



# GOSPEL ANCHOR

GIVING A REASON FOR OUR HOPE WHICH IS THE ANCHOR OF THE SOUL  
HEBREWS 6:19 I PETER 3:15

Vol. I

1957

No. 2

## In This Issue

	Page
The Armor of God .....	2
Prejudiced Mind .....	4
Just Next To Me (poem) .....	5
An Old Problem Become New (editorial) .....	6
Rebellion (sermon outline) .....	12
The Curse of Division .....	13
Book Reviews .....	15
The Oneness Holiness .....	16
Joining The Church of Your Choice .....	20
Latter-Day Revelations .....	22
A Christian Only .....	31
Mechanical Music In Worship—Is It Scriptural or Unscriptural? .....	32
A Request .....	37
Anglo-Israelism: Fact or Fancy .....	38
The Pioneers and Authority .....	44
The Great Soup Stone .....	46
A Study With A "Jehovah's Witness" .....	47
Conscience (sermon outline) .....	64

# The Armor Of God

By MASON HARRIS

The Christian is engaged in the greatest warfare of all history. This warfare is not against a foreign country, "For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places." (Eph. 6:12). It is a spiritual battle against a spiritual enemy; therefore the weapons of our warfare must be, not of the flesh, but mighty before God. (2 Cor. 10:4). The armor is such that the bearer thereof need not fear. It is highly protective if used properly.

In the book called Ephesians and in chapter six, Paul tells us something of the armor that is to be worn by the Christian soldier. Using this text as a guide for this study, we begin with the

## Girdle of Truth

The girdle was a piece of cloth (sash) which went around the loins to hold tight the clothing and armor of the soldier. It also served as a place to carry small weapons and provided strength to that part of the body.

The soldier of Christ is to be girded about with truth. Few realize the value and power of truth. William Jennings Bryan once said, "If there is one lesson taught by six thousand years of history it is that truth is omnipotent and will at last prevail. You may impede its progress, you may delay its triumph; but after awhile it will show its irresistible power, and those who stand in its way will be crushed beneath it." Yet, one greater than he said, "Ye shall know the truth, and the truth shall make you free." (Jno. 8:32).

Truth in any field is important but especially is it so in the field of religion. It is important because it has to do with the destiny of the souls of men. Let every Christian soldier therefore be in full possession of and speak the truth on every occasion.

## Breastplate of Righteousness

The breastplate was a piece of armor which covered the region in which the heart and lungs are situated. It also covered the back as far down as the front part extended, thus providing protection for the vital part of man's body.

Righteousness may signify God's method of saving sinners as used in Romans, chapter one and verse seventeen. It may also signify the practice of righteousness. It is written, "For the grace of God hath appeared, bringing salvation to all men, instructing us, to the intent that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world." (Titus 2:11-12). Those who would fight "against the spiritual hosts of wickedness" need first to put on the breastplate of righteousness lest they become defeated in their own actions.

## Shoes of Preparation

Shoes were necessary to the foot soldiers who had to march across rugged country and they often wore boots to protect the front part of their legs during combat. Protecting their feet and legs was very important for without the use of them the soldier could not stand to resist the enemy, pursue after, nor flee from him.

The Christian soldier must have his feet shod with the preparation of the

gospel of peace. The thought in this seems to be the readiness and preparation with which the Christian carries the message of peace to the lost of the earth. "I am debtor both to Greeks and to Barbarians, both to the wise and to the foolish. So, as much as in me is, I am ready to preach the gospel to you also that are in Rome." (Rom. 1: 14-15).

#### Shield of Faith

The shield often varied in size but its purpose was the same—to protect the body from the attack of the enemy. Faith is the shield of the Christian soldier. Just as the shield varied in size, so may the faith of a Christian vary; some have little faith while others have great faith. But may it ever be remembered, the greater the faith (shield); the greater the protection.

Paul said, "We are pressed on every side, yet not straitened; perplexed, yet not unto despair; pursued, yet not forsaken; smitten down, yet not destroyed;" (2 Cor. 4:8-9). In spite of all ill treatment, Paul overcame. The reason is best given in his words, "While we look not at the things which are seen, but at things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." (2 Cor. 4:18).

An active faith will help the Christian turn away the evil darts of temptation hurled by the wicked one, and will help him overcome the adversities of life. Realizing this to be true, one should read and learn more of things divine and thereby increase his faith.

