

GOSPEL GLEANER



Volume 12

Number 1

WHY DO THE WICKED PROSPER?

Daniel F. Cates



"Why do the wicked prosper?" How often have you heard that question? How often have you asked that question yourself? As we consider that question let us think about the world in which we live. 2 Corinthians 4:4 speaks of the "god of this

world (who-DFC) hath blinded the minds of them which believe not." The "god of this world" has many weapons at his disposal, and one of his most effective weapons is discouragement. How many of God's children become discouraged when they see those who are in the world around them prospering? What should be the attitude of God's faithful followers?

There are times when it seems that the wicked prosper, when those who follow not the commands of God are rewarded. The Bible tells the Christian to be patient, the wicked will receive their reward, and the righteous will receive theirs. What should the righteous do when they feel they are mistreated? Psalm 37 answers this question.

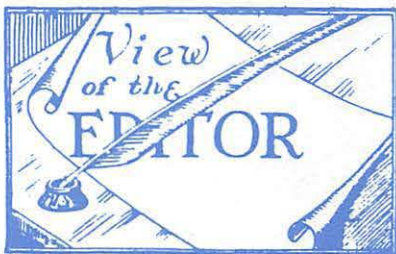
Psalm 37:1 says, "Fret not thyself because of evil doers, neither be thou envious against the workers of iniquity." When it comes to those who are doing wrong, don't get upset, and don't go so far as to wish that you could get away with the same thing. Then verse 3 reads, "Trust in the Lord, and do good; so shalt thou dwell in the land,

and verily thou shalt be fed." If we trust in the Lord, He will provide; if we do good, the Lord will reward. Where is the trust of those who do evil things?

Psalm 37:4 reads, "Delight thyself also in the Lord, and He shall give thee the desires of thine heart." If we delight in the Lord, in whom will he delight? The next verse states, "Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass." We must trust in God. He will reward all according to that which they have done, good, or evil. Let us not worry about the others, for He will decide the fate of all men.

We also must "Rest in the Lord" (Psalm 37:7). What a rest for those who are faithful when this life has ended (Matthew 11:28-30). We must, "Cease from anger, and forsake wrath: fret not thyself in any wise to do evil" (Psalm 37:8).

What is the lesson? Let us not be concerned when those who do evil are rewarded, "For evildoers shall be cut off: but those that wait upon the Lord, they shall inherit the earth" (Psalm 37:9). Let us be patient; God is just. If we are faithful to Him, then shall we be rewarded, and any others who do likewise (Revelation 2:10). Psalm 37:11 sums up the position of those who faithfully demonstrate the proper attitude; "But the meek shall inherit the earth; and shall delight themselves in the abundance of peace." - 9300 Treasure Hill Road #1004, Little Rock, AR 72207



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

STAFF WRITERS

Guy F. Hester
M. W. Kiser
John T. Polk, II
Allen Webster
Ronnie Whittemore

EDITORS

Bill Dillon
Dennis Gullede

MAILING ADDRESSES

Contributions

P. O. Box 345
Mabelvale, AR 72103

Manuscripts

P. O. Box 192
Mountain Home, AR 72653

NO TIME FOR GOD!

Bill Dillon

Human beings are creatures of time. Being finite, we carefully measure our hours, days and months. How will we spend our time in 1996? At the top of our list of priorities should be "time for God." Yet, a commonly heard lament is, "I just don't have time for God!" Man, in reality, has time for everything, but he never seems to have any time for God because he is so strongly bound to this earth and is so completely wrapped up in his own little life. How strange, to have no time for God to whom he owes his very breath! Man takes time for everything else; he takes time for the care of the body but not his soul; he takes time for golf and hobbies, but not for God and heaven. No time for God? How can it be? What if God had no time for us? What a shame that man's carnal heart has no time for God!!



THE REAL PROBLEM

Do Americans really have a time problem? A few years ago *U.S. News* devoted seventeen pages of one issue to a consideration of leisure time in the U.S.A. The article made it clear that leisure-time activities have become the nation's number one industry. Americans have plenty of time to **do what they really want to do!** The problem is not time; the problem is desire.

HOW TO INVEST TIME

To get the most out of the coming year, we must put the most into it. We must live with a spirit of enthusiasm and dedication to the cause of Christ. Like Paul, we should be willing to "spend and be spent" doing with our might what our hands find to do.

We must learn to live one day at a time. It is vital to live each day fully as we will not get a second try. Every day is a special day. Take nothing that is good for granted. Live with heaven in your eye.

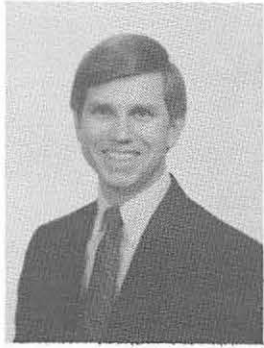
We must learn to value time. John Foster Dulles once wrote, "Time is the most valuable thing in life, and I don't want to waste it." Gerald Horton Bath wrote in *Guidepost* magazine saying it was an absurdity to talk of wasting time. He explained:

"What we *can* waste, and do, is ourselves. The personal tragedy, the waste lies in what we could do with ourselves, but don't - the love we do not give; the efforts we do not

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WHAT ABOUT THE "SMALL GROUPS MINISTRY" CONCEPT?

Dennis Gullledge



One of the most popular phenomena among churches of Christ today has to be the small groups ministry concept. Through the years the name for this program has changed, but the concept remains the same. It has been variously

designated, "Encounter Groups," "Cell Groups," "House Churches," "Small Groups," "Growth Groups," etc. Far be it from me to downplay or diminish the importance of a Scriptural and good program of work that will enhance the growth and progress of the Lord's church. If that is what this amounts to then it deserves our brotherhood's total support. If it is otherwise, then, it must be rejected.

It is funny how we sometimes go in a complete cycle in what we want for the church, and often I am not sure that some brethren really know what they want. Imagine, if you will, the beginning of a congregation. They begin small and consequently must meet in someone's home (small group). They are eager to expand after a while and search out larger, more roomy accommodations in which to meet (rented hall or theater). In a few years they are bursting at the seams and simply must erect a building in order to better facilitate the Lord's work. They have accomplished their goals; the Lord has blessed them with growth and prosperity. Then after reading a book on the benefits of group ministries someone decides that the nice building no longer suits their needs (along with not being as Biblical), and they desire to break up the church into small groups and return to the living room setting in which they were forced to meet originally. That is just about the cycle through which some congregations have gone.

Those brethren who have adopted small group ministries are confident that they have found

a more Biblical approach to assembling. One writer says, "the use of small groups goes back to the New Testament. The Biblical roots of small groups are found in the Book of Acts when the early Christians met from house to house." Another defender writes, "This ministry will allow us to more closely follow the pattern of the New Testament church in the way it evangelized the lost and carried out the 'one another' passages in the Body of Christ..."

Is the small groups ministry a means that really allows participants "to more closely follow the pattern of the New Testament church"? Does it follow the Biblical pattern more closely than the common practice of meeting in one place? There is ample evidence to suggest that the entire church, in a location, did meet together. Paul called upon the church at Corinth to discipline an unruly brother when they assembled (1 Corinthians 5:4). Would this be in small group meetings? (See, 1 Corinthians 11:20; 14:23). Their gathering together would be in "one place." I fail to see where single place gatherings are less Scriptural.

No one denies that the first century church met in people's homes. The New Testament shows that the church met in the house of Aquila and Priscilla at Ephesus and at Rome (1 Corinthians 16:19; Romans 16:5). The early church being without buildings met wherever it could. Early church buildings of any magnificence belong to the time following Constantine's conversion, when the public treasury was taxed for their construction. In the pioneer days of America churches of Christ met in borrowed denominational buildings or in brush arbors.

The small groups concept is said to be a return to what worked in New Testament times. Apparently some think that what worked in the first century was the *place* of meeting rather than the *purpose* for meeting, the *person* (Christ) for
(Continued on page 4)

WHAT ABOUT THE "SMALL GROUPS MINISTRY" CONCEPT?

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which the meeting was called and the *power* of the gospel which went abroad by those who met. Is the purpose of small groups really to return to the New Testament pattern of doing things, or is it the desire of some brethren merely to do something different? If indeed the purpose is to respect the Biblical pattern, then why should it not be followed at all times and for all services? Small group meetings are typically offered as an alternative to the "traditional" Wednesday evening or Sunday evening gatherings at the church building. One church that has this program offers small group meetings at various times Wednesday through Sunday. Why not Monday and Tuesday as well? Did not the early church meet daily as well as from "house to house"? (Acts 2:46). If we should follow "more closely" the pattern of the New Testament church it would seem that we would do so all the way rather than merely part of the way. A Sunday or Wednesday night alternative is not the same as "daily" in Acts 2:46.

In a very real sense the church is a group. A church is a congregation; a group of people coming together with a common goal and purpose (fellowship), and this group should be of "one heart and one soul," sharing similar interests, hopes, aims and beliefs. The small groups concept says, "The congregation is not adequate to meet my need. Satisfaction cannot be found within the fellowship of saints." It can be schismatic. Jim Dobbs said, "Every cell, every house church, every encounter group, represents a schism in the body of Christ" (*Anchor Magazine*, 1973). How so? He adds, "Groups form within the local congregation. Their aims may not always be compatible with the aims of the larger unit. Their methods may not always be in harmony with Scripture. Their teaching may, in fact, contradict Scripture. They may be "marching to the beat of a different drummer." A church in Tennessee is pushing this small groups concept, but acknowledges that not all the members will

participate in it. Are the non-participants people who do not want to restore the New Testament pattern, or is the program schismatic? The latter is more nearly the case. -10822 Mabelvale West Road, Mabelvale, AR 72103

NO TIME FOR GOD!

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make; the powers we do not use; the happiness we do not earn; the kindness we neglect to bestow; the noble thoughts and deeds that could be ours if only we realized *why* we are here."

THE REAL QUESTIONS

The greatest questions of any life are: what shall I do with my sins? How can I be a more committed servant of the Lord? Where will I be in eternity? Reader, you cannot neglect these solemn thoughts; you must take time for God before it is too late. Death may come sooner than you think, for it will surely come (Hebrews 9:27).

Let the words of Moses be our daily prayer: **"So teach us to number our days, that we may apply our hearts unto wisdom"** (Psalm 90:12). - 612 E. Fourth Street, Mountain Home, AR 72653

MABELVALE CHURCH OF CHRIST
10820 MABELVALE WEST ROAD
P.O. BOX 345
MABELVALE, AR 72103

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Sunday Evening Worship	6:00
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Dennis Gullledge, Evangelist

CHRISTIAN CHARACTER

"Ye Are The Salt Of The Earth"

Matthew 5:13



HEAVENLY CITIZENSHIP

Ronnie Whittemore



Throughout history, there have been people who were pilgrims and strangers on earth, that is, people who were in the world, but not of the world. Perhaps the most notable in Bible history was Abraham. While living in the Ur of the Chaldees,

Abram was called by God to leave his home place and journey to an unknown place (Genesis 12:1-9). He departed (12:4); he went forth (12:5); he passed through (12:6); he removed (12:8); and he journeyed (12:9). The Hebrew writer attested to the great faith of Abram by writing, "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went" (Hebrews 11:8). The same great faith was prominent in the lives of Isaac and Jacob. Despite the trials, they pressed on looking for that "city which hath foundations, whose builder and maker is God" (Hebrews 11:10).

Though these Old Testament characters (Abraham, Isaac and Jacob) engaged in an earthly journey, their real inheritance was heavenly. They were never earthly citizens of Canaan although God fulfilled His land promise to their ancestors. The faithful of God are the *true* seed of Abraham. Paul wrote, "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Galatians 3:29).

We also search for citizenship in heaven. "For our conversation or citizenship is in heaven; from whence also we look for the Saviour, the

Lord Jesus Christ" (Philippians 3:20). Since the idea of "strangers and pilgrims" began with Abraham, let us consider some characteristics of his great Journey.

ABRAHAM'S VIEW OF PHYSICAL SECURITY

For one hundred years a tent was Abraham's symbol of his life (Genesis 12:4; 25:7). He lived among the people of the land, but he was not one of them. He lived with the Canaanites, but he was not a Canaanite. He lived the life of a tourist, not a citizen. He looked for the great city of God.

To strangers and pilgrims, material possessions are not so important. Such was the case with Abraham. When a dispute arose between his herdsmen and Lot's herdsmen, Abraham offered his nephew any choice of land and Lot chose the "well watered plains of the Jordan." Abraham's concern was not in physical welfare, but peace and contentment among brethren. We will not be here long enough to major in cares and riches. "My days are swifter than a weaver's shuttle, and are spent without hope" (Job 7:6). "Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away" (James 4:14). Christians look for a permanent dwelling (Matthew 6:19-21). Those who spend all effort in chasing material possessions and provisions for this earth are not strangers and pilgrims because their citizenship is here, not in heaven. Their affections are below, not above. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth" (Colossians 3:1-2).

Abraham surrendered his country and his kinsmen. He obeyed God. What about you, friend? Jesus said, "...Verily I say unto you, There is no man that hath left house or brethren, or sisters, or father, or mother, or wife, or children, or

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NIGHT COMETH

Allen Webster



A church building in Dallas, Texas has a clock in its steeple with the inscription "Night Cometh." The thought comes from Jesus' words, "I must work the works of him that sent me, while it is day; the night cometh, when no man can work" (John 9:4). He did not refer to the darkness that makes up half of each day. "Darkness" here signifies "opportunity." The days were few before He returned to heaven; therefore, He made the most of His time.

We, too, "spend our years as a tale that is told" (Psalm 90:9b). And night is coming for each of us. It can come in several different ways.

