Biblical hermeneutics is the science of interpreting the Scriptures. If the Bible can be interpreted (and it can) then, it can also be misinterpreted. If the Bible can be understood (and it can) then, it can also be misunderstood. Therefore, hermeneutics is the adoption and use of sound principles of interpretation in the study of the Bible. It is directly related to Bible authority. It asks the question, "Is the Bible a book that we may, with impunity, modify and merge with modern-day concepts, or is it the infallible expression of God's will for us that we must accept without addition, subtraction or modification?" I suggest to you that the latter is the case, but the new hermeneutic assumes the former.

#### *What Is New Hermeneutic?*

What is the new hermeneutic? It is a new way of understanding and applying the Bible. It implies that the old way is no longer sufficient. In that he saith a new hermeneutic, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away. As hermeneutics is related to Bible authority, so is the new hermeneutic. In fact, it strikes at this very foundation.

### *What Are the Dangers Of the New Hermeneutic?*

The new hermeneutic rejects pattern authority in the Bible for such things as the church, worship, elders, deacons, the role of women in the church, etc. Why deny any pattern for our actions as Christians? First, some do not like the binding effect of Bible authority. Second, some want to justify a personal situation. Third, some want more "freedom" in certain areas, and thus to attain that would endeavor to change the authority of the Scriptures through a fresh approach to interpretation.

The new hermeneutic would also insist that the Bible binds only by explicit statements. That is, operating on the "hermeneutical principle," one is at liberty to do anything in religion that is not expressly forbidden. Therefore, some among us will join hands with the denominations and attempt to justify instrumental music in the worship on the grounds that the New Testament does not specifically forbid it. It seems as though the new hermeneutic is yet another attempt to mold the Scriptures to present-day concepts and ideas rather than changing their concepts and ideas to agree with the Scriptures.

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Mabelvale, AR 72103

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### NOT ENOUGH RELIGION

The man without enough religion to take him to church may be sure he does not have enough to take him to heaven.

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#### THE MOST OFTEN ASKED . . . . (Concluded from page 9)

day we will be able to buy land and build a building large enough to use for Bible training classes for native preachers and a permanent home for some one hundred widows and orphans that are presently housed in rented houses.

(6) "When are you going back to India?" I am scheduled to depart on the 27th of June and return the first week of October. If you can send a check to help with the work, please do so as soon as possible. Please remember me and the work in your prayers. If you have a question, not covered, please write.

P. O. Box 1000  
Murray, KY 42071

"And great fear came upon the whole church, and all that heard these things." It seems that one of the greatest things lacking in Christians today is a sense of fear. We fear man more than we do God. *"And be not afraid of them that kill the body, but are not able to kill the soul, but rather fear him who is able to destroy both soul and body in hell"* (Matthew 10:28). Many Christians live as if they have no fear of God; they forsake assembling themselves for worship; they are friends with the world through the week, only to put on a cloak of Christianity come Sunday. But Christianity is a life to be lived and in that life there must be a place for a sense of fear. *"It is a fearful thing to fall into the hands of the living God"* (Hebrews 10:31).

### SENSE OF CONVICTION

This is an absolute necessity for the Christian—a sense of conviction. Without it one cannot be a Christian. And when you see someone who is not much of a Christian, it is because they do not have much of a conviction. It is because they say that Jesus is the Lord of their lives, but they do not



THE BIBLE is indestructible. There is no danger that any man, or any combination of men, will destroy the Sacred Volume. They can and do destroy the faith of men in the Bible; but they cannot destroy the Bible.

About twenty-five hundred years ago, Jehoiakim, king of Judah, cut the roll of Jeremiah's prophecy, with a pen knife and then consigned it to the flames; but he did not destroy the inspired message of the "weeping prophet." Jehoiakim died in disgrace and, as the prophet said, was given the "burial of an ass." *"Therefore thus saith Jehovah concerning Jehoiakim the son of Josiah, king of Judah: They shall not lament him, saying, Ah my brother! or, Ah sister! They shall not lament for him, saying, Ah Lord! or, Ah his glory! He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem"* (Jeremiah 22:18-19).

Early in the fourth century of our era, Diocletian, the Roman Emperor, launched

live as if He is. *"Let all the house of Israel therefore know assuredly, that God hath made Him both Lord and Christ, this Jesus whom you have crucified"* (Acts 2:36). Every Christian should work to develop a sense of conviction, for without conviction to live for Jesus, you would be easy prey for Satan, who is as a roaring lion walking about seeking whom he may devour (1 Peter 5:8).

### SENSE OF REJOICING

There is much said in the Bible about rejoicing. Christians have a reason to rejoice. *"But let all those that take refuge in Thee rejoice. Let them ever shout for you, because Thou defendest them: let them also that love Thy name be joyful in Thee"* (Psalm 5:11). The Christian has taken hold of the hope of salvation; Jehovah is their refuge; He is the rock of ages. Let us rejoice and be glad.

These are not natural, physical senses with which we are born. But these are senses which must be developed. Many people are as the prodigal son, in that they need to come to their senses and return home to the Father.

Route 3, Box 323  
Ringgold, GA 30736

# The Indestructible BOOK

a relentless and bitter attack on the Bible. He sought to consign every copy of it to the flames. About two years after he began his ruthless destruction of Bibles, he erected, over the ashes of burned Bibles a monument which bore the inscription—*Extincto Nomine Christianorum*—"Extinct is the name of Christians." Twenty years later, another Roman Emperor, Constantine, was seeking to put the New Testament in all the churches in the empire.

Voltaire predicted that the Bible, within one hundred years, would be a forgotten book. Within much less than a century the Geneva Bible Society was using his home as a basis from which it distributed millions of Bibles. Bob Ingersoll, American agnostic, once held a Bible high in his hand and boastfully exclaimed, "In fifteen years I will have this book in the morgue." Within fifteen years Ingersoll was in the morgue—in his grave; but the GRAND OLD BOOK lived on.



Dear brethren:

A few weeks ago I picked up a copy of your excellent paper (GOSPEL GLEANER) at East Main Church of Christ in Murfreesboro, TN. This is truly a very sound and trustworthy paper written by men who love the church and the truth. One of the writers, Gary Colley, is a personal friend of mine, and I truly love him as a humble servant for the cause of Christ.

After reading the paper for the third time, I began recommending the paper to others in the church here at Franklin Road. All the members here are "set for the defense of the Gospel" and truly want to see the truth upheld in a day of liberalism and modernism.

Please add my name to your mailing list. Keep up the good work and may God continue to bless you and the Church.

Your Servant in Christ,  
Jerry Whitworth  
Murfreesboro, TN

Dear brethren:

I picked up a copy of your GOSPEL GLEANER at the East Main church in Tupelo, MS. I enjoyed it. Please put me on your mailing list.

Thanks,  
Dexter Beavers  
Houston, MS

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Dear Sirs:

Please send me a subscription to your paper.

Yours in Christ,  
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Please add my name to your mailing list for subscription of GOSPEL GLEANER.

Thank you,  
Lot Scipio  
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# Gospel Gleaner

Volume 6

Number 3

## SILENCE OF THE SCRIPTURES

Dave Smith

With the many articles, debates and discussions which have arisen in recent times relative to the "silence of the scriptures," one might get the impression that this topic was of great importance only during our era. Such, however, is not the case. On numerous occasions, the Bible has pointed out the need to "speak where the Bible speaks and be silent where the Bible is silent."

From the Old Testament, we find such statements as: "Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God which I command you" (Deuteronomy 4:2) and "Add thou not unto his words, lest he reprove thee, and thou be found a liar" (Proverbs 30:6). Other passages expressing similar sentiments can be found in Deuteronomy 12:32 and Numbers 24:13.

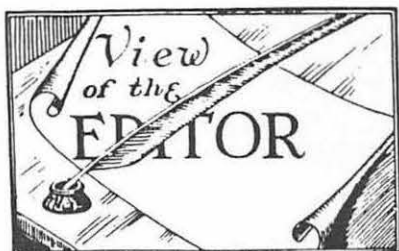
In the New Testament, we have statements such as: "Whosoever transgresseth (goeth onward), and abideth not in the doctrine of Christ, hath not God" (2 John 9) and "If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away 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).

Two Old Testament examples lend to the need to respect the scriptures' silence.

Nadab and Abihu *"offered strange fire before the Lord, which he commanded them not"* (emphasis mine) and it cost them their lives (Leviticus 10:1-2). Moses, when the children of Israel strove with him (Numbers 20:3), received instructions from God to "Take the rod, and gather thou the assembly together, thou and Aaron thy brother, and speak ye unto the rock before their eyes" (verse 8). However, Moses disobeyed these instructions and smote the rock twice with the rod (verse 11). This disobedience cost him dearly for he was not allowed to bring the Israelites into the land of Canaan (verse 12).

All of this is not to be understood to mean that Christians have no liberty at all when the scriptures are silent. We are told to "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15), but we are not told how to go (walk, drive, fly, etc.) or what means to use to preach (word of mouth, radio, television, newspaper, etc.). We are instructed that the disciples worshipped on the first day of the week and we do likewise, yet we are not told at what time we are to worship on the Lord's day. In these areas (as well as other similar instances) we are at liberty to decide. But when something is a direct command of God, obedience is demanded in the manner prescribed. When we are told to "preach the gospel," all other "gospels" are automatically excluded (Galatians

(Continued on page 9)



# PERSECUTION FOR THE CROSS OF CHRIST

Bill Dillon



Bill Dillon

In Galatians 6:12, the apostle Paul called special attention to suffering persecution for the cross of Christ. Judaizing teachers were compelling Christians to comply with the ceremonial conformity of the Old Law in order to escape persecution from Jewish Zealots. In verse 13 Paul makes the point that the Judaizers were acting out of self glory i.e. they could boast to other unconverted Jews of how they persuaded Gentile Christians to be bound to the law through circumcision. Paul exclaimed in Galatians 6:14, *"But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."* Paul's sole glorying was in the cross of Christ.

