

# THE BIBLE TEACHER



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### Schedule of Services -

Sunday—	Bible Study	...	9.00 A.M
	Children's class]	...	
	Worship	...	9.30 A.M.
	Evening service	...	5.30 P.M.
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## Where Are Your Children

Our children are our most prized possessions. God has blessed us with them. They have been left in our charge. They have taken our name. They represent us. They also bring with them a great responsibility. We must care for their needs, school them, discipline them, and train them. Their future depends on how well we do our job.

Many parents seem to be irresponsible in dealing with their children. They seem to feel no responsibility. The children are there or they are not there. They have little time for them. They are mean and rough with them. They had rather for them to be out somewhere with their friends.

What kind of a parent are you? Do you love your children? Do you have time for them? Do you take time to do things with them? Are you interested in them, where they go, and what they do? Do you keep up with them? Do you discipline them? Do

you give them what they want or what they need? Are you concerned about their future?

Where are your children? Do you know where they are? Do you know where they go? Do you know what they do? Do you approve of where they go and what they do? When do they go out? When do they come in? Aren't you concerned that they might get into trouble? Do you realize that they could be kidnapped?

Perhaps your children go to the cinema? Do you go with them? Do you know the kind of films they are seeing? How often do they go? Should they go that often? Should they go at all?

Who are their friends? Do you know them? Where do they live? Are they older or younger than your children? What kind of children are they? What kind of influence are they having on your children?

What does your children read? Do they read? Are you keeping up with the kind of materials they are reading? Do they buy them or get them at school? Do they get these materials from their friends? Are they wholesome? Are they decent?

What do your children listen to? Film music? How much? Do they stay in a dream world all the time? Could they not spend their time more wisely?

What kind of language does your children use? Are they picking up street language? Do they tell ugly jokes? Do they use curse words? Do they use ugly words? Are you pleased with the language they use?

What kind of training are you giving to your children? Do you ever punish them for some wrong or for being naughty about something? Do you teach them manners? Do you teach them honesty, the kind of language they should use, and how to get along with their friends? Do you give them spiritual training? Do you teach them to pray and to study the Bible? Do you have a devotional with them each day?

Do you take your children to worship each Lord's Day? Do you set a good example before them? Are you a Christian father and a Christian mother? A faithful Christian father and mother? Remember, your children are following in your steps.

If you have been over the foregoing questions, and if you have honestly answered them, then perhaps you can see the type of parents you are. I don't think you have had any trouble in seeing the obvious answer that was expected to each question. I pray that for your sake, and the sake of your children, that you are good parents. Your children deserve and need the best parents possible. You will only have them for a little while and you will need all the time that's available to do the kind of job that needs to be done. Use that time and use it wisely and enjoy every minute of it. If you don't you'll wish you had for the rest of your lives.

We need to love our children, and show it. We need to give them the kind of home life that they will always treasure. We need to know where they are at all times. We need to know who their friends are and what they are doing. We need to be sure that their entertainment is wholesome and that their reading materials are clean. This applies not only in their earlier years, but in their older years as well. They need to be taught to respect their parents and to have some responsibilities around the house in helping out with various things that need to be done. They need to be taught to live good clean lives and to always be honest in all of their dealings with others.

We need to give our children a Christian home and take them to worship every Lord's Day. Our goal should be to bring them up to be Christian men and women.

The scriptures tell us that we should have our children in subjection (1 Timothy 3 : 4), that they should be faithful and not accused of riot or being unruly. (Titus 1 : 6). We are also taught that we are not to provoke our children to anger (Colossians 3 : 21), but that we are to love them. (Titus 2 : 4). We are to so teach and train our children to obey and honour us that they may live long on the earth, "for this is well pleasing to the Lord." (Ephesians 6 : 1-3; Colossians 3 : 20).

So many children in our time are getting into trouble because they are not at home where they belong. They are out in the wrong places doing things they shouldn't do and therefore getting into trouble. Their parents don't know where they are or what they are doing until it is too late. They are not being given sufficient training to mould them and to guide them in time of need and to sustain them in time of trouble.

Do you know where your children are on the road of life?



**associate  
editorial**

## Is The Doctrine Important?

"I am not concerned about the doctrine, I am concerned about Christ only." This is what a man told me during our discussion. This is what many believe today. For example, those who are in denominations they object to our preaching on such scriptural subjects as church, unity, plan of salvation, Baptism, worship, etc. They believe these are doctrinal matters and should not be preached about, because they are afraid that these will lead people away from their denominations and also that they will be questioned about them. So they say, we are not concerned about the doctrine we are concerned only about Christ. Then on the other hand, there are others who want to justify something that they are doing contrary to the scriptures, and to avoid criticism and condemnation of their act they would say, we are not concerned about the doctrine but as long as we believe in Christ and accept him our personal savior then that's all that matter.

Of course, the Bible speaks about the doctrine of men, that is, the commandments and rules that men have made and teach for doctrine, and the scripture condemn such. Christ Said, "But in vain they do worship me, teaching for doctrines the commandments of men." (Matthew 15 : 9). But the scripture also speak of the doctrine of Christ, and it says, whosoever abides not in the doctrine of Christ he is God-less, Christ-less, and still in his sins. Hear what John says, "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God-speed. For he that biddeth him God-speed is partaker of his evil deeds." (2 John 9-11). This shows how much concerned should one be about the doctrine. But you may ask, what is the doctrine of Christ? Well, all that is written in the New Testament of Christ is the doctrine of Christ. It is the New Testament of Christ. In Hebrews 1 : 1, 2 we read, "God who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds." Therefore, God speaks to us by Christ, His Son, and Christ speak to us by His New Testament. This does not mean, however, that only the specific statements made by Christ in the New Testament are the words of Christ, such as shown in some copies of the New Testament in red letters. But all that the apostles of Christ said and wrote in the New Testament are also the words of Christ or God. Because just as Christ was the spokesman of God so the apostles were the spokesmen of Christ. (Matthew 28 : 20; Luke 24 : 47-49; John 14 : 26; 16 : 13; Acts 1 : 1-8).

