

A Fasting Meditation

By Jack P. Lewis, Ph.D.

There are actions about which the Lord is specific that he hates them such as the seven types of behavior listed in Proverbs 6:16-19 and as divorce (Mal. 2:16). These actions I want to avoid under all conditions and at all times no matter what the cost may be.

There are also actions that the Lord affirms that he loves such as righteous acts (Ps. 11:7), justice (Ps. 37:28; Jer. 61:8), and cheerful giving (2 Cor. 9:7). I want to engage in those as much as I can.

Other actions involve human choice between alternatives both of which are good under proper conditions. One of them, however, may be more desired by the Lord than the other. God does not always see things as people do (cf. 1 Sam. 16:7). When Samuel asks, "Has the Lord as great delight in burnt offerings and sacrifices as in obeying the voice of the Lord?" (1 Sam. 15:22), I would want to choose obedience over offerings and sacrifices. If he says, "I desire steadfast love and not sacrifice" (Hos. 6:6), I would want to spend my energies on steadfast love. If he says "I desire the knowledge of God, rather than burnt offerings" (Hos. 6:6), I would center on knowledge of God.

I learned long ago that if my wife says, "I want chocolates more than pearls," I have wasted any money I spend on pearls. That I might prefer pearls becomes irrelevant. I am not likely to react, "You are going to have pearls whether you want them or not!"

If the assumed efficacy of all the possible means of entreating the Lord were arranged on a scale of one to ten, there is hardly a question that in human eyes fasting would rate a score of nine or more. Fasting is also common in the non-Christian religions. A fast was declared in Nineveh at Jonah's preaching (Jonah 3:7).

The Law of Moses, however, only provided for fasting on the Day of Atonement (Lev. 16:29; 23:27, 29, 32; Num. 29:7; Jer. 36:6; Acts 27:9). Nevertheless, people voluntarily imposed fasting on themselves. Apart from the day of atonement, fasting is a voluntary, self-imposed privation of food and water not commanded in either the Old Testament or the New Testament.

Moses fasted forty days on Mt. Sinai (Exod. 34:28). Israel fasted when defeated at Ai (Josh. 7:6) as well as when engaged in war with Benjamin (Judges 20:26) and with the Philistines (1 Sam. 7:6). People fasted when threatened by a military crisis (1 Sam. 7:6; 2 Chron. 20:3). Saul would have executed his son Jonathan for Jonathan's breaking a fast Saul imposed had the people not rescued Jonathan from him (1 Sam. 14:24-45). David fasted when his son was terminally ill (2 Sam. 12:16). A fast was proclaimed in the face of a locust infestation (Joel 1:14). Ezra and his company fasted before setting out for Jerusalem (Ezra 8:21-23, and Esther asked for a fast when she was going to the king in behalf of the Jewish people (Esther 4:15-17).

All would agree that Jezebel made fasting a mockery when she in the name of Ahab ordered the elders and nobles of Naboth's city to proclaim a fast and to have Naboth accused of cursing God and the king (1 Kings 21:9, 12). Naboth was executed. Any religious act can be prostituted.

But Isaiah gives us a divine evaluation of the efficacy of fasting which has possibly escaped the notice of many (Isa. 58:3-14). "Why have we fasted, and thou seest it not? Why have we humbled ourselves and thou takest no knowledge of it? Behold, in the

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day of your fast you seek your own pleasure, and oppress all your workers. Behold, you fast only to quarrel and to fight and to hit with wicked fist. Fasting, like yours this day will not make your voice to be heard on high. Is such the fast that I choose, a day for a man to humble himself? Is it to bow down his head like a rush, and to spread sackcloth and ashes under him? Will you call this a fast, and a day acceptable to the Lord?

Is not this the fast that I choose: to loose the bonds of wickedness, to undo the thongs of the yoke, to let the oppressed go free, and to break every yoke? Is it not to share your bread with the hungry, and bring the homeless poor into your house; when you see the naked, to cover him, and not to hide yourself from your own flesh? Then shall your light break forth like the dawn, and your healing shall spring up speedily; your righteousness shall go before you, the glory of the Lord shall be your rear guard. Then you shall call, and the Lord will answer; you shall cry, and he will say, Here I am. If you take away from the midst of you the yoke, the pointing of the finger, and speaking wickedness, If you pour yourself out for the hungry and satisfy the desire of the afflicted, then shall your light rise in the darkness and your gloom be as the noonday."

If charity to the unfortunate is more desired by the Lord than his people's going without food, then charity is what I want to devote my time and resources to. I would want to do what would please the Lord the most, not what would please him less. If this passage does not say that charity pleases him more than does people going without food, what does it say?

The child gives a lovely doll as a gift to her mother. The husband gives his wife a new circle saw for her birthday. The wife gives her a husband a new fitted mink coat for her to wear for her wedding anniversary present to him.

Self or God?

When Jerusalem had been besieged and destroyed by the Babylonians in 586 B.C., the survivors of the calamity established as commemorative fast days the anniversaries of the beginning of the siege and of the fall of the city. These fast days were observed over the seventy years of the Exile. As the temple was being rebuilt after the Exile, the people from Bethel asked the prophet Zechariah about the suitability of continuing these self-imposed fast days.

In what is a shocking response through the

prophet Zechariah, the Lord asks, "When you fasted and mourned ... for these seventy years, was it for me that you fasted? And when you eat and when you drink, do you not eat for yourselves and drink for yourselves?" (Zech. 7:5-6). A negative reply is expected for the first of these questions and a positive one for the second.

If this answer does not say that what the people thought they were doing for the Lord they were in reality doing [without being aware of it, no doubt] for themselves, then what does it say? Their fasting was as self-centered as their ordinary eating was self-centered. Zechariah suggests that the Lord wanted acts of true judgment, kindness and mercy toward the unfortunate (Zech. 7:8-10; 8:19). The passage should be considered in the light of the temptation to establish traditions that the Lord never established.

Paul encountered in Colossae people of ascetic persuasion. He asks, "Why do you submit to regulations, 'Do not handle, Do not taste, Do not touch' (referring to things which all perish as they are used), according to human precepts and doctrines? These have indeed an appearance of wisdom in promoting rigor of devotion and self-abasement and severity to the body, but they are of no value in checking the indulgence of the flesh" (Col. 2:20-23). Paul spoke to Timothy of people "who forbid marriage and enjoin abstinence from foods which God created to be received with thanksgiving by those who believe and know the truth" (1 Tim. 4:3).



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Should not every religious act be evaluated by its motivation—that is, whether in the ultimate it will please people or whether it will please God? Should not one consider what the basis for his judgment on the matter is?

Seen of People

Fasting was a fixed part of the life of the Qumran people (the people of the Dead Sea Scrolls). Anna in the temple in Jerusalem served God with fasting (Luke 2:37). Jesus fasted forty days and forty nights before his temptation (Matt. 4:2). The Pharisees and the disciples of John the baptist fasted (Mark 2:18). The Pharisee depicted in Jesus' parable could remind the Lord, "I fast twice a week" (Luke 18:12). Cornelius was fasting before his vision (KJV, Acts 10:30). Paul neither ate nor drank for three days in Damascus before Ananias came to him (Acts 9:9). Paul's list of hardships endured include "in fastings often" (KJV, 2 Cor. 11:27). In the storm on the sea, the people on the ship were fasting fourteen days (Acts 27:33).

People asked Jesus why his disciples did not fast. His reply was that wedding guests do not fast as long as the bridegroom is with them, but he went on to say that they would fast in the day when the bridegroom is taken from them (Matt. 9:15-17; Mark 2:19-20 Luke 5:34-35). He rebutted the rebuke the question implied by the parable of the new patch on the old garment.

Fasting, popular as it has been across history, is not a commanded duty. No passage of command can

be cited. It is a voluntary act of piety which one imposes on himself. There are no instructions about when, how often, or how long it should be done. One has no way of knowing when it will please God and when it has become excessive. Paul hints at abstinence from sex as a voluntary privation (1 Cor. 7:5).

The Sermon on the Mount suggests that fasting should be known only to the person who fasts and to God (Matt. 6:16-18). No person in the first century would have admitted he was fasting for the audience. There were customs of dress and behavior adhered to when one fasted. Jesus demanded that one give no external, visible indication that he was fasting. Though oral indication is not mentioned, would it not be implied?

If I announce that I am going on a ninety day fast or a one day fast, am I doing anything different from the people Jesus was condemning? If I make sure that people know how much I have fasted in the past, am I any different?

Jesus has a challenging use of the phrase "they have received their reward" (Matt. 6:2, 5, 16). That is, the motive determines the efficacy of the act. If I let the word get around that I have fasted ninety days, people will react that I am a special type of

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Christian more devout than the rank and file. Is that not precisely what Jesus was talking about when he said, "They have received their reward"?

When I use social pressure to get people to do what they are not voluntarily doing — that is, when I create a condition where they have to join in or bear the stigma of being a "kill joy," have I not created a "They have received their reward" situation?

Someone proposes that I fast from sunrise to sunset. There is nothing of this sort in scripture. The idea is borrowed directly from the Muslims. Another suggests that fasting be used as a fund-raising device — that is, that one fasts and gives the money he saves to some cause. Does not this put one in a "They have received their reward" position? That is, it raises money and there is nothing more coming of it.

One of the objections I have to the Boston Movement is that it sets up religious obligations that the Lord never set up. Where did the Lord ever suggest that one must have a prayer partner? Where did he state how many hours a week one must give to various activities? A Japanese young man, already overloaded in his school work, was told that if he did not do all the required things he would go to hell. He responded, "Well then, I guess I will just have to go."

My concern in this meditation is not to decry fasting (or any other self-imposed act of devotion) for the person who wants to impose it on himself. A person might forego marriage; he might decide to be a hermit. My concern is about those who by their actions seem to want all to know that they engage in such acts and want all people to conform to their preference. It is with those who feel that others are not quite the Christians they ought to be if they are not doing the same acts to the same degree. My concern is not limited to acts of fasting. What did Jesus mean when he repeatedly said, "They have received their reward"?

If there are two alternatives the one of which the Lord has said he prefers over the other, it would be a matter of wisdom to put one's strength, time, money, and effort into the one the Lord prefers. If not, why not?

In the judgment scene (Matt. 25), people are not condemned for failure to fast, nor are they praised for having fasted. The items mentioned deal with their concern for the unfortunate.

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A Holy Priesthood

By Dr. Jack P. Lewis

In 1 Peter 2:9, the writer claims for the church all the privileges listed for Israel in Exodus 19:5-6, a list also included in the LXX of Exodus 23:22 though not in the Hebrew text at that place. Then Isaiah promises in an eschatological setting, "But you shall be called the priests of the Lord, men shall speak of you as ministers of our God; you shall eat the wealth of nations, and in their riches you shall glory" (Isa. 61:6).

First in the list of privileges is that of being a "chosen race." The O.T. places much emphasis on God's choice of Israel (Deut. 14:2; Isa. 43:20-21). Peter in his letter has already spoken of the readers being chosen (1 Pet. 1:2). Christian apologists of the second century contrasted Christians with Greeks and Jews and spoke of them as a third race.¹

But Israel and Christians are also a royal priesthood (*mamlekheth kohanim*; *basileion hierateuma*; *regnum sacerdotale*).² It is debated whether in Greek we have here two nouns or an adjective and a noun. If an adjective and a noun, the statement means that the readers are a priesthood in the service of a king. Ancient kings at times had in their service their own group of priests. If two nouns are here (as in the Book of Revelation 1:6; 5:10), Christians are a kingdom whose citizens are all priests living wholly for God's service. All have access to God and serve as priests to the rest of the world. They are set apart from the rest of the world for the worship and service of the Lord.

Christians are a holy nation. The term *holy* suggests separateness and exclusiveness (Ex. 22:31). They are set apart (consecrated) and should live accordingly. Peter has already cited the O.T. demand, "You shall be holy, for I am holy" (1 Pet. 1:15-16).

Christians are to be God's own people (*laos eis peripoiesin*). The KJV rendered this Hebrew term *'am segullah* as "a peculiar people" (Ex. 19:5; Deut. 14:2; 26:19) thereby stimulating much misplaced zeal on one's being different in insignificant ways. We have not yet entirely freed our thinking. The term actually

means that which belongs to one person and has nothing to do with strangeness. "The Lord has chosen you to be a people for his own possession out of all the peoples that are on the face of all the earth" (Deut. 7:6; cf. 14:2). The prophet Malachi speaks of the Lord's special possession (Mal. 3:17). The Lord has purchased the church with his own blood (Acts 20:28). Christians are redeemed by blood (Eph. 1:7), redeemed from all iniquity (Titus 3:14). Peter states the idea of being ransomed by the blood of a lamb without spot (1 Pet. 1:18).

Though Peter never uses the terms *spiritual Israel* or *the true Israel*, the church has the position Israel formerly occupied. Early Christians thought of themselves as the true heirs of the O.T. But despite all these privileges which are claimed for the church, Peter is anxious that Christians not make the mistake

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¹Aristides, *Apology* 2; *Ep. Diognetus* 5.

²G. Schrenk, "*hieros, hierateuma*," TDNT 3:249f.

that Israel made of stressing privilege and forgetting responsibility. The privilege is "that you may declare the wonderful deeds of him who called you out of darkness into his marvelous light." The privilege of these complimentary terms carries with it the duty of proclamation. The duty stated pertains to all aspects of the description given in the epistle, not merely to the priesthood.

When Peter speaks of Christians being a holy priesthood (1 Pet. 2:5) and of their being a royal priesthood (1 Pet. 2:9), he is using a metaphor which is also encountered in the Book of Revelation though the grammatical structures used are not the same. There the writer declares that God has made us to be kings and priests to God (*basileian, hiereis* [Rev. 1:6]; *basileian kai hiereis* [5:10]). Then it is declared that the second death has no power over those who share in the first resurrection, but they shall be priests of God and of Christ and shall reign (Rev. 20:6).

The primary functionaries of the O.T. system were the kings, the priests, and the prophets. Though Queen Athaliah was a usurper, the legitimate Judean kings were initiated into office by anointing and were spoken of as the Lord's anointed (1 Sam. 16:6; 24:6, 10). The prophets were the spokesmen for God. God put his words in the prophet's mouth, and the prophet spoke God's words to the people. At Sinai when the people had heard the thunder and had seen the fire, out of fear they asked that Moses speak to them rather than the Lord (Ex. 20:19). Moses became the prophet *par excellence* (Deut. 34:10). The priests were the people's representatives with God. They taught the people, they blessed the people, and they accepted the people's offerings and sacrificed them to God.

The writer of the Epistle to the Hebrews goes to great length to instruct us that Jesus became the great sympathetic high priest. It is the only book in the N.T. that applies the term *priest* to him. He serves in the tent not pitched by people. There in heaven, he, as a sinless one, offered his own blood making a sacrifice once for all time. The sacrifice need never be repeated. He lives forever to make intercession. He is the one mediator between God and people (1 Tim. 2:5).

Since the Law of Moses provided for priests who were descendants of Levi, the writer of Hebrews has to explain how one descended from Judah can serve. The writer goes back to Melchizedek spoken of in Genesis 14 and has Christ to be a priest after the or-

der of Melchizedek who was both king and priest. Abraham recognized the standing of Melchizedek by paying tithes to him. With such a high priest, the Christian can come boldly to the throne of grace to find help in time of need. At the death of Jesus the curtain of the temple which separated the holy place from the most holy was torn (Mark 15:38). Jesus opened the new and living way for us through the curtain (Heb. 10:20).

The picture of the Epistle to the Hebrews exposes the folly of the type of thought which appoints men to be special priests and speaks of the Mass as being an unbloody offering of the Christ. Scripture provided for neither of these practices. They are both the developments of unscriptural traditions. By the time one gets to the early sixteenth century, English churchmen were speaking of priests (which is a contracted form of the word *presbyter*) instead of elders; and one of the objections Thomas More had to Tyndale's New Testament was that it dropped the "priest" terminology.

The New Testament also makes no provision for on-going special ranks of priests as the Latter Day Saints have in their organization.

Many ancient religions had a priesthood, but to appreciate what Peter is telling us, one first has to go back to the provisions Moses made for priests and to look at their qualifications, their position, and their service. Out of the twelve tribes of Israel, the Lord chose the tribe of Levi to be his special possession to carry on his service. The Levites at the episode of the golden calf had responded to Moses' call, "Who is on the Lord's side?" had slaughtered the offenders, and were designated for the Lord's service (Ex. 32:28-29). The firstborn of all creatures belonged to the Lord, but he took the Levites in lieu of the firstborn of people (Num. 3:41).

Then out of the Levites the Lord chose Aaron and his descendants to be the priests (Ex. 28:1, 41). A person did not volunteer to be a priest; he was one by birth. The position was not a temporary position. He was a priest for life. His active service may have begun with an anointing, for one reads of the anointed priest (Lev. 4:3). Moses inducted Aaron and his sons by washing them (Lev. 8:6), by clothing them in priest's clothes, and by sprinkling anointing oil and blood on them (Ex. 29:7; Lev. 8:30).

As a holy person, the priest could not serve with any sort of physical blemish. No person who was blind, had a disfigured face, was a hunchback, a dwarf, had one leg or hand shorter than the other, or

had an itching disease could approach the altar to offer sacrifice (Lev. 21:16-24). The priest could not defile himself by coming into contact with the dead other than for his nearest kin (Lev. 21:1-5). He could not shave the corners of his beard or make any gashes in his flesh. He could not marry either a harlot or a divorced woman (Lev. 21:7). Even stricter demands were made of the high priest. He could not go near the dead body of even his father or mother. He must marry only a virgin; he could not marry a widow (Lev. 21:14).

The priest's position was a teaching position. He taught Israel the statutes and ordinances of the Lord: "You are to teach the people of Israel all the statutes that the Lord has spoken to them by Moses" (Lev. 10:11; cf. Deut. 24:8; 31:9-12).

This duty of the priest is that one most likely to have been overlooked in modern consideration of the priesthood. The sternest denunciation of the priests in the books of the prophets is in connection with their failure to teach. When Jeroboam I set up his worship centers of Bethel and Dan in the northern kingdom, he appointed a non-levitical priesthood to serve at them (1 Kings 12:31).

Hosea speaks of the priests' rejecting knowledge

and of the Lord's rejecting them from being priests. They had forgotten the laws of God, and he would forget their children (Hos. 4:6). In the south, Micah charges that "the priests teach for a price" (Mic. 3:11). Jeremiah charges, "For both prophet and priest ply their trade through the land, and have no knowledge" (Jer. 14:18). "Both priest and prophet are ungodly" (Jer. 23:11). Ezekiel says:

Her priests have done violence to my law and have profaned my holy things; they have made no distinction between the holy and the common, neither have they taught the difference between the unclean and the clean, and they have disregarded my sabbaths, so that I am profaned among them (Ezek. 22:26).

Even after the exile, Malachi says of Levi:

My covenant with him was a covenant of life and peace, and I gave them to him, that he might fear; and he feared me, he stood in awe of my name. True instruction was in his mouth, and no wrong was found on his lips. He walked with me in peace and uprightness, and he turned many from iniquity. For the lips of a priest should guard knowledge, and people should seek instruction from his mouth, for he is the messenger of the Lord of hosts. But you have turned aside from the way; you have caused many to stumble by your instruction; you have corrupted the covenant of Levi, says the Lord of hosts; and so I make you despised and abased before all the people, inasmuch as you have not kept my ways but have shown partiality in your instruction (Mal. 2:5-9).

In addition to teaching, there is also for the priest to give what has come to be known as the priestly blessing. Moses charged Aaron and his sons to bless the Israelites: *The Lord bless you and keep you; The Lord make his face to shine upon you, and be gracious to you; The Lord lift up his countenance upon you, and give you peace* (Num. 6:24-26).

Malachi threatens that the Lord will curse the priests' blessings (Mal. 2:2).

Levites were not given land in the distribution under Joshua. They were given forty-eight Levitical cities scattered through the tribes. Micah employed for his shrine a Levite who previously lived in Bethlehem (Judges 17:7-13), and the Levite whose concubine was abused lived in Ephraim (Judges 19:1). Samuel was descended from Levites who lived in the territory of Ephraim. When Saul came to Samuel, the local girls told him about the sacrifice, "*For the people will not eat until he [Samuel] comes, since he must bless the sacrifice; afterward those eat who are invited*" (1 Sam. 9:13).

Then there was the sacrificial service for priests

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to discharge. Saul at Gilgal sacrificed before Samuel arrived and was condemned for it (1 Sam. 13:8-13). Samuel came to Bethlehem to sacrifice when he chose David to be king (1 Sam. 16:2-5). The service of the tabernacle was carried out by the priests. A person in Israel did not sacrifice his own victim. He brought it to the priest at the place God had designated — first to the tabernacle and later to the temple. The priests attended the lamps that were kept burning in the holy place. They offered incense morning and evening at the altar of incense. They replaced the twelve loaves of shew bread once each week. The high priest officiated on the day of atonement, first making an atonement for his own sins to be qualified to make an offering for the sins of the people.

That one knows all these things is assumed by Peter when he speaks of a holy priesthood or of a royal priesthood offering spiritual sacrifices (1 Pet. 2:5). The priesthood of Christ is described in the Epistle to the Hebrews but is not taken up in 1 Peter. No provision is made for any person other than Christ to stand as a mediator between God and people. Each person is his own priest in God's service. Surely we can see some very striking analogies with the O.T. system.

As the Levitical priest, as a holy person, had to be a perfect physical specimen so the holy priest should strive to be spiritually without spot and without blemish. The emphasis is not on physical conditions. The physically blind, the halt, the deformed are not excluded from the Gospel. The eunuch was not excluded. All who labor and are heavy laden are invited. However, the cowardly, the faithless, the polluted, the murders, the fornicators, the sorcerers, the idolaters, and all liars are those excluded from the heavenly city (Rev. 21:8). Nothing unclean will enter, nor anyone who practices abomination or falsehood (Rev. 21:27). The priesthood figure calls on us to cleanse ourselves for God's service — to be without spot or blemish in God's sight (2 Pet. 3:14).

We have pointed out how that Aaron and his sons were initiated into service by washing. An analogy can be made. One enters the royal priesthood by having his heart sprinkled from an evil conscience and his body washed in pure water (Heb. 10:22). This imagery comes from the consecration of O.T. priests (Ex. 29:21; Lev. 8:6, 30). In the early history of Christianity, Jesus' statement about being born of water and Spirit (John 3:5) was taken seriously. There was no such thing as a person thinking of him-

self as a Christian when he was unbaptized. Peter later makes the analogy with the flood and says, "Baptism which corresponds to this [the flood] now saves you" (1 Pet. 3:21).

There is the work of proclamation. As the Levitical priests were teachers, so the royal priest must be a teacher. Timothy is charged, "What you heard from me before many witnesses, entrust to faithful people that they may be able to teach others also" (2 Tim. 2:2). The elder is by qualification to be a capable teacher (1 Tim. 3:2; Titus 1:9). The older women are to teach younger women (Titus 2:3-5).

But there is also the matter of offerings and gifts to God as the duty of priests. The shadows give way to realities. Peter talks about offering "spiritual sacrifices (*pneumatikas thysias*) acceptable to God through Jesus Christ" (1 Pet. 2:5). The contrast is obviously with the material sacrifices of the O.T. and of pagan worship. Christ's offering was "a fragrant offering and sacrifice to God" (Eph. 5:2). The sacrifices of the royal priesthood make no sacrifice for sins. That was taken care of in the offering of the body of Jesus once for all. The priests of the law offered gifts and sacrifices in addition to burnt offerings. The offerings were for thanksgiving and for fellowship.

Peter's idea of "spiritual sacrifices" has its antecedents in the O.T. Through the psalmist, the Lord asks, "Do I eat the flesh of bulls, or drink the blood of goats? Offer to God a sacrifice of thanksgiving, and pay your vows to the Most High. ... He who brings thanksgiving as his sacrifice honors me" (Psa. 50:13-14, 23). David, in his psalm of penitence, says, "For you have no delight in sacrifice; were I to give a burnt offering, you would not be pleased. The sacrifice acceptable to God is a broken spirit; a broken and contrite heart, O God, you will not despise" (Psa. 51:16-17).

Another psalm of David declares, "I will praise the name of God with a song; I will magnify him with thanksgiving. This will please the Lord more than an ox or a bull with horns and hoofs" (Psa. 69:30-31). Yet another psalm implores, "Let my prayer be counted as incense before you, and the lifting up of my hands as an evening sacrifice" (Psa. 141:2).

The prophet Hosea declares that the Lord wants steadfast love and not sacrifice, the knowledge of God, rather than burnt offerings (Hos. 6:6). His call of penitence says, "Take with you words and return to the Lord; say to him, 'Take away all iniquity; accept that which is good and we will render the fruit of our

lips” (Hos. 14:2). Isaiah denounces Israel’s trust in *sacrifice*, festivals, and prayers and calls for ceasing to do evil and for learning to do good (Isa. 1:11-17). Micah has that great passage which after rejection of multiplication of sacrifices summarizes the Lord’s demands as “To do justice, and to love kindness, and to walk humbly with your God” (Mic. 6:8).

The Samaritans, whose sacrifices on Mt. Gerizim had been terminated by the destruction of their temple, said, “We offer sacrifice before the Lord on the altar of prayers ... we sanctify ourselves and praise and proclaim.”³

There is no doubt that Peter was the heir of O.T. thought, but he differs from first-century Judaism, which had its functioning priesthood at the temple (Luke 1:9; Heb. 7:5), in that Judaism never saw spiritual acts as a replacement of temple sacrifices. Only after the temple in Jerusalem had been destroyed in A.D. 70 and sacrifice was no longer possible, Jonathan ben Zakkai reconstituted Judaism on the theology that repentance and good works filled the place that sacrifice previously had.

For Peter, the death of Jesus had purchased a people, and they are a kingdom of priests to offer spiritual sacrifices. The temple sacrifices in Jerusalem had played their role. Their termination was not merely a circumstance to which Christians have to adjust. Christians have the privilege of coming near to the throne of God (Heb. 9:1-10:25). They do not serve in an earthly cult in Jerusalem or elsewhere. They serve in the kingdom of Christ.

The spiritual sacrifices are to be acceptable (*euprosdektos*) to God through Jesus Christ. Not all sacrifices in the O.T. were acceptable. Abel’s offering was accepted, but Cain’s was rejected (Gen. 4:3-5). Saul’s proposal to offer the choice animals in Gilgal was unacceptable (1 Sam. 15:22-23). Sacrifices offered out of wrong motives were unacceptable (Mic. 6:8).

In contrast to all of these, Paul speaks of the offering of the Gentiles being acceptable (Rom. 15:16), of prayers acceptable (1 Tim. 2:3), and the writer of the Epistle to the Hebrews speaks of acceptable worship (Heb. 12:28) and of sacrifices pleasing to God (Heb. 13:15-16). Though the vocabulary is different, “acceptable to God” (*euarestos*; Rom. 12:1; 14:18; Phil. 4:18) also suggests well pleasing. One sometimes gives a wife or a friend what the giver wants, not what the receiver wants. We need to ask if the same motive

does not characterize a lot of religious activity today. Is it not what the worshiper likes more than that which the Lord has stated that he likes?

The royal priest offers his body as a living sacrifice holy and acceptable to God which is his spiritual service (*logikos latreia*; Rom. 12:1). A person cannot always determine the way the community goes. He cannot clean up all the crime and the sin that surrounds him. But he can clean himself up to be a vessel suitable for the Master’s service (2 Tim. 2:20-21). Yet is it not true that in this self-centered age — this “me first” age — in which we live this becomes the hardest of the Lord’s demands? Frank Sinatra’s song says, “I did it my way!” Is it not true that one is willing to meet most any of the Lord’s demands other than this one of offering his body as a living sacrifice? Is it not true that the person one sees in the mirror is the one who stands most in his way of serving God?

The Epistle to the Hebrews speaks of singing as being one of the spiritual sacrifices one offers to God. In contrast with the sacrifices of the law, the writer admonishes, “Though him then let us continually offer a sacrifice of praise to God, that is, the fruit of lips that acknowledge his name” (Heb. 13:15).

There is also the good one does to those about him. The writer of the Epistle to the Hebrews proceeds to say, “Do not neglect to do good and to share what you have, for such sacrifices are pleasing to God” (Heb. 13:16). Such an admonition takes one back to Jesus’ statement in the Gospel of Matthew: “As you did it unto one of the least of these my brothers, you did it to me” (Matt. 25:40). One also remembers the generosity of the early church where no one thought of his possessions as being his own but distribution was made as each had need.

Paul, while in prison, had received the gifts the Philippians had sent by Epaphroditus. They had earlier sent at least twice while he was in Thessalonica (Phil. 4:16), having fellowship with him in the gospel. And now they had sent again. Paul describes their giving in sacrificial terms: “a fragrant offering (*osme euodias*), a sacrifice acceptable (*thysias dekten*) and pleasing (*euarestos*) to God” (Phil. 4:18). From the earliest times in Genesis, God is spoken of in anthropomorphic terms. He smells the sweet smell of the sacrifice (Gen. 8:21); and Paul is speaking in that image.

In the Book of Revelation, the writer picks up a picture already met in the book of Psalms. Around

³J. McDonald, *The Theology of the Samaritans* (1964), 274.

the throne the twenty-four elders fall before the Lamb with golden bowls of incense (*thymiama*) which are the prayers of the saints (Rev. 5:8). The Psalmist had said, "Let my prayer be counted as incense before you, and the lifting up of my hands as an evening sacrifice" (Psa. 141:2).

There are yet two other sacrificial imagery pictures that may have escaped your notice. As Paul wrote the Epistle to the Romans, he speaks of the grace God had given him "to be a minister of Christ Jesus to the Gentiles in the priestly service (*hierourgounta*) of the gospel of God, so that the offering (*leitourgos*) of the Gentiles may be acceptable, sanctified by the Holy Spirit" (Rom. 15:16). At least one possible and challenging interpretation is that people one wins to the gospel are thought of as a sacrificial offering one is making to God. Shall we come before the Lord empty handed? Paul speaks of converts as being firstfruits (*aparche*; 1 Cor. 16:15; Rom. 16:5).

Then Paul describes his expected execution in sacrificial terms. To the Philippians he writes while in prison, "Even if I am to be poured out as a libation (*spendomai*) upon the sacrificial offering (*thysia kai leitourgia*) of your faith, I am glad and rejoice with you all" (Phil. 2:17). And in his final letter to Timothy he writes, "As for me, I am already being poured out as a libation (*spendomai*), and the time of my departure is come" (2 Tim. 4:6). A part of the O.T. sacrificial system was the "drink offering" or libation in which a portion of wine was poured out on the sacrifice. In imagery Paul sees his life as such an offering. We still today speak of the giving of a life to a cause as "the supreme sacrifice." Paul was making it.

These are some of the spiritual sacrifices of which the N.T. speaks for God's royal priesthood to carry out. There is no shortage except in willingness to offer them.

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a reward but a limitation. No study limited to the material things of the world or of life can bring the realizations required of God and desired of all good men. On the subject of study Paul's philosophy was: "Study to show thyself approved of God." The man who does not do this can never become the discoverer of the glories of the new world of contentment.

The seeker after sensual pleasure does not find contentment. This road, too, leads in the wrong direction. The rewards for the seeker after the "pleasures of this life" are of the evanescent type that cannot possibly satisfy the longings of the human soul. The one who would combine the things of the world and the things of God brings upon himself disappointment, shame and humiliation. The failure of such attempt is no less certain than that of the pleasure seeker who never obeys the gospel of Christ, who never attempts to serve God in any way. Either course leads to disaster. Every added thrill, instead of satisfying, but increases the intensity of unrest and disquietude.

Paul was content in any and every state or condition of life. He learned contentment through his manner of life. He always had a conscience void of offense toward God and man. He loved and obeyed the Lord. He had few of the so-called "disappointments" of life because he expected little of the material things of this life. Some one has said: "Blessed is he who expects little, for he will not be disappointed." Paul did not look to wealth, nor to worldly wisdom, nor yet to worldly pleasures as a worthy end or aim. Hence there was no occasion for discontent when there was no realization of these in his experiences. People become discontented because and when they want many things of the world which they do not receive or cannot acquire. If there is little or no desire of these, then the occasion for the disappointment is lessened or eliminated. This is the real secret of Paul's contentment. He had reached a point where he cared not for the things of the world, but he magnified the things of God. All of us could be content if we viewed life as Paul did.

AN OPPORTUNITY—SEIZED

Huntsville, Texas, county seat of Walker County, has a large colored population. Yet there was not a congregation of colored Christians in the town, and only one in the county. About three years ago an effort to establish a congregation ended in discouragements when local prejudice caused the meeting conducted by Brother Marshall Keeble to be poorly attended. Conversions were few. The program was halted.

A year ago the white congregation began to recognize the responsibility they had concerning these people and began to plan another effort among them. Since the former effort seemed hindered most by the lack of a permanent meeting place, it was decided to begin by purchasing a lot and erecting a house for worship. Money began to be set aside for that purpose. War restrictions would not permit using new materials therefore, an old dwelling was purchased and wrecked.

On Sunday, October 24th, the first meeting was held in the new building. It is located in a choice spot on the Highway which runs through the colored section of town. The house, which was free of debt when completed, was designed to seat about seventy-five people. However an estimated two hundred were present at the two first services. The colored brethren from Houston, Riverside, and Midway came in large numbers to assist in starting the work in the best way possible. Quite a group of local people were in attendance. Brother Sam Ceburn, Jr., who has been selected to work full time in Huntsville, spoke both in the morning and in the afternoon.

The white brethren knew of only one or two colored members when the plans were started. But others are now showing up and prospects are bright for growth. It is the present plan to have Brother R. N. Hogan come to Huntsville for a meeting next summer.

The mission program of the Huntsville congregation this year included regular contributions to the East Texas Mission work directed by the Jasper congregation; to Sister Sherriff in Africa; to Sister Bernard in China; and a weekly radio program covering a radius of seventy miles. A contribution was made to the Syracuse campaign in the summer, and a worker was sent to Salt Lake City.

This report is given you in hope that it will stir others to mission work both among the colored and the white. We believe there was wisdom in the plan of erecting the building first. This congregation will not be hindered for a generation by having to meet in an out of the way and undesirable building.—JACK P. LEWIS, 1428 Avenue L, Huntsville, Texas.

GOOD NEWS FROM OGDEN, UTAH—OUR CHURCH PROPERTY PAID FOR

Brother H. S. Foster, who is a member of the Midland, Texas, church, which is sponsoring me in the work up here loaned the church here \$1000.00 without interest, when Harvey Childress was the minister here and was raising money to buy lots and put up a building. This \$1000.00 in one lump sum was certainly a great help in having ready cash to go ahead with plans and now the last \$100.00 of that sum was paid, October 1st. We certainly thank Brother Foster for his continued interest in the work here, which has been shown by his regular support of both Brother Childress and myself while laboring with this congregation.

Special Thanks to All Contributors

The brethren here are also very thankful to all those churches and individuals who had any part in contributing to the church property. Friends, we thank you for this and our sincere hope is that as you have shown such an interest in the work of the Lord in Ogden, so we will continue to show that same missionary spirit and as we are able, help the cause of Christ in other places. This we have already begun by helping Brother Jacob C. Vandervis with \$10.00 a month on his living expenses while attending Abilene Christian College in his preparation to preach the gospel to his own countrymen in Holland after the war. Yours in Christian fellowship—F. T. HAMILTON.

CHURCH AT ROSEBURG, OREGON

Brother O. B. Digby and Sister J. T. Dent having asked me several times to come to this part of Oregon and help in the cause finally convinced me that this was the thing that I should do and on the first Sunday in October I closed my work with the fine congregation at Denver City, Texas, and began preparations to come to Oregon. The first week we traveled one hundred miles to the home of my parents where I had the old Plymouth overhauled so it would make the trip. The expense of this job was \$92.00. Before leaving Denver City the church there gave us \$25.00 to help us on our way. Brother L. P. Bennett and wife also gave us a good sum to help. The church at Springdale, Texas, my home congregation, having promised to support the work here \$25.00 per month, paid me the amount for the month of October.

Back to Basics

By Jack P. Lewis, Ph.D.

When a football team needs rejuvenating the coach calls for reemphasis on the basics of kicking, passing, running, and tackling — things they do every game but which need additional attention. Every important revival of the church that has taken place in past history has been a return to the basics of Bible teaching. People drift away, people forget, and a new generation that does not know arises. In my opinion the church needs a return to basics.

Faith is an absolute essential for any acceptable religious activity. Abraham believed God and it was counted to him for righteousness (Gen. 15:6; Rom. 4:4, 9); but it was not belief alone. He was justified when he offered Isaac (James 2:21). Those who come to God must believe that he is and that he is the rewarder of those who seek him (Heb. 11:6). The Epistle to the Hebrews gives an impressive list of figures from the past who acted by faith (Heb. 11:1ff).

But belief in God alone is not adequate. God gave his only Son that whoever believes in him might have everlasting life (John 3:16). Jesus warned that "you will die in your sins unless you believe that 'I am he'" (John 8:24). Even prayer requires a prior faith. One is to ask in faith nothing doubting (James 1:6). What-ever does not proceed from faith is sin (Rom. 14:23).

Though one might feel that faith is a gift that God gives, scripture teaches that faith comes by hearing the word of God (Rom. 10:17). The seed of the kingdom is the word of God (Luke 8:11).

Where the word has gone there are Christians; where it has not gone there are none. This assumption lies back of all missionary work. Jesus' prayer was for those who would believe through the apostles' word (John 17:20).

The Gospels are written that you may believe and believing have life in his name (John 20:31).

Gentiles heard the word of God and believed (Acts 15:7).

A young man said to me, "I have not read the Bible, but I am praying for faith." But he overlooked how faith comes.

Through the folly of what the apostles preached, "it was God's pleasure to save those who believe" (1 Cor. 1:21).

The apostles were to go everywhere and make disciples in the process of preaching (Matt. 28:19-20).

People are to receive with meekness the implanted word that is able to save the soul (James 1:21). Those who received the apostolic preaching are described as believers (Acts 2:49; 1 Tim. 4:2).

The one who does not believe God, has made him a liar, because he has not believed in the testimony that God has borne to his Son (1 John 5:10).

There is the hearing of faith (Gal. 3:2, 5). Christians are of the household of faith (Gal. 6:10).

In biblical terminology people are obedient to the faith (Acts 6:7; Rom. 1:5; 16:26). Obedience leads to righteousness (Rom. 6:16). After declaring that the Romans are justified by faith (Rom. 5:1), Paul proceeds in the next chapter to describe how

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faith worked in their being baptized into Christ's death (Rom. 6:2).

Paul said, "For by grace have you been saved through faith, and this is not of your own doing, it is a gift of God — not of works, lest any person should boast" (Eph. 2:8-9). A widespread view is that the antecedent of the pronoun "it" in this verse is "faith." It is a favorite proof text of "faith only" people. From that persuasion people are convinced that "faith" is something that God gives apart from any effort on the part of the one being saved. The view, however, is without any logical explanation why an impartial God gives faith to some people and not to others. Why should one have to beg God to give him faith when God has already given a larger gift in giving his Son? (cf. John 3:16; Rom. 8:22).

The common interpretation of Ephesians 2:8-9 has no explanation for why there is no faith where the Word has not gone. But in reality, the Greek pronoun of this verse is *touto*, a neuter form, whereas *pistis* ("faith") is a feminine noun. By the rules of gender agreement neither "grace" (a feminine noun) nor "faith" can be the antecedent of "it" in this sentence. Likely an unexpressed "salvation" should be understood.

Believing is a command of God. He commands that one believe in the name of his Son Jesus Christ (1 John 3:23).

A commandment is something one obeys, not something he receives. He has a choice whether he does it or not. It is not something handed out in which he has no obligation. It is not something God gives out to him without his doing anything.

Martin Luther expounded the theology of salvation *sole fide* ("by faith alone") which has developed into the widespread belief that salvation comes at the moment of belief.

Salvation by faith alone is the hallmark of most Protestant groups. It is expounded by most of the television evangelists. One needs only to bow by his television and pray in order to be saved. Or he can heed the altar call and come to pray and be prayed with and for. The offer of the Billy Graham campaigns, the Brother's Keepers, the Salvation Army, and dozens of other efforts around the world is a "faith only" offer.

The one time, however, that "faith alone" occurs in the Bible is a denial of the concept. "You see that a person is justified by works and not by faith alone" (James 2:24).

Luther was not able to fit that concept into his

system and spoke of the Epistle of James as an "epistle of straw."

It is common to play Paul against James with one dealing with works and the other with faith. But Paul really gives the harmonization when he declared that "neither circumcision nor uncircumcision is of any avail, but faith working through love" (Gal. 5:6). He wrote to the Thessalonians about their work of faith and labor of love (1 Thess. 1:8). His prayer was that God might fulfill ever good resolve and work of faith by his power (2 Thess 1:11).

The Epistle of James specifically asks, "If a man has faith but does not have works, can that faith save him?" (James 2:14). A negative answer is expected to the question.

A more careful look at the Epistle of James points out that the demons believe and shudder (James 2:19).

Faith apart from works is barren.

James has three further examples of the fact. Abraham believed God, and it was counted to him

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as righteousness. But his faith was active with his works when he offered Isaac on the altar. It was not faith alone. Rahab the harlot was justified by works when she received the spies and sent them out another way. As the body apart from the spirit is dead, so faith apart from works is dead (James 2:21-26).

One could hardly deny the supposition of faith on the part of those described by Jesus as saying to him at the judgment, "Lord, Lord" but who were not doing the will of the Father in heaven. They prophesied in the Lord's name, they cast out demons in his name; they did many mighty works; but they hear the sentence, "I never knew you, depart from me you evildoers" (Matt. 7:21-23).

In scripture teaching there is "one faith" (Eph. 4:5), not dozens of faiths.

One, however, can believe in vain (1 Cor. 15:14, 17).

He can make shipwreck of the faith (1 Tim. 1:19).

Faith can fail (Luke 22:32); one can depart from the faith (1 Tim. 4:1).

One can deny the faith (1 Tim. 5:8; Rev. 2:13).

He can err from the faith (1 Tim. 6:10, 21).

He can be reprobate concerning it (2 Tim. 3:8).

On the other hand, faith can be genuine or sincere (1 Tim. 1:5; 2 Tim. 1:5). Faith can grow (2 Thess. 1:3), can increase (Luke 17:1), can be great (Matt. 15:28). One can gain confidence in the faith (1 Tim. 3:15). One can be either weak in faith (Rom. 4:10) or strong in faith (Rom. 4:20). He can abound in faith (2 Cor. 8:7); also he can be full of faith (Acts 6:5, 8; 11:24).

Faith is one of the weightier matters of the law (Matt. 23:27); it is a fruit of the Spirit (Gal. 5:12).

There is the shield of faith (Eph. 6:16), and there is the breastplate of faith and love (1 Thess. 5:8).

Faith to the saving of the soul (Heb. 10:29) implies that there is faith that does not save the soul. That sort of faith is seen in the demons who believe and shudder (James 2:19). James makes clear that demons are not atheists.

The rocky-ground hearer in Jesus' parable believed for a little while (Luke 8:13) but did not come to salvation. Such faith is also to be seen in those who believed in Jesus but who would not confess it because they loved the praise of men more than the praise of God (John 12:42).



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Faith expresses itself in appropriate obedience. The commission in the Gospel of Mark is, "He that believes and is baptized shall be saved." It does not say that "He who believes is saved and should be baptized." This passage is a stumbling block to many people; but the stumbling point could be removed by a non biblical analogy if people would consider it. "He who eats his food and digests it shall live." He who does not eat will die." Why do I not say "does not eat and digest will die?" It is simple! One cannot digest if he does not eat; that fact is automatic without its being stated. One cannot be baptized if he does not believe. So the writer did not have to say "He who disbelieves and is not baptized shall be condemned."

The apostolic preaching as reported in the Book of Acts never promises salvation at the point of faith apart from appropriate obedience.

People were "obedient to the faith" (Acts 6:7; Rom. 1:5; 16:26). There is no kneeling where you are and pray; but rather, "Rise and be baptized, and wash away your sins, calling on his name" (Acts 22:16). If Saul's sins were already forgiven by his believing (he believed on the road to Damascus when he saw the vision and the Lord spoke to him), why did he need to wash them away?

Faith becomes the foundation on which the various virtues of progress in the Christian life are built (2 Pet. 1:5; Jude 3). It is one of the three things which abides (1 Cor. 13:13).

When Paul describes that "the righteousness of God is revealed through faith for faith" (Rom. 1:17), he does not say "by faith alone." Living by bread is something different from living by bread alone. Living by air is different from living by air alone. And being saved by faith is different from being saved by faith alone. The grammatical structure Paul uses is exactly parallel to "a fragrance from death to death and from life to life" (2 Cor. 2:16). It is a way of expressing intensification. One must believe the Lord's revelation, and that grows to greater faith.

Although my analogy is not specifically made in scripture, faith might be compared to the foundation of a house. It is necessary that it be put down at the beginning. It has to be solid if a house is to be built on it and the house stand.

Anytime the foundation is destroyed, the house will fall. At the same time, if one does not build a superstructure on the foundation he has no house. He can maintain the foundation all his life and be proud of it, but he has nothing useful. That is faith alone!

On the foundation he must put repentance and other acts of obedience. The demons have the foundation; but they have no superstructure (James 2:19).

The writer of the Epistle to the Hebrews calls on us to go on from faith toward God (Heb. 6:1).

The Second Epistle of Peter urges that we supplement faith with knowledge and other traits there listed (2 Pet. 1:5).

Faith is essential; one can never dispense with it; but it is not the stopping point. Faith must be followed with all the rest of what the Lord and his disciples taught.

"He who believes in the Son has eternal life; he who does not obey the Son shall not see life, but the wrath of God rests upon him" (John 3:36).

A time is coming when "The Lord Jesus is revealed from heaven with his mighty angels in flaming fire inflicting vengeance upon those who do not know God and upon those who do not obey the gospel of our Lord Jesus" (2 Thess. 1:7).

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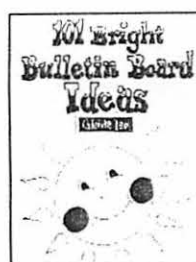
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Back to Basics A Capella Singing

By Jack P. Lewis, Ph.D.

It likely has been so long since you heard a sermon or a serious lesson on a capella singing that most of you could not tell us when the last time was. Is it any surprise that our congregations are full of people who do not understand why we do not have an orchestra and choirs like our religious neighbors do? A Billy Graham program devotes almost as much time, if not as much time, to the orchestra music as it does to the sermon. Is it any surprise that many of our people cannot explain clearly why they sing unaccompanied and would not be at all disturbed at the introduction of an instrument?

Old Testament

Old Testament worship included instrumental music. While not all music was intended as worship, Jubal was the father of all who play the lyre and pipe (Gen. 4:21). Moses sang after crossing the Red Sea (Exod. 15:1), and Miriam and the women with timbrels and dancing sang (Exod. 15:20). David brought the ark of the Lord to Jerusalem with dancing, shouting, and the sound of the horn (1 Kings 6:14-15; 1 Chron. 15:28).

Although instruments are older than David, their use in worship is traced to David (1 Chron. 24:1, 6), but there was the blowing of trumpets even before David's time (Lev. 23:24; Num. 10:2). The Book of Chronicles is explicit that David's innovation was

not a human innovation but was by the command of God. It had divine authority. Hezekiah's reform is described:

And he stationed the Levites in the house of the Lord with cymbals, harps and lyres, according to the command of Gad the king's seer and of Nathan the prophet, for the command was from the Lord though his prophets (2 Chron. 29:25).

This seems to be a passage that at least some of our predecessors overlooked as they condemned David as an innovator in their discussions. But the passage is explicit, "The command was from the Lord through his prophets." The context of the passage makes clear that a worship occasion is being described.

When Israel, led by Zerubbabel, returned from the Exile, the foundation of the temple was laid, "the priests in their vestments came forward with trumpets, and the Levites, the sons of Asaph, with cymbals, to praise the Lord, according to the directions of David king of Israel; and they sang responsively, praising and giving thanks to the Lord, 'For he is good, for his steadfast love endures for ever toward Israel'" (Ezra 3:10-11).

In the Psalms there is the admonition to praise the Lord with a full-blown orchestra. We will notice only the closing Psalms:

(continued on page 4)

Back to Basics

(continued from page 1)

Let them praise his name with dancing, making melody to him with timbrel and lyre (Ps. 149:3). Praise him with trumpet sound, praise him with lyre and harp! Praise him with timbrel and with dance; praise him with strings and pipe! Praise him with sounding cymbals; praise him with loud clashing cymbals! Let everything that breathes praise the Lord! Praise the Lord! (Pss. 150:2-6).

But one is surely to ask what is to be made of Amos 6:5 which was often considered a favorite negative proof text by some? “Woe to those ... who sing idle songs to the sound of the harp and like David invent for themselves instruments of music.” The context of this passage is not a worship context. The topic of discussion here is those at ease in Zion and who are unconcerned about the calamity the nation is facing. A list of the careless items of their behavior is given, none of which acts is wrong within itself but which reflect that they “are not grieved over the ruin of Joseph” (Amos 6:6). This passage is irrelevant to the question of worship by instrumental accompaniment or by unaccompanied singing.

New Testament

Portable instruments of music of various sorts were readily available to Jesus and his apostles had they chosen to use them. There was music and dancing at celebration occasions (Luke 15:23). The daughter of Herodias danced before Herod (Matt. 14:6; Mark 6:25). The children in Jesus’ parable complained, “We piped to you and you did not dance” (Matt. 11:17; Luke 7:32). The flute players had a role in mourning ceremonies at a death (Matt. 9:21). Paul alludes to the sound of the pipe and the harp (1 Cor. 14:7).

Despite the use of instruments in the Old Testament worship and despite the availability of instruments, instruments are never mentioned as being used in New Testament worship. Following the last supper, before Jesus and his disciples went out to the Garden of Gethsemane, they sang a hymn (Matt. 26:30). Paul and Silas were singing hymns in the Philippian jail at midnight (Acts 16:25). In writing the Corinthians, Paul affirms, “I will sing with the spirit and the understanding” (1 Cor. 14:14-15). Paul writing to the Romans quotes a Psalm, “I will sing to your name” (Rom. 14:9). Paul speaks of one having a hymn when the congregation assembles (1 Cor. 14:26). There is also the well-known passage of Ephesians 5:19:

And do not get drunk with wine, for that is debauchery, but be filled with the Spirit, addressing one another in psalms and hymns and spiritual songs, singing and making melody to the Lord with all your heart, always and for everything giving thanks in the name of our Lord Jesus Christ to God the Father.

The parallel passage in Colossians 3:16 says:

Let the word of Christ dwell in you richly, as you teach and admonish one another in all wisdom, and as you sing psalms and hymns and spiritual songs with thankfulness in your hearts to God.

The writer of the Epistle to the Hebrews speaks of Christians offering to God through Jesus the fruit of lips that makes confession to his name (Heb. 13:15)

Is it not strange that after all that is said about instrumental accompaniment in the Old Testament, one has this complete silence in the New Testament as far as Jesus, his apostles, and the early church are concerned? Portable instruments were readily available to Jesus and his apostles had they chosen to use them. The poverty of the early Christians is no explanation of the New Testament silence. Paul alludes to the sound of the flute, harp, and bugle (1 Cor. 14:7) though not as an accompaniment of singing. No great cost would have been involved in having a flute. So poverty is not the cause of the silence.

A great deal is made in some circles of the fact that four-part harmony was not known in singing in the first century. They parallel its use as an innovation comparable to the use of instruments. But there is a passage from Philo of Alexandria in his description of the Therapeutae (who were not Christians) that seems to me to need consideration.

After describing at some length the music meetings of these people, Philo says, “It is on this model above all that the choir of the Therapeutae of either sex, note in response to note and voice to voice, the treble of the women blending with the base of the men, create an harmonious concert, music in the truest sense” (*The Contemplative Life*, 88).

Philo certainly knows the difference in singing between male and female voices. While that is not four-part harmony, would it not have to be two-part harmony? At least there was more than unison singing. However, be that as it may, the shift from unison singing or chanting to four-part harmony is still vocal

singing. It is not bringing in an instrumental accompaniment.

The earliest non-biblical description we have of Christian worship is that of Governor Pliny of Bithynia writing to Emperor Trajan. He reports that Christians sing a hymn to Christ as a god (*Ep.* 10:96).

For some today, the Old Testament use of the instrument is a very persuasive argument of its use in the church. But is it not worth noticing that neither Jesus nor his disciples ever hinted at the use of an instrument either as an act of worship or as an aid to an act of worship?

Some musicians argue that God gave them the skill to play their instrument, so they are going to use that skill to praise the Lord. God also gave some people the skill to box. Is one going to do that in worship? He gave to another the skill to play basketball. Shall one do that in worship? To another he gave skill as a football player. Shall one use that in worship?

If I am going to give my wife a present, I am not likely to give her something because I like it or want it. I would not get her a set of golf clubs, a circle saw, or a new computer. I would find something she wants. If I am going to offer something to God, and I want him to be pleased with it, I have to offer what he has specified he wants. Singing he has specified. Instrumental music he has not specified.

People seem unable to understand that something approved in the Old Testament could be disapproved in New Testament worship. But take the matter of animal sacrifices. There is no New Testament passage that specifically condemns animal sacrifices. New Testament passages do show that their purpose was accomplished in the once-for-all sacrifice of Jesus on the cross. With that sacrifice being made it is superfluous to offer sacrifices that cannot take away sins and with which God is not pleased (*Heb.* 10:6). Early Christians did not do that which is useless.

Burning incense was a part of Old Testament worship; but no provision is made for such in New Testament worship. Both the Greek Catholics and Roman Catholics regularly offer incense in their services.

The Lord is praised in the dance in the Old Testament. No provision is made for that in the New Testament. Today there are churches which are engaging in dancing as a form of worship.

Religious processions form an important role in certain forms of worship. Though they sometimes are very colorful and impressive, the New Testament knows nothing of such.

Some people seem quite perplexed about singing when they read about music in heaven in the Book of Revelation. First, one needs to notice explicitly what is said in the book. John hears a voice like a loud trumpet (*Rev.* 1:10; 4:1). But one should notice that it was not a trumpet, but only like one. John also hears a voice like many waters (*Rev.* 1:15). Seven trumpets do sound as a part of the action of the book (*Rev.* 8:2, 6), but they do not have to do with singing or worship.

In the book there is singing not described as accompanied by instruments. All that is said is “singers” (*Rev.* 4:8; 5:9). In addition, “The voice I heard was like the sound of harpers playing on their harps, and they sing a new song before the throne” (*Rev.* 10:2-3). This is a simile where sounds are said to be like instruments but not instruments themselves. I could envision something perhaps like the music group called *A-Capella* which I have never heard; but I have been told that they make instrumental sounds with their voices.

Then we have the four living creatures with harps and bowls of incense (*Rev.* 5:8). There are the seven angels with harps of God in their hands, and they sing the song of Moses and the Lamb (*Rev.* 15:2-3).

There is also secular music. The sound of harps and instruments, of flute players and trumpeters will be heard in Babylon no more (*Rev.* 18:22).

If the accompanied singing of these angels authorizes instrumental accompaniment in worship in the church, it would also authorize the use of incense. The living creatures had bowls of incense (*Rev.* 5:8).

The Argument

The argument against the use of instrumental music is the same argument as that against these other non-authorized types of worship we have listed above.

We want people to show where instrumental music is authorized in the New Testament, and if that cannot be done (which it cannot), then to show why we do not need to have scriptural authorization for it. Surely these two alternatives are not hard to understand.

It seems popular today to argue, “I do not see any place where use of instrumental music is condemned in the New Testament” No one is arguing that anyone is going to find a “You shall not use instrumental music in worship.” The argument is that where the Lord gives a commandment, that eliminates doing anything else. The illustrations have been given every since this question arose generations ago. The command to use gopher wood in the

ark prohibited Noah's use of any other wood without prohibition of use of that wood being specified. The order for priests to be of the tribe of Levi eliminated priests of any other tribe serving, as the Epistle to the Hebrews points out (Heb. 7:13-14). Many other illustrations can be offered.

Coming at the question from another viewpoint, if I order a book on the WEB from a publisher, that does not authorize him to send that book plus any other he might want to charge me for. The order excludes sending anything else without the exclusion being specifically stated in the order.

The New Testament does not pretend to contain a list of all the things people should not do in worship. It would be too voluminous to read if it did. Popes, cardinals, and bishops are not prohibited by a specific, "You shall not" in the New Testament. Nor are infant baptism, sprinkling for baptism, use of incense, dancing, and many other practices. But none of them are authorized. One needs to ask, "Where does the Bible authorize a practice?"

While it is strange today for a church not to have instrumental accompaniment to singing, the church did not have such for centuries after its establishment. People worshiped in song. Clement said, "Let us then give him praise, not only with our mouth, but also from our heart, that he may receive us as sons" (2 *Clement* 9:10). Justin said, "We offer solemn prayers and hymns for His creation and for all

things leading to health" (Justin Martyr, *Apology* 1:13). "In gracious psalms and songs meet for God To hymn thee the immortal and faithful are we bidden, God, the Creator of all, the Omniscient" (*Sibylline Oracles* 8:498-500). At the end of the second century Clement of Alexandria was arguing against instruments.

We, however, make use of but one instrument, the word of peace alone by which we honor God, and no longer the ancient psaltery, nor the trumpet, the tympanum and the aulos, as was the custom among those expert in war and those scornful of the fear of God who employed string instruments in their festive gatherings, as if to arouse their remissness of spirit through such rhythm (*Paedagogus*, 2:4).

I find it tragic and ironical that just at the time many of our people seem ready to adopt instrumental music, a preacher from the Reformed Presbyterian Church has come out with an attack on its use as not having scriptural authority (Brian Schwertley, *Musical Instruments in the Public Worship of God*). Though there is no reason to think Schwertley was influenced by our preachers or by our practice, one could hardly improve on the argument he gives. One would hope that Schwertley's trampling on a few other pet trends will not keep Bible believers from at least considering his reasoning.

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Concessions We Must Make

By A. B. Gregoreo

In their effort to capture the hearts of young and naive disciples, the champions of change lay a constant barrage of criticism against the Lord's church. In so doing they aspire to cause sufficient discontent that brethren will turn to them for leadership. Also they would like for us to deny obvious problems so that we would appear, stubborn, and intransigent. The fact is, some of the things they cite are true in part or in whole. They certainly are not the first to make these observations.

Yes, there are too many divisions among us. Even one division is an evil thing. Whether it is local, within a congregation, or general, affecting the whole brotherhood,

division is bad (Rom. 16:16). A distinction however must be made between those who "cause divisions" and those who are the victims of it. Interestingly, many churches have experienced division because of the work of the change agents!

Yes, we do have some traditions. Some are biblical and must be observed and preserved (2 Thess. 3:6). Others are quite harmless and in most cases beneficial. Some congregations have traditions that no doubt hinder them. The latter we must constantly work to eliminate.

Yes, we do have some "sectarian-minded people." But we do not excuse them or glorify them. We try to

Back to Basics

By Jack P. Lewis

Born Again

In American language the claim to be a "born-again Christian" is considered to be the ultimate in Christian claims. Implied is that there are Christians who are not born again. Usually some emotional experience one has had that he considers has terminated past undesirable behavior and inaugurated new dedication is being spoken of. It is usually an experience apart from one's initially becoming a Christian.

A man once described his new birth experience to me. He was out behind the barn when the Holy Spirit hit him. He tingled all over with the tingling going out his fingers and toes. He immediately started shouting. He was really shaken, however, when instead of congratulating him I asked him if he had ever read about anything like that in the New Testament. Another person who had been profligate described his experience as having taken place in a hotel room in Jerusalem. It resulted in his becoming a television evangelist.

Feelings or emotional experiences are never cited or appealed to in the New Testament as evidence that a person has been born again. People who came to obedience rejoiced, but the rejoicing is a consequence of their new understanding and relationship, not the essence of it or the evidence of it. Feelings are totally dependent on the information a person has and usually are completely colored by the mores of the community he is identified with. Jacob could not have been more distressed if Joseph had actually been dead; but Joseph was not dead. Timothy's tears could not have been bitterer had Paul been dead; but Paul was alive (Acts 14:19; 2 Tim. 1:4).

The people of Pentecost became a glad people praising God after their obedience (Acts 2:46-47), but there is no hint that they supposed these emotions were a new birth. The Ethiopian after baptism went on his way rejoicing (Acts 8:39). The Philippian jailer rejoiced with all his household that he had believed in God; but that was after he had been baptized (Acts 16:31-34), not after a further or different emotional experience.

The terminology *born again* is based on the King James Version's rendering of Jesus' wording to

Nicodemus in the Gospel of John: "Except a man be born again [*anōthen*] he cannot see the kingdom of God" (John 3:3). But also involved is the wording of 1 Peter 1:23: "Being born again (*anagegennemenos*), not of corruptible seed, but of incorruptible by the word of God, which liveth and abideth for ever."

The term *second birth* of which we sing at Christmas time does not actually occur in scripture but has been coined to express a theological concept. The Gospel of John does say, "But to all who received him, who believed in his name, he gave power to become children of God; who were born, not of blood not of the will of the flesh nor of the will of man, but of God" (John 1:10-13). There is no hint, however, that becoming children of God is separated in time or event

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from being born of God. One is not encouraged by this verse to suppose that he becomes a child of God by one process and that sometime later by a different experience he is born of God. It is only one process that is being described. This passage does not encourage the type of thinking where one group of people are children of God and then a specially blessed group are born again children of God.

Nicodemus came to Jesus at night with compliments, "We know that you are a teacher come from God; for no one can do these signs that you do, unless God is with him." Jesus' reply to this ruler of the Jews who considered himself one of God's chosen people was, "Unless one is born anew, he cannot enter the kingdom of God." Being in the Jewish family (a descendant of Abraham) was not enough. Keeping the law carefully would not accomplish it.

The Greek term used by Jesus is *anōthen*, which has two possible meanings. One is "again" and the other is "from above" (cf. John 3:31; 19:11, 23). The Gospel of John is characterized by use of terms of two possible meanings. The misunderstanding of the term by the hearer sets the teaching situation as the misunderstanding is corrected. This passage of John 3:3 is of that sort.

Nicodemus took the term to mean "again" as is done in the KJV and thereby accepted by a large group of readers in modern times. The term "born-again Christian" makes that obvious. To Nicodemus, the teacher seemed to be speaking in riddles. He knew that a full-grown man could not enter his mother's womb to be born again. Physically speaking, birth, like death, is a one-time experience. The confusion allowed Jesus to explain his meaning. One must be born of water and Spirit (John 3:5). Both elements are involved in what "born *anōthen* [from above]" meant. They are both controlled by one preposition *ex*.

Jesus, speaking of physical birth, proceeded to say that what is born of the flesh is flesh. He and Nicodemus were not speaking of the same thing when he spoke of "again" [or "from above"]. Jesus was contrasting birth of the flesh (natural birth) and birth of the Spirit. Earlier in this Gospel the writer (as we have already pointed out) spoke of those "who were born, not of blood nor of the will of the flesh nor of the will of man, but of God" (John 1:13). But Jesus does not in the conversation with Nicodemus drop the figure of speech and explain what it is to be born of water and spirit. He does use a plural Greek form for "you" (*hymas*; v. 7) making the obligation wider than merely one for Nicodemus. A few verses further the writer

speaks of baptism by Jesus and baptism by John the baptist (John 3:22-23).

Jesus also emphasizes the obligation in John 3:7 with the words, "You must be born anew." A "must" (*dei*) duty was not optional. A statement like "You must stop at the red light" does not give one the option of stopping or not stopping as he pleases. Neither does "You must be born from above!"

Modern confusion arises when people begin to make "born of water" to mean the physical birth by which one enters the world, and born of the Spirit to be an emotional experience one goes through that leads him to a different sort of life from that he has led before. Some try to jump-start this experience by the mourner's bench activity or the altar call and prayer. Some may speak in a proof texting way of a "second blessing" one receives (cf. 2 Cor. 1:15) though the passage used is not at all speaking of what it is made to describe. But on Pentecost those who were led to be baptized by the Spirit-directed word spoken by Peter were promised the gift of the Holy Spirit (Acts 2:38). The gift is the Holy Spirit itself. God gives the Holy Spirit to those who obey him (Acts 5:32; Rom. 5:5).

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The change in the life of a person by which he moves kingdom of darkness into the kingdom of God's Son (Col. 1:13) is described in the New Testament by the use of numerous figures. Paul speaks of one's being "reconciled to God" (2 Cor. 5:20; Col. 1:22), of his "adoption" (Gal. 4:5; cf. Rom. 8:23), of his being "transferred" (Col. 1:13), of his being "made alive" (Eph. 2:5; Col. 2:13), and of his being made a "new creature" (2 Cor. 5:17). The new creation is what matters (Gal. 6:15). He becomes a new born babe (1 Pet. 2:2; cf. Heb. 5:13-14); he has changed clothes (Eph. 4:17-22), putting off the old man and putting Christ (Eph. 4:24; Col. 3:10).

The birth figure (taking all the allusions) begins with the implanting of the seed. To be born of God one must receive the implanted word, which is able to save the soul (James 1:21). The seed in Jesus' parable is the word of God (Luke 8:11; cf. 1 Pet. 1:23). The word has been given under the direction of the Holy Spirit. Paul had become the Corinthian's father through the gospel he taught (1 Cor. 4:15). The Spirit of God operates through the gospel. The sword of the Spirit is the word of God (Eph 6:17). "Go preach" was the Lord's commission to his apostles. Paul had become Onesimus's father during Paul's imprisonment (Phil. 10).

Jesus had threatened "Unless you repent you will perish (Luke 13:1-5). Apostolic preaching called on people everywhere to repent (Acts 17:30). Jesus taught that one must turn and become like a little child (Matt. 18:3; Mark 10:15; Luke 18:17). Repentance comes before one is brought forth in new life.

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The consequences of being born anew are set forth in the Epistles. Peter writes to Christian people as those "born anew" (*anagennesas*) to a living hope (1 Pet. 1:3). The First Epistle of John has a great deal to say about those born of God. Such a person does not sin (1 John 3:9; 5:18), God's nature abides in him (1 John 3:9). The one who loves is born of God (1 John 4:7-8). The one who believes that Jesus is the Christ is born of God (1 John 5:1). He overcomes the world (1 John 5:4). The one born of God [the Christ] keeps him (1 John 5:18).

The Greek language has *tiktein* for the bearing of a child (Matt. 1:21, 25), but also uses the verb (*gennan*) in various forms for the role both of the father (Matt. 1:2; etc.) and of the mother (Matt. 11:11; Gal. 4:23) in the natural birth process. Hence, there is no linguistic basis for a distinction between "begotten" which the ASV used in these passages and "born" which the KJV used. Any metaphor can be elaborated in details beyond what the user of it had in mind.

In asking what Jesus meant by being born of water and Spirit, surely one must not overlook what Paul said about "the washing of regeneration and the renewal of the Holy Spirit (Tit. 3:5). It was by this

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process that the people had been saved. Was the washing of regeneration an emotional experience they had been through, or was it a matter of obedience to the commands the Lord had given? The Lord became the source of salvation to all who obey him (Heb. 5:9). What is the washing of regeneration? The writer of the Epistle to the Hebrews speaks of people who have their hearts sprinkled clean from an evil conscience and their bodies washed with pure water (Heb. 10:22). Is there anything in the Christian system connected with water other than baptism? The Lord cleansed the church by the washing of water with the word (Eph. 5:26). The Corinthians had in the past done vile sins, but Paul says of them, "You were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ in the Spirit of our God" (1 Cor. 6:11). One should remember the summary of Paul's work in Corinth: "Many of the Corinthians hearing Paul believed and were baptized" (Acts 18:8).

Is it not worth considering that in the account of the apostolic preaching as reported in the book of Acts there is not one instance of a new birth described in emotional terms comparable to those now claimed by "born again Christians"? Is it not strange that nothing comparable to the "praying through process" is narrated? Is it not strange that Ananias said to Saul, "And now why do you wait? Rise and be baptized and wash away your sins, calling on his name" (Acts 22:16). If his sins had already been removed, why does he now need to wash them away? Is it not strange that in the accounts of conversion in the Acts of the Apostles in every instance the story ends with a description of the baptism of the concerned individual?

Modern people dismiss the command of baptism with the slur that insistence on its essentiality is teaching "baptismal regeneration." But in New Testament language, baptism is the way one gets into Christ where salvation is (Rom. 6:3; Gal. 3:27). One can pretend faith, he can falsely claim to have repented, and he can go through the motions of baptism insincerely. But he also can claim emotional experiences falsely. Jesus spoke of those who say, "Lord, Lord," but who are rejected as not known by the Lord (Matt. 7:22-23). The insincerity of some does not remove the obligation.

People can reject baptism as the means of regeneration and claim that it is only a sign of what has taken place. But they cannot find that sort of description in scripture. Peter's description was a compari-

son with the flood, and he said, "Baptism, which corresponds to this, saves you ... as an appeal to God for a clear conscience" (1 Pet. 3:21).

Hearing the gospel, believing it, repenting of sins, and being buried with the Lord in baptism and raised to walk in the newness of life (Rom. 6:4) is what being born of water and Spirit is. This is the being born from above of which Jesus spoke to Nicodemus. Such a person has changed his clothes. He has put on Christ. He is a new babe to desire the milk of the word to grow to ultimate salvation (1 Pet. 2:2; cf. 1 Cor. 3:2). Rather than the new birth being a second experience or being the ultimate in Christian experience, it is the entrance level of life. From his beginning, one should strive on for maturity.

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Back to Basics — Confession

By Jack P. Lewis, Ph.D.

It was most impressive in Nigeria to see 19 people come forward at the one invitation song and stand facing the large audience. No mere affirmative answer to the question, "Do you believe that Jesus is the Christ the Son of God?" was sought. Each individual was led to state orally and in full for himself/herself, "I believe that Jesus is the Christ the Son of God."

Isaiah projects universal recognition of the sovereignty of God: "To me every knee will bow, every tongue shall swear" (Isa. 45:23). Paul cites this verse in its Greek form as evidence that all will stand before the judgment seat of God (Rom. 14:11).

Jesus promised, "Every one who acknowledges me before men, I will also acknowledge before my Father who is in heaven, but whoever denies me before men, I also will deny before my Father who is in heaven" (Matt. 10:32-33; Luke 12:8; cf. Rev. 3:9).

Paul elaborated, "If you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. For man believes with the heart and so is justified, and he confesses with his lips and so is saved" (Rom. 10:9-12).

Jesus' ministry knew those who were disciples secretly from fear of the Jews (John 19:38), and it knew those people who believed but would not confess. The Jews had agreed that if anyone confessed him to be the Christ they would be put out of the synagogue (John 9:22). John, the writer, comments, "Many even of the authorities believed in him but for fear of the Pharisees they did not confess it, lest they should be put out of the synagogue, for they loved the praise of men more than the praise of God (John 12:42-43).

When I asked a man at worship in Jerusalem (where prejudice is very strong) about his condition, he described his hesitancy in a colorful way — that he had faith in one leg and that he was seeking faith in the other leg also. He knew that he must believe with his whole heart.

Students have observed that in the Gospel of Mark there is a series of confessions.

(1) Jesus is confessed by the demon possessed. "What have you to do with us, Jesus of Nazareth? Have you come to destroy us? I know who you are, the Holy One of God" (Mark 1:24);

(2) "And whenever the unclean spirits beheld him, they fell down before him and cried out, 'You are the Son of God'" (Mark 3:11). Legion asked;

(3) "What have you to do with me, Jesus, Son of the Most High God?" (Mark 5:7).

(4) Jesus is confessed by Peter at Caesarea Philippi (Mark 8:29; cf. Matt. 16:16).

(5) Jesus is confessed by the heavenly voice on the mount of transfiguration (Mark 9:7).

(6) The blind beggar at Jericho cries out, "Jesus, Son of David, have mercy on me!" (Mark 10:47).

(7) In the trials of Jesus, the high priest asked, "Are you the Christ the Son of the Blessed?" Jesus said, "I am, and you will see the Son of man sitting at the right hand of power and coming with the clouds of heaven!" (Mark 14:61; cf. Luke 22:61-70).

Adrift

POSTMODERNISM IN THE CHURCH

by Phil Sanders



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(8) To Pilate's question, "Are you the King of the Jews?" Jesus answered, "You have said so" (Mark 15:2).

(9) But then following the darkness, the death of Jesus, and the rending of the curtain of the temple, the centurion presiding at the crucifixion said, "Truly this man was the Son of God!" (Mark 15:39).

The series of confessions confronts each reader with the heart-searching question, "How about you? Have you confessed?"

In the Gospel of John, John the baptist bears witness that Jesus is the Son of God (John 1:34) and introduces Jesus as "the Lamb of God who takes away the sins of the world" (John 1:29). Andrew tells Peter, "We have found the Messiah" (John 1:41). Nathaniel confesses him: "Rabbi, you are the Son of God! You are the King of Israel" (John 1:49). Peter says for the disciples, "And to whom shall we go? You have the words of eternal life; and we have believed and have come to know that you are the Holy One of God" (John 6:68-69). The man born blind, having received sight, when asked if he believed in the Son of Man, said, "Lord I believe." He worshiped Jesus (John 9:35-38).

Martha, grieving over her departed brother Lazarus, responded to Jesus' question, "Yes Lord, I believe that you are the Christ, the Son of God, who is coming into the world" (John 11:27). Thomas, invited to see Jesus' hands and to place his hands in Jesus' side, responded, "My Lord and my God" (John 20:19-28).

Paul, alluding to the fact that Timothy had been

called to eternal life and had made the good confession in the presence of many witnesses, then speaks of Christ who in his testimony before Pontius Pilate made the good confession (1 Tim. 6:12-13). In John 18:37, Jesus says to Pilate, "You say that I am a king. For this I was born, and for this I have come into the world, to bear witness to the truth. Everyone who is of the truth hears my voice."

Jesus had cautioned, however, that confession alone is no guaranteed ticket to heaven. He warned of those who at the Judgment would say, "Lord, Lord," but who had not done the will of the Father in heaven (Matt. 7:22; cf. 25:12). But Paul projects a universal recognition of the Christ. Jesus has a name above every name "that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:11). Confession only at the judgment is too late to bring salvation. Paul also warns of those who profess to know God but whom deny God by their deeds (Titus 1:16).

The universal practice in the churches of having the candidate for baptism to make a confession before baptism no doubt rests on the example of the Ethiopian (Acts 8:37). No other such example is presented either in the Book of Acts or the rest of the New Testament. None demands a confession at a specific time in the conversion process. However, as has been known for far more than a century, early Greek manuscripts of Acts do not contain this verse. It belongs to what students call a "Western Addition" to the text. The earliest known manuscript (Ms. E) containing the verse dates from the sixth century. Nevertheless, knowledge of the Ethiopian's confession was as early as the time of Irenaeus (*Against Haeresies* 3.12.6) in the second century.

It is assumed that a scribe who knew the practice of the church made the insertion into the text of the Book of Acts. Though the manuscript (Ms. 2) Erasmus depended on in editing the first printed Greek Testament did not have the verse, Erasmus assumed that it had dropped out by error, and so he inserted it in his Greek New Testament. In that way the verse became a part of what became the Received Text (B.M. Metzger, *A Textual Commentary on the Greek New Testament*, discusses the evidence for and against the authenticity of this verse, London/New York: United Bible Societies, 1971).

Alexander Campbell's "Living Oracles" omitted Acts 8:37. The RV and ASV relegated the verse to

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the footnote without renumbering the verses of the chapter. That same practice has been followed by the twentieth century translations except for the NKJV and the NASV. The NKJV included the verse with a footnote to it. The earlier edition of the NASV put the verse in the footnote, but the recent NASV edition (1999) brackets the verse in the text and has a note, "Early manuscripts do not contain this verse." The duty to confess Christ is not solely dependent on the authenticity of Acts 8:27. The need is made plain elsewhere.

In the Epistles of John, confessing appears to be more than a once-for-all-time statement. "He who confesses the Son has the Father also" (1 John 2:23). "Whoever confesses that Jesus is the Son of God, God abides in him and he abides in God" (1 John 4:14). There is the contrast of such a person with the antichrist: "Every spirit which confesses that Jesus Christ has come in the flesh is of God, and every spirit which does not confess Jesus is not of God. This is the spirit of antichrist, of which you have

heard that it was coming and now it is in the world already" (1 John 4:2-3; cf 2 John 7).

Paul included the generosity the Corinthians were showing for the poor in Jerusalem as a confession. "Under the test of this service, you will glorify God by your obedience in acknowledging (*homologia*) the gospel of Christ, and by the generosity of your contribution for them and for all others" (2 Cor. 9:13).

The confession in the Epistle to the Hebrews is also not alone a one time for all declaration. The writer addresses his readers as holy brothers who share in a heavenly call urging them to consider Jesus, "the apostle and high priest of our confession" (*homologies*; Heb. 3:1). In view of having Jesus the Son of God as our great high priest, the writer urges the readers to hold fast "our confession" (Heb. 4:14). Since we have the new and living way into the presence of God, "Let us hold fast the confession of our hope without wavering" (Heb. 10:23). The ongoing worship of the Christian was a confession: "Through him then let us continually offer up a sacrifice of praise to God, that is, the fruit of lips that acknowledge his name" (Heb. 13:15).

Confession was important in the post-Apostolic church. Clement of Rome cites the gospel statement (Matt. 10:32; Luke 12:8) and then asks, "But how do we confess him?" The answer is, "By doing what he says, and not disregarding his commandments, and honoring him not only with our lips, but 'with all our heart and all our mind'" (2 Clem. 3:2-4). Clement, after citing the words of Matthew 7:21, admonishes confession by a list of admirable deeds (2 Clem. 4:1).

Ignatius presents reverse confession, "For if we are living until now according to Judaism, we confess that we have not received grace" (Magnesians 8:1). Ignatius speaks of the Docetists who do not confess that Jesus was clothed with flesh (Smyrnaeans 5.2). Polycarp quotes the saying of the Epistle of John (1 John 4:2, 8; 2 John 7) about an antichrist, but elaborates, "Whosoever does not confess the testimony of the Cross is of the devil."

Hermas, describing a persecution situation, speaks of the problem of denying or confessing and ends with the admonition, "I say this to you who are hesitating as to denial or confession, Confess that you have a Lord, lest you deny him and be delivered into prison (Sim. 9.28.4, 7).

The term *confess* comes in a time of persecution to mean confessing that one is a Christian (Martyr-



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dom of Polycarp 6:1). "Polycarp has confessed that he is a Christian" (Martyrdom of Polycarp 12:1).

Justin Martyr in describing induction of persons into the church describes those who believe what is taught and promise to live accordingly. With fasting the candidate asked of God forgiveness of their former sins. After fasting and prayer the candidate is baptized (Apol. 61). Justin does not mention formal confession at this time.

Tertullian said, "When entering the water, we make profession of the Christian faith in the words of its rule; we bear public testimony that we have renounced the devil, his pomp, and his angels" (On Shows 4). Tertullian further described, "When we are going to enter the water, but a little before, in the presence of the congregation and under the hand of the president, we solemnly profess that we disown the devil, and his pomp, and his angels. Hereupon we are thrice immersed, making a somewhat ampler pledge than the Lord has appointed in the Gospel (The Chaplet 3). Elsewhere he mentions, "the pledging both of the attestation of faith and the promise of salvation under 'three witnesses!'" (On Baptism 6).

Threefold immersion was being practiced in some circles at the third century. Hippolytus describes a declaration made by the candidate before each act. He is asked, "Do you believe in Christ Jesus, the Son of God, who was born of the Holy Spirit and the Virgin Mary, and was crucified under Pontius Pilate, and was dead and was buried, and rose again the third day, alive from the dead, and ascended into heaven, and sat at the right hand of the Father, and will come to judge the quick and the dead?" The candidate answers, "I believe" (The Apostolic Tradition, 21).

The confession made in the presence of many witnesses marked one's turning from the world to Christ. It was a burning of the bridges, so to speak, and rightly done before baptism lest the one baptizing be baptizing unbelievers. Faith is required for baptism to be valid (Acts 8:36). "No one speaking by the Spirit of God ever says 'Jesus is cursed!' and no one can say 'Jesus is Lord' except by the Holy Spirit" (1 Cor. 12:3). Confession binds one to obedience. The Lord will confess the name of the one who overcomes before the Father and before his angels (Rev. 3:5).

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What We Have Here Is a Failure to Communicate

By Howard R. Horton

The title to this little article is from the movie (an American movie classic) "*Cool Hand Luke*." This nifty little phrase was used by the armed commander of the prison camp; and, consequently, Paul Newman (as he played his role in the film) used the phrase just before he was shot as an escaped prisoner.

Well, so much for the "stroll down memory lane." The point is this. If we want to see better growth; real growth and not "swelling," everyone of us is going to have to embrace, joyfully so, 2 Timothy 2:2. Paul writing through inspiration said, "*And the things which thou hast heard from me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.*" And, herein may lie the problem.

Every Christian, every single Christian, isn't fulfilling this text; isn't obeying this clear-cut command. Why? Well it could be because, *some haven't been "taught."*

Second Timothy 2:2 implies that there has been teaching! That there are those who have been "taught." However, unless a saint is taught, taught to the point of being able to impart that which *has been taught*, then teaching isn't going to get done — not on the scale that God intended for it to be done!

It goes without saying that God left one way on this earth by which his kingdom was to grow: Christians teaching others. Now, how we do this teaching, the methods used, is pretty much left up to us. However, it seems that the "teaching" part of the church is being "bumped" out of a priority position, and entertainment and other stuff is in front of it. At least, to a degree, that is the way it seems to this gospel preacher; and, to other preachers and elders as well.

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Back to Basics

Jack P. Lewis, Ph.D.

The Human Situation

In the beginning God made people upright (Eccl. 7:29). They were included in God's summary verdict on his creation that it was very good (Gen. 1:31).

Nevertheless, it is the affirmation of both the Old Testament and New Testament that sin is universal among people. Solomon said, "There is no person who does not sin" (1 Kings 8:46; 2 Chron. 6:36; Job 14:1-4; Psa. 143:2; Prov. 20:9; Eccl. 7:20). Paul declared, "All have sinned and fall short of the glory of God" (Rom. 3:23; 5:12).

A basic picture of alienation of people from God is presented.

For my thoughts are not your thoughts, neither are your ways my ways, says the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts" (Isa. 55:8-9).

The picture is not one where God has wandered away but is where people have wandered: "All we like sheep have gone astray; we have all turned every one to his own way" (Isa. 53:6; cf. 1 Pet. 2:25). The call of the Lord is, "Return to me, and I will return to you" (Mal. 3:7).

Paul described the condition of the Gentile world apart from the gospel as being without hope and without God in the world (Eph. 2:12). The individual is dead through his trespasses and sins (Eph. 2:1, 5). Paul, in rebuking Peter, can contrast Jews by birth and Gentile sinners (Gal. 2:15). He traced out the downward way of humanity in Romans 1 with the repeated phrase "God gave them up" (Rom. 1:24, 26-27). Instead of the onward and upward picture of the evolutionary view of people, it is a picture of repeated alienation from God. Whereas the Jewish race had the law given because of transgression (Gal. 3:10), Paul found them agreeing that actions were sinful but then engaging in them anyway so that every person was without excuse (Rom. 2-3). All are under sin (Gal. 2:22); and the wages of sin is death (Rom. 6:23).

The origin of the alienation is traced back to Adam's sin in the Garden of Eden. The first father sinned (Isa. 46:27). Through one man sin entered

the world (Rom. 5:12). Adam and Eve broke a specifically stated prohibition. Eve's sin came first (1 Tim. 3:14); the serpent deceived her by his cunning (2 Cor. 11:2). Sin is older than the law of Moses. Conditions were so sinful in the time of Noah (Gen. 6:5) that God destroyed all except Noah and his family by the flood. By the time of Abraham, the Lord chose Abraham and his family for his special purpose. Israel was bound under oath to keep the Lord's covenant (Ex. 24:3ff).

It is over the effects of Adam's sin that the theological debate emerges which is influenced when Paul says that death passed to all people in that all have sinned (*eph' ho pantes hemarton*; Rom. 5:12)) But Augustine, and many after him, have misunderstood the passage as saying "in whom" all have sinned — that is, all sinned in Adam. But the passage does not say that. Human sin is clear in the Old Testament but is not traced to an incapacity inherited from Adam. People are responsible for their own actions. It is never suggested that the individual is judged for what Adam did. He is judged for his own sins. All that was done in Adam is undone in Christ (Rom. 5:19).

Once Augustine's position is accepted, however, then a further proof text is found in David's statement, "I was brought forth in iniquity, and in sin did my mother conceive me" (Psa. 51:5). However, Judaism never developed either out of the Adam story or out of the Psalm text a doctrine of inherited sin. That David was making a statement about all people is very doubtful. Rather, I would suggest that, in the face of his sin with Bathsheba, David used hyperbole equal to a declaration a penitent might make should he say, "I never was any good."

The prophets Jeremiah (31:29-30) and Ezekiel (18:2-4) proclaim that the proverb, "The fathers have eaten sour grapes and the children's teeth are set on edge," no longer holds in Israel. Each person answers for his own sins.

The command for all people everywhere to repent (Acts 17:30) assumes universal sinfulness which makes repentance necessary. The verdict is "the soul that sins shall die" (Ezek. 18:4, 20). Jesus Christ came

into the world to save sinners (1 Tim. 1:15). He came to call sinners to repentance (Matt. 9:13; Mark 2:17; Luke 5:32). The Son of man came to seek and save the lost (Luke 19:10). In Jesus' parable human lost condition is presented in the images of the lost sheep, the lost coin, and the lost boy (Luke 15:1ff.).

One can have a serious disease and be unaware of it, so one need not be conscious of him being left in that condition.

The apostolic preaching created a consciousness of sin. That was one of the tasks of the promised Holy Spirit (John 16:8).

In the light of human lostness, Paul can contrast those "in Adam" and those "in Christ" (1 Cor. 15:22). Another contrast is "in the world" (1 John 2:4) and "in Christ" (2 Cor. 5:14). Rather than external things, it is that which comes out of the heart of a person which defiles the person (Matt. 15:19-20). "The mind that is set on the flesh is hostile to God; it does not submit to God's law, indeed it cannot; and those who are in the flesh cannot please God" (Rom. 8:7). Paul uses the term *flesh* for all that is in a person which rebels against God. The one who keeps the whole law but fails in one point has become guilty of all of it (James 2:10).

One is reminded of the inability to escape the

consequences of his sin with the warning given to Israel if disobedient, "Your sins will find you out" (Num. 32:23). Those to whom the gospel is veiled are spoken of as those who are perishing (2 Cor. 4:3). Before conversion one is spoken of as being "dead through trespasses and sins" (Eph. 2:1, 5). He is a slave of sin (John 8:34). But in conversion one has died to sin (1 Pet. 2:24).

While there are more than 50 sin words in the Hebrew Bible, some of the various aspects of sin are revealed in three biblical words. We read of "Iniquity, transgression, and sin" (Ex. 34:7). There first is rebellion (*pasa'*; Greek: *parabasis*; English: "transgression") with the same word used that in secular contexts speaks of political rebellion (Gen. 14:4; 1 Sam. 21:23; 2 Kings 18:7; 24:1). "If you rebel against my words" (Num. 20:24; 22:14; Deut. 1:26, 43; 9:23). There is the idea of breaking the law. "Sin is transgression of the law" (1 John 3:4). The case of Saul's failure to destroy the Amalekites (1 Sam. 15:1ff.) should remind one that he can rebel when he would excuse himself for his failure to obey and has not thought he has rebelled.

Then there is the idea of missing the mark (*hata'*; Greek: *hamartia*; English: "sin") — of failing to be what the Lord intended for one to be. In its secular use, this word describes missing a target one is shooting at (Judges 20:16). The Lord is holy and he expects his people to be holy (Lev. 11:45).

'*Awon* begins with Cain's statement: "My punishment [iniquity] is greater than I can bear" (Gen. 4:13). The noun '*awen* is that which is crooked or perverse. This term comes out in Greek as *anomia* which means lawlessness or iniquity.

Terminology becomes important when Paul asks the question, "Shall we continue in sin?" (Rom. 6:1). He can offer the Corinthians the hypothetical picture of being "yet in your sins" (1 Cor. 15:17). Being "in sin" contrasts with being "in Christ." Jesus warned the Jews that unless they believed that he was the Christ they would die in their sins (John 8:21, 24). People sometimes argue that scripture does not speak of a state of this or that sin. But it does know "continuing in sin." The one who commits sin is the slave of sin (John. 8:34). From this slavery Christ frees (John 8:36).

Jeremiah, in describing Israel, presents the human condition in rhetorical questions, "When men fall, do they not rise again? If one turns away, does he not return? Why then has this people turned away in perpetual backsliding? They hold fast to deceit. They

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refuse to return (Jer. 8:4-5). Jeremiah contrasts the migratory birds' obedience to instinct with people's disobedience of the ordinances of the Lord (Jer. 8:7).

Scripture knows of sins "committed unwittingly" (Lev. 4:2ff. 22:14; Num. 15:24). Paul, before conversion had acted in ignorance (1 Tim. 1:13; cf. Eph. 4:18). People can deliberately ignore God's revelation (2 Pet. 3:5). People ignorant of the righteousness that comes from God can seek to establish their own and not submit to God's righteousness (Rom. 10:3). Scripture knows of willful or deliberate sins (Heb. 10:26). Whoever knows what is right to do and fails to do it, for him it is sin (James 4:17).

There is the sin of unbelief (John 6:8-9). There is the sin of presumption (Psa. 19:13). What does not proceed from faith is sin (Rom. 14:23). Anger is as murder (Matt. 5:21-22). The impure look is as adultery (Matt. 5:27-28). Respect of persons is sin (James 2:9). In conversion one dies to sin (Rom. 6:2; 1 Pet. 2:24). All unrighteousness is sin (1 John. 5:17).

Personal problems among people are caused by sin (James 4:1-4). Sin is traced to desire (James 1:15); there is the contrast between living by human passions and by the will of God (1 Pet. 4:1-2).

Sin, even when it is an act with or against another person is an offense against God. Joseph said to the Egyptian woman, "How can I do this great wickedness, and sin against God?" (Gen. 39:9). David said in the Psalm, "Against you and you only, have I sinned and done that which is evil in your sight" (Psa. 51:4).

Sin is personified as a power in both the Old Testament and the New Testament, starting with its couching at the door in the Cain story (Gen. 4:7). Sin is of the devil (1 John 3:8). One can be hardened by the deceitfulness of sin (Heb. 3:13). There are the temporary pleasures of sin (Heb. 11:25). Paul describes his own struggle with sin in Romans 7.

While the call of both the Old Testament and the New Testament to people is to repent, the prospect of rejection of offered forgiveness is also reckoned with. Jesus spoke of many walking in the broad way that leads to destruction (Matt. 7:13). Paul warns that those who do the works of the flesh shall not inherit the kingdom of God (Gal. 5:19-22).

Paul also warned of the Lord Jesus "being revealed from heaven with his mighty angels in flaming fire, inflicting vengeance upon those who do not obey the gospel of our Lord Jesus Christ. They shall suffer the punishment of eternal destruction and exclusion from the presence of the Lord and from the glory of his might" (2 Thess. 1:8-9).

The Apocalypse has its list of offenders destined for the second death: "But as for the cowardly, the faithless, the polluted, as for murderers, fornicators, sorcerers, idolaters, and all liars, their lot shall be in the lake that burns with fire and brimstone, which is the second death" (Rev. 21:8).

The zealous personal worker asked the man on the street if he had found Christ. The retort was, "I did not know that he was lost!" Indeed, Christ is not lost; but the man out of Christ is lost and will remain that way unless saved by Christ!

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Bible Translation and Doctrinal Error

JACK P. LEWIS

A very common assumption made by brethren, likely the basis on which much of the fear of modern versions rests, is that one who advocates the use of contemporary versions of Scripture is advocating the spread of false doctrine. We can at least all agree that anyone who teaches false doctrine, whether out of old or out of new versions, is a dangerous person; but to make the assumption that to favor modern translations is to favor false doctrine is to draw a conclusion that does not follow from the premises on which the assumption rests.

One does not assume that a brother who prefers the use of the KJV is advocating that people observe Easter (Acts 12:3); one assumes that such a brother will tell his hearers that the word should be "pass-over." One does not assume that such a brother will teach Calvinistic conclusions from "The Lord added to the church daily those that should be saved" (Acts 2:47); from "You cannot do what ye would" (Gal 5:17); or from "If any fall away . . ." (Heb. 10:38). One does not assume that he would teach total consumption in communion from the words "Drink ye all of it" (Matt. 26:27), though the unlearned sometimes have.

One will not suppose that one using the KJV will teach that we ought to be odd or strange because of "peculiar people" (Titus 2:14; 1 Peter 2:9), though many men have at times done so; that he will teach that the turtle makes a noise because of "the voice of the turtle" of Song of Solomon 2:12, though men have even written books trying to prove it; that he will teach that it was actually a "whale" (Matt. 12:40) which swallowed Jonah, when the original does not designate a specific species of fish; or that he will insist that an animal called the "unicorn" (Num. 23:29; Job 39:9,10; Ps. 29:6; 92:10) when the original word *re'em* means the wild ox, actually existed.

One does not suppose that he will argue that we should be offensive to all because of James 3:2, "for in many things we offend all"; or that he will teach that the dead go to hell because his version of the Bible translates "sheol" and "hades" as "hell." He might teach that "sheol" is "the grave" since the KJV has that rendering of "sheol" 34 times; but one hopes that he will not. It is to be hoped that he would not teach that the Israelites "borrowed" things from the Egyptians (Ex. 3:22; 11:2) not intending to return them.

In a like way, one does not assume that one who prefers the ASV will argue that we should hope in someone in addition to Jesus from the misplaced "only" in 1 Corinthians 15:19: "If we have only hoped in Christ . . ."; or that he will insist that there was doubt in Paul's mind about Jesus' being the Christ because he is said to have been "opening and alleg-

ing that it behooved the Christ to suffer" (Acts 17:3).

In all of these and other like cases that can be accumulated, one would assume that a person would inform himself of the true teaching of the Bible by either consulting the original languages or by consulting reliable commentaries so that he can teach the truth. Why, then, should one assume that erroneous teaching is the inevitable consequence of the use of modern versions? Have the preachers lost their ability to explain? Have the commentators lost their ability to comment? Have the people lost their power of discernment?

A problem quite comparable to those just described faces the reader of every translation. There are no perfect translations. They are all made by uninspired men and therefore all have some errors in them. The problem of translations is not that some people have perfect translations setting forth only perfect doctrinal teaching while other people are urging upon us imperfect ones containing doctrinal error. All translations have problems in them. That a translation checks out to one's liking in a dozen or so favorite passages does not guarantee that it is an accurate translation when examined in its entirety.

The person who prefers to use a current translation is not advocating that the church adopt any doctrinal error it may contain. He is merely saying that the gain in accuracy because of the use of earlier manuscript materials and the use of archaeological and linguistic materials and the gain in understandability outweigh the problems created by the list of those few verses which contain erroneous translation. He is saying, "I prefer to have to wrestle with this list of errors rather than with the list that can be accumulated for the old versions." He thinks that we should get errors corrected in the versions where we can. Where we cannot, we should alert people to their existence so that they will not be led astray by them.

The actual fact is that the list of errors which our people have accumulated in modern versions (serious as some cases are) is small beside that which was accumulated in the King James Version in the last century by Alexander Campbell, Jacob Creath, Jr., J. W. McGarvey, Moses E. Lard, Robert Milligan, and others of the Restoration Movement who advocated Bible revision. It is even smaller compared with the lists published by Trench, Lightfoot, Westcott, Eadie, Schaff, and others, who prepared either the Revised Version or the American Standard Version. Their charges have stood unrefuted in some cases for almost a hundred years. The man who asserts that there are no doctrinal problems in

the use of the King James Version is asserting a falsehood.

It is this simple fact which exposes the fallacy of those brethren who are threatening division of the church if all do not conform to their preference in Bible versions. The version one uses is not the major question. What one is teaching out of it is the significant thing. Denominational preachers have used the KJV and the ASV, but that did not guarantee that they taught truth. Would one withdraw fellowship from a brother who read from a Scofield Bible? It has the KJV text but is replete with dispensational premillennial notes. If he exounded the notes as truth, that would be a different question.

While some persons would favor an effort to force people to conform to their preference in the version matter, a wiser program would be to educate people to choose the good and refuse the evil. Censorship has never worked over any period of time. In the modern world one is not likely to succeed in prohibiting people from reading any material. Put a book on the forbidden list and people will buy it all the more. One can create a false ideal of the past in which he imagines that there was not a multiplicity of versions, but he is only reflecting his lack of knowledge. There were about 500 private English translations issued between 1611 and 1885. One can wish that the multitude of translations might go way, but in doing so, he becomes as the ostrich hiding his head in the sand. They will not go away; on the contrary, there are going to be more of them. We are not going to succeed in a movement to go back to an imaginary age of only one translation. Our problem is how to live in a world that has a multiplicity of English translations.

It is not enough to ask if a passage of Scripture can be understood by the person who has spent a lifetime studying Scripture. The translator also has to ask if his work is likely to be misunderstood. The air traffic control came to realize that their order, "Taxi into position to take off" could possibly reflect in the pilot's mind that he had permission to take off. Hence they changed the order to "Taxi into position and hold." He could not confuse that with clearance to take off. Men's lives were at stake and no chances could be taken. A translation must be understandable. Men's souls are at stake.

Wycliffe's translation was a modern speech translation for its day; but the change of language has made it largely obscure to the current reader. When the point arrives at which the language of a translation has reached the point of sufficient obscurity that it should be replaced is a matter of judgment. It is inevitable that some would feel it has been reached before others become conscious of it. Tolerance and charity for a difference of opinion, rather than drawing lines of fellowship, is the need of our time.

(Continued on page 11)

THE DEVIL MADE ME DO IT!

(Continued from page 5)

but does not remove it. 2. Some persons may have a greater temptation to sin at a given moment than at another. 3. But for a Christian, 1 Corinthians 10:13 is always true, "There hath no temptation taken you but such as man can bear; but God is faithful, who will not suffer you to be tempted above that ye are able to endure it." 4. 1 John 1:9, 10 is also true, "If we say we have no sin, we deceive ourselves, and the truth is not in us." And, "If we say that we have not sinned, we make him a liar, and his word is not in us."

But those statements have to do with general and universal truths, and do not refer to a specific situation. For example, when Saul obeyed Ananias as recorded in Acts 22:16, to "arise and be baptized and wash away your sins," he could have said, "I have no sin" without deceiving himself or being a liar. 5. Romans 6:23 is also a general universal truth, "For all have sinned and fall short of the glory of God." But it does not deal with various specific situations, such as a little child, or whether we have such a weak and "sinful nature" that we must sin on any specific occasion.

So, we must conclude that although the revelation of God coincides with the universal experience of mankind that all sin, there is no occasion on which we do sin that we can properly say, "My nature is such that I found it necessary to sin."

One other question deserves our attention. Did not the fact that Christ had a divine nature as well as a human one give him an ability to overcome sin that we do not have? Does not this explain the fact that he lived without sin and we do not? There is nothing in the Bible that suggests that, as far as I know. On the other hand, the Bible suggests that we may become partakers of the divine nature (2 Peter 1:4), that we are protected from undue temptation (1 Cor. 10:13) and that he was "tempted in all points as we are" (Heb. 4:15). We conclude, therefore, that there was nothing special in his divine nature that made him impervious to sin, but that his greater ability to overcome sin than ours was in his greater willingness to make every decision in terms of what his Father wanted. No doubt he could see with

SINGING CONTINUALLY

(Continued from page 10)

of the beautiful, that is fluid with thought and emotion where beauty is a spiritual thing, a matter of the soul corrective of evil and directive to that which is good.

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COWARDS OR LION TAMERS?

(Continued from page 3)

into the deep just a little bit, though, and the coward is up in arms, afraid that his comfortable, do-nothing existence is about to be interrupted.

What the church must have is more lion tamers. Sure there are problems, but where there is a problem there is a solution. When we work together to solve our problems we feel a sense of accomplishment that the coward is never privileged to experience. Problems are usually not as big as we think, and the problems certainly can be overcome. A sign in a friend's office reads: "Lord, make me know that I won't face a problem today that you and I can't handle." Now that's great! Let's be lion tamers. Let the cowards hide.

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BIBLE TRANSLATION AND DOCTRINAL ERROR

(Continued from page 4)

Communication is one of the areas where current translations are most valuable. They are more understandable to the current reader who has not previously been initiated into Bible language by a lifetime of reading. While we all think Taylor's *Living Bible Paraphrase* is a bad paraphrase (it does not pretend to be a translation at all and should not be treated as one), its immense popularity says something that we should be hearing. It says that the American public

greater clarity than we the advantages and disadvantages of obedience or disobedience. But so can different human beings who live closer to God than others. 106 Terrace Lane, Woodbury, TN 37190

feels the need of a translation easier for them to understand than the King James is. Shall we furnish them one that does not have the errors of Taylor's work in it, or shall we turn a deaf ear to their cry?

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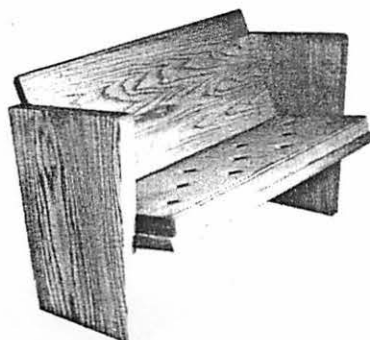
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A serious lack in most Christian homes today is that of adequate supplementary helps for the most profitable Bible study. Our Bible school teachers do not have at their disposal the tools they need to do their task well. In many cases Barnes, Clark, and Johnson still are heavily depended upon. Since these books were published, however, marvelous events have happened in Biblical study, knowledge of which each teacher should have at his command. Archaeological discovery has furnished us a wealth of illustrative material never before at the disposal of any previous generation of Biblical students. Why deprive yourself and those you teach of their birthright?

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Harding Graduate School of Religion, Memphis, Tenn.

"All of My Children Go to Sunday School"

HUGO MCCORD

An agnostic mother, Anne Hobson Freeman, thought that her children should be brought up without faith in any religion, and did her best to keep ideas of God from them. But in the practical matters of everyday living, of having answers for children's questions, she now acknowledges, against her will, that she has been forced to change her practice, and she now has resolved, "I'm going to see that all of my children go to Sunday School." As she kicked against the pricks, as she fought the need of God in human lives, she could find no way to solve her children's problems without resorting to "old-fashioned answers." As reported in *This Week* (January 19, 1969) she remarks:

As I struggled to cope with these questions, honestly but affirmatively, I began to see that a young child has to have some kind of God or personalization of the mysteries surrounding birth and death and the indestructible force of love. He needs this to cope with his fear of death and, perhaps even more important, he needs it to be fully responsive to love.

The questions of children led Mrs. Freeman to a conclusion she never thought possible:

For after all is said and done, religion, is a storehouse of a special kind of wisdom, a non-scientific wisdom, the wisdom of the human heart. This is my children's heritage which I have no right to deny them, this wisdom that was acquired through the ages by men who had the courage to probe into the stubborn mysteries surrounding the gift of life, the hard fact of death and the immortal quality of love.

Do you know where your children are? at Sunday School time? Mrs. Freeman has a compelling reason. Do you have a better and a more compelling reason for taking your children?

Where Our Colleges Are—Thank God—Failing—(From p. 88) ficiency of "our colleges" in training our young men in the following areas: how to lead a sit in, how to light a draft card from one's cigarette, ten steps to successful lobbying, and five curse words which every "Church of Christ preacher" should have in his vocabulary.

If we are failing in these areas, we might get The Southern Christian Leadership Conference to loan us "Rev." Abernathy for a few weeks to give us a crash course in some of these areas. We might even get Pope Paul to release "Father" Gropi to our service to give us some really expert advice. If we can't get either of these two distinguished agitators, perhaps we can get The National Council of Churches to recommend someone to instruct us in the fine points of successful pastoring—excuse me, ministering. Frederick, Md. 21701

The Power of Negative Preaching

by Mac Deaver

Paul told Timothy to "preach the word; be urgent in season, out of season; reprove, rebuke, exhort, with all longsuffering and teaching" (2 Tim. 4:2). The word translated by our word "reprove" means, "to put to proof, test, convict, refute, confute, detect, lay bare, expose" (*Harper's Analytical Greek Lexicon*, p. 131). The word translated by our word "rebuke" means, "to set a value upon: to assess a penalty: to allege as a crimination; chide, censure, rebuke, reprimand" (Harper, p. 162). The word translated by our word "exhort" means, "invite to come, exhort, admonish, persuade, beg, beseech, entreat, implore" (Harper, p. 303).

The preaching Paul called for involves positive and negative elements. There is a time for comfort and consolation and there is a time for exposure and warning.

Gospel preachers must preach the whole counsel of God (Acts 20:27).

Preaching cannot consist of commendations only. The whole counsel of God will not be preached if preachers simply tell brethren how wonderful they are, and praise them without end for their faithfulness. Fidelity should not go unnoticed, but preaching must consist of more than this. It must include rebuke and reproof! A congregation whose sole pulpit diet is personal praise is under an enormous curse.

A wife can tell her husband that he is wonderful and she loves him dearly, but if he does not get nutritious food at meal time, he will starve.

Paul warned the Ephesian disciples night and day with tears (Acts 20:31). If brethren do not think that warning is needed, they either do not know what the

Scriptures demand, or they do not know men, or both. Danger is constant and at times becomes severe. To fail to warn men of danger when danger is present is dereliction of duty.

There is a time to identify false teachers and, perhaps, apostate congregations (2 Tim. 2:16-18).

The prophets of old preached God's word. They would at times talk of a blessed past and future, but would censure their contemporaries for present apostasy, if there was a need (cf., Isa. 9:13-21; Jer. 18:1-12; Ezek. 16:6-14; Isa. 2:2-4).

May God raise up more faithful preachers who are not afraid to speak out against that which is wrong, and who would be afraid to fail so to do.

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"But What Is One Among So Many?"

by Jack Lewis

There are about one hundred million Arabic speaking people in the world. But as far as we know, there is only one native Arabic speaking preacher trying to reach these people—Raji Stephen in Jerusalem.

Raji Stephen, a native of the Jerusalem area, was educated in Beirut to be an accountant, but was taught the gospel by Bob Douglas and then trained in the Beirut Bible School. He was further taught by John Crosslin to whom he served as interpreter in Jerusalem. American missionaries have come and gone, but Raji stayed on. Now sponsored by the congregation in Rockledge, Florida, Raji works through correspon-

dence lessons and personal and public teaching.

While the Arab people are the most hospitable people, work among Jerusalem Arabs has special frustrations. Arabs have strong family ties, making it hard for them to break from their family religions. For a Muslim to convert to Christianity, could put both the teacher and the convert into physical danger.

Jerusalem has representatives of almost every group in Christendom trying to win converts. The divided approach results in the people's being practically immune to any approach. When there is a rock throwing incident between the people's home and the church

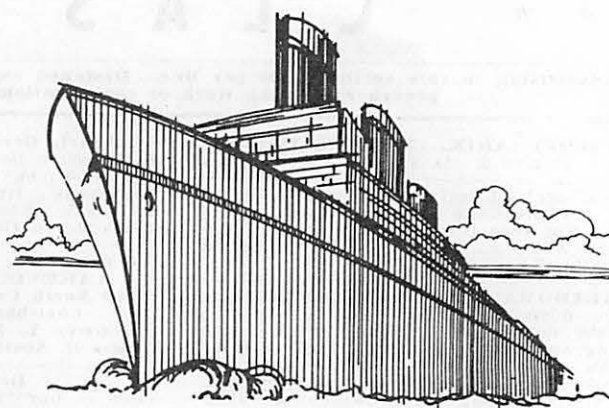
building, road blocks make it impossible for them to come to service that night. The political situation, with its occupation of their territory and the problems it brings, is very discouraging to the Arab people.

Over the years, about 150 people have been baptized in the Arab congregation in Jerusalem. Many of these have since gone to other Arab countries to work, many have migrated to America, and some have fallen away. Current attendance figures do not represent fairly what has been or can be accomplished.

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Confused Holy Spirit?

JACK P. LEWIS

According to a report in the *Memphis Commercial Appeal*, Saturday, June 10, 1978, Spencer W. Kimball, president of the Mormon Church, while in prayer in the Mormon temple in Salt Lake City, received a direct revelation from God reversing a policy of 148 years' standing—dating back to Joseph Smith and the founding of the church—which excluded black men from the Mormon priesthood. Through all these years black men, though accepted for membership, have not been able to enter the temples, perform religious ordinances, or hold administrative positions within the church. Other races (Orientals, American Indians, Polynesians, etc.) could participate, but not blacks. While other Mormons could be married for eternity—one of the important attractions of Mormon life as seen by the Mormons—blacks were excluded.

The teaching of Joseph Smith, founder of the Mormon movement, established the policy which had excluded the blacks on the assumption that they bore the "curse of Cain." It should not have taken a revelation to demonstrate that Smith was in error. First, in the Bible, although Cain is cursed (Gen. 4:11), the mark is set on him to protect him from those who would murder him (Gen. 4:15); it was not to handicap him. It is pure speculation, for which there is not the slightest biblical hint, that the mark has any racial

implications. Furthermore, there is not the slightest reason to connect Cain's descendants with the Africans.

While the rest of us have also been guilty of racial discrimination, it did not take an additional special revelation to demonstrate that it was wrong. The Holy Spirit had made that clear by what he had led Peter to say at the house of Cornelius (Acts 10:34, 35). It was just our own perverseness that made us unwilling to accept the teaching and its implications. If people accepted the revelation the Spirit has already given, they would not have to be seeking after special revelations.

Human religion frequently has to reverse its teaching to correct errors it taught before; and this is not the first time the Mormons have done so, claiming revelation for the change. They dropped plural marriage when the United States government put pressure upon them.

Who knows, given another 148 years the Holy Spirit might instruct the Mormons that the use of water on the Lord's table, which it granted them the right to use when they were crossing the desert to Utah, is inferior to the use of the fruit of the vine which the Lord used when he instituted the Supper. If the Women's Liberation movement continues its pressure, the Mormons might receive a revelation authorizing the termination of its policies of discrimination against women.

It must be confusing to have the Holy Spirit changing its mind!

Harding Graduate School of Religion,
Memphis, TN 38117

The Importance of Truth in Religion

RUBEL SHELLEY

Imagine that your child is vomiting, delirious, and running a dangerously high fever. You rush him to the hospital, and three doctors examine him thoroughly and come to you in the waiting room. Dr. Adams says, "Your child has bacterial meningitis and must be put into isolation and treated with strong antibiotics immediately, or he will die within 24 hours." Dr. Baker says, "Your child has a 'bug' and simply needs an injection to bring his fever down. I suggest that you take him home and try not to worry about him anymore." Then Dr. Charles says, "Well, there are two different ideas about your son's condition from two respected men of medicine. Who am I to say who is right? I suggest that we be guided by love, respect each other's opinions, and not make an issue of this matter."

What would be your reaction to such an absurd situation? I dare say you would not be satisfied with such a "solution" to the problem if it were your child's life at stake? You would insist on knowing the truth about his condition and exactly the best treatment for it. You would not be content to grant each man his opinion and then let everyone walk away while your child lay dying!

Our generation puts a premium on knowing the truth. At least, we do in the

realms of medicine, engineering, mathematics, history, government, etc. Why is it different when we come to spiritual matters?

Mr. Adams says, "There is a God." Mr. Brown says, "There is no God." Mr. Charles says, "Gentlemen, let us be guided by love and respect each other's opinions!" If this illustration seems a bit far-fetched, what about this one? Mr. Adams says, "A man must be immersed in water in order to be saved." Mr. Brown says, "Baptism is not necessary for salvation." Mr. Charles says, "Gentlemen, let us be guided by love and respect each other's opinions. Both of you *think* yourselves right, but nobody can really *know* who is right."

If men cannot *know* spiritual truth, the Bible is both meaningless and useless as a divine revelation. In fact, it is not a "revelation" at all if it is impossible for men to understand it.

Jesus said that men could *know* the truth (not merely seek it) and be made free by it (John 8:32). Paul declared himself a friend to the Galatian Christians because he had told them *the truth* (Gal. 4:16). The church is said to be "the pillar and ground of the truth" (1 Tim. 3:15).

The Bible presupposes both the existence of objective truth and man's ability

(Continued on page 11)

Breaking the Alabaster Box

ROSS W. DYE

When a woman broke an alabaster box of very precious ointment, and poured it on the Lord's head, Jesus said, "She hath wrought a good work upon me" (Matt. 26:10).

What kind of good work was this? No one was fed, clothed or housed. No one was converted. No false doctrine was overturned or truth vindicated. No evil was overcome. Nothing that is considered utilitarian was done. Judas observed that no tangible accomplishment was made, and he complained. Then Jesus said, "She hath wrought a good work."

The Greek word here means, according to Thayer, praiseworthy, noble." Such a work is commendable, excellent, suitable. One of the general meanings of this word is beautiful or pleasing. Some people think only in terms of practical value, but Jesus appreciates also the intangible good or the beautiful thought. In this case, the precious ointment was a token of a sympathetic concern and a kind thought.

Flowers, for the most part, are not utilitarian. The centerpiece on the table cannot be eaten. A painting hanging in a room cannot insulate the wall. Perfume does not protect the body from the elements. There are many things which are not strictly necessary, but they still may be very desirable.

This would be a drab world indeed if no one regarded beauty. And do we really want to banish the tokens of our thoughts as represented by the precious ointment? An expression of sympathy when a friend has lost a loved one cannot change the fact of death. Shall we omit going to funerals and the like because we see no practical results of it? Judas would say so, but not Jesus.

Breaking the alabaster box is a good work. It is indicative of tender compassion, care and love. It betokens an entering into and sharing the sufferings, joys, burdens and triumphs of others. In a way, the alabaster box represents the greatest of all alms. One can give to the poor without really sympathizing with them. One could preach to sinners and argue for truth and right without any real concern. The missing ingredient so often is that deep heartfelt care about others that Jesus commended and saw in the alabaster box.

Sometimes there are emotions too deep to be articulated. When speech is inadequate to express what we want to communicate, we can often say all that needs to be said by a look, a touch, or by just being present. But this is a good work not as widely recognized for its importance as it ought to be. Maybe one reason why it is neglected is the fact that it requires involvement with others. It is easier to give money, or stand on ceremony, or do some moralizing than it is to enter into another's sorrows. Breaking the alabaster box is a good work, if behind it is a tender heart.

Box 1036, Falls Church, VA 22041

EDITORIAL

DO YOU KNOW THE MEMBERS OF YOUR OWN CONGREGATION?

Christianity is, if anything, social in its means and methods of dissemination. In a world where there is so much that is vain, false and deceptive, the confidence of people must be enlisted before they will be changed in thought, feeling and relationship. People of sound judgment are often distrustful of any one who may approach them on any new doctrine, simply because they have been unfavorably impressed by many unworthy claims and contentions. They are suspicious of new things and of strange teachers. To have an influence with people for either right or wrong it is necessary to become acquainted with or well known to them. The same secret of conquering influence applies among those who have already become Christians. Of the Jerusalem church it was said: "They were all together and had all things common." The first part of this passage should convey a message of importance to each child of God. How often it happens that persons are baptized in a locality where there is a strong church of Christ, and no member of the church enters into a state of intimate acquaintance with those who have newly taken upon themselves the name of Christ!

This matter of friendly acquaintance, its influence and effect, is abundantly illustrated all around us. In such civic clubs as the Rotarians, Kiwanians, Business Men's League, etc., special effort is made to form ready acquaintance among the different members of the clubs. In this way they seek to build up an attachment for one another, and to enlarge the scope and extent of their influence and work. They seek to be sufficiently well acquainted with one another to talk to one another rather in the style of "Bill" and "Tom" and "Dan" and "Joe" than in more unfamiliar and distant terms of "Mr. Jones" or "Mr. Smith" or "Mr. Brown." They have luncheons and receptions and entertainments, and "meets" of various kinds, all of which are intended as a means of prompting attachments and friendships among their membership. Strong efforts are made by these various clubs to see that each member is in attendance. They want, and strive to secure, as far as possible, the at-

tendance at these social gatherings, of all their members.

So it should be among the people of God. Many times there are disagreements because members do not understand one another. I suspect that nine-tenths of the actual troubles and disagreements among members would vanish "if they only understood." I am of the opinion, also, that a large percentage of back-slidings might be prevented if a close and intimate acquaintance was maintained among all the members of the household of God of any one locality. They should not only meet together on the first day of the week, but should, like the Jerusalem church, be "all together" on other frequent occasions. There should be as much exercise and as much concern when some of the members of this "divine family" are missing as there is when a member of our family is missing at night from the home without the knowledge of the other members, or without explanation of absence.

That such intimate and proper and influential acquaintance does not persist among God's people, and that there are, for this very reason, serious faults and failings among the members, must be clear to all who closely observe. It is not only a matter neglected, but one that is very seriously neglected, and to the very serious injury of the cause of Christ, and the success of the operation of truth among the people. That it was not so in primitive times is manifest to all who have given the matter careful study. During New Testament times, and during the early history of the church, we are impressed with the deep attachment formed by the members one for another, as a result of their intimate knowledge of each other's condition, socially, morally, financially and in other ways—all derived from exercise of their social relationship one to another. This is one point in which the churches of Christ today could make improvement. It is one place where even a small amount of improvement would result in a very great influence for the cause of primitive Christianity, and one of the reasons why the denominational churches of the day are more successful in many instances in securing a concert of action on the part of their members, is that those very matters are not neglected by their people as they are today neglected by those who claim to be the churches of Christ after the apostolic order.

CONTRIBUTIONS FROM MANY SOURCES BRING FIRST BUILDING IN THE STATE OF RHODE ISLAND NEARER TO REALIZATION

During August and September, Jack P. Lewis visited churches in behalf of the work in Providence, speaking at the following eighteen places:

August 22nd, Tuscaloosa, Alabama; 25th, Chisholm, Montgomery, Alabama; 26th, Finley Avenue, Montgomery, Alabama; 29th, Morning, Panama Street, Montgomery, Alabama; 29th, Evening, Highland Avenue, Montgomery, Alabama;

September 1st, New London, Texas; 5th, San Augustine, Texas; 8th, 6th Street, Port Arthur, Texas; 9th, Marshall, Texas; 14th, Throckmorton, Texas; 15th, Stamford, Texas; 16th, Midlothian, Texas; 17th, Cleburne, Texas; 19th, Morning, Calmont Avenue, Fort Worth, Texas; 19th, Evening, Arlington Heights, Fort Worth, Texas; 21st, Conroe, Texas; and 22nd, Batesville, Arkansas.

A great deal of interest was shown in every city in religious conditions of Rhode Island. A total of \$1,166.48 was contributed for the cause, including some funds expressly designated to aid in the expenses of raising the money, but

not including regular contributions previously promised. Other single and monthly contributions were pledged. This interest is of greatest encouragement to the people in the field. One young man in Texas expressed his desire to move to Providence and work for the church if employment can be secured for him.

The church in Midlothian contributed thirty-five used copies of Christian Hymns to supplement those now being used.

Providence, a city of 253,000, had no congregation before the war. For the past five years, meetings, have been held in the Sheraton-Biltmore Hotel. Beginning with an entirely transient membership and working under the handicap of complete lack of facilities, progress has been made to give fifteen permanent members. Numerous Navy people are constantly coming and going to give a similar number at this time.

While work with adults has moved slowly, success with children is most encouraging throughout the Northeast today. In each city children come to summer classes readily and through them adults are often won.

Lewis reported that Providence is planning to secure a lot and erect a suitable building for vacation Bible school work with children as soon as possible. The field is great! The building fund total is now \$4,200.25. More is needed. All contributions above current operating expenses are placed in the building fund. The church in Huntsville, Texas, sponsors the work. H. J. Jones, Box 741, Huntsville, is treasurer.—JACK P. LEWIS, 1248 Elmwood Avenue, Providence Rhode Island.

REPORT ON EL PASO-JUAREZ MEXICAN FIELD

Baptisms

So far during 1948 there have been twelve baptisms in El Paso Mexican congregation and twenty baptisms across the river in Juarez. In 1947 there were thirty-four baptisms in Juarez and ten in El Paso. In both congregations we have members moving away all the time, so we have not been able to increase the total membership in proportion to the number of baptisms. But these statistics prove the growth of the church among the Spanish speaking people of the area.

New Preacher's Home In El Paso

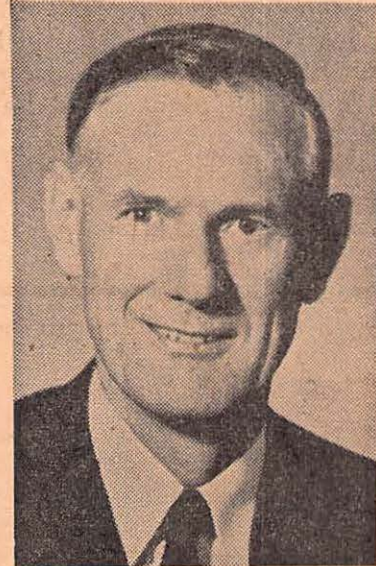
The El Paso Mexican congregation has built a modern four-room preacher's home on the lot adjoining the church building. This project indicates the growing spirit of activity in the little 60-member church. These brethren have dedicated themselves to the task of becoming self-sufficient financially as soon as possible. Their dream is to become strong enough to take care of their own work, and in turn be able to help others carry the gospel to all of Mexico and Latin-America. They do not propose to let the American brethren have all the joy of making sacrifices for the promotion of the Lord's work.

This Is Indeed A Ripe Field

Thousands of Spanish speaking people for the first time are beginning to question the claims of infallibility of the Roman Catholic clergy. They are beginning to look for the truth. Now is our golden opportunity to reach them with the gospel. The Montana & Raynor church in El Paso superintends a fund which supports Spanish speaking evangelists and pays for the printing of gospel literature in Spanish. A fine group of churches and individuals contribute regularly to this fund. Looking forward to 1949, the El Paso brethren see some excellent opportunities in this field which they would like to take advantage of. But that will require still more fellowship from brethren over the country. Please send all contributions to this work to Brother O. P. Bond, Box 1350, El Paso, Texas.—MACK KERCHEVILLE, 59 Luna Street, El Paso, Texas.

EVANS TO PHILIPPINES

For more than two years the Berkeley church of Christ, Prince and Fulton Street, has been supporting a native preacher, Filomeno G. Bolongaita, on the Island of Oriental Negros, Philippine Islands. He is a convert of the late O. T. Rodman, who spent some eleven years on the Islands. Since the very beginning of our support we have thought someone should visit these brethren. In June of this year Brother L. E. O'Neal and son of Zamboanga, Mindanao, spent a week with them. Their report was very encouraging and pointed to the need of sending someone to visit them.



Brother Everett W. Evans, our minister, told us he would like to go for a limited period. A few of the brethren here were very much interested. Plans are now arranged for him to sail on October 28. He will do extensive teaching among the Christians; there are some 350 on this one Island. Many of them speak English, and Brother Bolongaita will serve as co-worker and interpreter.

The church here, with the aid of other congregations, has sent Bob and Mary Belle Helsten to Germany. With these two larger commitments and several smaller ones we have a full financial program. The work here is to be continued with local forces while Brother Evans is away, but the added expense for travel may amount to a thousand dollars. Some have already volunteered to have part with us in this. Should any of you like to assist, send your contribution to Berkeley church of Christ, Prince and Fulton Streets, Berkeley 5, California; and make it "For Philippine Work."—J. C. GRADY, W. M. GREEN, B. W. HELSTEN, KENNETH ROBERTS, and M. D. WEBB, elders.

HUMILITY

They that know God will be humble, they that know themselves cannot be proud.—Flavel.

Humility is, of all graces, the chiefest when it does not know itself to be a grace at all.—Bernard.

The more we learn what humility is, the less we discover in ourselves.—La Combe.

Light-houses don't ring bells and fire cannons to call attention to their shining; they just shine on.—Anon.

Humility is that simple, inner life of real greatness, which is indifferent to magnificence, and, surrounded by it all, lives far away in the distant country of a Father's home, with the cross borne silently and self-sacrificially in the heart of hearts.—Robertson.

I believe the first test of a truly great man is his humility.—Ruskin.

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Editorial

Silence

By H. A. (Buster) Dobbs

The silence of the inspired scriptures prohibits, and permits. That paradox¹ may sound like a contradiction. The truth is that Bible silence is sometime prohibitive and other times permissive. It allows and it disallows.

These two premises state the proposition:

1. A specific statement or command limits to what is precisely stated or ordered. A precise word in a command is restrictive and prohibits.

2. A Bible command given in general terms may be permissive.

Conclusion: If the Bible commands something in a definite way and is silent about all options, our obedience is limited to what is expressly commanded (otherwise it is not obedience but disobedience). Obedience is the product of faith, and disobedience is unbelief. On the other hand, if the Bible commands us to do something but does not specify some aspects of the command, then we have the liberty to use any option that does not itself violate a Bible principle.

To restate and emphasize: A specific command excludes everything not specified. If a command is explicit, it is limiting. If a command is general, or if there is total silence, it can be permissive, but no allowable option may be in violation of a Bible principle.

Example

The baptism of the great commission illustrates the principle of when silence is binding and when silence permits choice.

The Bible tells us that the baptism involves burial and resurrection.

The penitent believer is to be "buried with him (Jesus)" and "raised together with him (Jesus)" (Col. 2:12).

The burial and the resurrection are essential elements of baptism, which is not immersion only, but it is "going down into the water" (Acts 8:38), and "coming up out of the water" (Matt 3:16). The word "immerse" does not include resurrection and therefore



¹"Paradox" is defined as "a statement, proposition, or situation that seems to be absurd or contradictory, but in fact is or may be true"

it does not translate the Greek word *baptizo*. Bible baptism in water to receive remission of sins requires submerging and emerging ... burial and resurrection (Rom. 6:4). The burial and resurrection aspect of the baptism of the great commission is both commanded (Col. 2:12; Rom. 6:4), and illustrated by example (Acts 8:38; Matt. 3:16-17).