"NIGHT COMETH" WHEN I CANNOT OBEY THE GOSPEL. Many are they who know what the Bible says about salvation. They believe in Jesus (John 8:24), and may have even repented (Luke 13:3). They have likely publicly acknowledged Christ (Matthew 10:32), but have not yet been immersed (Acts 2:38). But they intend to. Someday. Later (cf., Acts 24:25).

How indescribably sad to stand at a "somedayer's" grave. There comes a time when "the door is shut" (Matthew 25:10) as the Bridegroom comes to take His own and no others.

"NIGHT COMETH" WHEN I CANNOT REPENT. Some have fallen away but intend to come back. If they knew the Lord would come on Monday, they would definitely walk the aisle on Sunday. But...He has not come yet, so there is time. Night can come when consciences become so seared that even God's wonderful love and Hell's horrors do not penetrate (Hebrews 6:4-6).

"NIGHT COMETH" WHEN I CANNOT TEACH OTHERS. One day there will be no more opportunities to convert my loved ones. We will be separated--by moving, circumstances, waning friendship, or death. "Today is the day of salvation" (2 Corinthians 6:2).

"NIGHT COMETH" WHEN I CANNOT INFLUENCE MY CHILD. Parents have a wonderful opportunity to form the plastic minds of their children. But oh how quickly these years pass! Soon they have minds of their own which are "set in concrete."

Many a parent has wasted their children's youth in pursuit of career, overtime pay, or a "good time." Later in life they find that Christ was really the answer. But by then the children's souls are sowed with the seeds of Satan. They are completely disinterested in Christ and His church because their lives are full of this world. "Night has fallen."

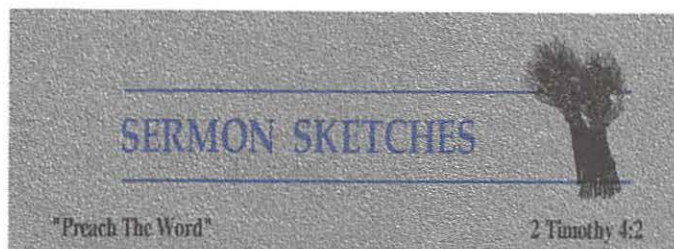
We can rejoice today because night has not yet fallen. God is gracious and opportunities are abundant. Let's number our days (Psalm 90:12) and redeem the time (Ephesians 5:16). -P. O. Box 512, Jacksonville, AL 36265

BOOK REVIEW

Digging For Answers: Has Archaeology Disproved The Bible? by Garry K. Brantley. Apologetics Press. (178 pages). It sells for \$5.95 plus \$1.50 for shipping.

The latest book in a series of faith-building productions from Apologetics Press is a work dealing with the timely and often controversial theme of Bible archaeology. Garry K. Brantley has written a scholarly, informative and valuable work on a theme seldom addressed by writers among churches of Christ. He supplies up-to-date information on archaeological findings both old and new and the bearing which these findings may or may not have on the integrity of God's word, the Bible. Brother Brantley explores the value of archaeology as it continues to confirm the historical, cultural and textual credibility of the Bible. The author has certainly done his homework in this volume.

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AGAINST GIVING OUT AND GIVING UP

(Galatians 6:9)

M. W. Kiser



We all have our moments of discouragement. We are apt to think that all of our efforts are useless. According to our text, we are confusing the seedtime and the harvest. It is told of John Audubon that his original drawings of over 1000 birds were destroyed by

a family of Norway rats. It seems he had traveled from his home in Henderson, Kentucky to Philadelphia on business. He had placed the drawings in a wooden box for safekeeping. When he returned, he found they had been gnawed to bits. After a few days he took his pencil and notebook and went back to the woods as if nothing had happened. After almost three years his portfolio was again full. The Galatians were beset with opposition and persecution. Paul encourages them with his message of perseverance in well doing! Let us consider:

I. THE SUBJECT: "WELL DOING."

- A. What it is not: (Think about the parable in Matthew 21:28-30).
 - 1. Evil doing: engaging in sin, thoughtlessness and indifference.
 - 2. Resolving: good intentions never accomplish anything.

- 3. Professing: to make the claim of interest is no proof!
- 4. Feeling: it is not what we feel, but what we practice.
- B. What it is: Doing good; the work of the Lord (1 Corinthians 15:58).

II. THE EXHORTATION: "BE NOT WEARY."

- A. There are always those outward reasons for weariness:
 - 1. Too much opposition to our plans to do good.
 - 2. Too much to be done, and too few to do it.
 - 3. Too much ingratitude among the recipients of our good.
- B. There are always those inward reasons for weariness:
 - 1. Lack of devotion on our part (1 Thessalonians 1:3; compare Revelation 2:2).
 - 2. Lack of prayer (Luke 18:1, breath for our spiritual life).
 - 3. Lack of Bible study (Matthew 4:4, nourishment for our spiritual life).

III. THE APPLICATION: "IN WELL DOING."

- A. Be not weary in doing Christ's will (Mark 16:15; 1 Corinthians 9:16).
- B. Be not weary in Christian living (Numbers 21:4; Proverbs 4:18).
- C. Be not weary in meeting for worship (Acts 20:7; Hebrews 10:25).
- D. Be not weary in giving to the Lord (1 Corinthians 16:2; Philippians 4:17).
- E. Be not weary in serving others (Galatians 6:2, 10; 1 John 3:16-18).
- F. Be not weary in concern for your example and influence (Matthew 5:16).

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HEAVENLY CITIZENSHIP

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lands, for my sake, and the gospel's, But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life" (Mark 10:29-30).

ABRAHAM'S VIEW OF WORSHIP

It has been said that Abraham could be trailed by the smoke of his altars. He was not tied to the earth. He looked heavenward. He surrendered his own will to the will of God. Abraham worshipped the Lord correctly even though he was a stranger and pilgrim. When one is far from home, perhaps in another state or another country, he wants to stay in touch with his family as much as possible by calling or writing home. The only satisfaction which Abraham sought was staying in touch with his citizenship.

Abraham was never too busy to worship God. Too many people are busy chasing and pursuing the things of this world and they neglect to worship the Lord. God's people are separate from the world. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing: and I will receive you" (2 Corinthians 6:17). "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" (1 John 2:15). Their interest will be in the Lord and His kingdom. Their energies will be spent in worshipping the God of Heaven. They will sacrifice; they will serve; they will live for Him.

ABRAHAM'S VIEW OF GOD

Early in his pilgrimage, Abraham faced a very difficult trial. Famine had struck the land of his sojourn. "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" (Genesis 12:10). Abraham could have reasoned: "I did

everything that God told me, and now look how I am being treated!" He could have returned to the Ur of the Chaldees, but he did not go back.

Christianity does not exempt us from hardships. God's faithful will face many difficult times. However, there are joys and blessings in the storms of life. "My brethren, count it all joy when ye fall into divers temptations; Knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing" (James 1:2-4). God does not pay His servants with worldly goods, but with something that is real and eternal--a crown of life.

Great tribute is given to God's faithful nomads in Hebrews 11:13, "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." Friend, where is your citizenship? Does your allegiance rest with the world or with God? What is most important to you? Succeeding in some earthly business deal, accomplishing some worldly goal, or living a faithful life unto God? Are you a citizen of that city whose "builder and maker is God?" IF NOT WHY NOT! -3078 Gurley Pike, Gurley, AL 35748

MOUNTAIN HOME CHURCH OF CHRIST
COLLEGE AND NORTH STREETS
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Office Fax (501) 425-8118

Bill Dillon, Evangelist

"SING TO ME OF HEAVEN... BUT PLEASE DON'T MENTION HELL"

Dave Smith

Many beautiful songs concerning heaven and its magnificence have been written down through the years. One of my personal favorites is "Sing to Me of Heaven." Looking forward to that reward awaiting all the faithful saints brings great joy to my heart.

It is saddening, however, to hear so many who speak of heaven and its glory in one breath deny the existence of hell in another. The same inspired word that points us to the reality of heaven (Acts 1:10, 11; 2 Corinthians 5:1, 2) also warns us of the fires of an eternal hell (Matthew 10:28; Revelation 20:14).

But mankind, in general, does not believe in this reality. Much is said and written about heaven, but very little mention is made of hell. A case in point, within the last few days a survey was presented in a local paper concerning what people feared most. At the bottom of that list was "hell." Why is this the case? There are probably numerous reasons, but two in particular stick out in my mind.

The lack of preaching and teaching about hell is almost non-existent. From personal experience, I have heard few sermons and read scant writings about this important topic. We need to more carefully heed Paul's words in Acts 20:27 where he states, "For I have not shunned to declare unto you all the counsel of God."

Also, I believe the attitudes of people are much like those Peter addressed 2 Peter 3. Scoffers questioned the return of Jesus. They argued that since "all things continue as they were from the beginning of the creation" (vs. 4). He must not be coming back. In subsequent verses Peter showed the folly of their logic. The same has drawn the conclusion that, though heaven does exist, hell doesn't. This doesn't change, however,

the clear teaching of the existence of both in the word of God.

So, sing to me of heaven? Certainly! But let's not exclude teaching that there is a hell and that those who "know not God, and that obey not the gospel of our Lord Jesus Christ" (2 Thessalonians 1:9) will be "tormented with fire and brimstone...for ever and ever...and have no rest day or night" (Revelation 14:10, 11). -Route A-1 Box 294, Cobden, IL 62920

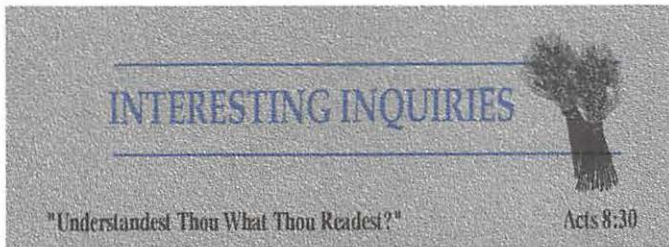
BEWARE OF "BIBLICAL FEMINISM"!

Dennis Gulledge

A paper entitled "Biblical Feminism" has recently come into our possession. It is a compilation of articles from various authors available from "Christians for Biblical Equality," an organization based in St. Paul, Minnesota. The very title of the paper is paradoxical. Biblical it is not. Feminism it is.

This paper was obtained from a church of Christ in Nashville, Tennessee. It is a propaganda sheet against any hint of gender distinction in social, domestic or religious contexts. It opposes restricting women in any way. It preaches a false message of "equality" for the sexes. It views female subordination (as taught in the Bible) as tantamount to inferiority and leadership or headship for men (as taught in the Bible) as male totalitarianism. It presents a revisionist history. It re-defines key words in those passages dealing with male-female roles in the assembly. It perverts every passage dealing with the same. It denies that the New Testament epistles constitute any pattern for church government. It is pure poison!

The next issue of *Gospel Gleaner* will carry a full expose of the many erroneous and dangerous positions asserted in this movement called "Biblical Feminism." Look for it!



WHAT DOES THE BIBLE TEACH ON RACE RELATIONS?

John T. Polk, II

QUESTION:

"Where does the Bible teach that black people are inferior to white people?"

ANSWER:

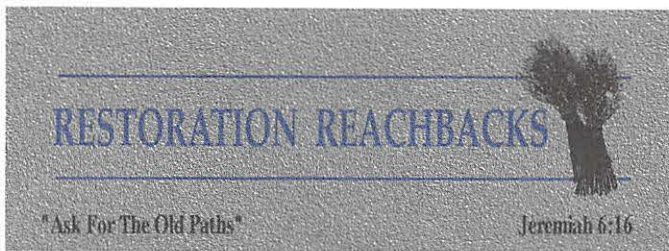
It never does! NOR does black skin represent slaves and white slave-owners. There is no one skin color that represents a curse OR a blessing. "Racism" is a prideful look at oneself and haughty disdain for others based upon the shallowest method of evaluation ever invented: the "outward man" (Cf., Proverbs 16:18; Luke 18:9-14; James 2:8-9). The "inward man" is the concern of Scripture (2 Corinthians 4:16; 1 Samuel 16:7), and God seeks "true worshipers" (John 4:23), and doers of righteousness (1 John 3:4, 7; 10; Isaiah 57:15), but never is there a description of a physique necessary to salvation. The only distinction God draws is between the obedient and the disobedient (Matthew 7:13-27; Acts 10:34-35). Those who preach racial hatred, division, supremacy, or separatism (e.g. W.E.B. Dubois, Nietzsche, Adolph Hitler, the Ku Klux Klan, Jesse Jackson, Malcolm X, Louis Farrakhan, *ad nauseum*), or set out on a course of racial extermination (e.g. Pharaoh, Exodus 1:15-17; Haman, Esther 3:6; Adolph Hitler, *ad nauseum*), are "boasters, proud, blasphemers...unloving, slanderers...despisers of good...haughty" and God warns "from such people turn away" (2 Timothy 3:1-5). When humans seek

to settle old scores, then ungodly attitudes and actions occur. The gospel of Jesus Christ settles old scores by forgiveness, and enemies become the object of love not hate (cf., 1 Peter 2:19-25; Luke 23:34; Ephesians 4:31-32; Titus 3:3-11).

If one believes the Bible, everyone comes from the same womb, for Eve is the "mother of all living" (Genesis 3:20), and all were saved by God in the family of Noah in the ark (Genesis 6:8-9; 1 Peter 3:20). Thus the Book of Genesis teaches the human race was made and saved alike. The apostle Paul showed that this doctrine remained unchanged in the New Testament when he said, "God, who made the world and everything in it since He is Lord of heaven and earth...since He gives to all life, breath, and all things. And He has made from one blood every nation of men to dwell on all the face of the earth, and has determined their preappointed times and the boundaries of their habitation, so that they should seek the Lord, in the hope that they might grope for Him and find Him, though He is not far from each one of us; for in Him we live and move and have our being" (Acts 17:24-28 NKJV). Every human on the face of the earth has the same: Creator; Class; Constitution; Conversion; Convenience.

