

# Gospel Truths



"Love . . . rejoices in the truth"  
I Corinthians 13:6

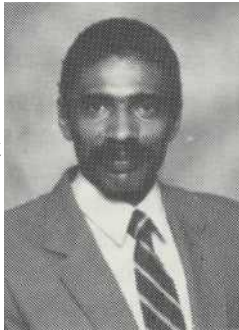
Volume I Number 9

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By Ron Daly

**F**IRST, ignore error and sin, *even though* God's word says, "and have no fellowship (expose, NKJV) them" (Ephesians 5:11). In other words, if we want men to speak well of us, just be complacent, and act as if sin and error do not exist, *even though* God's Word says, "the wages of sin is death" (Romans 6:23).

Second, do not condemn the immorality of the fornicators, the perverseness of the homosexuals, the riotous living of the drunkards, the thievery of the thieves, and the haters of their brothers, *even though* God's Word says, "Let marriage be had in honor among all, and the bed undefiled: for fornicators and adulterers God will judge" (Hebrews 13:4), *even though* God's Word says "Be not deceived: neither fornicators ... nor adulterers,... nor effeminate (i.e., one



who allows himself to be used as a woman in homosexual relationships), nor abusers of themselves with men, (i.e., sodomites or homosexuals, one who lies with a male as with a female, Romans 1:27), nor thieves ... nor drunkards, shall inherit the kingdom of God" (I Corinthians 6:9-10), *even though* God's Word says, "Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him" (I John 3:15).

Third, place friendship with men and the world over friendship with God, *even though* God's Word says, "friendship with the world is enmity with God, whosoever therefore would be a friend of the world maketh himself an enemy of God" (James 4:4), *even though* God's Word teaches that allegiance to Christ

Continued Page 5

## COMING SOON

At Ed Harrell's request, I agreed to get someone to review his articles "The Bounds Of Christian Unity" (published in Christianity Magazine) giving him the right to reply. Dudley Ross Spears has been chosen. - Editor

## This Month's Articles

Guaranteed Ways To Get Men To Speak Well Of You  
Ron Daly - Page 1

The Dallas Meeting - Editor - Page 2

Preaching And Envy - H. E. Phillips - Page 6

Partaking In Others Sins? - Delmer Hightower - Page 8

What Is True Repentance - James E. Cooper - Page 9

The Difference It Makes - Dudley Ross Spears - Page 10

From My Youth Up - Carthel E. Thomas - Page 11

The Law Of Opposition - Elmer Moore - Page 12

Love Your Children - Jean Jones - Page 14

Christ's Doctrine Of The Judgment  
Mark White - Page 5

How Should Any Sin Be Handled - Dennis Tucker - Page 16

Mistaking The Symptoms for the Disease  
Cloyce Sutton II - Page 17

Three Painful Proverbs - P. J. Casebolt - Page 18 A

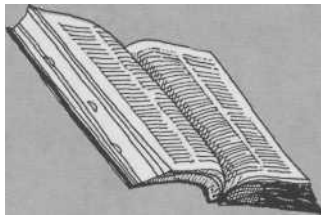
Certain Poor Widow - Tony Ripley - Page 19

A Virtuous Woman - by J. Wiley Adams - Page 20

New Congregation In Moore, OK - Vernon Ripley - Page 21

Faith Comes By Hearing God's Word - Barton W. Stone

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## Editorial...

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### The Dallas Meeting

(We interrupt our articles on justice, grace, mercy and love to discuss the Dallas Meeting while it is still fresh on our minds).

**O**N July 12,13,14, brethren who, for the most part believe in supporting some human institutions from the church's treasury and the sponsoring church arrangement met in Dallas, Texas with those of us who oppose such views. None were there to compromise any conviction they have regarding these subjects, but simply to "air" our differences and try to determine if any solution might be forthcoming with a view to once again having fellowship.

Steve Wolfgang and Roy Lanier, Jr. were in charge of making arrangements for these sessions, and getting speakers and panel members for both sides. This, no doubt, was a momentous task. It was achieved, however, and each one was there to present his case from the Scriptures. Jamie Sloan and Roy Lanier, Jr. moderated the sessions (with the exception of the one I was a part of - which was moderated by a person who obviously had no concept of what was going on).

The arrangements were these: There were two speakers who each made 30 minute speeches. Then after a short break, there were four men on a panel (two of either persuasion) who discussed the issue(s) addressed by the two speakers. Then after another short break, the two speakers joined the panel and all entertained written questions from the audience. Also, there were after-dinner speakers. (If you could not attend but desire to hear all that went on, there are both video and audio tapes available). Obviously it would take too much space to give a step-by-step description of what took place, so I am going to recall some of the questions raised and give what I understand the Bible teaches about them.

#### History Of The Division

Regarding the history of the division, a great deal of nostalgia was presented by a number of brethren. The institutional brethren continually brought up the fact that many brethren were staunch supporters of these things (sponsoring church arrangement and church support of human institutions [orphan homes and widows homes]) for a number of years and then all of a sudden began to oppose them. Why the sudden change?

#### Orphan Home Question

In my estimation, there was reason for the "sudden change." Brethren were just drifting along with these things when they first began, thinking that perhaps they were doing good and did not question the scripturalness of them. For example, the first orphan home that received funds from churches of Christ was Tennessee Orphan Home. It was chartered in 1909 at Columbia, Tennessee and began operation September 5,1910. It is now located at Spring Hill, Tennessee. Potter Orphan Home and School near Bowling Green, Kentucky was the second one built in 1915. By 1930 three more had been established. "Since World War II, 20 such

'Homes' have been built, and 17 of these were built in the 1950's" (Christian Chronicle, December 2, 1960, Page 13).

As I said, brethren were just kind of "going along" with the first few homes, who, as a general rule, were receiving the 5th Sunday contribution from churches and canned goods and clothing gathered together by individuals. I believe *the sudden change* came about as a result of what took place in 1938 and 1947.

In 1938 at the Abilene Christian College Lectures, G. C. Brewer made the suggestion that "elders put in their budgets and plans of expenditures certain amounts of money for A.C.C." That backfired, however, and James F. Cox, then president of A.C.C. said on March 4, 1938: "I have never, myself, raised any money nor have I authorized anyone to raise money through the churches - I regret that brother Brewer mentioned the matter the other night. We asked him to say a few words to encourage the people to give to Abilene Christian College but we did not authorize him to make a statement about churches putting Abilene Christian College in their budgets." Even N. B. Hardeman, president of Freed-Hardeman College, said under the date of June 11, 1938: "I am truly sorry that we cannot get settled on matters relating to our schools. I certainly do not endorse brother Brewer's statements and would oppose any congregation putting Freed-Hardeman College in their budgets. Such has never been our sentiments." In 1947, however, brother Hardeman changed his position; and what he said, in my judgment, was the "spark" that caused brethren to begin to study the orphan home question and call for change.

In 1947, brother N. B. Hardeman contended that church contributions to schools and orphan homes stand or fall together. "Note the parallel: 1. The school is a human institution; it has a board of directors; it teaches secular branches in connection with the Bible. 2. An orphan home is a human institution; it has a board of directors; it teaches secular branches in connection with the Bible. The same principle that permits one, must also permit the other. They must stand or fall together" (Firm Foundation, October 28, 1947). Then in 1954 brother W. L. Totty affirmed in public debate: "It is scripturally right for churches to contribute money from the church treasuries to support what is commonly called a Bible college in its work."

In 1963 brother Batsell Barrett Baxter, who was then head of the Bible department at David Lipscomb College and speaker for many of the programs on the Herald of Truth, preached a series of sermons in Nashville in November and December in which he advocated church support of colleges. He also put the lessons in tract form. Here is a quote from that tract. "Actually, the church has

depended upon these schools for many years to play a major role in the training of preachers, elders, teachers, and others. Is it not right that the church should provide the funds for the training of its own leaders? Some who are agreed that the church can contribute to an orphan's home are not convinced that the church can contribute to a Christian school. It is difficult to see a significant difference so far as principle is concerned. The orphan's home and the Christian school must stand or fall together" (Questions and Issues of the Day, Page 29).

Now, beginning in 1947 when brother Hardeman made his comparison between the churches sending to orphans homes and colleges, brethren began to "wake up" and take another look. Many decided that brother Hardeman was right, and *both were wrong*. Others however decided he was only partly right, that the church could support the home *but not the school*. Contrariwise many are now agreeing that he was right and that the church *may support both*. Thus the controversy began.

### **Bible Authority And God's Pattern**

In Dallas brother Wendell Winkler spoke on the subject of Biblical Hermeneutics. His lesson on how to establish Bible authority was excellent. (Except for the fact that he might have used some charts). "That we must have Bible authority for all we teach and practice," he said, "is not the question. We must! Also, we must be able to establish what we practice with command, apostolic example and necessary implication." What a wonderful way to begin three days of study. Then when brother Hardeman Nichols read II John 9-11 to show that "Whosoever goeth onward and abideth not in the doctrine of Christ hath not God..." I thought, "We are all in agreement to these points."

Almost to the man, each speaker in Dallas brought up the question of God's *pattern*. And, almost to the man, they said "we must follow God's pattern for what we teach and practice." It seemed that with this common ground from which to work, we could not miss in our efforts to accomplish something for unity's sake. After that second session on establishing Bible authority many of us were elated at the prospect of our being closer together. However when brethren began to make application of what God's Word says regarding the individual and the church, the sponsoring church arrangement, etc., things began to "go down hill."

### **What Is Truth On Support Of Institutions?**

The truth of the matter is that brethren Hardeman and Baxter were correct. Both the orphans home and the college are human institutions, and if the church can support one it can support the other. The fact of the matter is this: The church does not have the scriptural right to support either. But again, this same observation was made when brother Gary Workman said in the Dallas

Meeting that the church cannot contribute to any human institution. And the fact of the matter is, brother Workman believes that these "homes" are human institutions.