The command is specific as to the action required, and allows no alternatives. Sprinkling is not baptism because it is not burial and resurrection.

The Bible is silent as to whether the baptism is to be in a river, a cistern, a stock-tank, a baptistery, or a swimming pool. There is no specific command in the Bible as to where we baptize, and its silence allows choice.

It is probable that the baptism of the 3,000 converts on the day of Pentecost was in the various pools and cisterns in the Jewish Temple. John the Baptist and the disciples of the Lord baptized in the river Jordan. It is likely that Phillip baptized the eunuch from Ethiopia in a pond by the side of the Gaza highway.

There is no explicit command about where the baptism is to occur, and we see various locations used for baptisms in the Bible, and therefore must conclude that the place is a matter of human decision.

To reiterate — a precise command limits; a general command or total silence permits. Silence can be permissive or prohibitive, depending on the context.

Another Example

In the Passover, Moses told the people to select and sacrifice an unblemished, male, lamb of the first year (Exod. 12:5). The command is clear and concise — it is particular and definite. The command to take a lamb excludes all other categories of animals.

If Moses had told the Israelites to use an “animal” in the Passover memorial, then any kind of animal would be acceptable. However, Moses specified a certain kind of animal — a lamb — and obedience was limited to a lamb.

Further, they were to take an unblemished lamb of the first year. A blemished two-year old lamb would not do. The lamb had to be a male ... a female lamb was excluded. The command was explicit and obedience had to be precise

If a descendant of Abraham had said, “Well, this is a small matter, it is “way too unimportant” to concern us. Obeying the command is inconvenient because I don’t like lambs and therefore do not keep lambs. I will offer a heifer, or an ox, or a cat, or maybe a vegetable. What difference can it possibility make to God? Surely, he is not that fussy. It is my opinion that any animal or even a vegetable will do just fine.” If a son of Abraham had reasoned this way, would God accept his sacrifice?

Remember the sacrifices of Cain and Abel ... one offered by faith (did what God told him to do without deviation), and the other offered a substitute for what Jehovah had commanded. God had respect to the one who precisely obeyed and had not respect

In This Issue

G. C. Brewer
Multitude of Words 1

H. A. (Buster) Dobbs
Editorial
Silence 2

E. Claude Gardner
Judas — A Good and Bad Man ... 18

Bob Cruse
American Style Free Love 21

Burl Curtis
Creating Your Own God 22

Raymond Elliott
Autonomy of the Church
and the Teaching of Error 24

H. A. (Buster) Dobbs
History of Instrumental Music
in Worship 26

Iran's Messiah 27

Potpourri 30

Cecil May Jr.
Q&A
Church with a Capital “C” 36

the one who followed his own will, preference, and convenience — Cain was a tiller of the ground, and Abel was a keeper of sheep (Gen. 4:1-7; Heb. 11:4). Abel offered an animal. Cain offered a vegetable. God allowed no substitution. Saving faith is doing exactly what is commanded.

In keeping the Passover, the devout Jew had a choice. He was required to offer an unblemished male lamb of the first year, but it could be from the sheep or from the goats (Ex 12:5). The male unblemished lamb of the first year was to be separated from the flock on the 10th day of Abib and kept four days before being sacrificed (Ex 12:3-6). God was silent about where to keep the separated lamb. It could be kept in a solitary pen, in a residence, tied to a tree, or it could “lay in his bosom” (2 Sam. 12:3). Silence gave consent, because there was no instruction about where to keep the animal.

The specific command to take a lamb prohibited any other kind of animal. The command included a lamb, and excluded every other kind of animal. The

Bible was silent about other kinds of animals, but the silence did not give consent because the command was specific as to the kind of animal. Silence following an explicit command prohibits.

If the command had been generic (“take an animal”), followed by silence, it would have been permissive.

Silence can be prohibitive, or it can be permissive, depending on whether the command is definite or is generic.

Still Another Example

Nadab and Abihu learned the hard way that when God says “holy fire” he means “holy” fire; and laid incense thereon, and offered strange fire before Jehovah, which he had not commanded them. And there came forth fire from before Jehovah, and devoured them, and they died before Jehovah (Lev. 10:1-2).

Notice “strange fire ... which he (Jehovah) had not commanded them.” In Lev. 6:9-18 and other places in the Mosaic Law, Jehovah told the Levitical priests to use the perpetually burning fire from the altar of Jehovah in making sacrifices. God commanded they use such fire. Nadab and Abihu took it upon themselves to use “strange fire” in offering a sacrifice of incense — fire that Jehovah “had not commanded them.” Jehovah had been silent about “strange fire,” but not silent about all fire.

A fire from Jehovah devoured Nadab and Abihu. Will-worship (Col. 2:23) received a ringing rebuke. The people were taught, in a never to be forgotten manner, that “to obey is better than sacrifice” (1 Sam. 15:22). We must do precisely what the Lord tells us to do in exactly the way he tells us to do it. Don’t bring Agag back alive!

Application of the Lesson of Silence to Music in Worship

The New Testament is emphatically specific in saying that music in Christian worship is singing (Col. 3:16-17; Eph. 5:18-19; 1 Cor. 14:15; Heb. 2:12; 13:15). Without exception every time anything is said about music in worship of God the inspired writer uses the explicit term “sing.”

There are two kinds of music and only two kinds — singing and instrumental. (Some list a third as “a combination of the two,” but that is not a third kind of music. It is a combination of the two.)

The new covenant is specific in telling us to sing and it never — never — never mentions musical

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instruments or playing. It says "sing," and is silent as to any other kind of music. The silence is prohibitive because the word *sing* is a definite kind of music.

To inject mechanical instruments into the worship of the church is to go beyond what is written. "Whosoever goeth onward and abideth not in the teaching of Christ, hath not God: he that abideth in the teaching, the same hath both the Father and the Son" (2 John 9). To go beyond what is written, is to be without God.

Conclusion

Jack P. Lewis,² (*The Instrumental Music Issue*, published by the *Gospel Advocate Company*), calls on Independent Christian people to tell us "why they do not use incense, holy water, religious dancing." We might add, would Independent Christian preachers and teachers accept sprinkling as a substitute for baptism?

Everett Ferguson in his book³ makes the following points on singing in worship:

- (1) Song is a way of preaching Christ;
- (2) Song is a confession of faith made by lips. Heb. 13:15;
- (3) Song expresses the indwelling Spirit and the word of Christ. Eph. 5:18-19;
- (4) Song as praise is a spiritual sacrifice. Heb. 13:15;
- (5) In song there is sharing in heavenly, eschatological praise. Heavenly beings are constantly singing praises to God. Rev. 4:8; 10-11; 5:8-12; 14:2-3; 15:2-3;
- (6) Song is for mutual edification. Eph. 5:19;
- (7) Song exemplifies the unity of the church. Rom. 15:6;
- (8) Song involves the whole person. 1 Cor. 14:15, Eph. 5:19, Col. 3:16, Heb. 13:15;
- (9) Song expresses religious emotion. James 5:13.

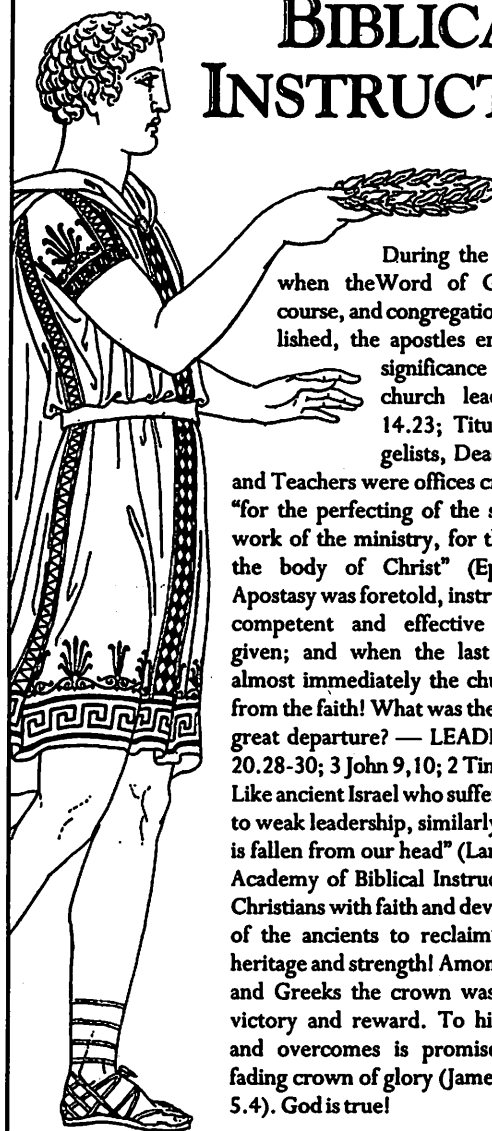
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² Brother Lewis attended Abilene Christian University, Sam Houston State Teachers' College, Harvard University, and Hebrew Union University and holds a doctorate degree from Harvard and Hebrew Union.

³ Everett Ferguson, *The Church of Christ a Biblical Ecclesiology for Today*, Eerdmans, 1996, pp. 269-270. Brother Ferguson graduated in 1953 *summa cum laude* from Abilene Christian College and received his Master's degree from ACC in 1954, his bachelor of theology degree from Harvard Divinity School in 1956, and his doctorates from Harvard University in History and Philosophy of Religion in 1960.

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During the first century, when the Word of God had free course, and congregations were established, the apostles emphasized the significance of proper church leadership (Acts 14:23; Titus 1:5). Evangelists, Deacons, Pastors, and Teachers were offices created by God "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ" (Eph. 4:11-16). Apostasy was foretold, instruction to train competent and effective leaders was given; and when the last apostle died almost immediately the church departed from the faith! What was the source of this great departure? — LEADERSHIP (Acts 20:28-30; 3 John 9, 10; 2 Tim. 2:2; 4:1-5)! Like ancient Israel who suffered defeat due to weak leadership, similarly, "The crown is fallen from our head" (Lam. 5:16). The Academy of Biblical Instruction calls for Christians with faith and devotion like that of the ancients to reclaim our nation's heritage and strength! Among the Romans and Greeks the crown was a symbol of victory and reward. To him that trains and overcomes is promised the never fading crown of glory (James 1:12; 1 Pet. 5:4). God is true!

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Eastern Turkey and the Bible

JACK P. LEWIS

My son, Jerry, and I were the guests of the Base Chapel of the Incirlik Air Force Base, August 16-25, on a camping trip which visited sites of Biblical interest in eastern Turkey. Earlier in the year I held a meeting for the congregation which meets on this base and also spoke for them on Wednesday night and Sunday during the August visit. We were invited by the Base Chaplain to accompany the Air Force group in order to supply Biblical archaeological insights on the places visited. The trip was made from Adana, Turkey, by bus. Though not all the roads of Turkey are as yet asphalt, they are being improved and car travel in Turkey is not uncomfortable for the hardy. There are some scattered motels, but camping is quite feasible. Turkey is filled with antiquity sites. Unfortunately for the tourist in eastern Turkey those of direct Biblical interest are widely separated from each other. The venturesome with time to spend could reach them by public buses.

Carchemish, the site of Nebuchadnezzar's defeat and final destruction of the Assyrian empire (Jer. 46; 2 Chron. 35:20), is a large uninhabited site on the banks of the Euphrates River right on the Turkish-Syrian border where the Berlin to Baghdad railroad crosses the Euphrates. Excavations were carried out at Carchemish during the first quarter of this century by the British, revealing remains from the Early Babylonian, the Hittite, and the Assyrian periods. The site is reached by a side trip off Turkish highway E 24 at Nizip.

Haran, home of Abraham (Gen. 11:31), is today a medium size Turkish village with beehive-like mud houses that can be reached by turning off highway E 24 at Urfa and driving south on highway 65 for about thirty-five kilometers. Here also is a large mound (partly enclosed by remains of a well), under which lie the remains of Haran's long history. Brief work was done here in the fifties by the British.

A large castle of a quite late period is the most imposing remain above ground. It was to this region that Jacob came to find a wife (Gen. 28:2). And here there was an attempt to continue the Assyrian Empire after Nineveh fell in 712 B.C. Mesopotamia is the land between the Euphrates and Tigris rivers. The former is crossed at Bircik on highway E 24 and the latter at Diyarbakir on highway 6.

Mt. Ararat, the traditional site of the landing of the ark following the flood (Gen. 8:4), is located to the north of Lake Van quite near the Russian border. It is reached by highway E 23 which leads from Ankara, capital of Turkey, to Iran. The nearest city is Dogubayazit. Mt. Ararat, a volcanic mountain which last erupted about a century ago, is 16,946 feet high and is perpetually snow covered. Climbers hike in for two days, much of the way through first volcanic ash and later over volcanic boulders to reach the camp site at 12,000 feet from which the final ascent is made. The last night was spent in full clothes, shoes, and parks in addition to sleeping bags. Because of lack of oxygen, at this altitude turning in the sleeping bag made me pant like a dog. I could climb three minutes and had to rest ten.

Out of the group of twenty, six, including fifteen year old Jerry Lewis, made it all the way to the top. At about 15,000 feet, well above many of the glaciers, but just short of the snowcap—after seven hours of steady climb over boulders that often rolled and let you fall with the angle of ascent between 45 and 60 degrees—I just plain tuckered out. It did an old man's heart good to see five of the twenty-year old air force men turn back at lower levels than we did. This was not too bad for a man incapacitated five months earlier with

a cracked vertebra. It took four hours to descend to the morning's starting place and additional hours to get back to base camp which was only found by aid of flashlights after dark. Lost on a mountain after dark when you are tired and sick is no pleasant experience. A half a day was required to hike back down to where the bus was waiting.

Not one in the group would even for a moment entertain the slightest thought of ever tackling that mountain again. For a pencil pusher who takes his exercise by putting his feet on the desk, it was quite an ordeal, but wonderful.

GOD'S GREAT MERCY

(Continued from page 724)

deemer. The redeemer had to fill the following requisites:

1. That he was an interested relative (blood).
2. That he was willing to redeem him.
3. To possess the needed money.

The Lord Jesus Christ united all these requisites or conditions; he was made our relative by taking our nature; he was willing to give all in order to redeem us, as the apostle Paul tells us in his second letter to the Corinthians, 8:9: "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich," and being divine he was capable of paying the price, by his own precious blood. This true redemption reminds us that salvation is costly, and so we ought not to consider it superficially. Paul says in 1 Cor. 6:19, 20: "What, know ye not . . . ye are not your own? For ye were bought with a price; therefore glorify God in your body, and in your spirit, which are God's."

Our Lord Jesus Christ said on a certain occasion: "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? The soul, or true life of man, can be lost or ruined and no equivalent exists for it. Thus some means to buy it again does not exist. (That is; through man's own power.) The rich man can boast of his riches and trust in them, but his power is ever limited. The Psalmist said that "none of them can by any means redeem his brother, nor give to God a ransom for him (For the redemption of their life is costly, and it faileth for ever) (Ps. 49:7, 8). Christ came to give his blood as a ransom, to the end that those who were lost or their spiritual life alienated, would be able to recover it again. Today, the lost lives of many have been liberated by means of the redeeming sacrifice of the life of Christ.

Reconciliation: "But all things of God, who reconciled us to himself through Christ, and gave unto us the ministry of reconciliation; to wit, that God was in Christ reconciling the world unto himself, not reckoning unto them their trespasses, and having committed unto us the word of reconciliation" (2 Cor. 5:18, 19).

". . . while we were enemies, we were reconciled to God through the death of his Son . . ." (Rom. 5:10).

"And you, being in time past alienated and enemies in your mind in your evil works, yet now hath he reconciled in the body of his flesh through death" (Col. 1:21, 22).

Through the sacred scriptures we understand that God is the offended party, who takes the initiative in the provision of an expiation for the man. Even when in his justice he condemns the sinner and punishes the evil doer; in his mercy, he gives opportunity to the man who repents and lives as the holy Bible

(Continued on page 734)

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"The firm foundation of God standeth having this seal, the Lord knoweth them that are his." 2 Timothy 2:19

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Eating Meat

By Jack P. Lewis, Ph.D.

We like to preach and to hear lessons on grace, faith, baptism, the Spirit, and other topics. There are many things to say about these topics that are edifying and that we need to heed. There are, however, other topics in other passages that we do not say much about. Such a topic is encountered both in Paul's letter to the Romans and in his first letter to the Corinthians.

Judaism, out of which Paul was converted, had rigid laws about the kinds of meat a person could eat. There were the clean quadrupeds, birds, fish, and insects; and there were the unclean ones. When Peter at Joppa saw the vision of the vessel from heaven with all sorts of animals in it and heard the voice of the Lord commanding him to kill and eat, his objection was, "No such thing has ever entered my mouth."

Paul writes to the Romans that nothing edible is unclean within itself. Those food laws of the Law of Moses were no longer binding, and certainly not binding on Gentiles. The Apostolic Letter of Acts 15 says nothing about Gentiles needing to observe food laws. A sign of apostasy in 1 Tim. 4:3 is "commanding to abstain from foods. But Paul also says, "If your brother is injured by what you eat, you are no longer walking in love. Do not let what you eat cause the ruin of one for whom Christ died" (Rom. 14:15-16). "For the kingdom of God does not mean food and drink but righteousness and peace and joy in the

Holy Spirit" (Rom. 14:17). "Everything is indeed clean, but it is wrong for anyone to make others fall by what he eats" (Rom. 14:20).

In the Corinthian letter, this question is connected with the problem of eating food that had previously been sacrificed to an idol. It is not a question there of Jewish food laws. Paul states what is obvious — that all people do not have the same knowledge. That still would be true. But he also says, "Food will not commend us to God. We are no worse off if we do not eat, and no better off if we do" (1 Cor. 8:8). The act of eating or refraining from eating is entirely a human option.

Paul is not discussing duties God placed on people. He would not see such duties as optional. He admonishes, "Only take care lest this liberty of yours somehow become a stumbling block to the weak" (1 Cor. 8:9). "And so by your knowledge this weak man is destroyed, the brother for whom Christ died. Thus sinning against your brethren and wounding their conscience when it is weak, you sin against Christ" (1 Cor. 8:11). Paul then concludes his own decision. "Therefore if food is a cause of my brother's falling, I will never eat meat, lest I cause my brother to fall" (1 Cor. 8:13).

We can easily pass over these chapters by saying, "We do not have any problem of eating meat." Nobody in our congregation is eating meat previously offered to idols. Nobody is bothered about keeping

(continued on page 5)

Eating Meat

(continued from page 1)

Jewish food laws. But in thinking that way we have missed the point. The topic is, how much am I going to modify or limit my behavior because of the feelings of other people? Am I going to limit my freedom because of someone else's convictions?

I hope we can start thinking about these two passages by some elimination. Paul is dealing with optional activity, not with commands and prohibitions that God has given. There is no command of God in the matter considered, but one person thinks one way, and another person thinks differently. Paul never at any time hinted that if he believed in God and another person found belief in God offensive he would give up his faith to avoid giving offense. He never approved adultery because condemning adultery would offend some people. He never at any time hinted that if the duties the Lord commanded him were offensive he would compromise those commands. Paul did not belong to the generation that thought that having any absolutes was being intolerant. He would have agreed with Jesus that a person must be born anew. Paul used the word *must* fairly often. A duty that is stated as a "must" and is not optional.

These passages from Romans and Corinthians to which we have alluded are relevant to us. They should make us ask, to what extent am I obligated to restrict my freedoms in Christ because those freedoms are offensive to others? Shall I adopt the attitude, "No poorly informed person is going to tell me what I can and cannot do?" I heard a person in one of our corridors tell a teacher who was admonishing him about his behavior, "I am within my Christian freedom, and you cannot stop me."

I grew up in a family of five children. We had to learn to give and take. No one got everything he wanted when he wanted it. He had to consider the needs, the wishes, and desires of others. I will confess that time has to some extent effaced the memory of conflicts, some of which no doubt took place. I do understand that the problems of a family of five are different from those of a family of two or of a family of one. Not only is that true, but the problems of families of one, two, or five are quite different from those of a family of twelve.

In the same way, in the Lord's family, a group of

ten or twelve has different situations from groups of fifty, a hundred, two hundred, or more. Some of us in the older group came from rural or small town congregations where there were fewer people whose opinions and feelings had to be considered. Big congregations have big opportunities and also big relationship problems. What we saw working in smaller congregations does not always work in large groups where there are more people to be considered.

Mr. Abraham Waldauer, a now deceased Jewish lawyer, once jokingly told me that the only thing he had found that two Jews in Memphis could agree on was what a third Jew should give to the United Jewish Appeal. I reacted, "I can to some degree identify with that! I know something of differences of opinion!"

I was born into a world quite different from the world of today. There have been a lot of changes. Bill Flatt teases me by saying that I have been against every one of them. Back then, the common drinking cup was almost everywhere. In my home, we had a cup at the faucet, and everyone drank out of it. In the field we had one water jug and every worker put it to his mouth when thirsty.

At our congregation just before my day, there was one cup for communion. But things were changing. Many people, beginning to be concerned about germs, wanted individual cups at the Lord's Table. Other people were quite convinced that the one cup Jesus passed to his disciples formed a binding pattern

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for the church for all time. Congregations split over this question. Fellowship lines were drawn. There are areas where you can still find use of one common cup. At that time churches that had a center aisle might have two cups, one for each side of the auditorium; but the cup went from mouth to mouth.

It seems that all the people in my home congregation except one family wanted or were satisfied with multiple cups. I was not old enough to remember the controversy; but I do remember the family that came from their farm in their wagon and tied their team to the fence back of the building. Cars were becoming popular, and most of the people came in cars or walked. The economic or social status of this family is not a part of my story.

What did these people in that congregation do? As seen by this one family, it was a conscience question they differed over. Religious questions always get tied up with someone's interpretation of scripture, and thereby with their conscience. These people did not split. They put a common cup in the center of the communion tray for those who thought that was right, and they had individual cups around it for those who preferred that. They worshiped the Lord together.

Most of a generation went by. My now deceased brother was holding a gospel meeting in the Village congregation in Oklahoma City. A woman, obviously very active in the congregation, came up to him and said, "You don't remember me. I was the little girl with the long brown curls who came to church in the wagon in Midlothian." On hearing the end of this story, I reacted, That majority could have driven that minority out of the congregation if they had chosen rigidity. That minority could have refused to have considered a compromise.

I am not at all sure that those who came after in that congregation had the same wisdom, as did those people of so long ago. I was invited last January to

speak at the 100th year of the congregation; and the people now, as then, were honoring the Lord together. Cups were no longer a disputed question.

As a college student, I went to the Ohio Valley to work in the summer. There I saw something I have never encountered any place else in the world. I have been around the world and on every continent except Antarctica. The congregations around Portsmouth, Ohio, were wrestling at that time with the problem of individual cups on the Lord's Table. Their compromise was that the cups were acceptable if the prayer was said over the fruit of the vine before the cups were filled. They had a pitcher of grape juice on the table. The prayer was said. A device under which a tray of cups was placed was filled from the pitcher, and it could then fill half a tray of cups. They turned the tray and repeated the process to fill the other half. They kept on until all the needed trays were filled. All of this took place as the ushers stood at the table and the people in the pews looked on and waited.

You may say to me, "That seems silly!" Well, it seemed so to me; but that is not the point. The point is that people who loved each other and who wanted to please the Lord had learned to live and worship together in peace. I am not trying to claim that I have always been able to follow their steps when in controversies, or that I will be in the able to do so in the future. But I think they had taken Paul's letters to the Romans and to the Corinthians seriously.

I preached, when young, for two or three years for a congregation that obviously had difference of opinion over what orphanages to support. As far as I could detect, they were not arguing over whether to support orphanages at all. That quarrel belongs to a later period of history. They had worked out that one orphanage got a monthly sum out of the church treasury. Another got the contribution on the fifth Sunday of the month when there was a fifth Sunday. They then also had a contribution box at the entrance door for a third home. Those who preferred that work could put their money there. In the years I was with this congregation, I never detected any tension or hard feelings over the arrangement. Do I mean to say that I think the practice was a good arrangement? Do I mean to say that I think it would fit the best theories about church growth or of conflict management? Not at all! It seemed a bit childish to me! I would have favored having the treasurer send a check of an agreed sum to each of the orphanages. But the merits of the case are that they were consid-

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erate of the feelings of each other, and they had arrived at what was for them a peaceful solution to their problem.

As far as I know, there was only one family in that congregation who thought Sunday morning Bible classes were wrong. People of that view argued that we were dividing the church when we split up into classes. They were sure that one should not divide the church. There are still congregations of that view. We had classes; the people concerned never came. They had children, but those children were not in the classes. The order of procedure at that time was Bible classes first, and preaching and communion second. They always came after the classes were over. I lived in an apartment over their garage. They were not creating tension; and as far as I know, others were not disturbing them. When I went out to rural communities to conduct gospel meetings, this brother often went along to support the meeting. Years later his daughter became a Bible class teacher. Children do not always see questions through the eyes of their parents.

My next example is from hearsay, not from personal knowledge. I have been told that Brother G.C. Brewer felt that the Lord's Day ended at sunset as ancient Jewish days did. He therefore did not think it right to have the Lord's Supper on Sunday evening. Not everyone in the Union Avenue congregation would have agreed with that. I have been told that out of regard for Bro. Brewer's feelings while he preached at Union Avenue that congregation did not have the Lord's Supper on Sunday evening.

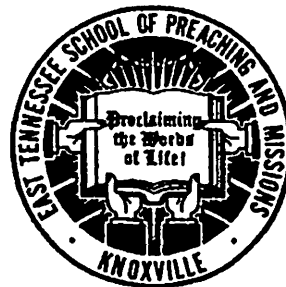
Christianity is a submitting religion, not a democratic one. Our culture puts us in a clash with the submission ideal. The majority rule principle is ground into our bones from childhood. The minority is supposed to submit to the wishes of the majority. The Bible does not teach majority rule, nor does it teach minority rule. It teaches consideration for the well being of others.

I learned in marriage long ago that peace and happiness do not come by insisting on having one's way. Happiness in marriage comes out of concern for the well being of one's marriage partner. The simple words, "What would you like?" are the key to it all. Now I am not trying to fool you, or myself, by claiming that I have always acted that way. But when I did not, the outcome was unhappiness for one or both.

Many years ago we had a slight tension situation in our congregation. Someone did something that others objected to. Elders' problems always come up

after the fact. They have to deal with what has already been done. The person whose action created the problem wrote a letter claiming a history of always having to give in to others. The letter ended by asking, "When is my turn coming?" That is, "When can I do what I want to do?" The song, once popular, said, "I did it my way." Now I am not at all sure the Lord has promised me a turn in that sense. We need to be asking, not of "my way" or of "your way," but of the Lord's way. I have yet to find the passage in scripture that grants me the privilege of expecting the congregation to yield to my likes and dislikes. A congregation of 600 cannot yield to the likes of every person. The ancient people had a saying that tastes are not a matter of dispute.

Our problem arises from our inability to distinguish between what we like and what scripture teaches. Someone said of a very well-known brother (who has now gone to his reward), "Bro. X cannot distinguish between what he likes and what the Bible teaches." Maybe several of us have some of that problem. Paul's teaching about concern for the weaker brother should not be prostituted into a duty to yielding to everyone's tastes.



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Rather, it is my duty to bring my likes into harmony with what the Lord likes. The goal is to bring every thought into subjection to Christ (2 Cor. 10:5). Jesus said of the Father, "I do always the things pleasing to him." Now, I do not know any way to know what is pleasing to the Father apart from what he has revealed in his word. Paul is quite explicit that his goal is not a goal of pleasing people. Neither was it a goal of alienating people. But he was not asking, "What do I want?" He was asking, "What does God want?" I cannot assume that if I want a thing that God also wants it.

But there is another side to this human relations problem. We were in a congregation singing songs that most of us would consider entirely a matter of taste and judgment. Most would probably not find the songs objectionable at all. But a family moved in who found those songs objectionable. They asked to discuss the problem with the leaders. Having heard their case, I said, "This is not something we have to do! It is not one of the things the Lord commanded us to do." But someone else answered, "It is something we have to do!" That is, as I understood it, "We can't let a few objectors infringe on the freedoms we exercise." The outcome was predictable. The congregation involved does not have those people any more.

Most relationship obligations in the New Testament are two-way streets. Children are to obey their parents, but parents are not to provoke their children. Wives are to submit to their husbands, but husbands are to love their wives as they love their own bodies. So in consideration of each other we have a two-way street. Paul asks, "Who are you to pass judgment on the servant of another? It is before his own master that he stands and falls" (Rom. 14:4).

"Why do you pass judgment on your brother?" (Rom. 14:10). "So each of us will give account of himself to God" (Rom. 14:12). I cannot expect other people to conform to my conscience.

I am not at all sure that in this time of change that we have remembered that these passages of Romans and Corinthians are in the Bible. Someone says, "If we listened to objectors, we could never do anything." We all are "now" people. What we want has to be "now." Patrick Henry's "Give me liberty or give me death" is ground into our bones. Democracy has convinced us that the majority rules. But a majority was not right when it came to the report of the ten spies against Joshua and Caleb. Neither were the 400 prophets right when opposed to Micaiah ben Imlah (1 Kings 22). Martin Luther was opposed by most of the world when he began the Reformation.

Paul correctly says that all people do not have the same knowledge. People come up with the most twisted scriptures to support their preferences. A family (on conscience grounds) refused to allow their children to be inoculated. They were adamant on the matter. Finally one person volunteered to get them to agree, and he succeeded where all others had failed. When asked his secret, he replied that he had just quoted them scripture from the Lord at Saul's conversion, "It is hard for you to kick against the pricks" (KJV; Acts 26:14). That brought them around. Paul said, "Not all people have the same knowledge." I would not use the Bible that way.

Someone, arguing against having multiple services, cited from Corinthians, "when you come together in one place" (1 Cor. 11:20; KJV) — they understood it to be a command for all to be in one worship service. The proof passage is from the King James Version. The RSV and NIV only have "When you meet together." In Greek, there is no "one place" in this passage. It just describes an assembly and Paul then tells them what to do in it when observing the Lord's Supper. I do not suppose that anyone seriously thinks that the 5,000 men (Acts 4:4) plus the women met in Jerusalem in one assembly. But Paul said that all do not have the same knowledge.

When I started preaching, my sermon on Lot and Sodom expounded that the filthy talk of the Sodomites really bothered Lot. I do not know how many years it took me to learn that "conversation" in the King James Bible means "manner of behavior," not "talk." The word has changed its meaning in 400 years. All do not have the same knowledge!

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I claim no expertise in conflict management. I have never studied the subject in a class setting. I will admit freely that I can be more enthusiastic about how the weaker brother ought to be treated when it is my toe the shoe is pinching. I can wonder how people can be so rigid and narrow when the other person's toe is pinched. But like Hillary said about Mount Everest, he climbed the mountain because the mountain is there. The passages in Romans and 1 Corinthians are there to accuse me. They are there to accuse you.

"If food is a cause of my brother's falling, I will never eat meat, lest I cause my brother to fall" (1 Cor. 8:13).

"But if you bite and devour one another, take heed that you be not consumed one of another" (Gal. 5:15).

I would like you to take home for thought a few specific things:

1. Let us dedicate ourselves anew to learning the Bible so that we can distinguish between what it teaches and what it does not teach.

2. Let us try to distinguish between what the Bible does teach and the deductions we make from its words. A person cannot expect other people to be bound by his deductions. There is one Bible, but there are dozens, if not thousands, of deductions.

3. Let us strive to the utmost to bring our likes and dislikes into harmony with what the Bible teaches when it is legitimately interpreted.

4. Let us be steadfast in order to avoid being swept this way and that by every wind that blows (cf. 1 Cor. 15:58).

5. Let us seek the welfare of our brother for whom Christ died rather than seeking our own welfare. "Let no one seek his own good, but the good of his neighbor" (1 Cor. 10:14).

"May the God of steadfastness and encouragement grant you to live in such harmony with one another in accord with Jesus Christ, that together you may with one voice glorify the God and Father of our Lord Jesus Christ" (Rom. 15:5-6).

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It Is All About Authority

By Jack Finley Jr.

Recent trends are disturbing. It is a matter of concern to learn, according to *The Christian Chronicle* (October 2003) that five large churches either have or are considering instrumental music in worship. This is not surprising given the current climate of progressive changes toward unified fellowship with sectarian groups.

There are several indicators of apostasy thriving in this determination to change, but all of them stem from a basic fault among the proponents of what must surely be recognized as an apostate movement within the church: respect for the authority of scripture.

One of our California congregations had a hoe-down last summer to raise money for a vacation Bible school. Entertainment has been passed off as genuine worship in a growing number of congregations. Praise teams are now popular, even if they are simply a method to allow women positions of leader-

ship. The Lord's Supper is observed at weddings and special days in some congregations. These are all signs of disrespect for the authority of scripture.

The advocates of these and similar marks of apostasy hide behind: "The Bible doesn't say it's wrong." By this they mean they must have a verse, which actually condemns their practice or desired practice. According to them, we should all be smart enough to know scripture does not forbid, prohibit, or condemn many things; therefore, they reason they are right to include them.

Not long ago an elder in a large congregation taught a class about the silence of scripture. He wrote, "Silence equals exclusion (assumption)." This is a popular idea among the progressive/digressive bunch. They laugh at us for saying, "We speak when the Bible speaks, and are silent when the Bible is silent." We are now being told this is just our "assumption." They think they are better equipped than are

External Only?

JACK P. LEWIS

After having made a comparison to students who fulfill the letter of an assignment but do not learn anything, a brother writes:

Under the old law men were tempted to keep the law by outward acts without keeping it in their hearts, pleasing God and attaining righteousness.

Is this really the truth, or is it an apologetic perversion by which one assumes he is magnifying the blessings he has by blackening those which went before? Has the writer understood Paul, or has he misunderstood him and fallen into the pit into which all fall who want to play up the dicotomy between spiritual observances and the keeping of external rites? Is he accusing the Law, or is he pointing up men's weakness? If the latter, does he suppose that men are now any different?

The man who does not want to be baptized can talk of dying with Christ in his heart. He speaks of "dry baptism." He can pour scorn on those who think that one can be better off by being dipped. He can speak with disdain of the teaching of Baptismal Regeneration. He can accuse his opposition of teaching salvation by works. However, his whole case is a perversion. The Lord did appoint baptism as the act in which one dies with Christ (Rom. 6:4). The problem is not that there is an appointed ceremony; the problem is in men's tendency to go through the ceremony without true faith, genuine repentance, and actually dying to sin and arising to a new life. When these things do not happen, that which is right then become merely a dipping.

One can observe the Lord's supper, sing, recite the Model Prayer, participate in extemporary prayer, contribute of his money, or engage in any other act, without its being other than a ceremony he is going through. Most of the congregations I have known have a sizeable group who hit the doors the moment the Lord's Supper is over with, whether it is observed at the beginning of the service or at its end. Is there anyone who wants to affirm that the liturgical recitation of the Model Prayer is a true expression of sentiments of the hearts of all of those who recite it? Who wants to affirm that the songs we sing are either understood or are the true sentiments of the hearts of all who sing them?

The Law of Moses demanded external observances; but it is a perversion to suggest that it made no demands on the heart and that it made no difference what was in the heart of the worshipper. Jewish people are highly incensed at the Christian insistence in the apologetics across twenty centuries that Judaism taught only observance of externals.

"You shall love the Lord your God with all your heart, soul, strength and mind" (Deut. 6:5) is a demand of the Law of Moses to which Jesus appealed when asked what man's duty was (Mt. 22:37; Mk. 12:29, 30; Lk. 10:27), not just a rule created by the New Testament. "You shall not hate your brother in your heart" (Lev. 19:17), "You shall not bear a grudge" (Lev. 19:18), "If there is among you a poor man . . . You shall not harden your heart . . . but you shall lend him sufficient for his need" (Deut. 15:7), and "You shall love your

neighbor as yourself" (Lev. 19:18) are all demands of the Law, which, despite any advancement in ethics one may want to claim as a result of the teaching of Jesus, we have not yet learned to live by. When one feels he has advanced in ethics, he should read Psalm 15 or Job 31 and ask what progress he has made in keeping all the duties there laid out.

In giving the laws for the passover, rather than providing for a prefatory ceremony, Moses gave as the reason, "So that all the days of your life you may remember the time of your departure from Egypt" (Deut. 12:3).

Should one feel that the sacrifices were only to be prefatory, he might recall Samuel's rebuke of Saul; "Does God delight in burnt offerings and sacrifices as much as in obeying the voice of the Lord? To obey is better than to sacrifice, and to heed is better than the fat of rams" (1 Sam. 15:22). One might recall that Micah raised the question, "Will the Lord be pleased with ten thousand rivers of oil? Shall I offer the fruit of my body for the sin of my soul?" His answer was, "He has showed you, O man, what is good and what does the Lord require of you? To act justly, and to love mercy and to walk humbly with your God" (Micah. 6:7, 8).

The Psalmist says, "I will praise God's name in song and glorify him with thanksgiving. This will please the Lord more than an ox, more than a bull with horns and hoofs" (Ps. 69:30, 31).

You do not delight in sacrifice, or I would bring it; you do not take pleasure in burnt offerings. The sacrifices of God are a broken spirit; a broken and contrite heart. O God, you will not despise (Ps. 51:16, 17).

If one feels that all this emphasis on heart religion had completely changed by the the rabbinic period, he might recall that it was a rabbi who said that each person in Israel was obligated to feel on the observance of the Passover that he had personally been redeemed by the Lord out of slavery to Egypt. It was a rabbi who taught, "If one says I will sin and the day of atonement will atone for my sin, the day of atonement will not atone for his sins."

If one wants to insist that the rank and file under the law fell into undue trust in ceremonies and engaged in prefatory rites, we all recognize that Jesus accused the Pharisees of "cleansing the outside of the platter" (Mt. 23:25). But will one at the same time affirm that every recitation of a prayer today comes as a sincere expression of the heart? Would he affirm that each prayer to God comes from a heart that has forgiven and been reconciled to its brother? Is every attendant at worship there out of love for God? Is there anyone around who glories in "I have been baptized?"

The Lord aimed at a law written on men's hearts (Jer. 31:31), but sin carved in hearts of stone with a diamond pointed pen (Jer. 17:1) is hard to erase; and on the palimpsest, which the Christian's heart is, the under writing often bleeds through and effaces God's writings.

1000 Cherry Road, Memphis, Tennessee

James F. Black, Sheffield, Texas: "The sixth session of the Pecos River Encampment of the churches of Christ came to a close Monday, July 18, at the 7 a.m. devotional service. Tho our crowds were not as great as formally because of the polo scare, it was in many ways the best meeting we have had. Brother Dillard Thurman, Fort Worth, Texas, was at his best, and with his new charts gave us lessons that will long be remembered. Sixty to eighty young people were in constant attendance and, under the guidance of Dr. Filbeck of Abilene Christian College, received instructions, and encouragement that will go with them thru life, and help them to be of great benefit to our Master's cause. Holland Boring, Lockhart, Texas, was at his best, and with his family very ably conducted the singing. The work of these three men made this session outstanding in its contribution to Christianity. We missed some of our old friends, but hope to have them back with us in 1950."

PROGRAMS

Abilene Christian College programs at which the A Capella chorus will sing and development plans will be outlined have been scheduled as follows:

Abilene, Monday, September 26.

Wichita Falls, Monday, October 3.

Fort Worth, Monday, October 17.

These programs are to be planned and preparations for them made by members of churches of Christ in the respective cities, ex-students of the college and preachers serving in the various congregations.

The first such meeting held in Dallas May 9, was an outstanding success due to the very encouraging interest shown and effort

put forth by preachers of that city and hundreds of members of the church. The Dallas meeting was attended by more than 4200 people who packed Fair Park auditorium.

FIRST BUILDING IN RHODE ISLAND OPENED

Jack P. Lewis

On July 10, the first service was conducted in our new building, 103 Beacon Avenue (please note this address for the directories). Twenty-four people were present, including several visitors from the neighborhood. We had originally hoped to complete the renovation of the building before moving in, but when the meager response to our appeal for aid made it evident that the job could not be completed this summer, we decided to move into the basement which we had done ourselves and which was completed except for refinishing the floor. We have spent \$2500 up to this point on repairs. \$250 was received in response to our appeal for outside aid. These have been individually acknowledged. We have done a sizeable portion of the work ourselves. In the midst of the job, we shoveled aside the rubbish long enough to use the new baptistry in baptizing an elderly lady in a chair. About \$1500 more is needed to complete the renovation.—1248 Elmwood Ave., Providence, R.I.

FOREIGN STUDENTS

Abilene Christian College has established a Committee on Foreign Scholarships and is making an appeal to members of the church everywhere for cash contributions to a fund to finance attendance in the college for more than thirty young men and women from a number of nations who have ex-

pressed a desire to study there.

A special edition of the college bulletin entitled "Investment Opportunities" is being distributed to stimulate interest in this matter. The bulletin makes these comments:

"There is no greater investment than that made in Christian Character.

"Training foreign individuals for Christian leadership among the nations of the world is so vastly superior to outlays of monies for destructive purposes. Abilene Christian College is proud of the services rendered to foreign students in the past—some two thousand to three thousand dollars annually in outright grants in the form of foreign scholarships (tuition and fees concessions) and much more represented in work concessions enabling students to help themselves."

Although the college has already allotted a total of \$8,575.61 for foreign students for the year beginning June 1, 1949, there are still thirty-three other calls which it cannot meet financially.

Our Departed

BRYANT.—John J. Bryant was born February 2, 1869, in Tennessee. He came to Ada about thirty-five years ago and passed away at his home, 619 West 12th Street, Wednesday, July 13, 1949, at the age of 80 years, five months, and eleven days. His devoted companion preceded him in death about six years. Brother Bryant became a Christian early in life and lived in honorable fashion until death. He is survived by six daughters, two sons, five brothers, and two sisters. Interment was in Memorial Cemetery, Ada, Oklahoma.

SHERMAN L. CANNON.

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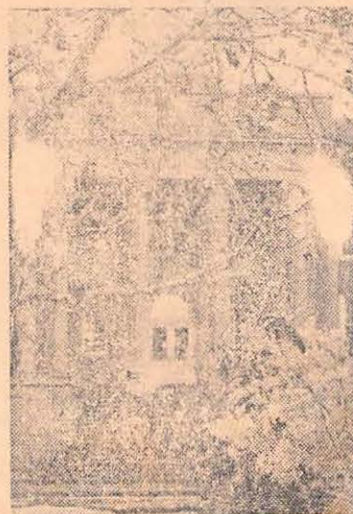
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CUBAN PREACHER SEEKS WORK IN UNITED STATES



Bro. Andres Gonzales who for 11 years preached for the church of Christ in Matanzas City, Cuba has recently entered the U.S. with his family via Spain and is available for work among the Spanish-speaking people of this country.

He comes highly recommended by Bro. J. R. Jimenez of Havana and also by Bro. Juan Monroy of Spain. Bro. Monroy's letter of introduction follows:

Dear Brethren: The purpose of this letter is to let you know that Bro. Gonzalez, a Cuban citizen, has faithfully served the church in Madrid during the eight months he spent with us in Spain. Bro. Gonzalez, as well as his wife and son, has given us a wonderful example, working for the Lord as a full-time preacher, teaching Bible classes, preaching in the church and being responsible for a Bible Correspondence Course. Our wish is that the Gonzalezs may be accepted there as faithful servants of Christ and loved as children of God."

Bro. Gonzalez's present address is 131 Longridge, San Antonio, Texas 78228.—John Wolfe

O. J. Russell, 7200 So. Hampton, Dallas, Texas, Aug. 4: The recent campaign in Tillamook, Oregon involving people from the Garden Oaks church in Dallas was a very successful effort. A thirty minute radio program only thirty minutes before the preaching services each evening, featuring Bible questions called in during the program, created an unusual interest in the whole area. More questions were called in each day than could be answered. The last day was spent in answering questions not covered in the preceding day. The small auditorium was full and overflowing almost every evening. Every house in Tillamook and three or four surrounding towns was covered by a fine corps of teenagers from Dallas, Arizona, Portland and Tillamook. Two were restored who had never attended services in Tillamook. A number of study classes were arranged and several were enrolled in correspondence courses. I will be with the Pine Tree church in Longview, Texas Aug. 15-20.

SATURDAY WORKSHOP

A special Saturday Workshop to train Christians in personal work is planned September 11 at the Randol Mill Church of Christ, Arlington, Texas.

The Personal Evangelism Workshop, set for 9:00 a.m. to 2:30 p.m., will feature a lesson on personal work techniques by Ivan Stewart, Campaigns for Christ director.

Set to speak on the afternoon program are Christians who will have returned August 24 from a three-week campaign in Calgary, Canada.

The Randol Mill congregation regularly sponsors Practical Evangelism Workshops the second Friday of each month, except when Stewart and other area Christians are away conducting a campaign. After September 11, workshop time will revert to the regular Friday dates.

Elders of the Randol Mill congregation planned the Saturday workshop as an experimental program to attract persons not usually able to attend on Friday. They hope to see by the Saturday session if Saturday is a more convenient day.

Stewart explained that the Saturday workshop is not designed only for persons training for campaign work.

"Our object is not to train just campaigners," he said, "but to train soul winners in congregations."

Members of the Randol Mill congregation will open their homes Friday night, September 10, to out-of-town guests who, because of travel arrangements, will need overnight accommodations. Requests for lodging should be received one week in advance.

The Saturday workshop will be held only two days before first classes begin in the Internship School of Practical Evangelism, which Stewart will also direct.

Six men are enrolled in the school, which will give them concentrated on-the-job experience in soul winning.

Eugene Gilmore, College Hill congregation, 6200 College Circle North, Ft. Worth 76118, Aug. 11: July 25-30, Jimmy Allen preached in our meeting. Fourteen were baptized and twenty-two came for prayers and/or restoration. Approximately 500 attended each evening service. Look forward to a greater year for FWC College and Academy with Thomas Shaver as college resident dean, and A. V. Isbell, as academy superintendent.

OUTSTANDING EDUCATORS

Professors Harold Hazelip, Jack P. Lewis, Thomas B. Warren, Bill Patterson; Miss Annie May Alston, Librarian; and Bill Flatt, Registrar and Assistant to the Dean, have been chosen Outstanding Educators of America for 1971, according to Harding Graduate School of Religion. Nominated earlier this year, they were selected for the honor on the basis of their civic and professional achievements.

Outstanding Educators of America is an annual awards program honoring distinguished men and women for their exceptional service, achievements, and leadership in the field of education.

Each year those chosen outstanding educators are featured in a national awards volume—*Outstanding Educators of America*.

Nominations for the program are made by the officials of colleges and universities including presidents, deans, and department heads.

Former Vice President Hubert Humphrey, who wrote the introductory message for the 1970 edition, says of the men and women included: "The greatest strength of any nation is its human resources. These are the men and women who by their actions in the classroom today mold the course of history. Our hope—the nation's youth—is in their hands. As we honor these teachers, we are reminded of their awesome duty. As they have our confidence, we must give them the tools to wage Jefferson's 'crusade against ignorance.' With men and women like these we know that our faith in education has not been misplaced."

Guidelines for selection include an educator's talents in the classroom, contributions to research, administrative abilities, civic service, and professional recognition. — Bill Flatt

Elton D. Dilbeck, P. O. Box 15171, Baton Rouge, La. 70815: August 20: The first of September will bring to a close five years of work with the Hoffman Heights church in Aurora, Colorado. On that date I begin serving as local evangelist for the North Baton Rouge, La., congregation. This congregation is actively engaged in preaching the gospel in India in the Poona area. They have plans for me to preach in meetings and assist them in establishing the school of preaching for the native Christians.



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"Fruit of the Vine"

JACK P. LEWIS

"I shall not drink again of this fruit of the vine until that day when I drink it new with you in my Father's kingdom" (Matt. 26:29; Mark 14:26; Luke 22:11).

"Fruit of the vine" (*genemata tou ampelou*) occurs only in these parallel passages dealing with the Lord's supper in the New Testament. The expression is not unique to the New Testament, however, but is used in the Septuagint in Isaiah 33:12 and is used by rabbinic writers for the wine used at the Passover meal (*M. Berakoth* 6:1). Other New Testament passages in describing the Lord's Supper speak merely of "drinking the cup" (1 Cor. 10:16; 11:25, 26) without specifying the contents of the cup. In these cases "the cup" is an obvious metonymy for the contents of the cup.

Genematos tou ampelou came into English with William Tyndale as "fruits of the vine tree," and only with the Geneva Bible became "fruit of the vine." Except for Goodspeed who has "product of the vine" and for T.E.V. which has "this wine," the phrase has been translated "fruit of the vine" in all English versions I have checked.

Ampelos (the vine) is used both literally and figuratively in the New Testament. A "grapevine does not yield figs" (James 3:12). In the Apocalypse the call is to gather "the clusters of the vine of the earth because its grapes are ripe!" (Rev. 14:18, 19). Here it is clear that *ampelos* designates grapes (cf. Matt. 7:16) that grow on the vine. Figuratively, the vine (*ampelos*) describes Jesus in his relationship to his disciples (John 15:1, 4, 5).

Vineyard (*ampelon*) comes from the same root word as *ampelos* and is used in the several vineyard parables of the New Testament (Matt. 20:1, 4, 7, 8; 21:28, 33, 39, 41; which are parallel to Mark 12:1, 2, 8, 9; Luke 20:9, 10, 13, 15, 16). A Palestinian man might plant a tree in his vineyard (Luke 13:6); and a man who plants a vineyard eats of its fruit (1 Cor. 9:7).

To us in America the vine suggests blackberries, dewberries, raspberries, strawberries, etc., but the original Bible reader would not likely have been confronted with this variety. The grape and its products were a part of the land itself. It occurs in all lists of the fruit products of the land. The spies brought back clusters of grapes. Isaiah gave his song of the vineyard (Isa. 5), and Herod decorated his temples with the vine. The Old Testament picture of ideal conditions is "every man under his vine and every man under his fig tree." The hills of Palestine are still marked in many places with the wine presses the ancients hollowed out of the rocks, and the grapevine is still a predominant agricultural crop of the area. Rabbinic sources attest that wine from grapes was regularly used

at the Passover season. All of these things make it likely that the grape is in Jesus' view in the statement made during the supper.

Genema, the other part of the expression, is a new expression in Hellenistic Greek from *ginesthai*, designating product, fruit, or yield of vegetable plants. It occurs in the papyri from the third century B.C. on; in inscriptions; and in writers like Polybius.

The expression "fruit of the vine" does not in itself define whether the liquid is wine or grape juice. Both are products of the vine. But since grapes ripen in Palestine in the summer and since there was no refrigeration or vacuum sealing, and since wine was stored either in

wineskins or in wine jars, it is unlikely that fresh juice was available in the spring of the year when Passover fell. Furthermore, wine was definitely used in the Passover celebration. Each Jew was supposedly furnished four cups of wine even if it had to come from charity. As I have pointed out, this wine was called "fruit of the vine" by the rabbis (*M. Berakoth* 6:1).

I think, then, that "this wine" in T.E.V. is a possible translation of the phrase in this verse, but I think it is more limited than the original expression need be. I certainly would oppose any effort to make this matter to be a point of tension in our churches. We have only an "inference" that wine may have been used and leaned against that is a second inference that the degree of fermentation forms a binding example. In my opinion it does no such thing!

Harding Graduate School of Religion,
Memphis, TN

Saving To Give

JERRY W. NEAL

Inflation! Recession! Energy crisis! Higher prices! Less effective income! Who among us does not feel the economic pinch? "I'm giving all I can on what I make," is a common and, seemingly, legitimate cry. Yet, instead of feeling frustrated when spiritual maturity counsels increased giving, a devoted Christian need only to understand the art of stewardship. While the world wallows in economic despair, the Christian, if he obeys his Lord, should not only prosper but be able to increase his good works.

In ancient days the steward was a respected professional even though, occasionally, he might be a slave or bond-servant. His master trusted him to manage the household, to care for its business and to show a profit in its dealings. Of course, some stewards were crooked and some were inept, but the good and faithful steward not only served his master honorably and profitably, but was allowed to make himself comfortable, too. He could, if he first tended his lord's affairs well, legitimately use his master's assets for his own advantage. He was in full charge, yet subject to scrutiny and audit at any instant.

Some seem to have confused stewardship with sacrifice. The two are not synonymous. Stewardship is the utilization of another's possession for his, the owner's, benefit and, if honestly possible, using the same belongings for one's own gain. Sacrifice, on the other hand, is the full giving to another of what is one's own. While every human being is under God's stewardship orders—it was to the race of man that God's original command to "subdue" the earth was given—the Christian is obligated both by sacrifice and by stewardship responsibilities. When one partakes of Christ's sacrifice through obedient faith, his life is sacrificed and becomes no longer his own—"ye are not your own for you were bought with a price"—but he becomes supremely a steward of his Lord's belongings. While the Corinthians bickered about

spiritual manifestations as gifts, Paul asked the sweeping general question: "What have you that you did not receive? If then you received it, why do you boast as if it were not a gift?" (1 Cor. 4:7), and, in another place equated holding earthly goods in order to give with the possession of prophecy in order to preach. In Romans 12:6, 7 prophecy, service, teaching, exhortation, giving, and doing acts of mercy are without exception called *gifts*.

Realizing this, Christians, of all earthly people, ought to feel acute responsibility for the preservation and utilization of what God has created and put under man's stewardship. The Christian ought to produce more and conserve more than any other person on earth and, if he fears God, he will. Wastefulness is opposed to the nature of Christ, for did not even our Lord see that the scraps from the miraculous feedings were gathered and put value upon such seemingly insignificant things as a cup of water, or a single sheep, or two minute coins? The Christian who believes God created the heavens and the earth should be the most careful ecologist of all.

As for his day-to-day living, stewardship is incumbent upon every child of God. The last chapter of Proverbs immortalizes the frugal, yet profitable, wife by saying that such "a woman who fears the Lord is to be praised." Christian shoppers ought to be concerned about value, because the more that is saved from material things the more that can be given to spiritual pursuits. The head of the Christian household should do what needs to be done to give his Lord the highest return on the gifts, or abilities, which have been put into his mind and body. In all of the New Testament, no man was ever criticized for making money or having much of it, only for the uses to which he would put it which are not godly.

(Continued on page 11)

QUESTIONS ANSWERED ABOUT CENTRAL CHRISTIAN COLLEGE

L. R. Wilson

Everywhere I go there are about three questions which people always ask me concerning Central Christian College. I can only answer them partially but will be glad to help you to understand our situation, if possible.

1. "Are you going to be ready to open school this fall?"

Answer: We will not be ready, but we will open anyway. If we waited until we were ready we probably wouldn't open for several more years. We have to do some things whether we are ready or not. Central Christian College will open as scheduled. We will have a lovely new dormitory ready for the girls which will house about eighty. This will be a blond brick building, designed for permanent use. It will cost about \$100,000. Our plans for the erection of a dormitory for the boys, and combination cafeteria and gymnasium will have to wait a few months. We have no thought of abandoning our plans for these buildings, however. The plans and specifications are completed for them, and will be carried out at the earliest possible date.

Meantime, we expect to house our boys in the lovely mansion we now have. This building has a total of 32 rooms. We can take care of around 50 boys, if necessary. This means that both our boys and girls will be well housed and cared for.

We have a very satisfactory set-up for our cafeteria and dining hall in the building we now have. The only possible objection to the present arrangement for our cafeteria and dining hall is the lack of space. But we can easily take care of all our students for the first year or two where we now are. We had hoped to get our permanent cafeteria before school opened this year, so as to save making any changes in the future. But this will not interfere in any way with our future plans and will not cost a great deal to make the necessary change.

A good substantial frame building, with eight large rooms and a chapel that will take care of approximately three hundred will soon be completed. This is a temporary building, though it can be used indefinitely. All of our equipment has been ordered and we expect delivery on everything by September 1-10. This assures us of buildings and equipment with which to open. Our first question is therefore definitely settled—we will open as scheduled.

2. "How are your finances coming along?" Everywhere people wonder how our money is coming. Frankly, we need a lot more than we are getting. Had it come in as well as we might have wished we could have erected all of our first permanent buildings before school opened this year. But with our limited time and organization we are very much encouraged. Our next six months will be the hardest. We feel reasonably sure that by the end of this calendar year we can have our present buildings and all of our equipment paid for. If for any reason we lack money at that time we expect to keep right on working until we do get everything completely paid for before we start the erection of any

more buildings. We can operate as many years as may be necessary with what we have when once we get it all completely clear of debt. The sooner all of our friends help us wind this up the sooner we can all be secure in our efforts here.

3. "How many students do you expect to have this year?" It is impossible to answer this question now. We are encouraged by the number of reservations that have already been made and by the number who have told us they expect to be with us when school opens this year. If we have one hundred the first year we will be happy with our beginning. We can take care of more than this number, though we might have to begin with less. A great many people are afraid to attend a school until it has been in operation a few years, to know whether it is going to succeed. I can assure you now that this school is going to succeed. We have already made sufficient progress, and have sufficient pledges, that we know there is no possibility of failure. Of course, we can not hope to be an accredited school the first year. But we do have the assurance from the educational association that if our students make good in other schools after attending here our work will be properly accredited and validated. Actually, this is all any of our other schools can offer. We had no difficulty in getting our work accepted at Florida Christian College from the first year of its existence. I am sure we can and will do as well at Central Christian College.

In the last session of the U.S. Congress a bill was passed making it necessary for a school to have been in existence one year before it was approved for G.I. training. This being true, we will not be able to accept veterans on their G.I. Bill the first year of our existence. This would be true no matter how much money we had, or how much we had of anything else. Since we will only have two years of college work (without any high school work), and since we can not offer G.I. training the first year, we will naturally have a limited enrollment. But we feel reasonably sure that the enrollment will be entirely satisfactory. If you are eligible for first or second year college work I am sure you will find Central Christian College well prepared to take care of your needs this year. Be sure to write for reservations immediately.

Bartlesville, Oklahoma.

WORK OPPORTUNITIES AT THE MONTGOMERY BIBLE COLLEGE

Rex A. Turner

Three families that live across from the Montgomery Bible College campus desire to have a college girl each to stay in their respective homes and help with the housework before and after school hours.

For this work they will give the student room and board and permit her to do her own laundry. Any student taking advantage of one of these work opportunities would have only the expense of tuition, fees, and books. Tuition and fees would not under any circumstances exceed \$96.00 per quarter. Any interested girl that is a high school graduate should write me immediately.

Several boys are working at the school

this summer. Their work consists of painting, sanding floors, and general clean up work. The Montgomery Bible College pays these boys sixty cents per hour and above, depending on their skill. After their board is deducted from their earnings, the balance is applied against their school expense for the coming term. We can use ten more boys on this program of work. Any interested high school graduate should write me immediately.

No college student is turned away from the Montgomery Bible College for the lack of funds if he is honorable, worthy, and willing to work. The Montgomery Bible College enjoys a most pleasant exchange of credits with the senior colleges and universities of the State of Alabama. We enrolled above 105 college students during the 1949-50 school term. Eight years ago we opened our doors for school work with four enrolled in the college department. Our high school department maintained an average enrollment of 95 students during 1949-50.

Write for our new 1950-51 college catalog.
914 Ann Street,
Montgomery, Alabama.

NEW YORK CITY LECTURESHIP

W. H. Fryer

"Evangelism" was the general theme of the first annual lectureship of Churches of Christ in New York City held June 23-24 at the Flushing Church of Christ, 42-08 Murray Street, Flushing, New York. The six speakers who very ably covered the subject were Jack P. Lewis of Providence, Rhode Island, speaking on "What Is Evangelism?"; Wendell Needham of Brookline, Massachusetts, on "Our Needed Emphases in Evangelism"; C. Ellis McGaughey of Washington, D. C., on "City Ecology and Effective Evangelism"; James McClellan of New York City on "Counseling and Evangelism"; Elza Huffard of Philadelphia on "Our Evangelism in Philadelphia"; and Ralph Graham of Trenton, New Jersey, concluded on "How to Interpret the Bible for Personal Evangelism." After each lecture a one hour audience-participation discussion was held. Meals were served by ladies of the New York City congregations.

Since the recent purchase of their building offers a permanent base of operations, and because various churches have recently indicated a high level of interest in assisting in the furtherance of gospel efforts in New York City the Flushing elders announced their decision to begin at this time a program of publicity to interest workers and support for this area on a vastly increased scale.

The fellowship enjoyed and the interest manifested in the lectureship were encouraging, and it is hoped, God willing, to hold such a series annually. It is planned to make the lectures available in printed form, and announcements as to availability will be made by the Flushing elders at a future date.

Richard Donley, 424 Fredonia, Peoria, Illinois, July 17: "We have just closed a good meeting with Bill Humble preaching and Oral Blake directing the singing. Two were baptized, and one restored. The attendance was the best that we have ever had."

The Attitude of Gratitude

M. NORVEL YOUNG

It seems there is little correlation between how much a person is given and the extent of his gratitude. For example, the nine lepers who were healed by Jesus received just as much divine mercy as the one leper who returned to express his thanksgiving. Often children who receive everything they can desire become "spoiled" and ill-tempered. They are not grateful for anything. On the other hand, some children who receive very little in comparison are very appreciative of the little they receive.

In the light of this, how thankful are we Christians in America when we consider even our material blessings in contrast with so many other people in the world? Do we appreciate our daily bread? More than half the people in the world go to bed hungry every night. Do we appreciate our homes with inside plumbing and rugs and heat (and often with some airconditioning in those sections which need it)? A majority of our fellow human beings live in houses of mud and straw or paper.

Do we appreciate the opportunity to learn to read and write and even obtain a college education when the majority of people in the world cannot hope to com-

plete a high school course? Do we appreciate our incomes—an average of about \$5,000 annually for the head of families—when fewer than ten nations enjoy a monthly income of \$100 per month? (I heard President Johnson say at a conference here in Los Angeles that only eight nations enjoy a monthly income of more than \$60.)

Do we appreciate our superior medical care? We enjoy having one doctor for every 750 people, but in the Asiatic nations there is one doctor for every forty to fifty thousand people and in most of Africa, and in most of the Arab nations, millions of citizens never see a well-trained doctor.

Look at our jet airplanes and our trains and busses and private cars. It is not uncommon for many Christians in America to have more than one car per family, yet three-fourths of the people in the world cannot afford even one used car. The majority of citizens on this planet where we are launching astronauts still walk to their destinations or ride an animal. Is it any wonder that the majority of these people

never travel farther than fifty miles from where they are born?

To whom much is given, of him shall much be required! God will surely expect Christians in America to resist the temptation to spend their abundance on themselves and neglect to share with those less fortunate. Especially are we under divine injunction to share the Christ with all the world. As the next holiday season comes you may find it difficult to select presents which are really needed for friends who have "everything." May I challenge you to thank God for the ability to give and be sure your gifts would have God's approval. May I stir you up to "seek first the kingdom of God and his righteousness." We cannot please God and spend the best of our time, our talent, and our money seeking material security and superfluity and then give to the poor and the millions who sit in darkness a pittance of our prosperity. Of course, we will always be able to look around and find others who have more than we have, but that is not the question. The question is: Are we grateful for what God has given us and are we willing to use it to his glory and to the assistance of other human beings whom he loves as he loves us?

Genesis 3:15: The Woman's Seed

JACK P. LEWIS

"I will put enmity between thee and the woman, between her seed and thy seed" (KJV, ASV, NAB: "offspring"; but NEB "brood"). "He shall bruise your head and you shall bruise his heel."

Genesis 3:15, traditionally interpreted as the first gospel, is thought by many to contain a rather plain prediction of the virgin birth because of its allusion to the woman's seed. While this passage is not appealed to by any New Testament writer as a proof or prediction of the virgin birth, early in Christianity its applicability to that question was observed, and repeatedly apologists have appealed to it. The strong point of the argument is obviously the uniqueness of referring to "her seed." This usage is an *hapax*. No other use of *zerac* (seed) in the Hebrew Bible has a feminine third singular possessive suffix. *Zerac* does appear many times in the O. T. with the entire possibility of variety of masculine possessive suffixes. This being true, and in the light of Paul's speaking of one "born of woman" (Gal. 4:4), it appears most reasonable to the English reader to argue, "We ordinarily do not speak of 'seed of the woman.' We speak of 'seed of the man.' 'Seed of the woman' (a phrase which does not actually occur in the Bible but which has been coined to express the argument) can only be one virgin-born. There is no instance of one with only a female parent other than that of Jesus, born of Mary." Hence it is argued that we have here a

clear and convincing prediction of the virgin birth.

Unknown to the English reader is the fact that *zerac* (seed) has the second person feminine possessive suffix in three cases in the Hebrew Bible. The reader's lack of knowledge is amply explained by the simple fact that variety has been used by the translators and in these three cases the word at issue is rendered "descendants" and not "seed." *Zerac* is a collective noun and may be considered either as singular (Gen. 4:25; 21:13; 1 Sam. 1:11) or as plural. It is sometimes affirmed that it is not used in the O. T. of a remote single descendant; but even should this prove true, we would have only the same question we have in Paul when he affirms that Abraham's seed (Gal. 3:16) means Christ, and then before the end of the chapter says that all believing persons are heirs of the promise. They are Abraham's children.

Zerac with a feminine possessive suffix is used to describe the descendants of Hagar (Gen. 16:10) and the descendants of Rebecca (Gen. 24:60). Their immediate children are not under consideration; a virgin birth is not in view. Abraham is the father of Hagar's son and they are jointly ancestors of her descendants. Isaac is to be the father of Rebecca's children. She is not yet married when the blessing in which the relevant statement is made

is expressed. No one could care to argue either that these children or their posterity were virgin born or that they in any way prefigure a virgin birth. There is a third case in which *zerac* with a feminine possessive suffix occurs. In it, plants in Adonis gardens grow from seed planted by Israel (Isa. 17:11). Israel is, of course, a feminine noun in Hebrew; but in this case is not really relevant to the question we are discussing.

The only grammatical difference between the cases of Hagar and Rebecca and that of Eve is that in the one case the third feminine is used while in the other two the second person feminine is used. The use in Genesis 3:15 would not exclude a virgin birth, but judged from the grammatical viewpoint, the "woman's seed" argument is a broken reed of a staff that will not stand investigation.

This question is a different question from that of whether or not Genesis 3:15 has Messianic import. Early Christian apologists thought that it did; the *Targum of Ps. Jonathan*, which is post-Christian in date, applies it to the days of the Messiah. Actually Genesis 3:15 is echoed in the New Testament once, but not in a virgin birth setting. Paul uses its wording to describe the victory over Satan, appealing not to "her seed," but to the other member of the Genesis phrase: "He shall bruise your head." Paul makes God the subject: "Then the God of peace will soon crush Satan under your feet" (Rom. 16:20).

1000 Cherry Rd., Memphis, Tenn. 38117

FIRM FOUNDATION—APRIL 22, 1975

God Is Free

By Jack P. Lewis, Ph.D.

Human action, of whatever motive and whatever intensity, does not bind God to human desires. Abram was promised at age 75 that his descendants would be as many as the stars of the heaven. But in the next 25 years no baby appeared. Abram begged the Lord that Eliezer of Damascus be his heir (Gen. 12:2-4). The Lord refused promising that Abram's own son would be his heir. Sarah managed that Ishmael would be born when Abram was 86 (Gen. 16:16). Abram begged the Lord, "Oh that Ishmael might live in your sight" (Gen. 17:19). The Lord refused and promised a child by Sarah despite the fact that Sarah was almost 90 and had passed menopause and Abraham was approaching almost 100 years. Abram and Sarah laughed at the joke, and named the child "Laughter" (Isaac). Human desires did not take away God's freedom to carry out his plan as he saw fit.

The prophet moved by the Holy Spirit spoke from God (2 Pet. 1:21), yet God retained the freedom to accomplish or to refuse to accomplish the prediction of the prophet as he saw fit (Jer. 18:3-11). God's threats and promises were conditioned on the behavior of the people with him alone as the judge. The pagans understood that, and the king of Nineveh said in the face of a prophetic threat of destruction, "Who knows, God may yet repent and turn from his fierce anger, so that we perish not?" (Jon. 2:9). Jonah also understood that fact and explained it as the reason why earlier he had fled to Tarshish (Jon. 4:2).

Sacrifice was a prominent Old Testament way of appealing to God. But God never pledged himself to accept a sacrifice even when offered for the most convincing human reason. King Saul received the sternest rebuke from Samuel when Saul supposed that spoils of the victory he had won would please the Lord (1 Sam. 15:22-23).

The most abundant sacrifice offered by people did not put God under obligation. In declaring the Lord's greatness, Isaiah says, "Lebanon would not suffice for fuel, nor are its beasts enough for a burnt offering" (Isa. 40:16). The prophet Micah asks, "Will the Lord be pleased with thousands of rams, with ten thousand

rams of oil?" (Mic. 6:7). The Psalmist says, "For thou hast no delight in sacrifice, were I to give a burnt offering thou wouldst not be pleased" (Ps. 51:16). The Lord said: I do not reprove you for your sacrifices, your burnt offerings are continually before me. I will accept no bull from your house, nor he-goat from your folds. For every beast of the forest is mine, the cattle on a thousand hills. I know all the birds of the air and all that moves in the field is mine (Ps. 50:8-11). Sacrifice was a part of God's demands of Israel; but God remained free. He was not obligated to human demands or desires by sacrifices offered. He was free to reject sacrifices (Isa. 1:11).

Fasting was a prominent Old Testament self-imposed privation to seek the favor of God. But God remained free to be appeased or to reject the plea. A fast did not bind him to human needs or to human desires. The prophet Joel calls, "Sanctify a fast; call a solemn assembly. Gather the elders and all the inhabitants of the land to the house of the Lord your God, and cry to the Lord" (Joel 1:14). "Who knows whether he will not turn and repent and leave a blessing behind?" (Joel 2:14). God was free. The decision was in his hands. People in the book of Isaiah complain that they have fasted and God has not acted (Isa. 58:3). In Zechariah, the Lord accuses the people of having fasted for themselves (Zech. 7:4-6).

When Bathsheba's child had been stricken with a fatal malady, David besought the Lord and fasted for seven days. But David understood full well that God was free. "While the child was still alive, I fasted and wept, for I said, 'Who knows whether the Lord will be gracious to me, that the child may live?'" (2 Sam. 12:22). David was pleading with the Lord, not obligating the Lord.

In the New Testament people are urged to pray and not to faint (Luke 18:1). This truth is illustrated by Jesus' parable of the unjust judge (Luke 18:2-7). People are urged to pray constantly (Rom. 12:12; 1 Thess. 5:17). But it is a fallacy to assume that by heeding these admonitions that one puts God under obligation to grant whatever it is that is being wanted.

The effectiveness of prayer is not to be judged by

how many words are poured out. "And in praying do not heap up empty phrases as the Gentiles do for they think that they will be heard for their many words. Do not be like them, for your Father knows what you need before you ask him" (Matt. 6:7-8). More patterning of one's prayer after the Model Prayer might be of help.

God is not placed under obligation by the size of the group in agreement for what they are praying for, by the number of groups engaged, or by the number of hours spent. God is not to be forced. He remains free. He knows what is needed before he is asked.

Jesus in the garden prayed three times with tears, "My Father, if it be possible, let this cup pass from me, nevertheless, not as I will, but as thou wilt" (Matt. 26:39). The outcome was not determined by the character of the one praying; he had no sin. Neither was it by the sincerity of the one praying. The request was not in keeping with God's will; God remained free. He could say, "No." Jesus had come into the world for the fate he was facing. We can pray, "Our will be done," while saying, "Not my will, but yours be done." Jesus' prayer was not that way!

Paul was plagued and handicapped by a thorn in the flesh. We are impressed by his dedication to the task to which he had been called and by the sacrifices he made. None would accuse him of insincerity, lack of dedication, or lack of spirituality. Three times he prayed that the thorn be removed. But God was not to be forced or cajoled. God was free. His reply was, "My grace is sufficient to you for my power is made perfect in weakness" (2 Cor. 12:7-9). There were factors in the problem that Paul did not see. There was a bigger picture. God's will was different from Paul's desire.

Human insistence is not out of order. "You who put the Lord in remembrance, take no rest until he establishes Jerusalem and makes it a praise in the earth" (Isa. 62:6-7). Insistence only becomes a problem when it assumes that God becomes obligated by it.

God is not to be forced by human desire, multitude of human words, or the efficiency of human organization. Acts of worship, giving, singing, prayers, fasting, charity, and other acts of devotion do not obligate the Lord. We would do well to consider the lesson of the plowing servant which concludes, "We are unworthy servants; we have only done what was our duty" (Luke 17:10).

The few essentials of prayer remain the same. There first is the need of an obedient heart. "He that

turns away his ear from hearing the law, even his prayer is an abomination" (Prov. 28:9). "When you spread forth your hands, I will hide my face from you; even though you make many prayers I will not listen; your hands are full of blood" (Isa. 1:15). "If you abide in me and my words abide in you, ask whatever you will and it shall be done for you" (John 15:7). "We receive from him whatever we ask, because we keep his commandments and do what pleases him" (1 John 3:22).

God is the one who hears prayer (Ps. 65:2). With the Lord's ear open to the prayer of the righteous (Prov. 15:29), a denied prayer may be an occasion for self-examination. "I am not aware of anything against myself, but I am not thereby acquitted. It is the Lord who judges me" (1 Cor. 4:4).

We must never become so neatly organized that we assume by the agreement we have reached and by the intensity with which we are praying that we can force God's hand. We cannot assume that with so many agreed about what we want that in the agreement God is revealing his will to us and that we need what we have agreed on. "And this is the confidence which we have in him, that if we ask anything according to his will, he hears us" (1 John 5:14). God remains free. He can say "yes," or he can say "no." He has not promised further explanation for the reasons of his actions!

There are factors in God's running the world that are not obvious to people with their limited vision. A story tells of a man who went to work in the morning only to learn unexpectedly that he was going out of town on a business trip immediately and could take his wife with him. The problem was that she had going shopping and he had no way to reach her. He cancelled her credit cards, and in a short while she was in his office in tears. They were off together for a pleasant experience with the disappointment forgotten.

"We know that in everything God works for good with those who love him, who are called according to his purpose" (Rom. 8:28). I long ago stopped proposing to God signs by which I would know what God wants. I do not doubt that he has his will. He is free. I would like to be as Job said of himself, "Though he slay me, yet will I trust him" (Job 13:15). I am studying James, "If the Lord wills, we shall live and we shall do this or that" (James 4:15).

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F_F

Greek Word Studies on the Function and Authority of Preachers (1)

JACK P. LEWIS

The modern preacher who devotes his energies to church administration, to counseling, and to preaching sermons to people, most of whom have already obeyed the gospel, has no close parallel in the church of the first century. He is a hybrid personality that has evolved out of some elements that go back to the New Testament itself, out of our contact with our religious neighbors, out of the failure of our elders to find time and skill to shepherd the flock, out of a recognized necessity to deal with the needs of straying people, out of the need of our people to have their ears tickled regularly, and out of the specialization of our times. As the preacher becomes more prominent—the executive, the most influential figure in our congregations—the elders become the board of directors, but with less clearly defined status. In far too many cases the preacher dominates the elders rather than being subordinate to them. In far too many cases they are being led by him and only rubber stamping his plans rather than furnishing leadership. Our task at this hour is to look at certain Greek words which may suggest what the position and work of the preacher in the New Testament was.

I. Words for the Preacher as a Christian A. *Doulos*

There are certain Greek words describing the preacher which also describe every Christian. These words are very significant in determining how the preacher should conceive of himself. The first of these is *doulos* ("slave"). The N. T. has a series of words in the "serving" category. They include *diakanos* ("minister"; Jn. 2; 5; Mt. 22:12 etc.), *mis-thōtos* (Mk. 1:20; Jn. 10:12) or *misthios* (Lk. 15:19) (the "hired servant"); *therapon* ("servant," or "attendant"; Heb. 3:5); and *pais* ("boy" or "slave"; Mt. 8:6, 13; 14:2; Lk. 15:26). However, it is the word *doulos* ("slave") which is the most common word.

The *doulos* (the Greek equivalent of 'ebed in the O. T.) is the man bought in the marketplace so that he is not his own. His function is to do the will of another. The centurion said, "I say to my slave, do this, and he does it" (Mt. 8:9). In Jesus' parable of the plowing slave (Lk. 17:7-10) the rhetorical question is "Will he [the owner] thank the slave because he did what was commanded?" The slave was bought to work, and he deserves no thanks for doing it. In the N. T., along with this word *doulos* is a variant form, *sundoulos* ("fellow slave"; Mt. 18:28, 29, 31, 33; 24:49; Col. 1:7; 4:7; Rev. 6:11; 19:10; 22:9) whose basic meaning is not different. Our English versions in general have weakened for the English reader the force of these words by rendering them "servant," "bond-servant," and "fellow-servant." With these English renderings we are more likely to think of an employee than to think of a slave.

New Testament writers repeatedly speak of themselves as "slaves of God" or "of Christ": "Paul a slave of Jesus Christ"

(Rom. 1:1); "Simon Peter a slave and apostle of Jesus Christ" (2 Pet. 1:1); "Jude a slave of Jesus Christ" (Jude 1); and "James a slave of God and the Lord Jesus Christ" (Js. 1:1).

Everyone is a slave to someone—if to no other, then to the most galling of masters—to his own passions. "Everyone who commits sin is a slave to sin" (Jn. 8:34). We changed masters when we became Christians. Paul informs us that we were slaves of sin, but have become slaves of righteousness (Rom. 6:17). We are to "Live as free men, yet without using your freedom as a pretext for evil; but live as slaves of God" (1 Pet. 2:16).

A whole medley of ideas center around the idea of the preacher's being a slave. As the slave of God, it is his task to heed the voice of God, not the voice of the people. "Or am I trying to please men? If I were still pleasing men, I should not be a slave of Christ" (Gal. 1:10). "Who are you to pass judgment on the slave of another? It is before his own master that he stands or falls" (Rom 14:4). Of John Knox it was said that his fear of God was so great that he did not fear any man. In moments of truth, all we who preach the Word must confess, at least to ourselves, that we have felt the impulse which made the prophets of the O. T. (whom we designate "false prophets") proclaim what the people wanted to hear. We have been tempted to say "Thus saith the Lord" over that which the Lord has not spoken.

But not only is the preacher the slave of the Lord, he is also the slave of his people; however, here is a different aspect of the slave relation from that of obedience is in view. This time it is humble service that is spoken of. Jesus in coming to earth took the form of a slave (Phil. 2:7). It is in view of his own slave relationship that Paul declared, "Though I am free from all men, I have made myself a slave to all that I might win the more" (1 Cor. 9:19). Again he declares, "For what we preach is not ourselves, but Jesus Christ as Lord, with ourselves as your slaves for Jesus' sake" (2 Cor. 4:5).

One well-known preacher has stated as his rule of life that if anyone asks him to do something, he tries to do it if he can at all do so. He is slave to his people. But in contrast with that attitude, in certain cases which have come to my attention across the years, preachers have said to their people, "I will come preach for you if you put wall-to-wall carpet in the preacher's home"; "I will work for you if you increase the salary"; "I will work with you if you furnish such and such fringe benefits." The availability of prestige pulpits and high salaries can easily convince one that he has had a call to greater service.

It is not possible for my mind to conceive that the apostle Paul, or any N. T. figure, would have gauged his service by any such yardsticks. With apologies to

John F. Kennedy, the late president of the United States, the concept of preacher as slave should be stated, "Do not ask what your people can do for you, but what you can do for your people!" Like his Lord, the preacher is not to be ministered unto, but is to minister (Mk. 10:45). Jesus talked about a greatness that one attained, not by exercising authority as rulers of the world do, but by being a *diakanos* ("servant") and a *doulos* ("slave"; Mt. 20:26, 27).

B. *Oikonomos*

A second interesting word used for the preacher and also used for every Christian is *oikonomos*; which is *ben-bayith* in Hebrew; and means "steward"). The term assumes the use of the figure of speech of the "household" for the kingdom. The church is the "household of God" (1 Tim 3:15). Fourteen passages in the K.J.V. have the word "steward" (singular: Gen. 15:2; 43:19; 1 Kings 16:9; Lk. 12:42; 16:1, 3, 8; Tit. 1:7; plural: 1 Chron. 28:1; 1 Cor. 4:1, 2; 1 Pet. 4:10), ordinarily designating secular relationships, but in a few cases spiritual ones. Two of the cases (Mt. 20:8; Lk. 8:3) render *epitropos*—a word with which we are not concerned here.

The related noun *oikonomia* means "stewardship" and is so rendered three times in the K.J.V. in the Parable of the Unjust Steward (Lk. 16:2, 3, 4). However, in one of those unexplainable inconsistencies of translation, the K.J.V. under the influence of the Latin version rendered *oikonomia* as "dispensation" in four passages (1 Cor. 9:17; Eph. 1:10; 3:2; Col. 1:25). "Assignment" would be a better choice. The preacher has an "assignment" to complete (1 Tim. 1:4).

The "steward" is the man who has been entrusted with the business of another, and the discharging of that function is his "stewardship." This relationship is seen in the parable of the wise steward set over the household (Lk. 12:42; cf. Mt. 24:45 where *doulos* is used) and in the unjust steward or Jesus' parable (Lk. 16:1, 2). The minor heir is under guardians (*epitropoi*) and stewards (*oikonomoi*; Gal. 4:1, 2. These two terms are to be regarded as synonymous. They reproduce the *paidagōgos* metaphor used in Gal. 3:24, 25.

Every Christian is called upon

As each has received a gift; employ it for one another as good 'stewards' of God's varied grace: Whoever speaks, as one who utters oracles of God; whoever renders service, as one who renders it by the strength God supplies; in order that in everything God may be glorified through Jesus Christ (1 Pet. 4:10, 11).

The bishop also is a steward and as God's "steward" must be blameless (Tit. 1:7).

The special type of stewardship of the preacher is a stewardship of the word. Paul speaks of himself and his associates: "This is how one should regard us, as servants of Christ and stewards of the

(Continued on page 12)

THE DAY THE POPE CAME TO BELO

(Continued from page 8)

successor of Peter, Vicar of Christ, Chief Shepherd, etc. Reporters sought the most emotional and eloquent phrases, to glorify the name of Cardinal Karol Wojtya, now the "infallible" head of the church. In the local papers the next day he was eulogized as the "brilliant, charismatic helmsman of St. Peter's ship."

There is no doubt at all that this man has charisma, that he is communicative and intelligent. He is also physically tough, to endure an eighteen-hour day, most of it on his feet, as he did on that and subsequent days. To indicate his nature, he spent long months learning Portuguese, giving all of his speeches, prayers and liturgies, in a very passable way, in that language.

Imagine, then, the thoughts of our little missionary team, as it witnessed the massive, spontaneous tributes to John Paul II: "King, king, king, the Pope is our only king!" "The Pope is our Christ!" "Long Live the Pope!" Imagine our frustration, as we heard people declare, "If I could only touch him, I know I would be cured!" We wanted to shout, "Wait, wait, don't call a mere man your Father, your king, your Christ. Don't fall at his feet. Don't worship him..."

It was painfully obvious to us that Catholicism is far from dead. Here in Brazil, at least, this visit is uniting the church as it has not been united in generations. These few short hours demonstrated to us that, in a material sense, at least, the Catholic Church is indeed universal. All of the five to six hundred members of the Lord's church in Belo could easily have fitted within the great altar erected for the occasion. All of us, in all of Brazil, would have been almost invisible in the midst of the multitudes who gathered in each major city to do honor and worship to the Pope.

We realized, with a shudder, that we are in the midst of an awesome struggle against principalities and powers of this world, parading in the rich garments of religious leaders. But the truth still stands and we must stand with it. As far as we know, not a single faithful Christian fell to this noisy, impressively glittering day in Belo, nor did he bow the knee to the man being affirmed by Catholic leaders as "the very presence of Christ in our midst."

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Pray with us for courage, to stand as the prophets of old, proclaiming the truth of God's word on the subject of the Pope and his "TRADITIONS," at the moment a dangerous topic to mention here in Brazil.

Caixa Postal 1514, 30.000 Belo Horizonte, Brazil

GREEK WORD STUDIES ON THE FUNCTION AND AUTHORITY OF PREACHERS (1)

(Continued from page 7)

mysteries of God. Moreover it is required of stewards that they be found faithful" ([pistos, cf. Lk. 16:10] 1 Cor. 4:1, 2). The steward has been entrusted with a teaching that he has no right to modify, for which he must give a strict account unto his master.

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(More Next Week)



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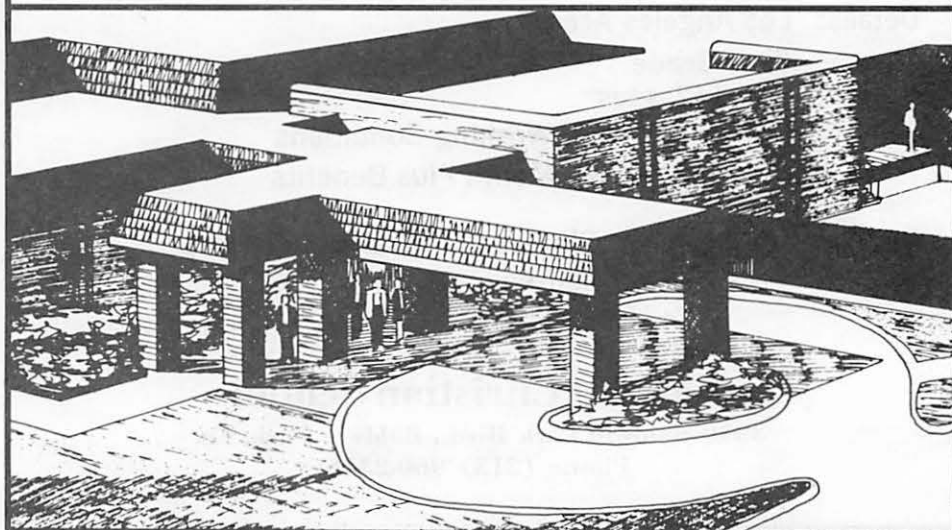
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Greek Word Studies on the Function and Authority of Preachers (2)

C. Didaskalos

A third word is *didaskalos* ("teacher"). Teachers were among those having spiritual gifts in the N. T. church (Rom. 12:7; 1 Cor. 12:28; Eph. 4:11); but, that every Christian should also aim at this service is expounded in the admonition, "For though by this time you ought to be teachers, you need someone teach you again the first principles of God by word" (Heb. 5:12). The Christian woman is to teach what is good (Titus 2:3). The elder is to be a skilled teacher (*didaktikos*; 1 Tim. 3:2).

The grandeur of the teacher can be seen in the fact that, though described as both teaching and preaching (Mt. 4:23; 9:35), Jesus is more often described in the Gospels in the role of teacher—whether one thinks of the use of *didaskalos*, *rabbi*, or *hupistos*—than he is in the role of a preacher (cf. Jn. 3:2). He taught "as one who had authority" (Mt. 7:28, 29). The Sermon on the Mount was "teaching," not "preaching."

Teaching in the work of preaching is seen in the presence of the prophets and teachers in Antioch (Acts 13:1). Paul, in addition to being a preacher and an apostle, was appointed as a teacher (2 Tim. 1:11), and he issued admonitions to teaching in the epistles to Timothy and Titus: "Command and teach these things" (1 Tim. 4:11). "Til I come, attend to the public reading of Scripture, to preaching, to teaching" (1 Tim. 4:13). "And what you have heard from me before many witnesses, entrust to faithful men who will be able to teach others also" (2 Tim. 2:2). Timothy is able to teach (2 Tim. 2:24; *didaktikos*); and Titus to "Teach what befits with sound doctrine" (Titus 2:1). When the preacher is torn between the poles of making the thrust of his preaching to be teaching or motivation, he would do well to consider the import of *didaskalos*.

D. Ergátēs

A fourth word to consider is *ergátēs*. The preacher is "a workman (*ergátēs*) who has no need to be ashamed, rightly handling the word of truth" (2 Tim 2:15). Jesus said that the harvest is plentiful, but the workmen are few (Mt. 9:37, 38; Lk. 10:2). The workman is worthy of his food (or wages) (Mt. 10:10; Lk. 10:7; 1 Tim. 5:18). The basic significance of this descriptive term can be seen in the parable in which workmen are hired at various hours to work in the vineyard (Mt. 20:1-16) and in the denunciation of the rich in the Epistle of James who are accused of withholding the wages of the workmen (Js. 5:4). *Ergátēs* also designates the workmen of Ephesus (Acts 19:25) who participated in the riot.

The idea of the preacher as a workman suggests the need to put in an honest day's work and an honest week's work. It is the opposite of the sluggard who is holding a sinecure. The preacher is to be diligent (2 Tim. 2:15).

The numerous places in the N. T. in

JACK P. LEWIS

which the activities of the Christian are described in terms of the verb *ergazesthai* and of the companion noun *ergon* ("work") should not be obliterated in a theological clash over the relative value of faith and works. The Lord redeemed us from all iniquity "to purify for himself a people of his own who are zealous of good works" (Titus 2:14). Those who aid traveling persons are "fellow workers in the truth" (3 John 8).

The converse of the good workman concept is to be seen in those passages where Paul admonished Christians to beware of "evil-workers" (Phil 3:2) and charges that some are "false apostles, deceitful workmen" (2 Cor. 11:13). Finally, at the Judgment the Lord will say to some, "Depart from me, all you workers of iniquity" (Lk. 13:27).

Timothy is Paul's fellow worker (*sunergos*; Rom. 16:21) as well as being God's fellow worker (1 Thess. 3:2; cf. 1 Cor. 3:9). A whole host of other people, including Titus (2 Cor. 8:23) and Epaphroditus (Phil. 2:25) are said to be Paul's fellow workers (Rom. 16:3, 9; 2 Cor. 1:24; Phil. 4:3; Col. 4:11; Philem. 1:24).

II. The Distinctive Work of the Preachers

A. Kerux

The first of the Greek words unique for the preacher's work is *kērux* (the herald). The O. T. equivalent of *kērux* is *karoz* (Dan. 3:4) which is a Greek loan word in Hebrew also meaning "herald." The term *kērux*, itself, occurs also in the Septuagint at Gen. 41:43; Eccles. 20:15; 4 Macc. 6:4, and is the term from which our word "preacher" derives. The *kērux* is the individual who announces (*kērussein*) a message that is not his own. It was the message and not the herald, himself, who was important. The herald was the mouthpiece of the one who had sent him. He did not take up his audience's time trying to appear clever. Absolute fidelity to his message was required of him. His message had the authority of the one who had sent him.

The term *kērux* occurs three times in the N. T. Noah was a preacher of righteousness (2 Pet. 2:5). Then Paul twice declares that he was appointed a herald and an apostle (1 Tim. 2:7; 2 Tim 1:11). In the O. T. the prophets had acted in a similar capacity though the term *karoz* (or *kērux*) is not specifically applied to them. The verb *qara'* (translated in some O. T. settings by *kērussein*) is used in a host of passages in Jeremiah for preaching activity (2:2; 4:5; 7:2; 11:16; 19:2; 20:8; cf. Is. 40:6; 44:7; 58:1). Ezekiel pointed out that such a person is like a watchman set on the wall who sees the danger approaching and who must sound the alarm or be guilty of death of those in the city (Ezek. 3:16ff.; 33:1ff.). The prophet's fixed introductory phrase was "Thus says the Lord."

In the N. T. faith comes by hearing; hearing comes through preaching (Rom. 10:17); and men preach who are sent (Rom. 10:15) from God (2 Cor. 5:18). The preachers were not those who informed the people of their personal opinions on a number of topics. They were not those who devoted time narrating a wealth of trivia. "For what we preach is not ourselves, but Jesus Christ as Lord, with ourselves as your slaves for Jesus' sake" (2 Cor. 4:5). We all have much trouble in distinguishing our opinions from the Gospel we are to preach. Often in our preaching we are doing no more than informing people of what we think on this and that. But what difference does it make what opinions one holds? Of what significance is his position to anyone except himself? Is he setting himself up as the measuring stick of right and wrong? Is he, as it were, issuing Papal decrees on various topics? The message the *kērux* has been sent to announce is the significant thing; his opinions are nothing. We preachers need to remember that we must give the lost person God's word, not ours. God has promised to bless his word, not ours; and it is his word, not ours, that will not return void.

We have a captive audience and we can consume their time with the detail of our week's activities, with where we have been, with our family conditions, and with our private interests—all of which have relevance only to ourselves. Certainly all Christians should be concerned with the joys, the sorrows, and the well-being of all other Christians—including the preacher and his family—but have you thought of the fact that we know relatively little about Paul's life and of his family. We do know the word he preached!

As Paul saw it, even the motives that prompted the preaching were of less significance than was the fact that Christ was being preached (Phil 1:15-18). The messenger's life might contradict that which he announced (1 Cor. 9:27; 2 Tim. 2:1-7; 4:5); and in such a case, the messenger of unworthy life, after preaching, might himself be lost. The herald is to preach when the times seem favorable and when they seem unfavorable (2 Tim 4:2). To receive the herald is to receive the one who sent him, and to reject him is to reject the one who sent him (Mt. 10:40).

Kērugma, a noun also derived from the root *kērussein*, means "preaching." It occurs in the Septuagint as the translation for both *Qol* and *Qeriah*. It is in the N. T. eight times for the act of preaching, referring to the preaching of Jonah (Mt. 12:41; Lk. 11:32) and to Gospel preaching by Paul and others (Rom. 16:25; 1 Cor. 1:21; 2:4; 15:14; 2 Tim. 4:17; Titus 1:3). It does not occur in the N. T. in the sense made popular in modern theology by C. H. Dodd, namely, to describe the basic content of the message of the early Christian preaching.

(More Next Week)

1000 Cherry, Memphis, Tenn. 38117

Greek Word Studies on the Function and Authority of Preachers (3)

JACK P. LEWIS

B. Euangelistes

Euangelistēs ("evangelist") occurs three times in the N.T.: once describing Philip (Acts 21:28); once describing one of the gifts listed in Ephesians (Eph. 4:11); and once describing the work Timothy is charged to do (2 Tim. 4:5). The term "evangelist" describes a function one discharges, not an office he holds. While all the apostles were evangelists, not all evangelists were apostles. The task of the evangelist was to "preach the word" (2 Tim. 4:2). In the post-apostolic church history the evangelists came to be considered the successors of the apostles. The term then also takes on the sense of an "author of a Gospel." However, these are post-Biblical developments.

The verb *euangelizesthai* is fifty-five times in the N.T. Its O.T. background is *basar*, "to announce the good news of salvation" (Is. 40:9; 52:7; 61:1; Ps. 96:2). Twenty-three N.T. occurrences of *euangelizesthai* are rendered in the K.J.V. as "preach"; twenty-two as "preach the Gospel," two as "bring good tidings" (Lk. 2:10; 1 Thess. 3:6); two as "show glad tidings" (Lk. 1:19; 8:1); once "bring glad tidings" (Rom. 10:15b); once "declare" (Rev. 10:7); once "declare glad tidings" (Acts 13:32); and then there are three (Acts 14:7; Gal. 1:11; 1 Pet. 1:25) miscellaneous renderings. There is also the verb *proeuangelizomai* (Gal. 3:8), "to preach the Gospel in advance." The promise that in Abraham all nations would be blessed is an announcing of good news before the good news became a reality.

Euangelion (the message announced) occurs seventy-seven times. It is most often rendered "Gospel" (46 t.); but also is modified as "Gospel of Christ" (11 t.); "Gospel of God" (7 t.); and "Gospel of the kingdom" (3 t.). By the second century *euangelion* had come to mean the written message of salvation. Then each individual book came to be called a gospel.

The distinction which is standard among us, between the local preacher and the evangelist who travels, is a distinction unknown to the N.T. and one which has come into our thought through denominational influences. The fundamental idea in the N.T. in preaching is the telling of news to people who had not heard it before—what we call evangelization. It has nothing to do with the delivery of sermons to the converted.

Katangellein

Another word not greatly different from *kerussein* and *euangelizein* is *katangellein* ("to announce") which occurs in

eighteen passages, while its corresponding noun *katangelous* occurs once (Acts 17:18), and is rendered "setter forth (K.J.V. and N.I.V.) or "preacher" (R.S.V.) In these words the messenger as contrasted with the teacher is stressed.

This verb *katangellein* describes the proclamation of the prophets (Acts 3:24) and the proclamation by Jesus of light to the people and to the Gentiles (Acts 26:23). It is frequent for the apostles' proclamation (Acts 4:2; 13:5; 38; 15:36; 16:17; 21; 17:3; 13, 23) of Jesus, of the word of God, and of the resurrection. The faith of the Romans is proclaimed through the world (Rom. 1:8). The Christian proclaims the Lord's death in the Lord's supper (1 Cor. 11:26); Paul and his company proclaim Christ (1 Cor. 2:1; Col. 1:28). Paul rejoices that though some proclaim Christ out of bad motives, Christ is proclaimed (Phil 1:17); and finally, those who proclaim the Gospel have a right to live by it (1 Cor. 9:14).

C. Minister

Our use of the word "minister" as a distinguishing designation for the preacher also reflects the penetration of denominational thought and practice into our ranks. In the N.T. there are many persons who minister; but there are not one, two, or five who are "the ministers."

1. Diakonos

Diakonos which lies back of the term "minister" occurs thirty times in the N.T. In the K.J.V. it is twenty times rendered "minister," seven times "servant," and three (where it is in a church organization context) as "deacon" (Phil 1:1; 1 Tim 3:8, 12).

As "servant," *diakonos* designates the servants of a king (Mt. 22:13) and the servants in charge of wine at the wedding feast (Jn. 2:5, 9). It occurs in Jesus' statement, "The greatest among you will be your servant" (Mt. 23:11; Mk. 9:35); and occurs in the statement "Where I am my servant will also be" (Jn. 12:26). Finally, Phoebe is a "servant of the church in Cenchrea" (Rom. 16:1).

This last case is the one time *diakonos* designates a female, and it raises the question whether or not the early church had female appointees. In view of the ambiguity of the term, the passage need mean no more than that Phoebe served the church. The same obscurity resides in the term *gunē* in 1 Tim. 3:11 which can either designate "women" or "wives." If "women," it could give the qualifications of "deaconesses"; but the case is not

conclusive. The writer is likely speaking of the wives of the deacons. If we have recourse to history, we learn from Pliny in his letter to Trajan that he has questioned two females—ministers (*ministrae*)—of the church in Bithynia about its practices. This Latin term has the same ambiguity that the two previous Greek terms have and does not demonstrate conclusively that the second century church had female appointees in its organization. Beyond this item, the clear evidence of the second century points to a developing organization of bishops, presbyters and deacons. It is not until one arrives at the third century Church Orders that he finds clear evidence for deaconesses.

Reverting to consideration of the twenty occurrences of *diakonos* that are rendered "minister" in the K.J.V., one finds Jesus calling the one who wants to be great to be minister (Mt. 20:26; Mk. 10:43); the alternation with "servant" in the next verse is only for English variety; the Greek words are identical. The civil ruler is "God's minister" (Rom. 13:4; *bis*). Christ is the minister of the Jews for the truth of God (Rom. 15:8); Paul and Apollos are ministers through whom the Corinthians have believed (1 Cor. 3:5); the apostles are ministers of a new covenant (2 Cor. 3:6); they are "ministers of God" (2 Cor. 6:4); the devil's ministers appear as ministers of righteousness (2 Cor. 11:15; *bis*); those who oppose Paul claim to be ministers of Christ (2 Cor. 11:23); and Paul asks if Christ is a minister of sin (Gal. 2:17). Then, Paul himself is a minister of the Gospel (Eph. 3:7; Col. 1:23) and a minister to the church in Colossae (Col. 1:25). Tychicus is a faithful minister of the Lord (Eph. 6:21; Col. 4:7); and Epaphras is a faithful minister of Christ" (Col. 1:7). A manuscript variant (1 Thess. 3:2) calls Timothy "God's minister"; then Timothy is called on to be a "good minister" in Paul's letter to him (1 Tim. 4:6).

The whole emphasis of *diakonos* as used in Paul's writings is on subordination. Paul has very pointed warnings against conceit (Rom. 11:25; 12:16) and has exhortations to submission (1 Cor. 16:16; Heb. 13:17; 1 Pet. 5:5). It becomes obvious that this term has none of the connotations of an authoritarian figure in the congregations. It does not even occur with the definite article—"the minister." It is only a quirk of our English translations that all of the occurrences were not rendered "servant," as some are, instead of "minister."

(More Next Week)

1000 Cherry Rd., Memphis, TN 38117

Greek Word Studies on the Function and Authority of Preachers (4)

JACK P. LEWIS

2. Leitourgós

Another of the words for minister is the *leitourgos* who among the Greeks was one who discharged public office at his own expense. He was a public servant. It is used in five passages of the N.T.: of earthly rulers who discharge functions God has assigned them (Rom. 13:6); of Jesus as minister of the heavenly sanctuary (Heb. 8:2); of angels who are ministering spirits (Heb. 1:7; Ps. 104:4); of Paul as a minister of Christ with the duty to proclaim the Gospel (Rom. 15:16); and finally of Epaphroditus who was sent from Philippi to serve Paul's needs (Phil. 2:25).

The related verb *leitourgein* is three times in the N.T. describing the ministry of prophets and teachers at Antioch (Acts 13:2); the ministry of the Gentile churches to the needs of the poor saints in Jerusalem (Rom. 15:27); and the service of the priests and Levites under the Law (Heb. 10:11; cf. Ex. 29:30; Num. 16:9). The verb has to do with the discharge of a function which is of a representative character.

The adjective *leitourgikos* is once in the phrase "ministering spirits" (Heb. 1:14) describing angels, not men.

The noun *leitourgia* for the discharge of the function of the *leitourgos* is in six passages: for the ministry of Zacharias (Lk. 1:23); for the ministry of Jesus when compared with that of the Levitical priests (Heb. 8:6); for the service of the tabernacle (Heb. 9:21); for the ministry of the Corinthian church for the poor of Jerusalem (2 Cor. 9:12); for the offering of the faith of the Philippians (Phil. 2:17), and for what the Philippians could not do for Paul but for which Epaphroditus had almost lost his life (Phil. 2:30).

3. Huperetes

A third word for minister is *hupēretēs*. The verb *hupēretein* occurs three times in the N.T. describing the service David rendered his generation (Acts 13:36); the ministering of Paul's hands to his own necessities (Acts 20:34); and the ministering to Paul done by his acquaintances while he was in prison (Acts 24:23).

The noun *hupēretēs* ("minister") occurs twenty-two times and is rendered in the K.J.V. as "officer" eleven times, "minister" five times, and "servant" four times. First there are those cases where a civil officer is spoken of: the one who executes the decision of the court (Mt. 5:25); those sent by Pharisees and the chief priests to take Jesus early in his ministry (Jn. 7:32, 45, 46); those in the band that come to take

Jesus the last night (Jn. 18:3, 12, 18, 22; 19:6); and those who find the apostles absent from the prison and who bring them from the temple to the courts (Acts 5:22, 26).

Peter sits with the "servants" in the high priest's palace (Mt. 26:58; Mk. 14:54, 65). That the term is rendered "servants," rather than "officers" as in the above cases, is entirely arbitrary. In a final case, Jesus said that were his kingdom of this world, his "servants" would fight (Jn. 18:36).

In addition to these civil usages, there are also religious ones. The one in charge of books at the synagogue is the "minister" (Lk. 4:20). Those who have handed on the Gospel messages are "ministers of the word" (Lk. 1:2). Mark was the "minister" of Saul and Barnabas (Acts 13:5); and Paul, himself, was made a "minister" and witness by his appointment at the time of vision on the road to Damascus (Acts 26:16); hence, he calls on the Corinthians to consider him and his co-workers as "ministers of Christ" (1 Cor. 4:1).

In Greek the term *hupēretēs* carries the idea of an under rower on a ship or that of an assistant. The point in common between this word and *oikonomos* ("steward") is this subordinate function and status each implies.

III. Greek Words Describing the Function of Preachers

In addition to the verbs *kērussein* ("to herald"), *legein* ("to speak"), *katangellein* ("to declare," "to announce"), and *didaskellein* ("to teach") which we have already considered, there are certain other verbs and nouns—some negative and some positive—describing the work of the preacher which demand our attention. We will look at negative aspects first.

A. Kapeleuein

The verb *kapēleuein* (2 Cor. 2:17) occurs only once in the N.T. and was rendered *adulterare* by the Vulgate. The K.J.V., influenced by that version, translated the passage: "For we are not as many, which corrupt the word of God . . ." In its non-biblical usage the word *kapēleuein* has to do with the huckster or small trader in retail trade. Hence there is force in the renderings: "... we do not . . . go hawking the word of God about" (N.E.B.); "... we do not . . . peddle the word of God" (N.A.S.V.; N.I.V.); or "... we do not handle God's word as though it were cheap merchandise" (T.E.V.). Even the Living Bible Para-

phrased gave an apt turn to this passage: "We are not like those hucksters . . . whose idea in getting out the Gospel is to make a good living out of it."

This description of preaching suggests that the showmanship, the double dealing for personal advancement, and the trickery that turn the pulpit into a performance of the sideshow has no place in Gospel preaching.¹⁷

B. Machesthai

"The slave of God must not strive" (K.J.V.; *ou dei machesthai*, 2 Tim. 2:24; Vulgate: *litigare*). This word occurs only once for the work of the preacher, but occurs for the disputes of the Jews with each other over the teaching of Jesus (Jn. 6:52); for the actual fight of the two Israelites who were rebuked in Egypt by Moses (Ex. 2:13; Acts 7:26), and for the struggle of Christians with each other (Jas. 4:2). Other renderings of the admonition to preachers include "must not quarrel" (N.I.V.); or "must not be quarrelsome" (R.S.V.; N.E.B.; N.A.S.V.; T.E.V.). The noun corresponding to *machesthai* is *machē* ("fighting") used for struggles Paul encountered in Macedonia (2 Cor. 7:5) and is transplanted elsewhere as "controversies" (2 Tim. 2:24; Tit. 3:9) and "fightings" (Jas. 4:1).

Granting to start with—as anyone knows who has engaged in a "sensible discussion" with his wife—that some judgment and viewpoint is involved in determining when one has gone beyond "contending earnestly" into quarreling, we certainly have here an area that demands consideration. One hears it said in admiration of a preacher, "he is a fighter." One has sadly observed the clashes between the preacher and his elders; between the preacher and his congregation, and between the preacher and fellow preachers.

C. Epios

Turning from the negative traits to more positive ones, we noticed that the converse of *machesthai* is *ēpios* ("gentle"; R.S.V. "kindly"; 2 Tim. 2:24). The term describes Paul's behaviour toward the Thessalonians when he was among them. "We were gently among you, like a nurse taking care of her children" (1 Thess. 2:7). I am not at all confident that *ēpios* describes the techniques that we preachers have actually used. Furthermore, the preacher is to be "forebearing" (*aneksi-kakos*; 2 Tim. 2:24). This word occurs only once in the N.T.; but it carries the idea of bearing evil without resentment.¹⁸

(More Next Week)

1000 Cherry Rd., Memphis, Tx 38117

Greek Word Studies on the Function and Authority of Preachers (5)

D. Anagnosis

The preacher is to give himself to reading (*anagnōsis*; Latin: lectio; 1 Tim. 4:13). This noun which occurs three times in the N.T. is used for the reading of the law and the prophets in the synagogue (Acts 13:15) and for any reading of the Old Covenant (2 Cor. 3:14). The rabbis put great stress on study of the Torah. Hillel said, "He who does not learn is worthy of death" (*Aboth* 1:13). He also said, "Say not, When I have leisure I will study; perhaps you will never have leisure" (*Aboth* 2:5). Jesus said of the Jews, "You search the scriptures" (Jn. 5:39). His invitation to all is "Come learn of me" (Mt. 11:29), and the distinctive term for his follower is *mathētēs* which though translated "disciple" means "pupil." Many a preacher who is frustrated with himself and whose people are dissatisfied with his efforts could cure the situation if he would make himself a diligent student. The supposition that a pleasing personality and the gift of a glib tongue can take the place of diligent study is one of the occupational hazards of our activity.

E. Elegchein

The preacher's task involves rebuking or convincing (*elegchein*; 2 Tim. 4:2) the wrongdoer. *Elegchein* occurs in the N.T. in eighteen passages. Its corresponding noun form *elegchos* occurs once (Heb. 11:1) and is rendered "conviction." *Elegchein* has at least four varieties of meanings. It means "expose" or "bring to light" (Tit. 2:15). It may mean to convict or convince someone of something as when one is convicted by his conscience (Jn. 8:9; some texts); as when the elder is to convince the gainsayer (Tit. 1:9), and as when Titus is to convince the Cretans (Tit. 1:13). The Holy Spirit convinces the world of sin (Jn. 16:8); and Jude urges that we convince those who doubt (Jude 22; some texts). In some settings *elegchein* has the connotation of correcting or refuting. John the Baptist rebuked Herod for his marriage with Herodias (Lk. 3:19). The offending brother is to have his fault shown to him (Mt. 18:15). The wrong doer is to be reproved (corrected) before all (1 Tim. 5:20; cf. 2 Tim. 4:2). Then the word may suggest punishment or discipline. The Lord reproves those he loves (Rev. 3:19). The dictionary cites no examples of this last category in the work of preachers. As far as the preacher is concerned this word *elegchein* suggests ideas of persuasion—persuading the wrong doer that his ways are wrong and that he needs to change his behaviour. "To show" or "To make to see" are good colloquial definitions of *elegchein* (cf. Lev. 19:12; Eccles. 19:13-17). It is a part of bringing every thought into subjection to Christ (2 Cor. 10:5), and must be done by mental and emotional appeals, remembering the proverbial saying "convince a man against his will and he is of the same opinion still."

Titus had been charged "rebuke them sharply" (*elegchein meta pasēs epitagēs*; Tit. 2:15), that is to act firmly in view of the stubborn character of the Cretan

JACK P. LEWIS

people. His message is from God; he must not be doubtful of his right. His work is to be done *meta pasēs epitagēs*, which is translated into English with all authority. Though the person who reads only English is tempted to fall into a trap by the use of "with all authority" in this verse in our translations and may deduce a doctrine of authority for the evangelist, the meaning of *meta pasēs epitagēs* is given by the Lexicon as "with all impressiveness." That is a very different concept from that of organic authority.

F. Epitiman

Epitiman ("rebuke," "censure," "speak seriously," or "warn" in order to prevent action) occurs in twenty-eight N.T. passages but with the interesting distribution that all occurrences except two are in the Gospels. Timothy is to "rebuke" (2 Tim. 4:2), and Michael said to the devil, "The Lord rebuke you" (Jude 9). In this second case the idea of "punish" which the word carries in occurrences outside the N.T. is possible.

The import of the word *epitiman* can be seen when Jesus rebukes the demons (Mt. 12:16; Mk. 3:12; Lk. 4:41; Mt. 17:18; Mk. 9:ff25; Lk. 9:41; Mk. 1:25; Lk. 4:35, 39); when he rebukes the sea (Mt. 8:26; Mk. 9:25; Lk. 9:42; Mk. 1:25; Lk. 4:35, that the disciples not tell that he is the Christ (Mt. 16:20; Mk. 8:30; Lk. 9:21).

Peter rebukes Jesus when Jesus makes known his approaching death (Mt. 16:22; Mk. 8:32, 33); the disciples rebuke the crowd that would bring children to Jesus (Mt. 19:13; Mk. 10:13; Lk. 18:15); the crowd rebukes the blind man who would be healed (Mt. 20:31; Mk. 10:48; Lk. 18:39); and one thief on the cross rebuked the other (Lk. 23:40).

It is of special interest to note that the sinful brother is to be rebuked (Lk. 17:3). Like the work of the prophet of the O.T., it is a part of the work of the preacher "to declare to Jacob his transgression and to Israel his sin" (Mic. 3:8).

G. Paraklein

The verb *paraklein* and its corresponding noun *paraklesis* ("encouragement," "exhortation," "comfort," "consolation") are words of many occurrences and many meanings in the N.T. The verb is commonly rendered "exhort" (2 Tim. 4:2); but its meaning includes "invite," "call upon for help," "appeal to," "encourage," "request and implore," "entreat," "console," and "conciliate." The ideas of persuading and encouraging are covered by *paraklein*. The preacher should be a persuader and an encourager—not merely a denouncer.

IV. The Preacher and Authority

Though the Greek word *exousia* passes into Latin as *auctoritas* and from that source into English as "authority," it is never used in the N.T. for the role of the preacher. The English versions have rendered *epitagēs* as "authority" in one relevant instance: "Encourage and rebuke with all authority [*epitagēs*]. Do not let

anyone despise you" (Tit. 2:15, N.I.V.). The A.S.V. gave "commandment" as an alternate rendering here for *epitagēs*; and the Bauer lexicon suggests that "with all impressiveness" is the meaning in this case, as we have already pointed out. This passage seems a very weak support for the idea of organic authority for preachers.

Hegeomai, meaning "to lead" or "guide" occurs in the N.T. only in the present participial form. It is used of men in any leading position. It is used of high officials, of military commanders, and of leaders of religious bodies. Leading men among the brethren (Judas, Barsabbas, and Silas) accompanied Paul and Barnabas from Jerusalem with the Apostolic Letter (Acts 15:22). *Hegemonos* is used of Paul as the chief speaker of the pair Saul and Barnabas (Acts 14:12). It is also used in post-apostolic literature as 1 Clement exhorts the Corinthians to be "obedient to your leaders." (1 Clement 1:3) and as Hermas writes, "say to the leaders of the church . . ." (*Vision* 2.2.6; 3.9.7; the form here is *proegoumenoi*).

Jesus taught that the one leading (*hegoumenos*) must be as the servant (*diakonos* (Lk. 22:26). The Epistle to the Hebrews does not discuss definite church officials, but does contrast the saints (*hagoi*)—those led—with the *hegoumenoi* those who lead (Heb. 13:25).

There are certain issues in the translation of *hegoumenoi* which should be noticed. The K.J.V. rendered Heb. 13:7 "them which have the rule over you," but gave the marginal alternate "are the guides." We may have ignored the margin because the wording of the text fitted our mind-set. Most of our arguments assume the word "rule." Furthermore, in the K.J.V. the injunction is to give heed to existing rulers as those who had been also their original instructors. The A.S.V. makes the injunction to keep in memory the leaders and teachers who have passed away. The time of the participle is determined by the verb "who spoke" in the sentence. The latter part of the verse ("consider the outcome of their life, and imitate their faith") shows that the A.S.V. is the more correct. Those spoken of are dead and gone, and it is most likely that they were the Apostles who have earlier been spoken of in the Epistle at chapter 2:3.

In 13:17, however the *hegoumenoi* are the present leaders; and the exhortation is that they be obeyed (*peithein*) and submitted to (*hupeikein* which occurs only here in the Bible). One should notice that no titles are given for these leaders, either here or in v. 24. The undefined nature of the *hegoumenoi* leaves the reader open to think of preachers, teachers, or elders. There is a sense in which any of these three is to be obeyed and submitted to; and there are senses in which any of the three of them could be spoken of as keeping watch over souls (Heb. 13:17); though one would more likely think of elders than of the others in this capacity.

(Continued on page 11)

GREEK WORD STUDIES ON THE FUNCTION AND AUTHORITY OF PREACHERS (5)

(Continued from page 7)

Applying this information to the question of the day, the unspecific meaning of *hegoumenoi* leads men, whether they are arguing for identifying the *hegoumenoi* with preachers or with elders, to assume the definition they have in mind. Having made that assumption, they can then confirm themselves in contending that their men have the authority they ascribe to them. It is a case of begging the question.

When one considers the question of authority, there is the authority of office, and there is also the authority of respect. There is an authority of truth over error. The words of the preacher who preaches truth carry the authority of truth. Paul speaks of the authority given him for building up, not for tearing down (2 Cor. 10:8). If the preacher will make himself a learned man, he will automatically have the authority that knowledge of the truth carries. People will respect his knowledge. In ancient Judaism the rabbi enjoyed his place of leadership, not by appointment to office but by his great learning. He was in a position of respect; but he considered his learning neither as a crown with which to adorn himself nor as a spade with which to dig—that is, to make a living. The authority of Paul, of Luther, of Wesley, and of Calvin lay in part in their learning.

There is an authority that is exercised through integrity in life as that life reflects the essence of the purity of the Gospel. Without it all the learning, all the eloquence, and all the grasping for power will be for naught. Ezra came to study the Law, to do it, and to teach its ordinances in Israel (Ezra 7:10). Jesus began "to do and to teach" (Acts 1:1). Paul said, "Follow me as I follow Christ" (1 Cor. 11:1). Philip Brooks described preaching as the impartation of truth through personality; and were it otherwise, we might try evangelizing the world through tape recorders. The Gospel reflected in life and followed in every action will give more power to the preacher than all his seeking for a place on the right hand or left hand (cf. Mt. 20:21).

There is an authority that comes through genuine applied love. The person who has completely given himself to the Lord and then to the service of man, pouring out his life and resources, aiding men without restraint in every sort of difficulty will have the power to change the lives of his hearers. Jesus put it, "He who loses his life for my sake will find it" (Mt. 10:39). And another describes the force of love in action: "We love because he first loved us" (1 Jn. 4:19).

One has so well summarized these ideas: "One earns authority through humility, integrity, hard work, quality preaching, meeting the pastoral needs of persons in the congregation, and ability to influence,

to a certain degree, the life of the community.

The broken record of human life is "assert, assert, assert;" "be Lord, be Lord, be Lord;" but the call of the Galilean, also handed on through his faithful apostle, is "serve, serve, serve;" "be humble, be humble, be humble;" "be subject, be subject." After all has been said about the preacher, his function, and his position, he is the slave of a homeless carpenter born in a stable, who lived with no place to lay his head, who rode into Jerusalem on a borrowed donkey, and who was buried in a borrowed tomb.

The slave is not greater than his master (Jn. 13:16)!

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SCHEDULE OF LECTURES

WEDNESDAY, OCTOBER 15

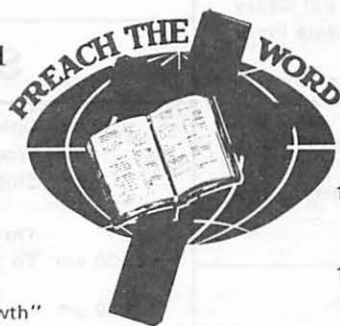
7:30 J. J. Turner "Growth: A Bible Mandate"

THURSDAY, OCTOBER 16

9:00 C. May, Jr. "Bible's Role in Growth"
10:00 G. Walters "Memory Work & Spiritual Growth"
C. Pepper "Cycles & Decline in Church Growth"
11:00 D. Mize "Growth Through Bible Classes"
J. Moran "Personal Devotions & Growth"
1:30 B. Smith "Growth Through Groups"
2:30 P. Starling "Growth Principles for Women"
D. Davenport "Church Growth Principles"
L. West "Growth Through Various Media"
3:30 H. Taylor "Family Growth Ideas"
B. Buchanan "Growth Through Mission Work"
7:00 Special Singing - TrueLife Singers
7:30 R. Gholston "Growth Through Discipleship"

FRIDAY, OCTOBER 17

9:00 A. Lemmons "Growth Through Prayer"
10:00 J. Munday "Growth Through Sound Doctrine"
C. Pepper "Cycles & Decline in Church Growth"
B. Smith "I Am an Angry American"



11:00 D. Mize "Daring Discipleship"
B. Danklefsen "Growth Through Follow-up"
1:30 J. J. Turner "Helping New Converts Grow"
2:30 P. Starling "Growth Principles for Women"
D. Davenport "Church Growth Principles"
L. West "Growth Through Various Media"
3:30 H. Taylor "Family Growth Ideas"
B. Buchanan "Growth Through Mission Work"
D. Yelton "Growth Through Military Evangelism"
7:00 Special Singing - Victory Singers
7:30 C. Warpula "Growth Through Surrender"

SATURDAY, OCTOBER 18

9:00 J. Whitmire "Growth Through the Mind of Christ"
10:00 J. Owen "Growth Through Bus Programs"
H. Minor "Elder's Role in Church Growth"
L. Ernst "Special Ladies Class"
11:00 P. Keene "Preacher's Role in Church Growth"
A. Lemmons "Prayer & Fasting's Role in Growth"
1:30 D. DeLukie "Growth Through Loving One Another"
2:30 P. Starling "Growth Principles for Women"
E. Seall "Growth Through Discipline"
L. Burrell "Growth Through Forgiveness"
3:30 R. Gholston "Special Youth Program on Growth"
7:00 Special Singing - TrueLife Singers
7:30 A. Miller "Growth through Service"

SUNDAY, OCTOBER 19

9:30 R. Sartain "Growth Through Commitment"
10:30 A. Howard "Growth Through Stewardship"
6:00 A. Malone "You Must Grow Everyday"

LUNCH BREAKS 12:00 - 1:30
DINNER BREAKS 4:30 - 7:00
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Greek Words for Elders (1)

JACK P. LEWIS

Introduction

The topic, "Greek Words for Elders," is of necessity tedious and technical, and all the more so for those who have not had the privilege of mastering the Greek language. Nevertheless, it is important that we examine the Greek text in studying the question of elders. Words create the thought patterns in which men can think. There is not a one-to-one equivalence in translation from Greek into English. Since most words have more than one meaning, the English word chosen by the translator may have some overtones quite foreign to the Greek word the original writer used; and where so, it is easy for men to take off on those overtones and thereby to expound ideas the Bible never taught. On the opposite side of the problem, the Greek word may be richer in connotation than the English word. In such cases dependence on the English word alone robs us of concepts we need.

I. Nouns

In considering the Greek words for elders, we first have implications of a series of nouns to consider: *presbuteros*, *episkopos*, *poimēn*, *didaskalos*, and *oikonomos*.

These Greek words have given us in English the three pairs of words—pastor and shepherd, bishop and overseer, elder and presbyter—together with two other words not so closely related to each other: teacher and steward. All are variant designations emphasizing aspects of the service of one group of men.

Presbuteroi (elders) of Ephesus are called to Miletus and informed by Paul that they have been made *episcopoi* (overseers) in order to *poimainein* (shepherd) the church of God (Acts 20:17ff). All three roots are here used for one group of people. Furthermore, Titus is in Crete to appoint *presbuteroi* (elders), but is given the qualifications of *episkopoi* (overseers) who are said to be God's *oikonomoi* (stewards; Titus 1:5-7). Paul proceeds to point out that the *presbuteros* (elder) must be blameless and also that the *episkopos* (overseer) must be blameless—they are the same individual. The *presbuteroi* (elders) are to *poimainein* (shepherd) the *poimnion tou theou* ("the flock of God"); and if the less well at-

tested textual variant of the passage is followed, they are also to be *episkopountes* ("exercising the oversight"; 1 Peter 5:1, 2). These three references should be adequate to make clear that in our terms we have one service with multiple aspects.

Didaskalos

In Ephesians 4:17, in a list of gifts, Paul states that there are some "shepherds and teachers" (*didaskaloi*). The structure of this sentence should be noticed. Paul precedes each item in the list with the words *tous de* ("some") until he comes to the last two, where there is only one particle for the two, suggesting that they are to be taken, not as two, but as one. In English, then, one does not translate, "some shepherds and some teachers." I would not deduce from the statement that some elders should be shepherds and that others should be teachers, but that these functions are to be combined in the elder.

While it is recognized that Ephesians 4:11 deals with "gifts" in the church, that the elder should be a teacher in an age where the gifts have ceased is further made clear in his qualification "able to teach" (*didaktikos*; 1 Tim. 3:2). It is underscored by Titus: "He must hold firmly to the trustworthy message as it has been taught, so that he can encourage others by sound doctrine and refute those who oppose it" (Titus 1:9). Furthermore, it is said that the elder who "labors in preaching and teaching" (1 Tim. 5:17) is "worthy of double honor." "Teacher" is by no means used exclusively for elders in the N. T. Quite the contrary! The epistle to the Hebrews (5:12) reminds us that in time all Christians should become teachers. Nothing is said in the N. T. about elders being in the church in Antioch, but they had teachers (Acts 13:1).

The term "teacher" should remind us that the church is essentially a school. Its members are "pupils" or "disciples" (*mathētēs*). Jesus is the "one teacher" (*didaskalos*; Matt. 23:8); but under him there are other teachers, and among these are the elders. If one is to teach, he must, himself, know. The teacher concept is most provocative for how the elder should conceive of his function and how the people should regard him. Is not the church a school and the eldership its instructors?

The context of Matthew 23:8 makes clear that the designation "teacher" is not to be regarded as a term of exaltation. There is "one teacher." The disciples are "brethren" (*adelphoi*). Furthermore, those things said about the family qualification of the elder and those things said about his being "an example," make clear that his teaching is not of the "Do as I say, and not as I do" sort. He teaches by what he has been, by what is his now, by what he does, and by what he says.

Oikonomos

Oikonomos, meaning "steward," "one given a trust," or "manager," occurs in nine N. T. passages. It designates the owner's representative in the absentee landlord parables (Luke 12:42; 16:1, 3, 8); the steward of a city (Rom. 16:23); and the steward in charge of a child (Gal. 4:2). In spiritual matters it designates the apostles as "stewards of God" (1 Cor. 4:1, 2); and designates each Christian as a steward of God's varied grace (1 Peter 4:10).

This term occurs once describing the elder. He must, as God's steward, be blameless (Titus 1:7). *Oikonomos* designates the elder as God's representative in the matters God had in mind for him, but does not specifically indicate within itself what type of leadership he is to exercise. It makes quite clear that his position or service is not an autonomous one; he is not a legislator; he is not a law unto himself. He is accountable to God and is under God. Furthermore, as Paul said about his own position (1 Cor. 4:1, 2), as a steward he must be faithful in his stewardship.