## Paul's Perils

Paul had suffered extensively for the cross (Galatians 5:11). Jesus had said that Paul would suffer great things for His name's sake (Acts 9:16). Paul's tribulations included false accusation and slander (Acts 24:5, 6). Paul's list of difficulties was long (2 Corinthians 11:24-28). But the amazing thing was that though persecution brought pain, it also brought gain; from affliction came advantage. In Philippians 1:12 he wrote, *"But I would ye should understand, brethren that the thing which happened unto me have fallen out rather unto the furtherance of the gospel."* How truly wondrous are the amazing ways of God! Cruel tortures touched his body (Galatians 6:17) but not his soul. Only Christ could touch his soul (Galatians 2:20).

From Paul's time until now it has been the lot of God's people to endure dangers, toils, snares, vexations and uncounted sorrows. Many and cruel are the torments of Satan. But, happily, it can be said that reproaches for Christ's sake are badges of honor (1 Peter 4:12-14).

## Christians Suffer Now

Even today as soldiers of the cross, we must endure hardness (2 Timothy 2:3). There are times *"When the heaven that is over our heads seems to be brass, and the earth under us to be iron and we feel our hearts within us sink."* During such times we must trust God though we cannot trace Him; and follow God though we cannot fathom Him. Psalm 46:1 helps to stiffen our resolution, *"God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried unto the midst of the sea."*

## The Christian's Consolation

Our consolation is in God for He *"comforteth those that are cast down"* (2 Corinthians 7:6; Psalm 42:5, 11). Our consolation is also drawn from the contemplation of our Lord's own grief. He might well ask, *"Was ever there a grief like mine?"* Hebrews 12:2, 3 declares, *"Looking unto Jesus the*

*(Continued on page 9)*

**The GOSPEL GLEANER is published quarterly by the Heath church of Christ which is overseen by Allen Carmichael and Rodney A. Miller, elders.**

*July - September 1990*

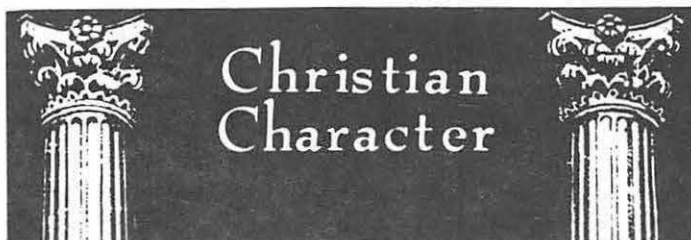
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**EDITORS:** Bill Dillon & Ronnie Whittemore



## PERSONAL OFFENSES (Part Two of Two)



Ronnie Whittemore

In the last quarter's article, we began a study of two passages that are often abused and negelected. During His sermon on the mount, Jesus said, *"Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift"* (Matthew 5:23-24). On another occasion Jesus stated, *"Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican"* (Matthew 18:15-17). Thus far, we have explained two major points: First, what kind of action should be taken (which included an explanation of the passages) and second, what these passages do not advocate. Now we continue our discussion.

### What Kind of Character Is Involved In These Actions?

(1) It takes **COURAGE** to obey these commandments. Spiritual "cowards" will not obey what the Lord had demanded. They will try something else. They will skip steps. They will practice self-deception to avoid such action. They will change the facts in an attempt to justify their unscriptural actions. They will lie to avoid their own misconduct. Courage is required to confront people personally. Remember the prophet Nathan and his confrontation with king David (2 Samuel 12)? We usually recall David's anger against

the wicked man in Nathan's parable. We admire the great character of David in that he received this rebuke and recognized his own sin. But what about the courage of Nathan to confront the KING! Remember Elijah's personal confrontation with 450 prophets of Baal on Mount Carmel (1 Kings 18)? It has been said that "silence is golden", but if one ignores his obligation to confront his brother and save his soul, then "silence is not golden, but downright **yellow!**"

(2) It requires **HUMILITY** to obey these commandments. The proud in heart will **never** obey what the Lord says on these matters. If you have ever approached a brother because of the sin that you have committed or the sin that he has committed, there is a great deal of humility that overwhelms the situation. *"Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted"* (Galatians 6:1). This humility is produced by hearts that understand the seriousness of the situation. They are motivated out of love for their own souls and the souls of others. They simply want the church to be better and stronger. *"Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven"* (Matthew 18:4). *"And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted"* (Matthew 23:12).

(3) Such confrontations demand **OBJECTIVITY**. There should be no prejudice or bias toward anyone or anything. One must be willing to "examine himself" and look honestly at his own life. There are several things which will hinder one's being objective. First, excuses are not part of objectivity. So many times people try to ignore their own sins by pleading some excuses. There is no excuse for sin! Second, false accusations are not part of objectivity. Often the "offender" makes accusations toward the "offended." This is an effort to direct attention toward someone or something else without dealing with one's own sin. Third, bringing up past offenses ruins objectivity. When something has been settled (repented and forgiven), it should not be brought up again. Yet how many times does one use this ploy to avoid dealing with his own sin? Fourth, appealing to the sins of others, does not lessen one's own sins. Sometimes the argument is given, "Well, brother So & So did this or that and no one said anything to him." In



## PERSONAL OFFENSES . . . .

(Continued from page 3)

the first place, maybe something was said, and the person just does not know it. In the second place, what someone else did or did not do has nothing to do with the subject at hand. A person should be honest, objective and concerned enough with his own life that he wants to be right with God and his brethren.

(4) **This action requires INTEGRITY.** Jesus stated that witnesses should be used after the personal approach has failed. One reason is that the offending brother would be induced to repent and return, if he has been proud, when he sees that persons of serious character and candid judgment are condemning his fault. A second reason is that in administering the discipline, the church later may have certain grounds on which to base its discipline, and not upon imaginary or prejudiced ground. How many times have we heard or been involved in disputes among brethren in which we do not know which side is right? Is it not because this divinely approved process was either ignored or perverted? Under the Old Testament, it was required that accusations be received in the "mouth of witnesses" (Deuteronomy 19:15; John 8:17). This same principle is found in the New Testament (2 Corinthians 13:1; Hebrews 10:28-29).

### What Principles Are Declared In These Commandments?

(1) **The primary concern is the SALVATION of lost souls.** Jesus, the author of these commandments, is the Savior of mankind (Luke 19:10; John 1:29; 1 John 2:1-2). He suffered and bled on the cross for the sins of the world (Luke 24:46-47). He died on the cross for every sinner, past, present and future (Hebrews 9:15-17). His death is in vain if the lost are not reached and the lost includes erring brethren (Acts 17:3) Jesus is concerned about every lost sheep. "What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it" (Luke 15:4)? And the Lord's concern should be our concern. "Brethren, if any of you do err from the truth, and one convert him; Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins" (James 5:19-20).

(2) **Jesus calls for sin to be EXPOSED.** There are some things that are small and insignificant that we should be willing to

overlook. We should not carry chips on our shoulders so that the slightest slip of the tongue offends us greatly. We should be willing to suffer some things. However, when sin is committed and greatly offends us, we must not allow that offense to harm us mentally and spiritually. Anger, wrath and ill-will are often the products of sin. If sin is left unexposed (not brought to the attention of the offender), then it may bring about resentment in the offender. In such cases, it is **wrong** to cover that sin while holding a grudge.

(3) **Jesus points out the SERIOUSNESS of sin.** In Matthew 18, even personal offenses are serious enough that eventually (if the person does not repent) that those sins should be brought to the attention of others and even the church. Man has a habit of trying to hide sin, even sins that are committed against him personally. The offended holds a grudge; the offended gossips to others; the church is divided by strife. The offender's sin is hidden; he **forgets** his sin; he no longer takes sin seriously because there will always be someone to **cover** his sins. Jesus says that a person's sin can become so large because of pride and stubbornness that it could eventually lead to his loss of fellowship with the brethren and with God.

Our relationship with God **DEPENDS** upon our relationship with each other. If we have offended others, then we are obligated to make things right. If we have been offended, then we are obligated to help that brother make things right with us and the Lord. If we are unwilling to follow these stipulations, does that not tell us how **truly concerned** we are about sin? If we were truly concerned, we would do what we could to make things right. If we considered our souls and the souls of others as priceless as we should, then we would want to clear up all misunderstandings, sins and offenses, so that all who will can go to heaven.

10015 Woodville Road  
Kevil, KY 42053

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### HEATH CHURCH OF CHRIST

10025 Woodville Road  
Kevil, Kentucky 42053

Sunday Bible Study	9:00 A.M.
Morning Worship	10:00 A.M.
Evening Worship	6:00 P.M.
Wednesday Bible Study	7:00 P.M.

(Located on Woodville Road—  
½ mile west of the Heath Mall)

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## THE WORK IN VREED-EN-HOOP

Guy F. Hester



Guy F. Hester

The Lord willing, Ronnie Whittemore and I will leave for Guyana, South America on October 18. For two weeks, we will be working with brother Harrichand Bhola, preaching and teaching in the Vreed-en-Hoop church of Christ and the Vreed-en-Hoop School of the Bible. This will

be my third trip to Guyana this year. I made five trips in 1989 and if all goes as planned, I will make four in 1990. The two previous trips this year have been very fruitful. Several have been baptized and restored, the church and school have been strengthened.

I was first introduced to this work in February, 1987 by the elders of the Heath church of Christ in Kevil, Kentucky, when they sent me with two of their deacons, Steve Miller and Roger Brandon, to preach in a campaign in Vreed-en-Hoop. It was then that I met brother Bhola, who had been converted by brother Steve Miller, on a mission trip that he had made to Guyana some two or three years earlier. Brother Bhola was then preaching for the Christian Catholic Church. But, having a good and honest heart, brother Miller was able to teach him the truth in a few hours of study; he renounced his error and was baptized in Christ for the remission of sins. He is now, and has been, since his conversion, a sound, dedicated, gospel preacher.