In Acts 2 of the New Testament, after the three thousand Jews had heard the gospel and had repented of their sins and had been baptized for the forgiveness of their sins, the record says, "And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." (Acts 2 : 42). In fact, because the early church continued in the doctrine of the apostles, which also is the doctrine of God and Christ, they were all united in one church, were called by the same one name, preached and obeyed the same one gospel. The division and

denominations, catholic and various protestant sects came into existence only because people ceased to abide and continue in the doctrine of the New Testament, as the apostle had warned would happen when he wrote to Timothy, "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears." (2 Timothy 4 : 2, 3).

So let us be concerned about the doctrine of Christ. Let us abide in it, because if we don't then we are without God and without His Son Jesus Christ. But if we abide in the doctrine of Christ then we should not be in fellowship with them who do not abide in it because in doing so we become partakers of their evil deeds.

## Methodism and the Bible

By A. C. Williams

Methodism dates not from New Testament times, but from the time of the Wesleys. It was the outgrowth of a pious and sincere attempt to reform the cold and rigid ways of the Church of England. John Wesley and those of the Holy Club at Oxford stressed method or discipline in spiritual life. The doctrine of salvation by "faith only" became one of the pillars of methodism in its rise in the 1700's, and was incorporated in the Methodist Discipline, the creed of the church.

With due consideration for the piety and sincerity of thousands in this denomination, and with all fairness toward those who feel very tender toward the "doctrines" set forth in the teaching of this religious persuasion, I shall, in this article try to set forth the contrast between Methodism and the Bible, believing that all sincere souls really desire to follow the Bible rather than the "doctrines and commandments of men" (Matthew 15 : 9).

### METHODISM AND THE BIBLE—ON GOD

The Discipline says that God is "without body or parts." The Bible says he has hands, face, back, arms—he is not without parts.



"God is a spirit" and "hath not flesh and bones," but his spiritual entity is as real as reality itself.

Denominational concept of the "trinity" is sometimes a bit cloudy. Paul calls it the God-head, and the Bible recognizes that while the Father, Son, and Holy Spirit are one, they are three persons. We think of the Father who in wisdom planned our redemption, the Son who in loving obedience executed the plan, and of the Spirit who reveals it to us in the gospel — wonderful harmony, beautiful unity, yet a clear-cut identity for each of these members of the God-head.

## METHODISM AND THE BIBLE ON THE CHURCH

In an attempt to reform the Church of England, it became a denomination in the wake of the enthusiasm attending the Wesley movement.

The name was taken to identify this attempted reformation. It was intended that the effort reform Anglicanism, but movements often outgrow the intentions of their founders, so now we have the Methodist denomination.

Consolidation movements have taken place recently. But thousands of members are still identified, at least in heart, with the teachings and policies of the Methodist Episcopal Church, Free Methodist, or other branches of the denomination.

In organization, the simple New Testament pattern of elders deacons and members for each congregation stands in sharp contrast with the complicated machinery of Methodist organization and operation. There is no more authority for a "presiding elder" over several congregations, than for a Pope over the Catholic world.

In worship, the Methodist Church, as most other denominations, engages in unscriptural offerings of piety to God. Instrumental music, though opposed by the founder of the Methodist Church is freely practiced, instead of simple a capella singing.

In fellowship, Methodism joins "sister" denominations in union meetings, although Methodists and Baptists can't join in communion or in baptism, or in the name worn, or in a rule of faith followed.

So, in kindness, it is necessary to point out that the system contradicts the word of the Lord, contradicts other human creeds, and is inconsistent with itself by allowing sprinkling or pouring or immersion to be honoured and accepted. Surely, if one of these is right, the other must be wrong. Immersion (burial) is the Bible precept and practice.

### METHODISM AND THE BIBLE ON CHURCH MEMBERSHIP

In New Testament times the record says people were baptized into Christ. Strange indeed, if being in Christ would still be short of being in the church. Yet babes are "baptized," yet denied membership in the institution till later confirmed. This is a far cry from being "baptized into one body" or being "added the same day" to the church as was the case of the 3000 in Jerusalem on that day of Pentecost long ago.

The period of probation taught in the Discipline is unknown in the gospel. Try to feature men and women in the days of the apostles trying for six months to get into the Lord's church (kingdom). Sinners were told what to do to be saved, and upon acceptance of these heavenly terms, were baptized then and there, no waiting, or trial period or decision of the "clergy" or the regulation of a human creed to delay becoming children of God, newborn creatures, citizens of the kingdom of Christ, members of the church of the Lord.

### METHODISM AND THE BIBLE—ON FAITH

In an attempt to get away from cold ritualism of Anglicanism which in turn had copied from Rome, Methodism advocated the doctrine of faith only, and called it a wholesome doctrine and very full of comfort (*Methodist Discipline*, p. 18). But inspiration contradicts this and informs us that a man is not justified by faith only, but by a faith that works by love, an obedient faith. Now

we must make a choice here between Methodism and the Bible, and, of course, we must take the Bible (James 2 : 24).

## METHODISM AND THE BIBLE ON EVIDENCE OF SALVATION

In common with many denominations, this organization stresses the "better felt than told" feeling which is to certify with subjective infallibility whether we are saved. So the system really has people saved because they are happy, rather than happy because they are saved! In New Testament days converts were happy, but because they had assurance of salvation for they believed God's promise and obeyed heaven's conditions of salvation. They knew that as sure as God was true and his word unfailing, they were saved the very moment they accepted obediently by faith his conditions upon which he declared he would save them. And it must be so today. Saul of Tarsus thought he ought to do many things contrary to the name of Jesus of Nazareth, but he was wrong (Acts 26 : 9). He later said he did this ignorantly in unbelief (I Timothy 1 : 13). Even those who crucified Jesus knew not what they did till the awful truth dawned upon them when they heard the gospel of the risen Son (Acts 2). "Yes, there is a way that seemeth right unto a man." But the end has death for its destiny (Proverbs 14 : 12).