Looking at this same term from the people's viewpoint, we see that rabbinic rule, "A man's representative is as the man himself," is quite applicable. The elder is to the people God's representative. One must be impressed with how the terms used for elders are two-edge swords. They are humbling so that the possessor has no ground for boasting; yet they are exalting, demanding recognition on the part of those led. The elder is only a steward; yet to those led, he is "God's steward."

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Greek Words for Elders (2)

JACK P. LEWIS

Elder

The Greek word *presbutēs*, meaning "an old man" occurs three times in the Greek New Testament. Zechariah says, "I am and old man" (Luke 1:18); Paul admonishes Titus that older men are to be temperate (Titus 2:2); and then describes himself as "Paul the aged" (Phile. 9). The feminine form occurs once as Paul admonishes that older women *presbutis* are to be reverent (Titus 2:3).

The adjective *presbuteros*, the comparative for of *presbutēs*, occurs in the N. T. in a variety of senses. In six passages it designates those born first: "the elder son" (Luke 15:25); "from the eldest" (John 8:9); "your old men" (Acts 2:17); "older men" (1 Tim. 5:1), and in the feminine form, "an older woman" (1 Tim. 5:2); and then finally occurs in 1 Peter 5:5 where the younger are to submit to the elder—a statement open to dispute whether the admonition holds for every older person or should be listed with those passages dealing with Christian leaders; likely it is the former of these since in the passage the contrasts, "younger," "the older ones," "one another" and a general admonition to submission is set forth. Likely when the writer of the two epistles of John designates himself as "the elder" (2 John 1; 3 John 1) the meaning is "an older man."

Presbuteros also occurs four times designating those people who have gone before. There are the traditions of the elders (Matt. 15:2; Mark 7:3,5); and there are the "men of old" (Heb. 11:2) who have received divine approval.

In 25 additional verses (including parallel passages) *presbuteros* designates Jewish leaders, most often occurring in the phrases "chief priest, elders, and scribes," or in "chief priests and elders" (Matt. 16:21; Mark 8:31; Luke 9:22; Matt. 21:23; Mark 11:27; Luke 20:1; Matt. 26:3; Mark 14:43; Matt. 26:57; Mark 14:53; Matt. 27:1; Mark 15:1; Matt. 27:3, 12, 41; 28:12; Luke 7:3; 22:52; Acts 4:5, 8, 23, 23:14; 25:15; 24:1).

In 12 cases in the Apocalypse *presbuteros* designates figures in heaven (Rev. 4:4, 10; 5:5, 6, 8, 11, 14; 7:11, 13; 11:16; 14:3; 19:4).

In 16 instances (17 if 1 Peter 5:5 should be included) *presbuteros* designates Christian leaders. To the elders of Jerusalem the charity of the early church was brought (Acts 11:30); elders were appointed by Paul and Barnabas in the churches (Acts 14:23); those of Jerusalem joined in the

circumcision discussion and decision along with the apostles and the whole church (Acts 15:2, 4, 6, 22, 23; —16:4). The elders of Ephesus were called to Miletus (Acts 20:17); and those of Jerusalem, along with James, were greeted by Paul when he returned from the third journey (Acts 21:18). Paul admonishes that the elders who direct the affairs of the church well (*kalōs proestōtes*) deserve double honor (1 Tim 5:17); Titus is to appoint elders in Crete (Titus 1:5). The elders of the church are to be called in for the sick (James 5:14); and Peter as a fellow elder (*sumpresbuteros*) admonishes the elders (1 Peter 5:1).

That there was a plurality of elders in each congregation is obvious. There was such in Jerusalem (Acts 11:30; 15:2, 6, 22; 21:18); Paul and Barnabas appointed elders in each church (Acts 14:23; Ephesus (Acts 20:17) and Philippi (Phil. 1:1) had a plurality; and Titus is left in Crete to appoint elders in every church (Titus 1:5). 1 Clement shows that the plurality continued in Corinth into the second century; and Polycarp shows the same for Philippi and Smyrna (see also Acts 15:4; 1 Tim. 4:14; 5:17; James 5:14; 1 Peter 5:1). The term is never used in the N. T. in the singular number when any duty pertaining to the office is described.

The Greek noun *presbuterion*, designating the discharging of the function of the elder is three times in the N. T.: twice for Jewish gatherings in the phrases, "the assembly of the elders of the people gathered . . ." (Luke 22:66), and "the council of the elders" (Acts 22:5). Then *presbuterion* occurs once for a Christian group. Timothy had received his gift when the elders laid hands on him (1 Tim. 4:14). The KJV, ASV, and NASV render this passage "the laying on of hands of the presbytery"; the RSV, "the elders"; but the NIV uses "the body of elders." As McGarvey recognized, the English of this term could be the "eldership."

The fact that *presbuteros* is used both in its technical meaning for a leader of the church and yet retains its ordinary meaning of an old man leaves doubt in a few passages over which sense is meant. Though all of us are accustomed to use of 1 Peter 5:5 as a demand for submission to the elders, it is quite likely that the passage is a general admonition to submission in which the elders would be included as older men along with other older men rather than exclusively dealing with elders. If one notices the context, he has

the younger ones (*neōteroi*) subject to the older ones (*presbuteroi*) and then "all" (*pantes*) clothing themselves with humility toward "one another" (*allēlois*). The passage is a general call to humility. This same sort of problem is also encountered in 1 Timothy 5:1 where the admonition, "Do not rebuke an older man (elder?) is followed by talk of behavior toward young men, older women, younger women, and widows. Then the shift is again at verse 17 to *presbuteroi* which all agree are "elders."

The etymology of the term *presbuteros*, as well as the qualifications set forth in both Timothy and Titus, points to leadership by men of seniority, prominence, experience, and wisdom. *Presbuteros* though meaning "older man," does not occur in the N. T. in the derogatory sense of "senility." A specific age for such a person is not given; and age alone does not qualify one. He is not to be a new convert (*neōteros*; 1 Tim. 3:6), but men did not only by their years become elders so that all the old men in the congregation served in this capacity. One cannot be appointed to be an old man; time takes care of that; yet Paul and Barnabas (Acts 14:23; *cheirotonein*) and Titus (Titus 1:5; *kathistanai*) appointed men to be elders in the churches. The term elder, therefore, must be understood as an official designation for a service to which one is appointed. Its etymology and the qualifications show the fallacy of designating boys in their teen years as "elders" and reflect unfavorably on the practice of an earlier generation of the Restoration Movement when every preacher was called "elder," somewhat like every preacher is now "brother." The qualifications for elders eliminate women from service.

When we search beyond the obvious etymological meaning of *presbuteros*—that kind of older, experienced man—for insight into the position and function of such persons, we are at first drawn to the O. T. world. Among Israel's neighbors were groups of "elders." The Egyptians (Gen. 50:7), the Moabites and the Midianites (Num. 22:7), and the Greeks (*Iliad* 1:490; 4:225) had them. Among the Hittites, elders administered municipal functions and settled local disputes. In Mesopotamian documents from the eighteenth to the eighth centuries "elders" are seen as the people's representatives and defenders, though without administrative functions. In the Amarna Letters, a Phoenician town Irkata had its "elders."

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Greek Words for Elders (3)

JACK P. LEWIS

In ancient Israel, before the time of Moses' leadership, functions were exercised by *zekenim* ("elders"; Ex. 3:16; 4:29; 19:7; 24:1,9); then Moses selected seventy elders in the desert to aid him (Num. 11:24). The elders of Israel laid their hands on the sacrificial animal (Lev. 4:15); exercised judicial functions (Deut. 25:7); approved the reign of a king (2 Sam. 5:3); and were advisers of the king (1 Kings 20:8). They cooperated with Elijah against the king (2 Kings 6:32) and they interfered in the trial of Jeremiah (Jer. 26:17).

There were also elders of a tribe (Deut. 31:28; Judg. 11:5; 1 Sam. 30:26; 2 Sam. 19:11; 2 Kings 23:1); and there were elders of a city (Judg. 8:14; 1 Kings 21:8; 2 Kings 10:5; Ezra 10:14) who had the power of life and death, responsible for delivering the murderer to the avenger of blood (Deut. 19:21; Josh. 20:4); for cleansing the city where a murdered man was found (Deut. 21:4); for giving the death sentence on the rebellious son (Deut. 21:19-21); for hearing the case where a man slandered the virginity of his bride (Deut. 22:15); and of hearing cases involving technicalities of rejected levirate marriage (Deut. 25:8).

Jewish elders are frequently encountered in the N. T. One segment of the Sanhedrin is so designated (Luke 22:66; Acts 22:5); but it is usually to the synagogue and its organization that scholars turn for a pattern for the elders of the church. The synagogue elders (Luke 7:3; and the Theodotus synagogue inscription) are thought usually to have been judicial and administrative. They had no responsibility for the worship of the synagogue, for the custody of right doctrine, or for the exposition of Scripture. According to surviving inscriptions, among Jews the title may have been honorific at times, even held by women.

There were also elders in the Hellenistic towns of both Egypt and Asia Minor with varied functions.

Actually, the early church seems little influenced—other than sharing a common term—by these other groups. It is precarious to reason that early Jewish Christians would most likely have taken over the functions of the elders they knew in the synagogue or that Gentile Christians would have taken the function of elders in the Hellenistic cities as their pattern for the function of elders in the churches. The civil and judicial functions of the Jewish elders are not in the forefront in the work laid out for the elders in the N. T.

On the other hand, the pastoral func-

tion of Christian elders was not the task of Jewish elders of either the city or the synagogue. Sharing a term does not mean sharing the function. Christianity shared the use of the term "priest" with the Jews and Greeks, but the function is vastly different. It is fallacious to transfer the concept of the position of an elder drawn from the various areas to N. T. teaching about the eldership—just as fallacious as the practice of a congregation in Detroit whose elders act as if they were automobile corporation executives, or of a group of elders in a democracy who conceive of themselves as the Senate or the House of Representatives.

The term "elder" suggests a leadership built on respect and reverence (cf. Lev. 19:32), a reverence that recognizes ability, service, knowledge, example, and seniority. An elder, some time ago, said to me, "I do what my doctor tells me, not because he has 'authority' over me, but because I respect his professional judgment." I, myself, am quite happy to follow my wife in those areas where I think she knows more than I do; but she does not have organic authority over me.

Christians are taught to remember their leaders and to imitate their faith (Heb. 13:7). They are to regard those over them highly in love because of their works (1 Thess. 5:13). If one wishes to call this position one of "moral authority," for communication purposes, I might grant the term despite the absence of the use of the term "authority" to describe the position of elders in the New Testament as I pointed out in my article last.

Elders are not autonomous. They are "undershepherds" (the word is not in the N. T.), and Jesus is the "chief shepherd." Though we today may argue that elders are to be obeyed in matters of opinion, no informed person in the church believes that elders are to be arbitrarily obeyed without regard to where they lead. Under the heat of argument some may conceive that they differ from others on this point, but in the end they have to grant that they too draw or would draw a line.

Hence the point of discussion should not be whether elders should be obeyed or not—the Bible explicitly and plainly teaches that they should be (Heb. 13:17; I assume that the leaders are elders)—but the question is, obeyed in what and for what reason? The question is not whether people should submit to elders—that is commanded (Heb. 13:17E)—but the question is, submit in what and for what reason?

If the elders lead the congregation into the use of instrumental music (as they did

in some cases two generations ago), are they to be followed? If they forbid the support of orphans' homes, are they to be followed? If they denounce congregational cooperation, are they to be heeded? If they rule that ladies should not attend worship in pants suits, should they expect to be heeded? If they rule that only the K.J.V. is to be read, are they acting within their proper function? Just where is the clear line between where elders should expect to be followed and not followed?

We all agree that the position of an elder is not comparable to that of an officer in the army. The centurion said of himself, "I say to one 'Go,' and he goes; and to another 'Come,' and he comes; and to my slave, 'Do this,' and he does it" (Luke 7:8). The position of the congregation toward the elders is not that described in "The Charge of the Light Brigade": "Theirs not to reason why; theirs but to do and die." Neither is the position of the elder comparable to that of the judge who (as a representative of the state) has the power of life and death. We are therefore all brought back to the question of the boundaries of responsibility.

Generalizations do not fit all cases, but in some of our congregations men have been designated elders whose primary qualifications beyond ordinary Christian character are that they are pleasant, outgoing personalities; are successful businessmen who can make large contributions, and are men who have the confidence of a segment of the people. In their congregations are other men that are older than they are, have been in the church longer than they have, know more about the Bible than they do, and have more skill and experience in teaching the Bible than they do. Where are the boundaries of relationship of these two peoples?

But one says, "I mean that 'qualified elders' are to be submitted to." Again we are back to a relative question. Who is to sit in judgment on whether an elder is qualified or not? If you say, "the congregation," then we are reminded that there are no elders the congregation has not appointed. This would mean that all are qualified—but are they?

If you say, "Well, the individual forms his own opinion on that question"—then we are in the situation where elders are qualified when I like their opinions and not when I do not; qualified when they hire me but perhaps not when they fire me. Who has ever been fired that did not question the judgment of those who did it? Harding Graduate School

Greek Words for Elders (4)

JACK P. LEWIS

The Overseer

The noun *episkopos*, derived from the root *episkeptomai* (to oversee), less frequently used in the N. T. than is *presbuteros*, occurs only five times. Once it denotes our Saviour—"the Shepherd and Bishop of your souls" (1 Peter 2:25). In using "Bishop" for *episkopos*, the K.J.V. translated the term in the light of Christian history. But in the light of its rich Greek and Jewish background, *episkopos* in combination with *poimēn* says a great deal. Jesus is the one who has the fullest knowledge of souls.

Episkopos is four times used for leaders of the churches (Acts 20:28; Phil 1:1; Tim. 3:2; Titus 1:7). The K.J.V. used both "overseer" (Acts 20:28) and "bishop" (Phil. 1:1; 1 Tim. 3:2; Titus 1:1; 1 Peter 2:25) as its rendering of this term. The ASV consistently used "bishop" in the text of all the passages, but listed "overseer" in the margin; then the RSV used "guardian" in Acts 20:28 and in 1 Peter 2:25 but used "bishop" in the other cases.

The NIV has reversed the practice of the ASV and put "overseer" in the text and "bishop" in the margin in all cases. This reversal is necessary in view of the connotation "bishop" has taken on in current religious usage. The Scripture is not speaking of the bishop in the denominational sense of a man over a group of churches. "Overseer" corresponds to the etymology of the Greek word and avoids the erroneous connotation that may be attached to "bishop."

A related noun, *episkopē*, occurs four times, twice in the sense of "visitation" (Luke 19:44: "time of your visitation"; 1 Peter 2:12: "day of visitation"); once for the position among the apostles (K.J.V.: "bishoprick"; ASV and RSV: "office"; NIV: "place of leadership") vacated by Judas (Acts 1:20). Then *episkopē* is once (1 Tim. 3:1) for the role the church leader fills. To desire this service is to desire, not an eminent position, but "a good work."

Prior to its use in the Pastoral letters, *episkopē* had established itself in the Septuagint as a term of office (Num. 4:16; Ps. 108:8). From the time of William Tyndale through the RSV *episkopē* is rendered "the office of a bishop"; but in the NIV is rendered as "being an overseer" and in the GNB as "to be a church leader." McGarvey thought the term should be "overseership."

The related verbal form, *episkepein*, occurs once (Heb. 12:15) in an undisputed text but there technically dealing with church leadership. This participial form is rendered: KJV: "looking diligently"; ASV: "looking carefully"; RSV and NIV: "see to it." Then, *episkepein* occurs in a textual variant in 1 Peter 5:2 which carries square brackets in the UBS Greek text, but which is only listed in the apparatus of the Nestle text and is not included in the text at all. Though carried in the KJV as "taking the oversight thereof," and from that source becoming a favorite prooftext of those who use that version and discuss the eldership; and though carried in the NIV as "serving as overseers" without notation that it is a variant, the diligent student of God's word cannot hold this reading as a certainty.

The problem is discussed in the *Textual Commentary on the Greek New Testament* where it is pointed out that the reading is supported by P⁷², by the corrector of Sinaiticus, by Alexan-

drinus, and by most other witnesses, but is absent in the original hand of Sinaiticus, Vaticanus, Ms. 33, and other witnesses. The balance of evidence seems to merit its inclusion in the text; but its doubtful authenticity demands that it be enclosed in brackets. The RSV relegated the reading to the footnotes, and the NASV omits it without notation. One must be careful that he is not building his doctrine on textual variants merely because he prefers the way the variants fit his pattern of thought.

Episkopos was used in secular Greek for various types of overseership—religious and non-religious. The gods were *episkopoi* who watched over men or things. When applied to men, "protective care" is at the heart of the activity. The *episkopoi* were often local officials or officers of the societies, but the term is never used with precision. The term was used in the Septuagint for God (Job 20:29; Isa. 60:17) and for the chief army (Num. 31:14; 2 Kings 11:15), for magistrates, and for other services (Num. 4:16; Neh. 11:9, 14, 22). The *episkopos* is an intermediary below the supreme power, but is over the people, acting in behalf of that supreme power in relation to the people. The various usages do not form a clear model on which the Christian *episkopē* was formed.

The exact nature of the work of the *episkopos* is not implied in the term itself. The term is never used in the N. T. for the charismatic leadership of the church. The responsibility of the *episkopos* is described in terms of *poimainein* ("to shepherd"; Acts 20:28)—his is a watchful, solicitous direction of the congregation. The point of the office was service, and service alone.

A memory of fifty years in the Lord's church gives me an ample supply of examples in which we preachers identified our preferences with the will of God and defined the Christian life in terms of no coffee, no cokes, no movies, no card playing, definition of length of hair and of style of dress. I might as well confess that because of that conditioning I have not yet completely escaped from momentary pangs of conscience at the suggestion of a good game of Rook. Perhaps then "overseers" are not greater sinners when they too have fallen into the same snares and have attempted to bring the congregation into line with their preferences on matters on which the Lord has not spoken. Is it not fair to say that the overseer, as far as his work with the congregation is concerned, is overseer of God's will, and not the imposer of his own will?

APOSTASY, ITS CAUSE AND EFFECT

(Continued from page 6)

The fact is the church can survive the annoyance of a few heresies, but usurpation of judgmental authority and despotism among its leaders is a fatal malady. The main thrust of the restoration pioneers was to recover the right of every disciple to follow the Bible for himself. Regardless of how well intentioned might be our efforts to defend the faith, we must continue to defend it with scriptural argumentation, not with other, more physical methods. This is the only way to avoid another apostasy. The Bible must continue to have free course among us.

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Greek Words for Elders (5)

JACK P. LEWIS

The verb *poimainein* occurs in 11 N. T. passages; twice in the literal meaning of "keeping sheep" (Luke 17:7; 1 Cor. 9:7); four times (Matt. 2:6; Rev 7:17; 12:5; 19:15) for the role of leadership exercised by Jesus over God's people; once (Rev. 2:27) for the position held by him who overcomes—like Jesus, he is said to "rule the nations with a rod of iron"—once for the responsibility to which Peter is called (John 21:16), "feed my sheep"; once for the troublemakers "who look after themselves" (Jude 12); then, twice it depicts the work of leadership in the church. In our translations it is rendered: "to feed the church of God" (Acts 20:28) and "Tend the flock of God that is your charge" (1 Peter 5:2).

The noun *poimēn* (shepherd) occurs in 17 NT passages. In four passages (Luke 2:8, 15, 18, 20) concerned with the birth narratives, it denotes the literal occupation of tending sheep; it is twice (Matt. 9:36; Mark 6:34) in the figurative expression where the people are compared to "sheep not having a shepherd"; twice in the saying (Matt. 26:31; Mark 14:27) "strike the shepherd and the sheep will be scattered"; and once in the judgment of people being separated as a shepherd separates sheep and goats (Matt. 25:32). However, *poimēn* occurs most frequently in depicting the relationship of Jesus to his people, first in the allegory of the shepherd of the fourth gospel. The one who enters by the door is the "shepherd of the sheep" (John 10:2); "I am the good shepherd" (John 10:11, 14); the one who is not the shepherd flees when the wolf comes (John 10:12); the good shepherd lays down his life for the sheep; there will be "one flock, one shepherd" (John 10:16). Then, Christ is the great shepherd of the sheep (Heb. 13:20); and Christian people have returned to "the Shepherd and Guardian" of their souls (1 Peter 2:25). Christ is the "Chief shepherd" (*archipoimēn*; 1 Peter 5:4).

Besides these various passages, *poimēn* also occurs for the leader of God's people (Eph. 4:11); but there is traditionally rendered "pastor"—"some pastors and teachers." The term "pastor" is the Latin term for "shepherd." However, using "shepherd" as the rendering in Ephesians 4:11 (as is done in the other occurrences of *poimēn*) avoids the error attached to "pastor" by denominational usage which makes the pastor the preacher.

The comparison of the leader of men to a shepherd has a challenging and interesting Middle Eastern background. In an Amarna letter, Abdiheba, the ruler of Jerusalem describes himself as "I am a shepherd of the king." A Nimrud building slab by Adad-nirari declares of a ruler, "He whose shepherding they made (to be) as good for the people as (is) the plant of life and whose throne they founded securely."

In Hebrew, *ro'eh* is a noun coming from the verb meaning "to pasture" or "tend" a flock, designating many OT figures beginning with Abel (Gen. 4:2). Included are Abraham, Isaac, Jacob, and Jacob's sons (Gen 13:7; 26:20; 30:36; 37:12ff). Moses (Ex. 3:1), David (1 Sam. 16:11ff), and Amos (Amos 1:1) were shepherding sheep when God called them. God communicated to a people who knew shepherding the idea that he was the Shepherd of Israel. Jacob spoke of "the God who has led [KJV, "fed"] me all my life long to this day" (Gen. 48:15). But the idea was unforgettably expounded by David in the twenty-third Psalm and in Psalms 78:70; 95:7; 100:3. It was a so used by Asaph in Psalms 77:20; 80:1: "Give ear O Shepherd of Israel, thou who leadest Joseph like a flock." The idea is further elaborated by Isaiah (Isa. 40:11); Jeremiah (Jer. 31:10); Ezekiel (Ezek. 34:12); Micah 2:12; and Zechariah (11:4). In each of these instances it is the guiding and protecting—not the domineering or ruling—of the flock that is stressed.

In keeping with the comparison, one finds in many OT passages that the leaders of God's people are spoken of as shepherds under God. Without leaders, the people are compared to sheep without a shepherd (Num 27:17; 1 Kings 22:17); but the prophets, priests, and kings who had failed God's people were condemned as shepherds who had deserted or abused the flock (Jer. 2:8; 10:21; 23:1ff.; Ezek. 34:2ff).

The shepherd metaphor cannot be understood apart from the related one which uses "flock: *poimnē* or *Poimnion*" for the congregation. This metaphor is abundantly used in the OT from the time of Hosea (4:16) where we encounter the expressions, "Jehovah's flock" (Jer. 13:17) and "the flock of his pasture" (Ps. 95:7). It is continued in the Apocrypha (Sirach 18:13) and the Pseudepigrapha, particularly in Ethiopic (83-90) and in the *Songs of Solomon* (17:40).

In the NT *poimnē* ("flock") occurs in four cases; once used literally for the flock of shepherds (Luke 2:8); once in the OT quotation, "the sheep of the flock will be scattered" (Matt. 26:31); once when Jesus predicts that with the bringing in of other sheep [the Gentiles] there will be one flock (John 10:16); and finally, once in Paul, "Who tends a flock without getting some of the milk?" (1 Cor. 9:7).

Poimnion (the diminutive of *poimnē*) is also in four NT passages. Jesus spoke of his disciples as "little flock" (Luke 12:32); the bishops are to take heed to the flock (Acts 20:28) and are warned that the arising wolves would not spare the flock (Acts 20:29); and elders are "to shepherd" the "flock of God" (1 Peter 5:2).

The same metaphor also lies back of those cases where God's people are said

to be "sheep" (*probato*). The OT speaks of "the sheep of his pasture" (Ps. 95:7 cf. 74:1; 79:13; 100:3; Jer. 21:31; Ezek. 34:31); "the sheep of your [God's] possession" (Micah 7:14), and of "my sheep" (Jer. 23:2f.). Taking up this figure, Jesus describes his mission, and that of his disciples on the "limited commission," as "to the lost sheep of the house of Israel" (Matt. 10:6 15:24); he saw crowds as "sheep not having a shepherd" Matt. 9:36; cf. Num 27:17). In a sense the metaphor of sheep and shepherd covers all lost people; but there is also a more restricted use of it for those belonging to the Lord which is expounded in the repeated occurrences of the term in the allegory of John 10 and which lies behind the judgment parable where men are separated as sheep and goats (Matt. 25:32, 33). This term is of infrequent occurrence outside the Gospels. Paul speaks of being accounted as sheep for the slaughter (Rom. 8:36); the writer of the Epistle to the Hebrews speaks of Jesus being the great shepherd of the sheep (Heb. 13:20); and Peter speaks of our straying like sheep but returning to the Shepherd of our souls (1 Peter 2:25).

One cannot legitimately hang on a biblical metaphor whatever idea chances into his fertile imagination. The impact of a metaphor is limited to the concept the user of it had in view. The shepherd had the power of life and death over the sheep. He could sell a sheep, he could hit a wayward one over the nose with his rod if he chose, he could slaughter one; but to deduce that the shepherd metaphor implies that the elder has such power is an obvious fallacy. What are the motifs biblical writers call on in this metaphor?

First, the relation of the shepherd and the sheep is a relation built on trust. "The sheep hear his voice, and he calls his own sheep by name and leads them out" (John 10:3). There is a personal concern and care for the sheep. In our congregations where the shepherd looks over the departing congregation and comments, "I do not know all these people." this relation has broken down. In situations known to me where some prominent elders over a period of twenty years have never been in the home of members who attend regularly—not even at the time of death in the family, nor have had the members in theirs—the shepherd relation is lacking.

The seeking of the lost is another motif of the shepherd metaphor. Ezekiel said, "The weak you have not strengthened, the sick you have not healed, the crippled you have not bound up, the strayed you have not brought back, the lost you have not sought, and with force and harshness you have ruled them" (Ezek. 34:4). Jesus pictured the masses as sheep having no shepherd (Matt. 9:36) and his unforgettable picture of the shepherd leaving the ninety-

(Continued on page 11)

Greek Words for Elders (6)

II. Verbs

JACK P. LEWIS

Our topic also requires that we give consideration to two verbs—*proistēmi* and *hegeisthai*.

Proistemi

A recent college lectureship had listed as one of its topics for discussion, "Do Elders Rule?" I did not hear the address and have no way to know what position the speaker took; but if one accepts the KJV as final authority, indeed elders do rule! That version translated *proistēmi* as "rule" five times (Rom. 12:8; 1 Tim. 3:4, 5, 12; 5:17) and also rendered *hegeisthai* as "rule" in Hebrews 13:7, 17, and 24. If, however, one asks what the concept "rule" automatically suggests to him, and then asks if that is really the position elders hold to the church, he might have a modified opinion. If he asks what concept *proistēmi* should convey, and what *hegeisthai* should convey, he might also have a modified opinion.

In its eight occurrences in the NT, *proistēmi* occurs only in intransitive forms, and according to Kittel's *Theological Dictionary* has the sense of "to lead" but in each case the context forces one to consider the meaning "to care for." Hence, Romans 12:8, which the KJV rendered "He who ruleth with diligence," has the meaning from the context, "He who cares with zeal." That is, the possessors of this gift have the primary task of caring for others. 1 Thessalonians 5:12 calls for respect for those who work hard among you, who care for you in the Lord, and who admonish you. Kittel's *Theological Dictionary* comments, "the task of the *proistamenous* is in large measure that of pastoral care, and the emphasis is not on their rank or authority but on their efforts for the eternal salvation of believers."

Hort wrote in *The Christian Ecclesia*,

The word was usually applied to informal leadership and management of all kinds rather than to definite offices and was associated with the services rendered to dependents by a patron (cf. Rom. 12:8), so that (as in Romans) helpful leadership in Divine things would be approximately the thought suggested.

In 1 Timothy 3:5, the one who cares for (*proistamenon*) his own house is the one who can care for (*epimelēsetai*) the church of God. *Epimeleisthai* is elsewhere in the N.T. only used for the care of the wounded man by the Samaritan and the innkeeper (Luke 10:34, 35). There is a challenging sidelight on the elder's care of the church in this world. Until I began working on this speech I had always understood 1 Timothy 3:5 in administrative terms. Deacons also are those who care well (*proistamenoi*) for their own houses (1 Tim. 3:12). Kittel's *Theological Dictionary* grants that the authority of the head of a household (*patria potestates*) is in view but urges that "his attention is primarily directed, not to the exercise of power, but to the discretion and care to be shown therein."

Of 1 Timothy 5:17, *The Theological Dictionary of the New Testament* comments,

The context shows that the reference is not merely to elders who rule well, but especially to those who exercise a sincere cure of souls. The second half of the verse makes their diligence in pastoral care the criterion.

This concept of the elders' work and position is fully in keeping with Jesus' statement, "the one who would be chief (*ho hēgoumenos*) is to be as he who serves" (Luke 22:26). It fits the picture gained from Phoebe who is "patroness" or "protector" (*prostatis*) of Paul and others (cf. 1 Clem. 36:1; 61:3; 64:1, where the term is used in masculine form for Jesus). Despite the use of the same verb stem which is used for the position of elders, one would certainly not argue that this woman had "authority" over Paul and the others in the sense "authority" is usually understood. In the sense of "devoting oneself to," *proistēmi* occurs twice for every Christian. He is to devote himself to good works (Tit. 3:8, 14).

Hegeisthai

Hēgeisthai as a participle, meaning "to lead" or "to guide," and as a finite verb, often meaning "to account," occurs twenty-five times in the New Testament.

In the meaning "esteem" or "think oneself" (Acts 26:2; 2 Cor. 9:5; Phil. 2:25); "account" (Phil. 2:3, 6; 3:7, 8), the term describes activities of Christians. The disobedient is not to be esteemed as an enemy (2 Thess. 3:15). Jesus "counted" Paul faithful (1 Tim. 1:12); slaves are to esteem their masters worthy of honor (1 Tim. 6:1). One can count the blood of the covenant common (Heb. 10:29). Sarah considered God faithful (Heb. 11:11) and Moses counted the reproach of Christ greater than the treasures of Egypt (Heb. 11:26). Christians are to count temptations joy (James 1:2). Peter "thinks it right" (2 Peter 1:13); false teachers "count it pleasure" (2 Peter 2:13); "some count slackness" (2 Peter 3:9); and Christians are "to count" the delay of the Lord's coming salvation (2 Peter 3:15). In this meaning of a mental process, Christians are "to esteem" (*hēgeisthai*) those who labor among them (1 Thess. 5:13).

In a participial form, *hēgeisthai* designates the status of the Messiah (Matt. 2:6); the leader among the disciples who is to be as one who serves (Luke 22:26); Joseph's position over Egypt (Acts 7:10); Paul's position as speaker in relation to Barnabas (Acts 14:12); and then Judas and Silas as leading men among the brethren in Jerusalem (Acts 15:22).

It is in this participial form that *hēgeisthai* has a relevance to the topic of elders. The "leaders" (*hēgemenous*) who spake the word of God are to be remembered and their faith is to be imi-

tated (Heb. 13:7). They are to be obeyed (Heb. 13:17). Verse 24 distinguishes between "the leaders" (*hēgemenous*) and the saints (*hagoi*). Though the NT is not explicit in these verses, it is possible that these leaders were "elders."

The related words for ruling: *hēgemonēnein* ("be leader": Luke 2:2; 3:1); *hēgemonia* ("governorship": Luke 3:1); and *hēgemon* ("governor"; Matt. 2:6; 10:18; Mark 13:9; Luke 21:12; 27:2, 11, 14, 15, 21, 27; 28:14; Luke 20:20; Acts 23:24; 26, 33; 24:1, 10; 26:30; 1 Peter 2:14) are used for civil rulers but are never used for church leaders in the New Testament. Neither is the church leader ever called an *archon* (ruler, lord, prince) or *depotes* (master), nor is he said to have *exousia* ("authority") or *dunamis* ("power").

Nevertheless, from the general association of *hēgeisthai* with ruling, one is tempted to conclude that here at last we have indisputable authority for a ruling concept in connection with the leadership of the church. However, before one makes up his mind in which of these varieties of meanings he will understand the uses of *hēgeisthai* in Heb. 13:7, 17, 24, there are some questions he needs to ask. Did Paul have ruling authority over Barnabas when he was the "chief speaker" (*ho hēgoumenos tou logou*) of the pair (Acts 14:12)? Furthermore, what is the position of Judas Barsabbas and Silas in the church of Jerusalem when they are "leading men among the brethren" (*andras hēgoumenos en tois adelphois*) (Acts 15:22)? Does this designation mean they ruled over the brethren; or does it mean that they were outstanding men in the fellowship? What is to be made of, "But you are not like that. Instead the greatest among you should be like the youngest, and the one who rules (*ho hēgoumenos*) as the one who serves (*ho diakonōn*; Luke 22:26)?"

Conclusion

From this extended survey, it would seem that all the Greek terms when considered from the viewpoint of how the elder should conceive of himself stress images of sacrifice and service rather than images of authority. The elder is God's steward; he is one who serves—he is the servant of the church; he is "the slave (*doulos*) of all" (Mark 10:44); he teaches; he watches in behalf of souls; he is one who cares for the church of God; he admonishes and he pleads. He is not a lord over God's heritage; (the verb in 1 Peter 5:3 is the same as that used in Mark 10:42ff); he is an example (1 Peter 5:3).

From the viewpoint of the people, the elder is an example to be followed; a teacher from whom to learn; a shepherd whose voice one heeds; a protector from wolves; a leader to whom one submits in humility because he is God's steward; and an older man to whom due respect is gladly given.

(Continued on page 11)

AMERICAN CULTURE AND OUR CHRISTIANITY

(Continued from page 4)

certain cultural values, and used them in the church, which are, in the long run, ineffective. Only when we truly know ourselves and our presuppositions, will we be prepared to find adequate solutions to many of the problems we face.

We need to admit that much of our thinking reflects good, solid, American values; *but that does not make it Christian!*

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DEFINITIONS OF HUMANISM

(Continued from page 6)

ferent kind of humanism, a type of humanism which they believe confirms rather than destroys the faith.

In conclusion, it should be added that one of the most powerful appeals of non-Christian humanism is often overlooked. This is the danger that for empty lives, humanism may seem to offer food for the soul because it concerns itself with making a better world. This in itself can be fulfilling at least temporarily. Serving others may be fulfilling for a time. Sooner or later, however, we will likely ask why are others here?

Harding College, Searcy, AR 72143

GREEK WORDS FOR ELDERS

(Continued from page 7)

If one may state what appears a paradox, the elder should conceive of himself, not in terms of authority, but in terms of doing "a good work"; while the congregation should relate to him as to God's steward. The recalcitrant may be reminded that Paul admonished the Corinthians:

You know that the household of Stephanas were the first converts in Achaia, and they have devoted themselves to the service of the saints; I urge you to be subject to such men and to every fellow worker and laborer." (1 Cor. 16:15, 16).

Harding Graduate School, Memphis, TN

DO YOU KNOW JESUS?

(Continued from page 8)

anyone. As Reuel Lemmons has said, "Unless Christianity can make you better

than anything else, it is a complete failure." . . . "Christ in you, the hope of glory."

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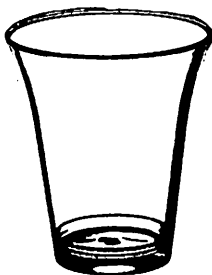
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W. G. Bass, La Follette, Tennessee, September 2: "I am now in a great tent meeting in Athens, Alabama. Crowd first night estimated at one thousand."

The church at Forsan, Texas, will be in need of a full time minister after September 15, 1947. Any gospel preacher interested please contact Hal H. Cox, P. O. Box 636-A, Forsan, Texas, or Phone No. 242.

Grover C. Ross, Monahans, Texas: "Glenn L. Wallace and W. Allen Sims assisted us in our meeting, which resulted in three baptisms, two restorations and several being identified."

A fine gospel meeting came to a close at Paradise, Texas, on the evening of August 24. Three were baptized. E. S. Fitzgerald, beloved minister of the church at Granbury, Texas, was the guest evangelist.

Roy E. Howell baptized four in his meeting at Heath, Texas. Brother Howell is preaching for the Central congregation in McKinney, Texas, but plans to make a change and would be glad to hear from a church needing his service.

Successful meetings have been conducted at La Grange, Garfield, and Leachville, Arkansas, by Joe Spaulding. In all, eighteen responded to the gospel call. Taylor Davis will assist Brother Spaulding and the church at Fayetteville, Arkansas, in a series of evangelistic services the last of September.

H. H. Dunn, Huntington, Arkansas: "One baptized in the meeting in Branch, Arkansas. I am now at Webb Chapel near Arlington, Kentucky. I begin September 18 at Alton, Missouri, Hickory Grove congregation. I have time for meetings in November and December."

Judson Woodbridge, Wellington, Kansas, September 2: "A congregation of thirty members was established at Heavener, Oklahoma, as the result of the meeting which closed Sunday night. Leo Swearingen assisted me by leading the songs. The church at Monroe, Oklahoma, financed the meeting. Some congregation should put a preacher in Heavener to work."

Jack P. Lewis, 1248 Elmwood Avenue, Providence, Rhode Island: "If every Christian who knows some one in Rhode Island would send us their name and address that we might contact them, the cause here would be greatly aided. The church in Rhode Island needs financial help. There is only one congregation in the whole state."

Roy E. Stephens, Southside church, Brownwood, Texas: "R. B. Williams preached last Sunday. There were three additions—two baptisms. Recently I closed at Zephyr, Texas, with three baptisms. I begin September 3 at Pioneer, Texas. Guy N. Woods will begin our meeting at Southside September 19."

G. A. Dunn, Dallas, Texas, September 3: "August 31, I closed a meeting in Bostin, Alabama, with ten additions, eight baptisms. Three of those baptized had been Baptists. The crowds were much larger than we could seat under the tent. Benches and chairs were put outside and many sat in cars or stood. The church is now building a nice two story brick church house which is the best church house in the town. Today I am starting to New Jersey for work there. I am booked to begin a meeting at Trinity Lane Congregation, Nashville, Tennessee, September 28. During the last four meetings I had not one night off, and it has been

Grover C. Ross, Monahans, Texas, August 30: "I am in a meeting in San Pedro, California. One baptism and one restoration thus far."

Malcom P. Hinckley, Cleveland Avenue church, Wichita, Kansas, September 2: "This church has just completed its third annual vacation Bible school. All records were exceeded with an enrollment of 339."

John H. Banister reports forty-five additions since June 1 at the Culberson Heights church in Oklahoma City, Oklahoma, where he has been preaching for more than nine years.

T. B. Crews concluded his meetings for the summer with a successful effort at Alvin, Texas. His co-workers were Holland Boring, Jr., (song leader) and Homer L. Cox (local evangelist).

Thirty responded to the gospel invitation, including fifteen for baptism, during the meeting at Monette, Arkansas. Gussie Lambert did the preaching. Brother Lambert began August 29 at Valley Home, near Fredrick, Oklahoma.

ME AND MYSELF

I have to live with myself, and so,
I want to be fit for myself to know.
I want to be able as days go by
Always to look myself straight in the eye.
I don't want to stand with the setting sun
And hate myself for the things I've done.
I never can hide myself from me;
I see what others may never see;
I know what others may never know;
I never can fool myself, and so
Whatever happens I want to be
Self-respecting and conscience free.

E. D. Green, Victoria, Texas, September 6: "After nearly three years with the church in Victoria I have resigned the work here to accept work with the church in Rosenberg, Texas. I am to begin with the church in Rosenberg Sunday, September 14th. We have enjoyed our stay with these good people in Victoria and feel a sadness in leaving them."

George D. Tipps, Jr., Washington, D. C., September 3: "Ten were baptized in the meeting which closed at Acuff, Texas, August 24th. I preached there while teaching in Abilene Christian College, and it was a pleasure to return to conduct this revival for them. The work at Fourteenth Street congregation with Brother C. E. McGaughey is certainly engrossing."

Will M. Thompson, Pampa, Texas, September 4: "Closed good meeting at Calera, Oklahoma, the 4th Sunday in August. Four were baptized and three restored. After an absence from Pampa of ten years I returned and resumed local work with Central church of this city the 5th Sunday in August. By turning two of my meetings to Wm. Jr. I was able to come on work at this time. Please change my paper from 707 "C" Avenue, Lawton, Oklahoma, to 500 N. Somerville, Pampa, Texas. Correspondents, please note change in address."

V. D. Love, Hutchinson, Kansas, August 30: "Great plans are being made for our fall meeting with Horace W. Busby, then the Bible school for seven weeks starting December 5."

During the months of July and August, there ere nineteen baptisms, six restorations and seventeen identified at the Sixth and Arlington church in Lawton, Oklahoma. George Bailey is the minister.

With Marlin S. Hoffman as evangelist, the church at Rising Star, Texas, concluded a series of services on the evening of August 31. Two were baptized; one was restored. Brother Hoffman speaks highly of W. A. Record, local minister.

Clyde P. Findley, Enid, Oklahoma, September 4: "Five responses in the Hamilton, Mississippi, meeting, four being baptisms. Three added here by transfer Sunday. Wilkin Bacon of Dallas began an excellent singing school here Monday to continue until September 14th."

Curtis Camp, Amarillo, Texas, September 5: "L. O. Anderson of Little Rock preached in our meeting which closed on September 3. Two were baptized and two placed membership. Singing was directed by C. B. Ashford of the Central church in Amarillo. Both men did splendid work with us. Excellent crowds attend."

Claude A. Guild, Corsicana, Texas, September 1: "We have just closed a meeting in Albany, Oregon. We had formerly labored about five years with this congregation. Everything was pleasant in the meeting. Seventeen responded to the invitation—thirteen restored, one baptized and three placed membership. We enjoyed the fellowship of a host of Oregon friends."

Joe F. Watson, Fritch, Texas, September 3: "Grover D. Stevens closed a two weeks' meeting here August 24th with nine restorations and three baptisms. Eugene Reno and Dale German ably directed the singing. This congregation sent its August fifth Sunday collection (\$170.00) to Brethren Palmer and Gatewood in Germany in CARE for packages."

J. E. Wainwright, San Diego, California, August 31: "Dear Brother Showalter: Thank you kindly for your generous mention of the little 16-page booklet—'Life & Death.' A number of requests arrived—and they inquire about the cost. It is true that I did not state the price—and that's that. If you think worth while the price may appear in the Firm Foundation. Seven for \$1.00; and ten dollars for one hundred. The printer delivered them in bundles of 200."

J. F. Doggett, Port Arthur, Texas, September 4: "I recently closed a very pleasant meeting with the church in Guin, Alabama, with seven baptized and one restored. I was ably assisted by Brother Albert Garrard who conducted the song service in a fine way. We were pleased to have several visiting preachers and song leaders with us during the meeting. Among them Brother O. C. Lambert of Mobile, Alabama, and Brother Marion Davis of Fayette. The brethren have asked me to return in 1948 at the same time. The work here is moving in about the usual way for summer attendance and interest. John Cox of Florence, Alabama, begins a meeting here the 21st of this month. If you plan to be in this area do not fail to come and be with us at that time."

HERE IS THE CAVE
WHERE ST JOHN THE THEOLOGIAN AND
EVANGELIST WROTE THE REVELATION
THE LAST BOOK OF THE NEW TESTAMENT
TODAY IT IS A CHAPEL AND NEAR IT
THERE IS THE CHAPEL OF ST ANN
FOUNDED BY ST CHRISTODOULOS IN THE
ELEVENTH CENTURY
IN THE CELLS AROUND THE PATMOS
SCHOOL HAS BEEN IN OPERATION SINCE
1713

Patmos, scene of the apostle John's exile and of his vision recorded in the Apocalypse (Rev. 1:9), belongs to a scattered group of Eastern Aegean islands known today as the Dodecanese (the twelve) Islands. Though lying only 40 miles off the Turkish coast and though 175 miles from Athens, after a period of Turkish and then of Roman domination, Patmos since 1947 has been under Greek administration and is reachable by boat from either Athens or Rhodes. Air service is not available; Patmos has no area sufficiently level for the building of an airfield.

Mostly mountainous (none of which are 1000 feet high), with delightful but isolated beaches, Patmos is rapidly abandoning its isolation and is developing into a vacation resort for those who want to get away from the bustle of modern life. Cruise ships from Athens regularly drop anchor for a few hours at Skala, the port village, permitting the passengers to take a shore excursion. The Mauolis Line also runs two ships a week each direction from the Piraeus (Athens) to Rhodes (or vice versa) which reach Patmos in eight to ten hours after intermediate stops at other islands. If one is willing to ride "deck class" the round trip from Rhodes costs about \$6, and he will see a great deal of Greek life enroute. Space is on a first-come basis. If one chooses to lie across three spaces, no one presumes to make him move even if others have no space at all. The families spread their blankets and sleep, occasionally breaking out their picnic baskets for a snack. There is enough chatter that sleep is out of the question for a light sleeper.

For the traveler coming from Rhodes, in the darkness the ship finally drops anchor in the bay that almost cuts the island in two. Located on the eastern side of the island, this anchorage is oriented to the southeast. A hurried shuffle puts the expectant traveler and baggage into the small tender which has come alongside the ship, for the short trip

to the brilliantly lighted dock which he can see in the distance. Once on land, he finds himself right at the main square of the village of Skala where, despite the late hour the whole village is still enjoying the open air at the sidewalk cafes all about the square.

A porter who knows a few words of English grabs the luggage and begins the search for a room. The Patmion, the best hotel in town (though rated by the Greek tourist department as third level) is bound to be full of summer vacationers. The guide-books say that the villages also take in guests but a search for other hotels comes first. In a few minutes it becomes obvious that the single traveler is at a disadvantage, for guest rooms have two beds, each of which is expected to be paid for. But a tired traveler after ten hours on a boat, cannot argue over trivialities, and the most Spartanly furnished room, that has a chance of being clean, will do once he is convinced that his chances of finding one at all are slim. The porter announces to the hostess of one of the small hotels that he has a "touristi." She displays a room and, after he agrees to take it, she changes the linen in his presence so that he will know it is clean.

On a brief visit, once morning comes, time cannot be wasted with late sleeping. A nearby cafe (all cafes in Patmos seemed to be on the sidewalk) advertises both a cheap breakfast and that English is spoken. The tables are set side by side with no intervening space between this one and those of a second cafe which seemed uninterested in tourist business—as the unsuspecting soon learns if he happens to seat himself one table too far over. The keeper of the first cafe, a Greek from Eleusis but now married to a woman of Patmos, along with his wife and small daughter, was making a haven on the island for the English-speaking tourist. One of his treasures was a complimentary copy of *The Greece I Love*, written by one of his previous customers. Like all continental break-

fasts, it took two of those of Patmos eaten in succession to furnish adequate nourishment for a morning of hiking. However, breakfast could be paid for at noon or in the evening, even though the guest had never been seen before, for there is "no change" in the early mornings. That the guest had proper change altered the situation not in the least. He still could not pay until the proprietor would take money.

Boasting of the honesty of his island, the proprietor confided that it was unnecessary at night to lock his ice cream box which stood in the open air in front of his cafe. The police boasted that if a tourist lost his purse in Patmos, it would be recovered for him within 24 hours. It seems that nothing remains of the generation reported by one early traveler who said the island had a population of 4000—2000 were away fishing and 2000 were at home stealing.

Still insisting at noon, and later at night, that he does not care for the money, the proprietor is finally persuaded to make a reckoning. The guest recounts what he ate and a few drachmae go to pay for fish eaten; a few for Coca Cola; and a few *leptae* go for bread (one always pays extra for bread in Greece). With a winning smile, a carefree air, and a disarming way, the proprietor has made certain that you will eat nowhere else while in Patmos either now or upon any future visit. Despite the prospect of an early opening for breakfast for other customers, he stays open until 1 a.m., if that is the time of your departure, and insists that you should sit on his chairs while you wait.

Patmos, a small island of very irregular coastline of some 40 miles, stretches out $7\frac{1}{2}$ miles in length and 3 miles in breadth and covers a surface area of about 21 square miles. It consists of three land masses joined by very narrow strips of sand and pebbles a few hundred yards wide. Though deserted in the Middle Ages, it is now home to 2,600 persons who chiefly live in the villages of Skala, Chora and Kambos. Once volcanic, only 800 of its acres are tillable. Its people live from cattle raising, fishing, sailing, and from serving the tourists. Its fish are exported to Athens. Though now largely without trees, in the Middle Ages it had palms from which it was called *Palmosa*. Mount St. Elias, its highest mountain, rises only 875 feet.

At the beginning of this century an American traveler after two visits reported that there was not a wheeler vehicle on the island unless in some out-of-the-way corner he had overlooked a wheelbarrow. Now, however, the island boasts of a few cars, one bus which connects the above-mentioned three villages, and four taxis that can be hired. Otherwise, transport and transportation from village to village and from beach to beach is by boat and can be hired at the dock—the center of the whole transportation system. It is also a point of local pride that Patmos has the world's largest plant using solar energy for desalinization of sea water.

Though some evidences of Minoan civilization have been found on the island, Patmos has no antiquities that in any sense can be called striking. The as yet unexcavated

(Continued on page 795)

the gospel is the event which produces faith in Jesus. Baptism is the event in which one is united with Jesus. The first day of the week is the event which proclaims the resurrection of Jesus. The Lord's Supper is the memorial which renews our hope in the returning Jesus. The government of the church is the organization within the body of Christ through which the authority of Jesus is manifested in daily life. Each of these examples contains within itself a truth about Jesus which is permanently vital to the life of the church.

Our thesis throughout this presentation is, "Jesus is Lord." He is the foundation of Christian faith. He is the sole authority in the church, and will be until he relinquishes that authority to the Father in the end (1 Cor. 15:28). All authority stems from him, and points to him. We must not lose sight of Jesus. We must each stand under Jesus and let him be the Lord for our lives. 601 MacArthur Blvd., San Leandro, Calif. 94577

T. W. Phillips II, 1727 Kinneloa Canyon Road, Pasadena, Calif. 91107, Nov. 22: A young man preparing to be a medical doctor and his wife were baptized yesterday with the largest crowds at all services since beginning with the congregation, 142 for classes 176 for morning worship and 112 at night. Silas H. Shotwell, assistant to President William Banowsky of Pepperdine University, did work much good in a short meeting with us.



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I WAS IN THE ISLE CALLED PATMOS

Continued from page 789

acropolis of ancient Patmos on Castili, just to the west of Skala, has scant remains of its defense walls and surface pottery remains of various periods. Those engaged in the Trojan wars and in other exchanges across the Aegean must have passed by Patmos, but there is no evidence of its involvement in these struggles. The island is mentioned in a bare word by the historians Thucydides (iii.33), Strabo (History x.5), and Pliny (Natural History, iv.23), but it was only in the Roman age that it gained its claim to lasting world attention.

Paul would have passed the island on his journey from Samos to Cos (Acts 20:15; 21:1), though it is not mentioned in his journeys. The isolation of the island made it particularly suitable for a place of exile for political prisoners, and the most notable among them was the apostle John who near the end of the first century spent a period of time of unknown duration here. Although Tacitus alludes to political exiling to the Aegean Islands (Annals iii.68; iv.30; xiv.71), we are not actually certain whether John was a prisoner or a refugee. Irenaeus (Against Heresies v. 30); Eusebius (Church History iii.18.1; 20:8-9) and Jerome (de Vir Illustr. 9) are responsible for the tradition that he was exiled by Domitian in A.D. 93 and released 18 months later by Nerva.

In olden times the island was known for its worship of the goddess Artemis, and her temple lasted until A.D. 1088, but now the people of Patmos belong to the Greek Orthodox form of religion and the abundance of churches and shrines on the island attest their piety. The inevitable shrine (similar to others on other islands) to the prophet Elijah, built in the eighteenth century, crowns the highest elevation on the island.

Quite visible from Skala, though 2½ miles away, is Chora, the capital of the island with its Monastery of St. John the Theologian on its highest point. Frequent bus service takes the visitor up hairpin turns on a new road that displaces the muleback ride described by some earlier travelers, to a point from which, after a brief, stiff climb, he can reach the monastery. The monastery was founded in A.D. 1088 by Christodoulos who received the island for the purpose from the emperor Alexius Comnenus of Constantinople. The monastery was purposely designed as a fortress to protect its treasures from the ravages of pirates that infested the seas in an earlier day. Among its relics are the alleged portion of the bodies of Stephen and of James, and the heads of Thomas, Philip and Antipas. There is also a portion of St. George, patron saint of England. The monks allege that these relics have demonstrated their authenticity by terminating infestations of worms in vineyards, plagues of grasshoppers, and cases of toothache. In addition to these there are also the remains of Christodoulos, founder of the monastery. Its chapel contains icons and elaborate wood carvings, including a picture of John given the monastery by Alexius. Some of the icons date as early as the twelfth Christian century.

Its library, once rich with treasures, now contains 891 codices and among them is a

famous copy of the Gospel of Mark from the fourth century. It is decorated in silver and gold upon purple parchment. There is a ninth-century illuminated manuscript of the book of Job. The list of books published by Mai, made in the last century, does not represent the present condition of the library. The ninth-century Bodleian library codex of Plato was purchased from the monks in October, 1814, by E. D. Clark and carried to England.

About halfway between the port (Skala) and Chora on the side of the mountain is the Monastery of the Apocalypse built during the seventh and eighteenth centuries over the grotto in which the local inhabitants claim John dwelt during his stay on the island. The grotto is about 40 by 17 feet and averages 10 feet in height. The caretaker assures the visitor that indentures in the stone were made by the hands of John, that the stone shelf is that upon which he wrote, and that the baptismal fount was used by John for baptisms. The shrine is typical of dozens in the Middle East in which each significant event happened in a grotto. Being a Greek shrine there are icons, there are candles to be lighted, and there are souvenirs to be purchased. Like other shrines, though it expresses a type of piety of long standing, it has absolutely no claim to scientific authenticity.

Patmos is a place of indescribable beauty. In the crystal clear seawater fish can be seen swimming at depths. Along its shores fishermen mend and dry their colorful nets. The children of the sea, like fish, while away the hot summer hours in the sea or bake on the sands. An old woman cleans a fish in the sea. Seen from a distance the sea changes its hue of blue with the increasing depth until it becomes a deep indigo far surpassing the brilliant blue of the travel posters. The waves endlessly dash against the stone cliffs. The main street of Skala is the seashore itself. The villagers have simple stone houses, whitewashed to spotless brilliant white standing against the green of the vegetation of the slopes of the hills upon which they are built. Here and there they are interrupted by the domes and steeples of the multitude of churches.

A visit to Patmos is challenging to a variety of interests. For the church historian of the Byzantine period, there are the church shrines. For the art historian there are the frescoes and icons. For those unmoved or repelled by exploited "holy places," it offers a chance to live for one brief moment in the geographical locality in which he has lived from childhood in dreams stimulated by Bible reading. These hills were seen by and these seas were crossed by men of God of old.

"Blessed art thou Lord, King of the universe who hast brought us to this time and to this place."

Jesse Stephens, 2020 Circle Drive, Corvallis, Oregon, Nov. 9: Five have been baptized here during the past two months. If you know students attending Oregon State University, please send us their names and we will contact them. Help us to help them.

"In Journeyings Often"

JACK P. LEWIS

The person who would follow the steps of the apostle Paul is seriously impeded today by changes in the routes of travel and by international boundaries that make it impractical to follow the same sequence of places the apostle followed. The tourist must satisfy himself by doing segments of the journey within the territory of a particular national control though this may involve mixing together sites of various journeys. Fortunately, one can unscramble his pictures later. But on the gain side of the ledger, jet transportation will take the traveler in hours where it took Paul days to go, and good hotels with private baths are things Paul did not know.

The focal point of my summer study in 1969 and in 1972 was a segment of Paul's voyage to Rome.

Sidon

Setting out from Caesarea in a ship of Adramyttium which is today Edrimet (a city of 23,000 located on the western coast of Turkey opposite the island of Mitylene), Paul's party came in one day to Sidon where Paul could visit with his friends (Acts 27:3). The city had been of great importance long before Paul's day; is mentioned in the Tell Amarna Letters, in numerous Old Testament passages, and in Assyrian records. It was devastated in 351 B.C. by the Persians, but it surrendered quickly without battle to Alexander the Great in 333 B.C.

The district of Sidon was visited by Jesus (Matt. 15:21) and the city was mentioned by him as having had less opportunity for hearing the gospel than the cities of Galilee (Matt. 11:21; cf. Mark 3:8).

Sidon is the Lebanese city of Saida which has about 50,000 population, is 25 miles north of the location of Tyre, and is reachable from Beirut. It has a harbor on both its north and south sides which fact gave its significance as a Phoenician seaport city. Famous in antiquity as a center for the dyeing industry, Saida has a hill with remains of the murex shells from which the Phoenicians derived purple dye used for fine clothing. It was also significant in Crusader times and the remnants of the castle of St. Louis crowns its highest hill while in the sea there is an impressive, well preserved section of a castle which guarded its harbor. Excavation of rock-cut tombs near the city have yielded stone sarcophagi of two of its ancient kings.

Myra

From Sidon Paul sailed north of Cyprus and came to Myra, the terminal point for the ship upon which he was riding. At that time there was frequent sailing service between Myra and Egypt. Located on the southern coast of Turkey, Myra was a city of Lysia in Roman times, but is today Demre. It is best seen on a trip out of Antalya by the way of Finike and then via the road along the sea. The drive, mostly over unpaved roads, traverses beautiful mountains and requires

about eight hours. If there are tourist accommodations at Demre, I did not see them.

Myra had its acropolis, fragments of which still crown the mountain. The mountain itself is honeycombed with tombs from the Lysian period. My volunteer guide informed me with disgust with signs and as best he could in his Turkish that the Italians had shelled the place from the sea and had severely damaged some of the artistic rock-cut tombs of the Lysian period.

Myra, situated on the river Andrachus, has a large Roman period theater against its acropolis hill. The sea lies some 2½ miles to the west. The harbor is silted up and no longer is used, but a vigorously flowing stream empties into the sea. Along its banks on either side of the valley are the remains of ancient buildings of undefined date and purpose that once adorned this city.

At a later period Myra became renowned as the home of Bishop Nicolas who became the patron saint of sailors but who is more widely known for his connection with Christmas. Remains of a large church built in A.D. 300 but restored as a Russian Orthodox Church in 1853 stands at Demre and the tomb of Nicolas is shown. I asked the guard, who knew no English, as best I could if there were any Christians in Demre. With a smile he shook his head and said, "All Musselmén."

Fair Havens



In the absence of scheduled ocean-going ships, Paul and his fellow prisoners were transferred at Myra (on the southern coast of Turkey) to a ship of Alexandria which was sailing to Rome (Acts 26:5, 6). Having no effective way to tack directly into the headwind, the sailors took a longer route and sought protection first near the coast of Turkey until they came to Cnidus, a site located on Turkey's westernmost peninsula. One visiting Rhodes and feeling the strong west wind develops a new appreciation for the phrase, "We sailed along slowly for a number of days" (Acts 27:7), which describes the time taken to reach Cnidus. Once at Cnidus with no more land protection, they turned southward to sail near the coast of the south shore of Crete until they reached the first anchorage on that shore, which in Greek was called Kali Limenes (Fair Havens) as it still is

today. The small anchorage opening to the southeast is a bay formed by a small headland and further protected from the waves of the sea by a small island. Sheltered on the north by mountains that come right down to the sea and colored by the blue of the Mediterranean, the setting of the place in summer is extremely delightful. Paul likely arrived here late in October. Kali Limenes, however, is about half open to the sea, and the captain of Paul's ship, judging it not suitable for a winter's stay, proposed finding a more suitable harbor.

Off the beaten track by either land or sea, Kali Limenes is today a small village of about 24 houses. The bay is occasionally used as a small anchorage and has a refueling station for ships. Oil storage tanks have been built on the island, tie-up facilities are in the bay, and a small tug is anchored there. The nearby beaches are delightful. A modern hotel—the Delfini—is under construction and with its completion the town may to some extent become a recreation area. On the nearby hill is a small white chapel of the Greek church—the chapel of St. Paul, of course. If there are antiquities at Kali Limenes, they are not visible.

The student today finds flying into Heracleon, Crete, either from Athens or from Rhodes more commodious than riding the slow-moving ships sailing from the same ports. Taxis and rental cars are readily available or he can travel by public bus to Mires and from there catch the one bus a day at 4 p.m. which goes to Kali Limenes. He should give consideration to food and to the problem of staying overnight at a place where there is no cafe and no hotel, for the bus does not return until the next day. An alternate plan is to take a taxi from Mires over the 23 kilometers of U-turns of unpaved mountain road. The cost for the round trip with a brief stay is about \$12. Do not forget to have a look at nearby Lasea (Acts 27:8), now identified with a ruin a bit to the east of Kali Limenes.

Malta

Failing to reach Phoenix, the intended wintering place, and after finding shelter under the island of Cauda, 23 miles away, Paul's ship gave way to the storm. After being driven by the storm for 14 days, Paul and his party shipwrecked on the island of Malta which is located almost in the center of the Mediterranean, 450 miles west of Fair Havens. Malta's later history is colored by its being the center of the crusading knights of the order of St. John of Jerusalem. The knights came after their defeat at the hands of the Turks at Rhodes. The island is full of remnants of this period of its history. More recently it suffered in World War II as the most-bombed place. After a period of British control, it became an independent part of the British Commonwealth in 1964.

Only 17 by 9 miles in size, Malta covers an area of 95 square miles and has a population of 318,000. Its highest elevation is 845 feet above sea level. It is reachable

(Continued on page 10)

"IN JOURNEYINGS OFTEN"

(Continued from page 5)

by air from Rome and by ship from Naples. One can get a bus from the center in Valletta, after a brief wait, to any part of the island. The concept of rapid transit has not affected the Maltese. It is an island of many churches and of slow busses which drift along in low gear, and many passengers mount and dismount while they are in motion. The people seem very religious and are seen crossing themselves when they sit down in the city busses to begin a journey.

The site of Paul's shipwreck is thought to be just off the northeast coast of Malta where there is a very small island at the entrance of a bay. The island, consequently, is called St. Paul's Island and the bay and the town spread around its shores are called St. Paul's Bay. The island is separated from the mainland by a strait which is about 100 yards wide. It is conjectured that this is "where two seas met" (see Acts 27:41). The absence of a beach in this bay has been offered as a difficulty to the accepted identification. At least one scholar has argued for Mel-lieha Bay which is only slightly further north, but advocates of St. Paul's Bay argue that it is possible that once-existing beach has now been washed out by the waves. Consequently, the Maltese have erected a statue of Paul on the island near where they argue the shipwreck took place.

Ample evidence of Catholic piety in connection with Paul is to be seen in Malta. The city of Rabat, west of Valletta, has a Church of St. Paul built over a cave where it insists Paul spent his three-month sojourn on the island. Valletta itself has the Church of St. Paul's Shipwreck which displays as one of its relics for the credulous the hand of Paul. Near Rabat is the church of Medina whose cathedral claims to be on the site of Publius' house and also claims that Publius (Acts 28:7) was its first bishop.

It is likely that when the winter had passed and Paul's three months in Malta were at an end he sailed out of the Grand Harbor of Valletta as all shipping, including the U. S. fleet, does today. There is no other suitable harbor on the island for a ship to have spent the winter in.

Syracuse

A brief sail on an Alexandrian grain ship, covering a distance of 90 miles, brought Paul to Syracuse located on the eastern coast of the island of Sicily. Today Syracuse could be reached from Malta in an hour's flight to Catonia and then another hour's bus ride; but for the traveler this journey is likely to be an overnight boat ride if he did not have the foresight to have confirmed out-going space on the airline before he came to Malta. Arriving at Syracuse in the darkness, he will find hotels of different levels of accommodation within a short distance of the port.

The harbor of Syracuse, formed by an island (Ortygia) barely separated from the mainland, consists of a bay about five miles in diameter. The mouth of the har-

bor is barely a mile across. That Syracuse should be an important seaport throughout history is automatic from its situation. In addition to its protected harbor, the Arethusa Fountain, a fresh-water spring on the landward side of the island right at the seashore, made it a choice watering place for sea travelers.

Syracuse, with a long and glorious history in the classical period, is proud of being the home of Archimedes and honors him with a city square and with statues. It would not be expected that a Roman prisoner in a three days' stay would leave any great mark on Syracuse. And so it is. Some of the churches have modern statues of the apostle, but the antiquities of the city are from its secular history.

On Ortygia, the island which forms the protection of the bay, the main square has the impressive remains of the temple of Apollo from the sixth century B.C. A short distance away the temple of Athena (built in the fifth century B.C.) has been preserved by being converted in the seventh century A.D. into a cathedral dedicated to Mary and then further transformed by the adding of a Baroque facade in the eighteenth century. The facade is quite out of harmony with the classical lines of the original building.

On the mainland, called Neapolis, the large elliptical Roman amphitheater, much of it cut out of solid rock, dates from the second century A.D. The large altar of Hieron II was built between 241 and 215 B.C. for public sacrifices for Zeus Eleutherios. The raised area is over 200 yards in length and could accommodate hundreds of victims. The Greek theater, built in the third century B.C., could seat about 15,000 spectators. It was first used by the Greeks for drama, but was later

used by the Romans for gladiatorial combats.

Rhegium

After three days at Syracuse Paul came to Rhegium, where he stayed for one day (Acts 28:13). The airline distance is about 80 miles. Rhegium is today Reggio Calabria located on the toe of Italy facing the strait of Messina. It is only a 30-minute flight out of Catonia and only about an hour's flight out of Rome. This city of 150,000 population was completely rebuilt in 1910. Its streets intersect at right angles and are filled with cars and busses. While it has a small museum and displays foundations of a Greek wall from the fourth century B.C., the foundations of a Roman bath, and a portion of a castle built in 1458 by King Ferdinand, husband of Isabella who helped Columbus, the seeker of remains of antiquity may as well

(Continued on page 11)

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"IN JOURNEYINGS OFTEN"

(Continued from page 10)

not bother. With a map of the city one can see them all in less than two hours even if he walks.

The danger for the ancient sailor of threading the strait of Messina, which at this point is only seven miles wide, is celebrated in mythology in the stories of Scylla and Charybdis. The former is suggested to be a point just north of Reggio while the latter is on the Sicily side of the strait. Modern shipping has no need of the strait. A ferry plies the strait, but the hydrofoil will more commodiously carry one across in about 15 minutes at a nominal cost.

Puteoli

A favorable south wind brought Paul 400 miles further on the second day to Puteoli, the terminus of his sea voyage. Alexandrian grain ships regularly docked at Puteoli since Ostia, the harbor of Rome at the mouth of the Tiber, had silted up. There were already Christians at Puteoli when Paul arrived and he stopped with them for seven days (Acts 28:14). From Puteoli the Appian Way ran in an almost direct line on into Rome.

Puteoli is Pozzuoli, a town of 30,000 population on a small bay in the larger bay of Naples. It is only seven miles from Naples and is reachable in a brief train or subway ride from the Naples station. The city has the remains of a large Roman amphitheater which could be flooded for naval combats and which could be used for fights with wild beasts. The remains of the city's large market area—or maybe it was a bath—is now popularly called the Serapeum since a statue of Serapis was found there. Its lower parts are on the level of the sea and are flooded, but its large square is enclosed by massive columns. It is surrounded by 36 small chambers. The traveler will doubtless be amused to find St. Paul's Bar in the port area. Volcanic activity in the area made Pozzuoli to be renowned in antiquity and in recent years also has brought it again into the news as the ground shifted.

Rome

A journey of 150 miles overland brought Paul on into Rome. The general locations of Appian Forum, 43 miles out of Rome, and The Three Taverns, 33 miles from Rome, are known from classical sources but are no longer to be seen. The Appian Way approaching Rome has now

been paved over, but its building stones here and there creep through the pavement. Its sides are lined with remnants of the monuments that once adorned it. It proceeds by the area of some of the catacombs and finally terminates at the Roman Forum.

Romans claim that after imprisonment Paul was beheaded at the location of the Abbey of the Three Fountains and was eventually buried at the location of the church of St. Paul's Outside the Walls. The first church on the location was built by Constantine, another was built at the end of the fourth century, but it was destroyed in a fire of 1823 and the current church was reconstructed in 1854.

Rome is a story within itself which

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Kizzie, Stay Put!

JACK P. LEWIS

In Alexander Haley's famous book *Roots*, Kunta Kinte expressed his life-long insecurity in his fate of being kidnapped and made into a slave in a land far from his home, his insecurity in being left alone after the death of his friend and fellow-slave the fiddler, by naming his daughter Kizzie. He explained that the name meant in his language "Stay Put." He hoped she would not be taken from him as was often done with slave children.

Today the church, particularly in cities, has a large migrant membership. These people worship a while in one congregation and then they become dissatisfied and move to another. In a little while they are dissatisfied again and move on. There are cases where they have over a period of time tried every congregation in town. It often takes a few months before they know a group well enough to cast their lot with them; they feel no obligation anywhere. The contribution of the migrant to any work is smaller than it could be if he would stay put and help to work out the problems.

People become dissatisfied, they say, because people are not friendly; because the people are too well off or because they are too poor. They are unhappy because they can not get a program going they would like to see; because some program is started they would prefer not to have started; because they have been neglected when they wanted attention; because they are asked for money when they do not want to be; because they do not see the need of a building program when one is decided on; and because they cannot persuade the rest of the congregation that a building is needed when they think it is. They are unhappy because the preacher does not fulfill their specifications. He is preaching too hard or not hard enough. His personality does not suit them; his tongue is not glib enough; or he is out of town too much. They see a defect in the life of an elder. The congregation is too active for them or not active enough. It does not use the version of Scripture they prefer; the song books are not to their liking. People fall out with each other and convince themselves that they can get along better with the God they have not seen than they can with the brother they have seen.

Over the many years I have been in the Lord's church, which years have involved membership in a number of places, I have become convinced that one does not escape congregational problems by running from congregation to congregation. I have seen people move to neighboring congregations. Then in time I have observed their flight from these congregations. I have visited places where my former fellow-worshippers moved and have found them in such numbers that I wondered whether I was visiting or was still at home.

People on short-term jobs and students

in school often move into town and visit from congregation to congregation. Since they are not permanent, they feel no particular obligation to any particular fellowship, and they make little or no contribution to any work that is being done. With the mobility of modern society a person can spend his entire productive years without being responsible to any particular elders and without any fixed responsibility in any work. In contrast with these migrants are the students who promptly choose a congregation with which to work, accept responsibility in its programs, and leave the place a better place than it was when they came. Can there be any question which is the better pattern of life?

I am convinced that given a set number of years a person will encounter about the same number of problems in one situation that he will in another. They may not be the same problems, but the number will be about the same. I have seen decisions made about which I felt strongly negative; I have seen suggestions rejected that I felt strongly ought to be adopted—strongly enough in either of the two cases that I had difficulty for weeks, or months, getting it out of my mind. In every situation there are some things one will agree with and some he will wish were otherwise. All in all, however, his time and effort will count for more if he stays put, builds the best proverbial "mouse trap" he can, and trusts the Lord to overrule in those problems about which he cannot do anything.

If one discovered that error was being taught which he could not change where he worshipped, or if a practice became unscriptural, his conscience would make him move. Many people did move when the instrument and the societies came into the congregations about two generations back. I have never had to face that sort of problem, nor do I think that this sort of problem is the type that causes most of the migration today. To a large extent, though those involved may be exalting the problems in their minds to matters of faith, the areas of taste and judgment are the problems.

The sons of Eli proved to be wicked priests, and their behaviour was scandalous indeed; but Elkanah and Hannah did not find a reason to absent themselves from the worship at Shiloh (1 Sam. 1-2). The sins of Corinth are made quite clear in Paul's letter to that church, but one may notice that Paul did not recommend that all who loved the Lord should move their membership over to Cenchrea which was only a few miles away. He did not suggest that their worship would be more meaningful if they pulled out and had a "house church." The house churches of the New Testament are not dissident groups who for this or that reason pulled off to themselves.

Though the Lord provided for his peo-

ple to relate to each other in congregations, it is interesting to notice that he nowhere suggested that in the Judgment they would be judged by congregations. It is not hinted that one of the questions asked in that day will be, "Did you go to 'Dress Well' congregation or to 'Eat Well' congregation?" It is suggested that each of us shall give account for himself and his activities.

It is interesting to think of how many of the duties of the Christian life can be discharged without regard to the atmosphere in the congregation where one is. One does not have to ask what other people are doing in order to live soberly, righteously, and godly in this present world. He does not have to wait to learn his Bible until the congregation gets into the mood. He does not have to wait to bring up his children in the nurture and admonition of the Lord until others do. He can teach God's word whether others are doing it or not. He can teach what he understands the Word to say though some about him may see some things a little differently. He does not have to wait for a public drive in order to visit the fatherless and widows in their affliction. He does not have to know what other people are giving in order to know what he ought to do with his money.

Men come and men go. One sees the outstanding personality shoot across his view like a shooting star and rise to leadership; but then after the observer turns around a couple of times he discovers that that person has done things one would never have believed. One can see the most lavish home in the community explode into hatred. He can see leading deacons fall into adultery; see prominent elders abandon their wives; see preachers shift over to denominational groups; and see members who drop out altogether. He can observe the children of prominent leaders go astray. Paul had had comparable experiences. Out of all the men he had worked with, he could say: "Alexander the coppersmith has done me much evil"; "Demas has forsaken me, having loved the present world"; but about Timothy, he said, "I have no one like him, who is genuinely anxious for your welfare. They all look after their own interests, not those of Jesus Christ" (Phil. 2:20-21).

Give it time and ideal conditions will become less than ideal; there is always a new king arising who does not know Joseph. With labor and patience the less than ideal situation may be improved. Those who are well do not need a doctor. My obligation is not to find a place where there are no problems, but to labor diligently where I am while it is day before the night comes when no man can work. Where the night is the darker, the small light shines the brighter.

Kizzie, Stay Put!

Harding Graduate School, Memphis, Tenn.

Bible Translating and Distributing by Churches of Christ in the Decade of the Seventies (1)

FROM A SURVEY OF THE FIRM FOUNDATION

ELMER L'ROY

(First in a series of six articles)

In furthering what he referred to as "this present reformation," Alexander Campbell published a translation of the New Testament called "Living Oracles" in 1826. The reformation he spoke of was a serious and effective effort to "restore the ancient order" and unite Christians through the rejection of human creeds and the acceptance of the Bible alone as authority for religious faith and practice. The new version was a distinct contribution to the success of the Restoration Movement. Campbell's work seems to have been the only major effort by churches of Christ or scholar-members of the church to translate the Bible until the decade of the 1970's, a period of almost a century and a half.

R. L. Roberts of Abilene Christian University traced the history and influence of the "Living Oracles" and some other nineteenth century versions in a series of eleven essays beginning in the Firm Foundation with the October 16, 1973 issue (p. 663) and continuing through the January 1, 1974 number. This is a good study, and anyone who has access to the material can become familiar with valuable historical background.

The decade of the 1970's was marked by renewal of interest in Bible translating by Christian scholars supported by churches of Christ. It is my purpose to survey the Firm Foundation of the years 1970 through 1979 and tell the story of both Bible translating and Bible distributing by churches of Christ. Of course, the full story of every effort is not told there, but a re-education of the brotherhood to the needs and some significant efforts are outlined by the articles and news stories published in this fine gospel paper.

Introducing the Decade

It is fitting to open this survey of the ten year period of the Firm Foundation by quoting its always optimistic editor Reuel Lemmons. "We are encouraged," he wrote on the editorial page, January 6, 1970, "with the increased commitment of Christians, and the sense of personal involvement that is developing."

Lemmons expressed a hope for "a shift away from paying everybody to do everything" and that "an aroused 'laymen' movement' would arise in the decade of the seventies.

He also said, "With the economic prosperity, the intellectual advancement and the social advantage we now have if we do not break out with something great in the next decade we will only compound our sin."

Virgil Bentley wrote "Sizing Up the Seventies" in the issue of February 3, 1970. It is an excellent teaching article, and of particular interest is a reference to the goals of the American Bible Society for the decade: "annual distribution of more than 100 million copies of Scripture, a Bible in every American home and a return to daily Bible reading habits."

In February two articles called for Bible reading. In the issue of February 10 Bob Mize wrote encouraging daily Bible

reading, and the following week J. Willard Morrow said, "How sad the fact that there are millions and even billions of responsible souls on earth who have never seen a Bible. Many of these have never heard of such a book."

A few persons, usually those in the mission fields, realized the acute need for Bible translation, printing and distribution. Bill McDonough wrote from Germany urging the churches to continue to send and support missionaries to Europe. An interesting reference to the need for Bible distributing is his quotation from Robert P. Evans' book "Let Europe Hear:" "More Europeans than the total population of the United States have yet to see a Bible. . . . Most of Europe's 73 million children between the ages of 5 and 16 have never heard a Bible story." (May 5, 1970, p. 280.)

Bible Translations

The first essays related to Bible translation in the decade of the seventies were written by Jack P. Lewis of Harding Graduate School. He wrote two articles, published in 1970. The first, in two parts, called "The New English Bible," appeared May 19 and May 26 (pp. 312, 326), and the second, called "Why New Bibles?" ran in three consecutive issues beginning October 13, 1970. The occasion was the publication of the Old Testament in the "New English Bible" (NEB) March 16, 1970. This volume was combined with the second edition of the New Testament, thus completing the entire Bible.

Dr. Lewis' three part series, "Why New Bibles?" treated Bible translating in general and not the NEB specifically. The articles included history of English versions of the Scriptures, manuscripts and textual criticism, translation process and the nature of Biblical languages, language change and a few examples of archaic language.

This is an interesting series.

Lewis in arguing for Bibles that communicate asked, "Which is the better: to try to make people speak Bible English as the Quakers did or to try to make the Bible speak people's English?"

He concluded, "A clear distinction should be made between the problems of the form of the English Bible and the validity of the message. To point out needed improvements in the manner of English expression is not at all an attack on the validity of the Bible." (pp. 479, 485.)

In the issue following the close of the Lewis series, Dr. J. D. Thomas of Abilene Christian University presented significant information about the "Today's English Version (TEV), relative to changes that would be made in the third edition. Thomas shared a letter from Dr. Robert G. Bratcher, translator of the TEV, of the American Bible Society. The changes detailed in the letter were made in response to criticism by our brethren. In his article Dr. Thomas expressed appreciation to and confidence in the scholarly men at American Bible Society. He further said:

(Continued on page 12)

**BIBLE TRANSLATING AND
DISTRIBUTING BY CHURCHES OF
CHRIST IN THE FIRST DECADE
OF THE SEVENTIES**

(Continued from page 7)

It is my personal opinion that we owe much to the American Bible Society and the United Bible Societies of the world for translating the Bible into so many languages and dialects and making it available to persons all over the world in their own language. Surely God wants this done in every generation, but we in the church have not been doing it. In communicating God's pure-word alone, without interpretative notes . . . they are actually doing the work which we Christians should be doing. ("Changes in the TEV," November 3, 1970, p. 699.)

Make a note of J. D. Thomas' impres-

sive and perceptive words: ". . . God wants this done in every generation, but we in the church have not been doing it. . . . They (others) are actually doing the work which we Christians should be doing." This scholar's stand, as we shall see, became a source of encouragement for churches to do the very thing he suggests here.

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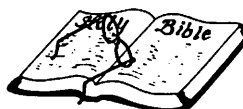
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POLICY STATEMENT**

It shall be the sole purpose of this paper to launch an intensive Bible study for spiritual development. We, as the editorial staff, shall strive to challenge and improve the exegetical abilities of concerned people by presenting articles that cause us to think and sharpen our understanding of the challenge of the gospel. Our basic principle is to revere: the Deity of Jesus Christ; the inspiration of the Holy Scriptures; the absoluteness of the saving power of the gospel of Christ.

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Bible Translating and Distributing by Churches of Christ in the Decade of the Seventies (2)

ELMER L'ROY

THE BATTLE OF THE VERSIONS

As stated in the initial essay of this series, my purpose is to tell the story of Bible translating and distributing by churches of Christ in the decade of the 1970's through a survey of the articles and news stories that appeared in the **Firm Foundation** during this ten year period.

The Old Testament in the **New English Bible** was published early in 1970. This new translation stirred much discussion, and evidently many people were uncomfortable with it and felt threatened by the number of new English versions being urged on them. The question Why? was but natural. Dr. Jack P. Lewis wrote a three part series on the question, "Why New Bibles?" which was published in the **Firm Foundation** in October 1970. Obviously, the discussion of new Bibles was much wider than what is found in **Firm Foundation**.

While the Lewis essays did not touch off the "battle of the versions," they seemed to be fresh stimulation for vigorous discussion. The following year, 1971, could be called the year of the battle of the versions.

W. L. Fry wrote in response to the "Why New Bibles?" articles. He took the position that modern translations will harm the church. (February 16, 1971, p. 103.) Dr. J. W. Roberts of Abilene Christian University disagreed in an article published March 9 (p. 148). Dr. Lewis continued the discussion with two articles in April, Dr. Roberts with another on May 18, and on May 25 Harold Littrell's review of some of Robert's writings was published.

June 22, 1971 the Editor of the **Firm Foundation**, writing on the "Indestructibility of the Scriptures," said:

The scholarship of the world has translated the Scriptures from the original languages into many present day languages. This is the only way that people today can "hear in their own tongues the wonderful words of God." Translation has always had its problems and perhaps always will. Something is always lost in translation regardless of the "version." We regret to see the battle of the versions and are convinced that more heat than light is generated.

Neither our salvation nor our spiritual safety depend upon a quibble over a minor point of translation.

The discussion went on throughout the year and through the February 15, 1972 issue. Jack P. Lewis wrote a three article series giving his evaluation of the "Revised Standard Version of the Bible After Twenty-Five Years" (January 25, February 1 and 8, 1972). W. L. Fry's article on Isaiah 7:14, published February 15, was the last for a while.

The modern versions under discussion were the **Revised Standard Version**, the **New English Bible**, and to a lesser degree the **Today's English Version** because only the New Testament in the TEV had been published at the time. To their credit the authors kept their references to those who differed with them, as someone said, "properly indirect."

While the main thrust of the articles written in the "battle of the versions" was not about translating by churches of Christ, the discussions are valuable in showing the problems inherent in translating the Bible, something of the translation process, the need for and justification of new translations or

revisions, and the interest of Christians that led to significant efforts in the seventies. A re-reading of these essays should be beneficial.

Issues

At stake in the battle of the versions were the twin issues of accuracy and communication. These two things are vital to every translation endeavor, and the discussion can give valuable insights. We give the following brief summary.

W. L. Fry states quite well the case for accuracy in translation. He contended that the modern versions, because he felt they are inaccurate, are a special danger to the church. He argued:

Of all religious bodies on this earth the church of our Lord faces the greatest danger from inaccurate translations of the Bible. Why? Simply because we depend entirely upon the Bible for our teaching and practice. We have no companion authority in the form of a creed or "latter day revelation." The only safeguard we know to the purity of our teaching and practice is a "Thus saith the Lord." (Feb. 16, 1971, p. 103.)

Fry held that the older versions are accurate but that the modern versions are not. He wrote, "We have looked in vain for substantiated claims of false doctrine in either the KJV or ASV."

J. W. Roberts took issue with this assertion. He responded:

The idea that the King James Version has no "doctrinal errors" in it would be humorous if it were not serious. Its doctrinal errors are many, and they rest on two main facts. 1. Its Greek text (from which it was translated) was a corrupt text made by Erasmus in 1516 from a few late medieval manuscripts which suffered from centuries of scribal hand transcription. . . . 2. The King James scholars were straight-laced Calvinists, and it probably represents the most biased, "doctrinally" motivated translation ever made. (March 9, 1971, p. 148.)

That doctrinal bias and translators' denominational interpretations are a real possibility in translations is attested by samples from an Indonesian Bible quoted in Johnny Stovall's article, "Satan Instructs in Their Bible," (October 2, 1973, p. 630).

Despite the emphasis placed on accuracy, it seems that the writers expressed more concern that the Bible communicate effectively than anything else. One would err seriously, however, if he concluded from this that any writer does not give priority to accuracy. A clearly stated error will win more followers than an obscure, poorly communicated truth, but truth clearly stated that communicates well has no rival powerful enough to overcome it. The writers uniformly wished for more accuracy in translation and pushed hard for better communicative qualities in content and style.

At fault in good communication were: 1. The inherent weaknesses of all translations: something is always lost from one language to another. 2. The purity of the text from which the translation is made. 3. Problems with the original language. While great progress has been made in the advancement of knowledge of Biblical languages, no one claims that everything is known and understood. 4. Problems in the target

(Continued on page 11)

**BIBLE TRANSLATING
AND DISTRIBUTING
BY CHURCHES OF CHRIST IN THE
DECADE OF THE SEVENTIES (2)**

(Continued from page 7)
language Archaisms, "Bible" English, translators' interpretations, denominational bias and dogmatic traditionalism are all pointed to as hindrances to both accuracy and communication.

Good communication seeks to make the same impression on the American reader of English, for example, that the original language made on its reader when it was first read.

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aiding and even contributing to any Religious false Doctrine or apostate sect, you need to be concerned. Parents need to get their priorities straight, I don't believe God expects us to leave our money (however little) to our children who are rebellious to the truth and God, it should be left to an institution of which God approves. But when dads and moms begin crying over what has happened to their kids, they could be reminded of the days when they chose camping instead of church, weekend trips, night recreation instead of Sunday night inspiration. Parents, in order to be good stewards of the material wealth God has intrusted to us, make sure your judgment is right and just . . . because, the verdict is yours, but the final judgement is God's.

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YOUR KIDS, MY KIDS, AND OUR KIDS
(Continued from page 8)

later years, thus indirectly abetting and helping to further the cause of false doctrine and Denominationalism.

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Lay Up Treasures in Heaven (1)

JACK LEWIS

I asked a friend to tell me about the secrets of spiritual growth. He replied, "Why it is just like any other sort of growth. You eat right, you get proper exercise, and you avoid crippling diseases." I think you can see that were I called to preach I already have the three points for my sermon, and all I would need would be a poem with those points to make the sermon complete.

Desire

When Jesus found the paralyzed man who had been at the pool of Bethesda thirty-eight years, his question to the man was, "Do you want to be well?" (Jn. 5:6). Though it might seem that anyone sick would want to be well, it is not really so. After a while one convinces himself that his malady is permanent; he will never be different. We also do that with our lack of spirituality! We convince ourselves that great spiritual heights are for others who are saint-like characters; but we ourselves will probably never be greatly different from what we are now. With our abilities, our opportunities, and our temptations to conform to the world, we will never be really spiritual.

Jesus' question, then, becomes a crucial one. Do you want to grow spiritually? I am impressed with how much in the Gospel hangs on personal desire. "Blessed are those who hunger and thirst after righteousness for they shall be filled" (Mt. 5:6). The invitation is, "Let him who is thirsty come to waters" (Is. 55:1). "He that is thirsty, let him come to take of the waters of life without cost" (Rev. 22:17). It is easy to say, "Yes, I do want spirituality!" But it is also easy to find, as the rich young ruler did, that when confronted with the price of it, I do not want to pay the price. Oh, I would not openly admit it. I may fool myself and not admit it even to myself, but I may find that I do not want to pay the price.

I think we have to reckon with the fact that there are people like Demus who, rather than being thirsty for spirituality, are in love with this present world! With one's not being thirsty, the Kingdom never gets moved up into the first place where the Lord put it.

I would that we knew how to make people thirsty!

Study

Mindful of the admonition "Desire the spiritual milk that you may grow thereby" (2 Pet. 2:1), I am always inclined to talk about the need of feeding on God's word as a mean of growth. One cannot grow spiritually apart from growth in knowledge of God's word. Indeed, you do have to keep on eating right throughout life if you want to grow spiritually!

The word "disciple" means "pupil" or "student." We are learning to live from the master teacher. I cannot afford to shortchange Bible study! I am alarmed at the exodus I see in the congregations before the Bible study period begins.

There is nothing that can displace the study of God's word in the growth program of a Christian. You can give the baby the pacifier for a little while, but if you do not soon give him the real thing you will hear from him. And if you continue to deny him, he will wither up and die. The Christian can be fed on pep talks for a little while. It is all too easy for those of us who teach to confuse making pep talks with true teaching of God's word. People can listen to us week after week without growing.

In the store you can buy milk with only two percent butterfat. You can drink it, it satisfies your appetite, but you will not gain any weight. I saw a television show last week which played up a new weight control device to be attached to nerves in your ear that conveyed the message to your stomach that you have already eaten and you are not hungry any more. You can pump a person up with a pep talk, but there is no spiritual growth apart from growth in knowledge and understanding of God's word. If a person is not fed on God's word, he will develop spiritual anemia. If his true knowledge is not continuing to grow, he will become complacent, negligent, and indifferent to his spiritual well-being. To grow you have to eat right.

Exercise

I will center the remainder of my time on the second item in the list of needed things—get proper exercise. I want to put that theme in terms of investment. We are all interested in knowing where to put our money for the best use of it where inflation will not erode it away. We have money market certificates, our IRA's, and our retirement funds. Some would say put your investment in stocks and bonds, some in insurance, and others in real estate. Whatever the real answer should be, the one certain thing is that I only have a vital interest in the type of investments where I have some money at stake.

A year or two back the papers were full of the financial crunch on Chrysler Corporation. While I was sympathetic with the people about to lose their livelihood and with the investors about to lose their money, Chrysler's fate did not really concern me. I do not drive their cars, I do not have any money in their stock. On the other hand, if one is talking about a crisis in the Harding Graduate School, there I have a stake. There I have put thirty years of my life, and

from there I derive my daily bread. To have a concern about spiritual matters, you have to have an investment in spiritual things. You have to have something at stake.

One can argue over whether the egg or the chicken came first; and one also can argue over whether good deeds come from the spiritual man or whether good deeds contribute to making a man spiritual. At this time I would like to take the second of these alternatives and argue that spiritual growth comes from investment of time, ability, and energy in spiritual matters. I believe there is a pump priming process to get a person off of spiritual dead center—out of spiritual stagnation. Where can one put his spiritual treasure where time will not erode it away? I believe that spiritual indifference in part is due to having so little invested that spiritual matters are just not where one's treasure is. Jesus gave the great truth, "Where your treasure is, there your heart will be also." What you give your life to is where your treasure is going to be.

An ancient philosopher said, "Choose the best life and familiarity with it will make it pleasant." That should remind you to choose what you should and do it until you enjoy it. Though there is no infallibility in the sayings of the ancient rabbis, they had many valuable insights into life. They insisted that if a man could not do a good deed from a proper motive, he should do the deed anyway and perhaps the right motive would come. Spiritual growth comes through doing the things spiritual people ought to be doing. If you want to grow, then get at doing the things that make for growth.

Most of us are probably not able in one commitment to invest everything as the disciples did when Jesus said, "Come after me and I will make you fishers of men." They left all and followed him. That was quite an investment! We find too demanding the statement: "He that does not leave all cannot be my disciple." We cannot bring ourselves to commit all our living as the widow did. We have watered down the demand of taking up our cross daily to mean only bearing minor annoyances daily. The original picture was of the condemned man who had cast his lot with the Lord and who was forced to carry the implement of his own torture and death to the execution place, and of his carrying it in order to avoid additional torture should he refuse to do it.

(More next week)

Harding Graduate School, 1000 Cherry Rd., Memphis, Tn. 38117.

Lay Up Treasures in Heaven (2)

JACK LEWIS

(Read last week's article first.)

There are, however, lesser commitments that can move us along the way toward a greater commitment. A person can grow spiritually through attendance at worship and association with the Lord's people. There is growth in association, but not much growth in isolation. I never raise the question whether or not I will be present at a service. I need the strength, great or small, that is to be obtained. I am alarmed that hardly more than half of our people commit more than one service a week in their spiritual investment.

There is a growth in soul that comes through loving and sacrificial giving of money. I am very concerned that we do not confuse spiritual growth with raising the sum required for the budget. I am even more concerned that we do not measure spirituality by the size of the sum we are putting into the collection plate or into other charitable causes. One can make a contribution of thirty thousand dollars and still be a spiritual pigmy. The real measure is still given in the story of the widow. The rich made their large contributions; she contributed her two small coins. Can you not just see the headlines the next morning? "Widow's Contribution Benefits the Temple!" Why her coins would not buy anything significant; but it was all her living. In the Bible spirituality is measured by what we keep, not by what we give. "A liberal man will be enriched and one who waters shall himself be watered" (Prov. 11:25); "God is not ungrateful to forget your labor and love" (Heb. 6:10).

If one is going to be a preacher for a congregation, he expects to be invited by the elders. If he is going to be an elder or a deacon, he expects to be invited by the congregation. One may indicate that he is available to teach a class, but teaching also takes some appointment. We sometimes let people express their willingness to serve on various committees; yet even there also some official appointment comes into play. In our various planned activities, we would like to help you find the sort of exercise that will contribute to your growth. You ought to commit as big a portion of your spiritual investment to these activities as you can.

We are all, however, surrounded by opportunities, of spiritual exercise and growth that do not require any official appointment. One does not have to be on a committee or be appointed to visit

a sick person in the hospital or do things for one at home. One does not need any appointment to take a dish of food to a person who for any reason could use it! One does not have to wait to be told to go listen to an aged person who is lonely for a listening ear. One does not need to wait for a request to call on a bereaved person. That first night after all the fanfare has died down and everyone has gone back to life as usual, and he is alone, the bereaved person would give worlds if just one person would spare him a few minutes of time. Your ability and your opportunity may be with a boy or girl who needs some guidance and encouragement in growing up. The needs and the opportunities are never ending.

Hospitality is a means of spiritual growth! The Shunamite woman who prepared a room with a table, a lamp, and a bed for the prophet when he came by was greatly blessed herself by her kindness to the prophet. We have tended to allow hospitality to degenerate into you invite me over, and then I will invite you over, and we will offer each other the best entertainment. There is not a person who enjoys that more than I do! Jesus, however, talked about when you give a dinner, invite the poor, the lame, and the blind who cannot return your invitation. Though the pattern of life has changed, costs are high and time is hard to find, use your home for spiritual growth that comes through offering hospitality. You do not need to wait until someone organizes a hospitality program. It does not take official acts of the leadership. It does not take a fancy house and fancy food; it just takes a sharing of oneself. Pick out some person that is lonely; they are all around us. "He that gives a little one a cup of cold water in the name of a disciple will not lose his reward." Reach out that cup! Prime the pump of your spirituality! Remember, Jesus said that you cannot find life by sparing your self: "He that loses his life for my sake will find it."

We were created in Christ Jesus for good works. In all of these and other activities it is more blessed to give than to receive; and one's own spiritual life will be benefitted a great deal more than his deed will benefit the receiver of it. Though mere house visits were not the chief intent of the statement, James did say, "Pure religion and undefiled before God and the father is this, to visit the fatherless and the widows in their affliction

and to keep oneself unspotted from the world" (Js. 1:27).

The best spiritual learning and the greatest growth in understanding that I have experienced, in a life spent in search for knowledge, has been at those times when I was preparing to teach someone else who needed to know. The search for the answers to the questions he was asking benefitted my spiritual life far more than it did his. The Lord intended that we grow in that way. "When by reason of time you ought to be teachers . . ." (Heb. 5:12). A person who had been in the church for a long, long time once confided to me that in his long life as a Christian he did not know anyone that he had led to Christ. I was sad for him! Sad that this great spiritual experience had not been a part of his spiritual growth! It does not take an official appointment to teach a lost person.

You watched on your television a few weeks back when the plane crashed in Washington. You saw the by-stander when the woman lost her handhold on the safety line, pull off his shoes, dive into the icy water and save her while the officials were busy on the shore. A like concern which will not let your lost friends and loved ones sink down into hell will cause you to make an investment that will ripen into life eternal. "He that turns a sinner from the error of his way will cover a multitude of sins and save a soul from death." This kind of investment will make your spiritual growth phenomenal.

A large congregation offers great opportunities in the pooling of our resources; but it also offers great dangers of getting lost in the crowd. It is a temptation to hire people to do what we ought to be doing ourselves; it is a temptation to feel that our money can relieve us of responsibility for good works; it is a temptation to feel that someone else in the crowd will take care of what we ought to be doing. We appreciate the opportunities afforded for participation in the organized activities, and, being human, we like the recognition of seeing our name on a list, of getting mention in the bulletin, of being publicly mentioned. But no less significant for growth are those things done where the left hand does not know what the right hand does, so to speak—those things behind the scenes that get no notoriety, but which do not go unnoticed by the Father in heaven. It is he

(Continued on page 12)

LAY UP TREASURES IN HEAVEN (2)

(Continued from page 7)

we are working to please. We are not excused from his service because "nobody is doing it." One can still serve him even should things in the congregation go the way one would prefer they not go.

Someone told of a couple who spent many years in the mission field in the Orient. In their last years they became convinced that in their long absence the churches that sent them had forgotten them. As they came home late in life, on the ship they were sad. However, when the ship entered the harbor they saw a great welcoming crowd on the shore, and their spirits were cheered. They said, "We were wrong, maybe they have not forgotten us after all!" But then, they came to realize that there was a movie star on the ship, and the crowd had come to welcome the star, not them. Again they were very lonely and sad. The man went back to his state-room for a while, and then later came out happy. The wife asked him, "What happened to you?" He replied, "I just remembered that we are not home yet!"

If you will just keep before you "We are not home yet," you will be persuaded to invest heavily in spiritual growth!

Harding Graduate School, 1000 Cherry Rd., Memphis, TN 38117

Arle Smith, Caxia Postal 12.170, ZC-07 Copacabana, 22022 Rio de Janeiro, Brasil, Feb. 4, 1983: In January one lady and two boys were baptized in Comendador Soars.

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LIFE AFTER DEATH

(Continued from page 8)

brethren at one time . . . Then he appeared to James then to all the apostles. Last of all, as to one untimely born, he appeared also to me."

Reliable Evidence

None of these witnesses can be disproved. Take those earliest disciples, the twelve. What did they have to gain? If they were hallucinating, surely they would have reconsidered when faced with threats and torture. What would they benefit by perjury? Was testifying that they had seen their risen Lord going to win them an award? Hardly; It won them hardships and death.

Or consider Paul himself. He had everything to lose by becoming a follower of Jesus. That is precisely what happened. He forfeited everything. The only rational explanation for such a drastic about-face is that Paul had encountered some overwhelmingly convincing evidence that Jesus was all that he claimed to be. For Paul that encounter had been a personal one of the Damascus road.

We believe that there is life beyond the grave because of Jesus. As he once said, "Because I live, you will live also." Or as Paul expressed it, "For as in Adam all die, so also in Christ shall all be made alive."

More Questions

Still our minds naturally bristle with questions. "Why do people keep on dying if Jesus has already conquered death?" The total victory is still to be declared. In effect, Jesus defeated Satan by his personal triumph over death, but that last mortal enemy is yet to be destroyed by Christ's return in glory.

"What will the resurrection be like? Will we have bodies?"

There will be a continuity between our "physical body" and our "spiritual body." It will be like the relationship of a seed when it is planted to the mature plant that springs from it. Jesus himself was recognizable after his resurrection from death.

But there will also be some big differences in our "physical" and our "spiritual" forms. It will be like the difference between the brilliance of different heavenly bodies. The Gospel narratives clearly indicate that Jesus' post-resurrection state was different from his pre-resurrection body.

"Won't hoping for the future dull us to the present? Will we become too other-worldly with all this talk about life after death?"

Not at all! To the contrary, our future hope should spur us to greater service for Jesus. "Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that in the Lord your labor is not in vain."

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"Fishers of Men"

LESLIE LEONARD

Jesus called some of the apostles by saying, "Follow me, and I will make you fishers of men" (Matt. 4:19), and he did make them "fishers of men." He made them the most successful "fishers of men" under the most difficult of circumstances that has ever existed. We should be asking what he taught them so we can reproduce the results today.

Some excellent articles have been published in this paper recently on the subject of church growth (or lack of church growth). It has been suggested that "the church is about gimmicked to death" (Steven Clark Goad, Oct. 21, 80), and "Personal work gadgets have had their fling . . ." (Jack P. Lewis, April 28, 81). All these articles are saying that there is obviously something wrong, or we have been doing something wrong.

Congregational problems, failure to grow, and general stagnation can be caused by several things, but one thing underlies all of them. It is the failure to follow the divine pattern. We may have restored the form and pattern of the New Testament church, but we have failed to restore the vital element of New Testament Christianity, first-century discipleship.

We are certainly guilty of looking for gimmicks and putting the emphasis in the wrong places as suggested. It is also possible that we're trying to use the method that worked in the 19th century under different circumstances that will not work today. We obviously are not doing what Jesus taught his apostles to do.

Has what Jesus taught the apostles been lost? Are we simply ignoring what he said because we either want to substitute our own way or do we think his way won't work today? Is it possible we have not understood what he said? He said, "I will make you fishers of men."

I think we understand what "fishers of men" means. That's what we want to do, but what did he teach them to do?

First, he taught them how to be a good disciple. Second, he taught them what others had to become to be good disciples. Matthew takes up this subject a few verses after mentioning Jesus's calling the apostles in the Sermon on the Mount.

Jesus began the Sermon on the Mount with, "Blessed are the . . ." In these Beatitudes he emphasizes the blessing of being over doing. He continues by restating some of the law on killing; committing adultery; swearing, resisting evil; and he expands on giving alms, praying, and fasting. In all of this he is shifting the emphasis from the outward act to the inward being. In other words he is saying that it is more important to *be* than to *do*.

He then warns of love for the world, judging, carelessness, and the possibility of being deceived. He ends the sermon by emphasizing that it is necessary for us to give heed to what he has said by illustrating it with the house built on sand or rock. If there is one thing we should learn from this sermon it is that we can do things while being a hypocrite.

Notice he hasn't said a thing about how

to establish churches, how to make Christians, or how to baptize a lot of people. He is telling them how to become "fishers of men."

He didn't teach them how to use high pressure sales tactics, how to mount a campaign, how to manage a congregation for maximum results, how to conduct a leadership seminar, or how to establish an effective organizational structure. Nothing is said about pre-marital counseling, or counseling people with marriage, alcohol, financial, or personal problems. He didn't say a word about how to conduct a successful membership drive, financial drive, or anything else a modern preacher is expected to know and do today. Nothing is said about techniques, methods, or programs. But it is right here where we go astray.

We look for a method, and we don't find one. So we look at the world and borrow some high pressure scheme and attempt to graft it on Christianity. The graft partially takes, but the fruit of our effort is often a monstrosity. We end up with ornate buildings packed with church members with little, if any, conviction and certainly with no commitment. We wring our hands wondering where we went astray.

Where did we go stray? Some have suggested it was in grafting on some method. They cite the failure of campaigns, busing, Sunday School programs, entertainment, etc. while proclaiming that this is the culprit. We're encouraged to toss them out and everything will be all right. They may be right, but I doubt it.

We go astray in either missing the point of the Sermon on the Mount or ignore what he said. What Jesus is saying is: *You have to be something*. That is the only method that will work. We have to *Be* something instead of doing something. It is here that we fail so miserably. If we could all become like Christ in every way

all of our problems would disappear. The church grew in the first century because of what the Christians were, not because of what they did.

Consider this: the Father sent this son into the world to live "the life." It was a life that attracted. He expects us to reproduce that life, which will also attract. But we too often act as if we can go on living as we please. Problems in the church are caused by us not being replicas of Jesus.

In my working with troubled congregations I've often noticed that the congregation has often made the community convinced of one thing and that is they didn't want to be a part of such a group.

We've tried to baptize more people than the Baptists, build larger congregations than the Methodists, have larger buildings than the Catholics, and forgot that we were supposed to be "making disciples." We seem to have failed to understand what making disciples means.

A disciple is one who is committed to learning to be like Jesus, who is like the Father. So it is learning to be like God. It is here where we have failed.

Why did Jesus emphasize *being over doing*? Of course it is important that we really be good people, righteous and holy. But there may be a reason we're overlooking. A reason that is the only "gimmick" that will work. It is that we can not influence people, attract people, or teach people until we are something that is desirable ourselves. We must not only be desirable to God but to people in general.

People want to be good and do good. In every person no matter how evil he may be there is a desire to be better, some day. A day that may never come, but it still exists in their hearts.

Jesus attracted people because he showed that man can live a better life. And we will attract people when we also show that it can be done. So our task is to become more and more like our Lord.

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A Choice of Life and Death

JOHN WADDEY

When you read the amazing facts of the four gospels, they prove beyond doubt that Jesus was indeed the Son of God. But the most pressing question is, do you accept him as the Lord of your life? "Without faith it is impossible to be well-pleasing unto him . . ." You must believe that he is who he claimed to be, or you will die in your sins and be eternally lost. That faith must be much more than mere mental assent or an emotional feeling. Saving faith is obedient faith, it is a faith that works through love.

Such a faith will lead you to change your mind and heart about your sinful life and resolve to follow Jesus. This God calls *repentance* and all men are commanded to repent.

The final step in becoming a Christian is submission to the ordinance of baptism upon the confession of one's faith. Christ's parting command to his disciples was that

they preach the gospel to every creature, and then baptize every one who believed. All who would do this would be saved. A study of the book of Acts of Apostles shows that the apostles did precisely what the Lord had ordained. They preached the good news about Jesus; those who believed were commanded to be baptized in the water. Christian baptism was always an immersion or burial in water. At that point the blood of Christ makes possible the forgiveness of our sins. This will make you a Christian—like those in the New Testament. God will add you to the church of his Son.

Why not make your commitment to Jesus the Lord right now! Remember that the Gospels . . . "are written that ye may believe that Jesus is the Christ, the Son of God and that believing ye may have life in his name."

Rt. 22, Beaver Ridge Rd., Knoxville, TN

"Let Me Write Their Songs..."

JACK P. LEWIS

In Bible translation there is an accuracy of translation in which all the words and phrases are correctly rendered; but there is also an accuracy of communication—that is, an accuracy of what people think when they read the translated words. These two types of accuracy are not identical. In the final picture, however, the meticulousness of the translator is wasted if the reader does not understand what the original writer was communicating to him when he wrote his sentences.

This observation raises the question, What sort of communication is going on as reflected in the songs that we sing? A proverb states, "Let me write your songs, and I do not care who writes your laws." Our religious songs both express our beliefs and also mold the way we think. War periods bring war songs; confused periods with weakening morals bring rock songs.

The songs we sing in worship have largely been inspired by the understanding the writers had of the wording of the King James Version—an understanding not always based on the best scholarship. The songs are beautiful and are loved, and their wording has come to be the belief of the common man. They have become an emotionally vested interest to be defended at all costs. Any suggestion that they might not be expounding the actual Word of God leaves us feeling robbed.

The word "mansion" fills our songs: "where the shining mansions rise," "mansions whose joys are untold," "my mansion he prepares," "mansions bright and fair," "I heard about a mansion He has built for me in glory," and "We will never pay rent for our mansion." The word "mansion" brings to mind a picture of a large house with white columns on the porch. Hence, our song writers contrast our "humble abode among men" with "the mansion" waiting in heaven. In the song "I am a Child of the King," we sing:

"A tent or a cottage, Why should I care?

They are building a palace for me over there."

In the song "Just over the Hilltop" we sing "There is a mansion just over the hilltop." One song speaks of "mansions sublime," and another of "When I can read my title clear to mansions in the skies." However, the passage in John 14:2 from which these phrases come uses a Greek word *monē* which means "a dwelling place," but which has no connotation of a large or fine house.

We sing "In the Sweet By and By," and we love it; but the song writer used "by and by" in a different sense from the way it is used in the King James Version. In the KJV the phrase denotes "at once" (Matt. 13:21; Mark 6:25; Luke 17:7; 21:9). In the song the phrase "by and by" means "after a while." We sing "When the trumpet of the Lord shall sound and time shall be no more"—

words inspired by the KJV rendering of Revelation 10:6. The phrase rightly interpreted in its setting in Revelation means "there shall be no more delay" in the drama Revelation is presenting. The interlude the story previously mentioned is terminated.

At Christmas time in the song "Hark the Herald Angels Sing" we sing of "the desire of the nations"—also a KJV phrase (Haggai 2:6). This passage correctly rendered speaks of "the treasures of the nations," that is, of their wealth, which will adorn the temple. It is not really a messianic passage, though men at one time thought it was.

Handel gave us the great song "The Messiah." His punctuation agrees with that in the KJV, giving five titles for the Christ: Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace. The same concept is perpetuated in the song "To Us a Child of Hope is Born" which says "The Wonderful, the Counselor." Another song is "Wonderful, Wonderful, Jesus is to me: Counselor, Prince of Peace, Mighty God is He." However, in the original Hebrew text, there are four titles of two elements each in this passage of Isa. 9:6 from which these songs come. They can be translated: "Wonderful Counselor," "Mighty God," "Everlasting Father," "Prince of Peace." The punctuation which the songs perpetuate is an erroneous interpretation.

We sing "Are you washed in the blood of the Lamb?" "Plunge me in the depths of its cleansing flood," "Wash me, cleanse me in the blood that flowed on Calvary," and "We will join the blood-washed throng." All of these are based on a phrase of the KJV (Rev. 1:5) which is not supported by the best Greek manuscripts. The preferable text (already used by the ASV) speaks there of being "loosed by his blood." An undisputed biblical text speaks of robes being washed and made white in the blood of the Lamb (Rev. 7:14). No authentic text speaks of persons being washed in blood. Bodies are washed in pure water (Heb. 10:22).

We sing of "what I have entrusted to him against that day"—a phrase from 2 Tim. 1:12 (cf. 2 Pet. 3:7). Who realizes that "against" is the KJV and ASV rendering of the preposition *eis* which in current English would give the phrase "for that day?"

A song leader likes to sing Scripture sentiments which he, or others, have set to music and which are not in the hymn book used. One of these is "I can do all things through Christ which strengthens me." The phrase is from the KJV (Phil. 4:13); however, "which" in current English applies to things, not to persons. The song would be easier to sing were it "who strengthens me." Christ is a "who," not a "which."

We sing "Gates of Hell can never against that church prevail" oblivious to the fact that Jesus actually said "Gates

of Hades (Matt. 16:18). The KJV used "hell" for "Hades," supplying the phrase which the song writer developed. Most people think they are saying that the worst Hell can do will never overcome the church.

We call on "ye floods, ye dragons all" to praise Jehovah; but are there dragons? Are not these mythical creatures which are used in the KJV to render a term designating what we would now call a serpent?

Then there are our songs that are based on the allegorical interpretation of the "Songs of Songs" "His banner over us is love," "Since he is mine and I am his," and "He is the Rose of Sharon." The sentiments are beautiful; but the allegorical interpretation of the Song of Songs, though once almost universally accepted, is not convincing.

There are also some songs in which the wording has become a fixed item of belief, though it is not attributable to any version. The song "On a hill far away" is a beautiful song which we all love and one which likely will never die. We sing "Up Calvary's mountain one dreadful morn/Walked Christ, my Saviour, weary and worn." "Twas on that hill so long ago my Saviour suffered grief and pain," "Tell me of the path to Mount Calvary," "One day they led him up Calvary's mountain," and "There is a green hill far away without a city wall"; but it is not clear how we know what Calvary was either a hill or a mountain. No biblical passage and no early writer suggests that Calvary was a hill. It is not until the sixth century that the "hill" of Mount Calvary begins to appear in Christian writings.

"On Jordan's Stormy Banks" is a rousing song; however, the Jordan River is only about two hundred feet wide at its widest point, and is not under any imagination actually "stormy" most of the year. The writer of the song had never seen the river. He used what we call "poetic license." The experience of death which the song is describing is for most of us a "stormy" prospect.

We sing of "the ninety and nine that safely lay in the shelter of the fold." Scripture has no such statement or implication. The ninety and nine in the Bible are left in the desert (Lk. 15:4) while the shepherd looks for the lost one. In Palestinian shepherding the sheep are often kept in the desert at night—not brought into a fold.

On some of these points we have mentioned, our emotions can be stirred almost to the fighting point. Is it out of order to remind ourselves that songs are to be judged by the original text of the Bible—not the Bible by what we have been singing? Considering the privilege of using poetic license, one might argue that the songs need not be modified. One should know, however, that poetic license is being exercised and not come to believe that the songs are factual and literal.

There is that lovely song which goes, "His power can make you what you ought to be / His love can fill your soul

(Continued on page 11)

"LET ME WRITE THEIR SONGS . . ."

(Continued from page 8)

and you will see / 'Twas best for him to have his way with thee." Here because the writer needed something to rhyme with the words "be" and "see," we are forced to lapse into an Old English second person pronoun—though in other phrases the song uses the current pronoun "you." No one will argue that it is more reverent to refer to each other in an Old English pronoun of this sort. Since another poet had to have a word rhyming with "host," the KJV word "Ghost" must be retained in the Doxology instead of using the current word "Spirit." And finally, we have the song with the phrase "Until Gabriel blows his horn." Such a song expounds sheer folklore. No biblical passage talks about Gabriel blowing his horn.

When we sing "Here I raise my Ebion-ezer," most of us do not know what is going up. The words sound good in the setting; but either we need to orient ourselves in Old Testament allusions (1 Sam. 7:12) or find a better word. There is "Night with ebon pinion brooded o'er the vale." The dictionary lists the phrase as poetical for the black wings of night; but how many of us really know that? We sing of "Beulah land," but who among us knows that the term means "married land" (Isa. 62:4) and knows the implications of that phrase? We sing of a land of "corn and wine."

Worship in song is a blessed privilege. Singing in truth the same emphasis as speaking in truth. Song leading, in addition to requiring a pleasing

voice and a knowledge of the mechanics of music, should require due consideration of the words being sung. We come to believe what we sing.

YOURS SINCERELY

(Continued from page 8)

he must be committed to Christ, JOHN 12:24 (Matt. 13:44-45), and extend such commitment to every aspect of life as did the Apostle Paul. He enjoyed the contentment and stability of life that comes from "knowing him." All of the difficult antecedents of various types of physical treatments were balanced for Paul when he said, "For I know him in whom I have believed, and he is able to keep that which I have committed against that day" (1 Tim. 1:12). He was content to be found in him, not having his own righteousness of the law but that which is through the faith of Christ. He concludes, "That I may know

him and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death" (Phil. 3:9-10).

Paul is a good example of a life "without wax" and he beckons to us, "Follow me as I follow Christ" (1 Cor. 11:1). When it was time for him to go he was ready (2 Tim. 4:6-8). Looking back over his life he could say to God, "Yours sincerely."

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"Living Soul"

JACK P. LEWIS

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life and man became a living soul" (Gen. 2:7; KJV; ASV).

It is in particular the line of reasoning premised upon this verse which argues that man has a living soul and that animals do not have souls that I wish us to look at. For many people this verse in Genesis describes the one distinctive thing that makes a man different from animals. But the RSV followed by the NASV and NEB translated the key word of the verse "living being" while the NEB used "living creature." Either choice radically affects the argument.

The word at issue in this passage is *nephesh hayyah* which occurs in seven Old Testament passages and is translated into Greek as *psuchē zōsa*. Assuming that *nephesh* is "soul," then either the Greek or Hebrew could very literally be "living soul" as it is in the Authorized Version. However, the logical and linguistic opposite of *nephesh hayyah* is *nephesh meth* (dead soul or dead being) which occurs in such statements as where the priest shall not defile himself for any dead body (Lev. 21:11) and where the man with a Nazarite vow is not to go near a dead body (Num. 6:6).

It should be obvious to all that we are not here dealing with what we would ordinarily understand had our English translators rendered these passages "dead souls." Such an expression could only be understood to speak of one living in sin and thereby spiritually dead, or of one who experiences eternal death. "The soul that sins, it shall die," threatens the prophet (Ezek. 18:4). The lake of fire is second death.

That which has been obscured to us because of variety in our English translation is that the creatures are also *nephesh hayyah* in the passage where God says, "Let the earth bring forth living creatures" (Gen. 1:24). They have in them *nishmath hayyah*; that is, "breath of life" (Life: KJV) and are given the grass for food (Gen. 1:30). When the flood comes the rainbow is a sign of the covenant with every living creature which is with Noah in the ark (Gen. 9:12). God remembers the covenant with every living creature of all flesh and will not repeat the flood (Gen. 9:15) for he is reminded of the covenant with every living creature of all flesh upon the earth (Gen. 9:16). The final occurrence of this term is in Ezekiel's description of the river flowing from the temple in which every living creature which swarms will live (Ezek. 47:9).

Only in one out of the seven passages where *nephesh hayyah* occurs is man the exclusive object of discussion. *Nephesh hayyah*, that is man and animals, contrast in the creation picture with plants which have only vegetable life. It would seem that arguments which try to present the distinctiveness of man from the term "living soul" are actually based on the phenomena of variety in translation of the KJV and have no validity in fact. Had the translators rendered all seven occurrences by the same term, we would have been aware of the fact that both men and animals are described by it.

To make this observation is not at all to affirm that the Old Testament is materialistic. We are only concerned at this time with the Biblical usage of one term. Neither is it to deny a distinction in Biblical thought between men and other animals when one takes in consideration the whole Old Testament view. Man may perish like the animals, but he is different from them. Even here in Genesis, in the creation account, God is not said to breathe into the animals the breath of life; animals are made male and female; there is no separate account of the making of the female animal; they are not said to be in God's image and likeness; they are not given dominion. Man is the crown of God's creation. He names the animals; and after the flood it is announced that man's blood is required of the beasts (Gen. 9:5).

The ultimate description of man's make-up is found in 1 Thessalonians 5:23: "May your body, soul and spirit be kept sound and blameless at the coming of our Lord Jesus Christ."

Harding Graduate School of Religion, Memphis TN.

MAN'S NEED FOR THE GOD WHO HIDES HIMSELF

(Continued from page 5)

seek it, if it be obscure, should be deprived of it. All things work together for good for those to whom God has revealed himself, even the obscurities of Scripture, for they honor it because of what is divinely clear. And all things work together for evil to the rest of the world, even what is clear, for they revile such, because of the obscurities which they do not understand.

If there were no obscurity, man would not be sensitive to his sinfulness. If there was no light, man would have no hope. Thus, it is not only fair, but to our advantage, that God be partly hidden and partly revealed, because it is equally dangerous to man to know God without knowing his own wretchedness, and to know his own wretchedness without knowing God.

I am the light of the world; he who follows me will not walk in darkness, but will have the light of life (John 8:12).

He who has seen me has seen the Father (John 14:9).

Therefore God sends upon them a strong delusion, to make them believe what is false, so that all may be condemned who did not believe the truth but had pleasure in unrighteousness (2 Thess. 1:12).

You shall indeed hear but never understand, and you shall indeed see but never perceive . . . lest they should perceive with their eyes and hear with their ears, and understand with their heart, and turn for me to heal them (Acts 28:26, 27).

8A Ch. de Pontverre, 1232 Confignon/Geneva, Switzerland

Loaves and Fishes

JACK P. LEWIS

The teaching programs of the various religious groups (Catholic and Protestant) in Jerusalem have operated for years with heavy emphasis upon charity. Either free or extremely small charge education is offered the children and the youth. Aid with the rent, with the groceries, or with clothing attracts and holds the elders. Medical services are available for those who will.

In a land where, compared with American and European standards, poverty (a perpetual problem) has been aggravated by wars resulting in hosts of refugees, the necessity of aid is too obvious to deny. The United Nations has recognized it and the church people have responded. The bystander, however, must observe that two equally undesirable conditions have resulted from the programs of the past.

First, the initiative and self-respect of the receiving individual have been destroyed. Rather than developing self-sufficiency after a time, he tends to become a perpetual receiver. Here in Jerusalem a sizable clientele has developed who are "on the market" for whoever will make the best offer. They "take" one denomination as long as they can and for as much as they can, and then they move on to greener pasture if a better offer can be found.

Second, the respect for the Christian message of salvation has been destroyed for those—Protestant, Jew and Muslim—who have enough self-respect to make their own way. It is the usual thing when a man converts for his previous co-religionists to assume that he was appealed to by financial offers and that he acted for gain. It is assumed that this is the main attraction the gospel has.

Needless to say, this atmosphere creates great problems for the preacher of the gospel. If he refuses to conduct a charity program he appears to be hard-hearted to himself, to those who support him, and to the people among whom he is working. Charity is an accepted and expected part of any church endeavor.

To aid the physical man is the easiest place at which to take hold in an atmosphere in which there are needs of all sorts. But if the missionary yields to the temptation, he gathers about him a clientele who will continue with him only so long as he is the "great white father" and continues the dole. But perhaps more serious is the fact that he closes his door of approach to the self-respecting, stable people of the community upon whose shoulders a lasting work will have to be built if the church is ever to be an indigenous work that will carry on after the preacher departs.

We encounter those primarily seeking education and who are willing to do anything for it. The American tourist from the church is persuaded that the Christian College in America can make a faithful Christian worker out of any promising young person and that he is judge enough of character to sift the genuine from the false. Here there are plenty of youth that are willing to be promising. In fact, I have observed that when the word gets around that we have a group

of tourists for services on a week end, we have young people who have at some time been baptized turn out for worship— young people who will not be back until the next group comes. Despite the great service of the Christian College to American youth there is a real need for Americans to realize that they are not rendering the church a service when they say to a young person in the mission field: "You ought to come to America to school" or when in other ways they dangle attractions before him.

In the tragic political and social atmosphere of the Middle East the problem is the more acute in that a larger than normal portion of Arab young people would like to get out of the whole affair and are seeking all avenues that offer any hope of escape. Any person who can secure a passport and a visa is anxious to leave. Admission to a school with sponsorship of an American is a windfall of the greatest magnitude. The recipient has found the goose that lays the golden eggs.

For some reason very difficult to explain fully, we in the church can get excited about and are willing to furnish for the foreign student an abundance (in some cases even cars, transportation for his family to America, and partial maintenance for his parents back home) we would never be willing to furnish the boy down the street, never mind how deserving he might be. All of this we do assuming that we are making a direct contribution to the advancement of the church in the mission field. We are all convinced, perhaps rightly, that the converted native can be a more effective worker in his own culture than can the foreigner. But the whole program of how we are to get that converted native ready to work in his culture is long overdue for a second look.

U. S. Government figures establish that eighty or more per cent of foreign students (in all fields of study) who are educated in America remain there or return to America in a short time rather than spending their lives in their native lands and rendering the service for which they were educated. This in itself should awaken us to the tremendous hazard involved in the educational appeal even if our own repeated experience had not been tragically the name.

Rather than advancing the church, the educational enticement may well create dissatisfaction among the faithful workers who are not seeking loaves and fishes. Education has been hard to get in Jordan. There were no colleges and universities until about three years ago. I have gone to the post office to mail a parcel and have heard the clerk who had never seen me before plead with me to get his son into an American school. He had the son's excellent academic record in his pocket ready for instant use on any prospect. I have had boys stop me on the street with the same plea. Here in Jerusalem there was a faithful worker, one of the most promising prospects for leadership. He had served as, and was capable as, a translator. He had progressed to the point that he was conducting meetings. Then well intentioned people selected, sent to America for education, and

abundantly provided for a young man who had rendered much less service and whose own brother is reported to have said that his chief interest in the church was to get an education. Seeing that others could be sent to America, the promising translator and preacher mentioned above decided that he was equally worthy and that he should have a like opportunity. When the chance was not provided, he reacted, saying that he would be back to church no more. He has kept his word. He has not been back. It is believed that this is the main reason he quit.

A second impact is felt in the continuous drain on the work we are trying to do. Suppose a shepherd wished to build up his flock of sheep, but every time he had a choice lamb he either sold it, slaughtered it, or otherwise disposed of it. How much progress would he make in building up? The question is self-answering. He would defeat himself. If the promising converts are enticed out of the mission field we are doomed to failure from the start. One work known to me has baptized over the years a number of people but it has more people abroad than it has in attendance at the present time. When I asked a young man who hopes to join those abroad if they would be back he replied that most of them would not. Another place has two men abroad and no members locally at all. Yet a third place has one member abroad and no members locally at all. Yet a third place has one member abroad and only two members locally. While this all is done with the best intentions, is it not a self-defeating program?

A third problem is to be faced when the individual who did succeed in persuading someone to send him abroad returns, if perchance he does. While abroad he has persuaded the American churches to furnish him a car (though the ordinary person in his area does not own a car), to support him in a way almost always geared to American standards and quite out of line with other salaries in his area. Added to these there is also supplied a large working fund for which there may be no accounting. Tension is bound to arise between him and the brethren who have not been so fortunate. First, there is tension because of his money and second there is tension because he will expect to be heard in view of his "superior" training. Well intentioned brethren who are looking for ways to advance the cause in the mission field should weigh well the impact of the choices they are making upon the very works they are hoping to advance.

Though a very aggressive program is being carried on which extends to the villages about, we have fewer people attending services in Jerusalem now than we had seven months ago. The reason is quite simple. In west Jerusalem there were several who came at first who had received an unknown amount of help in times past. When we refused to continue the dole they quit coming. One case was that of a man who had been in the congregation as far back as before 1963 when I first visited Jerusalem. The man has a steady job. He never brought his wife to church and seldom brought any of his children. He usually arrived too late for much of the service, gave few if any signs of spiritual growth, but a

(Continued on page 491)

INDIAN VACATION BIBLE SCHOOL SUPERB

151 Navajo Indians were enrolled in the first Vacation Bible School conducted by the Navajo Church of Christ at Waterflow, N.M. (18 miles west of Farmington, N.M.) June 17-21). Besides the Indians, eleven "Anglo" children plus teachers and workers brought the total up to 201. Attendance increased every day from the beginning and 139 Navajos were present the last day. One young lady was baptized on the Lord's day following the school.

Most of those attending wanted the effort to continue another week. Transportation problems would have made it impossible for the workers to have cared for a larger attendance. Some of the Indians were transported as far away as 20 miles.