It was on that first trip in 1987 that brother Bhola first mentioned to me his desire to start a school to train other natives of Guyana to preach and teach the gospel to their own countrymen. In September, 1988, the Vreed-en-Hoop School of the Bible was started.

On September 1, 1988 the school was chartered and began having classes on September 5, 1988 with fourteen students enrolled and about twenty others who chose to attend without enrolling. The following is a copy of the charter of the Vreed-en-Hoop School of the Bible (VSB).

## COPY OF CHARTER

Vreed-en-Hoop School of the Bible  
(VSB)

### Statement of Charter

On this day, Thursday, September 1, 1988, an organizational meeting was held with Guy F. Hester, Allen Carmichael, Larry G. Davis, Timothy E. Hester and Ronnie Whittemore, at 31 Old Road in Vreed-en-Hoop, Guyana, for the purpose of establishing the School of the Bible in Vreed-en-Hoop. The purpose of the school will be to train gospel preachers, personal workers, Bible school teachers, and brethren in all phases of church work. Guy F. Hester will serve as director of the school under the oversight of the elders of the Zion church of Christ, Parrish, Alabama. All activities of the school will be under the direct supervision and/or approval of Guy F. Hester and the Zion elders. Harrichand Bhola will serve as instructor in the school. The elders of the Heath church of Christ in Kevil, Kentucky, and those whom they send as missionaries to work in Vreed-en-Hoop and other designated areas of Guyana, shall serve in advisory capacity, and as needed, such as, instructors and teachers in the school. The first class of the VSB will meet on Monday, September 5, 1988 and shall continue to meet on a regular basis from the date.

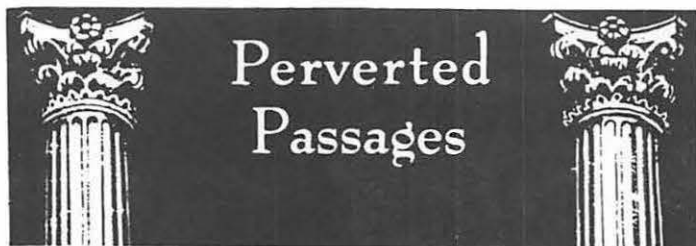
Signed: Guy F. Hester; Ronnie Whittemore; Timothy E. Hester; Allen Carmichael; Larry G. Davis--September 1, 1988.

We hope to have our first graduation exercise early next year. Some who were new converts when VSB had its beginning are now able to preach, teach Bible classes, do personal work, etc.

Not only are we grateful for the efforts and sacrifices of the ZION and HEATH church and elderships, but also the other churches and individuals who have had and continue to have fellowship with us in this work through their prayers and financial support.

Any who wish to help us in our work should make their checks to: ZION CHURCH OF CHRIST GUYANA FUND and mail them to: Zion church of Christ, c/o Garrison Short, treasurer, Parrish, AL 35580.

1101 Airport Circle  
Jasper, AL 35501



## THE CHALLENGE TO BE SPIRITUAL (Part One)

*Dennis Gulledge*



Our world has experienced some catastrophic social, cultural, political and religious changes in the last generation. One of the most significant changes we have seen in recent years in religion has been the disposition to re-define Biblical terms in ways that best suit the user. One might employ a Biblical term to mean something entirely different from that which is intended in the original use of the word, thus amounting to the perversion of many passages of Scripture.

The philosopher Socrates was so correct when he said, "To use words wrongly or indefinitely is not merely an error in itself, it creates error in the soul." And indeed it does as modern theologians have taken great liberties to re-define Biblical terms, and assign them meanings entirely different from the original. In their so doing error has been created in many souls, and no doubt many souls will be lost as a result of believing and obeying that error. Perhaps no word has suffered quite so much at the hands of speech doctors as the word "spiritual." Many people labor under serious misconceptions of what spirituality really is. To one spirituality means being deeply pious, sadfaced and able to forego many of life's pleasures with a smile. To another it is a mood that strikes them on rare occasions. To another it is a setting with a "more spiritual worship service," with the lights dimmed during the Lord's Supper, singing with a livelier tempo, or saying "I love you" to the person sitting next to you. To yet another spirituality is that "warm glow," or exalted feeling that they are constantly trying to attain but is ever elusive.

In an effort to appreciate the challenge to be spiritual it will be necessary for us

to approach this matter from two standpoints. In this article we will discuss what it means to be spiritual. In our second installment we will consider what spirituality involves.

### What It Means To Be Spiritual

The primary meaning of "spiritual," as given in Webster's Ninth New Collegiate Dictionary is, "of, relating to, consisting of, or affecting the spirit: INCORPOREAL." In other words, if it has not material body or form it must be spiritual. This would hardly seem to be what Paul meant in Galatians 6:1, when he said, "*Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.*"

According to W. E. Vine, the word "spiritual" describes, "things that have their origin with God, and which, therefore, are in harmony with his character..." (Vine's Expository Dictionary of New Testament Words, Vol. 4, p. 64). That is, whatever is spiritual is that which is originated, directed and controlled by God. We will find this to be the basic and underlying meaning of the word in each instance where it is used in the New Testament. Consider the following:

**1. SPIRITUAL GIFTS** (Romans 1:11; 1 Corinthians 12:1; 14:1, 12). These were graces, or extraordinary powers and offices produced by the Spirit of God, and bestowed upon Christians in the first century for the confirmation of the gospel (Mark 16:17-20). These were originated, directed and controlled by God.

**2. SPIRITUAL THINGS** (Romans 7:14; 15:27; 1 Corinthians 2:13; 3:1; 9:11; 14:37). These things are produced by the Spirit of God. They include the gospel with its attendant blessings. Our attitude toward these things will determine whether or not we are indeed spiritual people. These were originated directed and controlled by God.

**3. SPIRITUAL BODY** (1 Corinthians 15:44-46). We presently have a physical body produced by the law of procreation (which God himself produced), but we will one day have a glorified spiritual body which God will produce in a moment's time. This will be originated, directed and controlled by God.

**4. SPIRITUAL BLESSINGS** (Ephesians 1:3-7). These are blessings to be had in Christ, which are produced by God, and not by any man's effort or work. Such blessings are reserved for those who are "in Christ," and

# CAN YOU REALLY GET TO HEAVEN FOLLOWING THE NIV?

James R. Lewis



This question strikes at the very heart of the matter when one considers using or recommending the New International Version of the Bible. If it is a faithful translation of the Scriptures, it will not contain ANY doctrine which would lead a soul

James R. Lewis to eternal damnation, there could never be any justification for upholding it as a reliable and faithful translation of the Scriptures.

Following are three passages, each of which teaches a doctrine which would lead a soul to eternal damnation. (1) The NIV in Psalms 51:5 reads: "Surely I have been a sinner from birth, sinful from the time my mother conceived me." This NIV passage condemns any baby or child to eternal damnation who dies before he or she reaches the age of accountability and obeys the gospel. (2) The NIV in Matthew 19:9 reads: "I tell you that anyone who divorces his wife, except for marital unfaithfulness, and marries another woman commits adultery." The term "marital unfaithfulness" is not an accurate translation of the Greek "porneia" which is commonly translated "fornication." All fornication is marital unfaithfulness, but all marital unfaithfulness is **not** fornication. One may be unfaithful to his or her spouse in many ways and yet not be a fornicator. The NIV clearly allows divorce and remarriage for reasons in addition to fornication. This doctrine will lead souls to eternal damnation! (3) The NIV in Romans 1:16-17 reads: "I am not ashamed of the gospel, because it is the power of God for the salvation of everyone who believes: first for the Jew, then for the Gentile. for in the gospel a righteousness from God is revealed, a righteousness that is by faith from first to last, just as it is written: 'The righteous will live by faith.'" The phrase, "a righteousness that is by faith from first to last" teaches salvation by faith only. Salvation by faith only is a false doctrine that leads souls to eternal damnation!

In addition to these fatal doctrinal errors, many other very serious errors in the NIV could be discussed. The problem is that if the above is insufficient to warn one of this dangerous version, then it is unlikely that ANYTHING could be said to effectively discourage its use. For those who may be interested in additional serious problems, the following are a few more that ought to be considered.

- (1) The church of Christ is labeled a denomination in the preface.
- (2) Matthew 5:17 denies that Christ came to abolish the law, in direct contradiction to Ephesians 2:15.
- (3) Pentecostalism is supported by several passages. 1 Corinthians 12:13 has one drinking the Spirit. By changing the word "perfect" in 1 Corinthians 13:10 to "perfection," the NIV would have miracles remaining until a state of perfection arrives. A thing, "that which is perfect" has been changed to a state, "when perfection comes" (NIV), which also supports the premillennial kingdom concept.
- (4) Acts 2:27 has the soul of Jesus in the grave rather than in hades, the place of the departed spirits.
- (5) The Calvinistic doctrine of original sin is further supported by incorrectly translating the word for flesh (Gr., sarx) by the term "sinful nature" (e.g., Romans 8:3, 4, 8, 12, 13; Galatians 5:16, 19; Colossians 2:11, 13).
- (6) Mark 16:9-20 is castigated from the text with a line inserted between it and the rest of the chapter. Also inserted below the line is an unfortunate and misleading statement which reads, "The most reliable manuscripts omit Mark 16:9-20." One is surprised to learn that the "most reliable manuscripts" amount to two in number, namely, the Vaticanus and Sinaiticus of the fourth century, while almost all the other

(Continued on page 8)





## THE BIBLE BALANCE

*John T. Hinds*

Those who oppose negative preaching, by which they mean condemning things wrong, overlook two facts. One is that they are doing the very thing they condemn. They say negative preaching is wrong, and they proceed to condemn it. That is just what the preacher does who condemns other wrongs. The other is that the Bible has a perfect balance on the positive and negative teaching—not too much of either and plenty of each. It is certainly not very complimentary to one's respect for the Bible when he becomes too sweet-spirited to imitate the examples of preaching set by Jesus and his apostles. The first sin committed met with proper rebuke and punishment, and error has been consistently condemned by God's teachers ever since. Prohibitions have been generously interspersed all along with approval and praise. The Ten Commandments...is a clear example of this fact. The first four commands have

direct reference to Jehovah, and three of them are purely negative—"thou shalt nots." The fourth is a combination of positive and negative. "*Remember the sabbath day, to keep it holy,*" is the positive element; all the balance of the command is negative—telling what shall not be done on that day.