Let's just observe from the Scriptures that the church is responsible for some widows (I Timothy 6:1-6 and I Timothy 5:16). There is no question about this. According to the text there can be no doubt that *the church* is responsible for them. All can agree that this is what the Bible says. The question then arises, who will care for these widows? Will brethren build Widows Homes, Inc. to care for these widows and let the church make a contribution to Widows Homes, Inc.? As you will observe from the following chart, the church with Christ as its head, with its elders, deacons and members to do the work can provide exactly the same thing that Widows Homes, Inc. can provide with its head (a board of directors) with its superintendent and helpers.



If God made the church responsible for someone, and He did, then the church can provide anything that is necessary to carry out the command of God without making a contribution to anyone.

I do not believe that the Lord made the church responsible for orphans simply because they are orphans. However, if He had, the principle that applies to the widows would be the same. For whomever God has made *the church* responsible, the *church can provide* for their needs without brethren building and maintaining any kind of human institution. That is God's pattern and

if all would agree to it, we could have unity on this subject. It is not a matter of *how* but of *who* is to do the work.

### What Is Truth On The

#### Sponsoring Church Arrangement?

What is God's pattern for evangelism? Observe the following chart.

As you can see from the chart, book, chapter and

### What Has God Assigned To The CHURCH In Evangelism?

**\*Local Church Selected A Preacher**  
**\*Local Church Defined Territory Of Labor**  
**\*Local Church Sent Out Preachers**  
**Acts 11:22-24**

**\*Local Church Paid Preacher**  
**Philippians 4:15-16; I Corinthians 9:12**  
**II Corinthians 12:13**

**\*Local Church Sent Directly To Preacher II**  
**Corinthians 11:8-9**

**\*Local Church Received Report From**  
**Preacher - Acts 14:26-27**

**If The Bible Teaches The**  
**"Sponsoring Church Arrangement,"**  
**Where Is The Passage?**

verse are given for every statement made. Also, every passage discusses the subject of evangelism, and every passage involves the *church* and not the individual. If the above passages constitute God's pattern for evangelism, then the pattern does not include the sponsoring church arrangement. Does anyone know of any other passages that should be included in God's pattern on evangelism? If there are none, then all of us should be willing to accept God's pattern on this subject. If we would, there could be unity on this subject also.

### Kitchens, Fellowship Halls And Recreation

For the most part brethren who voiced their beliefs on the subject of recreation said it would be wrong for the churches to involve themselves in this work. If by "wrong" they mean that this work is sinful, then we are in agreement. However it is difficult for me to see a distinction between providing whatever is necessary for social meals for fun and frolic, and a gym for fun and frolic. Observe the following chart.

<b>Authorization Involves Aids</b>	
<b>Action</b>	<b>Aid</b>
<b>Assembling Hebrews 10:25</b>	<b>Building, Seats Lights, Carpet, Air Conditioning</b>
<b>Singing Ephesians 5:19</b>	<b>Song Books Pitch Pipe Song Leader, Etc.</b>
<b>Recreation (Scripture - ?)</b>	<b>Building Equipment, Etc.</b>
<b>Social Meals (Scripture - ?)</b>	<b>Kitchen, Dishes, Fellowship Hall, Etc.</b>
<b>God authorizes the use of anything that AIDS in carrying out His commands, so long as some scriptural principle is not violated. But where is the scriptural authority for the CHURCH providing recreation and social meals?</b>	

**Conclusion**

It appears to me that brethren who met in Dallas are basically in the same position now, as far as the above mentioned issues are concerned, as they were forty years ago. For the most part brethren believed in the support of human institutions (homes) and were opposed to the support of colleges while others of us opposed both. Brethren who were in favor of the sponsoring church arrangement then are still in favor of the sponsoring church arrangement now while others of us oppose it. However, one thing seemed obvious, all of our dispositions were quiet different. We could at least get together and discuss our differences in a civilized manner without brethren becoming so angry that they would not speak to each other.

There is already some discussion of another such meeting. I may not have the wisdom to know if such a meeting would be advisable. If there is such a meeting, however, it is my prayer that if I do not have the truth someone will present something from the Scriptures that will help, not only me, but all of us to recognize error and see the truth. If this is done I also pray that each of us will have the conviction and determination to accept truth regardless of where it may lead us that there may be the unity for which Christ prayed. May God help us all toward that end.

**GT**

**Guaranteed Ways...Contd. From Page 1**

might necessitate severing family ties (Matthew 10:34-37; Luke 14:25-33), *even though* God's Word teaches that the approval of God is to be preferred over the approval of men (John 12:42-43).

Fourth, allow right and wrong to be determined by tradition, human emotions, "my favorite preacher's" position, or "my favorite college professor's" position, or some other human authority, *even though* God's Word says that "any man" should "speak as the oracles of God" (I Peter 4:11), *even though* the Word of God says that men should learn "not to think of men above that which is written" (I Corinthians 4:6), *even though* God's Word commands men to "do all in the name of the Lord" (Colossians 3:17), and *even though* the Bible says that "our faith should not stand in the wisdom of men..." (I Corinthians 23:1-5).

Fifth, do not condemn the denominations for their use of mechanical music in worship, *even though* God's Word provides no authority for it (Ephesians 5:19; Colossians 3:16), do not condemn women preachers *even though* God's Word says, "I do not permit a woman to teach, nor to have dominion over a man, but to be in quietness" (I Timothy 2:11,12), do not condemn church-sponsored and financed recreation *even though* there is no authority for such, for the local congregation's work is spiritual, unto the salvation of the souls of men (Acts 20:7; 2:4; I Thesalonians 1:8; II Corinthians 11:8, et. al.).

Sixth, agree to disagree in doctrinal matters, just hold the view that we cannot understand the Bible, so divergent views are acceptable to God; God has no "pattern of sound words," *even though* God's Word says, "... ye shall know the truth" (John 8:32), *even though* the Bible says, "ye can perceive my understanding in the mystery of Christ" (Ephesians 3:3-4), *even though* the Bible says "... understand what the will of the Lord is" (Ephesians 5:17), *even though* the Bible says "abide in the doctrine of Christ," and the one who does not abide in the teaching "hath not God" (II John 9-11), *even though* God's Word says "speak the things which befit the sound doctrine" (Titus 2:11).

So, if we can "agree to disagree" in areas where God has clearly revealed His Will to man, and if the New Testament does not teach conformity and unity in the teaching of Christ, why condemn the denominational concept of "pastoral" or "evangelistic" oversight of local churches *even though* the New Testament never delegates the oversight of local assemblies to preachers, but to presbyters, elders, bishops, elders, shepherds (Acts 20:17, 28-29; I Timothy 3:1-5; Titus 1:5; I Peter 5:1-3).

The point is, being wholly passive is a guaranteed way to get *men* to speak well of us, BUT there is a very serious problem -- the Lord warns His disciples in very explicit

**Continued Bottom Next Page**



## Preaching And Envy

by H. E. Phillips

**P**REACHING the gospel of Christ is serious business. Its consequences far out weigh any other endeavor. Preaching will result in the eternal

salvation of some and the eternal damnation of others, depending upon what is preached and the condition of the hearts who hear it. When the apostle Paul said: "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe" (I Corinthians 1:21), he was talking about the *fact* of preaching the gospel and not the *merits* or *character* of the person doing the preaching.

Both the enormous good and potential danger of preaching are found in the fact that the gospel is a tremendous power to change the hearts and lives of men and women so that they might be saved eternally (Romans 1:16); and in the fact that the preacher is dealing with the most precious possession in all the world: the soul of man. How could any labor be greater and of more serious consequence than preaching the gospel of Jesus Christ? It's importance cannot be measured in terms of earthly wealth, and the good that may be done will span centuries in influence, and eternity in destination.

Most preachers are dedicated men, honest and sincere about their work of preaching the gospel of Christ. Unfortunately, some preach from other motives. Paul described some: "And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear. Some indeed preach Christ even of envy and strife; and some also of good will: the one preach Christ of contention, not sincerely, supposing to add affliction to my bonds: But the other of love, knowing that I am set for the defence of the gospel. What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice" (Philippians 1:14-18).

These verses touch on the motives and attitudes of preaching. Paul affirms that his imprisonment in Rome had advanced the gospel, because guards, servants and all

in the palace, and other places knew of his bonds for the sake of Christ and the gospel. Paul was bound, but the gospel is not bound (II Timothy 2:9). The news of Paul's bonds spread even to Caesar's household (Philippians 4:22). Many brethren became "much more bold" to preach the word of Christ without fear by Paul's courage, even in chains, to preach Christ, without severe and immediate punishment.

Peter and John were arrested soon after Pentecost for preaching Christ. The priests and Sadducees saw the *boldness* of these two, "Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus" (Acts 4:13). Boldness to preach Christ does not guarantee the right motive and attitude. That will come to light in the course of one's preaching. "Many of the brethren in the Lord" became confident by Paul's example in bonds and were "much more bold to speak the word without fear." "Some indeed preach Christ even of envy and strife; and some also of good will" (Philippians 1:15). This portrays motives for preaching Christ.

These brethren in the Lord were Christians in Rome. Paul wrote a letter to the church in Rome and told them he longed to come to them to impart some spiritual gift that they might be established, but he had been hindered (Romans 1:10-13). There were Jewish as well as Gentile Christians in Rome. Where this envy originated, we can not be sure. Paul was a prisoner in his own hired house for two whole years, and he received all who came to him. He preached the kingdom of God and the things concerning Jesus Christ, with all confidence (Acts 28:30-31).

### Envy And Strife

Webster's **New Century Dictionary** defines *envy* as: "hatred, ill will...to look askance at; **in**, in, upon, and **videre**, to look, see. 1. Uneasiness, mortification, or discontent at the sight of another's superiority or success, accompanied with some degree of hatred or malignity, and often or usually with a desire or an effort to depreciate the person envied...; envied, envying...1. To feel envy toward; to look upon with envy; to hate (another) for excellence or superiority in any way, and to be desirous of acquiring it, as to envy a wealthy man. 2. To feel envy on account of: to look grudgingly upon, as the advantages possessed by another; to regard with a covetous spirit; as, he envies your superior knowledge; they envied his advancement."

### Continued From Page 5

to be well thought of by all. Hear Jesus please, "Woe unto you, when all men shall speak well of you! for in this same manner did their fathers to *the false prophets* (emphasis mine, RD)" (Luke 6:26).