John says, "We know that we know him if we keep his commandments" (I John 2 : 3). No "inner experience" nor subjective experientialism must set aside the plain declaration of the Bible!

## METHODISM AND THE BIBLE ON RECONCILIATION

The system teaches that God is reconciled to the sinner instead of the sinner being reconciled to God (II Corinthians 5 : 20). This is perversion of conversion. We just cannot accept Methodism and the Bible at the same time.

## METHODISM AND THE BIBLE—ON JUSTIFICATION AND SANCTIFICATION

This movement insists that justification precedes sanctification (*Methodist Discipline*, p. 3). Thus the groundwork in the *Discipline* was laid for much ranting and shouting and gymnastics embraced by Pentecostalism. And, too, the sawdust trail became a part of

the procedure with walking through dry places seeking rest, and finding none, only to come back to the next service and keep on seeking for "victory with the Lord." Of course, today this has died down to more formal procedure. But the effects and fruits of it are seen in many religious groups today. Holiness doctrine of "the second work of grace" in sanctification, simply imitates the doctrine set forth in the *Discipline* many years ago. The theory is that men are forgiven of their committed sins when justified. Then at some future time, they are not forgiven, but instead, these "inherited sins" are miraculously burned out by the Holy Spirit in one mighty act of sanctification! So "inherited sin," a relic of Rome, generated other errors along the way.

The Methodist idea of "praying through" before and without baptism made the "mourner's bench" a venerated spot for seeking the Lord, even though many who thus sought, confess they didn't find salvation for days or months or even years.

### IFS FOR METHODISM

If sanctification is a second definite work of grace, how did Jesus classify when he said, "I sanctify myself" (John 17 : 19).

If sanctification is to burn out the old inbred, inherited sin in the soul, since "the son shall not bear the iniquity of the father" (Ezekiel 18 : 20), just whose sin does the son inherit? And what becomes of Augustine and Calvin's theory that sin is inherited from our ancestors? Sinners go out of the way—they are not born that way! Sin is transgression not transmission (I John 3 : 4).

If the doctrine of faith only is very wholesome and very full of comfort, what makes it wholesome and who gives comfort through it, seeing the Bible plainly says we are NOT justified by faith only? (James 2 : 24).

If we are saved by faith only, how could we be saved by repentance?

If we can't do anything to be saved, then we can't repent, can we?

If one man should be a Methodist to please God, then all men ought to be Methodists to please God, so it would be wrong for anyone to be anything other than a Methodist.

If all men should not be Methodists, then no one should be a Methodist, should he? If he should, why should he?

If sinners are made free from sin when they obey from the heart that form of doctrine delivered them, why does Methodism demand (or why has it demanded in days past) that candidates be put on trial for six months?

Why is it harder to get into the Methodist Church than into the kingdom of God (you have to wait six months to get into the denomination), but when you believe, repent, confess Christ and are baptized into Christ for remission of sins, you are added to the Lord's Church immediately (Acts 2 : 38-47).

### DANGERS OF DENOMINATIONALISM

1. Here is a danger of addition-for it adds its creed "distinctive doctrines, church covenants" (Mark 7 : 7; Revelation 22 : 18).
2. Here is a danger of subtraction-for it removes conditions of pardon as "nonessential" (Revelation 22 : 19; Mark 7 : 8).
3. Here is a danger of substitution-for it replaces God's commands for denominational formulas and rites (Matthew 15 : 4, 5).
4. Here is a danger of misrepresentation-for it misnames institutions, men, means and methods (Acts 28 : 23; 11 : 26).
5. Here is a danger of division-for it divides religion into parties (Galatians 5 : 20; I Corinthians 1 : 10).
6. Here is a danger of deception-for it offers a denomination and calls it the church (Matthew 15 : 13).
7. Here is a danger of disappointment-for it promises reward in Methodism, a term and institution unknown in the word of God (Acts 4 : 12).

8. Here is a danger of mysticism-making the new birth a mystery and water baptism no more than a "figure" (John 3 : 5; I Peter 3 : 21).

9. Here is a danger of destruction-for every plant God has not planted, will be "rooted up" (Matthew 15 : 13).

### THE LACKS OF METHODISM

It lacks Bible mention or authority for its existence.

It lacks the proper foundation-for it rests simply on "experiences of a long series of years" (*Methodist Episcopal Discipline*, p. 5).

It lacks authority for its doctrines (*Our Doctrines*, p. 5).

It lacks antiquity-for it was unknown till the time of the Wesleys (*Methodist Episcopal Discipline*, p. 3).

It lacks scriptural policy-for its *Discipline*, its officers, its means for acquiring members, its rule of teaching, worship and practice are without scriptural warrant.

In New Testament churches a plurality of elders in one congregation contrasts sharply with Methodism's presiding elder over several congregations.

It lacks the proper memorial-meeting quarterly or annually instead of each "first day of the week to break bread" (Acts 20 : 7).

It lacks simplicity and identity of members and congregations—preferring to be known as Methodist Churches and Methodists, rather than "churches of Christ" and "Christians" (Romans 16 : 16; Acts 11 : 26).

### WRONG RITES OF METHODISM

Wrong subjects for baptism-infants instead of believers (*Methodist Discipline*, p. 37, 38).

Wrong action for baptism-sprinkling instead of immersion (*Methodist Discipline*, p. 32).

Wrong purpose of baptism—a dedication by parents, instead of entering “one body” (I Corinthians 12 : 13).

Wrong sequence for baptism—before and without faith and repentance and confession of faith, as in case of babes.

Wrong communion—quarterly instead of weekly (Acts 20 : 7).

Wrong name—disciples called Christians, not Methodists (Acts 11 : 26).

Wrong organization—centralized hierarchy instead of local autonomy (Philippians 1 : 1).