The fifth command is positive and refers to one's duty to his parents. The other five have direct reference to one's fellow man, and all of them are negative—telling what shall not be done. One and one-half of the ten are positive; eight and one-half are negative. If some of our modern brethren had been present, doubtless they would have plucked Moses off to one side and whispered to him that there is "no soul satisfaction in a negative contention." Ingersoll lectured on "The Mistakes of Moses," and a noted preacher said he would be far more interested in hearing Moses lecture on the mistakes of Ingersoll. Those who find no time or inclination for negative preaching should get up a lecture on the mistakes of Moses, the prophets, and apostles in their method of preaching. However, it would doubtless be far more interesting to hear what those servants of God would say about the methods of some of our modern preaching.

*GOSPEL ADVOCATE*  
*August 19, 1937*

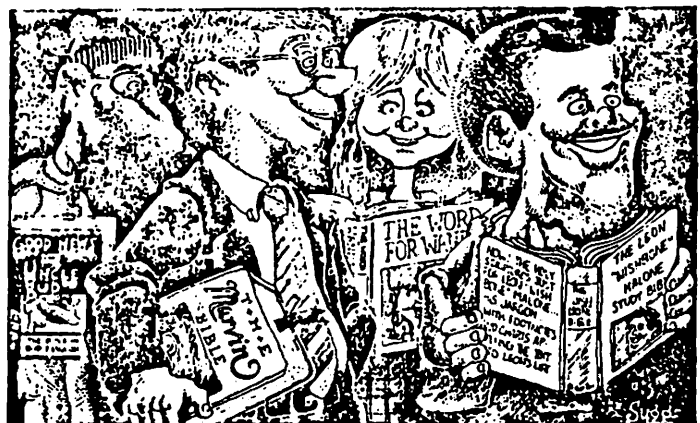
## CAN YOU REALLY . . . . (Continued from page 7)

uncial and literally hundreds of the cursive manuscripts include Mark 16:9-20. We wonder why nothing is said about the same "reliable manuscripts," namely the Vaticanus, also omitting all of the book of Revelation and the book of Hebrews past chapter nine and verse fourteen. One sees no such lines or remarks in these books!

Back to our question, "Can you really go to heaven following the NIV?" Sadly, some of our preachers and professors have answered in the affirmative. It is carried into the pulpit, placed in the classroom and pew, and is hailed as a "good translation." Brethren, how can that which is shot through with error and has perverted God's truth so much be endorsed by anyone interested

in leading souls to God through the truth. Unquestionably, the answer to our question is, "NO, YOU CANNOT GO TO HEAVEN IF YOU FOLLOW THE NIV."

*Route 2, Box 147*  
*Summerville, GA 30747*





**THE CHALLENGE . . . .**  
(Continued from page 6)

they include being among those chosen in Christ before the foundation of the world (Vs. 4), adoption as dear children (Vs. 5), redemption and forgiveness of sins (Vs. 7). These blessings originate, are directed and controlled by God.

**5. SPIRITUAL SONGS** (Ephesians 5:19; Colossians 3:16). These are songs we sing as a result of being filled with God's Spirit (Ephesians 5:18), or, allowing the word of Christ to dwell in us richly (Colossians 3:16). They spring from a frame of mind originated, directed and controlled by God.

**6. SPIRITUAL HOUSE AND SPIRITUAL SACRIFICES** (1 Peter 2:5). The spiritual house Peter speaks of is the church of Christ (1 Timothy 3:15), and the sacrifices are such as must conform to the nature of the house in which they are offered, that is, such as

God has authorized in the New Testament for the Christian. These are originated, directed and controlled by God.

**7. SPIRITUAL FORCES** (Ephesians 6:12). To follow our definition of spiritual in this passage is not to suggest that God is the originator of evil, but that there are forces originally created by God (angels), which later became corrupt for evil purposes (2 Peter 2:4; Jude 6).

The point in all of this is simply to show that one does not derive the notion that spirituality is an emotional frame of mind from the Scriptures. We are spiritual when we in thought and deed are controlled by God's will in our lives (Colossians 3:1-25). Such an understanding of spirituality may seem inadequate to some, but if we are honest we will use Bible terms in Bible ways.

10822 Mabelvale West Road  
Mabelvale, AR 72103

**PERSECUTION FOR . . . .**  
(Continued from page 2)

*author and finisher of our faith: when for the joy that was set before him endured the cross, despising the shame...For consider Him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds."*

Persecution weans us from this world by causing us to long for a better world. A world where there are no sorrows, disappointments, heartaches, corruptions, etc. May the day soon dawn when we are delivered from all earth's infirmities (Revelation 7:17; 21:4). In this life sorrow and the saint are often married but heaven shall divorce the

two.

It has been said that worldlings are born crying, live complaining and die disappointed—Not so the Christian! As we continue to live in a trouble tossed world we will be found sharing Daniel's confidence that "*All the inhabitants of the earth are reputed as nothing; and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou*" (Daniel 4:35)?

If needs be, let every Christian suffer nobly for the cross of Christ.

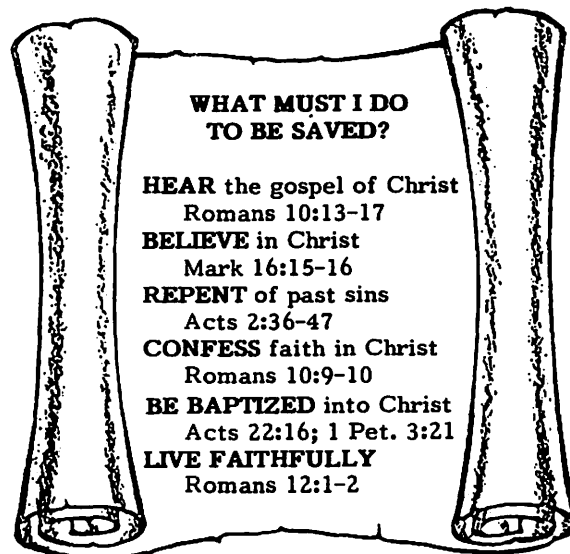
P. O. Box 506  
LaFayette, GA 30728

**SILENCE OF THE . . . .**  
(Continued from front page)

1:6-9). When we are instructed to meet upon the first day of the week, no other day to do so is acceptable.

With the various allowances that are being made and liberties that are being taken concerning the "silence of the scriptures" (both within and without the Lord's church), it is imperative that the Christian keep on his guard lest he stray.

Route A-1, Box 291  
Cobden, IL 62920





## CRUSADING FOR SOULS

Matthew 28:18-20

### Introduction:

1. Are people without the gospel lost?
  - a. None are righteous; all have sinned (Romans 3:9-10, 23).



M. W. Kiser

- b. There can be no salvation apart from believing the gospel (Mark 16:16).

- c. It is more than belief in Christ (John 14:6; 8:21, 24; 3:18).

- d. Eternity will have two places and the Bible is plain

on who will be where (2 Thessalonians 1:7-9; Revelation 22:14).

- e. "...But if it be true that the heathen will be saved on the score of their ignorance, because they have not heard the word of God, then it is certainly very cruel to send the Bible to them, unless they will do better with it than our people where we have the Bibles; for it is well known that only a few compared with the masses in Bible lands obey the Bible in such a way as to secure to themselves the promises of the word of God. And if, therefore, the heathen as a mass are to be saved because of their ignorance, then let them alone in their glory, for they are better off by far than people in Bible lands." (Questions Answered, by Lipscomb and Sewell, page 296).
2. Crusades are remedial enterprises undertaken with zeal and enthusiasm.
  - a. The word is from French meaning "to mark with a cross."
  - b. We recall the military expeditions of the 11th through 14th centuries by the so-called "Christian powers" to recover Jerusalem and the "Holy Land" from the Moslems.

3. We are not so much concerned about capturing cities as we are in saving souls. Therefore, let us consider:

### I. The PURPOSE of Soul Winning.

- A. We win souls because we have been converted (Ephesians 2:13; 1 Peter 2:9).
- B. We win souls because souls are priceless (Matthew 16:26; Luke 15:7).
- C. We win souls because we have that Christ-given responsibility (Matthew 28:18-20; 1 Corinthians 15:34).
- D. We win souls because souls not won will spend eternity in a devil's hell (Matthew 10:28; Luke 16:19-31).

### II. The PROBLEMS of Soul Winning.

- A. Trepidation (Romans 1:16; 2 Timothy 1:8).
- B. Procrastination (John 4:35; 9:4).
- C. Deception (Ephesians 4:14; 1 Timothy 4:1; Matthew 24:24).

### III. The PRICE of Soul Winning.

- A. It requires **sincerity** (Romans 9:3; 10:1).
- B. It requires **study** (Ezra 7:10; 1 Peter 2:2; 2 Timothy 2:15).
- C. It requires **sacrifice** (Matthew 6:24; Joshua 24:15).
- D. It requires **supplication** (James 5:16; Matthew 21:22; Philippians 4:6).

### IV. The PROCESS of Soul Winning.

- A. Seek an opportunity (Psalm 126:5-6; Galatians 6:9).
- B. Start a conversation (Acts 5:42).
- C. State the problem (John 3:18; Romans 3:23).
- D. Supply the answer (Matthew 27:22; Mark 13:34-35).