We should not "go out of the way" to make enemies, yet the times will come for us all, that we simply must take a stand, and doing so, might cost us dearly. May God give us the strength to stand in the hour of trial!

W. E. Vine says of *envy*: '**Phthonos**, envy, is the feeling of displeasure produced by witnessing or hearing of the advantage or prosperity of others; this evil sense always attaches to this word, Matt. 27:18; Mark 15:10; Rom. 1:19; Gal. 5:21; Phil. 1:15; 1 Tim. 6:4; Tit. 3:3; 1 Pet. 2:1; so in Jas. 4:5, where the question is rhetorical and strongly remonstrative, signifying that the Spirit (or spirit) which God made to dwell in us was certainly not so bestowed that we should be guilty of envy.'

"**Zelos**, zeal or jealousy, translated 'envy' in the A.V., in Acts 13:45; Rom. 13:13; 1 Cor. 3:3; 2 Cor. 12:20; Jas. 3:14,16, is to be distinguished from **phthonos**, and, apart from the meanings "zeal" and "indignation," is always translated 'jealousy' in the R.V. The distinction lies in this, that envy desires to deprive another of what he has, jealousy desires to have the same or the same sort of thing for itself." (W. E. Vine).

Envy is an infection of the heart that began long before it came to the surface, and destroys the one who possess it. Through self-interest and greed this infection burrows into the mind like a virus into the blood stream. It is an evil which causes one to waste away (etymology of word). Envy is "rotteness of the bones" (Proverbs 14:30).

Envy caused the death of Abel. It caused Joseph to be cast into the pit (Acts 7:9). It caused Jesus to be delivered to be put to death (Mark 15:10). When Paul preached in Antioch, almost the whole city came together to hear the word of God. When the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming (Acts 13:44,45). *Love never envies* (I Corinthians 13:4). Envy is a detestable state of mind, and breeds hate, strife and division. Envy and self-ish ambition go together. The factious party spirit is the fertile soil in which envy and jealousy breed. The bitter fruits of envy and strife divide preachers and brethren today. The saddest part of this is that those who are envious deny it vehemently.

Malice is that badness, perversity and wickedness of the mind that breeds and manifests envy of the heart. *Jealousy* is afraid of losing what it has, and **envy** hates the person who has anything.

Those who preached Christ of envy and strife were not charged with preaching another gospel (Galatians 1:6); or another Jesus (II Corinthians 11:4). There is no indication that any of these mentioned in Philippians 1:15,16 were false teachers. But while they were preaching Christ, they were preaching from different motives. This is what divided the preachers in Rome into two groups. The first group preached from envy and strife. It may have been that Paul's courage in his bonds to preach Christ in the very seat of the Roman government, and his preaching overshadowed them, caused them to

envy him. They sought to make his bonds more difficult by their preaching. Their real motive was to inflict anguish upon Paul, of whom they had become envious.

This act of envy is repeated among some preachers today. A man will work long and hard to establish a congregation in a community, only to receive barbs and hurtful deeds from an envious heart of some preacher. They may use preaching as a means of hurting him and his reputation.

Why do preachers do this? It is done because they are self-centered and do not want another to receive encouragement and commendation, but want all the praise and honor of men for themselves. By hurting another they suppose they can help themselves. There is no doubt that the love of money and self prestige are at the heart of their envy.

Paul discloses the motives of the heart of these brethren when he says they preach Christ "even of envy and strife...of contention, not sincerely, supposing to add afflictions to my bonds." On the other hand, others preach Christ of good will and of love, because they knew Paul was set for the defence of the gospel. They were willing to aggravate Paul's affliction in preaching if it served their own selfish interest.

Pride and ignorance contribute to the quibbling about questions and strifes of words, which produce envy, strife, railing and evil surmisings (I Timothy 6:4). A continuing state of mind in malice and envy produces hating one another (Titus 3:3). Lust produces envy (James 4:5).

The desire to be greatest produces strife among brethren (Luke 22:24). God's word forbids doing anything through strife or vainglory, but to be humble (Philippians 2:3). Where envying and strife is, there is confusion and every evil work (James 3:16). Of all men, preachers ought to be void of envy, but they are not. Self-love and power, cultivated by the love of money and professionalism in the pulpit, have seized the life and ability of too many preachers, old and young. Can any be redeemed before time yields to eternity for them?

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GT

### Editor's Meetings

**September 16 - 21**, I will be with the Franklin Street congregation in Borger, Texas. Delmer Hightower is the local preacher. I look forward to being with them.

**September 30 - October 5**, I will be with the Haynes Street congregation in Dayton, Ohio. I preached regularly for the congregation in the late 60s. I look forward to being with them and seeing a lot of loved ones. Wayne Walker is the local preacher there now.

**P**AUL instructed Timothy in regard to a problem that is very real today. "Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure" (I Timothy 5:22). We all want to refrain from sin and be pleasing in God's sight, but our definition of sin is becoming alien to the Word.

Many today rationalize that the Bible doesn't "say not to" or "silence means consent" so we can do anything we desire. Others get comfort from the thought that they recognize sin but are not involved in the sin so they are innocent. This last thought will probably condemn more souls than the first.

We have supposedly "sound" preachers today that teach and practise the idea that they can fellowship false teachers but cannot have fellowship with those that practice what the false teacher teaches. Where in all of God's Word does this idea evolve? The fact of the matter is that it makes no difference what any man thinks or says, what is tantamount is what does The Word teach! When do we become guilty of "partaking of or "sharing in" others sins? There are at least seven different ways we become guilty of sin described in the Word.

1. Guilty by association and temptation. "My son, if sinners entice you, do not consent" (Proverbs 1:10). We agree to the sin. "How is it that you have agreed together to test the Spirit of the Lord?" (Acts 5:9). The account of Ananias and Sapphira in the 1st thru the 9th verses clearly defines one area that we recognize and should have no problem with.

2. We share in sins by committing the same ones even at different times and places as shown in Acts 7:51- 52; Matthew 23:29-32.

3. We condone sin. "And they cast him out of the city and stoned him. And the witnesses laid down their clothes at the feet of a young

## Partaking In Others Sins?

by Delmer Hightower



man named Saul" (Acts 7:58). "And when the blood of Your martyr Stephen was shed, I also was standing by consenting to his death, and guarding the clothes of those who were killing him" (Acts 22:20). We become guilty when we approve those who practise sin. "Who, knowing the righteous judgment of God, that those who practice such things are worthy of death, not only do the same but also approve of those who practice them" (Romans 1:32). The classic example is found in Paul's rebuke of the Corinthians. "It is actually reported that there is sexual immorality among you, and such sexual immorality as is not even named among the Gentiles - that a man has his father's wife! And you are puffed up, and have not rather mourned, that he who has done this deed might be taken away from among you" (I Corinthians 5:1-2).

4. We have knowledge of sin but... fail to warn the guilty. "When I say to the wicked, 'You shall surely die,' and you give him no warning, nor speak to warn the wicked from his wicked way, to save his life, that same wicked man shall die in his iniquity; but his blood I will require at your hand. Yet, if you warn the wicked, and he does not turn from his wickedness, nor from his wicked way, he shall die in his iniquity; but you have

delivered your soul. "Again, when a righteous man turns from his righteousness and commits iniquity, and I lay a stumbling block before him, he shall die; because you did not give him warning, he shall die in his sin, and his righteousness which he has done shall not be remembered; but his blood I will require at your hand" (Ezekiel 3:18-20). If you think this principle went out with the Old Testament back up and look at I Corinthians 5 again. We fail to rebuke the sinner. "For I have told him that I will judge his house forever for the iniquity which he knows, because his sons made themselves vile, and he did not restrain them" (I Samuel 3:13). Parents, elders, preachers and everyone who professes Christ had better examine this carefully.

5. We fail to preach the truth. Some do not want to "ruffle feathers" or hurt feelings or make anyone mad at them and so they avoid controversial subjects or fail to appropriate application of the truth. Paul was careful to never give anyone a false sense of security. "For I have not shunned to declare to you the whole counsel of God" (Acts 20:27).

6. We misuse liberties and/or cause others to sin. "But beware lest somehow this liberty of yours become a stumbling block to those who are weak. For if anyone sees you who have knowledge eating in an idol's temple, will not the conscience of him who is weak be emboldened to eat those things offered to idols?" (I Corinthians 8:9-10).

7. We become guilty by association. It amazes me how supposed educated and intelligent men can overlook or try to negate the effect of this sin. Much is being done and said today in an effort to regain harmony and peace in the brotherhood. The exhortation toward unity in diversity is not from God, but the Devil. "Therefore thus says the Lord God: Because you have spoken non-

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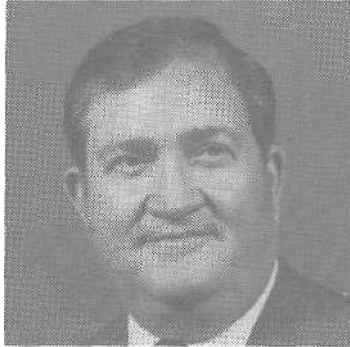
**T**HE word repentance basically indicates a change of attitude, or a change of mind. This meaning is clearly illustrated in the Parable of the Two Sons (Matthew 21:28-30). The father asked his sons to work in the vineyard. One son at first refused, "but afterward he repented himself, and went." The word repented describes his change of mind from saying, "I won't" to "I will." It stood between his refusing to work and his actual labor in the vineyard. It is sinful for man to say "I won't" to God. Such an attitude is, in reality, the creature rebelling against his Creator. All sin, in effect, amounts to saying: "I will not allow God to tell me what to do; I will run my life as I please." How arrogant man can become!

Sin is also described as a "transgression of the law" of God (I John 3:4), whether the specific act is one of omission or commission. One may rebel against God by doing something He has forbidden, but he may also rebel against God by failing to do what He has commanded. All who refuse to obey Him are the "sons of disobedience" (Ephesians 2:2).