#### Helmet of Salvation

The helmet was to offer protection for the head against the blows of enemy soldiers. The helmet for the Christian soldier is the hope of salvation. (I Thess. 5:8). The hope of salvation causes the Christian to guard himself from evil thoughts and actions that he may someday enjoy that eternal redemption.

It is interesting to notice that all of the armor listed thus far is defensive

and protective. Soldiers of the Lord must be well protected as they go forth to battle, but they must also have a weapon with which to discomfit the enemy. That weapon is the

#### Sword of the Spirit

No soldier is equipped for battle without an aggressive instrument. To the Christian, that instrument is the word of God. This is the only offensive weapon included in the armor to be worn by the Christian, though the other parts mentioned do aid in advancing against the enemy. This sword is very sharp, "piercing even to the dividing of soul and spirit, of both joints and marrow." (Heb. 4:12).

Some are of the opinion that one who is so clothed in the armor of God should be careful not to hurt those who defy the army of God and the great Captain thereof. Such foolishness! Of what value is a sword if it cannot be used? and how can it be used without hurting those with whom it comes in contact?

On the day of Pentecost, some modern day church members might have argued against the use of this instrument for fear of hurting some present who had given their voice to the crucifixion of the Lord. But Peter unsheathed the sword and used it with such telling effect that the people were cut to the heart and about three thousand bowed in submission to it.

Christian soldier, put on the whole armor of God and march, not with, but against the hosts of wickedness. For "no soldier on service entangleth himself in the affairs of this life." Use the sword with an uncompromising attitude, destroying the bulwarks of the enemy, knowing that if you fight the battle well, a victor's crown will be yours.

"Onward, Christian soldiers!

Marching as to war,

With the cross of Jesus

Going on before."

# Prejudiced Mind

By ROBERT L. McDONALD

Jesus might truly be referred to as the "master teacher." He taught in public as well as in private places. His language was simple and easy for all to understand. Many times He illustrated his lessons in parables.

One reason for His teaching in parables was to overcome the prejudiced minds of the Jews. "And the disciples came, and said unto him, Why speakest thou unto them in parables? He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given." (Matt. 13:10-11). The Lord continues, "Therefore speak I to them in parables: because they seeing, see not; and hearing, they hear not, neither do they understand. . . . And in them is fulfilled the prophecy of Esaias, which saith, by hearing ye shall hear, and shall not understand, and seeing ye shall see, and shall not perceive: For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted and I should heal them." (Matt. 13:13-15).

Webster defines the term, Prejudice: "To prepossess with opinions formed without due knowledge or examination; to bias the mind of." One taught by his parents without due knowledge or examination might be the reason for a prejudiced mind. Traditional practice by some religious group might be the reason for a biased mind. Both traditional and parental teaching, "without due knowledge and examination," biased the minds of the Jews. To overcome this, Jesus taught in parables.

Naaman, a captain in Syria, had the dreaded disease of leprosy. A young maiden of Israel told of the prophet in

Israel who "would recover him of his leprosy." (I King 5:3). "So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha. And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean." (I Kings 5:9-10). But, Naaman was like too many of the people of today, his mind was biased before he arrived at the house of the prophet. When Elisha instructed Naaman to do something foreign to his thinking, he became angry. "But Naaman was wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper. Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned and went away in a rage." (vs. 11-12). However, one of his servants came and reasoned with him about the simple requirements given by the prophet. "Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God; and his flesh came again like unto the flesh of a little child, and he was clean." (vs. 14). Had Naaman continued to harden his mind and accept not the commandment of God, he would have died a leper.

Too many people today have prejudiced minds in the field of religion. They gullibly receive the traditions of the people and the instructions of their parents without "due knowledge or examination." And when the truth of God's Word is presented, they close their eyes, stop their ears and harden their hearts. Why? Because the truth is not in harmony with their biased thinking.

(4)

Religious people have been taught that Christianity is a religion of "faith only" and that man is saved before and without water baptism. Baptism, their teachers have said, is nothing but "an outward sign of an inward grace" and is the "door into the church." But when they read, "He that believeth and is baptized shall be saved," (Mark 16:16), "Repent and be baptized . . . for the remission of sins" (Acts 2:38), ". . . arise and be baptized, and wash away thy sins . . ." (Acts 22:16) or, "The like figure whereunto even baptism doth also now save us . . ." (I Peter 3:21), they, like Naaman, turn in a rage. Why? Because their minds have been prejudiced to the truth. Opinions have been formed "without due knowledge or examination."