God made a distinction in language (Genesis 11:1-9) in order that mankind would spread over the earth, but this is an internal difference, not of outward appearance. The boundaries thus drawn are for language differences, not skin, but God used the different languages to preach the same gospel to all (cf., Acts 2:1-47). Therefore, Christians must not draw distinctions that God does not draw, nor be influenced to feel hatred towards others for any cause (Matthew 5:38-48; Colossians 3:1-15).

Jesus Christ came to bring "peace, good will toward men" (Luke 2:13-14). He established His Kingdom of righteousness, peace and joy" (Romans 14:17), and we who obey the Gospel must "let the peace of God rule in your hearts (Colossians 3:15). The "spiritually minded" find "life and peace (Romans 8:6). -125 The Trace, Dover, TN 37058



HOW WERE THE PEOPLE SAVED BETWEEN THE TIME OF THE CRUCIFIXION AND THE DAY OF PENTECOST?

G. C. Brewer

The following letter from Brother Jones states a difficulty that many people run into. The difficulty is not real but is based on too literal a meaning of a passage of Scripture. Colossians 2:14 tells us that Jesus took the law out of the way nailing it to the cross. I have heard Adventist preachers try to show from this passage that the Ten Commandments could not have been included in the law thus abolished because, they were written upon stone, and tables of stone could not have been nailed to the cross. If you ask them then if they believe that the rest of the law which was written upon different material was actually and literally nailed to the cross some of them may contend that it was; but those who have much intelligence would back off of this and say that no part of the law and no material that contained the writing of the law was literally nailed to the cross. Then if nothing was literally nailed to the cross that which was written upon stone could have as easily been abolished as that which was written upon a different material.

This is to illustrate what I mean when I say the people put too literal an interpretation upon this passage. I shall let Brother Jones state the point, however, in his own language. Here is his letter:

"Brother G. C. Brewer
Gospel Advocate Company
Nashville, Tenn.

Dear Brother Brewer:

I read your articles regularly in the *Gospel Advocate*, and enjoy them very much.

In Colossians 2:14 the Bible says that at the time of the death of Christ the law of Moses was nailed to the cross, or put out of the way. The church could not have been in existence before the death of Christ (Hebrews 9:16).

The church was established and the first gospel sermon preached on the day of Pentecost (Acts 2).

I would like to know what law the people were under between the time of the cross and the establishment of the church. The law had been done away with, and the church had not been established. There were several days between. Could these people be saved out of the church?

I would like to know what law these people were governed by.

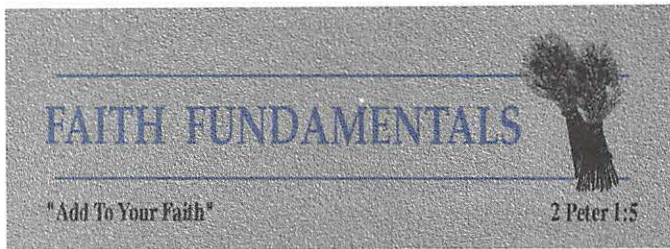
Very truly yours,

Richard Jones
107 Edding Street
Fulton, KY

I would appreciate it very much if you would answer this question in the *Gospel Advocate*. Thank you."

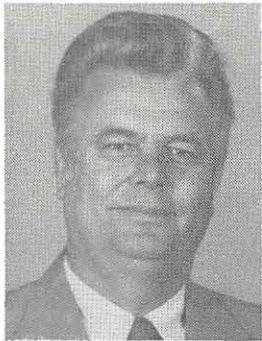
REPLY

Jesus took the law out of the way, not at the moment He died, but by virtue of the act that He died. In His death He made atonement for our sins. Peter says that He bore them upon the cross (1 Peter 2:24). Christ, therefore, took away our sins when He died, just as He took the law out of the way. But no one will claim that our guilt was
(Continued on page 15)



WHO THEN CAN BE SAVED?

Guy F. Hester



The Title of our article, "Who then can be saved?", is a question that was asked by the disciples of Jesus in response to a statement that He had made with reference to the difficulty of a rich man's going to heaven.

We have the record in Matthew 19:16-26, "And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments. He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honour thy father and thy mother: and, Thou shalt love thy neighbor as thyself. The young man saith unto him, All these things have I kept from my youth up: what lack I yet? Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me. But when the young man heard that saying, he went away sorrowful: for he had great possessions. Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven. And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. When his disciples heard it, they were exceedingly amazed, saying, Who then can be saved? But Jesus beheld them, and said unto them,

With men this is impossible; but with God all things are possible."

Now there are three categories of persons whom many find it difficult to believe that they can be saved. These are (1) Atheist, (2) those who are exceedingly wicked, and (3) unfaithful church members. So let us consider the question, "Who then can be saved?"

Atheists Can Be Saved. An atheist is one who believes that there is no power higher than himself. He denies the very existence of an Almighty God. Some atheists have been known to shake their fist toward heaven and say, "If there is a God, I dare him to strike me dead." But that is not the way God deals with people today. Their day is coming (Romans 14:11-12). Atheists are fools. The Bible describes them in Psalms 14:1, "The fool hath said in his heart, There is no God." But even those who are foolish as to deny the existence of God, can be saved. When they will cease to believe that there is no God, and come to him in obedient faith, God will save them. "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Hebrews 11:6). Paul declared in Romans 10:13-17, "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report? So then faith cometh by hearing, and hearing by the word of God." So then, the atheist can hear, believe and obey the gospel and God will save him.

There will be no atheists in hell. "For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God" (Romans 14:11-12). No one will go to hell not knowing that there is a God.

Wicked People Can Be Saved. God saved some who "by wicked hands" crucified the Son of
(Continued on page 18)

AGAINST GIVING OUT AND GIVING UP
(Continued from page 7)

- G. Be not weary in waiting on the Lord
(Luke 12:45; 2 Peter 3:4).

IV. THE PROMISE: "FOR IN DUE SEASON WE SHALL REAP."

- A. It will be at God's appointed time
(Colossians 3:4; 1 Peter 5:4; 1 John 3:2).
- B. It will be in God's appointed place
(1 Peter 1:3; John 14:1-3).
- C. It will be for God's appointed people
(2 Timothy 4:8; Revelation 14:13).

V. THE WARNING: "IF WE FAINT NOT."

- A. Let us observe that men fail because they quit; not because they are overcome
(James 4:7; 1 Peter 5:9; 1 Corinthians 10:13; Ephesians 6:10-13).
- B. Let us also observe that salvation is conditioned upon faithfulness until the end
(Matthew 24:13; Revelation 2:10).

King George III once said, "I can give up my crown and retire from power; can quit my palace and live in a cottage; I can lay my head on a block and lose my life; but I cannot break my oath." May those of us who have named the glorious name of Jesus Christ have the same commitment to His wonderful cause. -922 Heritage Drive, Sylacauga, AL 35150



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"YOUR RIGHTEOUSNESS MUST EXCEED..."

Kenneth Bray



"For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven" (Matthew 5:20). The religion of Jesus Christ is not based on the law of

Moses (which Jesus fulfilled) or on the perverted concept of that law as illustrated in the conduct of the scribes and Pharisees. With this in mind, Jesus points out that the conduct of a Christian must exceed that of the perverted religion of the Pharisees. But, what was the righteousness of the scribes and the Pharisees? Can we know the basic ingredients of their religion? The answer is found in the twenty-third chapter of this same book.

In Matthew 23 Jesus gave a critical review of what these people stood for and how they conducted their spiritual affairs. After studying this text, one can draw these conclusions regarding their righteousness.

Their Righteousness Was Based On Arrogance (23:1-12). They loved the chief seats and the arrogant titles, but they had overlooked the value of humility and service. For this reason the fury of Christ's condemnation came down upon them.

Their Righteousness Was Sectarian In Nature (23:13-15). Instead of being concerned about the spiritual plan clearly revealed in the Old Testament, they had perverted that plan and were concerned only about those who would submit to "their" particular sectarian view of the Law.

Their Righteousness Involved Dishonesty (23:16-22). Rather than following the injunction - Thou shalt not bear false witness - they had actually used the Law as a means of hiding their dishonesty.

Their Righteousness Involved Inconsistency (23:23,24). They would be very

careful to observe the less important matters (which they should have done), but then they would completely ignore the weightier matters of the law.

Their Righteousness Was Hypocritical (23:25-28). They were very concerned about how things looked on the outside, but they had little regard for the inward man. This was like washing the outside of a cup and leaving the inside filthy.

Their Righteousness Was Intolerant (23:29-36). They were of the same disposition as were their ancestors who persecuted and killed the prophets. Obviously, since they could not answer the criticism of their ungodly behavior, their only alternative was to persecute those who differed with them.

Observation: When Jesus said that your righteousness must exceed that of the scribes and Pharisees, he had the above items in mind. Christians must be humble in spirit. God's people understand that the church is the family of God, and that we have no right to defend a group smaller than, larger than, or different from the one body of Christ. A Christian is honest; he never uses his religion as a cloak for unrighteous behavior. Every child of God should endeavor to be balanced in his spiritual life, always striving to obey the Lord with consistency. A faithful follower of Christ will avoid hypocrisy and will serve God from a pure heart. Finally, a Christian will contend for the faith and speak the truth in love, but he will never be guilty of abusing or persecuting one who differs with him. By so doing, our righteousness will exceed that of the scribes and Pharisees. -215 E. Main Street, Livingston, TN 38570

A variation on an old theme
goes like this:

*"An ounce of don't-say-it is worth
a pound of didn't-mean-it"*

HOW WERE THE PEOPLE SAVED...?

(Continued from page 11)

removed at that time; but whenever our guilt is removed, it will be by virtue of the fact that Christ died on the cross for our sins. We would as well ask what law the people were under during the three days Christ was in the grave as to ask what Law they were under during the fifty days between the resurrection and Pentecost. Bible students know that the death of Christ would have been unavailing had not Christ been raised from the dead, and all know that He was not made the "head of the corner" until He was raised from the dead (Psalm 118:22-24; Acts 4:10-12; Romans 1:4). He then had all authority given unto Him (Matthew 28:16-20); yet it is well known that He did not begin to exercise this authority until He ascended to heaven and was exalted at the right hand of God (Acts 2:32-35). Angels and principalities were not made subject unto Him until He had gone into heaven (1 Peter 3:22). He did not come in His kingdom, or the kingdom did not come with power, until He ascended into heaven and received from the Father the promise of the Holy Spirit (Matthew 16:28; Mark 9:1; Acts 2:33). Christ had the power from the day of His resurrection but He did not begin to reign and salvation was not preached in His name until the day of Pentecost (Luke 24:46-49; Acts 1:1-8). Then if salvation was not being proclaimed in the name of Christ, either it was obtainable on some other condition or else there was no salvation at all.

The plain truth is, of course, that the old covenant was still in effect and people could be saved between the cross and Pentecost in exactly the same way, on exactly the same terms, that they had had available from the day of Moses on. The law was not displaced until it was superseded by the gospel. The gospel did not begin as a power to save until the day of Pentecost.

Why people cannot see this is something of a mystery, yet the explanation seems to be, as stated above, that they think Christ literally

removed the law, so that it no longer applied to anybody the day He died on the cross.

David was made king a long, long time before He began to reign as king. Saul had been rejected, or removed, from the time He sinned. David, his successor, was already anointed; but, of course, the people were under Saul until David succeeded him and sat upon the throne. Perhaps this illustration will help the reader to see the point.

If you still insist upon a literal interpretation of the word "abolished," suppose we consider Paul's statement that Christ "abolished death when He was raised from the dead" (2 Timothy 1:10). Does any reader want to insist that death was removed when Christ was raised from the dead? Well, it was; and yet death still reigns and will reign until Christ comes again (1 Corinthians 15:24). By virtue of His own resurrection, Christ gave us hope of life beyond the tomb; and when He comes again, death will be swallowed up in victory; and all of this will be based on the triumph that Christ scored over death when He came out of the tomb.

Let us hope this will make the matter plain.
-*Gospel Advocate* (July 14, 1949, p. 437).

GOSPEL GLEANER IS GROWING!

You will notice that with this issue *Gospel Gleaner* has increased from sixteen to twenty pages. We are delighted that the paper is in such a position to grow at this time. We are enjoying a rapidly expanding readership. Many are benefiting from the paper and are writing to tell us so. Several are generous in their financial support of the paper. We believe that the *Gleaner* is a positive force for truth and right. We are gratified in knowing that there are still many who delight in the "old paths" of the gospel. God has blessed us mightily! -Dennis Gullledge & Bill Dillon, Co-editors.

MY FAVORITE ELDER AND HIS WIFE

Brooks Boyd



The qualifications for elders and the expectations regarding their wives are clearly set forth in 1 Timothy 3:1-7 and 11. (See also Titus 1:5-9 for elders). Those men possessing such character would doubtless already be special to their brethren. But some seem

to serve in exemplary fashion, as Paul spoke of distinguishing those elders who "rule well" (1 Timothy 5:17). It is the aim of this brief article to focus on a very special elder and his wife who, as a team, have served as outstanding examples of faithfulness and devotion to the cause of Christ.

Johnny and Nita Boyd have been members of the Mabelvale church of Christ in Mabelvale, Arkansas since the early days when that church met in a two-story house "across the tracks." Brother Boyd has served as an elder for over thirty years. They were there when the first new building was erected, and years later, when the church outgrew that one and had to build an 850 seat auditorium. It is this writer's belief that their influence was a large part of that numerical, as well as spiritual growth.

The first reason for believing this is their willingness to give. As a youngster, this preacher remembers seeing them give selflessly of their time and energies in virtually every area. When members were asked to rotate building cleaning responsibilities they were there. If teachers were needed they were among the first to volunteer. Sister Boyd has been involved in the teaching program for many years. Anytime a special need for manpower arose, whether it was to distribute meeting invitations in the community or to remove a fallen tree, you could count on Johnny being there. (At age 70 he still does not miss a call for help). And if food had to be prepared for some special need, Nita would start cooking (and she still does).