Wrong reconciliation—God to man instead of man to God (II Corinthians 5 : 20).

### LACKS OF METHODISM

Its “baptism” lacks the burial and resurrection required by the gospel. (Rom. 6).

Its candidate lacks faith Jesus said a candidate must have before baptism (as in the case of infants). See also Acts 8 : 36, 37.

Its origin lacks New Testament antiquity. It came into existence in 1800 years—too late to be the Lord’s church (Acts 2).

### DOCUMENTARY ON METHODIST DISCIPLINE 1884

1. Foundation upon “the experience of a long series of years,” page 5.
2. “Rise of Methodism.....two young men.....1879 page. 3
3. “God.....without body or parts” Articles of Religion, page 14.
4. “Justified by faith only...a most wholesome doctrine, and very full of comfort” page 18.
5. “Our doctrines” “Our Discipline”
6. “Original sin” Article VII.
7. “Six months on trial,” page 48.
8. Infant baptism, page 37, 38.

9. "Willingness to keep the rules of the church," page 48, 49.
  10. "Sprinkling, pouring, or immersion," page 32.
  11. "Admitted into full membership of the church," Query : Is there a partial membership of the church ? page 39.
  12. "Baptismal Covenant," and also the usual questions on Doctrines and Discipline," page 39.
  13. "Whenever baptized children shall have attained an age sufficient to understand the obligations of religion," page 39.
  14. Must endorse "rules of the Church," page 36.
  15. "Let no one be received in full membership in the Church until such person has been at least six months on trial," page 35.
  16. Must bow to rules of Discipline, page 2-24.
  17. Distinction between the Ministry and Lay members, page 45.
  18. "Full power" of the General Conference, page 47, 48.
  19. "General Conference shall not revoke, alter, nor change Our Articles of Religion, nor establish any new Standards or rules of Doctrine," page 48.
- "Our present existing established Standards of Doctrine," page 48.
- "Electing and Ordaining of Deacons and Elders is to be done in the Annual Conference," page 55. Note : This violates Bible local congregational autonomy!
- Distinction between Bishop, Presiding Elder, page 59.
- "Provisions of the Discipline" the standard of "all the temporal and spiritual affairs of the District," page 59.
- In the kingdom first-then baptized, page 37.
- Keep the Sabbath, page 40.
- Baptized first, then later believe, page 37, 38.
- Receive members by trial, page 35.
- Father, Son, Spirit-one substance, page 15.
- Sanctification after justification, page 3.



God reconciled to man page 15.

Speak as the articles of Methodism (Vs. I Peter 4 : 11), page 48.

## HAVE YOU BEEN WARNED ABOUT THE CHURCH OF CHRIST ?

By W. N. Jackson

"Yes, someone did warn me about the Church of Christ!" We have heard that statement made a number of times, usually by people who have obeyed the gospel and are now reflecting on things that encouraged their remaining in disobedience so long. Occasionally in a home study, some honest and sincere soul will admit his need of teaching, and referring to the fact that he has been warned about us and is a little wary. This is no new thing, for certain unbelieving Jews "warned" those in Thessalonica against Paul and his co-workers, (Acts 17 : 6) and some who met Paul when he went to Rome confessed that they had been "warned" about "th's sect," and it being "every where spoken against" (Acts 28 : 22).

The purpose of this message is to mention some of the "warnings" made about the Church of Christ, and to deal with them from the Word of God. Remember that Satan and his labourers deal in craftiness, dishonesty and deception, (2 Cor. 4 : 2) but that truth has nothing to fear. We want to speak truth concerning these "warnings."

### THE CHURCH OF CHRIST DOESN'T BELIEVE THE OLD TESTAMENT

It is amazing that some would believe this, since there's really no foundation for accepting the New Testament unless the Old can be believed. May we clearly and strongly declare that we believe ALL the Bible, both Old Testament and New. Indeed, Paul tells us that "EVERY scripture-ALL scripture-is inspired of God and profitable..." (2 Tim. 3 : 16). Since Genesis 1 : 1 is inspired just as is Revelation 22 : 21, and all in between, then the child of God must believe it all!

What men confuse are these terms: **BELIEVING** the Old Testament and **BEING SUBJECT TO** the Old Testament. Colossians 2 : 14 and Ephesians 2 : 15 tell us that the old Testament law ended with the death of Christ on the cross. Galatians 3 : 23-25 bears this out, with Paul even plainer showing in Gal. 5 : 4 that if one tried to be justified by the law he was **FALLEN FROM GRACE** and Christ is become **OF NO EFFECT!**

Romans 15 : 4 and 1 Corinthians 10 : 1 tell us the proper use of the Old Testament: it is a volume for study, that we might learn by examples from olden times, and be encouraged by the long history of God's rewarding obedience just as we are warned by the records of His punishing sin. But we are not **UNDER** that law, and cannot be, for we are now subject to Christ, and we must hear Him! (Matt. 17 : 5; Heb. 1 : 1-2) Now, this should not be too difficult to understand, since we today know we are subject, in this land, to our current laws, yet there has also been English law, Colonial law, but we're not under either one of those now. Many points would remain the same, but we are under the system of Indian jurisprudence, though students desiring a background of law knowledge will study all types. Just so, we are under the New Testament of Jesus Christ, not under Moses and his law, but that does not mean that the Old Testament isn't inspired, is not to be believed, or serves no useful purpose to one who follows Christ.

### THE CHURCH OF CHRIST IS AGAINST MUSIC

Many of our readers have heard this. It is perhaps the single most discussed fact when the worship God's people is being given consideration. There are those who really believe that the Church of Christ doesn't believe in music! Yet, it is true that we have, music at every service, and we know of no faithful Christian who would think that he had faithfully worshipped God if the Lord's day ended and he had not used music!