Others have been led to believe that the Lord's church is not important and has no place in God's eternal plan of redemption. Sectarian preachers have said that "one church is as good as another" in their efforts to try to justify denominationalism. Because of their hearing and accepting error "without due knowledge or examination", their thinking is biased. The truth of the New Testament is presented: ". . . upon this rock I will build my church . . ." (Matt. 16:18), "And the Lord added to the church daily such as should be saved." (Acts 2:47), ". . . Christ is the head of the church: and he is the saviour of the body." (Eph. 5:23) and, ". . . Christ also loved the church, and gave himself for it." (Eph. 5:25). When the prejudiced minded hear the truth, he becomes as Naaman and turns away in a rage.

Truth is to be desired by the honest and sincere. The Lord said, "And ye shall know the truth, and the truth shall make you free." (Jno. 8:32). When we are called upon to "give up" traditions and the doctrines of men in order to accept truth, this we should do. We may have to "give up" our family, friends or worldly possessions

in order to live by the truth. "Buy the truth, and sell it not; also wisdom, and instruction, and understanding." (Prov. 23:23). Like the merchantman, seeking goodly pearls: "Who, when he had found one pearl of great price, went and sold all that he had, and bought it." (Matt. 13:46). So we should give up all in order to have and live by the truth which will make us free.

How miserable the man is who has a biased mind and not willing to receive the truth. On the other hand, how happy is the man who has his mind open to the truth and is willing to live by its principles. Those of Berea "were more noble than those in Thessalonica, in that they received the word with all readiness of mind and searched the Scriptures daily, whether those things were so." (Acts 17:11). How noble, to be open minded to desire the truth and to search to see if the teachings are true. Jesus said, "But blessed are your eyes, for they see: and your ears, for they hear." (Jno. 13:16).

## JUST NEXT TO ME

Our preacher sure did pour it on,  
But he just let me be.

He took the starch all out of them  
That sat just next to me.

You should have heard the things he  
said;

It was true as it could be;  
He burned the seat from under them  
That sat just next to me.

He hit the nail square on the head;  
With him I do agree.  
He trimmed the dead limbs off them  
That sat just next to me.

And when I got to thinking,  
I felt sneaking as could be;  
And when I turned and looked at him,  
His guns were fixed on me!

Address all communications to:

## GOSPEL ANCHOR

P. O. Box 10081  
HOUSTON 18, TEXAS

GENE FROST, Editor

SUBSCRIPTION RATE:  
\$2.00 per year in advance

BULK RATE:  
10 copies or more, \$ .40 per copy  
Single copy, \$ .60

# editorial

## AN OLD PROBLEM BECOME NEW

The words of Jesus Christ constitute the law of the Kingdom. In contrast with the old law it is referred to as the law of liberty, whereas the old is that of bondage. (Gal. 6:2, 5:1). "So speak ye, and so do, as they that shall be judged by the law of liberty." (James 2:12). This law of liberty by which we shall be judged is the will of Christ. (John 12:48). It furnishes us completely unto every good work. (2 Tim. 3:16-17).

The antithesis of law (Greek, NOMOS) is lawless (Greek, A-NOMOS). Since the law furnishes us completely unto every good work, any work performed without its authorization is evil . . . lawless! Regardless of the social merit a work may possess, without law to perform it is iniquitous. This principle the Lord establishes in Matthew 7:21-23 wherein "doeth the will of my Father" is contrasted with "work iniquity" (Greek, A-NOMIA). "Many wonderful works" did not justify working without (A-) law (NOMOS). Such iniquity is *sin*: "Everyone that practices sin, also practices lawlessness; and sin is lawlessness" (ANOMIA)—literal translation by George R. Berry. "ANOMIA" is "the condition of one without law,—either because ignorant of it, or because violating it." (Page 48, Thayer's Greek-English Lexicon). This is sin!

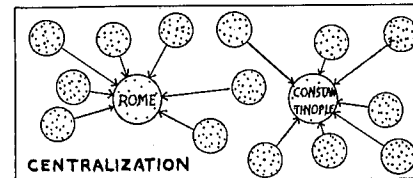
Notice, then, that when anyone suggests that we practise anything religiously not to be found in the law or gospel of Christ, he suggests that we sin!