### Conclusion:

1. We started with a premise, "People without the gospel are lost."
2. If we believe people are lost without the gospel, then we believe our friends and family members without the gospel are lost.
3. Now, if we do not try to win them, who will?

922 Heritage Dr.  
Sylacauga, AL 35150



# Readers' Response

Dear brother Whittemore:

Please put me on your mailing list for the GOSPEL GLEANER. I have read your paper in the past and have gotten some good sermon outline ideas from it and some good information.

Thanks,  
Bill Brandstatter  
Ironton, MO

Dear brother Whittemore:

We like the GOSPEL GLEANER very much. The congregation we went to in Indianapolis, Indiana took it and we miss it very much (Shelbyville Rd. church of Christ).

If you would please add my name to your subscription and if you have any back issues we would like them. I want 4 or 5 alike to show the men at church to see if they would like to start getting them for the whole congregation. We like the truth and soundness of the paper....

Thank you,  
Joe Stewart, Jr.  
Westville, FL

Dear brethren:

I read a copy of the GOSPEL GLEANER. I enjoyed the reading very, very much. It is so good to read a paper that deals with the truth in God's Word. Please add me to your mailing list.

Thank you,  
Carlie Wester  
Owensboro, KY

Please remove our name from your mailing list.

Thank you,  
Ronnie Bull  
Pine Bluff, AR

Dear Editors:

Just a note to state again my sincere appreciation for the paper. I always find it uplifting and refreshing to read of the sound material found therein. Keep up the fine work.

I am sending a small gift to help you in the cost of production and postage of the paper. It is not a large sum but hopefully will let you know I'm behind your work and believe it to be an effective tool of evangelism, edification and apologetics of the faith. Until I'm shown otherwise I will continue to support your work and commend it to others.

God's speed and again thanks!

In His Cause,  
Wally Kirby  
Cookeville, TN

Dear brethren:

I saw a copy of your GOSPEL GLEANER in the church library of Paris, TN while attending their lectureship. I know it is a paper that I want to receive.

James L. Beard  
Calvert City, KY

Dear brethren:

A friend loaned me some of the back issues of GOSPEL GLEANER. I think the magazine is a great source material for studies in our Father's word. Could you please add my name to your mailing list. If possible, I would like four issues sent to me; one for myself and three to place on the table where we keep reading material for interested people in the congregation.

Could you send us your latest issue please?

I would also like to know if I may have permission to use articles or parts of them in our bulletin. At times the writer's commentary is such that I am unable to improve on it or better than I would have stated it. When that is the case I see no reason to try to improve on what the writer has said.

Raymond Wiseman  
Caney, KS

Readers' Response  
continued on back page

# Readers' Response

continued

Gentlemen:

Please put me on your mailing list. Also, if possible, please send all available backcopies of your publication.

If there is any cost involved, please let me know.

In His Service,  
Jeffery L. Orr  
Fitzgerald, GA

Dear brethren:

I have had the opportunity on a couple of occasions to read your publication, GOSPEL GLEANER, and in both instances have been impressed with the soundness of the articles found therein.

Please add my name to your mailing list...and keep up the good work.

In His Service,  
Dave Smith  
Cobden, IL

Dear brethren:

Please add me to your mailing list. I picked up a copy while visiting Paducah recently. Excellent paper with a good "readable" style and print.

Brotherly,  
Tommy Exum  
Nashville, TN

**GOSPEL GLEANER**  
10025 Woodville Road  
Kevil, Kentucky 42053

Forwarding & Address Correction Requested

Dear brethren:

Grace and peace...Sincere and best wishes from me and the brethren among whom I labor.

Just a short note to express to you my joy and to inform you of a change in my postal address.

You are to be commended for the good work you are doing in your paper GOSPEL GLEANER. I appreciate so much your love and concern over my welfare as you put my name in your mailing list. I will continue to appreciate receiving every issue of the paper as soon as they are published. I enjoy the last issue I received recently. Keep up the good work.

Daniel A. Daniel  
Kaduna State, Nigeria  
West Africa

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# Gospel Gleaner

Volume 6

Number 4

## IS HE THE REASON FOR THE SEASON?

Bill Brandstatter

Many in the denominational world will be celebrating the 25th of December as the birthday of Jesus Christ. Manger scenes will abound around many church buildings. Songs about Jesus in the manger, the shepherds, and the wise men will be heard during the Christmas season. Signs outside some church buildings may be seen stating: "HE'S THE REASON FOR THE SEASON," or "LET'S KEEP CHRIST IN CHRISTMAS." Christ, however is not the reason for the season, man is. The Bible is void of references to any celebration of the birth of Christ. Man invented the holiday we know as Christmas, God didn't.

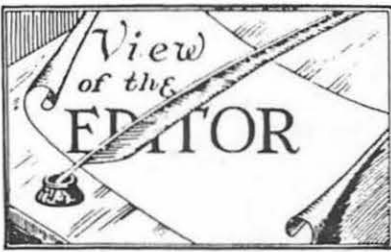
The term "Christmas" is not found in Holy Writ. There is no mention of even the principle found. There is no indication of setting a date for Christ's birth. To pick a date and celebrate it as Christ's birthday amounts to the same as trying to determine the date of Christ's second coming. Although man is fond of celebrating birthdays, such does not make the celebration of Christ's birthday as the right thing to do. Isaiah wrote in the long ago, *"For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord"* (Isaiah 55:8). Any date set by man is pure speculation. The term "Christmas" according to history was coined from the 12th century for Christes Masse

or Mass of Christ. The earliest evidence for a celebration of Christ's birth comes from the time of the Roman emperor Commodus around A. D. 188.

The feast of Christ's birth was first found in Rome at the time of "bishop" Liberius. It was made official by decree of Liberius in A. D. 354. So for many years the world had never heard of such a celebration. For over 200 years such was unknown to the church. Now it is almost commonplace among many in the religious world.

If God wanted Jesus' birth celebrated he would have told us (Deuteronomy 29:29). To add a religious connotation to the birth of Christ is adding to God's word, and is therefore sinful (Revelation 22:18; Galatians 1:6-9). We have all things that pertain to life and godliness, we don't need any additions (2 Peter 1:3) Paul wrote, *"whatsoever ye do in word or deed, do all in the name of the Lord Jesus"* (Colossians 3:17). The phrase *"in the name of"* means by the authority of Jesus. We have no authority to celebrate Christmas as a religious holiday. Such a celebration is sinful and not in accordance with New Testament teaching.

206 N. Hancock  
Ironton, MO 63650



# THE PERIL OF PRIDE

Bill Dillon



Bill Dillon

Of all deplorable characteristics in man, pride is the worst. The arrogance of self-importance and the haughtiness of self-justification have made frequent appearances on the stage of history.

Premier Khrushchiev's boasting of "We will bury you" (underscored

by his shoe pounding on the table top at the United Nations) has proven to be evidence of the arrogance of power more so than accuracy of perdition.

Recent news reports bearing the names of Jim Bakker, Zsa Zsa Gabor and Pete Rose contribute to the ever growing list of personalities who have learned far too late the truth of Proverbs 29:23, "A mans' pride shall bring him low..."

We would not think it amiss to suppose that from the beginning of the first human family undue pride was a contributing factor in Cain's decision to slay his brother, Abel (Genesis 4). This sad event is followed later in the text by Lamech's "Song of the Sword" (Genesis 4:23, 24) where the first polygamist brags of killing men for offending him.

King Sennacherib thought little of King Hezekiah trusting in Jehovah for deliverance from the Assyrian siege of Jerusalem, until God's mighty power made his soldiers into corpses (Isaiah 36, 37). With the garment of death about him, Sennacherib retreated in shame without so much as firing an arrow at the city.

Belshazzar's blasphemous feast, highlighted by the use of the sacred vessels of the Temple, quickly ended when the handwriting appeared on the wall in Daniel 5. Belshazzar's pride left him and "the joints of his loins were loosed, and his knees smote one against another" (Daniel 5:6). The King's pride became the prelude to his own destruction.

A very famous descendant of the aforementioned Hezekiah contrasted the way of the prideful world with the way of godliness and humility. His words are found in Mark 10:42-45. Those today who seek to walk in the footsteps of Christ must

to walk in the footsteps of Christ must remember he "came not to be ministered unto, but to minister, and to give his life a ransom for many."

All of this does not mean that men of God must acquire a Caspar Milquetoast disposition and become unwilling doormats for any and every worldling bully. Jesus said, "Blessed are the meek: for they shall inherit the earth" (Matthew 5:5). Meekness is not weakness. The word meek describes a tremendously strong man who is able to absorb insults and abuses and is secure enough in his relationship to God as to allow God's providence to ultimately balance the scales of any injustice (Romans 12:19).

We are told in God's word "if a man think himself to be something when he is nothing, he deceiveth himself" (Galatians 6:3).

Braggarts and blabber mouths may peacock about and have their day in the sun, but at the last, they are burned by their self-deception and buried by their pride. "Let another man praise thee, and not thine own mouth" (Proverbs 27:2). Truly, "By humility and the fear of the Lord are riches, and honor, and life" (Proverbs 22:4).

Let every Christian cast vanity to the dust and sing:

"When I survey the wondrous cross  
On which the prince of glory died,  
My richest gain I count but loss,  
And pour contempt on all my pride."

The GOSPEL GLEANER is published quarterly by the Heath church of Christ which is overseen by Allen Carmichael and Rodney Miller, elders.