42 teachers and workers came from Pennsylvania, Ohio, Texas, Colorado and Arizona. This included 18 teenagers and 6 adult supervisors from the Dana Ave. church in Mesa, Arizona. "The group from Mesa was the best prepared and most dedicated and efficient that it has been my privilege to work with," said Felix Tarbet, the director of the school. "The workers from all states were immediately cemented together into a staff of Christian workers that could hardly be excelled," he added. Most of the workers, including the Mesa group, are already making plans to return for a similar effort next year.

Tarbet said: "We now have access to many Indian homes for Bible study; already have a substantial increase in regular attendance . . . and a most wonderful image in the community as a result of this effort." He also said: "So far as we have been able to learn, our attendance was almost double that of any of several denominational efforts in the Shiprock, N.M. area this year."

YOUTH WORKER'S WEEKEND RETREAT

The 4th Annual Youth Worker's Weekend Retreat has been announced for the Labor Day Weekend, August 31-September 2, 1968. The Retreat will be held at the Arlington Christian Youth Center, south of Arlington, Texas. The director of the Retreat is Dan E. Warden, Minister of the A&M Church of Christ.

All those who work with young people are invited to attend with their entire family. The purpose of the weekend is to share ideas on how to involve young people in the Lord's work. Many full-time, part-time and non-salaried youth directors attend.

For more information write to Dan E. Warden, Youth Worker's Weekend Retreat, 301 College Main, College Station, Texas 77840.

George S. Wilkins, 3746 W. Mineral King, Visalia, Calif., July 2: We will move into our new building at 4400 W. Tulare in Visalia the first of August. Bro. Lawrence Gorman of Mesquite, Texas, will be with us in a gospel meeting October 14. A singing school is also planned for the last week of September with George Foster of Lindsay as the instructor.

Frank L. Cox, 2018 Woodhaven Drive, Tyler, Texas, July 6: On Lord's day of June 23 I preached at Glenwood, my home congregation since January of 1956. Jay Lockhart, our evangelist, was in a meeting in Kentucky. And last Lord's day I preached at Mineola, where we lived and labored 1951-53. The next two Lord's days I am to preach at nearby Whitehouse.

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LOAVES AND FISHES (Continued from page 484)

ways asked for help with his house repairs. Arrangements were made by the missionary for a class in his home in an effort to reach his family and to help him to grow. After the first class he wanted to know again about the financial help. When informed yet another time, as he had been before, that the church was not going to help as his salary was above average, he terminated the class. We have not seen him since and do not expect to. The attendance is now small; the gospel is being preached; and those who come (as well as the neighbors) have no reason to suppose that the "gospel is gain."

In east Jerusalem the story is about the same. In the early winter, Everett Hufard baptized two men, one of whom was the first of his Muslim converts. The non-Muslim, it seems, with his eyes on education, hoped to have his tuition paid in college and since it was not forthcoming we have seen no more of him. Shortly after the Muslim who was employed with average salary was baptized, Hufard visited the home and the mother wanted to know when they were going to start getting the money. When informed that there was not any, she said that they understood that others had been helped by another missionary. We have not seen any more of that family either.

A policeman and his wife were baptized out of Judaism in the early Spring. One of the largest Hebrew newspapers in the state carried the story and caricatured the church in a feature story as offering him a good home, a better job, and even a trip abroad if he desired it. How glad we all were that no such attractions had been offered. Rather, the man had been carefully taught that only afflictions awaited him which afflictions he promptly experienced. When asked to print a retraction of his slanders against the church the editor of the paper replied that though they might not be true in this one case he knew that the churches did make such offers.

There are "good and honest hearts" in Jerusalem, but the charity atmosphere makes them harder to find. Until the seekers for loaves and fishes have been weeded out and the distinction between that appeal and the true power of God unto salvation makes itself felt in the heart of those who need the gospel, no lasting progress can be made.

It is a tight rope the missionary is walking when he tries to decide the dividing line between that aid which he should and must render as a servant of Christ and that which will defeat his purpose and doom him to continuous and perpetual frustration. Like the early disciple, he must be as "wise as a serpent."

Melvin J. Wise, 1952 Conner Dr., Dallas, Texas, July 11: I recently conducted a meeting with the East Huntsville church in Huntsville, Ala. One man was baptized. During June three were baptized and three were restored here at Pleasant Grove church. Our contributions for the month were the highest ever in this good congregation. One was baptized and one was restored last night in our mid-week service.

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Lords Over God's Heritage?

JACK P. LEWIS

The Lord provided for elders in every congregation, instructing them to feed his flock by teaching and by example while safeguarding them against grievous wolves (Acts 20:28ff). Elders are to exercise the oversight willingly, not of constraint (1 Peter 5:2). They can only do that in keeping with their understanding of God's word and of what is best for God's people.

Members of the Lord's church are to submit to the elders (Heb. 13:17), regarding them highly in love for their work's sake. They are to obey them for they watch in behalf of our souls (1 Tim. 5:17). I have never been able to grasp the logic of those people who select a group of men to be their leaders and who then fault every decision those men make. The most valuable thing about a man is his powers of judgment. If a man's judgment has been demonstrated to be poor, he should not be made an elder. I do not think it is right in matters of opinion for people to rise in revolt against the elders. Creating tension between the elders and the congregation is one of the most effective devices the devil has.

Though we are to submit to the elders, they, like the prophets of old (Deut. 13:1ff), are not at liberty to seduce the Lord's people into error. While a charge against an elder must be based on adequate evidence—at the mouth of two or three witnesses (1 Tim. 5:19)—the elder is not completely exempt from being accused of error. He can fall into reproach and the snare of the devil (1 Tim. 3:6, ASV). The duty of obedience to elders is not an absolute one, but holds only when elders lead in right things and in right ways. We must obey God and not men (Acts 5:29). Elders cannot authorize what God has forbidden; they cannot prohibit what he has permitted or has commanded. To do so would be to tempt God (Acts 15:10). Though there may have been times when I would have preferred a different decision from the one made, I personally, over the course of a lifetime in the church, do not recall a single instance in which I had to make a decision between obeying God and obeying the elders. The elders I have known—though not all equally qualified—have been godly men who were sincerely trying to serve the Lord.

The question of whether the congregation should revolt is an entirely different question from that of what submission the elders should expect and demand in matters of opinion. A large majority of the questions that elders have to deal with are not matters of right and wrong in the sense of being for or against specific teaching of God's word. They involve elements of judgment. Elders decide what Bible school literature is to be used; what song book is to be used; what the budget is to be; what kind of buildings are to be provided; how they are to be lighted; what the order of worship service is to be; what hours the congrega-

tion is to meet; who is to do the preaching, the teaching, and the song leading; whether men should wear coats and ties at the Lord's table; whether latecomers should wait until the end of the song to enter the auditorium; who is to serve on the various committees; who is to be supported in the mission field and how much.

Ordinarily a preacher's service with a congregation is not terminated because he is teaching error. It merely becomes a matter of opinion that the well-being of the congregation would be served by the preacher's moving on. What elders can peaceably do in all these areas and other like areas depends on the confidence their people have in them. Wise elders should not needlessly defy the wishes of their people. A man can only be a leader when he has followers. People cannot be made to do things. They voluntarily submit to the leadership of a group of elders, and when they are no longer willing to follow, they (in fact, if not in right) move on to another congregation whose elders they are more willing to follow.

In the modern world with its mobility of peoples an elder may be leading people who on many Biblical questions are better trained than he is and who in general are better informed than he is. A man is not necessarily chosen because of his superior knowledge. We have developed a system in which our preachers are ordinarily better trained than our elders are. A preacher may teach a man the truth, watch him grow in the Christian life and become an elder, and then may become subject to him when the preacher has had far more experience in the Christian life and knows far more about God's word than the elder does. Shall the elder expect his will to be dominant over others in all matters of opinion?

A trait of disposition to be cultivated by all Christians is that they are to be "open to reason" (James 3:17). However, in actuality, not all men—not even all elders—are by disposition open to reason. Yet in the Lord's order an elder is subject to admonition by those whom he leads: "Rebuke not an elder, but admonish him as a father" (1 Tim. 5:11). One would assume that the Biblical threat, "He who is often reproved yet stiffens his neck will suddenly be broken beyond healing" (Prov. 29:1), also applies to elders.

Some years back elders in some congregations withdrew from those ladies who shortened their hair (now all ladies do it and none would dare criticize); in some they withdrew from those who attended the movies (but that was before we all got televisions in our living rooms). I recently heard of a group of elders who ruled that only those ladies who had arthritis could wear pant suits to the services. It would be interesting to see how they are going to enforce their decision. Elders known to me decided that a young black boy could not lead the singing in a

worship service the young people were conducting merely because he was black. Though there are certain essential matters on which we all agree, we are not a people of one faith and practice everywhere believed and practiced in the same way. There are variations in practices from congregation to congregation even in the same geographical area. What is acceptable in one area may be quite out of vogue in another.

Alexander Campbell, Jacob Creath, Jr., Robert Milligan, Moses E. Lard, and J. W. McGarvey criticized certain renderings in the King James Version and advocated the need of Bible revision. H. T. Anderson published his Bible translation in 1864. David Lipscomb said that the ASV was a more accurate translation than the KJV. These men attempted to persuade others of their conclusions, but they did not attempt to decree that others must accept them.

The question of ruling in matters of opinion is particularly pertinent at this time when we are confronted with the Bible version question. Today one group of elders rules that only the King James Version can be read in the services and teaching programs of their congregation; another rules that the KJV and the ASV (which differs from the KJV in 36,000 instances in the New Testament) are the only ones to be read; a third rules that it may be the KJV, ASV, and RSV; a fourth that the NASV and/or NIV may also be included; while still others may have no ruling at all. A person who moves about may find himself in good standing in one congregation but then frowned upon in another because of his reading preferences. None would question the right of a publishing house to say that all material it publishes will use a particular version. What it publishes is its business. Those who agree with the preference will buy the literature and those who do not can go elsewhere.

Can elders rule for the use of a particular version in the public service of their congregation? Certainly they can just as they can decide on a thousand other matters of opinion; but whether or not they will be followed depends on whether their decision corresponds with what most of their people are willing to do. Whether or not they *can* rule is an entirely different question from that of whether or not they *should*. J. W. McGarvey said,

The Canterbury revision of the New Testament should now totally supplant The King James Version, not only because it is a great improvement as a version, but because it is the only representative in English of the corrected Greek text" (*"Preacher's Methods," Missouri Christian Lectures, 1883, p. 93*).

When men rule that people must study the KJV they are binding them to that which is a less realizable representative of God's word than they otherwise could have. Their act may be that of zeal which is not enlightened.

(Continued on page 11)

MORE THAN CONQUERORS

(Continued from page 3)

Is there any doubt that God has a plan for the lives of his children? This is called the Christian life! We become "laborers together with God" (1 Cor. 3:9). And "If God be for us, who can be against us?" (Rom. 8:31). Paul said the early Christians were marked for death, suffered pain and persecutions, yet in all these things they were "more than conquerors" (Rom. 8:37). How could this be? Simple! God was using them in that day in their circumstances to tell the world about Jesus. Wasn't that his plan?

Personal peevishness, prejudices, habits, weaknesses, ambitions and lusts too often get in God's way. Things go wrong. Why? Self got in the way! God and his kingdom were not being put first.

A Composite

The following is a composite translation of Romans 8:28 after studying the Greek and many English translations. What it says seems simple. To rise above the human into the realm of the divine to more fully understand it is not so simple. "For we know that God is our partner in working out his design, plan and purpose for good for those of us who love him." 1701 Oakhurst Scenic Dr., Fort Worth, TX 76111

LORD OVER GOD'S HERITAGE?

(Continued from page 4)

Will elders accomplish more by ordering their people, or will they accomplish more by teaching their people? Instances could be found where men have ruled and expected to be followed on questions on which they have not spent five minutes teaching. Instances can be found where they have ruled on questions on which they would not be capable of teaching. People who could not translate one verse if their life depended on it often have fixed ideas about what is good and bad in translation—ideas usually dependent on what they have been exposed to before. They prefer to maintain the status quo. Across history in religious matters a sizable group of people have always preferred the old, even when it was defective, to the new. There has been significant opposition to every important translation that has appeared.

This whole topic raises a larger question. Did the Lord provide for the rule of his church by teaching and example, or did he provide for leadership by decree? Personally, I am afraid that those least capable to teach are the most ready to decree what they cannot teach. As I would see it, if one cannot persuade people of what is right and what is wrong—of what is good and evil—by teaching and admonition, one is not likely to be successful with force.

Harding Graduate School of Religion, Memphis, TN 38117

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THINGS UNSEEMLY

(Continued from page 5)

garded. Indiscreet women are fawned over by the public, and base men are set forward by others. There is hardly an end to what can be unseemly, but the church has added to the oversupply. And what is more unseemly than the church when it accepts unseemliness and winks at it its way?

Ordinary good taste draws back from what is unseemly, but Christians should be more than ordinarily perceptive of the unseemliness of evil put for good. When there is acceptance of those who are unprincipled, and when sin is called by honorable names, our understanding is lacking, and our character is not Christian. Calling unrepentant sinners Christians will not make them saints any more than pouring rose water over thistles will convert them into roses. You might just as well expect the devil's dainties to grow stalwart Christians as to expect a companion of fools to be wise. Not until the sun rises in the west will a viable substitute be found for truth and righteousness. Paint on the outside cannot cover the stench when garbage collects in the kitchen. Tinkering with playthings is madness when broken machinery stops the harvest. Care bestowed upon trifles cannot safeguard true principles. Restoring the roof is no assurance of rain. Catering to people will not earn their respect. Prayer for the fruit of toil is hypocritical if one is averse to labor. This also is unseemly.

Whatever one would like to seem to be is unseemly unless he really wants to be as he seems. Even then we must qualify the matter by saying, "It depends." And sometimes this is being evasive, and still unseemly.

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Paul S. Gray, 613 Dale Ave., Clarksville, WV 26301, May 13: My fourth meeting at Logan, Ohio, was not as well attended as some in the past but we hope good was accomplished. Walter E. Banks is the preacher there. My fourth meeting at Hopewell was the best attended, the house being filled at almost every service. James Phillips is the preacher there, and Wilbert Hofmann directed the singing in a fine way. I am in my fourth meeting at Washington Street, Fairview, June 20-24. Our daily radio program is in its twenty-ninth year. It is heard weekdays at 10:45 a.m. and Sunday at 8:30 a.m., at WPDH, 750 AM and 104.9 FM. If there is an older daily radio program of the church in this nation I would appreciate hearing about it.

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"Mark Them Which Cause Divisions"

JACK P. LEWIS

The obligations, almost universally felt among our preaching brothers to label other preaching brothers who hold positions thought to be erroneous, rests upon a misunderstanding of Romans 16:17 which in the KJV and ASV reads:

Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them.

Under the influence of the KJV and ASV, we have men who apparently feel their chief mission in life is the branding in the eyes of the whole church all those who differ with them. We have a type of journalism whose chief function seems to be to attack the reputation of those who differ with the views of the editors and writers for those journals. How often we have heard a man defend his attack by saying, "The Bible says, 'Mark those which cause divisions,' and so I am marking him!" The man then proceeds with his attack fully confident that he is righteous and is doing the will of God. It seems to me that the branders might well contemplate the words of F. F. Bruce:

When a man's standing in the constituency which he serves, not to mention his livelihood, depends on his reputation for fidelity to the truth of Scripture, it is a very serious matter for anyone else to broadcast doubts about his fidelity or orthodoxy. If he himself steadily renounces something which is the essence of the historic Christian faith, he will be prepared for the consequences, but he should not be held responsible for the inferences which other people may draw from his statements. Most deplorable of all is the launching of a whispering campaign to the effect that so and so is "going off the rails" or is "getting far from the Lord" (F. F. Bruce, *In Retrospect* (Grand Rapids: Wm. B. Eerdmans, 1980), pp. 188-89).

The Greek word which is used in Romans 16:17 is *skopein* which in classical sources means "to look at" and especially "to look at critically." In the New Testament it has meaning in one passage "to consider something critically and then to hold something before one as a model on the basis of the inspection" (Phil. 3:17). (Ernst Fuchs,

"*skopein*," in *Theological Dictionary of the New Testament*, G Kittel and G. Friedrich, eds., G. W. Bromiley, trans. (Grand Rapids: Wm. B. Eerdmans Pub. Co., 1971), 3:414-16). Other interesting occurrences of this verb include: "Take heed therefore that the light which is in thee be not darkness" (Luke 11:34); "We look not at the things seen, but at the things unseen . . ." (2 Cor. 4:18); ". . . considering thyself lest thou also be tempted" (Gal. 6:1); and "Look not everyone on his own things, but each on the things of others" (Phil. 2:4).

It can be seen that the KJV rendered *skopein*, which never has the connotation of "to brand," in other passages with "take heed" (ASV: "look"; Lk. 11:35), "mark" (Rom. 16:17; Phil. 3:17), "look" (2 Cor. 4:18; Phil. 2:4), and "consider" (ASV: "looking"; Gal. 6:1). *Skopein* is the root from which *episkopein* which is rendered "looking diligently" (ASV: "looking carefully"; Heb. 12:13) and "exercise the oversight" (1 Pet. 5:2) comes. This last case describes the function of the elders (*episkopoi*; Acts 20:28; Phil. 1:1; 1 Tim. 1:7; 3:2; 1 Peter 2:25) of the church. Also the word *episcope* ("visitation"; Lk. 19:44); "bishoprick" (sic; ASV: "office"; Acts 1:20), and "office of a bishop" (1 Tim. 3:1) comes from this root.

What has happened is that men confident that they understand their version of Scripture have misunderstood it. The verb "mark" occurs three times in the KJV and ASV New Testament. The other occurrences are not at all taken by the ordinary reader in the sense of branding. One verse says: "He marked how they chose out the chief rooms" (ASV: "seats") (Luke 14:7). That the meaning is "He observed" can be grasped by all. The second case says: "Brethren, be followers together of me, and mark them which so walk so as ye have us for an example" (Phil. 3:17) Here again the meaning is "To take notice of."

The verb "mark" in the KJV Old Testament has the meaning "to understand" (rendering *bin*; Job 18:2), "to seal" or "shut up" (*chatham*; Job 24:16), "to know" (*yada*; Ruth 3:4; 1 Kings 20:7; 22); "to face front" (*panah*; Job 21:5); "to give attention" (*gashabh*; Jer. 28:18), "to see" (*ra'ah*), and "to observe" or

watch" (*shamar*; 1 Sam. 1:12; Job 10:14; 22:15; 31:11; 39:1; 37:37; 56:6; 139:3). The phrase "mark well" renders *gashabh* meaning "to give attention" (Job 31:31) and *sim lebh* meaning "to set the heart on" (Ps. 48:13; Ezek. 44:5). None of these cases are of "branding" import.

The verb "mark" in 1611 meant "to take notice of"; it carried no connotation of branding. It did not suggest that one should do what the Lord did when he put a mark on Cain. It did not propose that an "A" should be put on the breast of the adulterer as was done in Hawthorne's *The Scarlet Letter*. Today, apart from the phrase "mark my word," "mark" is seldom used in the sense of "take notice of" but does primarily carry the sense that it is most commonly understood by our people when they read Rom. 16:17. They register the meaning they know best, not asking themselves if that is the correct one.

A glance at the translations made in the last forty years reveals that they all, without exception, set forth clearly the import of *skopein* in Romans 16:17. They read, "take note of" (RSV), "keep an eye on" (NASV; NEB), "note" (NKJV), "watch out for" (TEV; NIV), and "stay away from" (TLB). The difference between "watch out for" and "brand" is comparable to that which exists between the actions of legal law enforcement personnel and those of vigilantes.

My concern is not against exercising discipline in the church for discipline is a duty put upon us by God. It is not against contending earnestly for the faith. It is not against safeguarding the flock from grievous wolves. It is not against vigilance but only against vigilantes. My concern is only against proof texting which attaches meanings to words that they did not have when a translation was made and which are meanings that cannot be supported by the original language in which God gave his revelation. It appears that some have made a whole rule of ethics out of a meaning a word should not carry at all in the context of the New Testament in which it is used.

With the shift that has come in meaning of words since 1611, one can easily misunderstand that which he is confident he understands.

Obedience to Elders in Matters of Opinion

By Terry A. Martin

In the April, 1989 issue of the *Harding Graduate School of Religion Bulletin* brother Jack P. Lewis in an article entitled, "Sow the Wind; Reap the Whirlwind," wrote: "There is neither a statement nor a specific example in the Bible teaching that members are obligated to obey elders in matters of judgment." Brother Lewis also wrote, "The contention that elders are to be obeyed in matters of judgment is a deduction men draw, not an explicit biblical teaching."

Respectfully, I disagree with Jack Lewis on this subject. He sets aside the teaching of God's word on the authority of elders.

Brother Lewis' mastery of the Greek language is well known. Yet in his article he did not deal with specific verses that instruct us about the work and authority of elders, and he didn't discuss the meaning of important Greek words in those verses. These verses and Greek words show the weakness of his article and are destructive to his position.

Let's consider what the Bible says about the authority of elders.

"Let the elders that rule well be counted worthy of double honor" (1 Tim. 5:17). The Greek word translated *rule* means "to be over, to superintend, preside over" (Thayer). The same Greek word is translated *over you* in 1 Thessalonians 5:12, which says, "know them which labour among you, and are over you in the Lord."

1 Timothy 3:4-5,12 says elders and deacons are to "rule" their children and their houses well. This is the same Greek word as found in 1 Timothy 5:17 and 1 Thessalonians 5:12.

Does "ruling his house" mean his children and house are to submit to him in matters of judgment? Of course it does! Furthermore, an eldership "ruling" a congregation has the right to expect members of the church to submit in matters of judgment.

The Hebrew writer says, "Obey them that have the rule over you, and submit yourselves" (Heb. 13:17). The Greek word translated *obey* means "to listen to, obey, yield to, comply with" (Thayer). The word *rule* means "to be a leader, to rule, to command, to have authority over, with gentleness of person over who one rules, so of the overseers or leaders of the Christian church" (Thayer). *Submit* means to "retire, withdraw, hence, to yield to authority and admonition, to submit."

The Bible clearly teaches that we are to "obey" and "submit" to the "rule" of elders. To sweep under the rug passages quoted above, brother Lewis says, "None of these passages (or like passages) actually defines the limits of 'rule' or of 'obedience.'"

The main defense brother Lewis gives in his article for denying elders authority in matters of judgment is the potential for abuse. Everyone realizes that this potential exists, when someone is given authority. Elders have abused their authority, although God's word says elders are not to be "Lords over God's heritage" (1 Pet. 5:3). I offer no defense for elders who use their authority simply to impose their self-will. Neither do I deny the clear teaching of the Bible about the authority of elders simply because they may sometimes abuse their authority.

Abuse of authority may exist in many areas, but it does not change what the Bible teaches in those areas. For example, abuse of authority may exist between husband and wife. The Bible still says, "Wives, be in subjection to your husbands" (1 Pet. 3:1). Abuse may exist between parents and children. Still, the Bible still says, "Children, obey your parents in the Lord" (Eph., 6:1). Potential for abuse of authority exist between you and the government. Yet the Bible says, "Submit yourselves to every ordinance of man" (1 Pet. 2:13). Difficult questions, hard situations, and abuse of authority may arise between

elders and members of a congregation, but the Bible still says, "Obey them that have the rule over you, and submit yourselves" (Heb. 13:17).

To help protect against abuse of your God-given authority, I plead with elders to remember that you need to be extremely open, flexible, and considerate when it comes to matters of opinion. Don't use your authority to brush aside everyone who gets in your way. Listen to the congregation and their opinions. A good husband will listen to his wife. Good parents listen to their child. A good eldership will respect and listen to the congregation they serve.

The Bible says,

Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem others better than themselves. Look not every man on his own things, but every man also on the things of others (Phil. 2:3-4).

Brother Lewis wrote,

Not one of us believes that the domineering elder is to be obeyed in all matters of his judgment. There are none of us but who would draw a line somewhere as we encounter elders who are near or far from what we understand to be the truth.

It is true, the time may come when we must draw the line and say we will not submit to the elders of a given congregation. This also could be true of wives submitting to their husbands, children submitting to their parents, and citizens submitting to the government. This does not change the teaching of the Bible about submission in those areas.

I encourage every Christian to be extremely careful in drawing that line. Make sure that it is not your arrogant, self-imposed will that is motivating your decision not to submit to the elders. Many have rebelled against elders not because of matters of right and wrong, but because of pride. Remember, in every institution someone must be responsible for making the final decision, and this is even true in matters of opinion. Brother Lewis says,

Having sown the wind in trying to persuade people that they must obey elders even in matters of judgment, we now reap the whirlwind of Crossroads and Boston movements where all sorts of regimentation is demanded. Within these movements it is only the personnel to be submitted to which has changed.

The charge this statement makes is completely backward. To blame the teaching of submission to

elders in matters of judgment for the development of the Crossroads/Boston movements is nothing short of ridiculous.

Those familiar with these movements know very well that the problems they cause in our brotherhood are not because some teach that elders should be submitted to in matters of judgment. To the contrary, it is rebellion against this Bible truth that has produced this movement's most destructive forces.

The Crossroads/Boston movement has divided congregations because they moved in and taught that one did not have to submit to elders in matters of opinion, while teaching the unbiblical ideas of "evangelistic authority" and church "reconstruction."

Part of the reason we reap the whirlwind of the Crossroads/Boston movements is that people have refused to follow the Bible in submitting to elders.

Having sown the wind in teaching a lack of respect for biblical authority of elders, we now reap the whirlwind of the Crossroads/Boston movements. They deny the Bible arrangement of authority and have devised their hierarchy. Who knows what other destructive forces await the church simply because people will not "Obey them that have the rule over you, and submit yourselves" (Heb. 13:17)?

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On Lord's day of September 8, four placed membership with the congregation at Kerrville, Texas. R. D. Simmons, local minister, began a series of meetings at Corpus Christi, Texas on the evening of September 9."

"As I read the many fine articles and especially the editorials and the reports of the work over the country, I am made to appreciate the paper more and more."—Raymond DeSpain.

Jack P. Lewis, Providence, Rhode Island, September 17: "Roy H. Lanier just closed a meeting here. At several of the services the number of visitors equalled that of the members. Three were baptized. This greatly strengthens our forces. This is the third series of meetings to be attempted in this city."

Raymond DeSpain, Marble Falls, Texas, September 11: "Our second meeting of the year was brought to a close September 8, with two baptisms and one restored. H. W. McClish did the preaching. Since our work began two years ago, we have held four meetings and there have been twenty-two baptisms and two restorations."

Joe L. Banks, Twin Falls, Idaho, September 14: "Three have been added to our number since last report. Eden is building a nice church house. Fine meeting in Beeton, Texas, three baptized, one restored, and two to identify themselves with the congregation. A. C. McElroy of Hale Center, Texas, begins a meeting here September 22."

Oliver C. Cunningham, Lebanon, Tennessee, September 20: "Because of previous engagements, Brother Foy E. Wallace, Jr., cannot hold a three-Sunday meeting for the Lebanon church as previously announced, but will begin on October 6th and close on the 16th. Services will be at 3 p.m. and 7:30 p.m. daily. The auditorium has been completely redecorated for the meeting."

W. T. Garnett, Lovington, New Mexico, September 19: "The work here in Lovington is moving on very nicely. We baptized three last Sunday, and two to place their fellowship with us. One of those baptized had been a Catholic, one a Methodist, and one a Baptist. We will remain with the church here through 1947. If in this vicinity, listen to our broadcast over KNEW, Hobbs, New Mexico each Wednesday 12:45 to 1:00 p.m."

A. C. Huff, Stratford, Texas, September 16: "We had a record attendance yesterday morning to hear M. R. Norman and I had a good audience at the evening service. I am eighty-two years old, but I cannot tell that I am less able to work than when I was fifty. I am still able to do leading in the singing in my meetings. I hope by spring that I can answer calls for meetings."

Alexander Kh. B. Yohannan, Charbosh, Oroomiah, Persia, Asia, writes: "Give my regards to all brethren and sisters in Christ Jesus. Please, brethren remember us in your prayers while we are in great bitterness still. I am doing my Christian duty as before. Possibly you have heard through the radio about present conditions of the Christians living in Persia, especially my living place, Charbosh. Nearly twelve villages have been destroyed by unmerciful barbarians. They have killed sixteen and wounded eighteen people where I live. My son, who was shot in his shoulder, is a little better."

"FORSAKING FOUNTAINS OF LIVING WATERS"

B. C. Hogan

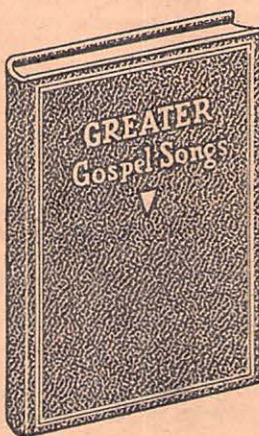
In Jer. 2:13, we have this language, "For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." I would like for the reader now to picture a wide extended valley. At its head amidst trees, flowers and fragrance, with sweet music of birds, there is a fountain that gushes with unabated force. Its waters fling their diamond spray into the sunlight, and weave with its beams webs of unearthly glory. There is a safe and sheltered way to the fountain forbidden to none, but open without fee or recompense to all. The way, however, is nearly

forsaken, and the valley is covered throughout its length and breadth with busy workers, parched with thirst and striving with might and main to hew out cisterns which the rains of heaven may fill and from which they may drink at pleasure. Waters of spring called "living waters" (Gen. 21:19. "And God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink." God is the fountain of living waters; because all life and all that sustains or quickens life proceeds from him. We are taught in Psa. 19:7: "The law of the Lord is perfect restoring or converting the soul" again in Zech. 13:1: "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and uncleanness," thus we see that God will rich-

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(This is the fifth and final article by brother Lewis on the subject of priesthood. The study of this often neglected subject is enlightening and should empower us to greater sacrifice and commitment to the kingdom and righteousness of Almighty God. We are beholden to brother Lewis for giving us the benefit of this vital information.)

Misconceptions of the Priesthood of Believers

By Dr. Jack P. Lewis

Like other religious teaching, the priesthood of believers is open to misunderstanding.

Clergy and Laity

All systems of priesthood, which make distinction between clergy and laity, have no basis in scripture and are anti-scriptural. All systems that place a human between the worshiper and his God are false.

The Christ is the one mediator between God and people (1 Tim. 2:5). Each Christian, through Christ, can come boldly to the throne of grace to find grace to help in time of need (Heb. 4:16). He may and should confess his sins to God and to his fellow Christians (James 5:16). He can study the Word of God for himself. He does not need an infallible human-teacher to tell him what it means. He can and should teach others. He can pray for others.

There is no place for a human priest to be an intermediary between the Christian and his God. The New Testament knows of no group of men who alone can administer baptism or the Lord's Supper. The validity of baptism depends on the intent and action of the recipient not on the administrator of it. There is not a hint in the New Testament about whom one should seek to baptize him. There is not a word in the new covenant about who should administer the Lord's Supper or about its validity being dependent on an administrator. The Bible concern is on the manner of the participant (1 Cor. 11:27-32).

The organization of the New Testament church was of elders, deacons, and saints (Phil. 1:1). There is no suggestion at all of a group of priests different from all Christians however one might define their standing and obligations.

Nevertheless, people who have freed themselves from bondage of the priestly system still reflect its influence in their clergy-laity type of thinking. While a person may exercise his gift of teaching and preach-

ing full time, he passes into no different category for any other Christian exercising his gift for the Lord. However, listen to any introduction and one will hear, "This is Joe Jones, this is Tom Smith, and this is 'Brother' Brown." The undertaker introduced a speaker at a public gathering, "I present to you the Reverend, Doctor, Pastor, Mister, Brother Lewis." Bondage of the mind does creep in!

The concept of an ordination, which is a passing of Apostolic Succession, is a non-biblical concept though it still has popularity outside of Roman Catholic circles. Such a concept surfaces in the belief that the validity of baptism rests on the qualifications of the one doing the baptizing.

The Priest as Teacher

It is perhaps in the learning and teaching duties that the Christian as priest is most remiss. Like the priest under the law, the spiritual priest should know what the will of God is. Yet despite the advances our times have seen in educational methods and opportunity, the advance in communication methods, and the availability of printed Scripture, who would affirm that our people know more Scripture than earlier? One cannot do the right unless he knows the right. One cannot teach the truth unless he knows the truth.

Hosea's accusation, "My people are destroyed for lack of knowledge" (Hos. 4:6), can be illustrated by action in any congregation. People's sins are less of purposeful rebelliousness than of ignorance. Not having senses skilled to discern between good and evil, they choose the evil. It is widely declared that people's religious affiliations at the end of the twentieth century are more determined by emotions and by social conventions than by conviction. We become the blind led by the blind. Entertainment draws a crowd; Bible study does not. Hosea threatened, "Be-

cause you have rejected knowledge, I reject you from being priest to me" (Hos. 6:4).

Without knowledge of God's will, people are tossed by every wind of doctrine (Eph. 4:14). They heap teachers to themselves after their own desires (2 Tim. 4:3). They are open to the seduction of false teachers (2 Pet. 2:1-2). There is hardly an action or a teaching conceivable for which one cannot find approval from some teacher if he asks enough religious teachers. Ezekiel warned that the person who comes to the prophet with idols in his heart will be answered by the Lord in keeping with the idols (Eze. 14:7-9). A person can believe a lie and be condemned (2 Thess. 2:11-12).

Our survey of the priesthood has stressed that a major function of the priest was to teach the law of the Lord. The priest was not the legislator for the Lord's people. He did not make the rules. He taught that which the Lord's inspired speakers had revealed. Paul urged Timothy, "What you have heard from me before many witnesses, commit to faithful people who will be able to teach others also" (2 Tim. 2:2). The priest as teacher is not to draw people after himself (cf. Acts 20:30) but is to point them to the Lord.

It is well for priests to be conscious of the fact that they are the teacher's of God's word. They are not the enforcers of their preferences and tastes. The church is continuously confronted with problems of distinguishing between its accumulating traditions and what the Lord has actually said. What one can persuade others of may (with the Lord's blessings) last beyond him; what he forces upon them will last only as long as he does (if that long), but when he is gone people will do what they have been wanting to do all along. He has accomplished only the satisfaction of his own ego.

The priesthood of believers is not the prophecy of believers.

As one hears of the priesthood of believers in the modern world, it often seems to be a declaration for the right of everyone to do his own thing. It seems to become the religious application of Frank Sinatra's "I Did It My Way!" Mention any scripture inculcating a duty, no matter how clear, and one is likely to get the response, "is that not subject to interpretation?" It would seem that some are thinking more in terms of "the prophecy of all believers" than in terms of the "priesthood of all believers." One lady being admonished to a duty she was neglecting replied, "I am waiting for the Lord to speak to me." The priest is

not a prophet to whom the Lord speaks. He does not listen for voices, subjective or objective.

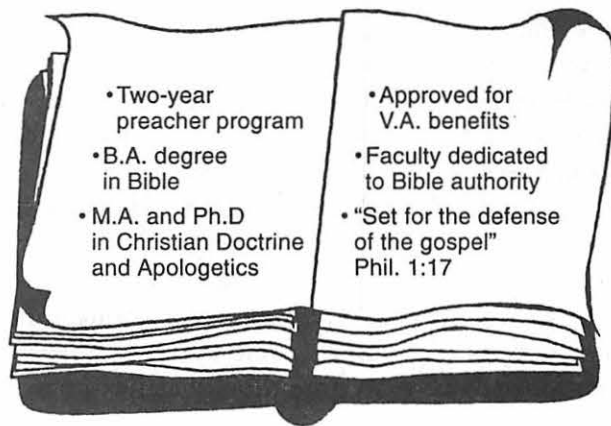
Against this trend of doing one's own thing are the cautions of the Old Testament for one not to rely on his own insight (Prov. 3:5), that there is a way that seems right to a person but the end is the way of death (Prov. 14:12; 16:25). There is Paul declaring that his teaching is a command of the Lord (1 Thess. 2:13; 1 Cor. 14:37), his call to follow him as he follows Christ (1 Cor. 11:1), and Jude's statement about a faith once delivered to the saints (Jude 1:3).

The teacher is not a mediator between the pupil and God.

The duty of teaching and admonishing is a recognized New Testament obligation of the Christian (Matt. 28:20; Col. 3:16; 1 Thess. 5:14). But the one taught retains his obligation of judgment between the good and the evil (1 Thess. 5:21). The teacher does not stand between him and God. The pupil must decide whether what he is taught is from God or from humans. While he should be open to admonition, he is not bound to submit to the judgment of another in areas where God has not spoken.

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A young man was being admonished to duties the cult he was in had set up for its members. Finding the demands impossible to meet, he was reluctant. The threat was that if he did not meet the demands, he would go to hell. His reply was, "Then I will just have to go!"

An individual or a group may be of the opinion that certain routines are wholesome and may admonish others to like practices as matters of judgment. But no individual or group of individuals can establish religious obligations nor can they release from divine obligations. Someone may say, "Does not a club have a right to set rules for its members?" Certainly it does, but do you mean the church is a club? When did a club get the assignment of determining what God expects of his people? The believer is admonished to obedience to his leaders (Heb. 13:17); but it is automatically assumed that the leaders are loyal to the Lord, not to their own whims.

In the modern world the confusion of voices all claiming to come from "angels of light" (cf. 2 Cor. 11:14) makes discretion all the more imperative. All cannot be setting forth the whole truth.

Prayer and Confession

The duty of praying in behalf of others is an obvious obligation of the Lord's priest; but that does not make the priest a mediator between God and the people for whom and with whom he prays. There is an essential difference between being an intercessor and being a mediator.

Paul repeatedly prayed for his converts but that gave him no dominance over them beyond his speaking with the authority given him by Christ and his persuasiveness. His admonition was only that they follow him as he followed Christ. The Christian teacher enlightens and a persuades.

Christians are urged to confess their sins one to another (James 5:16). That there is an obligation to confess to one assigned person as contrasted to other Christians is a contention that has no scriptural basis.

Misconceptions of the priesthood of believers, which spring up from time to time, should not drive the Lord's people from a consciousness of being a royal priesthood. One's duty of offering up spiritual sacrifices must be discharged.

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Lost Bible Books Found in Livingston, Texas

By Lindell Mitchell

I never dreamed a country preacher would discover the greatest cache of missing biblical material since the Qumran scrolls were unearthed! Imagine finding forgotten books of the Bible in Livingston, Texas. Most incredibly this discovery did not require a dangerous trip to the Middle East for an archeological excavation. Nor was it necessary to translate the recovered materials from the original languages (good thing too because I can't read Hebrew or Aramaic). It only required looking to the right side of the office. Prominently displayed on the shelves are several copies of what is commonly called the Old Testament. Within arms length is a matchless treasure translated in my mother tongue. Further, there are several major English translations. There is the KJV, ASV 1901, RSV, NASB, NIV, NKJV, NASB UPDATED, Berkley Version, NEB, CEV, The Geneva Bible, and George Lamas's Translation from the Aramaic of the Peshitta. Most are bound in fine leather and clearly printed on excellent paper. I possess a vast biblical treasure and had no idea churches of Christ had lost thirty-nine biblical books! Had I known, I would not have hoarded so many copies for personal use.

Apparently you lose touch living in Deep East

Texas, even in the age of Internet. But facts are facts. The highest authority attests to the loss of the Old Testament by the churches of Christ.

ACU Press is producing a series of books called *The Heart of the Restoration*. The second volume in the series is entitled *God's Holy fire: the nature and function of Scripture*. The authors are Dr. Mark Hamilton, assistant professor of Old Testament; Dr. James Thompson, professor of New Testament and associate dean of the Graduate School of Theology; and Dr. Ken Cukrowski, associate professor of New Testament and associate dean of academic programs for the College of Biblical Studies. All three are faculty in the Graduate School of Theology at Abilene Christian University. It is hard to imagine any higher authority for asserting the loss of the Old Testament among churches of Christ.

Chapter three of *God's Holy Fire* is entitled "The Redeeming (W)hole of Scripture. The authors are clear and direct:

A major task facing our churches is the reintegration of the Old Testament into the regular teaching, thinking, and practice of the Church. ... Eliminating the Old Testament from our canon severely curtails our understanding of the character and activities of God, leading to spiritual poverty. Recovering the Old Testament, conversely, could transform us more fully into what we have always sought to be — Churches of Christ (p. 49).

My brothers assert "our churches" exist in spiritual poverty because the Old Testament is no longer part of our canon. According to them, the problem is so acute it prevents us from more fully being what we have always sought to be — "Churches of Christ." This obscene deficit of Old Testament teaching is allegedly due to the negligence of preachers.

How many of our preaching ministers place them [OT scriptures, LM] front and center in sermons and adult education? Although Churches of Christ have produced outstanding Old Testament scholars for several generations, their excellent work has too rarely reached those of us sitting in the pew. Typically, Old Testament

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stories have been the occupation of our children until they reach early adolescence, when we 'promote' them to something else (p. 63).

The indictment continues:

Too often, we in Churches of Christ have made a mistake in removing the Old Testament, for practical purposes, from our canon. The hole in Scripture has produced a hole in the practice of our faith. Without the prophets' concern for the poor, we focus on the desires of the upwardly mobile. Without the Psalms' laments, we fall victim to a theology of blessing that gives us no way to speak honestly of death, sickness, and failure. Without the stories of God's redemption of Israel, we forget that our story is not the same as the consumerist, acquisitive story of our culture (p. 66).

The relentless damning analysis goes on saying:

Despite our pure motives and well-placed concern that non-Christian practices not creep into the church, we have too often dismissed from our consideration powerful texts that illuminate the nature of God and human relationships to God. In seeking to escape the tyranny of Law, we have run headlong into a legalism more galling than any the Pharisees could invent, precisely because we have failed to understand what *Torah* entails in Israel. We have robbed ourselves of the riches of praise and lament in the Psalms, of the ethical and social concerns of the Prophets, and of the cool-headedness of the wise men and women of the ages. And we have thereby failed in our deepest passion, to model ourselves after the earliest Christian communities. So here we plead for a renewed attention to the whole canon of Scripture (p. 67).

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The Piney Woods are outside the loop. Many newsworthy events pass us by. But it was mystifying to encounter the assertion that churches of Christ "[h]ave made a mistake in removing the Old Testament, for practical purposes, from our canon." To have preachers accused of withholding the excellent work of outstanding Old Testament scholars for generations from those in the pew was shocking.

These accusations are unfair. They are inaccurate. They are unfounded. They are hurtful to the church generally and to gospel preachers in particular. What my brothers wrote is unwarranted, unsubstantiated, and harmful. Bible professors with terminal degrees should not offer undocumented assertions for facts. It undermines their credibility and degrades the university where they teach.

How do these brothers know what churches of Christ teach? Have they polled all the preachers to discover how they handle Old Testament materials? How do they know what use is made of prominent Old Testament themes in pulpits among churches of Christ? They cited no surveys to substantiate their claims. Their allegations appear as naked assertions. It appears they generalized from limited personal perspectives. You cannot deliver a damning indictment against God's people based on the impressions and observations of three men, even widely traveled university professors. Thinking people demand evidence. They are not moved by unadorned assertions regardless of who makes them.

My experiences in the Lord's church are much different from that of my brothers. Why isn't my experience equally valid? Why can't I assert the primacy of my experiences? Why aren't my experiences as normative as theirs?

I grew up hearing the Old Testament taught and preached. This did not cease in early adolescence. T. Pierce Brown, Gary Puryear, and Kenneth McClain were preachers I heard preach from the Old Testament after early adolescence. We also studied the Old Testament in Bible school in the congregations where I grew up. At Freed-Hardeman University I studied the Old Testament with Dr. Clyde Woods, Dr. Sam Hester, and Leonard Johnson. At Harding Graduate School of Religion I studied with Dr. Jack Vancil, Dr. Jack P. Lewis, and Dr. Philip Slate.

An orthodox Jewish rabbi attending one of my Greek classes said Jack Lewis knew more about the Prophets than any man he ever met. While studying at Harding Graduate School, I took a course entitled "Preaching From the Old Testament." A major

requirement in the course entailed developing a series of sermons on a couple of the Old Testament Books. When the assignments were completed we were allowed to share our work. I have used much of this material in my personal preaching. My educational experience is certainly not unique among men preaching for churches of Christ.

My brother's claim that our "preaching ministers" have removed the Old Testament, for practical purposes, from our canon is inaccurate. It is not remotely true of my personal ministry. I hope to complete my fifteenth year of service with the church in Livingston, Texas, this month. In that time I have developed and delivered a series of expository sermons on the following Old Testament books: Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, 1&2 Samuel, Ezra, Nehemiah, Esther, Psalms, Ecclesiastes, Isaiah, Jeremiah, Lamentations, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Haggai, and Malachi. I hope to begin a series on Ezekiel this Sunday. This is not eliminating the Old Testament from our canon. My work is not unique among gospel preachers. The Old Testament is an integral part of our Bible school curriculum in Livingston as well. Our work is not unique among churches of Christ!

All of my classmates at Harding Graduate School of Religion heard Dr. Slate repeatedly say, "If you are loaded with a sixty-six book canon, you will never run out of material to preach." I understand the

same Dr. Slate now teaches at ACU. I suspect his emphasis has not changed. Nor is his emphasis unique among our teachers.

It is harmful when men in positions of trust make unsubstantiated assertions about the Lord's church. I am weary of seeing the church of Christ bashed by extremists at both ends of the spectrum while attempting to advance their personal agendas. Regretfully, the authors of *God's Holy Fire* did not serve the cause well. I do not dispute their being associated with churches plagued by the problems they describe. But I deny emphatically those problems are characteristic of churches of Christ generally. The evidence at my disposal indicates these problems are largely the result of the influence of some of the Christian universities and preacher training schools.

If you find yourself in a congregation that has forgotten our story is not the same as the consumerist acquisitive story of our culture, come to Livingston, Texas. We are loaded with a sixty-six-book canon. If you are unable to join with us, we can put you in touch with Christians of like mind.

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Abusive Language

By Lindell Mitchell

I attend many high school football games because my children are members of the Royal Brigade Band in Livingston, Texas. Sitting in the audience on Friday nights has taught me many things. I have learned the real “experts” are not the coaches and players on the field, but the guys who were mediocre players when they attended high school. They are not on the field. They are in the audience.

Lessons have also come from serving as a gospel preacher for a little more than two decades (none having to do with football). I have studied, but not mastered, *Koine Greek*. It is a vibrant, expressive, and lovely language. For me, it is also difficult. It was a privilege to attend Greek classes at Freed-Hardeman University and later at the Harding Graduate School of Religion. One of the most important discoveries I made is that I am not an expert in the Greek language. I may be one of the few preachers to admit he is not a “Greek scholar.” I received good training in the subject, but did not pursue those studies to the expert level. William Woodson, Dowell Flatt, Hugo McCord, Jack P. Lewis and others are experts.

Still, I find myself surrounded by Greek “experts” who offer theological assertions resting on subtle distinctions of Greek grammar. Reading their articles leads me to believe they have done rigorous study, attaining impeccable academic credentials in Greek literature. Thus, you will appreciate my hesitation to speak of anything dealing with Greek in the presence of this academic strength and literary sophistication. Yet, I will hazard a few observations. In doing so I am indebted to Frank Stagg who wrote an article entitled “The Abused Aorist,” in the *Journal of Biblical Literature* in 1972. I am even more indebted to Charles R. Smith for his article entitled “Errant Aorist Interpreters” appearing in *Grace Theological Journal*.

Mr. Smith noted: “There is an innate human inclination to attempt to impress people with hidden secrets which only the truly initiated can rightly understand or explain.” No where is that more evident than in the misuse of the aorist tense of the Greek language. Important theological distinctions are of-

ten based on the aorist tense and presented in grave authoritative tones. The aorist tense should be recognized for what it is — the standard verbal vehicle used to name or label an act or event. Apart from its indications of time relationships, it is exegetically insignificant.

Aorist Defined

The term *aorist* is explicit. It is an ideal grammatical term. The Greek “present” does not always describe present time. There are futuristic presents, historic presents, and customary presents. The terms *imperfect* and *perfect* are not perfect in Greek grammar. But the term *aorist* is perfectly descriptive. The aorist tense is invariable. All aorists are aoristic.

The term *aorist* means “no boundary,” “without horizon,” “nonspecific,” “noncommittal,” “indefinite.” The word means “I do not define.” Since Greek is an aorist-loving language, it is imperative that the tense be stripped of mythological assertions.

Nonmythological Assertions

I will present a series of assertions designed to challenge and correct commonly held misconceptions about the aorist tense. Biblical examples will follow, proving the validity of those assertions.

The aorist tense does not necessarily refer to past time. It is essentially, though not entirely, timeless. Even in the indicative, time is not an essential element of the aorist tense. The following biblical examples employ aorist indicatives in ways that do not designate past events — they are basically timeless: “The grass withers” (*exeranthe*, 1 Pet. 2:24); “In you I am well pleased” (*eudokesa*, Mark 1:11); “Wisdom is justified by all her children” (*edikaiothe*, Luke 7:35); “Now is the Son of Man glorified” (*edoxasthe*, John 13:31); “In this is my Father glorified” (*edoxasthe*, John 15:8). These examples appear to be timeless in their connections, and show that aorist, even in indicative forms, need not refer to past time.

The aorist does not indicate completed action. We have just seen this demonstrated, but a few additional examples should be useful. Note that aorist tenses (of any mood) need not designate completed

actions: "That he might show in the coming ages the exceeding riches of his grace" (*endeixetai*, Eph. 26:7); "Guard yourselves from idols" (*phulaxate*, 1 John 5:21). Obviously, an aorist may be used with reference to completed action, but the mere presence of the tense does not indicate nor even imply this.

The aorist tense neither identifies nor views action as punctiliar. "Punctiliar" is widely misunderstood and is inappropriate. A grammatical feature can not indicate a "punctiliar act." Vocabulary and context can readily do so, but the presence of an aorist is no indication. The aorist is neutral. The aorist does not "treat," "view," "regard," or "state" the action as punctiliar or anything else. Its purpose is to refrain from doing so. The aorist merely labels, names, or titles the action. Hundreds of examples could be used to prove that the mere presence of an aorist does not necessarily force you to view action as punctiliar. Consider these: "The scribes and Pharisees sit in Moses' seat" (*ekathisan*, Matt. 23:2); "So then, my beloved, just as you have always obeyed" (*hupekousate*, Phil. 2:12); "But you, whenever you pray" (*proseuxe*, Matt. 6:6); "He remained a whole two years" (*enemeinen*, Acts 28:30); "If we forgive men their trespasses" (*aphete*, Matt. 6:14); "Do not be anxious, saying, 'what shall we eat?'" (*merimnesete* and *phagomen*, Matt. 6:31). It should be noted that all of the examples from the beginning of the article are also applicable here. The aorist is not "punctiliar." It is noncommittal. It refrains from viewing action as either linear or punctiliar. It abstains. The determination of whether a statement is punctiliar or is linear must be made on the basis of something besides the presence of an aorist.

The aorist does not indicate once-for-all action. This tendency to do "theology in the aorist tense" has been so often corrected that I feel like I am "beating a dead horse," but the rascal refuses to stay dead! All examples cited previously are applicable concerning once-for-all contexts. Note additional examples: "They loved not their lives unto death" (*egapesen*, Rev. 12:11); "What you heard from the beginning" (*ekousate*, 1 John 2:24); "Trade until I come" (*pragmateusasthe*, Luke 19:13); "Jesus ... went about doing good" (*dielthen*, Acts 10:38); "Five times I received thirty-nine stripes" (*elabon*) ... three times I was beaten with rods (*errabdisthen*) ... three times I was shipwrecked" (*enauagesa*, 2 Cor. 11:24-25); "All the time in which Jesus went in and went out among us" (*eiselthen* and *exelthen*, Acts 1:21); "For all have

sinned and fall short" (*hmarton*, Rom. 3:23).

The aorist does not designate the kind of action. This is demonstrated every time grammar books divide the aorist into categories (e.g., constative, ingressive, culminative, effective, gnomic, epistolary, dramatic, etc.). But surprisingly you must wage war with the grammarians at this point. Though it contradicts what they say elsewhere, almost to a man, they assert that the fundamental idea of the kind of action involved is the "one essential idea" in the Greek system of tenses. The best way to establish the point at issue is to notice several aorists which describe distinctly different kinds of action. Ephesians 2:2 refers to "continuous past action:" "In which you used to walk according to the way of this world" (*priepatesate*). Hebrews 11:5 refers to the action of many individuals over many years: "These all died in faith" (*apgthanon*). Acts 5:10 speaks of an "instantaneous" single act: "Immediately she fell at his feet" (*epeson*). A number of references present "general policy" statements: "If you greet only your brothers" (*aspasesthe*, Matt. 5:47); "If you do not watch" (*gregoreses*, Rev. 3:3).

The aorist is not opposite of the present, imper-

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fect, perfect, or anything else. It is commonly held that aorist tense verbs appear to establish a contrast with, or even to deny, what is affirmed by another tense. It should be evident by now that this is not true. The aorist tense is never in contrast with other tenses. It cannot be, because it does not assert anything. The aorist refrains from affirming what the other tenses may imply. It is the general all inclusive tense not the specific, exclusive, and contrasting tense. Aorist is undefined as to action. Only contextual factors permit you to determine whether the action alluded to is singular or not. A statement may affirm these distinctions, but the aorist tense does not. The only way to illustrate this point is to show examples of arbitrary classifications, noting that they are not derived from tense function. Such classifications are derived only from word meaning and context. A commonly cited example of an "ingressive" aorist is "for your sake he became poor" (*eptoxeusen*, 2 Cor. 8:9). But the aorist merely labels the act, he renounced his riches; he impoverished himself. Nothing focuses on the beginning of the act. Attention is focused only on the fact.

Let's consider the matter from another angle. Is the aorist in "The lion prevailed" (*enikesen*, Rev. 5:5) ingressive, constative, or culminative? It is aorist! Any classification comes from interpreting the context and could be true regardless of the tense used. The KJV translates *esigesen* in Acts 15:12, "keep silence." The NIV translates it as "became silent" (constative versus ingressive) which does the text actually affirm? Neither! The best translation would be noncommittal (like the aorist), "The multitude was silent."

The presence of the aorist does not in itself give the slightest hint as to the nature of the action behind it. The aorist is neutral, and may describe any action or event. This is merely the converse of all the negative statements made earlier. It is not necessary to provide examples at this point, because the great variety of examples already cited demonstrate that any "time" or "kind of action" can be described or viewed by the aorist. But for the sake of completeness, let's examine a few more examples. Matthias was chosen from among "those who had accompanied" Jesus during his entire ministry (*sunelthonton*, Acts 1:21). Here the aorist describes a "durative" event. Similarly, Jesus said, "I always taught" (*edidaxa*, John 18:20) wherever the Jews assembled. The same verse says that Jesus "went in and went out" among the Jews (*eiselthen, exelthen*), yet John

9:28 employs present participles (referring to past time) to describe the same "going in and going out" (*eisporeuomenos, ekporeuomenos*) In Revelation 1:19 John was commanded to write (*graphon*) the things he had seen, and the things which are, and the things about to occur (*genesthai*). Both of these aorists refer to future events (for John) that would cover extensive periods of time.

The grammars do not dispute the fact that the aorist can describe or view any time or action, though their statements are riddled with inconsistencies. This makes it easy to err. If scholarly gentlemen, writing in brotherhood journals can be led into error by the mistakes of grammarians, then we mere dabblers in Greek must be especially careful. Those who have not progressed past the level of Ray Summers, *Essentials of New Testament Greek* or Dana and Mantey's *A Manual in Grammar of the Greek New Testament*, should be hesitant to pontificate on the Greek. It easily leads to error and unnecessary division. Unsuspecting brethren may be deceived, which requires embarrassing correction.

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INTRODUCTION

The task of translating the Bible into the language of the people is a never completed task. New materials affecting the text in its original languages come to light as new manuscript discoveries are made. Additional study enlarges men's grasp of the Hebrew, Aramaic, and Greek languages as well as of the secondary languages in which the Bible has been preserved. Knowledge of customs and of objects of the ancient world changes so that meanings are seen in verses that were obscure before. A living language, like English, changes from generation to generation so that words and expressions, once communicative, cease to be so or come to convey a different connotation from that which they previously had. When the combination of these factors convinces men that the previously available versions of the Bible no longer express the Word of God to men in the best available way, convinces them that it is both possible and desirable to have a better version than we had before, or convinces them that some group not now being reached needs to be reached, new translations are being undertaken. Since translation is not an inspired process, a translation is a mixed blessing. Some good things can be said about any translation and some exception can be taken to its renderings. A difference of opinion will always exist over whether or not its good renderings outweigh the objectionable ones, consequently some will approve it and some will condemn it.

The English Bible to 1901

Such a period as we have described came in 1525 when William Tyndale decided that the English man needed the Bible in his own language instead of having to read Latin which was the sacred language at that time. It was an effort to enable the "boy that drives the plow" to know more scripture than some of the priests did. One of the criticisms Thomas More voiced against Tyndale's work was that it abandoned the established ecclesiastical words. In the next eighty-five years English Bibles appeared in rapid succession so that by 1611 when the King James Bible was issued it was number nine in the sequence of English Bibles. The King James Bible was made at the insistence of the Puritans and others that the existing translations were unsuited for use. The King James Bible was not an effort at contemporary speech. Old tradition was to be maintained. The King James Version did use the established ecclesiastical words, but for the most part (one estimate is sixty per cent) in the King James Bible the language chosen by William Tyndale eighty-five years before was preserved. It was not in the style of either oral or written speech of the period in which it was published. The new Bible brought sharp protests and for more than fifty years some people continued to prefer the Geneva Bible. There were already calls for further revision in the seventeenth century; some changes were made from time

to time (so that the King James Bible available today is not the same as it was in 1611), but it was not until 270 years had gone by that sufficient demand arose to actually set in order a major revision. These 270 years saw at least seventy private translations set forth, but the King James Version molded the English language. People studied it and loved its rhythms. It is Jacobean English at its best.

The Revised Version of 1881-1885 and its American offshoot, the American Standard Version of 1901, represented considerable advance in Bible knowledge over the King James Version. The major uncial manuscripts, now thought to be the best witnesses to the early state of the text of the New Testament, had all come to light since 1611. In 1611 the Greek text was known in a late form from a few late manuscripts, but in 1881, through the influence of Scrivener, Westcott, and Hort, who were on the revision committee, the textual background of the revision was the best possible for its day. The idea of the value of grouping manuscripts into families for the establishing of the text was felt. Special value was attached to the Vatican and Sinaitic manuscripts and evidence from the versions and church fathers was weighed. The revisers did not follow Westcott-Hort's opinion in all their choices, but it is estimated that the text book of the new version of the New Testament differs from the old version in 5,000 instances. Some passages found in the King James Version are marked as being textually problematic (e.g., John 8:1ff.; Mark 16:9ff.), others are dropped to the footnotes (e.g., Acts 8:37), and still others are dropped completely (e.g., the "heavenly witnesses," 1 John 5:7). In the Old Testament area the Hebrew language was better known but evidence for the Massoretic text was about the same in 1881-1885 that it was in 1611, however, more recourse was had to the versions to clarify obscurities in the text than was true of the King James Version. These cases are noted in the margin.

There were also changes in interpretation. It is estimated that final changes in translation in the Revised Bible as compared with the King James Version number 35,000. In this version, abandoning the practice first begun with the Geneva Bible of printing each verse separately as though it were a separate maxim, and moving in the direction of modern bookmaking, material was printed in paragraphs. The essential nature of Hebrew poetry had come to be known between 1611 and 1881, hence material recognized to be of poetic quality in the original languages is reproduced and printed in poetic form. The revisers aimed at minimal changes in the style and wording of the King James Version. In true staid British reverence for tradition in religion, they did not aim at contemporary language. Archaisms were changed only when they were judged misleading or were no longer understandable.

In these cases, to preserve uniformity of style, other archaisms from the period of King James that would be understood were chosen. The same second person pronouns of the King James period (thou, thee, ye, thy, thine and their corresponding verb forms) were used when addressing both God and man. The American version used "Jehovah" rather than "Lord" and "love" rather than "charity." There were many other beneficial changes, but it was not at all an effort to achieve contemporary English.

One feature of the translation was its aim to be as near literal as possible. Unlike the King James which sought to use English synonyms where possible to express the same Greek and Hebrew words in their various occurrences (one Hebrew word is rendered ninety different ways in the King James Version), the American Standard sought to render a word uniformly by the same English word. It is thereby quite good for the concordance type of study where the occurrences of a word are traced, but ignores the fact that a word can have many shades of meaning. An attempt is made to express the shade of meaning conveyed in the Greek Aorist tense. For the person who wants to figure back from the English wording to the Hebrew and Greek original, it affords the best opportunity of the choices now available. On the other side of the ledger, the English style is plainly translation style, features characteristic of the original languages but not native to English are reproduced. It does not read easily to the person who has not accustomed himself to it by long usage. Spurgeon said it was "strong in Greek but weak in English."

The English Bible Since 1901

With the sort of background we have described of almost four hundred years of reading God's word in archaic English, it is normal that people who read neither Hebrew nor Greek and who have been taught the Bible from childhood should become accustomed to its being a different language from that which they use in ordinary writing and speaking and should assume that such form is an essential part of Biblical language. They likely will not stop to think about the fact that when the Old Testament was written, it was written in the Hebrew of its day and the New Testament in the Greek of its day. At first people were not reading archaic language. It was only with the passage of time that it became archaic.

However, beginning during the time of the preparation of the American Standard Version, Adolph Deissman, from his study of papyri, advanced the idea that the New Testament, instead of being written in a special language of the Holy Spirit, was originally written in Koine Greek, the ordinary language of the first century. The result is that the twentieth century has seen a spate of efforts of varying quality to render the Bible into contemporary English. If the Gospels started out in the ordinary language, why should they not be available in that form today? It seems to me that this raises

(Continued on page 236)

MODERN SPEECH TRANSLATIONS (1)

(Continued from page 231)

the basic issue that we need to discuss. Does archaic English convey a mysterious atmosphere of that which came from long ago that we should preserve in religious thought and life? Some English words like church, elder, and baptism — though primarily Biblical words—are so universally known and are so contemporarily used that it is hard to see how anything except confusion is gained by changing them. On the other hand, some words and constructions once current are no longer commonly used. Is more to be gained by the uninformed reader reading these, by being mystified by them, and by feeling reverent in the absence of understanding (assuming that they continue to read which is by no means a certain assumption); or is the essence of Christianity more in reading with understanding which leads to edification? Semitisms in English, old English verb forms and pronoun forms, and other types of archaisms have only traditional use to support their continuation in English Bibles. Is it of the essence of Christianity to maintain that which is supported only by tradition? Is ecclesiastical language of another age actually more suitable for thoughts about God than is contemporary English of good usage? When we preach we use a great deal of contemporary English, is there any valid reason why this cannot also be done in Bible translation? I hope we will not dodge these issues by throwing up the smoke screen of of the use of beatnik language as I have heard some do. No serious minded scholar advocates the use of slang and transient modernisms in Bible translation. There is a modern English of good taste that can be used.

This century has also seen the coming to maturity of the study of Biblical Archaeology which has enlarged knowledge of the Biblical world. This is not the place to attempt a summary of this field, but I merely remind you of the various law codes of the neighbors of the Israelites which are now known, of the wealth of new material on the Patriarchal period, and of the new light on Hebrew poetry cast by Ugaritic studies. While older scholars defined rare Hebrew words by analogies with Arabic, new material from Accadian, Hittite, Hurrian, and Ugaritic studies has broadened the base of Comparative Semitics to give possibilities of new meaning for words.

The twentieth century has seen considerable progress in manuscript discovery. For the New Testament the papyrus materials are outstanding: The Washington Gospels, the Chester Beatty papyri which came to light in the 1930's, and the Bodmer group of the 1960's, which while not revolutionizing the text of the New Testament, have in some details made a contribution to an increased knowledge of it. In the Old Testament area the Dead Sea Scrolls, for those books covered, make possible study of the text at an earlier period than was before possible.

Some Notable Features of Modern Versions

History has already passed its verdict upon Moffatt, Smith-Goodspeed, Phillips, and a host of other earlier efforts toward modern speech. In retrospect some elements in them appear as novelties which could be classified as good, bad, and indifferent. Though still available, their day has passed; they are no longer live options; and they need not detain us here. Our people also are not likely to be greatly influenced by the New World Version, The Jerusalem Bible, The New American Bible (which absorbed the earlier Confraternity Edition, nor by the New Torah Translation. The Jehovah's Witnesses, the Catholics, and the Jews are represented in these; but since we are not using them, we can also pass them by in our consideration. The so-called Cotton Patch Version is not a version and surely will not be taken as such by any serious Bible student. A Contemporary Translation which is being prepared by American Evangelicals is not yet published and therefore we cannot evaluate it. Of the completed Bibles, only the Revised Standard Version and the New English Bible could be considered serious rivals to the King James Version and to the American Standard Version. Today's English Version (Good News for Modern Man) in its New Testament form is riding a wave of popularity and will be completed with an Old Testament in a few years. Neither the New English Bible nor Today's English Version are designed to be used in public worship. Today's English Version is not suited for detailed scientific study of the Bible and The New English Bible has serious limitations for that purpose when used by the person who knows only English.

Nevertheless, from each of these Bibles a man can learn the basic facts of the Gospel which he needs to believe; he can learn the basic commands he needs to obey; and he can learn the basic promises upon which he can place his hope. All of these matters are clearly stated in them. It is better that a man read these than no Bible at all if that is what the options are.

Melvin J. Wise, 1952 Conner Dr., Dallas, Texas, March 8: At the Pleasant Grove Church during February two were baptized and one was restored. Last week another one was baptized, and yesterday one was restored and five placed membership. The Lord willing, I shall preach in a gospel meeting with the Lakeshore Church in Shreveport, La., March 28 through April 2.

Truman E. Spring, Amarillo, Texas, March 11: On Sunday, March 7, I closed an 8-day meeting with the Garden Oaks church in Houston. It still is a great church, and Harold Taylor who recently moved there from Lubbock is doing a wonderful work. They had baptized 8 before the meeting, and we had 65 responses, with 14 more baptisms. In less than three weeks that means they had 22 baptisms.

BUILDING GREAT CHURCHES IN THE 70'S

One of the most interesting features of this year's spring Lectureship, April 18-22 at Pepperdine University, will be a Workshop at 7:00 p.m. Monday, Wednesday, and Thursday. As with the rest of the Lectureship programs, these Workshops will be on topics relating to the overall theme, "For Such a Time as This."

Joe Barnett of Lubbock will conduct the first Workshop on Monday evening in the University Auditorium. This will be around the subject, "Building Great Churches for These Times."

Wednesday's Workshop will be concerned with "Building Great Bible Schools in the 70's" and the man picked to bring the message, Ira North of the great Madison, Tenn. church, has the best credentials in the country to tell us how.

Hugh Tiner, minister of the Long Beach church and former president of Pepperdine, will conduct the Thursday Workshop on the subject, "The Priceless Ingredient in Great Churches."

These Workshops on vital subjects and the great speakers involved in them are only a sample of the tremendous program of these lectures, classes and special dinner and luncheon meetings scheduled for this year's Lectureship.

Eddie Swinney, Lampasas, Texas, March 15: We set a goal of 500 for March 7 and exceeded that considerably. We had 642 and over 700 in worship. Our regular attendance is about 310 for Bible class and 450-500 for worship.

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Modern Speech Translations (2) — — JACK P. LEWIS

The Revised Standard Version is not, technically speaking, a modern speech translation. It is a revision of the language of the Tyndale—King James—American Standard line of Bibles, and about twenty-five million copies have been sold. It retains the old English forms in the language of prayer and leaves passages commonly used in the liturgies of the church unrevised. Since, however, our people would tend to include it in the modern speech category and since its use is a debated topic among us, I choose to include it in our discussion.

In the RSV one will find Biblical poetry printed as poetry just as poetry should be. He finds the archaisms of the earlier versions transformed into phrases that he can understand without having first to learn English of an age gone by. He will have access to a great deal of the increased knowledge as a result of modern discovery. He can read the prophets with their message made much clearer than the older versions made them.

From the review articles which have appeared from time to time, one can easily accumulate a large list of items where it would seem the Revised Standard Version can be improved. I would not obligate myself for a moment to defend its debatable renderings any more than one could defend all the phrases found in the King James Version or in the American Standard Version. All versions need to be evaluated by the student in the light of the Hebrew and Greek texts. Many improvements have already been made in the Revised Standard Version since it first appeared. The Standard Bible Committee remains intact and meets every two years to consider the matter of further revision. It is rumored that in a short while major changes are to be made, though these have not at this point gained final approval. It has been agreed with the publishers that changes are to be made only at ten year intervals. Many scholars have made suggestions to the committee of changes they feel necessary. I think this would be a good policy for us to follow—though I am not volunteering for the task.

A great many of us do use the Revised Standard Version along with other versions in our class teaching and in our preaching. The Living Word Bible Commentary being issued by the R. B. Sweet Company has as its base the Revised Standard Version text and is the first commentary produced by us that did not use either the King James Version or the American Standard Version as its base.

Of the various versions prepared in the past thirty years, the Revised Standard Version is, in my opinion, the only one which stays near enough to the original text that it is suited for serious, detailed study by one who wants to know in minute details exactly what the Bible says. It has also been approved for Catholic use and is thereby a candidate to become a Bible used throughout Christendom.

Today's English Version (Good News For Modern Man, 1966)

It is certainly an enigma that a translation aimed at those who speak English as an acquired language and at those who though natively read English are of limited education, should enjoy the popularity that Today's English Version enjoys. The more than twenty-two million copies which have been sold have by no means all been sold and read by people who fit in these above mentioned categories. Both American and British editions have been issued and it has appeared in Braille and has been recorded on cassettes. The Old Testament is projected for 1974. The message which comes through loud and clear is first, that we have overestimated the religious I.Q. of the American public in this sophisticated age, and second, judge the version good, bad, or indifferent as you will, it must be reckoned with. We are going to be teaching people who know the Bible in this form.

Except for about a dozen readings, the text underlying the Today's English Version is that of the United Bible Societies and is as good as any currently available. In the translation weights, measures, currency, and hours are given in their modern counterparts. The verse numbers are printed in small numerals within the text. Attention is called to parallel passages in the gospels. Old English pronouns and verb forms are eliminated. While many of our people voiced opposition to the appearance of the Today's English Version with its contemporary cover and with its line drawing illustrations, feeling that they were irreverent, most of the reviewers from the religious world found them commendable. On the question of appearance of a Bible, I must confess that I have some doubts that you could have bought a Bible bound in black leather with red edges on the pages in the first century.

We were all glad to learn a short time back that the third edition of Today's English Version makes changes in some of the objectionable readings carried in the earlier editions so that Matthew 5:17 reads "To make their teaching come true" to replace "To give them real meaning." Romans 1:17 reads "It is through faith, from beginning to end" to replace "It is through faith alone, from beginning to end." Matthew 16:18 reads "On this rock foundation I will build my church" to replace "On this rock I will build my church." Romans 6:18 reads "but then ye obeyed" to replace "but now you obey." I Corinthians 14 reads "speak with strange tongues" to replace "strange sounds" (See FF, November 3, 1970, p. 699).

Other problematic readings for which there is no promised change include: Acts 20:7 "the Saturday night fellowship meal" where the same expression is "first day of the week" elsewhere (I Corinthians 16:2; John 20:9). Acts 20:8, "May you and your money go to hell." Matthew 3:3 "Change your ways"; Acts 2:38, "Turn away from

your sins"; and elsewhere "change of heart" all of which seem inadequate for the Greek word *metanoiein* which is "repent" in Acts 3:19. Acts 2:38 "God's gift of the Holy Spirit" unnecessarily adds "God's" to the text. Acts 20:28 reads, "Through the death of his own Son" where the text has "his own blood." "Instructor" is not an adequate rendering of *pedagogue* (Gal. 3:24).

It is unavoidable that a New Testament aiming at simplification and using a limited vocabulary should result in a loss of certain shades of meaning found in the original. Vivid idioms and figurative language have to be avoided. One may question the wisdom of attempting to clarify rhetorical questions by transposing them into declarative statements (Matthew 6:46; Mark 8:37; Heb. 1:5; the transforming of litotes into plain English (Luke 11:13; Mark 6:1; Acts 21:39); and the change of metaphors into non-metaphors (Romans 6:15; 13:4; I Corinthians 16:9). It should be kept in mind that this translation is designed for introduction into the message of scripture, but not for use in worship or for advanced study of scripture. Its renderings do raise for us the challenging question: Is that what the passage is really saying? In a majority (but not in all) of its passages, you will have to say, "Yes, that is what I have always understood the verse to mean."

The New English Bible

The New English Bible, the result of a cooperative translation project carried out by the various churches of the British Isles, is being hailed by some as "the best modern translation of the Scriptures." Not designed for reading in worship and not designed primarily to be a rival to the King James Version or to the Revised Standard Version, it aims at being a completely new translation into modern English. It is not a revision of previous translations, and it doubtless expresses what British scholarship thinks the Bible means.

The New Testament first appeared in 1961, but was revised with 250 changes when published in the whole Bible in 1970. Sample review articles of the first edition were collected and published by D. E. Nineham, *The New English Bible Reviewed*, London, Epworth Press, 1965. While many of the readings of the New English Bible are improvements—"You shall not murder" is one example—there are also problems. Certain inconsistencies make it less than a genuine modern speech version. Old English forms have been retained in the Psalms and in the prayers resulting in giving them an archaic flavor. Also, a very large list of words can be accumulated which are not known to Americans and perhaps not even to the ordinary Britisher. Apart from these (which though numerous make up only a small part of the whole), there is no dispute that its English has a readable quality with many dark passages made plain.

In the Old Testament very heavy use has been made of the versions other than Hebrew in determining the text; conjectural

(Continued on page 252)

"THE GOSPEL TRIED IN SEVEN FIRES"

(Continued from page 246)

pay tribute to his dilatory honesty. Would that all his conferences would do likewise. But alas, there is little hope of it.

How is it that Christianity has survived such faithlessness? The city through whose gates the Trojan horse was wheeled fell in a single night. The Trojan horse has been within the walls of the Lord's Church from the beginning until this day, and yet the Gospel lives. How shall we explain it?

How do you explain the fact that our world charged with liquid fire and rolling on its axis at the rate of a thousand miles an hour, while it whizzes through space at the rate of a thousand miles a second has not been wrecked long ago?

The saving factor in the silent force known as the law of gravitation with which the Divine Lawgiver has safeguarded it. The same God has endowed this Gospel with the power of the endless life; so that no force either from within or from without can destroy it.

"CHRISTIAN INCONSISTENCY"

There are scores of Christians in the world and not one perfect. The Master said, "Let your light shine" but what a flickering light is ours. Every true follower of Christ will kneel at his bedside (or should) and cry, "Sorry I am, My Lord, Sorry I am."

Noah lay drunk in the doorway of his tent. Jacob cheated. Abraham lied. David was guilty of adultery. Peter was a swearer. John lost his temper. Thomas doubted. One man in the Corinthian church married his stepmother. And here we are no better than they. Stumblingblocks all. The best that we can say for ourselves is that we are not perfect but that we are trying to be.

But in spite of our imperfections the Gospel is a living fact. Then again I ask how shall we account for it? There is an intuitive sense of justice in every man. Every honest man, by which he understands that in the last reduction a religion must be weighed and valued on its own merits without reference to the spotlessness of those who profess it. The whole world knows that back of these stumbling Christians stands a perfect Christ. It accepts the testimony of the judge who sentenced Him to death.

"I find no fault in Him at all."

Then there is another fact which does not escape this intuitive sense of justice, namely that notwithstanding the faults of all Christians, the average of their character is immeasurably above that of others. A composite photograph of a hundred Christians taken at random, as compared with a similar photograph taken of a hundred non-Christians, would show what Alexander Pope, the unbeliever, was right when he said, "A Christian is the Highest Type of Man."

"HUMAN EXPERIENCE"

"If you do my will ye shall know my doctrines."

Coleridge said the reason why I believe the Gospel is because "it finds me." It finds

us groaning under an intolerable load of sin and directs us to one who says, "Thy sins be forgiven." It finds us in adversity and leads a hand saying, "I will be with thee in six troubles, yea, in seven, no evil shall touch thee."

It finds us in bereavement and points us away from the darkness of an open grave to the light of the Father's house with glad "Home-bringing." O this Gospel! "That which we have heard, that which we have seen, Of the word of life declare we unto you."

One test only remains. It is not for nothing that during the years of my ministry I have stood at many deathbeds—never yet have I seen a man or woman die without Christ who did not grieve for want of Him. It was a true word that John Wesley spoke to his brother, "Our people die well."

Yes, this religion is as gold tried in the fire. But the figure breaks down. A fire may be kindled that liquefies gold, then vaporizes and scatters it into thin air. But we are warranted in concluding from its past triumphs that the Gospel will survive all future tests. It is therefore worthy of all acceptance.

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MODERN SPEECH TRANSLATIONS (2)

(Continued from page 247)

emendation is frequent; and heavy use has been made of the cognate Semitic languages to arrive at new meanings for expressions. We are confronted with the question of what validity they have in each case. Adequate attention has not been given to harmonizing wording of Old Testament passages with their exact counterparts in the New Testament as for example Rachel weeps for "her sons" in the Old Testament (Jer. 31:15) but for "her children" in the New (Matt. 2:18). The uninitiated will likely not see that he is dealing with the same saying in the two cases.

The person using the New English Bible should be aware of the fact that it is not at all an effort at a literal translation. It does give what the translators felt is an English equivalent to the original. It does not, however, lend itself to the type of study where one takes a word and traces its occurrences in the Bible. The variety of ways in which the same expression is translated eliminates this possibility. To give only one example, *grammateis* occurs sixty-one times in the New Testament. The New English Bible renders it "lawyers" thirty times, "doctors of the law" twenty-five times, "teachers" four times, and "teachers of the law" twice. It also renders *nomikoi* as "lawyers" without indicating that the instances are different from the cases where *grammateis* are rendered "lawyers." For the person who knows no Greek and Hebrew but who wants to do detailed study, this practice offers difficulties.

The reader should be aware of the fact that in the Old Testament there has been

considerable rearrangement of the text. Headings for the Psalms which are in the Hebrew manuscripts are dropped completely. Verses are moved from their location to other locations where the translators thought they fit better and the displacement is indicated in the verse numbers. Some verses, though amply attested in the manuscripts, are dropped to the footnotes because they were judged to disrupt the thought of the passage. The introductory material to the Old Testament eliminates the Mosaic authorship of the Pentateuch and affirms the late date of Daniel.

On the rendering of some specific passages, I beg to dissent. A comprehensive list would be out of place here, but "You are Peter the Rock and on this rock I will build my church" (Matt. 16:18), and "On Saturday night, in our assembly for the breaking of bread" (Acts 20:7); "Guardian angels" (Matt. 18:10; Acts 12:15); "Whitsuntide" (1 Cor. 16:8); and "tongues of ecstasy" (Acts 10:46; 1 Cor. 13:8) are examples. I also doubt that Phoebe was an "office holder" in the church in Cenchrea (Rom. 16:1).

Conclusion

The signs of our times are that we are dealing with audiences of broader educational opportunities than those with which our predecessors dealt. All the nostalgia we can muster for the "good old days" in which the audience knew only one version will not bring that situation back. Likely there is to be a continuing series of new versions appearing. None of these versions will be perfect. Likely none of them will attain the sole dominance over the English reading public that the King James Version did and likely none of them will live as long as it did. The United Bible Societies have recommended that in the Western languages no major version should go more than fifty years without a thorough revision.

With the mass media we now have, how can you control that to which people are exposed and that which they read even if it were desirable to do so? Reading new versions can challenge a man who, through familiarity with the wording of the old versions, has ceased to be stimulated by them. The best course for preachers to follow is that they enlighten themselves on the history of the transmission of the Bible, that they obtain for themselves tools like The English Octapla, and that they consider the history of the English rendering of a passage they are studying. They should learn Hebrew, Aramaic, and Greek so that they can know the strengths and weaknesses of the versions that appear. They should prepare to teach people who have learned the Gospel in a multiplicity of versions.

We learned to live with the shortcomings of the King James Version by pointing out that there is error in its rendering "Easter" (Acts 12:3), that the Holy Spirit is a person despite the fact that it is called "it" in some passages, that "prevent" (1 Thess. 4:15) really should be "precede." With the American Standard Version, we explained that "Suffer the little children" really meant "permit the

to go first to Rotterdam, the second largest city in Holland and headquarters for Mormonism in that country. When the work has been sufficiently established there, he plans to begin in other cities also, moving a family to each new place to serve as a nucleus. Brother Vandervis, because of his age, experience, and knowledge of the people and their customs, will have general oversight of those working with him. While the Northside church proposes to sponsor the work of Brother Vandervis until a self-supporting congregation has been established in Holland and can take over, the ones going with him will be sponsored by other congregations.

Anyone wishing to become a member of that group should contact him personally. Also, any congregation wishing him for preaching appointments or speaking engagements relative to his proposed mission work, will find him happy to oblige; and he will certainly be an inspiration. Address him as follows: Jacob C. Vandervis, Station A, Box 35, Abilene, Texas.

Amount Needed

What the monthly support will need to be has not been ascertained definitely as yet, but the approximate amount can be given soon. Brother Vandervis' personal support and funds for renting (or buying, or building, which ever seems more feasible) a meeting house, supplying of tracts, advertising, etc., are among the needs to forward the work.

There is also the immediately urgent need of money for transportation. The Northside church advises that Brother Vandervis needs not less than \$1500.00 for the trip and to begin the work. Liberal donations are needed now to get everything in readiness before the proposed sailing date.

How to Send Help

All contributions for this mission work in Holland should be sent to the Northside Church of Christ 1026 N. 9th Street, Abilene, Texas—not to Brother Vandervis. Every donation will be acknowledged, and all donors informed periodically as to how all funds are used.

NAMES WANTED

Chaplain and Service Men, Your travels of the war years have brought you into intimate contact with many men from the New England area. Most of these men in the past have had little chance to know of the church. But they have been stationed in places where the church is strong and have seen it in operation. They have met Christians in uniform. They have some idea of what the church is.

We are asking you to help us with our most difficult problem—that of finding people who will listen to what we have to teach. If you have the names and addresses of any men from this area who have now returned or will soon return, will you not send them to us with whatever information you may have about them? Then we will send them tracts, visit them, and try to win them for Christ.

You can render the cause in this section invaluable aid by complying with this simple request. Let us not waste the valuable opportunities afforded by the contacts of these years. Will you help us to reach every man you have met from New England?—JACK P. LEWIS, 708 Broad Street, Providence, Rhode Island.

WILL THEY?

Early last fall Walter Daugherty of Abilene, Texas, visited English brethren for the first time. After the furlough and after he was back in Fecamp, Rr (near Le Harve) he wrote a long letter to me (then in Frankfurt, Germany). His short

visit to London had made a great impression on him and he was convinced there was something that we (overseas brethren) should do before we sailed for home. But to give a bit more background, I quote from Walter.

"I talked at length with Brother Hill and told him as much as I could of the American educational system. He seems to be sincerely interested in making a trip to the States, and I hope he'll be able to, and stay as long as possible and take a few Bible courses—in any event, observe the work of the church in America and meet as many of the brethren as possible. Another thing that impressed me very much was a statement that Brother Channing made, in answer to my question, that there are ten young men ready to devote their full time to preaching the gospel, evangelizing and working among the church, if the individual churches can be convinced and encouraged to support them."

So Walter made the suggestion that we make an intense effort to give at least \$1000 to Kentish Town church, London, which would be used to help British evangelism, help European evangelism, and help promote Anglo-British Christian relations. The news of this plan was spread to the boys in England, France and Germany and by 1 Jan. 1946, \$1000 or more will have been sent or pledged the London church, as already \$687.60 has been sent. The London church will administer the money as they see fit, according to the suggestions of the American boys.

Now, the purpose of this report is for the information and encouragement of the U. S. church, and with the hope that congregations will be motivated to "launch out!" \$1900 will not go very far toward fully meeting the opportunities for the Lord over here, but is a commendable gesture on the part of a few score overseas brethren, many of whom are back home now.

There are many churches in the states that could support an American brother for a year's visit and work among the British church. But will they? There are many churches that could help a British brother to make a trip to America and see that he was supported after he arrived. But will they? There are hundreds of others that could give him room and board when he was in their locality. Would they?

There are plenty of churches that keep a located preacher and keep the building painted, but who could also send a British disciple to one of our colleges. But will they? There are congregations that could send men to London and from there to France, Belgium, Holland, Germany, etc. But will they? Thanks be to God that already some congregations are "launching out." But what about the others? Will they?

If there are those who would like to follow up in any way the aforementioned plans or for any inquiries, write Brother R. B. Scott, 96 Chetwynd Road, London N.W. 5, England.—MAX WATSON, 2604 Guadalupe, Austin, Texas.

LOVELAND, COLORADO

Attendance was good at our services Sunday, October 7th, although some of our regulars were unable to attend. There were sixteen children in the afternoon Bible story class, and two mothers of these children (non-church members) came to our place of worship for the first time, to visit the afternoon children's class.

A building lot was purchased last week, and we will all be glad when we can get a building ready for use. We have \$1,800.00 on hand for the building besides the \$500.00 that was spent for the lot. We are very thankful for the co-operation we have had from brethren everywhere. With a little more help we will be able to complete the entire program.—H. N. WOLFE, P. O. Box 276.

FIRM FOUNDATION



1884

"The firm foundation of God standeth having this seal, the Lord knoweth them that are his." 2 Timothy 2:19

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(We are grateful to the multi-talented Jack P. Lewis for giving us permission to reprint this important study on music in worship of God. Brother Lewis did his usual first-class job of presenting an exhaustive and lucid investigation of a subject that has resurfaced, and that needs, therefore, to be restudied. Thank you, brother Lewis. We are in your debt. Coming generations should rise up to call you blessed. The article is rather long, but the space is needed to do justice to the subject. This is a keeper.)

New Testament Authority for Music in Worship

by Jack P. Lewis

From at least the second century all Christian people have considered singing to be a part of their worship to God. Those who sing unaccompanied by musical instruments today are in a sufficient minority to appear strange in the eyes of the majority, most of whom no longer feel called upon to attempt to justify their practice which is sanctified by centuries of use.

There are no new arguments to present on the music question; the ground has been thoroughly plowed and re-plowed without convincing most instrumentalists. However, here as elsewhere in life there is always a new king arising who does not know Joseph. This fact keeps us redoing what we have done many times before. In my opinion we now have a generation who do not know the lessons of the past. They need to be taught the issues on the music question.

The case against the use of instrumental music in worship remains the same. The New Testament does not authorize its use by either command, example, or necessary inference. It is completely silent about

the practice. This fact leaves only one other alternative to those who use instruments and defend their use — that of showing why New Testament authority is not needed for *what* they do in worship. The whole controversy centers around these two points — there are no others — either show where there is New Testament authority for the use of instruments or show why New Testament authority is not needed.¹

Periodically old arguments are dusted off, given a slight twist, and presented as a new approach. Such is the argument which attempts to justify the use of instrumental music by denying that the New Testament authorizes congregational singing in worship. Two wrongs do not make a right; if singing is not authorized, then that fact does not make singing with instrumental music in worship to be legitimate. The person who makes the argument does sing, hence, his argument is condemned by his practice. The argument is not really new. In the last century Edgar C.S. Gibson argued that one could not demonstrate that the early church sang in worship,² and John Ellerton connected

¹ G.C. Brewer, *A Medley on the Music Question* (Nashville: Gospel Advocate, 1948), p. 13.

New Testament Authority for Music in Worship

(continued on page 5)

Ephesians 5:19-20 and Colossians 3:16 “with social and festive gatherings rather than with worship.”³

Our task is not to rehash all the arguments pro and con on the use of instrumental music. One can consult the debates of the last one hundred years for that. Some have argued that the Greek word *psallein* authorized instruments while others have abandoned that argument and have contended that the instrument was only an aid to worship, not a part of the worship itself.

Instead, our present task is to look at New Testament authority for music in worship. We do it by looking at music in the Old Testament, in the second temple, in divergent Jewish communities, in the synagogue, and in the New Testament, and by looking at how the early church, as was reflected in its practice, understood the New Testament.

I. The Old Testament

The Old Testament does not make the clear-cut distinction between the religious and the secular which we are accustomed to in our own society. Even that which we are tempted to consider clearly secular may have religious overtones. All of life was regulated by the religious.

Music, whose origin is traced in Genesis 4:21 to “Jubal the father of all such as handle the lyre (*kinnor*) and the pipe (*eughabh*),” was first mentioned in rejoicing situations such as the mirth and songs with tambourine and lyre which Laban suggests could have been at Jacob’s departure from him had Jacob not slipped away (Gen. 31:27). According to the Psalmist, God made provision for the use of instruments when Israel was yet in Egypt:

Raise a song, sound the timbrel, the sweet lyre with the harp.

Blow the trumpet at the new moon, at the full moon, on our feast day,

For it is a statute for Israel, an ordinance of the God of Jacob.

He made it a decree in Joseph, when he went out over the land of Egypt (Ps. 81:2-5).

Israel sang the song of deliverance on the shores

of the Red Sea at the time of the Exodus (Exod. 15:1ff); they sang “to the Lord”; and there Miriam led the women with timbrel, dance, and singing (Exod. 15:20-21). At Sinai people were called with a trumpet (Exod. 19:10-16), and trumpets were used for signals for marching in the desert (Num. 10:1ff). In the desert the people danced and sang around the golden calf (Exod. 32:6, 18), and at Jericho the city fell with processions in which the trumpet was blown (Josh. 6:16).

Music was used in the bands of the prophets as they came down from the high place (1 Sam. 10:5) and later by Elisha when he asked for a minstrel before giving a prophecy (2 Kings 3:15). David played the lyre before Saul (1 Sam. 16:16, 23; 19:9). Later when David moved the ark to Jerusalem in what appears to have been a fete type of occasion, “all the house of Israel were making merry before the Lord with all their might, with songs, with lyres and harps and tambourines and castanets and cymbals” (2 Sam. 6:5; 1 Chron. 13:8; 15:16, 28:161-36).

Victories in war were celebrated with music. Deborah and Barak sang at the victory over Jabin (Judg. 5:1). Jephthah’s daughter welcomed her father with timbrels and dances after his victory (Judges 11:34), and later the women welcomed Saul and David with music after the slaughter of Goliath (1 Sam. 18:6). Isaiah speaks of the Lord’s stroke against the enemy as being “to the sound of timbrels and lyres” (30:32).

These practices continued to New Testament times. In the Maccabean period people assembled at Mizpah which formerly had been a place of prayer and read the book of the Law and prayed (1 Macc. 3:46, 48). Then after plundering the camp of Georgias the people with Judas returned and “sang hymns and praises to Heaven, for he is good, for his mercy endures forever” (1 Macc. 4:24). Following Judas Maccabee’s victory in Gilead, the group setting out from there [Scythopolis], ... came to Judaea, playing harps and singing songs of praise (*psallontes te kai humnountes*) and observing such forms of merry-

² Edgar C.S. Gibson, “On the Relation of Christian to Jewish Worship,” *The Expositor* 4th ser., 2 (1890):22-35.

³ John Ellerton, “Hymns,” *A Dictionary of Christian Antiquities*, ed. William Smith and Samuel Cheetham (London: John Murray, 1875), 1:802.

⁴ Josephus, *Antiquities* 12.7.5 (349). Quotations from Josephus are from the Loeb Classical Library. Quoted by permission.

making as are customary at celebrations of victory.⁴

When Simon had accomplished the surrender of Gemara, he cleansed the houses where the idols were and entered the city with hymns and praise (*hymnon kai eulogon*; 1 Macc. 13:47).

Much earlier than the Maccabean period, David, when king, gathered about him "singing men and singing women" whom Barzillai said he would not be able to hear if he came to court (2 Sam. 19:35). The trumpet and playing on pipes were used at Solomon's coronation (1 Kings 1:40; cf. Ps. 45:8), and kings had their court musicians (Eccl. 2:8). The coronation of Joash was carried out with "rejoicing and blowing of trumpets" (2 Kings 11:14; 2 Chron. 23:13). Included in the tribute which Sennacherib listed as having been received from Hezekiah were "male and female musicians."⁵ In Josiah's reformation, the Levites "who were skillful with instruments of music were over the burden bearers" (2 Chron. 34:12-13).

Music was used in Israel on rejoicing occasions (1 Macc. 3:45) such as bridal processions (Rev. 18:22). The girls at Shiloh danced in the vineyards at a yearly feast (Judg. 21:19-21). The harp and singing were a part of the equipment of the harlot (Isa. 23:15-16). Music was used for family feasts (Jer. 25:10; see also Luke 15:25). Isaiah speaks of those who run after strong drink having "lyre and harp, timbrel and flute and wine at their feasts" (5:12). Job describes the wicked as being those who "sing to the tambourine and lyre, and rejoice to the sound of the pipe" (21:12). Ezekiel was compared to one who sings love songs with a beautiful voice and plays well on an instrument (Ezek. 33:32).

Music also had its part on sad occasions. Job described his misfortune in musical symbolism: "My lyre is turned to mourning, and my pipe to the voice of those who weep" (30:31). Music was a part of taunts (Lam. 3:63) as well as a part of funerals and other laments (2 Chron. 35:25; Jer. 48:36). Josephus described public reaction to the rumor of his death:

While some mourned for a host, others for a relative, some for a friend, others for a brother, all alike wept for Josephus. Thus for thirty days the lamentations never ceased in

the city, and many of the mourners hired flute-players to accompany their funeral dirges.⁶

The woe of Amos (6:5) on those who invent instruments of music like David had nothing to do with worship but was a denunciation of high living in which people eat the finest foods and anoint themselves with the finest oils but are not concerned about the desolation of the land. Daniel tells of the orchestra of the Babylonian king (3:5, 7, 10, 15). More than twenty sorts of instruments have been identified in the Old Testament.⁷ Ecclesiasticus says, "The flute and the harp make pleasant melody, but a pleasant voice is better than both" (Sir. 40:21).

Music was also used for religious festivals. Amos denounces the music of northern shrines along with their sacrifices: "Take away from me the noise of your songs; to the melody of your harps I will not listen. But let justice roll down like waters, and righteousness like an everflowing stream" (5:23-24).

Though most institutions of the Old Testament are attributed to Moses, the arrangements for the temple music were made by David. The writer of the Chronicles who had a special interest in temple music arrangements told how David commanded the chiefs of the Levites to appoint their brethren as the singers who should play loudly on musical instruments, on harps and lyres and cymbals, to raise sounds of joy (1 Chron. 15:16). David appointed the Levites as ministers before the ark of the Lord "to invoke, to thank and to praise the Lord." Zechariah and others were to play harps and lyres, Asaph was to sound the cymbals, and Benaiah and Jahaziel the priests were to blow trumpets continually (1 Chron. 16:4-6). David arranged the Levites in the divisions of Gershon, Kohath, and Merari; four thousand of them were to offer praises to the Lord with instruments which David had made for praise (1 Chron. 23:5). "Heman and Jeduthun had trumpets and cymbals for the music and instruments for sacred song" (1 Chron. 16:42). Certain of the sons of Asaph, Heman, and Jeduthun were set apart to prophesy with lyres, harps, and cymbals. The number trained in singing to the Lord was 288 (1 Chron. 25:1-8). A later writer said of David:

⁴ James B. Pritchard, ed., *Ancient Near Eastern Texts Relating to the Old Testament*, 3rd ed. (Princeton: University Press, 1969), p. 288.

⁶ Josephus, *War* 3.9.5 (437).

⁷ Alfred Sendrey, *Music in Ancient Israel* (New York: Philosophical Library, 1989), pp. 262ff

He sang praise with all his heart, and he loved his Maker.

He placed singers before the altar, to make sweet melody with their voices.

He gave beauty to the feasts, and arranged their times throughout the year, while they praised God's holy name,

and the sanctuary resounded from early morning (Sir. 47:8-10).

While nothing is said about the music in Solomon's dedication of the temple in the book of Kings, a part of Solomon's trade furnished almsgiving wood for lyres and harps for singers (Kings 10:12). The Chronicles' account of the temple dedication does cover music arrangements:

... the Levitical singers ... with cymbals, harps, and lyres, stood east of the altar with a hundred and twenty priests who were trumpeters; and it was the duty of the trumpeters and singers to make themselves heard in unison in praise and thanksgiving to the Lord, and when the song was raised, with trumpets and cymbals and other musical instruments ... the house, the house of the Lord was filled with a cloud..." (2 Chron. 5:12-13; 7:6).

The trumpets here described were no mere "aid to worship" for the singers!

The Levites are featured in Hezekiah's reforms:

And he stationed the Levites in the house of the Lord with cymbals, harps, and lyres according to the commandment of David and of Gad the king's seer and of Nathan the prophet; for the commandment was from the Lord through his prophets. The Levites stood with the instruments of David, and the priests with the trumpets (2 Chron. 29:25-26).

After the sacrifice, "the king and princes commanded the Levites to sing praises to the Lord with the words of David and of Asaph the seer. And they sang praises with gladness, and they bowed down and worshiped" (2 Chron. 29:30). Hezekiah said, "We will sing to stringed instruments all the days of our life at the house of the Lord" (Isa. 38:20).

The Psalms are replete with allusions to praising God with instruments:

Praise the Lord with lyre, make melody to him with the harp of ten strings! Sing to him a new song, play skillfully on the strings, with loud shouts (Ps. 33:2-3).

Then will I go to the altar of God, to God my exceeding joy; and I will praise thee with Lyre, O God, my God (Ps. 43:4).

Praise him with trumpet sound; praise him with lute and harp! Praise him with timbrel and dance; praise him with strings and pipe!

Praise him with sounding cymbals; praise him with loud clashing cymbals! Let everything that breathes praise and Lord! (Ps. 150:3-6).

The festivals were musical occasions. Isaiah describes: "You shall have a song as in the night when a holy feast is kept: and gladness of heart, as when one sets out to the sound of the flute to go to the mountain of the Lord, the Rock of Israel" (30:29). Such a festival seems to be described in Psalm 68: "Thy solemn processions are seen, O God, the processions of my God into the sanctuary — the singers in front, the minstrels last, between them maidens playing timbrels" (24-25). The absence of music from various occasions was a sign of desolation of the land (Eccl. 12:4; Isa. 24:8; Lam. 5:14; see also Ezek. 26:13). The trumpet made of a ram's horn was blown both for signaling in war and in worship (1 Chron. 15:28; 2 Chron. 15:14; Ps. 98:6).

There can be no question that various Psalms were used in Israel's worship. In Psalm 87:7 one finds the whole orchestra alluded to: "Singers and dancers alike say, 'All my springs are in you.'" The Babylonian exiles found themselves unable to sing "songs of Zion" in a foreign land and hung their lyres "on the willows there" (Ps. 137:1-3). The Psalms have many calls to worship: "Sing to the Lord with thanksgiving; make melody to our God upon the lyre" (Ps. 147:7). "Let them praise his name with dancing, making melody to him with timbrel and lyre" (Ps. 149:3). Beyond these calls within the Psalms, there are many allusions to instruments in the headings of the Psalms.

From this survey of music in worship in the Old Testament, two points should stand out. First, instrumental music in worship was not an innovation motivated by human will, it was not a mere expedient, nor was it left to man's discretion to use or not use. It was used by divine authority. Though introduced into the temple worship by David, "The commandment was from the Lord through his prophets" (2 Chron. 29:25). The Psalms say:

Raise a song, sound the timbrel, the sweet lyre with the harp. Blow the trumpet at the new moon, at the full moon, on our feast day. For it is a statute for Israel, an ordinance of the God of Jacob (Ps. 81:2-3).

It is good to give thanks to the Lord, to sing praises to thy name, O Most High; to declare thy steadfast love in the morning, and thy faithfulness by night, to the music of the lute and the harp, to the melody of the lyre (Ps. 92:1-3).

The second thing to notice is that instrumental

music in the Old Testament was worship; it was not just an aid to worship. First Chronicles speaks of David's arrangements of the Levites who "shall offer praises to the Lord with instruments which I have made for praise" (1 Chron. 23:6). The person who wishes to argue for instrumental music as a mere aid to worship in contrast to its being worship is arguing for a purpose different from the use of the instrument in the Old Testament.

II. The Second Temple

At the return from Babylonian captivity when the foundations of the temple were laid, priests "came forward with trumpets, and the Levites, the sons of Asaph, with cymbals to praise the Lord, according to the directions of David, king of Israel" (Ezra 3:10). Later, at Nehemiah's dedication of the repaired wall of Jerusalem, certain of the priests' sons had trumpets, and some Levites had "the musical instruments of David the man of God" (Neh. 12:35-36). Much later in the Maccabean period when the altar was rededicated after its desecration by Antiochus Epiphanes, "it was with songs and harps and lutes and cymbals" (1 Macc. 4:54).

Neither the Old nor New Testament furnishes a detailed picture of activities of the second (Zerubbabel's and Herod's) temple. However, Jewish sources describe the worship in materials preserved in the Mishna which, though not written down until about A.D. 200, may preserve traditions that go back to eyewitnesses. Worship in the temple was carried on by the priests and Levites, not by the congregation. Christians need to be careful that they do not project upon the temple their own concept of congregational worship. At its center, temple worship was not a congregational assembly; nevertheless, by custom people did gather in the courts at the time of sacrifice. The Levites did the singing.

Officers of the temple had various duties. Ben Azra was over the cymbals, and Hygros Ben Levi was over the singing (*M. Shekelim* 5:1). When the high priest was inclined to burn the offering (which he did not do every day), Ben Azra clashed the cymbal following the pouring of the drink offering, and the Levites broke into singing. When they reached a break in the singing they blew upon the trumpets and the people prostrated themselves. At every break

there was a blowing of the trumpet, and at every blowing of a trumpet a prostration (*M. Tamid* 7:3). Israeli excavations at the south wall of the temple found a fallen stone which had upon it in Hebrew "lb the place of trumpeting."⁸ It is conjectured to have marked the place where the priest blew signals.⁹

The Levites sang at the daily offering on the first day of the week words from Psalm 24, on the second from Psalm 48, on the third from Psalm 82, on the fourth from Psalm 94, on the fifth from Psalm 81, on the sixth from Psalm 93, and on the Sabbath from Psalm 92 (*M. Tamid* 7:4). Hygros Ben Levi is said to have had a special art in singing, but he would not teach it to any other (*M. Yoma* 3:11).

Never less than twenty-one blasts on the trumpet were blown and never more than forty-eight in one day. They never played less than two harps nor more than six; never less than two flutes nor more than twelve. On twelve days of the year the flute was played before the altar. A reed pipe rather than one of bronze was played because its music was sweeter, and they closed with the playing of one pipe (*M. Arakhin* 2:3). On the Sabbath and on the two festival days of the New Year, the trumpets were never less than two and no upper limit was set.

None that was not of age could enter the Temple court to take part in the [Temple] service save only when the Levites stood up to sing; and they [the children] did not join in the singing with harp and lyre, but with the mouth alone to add spice to the music (*M. Arakhin* 2:6).

Jesus and his disciples repeatedly visited the temple courts and would have known the worship which went on there. The early Christians attended the temple day by day (Acts 2:46), and Peter and John went there at the hour of prayer (Acts 3:1). Paul was in its courts when the riot against him began (Acts 21:30). However, the temple and all its splendor was destroyed by the Romans in A.D. 70. Its magnificent worship came to a screeching halt never to be resumed. Its music became silent forever.

III. Divergent Communities

Meanwhile, divergent Jewish communities had their own music for various purposes. The Jews of Alexandria spent the night after the arrest of their enemy Flaccus singing hymns and songs of triumph.¹⁰

⁸ Benjamin Mazar, *The Mountain of the Lord* (Garden City, N.Y.: Doubleday, 1975), p. 138.

⁹ Cf Josephus, *War* 4.9.12 (582).

¹⁰ Philo, *In Flaccum* 14 (121-2).

Philo of Alexandria, in describing the worship of the Therapeutae, told of the president rising and singing a hymn composed in honor of the Deity, either a new one of his own composition or an old one by poets of an earlier age. After him, the others also sang in their places and proper order while all the rest listened in deep silence, except when they needed to chant the choral refrains, for then they all sang out, men and women alike. After the sacred meal, they held the sacred vigil in which they formed two choirs, one of men and one of women. They sang hymns to God composed in many meters and melodies, at one moment chanting together, then moving their hands and feet in concordant harmony; and full of inspiration they sometimes chanted processional odes or the lyrics of a chorus in standing position or as they executed the strophe and antistrophe of the choral dance. Then they formed one choir and sang hymns as Israel did at the Red Sea.¹¹

Philo himself displayed a contempt for any musical instrument. He regarded spiritual worship to be more exalted than sensuous or ceremonial.¹² He emphasized the value of spiritual hymns (*humnoi*) and praises (*eudaimonismoï*)¹³ even when they were not pronounced “by tongue or mouth.”¹⁴

The Qumran Community, which shied away from the Jerusalem temple, had both vocal and instrumental music as a part of the religious life of the community. In the *War Rule*, the blowing of trumpets is frequently mentioned.¹⁵ The *Community Rule* says:

I will sing with knowledge and all my music shall be for the glory of God.

[My] lyre [and] my harp shall sound for His holy order

and I will tune the pipe of my lips to His right measure.¹⁶

Another passage says:

I will open my mouth in songs of thanksgiving and my tongue shall always proclaim the goodness of God and the sin of men until their transgression ends.”¹⁷

Though the Temple Scroll deals with the temple and its sacrifices, like the Pentateuch, it does not deal with music in worship. The Thanksgiving Psalm scroll not only is a collection of songs but also mentions music:

Thou hast put in my mouth the power to praise,

and psalmody on my tongue,
and hast given me lips unmarred
and readiness of song
that I may sing of Thy lovingkindness
and rehearse thy might all the day
and continually bless Thy name.¹⁸

The Sibylline Oracles, in a section likely Jewish, dating perhaps A.D. 175-185, describes the equality of all in eschatological times:

They do not pour blood on altars in libations of sacrifices.

No drum sounds, no cymbal.

No flute of many holes, which has a sound that damages the heart,

no pipe, which bears the imitation of the crooked serpent,

no savage-sounding trumpet, herald of wars,

none who are drunk in lawless revels or dances,

no sound of the lyre, no evil-working device.¹⁹

Eric Werner conjectured that the opposition to instruments thus expressed was due to the fact that the mentioned instruments were used in the worship of Kybele.²⁰

¹¹ Philo, *De Vita Contemplative* 10, 11 (80-86).

¹² Philo, *De Specialibus Legibus* 2.32 (193); 1.5 (28); *De Plantatione* 30 (126).

¹³ Philo, *De Vita Mosis* 2.239. This pair of words was used repeatedly by Philo: *De Somniis* 1.35; *De Agriculture* 80; *Quis Re-rum Divinarum Heres* 110; *De Specialibus Legibus* 1:224; 2:199. References to Philo are from The Loeb Classical Library.

¹⁴ Philo, *De Specialibus Legibus* 1.50 (272).

¹⁵ Geza Vermes, *The Dead Sea Scrolls in English* (Baltimore: Penguin Books, 1965), pp. 126-27, 133-35, 144-46.

¹⁶ “The Community Rule” 10:9-10, translated by Vermes in *The Dead Sea Scrolls*, p. 89. Quoted by permission.

¹⁷ *Ibid.*, p. 91.

¹⁸ “Thanksgiving Song” 11:3, translated by Theodor H. Gaster in *The Dead Sea Scriptures*, 3rd ed. (Garden City, N.Y.: Doubleday, 1976), p. 186. Quoted by permission.

¹⁹ “Sibylline Oracles,” translated by J.J. Collins in *The Old Testament Pseudepigrapha*, ed. J.H. Charlesworth (Garden City, N.Y.: Doubleday, 1983), 1:420.

²⁰ Eric Werner, “Hellenism and Judaism in Christian Music,” *Hebrew Union College Annual* 20 (1947):415-17.

IV. The Music of the Synagogue

The New Testament alludes neither to congregational music of any sort nor to congregational prayer in the synagogue. Matthew 6:5 ("praying in the synagogues and street corners") refers to private prayer said in a public place. Neither is there reference in the Mishna to synagogue music. The synagogue gatherings were for reading and teaching by means of an exposition or sermon (Matt. 4:23; 9:35; 13:54; Mark 1:21; 6:2; Luke 4:15, 31-33; 6:6; 13:10; John 6:59). The reading and sermon are described in Luke 4:16-21 and Acts 13:14-16. In Capernaum, after the reading of Isaiah, Jesus gave an exposition; in Antioch of Pisidia, after the reading of the law and the prophets, Paul gave an admonition, alluding to events narrated in Deuteronomy 1:31 and Jeremiah 30:9. The prophets were read every Sabbath (Acts 13:27) as the Law had been from of old time (Acts 15:21). In the city of Berea the synagogue was won over to be Christian (Acts 17:10-11).

In Jewish tradition, Moses was responsible for the synagogue. Josephus commented:

He appointed the Law to be the most excellent and necessary form of instruction, ordaining, not that it should be heard once for all or twice or on several occasions, but that every week men should desert their other occupations and assemble to listen to the Law and to obtain a thorough and accurate knowledge of it, a practice which all other legislators seem to have neglected.²¹

Philo remarked:

And will you sit in your conventicles and assemble your regular company and read in security your holy books, expounding any obscure point and in leisurely comfort discussing at length your ancestral philosophy?²²

When one attempts to form a picture of the music practices of the earliest synagogue, he is hard-pressed to distinguish between what was done in the earliest period and that which later came to be prac-

ticed.²³ The source of information is the Talmud which was only written in the fourth century, leaving the question of how much of what it tells is reliable and how much is a projecting back on an earlier period current with fourth-century practices. Dogmatic statements about vocal music being in the first-century synagogue ignore this question.

On one point there seems to be a consensus: whatever music there was (if there was any) was vocal only with no instruments. A Jewish authority said:

Likewise, early synagogue song intentionally forgoes artistic perfection, renounces the playing of instruments, and attaches itself entirely "to the word" — the text of the Bible.²⁴

C. Kraeling and L. Mowry said:

Both at home and abroad, the music of the early Synagogue was exclusively vocal, whether because of opposition to pagan custom or as a sign of mourning for the destruction of the Temple.²⁵

Sigmund Mowinkel affirmed:

The synagogue service was in ancient times always songless. It is quite another matter that in the course of time portions of psalms came to be used as lessons and prayers at the service of the synagogue.²⁶

V. Pagan Worship

That pagan worship in the New Testament period made use of all sorts of musical instruments is so widely known that it hardly needs documentation. Its choirs were made up of virgins, boys, and chorus-masters. The question has been thoroughly covered by Johannes Quasten²⁷ and Gerhard Delling.²⁸

VI. The New Testament

The previous survey has not been made to imply that its findings are in any sense normative for determining the teachings of the New Testament. It does show that the use of instrumental music in worship was abundantly known in the biblical world whether one

²¹ Josephus, *Against Apion* 2:17 (175); of. *Antiquities* 16.2.3 (43).

²² Philo, *De Somniis* 2.18 (127)

²³ Alfred Sendrey, *Music in Ancient Israel* (New York: Philosophical Library, 1969) p. 181

²⁴ Hanoch Avenary, "Music," *Encyclopaedia Judaica*, ed. Cecil Roth et al. (Jerusalem: Keter Publishing House, 1972), 12:566.

²⁵ Carl H. Kraeling and Lucetta Mowry, "Music in the Bible," *New Oxford History of Music*, ed. Egon Wellesz (London: Oxford University Press, 1957), 1:302.

²⁶ Sigmund Mowinkel, *The Psalms in Israel's Worship*, trans. D.R. Thomas (Nashville: Abingdon Press, 1962), 1:4.

²⁷ Johannes Quasten, *Music and Worship in Pagan and Christian Antiquity*, trans. Boniface Ramsey (Washington: National Association of Pastoral Musicians, 1983), p.243

²⁸ Gerhard Delling, "Hymnos," *Theological Dictionary to the New Testament*, ed. Gerhard Friedrich, trans. and ad. Geoffrey W. Bromiley (Grand Rapids: Eerdmans, 1972), 8:489-93.

look in the pagan world or the Jewish world. Those making a case for the church's having borrowed its practice from the synagogue usually draw from sources long after the New Testament was completed. By the fourth century there was likely an influence of the church on the synagogue and the synagogue on the church, but that influence was too late to be of relevance to our quest. In the light of the widespread use of instrumental music in Judaism prior to the fall of Jerusalem, the silence of the New Testament on its use in New Testament worship is the more deafening.

Music in the New Testament (as in the Old Testament) was used for funerals, pleasure, and worship. The use of instruments, alluded to forty-four times, is mentioned in connection with funerals and pleasure but, except in the Apocalypse, not with worship. At the house of the ruler whose daughter had died, Jesus found the flute players (*auletas*) and the crowd making a tumult (Matt. 9:23). According to custom, at the death of a wife even the poorest in Israel were to hire not less than two flutes and one wailing woman.²⁹

Music for more joyous occasions is demonstrated at the celebration over the return of the prodigal. The older brother, when coming near the house, heard music (*sumphonias*) and dancing (Luke 15:25). The Gospel of the Hebrews blames one man in the parable of the talents not for burying his talent but for spending it on "harlots and flute-girls."³⁰

In a gospel comparison the children in the marketplace complained, "We piped (*aulesamen*) to you, and you did not dance" (Matt. 11:17; Luke 7:32). Paul alluded to the sound of the lifeless instruments, the flute or harp (1 Cor 14:7), and to the noise of the gong or cymbal (1 Cor. 13:1). The dead are to rise at the last trumpet, or at the trumpet of God (1 Cor. 15:62; 1 Thess. 4:16).

There are also allusions to heavenly music in the New Testament. Angels praised God at Jesus' birth (Luke 2:14). In the book of Revelation, the trumpet was the means of signaling, and John compared the voice he heard to a trumpet (1:10; 4:1). There were also the seven angels with seven trumpets (8:6) who successively blew (8:7; 9:14; 11:15).

There are other musical scenes in that book. In John's vision, the twenty-four elders fell down before the Lamb, "each holding a harp, with seven

bowls full of incense, which are the prayers of the saints" (5:8). John heard a voice from heaven which he compared to the sound of many waters, to loud thunder, and the "sound of harpers playing on their harps, and they sing a new song before the throne, before the four living creatures and before the elders" (14:2-3). Yet later there were those who had conquered the beast and its image and the number of its name, "standing before the sea of glass with harps of God in their hands. And they sing the song of Moses, the servant of God, and the song of the Lamb" (15:2-3). The cessation of music was the death of a city. Of Babylon it was said, "And the sound of harpers and minstrels, of flute players and trumpeters, shall be heard in thee no more" (18:22).

Since these scenes were enacted in heaven, they have nothing to say about what goes on in the church. If they authorize the use of instrumental music in worship, they also authorize the use of incense, for it is mentioned in the book of Revelation also.

When one turns to worshipful music, a starting place is the account of Jesus' observance of the Passover. In the afternoon preparation for the Passover meal, while the temple was standing, the people came to the temple court in three successive groups. On the *shophar* (ram's horn), a sustained, a quavering, and again a sustained blast were blown. As the animals were slaughtered by the successive groups, the Levites sang the Hallel (Pas. 113-18) and repeated them if necessary until all had come into the temple courts (*M. Pesachim* 5:6-7).

The Passover was neither a temple nor a synagogue observance but was a home one in which the father of the family usually led the ceremonies. The meal included the benedictions, the four cups of wine, and the recitation of Deuteronomy 26:5 and following. Between the second and third cups of wine the first portion of the Hallel Psalms was recited. Over the third cup a benediction for the meal was said. Over the fourth cup of wine, the Hallel was completed, and after it a benediction over song was made. All was completed before midnight (*M. Pesachim* 10:9). Jesus and his disciples sang such a hymn (*kai humnesantes*) at the close of their meal (Matt. 26:30; Mark 14:26).

Paul and Silas were praying and singing hymns (*humnoun*) to God in the jail at Philippi at midnight and the prisoners were listening to them (Acts

²⁹ *M. Ketuboth* 4:4; Josephus War 3.9.5 (437).

³⁰ M.R. James, trans., *The Apocryphal New Testament* (Oxford: Clarendon Press, 1924), p. 3.

16:25). We have no way of knowing either the words or the tunes they used. This passage, together with James 5:13 which suggests that one suffering should pray and that "Is any cheerful? Let him sing praise (*psallete*)," makes clear that praise is not limited to public assemblies.

1 Corinthians 14:15, 26

Paul, in discussing what was being done in the assembly in Corinth, said, "I will sing (*psallo*) with the spirit and with the mind also" (1 Cor. 14:15). Other passages which speak of doing things with or in spirit may explain this verse. Paul served "with my spirit" (*en to pneumati mou*, Rom. 1:9), and God seeks men to worship in spirit (*en pneumati*, John 4:24).

In the assembly in Corinth the people taught; notice the phrase "in order to instruct others" (1 Cor. 14:19). They prayed. Paul said, "I will pray with the spirit and I will pray with the mind also" (1 Cor. 14:15); they observed the Lords Supper. The text says: "when you come together"; "when you assemble as a church"; "when you meet together"; and "when you come together to eat" (1 Cor. 11:17-18, 20, 33). These people also sang, for Paul said, "When you come together (*hotan sunerchesthe*), each one has a hymn (*psalmon*)" ... (1 Cor. 14:26).

If Paul was talking only about individual singing rather than group singing, he was talking nevertheless about singing in the congregational assembly. The Gordian knot of the use of instrumental music in worship has not been affected. Since the passage makes clear that individual singing was done, it only focuses the question on whether instrumental music is authorized to accompany individual singing in the congregation. The basic issue is not changed at all.

Ephesians 5:19-20

Ephesians 5:19-20 is in a context where the difference between being drunken with wine and being filled with the Spirit is contrasted. Drunkenness is debauchery (*asotia*; cf. Luke 15:13; Titus 1:6; 1 Pet. 4:4). The apostles on Pentecost, though filled with the Spirit (Acts 2:4), were accused of being drunken on new wine (Acts 2:13-15). Some Corinthians were drunken when they came to the Lord's Supper (1 Cor. 11:21). Being filled with the Spirit manifested itself in the Ephesian passage in "addressing one another in psalms, hymns, and spiritual songs, singing and making melody to the Lord with all your heart."

In this passage one has a series of five masculine

plural participles ("speaking," "singing," "making melody," "giving thanks," and "submitting yourselves") all of which have imperative force agreeing with the verb "be filled" (*plerousthe*; cf. Eph. 3:19; Phil. 4:18; Col. 2:10) which is itself imperative. This sort of Greek structure can be seen in Matthew 28:19-20 where the imperative "make disciples" (*matheteusate*) is followed by participles "baptizing" (*baptizontes*) and "teaching" (*didaskontes*). The actions designated by such a construction are not optional. Whether "Spirit" (*en pneumati*, v. 18) is actually the Holy Spirit, as is interpreted by some English translations by the capitalization, cannot conclusively be determined (cf. Eph. 2:22; 3:5; 6:18).

The first of the participial imperatives is *lalountes heautois* (Vul.: *loquentes vobismet ipsis*; ASV: "speaking one to another"). To fulfill this command there has to be mutual communication between at least two people. I know of no way in which one can distinguish in Greek between a command (the plural imperative) addressed to two individuals and that addressed to a group (or community) of more than two when a subject is not specified. The problem may be compared to an English command, "You do that." From the command alone one cannot determine the inclusiveness of "you." While one might argue that the imperative "be not drunken with wine (*me methuskesthe oino*) ... but be filled with the Spirit (*alla plerousthe en pneumati*)" could be distributively addressed to a group of individuals to be individually obeyed by them, how is one to distinguish between a Greek plural imperative aimed at individuals and one aimed at group activity merely on the form of the imperative used? The Ephesian letter is addressed "to the saints [in Ephesus] who are also faithful in Christ Jesus." I see no reason why the imperatives of Ephesians 5:19 should be less inclusive.

Could this command be discharged outside a worship assembly, or is it solely confined to congregational worship? Because of the "one to another" (*heautois*), one person alone cannot discharge it. The solo addressed to another person could discharge the duty for the singer, but not for the hearer; he must also sing to the one who sang to him. While I do not see how anyone knows the minimum above two which is required to have a congregational situation, it seems to me that two people singing together to each other could do what Paul was speaking of; but it could also be done by people of a congregation singing to each other. Furthermore, an antiphonal situation also could do it.

While the English translations up to and including the King James Version render *heautois* as “to yourselves,” the American Standard Version and all following translations (including the New King James Version) have chosen “to one another” or its equivalent. Verse 21 uses *allelais* for “each other.”

Students are agreed that a clear-cut distinction between psalms, hymns, and spiritual songs is hard to maintain. Psalms (*psalmoi*) are usually thought to be the Old Testament Psalms. The verb (*psallein*) occurs in four New Testament passages (Rom. 15:9; 1 Cor. 14:15; Eph. 5:19; James 5:13). The noun *psalmos* occurs in four passages (Luke 20:42; 24:44; Acts 1:20; 13:33) for the book of Psalms and in three passages (1 Cor. 14:26; Eph. 5:19; Col. 3:16) for what is sung. Some see hymns (*hymnoi*) as compositions which praise Christ or God. Pliny (*Ep.* 10:97) described Christians as singing a hymn to Christ as God. The verb form of this word *hymnoi* occurs in four New Testament passages (Matt. 26:30; Mark 14:26; Heb. 2:12; see Acts 16:25) and the noun in two (Eph. 5:19; Col. 3:16). Spiritual songs (*odai pneumatikai*) distinguish themselves from secular songs and are songs of Christian aspiration. *Ode* is used twice in the New Testament for Christian singing (Eph. 5:19; Col. 3:16) and three times in the book of Revelation (5:9; 14:3; 15:3) for heavenly singing.

Singing (*aidontes*) is that which is done with the voice. It is here joined by *kai* (“and”) with *psallontes* “making melody.” If we look at the use of *psallein* in the Septuagint, we observe that the instrument is specified in numerous cases by a dative phrase (Pss. 33(32)2; 71(70)22; 98(97)5; 144(143)9). David played (*psallein*) the harp with his hand (*en te cheiri autou*, 1 Sam. 16:23). In the light of that usage, one may argue that here in Ephesians the dative phrase *te kardia humon* (in your heart) is also instrumental. The singing and making melody is to be done with the heart. The phrase may be compared with another dative phrase. “I will sing with the spirit” (*patio to pneumati*, 1 Cor. 14:15).

This singing is to be offered to God, not to man. The two following participles used imperatively command “thanksgiving” always and for all things and also demand that which modern men are so

reluctant to yield — submission (*hupotassomenoi*) to one another in the fear of Christ.

Colossians 3:16

J.B. Lightfoot pointed out a hundred years ago that in Colossians 3:16 we have a sentence in which the Greek participles *didaskontes* (“teaching”) and *nouthetountes* (“admonishing”) have an imperative force since they follow the imperative verb *enoikeito* (“let dwell”).³¹ These two verbs *nouthetountes* and *didaskontes* also occur together in Colossians 1:28, as well as in secular writings, and express complementary aspects of the preacher’s task. Such a participle structure is not unusual in hortatory passages. Blass, Debrunner, and Funk point out that “Paul is fond of continuing a construction begun with a finite verb by means of co-ordinated participles, sometimes in a long series.”³² He uses it in an imperative sense.

“The word of Christ” (found only here, but cf. “word of the Lord”; 1 Thess. 1:8; 4:15) may use either a subjective or an objective genitive. The type cannot be determined on grammatical grounds, but the phrase is usually considered by commentators to be subjective and to be equal to the gospel, the teaching of Christ. The adverb *plousios* (“richly”) also occurs for the way God supplies all things to enjoy (1 Tim. 6:17), for the outpouring of the Holy Spirit (Titus 3:6), and for the entrance into the eternal kingdom (2 Pet. 1:11).

En humin (“in you”) could be either within the individual Christian or “within the group” but in Pauline usage is more likely “in the group” (see 1 Cor. 2:2; 3:3, 18; 5:1; 6:5; 11:18f, 30; 14:25; 15:12).³³ *En humin* is used for the group in 1 Corinthians 1:11 when describing quarrels in the Corinthian church and after the text using “in church” (1 Cor. 14:19) and “the whole church assembly” (v. 23). The same passage talks of “God among you.” The issue cannot be settled on grammatical grounds; but if “in you” means the congregation, then the instructions of Colossians are to the group. The letter was written to the church in Colossae (Col. 1:2) and was to be read in Colossae and exchanged with Laodicea (Col. 4:16).

The phrase *en pose sophia* (“in all wisdom”) also occurs in Colossians 1:9, 28 and Ephesians 1:8 (RSV, v. 9), and *sophia* (“wisdom”) is in Colossians 2:3, 23.

³¹ J.B. Lightfoot, *Saint Paul's Epistles to the Colossians and to Philemon*, rev. ed. (London: Macmillan and Company, 1879), p. 224.

³² Friedrich W. Blass and Albert Debrunner, *A Greek Grammar of the New Testament and Other Early Christian Literature*, trans. and ed. Robert W. Funk (Chicago: University Press, 1961), no. 468 (1, 2).

³³ Delling, “*Hymnos*” TDNT 8:498, n. 63.

The English versions differ over whether to take “in all wisdom” with what precedes (KJV, RV, NKJV) or with what follows (ASV, REV, NASV, NIV, NEB, NAB, TM). The teaching and admonition should be given wisely. One must act with wisdom toward those outside the movement (Col. 4:5).

Heautous (“one another”) suggests an interaction of the Christians as Ephesians 5:19 does. Paul was persuaded that Christians are able to admonish (*nouthetein*) one another (*allelous*, Rom. 15:14). Rather than *heautous* meaning “yourselves,” the *charizomenoi heautous* (“forgiving each other”) of verse 13 makes clear an interaction. Paul was certainly not admonishing the Colossians to forgive themselves. Also Ephesians 4:32 and 1 Peter 4:8-40 show *heautois* and *allelous* alternating.³⁴

There is also a difference in punctuation in the English versions. One group (KJV, ASV, NASV, NKJV) takes the whole as one statement. The Colossians were to “teach and admonish one another in psalms, hymns, and spiritual songs.” The other group (RSV, NEB, NIV, TEV, NAB) makes two actions. The first is as you admonish one another in all wisdom,” and the second is “as you sing psalms, hymns and spiritual songs with thankfulness in your heart to God.” This last punctuation is in the twenty-sixth edition of the Nestle Greek text but is not in that of the third edition of the Bible Societies’ text. I know of no objective way to solve conclusively an interpretation issue of this sort.