We must state the fact correctly: The Church of Christ is opposed to mechanical instruments of music **IN WORSHIP!** That's what the Lord has regulated—**WORSHIP!** He has not legislated concerning music and the playing of it purely for enter-

tainment and pleasure, and in circumstances where worship is not the intent. But he has regulated it in worship, stating that any worship must be **IN SPIRIT AND IN TRUTH**. (John 4 : 24). That word "truth" demands, by John 17 : 17, that worship must be in keeping with the Word of God. Indeed, it can't be **OF FAITH** unless it is by the Word of God. (Rom. 10 : 17).

And here is the range of New Testament teaching on music, covering the Lord's ministry, prophecies concerning the Lord's will being brought to men, the practice of the apostles, and the pattern the New Testament church set before us in the first century. And notice the words from these verses that we emphasize : Matt. 26 : 30 and Mark 14 : 26 (**SUNG**); Acts 16 : 25 (**SANG**); Rom. 15 : 9 (**SING**); 1 Cor. 14 : 15 (**SING**); Eph. 5 : 19 (**SINGING**); Col. 3 : 16 (**SINGING**); Heb. 13 : 15 (**FRUIT OF LIPS**); and James 5 : 15 (**SING**). Surely no one can miss the action the Lord has repeatedly specified, and it is highly significant that the Lord repeated this over and over in the New Testament, whereas the mechanical instrument and **PLAYING** did take place under the old Testament!

The church of the Lord is expected to abide by His Word. The early church was commended for following the doctrine of the apostles (Acts 2 : 42)—which is also the doctrine of Christ (2 John 9). That doctrine provides for music in the church, but specifies that the music is to be **VOCAL** : each saint singing praises to God, offering unto Him the praise from his lips. Music that one enjoys and engages in under pleasure and entertainment circumstances is one thing; music in the body of Christ is to be vocal music!

## THE CHURCH OF CHRIST WAS BEGUN BY ALEXANDER CAMPBELL

This has been frequently stated, and sometimes by an honest soul who really doesn't want to be affiliated with a man-made, human institution—and we agree! We also would not want to enter into any union with a human religious system, built by man, and on man, and to further man's own opinions. But let's look at the above objection, in scriptural light.

The statement itself is an impossibility : Alexander Campbell COULD NOT originate Christ's church! Neither could any other man! Jesus promised to build His church (Matt. 16 : 18), and we find later that it had come into being (Acts 2 : 47) and Paul tells us how : it was purchased by His shed blood (Acts 20 : 28). Acts 2 throughout the end of the Bible is a record of that church, and neither did a man named Campbell or any other bring it into being.

Someone might well object at this point :

"Forget the church of the New Testament! I'm talking about Campbell founding the religious group known today as "the Church of Christ." "That's the one Campbell started!" You know, that point would remain to be seen. The seed is the Word of God (Luke 8 : 11). At any time, in any land, and among any people, if a man plant only that seed, and no doctrine of men, the fruits will be just what God intended, and not after man. Indeed, that's just what every faithful missionary does. If his name is Smith, and he plants only God's seed, the fruits aren't Smithites. When Paul preached the Word only, he didn't create Paulites nor being the "Church of Paul." Rather, he spoke against that very idea, in 1 Cor. 1 : 10-12. The Word only produces Christians, and they in assembled form are congregations of the Church of Christ.

That Alexander Campbell existed, and laboured in the Lord's kingdom is not to be denied. The test will be : what does the Church of Christ teach that is anti-Bible and proves to be purely the invention of Campbell? In examining the doctrine we hold and teach, the plan of salvation made known to men, the pattern of worship, the organization, the name of the church-and all else-is it by God's Word, or after the opinions of men?

That examination is all we ask of men who want and love truth. And they will see that we teach not Campbell, but Christ! Interestingly, those who claim that Campbell began the Church of Christ deal with an impossibility, even from the standpoint of time. The State of Massachusetts, in its Bay Colony Tercentenary Commission's work, has erected this historical marker in Revere, Massachusetts : "Church of Christ - 1710. Meeting house of the

Church of Christ in Rumney Marsh. Erected in 1710; Thomas Cheever, the first settled minister, died December 27, 1749. Aged ninety-one years." This is very important, considering that Alexander Campbell first reached these shores in 1809. Campbell was born in 1788, and there had been a congregation of the Church of Christ in Massachusetts for at least 78 years before his birth!

## THE CHURCH OF CHRIST BELIEVES IN WATER SALVATION

Because of the widespread belief of Luther's doctrine of "salvation by faith ALONE," this is perhaps the most frequent point discussed by men as they "warn" against the Church of Christ. Of course, baptism is the item at which objection is made.

We often like to point out that while "water salvation" is not a scriptural term, and we have never heard members of the Church of Christ claim to believe in "water salvation," one could just as easily object to the record in Genesis 3 as teaching "FRUIT DAMNATION." Most clearly, Moses there shows us that Adam and Eve fell due to their eating a bite of fruit! Do we believe in "fruit damnation?"

Let us state it clearly: We, and all children of God, must believe in OBEDIENCE salvation and DISOBEDIENCE damnation. The Lord authored eternal salvation for those who obey Him (Heb. 5 : 9), and we're told he'll take vengeance on those who refuse to obey Him (2 Thess. 1 : 8-9). Disobedience has always damned, and obedience has always blessed. The point that must be made is that the obedience AND the disobedience will have some action that is incidental and part of the obeying or disobeying. Adam and Eve's disobedience took the form of eating of that fruit. Noah's obedience took the form of obeying God's will relative to the ark and its preparation.