A second reason is their hospitality. The Boyds practice an open-door policy. Visiting

preachers who have stayed and been fed in their home number in the double digits. Missionaries just traveling through or bringing home a report about their work have found a home away from home there. College students, either visiting with some of Johnny and Nita's children, or coming to work in a campaign have spent many restful nights and enjoyed some of the world's best home cooking at that place known as "the Kneeling Pines." When the young people needed a place for a devotional or the young adults talked about a weenie roast, the Boyds' place was available. Truly, they have not been forgetful to "show love unto strangers" (Hebrews 13:2).

The third is probably the most significant reason of all, evangelism. As one of the elders for a congregation that was then supporting thirty-nine Ebo native gospel preachers, brother Boyd made two trips to Nigeria to preach and to see how that work was doing. Sister Boyd recently accompanied Johnny on the first of two campaigns to Donetsk, Ukraine. Their team, which was only one of several, saw over 480 baptisms in just two weeks. And when Johnny and Nita learned that the men who had been scheduled to do follow-up work were not going to be able to make it, they stayed for two more weeks to help stabilize that newly-established work. Johnny was also part of a Christian construction crew that voluntarily traveled to Mexico to build a church building for a struggling mission work.

A fourth observation is their willingness to apply the scriptures to themselves. When traveling across the country they always try to seek out the "meeting house" ahead of time, wherever they are going to be. And it made a profound impression on all who saw it to witness brother Johnny Boyd make a public acknowledgment of error when he realized that he had been teaching a wrong concept on a doctrinal point. What humility! They are both more than willing to discuss any problem that might arise between brethren, especially if they are directly involved and to resolve any such problems in a

(Continued on page 18)

IS THERE A FORMULA TO BE SAID AT BAPTISM?

Ben F. Vick, Jr.

Usually when I baptize someone, I say something like, "Upon your confession of faith, I now baptize you in the name of the Father, and of the Son, and of the Holy Spirit for the remission of sins. Amen." This is done, not because it is a formula that must be stated when one is baptized, but merely for teaching purposes. Some in the religious world argue that a set formula must be stated in baptizing another, and that formula must include the words "in the name of Jesus." Does the New Testament teach that there is a set formula to be said at baptism? If so, must it include the expression "in the name of Jesus" in order for the baptism to be valid? "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them" (Isaiah 8:20).

Since baptism is a New Testament subject, we turn our attention to the last 27 books of the Bible which make up the New Testament. Paul commanded Timothy to, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth (2 Timothy 2:15).

First, the expression "in the name of Jesus" means by his authority. Paul wrote, exhorting the Colossians, "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" (Colossians 3:17). All that we do and say in religion must be authorized by the Lord. Those who argue for a set formula which includes the name "Jesus" at baptism, as far as I can tell, do not believe that one must say, "We are doing or saying this in the name of Jesus," every time they do or say something of a religious nature. Yet, they will inconsistently apply this man-made formula to baptism. Why do they apply the formula to baptism but not to everything else?

Second, there is no record of what was said when anyone was baptized in the first century. Read the book of Acts. In Acts 2:38, Peter commands the people what to do; but he does not say what must be said when they are baptized. There is not one other example, which should be noted, as to exactly what was said when one was baptized in the first century.

The truth is that nothing at all has to be said when one is baptized.

Third, the important thing is that the subject who is being baptized must understand what he is doing. The position that a set formula must be stated places the validity of baptism upon the words that are said, rather than in the individual's understanding of what he is doing. Those who argue for a set formula at baptism will accuse gospel preachers of borrowing from the Catholics the view of there being three persons in the Godhead. However, this view comes from the Bible (Matthew 28:18-20). If anyone has been borrowing from the Catholics, it is the Oneness Pentecostals who teach that a formula must be stated; for even though the Catholics use a different formula, they place an emphasis upon something's being said when one is "baptized."

Fourth, even if we were to grant to our "formula friends" that what was commanded in the first century was what must be said, we would not know which "formula" to follow. For instance, look at the verses mentioning baptism in the New Testament and tell us which one is the correct and valid formula."

"Go ye therefore, and teach all nations, baptizing them in the name of the father, and of the Son, and of the Holy Ghost" (Matthew 28:19).

"Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38).

"For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus" (Acts 8:16).

"And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days" (Acts 10:48).

"When they heard this, they were baptized in the name of the Lord Jesus" (Acts 19:5).

In the preceding verses there are only two
(Continued on page 19)

WHO THEN CAN BE SAVED?

(Continued from page 12)

God (Acts 22:23). They were guilty of murdering the Son of God, yet some of them were saved on the day of Pentecost.

He saved some at Corinth who were guilty of all kinds of immorality of the worst sort. After naming some of the vilest of sins imaginable, Paul said in 1 Corinthians 6:11, "And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God."

So wicked, sinful people can be saved if they repent and be washed in the blood of Jesus.

Unfaithful Church Members Can Be Saved. The Hebrew writer said, "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" (Hebrews 10:26-29). Now while "there remaineth no more sacrifice" for those who sin wilfully, there is still forgiveness available under the sacrifice that has been offered (the Son of God) for all of those who will repent and seek forgiveness in the right way. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9).

"Who Then Can Be Saved?" The answer is, all can be saved who will come to Jesus through obedience. Jesus said, "Come unto me, all ye that are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light" (Matthew 11:28-30). -10914 Hwy 25 South, Fulton, MS 38343

MY FAVORITE ELDER AND HIS WIFE

(Continued from page 16)

loving way.

The fifth trait that all who know them must acknowledge is their constant drive. If any two Christians epitomize the word "diligence" it is this couple. They do whatever they do with all their might (Ecclesiastes 9:10). Whether it is cleaning a house or building one, attending a gospel singing or playing a hand of Rook with friends, their every energy goes into it. And that includes worship and Bible study. If there is anything that Johnny holds as unacceptable behavior for himself, it is to be less than ten minutes early for scheduled services. He does not believe in wasting anyone's time, especially the Lord's.

The sixth and final reason (although many more could be mentioned) that comes to this writer's mind is the love that Johnny and Nita show to children. They, like a lot of grandparents, will occasionally adopt a few of their grandchildren (they have ten) for a week during the summer to "spoil them rotten." But they have love for more than their own. Many of the youngsters from the Mabelvale congregation ask their parents when they will get to go back to Mr. Johnny and Mrs. Nita's house. And this last year Nita volunteered a few hours a week to hold and rock special babies born to drug-dependent mothers.

In case it has not been evident throughout this article, the admiration of a well-loved son has brought this word of appreciation. They sacrificed greatly (and still often do) and never spared anything that was good for us in the rearing of me and my two sisters, Dail Williams and Arlene Clark. So, to express our deepest love and highest esteem for their love and example of faithfulness to the Lord Jesus, and in honor of their Fiftieth Wedding Anniversary, we offer these "roses" now for them to enjoy. To the best elder and best elder's wife we have ever known, bar none, we say, "Thank you, and we love you, Mom and Dad." -100 Carlton Place, Gadsden, AL 35904

IS THERE A FORMULA TO BE SAID AT BAPTISM?

(Continued from page 17)

that are similar (Acts 8:16 and 19:5). The others are different from the two and each other. So which one is the correct formula? The facts are that none are formulas, yet, all are correct. The verses above indicate what must be done, or what had been done, not what must be said.

The basis of believing that there is a set formula that must be said and that it must have the words "in Jesus' name" in order to be valid baptism is a misunderstanding of the Godhead. The Oneness Pentecostals erroneously believe that there is only one person in the Godhead. A few passages will show the absurdity of such a false position.

In John 8:16-18 Jesus said, "And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me. It is also written in your law, that the testimony of two men is true. I am one that bear witness of myself, and the Father that sent me beareth witness of me." In this passage Jesus affirms that he was not alone (v. 16). Now, if one is not alone, that means that at least there is another one present. Jesus pointed out that the testimony of two men confirms a matter to be true. This was the principle taught in the law of Moses. Then, Jesus mentioned himself as a witness and his Father as a witness. That makes two witnesses to establish the deity of Christ. But if the Oneness Pentecostal position be correct, then Jesus' argument is invalid; for Jesus being the lone person in the Godhead (according to the Pentecostals), could not count his testimony as two testimonies.

In another place Jesus said, "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever" (John 14:16). This verse mentions three persons. Jesus, speaking in the first person, singular, says, "I will pray...." He said he would pray to the Father. He was not going to pray to himself; so, the Father is another person. Then, Jesus said that he (i.e., the Father) would give to the apostles

"another Comforter." Thus, we have three persons mentioned in this verse: God, the Son; God, the Father; and God, the Holy Spirit. That is not three Gods, but one Godhead, made up of three personalities.

Again, Jesus said, "If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father" (John 15:24). Now, if Jesus and the Father are one person, why did Jesus say "both me and my Father"? Jesus could have said, "...but now have they both seen and hated me and my Father." But for emphasis he said, "both me and my Father." He did not say, "...both me and myself." The word "both" implies at least two.

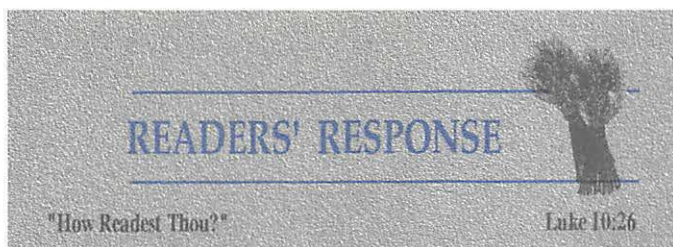
This should be sufficient to convince the honest man that there is more than one person in the Godhead and that there is not a set formula that must be stated when one is baptized. -4915 Shelbyville Road, Indianapolis, IN 46237.

BOOK REVIEW

(Continued from page 6)

This book is especially valuable from the standpoint of assessing the radical ideological changes in archaeological science of recent years. It shows how that the Bible-friendly Albright School of thought has given way to the faith-destroying Historical-Critical method. Among the interesting subjects which are treated in the book there are such questions as, "What About the Conquest?" (of Canaan), "Why the Similarities?" (between the Genesis account of creation and pagan accounts), "What do the Scrolls Say?" and, "Is History Important?"

This book is timely in light of recent articles in such news magazines as *Time* (12/18/95) and *U.S. News & World Report* (12/18/95) dealing with similar issues. We recommend this book as a faith-building tool that you will want to read and study. You may order from Apologetics Press, Inc., 230 Landmark Drive, Montgomery, AL 36117. -Dennis Gullledge, Co-editor.



Dear Brethren:

I saw your paper the *Gospel Gleaner* at a recent lectureship and would be interested in receiving it. Getting the word out via these papers is an important work to the brotherhood. Mrs. Don Arbaugh, Beaver Creek, OH.

Dear Sir:

My husband and I really enjoy your publication. Enclosed is a check to help with finances. Mrs. Clifford Babcock, Silver Springs, FL.

Dear Brethren:

I was given a copy of the *Gospel Gleaner* by a friend and enjoyed the articles very much. I most assuredly appreciate the soundness of these articles. Dewey Medlin, Blountsville, AL

Dear Brethren:

My first copy of the *Gospel Gleaner* was given to me by sister Helen Gullledge. I am now on your mailing list, and have received my first copy from you. It is a joy and a pleasure to read it from cover to cover. Calvin and Letha Buckley, Makanda, IL

Dear Brother:

I hope and pray that this letter finds you well and in good health. My main purpose for writing you is to subscribe to the *Gospel Gleaner*. It was my first time to be able to read your publication; which was handed to me by a brother in Christ an old issue of *Gospel Gleaner* (April-June 1995). After going through it, I immediately became interested because all the articles presented are Bible-based. James Harold F. Quitariano, Quezon City, Philippines.

Dear Brethren:

I received my first issue of the *Gospel Gleaner* this week and enjoyed it very much. Ted Knight, Conway, AR.

Dear Brethren:

I have been advertising the *Gospel Gleaner* to our members here. Several have requested the paper be sent into their homes, I hope more will in the future. The elders have encouraged the receiving of the *Gospel Gleaner* as this will help them in teaching the members here. Terry S. Frizzell, Harrison, AR.

Dear Brethren:

I was just reading where you are publishing a new paper and thought perhaps I should inquire. I am interested in any good, sound paper that might help to combat the evils of apostasy in the church. Please let me know the subscription rates and period of publication. Hope this finds your work going well there. Maurice Crowley, Crowell, TX

GOSPEL GLEANER
P. O. BOX 345
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GOSPEL GLEANER



Volume 12

Number 2

COMMUNITY CHURCHES AND GENERIC NAMES

David Sain

Some churches of Christ are changing their names from names like FIRST STREET CHURCH OF CHRIST to generic names, such as THE COMMUNITY CHURCH or THE FAMILY OF GOD. Proponents of such a change, with whom I have discussed the matter, say that the *traditional* name CHURCH OF CHRIST, has "too much baggage" attached to it, and that "it has a negative effect when people see that name on a sign in front of the church building." It is argued that a generic name will not "turn people off" and will be more effective in reaching people.

I find this to be so ironic because of something that took place recently in Florence. After worship one Sunday morning, I met a young couple who was visiting us for the first time. Sean and Candice had just moved from Oregon, after he accepted a position with Big River Broadcasting Company. He was Catholic and she was a Mormon.

Rarely have I studied with anyone as hungry to know the Truth as they were, so I was not surprised when they were baptized for the remission of sins and became Christians three weeks later.

Now, here is the ironical part. Sean told me that, before they came to worship that first Sunday, they were walking in downtown Florence and saw our sign which reads, WOOD AVENUE CHURCH OF CHRIST. They did not know

anything about us -- had never even seen a "church of Christ building." But, Sean said they decided to come to Wood Avenue because they wanted to be a part of a church that unashamedly identifies themselves as a church that belongs to Christ!