The prophet Habakkuk described God as one of "purer eyes than to behold evil," and one who "cannot look on wickedness" (1:13). This simply means that God's holi-

## What is True Repentance?

by James E. Cooper



ness makes it impossible for Him to tolerate sin and allow it to go unpunished. His holiness has caused Him to declare that the "wages of sin is death" (Romans 6:23), but because of His mercy, He "would have all men to be saved, and come to the knowledge of the truth" (I Timothy 2:4). Because of His love for sinners, He provided a perfect sacrifice for sins by sending His only begotten Son (cf. John 3:16; Romans 5:8; Hebrews 9:11-14, 26-28; 10:1-10). He does not wish "that any should perish, but that all should come to repentance" (II Peter 3:9). He "now commands all men everywhere to repent" (Acts 17:30). God wants all men everywhere to change their attitude from that of saying "I won't" to

that of saying "I will" to Him.

True repentance is genuine repentance. It is not a mere change of conduct for the sake of worldly advantage. It is not merely a change of policy motivated by self-interest. It is a sincere change of mind brought on by "godly sorrow" (II Corinthians 7:10). As one views his life of sin and rebellion against God, he "mourns" (Matthew 5:4) as he realizes that he has sinned against a holy and righteous God. Illustrations of such an attitude are found in Joseph who knew that to succumb to Potiphar's wife's advances would be to "sin against God" (Genesis 39:9), and David who acknowledged that his adultery with Bathsheba was a sin against God (Psalms 51:4), and the prodigal who purposed to confess that he had "sinned against heaven" (Luke 15:18). When a person is truly penitent, he is ashamed of his rebellion against God, and determines to change both his attitude and actions to that of submission to the Divine will.

True repentance is followed by a change of conduct, and this change of conduct is no mere hypocritical veneer worn to impress others. Remember what John the Baptist said to the Pharisees and Sadducees who came out to where he was baptizing: "Bring forth fruit therefore worthy of repentance" (Matthew

Continued From Page 9

sense and envisioned lies, therefore I am indeed against you, says the Lord God. My hand will be against the prophets who envision futility and who divine lies; they shall not be in the assembly of My people, nor be written in the record of the house of Israel, nor shall they enter into the land of Israel. Then you shall know that I am the Lord God. Because, indeed, because they have seduced My people, saying, 'Peace!' when there is no peace - and one builds a bound-ary wall, and they plaster it with un-

tempered mortar - say to those who plaster it with untempered mortar, that it will fall. There will be flooding rain, and you, O great hailstones, shall fall; and a stormy wind shall tear it down" (Ezekiel 13:8-11).

These are all principles that we cannot overlook or fail to make application in every facet of our lives - individually and collectively. We may be guilty of only one of the sins God so vividly portrays for us but the consequence will be the same.

"Therefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath; for the wrath of man does not produce the righteousness of God. Therefore lay aside all filthiness and overflow of wickedness, and receive with meekness the implanted word, which is able to save your souls" (James 1:19-21). "For whoever shall keep the whole law, arid yet stumble in one point, he is guilty of all" (James 2:10). **GT**  
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3:8). True repentance will show up in your daily life. Your deeds will demonstrate the genuineness of your change of attitude. One cannot remain a "son of disobedience" if he has truly repented. True repentance results in religious activity that is more than ceremonial. One is affected down to the very roots of his being. His attitudes change and, as a result, his conduct changes. True repentance always results in a genuine reformation of life.

Repentance comes before baptism for the remission of sins. Jesus said, "He that believes and is baptized shall be saved (Mark 16:16). To have his sins blotted out, one must repent and "turn again," or "be converted" (Acts 3:19). On Pentecost, the apostle Peter said to those who had been convinced that Jesus indeed is the Christ: "Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins..." (Acts 2:38).

Those who have become children of God (cf. Galatians 3:26-27), when they sin, have the privilege of calling upon their Father in heaven and asking Him for forgiveness. Peter rebuked Simon, formerly a sorcerer, when he tried to buy the power of the apostles and instructed him to "Repent therefore of this your wickedness, and pray God if perhaps the thought of your heart may be forgiven you." Simon asked the apostle to pray for him (Acts 8:18-21). The apostle John records a wonderful promise to the penitent child of God: "If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness" (1 John 1:9).

**GT**

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## *The Difference It Makes*

by Dudley Ross Spears



**D**OES it make any difference what kind of religion I profess and practice?" That question has as many answers as it does askers and is one of the most frequently posed questions one in the religious world hears. To many, the type of religion one practices is of little consequence. As long as a person is honest about it, reasonably tolerant of others, and possessed of a good humanitarian spirit, religion is religion — one is as good as any of them, many opine. But to others, there is one religion, but it has a wide latitude of ways to practice and express it. A fundamental value is placed on a generic creed that accepts the Jesus of the Bible as the true Christ, the Bible as the Word of God, and God as the all wise, powerful, present Being who created everything. However, the understanding of the work of Christ, the interpretation of the Bible, and concept of God Almighty may differ widely among those who profess this "one" religion.

The crucial issue regarding the difference it makes stems not from how good and saintly humans respond to the question; God's answer is of far higher importance than the collective wisdom of all the sages who ever lived on earth. God's response takes second place, however, to the majority of good religionists. It is shoved into silence by the traditional values, emotional responses, and pragmatic applications we humans develop. What we develop may become the tradition of the next generation, just as our view of religion comes from our ancestors. Anytime at all that an honest inquirer desires to know the truth, it is available. Jesus settled that once and for all time. "If anyone wants to do His will, he shall know concerning the doctrine, whether I speak on my own authority" (John 7:17) and, "If you abide in My word, you are My disciples indeed, and you shall know the truth and the truth shall make you free" (John 8:31-32). There are two "shall know" promises. The first promises sure knowledge based upon the willingness of heart to know the truth. The second promises freedom and continued discipleship based upon abiding in the gained knowledge of truth. But what difference does this all make?

Once, Pilate asked a question, apparently in near complete frustration. As Jesus stood before him the Saviour affirmed the fundamental reason for coming to the earth, "to bear witness to the truth" (John 18:37). Pilate's frustrated response was, "What is truth?" It is not certain if that should be in the form of a question or exclamation. The weak and wavering governor more than likely viewed truth as whatever anyone wanted it to be. Time changes some things, but this attitude has been around a long, long time. It still exists. The popular attitude toward truth defrocks its advocates, neutralizes its power, undermines its intended purpose, and destroys its effectiveness. Such conditions make it impossible to prove anything in the realm of religious ethics and morals. Try to prove that thievery is sinful and someone will find a ground for justifying certain forms of it. Try to show that adultery, homosexuality, and general sexual impurity is sinful, and you will hear things like "alternate lifestyles," "freedom of sexual expression," and "morals cannot be legislated." Nearly any rational thinker would finally admit, that if God is God, the Bible

is the Word of God, and Jesus Christ is His only Son, morals and ethics have been legislated. But humanity is not interested in God's judgment - - at least right now. But what difference does this all make?

In the very crucial issues we face daily, the difference Truth makes as God views it, and as man has deformed it, is more than obvious. The difference is basically the ultimate destiny of every accountable being who has ever lived on the earth. While we may play the game of life by our own rules, we die by God's. We may live by our own set of norms now, but in the life beyond this one, we will be exactly and only where God Almighty determines we will be. He is the Judge of all the Universe and thoroughly righteous in all His works. From His court there is no appeal, and once the verdict is rendered, and the sentence pronounced, there will be no chance for reprieve. Wise people understand such plain facts and act accordingly. Foolish and unwise people blindly ignore it and travel blithely along with hardly a thought or care for their eternal destinies. If you can imagine a more serious tragedy, you haven't really thought this point through. Jesus described the final judgment as a shepherd dividing sheep from goats, "the sheep on His right hand, but the goats on the left" (Matthew 25:33). From this the Saviour declared that the foolishly ignorant will "go away into everlasting punishment, but the righteous into eternal life" (verse 46). **GT**

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## "From My Youth Up"

by Carthel E. Thomas



**I**N Matthew 19:16-26 Jesus told the rich young ruler what good thing he could do in order to have eternal life. Jesus said, "if thou wilt enter into life, keep the commandments."

The young man asked, "which?" "Jesus said, thou shalt do no murder, thou shalt not commit adultery, ... steal, ... bear false witness. Honor thy father and thy mother: and, thou shalt love thy neighbor as thyself."

The young man responded, "all these things have I kept from my youth up: what lack I yet?" Jesus said, "if thou wilt be perfect, go and sell that thou hast, and give to the poor and thou shalt have treasure in heaven: and come and follow me." But the young ruler "went away sorrowful: for he had great possessions."

Even though this story ends with the young man's refusal to heed Jesus' words, nonetheless, we learn a very important lesson concerning fidelity to God from one's youth up. The young man saith unto Him, all these things have I kept from my youth up: .." In Mark 10:21, upon hearing this man's response, the text says "then Jesus beholding him loved him, ..." The Lord admired the

diligent character that possessed this young man hitherto.

We are to be people who obey God's Word from our youth up. The Bible lends us great examples of young men who obeyed God from their youth up.

David was a man of loyalty to God from his youth up. In I Samuel 13:14, Samuel described him as a man after God's own heart. I Samuel 16:18 says the Lord was with David. God was with David because David was "on the Lord's side" (Exodus 32:26).

David was not afraid of opposition from God's enemies. Even though he was young and small, David withstood Goliath to the face. David said, "Who is this uncircumcised Philistine, that he should defy the armies of the living God?" (I Samuel 17:26). In effect David says, who does he think he is?

Ignoring Goliath would not make him go away. David faced Goliath and with God's help destroyed him. We must do the same thing today with our spiritual Goliaths.

Daniel was a man of purity from his youth up. King Nebuchadnezzar decreed that Daniel and his friends would take a portion of the king's meat and a portion of the wine which he drank. "But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank:..." (Daniel 1:3-8).

Daniel made up his mind to be pure; let us follow his example. Matthew 5:8 says, "blessed are the pure in heart, for they shall see God." Paul admonishes us in I Timothy 5:22, "lay hands suddenly on no man, neither be partaker of other men's sins: *keep thyself pure.*"

Timothy was a man of faith from his youth up. "When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that is in thee also." "And that from a child thou hast known the Holy Scriptures which are able to make thee wise

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unto salvation through faith which is in Christ Jesus" (II Timothy 1:5; 3:15).