It cannot be denied, by the Scriptures, that man's obedience to the gospel has his being baptized as a part of it. It is a part of his obeying the gospel (Mark 16 : 15-16), it is for the remission of sins (Acts 2 : 38); it is to wash away sins (Acts 22 : 16); it is to put on Christ (Gal. 3 : 27) and it is to be saved (1 Pet. 3 : 21). More: Romans 6 : 3 lets us know that baptism places us where the

benefits of Christ's death can be applied to us. That benefit, of course, is the blood of Christ. Romans 6 : 4 continues to show that in being baptized, with Christ and into his death, the same power that raised up Christ from the grave will cause us to then be in **NEWNESS OF LIFE!** Paul goes on to show that in that very obedience, in baptism, the old man of sin is ended (v. 6) and that we then are freed from sin (v. 7). If that opens the door for a **FALSE** charge that I believe in "water salvation," then so be it! To cover the range of requirements, it must be said that we believe and teach **FAITH** salvation (Heb. 11 : 6), **REPENTANCE** salvation (Acts 17 : 30), **CONFESSION** salvation (Rom. 10 : 10) as well as **BAPTISM** salvation (1 Pet. 3 : 21). The point is that Christ must be obeyed, and that baptism is required, and neither one of these facts can be denied by the World!

### **FRIENDS, PLEASE INVESTIGATE**

Friends, we have dealt with four warnings sometimes given by honest and sincere people who are **MISTAKEN** as they warn others about the Church of Christ. The salvation of your soul is too important for you to rely on the words of others, whose instructions may or may not be true. That's why we urgently encourage you to visit and investigate the Church of Christ, comparing all things by your own study of God's Word. Then, **AND ONLY THEN**, can you really know! Why not begin your serious investigation today, and plan now to visit the Church of Christ at the next scheduled service?

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### **THE SIGN OF THE VIRGIN WITH CHILD**

"Therefore the Lord himself will give you a sign : behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." (Isaiah 7 : 14.)

The context of this prophecy is that Israel would be destroyed and brought to an end within sixty-five years, but Judah would continue. (Isa. 7 : 8.) The prophet Isaiah offered Ahaz, the king

of Judah, a sign "either in the depth, or in the height above." But Ahaz rejected the prophet's offer. Whereupon Isaiah turned to prophesy the Messiah.

The Hebrew word translated "virgin" in Isaiah 7 : 14 is *almah*. The Hebrew word occurs seven times in the Old Testament. It does not designate an immoral woman nor a married woman. The passages where the word is found are : Psalm 68 : 25—damsel; Exodus 2 : 8—maid; Proverbs 30 : 19—maiden; Genesis 24 : 43—virgin; Song of Solomon 1 : 3—virgin; Song of Solomon 6 : 8—virgin; Isaiah 7 : 14—virgin.

It is evident that no interpretation of Isa. 7 : 14 can be adequate, which does not satisfy the following conditions.

(1) It must yield a sense, which is not unworthy of the grandeur of the offer made in verse 11; in other words, must view the promised birth as supernatural.

(2) The child must be born of David's family; for so only would the birth be fitted to guarantee the perpetuity of David's house. (Isa. 9 : 7.)

(3) The child must be such that the presence of God with Israel (so long represented by the Shekinah) shall be realized in his person.

(4) The dignity of the child must not fall short of that assigned to him in the prophet's own expansion of the name "Immanuel" in Isaiah 9 : 6. For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder : and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace."

(5) The word translated *sign* is from the Hebrew word *oth* and appears over eighty times in the Old Testament. It stands as a fact that when this word is used relative to an action or event from God, that the supernatural or miraculous is involved. There is nothing unusual about a woman having a child through the normal relations between man and woman. But there is something miraculous about a "virgin" having a child, that is, a virgin who is a maiden who has not known a man, having a child.

These demands have never been met by any interpretation but that which the birth of Jesus supplied. (Matt. 1 : 22, 23; Luke 1 : 31-35.)

Thus the sign which was now given through Isaiah related to a future event which might seem impossible—the birth of a Divine Person from a human virgin. Other predictive signs would afterwards be given. The most immediate would be in Isa. 8 : 1-4 (the overthrow of Rezin and Pekah), a more distant in Isa. 8 : 8-10, 10 : 5 ; 34 (the destruction of Sennacherib), one still more remote in Isa. 44 : 26-45 : 4 (the capture of Babylon). But the sign now given in Isa. 7 : 14 was of a vastly higher and deeper range—referring to that all—inclusive evidence of God's love towards which the whole series of "signs" given to Israel from the first sign of the Messiah onward had been tending.

Micah a contemporary of Isaiah writes of the Messiah in the following way : "But thou, Bethlehem Ephrathah, which art little to be among the thousands of Judah, out of thee shall one come forth unto me that is to be ruler in Israel; whose goings forth are from of old, from everlasting." (Micah 5 : 2.)

In commenting upon Matt. 1 : 22, 23 which quotes Isa. 7 : 14 and applies the passage to the birth of Christ, J. W. McGarvey wrote : "The words here quoted from Isaiah are part of a prediction addressed to King Ahaz, concerning a threatened invasion of his territory by the kings of Israel and Syria. (Isa. 7 : 10-16; 8 : 1-4.) All of it was fulfilled within a few years except what is here quoted—that a *virgin* should conceive and bring forth a son, and that his name should be called Emmanuel. When the people of Isaiah's time saw the fulfillment of part of the prediction they should have looked forward with confidence to the fulfillment of the remainder; and so should the succeeding generations of the Jews down to the time of Jesus. Had they done so they would have been more ready to believe the story here recited by Matthew." *Commentary on Matthew and Mark*, p. 24f.)

"A sign in general of his good-will to Israel and to the house of David. You may conclude that he has mercy in store for you, and that you are not forsaken of your God, how great soever your present distress and danger are; for of your nation, of your family,



the Messiah is to be born, and you cannot be destroyed while that blessing is in you, which shall be introduced, In a glorious manner; for, whereas you have been often told that he should be born among you, I am now further to tell you that he shall be born of a virgin, which will signify both the divine power and the divine purity with which he shall be brought into the world..." (Matthew Henry.)

The inspired apostle Matthew wrote : "Now all this is come to pass, that it might be fulfilled which was spoken by the Lord through the prophet, saying, Behold, the virgin shall be with child, and shall bring forth a son, And they shall call his name Immanuel; which is, being interpreted, God with us." (Matt. 1 : 22, 23.) The word "virgin" is translated from a Greek word, *parthenos*, which means "virgin."