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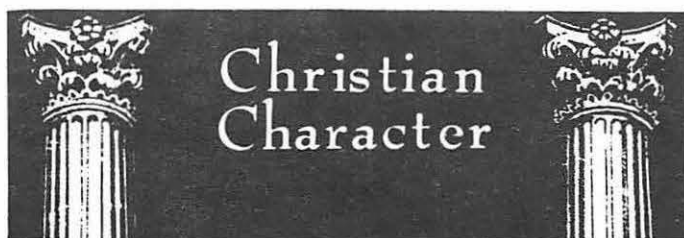
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EDITORS: Bill Dillon & Ronnie Whittemore



## A PREACHER'S PREACHER



Ronnie Whittemore

In the years gone by, the Lord's church has been blessed with many great preachers who were dedicated to God and loyal to His Book. In the course of their service unto the Lord, many of these godly men were teachers and trainers of other gospel preachers. When one thinks of recent

leaders in the Lord's army who trained other capable men, the names, N.B. Hardeman and Gus Nichols, come to mind. There is no way to measure the contribution which they have made to the Lord's Cause nor the influence which they have given to other good soldiers in the Lord's Army.

On August 15, 1990, brother John H. Renshaw departed from this life to be with the Lord (Psalm 116:15). Brother Renshaw served as a faithful gospel preacher in the states of Florida, Pennsylvania, Tennessee, and Virginia. His conduct was always that of a gentleman. But most impressive of all, he, too, was a teacher of gospel preachers. It was the privilege of this writer to sit at the feet of brother Renshaw on many occasions at the Memphis School of Preaching and learn many great truths from God's Holy Book. Yet, perhaps, the one description that has been used most often concerning brother Renshaw was that he was "a preacher's preacher."

"What is a preacher's preacher?" That question has been asked several times by members of the Lord's church. While preaching is a work of the church, it is also a work that is hard for most members to understand. Preachers sometimes fall into a category and live a life that few people really comprehend. So it is little wonder that people ask, "What is a preacher's preacher?" However, the answer to this question can be given by the life of brother Renshaw.

**He Knew That Preachers  
Need Bible Knowledge**

A preacher without his Bible is like a soldier without his sword. For a preacher to be worthy of his hire, he must be armed with the Word of Truth. This truth is what brother Renshaw preached for nearly fifty years and taught to preacher students for about fifteen years. Having taught the Minor Prophets, brother Renshaw was well acquainted with Hosea's warning: "My people are destroyed for lack of knowledge..." (Hosea 4:6). Brother Renshaw often exhorted his students to "preach the word" (2 Timothy 4:2).

## He Knew That Preachers Must Endure

Every preacher will face troubles, trials, hardships, headaches and heartaches that are peculiar only to preachers. The apostle Paul endured many physical persecutions for the Lord, but he also was burdened daily with the "care of all the churches" (2 Corinthians 11:23-28). In dealing with the lives of men and women, there are numerous obligations and burdens which befall the preacher. Teaching the lost, restoring the erring, and edifying the church are tasks which need to be accomplished. Though the course is sometimes difficult, like Job, Elijah and Paul, the preacher must endure. Brother Renshaw lived the lesson of patience.

## He Knew That Preachers Should Be Personable

Some things cannot be learned from a book. Brother Renshaw impressed upon this writer the need of getting along with others and remembering the "lighter side" of an otherwise, sober vocation. His life exemplified humor, compassion, happiness, seriousness and respect. There are proper times for all of these characteristics (Ecclesiastes 3). Brother Renshaw tried to impress upon his students the advantage of being personable.

## He Knew That Preachers Should Preach

Too many preachers are no longer preaching. Perhaps they did not have the advantage of learning from a good soldier like brother Renshaw. From his life and teachings, no better life could be lived than that of a preacher and no greater cause could be served than the Lord's. He preached so that others could preach. "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the

(Continued on page 7)



# BARNABAS

JAMES R. LEWIS



James R. Lewis

The Bible says Barnabas "was a good man, and full of the Holy Ghost, and of faith" (Acts 11:24). He was a man whose influence and labor contributed to many people being added to the Lord. If we can learn some of the things which made Barnabas such a faithful servant, this will help

us to become good and faithful people.

(1) **Barnabas was a caring, giving man** (Acts 4:35-37). He sold land and gave the money to meet the needs of the Lord's work.

(2) **He was a man the church could use.** The Jerusalem church sent him to Antioch to help strengthen the work there (Acts 11:22). The Antioch church later sent him on missionary journeys.

(3) **He was a man of exhortation.** He "exhorted them all, that with purpose of heart they would cleave unto the Lord" (Acts 11:23).

(4) **He was a man that visited with purpose.**

He traveled all the way to Tarsus to see Saul, and brought him back to Antioch where they assembled with the church and taught much people (Acts 11:25-26).

(5) **He was a man with a purpose.** He wanted to help people be Christians (Acts 11:26).

(6) **He was a man of great value in times of adversity.** He helped save the Antioch church from divisiveness when dispute arose from some about keeping the law of Moses (Acts 15:1ff).

(7) **He was man who refused to let personal preferences interfere with the Lord's work.** When contention arose between Barnabas and Paul over taking John Mark on the second missionary journey, they parted company but their decision to do so actually doubled the mission work (Acts 15:36-41).

It is easy to see why the Bible says Barnabas was a good man. The Lord could use some more like Barnabas today.

Route 2, Box 147  
Summerville, GA 30747

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## INSIGHTS FROM THE BIBLE

### "WHAT IS WRITTEN?"

Luke 11:26

Roger F. Jones

Thus answered Jesus when he was asked the most important question that could be asked: "What shall I do to inherit eternal life?" (verse 25).

It is worthy of note that by way of answer, Jesus simply turns the attention of this lawyer to the scriptures. God had **already** given the answer to this question in his written word; and this man, being a doctor of that law, should have known it. To look elsewhere for the answer, or for a different answer was useless and foolish. The answer that Jesus gave was the only answer that should **ever** be needed in matters of life and godliness: WHAT IS WRITTEN?

Religious division could be ended if only men would learn the truth of this principle. What need is there for human creeds and doctrines when God has given all the instruction man will ever need in his written word? Unity and harmony, fellowship and brotherhood would all be within our reach if only men would learn to turn to the **BIBLE** in matters of doctrine and life. If only men would learn from the question of Jesus: "WHAT IS WRITTEN?"

P. O. Box 275  
Lyerly, GA 30730



# Evangelistic Etcetera

## TENT MEETING SUCCESS

*Bill Dillon*

Churches of Christ in north Georgia have reason to rejoice. Thirteen area congregations planned and conducted a cooperative goepel tent meeting September 9-16, 1990.

The tent meeting had been planned since the summer of 1988. Brethren from area congregations met on a regular basis to plan and pray for the effort and its effectiveness. The specific congregations involved ranged in number from 8 to 200 members. As representatives of these congregations gathered together each month, very little was left to chance.

Brother James Boyd of McMinnville, Tennessee did a splendid job in bringing good first principle lessons in each of the eight evenings of the gospel meeting. On the average 615 were in attendance each service; the last night saw the audience swell to a total of 810 in attendance. Brother Bruce Keown led the singing in a masterful way. The beautiful melody of hundreds of voices praising God in song drew attention from many who lived nearby or were driving along the highway. In addition, brother Dan Mayfield was on hand each time to interpret the services for the hearing impaired. This in itself was amazing to behold and has drawn our attention to a neglected area of our preaching. The deaf need to hear the gospel too!

Just prior to the start of the meeting, several workers from the churches gathered at the Triangle Shopping Center where the tent was located and worked picking up debris and getting things in order for the tent to arrive.

The visible results of the cooperative tent meeting were impressive; six baptisms and thrity plus restorations. The hearts of all dedicated Christians were touched as people came down the aisle. We praise God that everyone who came and had a part was spiritually enriched. All the churches in the area are stronger because they worked together "in the unity of the Spirit and the bond of peace" (Ephesians 4:3).

In addition to the above responses, three

Area Wide Tent Meeting  
September 9 - 16, 1990  
Trion, Georgia



*Bruce Keown Leading the Singing*



*James Boyd Preaching the Gospel*

Bible Correspondence Courses were set up and hundreds of tracts were given away by the young people to various souls interested in learning more about the Lord's church and assorted other Bible subjects. Hundreds of cassette tape recordings were requested and have been distributed. All tracts and tapes were available without charge.

A local paper (The Summerville News) gave a nearly full page pictorial display of the week's evangelistic activities under the tent. God only knows how many impressions for good this left in the eyes of the community.

In sum, the Area Wide Tent meeting was an outstanding success and we hope brethren in other locations can be encouraged to work together in similar efforts. The day of the gospel meeting is not over; it still is an effective way of reaching the lost if planned out carefully, worked at zealously and prayed for fervently.

# ASCERTAINING GOD'S AUTHORITY

Gilbert Gough



Gilbert Gough

We are living in times when authorities of all sorts are being challenged and oftentimes covert rebellion exists. We are seeing governmental authorities collapsing due to insurrections of their people. We are seeing the laws of our nation being defied because men do not agree with the legislation. We are seeing parental authority being undermined by those who wish to control our children's minds and lives. With many in today's world, authority is a bad word. Many want their way with no restraint whatsoever.

The same is true in religion. Men have and are rebelling against the authority of God. God's Word forbids actions which men want to do. Well, God created man with the freedom of choice. Man can either decide to follow God's will and go to heaven, or be rebellious against His will and go to hell.

If we desire to go to heaven, then we must have authority from heaven. Colossians 3:17 says, *"And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him."* The inspired Paul makes clear that we must have authority for all we do in Christian daily living and in Christian worship. Colossians 3:17 gives a universal and comprehensive statement. It applies to all men. Whatever men do in word (what we say) and in deed (what we do), everything is to be done *"in the name of the Lord Jesus."* Every action and every thought is to be brought under the authority of God. *"In the name of the Lord Jesus"* means by the Lord's authority (cf. Acts 4:7-10). Since man is to do *"all"* by the authority of God, then to ignore this fact and act without God's approval is to *"transgresseth and abideth not in the doctrine of Christ"* (2 John 9).