God's Word as a system of faith is the source of and contributor to our own faith - "for therein is the righteousness of God revealed *from faith to faith*: as it is written, the just shall live by faith" (Romans 10:17). We stand by faith (Romans 11:20); we cannot please God without faith (Hebrews 11:6) and our faith comes by the Word of God (Romans 10:17). Let us be men of faith from our youth up just as Timothy was.

Finally, John Mark was a man of resilience from his youth up. John Mark was a travel companion of Paul and Barnabas (Acts 12:25). Mark also ministered to them at Salamis (Acts 13:5). But later John Mark departed from Paul and Barnabas and returned to Jerusalem (Acts 13:13). Mark's timidity and lack of resolution was so disappointing to Paul that the apostle seriously questioned whether Mark should return with them to the journey and finally the contention was so great between Paul and Barnabas "that they departed asunder one from the other" with Barnabas taking Mark and Paul departing with Silas (Acts 15:37-40).

Later however, Mark was rejoined into the fellowship of Paul and the brethren (Colossians 4:10). Mark bounced back from the earlier contention that had separated him from Paul. Whereas Paul had been disappointed in Mark, nevertheless, because of Mark's repentant resilience Paul later told Timothy, "Take Mark, and bring him with thee: for *he is profitable to me for the ministry*" (II Timothy 4:11). Let us learn from this that no matter how unstable we may have been in the past, we can always bounce back if we will repent and recommit ourselves.

Be a man of loyalty, purity, faith, and resilience. David, Daniel, Timothy, and John Mark set a proper example for all of us to follow, from our youth up.

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## The Law Of Opposition

by Elmer Moore

**I**N his book on **Biblical Hermeneutics**, Isaiah B. Grubbs, writes that there are two fundamental laws. The first is the Law of Harmony, which presupposing the unity of truth, requires such interpretation and application of a given passage as is consistent with other undoubted Scripture teaching" (Page 6). He explains this law further by saying, "No interpretation and application of Scripture can be regarded as admissible that plainly conflicts with divine teaching in other places" (ibid). He went on to affirm that, "the Law of Harmony underlies all justifiable exposition" (ibid). When we properly apply this law we will understand the necessity of examining all of the facts in case, including the statement; the immediate context and all other related facts; the remote context. To this end several articles have preceded this one. Many more could be used to illustrate the need to apply this law. However, lets proceed to look further at what Grubbs said about the application of hermeneutics.

After citing and explaining, the Law of Harmony he wrote, "The second of the two great principles to which reference is made above we will call Law of Opposition, or Negation, which may be formulated as follows: *In all cases a writer or speaker is liable to suffer injustice, if his statements are interpreted without reference to the contrast before his own mind.* What an author would

regard as the precise opposite of any important assertion of truth made by him is *always*, by way of negation, the exact measure of the length and breadth of the signification of that assertion" (Ibid). I believe that these *two* law are absolutely necessary to proper understanding and application of Scripture. It should be obvious to all that this law is subordinate to the fundamental Law of Harmony. When we look at the contrast before the mind of the writer or speaker we are respecting context. Bible students certainly know that the New Testament is replete with contrasts. A failure to understand the nature of such will lead to false conclusions. Study with me as I endeavor to apply this law. Two areas over which brethren are divided will be used to illustrate this fundamental law. The doctrine of a direct personal indwelling of the Holy Spirit in the body of a Christian, and the right of a guilty put away fornicator to remarry. I am convinced that a proper application of the law of contrast, will aid in a study of both of these subjects.

The apostle Paul presented a contrast in Romans 8:4-17. The contrast involves *two* directors he calls "flesh" and "Spirit" (verse 4). The thrust of his argument was to show the obligation to *walk after the Spirit and not the flesh*, (verses 4,12-13). He describes the course of each. He states that those who "walk after the flesh mind the things of the flesh; but they that are after the Spirit (mind implied)

the things of the Spirit" (verse 5). The word *mind* means to attend to or obey. Hence those who walk after the flesh attend to or obey the direction of the flesh; while those who walk after the Spirit attend to or obey the direction of the Spirit. The mind of the flesh (those who mind the things of the flesh) is death, and enmity; but the mind of the Spirit (those who mind the things of the Spirit) is life and peace, (verses 6-7). An obvious contrast, or opposites, is seen. Death and life are about as opposite as anything can be. The writer then declares that the "mind of the flesh (carnal mind KJV) is not subject to the law of God" (verse 7). The word *subject* describes insubordination. Thus one who is *not* subject is *insubordinate*. The "mind of the flesh," is *insubordinate to the Law of God*. Please note that a *contrast* is before the mind of the writer. A contrast sets in "opposition in order to show unlikeness" (American College Encyclopedic Dictionary, page 263). This is why Grubbs stated, "that the *precise opposite* of any important assertion of truth is *always*, by way of negation, the *exact* measure of the length and breadth of the signification of that assertion" (Page 6, emphasis mine e.m.). With this in mind please consider that the man who walks after the flesh is insubordinate to the Law of God. The man who walks after the Spirit, is the opposite of the one who walks after the flesh. It follows, therefore, that the man who is walking after the Spirit is one who is *subordinate* to the Law of God.

Please note that the man who walks after the flesh, is described as being "in the flesh," and he who walks after the Spirit is said to be "in the Spirit" (verse 9). The writer declares that the man who is *in the Spirit* is the man in whom the *Spirit of God dwells* (Verse 9). Please note the following: (1) He in whom the Spirit of God dwells is he who walks after the Spirit. (2) But, he who walks after the Spirit, is he who is subordinate to

the Law of God. (3) Therefore, he who is *subordinate to the Law of God*, is he in whom the *Spirit of God dwells*. Here is a plain declaration as to how the Spirit of God dwells in man. When man allows the Spirit's law to abide in him, directing his thinking and his life; the Spirit of God dwells in him. The Holy Spirit dwells in a man's *life*; not his *body*.

Many who accept what Grubbs has written about these basic laws, are not always willing to apply them. I am sure that there are those who would agree with the line of reasoning I presented on Romans 8, who are not willing to accept the same reasoning on other passages. We know that a contrast is presenting opposites. We should also know that to learn what one party in a contrast *can* do; is to know what the other party *cannot* do. When two things are contrasted and we know the meaning of one of those things, we can know the meaning of the other, even though it is not stated. It will be the precise opposite. If this is not a fact then a contrast does not present opposites.

I continue to hear and read of brethren who declare that Jesus did not tell the guilty party, of Matthew 19:9, anything about a future marriage. They tell us that the New Testament does not tell what the *put away fornicator* can or cannot do. Brethren, do we not believe that the New Testament teaches by *implication*? Are we going to demand a "thou shalt not" when discussing the put away fornicator? Is it that *we* have a New Hermeneutics when it involves marriage and divorce? Jesus in Matthew 19:9 presents a *contrast* between two parties. One is *guilty* of fornication the other is not. The *innocent* party is not guilty of fornication; the *guilty* party is. The *innocent* party is not put away for fornication; the *guilty* party is. Brethren, these are *opposites*! Being opposites; *if* we can learn what the *innocent* party is allowed to do, we

can know what the *guilty* party is not allowed to do. The *innocent* party is allowed to marry with impunity; the *guilty* party is not. I am amazed that brethren cannot see this.

I remember that in the 50's Baptist preachers were arguing that a condition could not be stated unless it was in the "means or instrumental case." Brethren showed the fallacy of such, pointing out that a condition could be stated in a command, and that conditions could be stated in the nominative case and in verb form. We are well acquainted with the attitude that produced and perpetuates denominationalism. The attitude that we will do it unless the New Testament declares "thou shalt not." Men have asked where does the Bible tell us we can't do it? It seems that brethren now have decided that line of reasoning is valid when discussing the put away fornicator. Their thinking seems to be the Bible must state *explicitly* "the guilty party cannot marry another." Brethren if you think like this you had better get ready for the consequence. I recall that my brethren applauded an argument that was advanced in the Moore-Welch debate in the mid-sixties. In discussing what was meant by baptism in the name of Jesus. I pointed out the contrast between the baptism of John and the baptism of Jesus, noting that the baptism of John was the baptism that John taught men to submit to, and that the baptism of Jesus was the baptism that Jesus taught men to submit to. However, the baptism Jesus taught men to submit to, was "in the name of the Lord Jesus" (Acts 19:5). Thus *baptism in the name of Lord Jesus* is the baptism *that Jesus taught men to submit to*.

May I urge young men who are just beginning to preach the gospel to inform themselves about Biblical Hermeneutics and the application of these laws.

**GT**  
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"The Older Women Likewise.. That They Admonish The Younger Women" (Titus 2:2-3)



CHILDREN have inherent *rights* which parents are responsible to provide. One of those rights is the administration of the proper kind of corrective discipline. By corrective, I mean spanking when needed, the withholding of privileges, isolation, or grounding. The author of Proverbs wrote a great deal on the correction of children. The following statements will make this very clear. "Not sparing the rod" (13:24); "chasten thy son" (19:18); "rod of correction" (22:15); "withhold not correction from the child" (23:13); "the rod and reproof give wisdom" (29:15); "correct thy son" (29:17). The results are also found in these verses. You will prove your love by chastening him betimes. It will drive the foolishness from the child; he will not die (spiritually); he will not bring his mother to shame, and he (the child) will give rest and delight to your soul.

People today want to reject the "so called" old harsh methods and are endeavoring to substitute milder means of correction or no correction at all. We read that children should be free to do as they wish without restraint, otherwise we might warp their personalities. It is not a compliment to parents for their children to say, "My parents let me do anything." I think a child should be heard saying, "My parents would never let me do that." No doubt, there have been rough, even brutal forms of discipline. When this happens sympathy and love for the child is lacking and it hardens the child rather than purging his fault. But, we can also go to the other extreme and not discipline at all.

We *idolize comfort* for ourselves and our children, and we get to feeling that the pain of correction is worse than the act of disobedience. We might consider some of the disadvantages of neglecting old-fashioned methods of punishment.

1. It is a mistake to suppose the rod to be cruel because it hurts. By "rod" I mean discipline or an instrument by which correction is administered. In some cases "reasonable pain" may turn out to be most wholesome. To think more of the suffering of the offender than of his act of disobedience is to show a lack of *appreciation* of the really bad thing our child has done. We need to learn that the child's *disobedience* is worse than the reasonable *suffering and pain* he will undergo as punishment.