Preachers, young and old, may cite with confidence that the virgin birth of Jesus was prophesied and fulfilled. Unfortunately some today are trying to rob youth of their birthright to proclaim that Jesus' birth was foretold and fulfilled in a miraculous way. We should proclaim that Jesus was born of a Virgin, lived a Virtuous life, died Vicariously for our sins, was Victoriously raised from the dead, and shall Visibly return in the air someday.

## MISCONCEPTIONS ABOUT THE ELDERSHIP

Robert R. Taylor, Jr

There is scarcely a topic set forth within our Sacred Scripture but what men hold misconceptions in regard thereunto. The eldership of our Lord's church is no exception to this generally true statement. It shall be the purpose of this article to take note of some of these misconceptions relative to the eldership. The misconception will be placed in bold face print.

**Once An Elder—Always An Elder...**It is strange indeed that any member of the church would voice such a sentiment. But there are those who feel that when a man is once an elder he is always an

elder—that he should not and in reality cannot resign. There is no more truth in this unscriptural sentiment than “once in grace always in grace.” Does it not take a man desirous of the eldership before he can serve? (1 Tim. 3:1). What if he loses that desire to serve in this work after he has been in the eldership for awhile? Is he still an acceptable elder while reluctantly staying therein? Does not a man have to meet the qualifications to be appointed? Does not he have to retain the qualifications of 1 Timothy 3 and Titus 1 to remain acceptable in the work? What if he moves a thousand miles away from the location where he was appointed to a place where there is no church? Is he still an elder of the former congregation though a full thousand miles away? Is he automatically an elder in the new location even before he has had time to aid in the establishment of a new congregation? What if a man becomes too old to serve or even becomes mentally unable to think rationally? Is he still doing what Peter commanded elders to do in 1 Peter 5? Once an elder—always an elder is not true; it is not Biblical doctrine.

**The Elder Is A Perfect Man...** A detailed examination of the Timothy and Titus tables of eldership qualifications will not bear this out at all. Elderships are composed of men and no man is sinlessly perfect. Elders are to be good men, devout men, holy men. Yet elders will make mistakes. Paul had this in mind when he said. “Against an elder receive not an accusation, but before two or three witnesses. Them that sin rebuke before all, that others also may fear.” (1 Tim. 5:19-20). Such apostolic counsel as this recognizes that elders, like all others, will sin and when they do, they need to be rebuked or reprovved. Yet this should be done in Christian kindness. Elders are not sinlessly perfect; neither are their wives and children. Elders do not work with sinlessly perfect people; they do not employ sinlessly perfect preachers! Let us expect elders to be what Paul envisioned in 1 Timothy 3 and Titus 1. It is grossly unfair to expect the impossible of men in the eldership.

**Elders And Deacons Oversee The Church...** Perhaps you have heard some sincere yet misguided brother pray, “Father, bless our elders and deacons as they oversee the church here and rule over us.” Elders are overseers. (Acts 20:28). They are rulers. (1 Tim. 5:17). They are over us in the Lord. (1 Thess. 5:12-13). Deacons

are not overseers; they are not rulers; they are not over us in the Lord. The names applied to the two works are not the same by way of definition; they are never confused by Biblical penmen. Some deacons think of themselves as elders and some elders do not know any better!! How utterly pathetic! Cases are on record of where deacons, for all practical purposes, oversee the church. They usually outnumber the elders. Perhaps they have been present for every eldership meeting and have been given equal or even superior voice in all decisions made. Because they constituted the majority in number they, in reality, ruled the church. It is sad, very sad, when an elder does not know the difference between his work and that of deacons. It is tragically pathetic when deacons do not know they are not elders. It is the height of tragedy when an eldership will make a right decision on Sunday and announce it to the congregation and yet allow an aroused deaconship to pressure them relentlessly for a rescission of such by the next Wednesday night. Such men are not qualified to be either elders or deacons. The deacon is a servant; not an overseer. He is a part of the overseen; he is not one of the overseers. As a preacher the writer of this article refuses to labour where deacons are in the driver's seat. At Ripley, Tennessee, where this writer preaches, we have two fine men as elders and five good men as deacons. The elders do the "eldering." The deacons do the "deaconing." There is no mix-up allowed to develop from either group.

Elders are overseers; deacons are servants. Deacons are not over the church; they are not over the elders; they are not over the preacher. A preacher is headed for real trouble when he serves where deacons think their job is to direct the preacher in all fundamental facets of his work—even in the duration of his tenure. Elders should resist firmly any usurpation of their work from deacons. Deacons should never seek to usurp the work of overseeing.

**Deacons Are Junior Elders...** This concept is rather widespread. No provisions are made in the Scriptures for men less than full elders. A man is either an elder or he is not an elder. He is not a half-way elder when he becomes a deacon. A congregation was once planning to add some more elders. One elder spoke up and said, "Let's just move the entire deaconship up to the eldership."

Such would be all right if all the deacons could qualify. But in this case some could not qualify. Wiser judgment suggests that each man should have been considered individually and not in hasty terms of moving an entire slate of men into the eldership. Being a deacon can be a good training period for later service in the eldership. It is a mistake though to make service in the deaconship mandatory before one can become an elder.

**Eldership Which Pass The Buck...** This is a frequent practice as most any preacher knows. Allow a thorny problem to develop and the elders may just hide their heads in the sand like the proverbial ostrich hoping it will soon fade. This is not a Scriptural stance for an eldership. Quite frequently, the elders may say, "Brother Preacher, you handle this. This is why we hired you." No wonder we have shades of the "one man pastor" system still among us! Elders have encouraged such by their own dereliction of duty and preachers have aided and abetted them rather spinelessly in such. Brethren, such should not be. Former President of the U.S.A. Harry S. Truman, who served in the White House from 1944 to the early part of 1953, is reported to have had a sign on his desk which read, "The buck stops here." That would be a good slogan for every elder to have on his desk. It is this writer's privilege to serve under an eldership that does not pass the buck to the preacher, the deacons or to the members. Many have been the times when they had a problem solved before some slow elderships would even get around to calling a meeting to discuss the problem.. Elderships who can act promptly and wisely toward developing problems are worth their weight in the purest of gold. Congregations should duly appreciate them. The alabaster box should be opened and poured profusely upon them. This writer thanks God for such.