How ironic. That which initially attracted Sean and Candice is the very thing that some want to change! -Wood Avenue church of Christ, Florence, AL

WHY THE NAME "CHURCH OF CHRIST"?

1. The church was built by Christ (Matthew 16:18).
2. The church was purchased by the blood of Christ (Acts 20:28).
3. The church is called "his" [Christ's] (Matthew 16:18).
4. The church is Christ's body (Colossians 1:18).
5. The church is the body of saved people (Acts 2:47).
6. The church is made up of those who are baptized into Christ and wear his name (1 Corinthians 1:12-13).
7. The church has only one head -- Christ (Ephesians 1:22-23).
8. Paul used the designation "churches of Christ" (Romans 16:16).
9. If "churches of Christ" may designate a plurality of congregations belonging to Christ, then, "church of Christ" may designate a single congregation belonging to Christ. -Dennis Gullledge



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

STAFF WRITERS

Guy F. Hester
M. W. Kiser
John T. Polk, II
Allen Webster
Ronnie Whittemore

EDITORS

Bill Dillon
Dennis Gullledge

MAILING ADDRESSES

Contributions

P. O. Box 345
Mabelvale, AR 72103

Manuscripts

P. O. Box 192
Mountain Home, AR 72653

THE ORIGINAL FEMINIST ATTACK ON THE BIBLE

Bill Dillon

The two volume work, *The Woman's Bible* was finally completed and published in 1898 being for the most part, the handiwork of Elizabeth Cady Stanton. It has been reprinted (1974) under the title of *The Original Feminist Attack on the Bible*. In 1895 it was believed that the time was ripe for a revision of the Bible to provide "a historical evangelical and symbolical version of women's views on religion..." It was believed by Mrs. Stanton and her revising committee that the Hebrew Bible should take its place with all other myths. In response to the question, "What has the Bible done for women?" she replied, "nothing much and nothing good." The *Women's Bible* accordingly is filled to the brim with allegations that, the Bible degrades the female sex, holds women in disrespect and contempt, and is the source of women's disabilities. Her work found support in some circles; as Mrs. Stanton was an associate of Robert Ingersol who commented, "As long as woman regards the Bible as the charter of her rights, she will be the slave of man. The Bible was not written by a woman. Within its lids there is nothing but humiliation and shame for her." *The Woman's Bible* is so replete with statements of error, that either female revisors were exceedingly dishonest with the public or were ignorant of history and scripture or perhaps both. We shall be charitable and allow that ignorance explains the errors.

Surely, ignorance must be the basis of the statement that "...the work of men was done on the sixth day, but the women must work as usual on the seventh." Such is plainly contrary to fact as Exodus 20:10 teaches, "But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant,..." Other statements are blatantly wrong also; as, "A critical reading of the ten commandments will show that they are chiefly for men." Paul's writings are said to be "barefaced forgeries;" and only "a very ignorant ecclesiastic" believes the Bible any more. Even though these statements date back to the last century, yet we see and hear many of their echoes in various magazines, talk shows and news reports today. Indeed, there is nothing new under the sun.

The basic charge that the scriptures degrade women fades into nothing when the ten commandment law code is viewed in contrast to other ancient cultures. The old covenant speaks with indignant abhorrence of adultery (Exodus 20:14) and violation of the law by either



sex was punishable by death (Deuteronomy 22:22). In many ancient cultures such as Greece, women were not held in high esteem; and there was no shame in saying, "We have hetairai for our pleasure, concubines for the ordinary requirements of the body, wives for the procreation of lawful issue and as confidential domestic guardians." Women were obedient to men's passions and were used degradingly as political weapons.

Rome fared little better as divorce was common, marriages easily annulled and wives were loaned and traded as property prior to the coming of Christianity. Historians describe it as utter shamelessness in moral conduct. But the teachings of Holy Writ changed the lives of countless thousands calling for modesty (1 Timothy 2:9-10), mortification of wrongful desires (Colossians 3:1-5) and purity in the marriage relationship (Ephesians 5:3-5).

Far from making women "mournful objects of the world;" we believe this paranoid odium can be shown for what it is by a careful looking into the scriptures. The truth is the Bible glorifies women by telling us of:

(1) The gracious Abigail, (1 Samuel 25:2-42) who shines far brighter than her drunken and rude husband. Abigail generously provided food for David and apologized for her husband's stupidity. What of Abigail?

(2) The courageous prophetess Deborah provided the strong leadership her people needed to oppose Sisera. After the battle to free Israel, the Canaanites were disposed and peace lasted for many years (Judges 4, 5). What of Deborah?

(3) The lovely, self-sacrificing and loyal Esther became queen of the Persian Monarch Ahasuerus and used her influence to save her people. The love she had for others being manifest as she risked her life in an unannounced appearance before the king saying, "I go into the king, and if I perish, I perish." What of Esther?

(4) The dedicated Hannah, wife of Elkanah, prayed for a son and Samuel was born unto her; and true to her word, she brought the lad to Eli at Shiloh for training. (1 Samuel 1:1-28; 2:1-11; 18-21). What of Hannah?

(5) The prophetess Huldah speaking unto Josiah with the counsel of Jehovah. She had kept steadfast in devotion and unswerving loyalty toward God even though many had followed other gods (2 Kings 22:14-20; 2 Chronicles 34:22-33). What of Huldah?

(6) The protecting and courageous Jehosheba who hid baby Joash from the wrathful Queen in a day of spiritual darkness and alien occupation for Israel. This woman was responsible for preserving the line of royal blood (2 Kings 11:1-20; 12:1-16; 2 Chronicles 22:10-12). What of Jehosheba?

(7) The devoted and faithful Anna who for 84 years prayed to see the Messiah and at last proclaimed she had seen the Lord (Luke 2:22-39). What of Anna?

(8) The deep humility of Elizabeth is worthy of all mankind's emulation when she said "And whence is this to me, that the mother of my Lord should come to me?" (Luke 1:5-80). John must have been taught such an invaluable lesson as he said to Jesus "I have need to be baptized of thee, comest thou to me?" (Matthew 3:14). What of Elizabeth?

(9) The kindly and charitable Dorcas is worthy of mention being full of good works and alms deeds (Acts 9:36-42). At her death was great mourning for such a selfless and sympathetic servant. What of Dorcas?

(10) The sincere Lydia who was lead into a more perfect knowledge of the way of truth (Acts 16:13-15). An industrious businesswoman who didn't let material things blind her to the higher duties of prayer and worship presents a treasured lesson for many men today! Lydia was converted with her household and is now known as the first Christian convert in Europe. What of Lydia?

(11) The learned and gifted teacher called Priscilla, who not only was an excellent helpmeet to Aquila but was instrumental in helping Apollos, an eloquent preacher, further his effectiveness in the cause of Christ. We will never know of how many souls Priscilla was indirectly

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WHAT IS "BIBLICAL"?

Dennis Gulledge



If a teaching is Biblical it is relating to or in accord with the Bible. This definition is consistent with tests for Biblicism which are found in both the Old and New Testaments. Isaiah wrote, "To the law and to the testimony: if they speak not

according to this word, it is because there is no light in them" (Isaiah 8:20). Peter said, "If any man speak, let him speak as the oracles of God" (1 Peter 4:11). Both of these statements combine to show that a teaching is Biblical if and only if it is consistent with that which is written in Divine Revelation, the Bible.

The mere fact that a doctrine claims to be Biblical is no proof that it really is. For example, on one occasion the Sadducees thought they had a Biblical argument which would clearly disprove the doctrine of the resurrection (Matthew 22:23-28). Their contention was based upon Deuteronomy 25:5-6. Jesus proved however that even though the Sadducees had taken their argument from the Bible (Old Testament) it was not Biblical because they demonstrated ignorance of both the Scriptures and the power of God (Vss. 29-32).

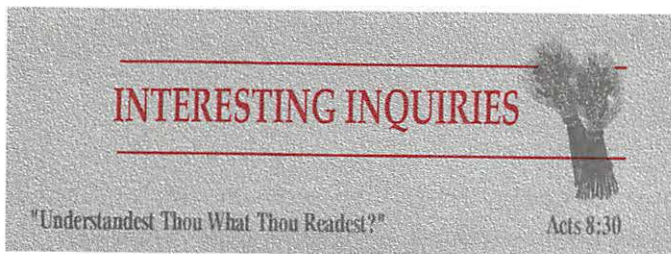
Biblical Feminism (sometimes called *Evangelical Feminism*) is a doctrine which claims to believe in the inspiration and authority of the Bible, but which insists that the Bible espouses the feminist ideal. According to Dave Miller, "[T]he biblical feminist maintains that when correctly interpreted the Bible teaches complete equality of the sexes" (*Spiritual Sword*, January 1996, p. 4). Egalitarianism (i.e., the total equality of the sexes with no distinctions based on gender) is the fundamental premise of feminism. The Biblical feminist asserts that the Bible teaches this doctrine and arrives at this conclusion by a very clever "doctoring" of such passages as 1 Timothy 2 and 1

Corinthians 14 so that the reader of their propaganda is left to marvel at how the Bible can be said not to say what it so obviously says!

What is Biblical? A doctrine is not Biblical because it claims to be. It must be proven so. Paul said, "Prove all things; hold fast that which is good" (1 Thessalonians 5:21). John wrote, "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world" (1 John 4:1). Many a sermon is said to be "Biblical" or, "Bible based," when in reality it is too remote from Scripture and too remote from Bible authority to qualify as Biblical. A doctrine is not Biblical because Bible verses are cited to sustain various contentions. A Baptist Church Manual is full of Scripture references, but the question, is, "Are the Scriptures properly applied?" (Cf., 2 Timothy 2:15). A doctrine is not Biblical if the advocate thereof has taken the Scriptures and corrupted them (2 Corinthians 2:17); handled them deceitfully (2 Corinthians 4:2); wrested them (2 Peter 3:16); or otherwise misapplied them. A doctrine is Biblical only when the Bible teaches it. In order to determine the Scriptural basis of any doctrine a three-fold test is suggested:

CONTEXT

First, the doctrine must be true **contextually**. It is a well known maxim that "a text taken out of its context becomes a mere pretext!" It is an elementary rule of interpretation that one must determine the context of a statement before any conclusion can be drawn regarding that statement's meaning. This is a policy that a thoughtful reader will employ in studying any literary source. The Bible is deserving of no less a courtesy. Those who have proper respect for the Word of God will never knowingly disregard the context of any verse or verses and attempt to force
(Continued on page 8)



"LITTLE WOMEN"

John T. Polk, II

Feminist propaganda is circulating among churches titled "Biblical Feminism" (or "BF"). There is no such thing as "BF", but "twisting" Scriptures (2 Peter 3:16) to make the Bible *appear* to uphold feminism. It is amazing to watch people use the Bible to disprove the Bible! Advocates of sins "make captives of gullible [Gk. "little", jtp, II] women loaded down with sin" (2 Timothy 3:1-7).

BF: "Women are being treated 'unfairly' and 'something should be done.'"

REPLY: *Not* if that "something" denies the Gospel's power to change people (Ephesians 4-6); *and* denies Bible inspiration to freely teach feminism.

Elizabeth Cady Stanton, author of *The Woman's Bible* in 1895 and 1898 said: "We have no fault to find with the Bible as a mere history of an ignorant, undeveloped people, but when special inspiration is claimed for the historian, we must judge of its merits by the moral standard of today, and the refinement of the writer by the questionable language in which he clothes his descriptions" (*The Woman's Bible*, Reprint 1974 Ed., Arno Press, Inc., NY, p. 60).

BF: "There are blatant contradictions between this text [1 Timothy 2:11-15, jtp, II] and other texts like 1 Corinthians 11:5 regarding women teaching...There is no scriptural basis for 'gender roles' within the body of Christ." Elizabeth Cady Stanton agreed with Robert Ingersoll's belief that "As long as woman regards the Bible as the charter of her rights, she will be the slave of man. The Bible was not written by a woman. Within its lids there is nothing but humiliation and shame for

her" (*The Woman's Bible*: "New Introduction," by Barbara Welter, p. ix).

REPLY: All passages that *do* teach "gender roles" are attacked in BF. Feminists, "biblical" or not, prejudge the "male bias" ("patriarchal chauvinism") of the Bible, adding the bitter experiences of women, and will destroy any God, Scripture, worldly enterprise or social tradition that gets in the way of achieving their goal. The Feminist Phobia is expressed by Mary Daly, "If God is male, then the male is God" (*Women And Church*, 1991, p. 122).

BF: There is only one objective, non-sexist, Scripture known to feminists: Galatians 3:28, "There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus."

E. C. Stanton said of this verse that Paul is "speaking of equality as the very soul and essence of Christianity," (*The Woman's Bible*, p. 21) and it "was practically the only quotation from Saint Paul [sic. jtp, II] which Mrs. Stanton did not disapprove of" (*The Woman's Bible*, p. xxiii).

REPLY: (1) Contextually, Paul shows that Jews and Gentiles (3:10-14, 22, 26-29) equally receive God's Abrahamic Promise of salvation through Jesus Christ (3:1, 7, 15-18) regardless of religion ("Jew nor Greek"), society ("slave nor free"), or birth ("male nor female"). Anyone can enter Christ and be a child of God, for all children of God are adopted when they obey the gospel of Christ (3:26-27; 4:1-5). (2) This doesn't change the individual's societal standing but minimizes the distinctions. Thus, physical circumcision becomes meaningless (Galatians 5:2-6; 1 Corinthians 7:17-20); slaves must continue working for their masters (Philemon 10-13; 1 Corinthians 7:21-24); and marriage is unchanged (1 Corinthians 7:26-27). (3) This passage makes a gender distinction that feminists seem to want to ignore. "Female" here is a word form meaning "to give the breast," identifying the woman as the nurturer, provider of assistance, or "helper" for man, which feminists avoid and deny in Genesis 2:18-23! Galatians 3:28 draws a gender

(Continued on page 9)

THAT FIGURES!