## Love Your Children

by Jean Jones

### Discipline Them With Corrective Discipline



2. It is a sign of weakness or *selfishness* to withhold needful chastisement from our children. It may be agonizing for a kind hearted father to have to bring the pain of discipline on his son, but to hold back the exercise of wholesome discipline on this account, is really to give way to selfish, sinful indulgence. In other words, the easy route out is to just let it go and let myself off as a parent. Eli, of Old Testament fame, is pictured as a fine man in most respects, but he made a big mistake with his vile sons. "He restrained them not" is the charge made against Eli (I Samuel 3:13).

3. The tendency of our day is to let the child have his way; to give him everything he desires and to find a present pleasure in his momentary happiness.

We want to spare our children from any suffering. Our instinct is to save our children from every trouble - small and great - from which we can exempt them.

It goes against the grain to inflict punishment, cause pain, or to deprive our children of some enjoyment that we would have enjoyed ourselves.

But we dare not be blinded to their misbehavior. Someone has said that "To act on parental instinct alone is nothing less than selfish cruelty. It is to act as if we positively hated our children. For it is the one sure way to spoil them for life and to ruin their character".

The Bible - both Old and New Testaments - teach us how to discipline our children. What we need so badly today are parents who will respect these teachings. G. K. Chesterton once wrote, "The Bible has not been tried and found wanting, but has been found difficult and not tried." — To be continued.

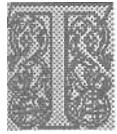
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# Christ's Doctrine Of The Judgment

By Mark White



O claim faith in Jesus Christ as the Son of God, while disbelieving that every one of us will eventually account for our lives in a final day of judgment, is a most ludicrous notion. Jesus Himself believes that every accountable human being will stand before the tribunal of Heaven in a great day of reckoning. The doctrine of Christ plainly reveals the day of judgment, and calls man's attention to it as the only day of real significance. Jesus came to seek and save the lost (Luke 19:10) so that no one would have to go away into everlasting punishment as a result of the judgment. Modern man does not appreciate accountability. We disdain the thought of an audit and its consequent judgment, whether it be the scrutiny of the Internal Revenue Service, or an employer's evaluation of our job performance. But the great and notable judgment day of God is an immutable fact. We had best be making preparations for it. "And there is no creature hidden from His sight, but all things are naked and open to the eyes of Him to whom we must give account" (Hebrews 4:13).

Jesus Christ is the Savior sent from Heaven to this wicked and sinful generation. His sacrificial and atoning death provides a way of salvation to those disposed to accept His terms. But the day will come at which Jesus will be the great judge of all the earth. The baptizer said of Jesus, "His winnowing fan is in His hand, and He will thoroughly purge His threshing floor, and gather His wheat into the barn; but He will burn up the chaff with unquenchable fire" (Matthew 3:12). And Jesus Himself said, "Many will say to me in that day, 'Lord, Lord, have we not prophesied in Your name, cast out demons in Your name, and done many wonderful works in Your name?' And then I will declare to them, 'I never knew you; depart from Me, you who practice lawlessness!'" (Matthew 7:22-23). Paul affirms the fact that Jesus will sit in judgment in II Corinthians 5:10, as he wrote: "For we must all appear before the judgment seat of Christ, that each one may receive the things done in his body, according to what he has done, whether it is good or bad." It is sad that so many of our contemporaries cannot picture Jesus in this judgmental role. Their concept of Jesus as so benevolent, forgiving, and kind that He could never condemn a soul to hell is dangerously one-sided. Jesus is benevolent, forgiving, and kind -- but He is also just,

fair, impartial, and decisive as He sits on His judgment seat. "I can of Myself do nothing. As I hear, I judge; and My judgment is righteous, because I do not seek My own will, but the will of the Father who sent Me" (John 5:30). Jesus states further, "For the Father judges no one, but has committed all judgment to the Son, that all should honor the Son just as they honor the Father... the Father ... has give to the Son ... authority to execute judgment also, because He is the Son of Man" (John 5:22-23,26-27). The humanity of Jesus qualifies Him to judge those who have lived in the flesh as He did. No one will be successful in arguing that judgment is unfair because Jesus doesn't understand what it is like to live as a man. His judgment *will be just* because He was tempted like we are tempted, but remained sinless (Hebrews 4:15). Jesus is the Savior, Prophet, Priest and King of our confession. But He is also our final judge.

In John 12:48, Jesus identifies the standard of man's judgment. "He who rejects Me, and does not receive My words, has that which judges him — the word that I have spoken will judge him in the last day." Is it wise, then, to treat carelessly the words of the Judge Himself? The doctrine of Christ demands our careful attention. To avoid the sentence of death and gain passage into eternal life, we must abide in that doctrine, and clothe ourselves with its protection from the fierceness of God's wrath against those who do not obey the gospel (II Thesalonians 1:7-10).

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## Charles Holt's Position

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**A** few years ago a brother and sister at the congregation where I preached were found to be living in adultery. Some of the brethren wanted to justify the relationship. Others wanted to ignore the sin, stating that this was an individual matter, partly based on Romans 14.

There are really only two issues involved. The first; What is the sin? The second; How should sin be corrected and handled?

The following questions were developed to concentrate on those two questions.

1. How does the Bible define sin?

"Whoever commits sin also commits lawlessness, and sin is lawlessness" (I John 3:4). To do that which the law does not allow is sin.

2. What is the result of sin?

"For the wages of sin is death" (Romans 6:23). No matter how popular or understandable the sin, if unforgiven it will result in eternal torment.

3. Can anyone claim to love God and not obey His commandments?

"Now by this we know that we know Him, if we keep His commandments, he who says, 'I know Him,' and does not keep His commandments, is a liar, and the truth is not in him. But whoever keeps His word, truly the love of God is perfected in him. By this we know that we are in Him" (I John 1:3-5). In dealing with the sin of adultery the question is often this: Do you love God enough to stop sinning?

4. Why was the law of Christ given?

"In Him we have redemption through His blood, the forgiveness of sins, according to the riches of His grace" (Ephesians 1:7).

"But the gift of God is eternal life in Christ Jesus our Lord" (Romans 6:23b). Some brethren seem to think that if we are going to be saved it will be despite the law of Christ. Yet the Bible clearly teaches that we will be saved by that law.

## *How Should Any Sin Be Handled?*

By Dennis Tucker

5. What is our responsibility to the law of Christ?

"And having been perfected, He became the author of eternal salvation to all who obey Him" (Hebrews 5:9). Our duty is not to judge the fairness of the law but to obey it.

6. What will happen to those who do not obey the law?

"In flaming fire taking vengeance on those who do not know God and on those who do not obey the gospel of our Lord Jesus Christ" (II Thessalonians 1:8). The Christian living in adultery will be just as lost as the alien sinner living in adultery.

7. Are Christians to live in sin or be dead to sin?

"But you are a chosen generation, a royal priesthood, a holy nation, His own special people that you may proclaim the praises of Him who called you out of darkness into His marvelous light" (I Peter 2:9). The argument has been heard that no one lives in adultery. Yet in Colossians 3 a list of sins including adultery is given, verse 7 says they lived in those sins.

8. What should a Christian in sin do?

"But declared first to those in Damascus and in Jerusalem, and throughout all the region of Judea, and then to the Gentiles, that they should repent, turn to God, and do works befitting repentance" (Acts 26:20).

9. What should a brother do as he sees another Christian sin?

"Brethren, if a man is overtaken in any trespass, you who are spiritual

restore such a one in a spirit of gentleness, considering yourself lest you also be tempted" (Galatians 6:1). Also relevant in Matthew 18:15-18. The idea is that sin needs to be corrected. As Christians we owe it to try and restore a brother caught up in sin.

10. What if that Christian will not repent?

"In the name of our Lord Jesus Christ, when you are gathered together, along with my spirit, with the power of our Lord Jesus Christ, deliver such a one to Satan for the destruction of the flesh, that his spirit may be saved in the day of the Lord Jesus" (I Corinthians 5:4-5). Other passages dealing with church discipline include Matthew 18:16-17; I Timothy 5:19-20; Titus 3:10-11; and II Thessalonians 3:14-15. There is a three fold purpose to disciplining a member in sin. One is to save the soul that is currently lost. Second, to stop the sin from spreading throughout the church. Third, is to teach the world that such sin is wrong.

11. What is adultery and when is it committed?

Romans 7:1-3 teaches that it is unlawful intercourse with the spouse of another. Matthew 19:9 gives only one reason to be loosed from a spouse and only one person has the right to marry another. Any marriage that involves a person who does not have the right to be married is sin, see # 1 above. In Mark 6:18, Herod was told that it was not lawful for him to have Herodias. Was Herod and Herodias upset because John told them to keep living together? Was it because John told them they were wrong and had no right to each other?

12. What does the Bible say is the end result of adulterers?

"Do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived. Neither fornicators, nor idolaters, nor adulterers, nor homo-

sexuals, nor sodomites, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners will inherit the kingdom of God" (I Corinthians 6:9-10).

13. As a brother in Christ should I warn people about their sin?

"Preach the word! Be ready in season and out of season. Convince, rebuke, exhort, with all longsuffering and teaching" (II Timothy 4:2). As a preacher and a brother I can not ignore the sin of adultery nor any other sin. See #9 above.

14. What should the message be based on?


"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work" (II Timothy 3:16-17). Much too much preaching on this subject is being based on what brother so and so says or sectarian literature.

If a Christian can not live in adultery and go to heaven (see # 12) I must warn him of his sin (see # 9) and if that brother will not repent (see # 8) then I have no choice but to withdraw my fellowship from that person (see # 10)

**GT**  
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## *Mistaking the Symptoms for the Disease*

by Cloyce Sutton II

 read recently that authorities across the nation are greatly concerned about the significant increase in DUI (Driving Under the Influence of Alcohol) cases over the past year. Their concern seems justified. Never before has so much attention been focused on the problem of drunk driving. National organizations (MADD, SADD, etc.) have flexed their collective muscle. Celebrities remind us daily that drinking and driving don't mix. Even Spuds MacKenzie, the original party-animal, now admonishes us to know when to quit.