**Elders Are Over The Spiritual: Deacons Are Over The Physical...** This concept is rather widely held and never has had a syllable of Scriptural truth to undergird it. In the first place it is not always possible to parcel out the work of the church into such easily divided departments. To perform a spiritual work may call for physical means. The elders are over all the work of the church all the time. That is not to say they should do all the work; it is to say their job is to see that it is done and done in harmony with Biblical principles. Wise elders will delegate various facts of what

needs to be done into the capable hands of dedicated deacons and willing workers among the membership. It is ideal when all deacons and all members have a work to do. That is what the elders seek to do where I preach. Every deacon is a working deacon and is strictly under the eldership. Each member who will is given work to do. Wise elders, working deacons and labouring members can lift many loads that unwise elders, passive deacons and a lazy membership frequently place upon an already overworked preacher. Brethren frequently ask this writer, "How do you find so much time to write?" The answer is largely in an effective eldership that does its work well, an active deaconship that works with diligence and a working congregation that believes in the importance of spreading the gospel by means of the pen. Every preacher who wants to write should be so fortunate. This writer thanks God regularly for such a blessed privilege.

**Women In The Eldership...** This writer recently held a gospel meeting in a Southern community and preached on this very matter. Mention was made of a denominational church in that town whose leadership was composed primarily of women presbyters!! Some years back no church of Christ would have even thought of having such; now we are hearing it advocated by preachers, by elders (of all people), by writers and especially by a group of dissatisfied and disgruntled women. A lady in Houston, Texas, is on record in their congregational bulletin as advocating the position that women can do anything in the church than man can do. This writer exposed such in **Words of Truth** sometime back. A letter was written before the exposure was published to see if she had misrepresented the sentiments of the elders or if they would publicly retract her statement of liberalism. The letter was never answered!! Brethren, we are on the threshold of having women preachers, women elders, women deacons, women prayer leaders, women song directors, women officiants at the Lord's Supper, etc. But until the woman can be husband of one wife and be in position where such masculine pronouns as **He** and **Him** refer to her she cannot be an elder or a deacon. As long as 1 Timothy 2:11-12 and Titus 2:15 are in the Bible she cannot be an evangelist. No God-fearing woman will desire such; no God-fearing preacher, writer or editor will advocate such; no God-fearing eldership will permit such.

**A Work Void Of Authority...** Some are saying that elders have no power save only in their being, ensamples to the flock. We deny such unequivocally. They are to rule; they are to oversee; we are to be submissive to them; we are to obey them. These are all indicative of authority. If not, why not? Elders have authority in the realm of judgment and in the realm of faith they must see to it that God's will and His will only is respected and obeyed. They are not to overstep their authority nor abuse it. Limitations are thus placed upon them. They have no authority to muzzle the preacher from preaching the whole counsel of God. They have no authority to keep a teacher from teaching the full truth of the Bible. They have no authority to restructure the church as some are seeking currently to do. They have no authority to change sound doctrine by adding to it, subtracting therefrom and engaging in any type of substitution or alteration. It is an abuse of their authority to move the church away from its true mission of saving souls into forbidden areas. It is an abuse of their authority to advocate the desirability of women preachers, women elders, etc. It is an abuse of their authority to allow the deacons or any other power structure in the congregation to usurp their place as overseers of the flock. Yet this is being done more and more. One of the best preachers this writer knows has resigned recently because elders refused to buck an unruly element that gets the moving fever for preacher termination every two to four years regardless of how well he is doing and the work is moving along. In essence elders have abdicated their role as overseers in such uncalled-for situations as these.

## **COURAGE IS THE STANDING ARMY**

**Bob Cheatham, Sr.**

Our Creator fully expects His redeemed to be **COURAGEOUS!** It is understandable when one considers that we march under the protective care of a Lord who says, "I will never leave thee nor forsake thee" (Hebrews 13 : 5). THE SOUTHWESTERNER, of Austin, Texas carried a short article by B. C. Goodpasture. He wrote: "And of the Lacedaemonians it was said that they did not ask, 'How many are the enemy?' but 'Where are they?'" But

*Contd on next page*

— YOUR ATTENTION PLEASE !

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## ALL ARE ENCOURAGED TO LISTEN

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for the sheer moral courage we must go for finest examples to Noah, preaching to the antediluvians; Joseph, fleeing the wicked advances of Potiphar's wife. One of the crying needs of our time is **COURAGE—COURAGE** to live right; courage to preach the truth, without fear or favour, to both saint and sinner. "Be of good courage," brother; "let us play the man" for the church of our Lord and the truth of His gospel. When shattered remnants of the Old Guard were called on to surrender at the Battle of Waterloo, they said : "We know how to *die*....but *not to surrender*." The apostles knew how to die for the "word of God and the testimony of Jesus," but they did not know how to surrender. "Add to your faith virtue....**COURAGE** (2 Peter 1 : 5).

It has been said that what has been attributed as ferocity to the tiger is due to its "incredible audacity and courage." It simply sees no danger, knows no fear, brooks no delay, uses no artifice, abandons no object of attack. Are these the elements of Christian courage ? If we were filled with a deep sense of God's presence and power, and of our own privileges and responsibilities, would this not blind us to many of the things that disturb and terrify, and inspire to many an act of work which we now dread ? Remember Deut. 31 : 6, "Be strong and of good courage." And secure your souls for the Lord....for indeed "**COURAGE** is the standing army of the soul which keeps it from conquest, pillage, and slavery."

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