Allen Webster



When something makes sense to us, we reply, "That figures." Or when we expected (dreaded) that something might happen we might reply, "It figures."

A "figure" in the Bible is a representation, type, or symbol of something

to come, as an Old Testament event foreshadows something in the New Testament. Types generally find fulfillment in the person and ministry of Christ, but sometimes relate to God, His people, or some other reality ("Type," *Nelson's Illustrated Bible Dictionary*, 1077). When we see something in the Old Testament that obviously corresponds to a New Testament event or person we say it is a figure or type. It makes sense. It figures.

Let's "go figure" from the Old Testament.

THE MANNA WAS CHRIST – IT FIGURES!

After crossing the Red Sea, Israel began to murmur because they had no food. So God gave them quail to eat in the evening and manna in the morning (Exodus 16:13-14). "It was like coriander seed, white; and the taste of it was like wafers made with honey" (16:31b). They ate it during the entire forty years of wandering. It ceased when they came to the Jordan (Exodus 16:35).

Jesus later used manna as a figure of Himself. "For the bread of God is he which cometh down from heaven, and giveth life unto the world...I am the bread of life" (John 6:33-35). When Jesus came, man was again hungry. The Christ-child was born in Bethlehem (which means "house of bread"). Thus the bread of life was born in the house of bread! He satisfies the soul's hunger (John 6:48, 51).

THE SCAPEGOAT IS CHRIST – IT FIGURES!

In the Old Testament, the Jews had an unusual practice. On the Day of Atonement, the high priest took a live goat and confessed Israel's sins

over its head. It was then sent into the wilderness to symbolize taking away the sins of the people (Leviticus 16:8, 10, 26). [The term occurs only in this chapter in the Bible]. The process represented the transfer of guilt from the people of Israel and the removal of sin from their midst. In a similar ceremony, a living bird was released to carry the evil away before a leper could be declared clean (Leviticus 14:6).

It just figures that Jesus is our scapegoat. On our great "Day of Atonement," He was crucified "without (outside) the camp" (Hebrews 13:11-13). There He carried away our sins. Isaiah prophesied, "Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted...All we like sheep have gone astray; we have turned every one to his own way; and the Lord has laid on him the iniquity of us all" (53:4, 6). As the goat was separated from the camp, Christ was separated from His Father during the crucifixion (Matthew 27:46). He was "made sin for us, who knew no sin; that we might be made the righteousness of God in him" (2 Corinthians 5:21).

THE PASSOVER LAMB IS CHRIST – IT FIGURES! In the Old Testament, the Passover Feast was one of three great annual Jewish festivals. It was observed on the fourteenth day of the first month (Abib), beginning in the evening (Leviticus 23:5). It was the first and most important feast of the year. "Passover" referred back to the sacrifice of a lamb in Egypt when they smeared the lamb's blood on their doorposts to signal to God to "pass over" their houses when destroying the first born. Passover became a pilgrim festival (Exodus 23:17; Deuteronomy 16:16) as large numbers gathered in Jerusalem every year.

Jesus was crucified during one of these Feasts. He and His disciples ate the Passover meal together on the eve of His death. Like the
(Continued on page 15)



OUR CREED AND CONFESSION OF FAITH

(Romans 10:9-10)

M. W. Kiser



1. The church of Christ is often charged with having a creed. With that, I agree.
2. "Creed" from Latin *credo*, I BELIEVE. We must have a creed if we believe anything.
3. What I am is a result of what I believe. This is true politically, socially, and

religiously.

4. No organization can exist without a foundation. The foundation is the creed. This is true even of the church of Christ.

I. ALL MAN MADE RELIGIOUS CREEDS ARE WRONG.

- A. Note - I said "religious" creeds.
- B. What objection do we have to human creeds?
 1. They are not inspired of God.
 2. They do not meet the needs of all men.
 3. They are not perfect.
 4. They must be revised regularly.
 5. They will not be the standard of judgment on the great last day.
- C. The church of Christ does not have a human creed. A clear distinction between us and other churches.

1. Even a divine creed can divide people (Matthew 10:34-36; 2 Corinthians 2:16).
2. But, it also unites (Acts 4:32).

II. THERE IS ONLY ONE LAWFUL CREED.

- A. Study about foundations in (1 Corinthians 3:10-11).
- B. The apostles had but one theme: Christ! (Acts 2:36; 8:5, 12; 1 Corinthians 2:2).
- C. What were people required to believe? (Acts 16:31; 8:36-38; Romans 10:9-10).
- D. Their creed and confession of faith!

III. WHY HAVE THE BIBLE AS OUR ONLY GUIDE BOOK?

- A. It is inspired of God (2 Timothy 3:16-17).
- B. It meets the needs of the whole world (Mark 16:15-16).
- C. It is perfect (Psalm 19:7; Romans 12:2; James 1:25).
- D. It needs no revision (1 Peter 1:25).
- E. It will be the standard of judgment on the great last day (John 12:48).

IV. NOTE SOME PRINCIPLES TAUGHT THEREIN:

- A. All things were created by God, they did not evolve (Genesis 1:20-27; Acts 17:24; Hebrews 3:4).
- B. The church is a New Testament organization (Ephesians 3:4-5, 9-11; Matthew 16:18).
- C. All people are born into this world free of sin (Ezekiel 18:20; Matthew 18:1-3; 19:14).
- D. The gospel is God's saving power (Romans 1:16).
- E. God hears only the prayers of those who are righteous (1 Peter 3:12).

(Continued on page 13)

"WHAT IS BIBLICAL?"

(continued from page 4)

a construction upon any passage which was never intended by its inspired author. Bible passages must be permitted to have their original significance, and that alone. Any other usage amounts to a deceitful handling of God's Word. In studying Biblical feminism (as anything else) every proof-text which they claim must be examined from the standpoint of its context.

WORD MEANING

Second, the doctrine must be true **lexically**. Another fundamental rule of hermeneutics is that, "All words are to be understood in their literal sense, unless the evident meaning of the context forbids" (Dungan, *Hermeneutics*, p. 184). It is treason of the highest order to deny a Bible word its intended and obvious meaning by putting a strained connotation upon it. Were it not for this highhanded procedure Biblical feminism could gain no Biblical semblance at all. A case in point is the word "head" (1 Corinthians 11:3), which Biblical feminists reject as showing obvious leadership (Ephesians 5:23), but insist that it denotes "source," suggesting that woman originally came from man and that he is the source of womankind, rather than head. This novel doctrine is a dictionary unto itself, employing a new vocabulary in order to sustain itself. By such bold re-definition of key Bible words Biblical feminism proves itself unbiblical.

EXEGESIS

Third, the doctrine must be true **exegetically**. Exegesis is the application of principles of interpretation which are designed to bring out "...the meaning of any writing which might otherwise be difficult to understand" (Dungan, p. 1). It should not be our aim to see what we can make the Scriptures say, but to see what it is that they really do say. When people approach the Bible with a pre-conceived opinion

firmly established, and they fashion Scripture to conform to their view, nothing they say can in any way be regarded as Biblical.

CONCLUSION

A doctrine may be called Biblical when, and only when, it respects the context of Bible passages, the true meaning of Bible words and the intended gist of the Bible's message. "Biblical Feminism" is therefore a misnomer. Feminism it is. Biblical it is not. -10822 Mabelvale West Road, Mabelvale, AR 72103.

NEW QUARTERLY PUBLICATION FOR TEENS

Daniel F. Cates

Solomon wrote in Ecclesiastes 12:1, "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them." Today we see our young people leaving the church in great numbers. Many are drawn away of their own will, and others are led by false teachers. It is the aim of this new publication, *Remember Thy Creator*, to help to strengthen our teenagers before they run into outside forces which can tear them away.

Each issue of *Remember Thy Creator* contains basic Bible truths, an article especially for High School seniors, as well as articles aimed at just boys and just girls. There is also space allotted for the printing of reader's articles. Each issue is challenging as well as informative with a Bible quiz, and a special activity. There are many other features which make *Remember Thy Creator* a must-have for faithful teenagers.

There is no charge for any subscription, and bundles can be sent to youth groups. For more information, to subscribe, or if you can help to make this paper available to others, please contact Dan Cates at 501-455-2547 (Building) or 501-223-4029 (Home), or write to Dan Cates, P. O. Box 345, Mabelvale, AR 72103. Thank you for your interest. We ask that you keep this work in your prayers, and help us in that way as we ask our young people to "Remember now thy Creator."

"LITTLE WOMEN"

(Continued from page 5)

distinction based upon woman's role established at creation (Genesis 1:26-28) shows it is *not* "sexual harassment" to identify "woman" by her gender role: and that only "in Christ" one minimizes the difference. (4) Why is this passage considered free of patriarchal bias, but Paul's statement on marriage (Ephesians 5:22-33) is not? Since Paul's background was the same, how can feminists refuse all other passages Paul wrote, unless they interpret Scripture with female chauvinism?

Feminists mainly challenge the "headship" of men over women.

BF: "Discussion about the biblical role for the headship of men in church, society and home is based on the following Scriptures...Ephesians 5:23...1 Corinthians 11:3...The meaning of the above verses rests largely on the meaning of the Greek word *kephale*, translated 'head' in the New Testament...The word...does not have the metaphorical association of chief, leader, ruler or superior rank...Woman was originally brought forth from man, he is the source of womankind. For the Greek *kephalos* meant both 'head and source'...This does not indicate a hierarchy of creation...In Genesis 3:16, Eve was told that her husband would rule over her. These words are descriptive of life after the fall, not descriptive of what God intended for humanity...The biblical definition found in Matthew 20:25-28 must be the basis of our definition of 'headship'/leadership."

REPLY: (1) Why would Matthew 20:25-28 define the New Testament use of "head"? BF teaches that any exercise of "headship" constitutes an abuse of power. But it is not an abusive arrangement. It is God's order (Genesis 3:16-20), and Jesus is "head" of His church (Ephesians 5:22-23). What is discussed is abuse of power by "rulers" (Gk. *archon*), not all husbands or men, generally. Jesus' teaching is that first place under Jesus requires service to Him, the very position feminists refuse to accept. (2) Ephesians 5:22-33 explains "headship" in marriage by making it homologous to Christ and His church. (a) Wives

are to "submit" (Gk. *hupotasso*) themselves to their husbands is taught in five other passages: 1 Corinthians 14:34-35; Colossians 3:18; 1 Timothy 2:11-12; Titus 2:4-5; 1 Peter 3:1-6. In the New Testament it means "to arrange under, subject, to obey." Jesus is "head" of all things (Ephesians 1:22-23), so all things are "subject" to Him (1 Corinthians 15:27-28). In God's home the husband is "head," the wife "subject" to him. Headship is derived from order (1 Corinthians 11:3), and Christians must accept order (Colossians 3:1; 1 Peter 2:18; 1 Peter 5:5). But Christian submission to some things does not mean men must also submit to women. In Ephesians 5:22-33, Jesus is not to "submit" to the church over which He is head, and "the husband is the head of the wife." "Submit" (Gk. *hupotasso*) never refers in the New Testament to men's subjection to women. (b) Order of creation established an order of headship (1 Corinthians 11:7-13), hence women's long hair respects their "head" (1 Corinthians 11:15). "Head" does not mean "source" in passages on marriage, but it means metaphorically "anything supreme, chief, master, lord" in 1 Corinthians 11:3; Ephesians 5:23, and designates Jesus Christ in Ephesians 5:23; Colossians 1:18; 2:9-10; Ephesians 4:15. Sarah, Abraham's wife, set an example for believing women by showing respect to her "head" in marriage (1 Peter 3:5-6). (c) Nothing in Scripture justifies men forcing submission, rather the husband's full attention should be to his "gift from God" (1 Corinthians 7:7), "how he may please his wife" (1 Corinthians 7:33). He must love his wife: enough to die for her (Ephesians 5:25); as much as himself (Ephesians 5:28-29); and as if she were "the weaker vessel" (1 Peter 3:7). Remember God uses "weak things" to shame the mighty (1 Corinthians 1:27). Christians should give special attention to "weak flesh" (Matthew 26:41); "weak members" (1 Corinthians 8:6-10; 12:22); and "gain the weak" (1 Corinthians 9:22). Hence "headship" *demand*s the husband be constantly considerate of his wife in all things. Jesus died for weak sinners (Romans 5:6-8). A

(Continued on page 14)

PROVERBS 22:6

AND THE CHILD'S INDIVIDUALITY THAT WILL MAKE CHOICES IN LIFE!

L. E. Wishum

The application often made of Proverbs 22:6 is, "You parents teach a child religion and when he is grown he will not depart from it." But, Proverbs 22:6 states "TRAIN up a child in the way he should go," that is, study the nature and disposition of each child and train accordingly. The parents are to train children in the discipline and teaching of the Lord (Ephesians 6:4). But there is an element of individuality in every child which will determine the receiving of the training and which will make choices in life (2 Timothy 3:2).

While I offer no defense of parents who neglect the right training of their children, neither do I condemn those dedicated and godly ones who performed service and made sacrifice to train their children only to have the individual child exercise free will to refuse to walk in the right way.

The very best training by the very best parents cannot positively secure the impossibility of apostasy (Romans 6:16). There is always that element of individuality which will finally choose its own course and form its own character. Children can reject truth and even despise the counsel of the parent. It is impossible for parents to control all the influence of associates, television, schools, neighborhoods and the world upon their children (1 Corinthians 15:33).

An attempt will be made here to harmonize Proverbs 22:6 with 1 Kings 11:4, 9. But it is not my intention to cast any reflection upon the integrity of God in relation to Proverbs 22:6; to justify any failures on the part of parents; to minimize parental responsibility, or to discourage parents in their attempts to train their children in the discipline and teaching of the Lord (Ephesians 6:4).