En chariti (“with thankfulness”; cf. 1 Corinthians 10:30; KJV, “grace”) is parallel in this passage to “in all wisdom.” Compare 2 Corinthians 1:12, “not by earthly wisdom but by the grace of God.” The problem is that “grace” is elsewhere something God gives; whereas, here it is something man does.

Blass, Debrunner, and Funk describe *en te kardia humon* which is found in some manuscripts as a distributive singular.³⁵ The Nestle and United Bible Societies’ texts follow the manuscripts which have a plural *skardias*.

That the indirect object of this praise is God (*to theo*; some manuscripts have *to kurio*), as in Ephesians 5:19 it was “to the Lord” (*to kurio*),

means that man’s reaction is not the object of the procedure. Another interchange of *theos* and *kurios* is seen where Colossians 3:13 has “Lord” but Ephesians 4:32 has “God” in describing forgiveness. Here in Colossians, the thanksgiving mentioned in the following verses also is to God the Father (3:17). The book of Revelation calls for praise to God (19:5). Jeremiah admonishes, “Sing to the Lord, praise the Lord!” (20:13). Churches can present concerts, and people can go for the same motivation for which they go to the symphony; but such is not worship. Some time ago a woman came from a rendition of *The Messiah* bubbling over with how her emotions had been stirred. Such a reaction is not the test of discharging faithfully the admonitions of Ephesians 5:19 and Colossians 3:16.

Authorities can be amassed on either side of any question; hence, there is no great merit in listing those with whom one agrees. Nevertheless, for a list of some of the older scholars who thought Ephesians and Colossians were dealing with congregational worship, see the study of G.N. Woods.³⁶ Other names can be cited. W. Lock said of the phrase “singing to yourselves,” “The thought is still of singing in the community.”³⁷ C. Leslie Mitton commented, “Congregation participation consists of *psalms and hymns and spiritual soma* (italics added).³⁸ F.F. Bruce raised the question:

Does “in you” mean “within you” (as individual Christians) or “among you” (as a Christian community)? Perhaps he [Paul] would not have cared to be pinned down too firmly to either alternative, although if one of the two had to be accepted, the collective sense might be preferred in view of the context. Let there be ample scope for the proclamation of the Christian message and the impartation of Christian teaching in their meetings. Christian teaching must be based on the teaching of Jesus Himself; it must be unmistakably “the word of Christ.” And it would “dwell richly” in their midst when they came together and in their hearts as individuals if they paid heed to what they heard, bowed to its authority, assimilated its lessons and translated them into daily living.³⁹

³⁴ Lightfoot, *Saint Paul's Epistles*, p. 222.

³⁵ Blass, Debrunner, Funk, *Greek Grammar*, no. 140.

³⁶ G.N. Woods, “Is Congregational Singing Required in the Worship of God in the New Testament Church?” *Gospel Advocate* 127 (May 16, 1985):290, 292, 296.

³⁷ Walter Lock, “The Epistle to the Ephesians,” *Westminster Commentaries* (London: Methuen, 1929), p. 60.

³⁸ C. Leslie Mitton, “Ephesians,” *New Century Bible* (London: Marshall, 1976), pp. 190-91.

³⁹ F.F. Bruce, *Commentary on the Epistle of the Colossians*, *The Int'l Commentary on the New Testament* (Grand Rapids: Eerdmans, 1957), p. 283.

Edward Lohse said in commenting on Colossians 3:16, "Appropriate thanksgiving, which v. 15b encourages, occurs in the hearing of and reflection upon the word and in the songs sung by the community to glorify God."⁴⁰

A similar treatment is to be found in the theological dictionaries. K.H. Bartels commented, "Songs clearly formed a central part of early Christian liturgy, as had already been the case in the worship of the Old Testament community and of the later Jewish temple."⁴¹ He then commented on Ephesians and Colossians.

Writers on early Christian worship who describe singing as a part of it by citing Ephesians 5:19 and Colossians 3:16 include O. Cullman,⁴² Eduard Schweiaer,⁴³ C.W. Dugmore,⁴⁴ and W.S. Smith. Smith noted that commentators are about evenly divided over whether Ephesians and Colossians have in view a specific assembly for worship, but then he continued:

It is probably best to take the two passages in a broad sense, referring to Christian intercourse in general ... including the assembly for worship.⁴⁵

Romans 15:9

... and in order that the Gentiles might glorify (*doxasai*) God for his mercy. As it is written, "Wherefore I will praise (*exomologesomai*) thee among the Gentiles, and sing (*plō*) to thy name"; and again it is said, "Rejoice (*euphranthete*), O Gentiles, with his people"; and again, "Praise (*aineite*) the Lord, all Gentiles, and let all the peoples praise (*epainesatosan*) him."

This statement, which cites material from Psalm 18:49 (LXX 17:50), 2 Samuel 22:50, Deuteronomy 32:43, and Psalm 117(116):1, is a reference to what David said he would do (Ps. 18:47-48; 2 Sam. 22:15), not a description of what is done in the church. One may compare Psalms 89(88:2):1: "I will sing of thy steadfast love, O Lord forever." As the voice of the prophets is heard when the prophets are read (Acts 13:27), men hear David's praise when

David is read. In the message, *psallo* ("sing") is parallel to *exomologesomai* ("confess").

Hebrews 2:12

This passage, though with variations in its English translation, is another quotation from the Psalms (22:22): "I will proclaim thy name to my brethren, in the midst of the congregation I will praise (*humnoso*) thee." The speaker in the context is the Lord; he is the one who calls Gentiles "brethren." The passage is not describing Christian worship.

Hebrews 13:15

"Through him then let us continually offer up a sacrifice of praise to God, that is, the fruit of lips that acknowledge his name."

The antecedent of the third person pronoun is Jesus (v. 12). Whatever action the statement is talking about is to be done through him (*di' autou*); the readers are not to go back to Judaism. Though being priests themselves, Christians are to approach God through Jesus Christ. Numerous other New Testament acts are to be done through Christ (Rom. 1:8; 16:27; Col. 3:17; 1 Pet. 2:5). The ultimate object of the praise is to be God as is here expressed by use of the dative of the indirect object — to God (*to theo*).

The term *dia pantos* ("continually") also describes the disciples' presence in the temple after the resurrection (Luke 24:53). The offering that was occasional under the Old Covenant was to be continuous under the New Covenant.

The verb *anapherein* ("let us offer up") is in the first person plural hortatory subjunctive form. The verb occurs in nine New Testament passages, two for the taking up on a mountain (Matt. 17:1; Mark 9:2), one for Jesus' being taken to heaven (Luke 24:5), and three in the Epistle to the Hebrews for the offering of a sacrifice (7:27; 9:28; 13:15). The verb is also in the first Epistle of Peter for the offering of a spiritual sacrifice (2:5) and for the bearing of our sins by Jesus on the tree (2:24).

Thusia ("sacrifice") occurs in the New Testament in about twenty-one passages, often for the sacrifices

⁴⁰ Edward Lohse, *A Commentary on the Epistles to the Colossians and Philemon*, Hermeneia, trans. W. K. Poebimnn and J. Harris (Philadelphia: Fortress Press, 1971), pp. 150-61.

⁴¹ K. H. Bartels, "Song, Hymn, Psalm," *New International Dictionary of New Testament Theology*, ed. Colin Brown (Grand Rapids: Zondervan, 1978), 3:675.

⁴² Oscar Cullmann, *Early Christian Worship*, trans. A. Stewart Todd and James B. Torrance, *Studies in Biblical Theology* vol. 10 (Napierville, Ill: Allenson, 1953), pp. 21-22.

⁴³ Eduard Schweizer, "Worship in the New Testament," *The Reformed and Presbyterian World* 24 (March 1967):198.

⁴⁴ C. W. Dugmore, *The Influence of the Synagogue upon the Divine Office* (Westminster: The Faith Press, 1964), p. 80.

⁴⁵ William Sheppard Smith, *Musical Aspects of the New Testament* (Amsterdam: W. Ten Have, 1962), p. 59, n. 2.

of the law (Matt. 9:13; 12:7; Mark 9:49; Luke 2:24; 13:1; 1 Cor. 10:18; Heb. 5:1; 7:27; 8:3; 9:9; 10:1, 5, 11) and for idol sacrifices (Acts 7:41-42) but also for the offering of himself by Jesus (Eph. 5:2; Heb. 9:23, 26; 10:12). It is used figuratively for the offering of the body of the Christian (Rom. 12:1), Paul's offering of himself (Phil. 2:17), the gift of the Philip-pians (Phil. 4:18), the sacrifice of praise here provided, and the spiritual sacrifices Christians are to offer (1 Pet. 2:5).

Ainosis ("praise") is a *hapax* as a noun, but its root verb *ainein* ("to praise") occurs in Luke-Acts for the praise of the angels (Luke 2:13), the shepherds (Luke 2:20), the disciples at the triumphal entry (Luke 19:37), and the disciples in the temple following the resurrection (Luke 24:53, some texts). Following Pentecost, the disciples praised God (Acts 2:47) as did the lame man when healed (Acts 3:8-9); in the Roman letter Psalm 117:1 is quoted which calls on all the Gentiles to praise the Lord (15:11), and finally the book of Revelation has a call to praise (19:5) which is followed by the voice of a multitude in a poetical expression usually classified as a song. The combination "sacrifice of praise" is a *hapax* in the New Testament, but it comes from Leviticus 7:12 and 22:29 and Psalms 107:22 and 116:17. The phrase "a sacrifice of thanksgiving" occurs in Psalms 50(49):14, 23.

Karpas ("fruit") occurs many times in the New Testament for various fruits, literally (Matt. 21:19; etc.) and figuratively (Matt. 3:8; etc.). In combination with parts of the body we have "fruit of the womb" (Luke 1:42) and "fruit of the loins" (Acts 2:30), but the combination "fruit of lips" is a *hapax*. *Cheilos* ("lips") occurs in seven passages for that which is spoken by the mouth. Lips which honor God (Matt. 15:8; Mark 7:6) are contrasted with deeds that do not; lips speak bitterness (Rom. 3:13), or foreign languages (1 Cor 14:21), and do evil speaking (1. Pet. 3:10). *Cheilos* is also used figuratively for the seashore (Heb. 11:12). "The fruit of lips" may be compared to the Septuagint paraphrase in Hosea 14:(3)2 (M.T. "bullocks of our lips") and the Hebrew expression in Isaiah 57:(19)18. In 2

Maccabees 10:7 one reads "they offered up hymns" (*humnous anepheron*)

The final phrase of the passage, *homologounton to onomati autou* ("that acknowledge his name") only occurs here in the New Testament, but it is a participial plural structure that, following the hautatory subjunctive verb, also has an imperative force as has been seen in Ephesians 5:19 and Colossians 3:16. *Homologeîn*, a common New Testament verb found in about twenty-one passages, occurs with the organ of confession (the mouth) specified in Romans 10:9-10, is in the well-known promise made to those who confess Christ before men (Matt. 10:32; Luke 12:8), and occurs in the phrase "confessed the good confession" (1 Tim. 6:12).

The idiom "confessing the name" occurs also in Revelation 3:5 but has its object in the accusative case and speaks of a man's name. The related verb *ornologeîn* occurs in the Septuagint followed by the dative case (*to theo*) for praise. This structure also occurs in the New Testament (Matt. 11:25; Luke 10:21; Rom. 14:11; 15:9 [quoting Ps. 18:49]). "The name" stands for the person. Psalm 54(53:8):6 reads, "I will give thanks to thy name. ..."

These passages, while not describing activity which can solely be done in a group, can be obeyed in collective action. The verb "let us" is in a Greek hautatory subjunctive plural; the number of persons involved above the minimum of two cannot be determined. The activity described is not activity that can only be done musically; praise may be done apart from music, but it can also be done musically. There is nothing in the passage which would make a distinction, however it is done, it is to be done with the lips. This much is specifically stated.

Music in the Early Church

The survey of the New Testament which we have completed has shown that music was a part of the worship of the New Testament, but it has also shown that the New Testament is completely silent about the use of instrumental music in worship. While one cannot establish the teaching of the New Testament from the practices of the church from the second century on that practice may sometimes be of value for checking an interpretation arrived at from the New Testament text itself.

That the church understood the New Testament teaching to provide for congregational singing is seen in Pliny's description of a service in Bithynia — the earliest non-biblical description extant:

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... that they were in the habit of meeting on a certain fixed day before it was light, when they sang in alternate verses a hymn to Christ, as a god ... (*conuenire carmenque Christ quasi deo dicere secant inuicem*).⁴⁶

Tertullian (ca. A.D. 200) described a service on the first day of the week where among other acts "psalms are sung" (*prout Scripturae leguntur aut psalmi canuntur aut allocutions proferentur aut petitones delegantur*).⁴⁷ Still later, in the description given in *Apostolic Constitutions* 2:59, following the reading of the Old Testament lessons "the hymns of David" were sung and the people sang the *antiphona*.⁴⁸

The Instrument Argument

One does not suppose that instrumentalists are doing what they think is wrong or that they have been acting with bad consciences. All people justify to themselves what they do.

Defense of the use of instrumental music in worship has moved through three arguments and their variations which logically are mutually exclusive of each other. The same person cannot logically advance any two of the positions, nor can he shift from one to the other without contradicting himself. None is the reason why instrumental music was introduced; each is an afterthought to justify what was being done when the instrument was challenged.

The first is that the instrument is authorized in the Greek word *psallo*. If this argument is valid, then the use of the instrument is not optional but must be done; however, this proves too much, and most instrumentalists have inconsistently contended that one can use or not use the instrument as he sees fit.

The second argument considers that singing is authorized but that the instrumental accompaniment is only an aid to singing. Sometimes the champion of this view insists that the instrument is not a part of worship; but in doing so, he takes a position different from the practice of the Old Testament where the instrument was obviously a part of the worship and was played to the Lord. The text very plainly says, "The whole assembly worshipped, and the singers

sang, and the trumpets sounded; all this continued until the burnt offering was finished" (2 Chron. 29:28).

When the champion of the "aid" position attempts to parallel the instrument to the use of the tuning fork, he engulfs himself in three errors. The first, assuming his position has validity and that the use of the tuning fork is wrong, is that one does not justify one error by another. The second error is that the tuning fork does not operate during the singing. It gives its pitch and then is silent. No one would object to using the piano or organ for the pitch if it would then be silent during the singing. Third is that the champion ignores the fact that the command to sing includes using a tune. Singing cannot be done without pitch, but scripture does not limit how pitch is to be obtained. Getting the pitch does not trespass on the command.

The third defense of the instrument is in denying that congregational singing is authorized in the New Testament. The defenders go strong on the word "congregational" and upon "exclusively congregational." They argue that since there is no authority in the New Testament for congregational singing, they have the freedom to sing either with the instrument or without it as they please. The person who champions this argument has abandoned of logical necessity the *psallo* and the "aid" argument. His argument also excludes his using them. The merit of his position is that it finally puts at the center of focus the argument that should have been there all along — the unexpressed position "We want it and will have it without scriptural authorization."

DeWelt mistook the import of Woods' statement "You have completely cut the Gordian knot insofar as congregational singing is concerned."⁴⁹ DeWelt seems to have thought it meant that he had at last found a justification for the use of instrumental music on which men could unite. He even took the knot as the logo of his articles. Woods meant that at last DeWelt had admitted that instrumental music was unauthorized in the New Testament.

Though not stated openly, the aim of DeWelt's

⁴⁶ Daniel J. Theron, ed., *Evidence of Tradition* (Grand Rapids: Baker Book House, 1958), pp. 14-15. See the study of R. P. Martin, "The Bithynian Christians" Carmen Christo, *Studia Patristica* 8 (1966):259-65.

⁴⁷ Tertullian, *De Ammo* ix.

⁴⁸ W.O.E. Oesterley, *The Jewish Background of the Christian Liturgy* (London: Oxford University Press, 1925; reprint ed., Gloucester, Mass.: Peter Smith, 1965), pp. 148, 149.

⁴⁹ Don DeWelt, "Letter to the Editor," *Gospel Advocate* 127 (May 16, 1985):293; Don DeWelt and Lynn Hieronymus, "Have We Cut the Gordian Knot of Instrumental Music in Congregational Singing?" *One Body* 2 (July 1985):18; "The Gordian Knot of Instrumental Music, Part II, *One Body* 2 (Winter 1985):4-6.

argument seems to have been to put the guilt for making and perpetuating division on those who oppose the use of instrumental music. If accepted as valid, the argument might result in a truce declared by those convinced; only the non-instrumentalists would have to admit fault (the fault of creating and perpetuating division), and everyone would then go ahead with what he wants to do. The instrumentalist could keep his instrument, but each side would consider the other as brothers.

For completeness of the question, let us consider for a moment the possibility that those scholars are right who do not see in Ephesians and Colossians authorization of congregational singing. The conclusion Don DeWalt draws, however, that the church is free to do whatever it pleases using either instrumental or non-instrumental congregational singing is a *non sequitur*. DeWalt and his associates making the argument have no intention of abandoning congregational singing. If these passages and all others do not authorize congregational singing, the logical conclusion would be to abandon congregational singing as being a practice without biblical authority.

However, even if one denies that there was congregational singing in the New Testament, he cannot deny that there was individual singing (1 Cor. 14:15, 26). But does that fact authorize individual singing with an instrument? The issue remains the same. There is no passage that authorizes the use of instrumental music in worship. There is also no New Testament authority for religious dancing, use of incense, candles, last rites, and a host of other practices that some people (though not the independent Christian Church people) want to introduce into their worship and practice. When instrumentalists tell us why they do not accept these practices, then they will also have told us why instrumental music is unscriptural and is to be rejected.

The Independent Christian Church people continue to attempt to justify their instrumental music on the basis that non-instrumentalists sing with four-part harmony which was unknown in the first century. It seems to me that there are three replies to this quibble. The first is that one does not justify one error (even if it should prove to be an error) by the fact that others do another. None of us is going to heaven because someone else is not going. When Peter asked about the beloved disciple, Jesus' reply was, "What is

that to you? Follow me!" If four-part harmony is an unjustified practice, that does not justify the use of the instrumental music.

Second, the Christian Church is in error in their assertion that only unison singing was known in the first century. The difference between adult and children's voices is recognized in the *Mishna*:

None that was not of age could enter the Temple court to take part in the [temple] service save only when the Levites stood up to sing; and they [the children] did not join in the singing with harp and lyre, but with the mouth alone to add spice to the music."⁵⁰

Philo of Alexandria described a two-part harmony in the singing of the *Therapeutae*:

It is on this model above all that the choir of the Therapeutae of either sex, note in response to note and voice to voice, the treble of the women blending with the bass of the men, create an harmonious concert, music in the truest sense.⁵¹

Third, the command of the Lord to sing was a generic command. Antiphonal singing and four-part harmony, like unison singing, come under this generic term. Four-part harmony is singing. The New Testament puts no limitations on what sort of voice harmony is to be used. Playing an instrument is not singing. The whole case, then, falls to the ground.

Should the argument in favor of instrumental music in worship take the form of pointing out areas in which the opposition has practices that are unscriptural, let it be noticed that one does not really justify an unscriptural practice by someone else's unscriptural practice. The child does not really justify his lie by calling his companion another liar; the immoral does not justify his immorality by the fact that someone else is immoral; nor does the instrumentalist really justify his instrumental music by accusing his opponent of being unscriptural and of having either a bad or defective spirit.

The other side of the coin is that a bad spirit cannot be justified on the basis that someone else has unscriptural items in his faith and practice. The child says, "Everybody is doing it," meaning that he has encountered a person or so who is. That is, the person who has met an avid instrumentalist tends to group all instrumentalists in one category, while the one who has met a rabid divisionist tends to assume

⁵⁰ M. Arakhim 2:6.

⁵¹ Philo, *De Vita Contemplativa* 88.

that all his brothers are as harsh, divisive, and unloving as he. The Lord has not called us to relative righteousness measured by the shortcomings of those about us. The "I will if you will" spirit will never make people pleasing in the sight of the Lord. Second Corinthians 10:18 says, "For it is not the man who commends himself that is accepted, but the man whom the Lord commends."

Two articles have appeared in Independent Christian Church periodicals in the last two years denouncing the idea that the silence of scripture is to be considered binding on the church. The one in the *Christian Standard* by its retired editor E.B. Hayden is entitled, "An Unbearable Yoke,"⁵² and the other in *One Body* is by Dwaine Dunning and is entitled, "A Compact Overview of the Argument from Silence and Its Influence on the Restoration Movement."⁵³

The articles have the merit that both writers recognize that the heart of opposition to instrumental music which they favor and practice lies in the fact that the New Testament is silent on the use of instrumental music. Though they are capable of jumping from arguing that *psalms* authorizes instrumental music to the mutually exclusive position that there is no New Testament authority for it, for the sake of the articles they start out recognizing that there is no scripture for their practice; but they claim a freedom in its silence to use their instrument anyway. Commenting on "*sola scriptura*," Jack W. Cottrell seems to have expressed the position well:

It means rather that where God has not laid down legislation about a particular matter, then neither must we attempt to legislate for anyone's conscience on the matter, either to require or to prohibit.⁵⁴

These articles that try to demonstrate that the opposers of instrumental music occupy an impossible position which will only lead to more and more division are using an erroneous argument to support their case and thereby have made the proponents themselves guilty of creating and maintaining division. The writers recognize that, unless they can persuade the non-instrumentalists that their opposition to instrumental music is wrong, their unity move-

ments do not have a prayer of a chance of succeeding. They have, in my opinion, no inclination at all of giving up musical instruments in worship.

Dunning, at least, after denouncing with many harsh terms the argument from silence against instrumental music, confessed he did not mean that everything not forbidden by God can be done. There is reason to believe that neither he nor Hayden would approve mission societies, the use of incense, religious dancing, the use of holy water, and hundreds of other practices in the religious world.

What one misses in their articles is any sort of explanation of why and on what basis they would oppose such practices. The only conceivable reason is that scripture does not authorize them; hence, we are back to the argument from silence that excludes the things they do not want to practice. In my sense of logic, there is a basic inconsistency here.

When Hayden, Dunning, and their brothers tell us clearly why they do not use incense, holy water religious dancing, and the like, I cannot conceive of its being merely that they do not like them! Anyone needs a better basis of opposition than that. It seems to me that their basis of opposition has to be fairly close to why I do not sing with musical instruments — the New Testament does not authorize it! If one is free where the New Testament has not spoken, as these brothers insist about their musical instruments, why is he not also free in practices which other people wish to engage in? Is it logical to apply the argument from silence to exclude the things one does not want but then to refuse to apply it to what one does want?

At any rate, if these people will tell us clearly how they oppose what they oppose and why they oppose it, we can start the discussion at that point!

Conclusion

The argument of Don DeWalt that congregational singing is unauthorized in the New Testament is in no sense a new argument. The Anabaptists made the same allegation in Reformation times.⁵⁵ The first Christian Church preacher with whom I once discussed instru-

⁵² E. B. Hayden, "An Unbearable Yoke," *Christian Standard* 12 (March 23, 1985):556-58.

⁵³ Dwaine E. Dunning, "A Compact Overview of the 'Argument from Silence' and Its Influence on the Restoration Movement," *One Body* 3 (Spring 1986):18-21, 35.

⁵⁴ Jack W. Cottrell, "Restoration and the Word of God," *Christian Standard* 105 (November 15, 1970):1044.

⁵⁵ Conrad Grebel, "Letters to Thomas Muntzer," *Spiritual and Anabaptist Writers*, ed. by George H. Williams and Angel M. Mergal (Philadelphia: Westminster Press, 1957), p. 75.

mental music was making the same argument in Huntsville, Texas, forty years ago. It also was stated as a possibility by Dwaine E. Dunning in the *Christian Standard* in 1973.⁵⁶

I argued when I first heard the case, and would argue now, that if the position is correct, then the Christian Church people are condemned by their own contention — condemned because they do something in worship which they admit is unauthorized. They do sing, and they consider it worship; they are not merely entertaining themselves. Either congregational singing in worship is authorized or it is presumptive to use it. The conclusion which DeWalt draws — that congregational singing is not authorized; consequently all are free to do it as they see fit — either accompanied or unaccompanied — is a *non-sequitur*. If convinced of his case, the logical conclusion to draw would be to abandon congregational singing. However, as we have seen, if only 1 Corinthians 14 could be cited as authorization for singing and should singing be reduced to solos, the

New Testament still would have nothing to say about using instrumental music.

Instead of solving the instrumental music question, acceptance of DeWalt's argument merely brings into question the validity of the contention that all things done in worship and service must be authorized by scripture. DeWalt is saying openly that they need not be. Time alone will tell whether his brothers will follow him, saying, "Yes, that is what we believe. We are willing to abandon the search for scriptural authority for what we do. We are willing to give up any logical basis for condemning innovations that others may wish to introduce into worship." Will they do this, or will they abandon DeWalt's argument and regroup around some other argument?

⁵⁶ Dwaine E. Dunning, "Just How Did the First Century Church Make Music?" *Christian Standard* 108 (June 24, 1973):561-62. See also James F. Richardson, "Some 'New' Light on the Instrumental Music Controversy," *Firm Foundation* 89 (Mar. 14, 1972):164

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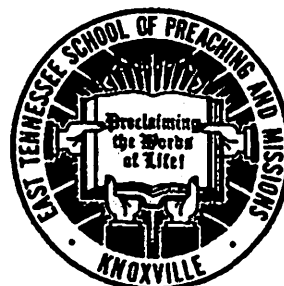
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Pioneers Who Went Before Us

By A. B. Gregoreo

We often refer to the early preachers that labored to restore the ancient faith of Christ as our "pioneer preachers." In days past their names were kept alive primarily by brethren who believed in the ideals of the Restoration Movement. At first the liberal element had little interest in what they said or did. They found their progenitors among denominational scholars and reformers. In time liberals decided to claim the early leaders of our movement for their own. First the Disciples of Christ laid claim to the heritage. They set about to reinterpret the story of our past and the message first preached to make it compatible with their own diluted version of the faith. Now the change agents in our midst have followed that example and are producing an endless flow of books and articles dedicated to revising our understanding of the early years of our movement. It is important that those who love the church and hope to see her survive without loss of her identity have a correct view of those pioneers in the faith.

They were men with hearts of gold and feet of clay. They were devout, God-fearing men who manfully struggled to free themselves from the shackles of denominationalism. Their hearts were full of the love of God. They had the highest respect for the Word of God and loved the church beyond measure. They labored to remove the tangled cords of error that hindered the correct understanding of the Bible and enmeshed and crippled churches.

■ Being human like us, they were imperfect in their knowledge and in some aspects of their practice. They did the best of which they were capable in their day and age and with the tools of knowledge at their disposal. Thus it is possible for a researcher to find among their writings a wide array of mistaken notions and ideas about the faith. By ignoring the great fundamental truths which they generally held in common, one can paint distorted picture of them and the church of their generation. Like us, they strove to be like Jesus wanted them to be and never reached perfection. Only by God's grace can they or we hope to stand before him justified.

■ They are our examples, but not our authority.

Like them the church of the 21st century must always look to Christ to find her authority for faith and practice (Matt. 28:20). The truth is determined by what saith the scriptures rather than by what saith the pioneers such as Alexander Campbell and Barton Stone.

■ We should admire the pioneers but not idolize them. Having read most of the biographies and histories of our people, I can say that their stories are inspirational, encouraging, and faith-building. They were noble champions. They were sacrificial heroes. They were giants among their fellows, but they were men of clay, just as we are. Some of them crashed along the way. Some recovered, others did not.

■ They were men of mixed abilities. A few were greatly gifted by God, natural leaders who would have excelled in any field of endeavor. Others were ordinary men who labored in the shadows of their great leaders.

■ A few of that early generation of preachers were highly educated, but the majority were men of limited education. They educated themselves while struggling to preach the word and provide for their families.

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Only Begotten Son

JACK P. LEWIS

Translation choices have great influences on men's ability to think on Biblical matters and to determine theological arguments. Greek has one verb—*gennan*—for the birth process covering both the beginning and the culmination of the process. It is used for the part of the father (Matt. 1:1-26; Acts 7:8, 29) but may be used for the part of the mother (Matt. 1:16; 2:1; Luke 1:13, 57; 23:29) and may also describe the process the child has gone through in coming into the world (Matt. 19:12; John 3:4). It can describe the process which the fetus existing in its mother's womb has yet to experience (Rom. 9:11). Conception of the child by the mother is described by a different phrase (*en gastri echein*; cf. Matt. 1:23; Luke 1:31; 21:23; 1 Thess. 5:3; Rev. 12:2; or *sullambanein en gastri*; Luke 1:31); and the bringing forth of the child can be *tiktein* in certain instances (Matt. 1:21; Luke 1:31, 57; 2:6, 7, 11; John 16:21; Gal. 4:27; Heb. 6:7; Rev. 12:2, 4, 5). However, both the verbs *gennan* and *tiktein* are used in one verse (Luke 1:57) of Elizabeth when she bears John the Baptist.

Gennan can also be used metaphorically to describe the relationship of a teacher to those he has taught. Paul begot the Corinthians through the gospel (1 Cor. 4:15) and begot Onesimus in his bonds (Phile. 10). Stupid controversies are said to breed (*gennan*) quarrels (2 Tim. 2:23).

Especially noteworthy are those cases in the Johannine literature where *gennan* describes the Christian's relation to God but which the English translations may render "born of God." Surely in the phrase "born of God" we do not understand God to be filling the role of a mother; for in Biblical thought God is our Father, not our mother. Those "who believe in his name . . . were born of God" (John 1:12, 13). "Everyone who does right is born of him" (1 John 2:29). "No one born of God commits sin . . . and he cannot sin because he is born of God" (1 John 3:9; cf. 5:18). "He who loves is born of God" (1 John 4:7). "Everyone who believes that Jesus is the Christ is a child of God, and everyone who loves the parent loves the child" (1 John 5:1). This last verse in paraphrastic rendering deals with three occurrences of *gennan*. "Whoever is born of God overcomes the world" (1 John 5:4). "We know that anyone born of God does not sin, but he who was born of God keeps him" (1 John 5:18).

In some passages Jesus is said to be begotten of the Holy Spirit (Matt. 1:20); but in still others Jesus is said to be begotten of God (Acts 13:33; Heb. 1:5; 5:5; citing Ps. 2:7), but the verb here used does not occur with *monogenēs*. And Christian teaching never understood the concept to be that of physical begetting.

In all of these passages we are dealing with the same Greek verb *gennan* and the fact that we read "born" in some passages and "begotten" in others is merely an arbitrary choice of translators. But it is of special value to notice 1 John 5:18 where the one "born of God" (i.e., the Christian) is kept by "the one born of God" (that is, by Jesus). There is a textual variant of one Greek letter on this verse. The King James Version and the American Standard Version following the divergent text interpreted the intent of the verse to have the Christian keeping himself: "We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself." While having interesting theological implications, the solution of this quarrel is not crucial to our present argument. Even without this verse *gennan* in various forms describes the relation of both the Christian and Jesus to God in Biblical usage.

Whereas the earlier Latin Bible had read *unicus*, and though the earliest creeds had used *unicus*, when Jerome translated his Latin Bible he translated *monogenēs* in certain of its occurrences as *unigenitus*, but in the others *unicus*. This practice reflected the theological discussion of the day and that dis-

cussion made *monogenēs* or *unigenitus*, as you will, a vested interest to theologians. The early English translators followed Jerome's lead and created the term "only begotten" from *unigenitus* for Jesus (John 1:14, 18; 3:16, 18; 1 John 4:9) and for Isaac (Heb. 11:17); but, following the Latin *unicus*, used "only" for the widow's son (Luke 7:12); Jairus' daughter (Luke 8:42); and the epileptic child (Luke 9:38).

Though William Tyndale in 1526 and in 1534 used "only" in John 3:16, 18, he did not correct Jerome in the other occurrences. The Great Bible, then, introduced "only begotten" also in John 3:16, 18 and this practice was maintained through the KJB, the ASV, and the NASV. The inconsistency in rendering *monogenēs*, coupled with the translation practice of describing the Christian as "born of God," left the English reader without any way of knowing that both he and his Savior are described in the original language by the same phrase—*gennan*. He therefore looked upon "only begotten" as the best way to describe the difference between Jesus and himself. In the line of argument Jesus is the "only begotten Son," and the rest of us are just "sons." The reader had no way of knowing of the other three occurrences of *monogenēs* cited above. For some reason it did not bother him that Isaac is also "only begotten" (KJV; Heb. 11:17) when Abraham also had obviously "begotten" Ishmael (Gen. 16:3-5; 17:25) and the children of Keturah (Gen. 25:1ff).

Further linguistic analysis demonstrates that *monogenēs* cannot come from *gennan* (to beget). If it did there is no way to explain the dropping of the second letter "n" in the root. "Only begotten" would be *monogennētheis* and not *monogenēs*. Rather, *monogenēs* comes from *genas* which means "sort" or "kind." To introduce the idea of "begetting" into it is an error into which Jerome and then the early English translators led us—an error which should be obvious from the fact that the widow's son is said to be *monogenēs* (Luke 7:12); yet in English women do not beget sons. The case of Isaac cited above should also do the same.

In the Greek Old Testament *monogenēs* describes Jephthah's daughter (Judg. 11:34) and is used for a translation of *yahid* ("only"; Amos 8:10; Zech. 12:10; Ps. 22:20; 25:16; 35:17). In the Apocrypha it describes Sarah and Tobias in the book of Tobit (3:15; 8:17), each of which is only a child. It also describes wisdom's spirit (Wisdom 7:22) and Jerusalem (Baruch 4:16). Josephus (*Antiquities* 20:19-22) used *monogenēs* for Izates who had a brother older than himself and other brothers younger. Early Christian literature called the Phoenix bird *monogenēs* but it was neither "born" nor "begotten" (1 Clem. 25:2). It was the only one of its kind.

All of this material is relevant concerning the smoke that continues to be raised over the fact that some translations have consistently rendered *monogenēs* as "only" in all its occurrences—not in just some of them as the KJV did—and the allegation that the unique divinity of Jesus is thereby being denied. The fact is that the contender for "only begotten" is going against the current Greek lexicons, and also has, without being conscious of it, engulfed himself in a contention for making a Biblical contradiction, as serious as the one of which he accuses his opponent, from which he cannot extricate himself.

With phrases consistently translated every Christian is "begotten of God"; but Jesus is also "begotten of God" as we have shown. How then can he be called "only begotten"? Some phrase other than "only begotten" as the rendering of *monogenēs* is needed to show his uniqueness. Either "only" or "unique" would suffice for a translation of the word; the latter would remove the possibility of confusion in the case of Jesus while it would be redundant for the widow's child. She had no other to compare him with to make him unique.

More technical information on this topic can be found in the Arndt-Gingrich Lexicon, page 529; Dale Moody, "God's Only

(Continued on page 11)

THE PREACHING OF ALEXANDER CAMPBELL

(Continued from page 3)

never can excel, except in being mimics. There is more true gracefulness and dignity in a speech pronounced in the natural key, than in all those of the . . . mere actors, whether stage or pulpit . . ." He called on "young prophets" to "forget themselves when they rise to address public assembly and they cannot fail to be interesting especially if they speak naturally."

Campbell practiced what he advocated. Thomas Chalmer, who wrote of Campbell's tour of Scotland, said that he had seen Campbell stand for two hours and talk in true conversational style with scarcely a gesture in the entire discourse. His posture was erect and imposing but his pose was not that of an orator who has carefully studied pantomime and stance for effect. One biographer of Campbell, B. L. Smith, stated that all authors and critics agree that Campbell had a commanding stage presence. His assemblies were often held out of doors, because there were no buildings large enough to contain the crowds. On these occasions he spoke with "a voice reaching to the farthest edge of the audience, using few gestures, sometimes leaning lightly on his cane . . ." This voice was but a part of his entire commanding presence when he arose to speak. When he stood up, people looked and when he spoke, people listened.

There can be little doubt regarding Campbell's ability and effectiveness. From his nationwide tours he gained a truly national following. In his early days he could fill the largest lecture hall in Lexington, Kentucky (1200) and from these he had entrance to the elite of Richmond in 1830 and of Nashville shortly thereafter. He was so pressed that the only time he could address the Ohio State Legislature at their urgent invitation was one morning before breakfast. On one of his travels, he addressed a large group of New York society, both believers and skeptics at Tammany Hall on two successive nights. According to Thomas Grafton he addressed them "with such suavity as to draw praise from every lip."

On another tour, while in Baltimore, the U. S. Congress asked him to address a joint session of Congress. This was the first time a preacher had received such an invitation. He traveled to Washington and spoke an hour and one-half on John 3:17. According to one observer, he left his audience "spellbound by his eloquence and touched by the great theme he had chosen." Perhaps nothing in his day could have indicated the wider acceptance and respect which the country granted Campbell as did this invitation.

In closing, it is appropriate to give balance to this glowing presentation of Campbell as a preacher. Was he the perfect preacher? No. The evidence indicates that Campbell had two problems of which perhaps he was unaware. He often spoke too rapidly for his listeners to

grasp the involved concepts he presented. Had he spoken more slowly, some of Campbell's hearers could have enjoyed his sermons more. The second problem relates to the first just mentioned. His choice of words was sometimes pedantic and scholarly rather than familiar. He frequently used Latin words and technical terms which totally missed most in his audiences. There seems to be evidence that he took little pains to accommodate his vocabulary to the audience.

Even with these two characteristics there can be no denying that Alexander Campbell was a very able and effective speaker whose ideas on preaching and his practice in preaching have greatly influenced the preaching of the Restoration Movement.

ONLY BEGOTTEN SON

(Continued from page 4)

Son," *Journal of Biblical Literature* 72 (December, 1953), pages 213-219; R. L. Roberts, "The Rendering 'Only Begotten' in John 3:16," *Restoration Quarterly* 16 (1973), pages 1-15.

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DIVINE AUTHORITY

(Continued from page 5)

While Christ was on earth he taught "as one having authority." Just before his ascension to heaven our Lord declared, "All authority hath been given unto me in heaven and on earth." The apostle Paul said, "And whatsoever ye do in word or in deed, do all in the name of the Lord Jesus, giving thanks to God the Father through him." In the "name of the Lord Jesus" in scriptures means by the authority of the Lord Jesus. If all religions respected the authority of the Bible, there would not be the division and sectarianism that we have today, even in the church.

The confusion and division exist today, not because men cannot understand the Bible alike, but because men fail to accept the Bible as the only divine authority in religious matters. When we come to respect the divine authority of the Bible, the problems that we have in religion will be eliminated. We need to take up the Restoration principle of speaking where the Bible speaks.

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The Pre-Writing Prophets — Elisha

By Jack Lewis

We first encounter Elisha when Elijah is at the cave in Mt. Horeb where Elijah had fled to escape Jezebel who had threatened to kill him. Elijah at that time complained to the Lord that the prophets had been killed and that he alone was left (1 Kings 19:4-10). But the Lord commissioned him to select people to carry on his work of opposing the worship of Baal. He was to appoint Hazael to be king of Aram, Jehu to be king over Israel, and Elisha, son of Shaphat of Abel-meholah (conjecturally located at Tell Abu Sifri in the west Jordan valley about midway between the Dead Sea and the sea of Galilee) to be prophet in his place (1 Kings 19:9-18; cf. 2 Kings 9:1). The unfaithful who escaped the one in the series would be slain by the other. Elisha was specifically selected by the Lord for his work. He was a prophet to the northern kingdom with contact only with Jehoshaphat of the southern kingdom (2 Kings 3:12-14).

The name Elisha means "My God is salvation." He is called a "man of God" more often than he is called a "prophet," and "man of God" is used for him far more often than for any other figure. Elisha was of rural background even as King Saul had been a farmer before he became king (1 Sam. 11:5). Elijah found Elisha plowing 12 yoke of oxen; oxen were common motive power in the biblical world (cf.

Luke 14:19). God chose people of diverse backgrounds to be prophets. Special prior training was not required. Elijah threw his mantle over Elisha; Elisha understood the significance of the gesture, and he left the oxen and ran after Elijah. Elisha requested permission to kiss his father and mother before following. Elijah sent him back. Elisha slew the yoke of oxen, boiled their flesh, and gave it to the people who ate it. Elisha then followed Elijah and served him (1 Kings 19:21) as Joshua earlier had served Moses (Exod. 24:13). Elisha had no intention of coming back to farming. The two developed the best example of a teacher-disciple relationship we have in the prophetic movement in Israel. We, however, are not given many details.

It is only at the time of Elijah's ascension that Elisha next appears (2 Kings 2:1). The two were on their way from Gilgal, the exact location of which is unknown, but is different from the Gilgal in the Jordan valley near Jericho. The two were going to Bethel which is on the mountain. Elijah urged Elisha to remain behind, but Elisha voluntarily made an oath that he would not leave him. The sons of the prophets at Bethel informed Elisha that Elijah was to be taken from him that day; but he already knew it. "Sons of the prophets" are met in scripture only in the time of Elisha and in the statement of Amos, "I was/am no prophet and no son of a prophet" (Amos 7:14). Elisha refused to remain behind at Bethel (2 Kings 2:4).

Next they go to Jericho, and again Elisha with an oath refuses to remain behind. The sons of the prophets at Jericho inform Elisha that Elijah is to be taken from him that day. He tells them that he already knows. We are not told how. Elijah suggests that Elisha stay behind at Jericho, and again Elisha with an oath refuses (2 Kings 2:6). At the bank of the Jordan, Elijah takes his mantle, rolls it up, strikes the water, and it parts for them to pass through on dry ground (2 Kings 2:8). Fifty sons of the prophets observed Elijah from a distance. Centuries earlier the waters of the Red Sea had parted for Moses as he stretched out his hand over the sea (Exod. 14:21).

Elijah asks Elisha what he can do for him before

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they part. Elisha does not seek wealth or prestige, but requests a double share of Elijah's spirit. Though recognizing that the request is a hard one, Elijah promises that it will be done only if Elisha sees him when he is taken away. In Israel, the eldest son received a double portion of the inheritance (Deut. 21:17). Elisha seems to be asking to be Elijah's heir. A chariot of fire and horses of fire separate them as they went on, and a whirlwind took Elijah into heaven. Elisha lamented, "My father, my father! the chariots of Israel and its horsemen!" In this way, Elijah joined Enoch (Gen. 5:24) as one of the two biblical Old Testament characters not dying.

Elisha took his own clothes and tore them into two pieces as a gesture of distress (2 Kings 2:12). The mantle of Elijah had fallen on him. This is the origin of our statement that the mantle of a leader falls on his successor. Elisha took the mantle and struck the waters of the Jordan, saying, "Where is the Lord, the God of Elijah?" The waters again parted, and Elisha crossed.

When some of the sons of the prophets saw Elisha back again with them, they said, "The spirit of Elijah rests on Elisha" (2 Kings 2:15). They prostrated themselves before him. They requested that he allow 50 of them to go look for Elijah just in case the Spirit of the Lord had cast him on some mountain or in some valley. Elijah had appeared and disappeared before. Elisha refused them. But upon their urging, he granted permission. The men sought Elijah in vain for three days. When they returned, Elisha's response was, "Did I not say to you, Do not go?"

The people of Jericho informed Elisha that their city was pleasant (2 Kings 2:19). Jericho is an oasis formed by abundant springs in a desert region. There are flowers in abundance, palm trees, and fruits. It is described elsewhere as a city of palms (Judges 1:16; 3:13; 2 Chron. 28:15). The people of Jericho complain that the water is bad and the land unproductive. Elisha asks for a new bowl into which salt had been put. Elisha threw the salt into the spring of water and said, "Thus says the Lord, 'I have made this water wholesome; henceforth neither death nor miscarriage shall come from it.'" In this way the water became wholesome and remained so "to this day" (2 Kings 2:22). It is to be expected that visitors to Jericho would be shown an abundant spring and that it be called "Elisha's Spring."

Elisha was a wonder worker with marvels more numerous and more unusual than those of Elijah. Someone counted 18 in all, about double the number

narrated for Elijah. Elisha went from Jericho to Bethel (2 Kings 2:23). Along the way small boys (*he'arim qetannim*) taunted him, "Go up, you baldhead! Go up, you baldhead!" The exact age of the boys cannot be determined. Children in the Middle East can be annoying. I was at Mosul in Iraq to see the ancient site of ancient Nineveh which is across the Tigris River from Mosul. I soon picked up a troop beating on pans and shouting, "Englisi, Englisi." So I can be sympathetic with Elisha's problem. Elisha cursed the boys in the name of the Lord, and two female bears came out of woods and tore 42 of the boys. This is one of the miraculous events narrated in the Bible which brings harm to the recipients. This is the only episode in Elisha's career that anyone could evaluate as lacking compassion. Bethel was a

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center where golden-calf worship centered. Amos later had trouble with Amaziah the priest there (Amos 7). The motive of the boys is not explained.

It is estimated that Elisha was active from 850 to 800 B.C. during the reigns of kings Jehoram, Jehu, Jehoahaz, and Joash (also called Jehoash). This would put him about a half century before the time of Amos. Instead of being in conflict with the kings as Elijah had been, he served as their adviser. Elisha had a house in Samaria (2 Kings 6:32). He is depicted as having led a more social life than Elijah did. No exact chronology for his actions has been worked out. One cannot assume that events are narrated in a chronological sequence.

The widow of one of the sons of the prophets complained that creditors were about to take her two children to be slaves (2 Kings 4:1ff.). The law permitted such sale (Exod. 21:7; Lev. 25:39; Amos 2:6; 8:6). The widow had nothing in her house except a jar of olive oil. The prophet told her to borrow numerous vessels from her neighbors, to shut the door on herself and her children, and to pour out the oil. She did, and when she had filled all the vessels and asked for another vessel, there was no more. The oil stopped flowing. She sold the oil, paid her debts, and lived on the rest (2 Kings 4:1-7). The supply had been limited only by how many vessels she had faith to borrow. Josephus embellishes this story making her the widow of Obadiah who saved prophets in the Ahab, Athaliah story (Ant. 9.4.2 [47-50]).

One of the most thrilling of the Elisha stories

concerns the wealthy Shunammite woman whose home he visited from time to time. Shunem is in lower Galilee on the southwest slope of Mt. Moreh in the Esdraelon plain. Calling Elisha "a holy man of God," the woman proposed to her husband that they add a room on the roof of their house for him to use when he came by (2 Kings 4:10). It was furnished with a bed, a table, a chair, and a lamp — comfortable but with the bare essentials. Our modern culture with its comfortable motels has robbed us of the blessings of showing hospitality to God's traveling servants and of the resulting benefit of contact with their godly personalities.

In appreciation, Elisha asked what he could do for her. He could speak to the king or to the commander of the army. In that culture, women were sometimes captives of war. Her reply was, "I dwell among my own people." One would have to look long for a better description of complete contentment (2 Kings 4:13).

Gehazi, Elisha's servant, suggested that the woman's husband was old and that they had no son. Elisha promised her that within the year she would have a son. Sarah had been given such a promise long before Elisha (Gen. 18:10). The woman could not believe it: "No, my Lord, O man of God, do not lie to your maidservant" (2 Kings 4:16). But the child was born the following spring.

When the child had grown (his exact age is not given) he was among the reapers and suffered what appears to be heat stroke. He complained, "Oh my head, my head" (2 Kings 4:19). He was brought to his mother, but he died at noon. She laid him on the bed in Elisha's room and then asked her husband to send one of the servants with one of the donkeys. Though the husband did not understand why she wanted it, he complied. She set out for Mt. Carmel

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- Baptism — Mark 16:16; Acts 22:16

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(about 25 miles away) to see Elisha. Elijah earlier had the contest with the prophets of Baal on Mt. Carmel (1 Kings 18).

Elisha saw her coming and sent Gehazi to ask about herself, her husband, and the child. She came to Elisha and as a suppliant took hold of his feet. Though a prophet, Elisha did not have insight into her problem. A prophet did not have all knowledge. The Lord revealed to them what he wanted them to know. In her distress, the woman said, "Did I ask my Lord for a son? Did I not say, Do not deceive me?" That is, she would have been spared her grief if the boy had never been born.

Elijah sent Gehazi, staff in hand, to go without being interrupted by any one to lay Elisha's staff on the child's face. The woman refused to leave Elisha, so he followed her. Gehazi, after going to the child, reported no signs of life. "The child has not awaked."

Elisha came to the room, closed the door, and prayed to the Lord. He lay upon the child mouth to mouth, eye to eye, hand on hand. The flesh of the child grew warm. Elisha walked to and fro in the house and again stretched himself on the child who now sneezed seven times and opened his eyes. Elijah told Gehazi to call the woman. He told her to take up her son. She fell at his feet, took her son, and went out. The writer of the Epistle to the Hebrews in his survey of people of faith summarizes, "Women received their dead by resurrection" (Heb. 11:35). Elijah earlier had restored to life the son of the woman of Zarephath who had taken care of him (1 Kings 17:17-24), and there are similarities in the two stories.

At a later time Elisha told this woman that there would be a famine in the land for seven years (2 Kings 8:1). The woman went with her family to the land of the Philistines for this period of seven years but then returned at its end to claim her land. When she appealed to the king, the king was asking Gehazi (who apparently at this time was not yet suffering from leprosy) about the great things Elisha had done. Gehazi narrated her story and was able to tell the king that the woman was the one appealing to him. The king questioned her and then ordered an official to restore her land with all the produce of the fields from the time she had left (2 Kings 8:1-6).

Other wonders of Elisha included that at Gilgal when there was a famine. Elisha ordered his servants to prepare food for the sons of the prophets. One of the men ignorantly put poisonous wild gourds in the pot, but Elisha threw meal in, and the food became harmless (2 Kings 4:38-41).

From the fact that in this story the sons of the prophets were sitting before Elisha, some have tried to make this episode a school situation. There is no dispute that students did sit (*yas*; Sir. 51:23 [29]), but that is not the only sitting situation of the Old Testament (cf. Ezek. 8:1). This argument claims too much.

A man from Baal-shalishah brought 20 barley loaves and some heads of grain. Elisha ordered these set before 100 men (cf. 1 Kings 18:4). His servant could not see how such sparse supplies could feed so many. But Elisha insisted that it was a command of God. The servant complied, all ate, and there was some left over (2 Kings 4:42-44). Jesus later did this sort of supply in feeding the 5,000 and the 4,000 (Matt. 14:13-21; 15:32-38).

When sons of the prophets (cf. 2 Kings 4:38) were building themselves a larger house, they went to the Jordan to get timber, and Elisha went with them. But as one was felling a log, his ax head fell into the water. At his lament that it was borrowed, Elisha asked where it fell. He then cut a stick, threw it into the water, and the ax head floated for the man to pick up (2 Kings 6:1-8). (To be continued.)

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The Pre-Writing Prophets — Elisha 2

By Jack P. Lewis

In addition to his contacts with private individuals, Elisha served as one who anointed kings and advised kings. At this period a marriage alliance put Judah and Israel into a military alliance rather than their being at war with each other. The son of Jehoshaphat married Athaliah, the daughter of Ahab. Jehoram of Israel, Ahab's son, and Jehoshaphat of Judah, the latter of whom had earlier allied with Ahab of Israel in a battle at Ramoth-gilead (1 Kings 22), now made a joint military campaign against Moab (2 Kings 3). According to the Moabite Stone, Moab had been tributary to Israel since the time of Omri. Mesha (king of Moab) was a sheep breeder (*noked*; cf. Amos 1:1), paying a very high tribute of 100,000 lambs and 100,000 rams. But with the death of Ahab, Mesha rebelled.

The approach of the Israelite and Judean armies to Moab was from the south around the Dead Sea — “the way of the wilderness of Edom” (2 Kings 3:8). They were joined by the king of Edom. The armies of the three found no water; the situation was desperate, but Jehoshaphat was informed that Elisha was with them. Elisha had served Elijah (2 Kings 3:11). Elisha denounced Jehoram who evidently had continued the worship of Baal (2 Kings 3:13). Jezebel, his mother, continued to live throughout his reign (2 Kings 9:30-33).

Despite his rebuke of Jehoram, Elisha was willing to give an oracle for Jehoshaphat. After listening to a minstrel (cf. 1 Sam. 10:5f.), Elisha informed the kings that the stream bed would be filled with pools of water despite their not seeing wind or rain (2 Kings 3:17). The implication is that the Lord, not Baal that Jehoram worshiped, controlled the rain even as he had done in the Elijah stories. The Lord would give them victory over Moab.

The next morning fulfilled the prediction (2 Kings 3:20). Israel then carried out a scorched earth policy (2 Kings 3:18-19; cf. Deut. 20:19f.). The king of Moab in desperation sacrificed a son. The Israelites withdrew. It is thought that the Moabite Stone is Mesha's account of this same campaign told from Mesha's viewpoint.

Elisha is seen in another international event

when Naaman the commander of the Aramean army comes to him. Naaman was a great soldier, but he suffered from leprosy (2 Kings 5:1ff.). An Israelite girl who had been taken captive in one of the clashes between Aram (Syria) and Israel informed her mistress, Naaman's wife, that a prophet in Israel could cure (*'asop*; cf. 5:3, 6, 7) Naaman. Elisha is often called “a man of God.”

The king of Aram (whose name is not given) sent a letter to the king of Israel (also not named) along with a gift of ten talents (ca. 12,000 ounces) of silver, six thousand shekels (ca. 2,400 ounces) of gold, and ten festal garments with the demand that he cure Naaman. Coins had not yet been invented. The horrified king of Israel supposed that the king of Aram was seeking a cause of war against him by making such an impossible demand. In the king's opinion, only God could do such a healing. It is not certain that the disease of the Bible is the same as Hansen's disease which we call “leprosy.”

Elisha heard of the demand and requested that Naaman come to him “that he may know that here is a prophet in Israel.” Naaman came with his horses and chariots. Elisha, without due ceremony, sent a messenger to him telling him to go wash seven times in the Jordan and that he would be healed.

That was not what Naaman had expected. It angered him. He had thought Elisha would stand and call on the name of the Lord his God and wave his hand over the affected place and cure the leprosy. His servants quieted his anger by reminding him that if the prophet had commanded him to some great thing he would have done it. “How much rather, then when he says to you, ‘Wash and be clean’?” Naaman dipped and was cured.

Naaman returned to Elisha and confessed that he now knew that there was no God in all the earth except in Israel. He urged Elisha to accept a gift (cf. Gen. 33:11). Despite Naaman's insistence, Elisha refused.

Naaman then requested two mules' burden of earth to take back to Damascus. He promised that he would not in the future sacrifice burnt offerings to any god but the Lord. Naaman's state duties, however, required that he accompany the king in the

king's worship of the god Rimmon. He asked that the Lord pardon him when he bowed in such a ceremony. Elisha dismissed him with "Go in peace."

Of all the stories of Elisha, perhaps this one has the greatest challenge to us. Modern people also form their concepts of what God ought to require of them, and they stumble at the simplicity of the gospel. If God required that we go on a pilgrimage to Jerusalem, some would undertake it. If he required that we crawl on our knees to a shrine, some would do it. But when he says to be baptized, many rebel. That is just not the way they want to be saved.

Elisha's refusal of a gift from Naaman became a temptation to his servant Gehazi. Gehazi went after Naaman with a story of unexpected guests coming (2 Kings 5:20-22). He asked for a talent (ca. 1,200 ounces) of silver and two festal garments, Naaman gave him two talents and two garments, put them in a bag and sent two servants to carry them. One would estimate that the weight was about 150 pounds. To Elisha's inquiry about where he had been, Gehazi insisted he had been nowhere. But Elisha was not to be deceived. He mentions more being received than just silver and garments — olive orchards, vineyards, sheep and oxen, manservants and maidservants. The leprosy of Naaman passed in punishment to Gehazi and his descendants. Covetousness has been around a long time.

Israel's clash with Aram continued across the career of Elisha. The king of Aram could make plans, but Elisha could and did advise the king of Israel more than once to avoid ambushes planned (2 Kings 6:8ff.). The king of Aram assumed that he had a traitor among his servants; but they told him that Elisha knew even

the words that he spoke in his bedchamber. Elisha was in Dothan about ten miles north of Samaria. The kings sent horses, chariots, and a large army to surround the city and to capture Elisha.

The next morning Elisha's servant saw the surrounding army and cried out in despair. Elisha, however, assured him that more were with him than with Aram (2 Kings 6:16). He prayed that the Lord would open the servant's eyes. The servant then saw the mountain full of horses and chariots of fire around Elisha. Elisha prayed that the Lord would smite the Arameans with blindness. He then led the blind to Samaria where their eyes were opened to see where they were (2 Kings 6:18-20).

The king of Israel (using the term "my father") asked Elisha if he should smite the Arameans. Elisha asked him if he would smite prisoners of war. It was not the Israelite custom to kill prisoners of war (cf. 1 Kings 20:31). Even at this stage of history there were rules of war. The king should give them food and water and send them home. The incursions of Aram into Israel stopped for a time (2 Kings 6:21-23).

On a later siege of Samaria by Benhadad (no exact sequence from 2 Kings 6:23 should be assumed) a dire famine developed. Inflation was unbelievable. A woman suppliant told the king of her having eaten her son but her accomplice now refused to give up her son to be eaten (2 Kings 6:24-29). Cannibalism in war conditions is threatened for disobedience (Deut. 28:57; Lam. 2:20; Ezek. 5:10). Josephus describes such at the siege of Jerusalem by the Romans (*War*, 6.3.4.) The king swore that he would behead Elisha that day. We are not told why the king blamed Elisha for the famine. He did predict a seven-year famine (2 Kings 8:1); but we do not know the time sequence of the two stories. When the messengers came to Elisha, Elisha predicted that the siege, the famine, and the inflation would be over the next day. The captain did not believe it: "If the Lord himself should make windows in heaven, could this thing be?" The prophet told him that he would see the abundance, but he would not eat of it (2 Kings 7:1-2).

Four lepers at the point of starvation decided that deserting to the Arameans could not bring a worse fate than starving in Samaria. As they went, they found signs that the Arameans had left in panic leaving an abundance of supplies. The lepers returned to inform the city. The people plundered the Aramean's camp, the city had abundance, but the captain was trampled by the crowd. Elisha's prediction had come true (2 Kings 7:3, 20).

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Elijah never got around to carrying out his assigned task of anointing Hazael king of Damascus. That task fell to Elisha (2 Kings 8:7ff.). Elisha came to Damascus. Benhadad was sick, and Hazael came to Elisha with a sizeable gift to ask if Benhadad would recover from his sickness. A gift to a prophet was customary (1 Sam. 9:7-8; 1 Kings 14:3). Elisha said that he would recover but would surely die. As he looked on Hazael he cried, explaining that he saw all the evil Hazael would bring on the people of Israel. Hazael asked, "What is your servant, who is but a dog, that he should do this great thing?" Then Elisha told him that he would be king of Aram. Hazael returned to tell Benhadad that he would recover, but the next day Hazael smothered him with his coverlet dipped in water (2 Kings 8:15).

Elijah's commission to anoint Jehu as king (1 Kings 19:16) also fell to Elisha (2 Kings 9). He sent one of the sons of the prophets to Jehu's camp at Ramoth-gilead to do the task. The man called Jehu aside and poured the oil on his head telling him that he was anointed king with the task of striking down the house of Ahab. Jehu then carried through his coup in which he trampled Jezebel (2 Kings 9:23), murdered Joram (also called Jehoram), king of Israel (2 Kings 9:24), Ahaziah, king of Judah (2 Kings 9:27), the seventy sons of Ahab in Samaria (2 Kings 10:7-9), and the assembled worshipers of Baal (2 Kings 10:25). Jehu is depicted on the Black Obelisk of Shalmaneser III as a tribute payer about 841 B.C. (ANET³, 281; ANEP, 3351). This tribute episode is not mentioned in Scripture.

Elisha had accomplished his task of struggling with the worshipers of Baal. In Elisha's final illness, after the reigns of Jehu and Jehoahaz had passed, Joash came to him to lament him with the words Elisha had used for Elijah: "My father, my father! The chariots of Israel and its horsemen!" Elisha instructed Joash to shoot arrows out the window as symbol of victory over Aram (2 Kings 13:14-19). He then instructed him to strike the ground with the arrows. He did it three times. Elisha was angry that he had struck only three times. Joash would strike Aram down only three times instead of making a full end of it. If Elisha's career stretched over sixty years, he would have been quite old at his death.

Elisha was a wonder worker, and that power did not come to an end at his death and burial. A man was being buried when bands of Moabites invaded. When the man's corpse touched the bones of Elisha, he revived (2 Kings 13:20-21).

Elisha is not mentioned again in the Old Testament after 2 Kings 13:21. He receives less publicity by later writers than does his predecessor Elijah. He is passed over in silence by Ben Sira in Ben Sira's honor role of Old Testament greats written about 180 B.C. Elisha is mentioned only once in the New Testament. Jesus mentioned the scarcity of faith in Israel and that of the leprous persons then existing only Naaman was healed (Luke 4:27). The contrast is between Israel's faith and this foreigner's faith. The people were angered and attempted to throw Jesus off the hill. Neither Elijah nor Elisha is included in the survey of the faithful of Hebrews 11. Nor are they included in the survey of 1 Clement written about A.D. 90.

As Samuel had been raised up to lead the Lord's people in the time of the threat of the Philistines, so Elijah and Elisha were raised up as champions of faith in the Lord against the worship of Baal sponsored by Jezebel and Ahab. The problem continued during the reigns of their successors. Moses, Elijah and Elisha were each one man standing in the breach (cf. Ps. 106:23; Ezek. 22:30).

Elisha knew how to rebuke when it was needed. Such were his words to Jehoram on the way to the battle against Moab (2 Kings 3:13-14). Jehoram could only respond with a description of their desperate plight. Later, Elisha sharply rebuked Gehazi for his greed (2 Kings 5:26-27).

In the career of Elisha, we see the prophet in the role of king maker. Samuel, much earlier, had anointed Saul and then later David.

One can see in Elisha an example of one abandoning all to do the work of the Lord. He obviously came from a family of affluence which wealth he gave up.

He did not abandon Elijah despite Elijah's repeated suggestions that he stay behind as Elijah went to his ascension. He did not ask Elijah for material gain; he refused large gifts offered him by Naaman (2 Kings 5:5, 15-16) even when Naaman was insistent.

He showed neither fear nor favor before kings or kings to be.

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We are all interested in one common goal of influencing as many people for good of our Lord as we can. We all share a common problem that there are more demands on our time than we can meet. Hence, a system of priorities has to be set up that must be continuously reevaluated across the course of our lives. We must ask, "How can I make my efforts count for the most?" When we have made that choice for ourselves, others about us may dispute its validity. We do not see ourselves as others see us.

The local preacher, in particular, is confronted with this problem. Where is the priority to be given? Is it to study? Is it to sermon preparation? Is it to counseling? Is it to community involvement? Is it to the mass media? Is it to socializing? Is it to bulletin preparation?

Teaching the techniques of preaching is not one of the areas in which I claim to be an expert; nevertheless, among the voices that are attempting to tell you what you ought to do, I would like to speak a word about some of my concerns.

Visitation

First, I would like to speak in behalf of what seems to be a dying art—the pastoral call. It has died because most of the people in our congregations are too busy at their work or at their television sets to want to take out time to talk to the preacher. It has died because the preacher, himself, is too busy to give it a high ranking place in his priorities. It went out with the "house call" of the physician. Many preachers have adopted this policy: If you want to see me, you can make an appointment in my office at my office hours. Not very many preachers, particularly in our larger congregations, do a lot of calling. We also have to admit that we are not changing the lives of any startling number of people in our congregation.

An older preacher under whom I studied preaching years ago insisted that a local preacher should be in the home of every family in his congregation at least twice a year every year he was with the congregation. I do not know any preacher who does that; I confess that I never did it, for after I heard him, I was always a student or teacher and was doing "fill in" Sunday preaching. That teacher related in the class an admonition his mother had given him when he was a beginning preacher: "If you stay in a congregation for any time there is not a family in it in which there will not be a tragedy of some sort, and at that time you will want to go to help that family as a trusted friend—not a stranger."

I would not at all say that if you, in your work, have neglected to go to your people until tragedy strikes that you should stay away—but how awkward it is to find yourself at the door of a house where you have never been before and there has been a death! How awkward to go and introduce yourself to sorrowing people who do not know you and whom you do not know! How little you can accomplish in contrast with what you could have done if you were really that one to whom they turned for spiritual support in their need!

Preaching

JACK P. LEWIS

In preaching there is a great need for the well-prepared and capably delivered sermon; but we who preach need also to keep asking, "What are the purposes of these activities?" In the ultimate (whether one is doing evangelistic preaching or edifying preaching), the changing of lives of the hearers is the goal. One does that as much by what he is and by his relationship with the individual, as by what he says. An enthusiastic response from the audience at the door at the end of the sermon may fall far short of that goal. The Lord told the prophet Ezekiel that he appeared to his people as "one who sings love songs with a beautiful voice and plays well on an instrument, for they hear what you say, but they will not do it" (Ezek. 32: 32). That can also be true of any preacher. He can be extremely popular and his people not be one whit changed when he is through.

A great deal of preaching one listens to is well presented and deals with at least semi-Biblical themes, but the man in the pew goes away no different from the condition in which he came; his emotions have not been stirred, his heart has not melted. The preaching did not deal with a problem he was actively wrestling with nor did it convince him that he should start wrestling with one he had previously neglected.

Humor

Another concern which I have is with humor. No one has a better appreciation for well-turned humor than I do. I have been known to tell a stale joke or so now and then. We all know its value in getting the attention of a sleepy audience. However, a question of balance enters. Some time ago I went to a revival conducted by a speaker of national reputation. His sermon was to a large extent made up of a series of jokes with a short admonition at the end of the whole. I came away wondering about his reputation. Is preaching an after-dinner occasion? I thought of Milton's *Lycidas*, "The hungry sheep look up and are not fed."

Areas of humor merit some thought. It is easy to feel very clever in your jokes and to provoke a great laugh out of a large part of an audience while driving a sword into the heart of some you should be trying to influence for good. One person in about five in America will suffer some emotional derangement during his life. Jokes at the expense of the mentally and emotionally deranged cease to be funny when you have suffered or when someone near you has so suffered. Is your joke worth forfeiting permanently the possibility of helping these people? People do not forgive sword jabs to their hearts.

Drunkenness and the antics of the intoxicated present humorous situations to those removed from the problem. But the sickness (or sin, as you will) of drunken-

ness is not humorous to the family suffering from the effects of alcoholism.

Death is a light matter to those far from it and is the subject of a great deal of humor. But death ceases to be a funny matter when the doctor announces to someone near you, "You have a malignancy," or "You have a crucial heart problem and may drop dead at anytime." It is not funny when one near you is recently gone. No one can tell you about that. You have to walk that path yourself to know. There is not an audience in which you will speak in which there is not one or more whose world is shattered and whose heart is breaking over an irreparable loss it has suffered. Is a laugh worth a sword thrust to open again the wound of that bleeding heart?

Motivation or Learning?

Yet another concern is over what is supposed to happen in a sermon. It is a question over which we might have a lot of discussion. A brother, speaking rather unkindly of the efforts of his preacher, said, "You have to park your brain with your car on the parking lot each Sunday before you go in." Is there supposed to be intellectual stimulation in preaching? At an earlier time the preacher was the best informed man in the community. That has long ceased to be. A preacher here in Memphis some time ago said, "All you need to preach are a few scriptures and the gift of gab."

It is likely a false dichotomy to oppose motivation and information. I think that in preaching motivation must grow out of the information that is supplied. At the carnival one buys cotton candy which is a pinch of sugar fluffed up; but he does not get very much in the fluff. Motivation without information is only stirring zeal without knowledge. One can attend and respond to only so many spiritual pep rallies. If there is no substance, after a while he ceases to respond.

I listened to a preacher some years ago with whose basic theological orientation I am not sympathetic. He chose the statements about Elijah in James chapter 5 as his text. He began by telling of having seen a movie depicting figures of early American history in which the shortcomings of Washington, Franklin, Adams, and the other leaders were laid bare but which at last magnified what uncommon things these ordinary men had achieved in building the American Republic. He moved to "Elijah, a man of like passions with us," and he said, "Elijah was afraid, as I am afraid;" "Elijah became discouraged as I get discouraged." "Elijah was short on faith as I am short on faith." But then he also told of Elijah's great opposition to Jezebel turning the tide of Baal worship in Israel. As I listened to that familiar story which I have known since childhood, something happened that has seldom happened in listening to preaching. I suddenly found myself thinking, if God could do that with a man like Elijah, who knows, maybe, in spite of everything, he might be able to do some small thing with Jack Lewis.

That is what preaching is all about!

Harding Graduate School, Memphis Tenn.

PRETEXTING?

JACK P. LEWIS

The old saying that "a proof-text is often hung on the parable, he did not derive them from it."

a pretext" may be used as a starting point—to ask those of us who preach and teach whether we are expounding to our audiences the revelation of God or whether we are hanging our own ideas on convenient Scripture passages. The temptation to pretext is ever present in a community which feels that there must be a Biblical base for all that is done in work and worship. We are not always clear about what falls in the necessary inference category for which no explicit Scripture statement is needed. The result is that we are tempted to try to find proof where none exists.

The exegetical methods of the rabbis were systematized with stateable rules, but in general can be called "hanging mountains by strings." To give only one example, later codifiers, out of saying like "You shall not boil a kid in its mother's milk" (Ex. 23:19; 34:26; Deut. 21:24), arrived at the prohibition of eating milk and meat at the same meal.

The Qumran community found the prophets describing conditions that community had to face. Their exegetical method to some extent reminds one of that of modern interpreters who find cars, airplanes, tire rationing, and Middle Eastern political problems in Scripture. The more resourceful the exegete, the more clever combinations he can come up with to impress his audience. None of it is what the Biblical writers had in mind when God spoke through them.

The early Church Fathers had the Messianic interpretation as the magical key with which to unlock all Old Testament passages. Amos's statement "in that day the sun will go down at noon" was a prediction of the darkness at the crucifixion (Irenaeus, *Haer.* 4.33.12 (ANF I, 310)). "The Lord hath spoken in Zion" predicted Jesus' appearance in Judea (Irenaeus, *Haer.* 4.3.11 (NAF I, 500)). In that and every age since, the allegorical interpretation of Scripture has been a means by which men claimed a Scripture base for ideas they had otherwise accepted. Augustine expounded the parable of the Samaritan as giving a picture of human history. According to him, mankind started down the road of life but fell into sin which beat him and left him helpless in the ditch. The Law of Moses came and also passed him by. Finally the good Samaritan, Jesus, bound up his wounds and brought him into the inn of safety—the church. While the basic outline of Augustine's case is true, the parable of the Samaritan does not teach it when legitimately exegeted. Augustine

A speaker, shortly back, urging the need of congregations to follow the leadership of the elders, came up with the clever turn on Judg. 5:1: "When the elders lead and the people follow, we will praise the Lord." The situation he described is to be desired; but I wanted to ask him if he meant to leave the impression that he was giving a legitimate exegesis of his proof passage or if he meant it as an example of his cleverness? If one has to twist a passage to support the truth he is expounding, would it not be better to omit the passage and just to expound the idea on its own merits?

An informed speaker, wishing to expound the idea that there is something mysterious about the appeal that wickedness has in the lives of a modern people took as his proof text 2 Thess. 2:6—"the mystery of iniquity." Anyone can see that there are aspects of wrong doing that are not to be explained. One may know the truth and then not do it; one may know the consequences of the life of sin but live it anyway. Who can explain it? A doctor spoke to us on the dangers of drug abuse; but doctors who know what drugs will do are often offenders in the abuse. Knowing the right and the wrong does not give one the will to choose the right and to reject the wrong. It is a puzzle to all of us—but that is an entirely different ball game from what Paul was expounding in 2 Thessalonians 2. If one has a valid idea, is a pretext necessary?

A speaker, wanting to expound his concept of the providence of God, insisted that God put base men in governmental positions and then out of their wickedness accomplished his purpose. He insisted that Hitler was a base man whom God put over the Germans. Stalin was a base man put over the Russians. The speaker failed to observe that he had misunderstood his Bible and had fallen into the trap laid by the change in meaning of English words. "Base" in 1611 meant "humble" or "lowly," and Dan. 4:17, 25, 32; 5:21 say that God puts "lowly men" on the throne—not "base men" in the sense meant by the epithet "Mean Joe Green." The text chosen had become only a pretext.

I listened to a speaker preach an impressive sermon stressing the extraordinary life required by the Gospel. He titled it "Our Uncommon Commitment." The thrust of the sermon was excellent; certainly a more thorough commitment is needed by most of us. His text for the sermon was "I have never eaten anything

common or unclean" (Acts 10:14). The word "common" receives continuous repetition and great stress in the sermon. It never entered his head that he might be using "common" in a different meaning from that which the Greek word *koinos* carries in his text, and also different from what the translators meant to convey by the choice of "common" in their translation. He understood it as "ordinary"—a word whose converse is "extraordinary" or "special." The meaning of the word in Acts is "that which is ceremonially impure."

Almost two thousand years of Christian history and of the various ways the minds of men have turned in those years attest the complexity of the task of understanding the Word of God. As a general rule of thumb one can say that when one asks a passage a question that the writer was not intending to answer, he is likely to persuade himself that the passage teaches what he has already accepted before he came to it. One man comes to Matthew 10 and asks how Jesus sent out his disciples. He gets the answer that they went out in poverty two by two. Another man asks that passage how the church should be organized for its mission work and concludes that going out in poverty two by two is the divine plan. In my opinion, one of these men was asking the question the writer was answering; the other was not.

One man asks Romans 13 what the role of the government in God's system is and finds that it is a servant of God for good. Another man asks the passage what his role in the government should be—a question Paul was not discussing. Is it any wonder that the two cannot reach a meeting of minds?

Another rule of thumb worth noting is that an interpretation that can only be supported by a turn of phrase peculiar to one English translation has a good chance of being a mere pre-text. This is all the more true when it rests on italicized words like "unknown tongue" (1 Cor. 14), "unto him" (Jn. 3:36), and "spiritual words" (1 Cor. 2:13).

Clever turns have a certain appeal to men's minds. We respond to them, "I never saw that in that passage before." One of the reasons we have not seen it there may be that it was never there to start with. It is a much more laborious task to fascinate men with sound exposition of God's Word; but perhaps the challenge the Lord gave Jeremiah should be contemplated seriously by us all:

"If you utter what is precious and not what is worthless, You shall be as my mouth" (Jer. 15:19).

(Boston) church. To date about \$2,000 has been pledged on this, with about \$721 already paid in by churches and individuals over the country.

Plans drawn for the proposed structure at Natick indicate that at least \$10,000 will be required to buy the lot and erect an auditorium and class rooms to meet the needs of the immediate future. The foundation will be made to accommodate additional upper space later on as needed. Of the total pledged to date Brother A. M. Eurtion, of Nashville, Tennessee, has pledged \$1,000 to be paid in as soon as the remainder needed is received. It is very imperative that we try hard to raise the balance needed by the end of this year, that building can get under way soon. I know many churches and individuals in Texas and the south will want to have fellowship in this fine undertaking for the Lord in this part of his vineyard, once they realize what this means to the future spread of the church of Christ in this vast eastern field. That has been the purpose of this article—to acquaint you with these facts. If there should be more information desired, please write me, or anyone you know in this field. Please hurry your contributions and let's demonstrate to the denominations here that we are in business in Natick and in New England to stay. Since I left Texas in 1926 and moved to Boston in 1930, I have not seen a more deserving call than this one at North Natick. Send your contributions to Brother John Hamilton, 12 Hammond Road, North Natick, Massachusetts, or to me at 108 Griggs Road, Brookline 46, Mass., and I'll turn them over to Brother Hamilton. You might check as to the merits of this appeal with such men as Jesse P. Sewell, San Antonio; P. D. Wilmeth, San Antonio; W. R. Smith, Abilene Christian College; A. M. Burton, Nashville; Otto Foster, Cleburne; Dr. John Young, Sears and Summit church, Dallas; Judge Sam D. Tatum, 2nd Avenue, South and Lindsley, Nashville; Ed Craddock, Nashville; E. W. McMillan, Memphis; C. S. Austin, Mount Pleasant, Tennessee. Sincerely, yours in Christ—PAUL H. McNIEL.

PROVIDENCE, RHODE ISLAND

On March 16, 1639, Roger Williams, who had been driven out of the Massachusetts Bay Colony because of his religious beliefs, organized the first Baptist Church of America in Providence, Rhode Island. With the growth of the population of the state came Quakers, Congregationalists, Roman Catholics, and others. But after three hundred years of creed and tradition, the simple New Testament truth is being proclaimed in humble Sunday afternoon meetings in the Biltmore Hotel through the generosity of the Boston brethren. Brother Harold Thomas makes the trip down each Sunday afternoon. (The brethren began meeting there January 24, 1943.)

Rhode Island is the smallest state in the Union. The greatest length, north and south, is forty-eight miles; the greatest width, east and west, is 36 miles; and its total land area is 1,058 square miles. Yet the population of this area in 1940 was 713,346 inhabitants. It is the most densely populated state, having 674.2 inhabitants per square mile. Its chief industries are the manufacture of cotton and woolen goods, fine tools, machinery, silverware and jewels. There is some fishing—but little agriculture. Textiles employ more than one-half of the wage earners of the state.

About one-half of the population of Rhode Island is Roman Catholic. Baptists make up one-third of the Protestant population and Episcopalians one-fifth. These people have never had an opportunity to hear the simple gospel. At the services conducted by Brother Thomas, attendance has been as high as thirty-nine. Many of these are service men with their wives from the Naval base at Newport, and Camp Endicott at Davisville. Besides affording them a place of wor-

ship, their aid in attracting the permanent population is invaluable.

Providence was a city of 253,504 inhabitants in 1940. It is an educational center—being the site of Brown University and Rhode Island College of Education. Dallas, Texas, with only a slightly larger population has about twenty-six congregations of Christians and as many preachers. Providence and all of Rhode Island has only this struggling little group meeting in the hotel on Sunday afternoon with a borrowed speaker. Nashville, Tennessee, has a smaller population than Providence, yet has fifty or more congregations and a host of preachers. Ft. Worth, Texas, has a smaller population—yet has twenty or more congregations. Providence is begging for one. Truly the field is white unto harvest.

Providence is reached by the broadcast conducted by the Boston congregation and would be reached by the proposed East Coast hookup. A strong congregation there would materially add to the work already being done in the New England states.

We are raising money to send Brother Jack P. Lewis to Providence. Brother Lewis has served faithfully as local minister in Huntsville, Texas, for the past two years. We are especially anxious to contact congregations who are in a position to contribute monthly to the work. Will you pledge yourself to assist? Please write us immediately.—J. M. COLLARD, C. RIX, V. E. ATKINSON, Elders of Huntsville, Texas, church of Christ.

HELENA, MONTANA

L. M. Seid has begun work with the Lewiston church. Prospects are good here in Helena. Two have already been baptized. We are mailing tracts each week, and plan to follow this up with personal contact. We are also planning on a meeting in November. When coming our way worship with us.

We have just bought a nice six-room house that is adequate for both church services and living quarters for the preacher. We are in need of three hundred dollars within sixty days. Helena, the capital of the third largest state in the Union, has only five members of the Lord's church now besides the preacher and his family. Help will be appreciated. Send contributions to Miss Ruby Jenkins, 312 N. Davis, Helena, Montana.—CHAS. B. MIDDLETON.

HOLD-UP FOR THE BOOK

I am back at the old home base in Abilene. This town is near the geographical center of my work in the gospel. It is more like home than any place this side of heaven known to us. Here my wife and I began forty years ago, and it is here, if God wills, that we plan to close life's chapter. I am alone in my own hired house for the present, my wife yet teaches in a Nashville classroom, while backing me with all her splendid might. "What the Church Must Do To Be Saved," is a book to which I have given the better part of my life to write. At last I am putting the finishing touches on the manuscript, and a good angel will publish the work as soon as the final draft is ready.

How long will the last furbishing take? Heaven only knows, but a rough guess is that from three to six months will be consumed in the task. Day and night as I am able I give myself to it, doing nothing else whatsoever. Why does it take so much time? Some one has said that writing a book is very much like living a life. I can believe it. But after this long wait I must not take chances, less so that my old "ticker" makes passes like it might be saying good night at the end of the road. Now, however, the end is in sight and we are happy, hoping soon to have the book in the hands of the reading public.—PRICE BILLINGSLEY.

Real Estate in Palestine (1)

JACK P. LEWIS

(FIRST IN A SERIES OF THREE)

Why Israel?

God did not choose Israel as an expression of partiality on His part, or because of her great numbers (Deut. 7:7), or because of her righteousness, but because He loved the patriarchs (Deut. 4:37) and because He had a service for her to render to the world. Rather than the act of judgment in the flood resulting in the permanent righteousness of the world, sin soon again became rampant. Like the farmer who, in a bad year, may select a portion of his land to till in order ultimately to replant the whole, God chose to work through one family—the descendants of Abraham—for the ultimate salvation of the world. Israel had the service of being God's witnesses (Isa. 43:10-12), a light to the nations (Isa. 42:7). The goal of God's action was to bring the world to a knowledge of the one true God (Isa. 45:6, 22-23; 49:6).

To Israel were given the sonship, the covenants, the Law, the worship, the promises (Rom. 9:4). God protected, disciplined, and judged her the more strictly because of her privileges (Amos 3:2). To Israel were entrusted the "Oracles of God" (Rom. 3:1-2); almost every Biblical book was written by a Jewish person. Of them is Christ according to the flesh (Rom. 1:3; 9:5).

The lapses of Israel from her task are made proverbial by the prophets, but God's purpose did not change. The Babylonian exile is interpreted as an act of discipline to call her to her task. To accomplish His purpose, "for the sake of His name," God spared her and returned her to her land that she might know that He is God (Ezek. 20:1-44). In New Testament thought the culmination of Israel's waywardness is the rejection of Jesus. This thought is the chief point of the parable of the wicked husbandman and of its concluding declaration: "Therefore the kingdom of God will be taken from you and given to a nation producing the fruits of it" (Matt. 21:43).

It is not a part of New Testament thought, however, that there is any sort of disqualification or handicap belonging to Israel. Her deed is attributed chiefly to ignorance both of the plan of God and of the consequences of her actions (Acts 3:17; Rom. 10:3). The door of opportunity was and is always open. All of the apostles—including Paul himself (Rom. 11:1)—belonged to that race, as did also all of the Christians in the earliest days of the Church. It was God's purpose that both Jew and Gentile be reconciled to Himself in one body (Eph. 2:16). The Gospel was proclaimed "to the Jew first and then to the Gentile" (Acts 1:8; 13:46; Rom. 1:16)—a truth that it seems some would like to forget in a world fanned by anti-Jewish tensions. It is not to the credit of those who claim to follow Jesus that through the centuries they have refused to follow His example when He said, "Father, forgive them for they know not what they do" (Luke 23:34) and have chosen rather to return evil for evil in repeatedly oppressing the descendants of those who first persecuted the Church.

One New Man

God's great acts of the past were preparatory for the coming of Jesus. The blessings of the Gospel Age were the subject of Old Testament prophecy (Acts 3:24; 1 Peter 1:12). The system established by Jesus is to last until the end of the world (Matt. 28:18-20). It is God's good pleasure that through the Church should be made known the manifold wisdom of God (Eph. 3:10). Here is to be found the perfect law of liberty (Jas. 1:25). Here the New Covenant is found operative. Just as there would have been no place for a second covenant unless

the first had been found faulty (Heb. 8:7), so there can be no place for a third without the second being defective—a thing impossible within itself.

In His death which activated the New Covenant, Jesus broke down the middle wall of partition between Jew and Gentile to create in Himself one new man (Eph. 2:12-16). That one new man is neither Jew nor Gentile; he is Christian. In the first century, one of the most live issues was that raised by the Judaizers who would have subjected the Gentiles to the demands of the Law. The test case of their demand was the enforcing of circumcision on the Gentiles. However, beginning with Peter's declaration at the house of Cornelius, "Truly, I perceive that God shows no partiality, but in every nation anyone who fears him and does what is right is acceptable to him" (Acts 10:35), it is made clear that nationality plays no part in the Gospel scheme. The spirit had commanded Peter to make no distinction (Acts 11:12). To this fact Peter again appealed in the gathering in Jerusalem: "He made no distinction between us and them, but cleansed their hearts by faith (Acts 15:9). Paul refused to submit to the Judaizers and declared that in Christ, "There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female" (Gal. 3:28). "There is no distinction between Jew and Greek" (Rom. 10:12). "Neither circumcision or uncircumcision is anything, but a new creation" (Gal. 6:15).

The problem of our day has a slightly different test case from that of Paul's. The establishment of the state of Israel and the Israeli victories in the war of 1958 and in the war of June, 1968, seem to have convinced many people that God is again about to do something wonderful in a national way. One of the most popular songs among Israeli young people reads, when translated: "David, King of Israel, lives and is established." Many non-Jewish people have established themselves in the state of Israel in order to be in on the ground floor of God's future actions. The "Hebrew Christians" are still more emphatic in their convictions on this subject, and even in some circles of the Church there is ample willingness to subscribe to a chauvinistic future program for the Gospel in which a special role is to be played by Israel. Such a program must of necessity clash with the plain declarations of Scripture offered in the preceding paragraph: "There is neither Jew nor Greek," and "He made no distinction."

The affirmation of the Gospel does not imply anti-semitism, though it might be so interpreted by some. It is unfortunate that denominational Christianity has allowed itself in people's thinking to take on the character of a sort of racial or national block opposite the Jewish racial block. I find that Jewish people invariably think in this thought pattern. I personally am deeply indebted to the Jewish people for my education and for many other favors and wish to give no unnecessary offense. What I wish to affirm is that the Gospel, God's power unto salvation, is to be in force until the Day of Judgment and that it knows no nationality. It places the Jew under no disadvantage, as Paul made quite plain (Rom. 11:1); it gives him no advantage. He has no obligations which are not obligatory to all men. He has no privileges that are not the privileges of all. He can be saved by belief in and obedience to the Gospel just as I can. Like Paul (Rom. 9:1-2; 10:1), I long for his salvation, but in so doing, I refuse to go backward from the spirit to the flesh to subscribe to nationalism. "There is neither Jew nor Greek."

Real Estate in Palestine (2)

JACK P. LEWIS

"So All Israel Shall Be Saved"

The question of the future of Israel, in order to be grasped adequately, must be considered upon two planes. The first is that of the perpetual antithesis between the Gospel and the Jewish outlook; the second is that based on an interpretation often given to Paul's statement in Rom. 11:26, "So all Israel shall be saved."

The ancient rabbis believed that there would be a time in which there would be one true religion in the world, and, of course, they believed that that religion would be Judaism. To some extent they found a proof text in Zech. 14:9 for their expectation: "And the Lord will become king over all the earth; on that day the Lord will be one and his name one." There were rabbis who, with a universal outlook, believed that "all Jews will be saved and all pious Gentiles will be saved."

To the extent that modern Judaism subscribes to the ideal of Judaism becoming the universal religion, there must of necessity be a clash of ideology with a Christianity which seriously believes itself to be that which the New Testament declares it to be—the culmination of God's action for the salvation of the world, the reality that has replaced the shadow (cf. Col. 2:17)—and which takes seriously its commission to go into all the world and to preach the Gospel to every creature. In general, the Jewish people do not accept the validity of the New Testament revelation and whatever is dependent on it. Though vague in defining the details of its content, they are quite persuaded that Judaism is a valid religion for Jews and are anxious that Christians grant this premise, thereby granting them an honorable coexistence. Judaism is not missionary oriented in the sense in which Christians understand the term. They are quite willing to allow their religion to maintain its racial connections and are not aggressive in desire to spread their beliefs among others, but they desire passionately that their ranks not be subjected to the evangelistic activities of Christians, even when the subject concerned is not a "practicing Jew." Numerous organizations have been formed to safeguard Jewish people from the effects of such activities.

It is quite obvious that this conflict can only be resolved by the victory of the Jewish viewpoint, or by a policy of peaceful coexistence which many would understand to mean the abandonment by Christians of the interpretation of God's actions given by the Apostle Paul and thereby the abandonment of their evangelistic zeal. By the very essence of its nature, Christianity must be evangelistic, but the stimulation of hatred is not a legitimate part of its program. It is most important that those who hold to the validity of New Testament teaching be careful not to allow their position to push them into a self-defeating, unchristian treatment of the Jewish people which expresses itself in prejudice, intolerance, and persecution. Nor should the Jewish people feel

that the Christian who is loyal to his Book is thereby automatically anti-semitic. Over the course of the last two thousand years those (both Jew and Christian) who have found their ranks yielding in the fields of teaching and polemics have most regularly had recourse to the use of force exercised where possible upon the opposition to stop their activities, but also exercised upon their own members to cause them to be afraid or unable to make a choice for themselves. In an enlightened modern world, surely it is time for an atmosphere of free, fair, and unprejudiced discussion of presuppositions and claims in which he who can be convinced may and will be.

We now turn attention to the second of the planes of the discussion of the future of Israel. While admitting that for two thousand years there has been no distinction between Jew and Greek as far as the privileges of the Gospel are concerned, numerous people who claim to believe the Gospel affirm that the future, which they feel is dawning, will be quite different. While there are many facets of the problem, certainly the heart of them is Paul's statement: "So all Israel shall be saved."

Whatever this enigmatic statement may mean, it must be agreed by all that it is in some sense metaphorical. "All" does not mean totality in the strict literal import of the term. Paul did not subscribe to the position of the rabbis that all Jews would be saved, nor do any of the current disputants—when pressed—contend that he did. Some Jews were guilty of the sins which he warned would keep one from entrance into the kingdom of heaven. Furthermore, the chief line of argument in the Epistle to the Romans also demonstrates that only the "remnant will be saved" (Rom. 9:27). Paul did not promise salvation for unbelievers. Paul elsewhere used "all (pas)" to designate not an absolute totality, but a specific whole which he has in mind. One of the clearest examples is his declaration, "The strong man eats everything (pas)" (Rom. 14:2). So also here in Romans 11:26, "all (pas)" must designate a unit less than the totality and at the most could designate "believing Israel."

While many notable scholars argue that in this passage "Israel" must be literal, it must also be granted that Paul has in Romans already used "Israel" in two ways and that he alternates in the import given the term. The first of these imports is what is understood in Christian circles as "fleshly Israel" (*Israel kata sarka*; cf. 1 Cor. 10:18). Its logical opposite, "spiritual Israel" (*Israel kata pneuma*), does not actually occur as a term in the New Testament, but is approached in the concept "the Israel of God" (Gal. 6:16) and in Paul's analogy: "him who was born according to the spirit" (Gal. 4:29). It is very clear that Paul does also use "Israel" to designate an entity in counter-distinction to "fleshly Israel": "Not all who are descended from Israel belong to

Israel" (Rom. 9:6). Abraham's descendants are not all those born to Abraham, but are those who have faith as Abraham had (Rom. 4:16-17; 9:8-9; cf. Matt. 3:9). The children of promise rather than the children of flesh are the children of God (Rom. 9:8). Those that are Christ's are Abraham's offspring (Gal. 3:29). This is a status in which nationality plays no role. Faith is its bounding limits (Rom. 10:12).

In view of the fact that Israel must be taken in the passage in a less than literal sense, there is no compelling reason why it should be taken in a sense contrary to what the Apostle has said on the matter of race and the Gospel elsewhere. This is the more true when such a meaning forces one to postulate a reversal of God's actions that would otherwise be undreamed of. The "all Israel" who are to be saved is comprised of all Gentiles who are brought to a belief in the Gospel plus all Jews who also choose to believe. Thus having faith, they are the seed of Abraham. Paul envisions an interplay of actions from the two halves of the human race resulting in salvation. Through this interplay (involving the unbelief of Israel, the mercy shown to the Gentiles, and the mercy shown to Israel [Rom. 11:11, 30]), those who come to believe (all Israel) will be saved.

THE NATURAL MAN

(Continued from page 326)

not as spiritual as they ought to be. This was true of the Corinthians who were judging certain things as man judged them. They were wanting to build sects around certain teachers, just as the Grecians did around their teachers of philosophy. This was wrong, and in so doing they were acting as carnal men and not as spiritual men. Thus Paul said, "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, as unto babes in Christ" (1 Cor. 3:1, 3-4). In writing to the Galatians Paul said that the spiritual were the ones who were to restore those who were overtaken in a fault (Gal. 6:1). And if anyone thought that he was a prophet or spiritual, Paul said "Let him take knowledge of the things which I write unto you, that they are the commandment of the Lord" (1 Cor. 14:37).

None of us are spiritual men in the sense of inspired men. Paul had the mind of the Lord through direct revelation. We are not personally inspired, but we have received the divine revelation as mediated to us through the apostles and prophets of the first century. They had the inspired word directly from God, and we have it through their written word. If we receive it, and act on it, we are spiritual men and not carnal men. If we refuse to admit the possibility of divine revelation, and insist on judging all by human reason, unenlightened by divine revelation, we are natural men.

Real Estate in Palestine (3)

JACK P. LEWIS

The People and the Land

Closely intertwined with questions of the election of Israel is also the problem of the land of Palestine. Be it said at the outset that political states are built by the sword, maintained by the sword, and fall by the sword. Like other existing states, on this basis the state of Israel with her allies has clearly established her right to exist, and she will exist until some enemy power amasses strength to put her down. She has conquered, defended, and expanded her territory. As the realization of the centuries old dream of the Jewish people, the state fills a need just as it does when it offers a haven for the oppressed of the race. It is here, however, that the conflicts of the Middle East begin, for it happens that the land was already in the possession of another people who do not share the Jewish dream, who are unwilling to make the necessary concessions, and only at whose displacement to some extent the dream can be realized. It is not within the scope of this section of this paper to try to solve these conflicts. Its purpose is merely to consider one aspect of the claim on the land while at the same time professing neutrality on current conflicts.

A friend of mine never grows tired of proclaiming that the establishment of the state of Israel and the accompanying unparalleled transformation of the land is in fulfillment of Biblical prophecy. The chairman of the British committee for the economic conference meeting in Jerusalem the first week of April declared before the conference: "Jerusalem reunited is the fulfillment of immortal prophecy . . ." Politicians profusely use such phrases as "the desert shall blossom as a rose" and "the Law goes forth from Zion" to describe what is going on. Say whatever else one will, at the bottom of all discussion there is a feeling that God promised the land to Abraham and to his descendants and that in some way that promise gives prior claim upon the land which is more valid than the claim of its inhabitants of the past thousand years who also claim to be descendants of Abraham. A reporter from one of the large American news periodicals asked me just a few weeks back, "How do you answer the Biblical argument?"

The following are several relevant matters that should be taken into consideration:

1. God's promise to Abraham. God kept the promise which he made to Abraham. The promise of the land of Palestine as an everlasting possession, made first to Abraham, repeated to Jacob, and then recalled by later Old Testament figures, is expressed by using four extremely strong statements: (a) "Forever" [ad 'olam: Gen. 13:15]. (b) "Everlasting possession" [ahuzzat 'olam: Gen. 17:8; 48:4]. (c) "From everlasting to everlasting" [le min 'olam we'ad 'olam: Jer. 7:7; 25:5]. (d) "Forever" [le 'olam: Isa. 60:21].

Although Abraham was a wanderer not receiving a foot of ground (Acts 7:5), nevertheless the promise must not be numbered among unfulfilled promises of the Old Testament. At the end of the conquest with the allotment of tribal ter-

ritories, Joshua declared that God's promises had been fulfilled (Josh. 23:14). It is further asserted: "The Lord gave to Israel all the land which he swore to their fathers; and having taken possession of it, they settled there" (Josh. 21:43; cf. vs. 45). The expanse of the kingdom of Solomon is said to be coextensive with the boundaries mentioned in Genesis (in some circles called "the larger land") as he reigned "over all the kings from the Euphrates to the land of the Philistines, and to the border of Egypt" (2 Chron. 10:26). At the time of the return from exile, Ezra further declared that God had kept the land promise (Neh. 9:8).

2. Conditional nature of God's promises. There are those who readily admit that the land was given, but who wish to stress the concept of "everlasting" as a basis for a present or future possession of the land. These need to be reminded that the promises of God are conditional.

"And if at any time I declare concerning a nation or a kingdom that I will build and plant it, and if it does evil in my sight, not listening to my voice, then I will repent of the good which I intended to do to it" (Jer. 18:9).

That this principle applies to the possession of the land of Palestine should be obvious from the warnings issued at the time of the conquest:

"But just as all the good things which the Lord your God promised concerning you have been fulfilled for you, so the Lord will bring upon you all the evil things, until he have destroyed you from off the good land which the Lord your God has given you, if you transgress the covenant of the Lord your God, which he commanded you, and go and serve other gods and bow down to them. Then the anger of the Lord will be kindled against you and you shall perish quickly from off the good land which he has given you" (Josh. 23:15-16).

The land of Palestine was not given to Israel in the days of Abraham because the "iniquity of the Amorite was not yet complete" (Gen. 12:6). The prophets repeatedly indict their people for infidelity. When Israel's iniquity exceeded that of her predecessors, she was removed from the land (2 Kings 17:14-18).

3. Return from Babylonian exile. The promises of return to the land and of its transformation are promises prior to or contemporaneous with the return from Babylonian exile. Rather than these promises being projected over into the end of days, it is the more logical and legitimate procedure to apply them to that return. In cases where there is not exact correspondence between the promise and the later reality, it is wise to take seriously Isaiah's assertion that the glories failed to develop because of the sin of the people (cf. Isa. 59:1-15; 64:1-7).

One of the most interesting passages describing coming glories is Zech. 8:4-8 which many people project to the end of days. It is of special interest to notice that the people who lived in the glorious days of the Maccabean princes thought

that they were enjoying the fulfillment of these very promises (1 Macc. 14:8-12).

It must be admitted that in nearly every age men have attributed existential value for solving their problems to passages of Scripture whose primary intention was entirely different. Excellent examples may be recalled in the Scripture exegesis of the Qumran community. But if the contention be true that the prophetic passages of return and transformation of the land deal with the return from Babylonian exile, then it is solely homiletics—for which no objective validity can be claimed—to use them as a description of the present or the future situation.

4. David's throne. Though one can choose phrases from the prophets in which description can be paralleled to current events, those who affirm the fulfillment of Biblical prophecy in present political arrangements need to explain for us the obvious discrepancies in many aspects of what the prophets looked for and the realities we see. Where is the scion of David on the throne in Jerusalem (2 Sam. 7; Ezek. 34:24)? Is a society in which only a small percentage of the people can really be classified as religious that which the prophets looked for? Certainly the dream of peace (Isa. 11:6) is far from a present reality in the Middle East. Is technical aid to underdeveloped countries what the prophets mean by "the Law shall go forth from Zion"?

5. The city with foundations. The Epistle to the Hebrews makes clear that Abraham's real expectation was not Palestine, but the city which has foundations whose builder and maker is God (Heb. 11:10). That is, though Biblical expectation begins with that which is material, the material is superseded by the spiritual. As the Epistle makes clear, the "rest" promised God's people, though prefigured by the Sabbath and by the acquisition of Palestine, is not to be equated with them (Heb. 3:6-4:10). There remains a rest for the people of God—the city foursquare in the new heaven and new earth (Rev. 21:22). This is the real estate that I am really interested in. This is the kingdom that exists by divine right. Its citizenship is not limited by nor concerned with race. Here whosoever will may take of the water of life freely.

Conclusion

This paper is not in any sense a challenge of the right of Israel to exist as a political, social, and philanthropic entity. Chaim Weitzmann's service was such to the British nation that he was able to secure the Balfour declaration that laid the basis for the state. The ravages of Hitler brought world opinion around to favoring a haven for the oppressed as a philanthropic gesture. Persecutions of people in the Middle East brought Israel her representatives of seventy or more nationalities. The East-West struggle between the great world powers makes her a valuable pawn on the chess board as a buffer state and give her the international support necessary for continued life.

This paper chooses to favor neither the Arabs against the Jews nor the Jews against the Arabs. Others are giving attention to varying aspects of the problems. It deplores the unwillingness and inability of men to reach just and peace-

(Continued on page 346)

FOUR WEEKS IN AFRICA

George S. Benson

On February 26, 1968, I left New York City by Pan American for Zambia, Africa, for the purpose of helping finalize location, size, shape, relationship, and number of buildings on the new site for the Zambia Christian School. I decided to visit on the way some of the American missionaries and their work in England, Germany, France and Italy. Also, I decided to visit in like manner Cape Town, Johannesburg, Bulawayo and Salisbury in Africa before reaching Zambia. An average stop of only two and one-half days in each of these places actually left for Zambia only twelve days.

My chief purpose in visiting these various points on the way was to talk with missionaries, local national preachers and church leaders to learn their current ideas on most successful missionary methods. It is very evident that our brotherhood, and the missionaries themselves, are going through some rather distinct changes on missionary philosophy and missionary methods. The message remains ever the same but the methods of propagating it are subject to change. While it appeared to me that the thinking of the missionaries and of the National preachers and church leaders was much the same, yet it was usually the National people in each field who were the more outspoken with regard to the need for more effective methods and attitudes. In Germany, it was very heartening to hear the German preachers advocate the need for entire local support. They know this will take time to effect, but some of them are setting dynamic examples by undertaking certain secular work to supplement the meager personal support that German churches are currently giving. This is perhaps the best way to inspire more liberal local support and also to increase the faith of the public in the sincerity of the preachers. It represents much the methods through which the gospel was advanced so successfully in the Roman Empire 1900 years ago, and also the manner in which it spread across the American continent.

In view of my assignment to teach on Missionary Methods in the annual World Evangelism Seminar at Harding College in June and July, I was especially interested in comments by both missionaries and Nationals with regard to what prospective missionaries should be told in their preparation for missionary work. It was surprising to me to find how frank the Nationals were to comment on this subject when their views were requested. After studying results and listening to comments of experienced missionaries and devout concerned Nationals in eight different countries, I shall feel better prepared to do my part in making this the most practical missionary program yet presented at Harding College.

Prospective missionaries and churches currently directing missionary efforts cannot over estimate the value of attending such seminars. Such training would have very greatly increased the effectiveness of my work on the mission field, where for the first four years I was floundering in search of suitable and effective methods of operation.

J. D. Merritt, with 42 years' experience

in Africa will arrive home just in time to serve as the senior member of the faculty. Irene Johnson, who first went to Germany twenty years ago, is coming home to direct special classes for women. Otis Gatewood, and several other experienced missionaries are also on the faculty.

NEW MEN OR NEW METHODS

Robert Eubanks

The major portion of conversation centering on missions today deals with methods. I fully believe we need to use every method at our disposal. We need to try new media and means for the spreading of the Gospel of the Son of God. In fact, God's people should be going beyond others in finding the best available means to reach all men with the message. The purpose of this article, therefore, is not to say we should not research methods

GOOD NEWS FROM INDIA

Break-Through Seen for Missionaries

Everett R. Anderson, President of International Christian Schools, who are developing preacher training schools in India, reports that he has just received word from India indicating that for a limited time only, by making special arrangements it will be possible to get 15 missionaries into India on long term visas.

Brother Anderson says his information states we need 15 applications at one time, as this is the way the Lutherans obtained entrance after the "Ban."

India has truly proven to be the most fruitful mission field of our time, with limited personnel we are now baptizing an average of 1,000 souls per month with a total of more than 18,000 active members among India's half billion souls.

Inasmuch as these applications must have special handling, it is suggested that individuals and/or congregations interested in accepting this unusual challenge, in any way, contact Brother Anderson for details. His address:

Everett R. Anderson, Pres.
International Christian Schools, Inc.
P. O. Box 115
Dallas, Texas 75221
Telephone: (214)388-1791

but, to say that methods depend, ultimately, upon men. We should not theorize on methods more than we practice the command, "Go ye into all the world."

We should recognize that as long as there are men involved there will be discussion and disagreement as to the best methods to be used. Methods differ with the man, time, place, and all other variable factors. We should strive to ascertain which is the best method or methods for a certain work. We should not try to bind our methods on others as "the method."

God did not commission methods, but men. He does not call for methods, but men. Men can find and will find methods that will serve the purpose of spreading the message if they feel called of God, compelled by Him and His love to go

forth, "to preach deliverance to the captives." I think it is time for us to read Isa. 6:1-8 and apply it to our lives as people commissioned of God to carry the message of salvation into all the world. When we are able to appreciate the grace and love of God, when we see our own unworthiness, when we know that we have been cleansed by God's power and not by our works—then, fully dependent upon Him, we will answer the call of God and say with Isaiah, "here am I, send me!" I believe E. M. Bounds expresses it well in a little booklet "Power Through Prayer." He states, "We are constantly straining to devise new methods, new plans, new organizations to advance the church and secure enlargement and efficiency for the Gospel."

"This trend of the day has a tendency to lose sight of the man or sink the man in the plan or organization. God's plan is to make much of the man, far more of him than of anything else. Men are God's method."

"The church is looking for better methods; God is looking for better men."

When the Master was on earth He chose men and sent them forth with a message. He did not drill them in method but filled them with a message and spirit. Men will find the method or methods best suited to the place and time if their hearts glow with an unquenchable spirit. When the love of Christ compels us to speak forth what we have received from God in order that others may know the blessings and joy of salvation, we will not have to seek methods but we will utilize every method at our disposal. Bounds summarize this idea in these words, "What the church needs today is not more machinery, better, not new organizations or more and novel methods, but men . . . men of prayer, men mighty in prayer. . . . He does not anoint plans, but men—men of prayer."

New men this is the answer to world evangelization. Men who have the faith to move mountains. Men with the compassion of the Savior. Men who see souls in darkness. Men who hold the light high that all around them may see. The time has come for us to quit trying to hide our lives which lack total commitment by the search for methods to take their place. The time has come for us as new men to sound the call of our redeemer: "Come unto me, all ye that labour and are heavy laden."

REAL ESTATE IN PALESTINE (3)

(Continued from page 343)

able solutions to their problems.

The paper does attempt to point out that there is no real basis for drafting God and the Eternal Plan of God as the chief ally in the conflict. It does attempt once again to call attention to an opportunity of salvation in which racial and national boundaries play no part. "There is neither Jew nor Greek, neither bond nor free, neither male nor female, but all one man in Christ Jesus" (Gal. 3:28).

Joe Sponaugle, 107 Midland Ave., Ma land Heights, Mo., May 3: This past week one was baptized and six were restored. Ross Swindler will begin our meeting Sunday.

FIRM FOUNDATION—MAY 28, 1968

(This piece is much longer than we usually print in the Firm Foundation, and some may think it is overkill, but the lack of understanding on the part of some disciples in the church suggests that in the past few years we have suffered from under-kill. Take your time and work through this excellent study. You will no doubt return to it many times to confirm your faith, and to refute and correct doctrinal misunderstanding. We commend this thoughtful examination of music in praise of God to you and pray that it will be of service to the church – editor.)

Musical Worship in the New Testament Church

By Phil Sanders

Many people do not understand why anyone would discuss the use of instruments in the worship of the church. Most folks believe that churches have always used instruments of music in their worship. They are surprised to find that some churches today don't use instruments, and they think them rather peculiar. Churches, however, did not always use instruments; and some churches have never used instruments. In fact, Christians for several centuries were adamantly opposed to using any instruments of music in worship. Not until the thirteenth century AD did churches begin using the instrument widely. Some might ask why one should return to the ancient practice and not adopt the musical instruments so popular today.

In asking this question we are not asking about personal preferences or heritages. We are not interested in opinions or feelings. What we are asking is what does God desire. The New Testament is God's written revelation to all, a faith once for all time delivered to the saints (Jude 3). The New Testament scriptures provide for us all things that pertain to life and godliness (2 Pet. 1:3) and fulfill Jesus' promise to guide the apostles into all truth (John 16:12-13). The scriptures tell us what God desires in worship musically, but his instructions never include the use of instruments. Since we are charged to handle scripture accurately (2 Tim. 2:15), we should review the relevant passages pertaining to musical worship among Christians:

And after singing a hymn, they went out to the Mount of Olives (Matt. 26:30; Mark 14:26).

But about midnight Paul and Silas were praying and singing hymns of praise to God, and the prisoners were listening to them (Acts 16:25).

And for the Gentiles to glorify God for his

mercy; as it is written, 'Therefore I will give praise to thee among the gentiles, and I will sing to thy name' (Rom. 15:9).

What is the outcome then? I shall pray with the spirit and I shall pray with the mind also; I shall sing with the spirit and I shall sing with the mind also (1 Cor. 14:15).

What is the outcome then, brethren? When you assemble, each one has a psalm, has a teaching, has a revelation, has a tongue, has an interpretation. Let all things be done for edification (1 Cor. 14:26).

And do not get drunk with wine, for that is dissipation, but be filled with the Spirit, speaking to one another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord (Eph. 5:18-19).

Let the word of Christ richly dwell within you, with all wisdom teaching and admonishing one another with psalms and hymns and spiritual songs, singing with thankfulness in your hearts to God (Col. 3:16).

Saying, 'I will proclaim Thy name to my brethren, in the midst of the congregation I will sing Thy praise' (Heb. 2:12).

Through him then, let us continually offer up a sacrifice of praise to God, that is, the fruit of lips that give thanks to his name (Heb. 13:15).

Is anyone among you suffering? Let him pray. Is anyone cheerful? Let him sing praises (James 5:13).

In every instance, the music described emphasizes verbal communication: singing, speaking, teaching, making melody in your hearts, confessing, giving thanks, and the fruit of lips. The absence of a reference to instrumental music is startling. God desires music that is both of the mind and the spirit, not something irrational or nonverbal. God did not accidentally leave out instruments in these passages. There must have been a reason. When one considers

the common use of instruments among pagans and in the Jewish temple, one is quite shocked to see Christian opposition to their use.

Instruments cannot speak, teach, admonish, give thanks, praise, proclaim, confess, or make melody on your heart. These are the things God wants us to accomplish in our singing. Instruments of music fail to do any of them. This is what makes them additions; they do something different from the instruction. They go beyond the instructions in the New Testament.

Jesus taught us in Matthew 7:21-27 that we must do what he says — obey his will — and enter heaven. The burden of proof for pianos and organs must be on the one who introduces them to show where Jesus has instructed this form of worship. There has never been any evidence from the Bible, from the language, or from history to show that instrumental music in Christian worship has won God's approval.

The Argument from Authority and the Absence of Instruments in New Testament Worship

All authority resides in Jesus Christ (Matt. 28:18). In any and every question of faith, Christians must ask what the Lord wills (Eph. 5:10, 17). The Lord Jesus must have first place in everything (Col. 1:18). It is only when we abide in his word that we are truly his disciples and know the truth (John 8:31-32).

Jesus never taught his disciples to use machinery in worshiping God. No apostle ever gave an instruction to use them, and no church in the scriptures gives an example of their use. They were long in existence but ignored in the teaching and the practice of the entire church described in the New Testament. The New Testament contains God's complete will for our time, from Pentecost till the Second Coming. Had God wished that Christians use instruments in worship, he would have said so. Since God gave us his entire will for our lives, the fact that he intentionally left them out is quite remarkable. Surely God was aware of their presence, for they were used in the temple. We can only conclude that God left them out intentionally, because he did not want them. Men need to have authority from God for what they believe and practice. Like Jesus, we too should ask, "Is this from heaven or from men?" (Matt. 21:23-27). God requires that those who worship him must worship him in spirit and in truth (John 4:23-24; 17:17). One must wonder how an unscriptural practice, begun centuries late by men, can be from heaven or according to the truth. Men have no right

to change God's plan or his teaching on any matter. When they do so, they act on their own authority not the authority of God.

Someone may say, "The Bible doesn't say we can't play the organ! Therefore, it must be all right." But neither does the Bible specifically condemn burning incense, praying to Mary, roast lamb with communion, sprinkling for baptism, infant baptism, or a mourner's bench. How can we justify organs and reject these? These, just like using an instrument of music in worship, come not from God but from men. The right question is not "Where does the Bible condemn an instrument in worship?" but "Where does the word of God authorize using instruments of music in Christian worship?"

If the Bible were to include everything that God did not want, it surely would be too large to carry. God has chosen to tell us in positive terms what his will is for our lives and our worship. He has shown us *the way*, which rules out all other ways. "One baptism" (Eph. 4:5) means there can not be other approved baptisms, and "one church" (one body, which is the church, [Eph. 4:4; 1:22-23]) means there can not be other approved churches. The specific instruction to *sing* means one should sing. There is no authority for other forms of music. When God instructs us through his word, he has authorized only that which he has identified. God does not have to exclude all other possibilities with a series of prohibitions. Laws only authorize what they authorize; they do not have to detail everything they do not authorize.

If something must be specifically condemned for it to be wrong, then God wrongly put Nadab and

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Abihu to death (Lev. 10:1-2), unjustly denied Moses entrance into Canaan (Num. 20:6-12), unfairly removed Saul as king (1 Sam. 10:8; 13:8-14), and irrationally put Uzzah to death (1 Chron. 13:7-13; 15:2-15; 2 Sam. 6:7). In each of these cases, men acted on their own authority rather than listen to the instructions of God. When men act on their own authority, they greatly err. These examples show that God expects men to follow his expressed will and not follow their own desires.

The Silence of the Scriptures

Since the New Testament says nothing about the use of instruments of music in worship, Christians must consider how they will understand the silence of the scriptures.

If God requires an action, we all agree that it is necessary for us to do what God commands. If God forbids any action, we all agree that it can never be acceptable to do what God prohibits. It is when God has not spoken on a matter that there is disagreement. One group holds that if God is silent, then every man is free to believe and practice his own opinion. The other group argues that it is necessary to have scriptural authority for all we believe and practice; otherwise it is forbidden. We hold that this second view is the biblical one. In dealing with silence we must be careful neither to act beyond what the scriptures teach nor to make laws where God has not made them.

The scriptures throughout the Old and New Testaments teach emphatically that men should carefully follow God's teachings, lovingly, completely and accurately. Jesus said, "So that the world may

know that I love the Father, I do exactly as the Father commanded Me" (John 14:31). Paul urged Timothy, "Be diligent to present yourself approved to God as a workman who does not need to be ashamed, handling accurately the word of truth" (2 Tim. 2:15).

If silence were permissive, men could easily introduce any number of corrupt ideas and practices in the church. We would enter a slippery slope leading to certain destruction. But if men maintain what has been taught in the scripture and carefully observe everything Jesus commanded, they will remain in his word as true disciples (John 8:31-32). To go beyond the things that are written (1 Cor. 4:6) is to add to the word of God. Moses taught Israel, "Whatever I command you, you shall be careful to do; you shall not add to nor take away from it" (Deut. 12:32).

John said of false teachers who were corrupting the teaching about Christ, "Anyone who goes too far and does not abide in the teaching of Christ, does not have God; the one who abides in the teaching, he has both the Father and the Son" (2 John 9). What is true of this doctrine is also true of other doctrines. No one can go beyond what Christ teaches on any number of subjects and maintain favor with God. Men tread upon dangerous ground when they presume to add to the worship of the church a practice never authorized in the New Testament. Worshiping according to the teachings of men is called "will-worship" in Colossians 2:18-23 and condemned. This self-made religion is offensive to God in that it goes beyond and outside the teaching of the New Testament to pursue its own desires.

The Bible itself uses the argument from silence in its prohibitive sense. In Hebrews 1:4-5 the Hebrew writer demonstrates the superiority of the Son to the angels by the fact that God did not say at any time that the angels were his sons, begotten by him.

In Hebrews 7:13-14, the same writer says, "For the one concerning whom these things are spoken belongs to another tribe, from which no one has officiated at the altar. For it is evident that our Lord was descended from Judah, a tribe with reference to which Moses spoke nothing concerning priests." God's specific instructions to take priests from the tribe of Levi excluded every other tribe.

Divine revelation gives bounds, both positive and negative, to the worship of God. God himself condemned Israel for worshiping in a way that he had not commanded, a way that never entered his mind (Jer. 7:31). "Transgression" is "going beyond the prescribed limits." It always denotes a breach of the

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law. The Hebrew writer, in pointing out the superiority of Jesus to angels and the Law, said:

For this reason we must pay much closer attention to what we have heard, lest we drift away from it. For if the word spoken through angels proved unalterable, and every transgression and disobedience received a just recompense, how shall we escape if we neglect so great a salvation? (Heb. 2:1-3).

How can we escape if we have such little respect for the teaching of our Lord Jesus that we add our own forms of worship, which he did not command. Is this not transgression, i.e., "going beyond the prescribed limits?"

Both Jesus and the Holy Spirit stayed within the bounds of what the Father told them to speak and to do. Jesus said in John 12:48-50:

He who rejects Me, and does not receive My sayings, has one who judges him; the word I spoke is what will judge him at the last day. For I did not speak on My own initiative, but the Father himself who sent Me has given Me commandment, what to say, and what to speak. And I know that his commandment is eternal life; therefore the things I speak, I speak just as the Father has told Me."

Jesus was very careful to speak only that which the Father told him to speak. He also delivered to us that message with great accuracy and fidelity. I, for one, am thankful that Jesus took such great care to tell me precisely the will of the Father, for I shall one day be judged by that message.

In the same way, the Holy Spirit never dared to speak on his own initiative. Jesus describes the work of the Spirit in John 16:12-13:

I have many more things to say to you, but you cannot bear them now. But when he, the Spirit of truth, comes, he will guide you into all the truth; for he will not speak on his own initiative, but whatever he hears, he will speak; and he will disclose to you what is to come.

If Jesus and the Holy Spirit were unwilling to speak or act on their own initiative, then how dare we speak or act on ours? If they never innovated, then what rights have we to innovate?

To use instruments of music in the worship of the church is to go beyond what we have been instructed in the New Testament. It is to act on our own initiative rather than listening to what God wills for us.

God has spoken to us in his word. He has revealed all the truth (John 16:13), and there is no more truth. The silence of the scripture is not merely a gap, as if God had forgotten something. The silence of the scripture is an intentional hush after God had revealed all the truth. Since all the truth has been revealed, God did not need to say any more. For us to add more information or to pursue additional practices says to God that his teaching was not sufficient for us. To speak in this kind of silence is to correct or become an editor to God. Paul said in Romans 11:33-36,

Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments and unfathomable his ways! For who has known the mind of the Lord, or who became his counselor? Or who has first given to him that it might be paid back to him again? For from him and through him and to him are all things. To him be the glory forever. Amen.

God does not need an editor, and his ways are superior to our ways. It is presumptuous to think that we must change God's instructions on any matter by adding our own will. Like David, we should pray:

Also keep back Thy servant from presumptuous sins;

Let them not rule over me;

Then I shall be blameless,

And I shall be acquitted of great transgression

(Ps. 19:13)

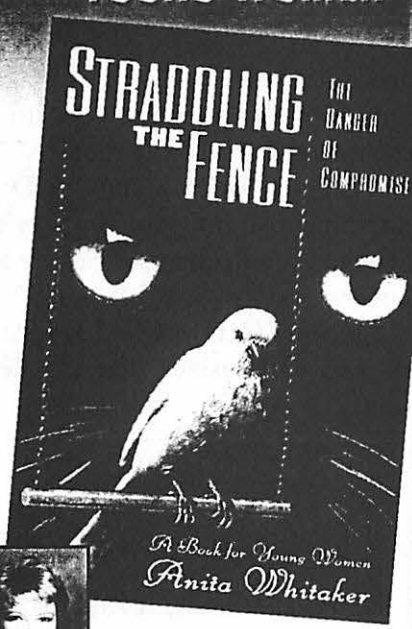
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If God had wished us to use the instrument, he would have told us so. The silence of the scriptures in this instance is prohibitive, because the scriptures are complete and all-sufficient. Should we go beyond what is written, we act presumptuously on our own initiative. For this reason, the use of instrumental music in worship to God is sinful.

The Argument from History

The history of the church conclusively shows that instrumental music was an innovation. For many centuries no church used instruments of music. The use of the instrument is of human origin and not of Divine instruction.

The general introduction of instrumental music can certainly not be assigned to a date earlier than the fifth or sixth centuries; yea, even Gregory the Great, who towards the end of the sixth century added greatly to the existing Church music, absolutely prohibited the use of instruments. Several centuries later the introduction of the organ in sacred service gave place to instruments as accompaniments for Christian song, and from that time to this they have been freely used with few exceptions. The first organ is believed to have been used in Church service in the 13th century. Organs were, however, in use before this in the theatre. They were never regarded with favor in the Eastern Church, and were vehemently opposed in some of the Western churches.¹

Everett Ferguson noted:

It is quite late before there is evidence of instrumental music, first the organ, employed in the public worship of the church. Recent studies put the introduction of instrumental music even later than the dates found in reference books. It was perhaps as late as the tenth century when the organ was played as part of the service. This makes instrumental music one of the late innovations of the medieval Catholic church. When introduced in the Middle Ages, the organ was still not part of the liturgy proper. That is, it did not initially accompany the hymn service, but was a separate item in the service. The type of chant employed left no place for instrumental accompaniment until new styles of music developed.²

“Both the Jews in their temple service, and the

Greeks in their idol worship, were accustomed to sing with the accompaniment of instrumental music. The converts to Christianity accordingly must have been familiar with this mode of singing. ... But it is generally admitted that primitive Christians employed no instrumental music in their religious worship,” says Lyman Coleman.³

“Only singing, however, and no playing of instruments, was permitted in the early Christian church.”⁴

“There can be no doubt that originally the music of the divine service was everywhere entirely of vocal nature.”⁵

“Indeed, all evidence points to the chant and music of the primitive church as practically identical with the customs and traditions of the synagogue (vocal).”⁶

James W. McKinnon, in his 1965 doctoral dissertation at Columbia University, shows that the early church music was wholly vocal, and that the opposition of the church fathers to instrumental music in worship was both monolithic and vehement.

The Early church fathers opposed instruments of music in Christian worship.

Justin Martyr (ca. A.D. 150) condemned any association with musical instruments as worldly.

Tertullian (A.D. 150-222) mentions only vocal music in worship.

Clement of Alexandria (A.D. 200) severely denounced the use of instruments among Christians even at banquets.

Augustine (A.D. 354-430) displays the general attitude of the early church against instruments of music for any purpose. “Let no one’s heart revert to the instruments of the theatre.”

Gregory of Nazianus (A.D. 330-390) mentions instruments but not in any way to approve them. He believed their only use was the arousal of sensuousness.

Jerome (A.D. 347-420) speaks only of vocal music and emphasizes that the heart is the source of songs.

¹ “Christian Music,” John McClintock and James Strong, *Cyclopedia of Biblical, Theological, and Ecclesiastical Literature* (Grand Rapids, Mich.: Baker Book House, 1876, reprint 1969), VI: 759.

² Everett Ferguson, *A Cappella Music in the Public Worship of the Church* (Abilene, Tex.: Biblical Research Press, 1972), 81.

³ Lyman Coleman, *The Primitive Church*, 276-77.

⁴ Hugo Leichtenratt, *Music, History, and Ideas*, 34.

⁵ Earl Nauman, *The History of Music*, 177.

⁶ Eric Werner, *Interpreter’s Dictionary of the Bible*, III: 466.

Theodoret (ca. A.D. 400) says the use of the instrument is a "childish" relic of the Old Testament and is excluded from the worship of the church.

Chrysostom (4th century A.D.) says of the instruments of the Old Testament allegorically look forward to the pure worship of the lips.

What Various Men Have Said Through the Centuries

Thomas Aquinas (A.D. 1250): "Our church does not use instruments, as harps and psalteries, to praise God withal, that she may not seem to Judaize."

Martin Luther: "The organ in the worship to God is an ensign of Baal."

John Calvin: "It is no more suitable than the burning of incense, the lighting of tapers, or revival of other shadows of the law. The Roman Catholics borrowed it from the Jews."

John Wesley: "I have no objection to the organ in our chapels provided it is neither seen nor heard."

Adam Clark: "I am an old man and an old minister, and I here declare that I have never known instrumental music to be productive of any good in the worship to God, and have reason to believe that it has been productive of much evil. Music as a science I esteem and admire, but instruments of music in the house of God I abominate and abhor. This is the

abuse of music and I here register my protest against all such corruptions in the worship of that infinite Spirit who requires his followers to worship him in spirit and truth."

Charles Spurgeon: "I would as soon pray to God with machinery as to sing to God with machinery."

John Knox called the organ: "a kist (chest) of whistles."

Alexander Campbell: "To the really spiritually minded, it (using instruments in worship) would be like a cowbell in a concert."

J.W. McGarvey: "And if any man who is a preacher believes that the apostle teaches the use of instrumental music in the church, by enjoining the singing of psalms, he is one of those smatterers in Greek who can believe anything he wishes to believe. When the wish is father to the thought, correct exegesis is like water on a duck's back."

Our purpose is to restore the New Testament church, which never used and greatly opposed the use of instruments of music in worship.

Scripture Shows That God Condemns Innovation

In Leviticus 10:1-2, the scripture tells the sad story of the two sons of Aaron who offered up strange fire to the Lord. For eight days Aaron and his sons had consecrated themselves and had obeyed every instruction "just as the Lord had commanded Moses." On the eighth day the glory of the Lord appeared to all the people. Fire came out from before the Lord and consumed the burnt offering. When the people saw it, they shouted and fell on their faces.

Now Nadab and Abihu, the sons of Aaron, took their respective firepans, and after putting fire in them, placed incense on it and offered strange fire before the Lord, which he had not commanded them. And fire came out from the presence of the Lord and consumed them, and they died before the Lord (Lev. 10:1-2).

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initiative. While we are not sure exactly what they offered, we do know it was “strange,” i.e., offered in a way not prescribed by the Law. We have no doubt that Nadab and Abihu had good intentions of accompanying the shouts of the people with their offering, but their offerings were self-willed not God-willed. Leviticus 10:3 says, “By those who come near Me I will be treated as holy, And before all the people I will be honored.”