The key question is not "how to establish Bible authority?" God has already established His authority; it is His Word. The key question is "how do we ascertain (or come to a knowledge of) Bible authority?" We learn what is biblically authorized for our words and

deeds in three ways: Direct statements (which includes commands), examples (approved actions), and implication (sometimes called "necessary inference").

## Direct Statements

There are direct statements in the Bible which authorize our words and actions. By "direct" we mean to conduct, control, and regulate to do certain explicit actions. Thus, "direct statements" are explicit words authorizing us to perform certain deeds. Not all direct statements which authorize are commands. Imperative statements are included in direct statements of the Bible, but there are other kinds of statements in God's Word which authorize.

First, there are **imperative statements** which are commands. When Jesus said, *"Go ye into all the world, and preach the gospel to every creature"* (Mark 16:15), He gave a command to His disciples. It was an imperative for the disciples to go and preach. When the inspired Peter stood before the lost house of Israel in Acts 2, he commanded, *"Repent, and be baptized, every one of you in the name of Jesus Christ for the remission of sins..."* (verse 38). Two obligations are explicitly expressed which must be obeyed; *"repent"* and *"be baptized"*.

Second, there are **declarative statements** which declare truths to be obeyed. When Jesus said, *"He that believeth and is baptized shall be saved; but he that believeth not shall be damned"* He declared to all the conditions of believing and being baptized for salvation. (Mark 16:16). The inspired Peter declared, *"The like figure whereunto even baptism doth also now save us..."* (1 Peter 3:21). Declarative statements authorize certain actions.

Third, there are **interrogative statements** which are in the form of questions. Romans 6:1 asks, *"What shall we say then? Shall we continue in sin, that grace may abound?"* The obvious answer from the context of this verse is "NO." Rhetorical questions have implied answers, and they explain authorized and unauthorized actions.

# IS THE GRASS GREENER ON THE OTHER SIDE OF THE FENCE?

Henry Hargis

During the days when I was a young boy and later, we had trouble with cows, mules and hogs getting out of their assigned pastures and pen. For some reason, these animals evidently thought that the grass or feed was better on the other side of the fence. Somehow, it seemed that these animals were dumb. Even though they would be in a good pasture they would push through the fence and wind up in a worse pasture.

Of course, we can expect dumb animals to act in this manner, but we would expect intelligent persons, God's children, to at least investigate the pasture on the other side of the fence before they leave the one on this side. However, many have left to find the pasture on the other side to be infested with briars, thistles and muddy water. (To be sure they would not admit it.) It might be that some who have left for pastures green (?) they thought, do not know what a green pasture is. Others might not be seeking the green pasture but a place that is barren, void of food and water for the soul, and just a place to FUN and FROLIC.

*"Be sober, be watchful: your adversary the devil, as a roaring lion walketh about seeking whom he may devour"* (1 Peter 5:8). The devil is good, yea, expert at cutting a hole in the fence so you can GAZE into the other side and see the pasture he so beautifully paints in bright green, but actually, the beautiful green one sees are briars, thistles and water covered with fungus. Don't forget, the devil knows how to get the job done.

Some of our brethren have grown tired of sound gospel preaching and tired of doing just what the Lord wants done, the way He wants it done, and are now looking for a hole in the fence so they can ESCAPE into pastures green (?) and live it up in fun, frolicking and merry making without even the preacher and elders voicing one word of opposition concerning the innovations. Not only do preachers and elders not voice opposition, but they are the RINGLEADERS in the march to spiritual decay and destruction.

I wonder how long people will be GULLIBLE! Just because a preacher or elders approve a work or activity, does not mean that it is right and acceptable to God. Who are

preachers and who are elders to try and tell God what is right and best for His children: For that matter, for anyone else? God does not need our help in legislating. In fact, He has already done all the legislating He is going to do. When the Holy Spirit revealed God's will, the New Testament, to us and for us as His legislation, His legislating was finished. God's law to us, the New Testament, was bound in heaven and then bound on earth. He who adds to it or subtracts from it will be eternally lost and eternally punished. (Read Revelation 22:18-19. This principle applies to all of God's word.)

Psalm 23—"The LORD is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever."

May the of God heaven give us wisdom enough to stay in His green pasture and fear no evil for we shall dwell in the house of Jehovah forever.

306 S. 12th St.  
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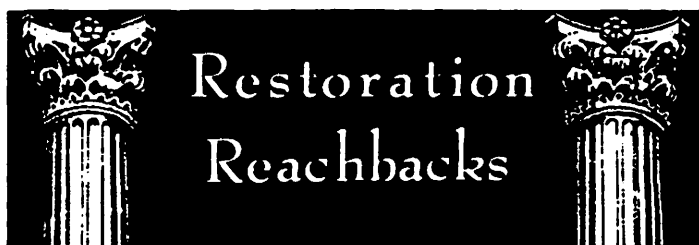
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A PREACHER'S PREACHER . . .  
(Continued from page 3)

*unsearchable riches of Christ" (Ephesians 3:8).*

So the next time that this preacher does some good thing, please give glory unto God and remember the men, like brother Renshaw, who helped "smooth out the rough edges."

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## THE SPIRIT OF CHRIST

The Spirit of Christ is the most talked of and the least understood of almost any Bible subject. It is usually understood to mean to compromise with error and contend for nothing—to either agree with everybody and everything or be quiet and take no issue. Christ was the greatest controversialist that ever lived. He never allowed an error to pass unchallenged if it had anything to do with human life and destiny. He never waited to be challenged. He challenged. And yet there are those who think a man is not Christ-like who would challenge anybody in error today. But those who have the Spirit of Christ are never too timid to oppose error and condemn those who teach it. The Spirit of Christ will tolerate no innovation and wink at no sin. The Spirit of Christ clings tenaciously to things that are written. When Christ was tempted of the devil in the wilderness, he met every temptation with *"It is written."* To do anything in religion without Bible authority is not the Spirit of Christ. People are led by the Spirit only as they mind the things of the Spirit, and the things of the Spirit are those things the Spirit reveals in the Bible. To do anything the Spirit does not teach is not being led by the Spirit. The Spirit of Christ is manifestly lacking in any case where the work and worship of the church is not according to the things written in the New Testament. It is not "progression" to deviate from the work and worship of the church as revealed in the New Testament.

The Spirit of Christ calls things by the right name whether it is liked or not. Christ called the Pharisees "hypocrites" because they were. As a result, they persecuted him. The Spirit in the apostles was to *"convict the world of sin."* The Spirit in the apostles never failed to condemn and to convict the sinner. Those today who would be such diplomats as to side-step an issue and say nothing that would cut the errorist to the heart cannot claim the Spirit of Christ. Contrast the preachers in New Testament times with preachers of today. Must one be passive, affable, agreeable, noncombative, a pacifist, to have the Spirit of Christ? Certainly not.

Jesus cleansed the temple twice. He said: *"My house is a house of prayer, but you have made it a den of thieves."* When his disciples heard it, they remembered that it was written, *"The zeal of thine house hath eaten me up."* Had Jesus left error alone, he would have lived. But the Spirit of Christ cannot leave error alone. Perhaps present-day preachers are afraid they will be "eaten up" if they oppose all error! Jude said: *"Contend earnestly for the faith which was once for all delivered unto the saints."* This verse exhorts us to contend earnestly for what is taught. The Spirit of Christ never contends for anything not taught, but uncompromisingly contends for things that are taught.

The Spirit of Christ "reproves" and "rebukes" as well as "exhorts." It is unsparing in its denunciation of evil. The most scathing and denunciatory things in the Bible are the words of Christ. He said the Pharisees were like whited sepulchers outside, beautiful, but inwardly full of dead men's bones. He said they compassed sea and land to make one proselyte, and made him *"twofold more the child of hell"* than themselves. Compare this spirit with the sentiment against plain teaching today.

The Spirit of Christ is always definite and clear, and is no respecter of persons. With it no denomination is recognized and no clan or faction endorsed. It seeks no compromise with those who have gone away after the *"doctrines and commandments of men."* It never plays hypocrite in a friendly pretense. Paul said: *"By the grace of God I am what I am."* Just so, the Spirit of Christ will act in us today. May the word of Christ dwell in us with all wisdom and that we be filled with his Spirit.

*From The Life and Works of Charles Mitchell Pullias GA Company Nashville, 1948*

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### HEATH CHURCH OF CHRIST

10025 Woodville Road  
Kevil, Kentucky 42053

Bible Study (Sunday)	9:00 A.M.
Sunday Morning Worship	10:00 A.M.
Sunday Evening Worship	6:00 A.M.
Bible Study (Wednesday)	7:00 A.M.

(Located on Woodville Road--  
½ mile west of the Heath Mall)

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Fourth, there are **conditional statements** which are indicated by the word "if." Colossians 3:1 says, *"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God."* Based upon the condition of being raised with Christ (in baptism), then the required consequence would be for the Colossian brethren to *"seek those things above"*, thus authorizing certain actions.

Fifth, there are **hortatory statements** which are indicated by the expression "let us". The Hebrew writer uses this kind of statement often. *"Therefore leaving the principles of the doctrine of Christ, let us go on to perfection..."* (Hebrews 6:1). These statements are statements of encouragement, exhorting others to do what is authorized.

Sixth, there are **wishful statements** in the optative mood which express a wish or desire that there are actions we must do. Romans 6:2 says. *"How shall we that are dead to sin, live any longer therein?"* The desire of the inspired Paul was for the Roman brethren not to live in sin.

### Examples

Examples are patterns to be followed or emulated. When a certain action is approved by God that action is authorized and constitutes an example. When a certain action is not approved by God it is not an action to be imitated.

Sinful actions do not constitute examples. When Peter denied the Lord three times, he did not set an example. When Judas betrayed the Lord, he did not set an example. When men crucified the Lord and Savior on the cross, they did not set an example. In such actions there is no pattern with God's approval to be followed.