Solomon wrote Proverbs 22:6 -- yet he departed when he was old (1 Kings 11:4, 9). Please read 1 Chronicles 28:9. David and the best of the priests and scribes trained Solomon. Also,

God gave Solomon a heart of understanding to "discern good and evil" above all others (1 Kings 3:9-14). Yet Solomon exercised his free will to depart when he was old. He was influenced by his wives and not his parents (1 Kings 11). Please read his statement in Ecclesiastes 4:13 and Acts 13:22.

Solomon is not the only case that does not harmonize with the present day application of Proverbs 22:6. The Bible states of Saul, "there was not among the children of Israel a goodlier person than he" (1 Samuel 9:2). Yet, Saul did depart when he was older (1 Samuel 15:23, 35). Abraham was able to command his children to keep the way of God when they were younger, but he was not able to command Ishmael all his life (Genesis 16:12; 18:19). Does this mean Abraham failed? And does it mean he was lost because Ishmael made his own choices?

Every Bible student is under obligation to attempt to harmonize Proverbs 22:6 and 1 Kings 11:4. Zerr's commentary gives a possible way. He states that the reasonable conclusion is that Solomon was not giving a precept, but was stating what takes as a rule, and 1 Kings 11:4 shows this rule, like many others, may have some exceptions. Solomon's straying does not mean that David failed.

Those who teach that a child properly trained by parents absolutely will not go astray, are guilty of teaching the impossibility of apostasy. This teaching would certainly make God's ways unequal and destroy teaching like that found in Ezekiel 18:24-32. According to the way some teach Proverbs 22:6, then neither Judas nor Paul could have departed their training. But both did! One to his damnation and the other to his salvation (Acts 1:25; Galatians 2:16; 1:23).

The erroneous applications being made of Proverbs 22:6 add to the burden of many a
(Continued on page 13)

RESTORATION REACHBACKS

"Ask For The Old Paths"

Jeremiah 6:16



PASTORS

C. A. Norred

In a former article I endeavored to call attention to the possibility of emphasizing the oversight involved in the bishop's office to the neglect of other essential qualities. In this article I shall give attention to one of the qualities easy to overlook -- that implied in the term "pastor."

The term "pastor" as it occurs in the New Testament translates a term which radically meant "shepherd," but which was used in a spiritual sense also. In this connection one should read Luke 2:8-20; Psalm 23:1-6; John 10:1-15; 1 Peter 5:1-4; Revelation 7:16-17. These passages enable one to comprehend the spiritual service contemplated when the elders were admonished to tend or shepherd the flock. There is comprehended within that service the work of teaching by word and by example. This teaching should not consist entirely of that which has been called "first principles." Any church which does not teach what has been called "first principles" falls short of its duty, but it needs for itself that teaching which leads on to perfection. The pastor, therefore, is required to be a skillful teacher (1 Timothy 3:2). But there is required, also, watchfulness (Acts 20:31). The Eastern shepherd was constantly alert against the enemies of his flock. The pastor also must be alert against dangers without and within (Acts 20:28, 29). It is not enough to watch against the heresies of the "outsiders;" the church is sometimes menaced by heresies within. Evil persons may intrench themselves within the church and by their carnality

and worldliness make war against the purity and life of the body. Against such dangers the pastor must be ready and unyielding. And then there is the work of restoration. When the Eastern shepherd missed one of his flock, he sought it and restored it to its place. Even so must the pastor restore the Christian overtaken in any trespass (Galatians 6:1). When a Christian is overtaken in a trespass, it is the duty of the pastor to restore him, and until the pastor has done everything possible to restore the erring one he has not done his duty.

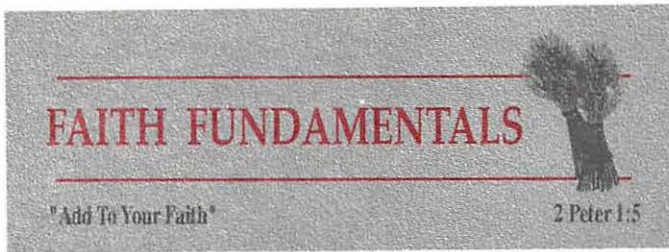
Now, several things conspire to lead us to overlook the work of the pastor. To begin with, the work is not spectacular. Converting alien sinners is a work attended with visible results, whereas the work of the pastor is of such nature that the results are in many instances not seen immediately. All this in connection with the gloriousness of baptizing persons into Christ leads many to look upon the work of the pastor as something of small importance. Further, all the carnal instincts make war against the work of the pastor. The pastor's work requires such constant purity of life, such readiness and fortitude, such love and compassion, that the carnal instincts make war against it. The result of all this is that in many quarters the work of the pastor is almost entirely neglected. Observe that in many communities the very word "pastor" has almost disappeared. Many of us seldom hear the word except when it is uttered in derision or accusation.

This destruction of the work of the pastor from the bishop's office is contrary to the divine order. The divine order is that the bishops shepherd the flock. (Acts 20:28; 1 Peter 5:1-4). Any arrangement which would change that order is an innovation and should be frowned upon by all friends of the truth. -*Gospel Advocate* (February 1, 1923), pp. 100-101

A POINT TO PONDER

"The early church fasted and prayed;
the modern church eats and talks."

-Charles Hodge via *Preacher Talk* (March 1996)



THE TEACHING OF JESUS ON ADULTERY AND FORNICATION

Guy F. Hester



"Ye have heard that it was said by them of old time, Thou shalt not commit adultery: But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart" (Matthew 5:27-28).

Adultery is an awful sin and yet it is one of the more common sins of the society in which we are living. Although adultery is generally defined as: "the act of unfaithfulness in marriage that occurs when one of the marriage partners voluntarily engages in sexual intercourse with a person of the opposite sex other than the marriage partner," in the Bible, especially the teachings of Jesus, adultery and fornication are often used interchangeably. *Holman's Bible Dictionary* defines fornication as "Various acts of sexual immorality."

One of the main differences of the Old Testament and the New Testament is that under the law of Christ one may be guilty of a sin without committing the overt act. For instance Jesus said, "Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment" (Matthew 5:21-22). According to this, unjust anger against a brother is in the sight of God the same as murder.

Likewise Jesus said that to look on a woman to lust after her is adultery in the heart.

In the Old Testament, Israel's covenant law prohibited adultery (Exodus 20:14) and thereby made faithfulness to the marriage relationship central in the divine will for human relationships.

Many Old Testament regulations deal with adultery as the adulterous man's offense against the husband of the adulterous wife. Yet both the adulterous man and woman were viewed as guilty, and the punishment of death was prescribed for both (Leviticus 20:10). The severity of the punishment indicates the serious consequences adultery has for the divine-human relationship as well as for marriage, family, and community relationships. Adultery is sin against self, the marriage partner, the one with whom the act takes place, but most of all it is a sin against God. When David had been brought to repentance for the sin that he had committed with Bathsheba, he said, "Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest" (Psalm 51:4).

Several Old Testament prophets used adultery as a metaphor to describe unfaithfulness to God. Idolatry and other pagan religious practices were viewed as adulterous unfaithfulness to the exclusive covenant that God established with His people (Ezekiel 23:27; Jeremiah 3:6-10). To engage in such was to play the harlot (Hosea 4:11-14).

While the terms adultery and fornication sometime refers to spiritual adultery or unfaithfulness to God, we are dealing in our lesson at this time with the subject of physical or sexual adultery.

In the New Testament, Jesus' teachings expanded the Old Testament law to address matters of the heart. Adultery, as well as other sins, has its origin within the human heart. Jesus said, "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies" (Matthew 15:19).

Lust is as much a violation of the law's intent as is illicit sexual intercourse. Again, notice the words of Jesus in our text: "Ye have heard that it was said by them of old time, Thou shalt not commit adultery: But I say unto you, That whosoever looketh on a woman to lust after her hath committed

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OUR CREED AND CONFESSION OF FAITH

(Continued from page 7)

- F. Salvation is conditioned upon man's faith and obedience (Hebrews 5:8, 9; 2 Thessalonians 1:7-9).
 - G. Baptism is essential to salvation from past sins (Mark 16:16; Acts 2:38; 1 Peter 3:21).
 - H. Baptism is a burial in water of a penitent believer (Romans 6:3-4; Colossians 2:12).
 - I. A child of God can fall from grace and be lost (1 Corinthians 10:12; 2 Peter 2:20-22).
 - J. The name Christian is a divinely given name (Acts 11:26; 1 Peter 4:16).
 - K. There are two places of eternal destiny (Matthew 25:46).
1. This creed is not to be tampered with, or revised in any fashion (Revelation 22:18-19).
 2. Note the things for which it is profitable (2 Timothy 3:16-17).
 3. Now, I ask you to consider this point. "Where the Bible speaks we speak; and where the Bible is silent we are silent."
 4. People are not divided over what the Bible says, but over what the Bible does not say. We therefore come before you with a creed and a book upon which the religious world can unite.
 5. You can be a Christian and a Christian "only!"
-922 Heritage Drive, Sylacauga, AL 35150

PROVERBS 22:6

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hurting parental heart. At least the burden can be lightened by remembering the free will of each child to reject training and make choices. If you have failed, repent, and arise with hope and serve God! (Ezekiel 18:20). - *Tiptonville Bible Truth*, 515 Church Street, Tiptonville, TN 38079

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"LITTLE WOMEN"

(Continued from page 9)

marriage is the husband's "headship" based upon sacrificial love for her and the wife's submission based upon respect for him and *not* one of abuse and neglect.

BF is determined that women's "rights" extend to religion, hence, 1 Timothy 2:11-14 is a "war zone": "Let a woman learn in silence with all submission. And I do not permit a woman to teach or to have authority over a man, but to be in silence. For Adam was formed first, then Eve. And Adam was not deceived, but the woman being deceived, fell into transgression."

BF: "Paul was not writing about all women as a class or group...There is nothing in this passage to support the silencing of godly women, or forbidding their teaching in church, their call to any form of Christian service..."

REPLY: (1) Women are not silenced absolutely, only in teaching with "authority over a man." (a) "Silence" (Gk. *hesuchia*) means "peaceful, calm, unruffled" and describes her demeanor (so for all Christians, 1 Thessalonians 4:11; 2 Thessalonians 3:10, 12). This is in order with "the law" of God since creation for the woman (1 Corinthians 14:34-35; Genesis 3:16), and of orderliness in worship (1 Corinthians 14:33, 40). (b) "Subjection" is the same word as for the elder's children (1 Timothy 3:4), clearly connoting obedience. (2) "Have authority over" (Gk. *authentein*) in the New Testament meant "to exercise dominion over one, hence, one who acts on his own authority," but in earlier Greek writings [not in the New Testament, jtp, II] described complete control over another to the point of murder. "Killing" is not the meaning in its only New Testament use, for it is completely unreasonable to assume that women were killing men as they taught them! The only authority a woman has over a man is in God's home for each spouse to be the other's sexual satisfaction (1 Corinthians 7:1-4). (3) Paul's teaching was for all women as his pattern in the creation of all women. This was no culturalism of the day in which it was

written, as feminists teach, but an application of God's universal law. (4) With which "man" do women wish to be "equal": Jesus Christ? Moses? Abraham? Paul? Christian? Sinner? Not the first four because they all upheld God's creation order of the sexes. Not #5 because Christians are equal in inheritance in Jesus Christ (Galatians 3:28), not personally or societally nor in individual talents (1 Corinthians 12:12-27). Not #6 for "all have sinned" (Romans 3:23) and are lost without Christ (Mark 16:15-16). Why do those who want to be "equal" to others never look at the "have nots" but only at the haves?"

BF: "Christ was a liberator of women."

REPLY: How can feminists use Christ as an example, because He: (a) did not include women in the Apostles (Luke 8:1-3); (b) gave His mother's care to a male disciple (John 19:26-27); (c) refused to be a "subject" of His mother (Mark 3:31-35)? If Scriptures show men's jingoism, according to feminists, how do they know Jesus was "a liberator of women"? How can they trust any Scripture to give them an objective look at Jesus Christ?

Feminist seek the "forbidden fruit" of male authority, but women never had such and must reject God's order as Eve did in Eden. Feminists demand the "forbidden fruit" of equality in the home, but destroy the only social structure God ordained to protect and provide a place for woman's true greatness. Eve was the first feminist for she re-interpreted God's law to obtain what she thought God was hiding from her; became Adam's "equal" in deciding only for herself; and made God's home a hardship on man's work and woman's worth (Genesis 3). Adam sinned by not being faithful to God's word and being led astray by the "little woman." Let all of us equally reject "Biblical Feminism"! -125 The Trace, Dover, TN 37058

Editor's Note: Unabridged copies of this article may be obtained by writing to John Polk.

Temper gets people into trouble,
but pride keeps them there.

THE ORIGINAL FEMINIST ATTACK...

(Continued from page 3)

responsible for saving through Apollos (Romans 16:3-5; Acts 18:1-4; 24-28; 1 Corinthians 16:19). What of Priscilla?

(12) Rhoda, the servant in the home of Mary, the mother of Mark (Acts 12:12-17). Her job assignment as "keeper of the door" was critical lest Jewish agents gain entrance to harm the church that was meeting in secret. As the brethren prayed for the release of Peter from prison, Rhoda's report came that "Peter stood before the gate." When the disciples believed not, she insisted. Such dependability is worthy of us all. What of Rhoda?

We should write of the resourcefulness of Jochebed in saving infant Moses' life amidst perilous times for Hebrew parents and his initial upbringing beneath her care in the school of the Egyptians; we should write of the loyalty and devotion of Ruth leaving her own people to stay with Naomi; we could write of the modest self-respecting Vashti refusing the drunken overtures of the King; and what of Mary (Luke 2:1-8), and Phoebe (Romans 16:1,2)? With such a cloud of witnesses we cannot but help comment on the feebleness with which such statements as the Bible "degrades the female sex," and the scriptures "ignore women" must be viewed.