Self-willed worship does not honor God, because it arises from the will of men rather than the will of God. Colossians 2:23 describes this kind of worship as “will-worship” or “self-made religion” (NASB). God has always demanded that men follow his teachings rather than innovate their own doctrines or practices (John 8:31-32; 2 John 9-11).

The prophet Samuel anointed Saul as king over Israel. In 1 Samuel 10:8, Samuel told Saul, “And you shall go down before me to Gilgal; and behold, I will come down to you to offer burnt offerings and sacrifice peace offerings. You shall wait seven days until I come to you and show you what you should do.”

Saul, however, became anxious before the battle with the Philistines, because the Philistines were so numerous and the Israelites were beginning to scatter (13:1-8). Consequently, Saul presumptuously offered up a burnt offering. Samuel told Saul:

You have acted foolishly; you have not kept the commandment of the Lord your God, which he commanded you, for now the Lord would have established your kingdom over Israel forever (1 Sam. 13:13).

Saul had gone beyond his authority and acted on his own to offer up the burnt offering. God rejected Saul as king that day and gave his kingdom to a man after his own heart. We cannot act on our own initiative and maintain a pleasing relationship with God.

When the Pharisees bound traditions of men upon others, they acted beyond the will of God (Matt. 15:8-9).

When Judaizers corrupted the gospel by binding the Law upon Gentiles, they went beyond their authority and were accursed (Gal. 1:6-9).

When the false teachers of Jesus day said that Jesus Christ did not come in the flesh, John by inspiration said:

Anyone who goes too far and does not abide in the teaching of Christ, does not have God; the

one who abides in the teaching, he has both the Father and the Son. If anyone comes to you and does not bring this teaching, do not receive him into your house, and do not give him a greeting; for the one who gives him a greeting participates in his evil deeds (2 John 9-11).

Men have never had the right to develop new doctrines or initiate new practices in the worship and work of the church. To perform any action without divine authority is sinful. To offer a strange offering, which is not prescribed or commanded by God, even with the best of intentions, fails to honor God as holy. We treat God as holy when we listen to his instructions and do them (Matt. 7:24-27). Only by listening to his words and by acting upon them can we please God.

Arguments used by those who favor instruments:

■ The use of *psallo* in Ephesians 5:19

Over time *psallo* has gradually changed in meaning. It first meant “to touch, twang, strike strings.” Next it meant “to touch or play strings of harp.” Later it meant, “to sing with the harp.” At last it meant, “to sing praises” (without any thought of any instrument of music). The only time in the LXX that *psallo* meant play was when the instrument was specified in the context; otherwise it meant to sing (LXX 150 B.C.). In the New Testament *psallo* is used four times. It meant:

■ “sing” (Rom. 15:9; 1 Cor. 14:15; James 5:13)

■ “make melody or make music” (Eph. 5:19).

The maker of the music or melody is to be the heart. No instrument is even considered here except the heart itself.

Everett Ferguson said of *psallo*, “If the precise meaning of certain verses may be in doubt, what is clear is that an instrument did not inhere in the word *psallo* in the Septuagint (the Greek translation of the Hebrew Old Testament, dating 150-250 B.C.). *Psallo* could translate a word meaning ‘play’ (*nagan*), or a general word (*zamar*). The meaning which would cover all occurrences is ‘make melody.’ This could include making melody on an instrument, but in the preponderance of occurrences it clearly refers to making melody with the voice.”⁷

F.F. Bruce said of *psallo* in Ephesians 5:19: “Nor should the etymological force of the terms be pressed, as though *psalmos* inevitably meant a song

⁷ Everett Ferguson, A Cappella Music in the *Public Worship of the Church* (Abilene, Tex.: Biblical Research Press, 1972), 6-7.

sung to the accompaniment of a stringed instrument ... while such plucking of the strings is the original sense of *psallo*; ... it is used in the NT with the meaning 'to sing psalms.'"⁸

In confirmation of this view, the Greek Orthodox Church (who knows Greek better than anyone) has never used instruments of music in worship.

While some have abandoned the idea that *psallo* requires the use of an instrument, they today suggest that it permits the use of the instrument in Ephesians 5:19. If this were so, the first readers of the epistle of Ephesians and early churches did not know it. If Paul indeed was permitting the use instruments, we are at a loss to explain why early churches so adamantly and uniformly opposed them. Actually, no ancient writer ever made the argument that *psallo* and *psalmos* permitted the use of instruments in worship. In fact, George P. Slade⁹ in 1878 was the first ever to argue that *psallo* or *psalmos* permitted the instrument even if the instrument is not mentioned. Early Christians never understood the context of Ephesians or Colossians to demand or permit instruments.

The first rule of hermeneutics in the study of words is that a word does not and cannot mean what the author and the first readers did not understand it to mean. Whatever the words *psalmos* and *psallo* meant to them, it could not have demanded or permitted the use of instruments. The universal opposition to the use of instruments among the early church fathers makes it clear they understood the epistles of Ephesians and Colossians to teach vocal music only.

■ *The use of instruments in the Old Testament*

Psalms 150 and 2 Chronicles 29:25-27 show that the use of instruments in Jewish worship is a command from God. However, Christians are not bound to and do not live under the Old Covenant that God made with the Jews. We are under a new covenant ratified by the blood of Christ and taught in the New Testament. For this reason, we don't offer incense, dance, or make animal sacrifices. The New Testament is a better covenant than the old and is a spiritual covenant (Heb. 8:6-13; 10:1-10).

The Old Testament had a temple building; in the New Testament Christians are the temple of God. Our laws are written on our hearts not on tablets of stone. Our worship is not outward and showy but inward and spiritual (John 4:21-23).

■ *There are harps in heaven (Rev. 5:8; 15:2).*

Each of these passages refers to a vision John had of the throne of God in heaven, not Christian worship in the church. Each reflects Old Testament literature where the worship of the temple is considered ideal. But Christians do not worship in the Jerusalem temple; instead they are the temple of God. Incense is burned in heaven as well; are we to burn incense? Saints in heaven wear crowns and cast them toward God? Are we to do the same? Our task is not to imitate what is done in heaven but to be obedient to Jesus and his teachings for us. If Christians should play harps, why didn't the church do it in the New Testament? Why didn't they understand they were to imitate what is done in heaven? Heaven is heaven and earth is earth.

■ *The use of instruments is an aid to singing.*

Some say, "Instrumental music is justified as an aid to worship in song in the same way a song book is an aid. What is the difference in having a songbook aiding in following the words of the song and a piano aiding in following the music of the song?"

Expedients or aids must first be lawful, *i.e., they must aid in doing that which is instructed by God*. Nothing more than singing is done when a songbook is used. The words of a book help all the singers to sing in harmony with each other. A piano, however, involves something more than singing, speaking, teaching or admonishing. Song books aid in accomplishing the purpose of singing. Pianos make a different kind of music. Expedients must truly aid. Organs and bands often hinder the singing, which must compete to be heard. Expedients must edify. Pianos produce musical sounds that are meaningless to the mind, but the songbook has words. Organs may stimulate the emotions, but they do not instruct the mind.

Expedients must not divide, but the instrument has been a source of division for many churches. Hundreds of thousands of Christians have parted ways, because men have introduced into the worship an unscriptural practice.

Playing an instrument adds a new form of worship. The instrument is not merely an aid but was itself a means of praising God in the Old Testament but is unauthorized in the New Testament (2 Chron.

⁸ F.F. Bruce, *NICNT on Ephesians and Colossians*, 284.

⁹ George P. Slade, "Psallo and Psalmos," *American Christian Review* 21, no. 4 (22 Jan. 1878): 25.

5:13; 29:25). Playing lyres and psalteries were themselves forms of worship, not merely aids. An expediency aids in the performance of an instruction, but an expediency does not change the instruction. An addition changes the instruction so that people do something different than the instructions required. Expedients are lawful, whereas additions are not lawful.

Most people understand these differences in other areas. It is one thing for Noah to use tools to build the ark; it is another matter for Noah to add floors or windows to the ark. While we do not know how many rooms the ark had, we know that it had three floors and one window. God did not specify the number of rooms but left that up to Noah to decide; but God specified the number of windows and floors. If Noah had acted beyond his authority and made a second window or a fourth floor, the Bible could never have said that Noah “according to all that God had commanded him, so he did” (Gen. 6:22).

When God gives specific instructions, he expects his people to do precisely what he commands; but when God gives general instructions, he permits men to use their wisdom to fulfill those commands. We may use a tray or cups to serve the Lord’s Supper of bread and fruit of the vine. Trays and cups aid in doing what God wills. Adding roast lamb to the Lord’s Supper, however, goes beyond the instruction and is of human design. It can never please God to pursue self-made religion.

It matters not whether a person is baptized in a baptistery, pool, river, lake, sea, or bathtub. Any one of these places contain enough water to fulfill the instruction to baptize (immerse). What the command to baptize does not enjoin, however, is a different action. Immersion is not sprinkling or pouring. And when one substitutes one action for another, one violates the commandment of God. Fulfilling the commandment through an expedient is not equivalent to changing the commandment.

The singing God asks of us comes in the form of speaking, teaching, admonishing, giving thanks, confessing, and offering the fruit of our lips. A songbook or a pitch pipe can help us fulfill these instructions, doing exactly what God wills. A piano or instrument of music, however, adds a different kind of music and a different means of praise. Instruments cannot speak, teach, admonish, or give thanks. They offer their own form of worship, different from what the Lord specified for musical worship.

Instrumental music in the Old Testament was not merely an aid to worship; it was itself a form of worship (Pss. 81:2-3; 92:1-3; 150). David made arrangements with the Levites, who “shall offer praises to the Lord with instruments which I have made for praise” (1 Chron. 23:6). David “stationed the Levites in the house of the LORD with cymbals, with harps, and with lyres, according to the command of David and of Gad the king’s seer, and of Nathan the prophet; for the command was from the Lord through his proph-

The Difference between Expedients and Additions Expedients help fulfill the instruction, but additions change the instruction.		
Bible Example	Expedients Lawful and Authorized	Additions Unlawful / Unauthorized
Noah's Ark Gen. 6:13-22	Tools to cut, join, and to spread pitch	Larger size, additional windows, additional woods
Tabernacle Exod. 25:9,40; 26:30; 39:32,42-43	Tools to work silver, gold, wood in making the tabernacle and its furniture.	Making Ark of Covenant out of both acacia and pine wood
Lord's Supper Bread and Fruit of the Vine	Trays and cups	Roast Lamb
Baptize, Be Baptized	Baptistery, pool, river, lake, sea, or bathtub	Sprinkling and pouring are different actions.
Singing Eph. 5:19; Col. 3:16; Heb. 13:15	Songbook, pitch pipe, tuning fork	Piano, organ — different kind of music, different means of praise

ets" (2 Chron. 29:25; cf. 28). To suggest today that it is merely an aid ignores that it was used for a different purpose in the Old Testament.

As an aid, a pitch pipe or a tuning fork does not operate during the singing and is not designed to be heard by all. They give the pitch and then remain silent. Instruments, on the other hand, are designed to be played loudly enough to be heard by all throughout the song. Pitch pipes and tuning forks do not play tunes; their only function is to give a pitch, so that the leader may know the correct pitch on which to begin a song.

■ *There are no laws in the New Testament regulating corporate worship.*

That God takes the worship of Christians seriously can be seen quite clearly in 1 Corinthians 11. When the Corinthians were abusing the Lord's Supper (11:17-34) by taking their meals before one another and some getting drunk, Paul called a halt to their unloving behavior. He pointed them to the original instruction to remember the body and blood of the Lord Jesus. Because they had failed to discern the body, some were weak and sick and others asleep spiritually. The Lord's Supper was a corporate activity, a means of worship in the assembled church. Failure to worship properly led to spiritual disapproval before God. Because the Corinthian church failed to keep God's regulations of the Lord's Supper, Paul had to rebuke them. Paul both received and delivered instructions regulating the Lord's Supper. These instructions were Divine tradition and were taught widely throughout the church. This shows there are indeed laws in the New Testament regulating corporate worship.

Colossians 3:16 should not be interpreted out of the context of Colossians 4:16, where Paul said, "And when this letter is read among you, have it also read in the church of the Laodiceans; and you, for your part read my letter that is coming from Laodicea." While the letter was written specifically to Colossae, its teaching was also meant for other churches. It is important to know that both Ephesians 5:19 and Colossians 3:16 were first read to an assembled church.

■ *Ephesians 5:19 and Colossians 3:16 do not apply to worship assemblies.*

Some are saying today that there are no laws in the New Testament that apply to the corporate musical

worship of the church. The argument is that Ephesians 5:19 and Colossians 3:16 were to be fulfilled by an individual in his daily life and did not speak to the corporate worship of the church. This is an odd argument, considering that both Ephesians 5:19 and Colossians 3:16 are verses in cyclical epistles to be read in assembled congregations. These two verses, by their very nature, show that neither can be fulfilled by an individual but requires a group of people to fulfill.

Ephesians 5:18-21 has a series of five masculine plural participles ("speaking," "singing," "making melody," "giving thanks," and "submitting yourselves") all of which have imperative force agreeing with the verb "be filled," which is itself imperative. This sort of Greek structure can be seen in Matthew 28:19-20 where the imperative "make disciples" is followed by participles "baptizing" and "teaching." The actions designated by such a construction are not optional. To fulfill the command, "speaking to one another," there has to be mutual communication between at least two people. I know of no way in which one can distinguish in a plural imperative between two people and a much larger group.¹⁰ The Ephesians' letter is addressed to the saints [in Ephesus] who are also faithful in Christ Jesus" (Eph. 1:1). The imperatives of 5:19 should be no less inclusive than the people to whom the letter is addressed.

Ephesians 5:19 says, "Speaking to one another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord." The pronoun *one another* used in this passage is reflexive, used reciprocally. It indicates that the subject of the action is also the object of the action of the verb. The "speaking to one another" is from each and to all the others. In this instance, the pronoun is not singular but plural. Since most versions translate the term "one another," this reflexive pronoun is used reciprocally to indicate an exchange between two or more groups.

Speaking, teaching, and admonishing are actions that require speakers and listeners; it demands a plurality of people. These verses are not speaking about private singing but functions of groups, where pluralities of people are present. Singing was a means of mutual edification as well as praise. Everett Ferguson said:

¹⁰ This argument based on one made by Jack P. Lewis, "New Testament Authority for Music in Worship," *The Instrumental Music Issue* (Nashville: Gospel Advocate, 1987), 36.

Although Ephesians 5:19 and Colossians 3:16, which provide rich sources for the discussion of early Christian singing, have as their literary context the Christian life in a larger sense, the statements are drawn from practices of the church. The practice of the assembly is to influence the entire Christian life. Other texts make clear the presence of song as a congregational activity (Matt. 26:30; 1 Cor. 14:15, 26).¹¹

Clearly these passages include instructions to assembled congregations as clearly as to other situations in life.

■ *Christians worshiped with instruments when they went into the Temple.*

Some are suggesting that since Jewish Christians in the first century worshiped in the temple (Acts 2-3,21), and since instruments were used in temple worship, then Christians participated in musical worship with instruments.

What Jews did in the temple is not a model for what Christians are to do in the church. While some eagerly wish to employ instruments of music in the worship of the church, they ignore that in the temple Jews also offered animal sacrifices and burned incense. Are they suggesting that we also practice these things?

It is clear that some participation took place, but there was a progression of change also taking place in the book of Acts. Until the conversion of Cornelius, all Christians were Jews or proselytes and participated in temple worship as Jews. Gentiles like Cornelius, however, were not required to keep the Law when they became Christians (Acts 15; Gal. 2:11-21). In fact, Paul condemned those who bound the Law on Gentile Christians (Gal. 5:1-4).

While the temple stood, Jewish Christians had the option of offering sacrifices as Paul did in Acts 21. Later New Testament epistles, however, make it clear that Christians were not to offer such sacrifices any more (Eph. 2:13-16; Heb. 9:11-10:4). Jesus Christ is our sacrifice, once for all time. When the Temple was destroyed in A.D. 70, in fulfillment of Jesus' prophecies in Matthew 24 and Luke 21, the Temple worship ceased.

Early church history confirms that churches saw no need to bring Jewish worship into their assemblies. If temple worship served as permission for Christians to use the instrument, why did the early

church fathers oppose the instrument? Theodoret in the fifth century argued that the use of instruments is a childish relic of the Old Testament and is to be excluded from the worship of the church.

The priests and Levites, not the congregation carried on worship in the temple. At its center, temple worship was not a congregational assembly,¹² although people customarily did gather in the courts at the time of sacrifice. The Levites did the singing.

The church seems to have kept more to the practices of the synagogue for its worship. Carl Kraeling and Lucetta Mowry said:

Both at home and abroad, the music of the early Synagogue was exclusively vocal, whether because of opposition to pagan custom or as a sign of mourning for the destruction of the Temple.¹³

■ *Instrumental music is not a "salvation issue"; it is a non-issue.*

Some suggest that whether or not one uses instrumental music in worship really doesn't matter. Since we all are imperfect and stand in the need of the grace of God, whether we use instruments is a moot question. They believe they can continue using the instrument without losing favor with God.

Any issue that involves sin is a "salvation issue." When people persist in sin and do not repent, they put their souls in peril (Heb. 10:26; 2 Pet. 3:9; Luke 13:3, 5). The question here, then, is the use of instrumental music in worship sinful. Based upon the scriptural evidence we have examined, we believe it is sinful to go beyond the authority of the New Testament and use musical instruments to worship. Some might use it for a time and then repent; surely God's grace will forgive them in response to their repentance. What will happen to those who will not repent?

Today some believe they may persist in doctrinal error without repentance. Paul said to the Romans, "What shall we say then? Are we to continue in sin that grace might increase? May it never be! How shall we who died to sin still live in it?" (Rom. 6:1-2) We ought to be grateful for the grace of God. Presuming upon that grace is dangerous; it is building upon sand. Those who use the instrument must do so on their own initiative, for there is no command, approved example, or inference in scripture that the church ever worshiped that way.

¹¹ Everett Ferguson, *The Church of Christ: A Biblical Ecclesiology for Today* (Grand Rapids, Mich.: Eerdmans, 1996), 268.

¹² Jack P. Lewis, "New Testament Authority for Music in Worship," *The Instrumental Music Issue* (Nashville: Gospel Advocate, 1987), 24.

¹³ Carl H. Kraeling and Lucetta Mowry, "Music in the Bible," *New Oxford History of Music*, ed. Egon Wellesz (London: Oxford University Press, 1957), I:302.

Conclusion

We can only conclude based on the evidence that to play instruments of music in the worship of the church is to act beyond the authority of the New Testament. Self-made religion has in all times found disfavor with God. God has told us what he desires from us musically. If we love him, we will please him and glorify in the way he instructs us. If we do otherwise, we are building our houses upon sand. We can give no assurance to those who practice self-made religion that their way will find the approval of God.

It is so much better to listen to the teaching of scripture and simply follow it. We know that singing is approved of God, but we cannot find any evidence that playing is approved. Is it not wiser to do that which we know God approves? Loving the Lord means that we will follow his teaching and obey his will (John 14:15). We urge all men everywhere to follow the New Testament pattern of singing and to avoid adding an instrument to their musical worship.

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F_F

A Review

By Larry Murdock

Scott Lamascus interviewed Max Lucado and ran the interview in the July 2002 issue of the *Christian Chronicle*. The interviewer correctly recognized that Lucado's view of baptism is different than most members of the church of Christ. Hopefully, all Bible students view baptism the same way as the Holy Spirit. To do this, we must describe and explain baptism in the Holy Spirit's own words. Remarks we would make about baptism should be in harmony with the Spirit's viewpoint. How does brother Lucado's view of baptism compare or contrast with the Holy Spirit's view?

■ *"In baptism the believer is identified with the righteous life of Jesus — buried with him, risen with him. Baptism is sacred"* (Max Lucado, *Christian Chronicle* July 2002, p. 20).

This writer has trouble understanding the inde-

pendent clause of the first sentence: "in baptism the believer is identified with the righteous life of Jesus." A passage that communicates that idea does not come to mind. Brother Lucado may be interpreting the clause in Romans 6:3, which says that Christians have been "baptized into Jesus Christ." The dependent clauses ("buried with him, risen with him") are taken from Romans 6:4, but brother Lucado's quotation did not start soon enough because the end of verse three says, "all of us who have been baptized into Christ Jesus were baptized into his *death*" — not his righteous life. Before Jesus was buried he died a saving death, and before his death he had lived righteously; but the repentant, confessing believer is baptized into that saving death. We do not inherit Jesus' righteousness (that is, his intrinsic goodness), nor are we baptized into his righteous life. Someone may object, "So

Saturday Night Communion?

By Jack P. Lewis, Ph.D.

The following observations were written down to crystallize in my own mind reasons for my own attitudes and actions. If they have validity for others, they are welcome to them. If they have no validity, then perhaps I can be enlightened by those who know better.

When Jesus instituted the Lord's Supper (as reported in the Synoptic Gospels), he gave no specific instructions about its repetition (Matt. 26:26ff; Mark 14:22-23; Luke 22:17ff). Paul, however, stating that the teaching was something he had received from the Lord, instructed the Corinthians that the Supper should be kept in memory of Jesus (1 Cor. 11:13ff).

Paul's phrase "Lord's Supper" (*kyrikon deipnon*) is repeated in the Didache 14:1 of the second century. It is generally agreed that Paul's Corinthian letter was written earlier than the Gospels. Paul gave no information about the date or frequency of the observance of the Supper. The result is that Christendom has widely divergent practices with some observing the Supper on Thursday night, some on special occasions of various sorts, and some on an occasional Lord's Day. These people justify their customs on the lack of specific instructions in the Gospels plus a proof-texting appeal to Paul's words "as often as" (1 Cor. 11:26) interpreted to mean in substance "when ever you please."

Our people, arguing that approved example is authority along with specific command, have deduced from the episode in Acts 20:7 that the first day of the week is the proper time for the observance of the Supper. They have noted that there is no example of any other observance in the apostolic period, and they have supported their deduction on the reasoning that the Lord's Day is an observance in memory of the Lord's resurrection which is observed, not once a year, but on the first day of every week.

The Lord died as often as he was raised — one time each. If there is a weekly memorial of the Lord's resurrection, it is altogether fitting that there be a weekly memorial of his death, and that memorial is in the observing of the Lord's Supper which shows

forth the Lord's death and suffering until he comes (1 Cor. 11:26). Our people have also reasoned that the setting aside of money on the first day of the week (1 Cor. 16:1-2), and the apostle John's being in the spirit on the Lord's Day (Rev. 1:10), though not dealing with the Lord's Supper, fit a picture where there were Lord's Day meetings.

As far as has come to my attention, these lines of reasoning, coupled with the Troas example, are the bases for weekly communion on the Lord's Day. If there is a reason of like persuasiveness for monthly, annual, or special occasion communion, I have not seen it.

However, there still remain certain quandaries about the Troas meeting. Was it a meeting on Saturday evening (counted as the Lord's Day because Jews reckoned days from sunset to sunset) as J.W. McGarvey expounded in his widely used commentary on Acts, (J.W. McGarvey, *A New Commentary on*

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Acts [1892; reprint Des Moines, Iowa: Eugene S. Smith, n.d.], pp. 181-82) or was it a Sunday night meeting of a day counted as starting either at daylight or at the previous midnight? Consequences of these questions with one answer given would justify Saturday night (by present day count) communion while at the same time disenfranchising Sunday night communion. The opposite answer would have the opposite two consequences.

The whole question seems to turn on two points. The one is the meaning of the term "break bread," and the other is the time of the Troas meeting. These will be considered in sequence.

The one phrase "breaking of bread" (*klasei tou artou*) has two separate meanings in the New Testa-

ment which can be distinguished from each other only by the context in which they occur. The phrase describes what took place at any meal in the biblical world (Jer. 16:7; Lam. 4:4). Neither sliced bread nor the slicing of bread had made their advents. Jesus broke bread when he fed both the five thousand and the four thousand (Matt. 14:19; 15:36; Mark 6:4-21 8:6, 19).

Jesus likely was not observing the Lord's Supper with the two disciples at Emmaus in the breaking of bread (*klasei tou artou*; Luke 24:30, 35), though the phrase used to describe the event is the same as that of Acts 2:42. The early church did not observe the Lord's Supper every day at the beginning as I have heard some people contend. The contrast is between

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being in the temple (*en to hiero*) and what they did at home (*kat' oikon*). They ate their meals at home (*klontes te kat' oikon arton*; Acts 2:46). The singular "at home" (*kat' oikon*) is different in import from the plural "from house to house" (*kat' oikous*; Acts 20:20).

Paul did not observe the Lord's Supper with pagan sailors on the ship after fourteen days in the storm (Acts 27:35); he ate a meal. On the other hands, Jesus, in instituting the Lord's Supper, broke bread (*arton ... eklasen*; Matt. 26:26; Mark 14:22). Paul described the same to the Corinthians (*ton arton hon klomen*; 1 Cor. 10:16; *arton ... eklasen*; 1 Cor. 11:24). The four items in which the early Christians continued included breaking bread (*te klasei tou artou*; Acts 2:42). It is the context which suggests the interpretation. We will return to the implications of this term as far as the Troas case is concerned.

In considering the time of the Troas meeting, McGarvey reasoned that the time in Troas would be reckoned by Jewish count which went from sunset to sunset. In his mind, the church meeting there had to be on what for us is Saturday night; otherwise it would have been after the Lord's day (which ended at sunset) had passed, would have been on Monday, and would not have been on the Lord's day at all. McGarvey (without explicitly stating it) further reasoned that Paul continued his speech until midnight and then broke bread, which act he understood to be the observing of the Supper. With McGarvey's assumptions, had the day ended at midnight, then the observance of the Supper would have been on Monday morning before daylight and not on the Lord's Day at all.

It seems to me there are two assumptions here that need examining. The first is that the Troas congregation was Jewish and was observing Jewish count of time. I know of no specific evidence that Paul won people out of the synagogue in Troas, though I readily recognize that he did so at other places. That the congregation was Jewish or was observing Jewish customs is not mentioned in Acts 16:8; 2 Corinthians 2:12-13, or 2 Timothy 4:13 — all of which deal with Paul's contact with Troas. I know of no Christians of Troas of whom one can say with confidence "These are (or have been) Jews." Troas was a Roman provincial town, not a Jewish town. I do not question that there may have been a Jewish segment in the town's population. That a Roman provincial town far from Judea would be reckoning time by Jewish count seems to me quite unlikely. I would like to see the evidence for supposing that they would.

Different cultures in the biblical world had different practices in counting days. Pliny said:

The Babylonians count the period between the two sunrises, the Athenians that between the two sunsets, the Umbrians from midday to midday, the common people everywhere from dawn to dark, the Roman priests and the authorities who fixed the official day, and also the Egyptians and Hipparchus, the period from midnight to midnight (*Natural History* 2.78.188).

Notice that the Romans had a day from midnight to midnight.

There is not one unified system of reckoning days used throughout the Old Testament and the New Testament. In certain passages of the Gospel and Acts, the day is considered as beginning in the morning (Mark. 11:11). Matthew 28:1; Mark 16:1f.; and Luke 21:56-24:1 all consider that the first day of the week began with dawn following the preceding Sabbath. Matthew 11:11-12 and Acts 4:3 have a contrast between evening and the morrow, indicating that the new day would begin the next morning just as was done in Genesis 19:34. Though the case is not 100 percent certain, John 1:39 and 4:6, 52 are thought more appropriately counted by

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a system that reckoned from midnight rather than from daylight.

In other New Testament passages (Mark 1:32; Luke 4:40), the other Old Testament usage of counting a new day as starting at sunset is to be seen (cf. Lev. 23:27, 32). The rabbis followed this Old Testament system in their time count. McGarvey (in the light of current information) was in error in his statement that as far as is known there was no other system of counting time used than that from sunset to sunset.

It would seem to me that Paul's intention to depart "on the morrow" (Acts 20:7) suggests that between the beginning of the assembly in Troas and the daylight he would be shifting from one day to the next, not merely entering another phase of the same day. On these bases, I would consider that the church in Troas met on Sunday night and that Paul traveled on Monday morning.

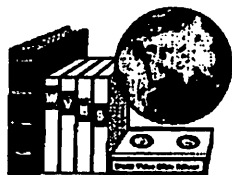
McGarvey assumed that what Paul did after his sermon and after midnight was to observe the Lord's Supper. The assumption is based on identifying "breaking of bread" with the Lord's Supper. We have already seen that this assumption is possible, but is

not a necessary one. It could have been of an ordinary meal which Paul partook after his sermon.

But does not making "had broken bread and eaten" (Acts 20:11) to be a meal rob Acts 20:7-12 of any significance at all for determining when to observe the Lord's supper? Not if one assumes that the term "breaking of bread" is used in its two possible meanings in close context with each other. Such a shift of meaning in close proximity seems likely in Acts 2:42-46. The one instance speaks of continuing steadfastly in a context which suggests the Lord's Supper. The other speaks of eating meals at home. In a like way, the church in Troas could gather for the Lord's Supper (*syneghmenon hemon klasai arton*; Acts 20:7) which has the verb in common with "come together to eat" (*synerchomenoi eis to phagein*) of 1 Corinthians 11:23. Early in the second century, Ignatius also used the phrase "come together to break bread." The Troas people met in an upper room where there were many lights and where there was an address by Paul. They could have observed what they came together for (without its being mentioned again), and Paul then preached to them until midnight. Eutychus fell out the window, was raised, and then they ate a meal (*klasas ton arton*; "broke bread"; Acts 20:11). One observes that the story uses a first person plural in verses 7-8, a third singular in verse 11, and a third plural in verse 12. The participles of the sentence (v. 11) are controlled by the third singular verb *exelthen* ("he departed"): but whether Paul ate alone or others ate with him is not crucial to the argument. With this interpretation, the fact that bread was broken after midnight would not suggest a Monday morning observance of the Lord's Supper.

Suppose, however, that Jewish count of time was being observed in Troas and that "break bread" (Acts 20:11), which was done after Paul's sermon, was not a common meal but was the Lord's Supper, it was not observed until after midnight; hence, it would have been on the Lord's Day (the first day of the week) by either system of count — the one that started the day at sundown and the one that started the day at midnight. Paul's act would offer an example to which neither Jew nor Gentile could take exception because of his time count — not one that favored one side of this problem.

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G.C. Brewer, taking a different view from that which I have presented, granted that the use of the definite article with *artos* (bread) in Greek does not always designate the Lord's Supper. But he contended that the definite article (*ton arton*; Acts 20:11) in this context definitely designated the Lord's Supper. He concluded that to be infallibly safe that Christians should observe communion between midnight on Saturday and sundown on Sunday, but not on Sunday night after sunset (G.C. Brewer, "Contending for the Faith" [Nashville; *Gospel Advocate*, 1941], pp. 329-36).

The verb *geusamenos* (for eat) is used by Luke for ordinary eating (Luke 14:24; Acts 10:10; 23:14), but no argument can be made on that fact. In Corinth, ordinarily eating preceded the Lord's Supper (1 Cor. 11:17-24) rather than following it.

Though counting noses solves nothing, Kirsopp Lake and Henry Cadbury, F.F. Bruce, and David John Williams all think that Roman time count is being followed in Acts 20:7 (Kirsopp Lake and Henry Cadbury, *The Beginnings of Christianity Pt. 1, The Acts of the Apostles*, Vol. IV. English Translation and Commentary [reprinted. Grand Rapids: Baker Book House, 1968], 0. 255); (F.F. Bruce, *The Acts of the Apostles* [Grand Rapids: Eerdmans, 1952, p. 372]); (The Book of Acts, *The New International Commentary on the New Testament* [Grand Rapids: Eerdmans, 1956], pp. 408-09); (David John Williams, *Acts. A Good News Commentary* [San Francisco: Harper and Row, 1985], p. 341).

The ruler Pliny informed the emperor Trajan that in Bithynia in the early second century the Christians there assembled on a fixed day before daylight and sang by turns a hymn to Christ as god, and that they bound themselves with an oath, not for any crime, but to commit neither theft, nor robbery, nor adultery, not to break their word and not to deny a deposit when demanded; after these things were done, it was their custom to depart and meet together again to take food, but ordinary and harmless food, and they said that even this had ceased after his edict was issued by which existence of clubs was forbidden (Ep. 96). This the earliest non-biblical account of a Christian worship service does not suggest that it was a Saturday night meeting.

Suppose that on a plea of the right of Christian freedom one argues that if converted Jews wish to continue their traditional time count as a part of their national heritage and observe the Lord's Supper on Saturday night (the first day of the week to

them since they count the day as starting at sundown), they have the same right to do that as Paul did to circumcise Timothy (Acts 16:1), to cut his own hair for a vow (Acts 18:18), or to be responsible for the men in Jerusalem who had a vow (Acts 21:23-26). Should one grant the most possible and say that they do have such a right, there still remains no reason why such Jews should expect Gentiles to join them in any such practices. It would seem to me that to observe Jewish time count would be in the same category as observing Jewish circumcision, Jewish Passover, or any other festival, and that such a practice would offer the problems Paul discusses in the Galatian letter. I would not expect an unbelieving Jewish friend to share in a baptism or in a communion service. I might out of curiosity want to observe what he does on a circumcision occasion or on a Passover night, but I would not care to participate. Christ, our Passover, has been sacrificed!

I see the question I have discussed as a barrier which will continue racial divisions in the church, making it impossible for full interracial fellowship ever to develop. For such practices to go on, the "neither Jew nor Gentile" situation has to be forgotten in a perpetual arrangement of Jewish congregations on one side and non-Jewish on the other.

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Signs of These Times

JACK P. LEWIS

Something of the temperature of the times in which we are living can be seen in the things that people become excited about. To call attention to trends lays one open to the accusation of being opposed to that which he ranks in secondary importance; however, we may be reminded that Jesus was not against housework when he informed Martha that Mary had chosen the better part. He was not suggesting that housework should be discontinued, he was only saying that values were out of focus.

There are waves of excitement that sweep through our congregations. If one plans a program of teaching methods well and announces it properly, he is likely to attract a sizeable audience. Marriage seminars and marriage films draw capacity crowds; the divorce statistics confirm that help is needed in this area. Through all the schools counseling has become the "in thing." Hosts of people, even the inexperienced and the mal-adjusted, envision themselves as potentially able to solve the world's problems with counseling. It is a current that is having its day, and some preachers claim that as much as sixty percent of their time is spent in this activity.

Somewhat like the people of Athens, we seem to be a people always wanting to hear some new thing. Personal work gadgets had their fling until people discovered that for the gadgets to be of value one had to work them—one had to get involved in the lives of one's prospects. So that wave came and went. The "Million for the Billion" idea was a good idea, and it drew great crowds at its peak, but it all played out in one year. There are now probably more people that never heard of it than there are who remember it.

Announce a situation in which pure Bible study is to be engaged in and the one thing sure is that the attendance will be small. It does not seem to have dawned on us that knowing the Bible is more important for teachers than is knowing better teaching methods. We do not seem to have grasped the idea that the route to better teaching and even better preaching is not through methods (though all can

use better methods), but through better knowledge of the Scriptures themselves.

We seem to be forgetting that the soundest advice about marriage is to teach a person what God said about it, what his obligation to that teaching is, that his eternal welfare depends on what he does about it. What psychologists and sociologists have to say about human relations is not going to modify those obligations. A lot that comes from the non-Christian psychiatrists and sociologists is very unbiblical and very anti-biblical.

Though it is only one man's opinion, when the best minds of a group of people are more interested in majoring in scientific subjects than they are in majoring in the Word of God, values have become warped. When a Christian school has more students that want to major in counseling than want to major in Bible, something has gotten out of joint. When a preacher is spending sixty percent of his time in counseling, it would seem to me that he is spending too much time in counseling and is neglecting his primary work of preaching the gospel. A short time back one of my students reported that in interviewing for a place he asked what his counseling responsibilities would be. The elders told him, "We do not expect you to counsel. We want you to preach the Gospel. We will try to do the counseling." I think they were in the right.

I recently watched a recommended film about a clown who in doing good deeds got in other people's way. They finally hanged him. But as the chief perpetrator of the deed meditated about the goodness of the man and about his own situation, he reached for the face paint. In a short time he had taken up the life of the clown and was going about doing the things the man he had killed did. I did not miss the point of the allegorical presentation; the technique was novel; however, I would have been more edified had I watched a straight-forward presentation of the Gospel story and of the conversion of Saul of Tarsus itself.

When I was a student in college I ran across the illustration of the soldier who awakened to find a building in camp on

fire. In his excitement, he shouted himself hoarse crying "Fire, fire!" Only a few heard him. All the time, however, at his side was his unused bugle. A few blasts on it would have awakened the entire camp. In Josiah's day people made a similar mistake while allowing the law to become lost in the rubble of the temple.

A Baptist preacher in the East who had passed his eightieth year and who later opened to me the opportunity to purchase the first church building the church ever owned in Rhode Island, said to me one day, "Had I to do it over again, I would study the Bible more and theology less."

What can take the place in the life of a preacher of having lived with the men of the Old Testament until they are his best friends? What can serve him better than for a scripture turned phrase to roll out when he opens his mouth because that is where his heart is? Over the long haul, will "I know a girl who has such and such a problem . . ." move men more, or will the story of Mary out of whom had come seven demons? Will men find hope better in "How to Win Friends" or in the story of the prodigal boy who came to himself, came home, and found a welcome there? The skilled scribe brings out things old and new; but somehow in spiritual matters the old seems to wear a lot better than much of the new does.

Who can explain the meaning of God's word the better, the man who knows all the professional techniques of speech, all the theories of how culture can affect things, or the man whose mind automatically registers a situation in the Old Testament that is illustrative of a New Testament passage? Who is better off, the man who has known people who have all your symptoms or the man whose mind promptly recalls a verse of Scripture that tells you what you really ought to do? Who can explain better, the man who knows the latest sociological theory, or the man who has the languages of the Bible at his command to be able to dig beneath the surface meaning of a word and beneath the traditions that gather moss-like about it?

Harding Graduate School, Memphis, Tenn.

Spiritual Service

By Jack P. Lewis, Ph.D.

Our confusion over the word *service* goes back to the Latin stage of Bible transmission. The Greeks spoke of *latreia* where the Latins used *servitus*. The English translations then alternate between “worship” and “service” when translating the same term.

“Service” has a wide variety of English meanings one of which is performance of the commands of another. The Greeks had more precise definitions than English commonly makes use of. Because of our prior definition of English words when we come to the Bible, the variety used by translators in rendering *latruein* only confuses us.

The English word *service* can be used both for secular actions and for religious actions. “Service” and “worship” can be used interchangeably, and we even have the term *worship service*.

New Testament Greek words must be considered in the light of how those words were previously used by the Greek translators of the Old Testament. The translators used the verb *doulein* as a rendering of ‘*abad*’ both for serving people and for serving God. People were thought of as the servants or slaves of the God they serve. They could serve God just as they can serve the king. When the reference is to human relations, the Greek translators always use *doulein* or its derivatives (Ex. 14:5, 12; 21:2, 6; Deut. 15:12, 18; Judges 3:8, 14; 9:28, 38).

But *latruein* in its ninety occurrences as a rendering for ‘*abad*’ mostly has a religious reference (Ex. 3:12; 4:23; 7:16, 26; 8:16; etc.). The exceptions to the deity being served are found in Deuteronomy 28:47-48 (where because Israel will not serve the Lord they will serve their enemies) and in Daniel 7:14 where peoples, nations, and languages serve the one like a son of man (we are not here discussing the identify of this figure).

Latruein may describe the worship of idols (Ex. 20:5; 23:25; etc.) such a Molech or Baal (Lev. 18:21; Judges 10:10). The derivative “idolater” (*eidolalates*) occurs four times, and “idolatry” (*eidolalatria*) is seven times.

Latruein means to serve by sacrifice in the Exodus narrative (Ex. 3:12; 7:16, 26; 8:16; 9:1, 13;

10:3, 7, 8, 24, 26) for which cattle must be taken (Ex. 10:26).

Latruein also means obedience to the voice of God.

And now Israel, what does the Lord your God require of you, but to fear the Lord your God, to walk in all his ways, to love him, to serve [*latruein*] the Lord with all your heart and with all your soul, and to keep the commandments and statutes of the Lord, which I command you this day for your good? (Deut. 10:12-13).

The service designated by this verb was not solely external but included the inner worship of the heart. “And if you will obey my commandments which I command you this day, to love the Lord your God and to serve him with all your heart and with all your soul” (Deut. 11:13).

Prayer is included. Daniel was found making petition and supplication before his God (Dan. 6:11, 16).

Latreia, the noun derivative, occurs nine times. It describes the activities of the Passover (Ex. 12:25f.; 13:5), the offering of various types of sacrifices (Josh. 22:27), and the sorts of work done in the Temple by the priests and Levites (1 Chron. 28:13).

Augustine summarized:

This worship then, which in Greek is called *latreia*, and in Latin “*servitus*” [service], but the service due to God only; this worship, which in Greek is called *threskeia*, and in Latin “*relegio*,” but the religion by which we are bound to God only; this worship, which they call *theosebeia*, but which we cannot express in one word, but call it worship of God — this, we say, belongs only to that God who is the true God, and who makes His worshippers gods (City of God 10:1).

These various motifs of the Old Testament carry over into the use of this verb and noun in the New Testament. *Latruein* occurs in twenty-one passages for the carrying out of religious duties. They describe serving God rather than serving one another. They do not refer to human relations. For this latter idea *douloun*, *diakonein*, or some other would be the more prominent. *Latruein* does not refer to secular services.

The words of the temptation scene and in Stephen's speech derive from the Old Testament (Matt. 4:10; Luke 4:8; Acts 7:7).

The ministry described in *latrinein* can be offered to God or to heathen gods such as the host of heaven (Acts 7:42; Rom. 1:25). It is a sacrificial ministry offered to the Lord (Acts 7:7). It is the sacrificial ministry of the priests at the tabernacle (Heb. 8:5; 9:9; 10:2; 13:10).

Latrein includes prayer and praise. In the temptation story, the word stands in opposition to *proskunein* which the devil demands (Matt. 4:10; Luke 4:8). There was the unceasing fasting and prayer of Anna in the temple (Luke 3:37). Israel makes unceasing supplication for the fulfillment of the promises (Acts 26:7). The martyrs serve God day and night in his temple (Rev. 7:15; 22:3).

The word also occurs in a general figurative sense for the whole conduct of life towards God. Zecharias awaits the opportunity to serve God "without fear, in holiness and righteousness before him all the days of our life" (Luke 1:74-75). Paul serves the God of the fathers (Acts 24:14), and he belongs to the God he serves (Acts 27:23). He serves God with clear conscience (2 Tim. 1:3). The blood of Christ purges us from dead works to serve the living God (Heb. 9:14). The writer of the Epistle to the Hebrews calls on his readers to offer up acceptable worship with reverence and awe (Heb. 12:28). A new manner of life seems spoken of.

Paul, referring to his mission work, affirms that he serves God with his spirit (Rom. 1:9). Paul contrasts himself and the Christians with the Judaizers. He and they serve God in spirit (Phil. 3:3); the Judaizers put confidence in the flesh. The Christian life is fashioned by the Spirit.

The noun *latreia* derived from this verb occurs several times in the New Testament. Three of these speak of sacrificial ministry of Israel (Rom. 9:4; Heb. 9:1; 9:6). But Jesus warned his disciples that those who killed them would think that they are offering service to God (John 16:1). The verb *prosphelein* (offer) in this passage is a verb of sacrifice (cf. Heb. 13:15).

Finally, there is that admonition of Paul's in Romans 12:1 that Christians give their bodies as a living sacrifice which is their spiritual service. Christians are to fashion their lives in a way that corresponds with the will of God. While the adjective *logiken* (cf. 1 Pet. 2:2) and its various English renderings may perplex us, it is possible that Paul may be

making a contrast with charismatic worship and is calling for a rational and practical expression of worship. After this admonition he returns to describing the manifestation of various gifts that Christians have.

A person should not allow the limitations of the English words *worship* and *serve* and the variety translators have used in translating these words confuse him. Though all of life should be *latreia* when conducted in obedience to God, there were periods of worship designated by other terms that are a part of life but not all of it. Abraham was going to a place to worship as he went to sacrifice Isaac (Gen. 22:5). Elkanah went to Shiloh each year to worship (1 Sam. 1:3). People entered the gates of Jerusalem to worship (Jer. 7:2; 26:2). Greeks came up to worship (John 12:20). The Ethiopian came to Jerusalem to worship (Acts 8:27; *proskynein*). Paul came to Jerusalem to worship God (Acts 24:11).

In my understanding, the person who argues that all of life is worship, and that he can be just as well off at the lake or on the golf course as he can be when assembled with his brothers is not taking Scripture and his relation to God seriously.

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"Spiritual Words" or "Spiritual Men"?

JACK P. LEWIS

(1 Cor. 2:13)

Paul claimed the direction of the Holy Spirit in his teaching. To possible recalcitrants in Corinth, he said,

If any one thinks that he is a prophet or spiritual, he should acknowledge that what I am writing to you is a command of the Lord (1 Cor. 14:37). He commended the Thessalonians,

When you receive the word of God which was heard from us, you accepted it not as the words of men but as what it really is, the word of God, which is at work in you believers (1 Thess. 1:13).

The question that needs to be considered in 1 Cor. 2:13 does not challenge that guidance, for Paul plainly claims it:

And we impart this in words not taught by human wisdom but taught by the Spirit, interpreting spiritual truths to those who possess the Spirit.

The first part of this passage, which is a suitable reply to the sneer about the quality of Paul's speech found in 2 Corinthians 10:10, is not obscure, and its import is not at the center of our consideration at this time. It is the final clause, which in Greek is *pneumatikois pneumatika suokrinontes*, that raises an issue.

The verb *suokrinein* is also used by Paul in 2 Corinthians 10:12 where it clearly means "compare"; and some English versions have used this meaning in 1 Cor. 2:13. However, *suokrinein* in the Septuagint has the meaning of "interpret," especially of dreams (Gen. 40:8, 16, 22, 45:12, 15; Judg. 7:15; Dan. 5:12, 15, 16), and that meaning is chosen by other English versions for 1 Corinthians 2:13. It is argued that this context is not comparing context. *Suokrinontes* is a participial form qualifying *laloumen* ("speaking") which is in the first clause of the verse. The object of this participle is *pneumatika* ("spiritual things"), a neuter plural form. *Pneumatikois*, the other word of the phrase, can be either a neuter plural or a masculine plural dative form; and that sets the interpretive problem of the verse.

Pneumatikos ("spiritual") occurs in N.T. passages describing a wide range of inanimate and animate objects. The Law (Rom. 7:14), the gifts in the early church (Rom. 1:11, 15:27; 1 Cor. 9:11), food and drink in the wilderness (1 Cor. 10:3), miraculous gifts (1 Cor. 12:1; 14:1), the heavenly body yet to be received (1 Cor. 15:44), the Christian's blessings in Christ (Eph. 1:3), his songs (Eph. 5:19; Col. 3:16), the hosts of wickedness (Eph. 6:12), and the Christian's sacrifices (1 Peter 2:5)—are all spiritual. In contrast, when the word is used for persons, it designates those who possessed gifts in the early church (1 Cor. 14:37) and the Christian who has made progress in the Christian life (1 Cor. 2:15; 3:1; Gal. 6:1). Within itself, *pneumatikos* could designate either things or persons in 1 Corinthians 2:13.

In the immediate context of 1 Corinth-

ians 2:13, and adverb *pneumatikos* from the same Greek root lies back of the phrase "spiritually discerned" (1 Cor. 2:14). This adverb also occurs in Rev. 11:8 ("spiritually called . . ."). But Paul in the context in 1 Corinthians 2 contrasts the unspiritual man *psuchikos* with spiritual (*pneumatikos*). He says, "the spiritual man (*pneumatikos*) judges all things, but is himself to be judged by no one" (1 Cor. 2:15). He then chides the Corinthians for not being "spiritual" (1 Cor. 3:1). Paul's discussion of the spiritual man lies at the heart of the contention that *pneumatikos* in 1 Corinthians 2:13 also speaks of persons rather than of things. Taken in this way, one then is carried back in thought to "the mature" (*en tois teleicis*) of 1 Corinthians 2:6.

Pneumatikos in Greek is in the dative case. The dative has two well-known uses: the one expresses the instrument; the other expresses the indirect object. With the forms for the two uses exactly alike, there is no infallible way to know in which category a dative falls. Interpreters usually depend on the context for guidance. In 1 Corinthians 2:13, the context does not make a clear distinction possible. Furthermore, the masculine and neuter forms in the dative plural are identical in Greek, making it uncertain which gender the writer intended. Also one must decide whether he is to take the context from that which goes before or that which follows the clause. Some interpreters go back to *didaktos logos* ("words . . . taught") and consider that the *pneumatikois* should be "spiritual words," the instrument of the discerning. However, it is less than certain that *pneumatikois* ("spiritual") modifies an unstated noun (*logos*); the commentaries list numerous other possibilities prepared by those who contend that we are dealing with a neuter concept. Others contend for an indirect object, consider as persuasive the context mentioned in the above paragraph, and find the teaching spoken of to be given to "spiritual men."

This long-standing dispute can be seen in the variety reflected in English translations. The Vulgate rendered 1 Corinthians 2:13 as *spiritualibus spiritualia comparantes*. William Tyndale (1525), translator of the first English printed New Testament, followed the Latin: "making spretuall [sic] comparisons to spretuall [sic] things." This rendering was continued in the Great Bible (1539), but the Geneva Bible (1560) had "comparing spiritual things with spiritual things." The Rheims Bible (1582) modified this rendering to "comparing spiritual things to spiritual," and the King James (1611) only differed from the rendering by substituting the preposition "with" for "to" as the Geneva had: "comparing spiritual things with spiritual."

The RV (1881) and ASV (1901) further modified the rendering to "combining spiritual things with spiritual words," but carried the marginal alternative: "or

'interpreting spiritual things to spiritual men.'"

The twentieth century translations divide over the interpretation along the lines we have outlined above. Following an interpretation possibility already used by John Wycliff ("makien [sic] a likeness of spiyritual [sic] things to goostli [sic] men"), the RSV took the relevant phrase as an indirect object: "spiritual things to those who possess the spirit," but offers two alternates in the footnotes: "Or 'interpreting spiritual truths in spiritual language; or comparing spiritual things with spiritual.'" The NEB has: "We are interpreting spiritual truths to those who have the Spirit"; the TEV has "We explain spiritual truths to those who have the Spirit," but has marginal options: "to those who have the Spirit; or with words given by the Spirit"; and William Barclay has: "When we interpret spiritual truths to people that have the Spirit. . . ."

On the other side of the issue, Ronald Knox had "matching what is spiritual with what is spiritual"; the NASV chose "combining spiritual thoughts with spiritual words"; and Taylor's living Bible Paraphrase had: "So we use the Holy Spirit's words to explain the Holy Spirit's facts," and gives marginal option, "Or, 'interpreting spiritual truths in spiritual language,'" The NIV gives: "expressing spiritual truths in spiritual words," and has a footnote option "interpreting spiritual truths to spiritual men." The NAB has: "interpreting spiritual things in spiritual terms." The Simple English Bible has: "We explain Scriptural things with Spiritual words"; and finally the NKJV continues the KJV rendering "comparing spiritual things with spiritual."

These many cases have not been cited to suggest that counting noses solves anything in biblical study. They show the complexity of the problem, the uncertainty of the interpretation, and the interpretive freedom which translators have exercised.

A friend of mine came back from a translating conference reporting that those he had been advising had subscribed to a whole theology built on the italicized words in the traditional translations. They had ignored that the words their thought was depending upon had been supplied by the translators and were not in the Greek text at all. I, myself, have heard internationally known figures cite 1 Cor. 2:13 in the ASV form as a proof-text with major emphasis on the final use of "words"—"spiritual words," as though this were the clear major intent of the verse.

In the Old Testament people listened to the false prophets because those prophets were saying the things they wanted to hear; they rejected the messages of men like Amos, Jeremiah and Ezekiel because they were saying what they did not want to hear. The Lord threatens:

Any man of the house of Israel who takes his idols into his heart and sets the stumbling block of his iniquity

(Continued on page 11)

JESUS AND MASCULINITY

(Continued from page 3)

not merely the epitome of "male-ness" but his life is the flawless example for humanity—males AND females! Tragically, most of our stereotypes tend to push males away from being like Jesus! Have you ever noticed that girls and women generally seem more interested in Christianity than males do? It fits, doesn't it? They're encouraged to live like this—so they're more willing to accept a system of faith which encourages these standards. Guys, meanwhile, struggle with the conflict between what Jesus shows a man to be and what our society says a man should be.

Does this suggest that there's no differences between women and men? No unique roles? No; the word does present differing roles in the assembly and in the homes. But consider this possibility: for too long, we've tried to fit such verses into our stereotypes and have thus made those roles more constricting than God intended. We need to understand that males and females both must begin by striving for the same mindset: the mind of the Messiah Jesus (1 Cor. 2:16). As we deepen our appreciation of him as the source of personhood in each gender, we may then more realistically attempt to evaluate our perspectives on "sex-roles" and our stereotypes. As we discard those shallow views of "big tough men" and "sweet little ladies," we'll be more able to let each other act more freely as Jesus himself would act in our own society. To become real men and real women, we must reject this world's superficial ideas and replace them with the image of God in our hearts as we continue being transformed more into his image—the image we see in Jesus Christ.

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(Continued from page 9)

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"SPIRITUAL WORDS" OR "SPIRITUAL MEN"?

(Continued from page 6)

before his face, and comes to the prophet, I the Lord will answer him myself because of the multitude of the idols (Ezek. 14:4).

To take an obscure passage of Scripture where two interpretations are both equally possible, and to interpret it in a way congenial to one's thought and after that to support that thought by that interpretation that has been chosen is not only circular reasoning, it is a subtle form of self-deception. It is a form of the same sort of trap those Old Testament people fell into. No proposition can be more certain than the evidence upon which it rests. Until we are able to solve the problems created by

the context, the gender and usage of the dative cases, we should keep the interpretation of the final clause of 1 Cor. 2:13 in the category of the uncertain. My intent is not to discuss the idea of inspiration, but merely to call attention to a problem in proof-texting.

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Studies in Pre-literary Prophecy

Jack P. Lewis, Ph.D.

Zadok

At the time of David's flight from Absalom, as David left Jerusalem and had crossed the brook Kidron, Zadok the priest came with Abiathar and all the Levites. They were bearing the Ark of the Covenant. David said to Zadok, "Are you *not* a seer?" (*haro'eh 'attah*; 2 Sam. 15:27; KJV/ASV). The RSV/NRSV follows the Septuagint with the translation, "Look," but with the marginal options, or "Are you a seer?" or "Do you see?" If the statement is taken as the RSV/NRSV do, Zadok is not called a seer or a prophet at all in the Old Testament. However, the NIV has, "Aren't you a seer?"

The high priest had charge of the Urim and the Thummim as a means of divine revelation (cf. Exod. 28:30; 1 Sam. 2:28). There is no reason a priest could not also be a seer.

Zadok, his son Ahimaaz, and Jonathan, son of Abiathar (2 Sam. 15:36), were instructed by David to stay in the city of Jerusalem to report to David what was going on in Absalom's revolt (cf. 2 Sam. 17:17). Hushai the Archite was also to be a part of the spy system (2 Sam. 15:32-37), and he succeeded in deceiving Absalom into delaying his attack which spelled the doom of the rebellion.

Heman

Heman is called the king's seer (*chozeeh hamelek*) in one passage (1 Chron. 25:5). He is said (in keeping with the promise of the Lord to exalt him) to have had 14 sons whose names are given, and three unnamed daughters (1 Chron. 25:5-6). Ancient kings had their advisers in their courts. The family members of Heman by David's appointment are occupied with the musical arrangements of the house of the Lord. These sons and daughters are said to be under the direction of Heman in the music of the house of the Lord with cymbals, harps, and lyres. They are under the order of the king (1 Chron. 25:6). The musicians totaled 288 in number. It is said that they were set apart to prophesy with lyres, with harps, and with cymbals (1 Chron. 25:1). Whether more can be known about Heman depends on whether

one identifies other occurrences of the name Heman with this seer. Asaph and Jeduthan were other musicians of this period (1 Chron. 25:1-3; 2 Chron. 5:12). Centuries later at the time of King Hezekiah, Heman's descendants were still active (2 Chron. 29:14). Asaph, Heman, and Jeduthan are all given credit for temple music by the Chronicler (2 Chron. 35:15).

Solomon

Solomon is not called a prophet or a seer anywhere in scripture. The Lord revealed himself directly to Solomon in dreams (1 Kings 3:5; 9:2; 2 Chron. 7:12). The most famous of the dreams is that one at Gibeon when Solomon first came to the throne. In a dream the Lord bid him, "Ask what I shall give you." Solomon's reply was:

I am but a little child, I do not know how to go out or to come in. And thy servant is in the midst of thy people whom thou has chosen, a great people, that cannot be numbered or counted for multitude. Give thy servant therefore an understanding mind to govern thy people, that I may discern between good and evil; for who is able to govern this thy great people? (1 Kings 3:7-9).

The request pleased the Lord, and he promised

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Solomon a wise and understanding mind, so that there would be none like him before him and none after him. He also promised him riches and honor, so that no other king should compare with him all his days.

God's word came to Solomon about building the temple:

Concerning this house which you are building, if you will walk in my statutes and obey my ordinances and keep all my commandments and walk in them, then I will establish my word with you, which I spoke to David your father. And I will dwell among the children of Israel, and will not forsake my people Israel (1 Kings 6:12-13).

How this word came to Solomon is not specified.

Even after Solomon's apostasy, the Lord spoke to him directly.

Since this has been your mind and you have not kept my covenant and my statutes which I have commanded you, I will surely tear the kingdom from you and will give it to your servant. Yet for the sake of David your father I will not do it in your days, but I will tear it out of the hand of your son. However I will not tear away all the kingdom but I will give one tribe to your son, for the sake of David my servant and for the sake of Jerusalem which I have chosen (1 Kings 11:11-13). (Heman's descendants were still active.)

Interestingly enough, there are no prophets mentioned as being active during Solomon's reign until near its end when Ahijah the Shilonite spoke to Jeroboam about the coming division of the kingdom and about Jeroboam's receiving the northern tribes (1 Kings 11:29-38). Israel's tradition did not see this period as a period of great prophetic activity.

The chronicler says that the rest of the acts of Solomon are written in the history of Nathan the prophet, and in the prophecy of Ahijah the Shilonite, and in the visions of Iddo the seer concerning Jeroboam the son of Nebat (2 Chron. 9:29).

Ahijah

During Solomon's reign, Jeroboam the son of Nebat was placed by Solomon in charge of forced labor of the house of Joseph which labor was used for Solomon's building projects. Solomon built the Milo and closed up the breach of the city of David. Ahijah, who was from Shiloh, found Jeroboam on the road in the open country where the two were alone (1 Kings 11:29).

Ahijah (who shares a name worn by nine Old Testament people) took the new garment he was wearing and tore it into twelve pieces. He then urged

Jeroboam to take ten pieces. He used the formula, which later is common in the writing prophets with variations, to introduce a prophetic oracle: "Thus says the Lord, the God of Israel." The Lord was about to tear the kingdom from Solomon, giving Jeroboam ten tribes; but the Lord would retain one tribe for the sake of David. We call Ahijah's act a symbolic act. Earlier, when Saul had grasped Samuel's robe to keep Samuel from turning from him, and tore Samuel's robe, Samuel used the act symbolically to suggest the tearing of the kingdom from Saul (1 Sam. 15:27). Symbolic action is common with both the pre-literary prophets and the later writing prophets.

Promises were made to Jeroboam by Ahijah of the Lord's building him a sure house if he did all the Lord commanded him and walked in the Lord's ways:

And I will take you, and you shall reign over all that your soul desires, and you shall be king over Israel. And if you will hearken to all that I command you, and will walk in my ways and do what is right in my eyes by keeping my statutes and my commandments, as David my servant did, I will be with you and will build you a sure house, as I built for David, and I will give Israel to you (1 Kings 11:38).

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Brother Ball is a gospel preacher and currently an instructor of Bible and homiletics at Southern Christian University in Montgomery, Ala.

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Because of Solomon's sins, especially worshipping the Ashtoreth, Chemosh, and Milcom, divinities of the neighboring countries, the kingdom would be wrested from him, but not during Solomon's life. It would be in the time of Solomon's son. For David's sake, one tribe and the city of Jerusalem, where God had caused to put his name, would be retained.

Solomon sought to kill Jeroboam, but Jeroboam found refuge in Egypt until Solomon's death (1 Kings 11:40).

Jeroboam would be king over Israel. Ahijah promised him a "sure house" (1 Kings 11:38), as Nathan had earlier promised David (2 Kings 7:16), if he would obey the Lord's commands and walk in his ways. The Lord would be with him and would build him a sure house as he had done for David.

As this narrative illustrates, the pre-writing prophets played a role in king making and in political plotting. It is not surprising that Amaziah, priest of Bethel, two centuries later mistakenly took Amos to be plotting against Jeroboam II and ordered Amos out of Bethel (Amos 7:11-13).

Rehoboam, son of Solomon, came to the throne at Solomon's death, but he refused to lighten the burden of the people. The people's rebellion which followed is interpreted as brought about by the Lord (1 Kings 12:15).

The division of the kingdom, the results of the actions of Rehoboam (son of Solomon), then are declared to be a fulfillment of the prophecy of Ahijah (1 Kings 12:15; 2 Chron. 10:15).

That the prophet Ahijah the Shilonite had stimulated Jeroboam to seize the kingdom by his symbolic act of the dividing the garment into 12 parts and giving Jeroboam ten of them signifying that he would receive ten of the tribes (1 Kings 11:19-39) did not imply an approval of the innovations that Jeroboam would introduce after he became king. Being chosen as king did not imply that he was giving up his freedom of choice. Jeroboam made houses on the high places, he appointed priests who were not Levites (1 Kings 12:31; 13:33), he inaugurated a new festival (1 Kings 12:32), and he offered sacrifices in Bethel. We will return to that inauguration day later in our studies.

Scripture is silent about further action of Ahijah for many years — maybe as many as 20 years. We have no chronology to enable us to know how many. Ahijah grew old. Meanwhile, Jeroboam had carried out his tragic policies that led Israel away from the Lord. Now Abijah, Jeroboam's son, was ill. Jeroboam had

his wife disguise herself and go to Shiloh with a sizeable gift: ten loaves, some cakes, and a jar of honey (1 Kings 14:1ff.). It was the custom to give prophets a gift when one consulted them. She was to inquire what the outcome would be for the sick child. Because of his age, Ahijah's eyes had grown dim and he could not see. But the Lord informed Ahijah that Jeroboam's wife was coming, and the Lord gave him the message to deliver to her (1 Kings 14:5). He greeted the woman in disguise as "the wife of Jeroboam" (1 Kings 14:6).

The message was a message of doom for the house of Jeroboam. For his idolatry, his house would be destroyed. The dynastic promise earlier made was withdrawn. A prophetic statement is not a decree of fate. It is conditional. The child would die and would be the only one of Jeroboam who would come to the grave. The Lord would raise up for himself a king out of Israel to smite the house of Jeroboam. Israel itself would be scattered (1 Kings 14:15).

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Jeroboam's wife returned to her home at Tirzah. The child died as she entered the house just as Ahijah the prophet had predicted. In this way, Ahijah is both the announcer of the kingdom of Jeroboam at its beginning and also, though years later, the predictor of its coming doom. The standard verdict on the kings of Israel is that they walked in the way of Jeroboam, making Israel to sin (1 Kings 16:19; 2 Kings 10:31).

The threat of Ahijah is accomplished in the slaughter of the house of Jeroboam by Baasha (1 Kings 15:29). Nadab, Jeroboam's son and the victim of Baasha, had reigned only two years (1 Kings 15:25). Baasha destroyed all the house of Jeroboam (1 Kings 15:29). This revolution is declared to be the fulfillment of Ahijah's prediction.

Shemaiah

Rehoboam, son of Solomon, was not a king to take the rebellion of his kingdom lying down. Faced with the division of his kingdom, he mustered an army of 180,000 men of Judah and Benjamin (1 Kings 12:21; 2 Chron. 11:2-4) to subdue the ten tribes. But on the scene appears a man of God named Shemaiah. A prophet is often called "a man of God" (1 Kings

13:1; 1 Sam. 2:27; 9:6-10) though the use of the term is not entirely limited to prophets. This term is used for Elisha more than for any other. Shemaiah is a common name borne by about 25 people in the Old Testament.

The Lord said to the Judeans through Shemaiah, "Do not go up to fight against your kinsmen, the people of Israel. Return, every man to his home, for this thing is from me" (1 Kings 12:23). The dividing of the kingdom was the Lord's doing (1 Kings 11:4-13, 30-39). The people of Judah were obedient to the prophet's words. The war did not come off. This would have been about 930 B.C. The northern kingdom was left to develop itself as it desired.

Both Ahijah (a prophet from the north) and Shemaiah (a prophet from the south) approved the political division of the kingdom.

After Rehoboam had been established as king of Judah, he abandoned the law of the Lord (2 Chron. 12:1). Shishak, king of Egypt, came in the fifth year with a mighty army and captured the fortified cities of Judah and threatened Jerusalem. This event is of special interest because Shishak is the second person in the biblical narrative whose name occurs on a monument outside the Bible. David is the first. David's name occurs in an inscription found at Tel Dan which speaks of a king of the house of David. The name of the king spoken of is not preserved. Shishak set up a record of this campaign on the wall of the temple at Karnak in Upper Egypt where it can be seen today. Jerusalem is not included in Shishak's list of cities taken, but many other Palestinian cities are.

Shemaiah the prophet was on hand to announce to Rehoboam and the princes of Judah that the Lord had abandoned them to Shishak because they had abandoned the Lord (1 Kings 14:25; 2 Chron. 12:1-10). When they had humbled themselves and had said, "The Lord is righteous," Shemaiah could announce to them that the Lord had granted deliverance. Shishak carried off the treasures of the temple and of the king's house. Rehoboam had to put bronze shields for the gold ones which Shishak had carried off.

Like some other prophets we have looked at, Shemaiah is said to have been a record keeper. The Acts of Rehoboam are written in the chronicles of Shemaiah the prophet and of Iddo the seer (2 Chron. 12:15).

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Studies in the Pre-Literary Prophets

By Jack P. Lewis, Ph.D.

Abraham the Intercessor

The teaching of Israel's writing prophets is widely recognized as some of the most elevating material of the Old Testament. Amos, Hosea, Isaiah, Jeremiah, and Ezekiel are especially rewarding to study.

But prophecy has a long and honored history in Israel before these great servants of the Lord appeared on the scene. In fact, we know little of these writing prophets as personalities though we have collections of the oracles they left. One could not write a biography of any of them. Only Jonah (2 Kings 14:25) and Isaiah (2 Kings 19:2) of the pre-exilic figures are mentioned in the historical books, while only Haggai and Zechariah (Ezra 5:1; 6:14) of the post-exilic ones are mentioned in post-exilic sources. It is strange that we know more of the prewriting prophets as personalities than we do of these writing figures, while we know less of their oracles. Sometimes they were active in only one or two events.

Students usually think of prophecy arising in Israel with Samuel. That idea likely in part comes from interpreting Acts 3:24 which speaks of "Samuel and those who came afterward"; but there are significant figures called prophets earlier than Samuel.

The Hebrew verb meaning "to prophesy" is thought to have as its basic import one called to his task. The prophet did not inherit his position from his father as the priest or Levite did. He did not volunteer himself for service, nor was he selected by the community. No special prior training prepared him for his task. He was divinely selected and called.

One needs to free his thinking of the popular misconception that the prophet's primary task was that of predicting the future. We reflect that misconception when we say, "I am no prophet." There is some prediction in prophecy, but the basic original meaning even of the English word *prophet* is one who speaks for another. He may speak of the past, present, or future. The prophets were men of their times speaking about the problems of their day. Our problems are related; their message is relevant to us.

The most prominent role for the prophet was

that of being the deliverer of the Lord's message. His words came from without himself, not by the process of study or meditation. His driving force was God's spirit: "Men of God spoke as they were moved by the Holy Spirit" (2 Pet. 1:21). Dreams, visions, and auditions all played a role in the revelation the prophet received (Heb. 1:1).

The clearest definition of a prophet is found in Exodus 4:14-15 and 7:1 where Moses, when called, complains that he cannot talk. The Lord then tells him that Aaron will be his prophet. Moses shall put his words in Aaron's mouth, and Aaron shall speak them to the people and to Pharaoh. Later the Lord says to Jeremiah, "I have put my words in your mouth" (Jer. 1:9). And he said to him, "You shall be as my mouth" (Jer. 15:19). The prophet was an important instrument in the revelation of God's will. God spoke through the prophets (Heb. 1:1).

Less widely recognized is the fact that the prophet had other tasks, one of which is that of intercession, and it is about that task that this lesson is concerned.

Abraham is the first person in the Bible who is specifically called a prophet (Gen. 20:7). It is in connection with one of the blots on Abraham's life that this statement is made. Abraham had attempted to safeguard his life in Egypt by the deception that Sarah was his sister rather than his wife (Gen. 12:10-20). Pharaoh took Sarah into his house, but the Lord intervened, the ruse was exposed, and Pharaoh sent Abraham and all that he had on their way.

What had worked once could work again. The same story was later told to Abimelech, king of Gerar (Gen. 20:1-17). Abimelech took Sarah; but the Lord revealed to Abimelech that he had been deceived. He had taken a man's wife. The Lord by the revelation had kept Abimelech from sinning. The Lord told Abimelech that Abraham was a prophet, and he instructed him to have Abraham pray for him that he might live.

Here the prophet had the role of praying to the Lord in behalf of another person — the role of being an intercessor. In all matters, one seeks in an inter-

cessor one who has a better relation with the one to whom appeal is made than he himself has. Otherwise one might as well speak for himself. As a child one sometimes asked his mother to appeal to his father for something he did not think he could get for himself. Or he may ask a father to appeal to a mother. One may ask a friend to speak in his behalf to another friend who has something he wants. Obviously, Abraham's relationship to the Lord was better than that of Abimelech. Abraham had a covenant with the Lord and had promises from the Lord.

Abraham's plea for Abimelech is not the only example of Abraham's role as intercessor though elsewhere he is not elsewhere specifically called a prophet. He is best known in this role in connection with Lot and Sodom. As Abraham was at the oaks of Mamre, three men stopped by his tent, were his guests, and the Lord made known to him his intention to investigate conditions in Sodom. Abraham thought of his nephew Lot who had moved into Sodom.

With the plea, "Shall not the judge of all the earth do right?" (Gen. 20:25), Abraham asked if the Lord would destroy the righteous with the wicked. He first proposed that the Lord spare the city if 50 righteous persons were found there. When he had

the Lord's agreement, he realized that likely 50 would not be found. He reduced the number by five, and then by five more. Afterward, from 40 he went to 30, to 20, and finally down to 10. What an intercession it was though at the end it proved to be futile! The ten could not be found. Lot was spared, and with his daughters fled from the city, but the city was destroyed.

Abraham's intercession is not the only prophetic intercession in the Old Testament. In four cases, at Pharaoh's request, Moses entreated the Lord (Exod. 4:[4-11]8-15; 8:[21-28]25-32; 9:27-25; 10:16-20).

When Israel had made the golden calf at the base of Mt. Sinai, Moses broke the tables of the law he had received on the mountain; he took the calf, ground it to powder, and scattered the powder on the water the people had to drink (Exod. 32:19-20). Most impressive is his confession and plea to the Lord: "Alas, this people have sinned a great sin; they have made for themselves gods of gold. But now, if you will forgive their sin — and if not, blot me, I pray you, out of the book which you have written" (Exod. 32:31).

When the Lord later threatened not to go to the Promised Land among the people, Moses pled with him (Exod. 33:3, 12-17).

Moses is also seen in the intercession role when Miriam and Aaron spoke against him in the desert because of the Cushite woman he had married (Num. 12:1). Miriam in punishment was smitten with leprosy. Aaron pled with Moses in Miriam's behalf, and Moses pled with the Lord, "Heal her, O God, I beseech you." After Miriam completed the actions the Lord specified for her, she was restored (Num. 12:13-15).

The same sort of desperate intercession as that done by Moses at Sinai is seen when Israel had accepted the report given by the ten spies at Kadesh about Israel's inability to enter the land while rejecting the report of Joshua and Caleb. The Lord threatened to destroy Israel and to make of Moses a nation greater and mightier than they (Num. 14:13-14). Moses in this desperate condition appealed to what in the Old Testament is the Lord's tender nerve. He pointed out that such action as proposed would give the nations wrong conceptions about the Lord's power. They would think he had brought Israel into the desert but could not bring them into the land he had promised. God is concerned not to leave wrong impressions. Moses pled that the Lord would forgive; and the Lord pardoned Israel.

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Vision (*chazon*; 1 Sam. 3:1) was rare in Samuel's time. He hesitated to tell Eli of his own vision (*marah*; 1 Sam. 3:15). He has the role of a seer (1 Sam. 9:9, 11). The prophet Samuel was renowned for his powers of intercession. He prays for the people as they gathered at Mizpah; the result was a victory over the Philistines (1 Sam. 7:5-11).

At Samuel's retirement from judgeship, the people requested of him, "Pray for your servants to the Lord your God, that we not die; for we have added to all our sins that evil, to ask for ourselves a king" (1 Sam. 12:19). Samuel's response was, "As for me, far be it from me that I should sin against the Lord by ceasing to pray for you; and I will instruct you in the good and right way" (1 Sam. 12:23).

Samuel later cried to the Lord all night at the rejection of Saul (1 Sam. 15:11, 35).

Samuel's intercessory powers became legendary. The Lord told Jeremiah that though Moses and Samuel stood before him yet his hand would not be turned toward the people (Jer. 15:1). The Psalmist lists Samuel among those who call on the Lord's name (Ps. 99:6).

The unnamed prophet at Bethel interceded for the withered hand of Jeroboam (1 Kings 13:1-6). Elijah by prayer restored the life of the son of the widow of Zarephath (1 Kings 17:17-24). Elisha prayed for the child of the Shunamite (2 Kings 4:32-35).

Amos pled with the Lord over the vision of locusts (Amos 7:1-3) and over the vision of the fire (Amos 7:4-6), and in each case the Lord relented.

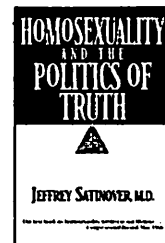
Isaiah interceded for Hezekiah when the Assyrian commander was demanding surrender (Isa. 37:1-7). The servant of the Lord in Isaiah intercedes (*paga'*) for transgressors (Isa. 53:12).

Though intercession was a part of the work of a prophet, this privilege was denied the prophet Jeremiah in the last days of the Judean kingdom. Jeremiah had a deep love for his people. He is explicit that he had not desired the doom of the people which the Lord had commissioned him to proclaim (Jer. 17:16). But the Lord instructed him, "As for you, do not pray for this people, or lift up cry or prayer for them, and do not intercede with me, for I do not hear you" (Jer. 7:16; 11:14; 14:11; 15:1).

The Lord instructed Jeremiah that though Moses and Samuel stood before the Lord — both famous for their intercession — the Lord's heart would not be turned toward the Judean people (Jer. 15:1).

Despite the prohibition of intercession, Jeremiah could not refrain from pleading with the Lord for his people. He said, "Remember how I stood before you to speak good for them, to turn away your wrath from them" (Jer. 18:20). He had interceded for his enemies (Jer. 19:19-20) but also asked for vengeance on them. The king Zedekiah asked for his prayers (Jer. 37:1-17).

Jeremiah's plea concerning the prophets in Babylon who were predicting only a brief exile was, "If they are prophets, and if the word of the Lord is with them, then let them intercede with the Lord of hosts,



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that the vessels which are left in the house of the Lord, in the house of the king of Judah, and in Jerusalem not go to Babylon" (Jer. 27:18). When asked to pray when the commanders came to him after the murder of Gedaliah, he yielded to their request (Jer. 42:1-6). The Apocrypha relates an alleged vision in which Jeremiah (even after his death) is interceding for Jerusalem (2 Macc. 15:14).

Jeremiah's contemporary, Ezekiel, also found conditions so degenerate that the ears of the Lord were closed to prayers. The Lord informed Ezekiel that even if Noah, Daniel, and Job were in the country they would not deliver sons or daughters but could only deliver themselves by their own righteousness (Ezek. 14:14, 20). Job had offered sacrifices for his children lest they had sinned (Job 1:5). He also prayed for his friends who had argued erroneously about God (Job 42:8-9).

Ezekiel pleads over the decree of slaughter of Jerusalem: "Ah Lord God! Will you destroy all that remains of Israel in the outpouring of your wrath upon Jerusalem?" (Ezek. 9:8).

When Pelatiah (the opposing prophet) dropped dead, Ezekiel, falling down upon his face, uttered the plea to the Lord, "Ah Lord God! will you make a full end of the remnant of Israel?" (Ezek. 11:13). He sees the false prophets as failing to go up into the breaches of the city (Ezek. 13:5).

One of the traits of the Servant of the Lord described by Isaiah is, "He made intercession for the transgressors" (Isa. 53:1-12). Paul writing to Timo-

thy describes the Christ as the one mediator between God and the people (1 Tim. 2:5). That leaves no place for any other whether Mary, Mohammed, or whom ever. The Epistle to the Hebrews describes Christ as the mediator of the new covenant (Heb. 8:6; 9:15; 12:24). As the great high priest he always lives to make intercession (Heb. 7:25).

The prayer life of Jesus while on earth is characterized by concern for others. He prayed that the faith of Peter not fail (Luke 22:32). In the Gospel of John the prayer of chapter 17 is an intercessory prayer for his disciples and for those who believe through their word. On the cross, his prayer for those crucifying him was, "Father, forgive them for they do not know what they do" (Luke 23:34).

Though the church in the Apostolic period had its prophets, modern Christians are not prophets; nevertheless, the duty of intercession is theirs. A study of the teaching of prayer will reveal that there is more about "for whom should we pray" than there is about "for what should we pray." First, there are governmental figures:

First of all, then, I urge that supplications, prayers, intercessions, and thanksgivings be made for all men, for kings and all who are in high positions, that we may lead a quiet and peaceable life, godly and respectful in every way (1 Tim. 2:1-2).

There is prayer for preaching figures (1 Thess. 5:25; 2 Thess. 3:1; Heb. 13:8), for those who are sick (James 5:13-14), for one who has sinned (James 5:16), and for those who abuse you (Matt. 5:44; Luke 16:27).

The church in Jerusalem was praying for Peter, and the Lord delivered him from prison (Acts 12:12). Paul mentions his prayer for the Jewish people (Rom. 10:1). One is reminded of the many allusions in Paul's letters to the fact that he is praying for his readers (Phil. 1:4; Col. 1:3). One may recall how many times Paul asked that his readers pray for him (2 Cor. 1:11; Phil. 1:4, 19; Col. 4:3; Philem. 22). He mentions Christians praying for other Christians (2 Cor. 9:14). He exhorts the Ephesians to make supplication for all the saints as well as for himself (Eph. 6:18, 19).

We are not called to be the Lord's prophets; we do not have the gift of prophecy; but intercession which prophets did is an important work for all Christian people.

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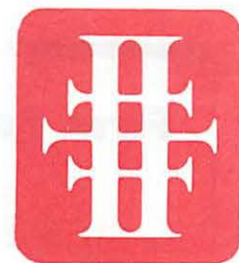
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Studies in the Pre-writing Prophets - 2

Moses as a Prophet

By Jack P. Lewis, Ph.D.

The pre-writing prophets were recognized by Amos as God's gift to Israel: "I raised up some of your sons as prophets" (Amos 2:11). Moses, whose name occurs 750 times in the Old Testament, would be among these.

Moses wore many hats. He was shepherd, leader of Israel, leader in war, priest, lawgiver, and prophet. These functions overlap; none is adequate as a sole characterization of Moses.

Moses was born to a Levitical family which tribe supplied Israel's priests. Both Moses and Aaron are called priests (Ps. 99:6). A man was a priest by heredity, and his position was for life. A prophet, on the other hand, was called by God and equipped by God for his service. His tribal background played no role in his being chosen. The Lord called whomever he pleased. A prophet was not born a prophet; he ordinarily did not volunteer, nor was he necessarily one for life. For many of the early prophets we have only one episode reported. There is no reason why a priest could not also be a prophet. Samuel, though from the territory of Ephraim, was also of Levitical stock. Jeremiah and Ezekiel were priests who were called to be prophets.

Though the Lord promised Moses, when he protested that he could not do his task, that Aaron would be Moses' prophet (Exod. 7:1), Moses himself

is not explicitly called a prophet in the Pentateuch outside the book of Deuteronomy. Yet Moses functioned as a prophet. The prophet Hosea says, "By a prophet the Lord brought Israel up from Egypt, and by a prophet he was preserved" (Hos. 12:14-13)]. Samuel said to the people, "The Lord is witness, who appointed Moses and Aaron and brought your fathers up out of the land of Egypt" (1 Sam. 12:6).

Moses is called "the man of God" at the heading of his blessing to Israel (Deut. 33:1; cf. 1 Chron. 33:14). The heading of Psalm 90 designates that psalm as "A Prayer of Moses, the Man of God." "Man of God" is a frequently used designation for a prophet though not at all restricted in use for prophets. It is a Semitism that means "a godly man." A godly man is one who by obedience manifests god-like traits. It was a character flaw that made a person become a false prophet, whereas God chose people of integrity to deliver his word to his people. He did not select scoundrels.

Another term used for Moses is "servant"; and elsewhere one encounters the term "my servants the prophets" (2 Kings 17:13, 23; Jer. 7:26; Zech. 1:6; etc.). Amos declares that the Lord reveals his secrets to his servants the prophets (Amos 3:7). Deuteronomy has the phrase, "Moses the servant of the Lord" (Deut. 34:5).

(continued on page 5)

symbolic and it is to be observed by saints upon the first day of every week — and only upon the first day of the week

▪ That singing is the only authorized music in true worship of God (Eph. 5:18-19; Col. 3:16-17), and the use of mechanical instruments of music in an attempt to worship is sinful and to be without God (2 John 9)

▪ There is one faith (Eph. 4:5), and denominationalism is wicked

▪ That women are to be silent during the preaching portion of true worship (1 Cor. 14:34), and godly women will not usurp authority over a man (2 Tim. 2:12)

▪ The saved must keep themselves in the love of God (Jude 21) and it is possible for a blood-washed child of God to sin and so sin as to be eternally lost (2 Pet. 2:20-22; Heb. 6:4-8)

▪ The new covenant does not provide for an extra-congregational church authority on earth; the headquarters of the church are in heaven and Jesus is the only head of the church (Col. 1:18)

Sectarians will not abide this Bible teaching and if you insist on presenting it, they will turn on you, castigate you, and refuse to keep company with you. Any denominational group that accepts this Bible teaching ceases to be a denomination and becomes a part of the one and only body of Christ.

"If ye love me, ye will keep my commandments ... He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him" (John 14:15, 21).

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Studies in the Pre-writing Prophets

(continued from page 1)

The prophet is the "watchmen of Ephraim" (Hos. 9:8). This term is not specifically used for Moses, but he served in that way. The watchman who sees the danger coming must give the alarm (Ezek. 33:1 ff.).

While most prophets were not wonder workers, Moses did signs in Egypt (Exod. 4:1-9). The unnamed prophet at Bethel could work a sign (1 Kings 13:6), and Elijah and Elisha were miracle workers. Deuteronomy 13:1 envisions that a seductive prophet also might work a sign.

Moses, Aaron, and Miriam are mentioned together as members of the family of Amram and Jochebed (Num. 26:59). They also appear together in Micah 6:4 as great leaders the Lord in his grace had supplied Israel in the past. For such leaders Israel could not fault the Lord. The psalmist says, "You led your people like a flock by the hand of Moses and Aaron" (Ps. 77:[21]20).

Moses is praised in the Epistle to the Hebrews for his great faith that caused him to turn his back on Egypt (Heb. 11:23-28). He is praised for his meekness when he is declared to be the meekest man of all the earth (Num. 12:3).

A prophet, though guided by God's spirit in delivering the word of God, was not divinely guided in personal behavior at all times. Miriam, though a prophetess, along with Aaron found fault with

Moses over the woman he had married (Num. 12:1 ff.). Elijah fell into despondency in the cave at Horeb (Mt. Sinai; 1 Kings 18:9 ff.). Moses' patience with Israel in the desert played out, and he prayed to die (Num. 11:11-15). Moses spoke words that were rash (Ps. 106:33) when he struck the rock to bring forth water; and that sin kept him from going into the promised land (Num. 20:12). A prophet had to distinguish between his own inclinations and the message the Lord gave him.

Historical Backgrounds to Bible People

by Jack P. Lewis, Ph.D.

A valuable tool to help one study characters who had some bearing on the biblical record. Dr. Lewis discusses 63 people who are identifiable with some specific biblical character. He compiles and summarizes the historical and archaeological evidence which is available about these characters, information both in and out of the Bible. In the process Lewis summarizes a century and a half of research and analysis, plus the context in which any historical or archaeological evidence arises. This book is an excellent summary of the context of Near Eastern history. Formerly titled *Historical Backgrounds of Bible History*, then *Archaeological Backgrounds to Bible People*. BKPL01, paperback, 183 pgs.

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The Call

Unlike some later prophets, Moses was learned, "instructed in all the wisdom of the Egyptians" (Acts 7:22; Josephus, *Ant.* 2.9.7 [236]). A prophet experienced a call that set him on his task. The call of Moses, when he was 80 years old (Acts 7:23, 30), came at the episode of the burning bush. Out of the bush the Lord said, "Moses, Moses," and Moses answered, "Here am I" (Exod. 3:4). The Lord instructed him about his task. Moses besought the Lord, "Oh, my Lord, send, I pray, some other person" (Exod. 4:13). He protested that he could not talk. Though Aaron became Moses' spokesman (Exod. 4:16) to the people (Exod. 4:30) and to Pharaoh (Exod. 7:1), Moses became the means of communication of God's message to Israel. His use of the messenger formula, "Thus says the God of Israel" is a prophetic act. His charge was to tell Pharaoh all the Lord said to him (Exod. 6:28f.).

At Sinai as the people perceived the thunders, the lightnings, and the sound of the trumpet, they were afraid and said to Moses, "You speak to us, and we will hear; but let not God speak to us, lest we die" (Exod. 20:18-20; Deut. 5:24-28). Moses was mediator between God and the people.

Moses always fills the role of the lawgiver. The Old Testament ends with the admonition, "Remember the law of my servant Moses, the statutes and ordinances I commanded him at Horeb for all Israel" (Mal. 4:4).

An apocryphal writer praised Moses:

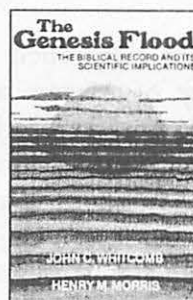
From his [Jacob's] descendants the Lord brought forth a man of mercy, who found favor in the sight of all flesh and was beloved by God and man, Moses, whose memory is blessed. He made him equal in glory to the holy ones, and made him great in the fears of his enemies. By his words he caused signs to cease; the Lord glorified him in the presence of kings. He gave him commandments for his people, and showed him part of his glory. He sanctified him through faithfulness and meekness; he chose him out of all mankind. He made him hear his voice, and led him into the thick darkness, and gave him the commandments face to face, the law of life and knowledge, to teach Jacob the covenant and Israel his judgments (Sir. 45:1-5).

The New Testament readily recognizes Moses' role as revealer though it distinguishes him from the classical prophets. Contemporary Judaism distin-

guished between the Law and the Prophets. "The Law was given through Moses" (John 1:17). Philip says to Nathaniel, "We have found him of whom Moses in the law and also the prophets wrote" (John 1:45). After his resurrection, Jesus, "beginning with Moses and all the prophets, interpreted to the two on the way to Emmaus all the scriptures the things concerning himself" (Luke 24:27). He affirmed that all that had been "written of him in the law of Moses and the prophets and the psalms must be fulfilled" (Luke 24:44).

Not only was Moses a revealer, but also Moses was active in intercession for the people. In Egypt he repeatedly interceded for Pharaoh when Pharaoh wanted the plagues removed from Egypt. He pled for the Israelite people after their setting up the golden calf at Sinai (Exod. 32:11, 32). "Therefore he said he would destroy them — had not Moses, his chosen one, stood in the breach before him, to turn away his wrath from destroying them" (Ps. 106:23). Moses on this occasion made special intercession for Aaron who had made the calf (Deut. 9:20). He interceded for Miriam when she has been smitten with leprosy (Num. 12:13); and he pleaded for Israel when Israel has rejected the report of Joshua and Caleb (Num. 14:13 ff.). His reputation as intercessor was recognized by later prophets. The Lord told Jeremiah, "Though Moses and Samuel stood before me, yet my heart would not turn toward this people" (Jer. 15:1).

A prophet was one to stand in the breach (cf. Ps. 106:23) opposing the evils of the people. In the above cases, it was Moses who brought to the



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sinner's attention that he had sinned. And that admonition was a significant item in the prophet's task. At the episode of the golden calf, Moses said to Israel, "You have sinned a great sin. And now I will go up to the Lord, perhaps I can make atonement for your sin" (Exod. 32:30). It was his task to tell the people that they would all die in the desert after they had received the report of the ten spies (Num. 14:26 ff.). He informed them that they were further sinning when they determined to invade the land without the Lord's help (Num. 14:41-42). His summary accusation of his relation with the Israelites is, "You have been rebellious against the Lord from the day I knew you" (Deut. 9:24).

Moses and the Spirit

Moses' relationship with the Lord is contrasted with that of other prophets: "The Lord used to speak to Moses face to face, as a man speaks to a friend" (Exod. 33:11). After Moses' second stay on the mountain there was a shine on his face when he came down. He wore a veil because the people were afraid. He would take the veil off when he went to speak with the Lord (Exod. 34:29-35). Paul allegorizes this experience (2 Cor. 3:13).

Yet when Moses begged to see the Lord's glory, the Lord denied him the privilege; but he did allow Moses to stand in a cleft of the rock while his glory passed by. The Lord covered him with his hand; with the hand removed he could see the Lord's back; but his face could not be seen (Exod. 33:19-23).

In the desert when Israel complained about the lack of meat to eat, Moses gathered 70 men of the elders of the people and the Lord came down in a cloud, took some of the spirit that was on Moses, and put it on the 70 elders and they prophesied (Num. 11:25) but did so no more.

Moses' spirit rested on Eldad and Medad in the camp, and they prophesied in the camp. A young man told Moses. Joshua urged Moses to forbid them. But Moses without jealousy of their action said, "Are you jealous for my sake? Would that all the Lord's people were prophets, that the Lord would put his spirit upon them" (Num. 11:29).

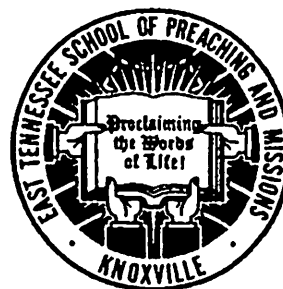
When Miriam and Aaron complained against Moses, they asked, "Has the Lord indeed spoken only through Moses? Has he not spoken through us also?" (Num. 12:2). To this challenge the Lord replied, "If there is a prophet among you, I the Lord make myself known to him in a vision, I speak with him in a dream. Not so with my servant Moses; he is

entrusted with all my house. With him I speak mouth to mouth, clearly, and not in dark speech, and he beholds the form of the Lord. Why then were you not afraid to speak against my servant Moses?" (Num. 12:6-8).

The Prophet Like Moses

Moses' reputation as a prophet, as seen in one of the great promises of the Old Testament, is that of the raising up of a prophet like Moses. The people at Sinai had asked that the Lord not speak directly to them but that he would speak through Moses (Exod. 20:19). With the prospects of Moses not living always, the Lord promised to raise up a prophet from among Israel's people — that is, an Israelite — like Moses. He would put his words in the prophet's mouth and the prophet would speak all that the Lord commanded him. The one not heeding the words of the Lord which that prophet would speak would be held accountable (Deut. 18:15-19).

People have greatly disputed over whether one prophet alone is in view in this promise or the prophetic institution in general. The passage proceeds to speak of the prophet who presumes to speak what



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the Lord has not commanded him to speak. It also alludes to the prophet who makes predictions that do not come to pass. These warnings would be relevant to the whole prophetic institution.

At the same time, the passage is the beginning of one of the streams of messianic expectation — that of the prophet. People asked John the baptist if he was the prophet and he denied that he was (John 1:21). The crowd listening to Jesus said, “This is really the prophet” (John 7:40).

But Peter explicitly identifies Jesus as the accomplishment of the promise made by Moses:

Moses said, “The Lord your God will raise up for you a prophet from your brethren as he raised me up. You shall listen to him in whatever he tells you. And it shall be that every soul that does not listen to that prophet shall be destroyed from the people” (Acts 3:22-23).

Stephen also applies the promise from Deuteronomy:

This is the Moses who said to the Israelites, ‘God will raise up for you a prophet from your brothers as he raised me up’ (Acts 7:37).

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There has not arisen a prophet since in Israel like Moses, whom the Lord knew face to face, none like him for all the signs and wonders which the Lord sent him to do in the land of Egypt, to Pharaoh and to all his servants and to all his land, and for all the mighty power and all the great and terrible deeds which Moses wrought in the sight of all Israel (Deut. 34:10-12).

There may have been other prophets in Moses’ time; at least the book of Deuteronomy assumes the possibility of a prophet leading the people into idolatry (Deut. 13:1 ff.). The book also raises the question of distinguishing between the true and false prophet (Deut. 18:21-22). No period has a listing of all the prophets. Only chosen ones are dealt with.

With the canonization of the Old Testament, a distinction was made between the law and prophets with Moses as the lawgiver, but Moses as a prophet still is exalted in literature after the Old Testament. When prophecy had ceased, a Jewish writer produced a document known as the *Testament of Moses*. There Moses is described as master of leaders, faithful in all things, the divine prophet for the whole world, the perfect teacher in the world (*T. Mos.* 11:16). The Qumran community looked for the prophet to come (Deut. 18:15-16). The role Philo of Alexandria assigns to Moses is that of being an inspired prophet to declare what cannot be understood by reason (*Vita Moses* 2.2.3 [187]).

For Paul, Moses is the one to whom God spoke the law (Rom. 9:15). The Epistle to the Hebrews declares that Moses is faithful as a servant in God’s house (Heb. 3:5-6). Jesus is worthy of more glory than Moses (Heb. 3:3). The Apocalypse describes the redeemed singing the song of Moses the servant of God, and the song of the Lamb (Rev. 15:3).

Josephus pays Moses the tribute, “As a general he had few to equal him, and as a prophet none, in so much that in all his utterances one seemed to hear the speech of God himself” (*Ant.* 4.8.49 [329]).

Moses’ burial place is unknown (Deut. 34:6). He appeared with Jesus and Elijah on the mount of the transfiguration (Matt. 17:2). There is never a hint of a return of Moses.

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Studies in the Pre-Literary Prophets - 3

Women Who Were Prophetesses

By Jack P. Lewis, Ph.D.

There were women soothsayers in the ancient world despite the fact that such activity was forbidden in Israel (Deut. 18:9-14). Most notable of these women is the witch of Endor whom Saul consulted in his panic when facing the Philistine army (1 Sam. 28:7). Saul had earlier attempted to banish mediums and wizards (1 Sam. 28:3). The Lord did not answer Saul by dreams, by Urim, or by prophets (1 Sam. 28:6), and he was desperate. The magical arts were still being practiced in Israel as late as the time of Ezekiel.

And you, son of man, set your face against the daughters of your people, who prophesy out of their own minds; prophesy against them and say, Thus says the Lord God: Woe to the women who sew magic bands upon all wrists, and make veils for the heads of persons of every stature, in the hunt for souls! Will you hunt down some belonging to my people, and keep other souls alive for your profit? You have profaned me among my people for handfuls of barley and for pieces of bread, putting to death persons who should not die and keeping alive persons who should not live, by your lies to my people, who listen to lies (Ezek. 13:17-19).

Most of the prophets depicted in the Old Testament were men, but there are five women who are

called prophetesses: Miriam, Deborah, Mrs. Isaiah, Huldah, and Noadiah. Later in the history of the Judean state, Ezekiel denounces those women "who prophesy out of their own minds" (Ezek. 13:17). That problem was not limited to women either then or now. Not all who claimed to be prophets actually had received revelation from the Lord. Ezekiel ends the chapter with the statement: "*Therefore you shall no more see delusive visions nor practice divination: I will deliver my people out of your hand. Then you will know that I am the Lord*" (Ezek. 13:23).

Miriam

Miriam, the sister of Moses and Aaron (Num. 26:59; 1 Chron. 6:3), was a prophetess (Josephus, *Ant.* 3.2.4; 6.1; 4.4.6). We do not know a lot about her. Left to watch what would become of the baby Moses, she is the one who arranged with Pharaoh's daughter to have Moses' mother care for him when he was found among the reeds at the river's brink in Egypt (Exod. 2:4, 7-9).

We next meet Miriam after Israel had passed through the Red Sea. With Israel safe on the shore, Miriam took a timbrel and led the women with timbrels and dancing. It is in order to notice that she led women. Her song was "Sing to the Lord, for he has triumphed gloriously; the horse and his rider he has thrown into the sea" (Exod. 15:21). This is also the wording in the song with which Moses led the men, though Moses' song is longer. It is on this occasion that Miriam is called a prophetess. This song is the only statement resembling an oracle we have from her mouth.

A prophet was not infallibly guided in all his personal behavior. His inspiration was not continuous controlling all that he said on all occasions. We next meet Miriam in the desert when she and Aaron spoke against Moses because Moses married a Cushite wife. Their question was, "Has the Lord indeed spoken only through Moses? Has he not spoken through us also?" (Num. 12:2). Jealousy is a cruel thing. Leadership seems to have been the real issue in this clash.

Historial Backgrounds to Bible People

by Jack P. Lewis, Ph.D.

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We have no account beyond this of what Miriam was speaking. Miriam was smitten with leprosy. Moses, however, interceded in her behalf. She was shut out of the camp for seven days, and only after that was she brought back into the camp. The entire camp waited to travel until she came back into it.

The only other attention the Pentateuch gives to Miriam is in an admonition to Israel to obey the Levitical priests as the Lord had commanded the priests, "*Remember what the Lord your God did to Miriam on the way as you came forth out of Egypt*" (Deut. 24:9). There is also the account of her death and burial at Kadesh in the wilderness of Zin while Israel stayed there (Num. 20:1).

The prophet Micah lists Moses, Aaron, and Miriam as the leaders the Lord in his kindness sent to Israel (Mic. 6:4). One form of Miriam's name is Mary. All the girls named either Miriam, Miria, or Mary are her memorials, though the mother of Jesus adds glory to the name. In the Greek Old Testament the name is Miriam but it is Maria in the Greek New Testament.

Deborah

Most glorious of Israel's prophetesses is Deborah, the wife of Lappidoth, in the early period of the Judges (Judges 4:4). Deborah means "honey bee" (cf. Ps. 118:12) and Lappidoth means "torches." Not only was she a prophetess, but also she is the only female in the list of the judges. Her seat of government was the palm of Deborah between Ramah and Bethel in the territory of Ephraim. These places are a few miles north of Jerusalem. Rebekah's nurse, whose name also was Deborah, was buried in this general

area under the "Oak of Weeping" (Gen. 35:8). It is quite possible that the second Deborah was named after the first one, though no biblical passage suggests it.

The people came to Deborah for judgment. We have no case of her delivering a public address. She sat under the palm tree, and the people came to her (Origen, *Fragments*).

The Lord at that time had delivered Israel into the hand of Jabin, king of Canaan in Hazor, far to the north of Deborah's location. Jabin's commander was Sisera who lived in Harosheth-ha-goiim. Sisera had nine hundred chariots of iron and oppressed the people of Israel cruelly for twenty years.


Deborah summoned Barak son of Abinoam who lived in Kadesh in Naphtali, a place five miles west of Lake Huleh, but far north of Deborah's site. The name "Barak" means "lightning." Deborah's oracle to Barak was that the Lord had commanded him to assemble ten thousand men of the adjacent tribes of Naphtali and Zebulun at Mount Tabor to draw Sisera out to battle. She promised him victory. Mount Tabor is 1,700 feet in elevation and stands isolated in the valley of Jezreel to the east of Nazareth.

Barak refused to go unless Deborah went with him. Deborah agreed to go but told him that the glory of the battle would go to a woman. The story, as it unfolds, makes clear that this woman was not Deborah but would be Jael. Sisera came out with his chariots to the river Kishon. The Kishon (1 Kings 18:40) drains the Jezreel valley, flows northwest, and empties into the Mediterranean north of Mount Carmel in the area of modern Haifa. It is dry most of the time except following a rain.

At Deborah's command, Barak and his men came down from Mount Tabor, and the Lord routed Sisera and his chariots before Barak. A rain storm made the chariots inoperable. Sisera fled the battle on foot, came to the tent of Heber the Kenite, where, though there was peace between Jabin and the house of Heber, Heber's wife, Jael, invited him into her tent, gave him a drink, and covered him with a rug. When he was asleep, she drove the tent pen through his head. Jabin's oppression of Israel was at an end.

Deborah and Barak sang the victory song which is recorded in Judges 5. The tribes that participated in the battle are praised while those who abstained are blamed. The Lord is praised for the victory.

The Song of Deborah is an account of the battle fought by Barak and Deborah praising the Lord for



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his victory as well as praising the leaders for their roles in the fight. We have our stories about the battle of Lexington and Concord, the battle of Bunker Hill, Washington's crossing the Delaware, and Andrew Jackson and the battle of New Orleans. A church in New Orleans, along with its stained glass windows of biblical scenes, has a scene of the battle of New Orleans.

The Lord is described as coming from Seir, the region of Edom which is equated with Sinai. Physical manifestations characterize his coming, in this case a rainstorm.

Normal travel has been disrupted until Deborah arose as a Mother in Israel. The poet calls on the story tellers in the tents and at the watering places to tell the story of this victory.

Deborah is called on to awake and to utter a song. Barak is called on to get up and to lead the forces. Various tribal groups like Ephraim and Benjamin are described as making their contribution, but in particular it is Issachar and Zebulun who are praised.

Reuben is faulted for indecision that kept him among the sheepfolds. Gilead (where Reuben, Gad, and half of Manasseh lived) did not participate. Dan has stayed with his ships. Asher has stayed on the coast. Zebulun and Naphtali are praised (Judges 5:18).

The kings are said to have fought with the kings of Canaan at Taanak by the waters of Megiddo. These two places are less than five miles from each other. The stars are said to have fought against Sisera, but it was the rushing Kishon river that had brought victory.

The next scene shifts to Jael's tent, describing her heroic deed. A special blessing is uttered on Jael as Sisera falls dead at her feet.

Then the scene again shifts to the mother of

Sisera whom scholars have contrasted with Deborah the mother in Israel. With skill, the mother is depicted as concerned over the delay of her son's return. With wishful thinking she persuades herself, and she is encouraged by her ladies, that the dividing of the spoil has delayed him. The hearer of the song knows that he is never coming.

The patriotic song ends with the invocation that all of the Lord's enemies perish in like manner but that his friends be like the rising sun.

Deborah is not mentioned in the Old Testament apart from the one episode with Barak. The Psalmist praises the victory: "Do to them as you did to Midian, as to Sisera and Jabin at the river Kishon, who were destroyed at Endor, who became dung for the ground" (Ps. 83:9).

Barak is listed in the role of the faithful in the Epistle to the Hebrews (Heb. 11:32). Deborah is memorialized only by the thousands of girls who have been given her name and by the epithet "a mother in Israel" (Judges 5:7) spoken at the funeral in the eulogy of many a godly woman.

The Unnamed Prophet Among the Judges

The period of the Judges was apparently a time when prophets were scarce in Israel. At its end it is said, "The word of the Lord was rare in those days and there was no frequent vision" (1 Sam. 3:1). Only one prophet, male or female besides Deborah, is mentioned in the book of Judges. No name is given for him. These were the days when Midian was oppressing Israel. Gideon is the Lord's chosen deliverer. The Lord spoke to Gideon through an angel, not through a prophet (Judges 6:11-12, 22-23). The spirit of the

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Lord stimulates Gideon to leadership. The Lord is depicted also as speaking directly to Gideon (Judges 7:2), and Gideon to the Lord (Judges 6:36).

It was when the people cried out because of the oppression of the Midianites that the Lord sent a prophet (Judges 6:8). No details about him as an individual are given. His oracle was:

Thus says the Lord, the God of Israel. I led you up from Egypt, and brought you out of the house of bondage; and I delivered you from the hand of the Egyptians, and from the hand of all who oppressed you, and drove them out before you, and gave you their land; and I said to you, "I am the Lord your God, you shall not pay reverence to the gods of the Amorites, in whose land you dwell." But you have not obeyed my voice.

The Wife of Isaiah

The wife of Isaiah, whose name is not given, is called "the prophetess" (Isa. 8:3). She is the mother of two children whose symbolic names were a part of the message of her husband to her generation. There is no record of any vision or dream she received, or of an oracle she ever delivered, or of any intercession she engaged in. Her only reported action is her conceiving and bearing a son who at the Lord's instruction was given the symbolic name "Maher-shalal-hashbaz." It has been suggested that "prophetess" in this case merely means that she was the wife of the prophet. We have no biblical parallel to this usage.

Huldah

There is also the prophetess Huldah. The law book was found in the rubbish of the temple during the reign of Josiah (ca. 621 B.C.). Josiah heard the words of the book being read and recognized that neither his ancestors nor his contemporaries had kept its words. Hilkiah the priest, Ahikam, Achbor, Shaphan the secretary, and Asaiah the king's servant went to Huldah the prophetess for authentication of the book. She lived in the part of Jerusalem that is called the Second Quarter. The King James Version called this area "the college." There were prophets in Jerusalem at this time, including the young Jeremiah and Zephaniah; but they were passed by in favor of consulting Huldah. Huldah was the wife of Shallum, and he was the son of Tikvah, son of Harkas the keeper of the wardrobe. He apparently was a government official (2 Kings 22:14; 2 Chron. 34:22); however, his duties are not clear.

The name Huldah means "a weasel," but nothing is made of the name. This woman affirmed the au-

thenticity of the book and assured the king that its threats were valid (2 Kings 22:16-17). Her prospects for Josiah himself are more optimistic (2 Kings 22:18-20).

Therefore I will gather you to your fathers, and you shall be gathered to your grave in peace, and your eyes shall not see all the evil which I will bring upon this place.

This book discovery touched off Josiah's great reform of 621 B.C. Huldah is mentioned in scripture only in connection with this episode. She is the only prophetess mentioned in the Book of Kings and of Chronicles. We have no example of her delivering a public address. She was consulted privately. Her words did not negate Josiah's folly in attempting to block Necho at Megiddo — an act which brought his death. A prophecy was not a decree of fate. Josiah did escape seeing the calamity overtaking Jerusalem.

Noadiah

Then there is the prophetess Noadiah. Following the return from Babylonian exile, Nehemiah in Jerusalem encountered a prophetess named Noadiah (Neh. 6:14). Sanballat, Tobiah, and Geshem attempted to frighten Nehemiah out of completing the wall of Jerusalem for which he had returned from Persia. A person named Shemaiah proposed to Nehemiah that they shut themselves up in the temple for protection from opponents. Nehemiah refused, understanding that in reality Shemaiah had been hired by Sanballat to make Nehemiah afraid. Nehemiah reacts with an imprecation against Tobiah and Sanballat in which imprecation he also includes the prophetess Noadiah and the rest of the prophets who wanted to make him afraid. We know nothing more of Noadiah's work. She otherwise is unmentioned.

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Abbreviations of Translations

ASV American Standard Version
CEV Contemporary English Version
ESV English Standard Version
GNB Good News Bible (also called
TEV, Today's English Version)
HCSB Holman Christian Standard Bible
JERUSALEM Jerusalem Bible
KJV King James Version
NASB New American Standard Bible
NASU New American Standard Update
NEB New English Bible

NIV New International Version
NIVI New International Version Inclusive (gender neutral)
NKJV New King James Version
NLT New Living Bible Translation
NRSV New Revised Standard Version
REB Revised English Bible
RSV Revised Standard Version
RV Revised Version
SEB Simple English Bible
TNIV Today's New International Version

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Studies of the Pre-literary Prophets

The Prophets and the Kings

Jack P. Lewis, Ph.D.

Saul

Scripture does not devote equal space to each of the prophets. For some only one episode is narrated, for others there are two or three. No others receive the attention given to Elijah and Elisha. Today we look at several to whom limited attention is given. Some appear more significant than others.

Saul would not ordinarily be thought of as a prophet; he is not called either a prophet or a seer but is said to prophesy. When Samuel anointed him king, Samuel told Saul that he would meet a band of prophets coming down from the high place playing various musical instruments who also would be prophesying. The spirit of the Lord would come upon Saul and he would prophesy and would become another man. This experience would be a sign to him that God was with him. Saul met the prophets at Gibeah, and he also prophesied (1 Sam. 10:10). Those who knew him said, "What has come over the son of Kish? Is Saul among the prophets?" This question is said to have become a proverb.

Saul is said to have been prophesying in his house and David played the lyre to calm him. The RSV translates this verb here as "raved" (1 Sam. 18:10; cf. 1 Kings 18:24)

David, when Saul was seeking to kill him, escaped

from his house by being let down through the window by his wife Michal (1 Sam. 19:11-12). She took an image (the teraphim) and put it in his bed with a pillow of goats' hair at its head and covered it with David's clothes. She said, "He is sick." She pretended to her father Saul that she had acted under a threat of death. Saul's messengers came back without him.

David came to Samuel at Ramah, and they

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dwelled in Naioth. Saul sent three series of messengers there to take him, but they in sequence prophesied instead. When Saul himself came, the spirit of the Lord came on him, and he prophesied as he came. Later he stripped off his clothes and prophesied before Samuel. He lay naked all that day and night. People said, "Is Saul also among the prophets?" (1 Sam. 19:18-24).

No prophetic oracles from Saul have been preserved.

There were unnamed prophets active during the reign of Saul of whose activities and messages we know nothing. Saul, in his desperation at being confronted with the Philistines in his last battle, got no guidance from them when he sought to enquire of the Lord (1 Sam. 28:6).

Gad

When David was in Adullam fleeing from Saul, he had in his company the prophet Gad (1 Sam. 22:5) who advised him in strategic military matters. David took his father and mother to Moab to escape possible reprisals on them from Saul (1 Sam. 22:3-4). The parents stayed there all the time that David was in the stronghold. While he was there, the prophet Gad advised David, "Do not remain in the stronghold; depart, and go into the land of Judah" (1 Sam. 22:5).

We can see in the prophet Gad an advisor to the king. Kings outside of Israel had prophet-like seers attached to their courts. When David sought divine guidance on other occasions, it possibly was through Gad, though Gad is not specifically mentioned (1 Sam. 23:2, 4). However, Gad apparently stayed with David from this time on. At times, however, guidance to David was through Abiathar the priest (1 Sam. 23:6ff.; 30:7-8) and through the ephod. At other times, no agency is specified (2 Sam. 2:1; 5:10, 23).

We next encounter Gad in the role of the denouncer of sin (cf. Mic. 3:8). Gad is spoken of both as prophet and as David's seer (*chozeeh*; 2 Sam. 24:11; 1 Chron. 21:9). When David had taken the census of the people, an act that Joab his army commander opposed his doing, it was Gad who was sent to inform him of his options in punishment. He could have three years of famine in the land, he could flee three months before his foes, or he could endure three days of pestilence in the land. Admitting to Gad his great distress, David chose the pestilence: "Let us fall into the hand of the Lord, for his

mercy is great; but let me not fall into the hand of man" (2 Sam. 24:14). Seventy thousand people perished. David then said, "I have sinned, and I have done wickedly, but these sheep; what have they done? Let thy hand, I pray thee, be against me and against my father's house." (2 Sam. 24:17). Gad then instructed David to build an altar on the threshing floor of Araunah the Jebusite. This man is called Ornan in Chronicles (1 Chron. 21:18ff.). After the sacrifices, the plague stopped (2 Sam. 24:20-25; 1 Chron. 21:22-27).

Along with Nathan, Gad is said to have been responsible for David's musical arrangements in worship. Hezekiah later reinstituted these practices (2 Chron. 29:25; cf. Amos 6:5). In this way, though long dead, Gad exercised an influence on Hezekiah and on Israel's worship. There is no basis for arguing, as some have done, that these musical arrangements were presumption on David's part. The text says that it was a command of the Lord.

Gad also, along with Samuel and Nathan, is said to be responsible for composing a record of the rule of David and of the events which befell him "with accounts of all his rule and his might and of the cir-

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cumstances that came upon him and upon Israel, and upon all the kingdoms of the countries" (1 Chron. 29:29-30).

Also active in David's time was Nathan the prophet who (unlike Samuel and Gad) is never called a "seer." When David had brought the ark into Jerusalem and the Lord had given him rest from all his enemies (2 Sam. 7:1), David made known to Nathan his desire to build the Lord a house. Nathan gave his blessings to the plan: "Go, do all that is in your heart; for the Lord is with you" (2 Sam. 7:3; 1 Chron. 17:1-15). Not everything a prophet said or did was by divine authority. The prophet could make mistakes; his knowledge could be imperfect (1 Cor. 13:9). He had to distinguish between his inclinations and the word of the Lord which came to him.

But that night the word of the Lord came to Nathan. He now could say, "Thus says the Lord" (2 Sam. 7:5-17). The instruction said that the Lord had not dwelt in a house since the time that he brought Israel out of Egypt. He had not rebuked any leaders for their not building him a house. He had taken David from following the sheep. When David had ended his days, the Lord would raise up one of his descendants. The descendant would build a house for the Lord's name, and the Lord would establish his kingdom. The Lord would not take his steadfast love from him as he had taken it from Saul. David's house, kingdom, and throne would be established for ever (2 Sam. 7:1-16; 1 Chron. 17). David responded with gratitude for the promise of the Lord.

The descendant-of-David promise becomes one of the significant lines of messianic expectation. "The Lord swore to David a sure oath from which he will not turn back: 'One of the sons of your body I will set on your throne'" (Ps. 132:11). Jesus is identified in the New Testament as the fulfillment of this promise to David (Acts 2:30).

When David had committed his great sin with Bathsheba and had murdered her husband, Uriah, he married Bathsheba. It was Nathan whom the Lord sent to rebuke him. Nathan trapped David into convicting himself by his story of the rich man who had taken the ewe lamb of the poor man and had served it to a guest (2 Sam. 12). When Nathan had David's indignant verdict that the rich man deserved to die and should restore fourfold, Nathan charged, "You are the man!" At Nathan's explanation of what David had done in the taking of Bathsheba and in killing her husband, David responded, "I have sinned." Psalm 51 has as its heading, "A Psalm of

David, when Nathan the prophet came to him, after he had gone in to Bathsheba." There would be murder and adulterous action in his own family. Nathan also announced that the child of Bathsheba would die (2 Sam. 12:13-14). The later troubles of David with his sons Amnon and Absalom are a part of his punishment.

Yet another episode where Nathan is called a prophet is in the sequel where, after Bathsheba has borne another son whom she named Solomon, he is sent by the Lord and gives to the child Solomon the name Jedidiah which means "Beloved of the Lord" (2 Sam. 12:24-25).

Nathan, along with Gad, is said to be responsible for David's musical arrangements in worship (2 Chron. 29:25).

In David's old age, Nathan and Bathsheba arranged for Solomon to be David's successor (1 Kings 1:10-11, 18) where Joab and Abiathar the priest favored Adonijah. Adonijah was carrying out a ceremony at Enrogel but did not invite David's mighty men who were opposed to him. Adonijah was favored by Joab and Abiathar the priest. When Bathsheba presented her case to David, Nathan came before the king to inform him of Adonijah's actions. David then summoned Zadok the priest, Nathan the prophet, and Benaiah, the son of Jehoiada. Benaiah was the chief of David's bodyguard. David commissioned them to crown Solomon at the Gihon Spring. The three of them, accompanied by David's personal bodyguard, the Cherithites and Pelethites, put Solomon on David's mule, took him to the Gihon, and there Zadok anointed him king (1 Kings 1:38-40).

The acts of David are said to be recorded "in the Chronicles of Samuel the seer, and in the Chronicles of Nathan the prophet, and in the Chronicles of Gad



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the seer" (1 Chron. 29:29). Also the record of Solomon is said to be "in the history of Nathan the prophet, and in the prophecy of Ahijah the Shilonite, and in the visions of Iddo the seer" (2 Chron. 9:29).

Nathan is included in Sirach's list of the faithful: "After him [Samuel] Nathan rose up to prophesy in the days of David" (Sir. 47:1).

Jeduthan

Among prophets active in David's day was Jeduthan, a levitical singer, who is said to have prophesied (1 Chron. 25:1, 3). He is called the king's seer (2 Chron. 35:15). Heman and Jeduthan were active in making music on the occasion that David brought the ark to Jerusalem (1 Chron. 16:41). Jeduthan's name occurs in the headings of Psalms 39, 62, and 77. His name is mentioned later in the accounts of the reigns of Solomon (2 Chron. 5:12). His sons were active in the time of Hezekiah (2 Chron. 29:14), and of Josiah (2 Chron. 35:15). His family continued in service after the Babylonian exile (Neh. 11:17).

Certain of the sons of Jeduthan were set apart that they should prophesy with lyres, with harps, and with cymbals (1 Chron. 25:1-3; 2 Chron. 5:12).

The Chronicler informs us that the musical arrangements of David's time (and later those of Hezekiah) were "according to the command of David and of Gad the king's seer and of Nathan the prophet; for the commandment was from the Lord through his prophets" (2 Chron. 29:25).

Asaph, another of the musicians, also is said to be a seer (2 Chron. 29:30).

David

David is not himself designated either a prophet or a seer in the Old Testament. He is three times called "a man of God," a designation sometimes, though not exclusively, used for a prophet. On occasions David inquires of the Lord (2 Sam. 2:1); how it is done is not stated (2 Sam. 5:19). David had advisers like Ahithophel: "Now in those days the counsel which Ahithophel gave was as if one consulted the oracle of God; so was all the counsel of Ahithophel esteemed, both by David and by Absalom" (2 Sam. 16:23). Ahithophel finally hanged himself when his advice had been rejected by Absalom (2 Sam. 17:23). He saw the futility of Absalom's revolt.

David is called a prophet in the New Testament. On the Day of Pentecost, Peter declared of David, "Being therefore a prophet, and knowing that God had sworn with an oath to him that he would set one

of his descendants on his throne" (Acts 2:30). Elsewhere David is said to have spoken by the Holy Spirit (Acts 4:25). In these cases, passages from the Psalms are cited (Ps. 2; 16 (cf. Acts 12:35); 110; 132). Numerous Psalms in their headings are attributed to David.

Already in the Gospels, David's responsibility for some of the Psalms is recognized. It was he, inspired by the Spirit, who said, "The Lord said to my Lord, 'Sit at my right hand until I make your enemies the footstool of your feet'" (Matt. 22:43-44; Ps. 110:1; cf. Acts 2:24-25; Heb. 1:13; 12:2).

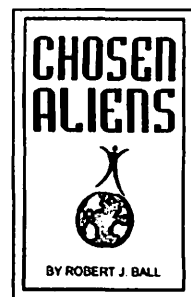
Paul, citing Ps. 32:1-2, states, "So also David pronounces a blessing upon the man to whom God reckons righteousness apart from works" (Rom. 4:6-7). The writer of the Epistle to the Hebrews includes David in the list of those faithful about whom he does not have time to give details (Heb. 11:32). Earlier, David drew the praise of Sirach in Sirach's list of faithful, praising in particular his musical arrangements (Sir. 47:2-11).

While the term "servant of the Lord" is not limited in use to prophets, it is often used of David (2 Sam. 3:18; Ps. 89:3).

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Studies in the Pre-literary Prophets

Elijah

By Jack Lewis, Ph.D.

Omri, commander of Israel's army, was appointed king by his troops when Elah had been assassinated by Zimri (1 Kings 16:15-16). Zimri reigned only seven days in Tirzah which was the early capital of Israel. When Omri besieged Tirzah, Zimri realizing the hopelessness of his situation, committed suicide by burning his palace with himself in it. Omri also had conflict with Tibni whom some of the people of Israel had chosen as king, but Tibni died (1 Kings 16:21).

Omri reigned for 12 years which seem to have been prosperous ones for Israel. Half of these were in Tirzah and the other half in Samaria which hill he

bought from Shemer. Samaria was more defensible than Tirzah, and it was more open to trade with Tyre and Sidon. Omri must have been a king of international stature though little space is given him in the Bible. The Assyrians for generations spoke of the kings of Israel as "Sons of Omri," and spoke of the land as "Omri land." The writer of the Book of Kings, however, gives an adverse verdict on his reign as it does of all the northern kings.

Omri was followed on the throne of Samaria by his son Ahab who gets the adverse verdict that he "did evil in the sight of the Lord more than all that were before him" (1 Kings 16:30). A special transgression is seen in his marrying Jezebel the daughter of Ethbaal, king of the Sidonians. Ahab is said to have erected an altar to Baal in the house of Baal that he built in Samaria (1 Kings 16:32). No one would question that he built it to please Jezebel.

Elijah appears unannounced on the scene as a full-grown individual active as a prophet in the days of King Ahab of Israel in the ninth century B.C., about a hundred years before the prophet Amos. Nothing is said of his ancestry or his posterity; however, he is never described like Melchizedek is as being without father or mother or beginning of days (cf. Heb. 7:3). No call to be a prophet is narrated for him. He is introduced in the Greek Bible as Elijah the Tishbite, of Tishbe (Hebrew: "Of the settlers") in Gilead (1 Kings 17:1). The name "Elijah" means "My God is the Lord." The name is the opposite of the name Joel which is "the Lord is God." "The Tishbite" is the sort of name given a person who is away from that territory. A parallel would be "the Shunammite" (1 Kings 1:3; 2:17, 22; 2 Kings 4:12, 25, 36).

Elijah is described on one occasion as wearing a garment of haircloth with a girdle of leather about his loins (2 Kings 1:8; cf. Zech. 13:4). Much later, John the baptist was clothed similarly (Matt. 3:4).

After we are told that Ahab, in his 22-year reign, did evil in the sight of the Lord more than all the kings who were before him (1 Kings 16:30), Elijah

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suddenly appears on the scene. Among the great sins of Ahab was his marriage to Jezebel, daughter of Ethbaal, king of the Sidonians. Ahab erected an altar for Baal, and he made an Asherah. An Asherah was a symbol of a female deity, in this case the consort of Baal. Jehu got the confidence of the people by telling them that Ahab is said to have served Baal a little but he would serve him much (2 Kings 10:18).

A case can be made for prophets appearing in times of crisis in Israel. Samuel was active when Israel was threatened by the Philistines. Elijah was the defender of the worship of the Lord against the threatening invasion of Baal worship which had royal support.

Elijah was a prophet to the Northern Kingdom. Since those kings are passed over in silence by the writer of the books of Chronicles except where they interacted with contemporary southern kings, Elijah plays no significant role in Chronicles. In fact, he is mentioned only once and that is when he is said to have written a letter to king Jehoram (2 Chron. 21:12). Because Jehoram had walked in the ways of the kings of Israel, the Lord would bring a great sickness on him. Jehoram suffered an incurable disease and departed with "no one's regret" after eight years' reign (2 Chron. 21:20).

Baal was worshiped as the god who gave rain. Elijah's first reported act was to announce to Ahab that it would not rain for three years except at Elijah's word. It was a strike against the belief in Baal's control of rain. The Pentateuch had threatened drought as a punishment for failure to follow the Lord (Deut. 11:17; 28:23). Solomon in his prayer of dedication of the temple alludes to such a danger (1 Kings 8:35).

Elijah was ordered by the Lord to hide himself at the brook Cherith east of the Jordan where he would drink of the brook while the Lord had commanded the ravens to feed him. In time, the brook dried up due to the drought (1 Kings 17:4-7).

Elijah was next ordered to go out of Israel to Zarephath in the territory of Sidon (1 Kings 17:8-9). This place would be in the area of Lebanon today and is called Seraphand. It is located between Tyre and Sidon. There Elijah encountered a widow who was gathering sticks for fuel. He asked her to bring him a little water to drink, and she went to get it. But he then asked her for a piece of bread.

The widow's reply was that she had nothing except a handful of meal in a jar and a little oil in a bottle. She was gathering sticks to prepare a last meal

for her son and herself. Once they had eaten that meal, they would then starve.

Elijah encouraged her not to be afraid. She should make him a little cake first and afterward supply herself and her son. He promised her that the meal would not give out nor would the oil fail until the Lord gave rain.

The woman did as Elijah said. Both he and her house ate for many days. The meal and the oil never gave out. Jesus rated this non-Jewish woman's faith an example of a prophet being honored out of his own country, but also as one of the great examples of faith of all time.

There were many widows in Israel in the days of Elijah, when the heaven was shut up three years and six months, when there was a great famine over all the land; and Elijah was sent to none of them but only to Zarephath, in the land of Sidon, to a woman who was a widow (Luke 4:25).

But the Lord was not through with this widow. Her son became ill and had stopped breathing (1 Kings 17:17). She rebuked Elijah for having come to bring her sin to remembrance and for having caused the death of her son. Elijah took the boy, carried him up to his own room, and prayed, "O Lord my God, hast thou brought calamity even upon the widow with whom I sojourn, by slaying her son?"

Three times he stretched himself upon the child while he prayed, "O Lord my God, let this child's soul come into him again" (1 Kings 17:21). The Lord granted his prayer. Elijah took the child downstairs and presented him to his mother. Her grateful response was, "Now I know that you are a man of God, and that the word of the Lord in your mouth is

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truth" (1 Kings 17:24). "Man of God" is one of the alternate terms for a prophet. The writer of the Epistle to the Hebrews in discussing faith comments, "Women received their dead by resurrection" (Heb. 11:35).