There were actions which were temporary in nature and were not intended to be a part of permanent Christianity. After the church was established, circumcision as an obligation ceased. It was not a permanent action for the church to follow. However, Paul circumcised Timothy. Why? So Timothy would not be a stumbling block to the Jews. Did he have to be circumcised? No. It was optional and temporary. Early Christians were told to *"desire earnestly spiritual gifts"* (1 Corinthians 14:1). This command was an obligatory, yet it was temporary. Soon spiritual gifts would fill their purpose and would fail (1 Corinthians 13:10-12). These actions do not

constitute examples for us to follow today.

However, there are actions which are permanent in nature in the Bible. Men must observe these actions. Some of these actions are absolutely necessary to obey. Baptism in water, the act of immersion, is an example because the action meets the divine approval of God (Acts 2:41; 8:38-39). The Lord's Supper is to be commemorated each and every first day of the week (Acts 20:7). Here is an act of worship that is necessary for the church to observe and practice when they come together on Sundays.

Determining what action constitutes an example must be determined by considering the totality of Bible teaching on the subject being discussed.

### Implication

In Genesis 12:10-20, Abraham journeyed into Egypt for verse 10 says, *"And there was a famine in the land: and Abram went down into Egypt to sojourn there: for the famine was grievous in the land."* Nowhere does the Bible mention that Lot, Abraham's nephew, went down into Egypt, but we know that he did. We are not wrong, in fact, we speak the truth to say Lot went down into Egypt. How can we know that is the truth? By implication! After a time spent in Egypt, Genesis 13:1 relates that *"Abram went up out of Egypt, he and his wife, and all that he had, and Lot with him..."* Lot *"went up out of Egypt."* Now, we can know he went down into Egypt, though the Bible does not explicitly state so, because he came up out of Egypt. One cannot come up out of something without first going down into it. That's implication.

Implication can be illustrated through practical matters. If I tell you Bill is taller than John, and I tell you John is taller than Mike, then what other truth can you draw from these premises? Yes, you can know that Bill is taller than Mike.

We can know what God authorizes by implication. In Acts 18:8 the Bible says, *"And Crispus, the chief ruler of the synagogue, believed on the Lord with all of his house..."* The Bible nowhere explicitly states that Crispus heard the Word of God, but I know he did. Romans 10:17 says *"faith cometh by hearing"* and Crispus could not have believed (had faith) unless he had heard the Word. We can know by implication he heard the Word of God.

We can know Saul of Tarsus repented before he was baptized even though the Bible



# Perverted Passages

## THE CHALLENGE TO BE SPIRITUAL (Part Two)

Dennis Gullledge



Dennis Gullledge

The Christian life is a challenge involving opposing forces. One will pull us down in the direction of fleshly lusts and sin (Romans 8:6a). An example of one who allowed himself to be pulled in this direction is Esau whom the Bible describes as a "profane person" (Hebrews 12:16).

He was one who recognized nothing higher than earth. To such a person nothing is sacred. There is no reverence for the unseen God. The other force, however, will pull us up in the direction of heaven and heavenly things. (Romans 8:6b). Enoch was one who chose this direction as his course in life. He "walked with God" (Genesis 5:22-24). He was a spiritual man.

The effort to grow spiritually is a daily challenge for the Christian. It is a challenge which God makes for us by what he expects of us (1 Peter 2:2; 2 Peter 3:18). It is a challenge which society places upon us (Romans 12:1-2). It isn't that society desires our spiritual growth in any way, but our world certainly needs it. It is a challenge that will always be there for us, as it was with Paul (Philippians 3:13-14). It is also a challenge which some insist that we in churches of Christ have not risen to as yet. Some critics say we need to restore the "spirit" of Christianity in our worship; that somehow we have missed it. It is doubtful that some of these outspoken critics would know what spirituality really is if they ever saw it.

In part one of this article we labored to understand what spirituality is by the way the concept is treated in the New Testament. We may conclude that, rather than being a mood, feeling or frame of mind, spirituality has reference to things which are originated, directed and controlled by God. This meaning is basic throughout the New Testament. It

will now be our purpose to understand exactly what spirituality involves.

### What Does Spirituality Involve?

First, may we observe that the challenge to be spiritual involves certain things for those who are not members of the church of Christ, that "called out" body of obedient believers wherein all spiritual blessings are found. Spirituality involves a change of state, as suggested by the following points:

(1) Spirituality involves our listening to and obeying the words of the Holy Spirit (the inspired Scriptures). The Spirit speaks (1 Timothy 4:1), with words (1 Corinthians 2:13), which are written (2 Timothy 3:16-17), and we must take heed how we hear and what we hear (Luke 8:18; Mark 4:24).

(2) Spirituality involves our being born "of water and of the Spirit," in the act of baptism for the remission of sins (John 3:5). This is one birth with dual elements: "of water" in baptism (Acts 2:38), and "of the Spirit," by obeying the truth of the Spirit, "...the word of God, which liveth and abideth forever" (1 Peter 1:22-23).

(3) Spirituality involves our membership in the church of Christ, our Lord's spiritual body (1 Peter 2:5-9). In this spiritual house Christ is the chief cornerstone and members are "lively stones" (Vss. 5-7). In the church we offer up "spiritual sacrifices" in the form of acceptable worship to God who "... is a Spirit: and they that worship him must worship him in spirit and in truth" (John 4:24).

Second may we observe that the challenge to be spiritual involves certain things for the Christian, as suggested by the following points:

(1) Spirituality involves our being led by the spirit of God (Romans 8:14). How is one led by the spirit of God? Many people believe that the Holy Spirit will tell us by impressions what His will is concerning us. They feel we are led by some "inner illumination," or "spiritual wisdom" which God makes available apart from the Scriptures. The truth is, however, that we are led by the words of the Spirit, the New Testament (1 Corinthians 2:13). Any effort to suggest a direct influence and leading of the Holy Spirit upon either the alien or the Christian is a clear impeachment of the power of God, the gospel (Romans 1:16).

(2) Spirituality involves a strong desire for growth as a Christian (Romans 8:5). Those who "mind the things of the spirit" have their



THE CHALLENGE TO . . . .  
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thoughts centered on holy interests. When our mind is directed toward spiritual things our affection will be set on things heavenly (Colossians 3:1-4).

(3) Spirituality involves a life that is focused on Christ (Philippians 3:13-14). Some of us, however, have a confused focus (Luke 10:41-42), and a divided focus (Matthew 6:21-24). The Lord demands a single focus. As J. W. McGarvey said in his comment on Matthew 6:22-23, "But if the heart looks with a double interest upon both earthly and heavenly treasure, it makes the man double-minded (James 1:8), and so spoils his life."

(4) Spirituality involves a hatred of its opposite--worldliness (Romans 8:6). Worldliness is worldlikeness and opposes Christlikeness. It is the opposite of spirituality. So many

of the problems we face in the church today are rooted in the problem of increasing numbers among us, becoming more worldly and less spiritual. At the core of problems such as indifference, complacency, divided loyalties, slack attendance, small contributions and lack of individual and congregational growth may be found the problem of worldliness. Until we learn to hate worldliness we will never grow spiritually.

Let no one say that it is not a challenge to be spiritual. It is a constant challenge for each of us to strive for, attain and maintain spirituality. There is so much that pulls us in the opposite direction. Let us meet the challenge to be spiritual by learning to "*seek those things which are above*," along with a daily diet of prayer, Bible study and fellowship of the saints.

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does not explicitly state such. If Saul of Tarsus were baptized (and he was, Acts 22:16), then he had to repent because repentance precedes one's baptism (Acts 2:38). We know by implication he repented.

The Bible implies many things which are evil and wrong. Galatians 5:19-21 states the "*works of the flesh*." One of those works is lasciviousness. This word means "indecent bodily movements; unchaste handling of males and females." One can know from the meaning of this word that this work of the flesh includes the modern dances. The inspired Paul wrote "*that they which do such things shall not inherit the kingdom of God*" (verse 21). "*Such things*" are the actions implied by the meaning of the words describing fleshly works. Modern dances are certainly "*such things*" of lasciviousness. This idea is not a popular notion, but it is the truth! Modern dances are wrong because the Bible implies such is wrong. No, the Bible does not explicitly state "Thou shalt not dance." It does forbid modern dances by implication and that is as true as if it were explicitly stated.

There is a great deal of misunderstanding of the Bible authority through implication. Let us learn better, so we will do better in the sight of God.

## The Scriptural Plan of Salvation

### MAN MUST OBEY:

"he became the author of eternal salvation unto all them that obey him;" (Heb. 5:9)

### MAN MUST BELIEVE:

"But without Faith it is impossible to please him;" (Heb. 11:6)

"He that believeth not shall be damned." (Mk. 16:16)

### MAN MUST REPENT:

"but now commandeth all men everywhere to repent; (Acts 17:30)

"The Lord is not slack concerning His promises, as some men count slackness; but is long suffering to us-ward not willing that any should perish, but that all should come to repentance."— (II Peter 3:9)

### MAN MUST CONFESS:

"Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven." (Matt. 10: 32, 33)

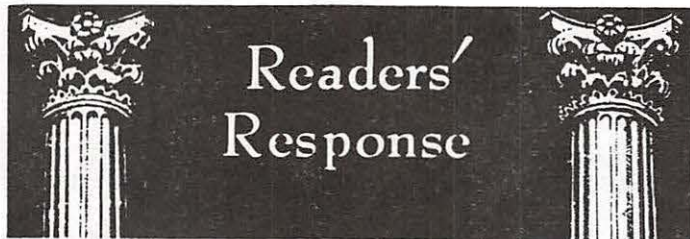
"For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." (Rom. 10:10)

### MAN MUST BE BAPTIZED:

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

"Know ye not, that so many of us as were baptized into Jesus Christ were baptized in his death?" (Rom. 6:3)





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