While the collective concern of these groups is commendable, I believe it is misplaced. While drunk driving is a serious social ill, it is neither the source of the problem nor the most serious problem. To attack drunk driving without addressing drinking is like treating a brain tumor with aspirin: relieving the headache won't destroy the tumor. Neither will addressing the drunk driving problem solve the drinking problem. Society has confused the symptom for the disease.

It is estimated that two-thirds of American adults drink. Even worse is the alarming increase of alcohol use among teenagers. A 1981 study indicates that 87% of high school seniors have had a drink, while 62% drink once a month or more. Another study reports that 75% of all teenagers have had a drink by age 16. A Chicago psychiatrist estimates that 30 to 40% of the nation's adolescents use drugs or alcohol every

weekend. One familiar example is Drew Barrymore, the little girl who starred in "E.T." She began drinking at age 9, smoking pot at age 10, and using cocaine at age 12. Now 14, she is an alcoholic who has yet to break the habit.

In an all-out attempt to find some explanation for the nation's alcohol woes, the experts now tell us that alcoholism is a *disease*. We are told that alcoholics cannot help themselves. Alcoholics should not be blamed any more than those who catch a cold. Yet while they try to cure the *disease*, the social costs to the nation exceed \$40 billion dollars annually.

To those who believe the Bible, none of these trends are surprising. The Bible plainly warns against the deceptive charm of alcohol (Proverb 23:29-35). Alcoholism is a sin, *not a disease* (Romans 13:11-14). Worse than the loss of property, or even the loss of life in DUI cases, is the loss of souls because of drunkenness (I Corinthians 6:9-10).

While the Bible offers a straightforward answer to a widespread problem, society responds in ignorance and hypocrisy. About 560,000 people are injured in DUI-related accidents. What do we do? We advertise, warn, educate, and legislate. And the problem worsens. Why? Because the fundamental moral problem is ignored. Social ills have their origin in sin (Romans 1:18, ff). And when society tries to heal moral wounds with secular band-aids, the sores will fester. Even worse, the very ones who perpetuate the problem now seek to help the situation through education. Beer companies now encourage us to drink responsibly, and to use good judgment. Their hypocrisy is rank. The very first thing affected by alcohol is one's judgement. They promise freedom while enslaved to their own vices (II Peter 2:18-19).

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## Three Painful Proverbs

P. J. Casebolt

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proverb indicates "superiority in mental action" (Strong), or "a profound maxim" (Webster). When we think of proverbs, we generally think of Solomon, but proverbial wisdom is not confined to Solomon and the Old Testament. Jesus endorsed the wisdom of Solomon, and then said, "... a greater than Solomon is here" (Matthew 12:42).

Many proverbs give us the wisdom we need to solve the daily problems and opportunities of life, and thus bring happiness and prosperity, both materially and spiritually. But some proverbs, while still providing needed wisdom, are also characterized by painful reality. Proverbs are for everyone, not just for preachers. While it is true that preachers are generally on the giving end of a proverb as they teach

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### Continued From Page 17

The alcohol problem has the same solution as the sin problem. Sin is cured only when men turn from the world and back to God (I Thessalonians 1:8). Likewise, the alcohol problem is cured only when men see it as characteristic of a life apart from God (I Peter 4:3-5). Drinking is part of a life given to fleshly desires (Galatians 5:19-21). Curing the sin disease demands removal of its fleshly cause as one submits to Christ (Galatians 5:24). The only answer to the drinking problem, as with any other sin, is a spiritual response (Galatians 5:16).

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others, it is also true that the preacher often ends up on the receiving end of a proverb. Either way, if it involves preachers and the truth, it also involves the church as "the pillar and ground of the truth" (I Timothy 3:15).

"... a prophet hath no honor in his own country" (John 4:44). This proverb was coined by the Lord Himself, and all four writers who chronicle His life record this proverb. According to Luke's record (4:24-29), when Jesus made the application of this proverb, the Jews got the lesson, and tried to kill the Lord. The application of that same proverb today might not result in violence, but it may result in negligence and indifference.

We have seen people reject one of their own, while giving the honor to a stranger. It may be a qualified employee who is passed over for promotion or recognition. It may be a husband or wife, whose spouse sees good qualities in a stranger, but overlooks the same or better qualities right under their own roof. Or, it often involves congregations and preachers.

I have seen congregations import preachers from all points of the compass while ignoring equal or better talent right in the home congregation or community. Often, the local "prophet" will even fill in between other preachers, and sometimes has to help straighten out a mess caused by the preacher who was honored above the local talent.

Several years ago I returned to my "home" congregation to preach in a meeting. I had obeyed the gospel in this congregation, and they had encouraged me to preach the gospel. The meeting was characterized by good interest and several additions. At the end of the meeting, one elder admitted that it was hard for him to think of me as a preacher, because he remembered me as a 15-year old boy who came from the country to live among them.

A prophet will have the most difficult time receiving honor and recognition from his own country, his own house, and his own kin.

"... the more... I love you, the less I be loved" (II Corinthians 12:15). Although the apostle Paul "robbed other churches" and preached the gospel to the Corinthians without charge, they loved him less in spite of his efforts (II Corinthians 11:7ff).

Paul helped to support himself, and nourished the Corinthians as a nurse would care for her children, yet they did not appreciate his love, even questioned his authority, and spoke reproachfully of him.

We have seen parents do everything possible for their children, and still receive nothing but disrespect and heartaches. Preachers have labored hard, suffered long, and even denied themselves of better conditions and opportunities in order to help some congregations, only to be turned out in the cold. Or, a congregation may shower gifts and blessings upon a preacher, and give him everything he asks for (or demands), and still be left holding the proverbial bag.

"For ye suffer fools..." (II Corinthians 11:19,20). This is probably the most vexing of the three painful proverbs under consideration.


After being denied the honor due a prophet, and not receiving a recompense for our love, insult is added to injury when the same people who slighted us will allow some hireling to come into their midst and abuse them unmercifully.

We have seen the pattern repeat itself so many times that it is no wonder the apostle's statement has become a proverb, a profound maxim. One preacher labors hard on insufficient wages, lives in a run-down house in a run-down part of town, and if he gets up enough courage to ask for even the smallest of favors he is told that the congregation must be careful how it spends the Lord's money.

Continued Bottom Next Page

## "A Certain Poor Widow"

by Tony Ripley

 HE words of Jesus in Mark 12:41-44 have great impact on the lives of Christians today, whether we actually realize it or not. Listen to the words of Jesus, "And he sat down over against the treasury, and beheld how the multitude cast money into the treasury: and many that were rich cast in much. And there came a poor widow, and she cast in two mites, which made a farthing. And He called unto Him His disciples, and said unto them,

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But let another preacher come in and demand new carpet, a new garage, or even a new house in a better part of town, and he gets it. And sometimes the new preacher doesn't even have to ask for or demand anything -- it is given to him voluntarily and freely. And a congregation will spend from three to five thousand dollars to move in a new preacher, when they wouldn't give a tenth of that to the man they already had.

Then, to top it off, the new preacher may smite them on the face, take of them, and leave them out on a limb, but guess which preacher gets invited back to conduct a gospel meeting? Or, guess which one has the gall to invite himself back? You guessed right, because proverbs are profound maxims which generally follow a set pattern.

The good thing about proverbs is that they can help us out of even some painful situations, and better still, can keep us from getting into those situations in the first place.

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Verily I say unto you, This poor widow cast in more than all they that are casting into the treasury: for they all did cast in of their superfluity; but she of her own want did cast in all that she had, even all her living."

The lesson here to me is multi-fold. Often we use this passage of Scripture to encourage Christians to give of a cheerful heart, not grudgingly or out of a feeling of necessity (II Corinthians 9:7), but to make our contributions unto the Lord a matter of sacrifice (II Corinthians 8:2). Let's face it; something worth having is worth sacrificing for! Any sober minded person would agree that in times of sickness we seek the **best** health care around. And yet the *better* the health care, *the greater the sacrifice!* There were many people contributing into this treasury of our text. Their gifts of money were exceedingly great! But they were not bestowals of sacrifice. The multitude of givers were just ordinary contributors, giving out of a feeling of necessity. Had it not been a command they probably would have kept it for their own selfish gain. But the widow was an unusual person. She had nothing, yet she gave all that she had. She *loved* the Lord and supported His cause. What a sad commentary this is on those who *have* and will not support the cause of Christ.

Nevertheless, this is not the only teaching in this passage. There is the significance between the attitudes of the rich and of the poor. Certainly it is understood by this writer that being wealthy is not a Devil's curse nor does it ban one from entering heaven's portals. In the Bible there were many wealthy people that were also faithful to God (Abraham, Job, Lydia, Joseph of Arimathea, Nicodemus, etc.). But as the New Testament will point out, the attitudes of *some* men have changed that which was *right* into that which is *wrong!* Paul said, "For the *love* of money is a root of all kinds of evil:

which some reaching after have been led astray from the faith, and have pierced themselves through with many sorrows" (I Timothy 6:10, emphasis mine, t.r.). How often do we read of those that were rich in things but poor in spiritual necessities? The Rich Young Ruler (Matthew 19:16-22), the Rich Fool (Luke 12:16:-21), The Rich Man and Lazarus (Luke 16:19-31). Jesus said, "It is easier for a camel to go through a needle's eye than for a rich man to enter into the kingdom of God" (Matthew 19:24). The only circumstance that makes this statement true is that the attitudes of men sometimes become rotten because of monetary gain. If we could all keep the same demeanor being rich that we have being poor, we would then fully estimate the true value of necessity.