Miracle-working power is not ascribed to the mass of Hebrew prophets. Samuel, Elijah, Elisha, and Isaiah are exceptions. The other prophets had revelations from God, but otherwise their deeds were not extraordinary.

The three years of drought passed by. Elijah was then commissioned to show himself to Ahab in preparation for the coming of rain (1 Kings 18:1). The drought had been severe. Elijah first encountered Obadiah who was over Ahab's household — that is — he was the prime minister of the northern kingdom. Obadiah was a God-fearing man and had saved a hundred prophets of the Lord from Jezebel's wrath by hiding them by fifties in caves and by supplying them bread and water. During Israel's desperate need, Obadiah was sent by Ahab to search half the land for springs of water in hopes of finding grass so that the horses and mules could be kept alive. Ahab was searching the other half of the land. They were desperate.

Elijah met Obadiah and was recognized by him.

Elijah sent Obadiah to tell Ahab that Elijah had come. Obadiah felt that he was being sent to his death. There was no nation or kingdom where Ahab had not sought for Elijah. Elijah assured Obadiah with an oath that he would show himself to Ahab that day.

Ahab met Elijah with the somber greeting, "Is it you, you troubler of Israel?" (1 Kings 18:17). Ahab sees Elijah as provoking the wrath of Baal in his bringing on the drought. He sees Elijah's blasphemy against Baal as unpunished. Wicked people have always blamed righteous people for causing their problems. Elijah assured Ahab that it was Ahab, not Elijah, who was the troubler. Ahab had forsaken the Lord and had followed the Baals.

Elijah urged Ahab to assemble at Mount Carmel all Israel and the 450 prophets of Baal and the 400 prophets of Asherah who were fed at Jezebel's table. There Elijah challenged the people, "How long will you go limping between two different opinions? If the Lord is God, follow him; but if Baal, then follow him" (1 Kings 18:21).

Elijah proposed a contest with the prophets of Baal acting first since they were more numerous and he was only one. Nothing more at this time is said of the prophets of Asherah. Each party would take their bull and prepare it for sacrifice but would use no fire. They would call on their god for fire. The prophets prepared their sacrifice and called, "O Baal, answer us!" There was no answer. They limped about the altar while Elijah mocked them, "Either he is musing, or he has gone aside, or he is on a journey, or perhaps he is asleep and must be awakened." The prophets lashed themselves, cried aloud, and carried on until the time of the offering of the evening sacrifice; but no answer came.

Elijah then repaired the altar of the Lord with twelve stones, one for each of the tribes of Israel. He built a trench about the altar. He prepared his animal for sacrifice. Then he had the people to pour water repeatedly on the offering and on the wood — three times, twelve containers in all — until the trench was filled. Elijah then called on the Lord, and fire fell on the sacrifice even consuming the water in the trench. The people fell on their faces crying, "The Lord, he is God; the Lord, he is God."

Elijah ordered the slaughter of the prophets of Baal. They were brought down to the brook Kishon and killed. The Law of Moses prescribed the death penalty for any prophet who attempted to seduce Israel to serve other gods (Deut. 13:15). Elijah was obeying the law.

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Elijah could now tell Ahab to finish the sacrificial meal for it was about to rain. If Baal controlled rain, rain certainly would not be expected after the total defeat of Baal's prophets. Elijah prayed for rain bowing down on the earth with his face between his knees (1 Kings 18:42). Elijah sent his servant to look toward the sea from which rain clouds could be expected to develop. At first the servant saw nothing, but after seven trips he reported a cloud the size of a man's hand rising out of the sea. Elijah then warned Ahab to hurry home lest the rain stop him. As Ahab rode the seventeen miles to Jezreel, Elijah ran before him (1 Kings 18:44-46).

The prayer of a righteous man has great power in its effects. Elijah was a man of like nature with ourselves, and he prayed fervently that it might not rain, and for three years and six months it did not rain. Then he prayed again and the heavens gave rain, and the earth brought forth its fruit (James 5:16-18).

Paul prayed three times about the thorn in the flesh he had (2 Cor. 12:8); Elijah prayed seven times before there was rain (1 Kings 18:43-44). His example has much to say about persistence in prayer.

Ahab is in some sense an enigmatic figure. He names his children Yahweh names: Ahaziah, Jehoram, and Athaliah, not Baal names. There were unnamed groups of prophets, apparently prophets of the Lord during his reign. Obadiah, his chief official, saved and sustained a hundred of them from the wrath of Jezebel (1 Kings 18:13). An unnamed prophet advised Ahab in his war with Ben-hadad (1 Kings 20:13). The prophet also warned him that Ben-hadad would attack the next year (1 Kings 20:22). A man of God gave him advice that enabled him to win a victory (1 Kings 20:28). Yet another denounced him for making a covenant with Ben-hadad and letting him go (1 Kings 20:35-43).

These are all different from the four hundred that misled him into his fatal battle with Ben-hadad (1 Kings 22). Apparently, Ahab was trying to keep a foot on both sides of the religious fence and serve both God and Baal.

The Book of Revelation speaks of two witnesses who prophesy whom it does not explicitly identify by name. They have power to shut the sky so that it

does not rain, and power to turn waters into blood (Rev. 11:6). It is a conjecture that the two are Moses and Elijah. One deals with rain; the other turns water to blood.

What do we learn from Elijah?

Courage. Elijah did not hesitate to stand alone against the wrath of Ahab and Jezebel even in the danger of his life. The Lord needs people who will stand alone if necessary. For example: David Lipscomb and the instrumental people in Nashville — it was said that there would have to be a funeral before the instrumental cause would make progress in Nashville.

The Power of Prayer. This is the message deduced from Elijah's career by the Epistle of James. There was not only the prayer over rain, but also the prayer over the widow's son. People ought to pray and not faint (Luke 18:1).

Making up your mind: "How long will you go limping with two different opinions?" (1 Kings 18:21).

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India, he took the form of an embryo in the womb of Devananda (*Sacred Books of the East*, 22:189-190).

He grew up sinless, but practiced austerities to rid himself of the effect of karma. Mahavira was said to be all-knowing, yet in constant search of knowledge.

The followers of Jainism divided on the question of wearing clothes ... some of them "the white-clad" wore at least one garment. Some admitted women to their monastic order, but others held to Mahavira's verdict that women are "the greatest temptation in the world and the cause of all sinful acts."

The two main groups of Jainism, the Digambara (space-clad, or naked) and the Svetambara (white-clad) have produced a vast body of secular and religious literature.

The Jains worship primarily in cave temples elaborately decorated in carved stones and illustrated

manuscripts. Some Jain groups reject the worship of images.

In the 18th century A.D., another important sect of Jainism was founded; it exhibited Islamic inspiration in its iconoclasm and rejection of temple worship. This gave Muslims a foothold in India which has expanded to become a considerable influence in India. It is the beachhead of terrorism.

There is at the present time a vocal minority within Jainism which is attempting a revival of Jainism. They are actively seeking to win converts to Jainism in the West. They publish a magazine, *Ahimsa*, in the English language and have circulated a number of tracts and books setting forth the teachings of Jainism.

(Sources: *Encyclopedia Britannica*; *Internet*; *Schaff-Herzog Encyclopedia of Religious Knowledge*.)

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Studies in Pre-Literary Prophets

Miscellaneous Prophets

By Jack P. Lewis

In addition to the better known prophetic figures like Nathan, Elijah, Micaiah ben Imlah, and Elisha there were many other prophetic figures in Israel who get less attention. No biography of any of them is possible. For most, only one or two episodes are narrated about them. The Books of Kings give more attention to northern prophets than to southern ones.

First there is the fact that gods other than the Lord also had their prophets. The law of Moses announced the death penalty, however, for the individual who attempted seduction of people to serve any other god than the Lord (Deut. 13). Even a member of one's own family was not to be spared when guilty. A city that had gone astray was not to be spared. This law explains the violence of Elijah's dealing with the prophets of Baal after his winning the contest on Mount Carmel. Jezebel, who had come from Sidon, supported 450 prophets of Baal and 400 prophets of Asherah (1 Kings 18:19). There is also the violence with which Jehu murdered the prophets and worshipers of Baal after his coup against Joram the king of Israel (2 Kings 10:19).

But at the same period of Elijah there were unnamed prophets of the Lord who were persecuted by Jezebel (1 Kings 18:12). Elijah at Mt. Sinai complained to the Lord that Israel had slain the prophets with the sword (1 Kings 19:14). During a famine in Samaria, Obadiah, an official of Ahab, took a hundred prophets, hid them by 50s in a cave, and fed them with bread and water (1 Kings 18:3-4, 13). Activities for these prophets are not detailed for us. No oracles are preserved. It is obvious that they were considered opponents of Jezebel's innovations.

Then there were prophets who seem to be members of the king's court. When Jehoshaphat wanted Ahab to inquire of the Lord concerning the wisdom of going to war over Ramoth-gilead, Ahab was able to assemble 400 prophets to consult. This is the anonymous group who agrees in telling Ahab, "Go up, for the Lord will give it into the hand of the king" (1 Kings 22:6). Out of this group there is one, Zedekiah the son of Chenaanah, who made for himself horns of iron. Using the Messenger Formula, he declared, "Thus says the Lord, 'With these you shall push the Arameans until they are destroyed.'" The

entire group agreed, "Go up to Ramoth-gilead and triumph; the Lord will give it into the hand of the king."

The conflict in the message of the prophets should remind us that the people of ancient Israel had the problem of deciding what voice should be heard just as modern people do. Both groups used symbolic actions in illustrating their words. Both groups claimed to deliver a message from God. Both said, "Thus says the Lord."

The story narrated in the Book of Kings centers on stories of prophets in the northern kingdom. After the reign of Jeroboam II, the northern kingdom went through a period of great instability with kings of reigns of six months, one month, 10 years, 20 years, and nine years. The narrative has no story of prophetic activity in Israel during these tragic years. The summary of the tragedy, however, is:

Yet the Lord warned Israel and Judah by every prophet and seer, saying, "Turn from your evil ways and keep my commandments and my statutes, in accordance with all the laws which I commanded your fathers, and which I sent to you by my servants the prophets." But they would not listen, but were stubborn as their fathers had been who did not believe in the Lord their God (2 Kings 17:13-14).

The people of Israel walked in all the sins which Jeroboam did; they did not depart from them, until the Lord removed Israel out of his sight, as he had spoken by all his servants the prophets (2 Kings 17:23).

Shemaiah

In contrast with the Books of Kings, the Books of Chronicles give more attention to the southern kings and prophets. When Jeroboam I had revolted and had taken with him the 10 tribes, Rehoboam was planning to assemble an army and to put down the revolt. He was, however, deterred by Shemaiah the man of God who informed him, "Thus says the Lord, You shall not go up to fight against your brothers. Return every man to his house for this thing is from God (1 Kings 12:22; 2 Chron. 11:1ff.). The Judeans obeyed, and the civil war did not come off. The political division of the kingdom had the Lord's approval.

Already in the reign of Rehoboam, the prophet Shemaiah appears to explain the cause of the invasion of Shishak of Egypt who, five years after the division of the kingdom, had captured cities of Judah.

Shemaiah's oracle was, "You have abandoned me, so I have abandoned you into the hands of Shishak" (2 Chron. 12:5). The king and the princes humbled themselves, and Shemaiah received a further revelation in which the Lord promised deliverance of Jerusalem. Shishak took the treasures of the house of the Lord and of the king's house. Shields of bronze then replaced those of gold that Shishak had carried off. Shishak set up a monument to this campaign in the temple at Karnak, which still can be seen there.

Shemaiah is said to have joined with Iddo the seer (*hachozeh*) in writing a chronicle of the acts of Rehoboam (2 Chron. 12:15). This chronicle has not been preserved.

Azariah

After a successful war conducted by King Asa against Zerah the Ethiopian, when Judah had returned to Jerusalem the spirit of the Lord came on Azariah the son of Oded, and he met Asa to remind him that "the Lord was with you while you are with him. If you seek him, he will be found by you, but if you forsake him, he will forsake you" (2 Chron. 15:2). Azariah reminded Asa of Judah's sinful past but exhorted him, "Take courage! Do not let your hands be weak, for your work will be rewarded" (2 Chron. 15:7). Asa heeded and carried through one of the reforms of Judah's history.

Hanani the Seer

Asa enjoyed years of peace but then was threatened by Baasha, king of Israel. To meet the crisis, Asa hired Benhadad, king of the Arameans, to attack Israel. This brought upon him the rebuke of Hanani the seer (*haro'eh*) who denounced him for relying on the king of Aram instead of upon the Lord (2 Chron. 16:7). Hanani insisted that Asa had done foolishly and would have additional wars. Asa was enraged and put Hanani in stocks in the prison (2 Chron. 16:10).

When Jehoshaphat returned from his tragic alliance with Ahab, he was met by Jehu the son of Hanani the seer. Jehu's rebuke was, "Should you help the wicked and love those who hate the Lord. Because of this, wrath has gone out against you from the Lord. Nevertheless some good is found in you, for you destroyed the Asherahs out of the land, and have set your heart to seek the Lord" (2 Chron. 19:2-3). Jehu is of special interest in that he is the one candidate in the Old Testament for a prophet's son also being a prophet. The service of prophecy

was not inherited father to son in the Old Testament. That of the priesthood was.

Jehu the son of Hanani is said to have chronicled the reign of Jehoshaphat (2 Chron. 20:34). The chronicle has not survived.

Jahaziel

When Jehoshaphat was faced with an invading army from the south, he was encouraged by Jahaziel, a Levite of the sons of Asaph. Jahaziel urged Judah not to be afraid of the multitude because the battle belongs to the Lord (2 Chron. 20:15). He informed them of the route the invaders would take. Judah was urged to take its defensive position. Jehoshaphat placed his army and urged them to believe the Lord's prophets. The enemy was defeated (2 Chron. 20:13-30).

Eliezer the Son of Dodavahu

A later alliance of Jehoshaphat with Ahaziah, king of Israel, led to building ships at Ezion-geber to go to Tarshish. But Eliezer the son of Dodavahu in a prophecy discouraged the project, threatening that the Lord would destroy what was built. The ships were wrecked and were not able to go to Tarshish (2 Chron. 20:37).

Joash is remembered as a young king — seven years old — who was led in repairing the temple by Jehoiada the priest. But after Jehoiada's death, Joash was misled by the princes. They served the Asherim and the idols. The Lord sent prophets among them

to bring them back to the Lord, these prophets testified against them, but they would not give heed (2 Chron. 24:19).

Zechariah the Son of Jehoiada

Zechariah the son of Jehoiada the priest then spoke against them: "Thus says God, 'Why do you transgress the commandments of the Lord, so that you cannot prosper? Because you have forsaken the Lord, he has forsaken you.'" The princes conspired against Zechariah and by the command of the king, they stoned him in the court of the temple. Joash had not remembered the kindness Jehoiada, father of Zechariah, had shown him. When Zechariah was dying he said, "May the Lord see and avenge!" (2 Chron. 24:20-22). Some think this Zechariah is the one referred to in Matthew 23:35; but there is a problem about the father's name. The identity is not certain.

An Anonymous Man of God

Amaziah was Joash's successor on the throne. Amaziah organized the army of Judah for a campaign but also hired a hundred thousand soldiers from Israel. But an unnamed man of God warned him, "O king, do not let the army of Israel go with you, for the Lord is not with Israel, with all these Ephraimites. But if you suppose that in this way you will be strong for war, God will cast you down before the enemy; for God has power to help or to cast down" (2 Chron. 25:8). Amaziah complained, "But what shall we do about the hundred talents which I have given to the army of Israel?" The man of God replied, "The Lord is able to give you much more than this." Amaziah discharged the army of Israel which act made Israel very angry. But Amaziah won a great victory in the Valley of Salt over the men of Seir. The Israelite army in revenge for their being dismissed, fell on the cities of Judah from Samaria to Beth-horon (2 Chron. 25:10-13; cf. 2 Kings 14:6-7).

On Amaziah's return from the battle with the Edomites, Amaziah brought back Edomite gods to worship. The Lord sent a prophet to him who said, "Why have you resorted to the gods of a people which did not deliver their own people from your hand?" The King said to him, "Have we made you a counselor? Stop! Why should you be put to death?" The prophet stopped, but said, "I know that God has determined to destroy you, because you have done this and have not listened to any counsel" (2 Chron. 25:14-16).

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Oded

During the Syro-Ephraimitic war in 735 B.C., Ahaz was on the throne of Judah and was attacked by Pekah of Israel and Rezin of Damascus. Rezin carried off many Judean people to Damascus (2 Chron. 28:5). Israel, under Pekah, also took many Judeans of all ages captive and brought them to Samaria. But there the army was met by a prophet, Oded. Oded roundly denounced the anticipated enslaving of their kinsmen from Judah by Israel. The Proverbs demand, "If your enemy is hungry, give him bread to eat; and if he is thirsty, give him water to drink" (Prov. 25:21). One may not have been aware that Paul in Romans 12:20 is quoting this passage. The prophet demanded that they send these prisoners back home because the anger of the Lord was fierce upon Israel. Oded gained the support of certain of the chiefs in Samaria and they refused to allow the army to bring the prisoners into the city. The chiefs clothed those of the prisoners who were naked, and gave them sandals, food, and drink. They gave the feeble donkeys to ride on and brought them to their kinsfolk in Jericho (2 Chron. 28:8-15).

There were other prophets active during the time of such prophets as Amos, Isaiah, Jeremiah, and Ezekiel who do not leave books behind them to become a part of the Bible.

There are no narratives in Chronicles of prophetic activity during the dark days of the reigns of Manasseh and Amon. But the writer of Kings said,

"And the Lord said by his servants the prophets, 'Because Manasseh king of Judah has committed these abominations, and has done things more wicked than all that the Amorites did, who were before him, and has made Judah also to sin with his idols, therefore thus says the Lord, the God of Israel, Behold I am bringing upon Jerusalem and Judah such evil that the ear of every one who hears of it will tingle. And I will stretch over Jerusalem the measuring line of Samaria, and the plummet of the house of Ahab; and I will wipe Jerusalem as one wipes a dish, wiping it and turning it upside down' (2 Kings 21:10-13).

Juduthun the king's seer is listed along with other singers as a participant in Josiah's reform (2 Chron. 25:15). We know nothing more of him.

Uriah

Uriah the son of Shemaiah of Kiriath-jearim prophesied in the name of the Lord against the city of Jerusalem during the reign of King Jehoiakim in words much like those Jeremiah was using at this same period. He so angered Jehoiakim that Jehoiakim wanted to silence him by killing him. Uriah fled to Egypt to save himself. But Jehoiakim sent Elnathan and others to Egypt to bring him back. Jehoiakim killed him with the sword and cast him corpse into the burial place of the common people (Jer. 26:20-23). This tragic prophet is not mentioned in the Book of Kings at all though that book does mention warnings of the prophets and Jehoiakim's filling Jerusalem with innocent blood (2 Kings 24; 2-4).

During the last days of the Judean state under Zedekiah, Jeremiah was active in Jerusalem (2 Chron. 36:12, 21-22). The Lord sent his messengers, but they were not heeded. "The Lord, the God of their fathers, sent persistently to them by his messengers, because he had compassion on his people and on his dwelling place; but they kept mocking the messengers of God, despising his words and scoffing at his prophets, till the wrath of the Lord was against his people, till there was no remedy" (2 Chron. 36:15-16).

After the fall of Jerusalem in 597 B.C., the writer of Lamentations laments, "Your prophets have seen for you false and deceptive visions; they have not exposed your iniquity to restore your fortunes, but have seen for you oracles false and misleading" (Lam. 2:14). "Should priest and prophet be slain in the sanctuary of the Lord?" (Lam. 2:20). The poet insists that the calamity "was for the sins of her

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prophets and the iniquities of her priests, who shed in the midst of her the blood of the righteous" (Lam. 4:13).

Prophets of the Exile

After the Judeans had been carried into exile by Nebuchadnezzar, though Jerusalem and its temple were still standing, there were prophets in the exile. Among them are Ahab the son of Koliah (Not to be confused with Ahab the king of Israel who lived a century earlier). There was also Zedekiah the son of Maaseiah (Jer. 29:21). The Lord through Jeremiah insisted that these prophets are prophesying a lie in the name of the Lord. He threatened that Nebuchadnezzar would execute them and that they would become a curse used by the people, "The Lord make you like Zedekiah and Ahab whom the king of Babylon roasted in the fire" (Jer. 29:21-22).

The indictment suggests that these prophets were morally delinquent. They committed folly in Israel; they committed adultery with their neighbors' wives; and they have spoken words that the Lord had not commanded them (Jer. 25:23).

Shemaiah of Nehelam was another prophet of the exile. He sent letters to all the people in Jerusalem, to Zephaniah the son of Maaseiah the priest, and to all the priests accusing Jeremiah of being a madman in his prophesying that the exile would be long and urging the people in exile to build houses, live in them, and to plant gardens and live off the produce (Jer. 29:24-28).

Jeremiah, on hearing the letter read, was stimulated by the Lord to inform the exiles that since Shemaiah had prophesied when the Lord had not sent him and had made them trust in a lie, Shemaiah and his descendants would have no one living among the people to see the good the Lord had intended for them. Shemaiah had talked rebellion against the Lord (Jer. 29:29-31).

After the return from exile, Haggai, Zechariah (Ezra 5:1-2; 6:14), and Malachi left books, but it is Noadiah who is presented as a prophetess. But the picture of her is not complimentary (Neh. 6:14). She was among those prophets trying to make Nehemiah afraid to repair the wall of Jerusalem.

Among the false accusations against Nehemiah made by Sanballat is that he had set up prophets to proclaim concerning Nehemiah himself in Jerusalem that there is a king in Judah (Neh. 6:7). Nehemiah denied the charge.

Shemaiah the son of Delaiah urged Nehemiah to

shut himself up in the temple to be safe from his enemies. Nehemiah states that he understood that God had not sent Shemaiah and that he had pronounced the prophecy against Nehemiah because Tobiah and Sanballat had hired him (Neh. 6:10-13).

Ezra and Nehemiah are not called either "prophets" or "seers" in any Old Testament passages though they were great servants of the Lord and led the people in these times. Later Jewish legend had prophets to depart from Israel after the time of Ezra.

Modern people (particularly when engaged in discussion of worship activity) tend to think of prophets active primarily in worship settings. This series of studies has demonstrated beyond question that Old Testament prophets were not functioning primarily in worship assemblies. They spoke where ever they found a listener whether an individual or a group. While we in many cases are not informed where the writing prophets delivered their oracles, these non-literary prophets are depicted as active more often out of worship assemblies than in one.

Summary

We draw this extended series of studies to a close with the reminder that God spoke to the fathers through the prophets (Heb. 1:1). The fathers are gone, and the prophets are gone, but it is undeniable that God's words and his statutes proved true (Zech. 1:6).

For those who struggle with the loss they would face should they fully obey the Lord, perhaps no better summary could be found than the words of the anonymous man of God to King Amaziah: "God is able to give you much more than this" (2 Chron. 25:15).

One must be impressed with how much of what the prophets had to say dealt with one's treatment of other people.

God's longsuffering and compassion toward his wayward, rebellious people is abundantly illustrated in his continuous sending both of the non-writing and the writing prophets. Their message was basically a call to repentance: "Return to me and I will return to you" (Zech. 1:2).

Perhaps the words of Azariah to King Asa are as good a closing summary as one can find: "The Lord is with you while you are with him. If you seek him, he will be found by you, but if you forsake him, he will forsake you" (2 Chron. 15:2).

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The Pre-literary Prophets

Second Lesson on Elijah

By Jack Lewis, Ph.D.

Elijah was far from being finished facing the wrath of Jezebel when he had slaughtered the prophets of Baal. Upon learning what Elijah had done to the 450 prophets, Jezebel sent him word in what is known as the uncompleted oath. In such an oath, one invokes the deity but never states the actual consequences on one's own self. In this case, "May the gods do to me, and more also, if I do not make your life as the life of one of them (one of the 450 prophets of Baal) by this time tomorrow" (1 Kings 19:2). Jezebel had already promoted her cause in Israel by killing the prophets of the Lord (1 Kings 18:4, 13). Martyred prophets is a biblical theme. Years after Elijah, King Jehoiakim had the prophet Uriah extradited from Egypt and had him executed (Jer. 26:20-23).

Elijah knew that Jezebel meant business. He was understandably afraid. His only recourse was to get out of the land, out of Israel, and out of the territory where Jezebel could manipulate his extradition. He fled south to Beersheba where he left his servant. Then he went alone for a day into the desert. No MacDonalds, Backyard Burgers, or Wendys were there! In desperation, he lay down under a broom tree. There were not many trees in the Sinai desert. He asked the Lord that he might die: "It is enough; now, O Lord, take away my life; for I am no better than my fathers" (1 Kings 19:4).

An angel awakened him urging him to get up and eat. At his head was a cake of bread baked on hot coals and a jar of water. He ate and drank and lay down again only to have the angel stir him again urging him to eat lest the journey be too much for him. He ate again and in that strength went forty days and nights until he came to Horeb which is called the mount of God. It was at Horeb that Moses, years before, had received the law.

Elijah found a cave. He had gotten away from Jezebel but not from the Lord. The word of the Lord asked him, "What are you doing here, Elijah?" (1 Kings 19:9). Horeb was hardly where a prophet would find an audience to hear the word of God he should announce. In total despondency Elijah replied,

I have been very jealous for the Lord, the God of hosts; for the people of Israel have forsaken thy covenant, thrown down thy altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life to take it away (1 Kings 19:10).

The Lord ordered Elijah to stand on the mount before the Lord as the Lord passed by. A great strong wind rent the mountain and broke the rocks in pieces, but the Lord was not in the wind. There was an earthquake, but the Lord was not in the earthquake. There was a fire but the Lord was not in the fire. But then there was a still small voice.

The question earlier asked was repeated: "What are you doing here, Elijah?" Elijah repeated his com-

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plaint (1 Kings 19:14). Rather than giving him sympathy, the Lord ordered him to return to the wilderness of Damascus. There he was to anoint Hazael to be king over Aram, to anoint Jehu son of Nimshi king over Israel, and to anoint Elisha son of Shaphat of Abel-meholah to be prophet in his place. The area that earlier translations called "Syria" is now called "Aram" and the people are "Arameans." This episode is the one example of anointing of a prophet in the Old Testament; however, the Psalms seem to mention such a practice: "Touch not my anointed ones, do my prophets no harm!" (1 Chron. 16:22; Ps. 105:15). Each of these figures anointed by Elijah is to have a role in slaughtering Baal worshipers. But especially significant is the Lord's assurance to Elijah that he would leave 7,000 who have not bowed the knee to Baal (1 Kings 19:18). Elijah had miscounted. He was not alone as he had thought.

Of the tasks given Elijah, he got around to Elisha first; the others remained for Elisha to complete. Elijah found Elisha plowing 12 yoke of oxen, and he threw his mantel over him (1 Kings 19:19). Elisha wanted to tell his parents goodbye. We are not told whether he actually did or not. He did sacrifice the oxen. Elisha followed Elijah and ministered to him. Their relationship is the nearest to a teacher-disciple relation in the accounts of Israel's prophets. Isaiah much later speaks of his disciples (Isa. 8:16), but we have no details of their relationship.

Elijah was not the only prophet active in Israel at this period. An anonymous prophet advised Ahab in the wars against Ben-hadad the Aramean. This prophet assured Ahab of victory (1 Kings 20:13ff). He also warned him after a victory that the Arameans would be back at the next season (1 Kings 20:22). One, called "a man of God" (1 Kings 20:28), again promised Ahab victory. Then after Ahab had let Ben-hadad go free, one of the sons of the prophets (1 Kings 20:35), who is also called "a prophet" (1 Kings 20:38, 41), rebuked Ahab by a symbolic act. In the study of the prophets this usage of terms raises the question of the distinction between "sons of prophets" and "prophets."

Naboth's Vineyard

The ethical interest of the pre-writing prophets came to the fore in the episode of Naboth's vineyard. Ahab wanted the vineyard, but Naboth refused to sell his ancestral holding. In Israel, even the king could not force a sale. But Jezebel came from a monarchy of more absolute power. She sent letters to the elders

and nobles in Naboth's city proposing that they proclaim a fast at which Naboth would be accused of having cursed God and the king. Two worthless fellows were found to make the accusation. Naboth was executed by stoning.

Jezebel informed Ahab that Naboth was dead and sent him to take possession of the vineyard. Whom should Ahab meet but Elijah? Elijah asked, "Have you killed, and also taken possession? ... In the place where the dogs have licked up the blood of Naboth shall dogs lick up your own blood" (1 Kings 21:19).

Ahab responded, "Have you found me, O my enemy?" (1 Kings 21:20). Elijah continued his rebuke reminding Ahab that he had sold himself to do evil. The Lord would cut off every male from Ahab's house. Ahab would found no lasting dynasty. The dogs would eat Jezebel within the bounds of Jezreel. The dogs would eat those belonging to Ahab who died in the city and the birds of the air those who died in the open country (1 Kings 21:21-24). An extremely adverse verdict is passed on Ahab by the writer of the Book of Kings.

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But Ahab, at Elijah's warning, tore his clothes, put on sackcloth, fasted, lay in sackcloth, and went about dejectedly. Elijah was then informed by the Lord that because Ahab had humbled himself, the Lord would not bring the threatened evil in Ahab's day but would bring it in his son's days (1 Kings 21:27-29). This is an excellent illustration of the fact that a threatened prophecy can be postponed by repentance.

Elijah and Ahaziah

Ahab, killed in battle, was succeeded on the throne by Ahaziah his son (1 Kings 22:51). Ahaziah, despite his name ("The Lord Sustains"), during his reign of two years was a worshiper of Baal, following the pat-

tern of his father and of his mother (1 Kings 22:52). He, by accident, fell through the lattice of his upper chamber. He sent his messengers to inquire of Baalzebub, the god of Ekron, whether or not he would recover (2 Kings 1:1-2).

Elijah was sent by the Lord to intercept the messengers with a word of rebuke for the idolatry and to deliver the news that Ahaziah would die. When the messengers delivered this message to the king and described the messenger, Ahaziah recognized that the warner was Elijah. Elijah could be recognized by his dress (2 Kings 1:7-8). All prophets must not have dressed that way.

The king sent a captain with 50 men to arrest Elijah. Elijah called down fire from heaven to consume the man and his 50. A second captain sent experienced the same fate. This episode has its echo in the New Testament when the disciples wanted to call down fire on the Samaritan village which had refused to receive Jesus (Luke 9:54). A third captain came with his 50 to Elijah and begged Elijah for his life and for that of the men with him. The angel of the Lord then instructed Elijah to go with him. Elijah delivered in person his threatening message to Ahaziah. Ahaziah died childless, and his brother Jehoram reigned in his stead (2 Kings 1:17).

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Elijah's Ascension

Elijah and Elisha went from Gilgal to Bethel. Elisha refused to be left behind (2 Kings 2:1-14). The sons of the prophets at Bethel reminded Elisha that Elijah was to be taken from him. They next went to Jericho where again the sons of the prophets there told Elisha that Elijah was to be taken away. Elisha again refused to be left behind as Elijah went to the Jordan. Fifty sons of the prophets accompanied them but were separated some distance from them.

Elijah took his mantle and struck the river, and the two could cross on dry ground. Elijah asked Elisha what he should do for him. Elisha's request was for a double portion of Elijah's spirit, and Elisha was promised that he would receive it if he saw Elijah taken up. A chariot of fire and horses separated the two, and a whirlwind took Elijah into heaven. Elisha lamented him, "My father! my father! the chariots of Israel and its horsemen!"

Elisha tore his clothes, stood on the banks of the Jordan, took Elijah's mantle and struck the water with the words, "Where is the Lord, the God of Elijah?" The waters parted and Elisha crossed.

The sons of the prophets recognized that the spirit of Elijah rested on Elisha. They wanted to send fifty strong men to seek for Elijah. They urged until Elisha conceded. But they sought in vain (2 Kings 2:16-17).

Elijah in Later Expectation

The Old Testament ends with the prophet Malachi projecting the coming of the day of the Lord but with the promise, "Behold, I will send you Elijah the prophet before the great and terrible day of the Lord comes. And he will turn the hearts of the fathers to their children and the hearts of the children to their fathers, lest I come and smite the land with a curse" (Mal. 4:5-6). This promise set the expectation of the return of Elijah. The New Testament "Elias" is the Greek form of the name which in Hebrew is Elijah.

Ben Sira about 180 B.C., in his praise of Old Testament worthies, in a lengthy summary of Elijah actions, says, "You who are ready at the appointed time, it is written, to calm the wrath of God before it breaks out in fury, to turn the heart of the father to the son, and to restore the tribes of Jacob" (Sir. 48:10).

The priest Zechariah is promised by the angel before John the baptist is born, "He will turn many of the sons of Israel to the Lord their God, and he will go before him in the spirit and power of Elijah, to

turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make ready for the Lord a people prepared" (Luke 1:16-17).

The popular expectation of the return of Elijah is reflected in the question asked John the baptist, "Are you Elijah?" to which he replied, "I am not!" (John 1:21). John identified himself as "the voice of one crying in the wilderness" (John 1:23; Isa. 40:3).

Jesus at Caesarea Philippi asked his disciples, "Who do men say that the Son of man is?" Some said that he was Elijah (Matt. 16:13-14; Mark. 6:15).

John with his garment of camel's hair and a leather girdle around his waist was in the appearance of Elijah (Matt. 3:4; 2 Kings 1:8). After John had been imprisoned by Herod, Jesus identified John with the promise made in Malachi. "Behold I send my messenger before thy face, who shall prepare thy way before thee" (Matt. 11:10). He praised John, "Truly, I say to you, among those born of women there has risen no one greater than John the baptist; yet he who is least in the kingdom of heaven is greater than he" (Matt. 11:11). Jesus ended by saying, "If you are willing to accept it, he is Elijah who is to come" (Matt. 11:14).

On the mount of Transfiguration, Moses and Elijah appeared with Jesus (Matt. 17:3; Mark 9:4; Luke 9:30). The disciples subsequently raised the question why the scribes said that first Elijah must come (Matt. 17:10). Jesus replied, "Elijah does come, and he is to restore all things; but I tell you that Elijah has already come, and they did not know him, but did to him whatever they pleased" (Matt. 17:12). The disciples understood that he was speaking to them of John the baptist (Matt. 17:13; Mark 9:11-13).

When Jesus cried out on the cross, "Eli, Eli lama sabachthani?" the crowd of people said mistakenly that he was crying to Elijah (Matt. 27:46-49; Mark 15:34-35).

What we should learn from the story of Elijah

1. The Elijah syndrome: "I alone am left."
2. One should raise up many disciples.
3. A threatened prophecy can be modified by repentance.
4. The Lord will not share allegiance with other gods.
5. The expected Elijah has come.
6. The power of prayer (James 5:16-18).

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Tell Us the Dream

JACK P. LEWIS

When Nebuchadnezzar called in his wise men to interpret his dream, they immediately said, "Tell us the dream, and we will show its interpretation" (Dan. 2:7). After the king could not relate the dream, they replied that no man on earth could meet the king's demand and that no king had ever made such an unreasonable demand as to require that his wise men give him the interpretation of a dream when he, himself, did not know what the dream was (Dan. 2:10).

This episode may suggest to us one of the major factors needed in order to accomplish our goals—both in our projects within the congregations and in our mission projects. Since we have not stated adequately to ourselves what our dream is, we do not know what steps to take to accomplish it; and though we are busy, we are disappointed in the outcome. Out of the dream comes the interpretation and not the other way around.

Accrediting agencies for schools place great stress upon an adequate statement of purpose. Many schools experience the need of reworking their statement of purpose several times until the board, administration, and faculty have come to a meeting of minds concerning what they are trying to do and can clearly state to others what this purpose is. It is obvious that there is no merit in a statement of purpose in and of itself. Why then all this stress on it? The answer is simple. The people who are unclear on what their dreams are or who can only state them in vague generalities will also be vague on how to proceed from where they are to where they want to be. They are at a loss when it comes to evaluating their progress or regression. If a group is concerned, they may even be working at cross purposes with each other, and they may be engaged in activity that will make the ultimate realization of their dream impossible. Few things are more important than a definition of aims.

I am not convinced that the kingdom of heaven is really advanced by "activity in the congregation" in and for itself. The teacher who spends three-fourths of her time on handwork and one-fourth on the lesson has not clarified in her mind what she is trying to accomplish. The youth leader whose major drive is "keeping the young people busy" needs to take another look at his dream. The preacher who brags that everybody is busy needs to be clear as to what is really being accomplished. The devil is also quite busy.

All Christians today are grateful for the great enthusiasm that has been built up in the congregations for mission work and we wish there were even greater enthusiasm. But, in some cases we have spent much both in time and money and seem to have accomplished little. One factor is that the congregation had one dream and the man they selected to help accomplish it had another. Another factor is that neither of them was adequately clear on what their dream was. "Going to the mission field" and "converting the world" are general-

ities and not clear statements. It is easy for a congregation to be on fire to send and for a person to be on fire to go while neither of them has any clear picture of the concrete thing they intend to accomplish. Once in the field, the man with confused aims experiences frustration, blindly plunges here and there, and accomplishes little. A man may be of unrepachable Christian character and be of ultimate dedication and still be hazy on what his dream really is. Is the growth of the kingdom a thing that is bound to take place if people have good intentions? Or is that growth the result of intelligent procedure—which depends upon God's blessings—but which has learned from the mistakes of the past and carefully engages in self-evaluation?

There are certain types of dreams that are almost certain to end in frustration. When young I went to the mission field with the dream of reaching the masses through the "big splash" approach. Newspaper advertising was to afford the needed contacts. I learned the hard way that you seldom attract stable people by the "big splash." You get the "shoppers" upon whom you cannot depend and who will shop elsewhere in a little while. If your dream is to win "faithful men who will teach others also" (2 Tim. 2:2), this approach will not accomplish it. Is not the same verdict to be rendered on other types of programs—of whatever nature—from which the major response can be expected from the unstable and from the malcontents?

Saving the lives of men in various types of charitable activity is a very worthwhile undertaking (Matt. 25). Raising their standard of living is also admirable. The problem arises when we invariably think that by the same process we will win souls. Instead of winning souls, it may well be a block to winning souls. We seriously need to ask whether our dream is saving lives, improving the economic level, or saving souls. Jesus discovered that he could feed five thousand men and they would receive it, but when he talked about the Bread of Life, he lost them all (John 6). In the present day the charity approach seems first to attract those seeking a "free ride" and, having attracted them, it locks and bars the door against attracting men of self-respect who could become "faithful men to teach others." In some fields it does not take much charity to bring about this frustration where every person in attendance is receiving material benefit and the work cannot command the respect of anyone. Define your dream and you will better know what to do next.

Educating people is a very worthwhile activity. The planting and nurture of the gospel is a continuous process of education. But, we need some clear thinking about whether our dream is raising the educational level of a selected number of people or whether our primary drive is to convert them and equip them for heaven. These two aims may prove mutually exclusive of each other. Recently a capable young man asked me

to help him to go to America for educational purposes. He frankly said, "The political situation here has become intolerable for us." I do not care to dispute his assertion. Rescuing him from an intolerable situation would be a charitable act, but I doubt it would advance the kingdom of God one iota. On the contrary, it would attract to the church other young men whose real motive (though not at first revealed) would be to be likewise rescued, and it would repel good and honest hearts.

When you are thinking of sending a man to the mission field, it would be worth your while first to find out clearly what your own dream is and second to find out how clear his dream is. It will avoid frustration for both of you.

Dreams We Ought To Be Dreaming

We ought to be dreaming of learning the language of the people with whom we are working. Every time I speak through an interpreter and every time I attend a service where an interpreter is used, I ask myself, "If I were in the pew, would I listen to such teaching and would I be greatly influenced by it?" The answer is invariably the same: "I would not." The stable people of the various societies we are trying to reach are not different. Our government trains its diplomats in the language of the area where they will work. The church needs to do the same. As long as we depend on interpreters we can expect to be "taken in" on financial transactions and can expect to reap a minimal harvest for the labor expended.

We need a dream of becoming involved in the lives of the people who are lost in ways that will remold their lives without dangling any material attraction before them. The impersonal approach is easier and perhaps more attractive for the moment. The material appeal affords a basis for glowing reports, but when the air has cleared, there is little left behind.

We need a dream of growth in the kingdom that will not demand that a man either paint glowing progress reports or feel that his support may be in jeopardy. In the mission field solid growth is painfully slow and it is quite needful that after a few months or years we still have a few of those we have baptized. All is not glowing. The broomweed grows a few months, but it takes an oak longer.

We need a dream which has an abundance of Christian charity, but which is not willing to compromise the truth of God. Why should we be willing to find "an indigenous Restoration Movement" in the mission field in a group of people that we would not at all fellowship if both we and they were back home? Why should we expect the providence of God to overrule for good in the mission field our tolerance for that which is untruthful and unchristian?

Some brethren are giving out the figures that our average missionary spends from two to two and one-half years in the field and then comes home to stay. Never mind explaining what the causes are. Without intending to cast asper-

(Cont'd on page 645)

Some Venerable Advice on the Problem of Restructuring

W. HARLAND DILBECK

Joseph King was born in Trumbull County, Ohio, July 9, 1831, a direct descendant of John Knox. The good people of the Methodist Church first interested him in religious work by giving him religious books to read. In one of their meetings he arose for prayers and subsequently devoted his time to reading religious literature. The more he read, the more he became dissatisfied with his spiritual condition, until, laying aside all but the New Testament, he read it through three times. He became convinced that he should be baptized for remission of sins, and in 1852 demanded baptism at the hands of Calvin Smith. The pastor of the church where he had been attending said, "The Methodists converted Brother King, and the Disciples baptized him; now who shall take him?" Calvin Smith replied, "Let the Lord have him." Henceforth his face was set for the defense of the gospel. In the autumn of 1853 he entered Bethany College. During two sessions he accomplished almost double the amount of work allotted to regular students. He graduated in 1855 with the highest honors of the class and had Alexander Campbell's signature affixed to his certificate of ordination when the founder and president of the institution was in his prime.

In 1863, he began preaching for the Disciples in Allegheny, Pa. In the summer of 1868, he made a tour of Europe because the arduous labors of the past few years had done much to deplete his strength and his health was failing. During his absence a movement was started toward liberalism. On the first day of January, 1869, Mr. King addressed a letter to the members of the congregation which showed the ideal toward which he was striving. It was a simple appeal for scriptural teaching and practice. Strange as it may seem, this letter was met with criticism, and he never repeated the experiment. He did, however, uphold the dignity of the pulpit and delivered an eloquent sermon on the church, the house of God, and the kingdom of heaven on earth; her foundation and Head; the conditions of membership therein; her union with Christ and personal relation to God; the privileges and duties of her members, and her destiny in the world to come. Alluding to this sermon is tantamount to alluding to the Bible. However, Mr. King's closing remarks are as apropos today as they were one hundred years ago:

And now, before closing, I think it not only proper and right, but necessary, and indeed called for by the circumstances, to give you a brief statement of the religious views held by the Christian Church, or Disciples of Christ, with which body this church and congregation is to be identified. What do we believe? What are our distinctive views? Wherein do we agree with, and wherein differ from other religious bodies? And do we differ so much from others as to justify us in maintaining a separate existence? I am pleased to be able to state that with the bodies known as orthodox, or evangelical, we hold many things in common; indeed

there is scarcely anything recognized by them as essential or vital that is not as truly and as firmly held by us as by them. I may state in part that we believe that the immersion of believers . . . into the name of the Father, Son, and Holy Spirit, was the original and apostolic baptism. Therefore we reject infant baptism, and of course, infant membership, believing that the church consists of regenerated persons, of adults, obedient believers, of such as have repented of their sins, confessed them, and upon their personal, voluntary profession have been baptized in the name of the Lord Jesus, thus surrendering themselves to him, and placing themselves under his guidance and authority. We make no conditions of membership in the church except what Christ has made conditions of salvation. We impose upon others and require their assent to nothing but what is expressly revealed in the New Testament. . .

We believe in and practice the weekly observance of the Lord's supper . . . and this we regard as a part of every Lord's Day worship, and essential to the full and complete sanctification of the first day of the week. . .

We believe in the scripturalness, necessity and practicability of Christian union. Christ's disciples should be as one as the Father and Son are one. For this union Jesus fervently prayed, and we should do all we can to realize it, that the world may be converted to him. The children of God should be perfectly joined together in the same mind and in the same judgment; there should be no divisions among them; no sects, no conflicting or opposing parties. They should be one in their faith—in the doctrine they hold as essential to salvation; one in their aims, efforts, and grand purposes. Indeed the great inspiring motive that led to this religious movement with which we are identified, and which organized it, was the desire for union among the people of God. For this the Campbells wrote, preached, labored and prayed. Their efforts and ours should not be to build up a sect, or add to the number of denominations already existing, but to extend the kingdom of Christ, to enlighten and save souls, to convert the unconverted, and edify believers. Our efforts have made themselves felt; the principles we advocate have extended . . . We, my brethren, should be the foremost and most zealous missionary people in the world: and this for two reasons. First, we have no human doctrines to teach. Second, we believe and teach that the Holy Spirit is given to the church, and that through the church God works for the enlightenment and salvation of the world. . .

This thought in conclusion. That judgment to which we haste is practically near to us every one. Practically it comes to every man at death, and is death far away from you? You are to be judged for the deeds done in the body, i.e., during this life. As death comes to us, the judgment will find us. Therefore be sober, and watch unto prayer."*

*Sermons by the Late Joseph King with Memoir, Standard Publishing Company, 1893.

4542 Ledge Avenue, North Hollywood, Calif. 91602

TELL US THE DREAM (from page 643)
sions on the contribution of any, we need dreams of whole lives of service that find meaning rather than the semi-persecution complex of self-sacrifice in the work they are doing. We need dreams that do not find the present assignment merely a temporary arrangement until one can do the work to which he really wishes to give himself.

We need dreams of stable programs

that will allow a man to work in peace to the best of his ability. I know of the supporting congregation and the works where the relationship between worker is pathetically poor. The workers seem continuously in fear that their supporting congregations will cut them off. A man cannot do a creditable work under these conditions. If you do not have the confidence in your workers that will enable you to give them secur-

ity, bring them home and put the Lord's money to a better use. If you do have confidence, assure your man of it that he may give himself to the task to which you have committed him.

Define your aims clearly. Tell us your dream and we will tell you the interpretation (outcome).
Harding Graduate School of Religion
Memphis, Tennessee

That Which Every Joint Supplies

JACK P. LEWIS

On the American frontier, the single individual surrounded by an untamed forest, by wild animals, by hostile savages, was doomed; but by forming a community to which he contributed his part, he gained safety and ultimately tamed the wilderness, built roads and cities, and developed America.

A man and a woman pool their abilities to form a home, each contributing to its existence, but out of the relationship receiving far more than they contribute.

Paul envisioned the church in these terms as he compared it to an efficiently functioning human body. Each member of the body carries on its function and in turn lives from the life which flows from the body. The body exists through that which each joint supplies (Eph. 4:16), but each joint lives through that which the body supplies. An arm separated from the body will quickly die. One can readily see that a body which has legs that will not function, ears that will not hear, and eyes that cannot see is greatly handicapped. On the other hand, when every part of the body is functioning normally, what a marvelous human body is, and how great it is to be alive! Of the church, Paul said, "The body, when each part is working properly, makes bodily growth and upbuilds itself in love."

Jesus plainly taught that "the laborer deserves his food" (Matt. 10:10). Paul expressed the same idea when he said, "Those who proclaim the gospel should get their living by the gospel" (1 Cor. 9:14). It is altogether right that the congregations should support men both at home and abroad to carry on the various ministries. No person can rightfully object to the church's paying those persons who devote full time to its work.

But professionalism is all too easy to develop. In some denominational churches the singing is carried on by paid musicians who in many cases may not even believe the teachings of that particular religious group. I have known of preachers who preached for denominations to which they did not belong and whose doctrine they did not believe. It was a livelihood for them, or it enabled them to live on a higher plane than they could otherwise have done. Our economy tempts us to hire more and more services, to expect to take care of all situations with our dollars, and to put less and less of our time and talents at the Lord's disposal.

Among us a fixed group of services to the congregation carry with them a financial remuneration, while other services do not. While in my opinion a congregation

would be entirely on scriptural ground if it decided that it needed full-time elders, the work of an elder is ordinarily not a remunerative position. These men place their time and ability at the congregation's disposal. At times a man who has retired from his business can devote himself full-time to the Lord's work as an elder without financial remuneration.

An elder, when inviting me to address the congregation, in an apologetic way informed me, "We do not pay a person who is in the congregation for being guest speaker on Sunday night." Sunday morning was, of course, another matter. If a person is a member of the congregation, has his own living, and no expense is involved in his speaking, why the difference? When I was newer in the congregation an elder asked me about teaching a special class for teachers, and then embarrassed me by saying, "Some of the men were wondering if you would expect to be paid."

The people who teach in the educational program of a congregation all contribute their services to the congregation as a part of their service to the Lord who entrusted them with teaching ability. If a person has such ability, what better way can he serve the Lord than to teach? I have no scorn for the person who finds his place in the Lord's work in cutting the grass, parking cars, passing the collection plate, attending committee meetings or even knocking on doors. If these are the things that one can do, then he should do them. Personally, I feel that my time is better spent in preparing lessons and in presenting them. The teacher who carefully prepares and teaches both on Sunday morning and on Wednesday night is contributing a sizable block of his time to the program. His service is no greater than those who serve in a less public way, but he is exercising his talent.

No less service is rendered by the other ministries of the congregation. These are the bus drivers, the people who do visitation persuading people to ride the buses, and those people who teach and maintain order in the bus programs. There are those who do the printing, count the money, keep the records, look after the library, visit the sick, and a host of other services. All of these people have their living provided by the secular jobs they work at. They could "moonlight" and increase their income to provide better cars, houses, and clothes. But in their service to the church they have found a way to put their talent to work for the Lord, laying up a good store for the days to come.

However, the unused abilities in any of our congregations, compared with those

which we use, make the church the world's number one inefficient institution. Any business venture would fail if it harnessed only the percentage of ability at its command that the church does. Many a Christian devotes a major portion of his time because he has found no way to find himself a place in the church's program. Many a lady whiles away her time at the soap operas or on the bridge circuit, because she has found nothing to challenge her talent. In some cases we hire musicians when we have sitting in the pews musicians of equal attainment who have found no way to put their ability into the Lord's service.

The dissatisfaction a person has with a congregation decreases in inverse proportion to the amount of time that he devotes to its programs. Sitting on a pew is important activity. When not inspired by the lesson, not moved by the songs, one is voting for what the church stands for and for the sort of activity it carries on by his presence. But pew sitting does not fill a basic need of mankind. Men were granted the privilege of work at the creation. The miserable man is the person who is not justifying the space he occupies by meaningful work. On the other hand, the person who has found a task worth pouring himself into has the key to most of life's problems. It solves his boredom, it solves his recreation problem, it solves his self-centeredness.

If the church paid all those who participate in its programs, they would doubtless have better houses, lands, food, and clothing. But there would be no money left for charity, for building programs, for mission work, and for evangelism. One of the great statements made by John F. Kennedy was, "Do not ask what your country can do for you; ask what you can do for your country." We sing about the church: "For her my prayers ascend; for her my tears shall fall." Cannot these tears be accompanied by hours spent in useful service? If every person who has a living already could be brought to see the church as a place where he freely puts his talent to work for the Lord, it would free thousands of dollars for carrying the Gospel to the lost.

"The whole body, joined and knit together by every joint with which it is supplied, when each part is working properly, makes bodily growth and upbuilds itself in love."

How about you?

Harding Graduate School of
Religion, Memphis, Tenn.

A Self-Perpetuating Board?

JACK P. LEWIS

In the congregation in which I grew up there was a plurality of elders as the Scriptures teach there should be in every congregation. I think, however, that no one who knew the congregation at that time would want to deny that in this plurality there was a leading elder. Two of the elders had special chairs in which they sat for their own comfort during the services, rather than on the pews, giving them an obvious position of respect. Among some denominationalists in the community, the congregation was spoken of as "Tom Brown's [fictitious name] church." When the time came that this good brother, who was highly respected by all, was faced with the incapacities of advancing age, he appointed his successor to the position of elder.

The appointee, though a good man, was quite dogmatic and did not have the "followership" in the congregation that a leader has to have. One cannot lead if there are no followers. Something of the goodness of the appointee came out (in my opinion) in that he realized in a short time that his position was impossible. Though the atmosphere of the time was one of debating whether one once an elder was always an elder and one that had coined a rural proverbial expression "A mule can as well resign his muleship as an elder can resign his eldership," he saw it otherwise. Without undue pressure from others, the brother voluntarily terminated his appointment, remained in the congregation, and continued teaching his Bible class as he had done for years before. There is much work in the vineyard apart from being an elder!

Let us use this episode as a takeoff point to raise the question if the eldership is really a self-perpetuating board. Since Scripture gives so little on the question of how men are made elders, the question has largely to be answered on the basis of judgment. Paul and Barnabas appointed elders in the congregations established on the first missionary journey (Acts 14:23). Titus was left by Paul in Crete to appoint elders in every church (Tit. 1:5). If we have other specific cases, they have escaped my notice. There were elders in Jerusalem (Acts 11:30; 15:2), Ephesus (Acts 20:17), and Philippi (Phil. 1:1); but how they were selected and appointed is not revealed. Those in Ephesus had been made overseers by the Holy Spirit (Acts 20:28), but who can say what methods the Spirit used to make the choice known? Qualifications are given in 1 Timothy 3 and Titus 1, and attitudes to be manifested toward elders by people in the congregations are given in 1 Timothy 1:5, 17. Some of these attitudes are to be manifested toward any older man; but where does the initiative lie in making men to be elders different from other men in the congregation?

At an earlier stage of our movement, the preachers often were the tool through which the congregation expressed its will; and there may still be

cases where this system prevails. There usually was not an abundance of candidates. The population was more stable than it is now. People were born and died in one community. Their lives were known to all. At the time of the summer meeting the preacher announced that such and such brothers would be considered candidates; and if no objection was voiced, before the meeting was out, announced that they had been appointed. The case of Titus's appointing elders in Crete was thought to furnish a biblical precedent. The success of the system was dependent on to what extent the visiting preacher's initiative really gave action to the will of the congregation. Who can deny that in many cases it worked well?

The shortcomings of the system can be seen in the danger that the preachers run the congregations by the appointments they make. It can also be seen in two specific illustrations. In the one, a preacher came by and appointed some men to be elders. Later when problems developed in the congregation over leadership, no one seemed even to remember the preacher's name who had created the situation. Without going into the details of the other demonstrations of lack of qualifications on the part of the appointees, one can say that one of them finally left his wife, telling her that if he wanted a different woman every night, he would have her.

In the second illustration, the preacher arrived for a Sunday appointment at a congregation he knew nothing about. He was told by the elder who was in his nineties that the congregation was selecting a new elder and that "Brother . . ." was the candidate. The preacher was supposed to make him an elder. All the preacher could do was to say that he had been asked to officiate—that if "Brother . . ." was indeed qualified and was the choice of the congregation, from there on, they should consider him an elder. On the other hand, if "Brother . . ." was not qualified [the preacher had never heard of him before], then "Brother . . ." as a Christian should, himself, decline the appointment. It served the preacher right when within two years, after he had preached on the qualifications of elders on an occasion that the aforementioned "Brother . . ." had announced another candidate for the eldership, that he was fired on the spot.

In large city congregations, the elders usually select the persons who are to be considered for elders. They may allow the congregation to submit names, and in some cases only those who get the most votes will be seriously considered. After all, democracy is the American form of government, even if it is not the biblical one!

One can defend the system by noting that it assures that some people will be willing to follow. He can also defend it by asking who in the congregation is in the best position to know

who is qualified to be an elder? All things being equal, the elders should be. But all things are not always equal. Elders do not always know the people in their congregations. Big congregations are big business, and in cases where elders have been chosen because they are aggressive business men, they are not always its best informed men on the Scriptures; they are not always its best teachers; they are not always its most spiritual men. However, they convince themselves that they must safeguard the flock, they want to work with congenial men, so the board perpetuates the board in its own image.

Against this system of perpetuation is the problem of the "in crowd" versus the "out crowd." We are blind if we try to convince ourselves that politics do not affect the eldership. With the present elders responsible for saying when new candidates can be considered and with their screening all the candidates, the only way a congregation can change its direction (such as when it has outgrown the vision of its elders) has to take on the appearance of a revolt against its leadership.

I once preached briefly for a congregation in which an elder appointed his brother to be an elder. More than half the congregation walked out, joined neighboring congregations and began an active campaign to dissuade any new people from fellowship in the congregation they had left. The remaining "out crowd" shortly came to the device of withholding all contributions, and most participation, in order to break the hold of the "in crowd." Eventually, when the congregation was on the verge of losing its property, the "out crowd" and the "in crowd" secured temporary aid from a sister congregation on the condition that the "in crowd" would resign and leave the congregation. Without question, they should have. One of them eventually did time in the penitentiary, though not because of a church related offence. But glad to be relieved from the bear they had by the tail, the "in crowd" accepted the conditions. In a short time the "out crowd," who had not even been faithful in attendance during the strife, secured appointments for themselves and became the new "in crowd." Christian? Well, you say!

Yet another problem of the system is the "closed corporation" problem. The board has its quota of members. Other men who may have reasonable qualifications are not in line for consideration for one reason or another—whether it is that they are not "in" with the earlier appointees or are not well-known to them. In any city of size you can see these men moving to new congregations, opportunities opening to them, and their being appointed elders in a relatively short time—an opportunity to serve that never would have been there in the "closed corporation." Also in our cities one can sometimes sense that one of the stimuli for starting a new congregation is the offering of an opportunity for men to move into leadership

(Continued on page 11)

A SELF-PERPETUATING BOARD?

(Continued from page 4)

positions who would not soon have that opportunity if they remained with the older congregation.

I recently heard of a case of a man, once a preacher, who was suggested by some in his congregation as a candidate for being an elder; but he was refused by the existing elders because they thought he knew so much more about the Bible than they did that they would have difficulty in working with him.

I have never had any question about the Lord's provision for elders in every congregation. Nor have I questioned that they are to be highly regarded in love for their work's sake. That the Lord had in mind a board, I highly question; and that it was to be a self-perpetuating one, all the more so!

Only small deviations make the difference between genuine dollars and counterfeit ones; were it not so, no one would be deceived by them. Every aspect of the Christian life has its slight deviation which makes it look like the the Lord's plan, but yet is different from it. The appeal of power and prestige continuously seduces all people. Example of life and influence for good that comes through understanding the Word and living with the Lord in sacrificial service are more difficult to maintain. The good shepherd lays down his life for the sheep.

There is no easy solution known to me for the problem I have raised. If we had thoroughly qualified men, it really would not matter how they are appointed. It is easy for dominant people to impose their will on a congregation in the appointment of its elders. With the problem of caring for widows, the apostles did not do that. They said to the Grecians, "You select men of good repute, full of the Spirit and of wisdom" (Acts 6:3). Today we would likely say of that procedure, "It may give us 'sore-heads' who will be hard to work with."

It is all too easy to engage in open fault-finding with men who are discharging what proves to be a thankless task. At the same time, it can hardly be denied that while hours are spent in weekly meetings taking care of necessary business, the words of Ezekiel indict our efforts:

"The weak you have not strengthened, the sick you have not healed, the cripple you have not bound up, the strayed you have not brought back, the lost you have not sought. . . . My sheep were scattered, they wandered over all the mountains and on every high hill; my sheep were scattered over all the face of the earth, with none to search or seek for them Ezek. 34:4, 6)."

Memphis, Tennessee, May 13, 1982.

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Historical Background

The New English Bible (accompanied by an introductory booklet, *The Story of the New English Bible*), published March 16, 1970, with a million copies by the Oxford and Cambridge University presses, is the product of a cooperative project of the Protestant churches in the British Isles. These churches (Church of England, Church of Scotland, Methodist, Baptist, and Congregational Churches, the Churches of Wales and Ireland, and the Society of Friends) previously used chiefly the King James Version. The New Testament of the NEB has been available to the public since 1961, nine years ago, and seven million copies have been sold. About one-third of these were sold in the United States. The completed Bible of the NEB contains a second edition of the New Testament which incorporates some needful changes such as supplying "paralysed man" for "paralytic," "Gentile" for "Greek," and others.

The entire translation project was set in operation in 1946, twenty-four years ago (long before the Revised Standard Version was completed) by a proposal on the part of the General Assembly of the Church of Scotland. Invitations were then issued to various denominations and to the British and Scottish Bible Societies to participate, and still later Roman Catholics were invited as observers. A joint committee was set up in 1947 and translating panels, made up chiefly of men from the colleges and universities, were appointed to deal with the Old Testament, the New Testament, and the Apocrypha. There was also a panel of literary advisers with A. T. P. Williams at its head to ensure that the style used would be the best. Participants were chosen without regard to denominational affiliation. Though the names of all who participated have not been made public, the list of its leaders reads like the British Hall of Fame for current Biblical scholarship of both the Old and the New Testaments. C. H. Dodd was general director; while W. D. McHardy, T. H. Robinson, G. R. Driver, G. D. Kilpatrick, and a host of others, some of whom died before the translation was finished, participated.

The version was prepared by having draft translations made of individual books by a chosen scholar. The draft was then brought before the panel of translators who went over it verse by verse. It was then submitted to the stylists, and afterward was brought back for reconsideration by the translating panel to see that the meaning had not been distorted. It was finally submitted to the joint committee who like an earlier group of translators met in the Jerusalem Chamber of the Westminster Abbey.

The New English Bible translators set for themselves the ambitious goal of preparing a completely new translation. Their work was not planned as a rival to the RSV, for the two projects had different aims. The RSV claimed to be a revision of the Tyndale-King James—American Standard line of Bibles, but the NEB is independent of earlier translations and breaks with the tradition of "Bible English." It aims at taking advan-

tage of the best current scholarship in manuscripts, lexicography, and translation skill. It aims at expressing Biblical thought in "the language of the present day" while avoiding transient modernisms. It was hoped, as Dodd said about the New Testament, that it would be "as intelligible to contemporary readers as the original version was to its first readers—or as nearly so as possible." Another statement of purpose affixed to the Old Testament declares: "They have made every effort not only to make sense but also to offer renderings that will meet the needs of readers with no special knowledge of the background of the Old Testament." Not designed for reading in the churches, it was prepared for the unchurched, for the young people, and for the intelligent churchman who, because of familiarity with it, is undisturbed by the traditional wording of the English Bible. Tremendous sums have been spent in publicity. Backed as it is by the officials of the British and Scottish churches, by the Bible Societies, and by the Oxford and Cambridge University Presses, it is bound to enjoy the widest circulation. At least in Britain, though it was not designed to displace the King James Version, given a bit of time it will become a serious rival to it and may largely displace it in the use of the churches.

As in all recent translation efforts, The New English Bible has the appearance of a contemporary book and the limp leather editions will doubtless come later. There is one column of text to the page. The material is paragraphed rather than printed in single individual verses. The verse numbers, though they are the traditional ones, are in the margin rather than within the line of text. This pattern creates some problem for exact citation since it is not clear exactly where one verse ends and the next starts. Poetic sections are printed in verse form, and some effort has been made to indicate poetic meter; however, the system may escape the uninitiated reader. Traditional chapters are retained, but section headings and page headings have been supplied for the guidance of the reader. Footnotes give cross references to parallel passages, indicate transposition of phrases or verses, give the meaning of Hebrew proper names, give alternative interpretations where the Hebrew is capable of another interpretation, and call attention to emendations in the text thought necessary by the translators. A helpful table giving relationships between measures, weights, and coins has been supplied between the Old Testament and the New Testament. However, the relationship between these and currently known values is not given.

The Second Edition of the New Testament

The New Testament of The New English Bible which appeared nine years ago has already been extensively reviewed by many scholars, and some of the representative reviews from many varied viewpoints have been collected and published by Dennis Nineham in *The New English Bible Reviewed*, London: Epworth Press, 1965. The reconstructed Greek text upon which the New Testament translation rests has also

The New I

JACK

been published by R. V. G. Tasker in *The Greek New Testament*, Oxford and Cambridge University Presses, 1964. An innovation in itself, this procedure of publishing its basic text has not been followed by prior groups of translators.

The NEB New Testament in its second edition reads easily and for many a passage in it one will find himself saying, "I do not see why we did not have it that way before." In other places, the difference between British and American speech makes it less than today's language for the American reader. The elder is not to engage in "money-grubbing" (1 Tim. 3:8). The first edition used "bailiff" which Americans do not use, but the second edition wisely reverts to the traditional "steward" (Luke 16:1). The Pharisees "strain off a midge" (Matt. 23:24) and the Corinthians are to have nothing to do with "loose lips" (1 Cor. 5:9). The people of Nazareth "fell foul" of Jesus (Mark 6:3), and "Rounding on the spirit," Paul ordered the spirit to come out of the girl (Acts 16:18).

There are also continued certain items of interpretations, the validity of which one would want to question. There is "You are Peter, the Rock" (Matt. 16:18). The tongues in the early church are "tongues of ecstasy" (Acts 10:46) and the language spoken is "ecstatic utterance" (1 Cor. 14:26). "Guardian angels" (Matt. 18:10) make their appearance in the English Bible for the first time. Phoebe "holds office in the congregation at Cenchrea" (Rom. 16:1).

The translators reverted unjustifiably to the earlier practice of giving names of Christian festivals to Jewish feasts, so we encounter "Whitsuntide" (1 Cor. 16:8) though the same phrase is elsewhere correctly rendered "Pentecost" (Acts 20:16). The gathering at Troas is held on Saturday night (Acts 20:7) despite the fact that the same phrase in other occurrences (Luke 24:1; Mark 16:2; Matt. 28:1; Jno. 20:1, 9; 1 Cor. 16:1) is rendered "Sunday." Though a number of changes have been made in the second edition, all of the above problems are continued in it also. These items are only a sample. Other problems may be seen in the reviews listed above insofar as they have not been corrected in the second edition.

The Old Testament

It is to the Old Testament section where the influence of G. R. Driver of Oxford is said to have been quite pervasive, and which has just recently made its appearance, that we now turn attention. The NEB represents what British scholarship thinks the Bible means. The introduction to the Old Testament dates the composition of Old Testament books from the twelfth to the second century. These dates eliminate any chance of Mosaic authorship on the one end

and postulate a second century date for the Book of Daniel on the other.

Text:

The third edition of R. Kittel's *Biblia Hebraica* (which with reservations is used by all modern students) has been used as the basic text from which the Old Testament is translated. Ample evidence of the advanced views of British critical scholarship is clearly reflected in the treatment of this text. Their product represents the freest tampering with the text of the Old Testament of any major version yet to appear. The passages judged by the translators to need conjectural emendations are noted in the footnotes and are considerably more numerous than was true for the RSV. A sizable representation of the suggested conjectural emendations from the notes of the Kittel Bible (one of the points on which the Kittel Bible has been most heavily criticized) have been adopted into the text. The readings of the versions are preferred to the Masoretic text in numerous passages. Many phrases, well attested in the Hebrew text, are dropped to the footnotes (e.g. Isa. 3:1; 7:17, 20). A whole verse is relegated to the footnotes at Isaiah 9:15 and at Hosea 1:7. At numerous places the texts of books have been rearranged by transposing phrases, verses, and series of verses, to give what the translators judged to be a better sense than does the Masoretic text. Attention is called to these cases in the footnotes as well as in the versification. We see such cases when Job 31:1 is transposed to follow 31:5, a section of Job 14:14 is transposed into verse 12; and verses 21 and 22 are transposed. Verses 24 and 25 of Isaiah 5 are transposed to Isaiah 10, between verses 4 and 5. Amos 5:7 follows verse 9. Major transpositions are seen in Zechariah, resulting in a book of completely different order from that of the Masoretic text. Chapter 3:1-10 is transposed to follow 4:14 and 4:1ff. follows 2:13. Zechariah 4:4-10 follows 3:10; while 13:7-9 is transposed to follow 11:7. Many other cases could be cited. But beyond all of these the most blatant substitution yet observed is that of an English proverb which is not used in America: "The lame must not think himself a match for the nimble." This proverb is substituted for a difficult but understandable Semitic proverb which freely rendered is: "Let not him that girds on his armor boast himself as he that that puts it off" (1 Kings 20:11, RSV). The freedoms here evident are bound to touch off a furor of protest. A great many people will find these tamperings with the text both unnecessary and unjustified.

New Vocabulary

The reader will encounter a number of vocabulary novelties in the New English Bible. Among animals now first appearing in the Bible he will find the buffalo and the

bison (Isa. 34:17) which before were "mighty bulls." Joseph is imprisoned in the "Round Tower" (Gen. 39:20; RSV: "prison"). New geographical names include "The gorge of the Kidron" (Valley of the Kidron), "Lebo-Hamath" (Entrance of Hamath); and Perath (Jer. 13:5, 6; RSV: "Euphrates"). New names for the types of offerings under the Law are "Shared-offering" (Num. 7:17; "peace offering"); "food-offering" (Num. 28:8; "offering"); "grain-offering" (Num. 28:8; "cereal offering"); "holy gift" (Lev. 22:10; "holy thing"). The priest "flings" the blood around the altar (2 Chron. 30:16; "sprinkles"). We have "Bread of the Presence" ("show-bread"), "Tent of the Presence" ("Tent of Meeting"), and "expiation" ("atonement"). To represent different names, God is the "Ancient in Years" (Dan. 7:21), "the Eternal" and even on occasions is "Jehovah" (Ex. 3:15; 33:18, 19) though this last term is usually "The Lord" as in the KJV. Jehovah is retained where the name is explained and in four cases where it forms a constituent element of a name.

Variety in Renderings

The translators of the Old Testament, as also those of the earlier appearing New Testament, have purposely abandoned the practice of attempting to preserve in English stylistic features of the original languages. All would agree that this is proper. Also abandoned is the struggle for literal translation. Instead, they strive to express in good English style the thoughts of the original that it may have the same impact on the English reader that the document had on the original reader. As was true with the RSV, this practice removes the possibility of indicating added or omitted elements. No effort is made always to render the same Greek or Hebrew word each time it occurs by the same English word. Both good and bad results from the endeavor.

On the credit side, the policy of variety in rendering allows room for the variety of meanings a word may have in different contexts. For example, Torah can be both "law" (Neh. 8:2) and "teaching" (Isa. 42:4). However, on the debit side, the variety here exercised creates some acute problems. Word study (that is, tracing out the occurrences of a particular word or expression) becomes impossible. When we have the "Vale of Achor" (Josh. 7:26; Isa. 65:10) and the "Vale of Trouble" (Hos. 2:15), the allusion is lost for no ordinary English reader would be aware that we are dealing with the same location. The treatment of the Hebrew *ben adam* and Aramaic *bar enosh* is worth noticing. This Semitic expression is translated "man" both in Ezekiel (5:1, etc.) and in Daniel 7:13, but in Psalm 8:4 it is translated "mortal man" to furnish a needed variety from "man" of the preceding line of poetry. The equivalent term in the New Testament in Greek—"huiois tou anthropou"—when on the lips of Jesus is maintained in its Semitic form: "Son of Man" and it is also maintained in this form when Psalm 8:4 is cited in Hebrews 2:6. This variety creates unnecessary confusion, makes it impossible for the English reader to see the connection between

the phrases, and is inexcusable as a translation procedure. If the phrase is a Semitism in the Old Testament which needs transposing to its nearest English equivalent (which it is), it is also such in the New Testament even though it is one step removed by way of Greek.

In the same chapter in one verse Naaman suffers from leprosy (2 Kings 5:1; with a footnote that it is a skin disease) but in another Gehazi contracts a "skin disease" (2 Kings 5:26), and who could be aware that Gehazi ended up by poetic justice with what Naaman previously had? Elsewhere the malady is also called "a malignant skin-disease" (Deut. 24:8; Lev. 13:2). Abner says, "Am I a baboon?" where the text has "dog's head" (2 Sam. 3:8) while other figures like Mephibosheth do compare themselves to dogs in expressions such as "a dead dog," etc. (2 Sam. 9:9; cf. 2 Kings 8:13). The ark of Noah, the tabernacle, and the temple are measured in cubits, but Goliath is "over nine feet in height" (1 Sam. 17:4). Zechariah 3:1-3 alternates between use of "Satan" and "Adversary," but Job 1 and 1 Chronicles 21:1 have "Satan."

The variety in treatment of the Semitic phrase formerly rendered "and it came to pass" (one of the most frequent features of Semitic style which certainly does not need perpetuation in English), may be seen in the opening of the following books each of which begins with the phrase: "After the death of Moses (or Joshua) . . ." (Josh. 1:1; Judg. 1:1); "Long ago . . ." (Ruth 1:1); "There was a man . . ." (1 Sam. 1:1); "When David returned . . ." (2 Sam. 1:1); "Now in the first year . . ." (Ezra 1:1); "The events here related happened in . . ." (Esther 1:1); and "The Word of the Lord came to Jonah . . ." (Jonah 1:1). Within a book at the beginning of one of its chapters it is rendered, "Once upon a time . . ." (Gen. 11:1).

The Hebrew word *almah*, which created much discussion when the RSV translated it "young woman" in Isaiah 7:14, gave the translators trouble as it did their predecessors. They vacillated between "young woman" (Gen. 24:43; Song of Songs 6:8; Isa. 7:14), "girl" (Ex. 2:8; Ps. 68:26 (25); Prov. 30:19), and "maiden" (Song of Songs 1:3). The Hebrew word *neshet* is the "griffin-vulture" (Deut. 14:11), the "vulture" (Deut. 28:49), and the "eagle" (Deut. 32:11; Isa. 40:31).

The "Now" Language

The effort at modernity in language is only partially carried through. Old English "thee" and "thou" are maintained in the language of prayer despite the fact that Hebrew, Greek and Latin have only one second person pronoun which is used to address both man and God. The book of Psalms is replete with "thy," "thine," "thou," "thee," and "hadst," "makest," "hast," "breakest," and a host of other Elizabethanisms. We even encounter "usury" (Ps. 15:5) which is "interest" in the Pentateuch (e.g. Lev. 25:35) and "travail" (Ps. 29:8) which is "labour" elsewhere. While many people still feel

(Continued on page 315)

time you expect to arrive? Transportation can be furnished for you from Austin to the camp if you need it.

Operation for Ceylon Child

U.S. 'Heart' Touches Family

By Maryln Schwartz

Six-year-old Lilani Gnanasundaram made the long trip from Ceylon to Texas on hope, love, and a defective heart.

"The doctors told us some time ago Lilani had a slight heart problem," explained her father, "but they told us it was nothing to worry about. Then one day she was playing with her little sister and she became so exhausted she appeared to be very ill."

Reggie Gnanasundaram rushed his daughter to the hospital.

"They said it was very bad and she needed a delicate operation. I didn't know how I was going to do it, but I wanted the best for my daughter. That meant an operation in the United States."

Gnanasundaram is a factory supervisor in Ceylon. His earnings are modest.

"I was willing to borrow and go into debt with everything I have," he explained. "But that wouldn't have done it. By the time I could have raised the money it would have been too late for Lilani. The doctor said she had only about four weeks to live."

They remembered an American missionary who had been in Ceylon and had returned home to Mississippi, Mrs. J. C. Choate.

"He didn't ask that we give him any money," said Mrs. Choate. "He just asked that the Church of Christ loan it to him so that he could move quickly. He promised to pay it all back to the church in Ceylon."

Mrs. Choate wrote a sister and brother-in-law in Irving, Mr. and Mrs. Dennis Hopper. They began contacting people to help bring the Gnanasundarams to America.

First came a letter from Dr. Denton Coolidge in Houston. He would perform the operation free but requested that both parents accompany Lilani.

Hopper contacted Rep. Graham Purcell who appealed to the State Department in behalf of the Gnanasundarams. The State Department talked to the Civil Aeronautics Board and Transworld Airlines and Braniff International arranged for Lilani to get a free round-trip ticket from Ceylon to Texas.

Meanwhile the Choates and the Hoppers

heard from Churches of Christ around the world who joined in the drive to raise the parents' plane fare.

The Gnanasundarams were in Dallas for an hour Thursday before continuing their journey to Houston.

Mrs. Choate joined them and said she will make the rest of the trip to help them through the "difficult" time.

Lilani didn't understand about the operation but was overwhelmed by all the "Americans bearing gifts" who met her at the airport.

The parents were told Purcell had started a "Lilani" fund at the Dallas Hillcrest Bank to help pay Lilani's hospital bill.

"I cannot say what is in my heart, it is too much," said the father. "But I can see there are many hearts in America, many more than the kind they fix in the hospital." —(From Dallas Morning News April 20, 1970. Used by special permission.)

THE NEW ENGLISH BIBLE

(Continued from page 313)

that the Old English pronouns are defensible in English style, their use in a completely modern language version seems questionable. In keeping with the policy of transliterating where technical exactness is wanted, measures of length, weight and content, as well as sums of money, are merely transliterated leaving the reader in the dark as to what they really mean.

In the Old Testament as in the New Testament, for the American reader there are problems, some arising perhaps from the differences between American and British speech. Some the American would understand, but does not use; others are as foreign to him as some of the King James Version phrases have become. British spelling (as might be expected) is encountered in words like odour, labour, labourers, armourers, honour, splendour, rumours, centre, hauliers, and in other cases. The American would understand "blackguard" (Job 34:18), "doublet" (Job 41:13), "mantle" (Ezra 9:3), "linen drawers" (which the priest wears, Lev. 6:10), "betimes" (Job 8:4), "flagons of wine," "churl," and "churlish"; but he does not regularly use them. The most frequently occurring word of this sort is "patrimony" which is met hundreds of times. Americans would say "heritage" or "inheritance." Less clear to him would be "daub" (with its foot-

note "mud") and "redaub" (Lev. 14:41, 43). Americans would say "plaster" and "replaster." Jerusalem will become a "heath" (Micah 3:12; cf. Isa. 32:14) and other areas are "heathland" (Jer. 21:14). A wife calls her husband her "lord" (Amos 4:1) and men "forswear" themselves (Hos. 2:2). "Torrent of Egypt" (2 Kings 24:7, etc.) does not seem the most apt description of the Wadi el'Arish ("River of Egypt"; RSV).

There would also be elements completely unknown to the average American. The fig tree does not "burgeon" (Hab. 3:17) and the Chaldeans made burnt offerings to their "trawls" (Hab. 1:16). Amaziah's wife will become a "city strumpet" (Amos 7:17). Foreign clothes are "outlandish fashions" (Zeph. 1:8). A woman is dressed in "lawn" (Ezek. 16:10), and there are the "dhows of Arabia" (Isa. 2:16). We met "festoons" (1 Kings 7:17) and "trolleys" (1 Kings 7:34) as furnishings of the temple. We do not speak of "shed-grain" nor of "self-sown" (2 Kings 19:29), of "stooks" (Judg. 15:5); of "wastrel" (Deut. 21:30), of "wench" (Judg. 5:30), of "fuller's soap" (Mal. 3:4), of "traducers" (Ps. 71:13); nor of "mother's ban" (Prov. 10:1). Then we have here "panniers" (Job 5:5); "fabric fund" (Ezra 2:69; Neh. 7:71; RSV: "treasury of the work"), and "temple servants" (Neh. 10:28).

The most commonly appearing verb not used in America is "fetched," but there are others also. Micah asks, "How shall I stoop before God on high?" (Micah 6:6). No American ever used "stooped" for prostration in the presence of God. Then we encounter: "They . . . savage me" (Job 30:10); "I reckon nothing" (Job 9:21); "be rapt like a prophet" (1 Sam. 10:7); "had fallen into a bad odour" (2 Sam. 10:6); "to condole with" (1 Chron. 19:2); and "I shall think better" (Jer. 18:10; RSV: "repent"). We meet "bandy" (Job 15:3), "glutted his rage" (Lam. 4:11), "keening" (Jer. 9:17), "distrain" (Ps. 109:10), "to beggar us" (Judg. 14:15), and the forms "he leapt up" (Judg. 7:21) and "bade" (Mal. 4:4). Ahab's chariot was "swilled out" at the pool of Samaria (1 Kings 22:37); and the harlot who comes before Solomon "overlaid" her child where we would say "she lay upon it" (1 Kings 3:18). Baal "must be woken up" by his prophets (1 Kings 18:27).

The translators felt called upon to offer an apology for the obvious difference between renderings of the same passage in its Old Testament form and its rendering in New Testament citations. In the one case they render Hebrew and in the other Greek and, where there are differences, this principle is granted by all. But we discover that Rachel weeps for her sons in the Old Testament (Jer. 31:15) but for "her children" (Matt. 2:18) in the New. Deuteronomy 8:3 has "every word that comes from the mouth of God," but Matthew 4:4 has "every word God utters." Can you really make such distinction?

(Continued in next issue)

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The New English Bible

Harding College Graduate School of Religion, Memphis, Tenn.

(Continued from last week)

Biblical Interpretation

Marked changes in interpretation are reflected in many Old Testament passages. Some of these represent positions advocated by many scholars but yet are rejected by others. Only a few can be cited. The Daniel alluded to in Ezekiel (14:14, 20) is identified with the Ugaritic hero, Danel, rather than with the Biblical character. The traditional identification is relegated to the footnotes. Back of this interpretation are Ugaritic discoveries and acceptance of the Maccabean date for the Book of Daniel. In another example Amos declares, "I am no prophet" (Amos 7:14). The alternate tense, "was," is given in the footnote. The nominal sentence of this sort in Hebrew has no verb. Earlier versions supplied the past tense, interpreting the allusion to be to Amos' background. The NEB follows those scholars who wish to create a gulf between early prophets and literary prophets and who insist that Amos is distinguishing himself from the professional prophetic movement. According to this view he is saying, "I am not a prophet (now), I am only prophesying." Those of the opposite side of this quarrel ask, what is a prophet except one who prophesies? A third case concerns the age of Mordecai (Esther 2:5). In lieu of a relative pronoun for the Hebrew relative 'asher, NEB supplies "he" whose antecedent can only be "Mordecai," and thus makes clear that Mordecai was carried off into exile by Nebuchadnezzar, in which case he must have been in excess of a hundred years old. It is very unlikely that a man of that age could play the role that Mordecai played. Other scholars have insisted that the antecedent of 'asher in this passage is "Kish" who precedes Mordecai by three generations.

It is to be hoped that the British translators, with the minimum lapse of time, will supply us with a companion volume which furnishes the evidence that underlies the many new interpretations which their version sets forth. We are somewhat rocked on our heels when we read in parallel passages of Achsah, "As she sat on the ass, she broke wind, and Caleb said, What do you mean by that?" (Joshua 15:18; Judges 1:14). The same verb when used of Sisera reads, "his brains oozed out" (Judges 4:22). Of Og it is said, "His sarcophagus was basalt" (Deut. 3:11), previous English versions had it a "bedstead of iron." Issachar, formerly compared to a "strong ass" is compared to a "gelded ass" (Gen. 49:14). What was formerly "doves dung" is "locust-bean" (2 Kings 6:25). Why introduce a figure of undoubted pagan mythological background: "As he came from the womb of mother earth" (Eccl. 5:15) when "as he came from the womb of his mother" would be literal and understandable? Why introduce the mythological creature "the Dragon" (note: or Bathan) in Ps. 68:22?

JACK P. LEWIS

The handling of certain traditional messianic passages is quite interesting. Jerome in the fifth century announced the translation principle of rendering such passages the clearer in the light that can be cast on them from a knowledge of the New Testament. This principle is quite passe today and in the NEB some instances of the opposite tendency are seen. Note a few cases: "I will put enmity between you and the woman, between your brood and hers. They shall strike at your head and you shall strike at their heel" (Gen. 3:15). One could neither get the traditional Virgin Birth interpretation out of that nor would it suggest to him Paul's allusion to the passage: "the God of peace will soon crush Satan beneath your feet" (Rom. 16:20). The promise to Abraham (Gen. 12:3) is: "All families on earth will pray to be blessed as you are blessed." While granting the possibility of a reflexive rendering of the Hebrew verb form as one of two alternatives (also seen in the RSV), it is impossible to see how Paul could have arrived at his interpretation of the passage in Galatians had he understood the verse in this way. It is difficult to see the rationale for enthusiasm for an alternative that creates instead of alleviates problems. Yet another passage is: "The sceptre shall not pass from Judah, nor the ruler's staff from his descendants, so long as the tribute is brought to him . . ." (Gen. 49:10). This interpretation, also adopted by Speiser in the Anchor Bible, represents considerable juggling of the characters of the text. Still another passage is Psalm 45:6: "Your throne is like God's throne, eternal." There is no linguistic reason why *elohim* (God) cannot be vocative in this passage as it was understood to be by the Greek translators and as the Greek is rendered in this version (NEB) when it is cited in Heb. 1:8. The NEB introduces an element of comparison that is not in the Hebrew text.

Clarifications

It is not my intention at all to imply that all the British have done is bad. Quite the contrary! The above problematic words, numerous as they are, are a very small percentage of the text, almost inconsequential when compared with the archaisms in either the KJV or the ASV. By no means are all of the interpretations which are followed debatable. The new translation is very readable and in numerous cases ambiguities are clarified. The multitude of examples leaves one perplexed where to begin in enumeration. Such is the sixth commandment which reads, "You shall not commit murder" (Ex. 20:13). The Old Testament clearly distinguishes between manslaughter, judicial execution, and murder. It does not prohibit slaughtering animals; it provides for judicial execution. "Thou shalt not kill" conveys an idea in English that is not in the original text. "Hill-shrines" where we have had "high places" is a clarification. The special seasons are "pilgrim feasts" and uncleanness is "ritual uncleanness." That plague for-

merly called "leprosy" in houses is a "fungous infection" (Lev. 14:33, 34) and in clothes it is "mould" (Lev. 14:55). Nadab and Abihu offer "illicit fire" where we had "strange fire" (Lev. 10:1; 16:1; Num. 3:4). There are "cracked cisterns" where we had "broken cisterns" (Jer. 2:13). The way where "No fool shall trespass on it" is better than "No fool shall err therein" (Isa. 35:8). "Ring in the ears" (Jer. 19:3) is clearer than "his ears shall tingle." "Tattoo" (Lev. 19:28) is preferred to "You shall not print marks on you." "Autumn and spring rain" (Deut. 11:14) is a more communicative phrase than "early and latter rain." There is, "Start a boy on the right road and even in old age he will not leave it" (Prov. 22:6). "May all that I say and think be acceptable to thee" (Ps. 19:14). "Egypt is a splintered cane that will run into a man's hand and pierce it if he leans on it" (2 Kings 18:21). Another fine passage is: "My father used the whip on you; but I will use the lash" (1 Kings 12:14).

In many cases the NEB has created fine sayings at the expense of literalness. Such is "A wise man who speaks his mind calmly is more to be heeded than a commander shouting orders among fools" (Eccl. 9:17). The RSV has the more literal, "The words of the wise heard in quiet are better than the shouting of a ruler among fools." "Chastise your son while there is hope for him, but be careful not to beat him to death" (Prov. 19:18) is clearer though less literal than ". . . do not set your heart on his destruction."

The problem of official titles is solved by an attempt to supply modern administrative titles. We meet the "commander in chief," the "adjutant general," the "secretary of state," the "comptroller," the "lieutenant," the "chief officer," the "viceroys," (Isa. 41:25), the "regent" (Dan. 2:48), the "constable" (Dan. 3:2), the "foreman," and others. "Scoundrel" is used for the semitic epithet "son of Belial" (1 Kings 21:10, etc.) and "do not think me so degraded" is for "daughter of Belial" (1 Sam. 1:16). "Company of prophets" or "groups of prophets" are used for "sons of the prophets" (2 Kings 4:38; 5:22) except in Amos 7:14 where the semitism is retained. The current words and phrases: "he slept with her," "intercourse," "pregnant," "rape," "impotent man and barren woman," "genitals," "semen," "menstruation," "prostitute," "whore," and "male prostitute" are used for sex matters. "Mother's son" is used for the frequent graphic, but embarrassing, descriptive phrase for the male (1 Kings 16:11, etc.). The suggestion that the Jews offered a goat to the demon Azazel on the day of Atonement is avoided by the phrase "for the Precipice" (Lev. 16:8) with the alternate "Azazel" as a footnote.

Conclusion

These remarks are the result of a rather hurried and superficial sampling throughout the British effort. A verse by verse search would reveal many more strengths as well as many more problems of the type cited. The minute combing of the version by scholars of all varieties, already underway, will

(Continued on page 326)

RELEVANCY OF THE GOSPEL OF THE LION'S ROAR

(Continued from page 323)

A Pseudo-Intellectuality Movement

Proper education and advancement therein cannot be criticized; yet, this generation has provided us with some who have concluded that human wisdom is the one solution to all problems—the panacea of all panacean prescriptions. Real progress in education is appreciated, but do we actually have a class of super-intellectuals who exhibit a keener awareness on spiritual matters than has been provided in preceding generations? Why is it that these newly launched pedants set out to change the New Testament church immediately upon the reception of man-made credentials? The word teaches that “the wayfaring men, though fools, shall not err therein.” But suddenly a rash of diatribe against the whole church is mouthed—the entire church is wrong according to their indictment—even though it is the very body that provided them with the scintilla of truth and spiritual insight that they possess. Could it possibly be that these novice intellectuals and counterfeit exergetes who “speak great swelling words of vanity” are guilty of speaking “evil of the things that they understand not”?

Divine Therapeutics

What should be done? Israel was made aware of her disastrous condition brought on by rejection of God's word and was commanded by the prophet to restore prestige to her courts: “Let judgment run down as waters, and righteousness as a mighty stream.” She was exhorted in clarion terms to get back to God: “Seek him that maketh the seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night.” Amos concluded, “Seek good, and not evil, that ye may live.”

Peter cautions against rejection of the inspiration of the Bible lest we bring upon ourselves swift destruction—there is no escape for those that speak evil of the way of truth. The war between truth and error has never subsided. The fight is on, brother. Shouldn't you be waging battle with the sword of the Spirit?

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THE NEW ENGLISH BIBLE

(Continued from page 326)

shortly bring many of them to light. We owe a debt to the British scholars for all the light they have cast on dark passages of Scripture and for the stimulation to study their effort brings. I am exceedingly enthusiastic for the ideal of a modern speech translation. There is no valid reason why there should be an antithesis between modern speech and loyalty to the text.

The readability of the NEB, with minor exceptions, is indisputable; the evaluation of its literary qualities, I will have to leave to the experts in that area. It is toward its loyalty to the text of the Hebrew Bible and toward the adequacy of its renderings of

that text and toward its interpretations that the chief discussion will be directed. But precisely in some of these areas the average preacher and the man in the pew have no equipment for making competent evaluations. The variety of translation efforts now appearing, their debatable features, and their accessibility to the man in the pew should convey a message “loud and clear.” The man who wants to know what the Word of God says and what it means cannot afford to neglect his Hebrew, Aramaic, and Greek. If he does, how can he choose between good and evil?

While this version is already being hailed by one scholar as “undoubtedly the best available translation of the Bible into English as of this date . . .” and by another as “the most successful modern language version I have seen,” those who found fault with the freedoms taken by the translators in the RSV, as well as some other persons, will find even more basis for fault finding in the British effort.

THE LEAP OF FAITH

(Continued from page 327)

in the heart came before confession with the lips. How could unbelieving lips confess faith in Christ? Paul wrote: “The word is nigh thee, in thy mouth, and in thy heart: that is, the word of faith, which we preach: because if thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved: for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.” One must call on the Lord in order to be saved. “How then shall they call on him in whom they have not believed? and how shall they believe in him whom they have not heard? and how shall they hear without a preacher?” “So belief cometh of hearing, and hearing by the word of Christ” (Rom. 10:8-10, 13, 14, 17).

Sherrill had enough faith to make a leap of faith and to say: “I still believe that Christ was God.” He laid aside his pride

to say it, and felt a sense of release when he did so. Faith when expressed can increase faith. This is true, even when one has faith in the wrong person. The Mormons, for example, strengthen their faith in the prophethood of Joseph Smith, Jr. by affirming that Joseph Smith, Jr. was a prophet of God, and that the Book of Mormon is of divine origin, and this is their testimony which they give unto us.

The author does not doubt the sincerity of Sherrill's faith, but he is confident that the Bible teaches that Christianity does approach us through the mind, and, therefore, we approach Christianity through the mind. Although the mind, without the divine revelation and the evidence which confirms it, could never of itself know the mind of God, yet God has revealed His mind through the Word taught by men inspired by the Spirit (1 Cor. 2:10-13). Whatever degree of faith we have at any time, we should exercise it, and should continue to study the Bible. When we learn more, and as our faith grows we should continue to act by faith on what we learn. Faith, when expressed in word and in deeds, is encouraged to grow. Faith unexpressed tends to die. Leaping by faith, but there are reasons to leap, and walking by faith, are followed by additional confirmation as the proof of the pudding is more and more found in the eating of the pudding. However, there are good reasons for us to start eating in the first place.

Later on Mr. Sherrill thought that he received the baptism of the Spirit, and the gift of tongues, but he remained within the Episcopal Church. The Spirit in the first century did not leave men in, or lead men to, some denominational group, but led them into Christ's body, which is His church. The Spirit is against denominationalism (John 17:20-21; Eph. 1:20-23; 4:1-6; 1 Cor. 1:10-13). Therefore, we confidently affirm there is something seriously wrong with a man's claim of an experience of the baptism, and miraculous guidance, of the Spirit when he is left in denominationalism and, thereby, continues to help prevent the Lord's prayer for unity (John 17:20-21). This is not said

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(This the introductory piece of five excellent essays on priesthood — a subject that is indispensable but little noted. Dr. Lewis, a professor at the graduate school in Memphis is eminently qualified to present this outstanding Bible study. The first lesson lays the groundwork for what follows. You will want to keep these articles and refer to them in your future studies. Thank you, Dr. Lewis. We are in your debt.)

The Priest in the Biblical World

By Dr. Jack P. Lewis

A priest (*kohen*) is first met in the Bible in the person of Melchizedek, "Priest of God Most High" (*'el 'elyon*; Gen. 14:18) who blessed Abraham and to whom Abraham paid tithes when returning from the battle with the kings. Later writers speak of a priest forever after the order of Melchizedek (Psa. 110:4; Heb. 5:6, 10; 6:20; 7:11, 15, 21).

Joseph was married to Asenath the daughter of Potiphira, the priest of On (Gen. 41:45; 46:20). Egyptian priests experienced the good fortune that their land was not taken during the famine in Joseph's administration (Gen. 47:22, 26). Moses when a fugitive from Egypt encountered Reuel (also called Jethro; Ex. 2:18; 3:1), priest of Midian, and married Zipporah, one of his seven daughters (Ex. 2:21). Before the giving of the law at Sinai, Jethro offered burnt offering and sacrifices to God (Ex. 18:12).

With Israel at Sinai, the Lord informed them, "You shall be to me a kingdom of priests and a holy nation" (Ex. 19:6). Israel was to be a light to the nations (Isa. 42:6). It was at Sinai that provision was made for the Levites to have the service of the Lord at the Tabernacle, and out of the Levites Aaron and his sons were to serve as priests (Ex. 28:1ff.; 29:1ff.; Lev. 8:1ff.; Num. 3:6-10). Their consecration is narrated in detail (Ex. 29:30, 35-37). Later, the Levites sided with Moses at the golden calf episode in punishing the offenders (Ex. 32:25ff.).

The priesthood in Israel was hereditary but was not a service enjoying divine inspiration. At the return from the Exile, priests who could not establish their genealogy were excluded from the priesthood (Ezra 2:62; Neh. 7:64).

The Levites received no land in the distribution under Joshua (Josh. 13:14, 33; 14:3-4; 18:7) but were given forty-eight cities (Josh. 21:41; 1 Chron. 6:54ff.) scattered among the other tribes (Josh.

18:7). David later divided the priests into twenty-four courses (1 Chron. 24:3-10; 2 Chron. 31:2).

Service in the priesthood required that one be without any physical blemish and that he maintains ritual cleanliness. He could not marry either a harlot or a divorcee (Lev. 21:7, 16-21).

The Levitical priests transported the ark (Deut. 31:9, 25; Josh. 3:3; 8:30-35). The priest conducted the sacrificial service (Lev. 4:5, 20, 26, 31; Deut. 18:1, 3; 26:4; 33:10). He gave answers by consulting the Urim and Thummim (Ex. 28:30; Lev. 8:8; Num. 27:21; Deut. 33:8; Ezra 2:63; Neh. 7:65). He sat in judgment on religious questions (Deut. 17:8-18; 33:8) such as cases of leprosy (Lev. 13:1ff.; Deut. 24:8). He was a teacher of traditional information, expounding the law (Deut. 17:18; 27:9-10; 31:9-11, 24-26; 33:8-11). The priests taught people to distinguish between the clean and unclean (Lev. 10:10). It was their duty to see that the people's offerings were correct (Num. 18:1ff.). A priest was brought from the exile to teach the foreigners the king of Assyria had settled in the cities of Samaria (2 Kings 17:27-28). The priest encouraged people at times of battle (Deut. 20:2), and he blessed the people (Num. 6:22-26; Deut. 21:5).

As a priest he was not inspired, but a priest might also become a prophet. Jeremiah and Ezekiel served in that role.

With the division of the kingdom, Jeroboam I established shrines at Bethel and Dan and established a non-levitical priesthood in Israel (1 Kings 12:31). At later times the foreign priest was designated by the term *komer* (2 Kings 23:5; Hos. 10:5; Zeph. 1:4). Josiah in his reform got rid of the pagan priests at the local shrines (2 Kings. 23:5); however, those priests he brought out of the cities of Judah and priests of the high places are spoken of with the term *kohen* (2 Kings 23:8-9). Josiah slew the priests of the high places in Samaria (2 Kings 23:20).

Unworthy priests are seen in the sons of Eli who are accused of having no regard for the Lord (1 Sam. 2:12), who demanded the priest's portion before the fat of the sacrifice was burned, and who threatened force if their demand was resisted (2 Sam. 2:15-17). They lay with the women who served at the entrance to the tent of meeting (1 Sam. 2:22).

The Hebrew prophets are quite critical of the priests of their time. Hosea in the eighth century indicts the priests of Samaria and Micah those of Judah, charging them with serving for money (Hos. 4:8; Mic. 3:11) and with lack of knowledge (Hos. 4:6). Isaiah charges that priests are intoxicated (Isa. 28:7-8). Zephaniah charges them with failure to distinguish between the clean and unclean (Zeph. 3:4). They profane what is sacred and do violence to the law. These indictments may be contrasted with the invocation of the Psalms: "May your priests be clothed with righteousness."

Jeremiah was beaten by Pashhur the priest (Jer. 20:1-6); he found himself opposed by both priest and prophet (Jer. 1:18; 26:8). Prophets in exile attempted to persuade Zephaniah the priest to restrain Jeremiah (Jer. 29:24ff.). Meanwhile Jeremiah indicts the priests for failure to know the Lord and for failure correctly to handle the law (Jer. 2:8; 18:18). They along with other leaders will be appalled (Jer. 2:26; 4:9; 8:1; 13:13; 32:32; 34:19). They rule at the direction of the false prophets (Jer. 5:31). They are greedy for unjust gain and deal falsely (Jer. 8:10). They and the prophets ply their trade but have no knowledge (Jer. 14:18); they are ungodly (Jer. 23:11).

Ezekiel charges that the priests have done violence to the law, have failed to teach the difference between the clean and unclean, and have disregarded the sabbaths (Ezek. 22:26). Even after the Exile, Malachi charges that they fail to discharge their teaching function properly (Mal. 2:7). According to him "the lips of a priest should guard knowledge, and men should seek instruction from his mouth because he is a messenger of the Lord of hosts." But Malachi's indictment is that the priest has caused many to stumble by his instruction (Mal. 2:7-8).

In the N.T. period the temple in Jerusalem was in operation and its priesthood serving. Zechariah (father of John the baptist) was of the division of Abijah (Luke 1:5). Jesus sent cleansed leprous persons to the priests for a decision on their condition (Matt. 8:4; Mark 1:44; Luke 5:14; 17:14). A priest was among those who passed by the wounded man in Jesus' parable (Luke 10:31). Jesus as well as his audience recog-

nized that certain foods were assigned by law to the priests (Matt. 12:4, 5; Mark 2:26; Luke 6:4).

The high priesthood had become a political office with the Romans making and unmaking high priests, as conditions seemed expedient. Annas (Luke 3:2; John 18:13, 24), Caiaphas (Luke 3:2; John 11:49, 51; 18:13-14), and Ananias (Acts 23:2; 24:1) are met in the N.T. and others are given by Josephus. There are also those said to belong to the high priestly family (Acts 4:6). The high priest played a role in Jesus' trial (John 18:13-15, 22).

Because the priests were in charge of the temple, the teaching of Peter and John in the temple was an annoyance to them (Acts 4:1), and the apostles' arrest brought them before Annas and Caiaphas (Acts 4:6). However, at the same period a company of priests were obedient to the gospel (Acts 6:7).

Stephen had a hearing before the high priest (Acts 7:1). Saul applied to the high priest for letters to the synagogues at Damascus (Acts 9:2), a commission Paul could later appeal to in his defense (Acts 22:5). It is thought that the authority of the high priest in such synagogues was only that of respect, not of organic authority.

When Paul was arraigned in Jerusalem, the high priest Ananias commanded Paul to be struck and was denounced for it by Paul; but Paul excused his words on the ground that he did not know that Ananias was high priest (Acts 23:2-5).

Seven sons of a Jewish high priest named Sceva attempted an exorcism at Ephesus during Paul's stay there (Eph. 19:14).

It is the Mosaic priesthood and its duties and practices that the New Testament assumes when it uses the priesthood figure for Christians. A grasp of it is essential for communication to take place.

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The Priesthood of Believers

By Dr. Jack P. Lewis

Through the Middle Ages the thought prevailed in the West that the Roman Catholic Church was the sole dispenser to people of the grace of God. The church claimed to be God's representative on earth. The alleged validity was based on the doctrine of Apostolic Succession by which the authority of the apostles was transferred to every priest of the church by means of the laying on of hands in an unbroken chain of episcopal ordination stretching back to our Lord's charge to Peter (Matt. 16:18-19).¹

The priesthood was an essential part of the monarchy that the church had become; salvation did not exist outside its boundaries.² As Harnack put it:

No good Catholic Christian doubted that in spiritual things the clergy were the divinely appointed superiors of the laity, that this power proceeded from the rights of the priests to celebrate the sacraments, that the Pope was the real possessor of this power, and was far superior to all secular authority.³

Thomas Aquinas declared that every human must submit to the Roman Pope.⁴

The church was the sole authoritative and infallible interpreter of scripture. God's grace flowed through the seven sacraments: marriage, baptism, confirmation, ordination, the mass, penance, and the last rites. The clergy, by the virtue of the sacrament of ordination, alone had the right to celebrate the sacraments.⁵ This claim made a clear cleavage between the clergy and the laity. The people were entirely dependent on the priests for access to God's grace. The church organization with the Pope at the head controlled the priests. If the Pope or his representatives the cardinals and the bishops for any rea-

son issued an interdict against a person, city, or district, all hope of contact with heaven came to an end until the offender was absolved. The high water mark of papal claims came in the 13th century with the decree *Unam sanctum* issued by Boniface VIII.⁶

One might compare the system to a lake of water impounded behind a dam. The merit of the sacrifice of Jesus has filled the lake with an inexhaustible supply of grace, but each saint who does more than is required for personal salvation adds to the supply (treasury) of merit.⁷ That grace is transferable to the sinner who is in need; but the church has a monopoly on the pipes by which to transfer the gift. It can shut off the grace of God from those who defy its rules. It is this chokehold that gave the church and the papacy their power over Western Europe prior to the Reformation. It is this absolute control that caused Henry IV to go to Canossa in 1077 and stand barefoot in the snow in penitent's garb three days until Pope Gregory VII absolved him of his offense.

Luther did not begin the Reformation with a fully developed concept of the priesthood of all believers. Thesis seven of his ninety-five theses stated, "God never remits guilt to anyone without, at the same time, making him submissive to the priest, His representative."⁸

Luther, seeking peace of soul, went to extremes of penance engaging in long vigils, fastings, and casting off his clothing; but he found no peace.⁹ Out of his personal struggles, Luther came to the conviction that salvation is by faith. He had not found that inner peace through personal struggles, the machinery of the church's administering the sacraments, or in

¹John Marlowe, *The Puritan Tradition in English Life* (London: The Cresset Press, 1956), 27.

²T. M. Lindsay, *A History of the Reformation* (Edinburgh: T. & T. Clark, 1906), 1:3.

³A. Harnack, *History of Dogma* (London: Williams & Norgate, 1899), 6:132n.

⁴Lindsay, 1:4.

⁵R.H. Bainton, *The Reformation of the Sixteenth Century* (Boston: Beacon Press, 1952), 10, 11.

⁶A.C. McGiffert, *A History of Christian Thought* (New York/London: Scribner's Sons, 1953), 2:340.

⁷Bainton, 13.

⁸English translation in J. Dillenberger, *Martin Luther* (Garden City, N.Y.: Doubleday, 1961), 491.

⁹Bainton, 29.

the way of mysticism. He obtained a doctor's degree and busied himself in a chair of biblical studies. His thought moved from the wrath of God to the mercy of God. Luther became convinced of divine forgiveness through God's compassion, not by merit or action of man. Man needs only to believe and accept that compassion. He became convinced that if he would find peace by a direct relation with God, so could others.

In his treatise *The Babylonian Captivity of the Church*, Luther challenged the Catholic doctrine of the sacraments. With this treatise's publication, observers remarked that the breach with the Papacy was irreparable. Luther denied that the saints had any merits that could either save them or be transferred to others. The individual did not need the church to interpret scripture for him. He could read it for himself. For this purpose, Luther prepared and published his German translation of Scripture. The individual did not need the church as the infallible teacher. Any Christian could teach another the Word of God. The individual did not need a priest other than the Christ to stand between him and God. He was his own priest. He could come directly to God with his self-dedication, confession, praise, prayers, and offerings.

Luther reduced the sacraments to two: baptism and the Lord's Supper; but he redefined the meaning of these as sacraments. In the Mass, Calvary is not reenacted. The Eucharist is an act of fellowship and thanksgiving as the name Eucharist suggests.¹⁰ At the same time, Luther did not dispense with Scripture, church, and sacraments. It was control of them that he rebelled against. Luther would not have seen every person as a law to himself doing his own thing. The Christian was the freest of all people but was the most bound of all people.

All Christians are priests, but in the interest of good order, some are selected for the performance of particular functions.¹¹ In this way the priests are reduced to mere ministers.¹² Before Luther, some

sectaries had contended that an evil priest couldn't communicate the sacrament.¹³ Luther saw the validity of baptism and the Eucharist as not dependent on the worthiness of the one administering them. The hypocrisy of the preacher does not make the Word of God a lie. Faith on the part of the recipient of the Lord's Supper is necessary. Luther had a problem in his retention of infant baptism in that the child being baptized was not capable of faith. He solved the problem for himself by considering that the faith of the sponsors was adequate in this case.

Luther insisted that the one priest was Jesus Christ alone, called a priest because of the sacrifice he offered.¹⁴ Ministers in the church have such designations as apostles, evangelists, bishops, presbyters, and shepherds because of their preaching and other service, but not because of their sacrifices.¹⁵ Every Christian born of water and Spirit is a priest, and all priests are Christians. Luther declared accursed the statement that a priest is something different from a Christian.¹⁶ The Christian is a priest not by appointment or ordination but by birth in baptism.¹⁷ The letter, 1 Peter, speaks to all Christians. Those who do not believe are not priests.¹⁸

Luther saw as a manifest lie the papal claim that the pope has the sole right and power to ordain by the fact that the power was given to Peter and that Peter assigned it to the pope in Rome.¹⁹

We are all priests, and our praying is the burning of incense.²⁰ Certain ones of the group can be selected to preach, teach, and rule as servants of the others. Such a one does not become a priest because of his position; and when he ceases to function, he again becomes a part of the common multitude of Christians. The preaching office is no more than a public service conferred on someone by the congregation of priests.²¹

Those who serve in word and sacrament are not to be called priests. Paul speaks of "ministers of Christ and stewards of the mysteries of God" but is not setting up a rank, order, or any kind of dignity.

¹⁰Bainton, 48.

¹¹Bainton, 47.

¹²Bainton, 50-51.

¹³Bainton, 20.

¹⁴E.M. Plass, *What Luther Says* (Saint Louis, Concordia, 1959), 1142.

¹⁵*Ibid.*, 1142.

¹⁶*Ibid.*, 1139.

¹⁷*Ibid.*, 1139.

¹⁸*Ibid.*, 1142.

¹⁹*Ibid.*, 1139.

²⁰*Ibid.*, 1139.

²¹*Ibid.*, 1140.

He commends the work but allows the dignity of the priest to remain with the people.²² The Holy Spirit does not give the name priest to any of the apostles or to any other office but only to the baptized that are thereby born priests. In New Testament times there were no priests in the church separated from laymen. Such are creations of the devil.²³

Luther objected to the pope's dividing people into clergymen and laymen. He denied that the so-called clergy received an indelible gift in what was called "holy orders," that is, in ordination. Though Luther had himself become a priest before his break with the Roman church, he later insisted that scripture knew nothing of such.²⁴ As he would not allow the tonsured and anointed alone to be called Christians, so he would not let them alone be priests.²⁵ The indelibility and eternity of the priest's priesthood is a fiction. A minister can be deposed if he proves to be unfaithful just as a civil servant can be deposed.

David Chytraeus in 1569 summarized by pointing out that the commands in the New Testament to sacrifice apply to all Christians alike. Each has the same command and right. Each can approach God praying and interceding to him for oneself and others. Each has the right to teach others and to confess, preach, and propagate the Gospel and Christ's benefits. All Christians are commanded to pass judgment on all doctrines and spirits, to approve right doctrine, and to recognize and reject false dogmas and the teachers of them. All alike have the power to bind and loose sins, that is to declare sins remitted or retained. The privilege of receiving and administering the sacraments of baptism and the Lord's Supper applies to all members of the church. Chytraeus rejected any particular priestly order distinct from the laity but recognized that some persons by ability and training are more suitable to discharge the right of all than are others. No one should appropriate or discharge on his own authority the right of priesthood that is common property to all.²⁶

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²²Ibid., 1140.

²³Ibid., 1140-1141.

²⁴Ibid., 1142.

²⁵Ibid., 1143.

²⁶David Chytraeus, *De Sacrificiis*, tr. J. W. Montgomery (Saint Louis: Concordia, 1962), 88-102.

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The Slippery Slope

By Jack P. Lewis

The foreigner was attending his first football game with an American friend, and they had seats on the 50-yard line. The opposing team with the ball marched down the field play after play to the goal line. There the defense held through the fourth down. The stands went wild. The puzzled foreigner asked, "What are they yelling for?" His friend replied, "We stopped them! We stopped them!" The foreigner said, "What I am puzzled about is why you did not stop them way back here?"

As a child, I had set before me the story of the heroic Dutch boy with his finger in the leak in the dike. On the farm when the water threatened to break over the terraces, we raised the terraces in advance to save a major break, which would make a gully in the field and wash off valuable soil. In flood season, the levy of the river is raised before the break. Once the break has come, the effort is futile.

I heard the song popular then, "Look down, look down that lonesome road before you travel on." I was impressed as a child with the story of the old woman trying to sweep back the ocean with a broom, as well as with the story of the duck floating on Niagara River, which now and then was alarmed at the noise ahead but yet was confident that it could fly when it chose. But the current swept the duck over the falls. I was reminded that in upper Minnesota one can dam the beginning stream of the Mississippi with his foot, but at the gulf damming the Mississippi is beyond human power.

As a youth, I wanted to get the tall grass in which pecans were to be found out from under the tree. A small fire under the tree would do the trick; but I did not count on the fact that the fire could not be stopped when it cleared the area of the tree and that the whole pasture would burn. I did not get a whipping for that one (though I no doubt deserved it); but I never tried it again.

The wise man said, "Train a child in the way he should go" (Prov. 22:6). In an age of drastic change, what the youth are doing today will be what the church will be doing tomorrow. The youth workers are more determinative of what the church of tomorrow will be than are the elders. A youth brought up

on an orchestra in worship is not likely to abandon it tomorrow. A youth trained to seek emotional experiences is not going to change to action based on conviction. A youth led to believe that entertainment is worship is not likely to change his mind. A youth brought up in sexual promiscuity is in most cases not going to abandon that pattern. A child that is filled up on candy loses his desire for wholesome food.

Moses was not able to control the desert generation when they decided to make their golden calf. Jesus was not able to control or to persuade the Pharisees when they had arrived at their legalistic mind.

If a religious belief or practice is taught one from his childhood, the chance that he will abandon that belief or practice because a group of elders has decided that the action has gotten to the stopping place hardly exists. If a child has been led into religious practices which are unauthorized and has become accustomed to them, that the elders have decided it is time to point out the lack of authorization only puts the elders, like Lot (Gen. 19:14), in the place of appearing to jest. Not only is this true of youths, but it is also true of adults.

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In the early dawn of history when people were of one language they decided to build a tower from earth to heaven. The Lord, concerned about "the slippery slope" said, "This is only the beginning of what they will do, and nothing they propose to do will now be impossible for them" (Gen. 11:6). The Lord dealt with the problem by confusing their language and by scattering them abroad. The Lord has a concern about the slippery slope.

The writer of the Book of Proverbs said, "The beginning of strife is like the letting out of water, so quit before the quarrel breaks out" (Prov. 17:14).

Jesus suggested that one control adultery by dealing with the lustful look which leads to the act (Matt. 5:27). He suggested that one control murder by dealing with anger (Matt. 5:22). Paul, concerned with a problem in the church in Corinth, instructed that a little leaven leavens the lump and ordered that the problem in the church be dealt with at its present stage (1 Cor. 5:6-7). James said, "Then desire when it has been conceived gives birth to sin, and sin when it is full-grown brings forth death" (James 1:15).

In dealing with my children, I was concerned with what are called "white lies" because they are the first stage for a disregard for the truth. Judas's taking money from the group purse (John 12:6) was the preliminary to his betraying the Lord for 30 pieces of silver.

A doctor dealing with contagious diseases quarantine the patient before the outbreak grows to epidemic proportions. A leaking tire on an automobile is repaired if possible before the tire goes flat. The proverb speaks of great oaks that grow from little acorns.

Lot never thought that pitching his tent toward Sodom would end up with his wife becoming a pillar of salt and with him making his own daughters pregnant. When he tried to get his family out of Sodom, he seemed to his sons-in-law to be jesting (Gen. 19:14).

A person tells himself that he can control his liquor; but the statistics are that 35 percent of alcoholics begin as social drinkers. The truly reclaimed alcoholic shuns social drinking completely. The parent who is telling himself that he will rescue his child from addiction after he finds the child experimenting with drugs is more than likely to find that he has been overly optimistic. The numbers of cases of recovery from addiction are small.

A writer of the second century stated the case quite well:

Be not proud, for pride leads to murder, nor jealous, nor contentious, nor passionate, for from all these murders are engendered. My child, be not lustful, for lust leads to fornication, nor a speaker of base words, nor a lifter up of the eyes, for from all these adultery is engendered. My child, regard not omens, for this leads to idolatry; neither be an enchanter, nor an astrologer, nor a magician, neither wish to see these things, for from them all idolatry is engendered. My child, be not a liar, for lying leads to theft, nor a lover of money, nor vain-glorious, for from all these things are thefts engendered. My child, be not a grumbler, for this leads to blasphemy, nor stubborn, nor a thinker of evil, for from all these are blasphemies engendered (Didache 3.2-6).

Modern people, however, attempt to ridicule others by labeling their concern and argument "the slippery slope." One may say, "If there is anything that disgusts me, it is people always opposing things by telling us where they may lead." One may optimistically say of a matter, "We will handle that problem when we get there." If one is not concerned about what the outcome of actions or policies will be, it is obvious that he is not going to have much patience with those who see dangers not visible to him.

None of us knows the future. The wise man said, "You do not know what a day may bring forth" (Prov. 27:1). In the King James Version, one of the qualifications of an elder is that he is to be "vigilant" (1 Tim. 3:2); the more recent translations are likely to render the term "temperate." But apart from the word vigilant, Titus elaborates the task of the elder as that of teaching sound doctrine and of refuting those who contradict it. Paul charged the elders at Ephesus to take heed to themselves and to the church in which they are overseers. He warned of what would take place after his departure (Acts 20:28-30). He urged them to be alert, an admonition repeatedly made to Christians (1 Cor. 16:12; Col. 4:2; 1 Thess. 5:6, 10; Rev. 3:21; 16:15).

I claim no special insight into the outcome of the way modern things are going. I have no gift of prophecy. I only have the brain God has given and a lifetime of study of his word from which to evaluate. It is inevitable that one's evaluation of things may be different from that of a person of different background and experience. Two minds cannot necessarily persuade each other. In the absence of divinely given foresight, one could not expect always to predict correctly what the outcome of a program will

be. His evaluation may not always be correct in matters of which scripture has not explicitly spoken. He has to call the game as he sees it with whatever wisdom God has given him.

While trying to avoid being a Chicken Little with the opinion that the sky is falling, as annoying as it may be to those of an opposite mind, I still prefer, and likely will continue to prefer, to deal with questions in the church in as far as possible on the 50-yard line rather than on the goal line. While not wanting to be Chicken Little, one also does not want

to be the proverbial ostrich with his head in the sand. My observation has been that those confident they can handle the goal line are not always successful. At least the 50-yard line gives another chance after failure.

The writer of the Epistle to the Hebrews was concerned with how things would go when he wrote, "Therefore we must pay the closer attention to what we have heard, lest we drift away from it" (Heb. 2:1).

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FF

Unbaptized Children and the Lord's Supper

By Jack P. Lewis

Paul divides people into two different categories each of which is designated by a heavily weighted theological term. As with the terms *saved* and *lost*, there is no third category. One of Paul's terms is *the world*, a term that is used in two senses that should not be confused. "World" is the created order. "In the world" may mean to be alive here on planet earth. Christ Jesus came into the world to save sinners (1 Tim. 1:15). But in a different meaning, one reads that the disciples are in the world but not of the world (John 17:14-16). Jesus chose his disciples "out of the world" (John 15:19). "In Christ Jesus God was reconciling the world to himself" (2 Cor. 5:19).

The opposite category is "in Christ," a term that occurs more than a hundred times for the condition of followers of Christ. One enters by baptism into this relationship: "For as many of you who have been baptized into Christ have put on Christ" (Gal. 3:27). "All of us who have been baptized into Christ Jesus have been baptized into his death" (Rom. 6:3). Baptism marks the passage from "in the world" to "in Christ." God has "blessed us in Christ with every spiritual blessings in the heavenly places" (Eph. 1:3). Other terms may be used for the two categories, but there is no third category. All fall into one or the other.

1 Corinthians

Paul's first Corinthian letter is addressed to those who are sanctified in Christ Jesus (1 Cor. 1:2). It is not addressed to those in the world. It is not addressed to children. Paul regularly speaks of those to whom it is addressed as "brethren" (1 Cor. 1:10; 3:1; etc.). They "have been called into the fellowship of his Son, Jesus Christ" (1 Cor. 1:9). The letter is to those inside the church (1 Cor. 5:12). They have been washed, sanctified, and justified (1 Cor. 6:11). They are people who by one Spirit have been baptized into one body (1 Cor. 12:13).

Paul speaks of baptized Christians as "babes in Christ" (1 Cor. 3:1). They are Paul's beloved children (1 Cor. 4:14) as also Timothy was (1 Tim. 1:8). Paul speaks of when he was a child but insists that he has given up childish ways (1 Cor. 13:11).

While in some of Paul's letters he deals with household duties with admonitions to children (Eph. 6:1-3; Col. 3:20), 1 Corinthians is not one of them. Children are not addressed anywhere in the letter. Church division, marriage and sexual sins, speaking in languages, and resurrection of the dead are not problems of children.

Paul in discussing the Lord's Supper addressed people by "you" (*hymen*), the plural second-person pronoun. The antecedent of this pronoun is the

The Teaching

By Dr. Jack P. Lewis

The New Testament has a great deal of emphasis on 'the teaching' (*he didache* [which becomes doctrine in Latin] and *he didaskalia*). The terms designate both the act of teaching and the content of what is taught.

The Jerusalem church continued steadfastly in the apostles' teaching (Acts 2:42). The Apostles were accused of having filled Jerusalem with their teaching (Acts 5:28). The teaching is called "the teaching of the Lord" (Acts 13:12) but was new to the people of Athens (Acts 7:19).

People obeyed from the heart the standard of teaching (*typos didaches*) to which they were committed (Rom. 6:17). The teaching must have had specific content. Paul urged the Romans to take note of those who created difficulties in opposition to the doctrine which they had been taught (Rom. 16:17). Timothy is charged to preach the Word with all longsuffering and teaching (2 Tim. 4:2).

The elder must hold firm to the sure Word as taught (*he didache pistou logou*) so that he may be able to give instruction in sound doctrine (*he didaskalia he hygianouse*) and also to confute those who contradict it (Titus 1:9). He may labor in teaching (1 Tim. 5:17).

The believer is warned against being led away by strange and diverse teachings (*didaskalaispoikilais kai xenais*; Heb. 13:9). There are the teachings of demons (1 Tim. 4:1), the teaching of Balaam. (Rev. 2:14), and the teaching of the Nicolaitans that the Lord hates (Rev. 2:15). No further burden is laid on those who do not hold the teaching of Jezebel (Rev. 2:24).

The Second Epistle of John warns that

anyone who goes ahead and does not abide in the doctrine of Christ does not have God; he who abides in the doctrine has both the Father and the Son. If anyone comes to you and does not bring this doctrine, do not receive him into your house or give him any greeting; for he who greets him shares in his evil work (2 John 9-11).

The Pastoral Epistles have great stress on the wholesome teaching (*bygianouse didaskalia*). Paul describes moral faults as being contrary to wholesome teaching (1 Tim. 1:10). He spoke of the good teaching that Timothy had followed (1 Tim. 1:6), and he charges Timothy to give heed to his teaching (1 Tim. 4:16). He warns that people will turn away from wholesome teaching and accumulate teachers to their own liking (2 Tim. 4:3). Titus is charged to teach what befits sound teaching (Titus 2:1).

Slaves are called on to act in a way that the teaching will not be defamed (1 Tim. 6:1). They are admonished to maintain behavior that adorns the teaching of God our Savior (Titus 2:10). Paul speaks of those who do not agree with the sound words of our Lord Jesus Christ and the teaching that accords with godliness (1 Tim. 6:3).

This teaching suggests that the congregation which does not concern itself about the beliefs and faith of its teachers is heading for calamity. It also suggests that the congregation which does not concern itself about the beliefs and teaching of the men it asks to serve as elders and to serve as its preacher is heading for calamity. In an age in which congregational membership largely is determined by social concerns, holding specific beliefs is not to be assumed on the part of members or those seeking membership.

One is not likely to find one single passage that gives comprehensive list of all that a follower of Christ should believe. Perhaps "the whole counsel of God" is adequate (cf. Acts 20:27).

In addition to stress on the teaching, a like emphasis on what is to be believed is to be seen in statements about "the faith (*he pistis*). People were obedient to the faith (Acts 6:7), continued in the faith (Acts 14:22), and could be strengthened in it (Acts 16:5). On the other hand, one could disown the faith (1 Tim. 5:8), could depart from it (1 Tim. 4:1), and could err from it (1 Tim. 6:10, 21).

Titus is to rebuke the Cretans that they may be sound in the faith (Titus 1:13). Paul at the end of his career affirms that he has kept the faith (2 Tim. 4:7).

Timothy is admonished to give heed to his teach-

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ing (1 Tim. 4:16). Paul in writing Titus and Timothy has a concern with "the truth (*he aletheia*)" which is not surprising in view that Jesus said, "The truth will make you free" (John 8:32). The Lord desires that all come to a knowledge of the truth (1 Tim. 2:4). Timothy is urged to handle aright the Word of truth (2 Tim. 2:15).

In contrast, Hymenaeus and Philetus have swerved from the truth (2 Tim. 2:18). Timothy is warned against those who oppose the truth (2 Tim. 3:8) as well as of those who turn away from listening to the truth (2 Tim. 4:4). Paul also warns Titus against the commands of men who reject the truth (Titus 1:14).

People move from one extreme to the other. One period may put great stress on what must be believed while another is nebulous on details of belief but has stress on behavior. Christian behavior in the first century had a belief foundation on which it rested. A pattern of behavior is pretty hard to maintain and to pass on without the faith on which it rests. A look through the passages speaking of "teaching" (whether *didache* or *didaskalia*) shows that they call for a balance — a teaching that makes itself attractive through behavior.

In neither area is it suggested that feelings are the goal to be pursued. One hears brothers pray, "Lord, let us feel your Spirit with us." But it is not clear from a biblical viewpoint how one would feel the Spirit. How does the feeling of the Spirit of the Lord differ from the feeling of the spirit of the devil?

One may say that the task of the preacher is to make people feel good. But it is hard to see how Nathan with his parable of the lamb (2 Sam. 12:1ff.) made David feel good. It is hard to see how Elijah made Ahab feel good (1 Kings 18:17; 21:20). To make people feel good was not Micah's goal (Mic. 3:8). John the baptist was hardly making Herod feel good (Matt. 14:4). It is hard to see how Peter made Simon the sorcerer feel good (Acts 8:20), or how Paul made Bar-Jesus feel good (Acts 13:10).

"I'm ok; you're ok" does not describe the actual behavior of All-American society. If a person is in sin, he needs to be brought to godly sorrow so that he will repent. If one is speaking to righteous people, the matter is different. There is a time to encourage the faint-hearted (1 Thess. 5:14).