May we all rightly divide the scriptures and have greater respect and less prejudice toward the word of life, recognizing the exalted dignity with which the Bible has crowned womanhood. -612 E. Fourth Street, Mountain Home, AR 72653

THAT FIGURES!

(Continued from page 6)

blood of the lamb which saved the Hebrew people from destruction in Egypt, His blood, as the ultimate Passover sacrifice, redeems us from the power of sin and death (1 Corinthians 5:7). The lamb had to be without blemish (Exodus 12:5); Christ was without the blemish of sin (Hebrews 4:15; 1 Peter 2:22). The lamb was one year old, in

the strength of life (Exodus 12:5); Christ was in the prime of life (33 years old). The lamb was to be the best of the flock (Exodus 12:5); Christ was the very Son of God (John 3:16; 6:38). No bones were to be broken (Exodus 12:46); Christ had no bones broken (John 19:32-36). When God sees the blood applied to our souls (through Gospel obedience, Romans 6:1-6; Revelation 1:5; Acts 22:16), He will pass over us in the final destruction.

THE BRAZEN SERPENT IS CHRIST -- IT FIGURES! Israel murmured against God as they traveled from Egypt to Canaan. In anger, the Lord sent fiery (poisonous) serpents among them. Many people died. The people then asked Moses to pray for them, which he did. God instructed him to construct a bronze serpent and put it on a pole in the sight of the people. When one was bitten, he could look at the snake on the pole and live (Numbers 21:4-9)

Jesus compared His crucifixion to this event (John 3:14,15). Just as the serpent on a pole brought deliverance from poisonous snakes, so the Son of Man on a cross delivered His people from the poison of sin. Just as the Israelites had to look in faith at the bronze serpent to be saved from death, so we must look in faith at the crucified one to have eternal life.

Any way you figure, Christ is the answer! -
P. O. Box 512, Jacksonville, AL 36265

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I AM NOT ASHAMED

Dave Smith

As each day passes, the words of Jeremiah seem to ring more loudly: "Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush" (Jeremiah 6:15). There seems to be a true lack of shame for the evil deeds that many people engage in. Their hearts have become so hardened that they even mock the righteous teachings of the Creator.

Though these types of shameful activities should be avoided by the faithful Christian, there are some things that the child of God should never be ashamed of. In two separate letters the apostle Paul makes mention of two things for which he was not ashamed and gives reasons why he was not ashamed. Every Christian would do well to listen carefully to what the inspired apostle says.

In Romans 1:16 we read of the first thing Paul was not ashamed of: "For I am not ashamed of the gospel of Christ..." He continues by giving his reason for not being ashamed by stating "...for it is the power of God unto salvation to everyone that believeth, to the Jew first, and also to the Greek." It is the gospel of Christ - believing and obeying what it teaches - that leads to salvation. Paul knew of the power of the gospel and taught of its salvation (Ephesians 1:13). He also knew that salvation could be found in no other name but Jesus (Acts 4:12).

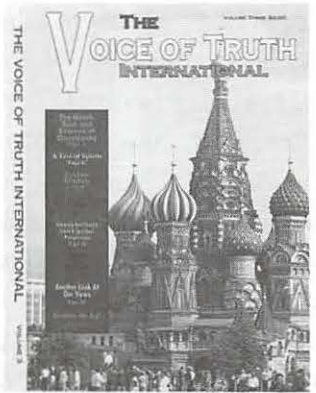
Paul was also not ashamed to suffer affliction for the cause of Christ. In his second letter to Timothy, Paul said, "For the which cause I also suffer these things: nevertheless I am not ashamed" (2 Timothy 1:12). Once again he explains why he is not ashamed: "for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." Knowing full well that "all that will live godly in Christ Jesus shall suffer persecution" (2 Timothy 3:12; see also 1 Peter 4:16), the apostle boldly asserted his confidence in the promised reward for any and all who would

remain faithfully in the service of the Lord (James 1:12; Revelation 2:10).

There are many activities that the Christian should be ashamed of participating in or of being associated with; yet, there are two things that he should never be ashamed of - the gospel of Christ and suffering for the cause of Christ. -Route A-1 Box 294, Cobden, IL 62920

VOICE OF TRUTH INTERNATIONAL: A GREAT IDEA

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MY HEART'S DESIRE AND PRAYER TO GOD

Richard Kirkland

"Brethren, my heart's desire and prayer to God for Israel is that they may be saved" (Romans 10:1).

Perhaps no man, other than Jesus Christ, has ever lived and preached with as much fervent desire to see others saved as did the apostle Paul. He began to preach almost from the very moment of his conversion, "Immediately he preached Christ in the synagogues, that He is the Son of God" (Acts 9:20). It did not matter where he was, nor what circumstances surrounded him, as he preached. He preached both in Jerusalem and foreign cities. He preached both in the synagogues and in prison. He preached on the river bank as well as in the midst of the Areopagus. For him, the important thing was to preach the salvation that is Christ Jesus.

He preached to both the rich and the poor. He preached to the mighty as well as to the weak. He preached to women, prisoners, government officials, philosophers and kings. He was busy, "testifying to Jews, and also to the Greeks" (Acts 20:21). He felt a duty to preach the gospel to all men. He said, "I am a debtor both to the Greeks and to barbarians, both to wise and to unwise. So, as much as is in me, I am ready to preach the gospel to you who are at Rome also" (Romans 1:14-15).

But Paul's preaching did not always result in a favorable response from people. His own people (the Jews) often opposed him, causing him to turn to the Gentiles with the gospel of Christ (Acts 13:45-48). They even followed him from city to city instigating trouble and stirring up the people against him. They did not hesitate for a minute to stone Paul and drag him out of the city, leaving him for dead (Acts 14:19). Some forty Jewish men even took a vow not to eat or drink until they had killed him (Acts 23:12). When Paul recorded the things he had suffered for the cause

of Christ he included: "From the Jews five times I received forty stripes minus one" (2 Corinthians 11:24).

Yet, Paul records, "Brethren, my heart's desire and prayer to God for Israel is that they may be saved" (Romans 10:1). The depth of his desire for their salvation is discerned by his words in Romans 9:1-5:

I tell the truth in Christ, I am not lying, my conscience also bearing me witness in the Holy Spirit, that I have great sorrow and continual grief in my heart. For I could wish that I myself were accursed from Christ for my brethren, my kinsmen according to the flesh, who are the Israelites, to whom pertain the adoption, the glory, the covenants, the giving of the law, the service of God, and the promises; of whom are the fathers and from whom, according to the flesh, Christ came, who is over all, the eternally blessed God. Amen.

Paul must have truly loved his people. Nothing else can account for him continuing, in the depths of his heart, to desire their salvation. He knew that they were lost without the gospel of Christ and if it cost him his life at their hands he was going to continue to preach to them, hoping that some would be saved.

Do we have the same heart's desire that Paul had? Do we really want our families and friends and nation to be saved? Do we even believe that they are truly lost if they do not obey the gospel of Christ? Does our record of service indicate that it is really our heart's desire to see them saved? May God help us to prove the sincerity of our desire, as Paul did, by preaching the gospel of Christ, without fear or favor, at every opportunity. -P. O. Box 604, Cabot, AR 72023

JESUS...ADULTERY AND FORNICATION

(Continued from page 12)

adultery with her already in his heart" (Matthew 5:27-28). Adultery, fornication and lasciviousness (or sexual lust) are listed as "works of the flesh" in Galatians 5:19-21, "Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, Envyings, murders, drunkenness, revelings, and such like: of the which I tell you before, as I have told you in time past, that they which do such things shall not inherit the kingdom of God."

It creates enmity with God and adulterers will not inherit the kingdom of God. James said in James 4:4, "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God" Then Paul said to the Corinthians, "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, Nor thieves, nor covetous nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." (1 Corinthians 6:9-10).

As stated in the beginning, adultery is one of the more common sins of our society. Loose morals seems to be acceptable to most people today, but not to God. So many of the present day marriages are unscriptural. Those who are in an unscriptural marriage are living in adultery. The Pharisees asked Jesus, "Is it lawful for a man to put away his wife for every cause? And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. They say unto him, Why did Moses then command to give a writing of

divorcement, and to put her away? He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so. And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery" (Matthew 19:3-9). The plan of God has always been one man for one woman and one woman for one man.

However, sexual relations with anyone other than one's own spouse is sin and those who are guilty and do not repent "shall not inherit the kingdom of God." Many young people have the idea that it is alright for them to "sow their wild oats." Satan has so many ways of tempting and enticing young people to commit adultery. The movies glorify illicit sex and television brings it right into our homes. Young people, keep yourselves pure for the marriage alter, and remember, young people as well as older people, if you look lustfully upon one of the opposite sex, you have already committed adultery in your heart. -10914 Hwy 25 South, Fulton, MS 38343

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WHEN THE PULPIT GOES...

Ira North

The Lord knew what he was doing when he chose the method, namely preaching. Castro took Cuba with the method and Hitler took Germany -- it was the message they proclaimed that led to much devastating consequences. Preaching can and should be powerful, but the message preached is so important.

We have long believed that in the growth of a local congregation there can be no substitute for a strong, sound pulpit declaring the truth in love. After all "it pleased God through the foolishness of preaching to save those that believe" (1 Corinthians 1:21).

Of course we believe in a dynamic teaching program and a loving benevolent program for the poor, the homeless, and the down-trodden. And yet there can be no substitute for a pulpit that gives a clear sound for New Testament Christianity in its truth and simplicity.

When we hear from the pulpit strange language;

When we see in the pulpit a soft, compromising, attitude toward the plan of salvation, the worship and organization of the Church;

When we hear a confused sound on the doctrine of faith and grace;

When we have to ask if the preacher believes in the faith-only doctrine;

When we hear language leading us to believe the preacher is teaching the direct operation of the Holy Spirit -- via such expressions as "God told me to pray at 1:30 a.m. this morning" etc.;

When the preaching becomes tainted with sticky humility, dripping in pity and "oozing" with self-righteousness;

When we detect a disdain for the great restoration preachers who blazed the trail and made possible the fruitful New Testament churches we have today;

When it takes several typewritten pages for the pulpit to explain what it meant by some questionable statement;

And when it becomes more and more obvious that the preacher is really more comfortable with "Pentecostal" and other denominational preachers than with his own brethren;

Then we can expect it to be only a matter of time until the congregation goes digressive, the majority of elders accept mechanical instruments of music in worship, tongue speaking, and other sectarian doctrines.

Thank God a pulpit can be fresh, interesting, inspiring, positive, enthusiastic, loving, kind, and still be sound in its teaching, loyal and faithful to New Testament Christianity, and filled with the love of the truth, the love of our fellow man, and the love of God.

But when the pulpit goes (giving an uncertain ring), can the congregation be far behind? Let us support our elders of the local congregation in their effort to keep the pulpit sound and solid. A trickle of unsoundness can soon become a torrent and we can see a divided eldership, a confused membership, and a lost congregation.

To put the matter in perspective, we rejoice that thousands of gospel preachers do "preach the word," "contend earnestly for the faith once for all delivered to the saints," and are dedicated to restoring the New Testament church in name, doctrine, and practice free from the doctrines and commandments of men. Never in our lifetime have we had so many talented and faithful preachers who proclaim the Word and who see that the pulpit gives forth no uncertain sound.

Seven thousand have not yet bowed the knee to Baal and we must hold up their hands. If the congregation where you attend has a clear, helpful, sound pulpit, why not let the elders and preacher know how much you appreciate it. -*Gospel Advocate* (March 20, 1980), p. 162.

READERS' RESPONSE

"How Readest Thou?"

Luke 10:26

PREACHER STUDENT APPRECIATES GG

Could you please add me to your mailing list for the *Gospel Gleaner*. I am a student at the West Virginia School of Preaching and appreciate your paper very much. Don Schuler, Wheeling, WV.

A TOOL FOR EVANGELISM

I have read a copy of the *Gospel Gleaner*. I sure appreciate your stand for the truth which is clear and plain, spoken in kindness. Please add my name to your mailing list. Thank you very much. P.S. I found in the copy some valuable help in teaching my neighbor the word of God. Pearl Brinker, Evansville, IN.

TRUE TO THE BOOK

Thanks for the good paper, it is true to the Book. I am sending my new address. Mrs. John T. Moore, Fulton, MS.

ARTICLES WELL RECEIVED

A copy of the *Gospel Gleaner* was recently passed to me, Vol. 11, No. 4 and the articles were well received and enjoyed. So, would you please add my name to your mailing list. R. C. McCourt, Searcy, AR.

RIGHT ON TRACK

I very much appreciate the fine work you are doing with the *Gospel Gleaner* publication. I was recently introduced to it by Dennis Gullledge. Sound doctrine, and the kind presentation of it, is always profitable to those who will hear it. Your paper is right on track with its message. Richard Kirkland, Cabot, AR.

PRAYING FOR US

Just a note to thank you for sending me *Gospel Gleaner* and your stand for the truth. My prayers are with you. David H. Dyer, Gamaliel, KY.

WORD FROM THE PHILIPPINES

We appreciate you very much for sending us the issue of *Gospel Gleaner* (January-March 1996). All of us here, your fellow brethren, really enjoyed it and have been inspired by reading all the articles. Ms. Irene Guevara, Church Secretary, Mangaldan Church of Christ, Mangaldan, Pangasinan, Philippines.

APPRECIATES COPIES SENT

I appreciate the copies of the *Gospel Gleaner* that you sent me. I would like to be placed on the mailing list to receive it as it is published. Noble Patterson, Ft. Worth, TX.

GG RECEIVED FROM A BROTHER

Would you please put me on your mailing list for the *Gospel Gleaner*. I enjoyed very much the copy that Brother Cliff Friberg gave me. Noble Smith, Stevensville, MT.

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