Again, another point can be made from this passage. Jesus commended the woman for what *she did*. It is enlightening to me that Jesus simply referred unto her as "a certain poor widow." Isn't it peculiar that He didn't deem it necessary to thrust her *name* before the disciples? Is it that Jesus just didn't know her name, or that He couldn't simply ask her what name she went by? The fact of this matter is that God places the emphasis on the *works* of man (II Corinthians 5:10), *not the name*. The very attitude and righteousness displayed by this devout woman was enough to cause Jesus to take notice. Beloved, is it possible that today we place too much emphasis on the man instead of the message? When Peter came in unto the house of Cornelius, they fell down at his feet. But Peter told them *not to do it!* (Acts 10:25-26). In the first century there were men very highly esteemed for their ability. Paul was one of those men because of his knowledge and his eloquence. But never was it allowed to get out of hand. Ezekiel was a great orator of God's Word, but he had one major

**Continued Bottom Next Page**

## Wilma Elizabeth Hobbs Adams

A Virtuous Woman

(June 10, 1928 - July 28, 1990)

**U**sit here alone with a broken heart. It is hard for me to write because Wilma, my beloved and beautiful wife, is no longer at my side. For more than 45 years she was always at my side. She died on July 28, 1990 of a pontine hemorrhage, a stroke at the base of the skull in an area which controls various body functions such as hearing, sight, blood pressure, swallowing. Rarely is there ever any recovery from this type of stroke and, if so, the quality of life is to have no real use of oneself. How merciful that my dignified Virginia lady was spared from that which would have been worse than death for her and her family.

We were in a gospel meeting with the Thorn church of the Lord at the time she was stricken. This is near Houston, Mississippi. We were staying in the home of the Leroy Clarks. What a wonderful week it had been. Crowds were good. Singing was

good. A lot of visitors from the area had come each night and some from a long distance. We had one more night to go.

The Clarks had a group of brethren into their home after services Thursday night for refreshments and association. It was so pleasant. Shortly after the guests departed Wilma had a dizzy spell, as she had been having from time to time lately. Thinking it to be an inner ear problem she took one of her pills for that problem. Her condition progressively grew worse until about 4 A.M. Friday. She told me she thought she had had a stroke. We summoned an ambulance from nearby Houston Hospital. On the way to the hospital she lost awareness and never was conscious again. At Houston Hospital she was treated at the emergence room to no avail. On the advise of the doctor there she was sent immediately by helicopter to North Mississippi Regional Hospital at Tupelo 35 miles away.

Brother Clark took me to Tupelo while his wife and Allen Malone loaded my car and called various members of the family for me. They later come up to Tupelo with my car and the things. All the children were on the way soon. Allen finished the meeting out in my place.

Wilma lingered on until Saturday at 2:45 P. M. Three of the grandchildren (Stan and Clara's boys) had come from Texas and were allowed in to say goodbye to "Mamaw" shortly before she expired. Then, with all our children gathered around her as I held her hand and as blood pressure dropped very low, her pulse went into a straight line on the monitor. Wilma had departed peacefully and

without struggle from this life to be with the Lord and all those saints who had gone on before. We all kissed her brow and said farewell. It was so comforting to have also at her bedside with us Tom O'Neal, Martin Adams, and Allen Malone. The Clarks kept the children in the waiting room. We all wept.

We brought her back to Warner Robins, Georgia where we had lived and labored with the Westside church for 19 years. A beautiful service was held at McCullough Funeral Home July 31st at 2 P. M. The service was conducted by Tom O'Neal, Sewell Hall, and Andy De Klerk. Beautiful congregational singing was ably led by Duane Combs and Allen Neely. It was a service of praise to God, tribute to a wonderful woman, wife, mother, and grandmother, and an appeal to the lost to get right with God.

Her body was then take to Hopewell, Virginia, her home town and mine, for another service at Gould Funeral Home on Thursday August 2nd at 2 P. M. This service was conducted by John Nosker, Paul Casebolt, and Weldon Warnock with Connie W. Adams conducting the graveside service. Again the singing was congregational with Allen Malone leading. The service was comforting and uplifting. We laid Wilma's body to rest about 4 P. M. in nearby Chesterfield County at Sunset Memorial Park in the family plot. Connie's closing remark before the final prayer was: "Sweet, sweet Wilma, we will all miss you."

Unique to the occasion was the use of our three sons, our son-in-law, and the three older grandsons as

### Continued From Page 19

problem ... the people were not heeding his message. They just liked to hear him preach! (Read Ezekiel 33:31-32). The message that we preach is vital to the salvation of souls. It is to save those that are lost and edify God's people. I doubt that Jesus is as impressed with a gala of names as He is with *plain Bible preaching* regardless of who the speaker is.

There's a lot to learn from this poor widow. And I'm thankful the Lord saw it befitting to include this example in His will. May we all strive to emulate that good which Jesus disclosed.



**Harry W. Pickup, Sr.**

**1900-1990**

On the morning of June 4th death claimed Harry W. Pickup, Sr., after a lengthy illness. Because of failing health, he and his wife Elizabeth and daughter Jeanne had made their home with Mr. and Mrs. Harry Pickup, Jr., for almost a year preceding his death.

His funeral was held in Florida College's Hutchinson Auditorium on Thursday June 7th with an estimated 500 people in attendance. Bob F. Owen spoke.

He is survived by his wife Elizabeth, a daughter Jeanne (Zellner), a son Harry W. Pickup, Jr., eight grandchildren and several great grandchildren.

He was a great man. Our sympathy to all the family - **Editor.**

## *New Congregation In Moore, Oklahoma*

by Vernon Ripley

A new congregation was formed in Moore, Oklahoma with a very encouraging prospect for growth and service to the saints of this area. Moore is located about 15 to 20 miles south of downtown Oklahoma City in Cleveland county and has a population of 44,000. We have secured the use of a former funeral chapel in which to conduct our worship and classes. It is more than adequate for our needs.

Clyda and I moved from Talequah, Oklahoma during the month of July, and services were held in the above mentioned facility the first Sunday in August. On Sunday, August 12th and continuing through the 17th, with the help of a number of brethren, we canvassed the area. We also engaged in a Bible lecture program on the above mentioned dates with more than 12 speakers

participating. They included Clyde Stricklan, J. T. Smith, Randy Wells, Herman Sargent, Don Byler, Bennie Ener, Jim McDonald, Tony Ripley, Larry Ritchie and Dan Huddleston.

Our Location is easy to find if you are in the Moore, Oklahoma area. It is on Highway 37 that connects 135 and 144. The building is located just 10 blocks west of 135 on the corner of S. W. 4th Street (Highway 37) and Santa Fe streets. Our designation will be Moore church of Christ, 1065 S. W. 4th Street, Moore, Oklahoma 73160. Telephone 405-794-7492.

### **Editor's Note:**

Having been down there and having talked with brother Ripley I know for a fact that he went there to begin that work with very little support. If any of our readers has any support available, contact Vernon at the above address or phone number.

Continued From Page 20

pallbearers. Also in final tribute, a memory rose was placed on the casket by each of the grandchildren. Wilma is survived by her husband, Wiley, a daughter, Paige Deason, three sons, Arthur W., Stanley W., and Keith W. Adams, and preceded in death by a baby daughter Karen Ruth. There are nine grandchildren.

Wilma will be missed by all who knew her and loved her. No gospel preacher has ever had a better, more supportive wife. Her loss is like cutting off my right arm. There are so many things I could say but I must be selective. They are in my heart forever whether or not they are written down. Many beautiful memories will sustain us in the days ahead.

It was Wilma who encouraged me to devote full-time to the preaching of the gospel. It was she who helped me more than anyone else to achieve this goal. Patiently she tended to our family and urged me on in this noble work. She was my most attentive listener as well as my most concerned critic. She always followed me in the Scriptures as I preached or taught and took notes on my sermons as

though she had never heard them before. She was a wonderful example to her family and the whole church wherever we were. She had no patience with women who complained about being the wife of a preacher. She counted it an honor to serve the Lord by helping me to preach the gospel and become an elder in the church.

Her efforts to help me in the preaching of the gospel must not be wasted. With God's help they shall not be. I must continue on in the work of The Kingdom of God. I know I will never be quiet the same again. I will never get over missing her. But she would say if she could, "Wiley, preach the Word. You are my preacher man."

And so I will do this for whatever time I have left and finish my course as she did hers and keep the faith until that day, whether soon or late, when I shall be laid at her side to await the resurrection and to enter into Heaven's gates together - *together still, forever.*

"Who can find a virtuous woman? for her price is far above rubies?" (Proverbs 31:10). Well, Wiley Adams did find such a woman and her name was **WILMA**. Good-bye, my love - for now!

-- In loving tribute, J. Wiley Adams.



## *Writings From Yesteryear*

### **Faith Comes By Hearing God's Word**

**I**N 1846 David Purviance wrote of Barton W. Stone, "He showed that faith was the act of the creature simply believing God's Word - that it was the first thing requisite - that it preceded regeneration. Soon after, a good old man, an Elder, mentioned the subject to me. He could not receive it. Faith before regeneration would never do. I had little to say. Stone's preaching appeared to be straight and scriptural, and yet it was in my mind, faith is the gift of God, and wrought in the heart by the Spirit of God. However, I went home, and proceeded to search the Scriptures. I soon lighted on the text - 'Born again not of corruptible seed, but of incorruptible by the word of God,' &c. I perceived at once that the Word must be believed in order to produce the effect, consequently faith must precede regeneration. But still I could not see clearly. The idea that faith must come from God - that it is wrought in the heart by the Spirit, made a puzzle.

"Soon after this the great revival commenced in Tennessee and Kentucky. ...I admit that some enthusiasm and even fanaticism did prevail. But as respects that, brother Stone was clear. He was faithful, zealous, and spiritual; yet sober and temperate, holding fast the faithful word. Some talked of extraordinary views and spiritual illuminations. I mentioned that matter to Stone. He replied - 'I cannot rely on any teaching from God, otherwise than through His Word.' The preachers and people who were truly engaged in the work, appeared to have no use for their peculiar creeds; and especially the Calvinistic doctrine of election, &c, could not live in the fire of gospel truth and Christian love. Stone moved steadily along, but not rashly; he preached the gospel to every creature full and free, but for a considerable time did not show the contrast between the Scriptures and the Confession of Faith. And when he came out clearly, showing that faith comes by hearing the Word of God - that it depended on testimony - and that God had given sufficient testimony, he was charged with denying the operations of the spirit. This was not true. He believed and taught that the gospel was adapted to mankind, in their lost estate - they were capable of hearing and believing and calling on the name of the Lord..."

Taken From A Biography of  
Barton W. Stone, Pages 122, 123

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