The bumper sticker says, "If it feels good, do it." The devil could not give better advice for his purpose. In this age in which feelings are magnified to a primary goal, and when so much effort is

expended to stimulate certain feelings, it is shocking to be reminded how few times feelings are mentioned in scripture. In the KJV there is a total of nine cases, only three of them in the New Testament. Paul speaks to the Athenians about feeling after God (NIV: "reach out for him;" Acts 17:27). Certain sinners are described as being "past feeling" (Eph. 4:19; NRSV: "lost all sensitivity"), and our high priest is touched with the feelings of our infirmity (Heb. 4:15).

I would remind us that it is the Word (James 1:21), not feelings, which is able to save souls. The seed of the kingdom is the Word of God (Luke 8:11), not a particular feeling. Jude appeals to his readers to contend for the faith which was once for all delivered to the saints (Jude 3).

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(We are indebted to Dr. Lewis for this excellent study. Our readers will be pleased to know that we are planning to present in future issues of the paper a series of articles by Dr. Lewis on priests.)

F_F

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In Washington, D. C., there is a milepost from which all distances in the country are measured. It is the absolute starting point. A visitor in my office a short time ago commented about a certain person, "He writes as if the . . . Bible is the zero version." It took me several minutes to grasp his allusion, but then it struck me, "That is really the heart of the version problem!" What is the zero milepost—the absolute—from which all versions are to be measured? The Bureau of Standards has its weights and measures from which the accuracy of all weights and measures of the country are determined. What is that for a Bible translation?

The autograph copy of a Biblical book is the zero milepost for the text of that book. All other copies are only of relative accuracy, for no scribe is infallible and no absolute copy is made. Unfortunately the autograph copies of all Biblical books have disappeared. We are dependent upon a reconstructed text. The Kittel Bible is not the zero mile for the text of the Old Testament; neither is the Masoretic text as it now exists or as it was when it was completed about A.D. 1000. Any one Hebrew manuscript or manuscript of the Septuagint version is not the zero mile. Each of these is an approximation which is subject to improvement at any time as new manuscripts are discovered and as improved methods of evaluating such manuscripts are found.

That is what textual criticism is all about. For the New Testament neither the *Textus Receptus*, the Westcott-Hort text, the Nestle-Aland text, nor the United Bible Societies' text is the zero mile. They are one and all efforts at reconstructing what the autograph copies probably had. Their adequacy depends on what sort of work one wants to do with them. For rough measuring the wooden rule given away at the lumber yard will do; for carpenter work a folding rule is fine; for properly measuring a steel tape is needed; for precision machinery Johannsen blocks are required; and for checking those blocks the measure of the Bureau of Standards is essential. For students studying the Kittel Bible and the Nestle-Aland texts are quite satisfactory; we think they are close approximations of the original text; but they are not infallible.

For the "battle of the versions" all of this is relevant when confronting the type of logic that attempts to debunk modern versions because they do not include the verse about the troubling of the waters (John 5:4), the confession of the Ethiopian (Acts 8:37), the heavenly witnesses (1 John 5:7-8), and other passages that all texts and translations since 1885 have either bracketed or used other sorts of indication to distinguish from the rest of the text. The ASV dropped 16 verses of the New Testament carried in the KJV to the margin because of inadequate textual support. Additional study of the text since 1901 has not given reason to restore them to the text. On the opposite side of the question, the ASV restores to the text some phrases that certain misfortunes had caused to be omitted in the text lying back of the KJV text. Rather than the modern versions being at fault about these texts,

The Zero Milepost

JACK P. LEWIS

it might be—as is contended by many textual scholars both conservative and critical—that the objector is contending for what are scribal additions to the text rather than for the text itself.

The point at issue is whether the *Textus Receptus*, which was constructed in the sixteenth and seventeenth centuries from a few late manuscripts, is in these cases nearer the zero mile than are the current texts reconstructed from earlier manuscript and versional evidence. If one wants to defend the late text as being more accurate than the earlier form, it is his privilege to do so. Let him step forward with his convincing proofs that his passages and phrases are a part of the zero mile, and the converse that certain phrases it had dropped are not a part of that mile, and he will no longer need to cast aspersions on the loyalty to God of those who think that they are or are not. He will no longer need to hint that lines of fellowship should be drawn on them. Piling up the names of the people who he thinks knew about the matter will not prove anything. One can cite authorities for any case—no matter how far out it may be. But if one can really prove his case the world will be in his debt. The truth will make us free.

There are about 800 Hebrew Manuscripts of Old Testament books, some dating as far back as the Dead Sea Scrolls, which have been studied. There are now 5255 manuscripts or fragments of the Greek New Testament containing an estimated 300,000 variants. Hand copying guarantees that variants will exist. The variants must be sifted to give a reliable text; and textual criticism is the process by which it is done. Four hundred years ago men could take the text of the New Testament back to the Middle Ages; 75 years ago back to the fourth century; but now sizeable segments can be traced to the third century. A like picture characterizes the Old Testament. Until 75 years ago men could talk of the text of the Middle Ages; with the Cairo Geniza manuscript find, they moved back to the tenth century; and with the Dead Sea Scroll finds back to the second century B. C. for some portions.

The zero mile for translations is more elusive than that for the text. One can easily conceive of the copy of the text that left the hand of the inspired writer; but God never inspired anyone to make a translation, nor did he ever place his stamp of approval on any specific translation. In other words, an absolute zero mile in translation does not exist. That mile is not a Garden of Eden from which

we have fallen to which we should go back. Like perfection in any of man's activities, it is an ideal toward which we are striving, not a goal reached sometime in the past. Translation can only approximate the ideal. The Septuagint and the Vulgate commended themselves for the use of men for centuries. Long usage gave them a sanctity. During that time when departures were made from them men felt alarmed; but neither of them is the zero mile by which all other translations are to be measured.

Efforts of fallible men to translate the Bible into English came to a stability through the publication of the King James Version—number nine in the series of printed English Bibles. Its merits brought it to be dominant in the English-speaking world. Long usage and lack of information led men to identify its wording with the original words of God—an idea that its producers never held; but the King James Bible is not the zero mile in translation. A translation that differs from it is not necessarily in error. It is entirely possible that the fault lies in the King James Version itself. The long reign without major revision of the King James is in part due to politics. With the church tied to the state in Britain, one had to get a bill through Parliament in order to get a revision under way. It was not until 1870 that their effort succeeded.

Some feel that they have an unanswerable argument against Bible revision when they ask, "Would you revise Shakespeare?" Their casuistry carries its own refutation. The first edition of Shakespeare is the zero mile for Shakespeare; Shakespeare has been edited many times and is most widely known in editions other than the first edition; but a translation is not the zero mile for the Bible. The King James Version is only the zero mile for what translators could do in 1611, not for what the writer originally said.

Recently a missionary who is working in a developing area shared with me the good news that he and his associates were producing a translation for the people of his area. "Do you think we should translate the King James Version or the Revised Standard Version?" he asked. He confessed that none of his group knew Hebrew or Greek. Admirable as their intentions are, their procedure dooms them not to be able to approach the zero mile.

Many translating groups state their aim as being that of "making the same impression on the modern reader" that the original writer made on his readers. Indeed, here is the closest approximation to the zero milepost possible in translation, but how shall we accomplish it? Shall it be by a literal translation? By a paraphrase? By a modern speech translation? It is just here that our opinions go their diverse ways. I know no informed person who would seriously contend that either the King James Version or the American Standard Version makes the same impression on the present-day reader that the original writings made on their first readers. These versions read as something that came from the distant past. An elder said to me a few weeks ago, "When I read

(Continued on page 11)

THE ZERO MILEPOST

(Continued from page 3)

it or hear it read, its words sound familiar; it does something to me; but when I am asked to explain what two or three verses mean, I cannot always do it." The linguistic structure of these versions is strange; their vocabulary is different from that currently in use.

At every stage in translation people have felt that certain words—the ones they have used in the past—are nearer the zero mile than new ones with which those words might be replaced. Jerome's reading audience resented his identifying Jonah's vine with ivy rather than the gourd they had read before. The fact is that we do not really know the species of vine. Thomas Moore faulted Tyndale because he used congregation, senior, and love, instead of church, priest, and charity. Some wanted the Bible to have "washing" and "congregation" instead of "baptism" and "church" when the KJV was made. The ASV used "Jehovah," "hades," "Holy Spirit," and "love" where people were accustomed to "Lord," "hell," "Holy Ghost," and "charity."

Changes in wording wreak havoc in that worst of methods of Bible study—the fill-in-the-blanks type. My son took an examination in which he was required to supply the species of creature that tempted Eve. He wrote "snake" and was marked wrong. The teacher would accept only "serpent." Most words, however, have more than one meaning, and most have synonyms that could just as easily express the idea as do they. While certain words have become traditional in religious expression, to use a new word is not necessarily to depart from the zero mile—it may be getting closer to it. This case is certainly true when words have a different meaning in current use from that which they had when the translation was made. Harding Graduate School of Religion, Memphis, TN

QUIT USING VINEGAR, PREACHER

(Continued from page 8)

such topics which was specific enough to convict anyone of wrongdoing? Many seem to want to ignore the moral decay in the church and just rock the boat. Thank God for those preachers who will wield the Sword of the Spirit with the faith of Peter on Pentecost.

It seems that the church is due for a great falling away, not because of anti-ism or the Spiritualist movement but because of a failure to keep ourselves pure and unspotted from the world. Truly, the world around us is becoming another Sodom and Gomorrah. The lack of morality

is pumped into us daily by television, radio and the printed page. Without frequent admonishment this will gradually have a disastrous effect on us. In the last three or four years three gospel preachers, one elder and various other Christians within thirty miles of me have fallen away due to adultery alone. The desire to be like the world seems to be becoming more and more commonplace in the church. Who will fight it? Certainly not the preacher who doesn't have a good portion of "vinegar" in his sermons.

McKinney, TX

"OUT OF THE MOUTHS OF BABES"

(Continued from page 9)

rooms empty, Nursery vacant. Imagine! The death bell tolls.

So you see, I love those babies. I smile when I hear one yelling at the "top of his lungs." Young couples are here—praise the Lord! Mothers and daddies courageously bring them, wailing and drooling. Mother looks tired. Baby all dressed up in lace and soft blankets. Bless their hearts. Let them come. Delight on their angelic faces. Hug mother and daddy. Renovate the nursery. Offer to help. This is our congregation of tomorrow (and today).

No sir! Their crying doesn't bother me. I enjoy it. Bring them down front. We'll just sing louder, and the preacher can just raise his voice!

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BUILDING A STRONG CHURCH

(Continued from page 4)

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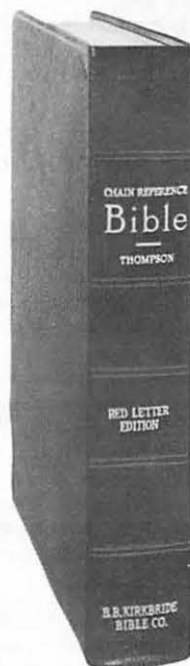
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G. H. P. SHOWALTER, Editor

EDITORIAL

To the Law and the Testimony

The restoration of the Bible in the confidence of men is the only hope of the race. Many great statesmen during the recent years have urged that the Bible is the only hope of the world. The unprecedented suffering and slaughter of the wars that have just come to a close have startled the world. But the worldly-minded among the leading educators of the day are playing havoc among the younger generation by an atheistic attitude toward the Bible. So-called "Modernism", better called infidelity, would set aside the Bible as the inerrant word of God, and thus wreck the faith of all who are carried away by its seductive fallacies. I have in my library, a complete bound volume of the "Christian Magazine" which I cherish very highly. The quotation below is interesting in that R. W. Cushman, a leading minister in a denominational church in Boston, almost one hundred years ago, stood for the Bible as the inspired word of God, and urged that its supremacy be restored, and that it be made "the exclusive rule of faith and practice." In that day Sectarianism weakened and fell before the proponents of the ancient order of things, because its devotees, did at least believe the Bible. But in the day in which we live most all of the great leaders of denominationalism are infidels so far as the Bible is con-

cerned. Hence it does little good to quote the Bible to them. Read below the quotation from Mr. Cushman and the comment of Brother B. F. Hall, editor of the "Christian Magazine."

THE BIBLE THE ONLY TRUE CREED

Mr. R. W. Cushman, Pastor of Bowdoin Church, Boston, in his "Pure Christianity the World's Only Hope," among the conditions which he considers necessary to the efficacy of Christianity, as far as it depends on human instrumentality, says:

"The word of God must be restored to its supremacy. The inspired scriptures must be made the exclusive rule of faith and practice; and all tradition and conjecture, and convenience and partiality, and prejudice, and worldly interest, must be made to defer to that divine authority. All else, in the guidance of religious duty, must be held as a dream or a fancy.

"Attempts to control mankind with bulls, and decrees of councils, and legends of saints, and traditions received from the fathers, must be met with appeals to the Bible: To the law and to the testimony;" and mankind must be made to understand that if religious teachers "speak not according to this word, it is because there is no light in them." The conviction must be wrought in the minds of the people and ministry, that to wrest or disguise its meaning is to incur the frown of its Author. It must be made "quick and powerful" to fear, as well as inspiring to hope; and conscience must be educated by its commands." Good sentiments—one better.—B. F. HALL, CHRISTIAN MAGAZINE, 1848.

I AM THANKFUL

For each and every joyful thing,
For twilight swallows on the wing,
For all that nest and all that sing,—
For fountains cool that laugh and leap,
For rivers running to the deep,
For happy, care-forgetting sleep,—

For stars that pierce the sombre dark,
For life new-springing 'neath the bark,—
For life new—stirring 'neath the bark,—

For sunshine and the blessed rain,
For budding grove and bassonry lane,
For the sweet silence of the plain,—

For bounty springing from the sod,
For every step by beauty trod,—
For each dear gift of joy, thank God!
—Florence E. Coates.

THEY SHALL BE FILLED!

Today it was my privilege to baptize into Christ a lady well past the prime of life. At the early age of twelve she first made the decision to be a Christian, but, was persuaded at the time that sprinkling would do. She kept her faith despite the fact that she grew up in a home where unbelief prevailed, and she endured untold trials. At various times as she saw persons immersed she knew she should be, but she put it off lest people should think she had not really been trying her best to be a

Christian. As modernism crept into the church where she worshipped, she found it necessary to get out. She could not stand to hear the word of God blasphemed.

A few weeks ago some unknown person mailed her the tract, "Why Not Be Just a Christian?" This led her to see the advertisement of worship in the newspaper, and she wrote me. Only a few more tracts and a few conversations sufficed to convince her that she had at last found people who believed the Bible as she read it.

As we today left the place of the baptizing, in the height of the joys which characterize new Christians, she said to me, "How strange that when I have been trying to do right all of these years you had to come all the way from Texas to teach me." And I thought, "Yes, How strange!" But "Blessed are they who hunger and thirst after righteousness, they shall be filled." —JACK P. LEWIS, 708 Broad Street, Providence, R. I.

A CHALLENGE TO THE CHURCHES

Churches of Christ in the United States are literally asleep to the greatest challenge of this generation, namely, the tremendous urgency of the food crisis in Europe. What meager efforts toward immediate relief may be in operation at this writing are so secretive that none of our papers carry the story or the resultant appeal. If these efforts do exist, they should be doubled, trebled, written about, talked about, praised. These words are written not to those Christians endeavoring to enact such a program, no matter how small, but to those who are visibly strong on faith but strangely and incredibly silent on the productivity of that faith.

The Bible calls the by-product of the one faith by the often

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- February 23: "The Good Shepherd."
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With November we are beginning the third year of our work in Providence. Two years ago the work was only a gathering of transient war personnel with very few contacts with the local population. The situation has now changed completely. Only four remain who were here at that time. We have had two series of meetings. Ten persons have been baptized, but three of these have moved away. Five of the baptisms have taken place in the last six months—which we hope is an indication that the work is really getting underway. We have had several people to move here. The Navy recently favored us with several new fellows so that our number in this entire state stands at twenty-four. Our accomplishments are not as great as might be desired—but a beginning has been made.

From the very first the work has been maintained to a great extent by contributions from individuals—especially from those who were once here and have seen the need at first hand. By means of these contributions a building fund of \$1,900.00 has been built up. This month Huntsville, Texas, who has sponsored and contributed all along made an additional contribution of \$100.00 to the fund. We are grateful to each one for the help he has given. Property in this city

is very expensive, but we must have a building. We need continued help with the building fund. Right now we are faced with the need of additional classrooms for Children's classes to even take care of the education of the children of the members.

Financial Statement for October

Income

Providence Contribution	\$ 104.06
Huntsville, Texas	150.00
Batesville, Arkansas	10.00
J. R. Huffman	25.00
Mr. and Mrs. W. H. Goodin	50.00
Melba Dowell	3.00
Anonymous	10.00
V. W. Kelly	10.00
Fayette Coleman	15.00
New London, Texas	12.50
Mrs. W. R. Walker	5.00
Calmont Avenue, Fort Worth	10.00
Springfield, Jacksonville, Florida	10.00
E. E. Adkison	12.50
W. Barnett	5.00
A. L. Gower	5.00
T. W. Thomas	20.00
Balance on Hand, October 1	122.10

\$ 614.16

Expenditures

Biltmore Hotel	20.00
Jack P. Lewis	170.00
Postage	3.00
Room Service	1.00
Building Fund	315.00
Telephone	4.66
Edith Tordoff (Rent)	30.00
Providence Journal	5.00
Balance on Hand November 1	65.50

\$ 614.16

—JACK P. LEWIS, 708 Broad Street, Providence 7, Rhode Island, November 1, 1946.

A FERTILE FIELD

The field is fertile, the planting season has arrived and the facts are the ground is broken and well prepared for the seeding. All that is needed now is the planter, like Paul, and the waterer, like Apollos, and we are sure that God will give the increase.

The field is at Huntington, Indiana, a city of 13,992 souls, which, save for just a few, are in a lost condition. It is 25 miles to the nearest church of Christ. There are now five families of the church residing in or near Huntington and some three or four members that are married outside the church which would be attending if there were a church in Huntington.

One of the families, the writer, is now a deacon at the Fort Wayne congregation. He has been meeting with that congregation since the autumn of 1937 when just a few members were meeting in a rented room at the Y. M. C. A. He has seen that congregation grow through the acquiring of their own house in 1938 and their paying off the mortgage on the same, to the out-growing of that building, and the plans drawn for a new building and a substantial amount of money already raised for its erection in a new section of Fort Wayne.

Just within the past 18 or 20 months the above mentioned families have moved to Huntington. Three of the families

INDIA NEWS—OCT. AND NOV. 1972

Bible school is going on very well with 60 men studying the Bible under the direction of three Indian teachers. And we were made to rejoice in late November when five young men from the first semester were baptized by their teacher Mike. This decision was made by these young men after seven weeks of intensive study of God's word.—Carl Johnson, Mount Zion, Ketti P. O. Box 643215, Nilgiris, Tamil Nadu, India.

Ralph A. Casey, P. O. Box 28272, Atlanta, Ga. 30328, Dec. 6: In January I am to conduct Singing Emphasis Workshops for the following congregations: Allen and Edgewood, Jackson, Tenn., 7-10; Vernon, Ala., 14-17; Willow Ave., Cookeville, Tenn., 21-24; and Sharon, Tenn., 28-31.

Omar Bixler, Rt. 3, Box 131-A, Oak Grove, La., Dec. 18: Goodwill congregation, oldest in NE Louisiana, is working at evangelization this winter and through 1973. To start a saturation rural evangelization we have offered a correspondence course to all homes within five miles of this rural community church. With 60 per cent of the homes on the first round we have signed near 40 per cent of families contacted for the BCC, 146, with about 400 more homes to reach. One baptism and two restored in last 30 days; Home Bible teaching beginning now, will be carried on by permanent members of this congregation through February and longer.

Luther Savage, P. O. Box 1657, Mission, Texas 78572, Dec. 16: One was baptized last Sunday. Manera, my wife, is teaching the Ladies' Bible Class. Last Tuesday night we heard Clyde Thompson speak here at Mission. He is working in Huntsville directing a Prisoners' Aid Center. He has a great message. More congregations should invite him to speak for them.

John H. Banister, 6119 Woodcrest Lane, Dallas, Texas 75214, Dec. 12: In the past month, I have assisted in gospel meetings at Las Cruces, N.M. (University church); Dainingerfield, Texas; Poplar Bluff, Mo.; and Laguna Park, Texas. Good attendance and interest. In 1972, I was privileged to preach in 43 gospel meetings in 16 states. Baptisms, restorations, and memberships in most of these places. In 1973, I have 36 meetings scheduled for the first ten months in eleven states. My first meeting in 1973 is Jan. 7-12 at Central church in Los Angeles, Ca.

SALVONI WILL PREACH IN MONTREAL MULTILINGUAL MISSION



Fausto Salvoni of Milano, Italy, will be the speaker in the Montreal Multilingual Mission which is scheduled for June 18 to 29, 1973.

Salvoni is a former priest and widely recognized theologian in the Roman Catholic Church. After his conversion in 1951, he became an outstanding exponent of the gospel in his native land. He has also preached extensively in other European countries and in the United States. He is presently occupying a Bible chair in connection with the University of Milan, and being a scholar in Biblical languages, has recently collaborated in the translation of the New Testament into Italian.

Professor Salvoni will speak during the first three phases of the projected campaign, three nights each in French, English and Italian. A speaker yet to be chosen will speak the last three nights in Polish. These meetings will be held in a large, centrally-located auditorium in Montreal.

A total of 200 campaign workers are being sought to help during this concerted effort to preach the gospel to the major language groups of this cosmopolitan city.

Any who are interested in helping during this campaign may communicate with the Montreal Church of Christ, P. O. Box 26, Lachine, Quebec.

William Reeves, 2002 Granger Ave., National City, Ca. 92050, Dec. 10: One baptized and two restored here this week. Please come and help us with our campaign January 21-February 2, 1973.

NEW CONGREGATION

On Dec. 3, 1972, a new congregation of the Lord's people met for worship. This marked the beginning of a new congregation of the Lord's church in Halfway, Oregon. 30 people were present for this first Lord's day meeting. This service was preceded by preaching on Friday and Saturday nights. The church will meet regularly at 3:00 p.m. on Sundays. Brother Glenn Caldwell with his family has moved to Halfway and will do the preaching and direct the work there. Brother Caldwell can be contacted by writing Rt. 1, Box 108, Halfway, Oregon 97834.—Orville Newman, 2495—2nd St., Baker, Oregon

Truman E. Spring, 8405 Bonhomme Road, Houston, Texas 77036, Dec. 15: This past Sunday, Dec. 10, I closed out my last meeting for 1972. The meeting was with the brethren in Kenedy, Texas. We had a good meeting with 18 responses. Prior to this engagement all other meetings were cancelled until May of 1973. I look forward to having five months in my new work with the Sharpstown congregation in Houston before beginning another meeting.

Carl W. Wade, 1123 East Woodward Heights Blvd., Hazel Park, Mich. 48030, December 13: I am needing to reach a faithful gospel minister in the area of Reading, Pa., concerning a man who has been studying with us by mail. Please contact me immediately.

Tom J. Ruble, Rt. 2, Summerville, Ga., Dec. 12: Three were restored at our services last Sunday and two men were baptized last week.

Maurice R. Neathery, St. Petersburg, Fla. 33710, Dec. 11: I will move in January to work with the Saner Avenue Church in Dallas after nearly six years with Northwest in St. Petersburg, Fla. My address in Dallas is 3215 Franklin 75233.

TRADITION

(Continued from page 3)

his project, am I the less a Christian for it? Should he consider me as his enemy?

Walter Scott, the well-known teacher in the early Restoration Movement, taught us that there are five steps in the plan of salvation: hear, believe, repent, confess, and be baptized. I am sure the summary has five steps because people have five fingers. If people had been four-fingered, Scott would have come up with a four point summary. But he put the essentials of the Gospel so that people could remember them and for its purpose it would be hard to improve

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Tradition

JACK P. LEWIS

Jesus and the Pharisees

The chief conflicts of Jesus are those with the Pharisees. These people, of whom Josephus says there were a total of 6,000 in the first century, considered themselves to be the church within the church—the most righteous group—of the Jewish nation. Paul said, “After the strictest sect of our religion I lived a Pharisee” (Acts 26:5). The thing that made a man a Pharisee was his belief that at Mount Sinai God not only gave the written law, but also gave the Oral Law which had been preserved in an unbroken chain from generation to generation—Moses, Joshua, the Elders, the men of the Great Synagogue, and the pairs of teachers—until Jesus’ day. The oral teaching was considered equally binding with the written law. The Sadducees, in contrast, rejected the Oral Law and consequently rejected belief in angels and spirits and the resurrection of the dead.

Actually the Oral Law (called the “traditions of the elders” in Gospels), instead of being from Moses, represented the crystallization and codification of custom. Passing generations found it desirable to define and clarify obscurities in the Law. The Law said you should not work on the Sabbath. The Pharisees attempted to define work so that men would know clearly what was forbidden and what was permitted. The Law said you should not go out of your place on the Sabbath. The Pharisees defined a Sabbath Day’s journey. The motivation of these rules, as the Pharisees saw them, was “to keep men far from transgression.” That is, there is a line at which one passes from righteousness over into sin. The Pharisees were attempting so to regulate life that men would not come near that line. Their case is the perfect example of how people of good motives can go astray.

Jesus had no conflict with the Pharisees over the written Law. He was born under the Law and he lived by it, for he came not to destroy the Law, but to fulfill it. His clashes with them were over eating with unwashed hands, plucking grain on the Sabbath, and healing on the Sabbath—all matters that came under regulation of the Oral Law. When challenged because his disciples ate with unwashed hands, Jesus turned the tables by accusing the Pharisees of transgressing the laws of God because of their traditions. His illustration is the matter of honoring father and mother.

Whatever else may be involved in honoring father and mother, it is obvious from this passage that Jesus understood it to mean providing for them in their need. Paul also understood there to be an obligation of caring for aged relatives and said that the one who neglected to provide for his own had denied the faith (1 Tim. 5:8). But Pharisaic tradition said, if a man says “Corban” he is freed from the duty. The Hebrew word “Korban” has recently been found inscribed on a jar by excavators at the Wailing Wall

in Jerusalem. It is a word that means sacrifice. In the Gospels it would seem that the man was in substance saying, “My property has been sacrificed (or dedicated) to the Lord. Therefore, I have nothing left with which to take care of my parents.” In this way he escaped the obligation.

Tradition Itself Not Wrong

It is easy from this episode to jump to the conclusion that Jesus condemned religious traditions *per se*: The Pharisees accepted tradition and Jesus was against all tradition. But a second look will reveal to you that Jesus himself did many things for which the only authority is tradition. He had a custom of attending the synagogue, but the synagogue and its worship is traditional and not only not in the Law, but the entire Old Testament has not a word about the synagogue. Giving thanks before eating food is traditional as also is the custom of singing a hymn at the end of the Passover observance. There must be something more at stake in the controversy than just tradition versus commandment.

It is not unusual for us to get a general concept but to be a little unclear on it. When a little out of focus we may think that other people have religious traditions but that we just go by the Bible. But unless we had someone whose task was to see that we always do things differently from the way we did them before, it is inevitable that we develop customs, and customs prolonged are traditions.

A friend and I were walking down the street of an eastern city and came upon a church building that had a sign: “Church of the Messiah.” “What is wrong with that?” he asked me. “Nothing, but you had better not go erecting that type of sign if you do not want a squawk on your hands,” I replied. “We do not do it that way” is a pretty strong argument in all circles.

We all know that the “necessary inference” category gives us authority for a number of practices but the “how” under this category tends to become custom. We have a special building and a certain type of architecture for worship—is that biblical or traditional? Our chairs face a speaker who uses a pulpit to speak from—biblical or traditional? A man directs the singing and we sing out of special hymn books—biblical or traditional? We pass the communion tray down the pew and pass a collection plate for the collection. Is the manner of procedure biblical or traditional? Songs, prayer, preaching, and communion—what about the order and amount of time devoted to each of them? A worship service at set hours of the morning; two services on Sunday and one on Wednesday night—biblical or traditional? You have probably laughed at Jim Bill McInteer’s story of the man who sitting on the front row indicated that he wanted to be baptized and the preacher said to him, “Would you mind stepping back a few

steps so that you can come forward and make the confession?” We read a Bible bound in black leather with red or gold edges and quite a howl went up when someone came out with a hardback red covered Bible. Is the appearance of a Bible biblical or traditional? Use of a particular English version of scripture is traditional. I was visiting a short time back and met a man whose favorite expression to meet new suggestions was, “You are killing cows in India.” Well, tradition creates quite a few sacred cows, but you just cannot feature a people existing over any time without developing some traditions or customs.

The Issues on Tradition

What are the issues on this question of tradition? First, a clear distinction is to be made between traditions of men and the traditions of the Gospel. “Tradition” (paradosis) merely means that which is handed down. It can be used in a good sense as well as in a bad sense. Paul handed down that which he received (1 Cor. 11:23) and the Corinthians received it (1 Cor. 15:1) so that they had received a tradition. He condemned those who do not walk after the tradition they have received (2 Thess. 3:6), and exhorts others to hold fast to the traditions (2 Thess. 2:15; 1 Cor. 11:2). It is right to follow the traditions of the Gospel, but Paul also warns those who are deceived by human tradition rather than following Christ (Col. 2:8).

Secondly, we will consider binding traditions on men versus doing things traditionally. When Judaizers wanted to force men to be circumcised, James spoke of tempting God by binding on them a yoke which neither we nor our fathers were able to bear (Acts 15:10). Paul saw nothing wrong in circumcising Timothy, but would not allow Titus to be forced. If a man wants to increase the fish business on Friday, that seems innocent enough until he starts saying that I have to do it also or that I would be better in the sight of God if I did. The church is not a club where we draw up rules of membership and of life and then guarantee that people will go to heaven by keeping them. To do so is to come pretty close to tempting God.

Ours is the age of the promoter. Major commands of the Gospel are generic in nature leaving us room to devise how they are to be carried out. The Gospel must go to every creature, but how? The autonomy of New Testament congregations allows any person who thinks he has a good idea to promote it among us, and a high percentage of the ideas being promoted are good works in my judgment and are worthy of support. A Christian ought to be ready to every good work. But suppose I should have misgivings about the wisdom of a particular project (popular as it may be) or suppose, while approving of the general idea of the project, I should have misgivings about the capabilities of a particular promoter to accomplish

(Continued on page 12)

Translation Questions (1)

JACK P. LEWIS

The Pauline phrase *ek pisteōs eis pistin* has no exact parallel in the New Testament but was rendered into Latin as *ex fide in fidem*. It then passed into English as "from faythe to faythe" in William Tyndale's translation of 1525. This literal rendering, modified only by change of spelling, remained unchanged through the ASV (1901), except that in the Rheims (1582) it was rendered "by faith into faith." No one could dispute the literalness of the KJV rendering: "from faith to faith"; when, however, he sets himself to explain what these words mean to him—what he understands by them—he finds the task more difficult. What is "from faith to faith?"

Alexander Campbell's *Living Oracles* tried "by faith is revealed, in order to faith." In this twentieth century, various ways have been sought to give the reader an understandable phrase. Moffatt had "by faith and for faith"; Goodspeed: "through faith and for faith"; the Berkeley Version: "through faith and leading to faith"; the RSV: "through faith for faith"; the Confraternity: "from faith unto faith"; Phillips: "a process begun and continued by their faith"; Barclay: "beginning and ending in faith." Taylor in his *Living Bible Paraphrased* had: "This is accomplished from start to finish by faith," but Taylor also gave a literal rendering in the margin. The New English Bible has "a way that starts from faith and ends in faith," and give as a marginal alternate: "It is based on faith and addressed to faith."

The struggle to make a communicative phrase out of this Pauline phrase took the form in Bratcher's Good News Bible: "it is through faith, from beginning to end." Our people have never forgiven Bratcher for his inserting an "only" in this verse in the first edition of his work. Though Bratcher removed the "only" in his second edition at least nine years ago (1971), and though it has not appeared in subsequent ones, tracts continue to appear quoting the first edition, leaving the author of the tract to appear as a false accuser when one examines a current Good News Bible. All men should have the privilege of improving their work. The translators of the KJV in their preface recognized their need of this privilege.

The New American translated Romans 11:17 as "begins in faith and ends with faith." The New International Version rendered as "a righteousness that is by faith from first to last," and then gave the literal rendering in a marginal option. Neither the rendering of the GNB, of the

NAB, or that of the NIV is a literal rendering; all are efforts to make an understandable phrase out of one which is unclear when literally rendered. I am not sure that I know what *ek pisteōs eis pistin* means and how to translate it in a clear way. I will only deal with the validity of the paraphrases.

Once a man has gotten an "only" in his mind's eye, it seems that everything he sees is colored by it. I suspect that some who are seeing an "only" in the renderings of Romans 1:17 are in reality only echoing older treatments of the passage by men they trust, and I suspect that they have not done adequate checking of current editions.

That righteousness is revealed by faith "from beginning to end" or "from first to last" is a truth if one does not supply out of his mind an "only" which the printed texts do not have. If righteousness is not "by faith from first to last," then let the objector tell us what it is "by" during that time that it is not by faith. Furthermore, let him give us a linguistically defensible rendering of the phrase that is clear and understandable to all.

Romans 10:10

It is extremely difficult to formulate a sentence that cannot be taken in more than one way. The task is all the more difficult when the reader has already put his fault-finding glasses on before he does his reading and is combing for something with which he can find fault. Such a sentence is found in some translations of Romans 10:10: "For it is with your heart that you believe and are justified, and it is with your mouth that you confess and are saved." The Greek phrase here is: *kardia gar, pisteuetai eis dikaiosunēn, stomati de homologetai eis sōterian*; and the only difference in the translations is over what they do with the preposition *eis*.

The King James and American Standard Versions rendered it: "For with the heart man believeth unto righteousness and with the mouth confession is made unto salvation." These are literal enough renderings, but then the preacher can take up his time explaining that "unto" means that one has not gotten there (that is "to righteousness" and "to salvation") yet. However, this subtlety may escape the unaided, uninitiated reader. Such subtleties keep preachers employed while those whom they do not contact remain in darkness.

An objector to modern versions asserts

of a version and Romans 10:10: "They have justification reached at the point of faith in Romans 10:10, and salvation reached at the point of confession in the same verse. They say, 'For it is with your heart that you believe and ARE justified, and it is with your mouth that you confess and ARE saved.'"

Let us apply this sort of exegetical method to the KJV and ASV rendering of the preceding verse, Romans 10:9: "For if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God raised him from the dead thou shalt be saved." Now if you have not met a Baptist that argued that this verse (and the whole context) teaches salvation apart from baptism, you have not talked with the same kind of Baptists I know. It promises salvation on belief and confession. One can argue this same way on Romans 5:1, 2 "Being therefore justified by faith . . . we have access by faith" in any English translation if he wanted to. We all know that this method is fallacious and that Scripture should not be used in that way.

The statement "For it is with your heart you believe and are justified, and it is with your mouth that you confess and are saved" does not state (except for the man who wants to supply it) the time when the justification and the salvation took place. The sentence "I married and AM extremely happy" does not necessarily imply that the marriage and the happiness took place at the same time. The happiness may be a consequence that came considerably later. Paul is writing to the Romans much later than their belief and confession. Paul is describing a present state which is a consequence of a past action. The present state is described with "are" in the translation being considered. Had even the rendering been "you believed and were made righteous" the two actions would not necessarily have to have been co-temporal. The statement would not necessarily exclude the other acts of obedience any more than the KJV, ASV rendering of Romans 10:10 excludes other acts of obedience.

In an article in next week's Firm Foundation we will take a look at another passage. At that time it will be Ephesians 1:13. Correct translation is not an easy task. Hence the avalanche of criticism that has attended the appearance of every new one.

1000 Cherry Road, Memphis, Tennessee 38117

Translation Questions (2)

JACK P. LEWIS

Ephesians 1:13

The difficulty of rendering Ephesians 1:13 into English should be obvious to anyone who looks at the Greek text of the passage. There are three clauses in succession in the context each beginning with *en hō* ("in whom"); the first is in verse 11 and then two are in verse 13. Christ is the antecedent of the pronoun; and "in whom" parallels and is clarified by the phrases "in Christ" which occurs in verses 10 and 12 and by "in him" of verse 10. However, it is the first phrase in verse 13 which is difficult. The phrase has no finite verb to accompany the participle and thereby is a dangling clause: *en hō kai hūmeis akousantes ton longon tēs alethieias, to euangelion tēs sōterias humōn*.

The KJV wrestled with this problem, made an independent clause by supplying a verb "trusted" which is italicized, and then rendered the participle temporally, "after ye heard." Each of these features is borrowed by the KJV from the Geneva Bible (1560). While the sequence thereby set forth is logical, it is interpretative. The ASV, striving for more literalness, left the clause dangling: "In whom ye also, having heard the word of truth, the Gospel of your salvation. . . ." No finite verb is supplied; the clause is incomplete. No teacher of English would approve such a construction. The RSV coordinated the two clauses of verse 13, making both of them prior conditions of the verb "were sealed with the Holy Spirit." It rendered the participle as a relative rather than as a temporal clause. Various other variations dealing with the problem, most of which coordinate the two clauses, are seen in current English translations.

The NIV chose to attempt simplification for the reader by supplying a noun—"Christ"—for the pronoun of the clause. All English translations have supplied nouns at one place or another in order to make clear to the reader the antecedent of a pronoun. The NIV also attempts to simplify by making two English sentences out of verse 13. To do so, it had to revert to the lead of the KJV and to supply a verb as the KJV did to control the participle. It chose "were included." It then rendered the participle temporally as the KJV did, but chose "when" rather than "after." No one can successfully deny that "when" is a possible rendering for such a participle. The context determines its suitability in each individual case. There are abundant cases in the book of Acts of *akouein* ("hear") in temporal participial clauses (Acts 13:38; 16:38; 17:32; 18:26; 19:28; 21:20; 22:2; 22:26; 23:16; 24:24; 26:14 28:15; cf. Col. 1:4). The verb "were included" in the translation is an effort to translate the Pauline phrase "in Christ," or in this case "in whom," for the uninitiated person.

Does then this statement in the NIV: "And you were included in Christ when you heard the word of truth, the gospel of your salvation" teach that being "included in Christ" came at the moment of hearing? Not necessarily so! There are many passages in the KJV and ASV in which only a part of the requirements of salvation are listed. Who has not argued with a Baptist that "repentance toward God and faith toward our Lord Jesus

Christ" (Acts 20:21) was only a partial statement of the requirements? Who has not argued that "everyone who loveth is born of God" (1 John 4:7) and "whoever believeth that Jesus is the Christ is born of God" (1 John 5:1), while being true statements, are not complete surveys of the new birth? One has probably had to meet the argument that "believeth" is present tense in 1 John 5:1 and that the statement thereby teaches that the new birth comes at the moment of belief. What about the several cases in the book of Acts where people are said to have believed (Acts 4:4, 9:42, 10:43; 13:48; 14:1; 17:12, 34; 18:8)? Shall we conclude that they did not obey? Obedience is not specifically mentioned in them!

If one uses the sort of exegesis on all Biblical passages that the objector is using on Ephesians 1:13, he is going to have plenty to object to. The problem is in the exegetical method, not in the translation.

Though one translation (if erroneous) is not to be justified at the expense of another, the KJV has its own temporal problems. "Did you receive the Holy Spirit since you believed?" (Acts 19:1) contributed to the spread of the "second blessing" doctrine. Acts 19:1 has a participial construction of the same sort that is used in Ephesians 1:13. The American Standard Version has: "If then God gave unto them the like gift as he did also unto us, when we believed on the Lord Jesus Christ, who was I, that I could withstand God?" (Acts 11:17). Acts 11:17 has the same sort of participial construction that Ephesians 1:13 has. Does the American Standard teach that the reception of the Holy Spirit was at the moment of belief? If so, what happens to the often made claim that there are no doctrinal problems in the ASV?

I would like to see the objector propose a satisfactory translation of Ephesians 1:13. If this proposal is convincing, it might be adopted by translating groups.

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be. His evaluation may not always be correct in matters of which scripture has not explicitly spoken. He has to call the game as he sees it with whatever wisdom God has given him.

While trying to avoid being a Chicken Little with the opinion that the sky is falling, as annoying as it may be to those of an opposite mind, I still prefer, and likely will continue to prefer, to deal with questions in the church in as far as possible on the 50-yard line rather than on the goal line. While not wanting to be Chicken Little, one also does not want

to be the proverbial ostrich with his head in the sand. My observation has been that those confident they can handle the goal line are not always successful. At least the 50-yard line gives another chance after failure.

The writer of the Epistle to the Hebrews was concerned with how things would go when he wrote, "Therefore we must pay the closer attention to what we have heard, lest we drift away from it" (Heb. 2:1).

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Unbaptized Children and the Lord's Supper

By Jack P. Lewis

Paul divides people into two different categories each of which is designated by a heavily weighted theological term. As with the terms *saved* and *lost*, there is no third category. One of Paul's terms is *the world*, a term that is used in two senses that should not be confused. "World" is the created order. "In the world" may mean to be alive here on planet earth. Christ Jesus came into the world to save sinners (1 Tim. 1:15). But in a different meaning, one reads that the disciples are in the world but not of the world (John 17:14-16). Jesus chose his disciples "out of the world" (John 15:19). "In Christ Jesus God was reconciling the world to himself" (2 Cor. 5:19).

The opposite category is "in Christ," a term that occurs more than a hundred times for the condition of followers of Christ. One enters by baptism into this relationship: "For as many of you who have been baptized into Christ have put on Christ" (Gal. 3:27). "All of us who have been baptized into Christ Jesus have been baptized into his death" (Rom. 6:3). Baptism marks the passage from "in the world" to "in Christ." God has "blessed us in Christ with every spiritual blessings in the heavenly places" (Eph. 1:3). Other terms may be used for the two categories, but there is no third category. All fall into one or the other.

1 Corinthians

Paul's first Corinthian letter is addressed to those who are sanctified in Christ Jesus (1 Cor. 1:2). It is not addressed to those in the world. It is not addressed to children. Paul regularly speaks of those to whom it is addressed as "brethren" (1 Cor. 1:10; 3:1; etc.). They "have been called into the fellowship of his Son, Jesus Christ" (1 Cor. 1:9). The letter is to those inside the church (1 Cor. 5:12). They have been washed, sanctified, and justified (1 Cor. 6:11). They are people who by one Spirit have been baptized into one body (1 Cor. 12:13).

Paul speaks of baptized Christians as "babes in Christ" (1 Cor. 3:1). They are Paul's beloved children (1 Cor. 4:14) as also Timothy was (1 Tim. 1:8). Paul speaks of when he was a child but insists that he has given up childish ways (1 Cor. 13:11).

While in some of Paul's letters he deals with household duties with admonitions to children (Eph. 6:1-3; Col. 3:20), 1 Corinthians is not one of them. Children are not addressed anywhere in the letter. Church division, marriage and sexual sins, speaking in languages, and resurrection of the dead are not problems of children.

Paul in discussing the Lord's Supper addressed people by "you" (*hymen*), the plural second-person pronoun. The antecedent of this pronoun is the

baptized people of Corinth — the people of the one body (1 Cor. 11:23). He also can use “we,” the first person plural, when including himself along with the members of the body (1 Cor. 11:32).

What they are doing in observing the Lord’s Supper is done in remembrance of the Lord (1 Cor. 11:24-25). The cup is a participation in the blood of Christ (1 Cor. 10:16). The one loaf symbolizes the one body (1 Cor. 10:17). Participation proclaims the Lord’s death until he comes (1 Cor. 11:26). These are not what an unbaptized child can do.

Then there is the serious warning, “Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of profaning the body and blood of the Lord. Let a man examine himself, and so eat of the bread and drink of the cup” (1 Cor. 11:27-28). Each participant is responsible for himself. Paul points out that failure is serious. “That [that is, failure to examine self] is why many of you are weak and ill, and some have died” (1 Cor. 11:30). He speaks of the possibility of being condemned along with the world (1 Cor. 11:32). He suggests that family eating should be done at home (1 Cor. 11:22, 34).

The three Gospels inform us that Jesus first instituted the Lord’s Supper at the end of the observance of the Passover meal. Present with him were his 12 disciples and no one else (Matt. 26:26-29; Mark 14:22-25; Luke 22:14-20). There was no child participation.

The only allusions to the observance of the Lord’s Supper in the church are Acts 2:42; Acts 20:7; and 1 Corinthians 10-11. None of these hints at participation by unbaptized children. All that we can know about what the first-century church did on this matter comes from these verses. All else to be said is supposition and deduction. People do not suppose and deduce alike. Suppositions and deductions do not constitute New Testament authority for a practice.

The Passover Analogy

The Passover commemorated the sparing of the firstborn of the Israelites from the tenth plague in Egypt when the firstborn whose house was not marked with blood died. The observance was on the 14th of the month of Nisan, the first month of the year. It was an annual, one-night, one-meal affair (Exod. 12:1-14; Deut. 16:1-8). The food to be eaten was specified. It was by plan and nature a home family gathering, not a community assembly affair. Two families might go together if needed to consume the

selected Passover lamb. It was to be observed in the place the Lord would choose, and after Solomon’s time that was understood as being observed in Jerusalem. The Lord responded favorably to Solomon’s prayer that he would accept the temple as the place for his name to dwell (cf. 1 Kings 9:3). The Passover was followed by seven days of eating unleavened bread (Exod. 12:15-20). One did not have to remain in Jerusalem for that (Deut. 16:7-8).

The Lord through Moses specifically mentioned children’s participation in a Passover observance. The children would ask questions about the significance of what was being done (Exod. 12:26). In contrast to that, no biblical passage hints at or suggests unbaptized children’s participation in communion.

Though Jesus instituted the Lord’s Supper at a Passover observance, no New Testament passage connects the two observances, drawing practices from one to the other. For Paul, the Christian’s passover lamb (Christ) has been sacrificed (1 Cor. 5:7). It is not the Lord’s Supper that is the Christian’s Passover. Paul does not connect the Lord’s Supper with the Passover meal. He compares participation with eating the food of an altar sacrifice (1 Cor. 10:18).

As pointed out, the Passover commemorated the sparing of the Israelites’ firstborn. The Lord’s Supper is a participation in the body and blood of the Lord — a completely different event and of completely different significance. It proclaims the Lord’s death and suffering until he comes, and in following the church in Troas (Acts 20:7), it is done on the first day of the week, not once a year, and not solely in Jerusalem. Special occasion communion (as at initiations, a beginning of a special event, a special week night assembly, meeting of a social group, and the like) is totally a human tradition. No passage suggests that the Lord’s Supper is a human family meal. Meals were to be eaten at home.

The Passover analogy type of exposition opens a Pandora’s box much of which we have encountered before; but all of it is fallacious. A few examples include that Israel practiced circumcision of male infants. Therefore infants should be baptized. The argument never explained why girls should be baptized. Israel never practiced female circumcision. Without question, Israel used instrumental music with divine approval (1 Chron. 29:25); therefore, the New Testament church should use instrumental music. Israel worshiped with use of incense; therefore, the church should use incense. The conclusions drawn just do not follow from the evidence presented.

The Second Century

The writers of the second century are those from whose writings must be drawn all that we can know of the practices of the church at the time which immediately followed the Apostolic period. These writers recognize that they do not have the authority the apostles had. They are not normative for the church of all periods.

Ignatius, bishop of Antioch about A.D. 117, points out that he is not giving commands as though he was someone great; he is a prisoner for the Name (Eph. 3:1). He does not think himself competent to give orders like an Apostle (Trallians 3:3). "I do not order you as did Peter and Paul, they were Apostles, I am a convict" (Rom. 4:3). Nevertheless, the practice of the second century can be very informative if we ask how the writings of Jesus and Paul were being understood at that time.

Accounts of observance of the Lord's Supper in the second century are not numerous. Pliny, pagan governor about A.D. 111-113 of Bithynia on the Black Sea, wrote to Emperor Trajan about Christian practices in his region. Pliny, as a politician and an outsider, would not be expected to know and understand minutiae of Christian belief and practice where it did not compose a threat to laws of the empire. I would compare him to the child describing to his grandmother what he had observed at church: "They served crackers and drinks, and I think it was Scotch." The child naively revealed something about his own home. Pliny says that Christians on a fixed day before daylight partake of ordinary and harmless food. He does not raise the question of unbaptized participants. In the time of persecution it is not likely there were any unbaptized participants.

Ignatius, about A.D. 117, speaks of observance of the Lord's Day (Magnesians 9:1), but does not discuss unbaptized participants in the Supper. He says, "Let no man be deceived: unless a man be within the sanctuary he lacks the bread of God" (Eph. 5:2). He describes breaking the one bread as the "medicine of immortality, the antidote that we should not die, but live for ever in Jesus Christ" (Eph. 20:2). He urges the Philadelphians to have one Eucharist (Philadelphians 4:1). He asserts that the heretics abstain from the Eucharist and prayer because they do not confess that the Eucharist is the flesh of our Savior (Smyrnaeans 7:1). People who did not believe in the reality of the incarnation would not have a reason to take of something representing body and blood. Ignatius champions

that the Eucharist must be celebrated by the bishop (Smyrnaeans 8:1).

More detailed is the description of the document of about A.D. 150 called The Teaching of the Twelve Apostles (The Didache). After describing baptism (Didache 7) and fasting (Didache 7-8), he writes of the Eucharist [the name is taken from the Greek term for uttering the blessing on the bread and the cup]. He concludes, "But let none eat or drink of your Eucharist except those who have been baptized in the Lord's Name. For concerning this also did the Lord say, 'Give not that which is holy to the dogs'" (Didache 9).

The Didache further exhorted, "On the Lord's day disciples come together, break bread and hold Eucharist after confessing your transgressions that your offering may be pure: but let none who has a quarrel with his fellow join in your meeting until they be reconciled, that your sacrifice not be defiled" (Didache 14:1).

Justin Martyr about A.D. 150, without specifying a specific day on which it is done, describes how those who are persuaded and believe are baptized followed by a eucharistic service of bread and wine mixed with water in which those present participate and portions are taken to those not present. He describes how the Gospels are specific that Jesus gave the bread and the cup only to the apostles. He says, "It is not lawful for any man to partake of it but him who believes the things taught by us to be true, and has been washed with the washing which is for the remission of sins and unto a new birth and is so living as Christ commanded" (Apology 1:66).

Justin then describes a Sunday service in which there is "a gathering of all in one place of us all who live in cities or in the country." There is reading of Scripture, an exhortation, and prayers. There is brought bread, wine and water accompanied by prayers and thanksgiving by the one presiding. There is distribution to those present and portions taken to those not present by the deacons. He claims, "He [Jesus] taught them these things which we have offered for your consideration" (Apology 1:67).

Irenaeus, who lived nearer the end of the second century, connected the Eucharist with Old Testament sacrifices, not with the Passover (Demonstration of the Apostolic Preaching 165). Paul earlier also had done that (1 Cor. 10:18). The Sacrament "was ordained by the Lord for the disciples that they might be themselves neither unfruitful nor ungrateful" (Haeresies 4.17.51).

The Apostolic Tradition 23 by Hippolytus in the early third century describes a communion following baptism as Justin earlier had done. A number of unscriptural items had by that time crept in; but there is no hint that unbaptized people were participating.

I have not found a single New Testament text or a single text in the writers of the second century that hinted that the unbaptized, whether children of any age or adults, were participating in the Lord's Supper. If any who know the New Testament better than I or the early church history better will bring such a text to my attention, I would be in his/her debt.

Whereas Paul placed examining responsibility on the individual participant — "let a man examine himself" (1 Cor. 11:28) — a duty that unbaptized children are not ready to discharge — these writers of the second century place responsibility on the community. This development has its descendant

in the "open communion" "closed communion" dispute of the present day. Even that controversy did not center on child participation.

Like most biblical questions, this question is a matter of teaching and admonition. Biblically informed people can see that in Paul's teaching baptism comes before communion; communion is for members of the body. An unbaptized person of information and understanding will automatically exclude himself.

One can understand that in the biblical pattern, marriage comes before sex; faith comes before obedience (Mark 16:16; Heb. 11:6), repentance before baptism (Acts 2:38), and death and burial before resurrection (Rom. 6:4). I belong to a number of academic organizations, but with all of them enrollment activities come before participation in body activities and the benefits thereof. Baptism comes before communion.

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Latter-Day Saints (Mormons)

Arranged, compiled, and written by H. A. (Buster) Dobbs

The Church of Jesus Christ of Latter Day Saints (Mormon Church) began about A.D. 1830. Its founder, Joseph Smith, was about 25 years old when he organized the first Mormon Church.

Smith was born in Sharon, Vt., on Dec. 23, 1805. The family moved near the town of Palmyra, in upstate New York, where between the ages of 14 and 25 Smith claimed to have experienced visions calling him to restore the true Christian religion. According to his account, an angel guided him to a set of golden plates buried in a hill near the Smith farm; these contained a narrative written in a hieroglyphic script, which he translated, "by the gift and power of God." The result was published in 1830 as the Book of Mormon, which he claimed was a religious record of the ancient inhabitants of North America (Indians).

History

The Mormon Church was established in Fayette, N.Y., but within a year the center had moved to Kirtland, Oh. Residents of these areas were hostile to Mormonism mainly because of its teaching on

multiple-wives and communal living. The Mormons were driven out of Kirtland and settled at Commerce, Ill., which they renamed Nauvoo, where they enjoyed rapid growth. Joseph Smith and his brother Hyrum were put in jail in Carthage, Ill., on charges of treason and conspiracy; the two brothers were assassinated by a mob.

Brigham Young, who was the senior apostle at the time of Joseph Smith's death, became the President of the Mormon Church. Members of the Joseph Smith family led a revolt and created the Reformed Church of Jesus Christ of Latter-day Saints, Independence, Mo., where they continue to have their world headquarters.

Young led the Mormons to the Great Salt Lake in Utah where they firmly established themselves. After much conflict, including Indian wars and armed resistance to the United States, the group adjusted its teaching to exclude polygamy, though it continued to be practiced by many Mormons.

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“Virgin Daughter”

JACK P. LEWIS

If any one thinks that he is not behaving properly toward his betrothed, if his passions are strong and it has to be, let him do as he wishes: let them marry—it is no sin. But whoever is firmly established in his heart, being under no necessity but having his desire under control, and has determined this in his heart, to keep her as his betrothed, he will do well. So that he who marries his betrothed does well; and he who refrains from marriage will do better (1 Cor. 7:36-38, RSV).

In his list of objections to the renderings of *Today's English Version*, A. G. Hobbs includes 1 Corinthians 7:36-38. The issues in the interpretation of these verses are issues of long standing.

The first issue of the passage concerns the phrase “virgin daughter” with “daughter” in italics and with “virgin” as an alternative rendering in the margin of the ASV. Earlier English Bibles from the time of William Tyndale had been content with “virgin” in the text. The ASV translators of the passage make clear that they understand the masculine pronoun to have an understood “father” as the antecedent of “his” throughout the passage.

However, having made this assumption, they do not at all make clear how the father is “behaving himself unseemly toward his virgin daughter,” and we must ask what this phrase means. Have we a problem of incest? Have we a case of a father's denying marriage to the girl? Neither do the ASV translators clarify the following phrase: “let them marry,” where the pronoun in their rendering stands without any antecedent at all. Surely one can see that someone could ask the absurd question, Are the father and virgin daughter to marry? Grammatically, though not logically, the two would form the most normal antecedent of “them.”

Already long before the ASV the English Bible had laid the foundation for the interpretation the ASV used. Tyndale and his successors translated verse 38, “He that joineth his virgin in marriage doeth well,” leaving the reader to figure out for himself who the antecedent of “he” is, and it seems to me that it could conceivably be the lover. But the Geneva Bible read, “he that giveth in marriage.” Except for the Rheims Bible which uses “joineth in marriage,” “giveth” maintains itself in the English Bible from the Geneva Bible until the RSV. The KJV merely substitutes the pronoun “her” as the Geneva Bible had done for “his own virgin,” giving us “He that giveth her in marriage,” removing all doubt that the father is intended to be understood as the antecedent. The ASV moved further to eliminate the obscurity by inserting “daughter” while being more literal with “his own virgin daughter.”

It is openly admitted by the current commentaries that we do not know what the verses mean. The difficulties—beyond that of the antecedent which we have just described—turn on two words. The first is the well known Greek word *parthenos* which means “virgin” and ordinarily is not obscure. It occurs in the New Testament twelve times and designates unmarried women (Matt. 1:23; Luke 1:27; 25:1; Acts 21:9; 1 Cor. 7:25, 28, 34, 36, 37, 38) except in two figurative uses, one in 2 Corinthians 11:2 and the other in Revelation 14:4 where it designates Chris-

tians as pure individuals. While *parthenos* could readily designate unmarried daughters, ordinarily it would not primarily be used to designate the father-daughter relationship. Furthermore, the individualized possessive, “his own virgin,” creates some problems should one envision a family of a father with several daughters. There seems little justification for supplying “daughter” in italics in this passage.

The second issue centers on the word *gamizo* which is in verse 38, as contrasted with *gameo* of verse 36. There is a textual variant on the passage, and the *Textus Receptus* has *ekgamizo*, which means to give in marriage. Greek writer Apollonius states that the distinction between these two verbs which occur in our verse is that men marry and the women are given in marriage. *Gamizein* is otherwise found only in Christian writings so that Apollonius' statement cannot be checked in secular Greek usage.

Gamizein occurs in the New Testament in the statement: “For in the resurrection they neither marry nor are given in marriage” (Matt. 22:30; Mark 12:25; Luke 20:35), and in the statement that in the days of Noah “they were marrying and giving in marriage” (Matt. 24:33; Luke 17:27). Each of these statements has the same two verbs, *gameo* and *gamizo*, which are in 1 Corinthians 7, and they would appear to support that contention that a distinction is to be made between them.

However, it is asserted by Moulton-Milligan that there are cases where *izo* verbs took on the meaning of *eo* verbs and that our passage may be such a case. Assuming that this has happened, when the passage talks of a man marrying his virgin, that is, the girl with whom he is in love, and not of a father marrying off his daughter. The RSV took the passage this way and envisioned that a man's fiancée is designated by the word *parthenos*; and proceeds to render *parthenos* as “betrothed”—quite a case of interpretation on their part! Others have envisioned that in the church in Corinth there were spiritual marriages—that is, cases where men and women lived together under a pledge of celibacy to each other. Paul is then saying that if the temptation to marriage becomes too strong there is no sin in making their marriage a real marriage.

These are the issues of this passage. The proposed solutions remain hypothetical. I think we have pursued the topic as far as we can.

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Associate Editorial

M. NORVEL YOUNG

What Does The Bible Say?

Are You Considering Divorce?

In a recent article on marriage, the author stated that in nearly two-thirds of all marriages at some time or other either the husband or wife suggested a divorce. In at least one-fourth of all marriages separation or divorce ultimately follows. May I beg you who are contemplating divorce or separation to consider what God would have you do. He made you, he loves you, he knows best how to make you happy. Consider what he has to say: "And unto the married I command, yet not I, but the Lord, let not the wife depart from her husband, but if she depart let her remain unmarried or be reconciled to her husband. And let not the husband put away his wife" (1 Cor. 7:10). "The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord" (1 Cor. 7:39). No bill of divorcement from Mexico, Reno, or Texas can erase God's intention for marriage to be permanent; a union of one man and one woman for one lifetime. A union to be broken only in sorrow or shame; death or unfaithfulness.

"What God hath joined together let not man put asunder." These words of Jesus cry out against so many of the man-made divorces of our day. He further said, "Whosoever shall put away his wife, except for fornication, and shall marry another, committeth adultery; and he that marrieth her when she is put away committeth adultery" (Matt. 19:9). If the marriage is dissolved before death, at least one of the two is stained with dishonor. Jesus makes the one exception of adultery or fornication to the rule that marriage shall be broken only by death.

So be patient and longsuffering with your companion. Be unselfish and sacrificial in your love, always have the desire to please. You did not promise to love until someone else more attractive or more successful came along. You did not promise to love until some harsh word is spoken or until a depression strikes or monotony sets in. You promised to love until "death do you part." You took those vows before God. Think of what you have been through together and determine to face the future together and build a marriage of love.

"We have supped the cup of sorrow, you and I;

We have waited a tomorrow, you and I,

We have watched beside a bed, bending o'er a little head,
Crushed beneath the weight of dread, you and I.

We have owned our helplessness, you and I;

We have sought God in distress, you and I;

We have shed a common tear when no other help was near,
Prayed together in our fear, you and I,

Shall we break the ties that bind us, You and I?

God had wed with grief and pain;

Shall we prove that union vain?

Shall we go our way again? you and I."

No, "What God hath joined together, let no man put asunder."

(This series of articles appear weekly in the Avalanche-Journal, Lubbock, Texas, and several other newspapers. Permission is granted for it to be reprinted in other papers).

Jack P. Lewis Joins Harding Faculty

W. B. West, Jr.

It is a pleasure to announce that Jack P. Lewis became an active member of the Bible faculty of Harding College with the current summer session. We are fortunate to secure Brother



Jack P. Lewis

Lewis, who is a faithful, experienced and successful gospel preacher and teacher with splendid academic training.

Brother Lewis was born March 13, 1919, in Midlothian, Texas. He is the son of P. G. and Anna E. Holland Lewis. He was baptized into Christ by G. A. Dunn, Sr., in 1929. He was reared in the church, his father being an elder in Midlothian until his death in 1952.

Brother Lewis entered Abilene Christian College in 1936 from which he was graduated in 1941 with a B.A. degree with a major in Bible and Greek. He preached

for the church in Huntsville, Texas, 1942-1944, during which time he did graduate study in English at Sam Houston Teachers College leading to the M.A. degree. His thesis was on, "The Use of Poetry in Sermons" which was a study of the technique of John Wesley, Alexander Campbell, and N. B. Hardeman. In 1944, Brother Lewis entered Harvard University where he studied for six years and from which he received the degree of Bachelor of Sacred Theology in 1947, and the degree of Doctor of Philosophy in New Testament in 1953. For the past three years he has been studying at Hebrew Union College in Cincinnati on a fellowship. He is a candidate there for the Ph.D. degree in Old Testament. Brother Lewis has made an excellent record in his school work under eminent scholars in their respective fields and comes to Harding College well trained academically.

But the best that can be written about Brother Lewis is his Christianity as expressed in his loyalty to Christ and to the word of God and in his Christian life and gospel preaching, which he has maintained through all his graduate work and which characterizes him today. While a student at Harvard University, he preached for the church in Providence, Rhode Island, where he did outstanding work in a difficult mission field. He has just closed a faithful and successful ministry with the church in Covington, Kentucky. During his years as a gospel preacher, he has served four churches, the ones already mentioned, and the church in Throckmorton, Texas.

Brother Lewis married Lynell Carpenter, a devoted Christian, in 1943. Brother and Sister Lewis have two children, John Robert and Jerry Wayne. We at Harding College are pleased to have Brother and Sister Lewis and their family with us. Brother Lewis will teach principally in the fields of Old and New Testaments in the Graduate Department of Bible. We believe he will give outstanding service in the teaching of the Bible and in the training of Christian servants.

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What Shall I Major In?

JACK P. LEWIS

The student looks about him and sees the outstanding preacher who majored in speech, in education or in law, and wonders if the same route would not make him an equally capable preacher. He sees the professor who majored in Bible teaching history or selling insurance, and the man who majored in history teaching Bible, and he wonders if this is not a desirable procedure. What may be overlooked is the fact that the man may be outstanding not because of his particular field of training but in spite of it. His native ability has carried him to where he is.

A great deal of judgment and opinion is involved in this one man's reaction to this situation. Actually instead of implying that a man knows everything, a doctor's degree merely implies that in the opinion of his examining committee backed by the reputation of the school they represent he is capable of teaching in that field. The very word "doctor" connected with education is related to the idea of teaching. It is the Latin word for teacher. In many areas one learns the basic skills for operating on the ordinary level in that area long before he attains the qualifications for advanced teaching in that skill. A man may be a very fine pilot and even able to train beginning pilots without advanced training in aerodynamics; but if he wants to design airplanes he should head for M.I.T. or some like institution. A man may be a very skilled speaker far short of a degree in speech; but if he wants to teach people how to be speech teachers, more is required.

Oftentimes men allow themselves to be sidetracked into the peripheral areas of what they really want to do and squander their available educational time so that superior training in the area in which they are operating becomes out of the question. I have had a number of educational courses, but I would not see that any man who primarily wants to preach would be making the best use of his time to seek a doctor's degree in education. He can learn the basic principles of education which will be primarily useful to him far short of a doctorate in it. Now if he wants to be a professor of education or wants to be the educational director of a large local congregation, the matter would be entirely different.

I would not see how a man who intends to keep preaching would be making the best use of his time and opportunities to acquire for himself a degree in law. If he wants to be a lawyer and practice law, that type of training would be absolutely essential. But in the time he is pursuing law he could be learning more about the Bible, the Biblical languages, and Church History that would far better equip him to be useful in the area in which he has chosen to serve. Few of us have enough time and resources to go both routes. We must choose one to the neglect of the other.

My advice to every student is to study the thing that he wants to do. If you want to preach, then study the things directly connected

with that sort of activity. Do not get sidetracked into the periphery. A preacher needs a broad-based knowledge which includes at least Bible, Biblical Languages, Biblical World, Church History, Religious Thought, and Practical Church Work of various sorts. Personally, I like to hear the man preach who is an expert in the Bible.

Many young men get shifted into the periphery because they are away from an opportunity to pursue religious studies. They then take up what is available and what seems next best. However, in my judgment instead of going off at a tangent, such a person would be best off to use his opportunity to acquire the tool subjects that contribute to academic pursuits. If I had learned German and French before entering graduate school, about two years would have been cut off the required time to graduate, and I could have been reading the important religious books and articles all along the way. Had I acquired a working knowledge of Latin, it would have opened a world to me that remained closed. A great deal of our religious vocabulary is Latin. Much of our religious thought is molded by the period when men studied in Latin. Such subjects are offered in any area where there is a college.

It would seem to me that for some men pursuit of the peripheral areas is a matter of escapism. They are interested in education, but they have been brought to believe these peripheral areas are more safe for faith than is the pursuit of advanced study in religion. I would like to deny that! Comparative ignorance (for we are all ignorant) is not the safeguard of faith. Materialism is the greatest danger to faith in our world. I think I have seen the young men pursue philosophy until he no longer had faith. I would analyze his problem that his philosophy kept piling up unsolved problems until his house collapsed. Though one can never actually say what if, in my opinion, had he pursued religious studies to an adequate point, he might have found some of the pillars he had traditionally accepted to be unsound, but he would have been able to replace them with pillars that would withstand the storm.

I am alarmed at the number of capable young men who have made an admirable record preaching who in middle life take up some other activity. I am persuaded that had they pursued a course of religious studies before they ran dry they could have found themselves in a way that they would have realized that if the Bible does not offer the answers to life's questions, certainly law, education, selling, and the like do not.

"No soldier on service entangles himself in civilian pursuit" (2 Tim. 2:4). I have thought many times of the soldier who while in training camp took up the repairing of the watches of his comrades. When his orders for overseas duty came he said, "Why I just cannot go! I have too many watches to repair." The world is full of things I would like to know. Personally, however, I am going to stay with Biblical studies.

What the Restoration Movement Has Accomplished (1)

JACK LEWIS

In considering what the Restoration Movement has accomplished in the approximately 150 years of its existence, one could contrast the memberships of the small Brush Run Church of about 1830, located in a little-known place of West Virginia, and that of the small congregations located in the area of Cane Ridge, Kentucky, with the two million or less members in the 13,250 congregations in the United States today. He could speak of the eight to ten thousand preachers, of the 427 families of foreign workers, of the seventeen Christian colleges, of the twenty preachers' schools, of the seventy-five grade and high schools, of the 190 Christian camps, of the eighty-three child care agencies, and of the twenty-nine homes for the aged—and out of these developments he could realize that growth has taken place. One could also speak of the move from one-room log buildings in rural areas to the vast plants which our larger metropolitan congregations have now built.

But we know in our hearts that these items, though a stimulus to our pride, are no real measure of what a movement has accomplished. When we compare the changes in statistics of the movement with the general change in American and world population, and when we compare the movement's economic growth with the change in American economic life across the same period of time, it becomes obvious that at least a part of the pride is false pride.

Furthermore, should we compare the present membership statistics, first, with the population figures of America, now estimated at 218 million, and second, with the population figures of the entire world which is now estimated at four billion, 219 million, what we have done is less impressive. If we compare our figures with those of the Muslim population estimated at 576½ million, the Buddhist population estimated at 260½ million, or the Hindu at 517¾ million we must admit that we have hardly scratched the surface of the ground as far as evangelizing the world is concerned. We are also alarmed at the case made by Flavil Yeakley, Jr., who insists that growth in our churches has stagnated and that if trends are not reversed the movement will cease to exist early in the next century.

Should we shift attention from statistics to what has been accomplished in bringing about the unity of Christian people—for the divided nature of Christendom was one of the stimuli for the early enthusiasm of Restoration preaching—we find even less basis for pride. Though the ideal of unity of all believers was noble, the movement itself has repeatedly fractured. Meanwhile, the walls of denominationalism have largely proved to be unyielding. An atmosphere of live and let live called ecumenism has become popular. It is an atmosphere in which doctrinal conviction

has become minimal, but in which there is the more insistence that each religious tradition has its values to be maintained. People are willing to dialogue and to cooperate in some areas while ignoring and maintaining the basic differences that keep them apart.

The churches of Christ have crystallized into a separate people not wanting to share in ecumenism because they feel that it is basically defective in purpose. They have become a people whose on-going contribution to Christian unity is largely that of talking about unity and of inviting all to come enjoy unity with them. Some individuals are won; but the days of winning whole congregations of people belong to the distant past. In some circles of the Restoration Movement very rigid mores have developed which create and maintain barriers. We are known as a people who like to debate. We appear in the eyes of our neighbors more as isolationists and sectarians than we do as effective advocates of Christian unity. In the goal of the Restoration Movement to advocate Christian unity, we do not have a lot of basis for pride of achievement. If you asked the man on the street about the churches of Christ, he might tell you that they are the people who oppose the piano; but he would not tell you that they are the people who advocate or practice unity.

The Idea of Restoration

Despite these pessimistic notes on the failure to attain the goals of the movement, the Restoration Movement has by no means been a total failure. It has pressed upon the world the idea that the cure for the problems of a divided Christendom is not in ecumenism in which we play down differences and agree to have a sort of fellowship while maintaining division. Neither is it to be found in accepting the Pope's annual invitation for all to return to the "Mother Church." The movement has insisted that behind the creeds and the traditions of the church there was a revelation of God's will that is normative for the church of all times. The ideal is not to go back to the times of the Reformation, nor is it to go back to the relatively uncomplicated times of the Middle Ages, but to go all the way back to Apostolic times. That this idea is an ideal that still commends itself to thinking minds can be seen in the success of the Bryant-Shank mission to denominational preachers. Trained men caught in denominationalism still find the idea of a restoration of New Testament Christianity a challenging idea.

The idea of restoring New Testament Christianity involves making certain basic assumptions, each of which is under continuous challenge from other circles. Among these assumptions is that there was a valid revelation of God's will—men of God spoke as moved by

the Holy Spirit (2 Pet. 1:21). The Apostles were guided into all truth (John 16:13). Next, it is assumed that a valid text for that revelation can be established. This assumption does not affirm the infallibility of any extant manuscript or of any extant reconstructed text. It allows for the possibility that additional discovery may show that a phrase now accepted in a text could be a gloss and that a phrase now absent in a text could be demonstrated to be authentic. However, though there are textual variants, remarkable degrees of agreement on what the text should be exists.

Furthermore, it is assumed that that text can be rendered into the various vernaculars so that the common man can read and know what his duties to God and man are. For American and British people, this translation is English; but one does not have to read English to have the Word of God. Men of other languages have the same translation problems as English reading people do. The translation is not tied to any particular translation old or new. It is not bound up in the KJV, ASV, NIV, or any other. The Hebrew, Aramaic, and Greek texts are the correctives to the questions of all translations.

With its assumptions, the movement must face the challenge of those scholars who insist that the biblical record itself is unreliable. It must also face those who insist that there was such variety and flux in the first century church that no pattern is identifiable there. These battles with systems of theology which if accepted would negate any idea of restoring New Testament Christianity are never ending and must be fought over and over again. This is neither the time nor the place to attempt a defense of our assumptions individually or in their collective totality. We merely remind ourselves that apart from their validity a Restoration Movement makes no sense.

At various periods of our existence the questions raised by the critical movement have surfaced in our own ranks. Questions of the authenticity, unity, authority, and infallibility of Scripture have been wrestled with. J. W. McGarvey attacked the higher critical movement in the last century. If today one demanded a head by head accounting of beliefs on any of the points we have mentioned from our people in the pews or from our preachers, he likely would be shocked at the lack of information he would find, and even more shocked at the diversity of opinion he would encounter. Our congregational organization deters the setting up of shibboleths that all must pass. One cannot say, "The church of Christ believes. . . ." He can only say, "I believe. . . ." or "Tom believes. . . ." In general practice, however, the man who has become persuaded that there is not unity, authenticity, infallibility, and authority in Scripture has in time sought fellowship elsewhere.

What the Restoration Movement Has Accomplished (2)

(Please read the introductory article in last week's Firm Foundation.)

Not all men connected with the Restoration Movement have always kept clear in their minds what our goals and methods were: and we have not always succeeded in making the aims clear to those about us. The Restoration Movement presses upon the world a way to apply the Apostolic teaching to twentieth century conditions in an effort to bring about the reconciliation of alienated man to God. It is not an effort to reproduce a first century congregation whether that be the one of Corinth, Philippi, or any other place. The first century churches fell short of the Apostolic ideal. Many things about the church in Corinth were not at all admirable.

Perhaps no better illustration of the goal of our effort has been offered than that of seed. If one takes wheat and plants it year after year over a long period it may suffer some degeneration through cross pollination with less desirable strains of wheat. It may also gradually become mixed with seed of alien plants so that a sowing will (as illustrated in Jesus' parable of the tares) produce not only wheat but also weeds. However, suppose early in its history, when the wheat was unmixed and not yet degenerate, some of it was stored up safely. Years or even centuries then went by until finally someone planted that seed. The owner's grainery in which it had been in all that time is irrelevant to the outcome. When it germinates, the plant would be wheat like the original was; but it would be produced under the new conditions in which it germinated. It would not be pumpkins, and it would not be mixed with the weeds that repeated crops would add to the seed.

The Gospel is the seed of the kingdom (Luke 8:11). The Restoration Movement has pressed upon the world the idea that that seed from the first century can be planted in the twentieth century and can produce a harvest unmixed with the creeds and traditions that have accumulated through the centuries. The success of the effort is dependent upon the kind of soil the seed falls into. Wayside, stony, and thorny ground produce poor harvests; but the fault is in the soil, not in the seed. The success also depends on the degree to which we are able to plant the seed unmixed with our own opinions and speculations. The order from Paul was "Preach the word" (2 Tim. 4:2). We have our problems accepting the fact that the things that are revealed belong to us but that the secret things belong to the Lord (Deut. 29:29). We have even more trouble with what Paul said about food offered to idols "whatever you believe about these things, keep between yourself and God" (Rom. 14:22). Rather than being kept as one's private property, opinions and deductions have

JACK LEWIS

been pressed to the disruption of the peace of and to the division of the Lord's people. However, these problems do not negate the ideal we have before us anymore than the presence of dirt negates the power and value of soap. Our failures only underscore the need to "Preach the word."

Where the Scriptures Speak

The struggle over how to interpret Scripture will continue until the Lord comes; the basic clash over religious groups will always be in this area. The early Restoration Movement thrust upon the world—first through Alexander Campbell's "Sermon on the Law"—that a clear distinction was to be made between Law and Gospel. Men were called to account for their tendency to quote Scripture indiscriminately, finding their answer to a question like "What Must I do to be saved?" in the Psalms as readily as in the Book of Acts. At the common man's level the proof text "rightly dividing the word of truth" (2 Tim. 2:15; KJV), which actually would be better rendered "handling aright the word of truth," was understood to be saying that different parts of Scripture applied to different situations. Not only is there law and Gospel; but there are those things that applied to the limited commission and those that apply to the Great Commission. To make the thief on the cross a pattern of how forgiveness is obtained without baptism is to ignore a vital distinction in Scripture itself.

Early in the movement it was recognized that religious life must have a biblical base. The preachers set themselves to give a "Thus saith the Lord" for every item of faith and practice. Our neighbors have in some cases felt that the Bible prescribes items of faith but that church order has been left free. The result is that their organizations have been formed on the basis of expediency rather than on the basis of Scripture precedent. Organizations less in size than the local congregation are common, and organizations on the state, national and world level are considered essential to operation.

Burton Coffman is a preacher of unique style and of unique manner of expression. Burton, one day in a lighter moment while reflecting on the great diversity among us, said that in all our differences there is one thing we all hold in common. Wherever one goes, "even if a man is preaching that the moon is made of green cheese, he thinks he got it out of the Bible." I think Burton is entirely right. The heart issue among us is not instrumental music; it is not a particular name; it is not three songs and a prayer; it is not the Lord's Supper every Sunday; it is not the support of a television program; it is not support of orphans' homes; it is not what translation of Scripture to read. The heart issue

is that there must be a biblical base for what is taught and practiced. The silence of the Scripture must be regarded just as the explicit statement of the Scripture must be obeyed! The Scripture is not only inspired and infallible; but it is also sufficient.

This insistence on a biblical base, whether we realize it or not, throws us directly into the cutting edge of the exegetical problem. We have to determine what in the first century was normative and what was not; what was done that forms a binding pattern as opposed to what was done and does not form a pattern. The Restoration Movement has not in every case been able to arrive at a unity of faith in the bond of peace about what Scripture does teach. Differences of opinion over what is authorized and what is not have been responsible for our multiple divisions. The commands and prohibitions of Scripture have been fairly plain to us. What forms a binding example has been more difficult to agree on. We are always learning that what one man deduces is not that which another man deduces; hence we can argue continuously with ourselves, and can argue even more with our neighbors, over whether what one man calls a "necessary inference" is indeed a necessary one. However, back of all the divisions and of all of the problems there is one unifying attitude which is distinctive and quite simple. There must be biblical authority for what we do and teach. Our problem is how to arrive at that authority.

In a world that is organized and re-organized on the district, state, national, and world levels, the Restoration Movement (with varying degrees of success) has given a graphic demonstration that the type of church organization laid out in the New Testament will work. It is well known that the organizations that are larger than the local church are late developments and are unknown to the New Testament. In the New Testament each congregation with its duly selected elders, made elders by the Holy Spirit, exercised all the functions the Lord expected of congregations. They preached the Word, engaged in worship, edified the members, and disciplined the disorderly. Though it is widely felt today in denominational groups that such a congregational arrangement cannot work, in the Restoration Movement it does work.

That a group of elders who are equals can lead a congregation has been convincingly demonstrated. There does not have to be a chief. The first departure from New Testament organizational order that can be demonstrated is when early in the second century the leadership by a group of equals gave way to the monarchical bishop who was over the elders of a congregation. More next week.

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What the Restoration Movement Has Accomplished (3)

JACK LEWIS

Striving for the N.T. ideal of a group of equals who leads the congregation has from time to time presented us with problems. We repeatedly find examples where we fall short, and some become more equal than others. Diotrephes who loved the preeminence did not die out in the first century. Furthermore, in metropolitan areas we are often plagued with the problem of those who would attempt dominion beyond their own congregations. This may take the form of a domineering preacher who wants to assume "the care of all the churches," or it may be one congregation and its elders who wish to put pressure on another and its elders. I do not see in the other and its elders.

Though there are exceptions, the Restoration Movement cannot claim any extraordinary liberality on the part of its people. We keep the Lord's cause in poverty while we live in plenty. At the same time, what generosity there is demonstrates in a very plain way that generous, liberal giving on the first day of the week, apart from the many financial schemes often used in religion, can carry on the work of the church. In some circles the plate is passed every time a gathering is held; such people can not understand how a program of once a week giving can maintain a congregation. Those who would set a fixed levy for each person to pay cannot understand how voluntary giving can work. Then there are the raffles, bingo games, fairs, lotteries, and a hundred other schemes to raise money. We have largely financed our own programs and have not begged the merchants and the whole community for support of that in which they do not believe.

In the last century when the Mission Society movement was getting into full swing in all religious groups, Campbell, who had in the Christian Baptist insisted that the first century church moved only in its congregational capacity, began to press the need of co-operation among the churches for the purpose of doing mission work. The outcome of his and other agitation was the formation of the Mission Society with the aged Campbell as President. Campbell's critics recognized that either his position had changed from the stance he had earlier occupied or that he had been deceived and did not really grasp what was taking place.

The Society went through a stormy existence without its being a flashing success. Several fresh efforts attempted to pump new life into it. The verdict of its contemporaries is that it spent much and accomplished little. Dr. J. T. Barclay was sent to Jerusalem for ten years, J. O. Beardslee was sent to Jamaica for eight years, and Alexander Cross was sent to Liberia. Cross died two months after arriving at his place. Barclay and Beardslee came home at the end of their terms for lack of funds. When the division came in the Restoration ranks at the end of the century, those favoring the Society and those favoring the use

of the instrument, when they were not already one and the same persons, went their way together.

Meanwhile, missionaries were sent out by cooperating congregations apart from the Society. Churches in Tennessee sent J. J. Trott to work with the Cherokee Indians. J. M. McCaleb was in Japan for fifty years aided first by congregations in Tennessee and Kentucky. The Reeses, the Shorts and the Merritts aided by Arkansas and other congregations spent long lives in Africa, and there have been too many others to enumerate them here.

Following the awakening a generation back of the possible problems in the so-called "one man Missionary Societies," the expediency of a sponsoring eldership was recognized and it has been insisted among us that to raise funds a missionary must have a sponsoring congregation. Rather than his being a free lance person, and rather than having one man missionary societies among us, it has been insisted that the missionary must be responsible to the elders of one congregation. This practice then raised the question of the scripturalness of cooperation. Some brethren have felt that money could be sent directly to the missionary but could not be collected by a sponsoring congregation and then forwarded to him by that congregation. In actual practice except in isolated instances those who have occupied this position have sent out few missionaries; in practice their position has left the heathen in darkness. We have now largely worked ourselves through the tensions of the co-operation question, though it was at the cost of a breach of fellowship in many communities.

Now we find ourselves often faced with a situation that, from an expedience viewpoint, is unquestionably bad, though it is not at all a question that threatens fellowship. We have congregations who may be putting small sums into a dozen baskets who will then plan large programs to sponsor and hope other congregations will finance them. To be a "sponsoring church" is a sort of status symbol. It is just the sort of thing a live congregation must be doing. The congregation's energy is largely expended in public relation efforts. From my viewpoint, speaking only about expediency, it is an evil for a congregation to sponsor a work to which it gives little or no financial support. The congregation becomes an organization to find funds among other congregations and becomes a forwarding organization; or, the arrangement may be just a paper arrangement. The prospective missionary says, "I have my sponsoring congregation, but they cannot help me financially." Put in the coarsest terms, it means, "They are willing to turn me loose on other congregations with my project."

Though there are doubtless exceptions, I have yet to see a congregation give any essential guidance to a work into which it was not putting a substantial sum of money. We have let the problem of the free lance missionary push us into a situation that may look better on paper, but in reality is not better. In some cases the missionary gets his money and is free to do as he pleases without supervision. His elders do not guide him at all. The missionary is leading the churches instead of being guided by his elders.

Nevertheless, our churches and our missionaries are becoming conscious of the need of better training. The colleges have missions' departments. Stress is put on learning the language of the area in which one plans to work. Courses in cultural anthropology acquaint one with the problems arising from the culture of the area in which work is planned. We have missions' teachers who hold the doctor's degree in their area of specialization. Young couples have demonstrated that team efforts can accomplish good results. All of these developments are resulting in better screening to assure that the worker is suitable for the work and the area he has chosen; we have fewer false starts; fewer mistakes are made on the field; and better work is being done.

We will continue to have our problems to solve as long as men do anything, but the undeniable facts of the mission effort are that the local congregations have selected their missionaries; have seen that they had training; have gotten them proper documents for admission into the areas they were sending them to; and have maintained them there—all without the machinery of a mission society—all without the expenditure that the organizational machinery of a society consumes. The missionary is responsible to his own elders, and should he prove incompetent, the elders can of their own volition, without spinning the wheels of a super organization, bring him home and can send someone else if they choose.

With this policy in operation we now have congregations in every state of the nation and on every continent of the earth. As I pointed out earlier, there remains more to be done than we have accomplished. But many mission works earlier carried on by an individual congregation, or by congregations co-operating together without a society, are no longer mission works but are congregations with their own elders and their own missions' programs. All of our work aims at developing independent self-sustaining congregations active for the Lord. It is a most graphic demonstration that the Lord's plan will work more efficiently for the end the Lord had in mind than any human system will.

(More next week)

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What the Restoration Movement Has Accomplished (4)

JACK LEWIS

The Restoration Movement, in the midst of a divided and confused religious situation, has held forth a position that all have not accepted, but it is a position which no person who accepts the authority of Scripture could claim is in error. While many people feel a benefit from their creeds and put great weight upon opinions, a person may question that a restoration is possible, but no person can seriously argue that the effort to have a "Thus saith the Lord" for all that is taught is an error. We are continuously plagued with the confusing of opinions with the Lord's Word. The early Restoration people said that there were ten thousand opinions but only one Gospel. We need to keep before ourselves, and we need to press upon the world about us, that opinions are to be kept to oneself. Inferences and deductions are not to be confused with the Word. Each generation must be brought back to the Word.

It has been pointed out many times that by strictly following the New Testament one can occupy a position on details of obedience that is unquestioned. No one questions that immersion is Scriptural baptism. Those who sprinkle or pour affirm that their modes are also baptism; they do not argue that immersion is unscriptural. They do not reason that the person immersed is unbaptized. That a penitent adult believer is a proper candidate for baptism is undisputed. Paedobaptists do not deny that; they only argue that the infant is also a proper candidate. It is not adult immersion that is under dispute. The same thing can be said about the observance of the Lord's Supper on the first day of every week. Some wish to have Thursday night observance; others though they would choose Sunday would do it once a year, once a quarter, or once a month. These persons do not feel that weekly communion is necessary; but it is not communion on the first day of each week whose scripturalness is under debate. The question is whether some other practice can claim scriptural authority. No person would question that a *capella* singing is scriptural. One does not have to have instrumental accompaniment to please the Lord. It is at this point that those who want to include the instrument as authorized in *psallo* fall into an illogical position. They find the instrument commanded and then proceed to argue that one can use it or not as he pleases. They do not hesitate to sing if for some reason they do not have the instrument. It is clear that believers were called Chris-

tians and that the congregations are described as "churches of Christ" (Rom. 16:16); it is not these names but the host of denominational names which are divisive and of questionable validity. This line of argument need not here be carried on to all other relevant items. That there is a position on which divided people are agreed needs to be continuously brought to the public's attention.

An Emphasis Upon Training

The appeal of the Restoration Movement has been an appeal to both head and heart. The early advocates varied widely in their formal preparation. Alexander Campbell had one year of formal college education, but as a diligent student across an entire lifetime was a capable self-trained scholar. Barton W. Stone had formal training for the Presbyterian ministry. Raccoon John Smith described himself as an untrained man. Walter Scott was a school teacher. The movement produced its scholars like Robert Richardson, J. W. McGarvey, and others.

When the division over societies and the instrument came at the beginning of the century, a goodly portion of the men with academic training, and many of the schools, went with the instrumental group. A general distrust of education—particularly of theological education—set in from which we have not entirely recovered.

The past two or three generations have seen born anew the Christian education movement. The schools have weathered the opposition to their very existence, have now reached down to the kindergarten level and have extended upward to four year programs beyond the college level.

We are slowly departing from the procedure where the man who wanted to teach Bible earned his degree in education, history, or speech, and we are awakening to the fact that on the advanced level one should teach in the area in which he has majored. The result is that fewer coaches, chemists, biologists, and mathematicians are teaching in the Bible departments, and more men formally trained to teach religious subjects are teaching these subjects. We now have teaching in our schools, and have in some of our pulpits, men who have gone to the foremost universities and who have acquired the highest academic training available, yet who are enthusiastic for the restoration ideal and who are firm in their faith and loyalty to God and to his Word.

Along with the general thrust for

education, the elders of our congregations are awakening to the need of better training for themselves, and now and then a young man comes to school to train himself to be an elder. In the areas where we have schools, some elders are taking courses to prepare themselves better. There is also an awakening to the need for better trained preachers. The cornfield preacher, though his motives may be of the best, can expect less and less of a hearing. There will always be exceptions where the self-trained man will render an outstanding service; but while we have our differences of opinion over exactly what sort of training and how much will best accomplish the task, the college, the Bible Schools, and the Preacher Schools all reflect a consciousness that better training will result in better preaching.

Scholarly Exchange

The atmosphere that welcomed public debates in earlier generations has now largely vanished. The times have changed. But the scholars of the movement have found opportunity to prepare and read scholarly papers at the sectional and national meetings of the learned societies (the Church Historical Society, the Society of Biblical Literature, and the American Academy of Religion). One who takes the bother to consult the periodical indices will see that many of these papers—as well as other articles—have been published in journals which have international circulation.

There is ample opportunity today for what is called "dialogue." Sitting across the table from the man of differing opinion where the showmanship that characterized debate has no place, and where all must be treated as honest and sincere, one can engage in exchange on most any religious question. The exchange of the panel has also become popular in some circles. In a typical situation four men of differing positions may each present his case, with the other three, as well as the audience, raising questions at the end of his presentation. He can clarify and defend anything he has said.

We have found it profitable in our own circles by retreats, preachers' days, or workshops to have a multitude of speakers on a live issue among us. This gives an opportunity for exchange of many viewpoints, and an opportunity for the answering of questions. In a spirit of brotherhood, differences can be clarified. It is a wholesome development. More next week.

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What the Restoration Movement Has Accomplished (5)

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Production of a Literature

Alexander Campbell and other Restoration leaders recognized the power of the printed page in molding opinion. "The Christian Baptist," "The Millennial Harbinger," "The Christian Messenger," and other papers spread the movement. Many periodicals have come and gone, running their course, each with its own impact on the movement. One of the oldest periodicals now being issued among us is likely the *Gospel Advocate* which began before the Civil War and is now in its 123rd volume. Another of great age is the "Firm Foundation" which is in its 99th volume. These journals have been and continue to be read by the common man. Other journals have attempted to fill more specialized needs. The "Twentieth Century Christian" aims to guide youth of the church by presenting "New Testament Christianity in the Present Age." "Power for Today" aims to be a guide for daily home devotions. "The Christian Bible Teacher" aims to fill the needs of teachers in the Bible School, "The Campus Journal" is a voice for those working in Bible Chairs or other type programs on the campuses of colleges and universities. "The World Evangelist," "Far and Near," and the "Christian Chronicle" attempt to spread news of the missionaries.

It is not possible to list all the periodicals; at the same time, there is no intentional slight of any; they are too numerous to mention. "The Restoration Quarterly" offers articles on a more technical level. Each year quality articles from some of the best trained scholars among us appear in the "Quarterly," articles which are capable of challenging the best minds among us. The "Quarterly" has a richness of depth articles on religious history, on word studies of the Bible, and on numerous areas of religious teaching. It is indexed in the international publications "New Testament Abstracts," "Old Testament Abstracts," and "Elenchus Bibliographicus Biblicus." Since 1975 the librarians of our colleges have indexed a selected number of Restoration periodicals. The index is the "Christian College Library Index."

Various generations of the movement have produced commentaries for the use of the people. One thinks of Lard's "Commentary on Romans," Milligan on Hebrews, and McGarvey on Acts as those used over the longest period of time. The common man's trusted tool, heavily used in the first half of this century, was B. W. Johnson's "New Testament with Notes." The first part of the century saw the "Gospel Advocate Commentary on the New Testament" by various brethren, using the text of the American Standard Bible. The middle of the century saw the appearance of the "Living Word Bible Commentary" which is now complete for the New Testament. The Old Testament section is in preparation and is projected for appearance over the next three to four years. The text of the Revised Standard Version is used. Burton Coffman has distinguished himself, doing what none of

the rest of us have done, by writing a one man series of commentaries covering all the books of the New Testament. He is now working on the Old Testament.

Campbell stimulated an interest in the Bible translation question by issuing his "Living Oracles" which was widely used by Restoration preachers. Prior to the appearance of the Revised Version there was excitement over the projected Bible Union translation, and Campbell prepared the Book of Acts for it. H. T. Anderson issued his own translation of the New Testament in 1864. The American Standard Version was eagerly anticipated by the preachers, and with its appearance was soon adopted by the *Gospel Advocate* for its Bible School literature. More recently other brothers have participated in translation efforts. These aim at making the Bible plain to the common reader.

Conclusion

The Old Testament tells of a people who served the Lord all the days of Joshua and all the days of the elders who outlived Joshua; but then people departed from the Lord. It also tells a story of repeated apostasy with sparse restorations like that carried out by Josiah when the book of the Law was found in the rubbish of the Temple. The New Testament warns of the dangers of apostasy.

Men do not easily learn the lessons of the past. It seems that in many areas every generation must make its own mistakes. Battles previously fought out have to be fought again in new forms. The Mission Society, Instrumental Music, Premillennialism, No Bible Classes, and a host of other causes keep rearing their heads. The greatest danger to the Restoration Movement in my opinion is the trend of our preaching to focus on counseling, on social questions, on vague questions that really move no one's heart while we allow the people to remain uninformed on what the Scriptures really teach. Pep talks and emotionalism cannot maintain a Restoration Movement. It requires an informed people.

Men are always straying from the faith. We are never more than one generation away from complete apostasy. Neither the noble ideas of those who have gone before us nor their admirable accomplishments can remove us from the need to confront men everywhere at this end of the twentieth century with the claims of God's Word.

The Restoration ideal must not be forgotten. Restoration is always only partial and is never completed. The primary task is still the same task that it has been recognized to be by those who went before us. We must commit the Word to faithful men who will teach others also. Our marching orders remain "Thus Saith the Lord" and "Preach the Word." End of Series.

100 Cherry Rd., Memphis, Tn. 38117

Why New Bibles? (1)

In recent years a host of new English translations of Scripture have made their appearance. Catholic scholars in 1966 issued *The Jerusalem Bible* (the first made by Catholics from the Hebrew and Greek texts rather than from Latin) and have other translation efforts underway. The Jews gave us the first section of the *New Torah* in 1962; the American Bible Society has published Bratcher's *Good News for Modern Man* (TEV) in 1966; and Phillips is adding the Old Testament to his earlier *New Testament*. All of these together with the recent appearance on March 16, 1970, of the completed edition of the *New English Bible* (NEB); and the issuing in November, 1969, of the *Gospel of John* which is the first trial book of *The Bible: A Contemporary Translation* (ACT), mark the end of one era and the opening of a new one in English Bible translation. Only the *Gospel of John* is now ready in ACT, but work on other books is well under way and the whole will be coming forth in a few years.

Both the NEB and ACT are efforts by different groups of scholars—one British and one American—to express the Bible in current English phraseology. Both proceed from the conviction that if the Bible is to be read by modern man, it must be put into the idiom with which he is familiar. Each attempts to make use of the most recent manuscript discoveries, the latest in textual criticism, and the latest in lexicography. Each marks a departure from the pattern previously followed in English translations—including both the American Standard and the Revised Standard Version—of merely revising the King James Version. Though their import will only gradually be felt, the new versions will doubtless bring nearer the end of the three hundred and fifty year dominance, direct or indirect, of the King James Version over the English Bible reading public. Regardless of your feeling about the matter, your grandchildren will likely not chiefly know the King James Bible and may not even know the American Standard Version. The processes of time may be protested, and even delayed, but they cannot be stopped.

The King James Bible is, of course, not the original Bible for that Bible was issued in Hebrew and in Greek and was completed by the end of the first Christian century. The King James is not even the original English Bible, but is number nine in the sequence. Already in its predecessors: Wycliff's, Tyndale's, Coverdale's, Matthews', Rogers', the Great Bible, the Geneva, the Bishops', and the Rheims Douay, phraseology of English scriptures has assumed a large part of the fixed form they have. For the first fifty years of its life many people continued to prefer the older Geneva Bible to the King James version. But the merit of the King James effort was eventually recognized. People became familiar with its literary phrases, it moulded the English language, and it became sacred to the English speaking people. Despite repeated calls

JACK P. LEWIS

from all quarters for further revision, it was not until 1885—275 years later—that a major revision was actually made. Although the intervening time had seen numerous private translations issued and although the King James Bible itself had been overhauled several times during the same period in its spelling and in its general appearance, the next two revisions (ASV and RSV) were intentionally minimal. They aimed to correct it only where necessary to bring it into harmony with the original languages and with results of new discoveries in manuscripts and lexicography. This long dominance of the King James Bible is unparalleled in the Bibles of all other modern languages where new translations were periodically made all through the years, leaving the people accustomed to improvement. But in the English world venerable age has so exalted the King James in the minds of many that we have forgotten that when it first appeared Hugh Broughton (who was not one of the translators) expressed the judgment that it was so poorly done that he would rather be tied between wild horses and pulled apart than let it go forth among the people. We ignore the accumulated lists of defective items within it that have been called to our attention through the years and we act as though it were above criticism. Familiarity with its wording from our childhood make criticisms of it seem almost as irreverent as an attack upon mother, home, and heaven. To some, it seems, any moment away from it is a movement in the direction of danger.

While not questioning that one, if he persisted, could learn his duty to God from the KJV, as far back as 140 years ago Alexander Campbell insisted that we needed a modern speech version of Scripture and proceeded to issue his *Living Oracles*. The *Living Oracles* had some vogue among Restoration Movement preachers but hardly attained significant recognition outside their circles. Since that time in many areas, opinions about the virtues of the King James Bible have crystallized into a dogmatism ready to draw the line of fellowship on a charge of liberalism on brethren who feel as Campbell felt.

Actually the passage of time has magnified rather than removed the defects from the King James Version. New discoveries and advancements in textual criticism have furnished a better text than the late text upon which it rests; added knowledge of Hebrew and Greek have made clearer the meaning of Biblical words; advancement of knowledge of communication has given new ideas concerning what is involved in translating from one language to another; and changes in English usage each year make the King James English more and more archaic and less and less familiar to the man not trained in the Bible—the very man who needs its message most. We are all free to a preference of a version of Scripture and one will obviously prefer that one with which he is most familiar. It is not my purpose to try to argue you out of your preference, but to call your attention to the fact that others

are entitled to the same freedom of choice.

The real issue facing us today is not the issue of whether or not a man is sound if he agrees with Campbell and argues that the King James is antiquated in its English, or if he argues that the ASV is not the best version for our day. The real issue is whether or not people who have not been brought up studying the Bible are going to read it and get its saving message at all. If it is not in a language familiar to them, they are not going to read it; and if they do read it, they are not going to understand it. As far as most of the English speaking world is concerned, today the alternatives are simply a modern speech Bible or no Bible at all.

Manuscripts

A good portion of the materials which scholars today consider to be of major importance in establishing the text of both the Old Testament and the New Testament have come to light since the making of the King James Bible in 1611, and quite a few of them are more recent than the ASV of 1901. This is not to say that earlier Bibles are based on a bad text, but to say that there is now a better text available.

Since 1611 one by one the great Uncial Manuscripts have become available for study. Codex Alexandrinus was presented to the King of England in 1624. Codex Vaticanus, though long in the Vatican library, was finally published in 1857.

Some study of it had been done under trying conditions by individual scholars prior to that time. Codex Sinaiticus was discovered by Tischendorf in 1844-1859. Codex Ephraim was only published in 1845. In contrast to these, Codex Bezae has been in the library of the University of Cambridge since 1581 and is the only one of the great uncials available at the time of the making of the King James Version.

But the greatest of the discoveries for the New Testament has been that of papyrus manuscripts which are older than the codices of which we have just spoken. Beginning in the early years of the twentieth century, the rubbish heaps of Egypt have yielded up numerous finds both of a Biblical and of a secular nature. The New Testament manuscripts and fragments from these sources now number at least 76. A small fragment of the Gospel of John now in the John Rylands Library in Manchester, England, first published in 1935, dates perhaps as early as 125 A.D. Mr. Chester Beatty of England purchased in Egypt the earliest known copies of the Epistles of Paul together with copies of several other Biblical books. These were published beginning in 1931. Then in 1956 the Bodmer Library of Geneva, Switzerland, began publication of material in its possession which gives us a complete copy of the Gospel of John dating at the end of the second century.

Following 1947, discoveries in the Dead Sea area brought to light copies and fragments in Hebrew of all Old Testament books except the book of Esther that are a 1,000 years older than those known before. Included in the first cave discovery were a

(Continued on page 651)

is supported full time in the Lord's work, but whether he has chosen a course that will truly put the Lord first. A man may, like Paul, support himself at tentmaking, but his main vocation in life will always be the proclamation of the gospel if he has the capability of fulfilling that ministry.

To those who wonder why preachers quit preaching I beg your understanding of their very human problems; to those who have left preaching to go into secular work for reasons that are not pleasing to the Lord, I ask you to reconsider your decision in the light of God's word and your own conscience.

5626 S. Lorene Ave., Milwaukee, Wisconsin 53221

WHY NEW BIBLES? (1)

(Continued from page 647)

complete and a fragmentary copy of Isaiah and a copy of two chapters of the book of Habakkuk. The previously used Old Testament text was known from manuscripts dating in the tenth Christian century and reflected the culmination of work done by the scholars known as the Masoretes. The Masoretes not only preserved the text, but they also supplied it with a system of vowels. Now for the first time we have the resources to get back behind their work and to evaluate the fidelity with which they preserved that which they received.

Prior to 1947 no living man had ever seen an autographed copy of a first century Palestinian book that he might know its make-up and its style of writing. In fact, it is unlikely that many—if any—men since the second or third century have seen such copies. Suddenly by the grace of God we have such books thrust into our hands. From the Qumran caves, from the caves of the wadis near the south of the Dead Sea, and from Masada they have come. There are copies of Biblical books, or apocryphal books, and of the books setting forth the beliefs and practices of the sect who preserved the whole for us. They are in Aramaic, in Hebrew, and in Greek.

On the other end of the Old Testament text problem a manuscript now thought to be the best representative of the culmination of Masoretic activity has become accessible to scholars. Previously this manuscript was jealously guarded from scholarly study (for all except rabbis) by the synagogue in Aleppo, Syria, which owned it. But with the establishment of the state of Israel this manuscript is being studied and made the basis of a critical text by the Hebrew University in Jerusalem. When the project is completed the text will be available to all men.

May I remind you, then, that those who put the terminal date for translation even as late as 1901, the time of the making of the American Standard Version, are in fact saying that all these new discoveries are too insignificant to have a meaningful significance in modern Christianity. They are saying that we would be just as well off without them. On the other hand, the new translation efforts are efforts to make available to the English reader in usable form this



Gary Burke

A new campus ministry was begun in September at the University of Iowa in Iowa City. Gary Burke, for the past five years director of the Bible Chair and campus minister at the University of Oklahoma, is serving on a half-time basis as campus minister. Alumni and churches in Iowa, Oklahoma and Texas are providing the support for the new work, which is currently the only campus ministry of the churches of Christ in the state of Iowa.

abundance of materials that has been suddenly thrust upon us.

(Continued next week)

Harding Graduate School, Memphis, Tenn.

CORRECTION

Occasionally something slips into type that leaves us completely exasperated with printers! We don't see how it could happen but it does. In the September 22 issue Richard Black's good article entitled "Anointing Him With Oil" was credited to Doug Tucker. We do not run two articles by the same man in the same issue and Brother Tucker's article, duly credited to him, appeared on the next page.—Editor.

THE BEAUTY OF BAPTISM

(Continued from page 649)

and vitality of baptism is not in the magic of water but in the might of God and the faith of man.

Finally, the beauty of baptism is experienced in the blessings of our union with Christ. Paul puts it very clearly: "For in Christ Jesus you are all sons of God through faith. For as many of you as were baptized into Christ have put on Christ" (Gal. 3:26, 27). Once in Christ, every spiritual blessing becomes ours (Eph. 1:3). The beauty of baptism, then, is not in a few isolated gifts bestowed upon the believer, but in the union with Christ where all of God's gifts are received.

Rt. 1 Pekin, Ind. 47165

Marvin F. Bryant, Box 456, Spanish Fort, Ala., Sept. 26: I will be preaching in Henderson, N. C., in a campaign type meeting for two weeks in June 1971. We need at last 30 workers the first week and 10 the second. The church there is five years old and most of the 13 families have been won within the last three years. This is a real mission effort that you can have a joyous part in. Each worker is asked to raise his own expenses of travel, motel and meals. Spend at least one week of your vacation with us in this mission effort in June. For further information, write to me or Ernie Harrison, 1253 David St., Henderson, N. C. 27536.

How To Read THE GREEK NEW TESTAMENT

GUY N. WOODS

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Why New Bibles? (2)

JACK P. LEWIS

The years have brought radical changes in the methods of textual criticism, that is, in the science of how you arrive at the original text of an ancient book. The evidence from the almost 5,000 Greek manuscripts and fragments of the New Testament, from the many translations into other ancient languages, from the quotations in the church fathers, and from the early lectionaries (collections of readings for the church service) must be evaluated, but how do you proceed? While the dominant portion of the New Testament is essentially the same in all manuscripts, there are an estimated 250,000 New Testament variants. How does one choose between them?

Four hundred years ago men said that you should choose the majority reading—that is, the reading from the most of the manuscripts, and this procedure gave the form of text which came to be known as the *Textus Receptus* which was dominant from the time of Erasmus in the sixteenth century until about 1881. But eventually men realized that if one followed this principle he would always favor late readings rather than earthly ones since we have only a few early manuscripts but have many late ones.

Then Westcott-Hort, (who were members of the New Testament committee that produced the Revised Version) about 1881, proposed that manuscript readings could be classified according to their peculiarities into groups called families and that one family which they called the “neutral text” was the best text. The procedure, then, was to examine the family of a disputed reading. But with the passage of time this system was also judged to be defective and a system which follows that is called the “eclectic principle” was developed. Each reading is evaluated on its own individual merits in the light of the fortunes known to happen to manuscripts, in the light of the style of the writer and in the light of the probability of what he likely would have written in such a context. The new Greek texts that have been issued by the American Bible Society and by the Würtemberg Bible Society in Germany are now used by Greek students of all persuasions and are formed on the eclectic principle. Textual scholars today, both conservative and radical, agree that this procedure is the most valid procedure to follow. The translations of the Bible into English which have been made in the last thirty years are translated from a text established by an entirely different principle than those followed in earlier days.

Process of Translation

The philosophy of how you produce a translation has changed. Older translators, out of a view of the sacredness of details and of peculiarities of Scripture, were interested in preserving the idiom, the word order, and even the grammar of the original language. An example is the Septuagint version which is in Greek but it is strange to normal Greek speech. Much of its grammar is Hebrew grammar instead of Greek grammar. Other early translations like that of Aquila are even more awkward because of this teaching. The process when followed in English resulted in phrases not native to English—in other words in a Semitic or Bible English. Examples are the phrases: “dying ye shall die,” “she went along walking and weeping,” “he added to send another servant,” and “with desire I have desired.” No informed person would attempt to justify this procedure today though some do still argue that a literal translation is of necessity the best one. Today both radical and

conservative scholars are agreed that what is called the “equivalent principle” is the valid process. That is, the translator asks, “How would an American say that?” He does not ask, “How can I naturalize Hebrew and Greek idiom and grammar into English?”

The idea is to try to make the same impression on the English reader that the original language made on its reader when it was first read.

The Nature of Biblical Language

Hardly less revolutionary has been the advancement in knowledge of Biblical languages. While earlier scholars turned to Arabic for definitions of difficult Hebrew words, the last century and a half has seen the discovery and decipherment of the records of the ancient Middle East in other languages also. The records of Ur, Babylon, Nineveh, Nuzi, Mari, and Ugarit are only a few of these. Within Palestine itself discoveries have been slowly accumulating inscriptional material in Cuneiform, Hieroglyphic, Hebrew, Aramaic, and Greek. The discovery of other types of artifacts has also made contributions to lexicography. The result is an ability to define words previously undefinable or misdefined. A “tell” is a ruin mound of an ancient city with which Palestine abounds. A “pim” is a weight rather than a “file,” and a number of these inscribed weights have been found. “Nesher” is a vulture rather than an “eagle” (cf. Micah, 1:15, etc.). New dictionaries have been and are being issued to make available these new discoveries.

Yet another striking area of advancement has been in the recognition of the existence and nature of Hebrew poetry. Take any poem you know well, write it out in prose form and then try to read it and you will see the difficulty. Yet the King James Version printed all the Bible as prose. It was not until 1753 that Robert Lowth recognized that Hebrew poetry is chiefly characterized by parallelism and by a rhythm of stressed syllables. Recent translations of the Bible have printed progressively larger sections of the Bible as poetry with considerable gain in intelligibility. Great contributions in this area of study have been made by Ugaritic and Qumran discoveries; the one consists of material antedating Biblical poetry by several centuries and the other postdating it.

Men once thought that the Holy Spirit spoke a special language and they collected lists of “Biblical words.” At the beginning of this century there were approximately five hundred words listed in this category. But about the turn of the century the papyrus discoveries began to be made. Business documents, letters, books, and much literature of first century life began to open up to us the daily life of first century people. It was discovered that words like “mote” and “earnest” and many others were used by them, in the Greek form, of course.

It remained for a German scholar named Adolph Heissmann, in the early part of the twentieth century, to propound the idea that the New Testament was in reality the language of the common people. It was not written in the literary language of the first century, but in the language of the market and of the home.

Given time, this idea gave impetus to the movement to produce modern speech versions of the Bible. If the New Testament was originally written—not in the stilted language—but in the language of the common man, it should be available to him in that form today!

Harding Graduate School, Memphis, Tenn.

Why New Bibles? (3)

Language Change

The simple fact of human existence is that language usage changes from generation to generation. Meanings of words shift and new manners of expression come into being. Can you think of any valid reason why any person should have to learn a foreign language (archaic English) before he can read and understand the Word of God? Is not learning the Word of God task enough under the best conditions? Do translators have the right (and duty) to make clear the Word of God, or is it only the preachers who have that right? Preachers have been orally telling people what the archaic phrases mean for a long time; why cannot the translator do it?

The four hundred year old King James Version and the seventy year old American Standard Version can be understood by the man who wishes to put forth the labor to do so; one can certainly learn how to go to heaven out of them; but there is no valid reason one can advance why people should have to look up words in the dictionary while reading their Bible if by exercising a bit more skill the translator could express the ideas in words that they would know without having to look them up. The English of the King James Version was not that of current usage but was already archaic in 1611 when the version was first issued.

The King James translation purposely chose archaic language. It was their purpose to introduce only those changes necessary into the language that had been chosen eighty-five years before by Tyndale and Coverdale. The result is that the language of the King James Version in the New Testament is ninety-five per cent identical with the Tyndale version. Four hundred years have only made the language more archaic. Lists of examples of archaisms like "I wot not," "I do you to wit of the grace of God," etc., have been set forth so often that it hardly seems worth while to belabor the point.

Many who more or less grant the antiquity of the King James feel that the American Standard Version pretty well took care of the problem. It is widely admitted that it is the most literal translation which is now widely used; however, the English of the American Standard Version is not the English of America of the seventh decade of the twentieth century. Its wording is "Bible English" and we accept it without question merely because we are familiar with it from life-long use of the Bible. We have conditioned ourselves to think in its terms so that we are unconscious to the fact that it is archaic.

Which is the better: to try to make people speak Bible English as the Quakers did or to try to make the Bible speak people's English? In the days of the Reformation Luther, while translating the Bible into German, in his characteristic way said:

We must not like these asses ask the Latin letters how we are to speak German; but we must ask the mother in the home, the children on the street, the common man in the market place about this, and look them in the mouth to see how they speak, and afterwards do our translating. That way they understand it and note that one is speaking German to them.

There will always be those who argue like Luther's opponents were arguing and the epithet for them in the quotation is Luther's and not mine. Some today will affirm that religious language should be kept archaic and will ask if one thinks that we should use beatnik language in worship. This merely purposely fogs the air. No one so contends. There is an English of current good usage, neither stilted on the one hand nor flippant, vulgar and transient on the other, which is understandable. The archaic is not more reverent than is the current. Use of the archaic merely underscores the generation gap and makes Christianity to appear irrelevant to modern life.

The American Standard Version

When it was new, Spurgeon criticized the Revised Version as being "strong in Greek and weak in English." The criticism is valid. First there are in the American Standard Version the Old English forms of verbs which end in "th": doth, durst, hath, believeth, swareth, sayest, bringeth, crieth, and the like. There are out of date uses of tenses: sware, brake, bare, spake, and others for the past tense. There are verbs like oft, oft-times, abode, and "was wont." There are adverbs like grievously, haply, privily, exceeding, "to us-ward" (Rom. 8:18), "to you-ward" (2 Cor. 1:12), "God-ward" (1 Cor. 3:4), "hither" and "thither," and "provoked her sore" (1 Sam. 1:6). There are adjectives like "meet," and "utmost." There are the Old English second person pronouns—"thee," "thou"—used for addressing both man and God. These do not show special reverence for God since they are used as well in derogatory statements, like "thou child of the devil" and "Get thee behind me Satan," as in the prayers and in other address to God. If this usage creates a binding, or even an admirable example, then we will all be talking like the Quakers. There are numerals: "six-score thousand," "four-score," "three score and ten," "ninety and nine," "thrice," and others. Now Abraham Lincoln may have created an English classic with such phrases, but they are still archaic and are no more sacred than "a hundred twenty thousand," "forty," "seventy," "ninety-nine," and "three."

The American Standard Version has any number of phrases which likely would be understood by an educated American reader but which just are not the way a modern person would say it. These include terms like "aforetime," "haply," "holden," "howbeit," "would fain," "must needs," and "peradventure." We read that Moses "cast down his

rod" (Ex. 4:3, etc.); but we say "He threw down his rod." "You have made our savor to be abhorred" (Ex. 4:21), but we say, "You have made us to stink." "He took to wife" (Ex. 2:1); we say, "He married." "The sun waxed hot"; we say, "it grew hot." We do not say "brethren" except at church, we say "brothers." "When there falleth out any war" (Ex. 1:14); we say, "If war breaks out." "Draw not nigh hither" (Ex. 3:5); we say, "Come no nearer." "Put thy shoes from off thy feet" (Ex. 3:5); we say, "Take off your shoes." "Put forth thy hand" (Ex. 4:4); we say, "Put your hand out." There is also the expression "sojourneth in her house" (Ex. 3:22). How long has it been since you sojourned any place, or "ahode" there (Matt. 11:12), for that matter? Did you ever take a person to the doctor because he was "holden with divers diseases"? (Matt. 4:24) There are occasional grammatical lapses such as: "Now Hannah, she spake" (1 Sam. 1:13).

Then there are those words in the American Standard Version which we just do not use any more and one is going to have to look them up. I have had quite a few disorders, but I have never suffered from "blains" (Ex. 9:9). Would it not be interesting to read in the newspaper that the Israelis "discomfited" (Ex. 17:13; 1 Sam. 7:10) the Egyptians in Sinai in 1967. Or how would it be to call up the maternity ward inquiring about a friend and receive the report, "She is still in travail"? (Ex. 18:8) How long has it been since you were "upbraided" (Matt. 11:20) someone, or were "constrained" (Matt. 14:22) to do something? We read of a "murrain" of cattle (Ex. 9:3); of a "straightened way" (Matt. 7:14), of "kine," and of "tidings." Did you read the "tidings" from Vietnam this morning? Things are "fetched." There is "undressed cloth" (Matt. 9:16). These days there are a lot of undressed people, but hardly cloth. Food is cast out into the "draught" (Matt. 15:17). There is "Suffer the little children" (Matt. 19:14; cf. 3:15); things are sold in the "shambles" (1 Cor. 10:25); and men must not "forswear themselves" (Matt. 5:33). People suffer from "palsy" (Matt. 8:6) which we likely would call paralysis whereas palsy is usually a congenital shaking disorder. Then Balaam says, "I will advertise thee what this people will do" (Num. 24:14). I suppose we could expect no better thing than that from the mouth of a prophet who "loved the hire of wrongdoing."

Conclusion

These examples can be multiplied manyfold by anyone who will merely sit down as I did with a pencil and list archaisms as he reads his Bible. They demonstrate our need for an up-to-date translation of the Bible. It is not my purpose to suggest that the American Standard Version is a poor version of Scripture, but merely to demonstrate that improvements are needed. The examples, numerous as they are, are secondary to the major message of the Bible.

A clear distinction should be made between the problems of the form of the English Bible and the validity of its message.

(Continued on page 685)

Dr. Jack Lewis is a professor in the Bible Department of the Harding Graduate School of Religion, Memphis, Tenn.

EDUCATOR NAMED PRESIDENT OF IBARAKI CHRISTIAN COLLEGE

Due to personal reasons, Dr. B. M. Smith, president of Ibaraki Christian College has resigned. The Board of Directors elected a Japanese Christian, Shunzo Asano, to the post. Dr. Smith, in his final address said, "My heart is still very much in the work . . . it is good to know that a Japanese Christian will now assume administrative responsibility for the future course of the work. . . I will continue on the board of directors and urge all supporters of the work to continue their support."

Dr. Smith will move to the city of Numazu in southern Japan next spring to devote full time to evangelism and development of Bible school material for Japanese congregations.

B. Wayne Williams, 2461 Via Nina Montebello, Calif., Oct. 14: We began work with the Beverly Boulevard Church of Christ on October 4. The first Lord's Day two were baptized and three have been identified with the congregation.

Paul L. Methvin, 500 N. Blackstone, Tulare, Calif., Oct. 9: A wave of Christian zeal and devotion to Christ is sweeping through the Tulare congregation. A very profitable meeting with Bro. Mid McKnight thrilled and inspired our brethren and many from without. September saw 6 baptized into Christ and 121 restored to their first love. In our past 13 months 34 have been baptized and 253 restored. In November we again sponsor the California Thanksgiving Youth Forum. Next year we will have charge of the Yosemite Family Encampment, July 18-23.

WHY NEW BIBLES (3)

(Continued from page 679)

To point out needed improvements in the manner of English expression is not at all an attack on the validity of the Bible.

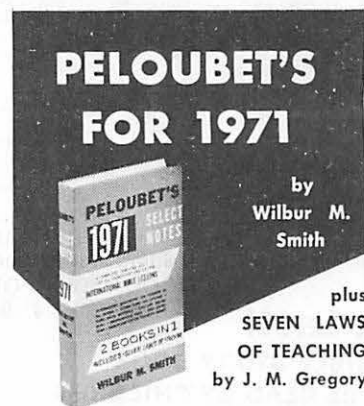
When Jerome issued his Latin translation in the fifth century, people said he was Judaizing the church and a North African congregation rioted when their bishop read it in the service; but Jerome had rendered a service that has affected the lives of millions for more than a thousand years. When Tyndale rendered the Bible into English, the Bishop of London said he was the Anti-Christ doing the work of the Devil; but Tyndale was making it so that the "plowboy" could know the Scriptures better than some priests did. As mentioned earlier, Broughton violently opposed the King James Bible; but, millions have been able through its light to serve the Lord. Burgon found untold fault with the Revised Version; and some men publically burned the Revised Standard Version. It is inevitable that new translations will be damned by a lot of people, for in religious matters men always prefer the old wine to the new. But brethren, we cannot afford to anchor the church in midstream while the tide of history flows on by. We cannot afford to bind the church to the use of one translation and to consider as enemies all who do not use that translation.

These remarks are not designed either to approve or to disapprove of any particular current translation effort. Each must be evaluated on its own merits. The new translations have their defects which you need to know as their predecessors had defects. I have serious misgivings about some choices that have been made, but all that man makes has defects. The current translations are not the final word in translation. If the Lord

spares you that long, you will see them displaced by other improved translations. We cannot all go back and use the Bible in Greek and Hebrew. For the church to live, generation after generation must attempt to express the word of God in terms that communicate to that generation.

Lucian Farrar, Jr., 1708 Kent Place, Topeka, Kan., Oct. 10: The Quivira Heights church began a gospel meeting last Sunday with a record attendance of 208 in Bible School. Six were restored during the meeting in response to the fine preaching and personal work of Eugene Gilmore of Fort Worth, Texas. Brother Gilmore served as the first preacher at Quivira from 1958 to 1961. I am in my fifth year with this good church in Topeka.

Lester W. Fisher, 1331 W. Logan, Freeport, Ill., Oct. 6: Our attendance is growing. Great crowds last Sunday. Two were baptized last week. There should be at least five more in the next few days. So many sectarians are dissatisfied. This could be our finest hour. Our new Bible School addition nears completion.



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JACK LEWIS

From the time that the first man prayed in Hebrew until the last, he used the same pronoun *attah* to address God, which he also used when he addressed his fellowman. This means that Abraham, Moses, Samuel, David, and all of the prophets used one and the same pronoun, making no distinction in pronouns when speaking to man and when speaking to God. When these and other men were inspired by the Holy Spirit to write the Old Testament they conformed to this same practice.

From the first man who prayed in Greek until the last, the pronoun *su* was used both for God and for man. When Jesus prayed to God he used the same pronouns that he used when he spoke to his disciples, making no distinction in pronouns. Peter said *su ei ho Christos* ("You are the Christ"), and one verse further on Jesus said *su ei Petros* ("You are Peter"; Matt. 16:17-18). When Peter, Paul, John, and all of the apostles prayed they made no distinctions in pronouns. When these men, guided by the inspiration of the Holy Spirit, wrote the New Testament, they used the same pronouns to refer to God that they did to refer to their fellowman. The Holy Spirit made no distinction in pronouns.

Throughout the long period in which men worshipped God in Latin they addressed God with the pronoun *tu* which is also the pronoun they used when addressing their fellowman. No distinction was made in pronouns.

When the Bible was rendered into English by Wycliffe, Tyndale, and others, they rendered the Hebrew and Greek pronouns by "thy," "thou," and "thine," depending on the case, whether speaking to God or to man, and so we have "Thou art the Christ" and "Thou art Peter" (Matt. 16:17-18), "thy kingdom come" (Matt. 6:10), and "let him have thy cloak also" (Matt. 5:40).

It was not until about 1600 A.D. that "you" came into common usage as the second person nominative singular pronoun. This new development created the possibility—also available in certain other modern languages, but not possible in the original Biblical languages—of making a distinction when praying to God from the usage when addressing man. If one chooses to use archaic English in his worship, that is his privilege. The King James Bible and the American Revised Version both use "thou" in many cases when addressing man as well as regularly using it when addressing God. Jesus uses "thou" in these verses when addressing both the Syrophenician woman (Matt. 15:28), the Samaritan woman (John 4:17), and others. These Bibles do not suggest that by the choice of a peculiar pronoun for God one shows his reverence. If their use of "thou" for God creates a binding or even admirable example, why does their "thou" for man not also bind us so that we speak as the ancient Quakers did?

Some brethren today would like to bind the old English forms upon the church as the only acceptable language of prayer. They are quite willing to use the same first person pronoun for both God and man. Also they find no problem in using a single third person pronoun for both God and man. But it is only in the second person singular that they find irreverence if a distinction is not made in the usage for God and man. It is peculiarly interesting to see some brethren attempt to justify their taste on the basis of the distinction made and perpetuated in the Revised Standard Version which they otherwise condemn as unsuitable for usage. This is the only Bible from which they can draw support for their contention, for this is the first widely used English Bible in which there is a distinction in the pronouns. If "thou" shows "peculiar reverence,

devotion and honor to God and to Jesus's divinity," what does "thou hypocrite" (Matt. 7:5), "thou whited wall" (Acts 23:3), "thou fool" (1 Cor. 15:36), and "thou child of the devil, thou enemy of all righteousness" (Acts 13:10) show? [The original language has no pronoun in any of these last cases.] Verily the legs of the lame are not equal.

There is a great need for all the reverence we can command on the part of God's people. Surely slang is an offensive form of prayer to people of good taste, but the second person pronoun is not slang. Reverence is not in saying "Lord, Lord," nor in kissing the Lord and saying "Hail, Master"; neither is it in "You" or "Thee." For generations men have prayed, "Thy kingdom come, thy will be done on earth as it is in heaven," and have gone on sprinkling babies just the same. The kingdom of God does not consist of "thees" and "thous," but of doing the will of God. The essence of reverence is not in the second person old English pronoun. Why not make a fetish of it?

Traditions not more than four hundred years old are too new to be binding rules on the Church of God. Distinctions ought not to be made which the Holy Spirit never made. Rather than supporting a distinction in pronouns, the evidence of the Bible in the original languages favors the opposite. Prayer should be addressed to God and not to man. If God accepted prayers from the beginning of time until about 1600 A.D. that used the same pronoun addressing him that was also used when speaking to man, I would assume that He still would if they were sincerely prayed according to His will, in His name, in faith, and nothing doubting. Brethren who choose to do what their Lord who died for them did and use the same pronoun for God and man are no more to be condemned for irreverence than was He. Saying "thou" is no more a binding tradition than having the communion after the sermon is a binding tradition.

One has a perfect right to prefer the old. Personal tastes are not a matter of dispute, but should be privately held as mere tastes. Certainly this should be the more true when one indulges himself with the luxury of personal tastes that are at variance with Biblical usage. Say "thou" if you please. Christian charity demands that one be longsuffering. There is no merit to be gained in offending a brother, and actions engaged in for the sole purpose of shocking well-intentioned people cannot be listed under the heading of Christian. To say "you" merely to offend is not good. At the same time, "Who are you to pass judgment on the servant of another, To his own Lord he stands or falls" (Rom. 14:4). Why should you expect the church to be bound by your tastes? For freedom did Christ set us free. Why should we become slaves to men? The people of the Lord have more important things to do than to be suspicious of and quarrel with each other over "thee" and "thou." There are more important questions to solve than that of the second person singular old English pronoun. Why not let a brother pray as he can and chooses to Him who hears prayers?

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