Here we must stand in defense of the gospel, pleading with all men to walk by faith. (Rom. 1:17, 10:17). We must oppose every suggestion that we engage in things not authorized of God. Here our problem resolves: whether we are limited to what is revealed, or whether we are permitted to substitute human plans.

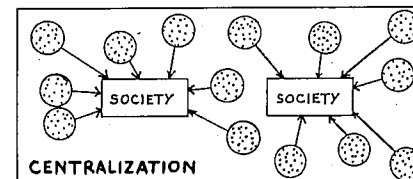
This is no new problem. The false concept that allows human wisdom to dictate the course has led to two major apostasies from the faith. This concept is the very soul of sectarianism. Its development is revealed in 2 Thess. 2:3-12. Notice that apostasy is foretold in verse 3: "Let no man deceive you by any means: for that day shall not come, except there come a *falling away* (Greek, APOSTASIA) first . . ." For a time it was prevented; nevertheless, the "mystery of iniquity" (A-NOMIA) was already at work. (Verse 7). The apostasy finally resulted from the concept of lawlessness which the apostle here mentions and further describes in Acts 20:30. Here, in addressing elders, he says, "Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." As foretold, the apostasy began with a corruption in organization and its function, and then completed itself in doctrine. The concept of lawlessness (A-NOMIA) has expressed itself in two apostasies: the "Roman Catholic Church" and the "Christian Church," with both resulting from a corruption of the organization of the New Testament Church.

The Roman Catholic Church is the very embodiment of a universal concept of organized functioning, as its name implies: *Roman*, the church of Rome; *Catholic*, universal, i.e., the whole church functions through the Roman Church or See. Its development was gradual, beginning with a seemingly harmless practice called *central-*

*ization*. (Philip Schaff, History of the Christian Church, Vol. 2, page 142). Smaller churches of an area would send funds to a "sponsoring church" who in turn would do the work. A struggle for preeminence among the "sponsoring churches" finally narrowed to the churches in Rome and Constantinople. This struggle was resolved in 1045 with a division and formation of the Roman (Western) Catholic Church and the Greek (Eastern) Catholic Church respectively.



The "Christian Church" is the result of the same motive to centralize the work. But being aware of the Romish movement, brethren sought not a congregation through which to function, but formed a society composed of representatives from all the churches involved. This act of lawlessness led to apostasy and formation of a sect distinct from the New Testament Church. Departures in doctrine have since followed.

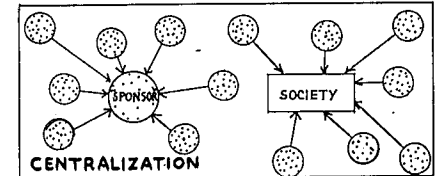


In both movements, centralization in one congregation and centralization in a society, the lawless concept and departure from faith is the same.

### The Problem Today

Today we find a movement abroad again advocating centralizing the work of the church. Its advocates embrace both expressions—centralization in congregations and in societies. The only qualification short of a complete endorsement of the past is a scruple over

evangelistic societies while permitting benevolent ones.



The problem is not new. Those who contend for centralization today have the unenviable task of defending what has already led to two major apostasies. Will this lead to the third?

### What Is Wrong?


What is wrong in the Romish movement, in the Digressive movement, and in a repeat of these movements today, may be summarized as follows:

- 1) Unauthorized
- 2) Violates Autonomy
- 3) Prostitutes the Work of Elders
- 4) Creates a Hierarchy
- 5) Denies the All-Sufficiency of the Church
- 6) Relegates God's Wisdom
- 7) Assumes the Church as Non-Essential

### I. Unauthorized

By "unauthorized" we mean *not permitted, without authority*. Authority belongs to Christ: "All authority hath been given unto me in heaven and on earth." (Matt. 28:18). He is the one law-giver and head of the church. (James 4:12, Col. 1:18). For anything to be authorized or *permitted* in matters religious, it must be expressed in the law of Christ. (Gal. 6:2, James 1:25, 2:12, John 12:48). This expression or authorization is in command or precept, approved example, or necessary inference. Without such a practice cannot be recognized as authorized, hence unauthorized.

The practice of churches functioning through one congregation or society is unauthorized. There is neither command or precept, approved example, or necessary inference in the New Testament authorizing the practice! It is lawless, hence sinful. (1 John 3:4).

LAW	LAWLESS
	A-NOMOS
<b>TEACH</b> SUPPORT DIRECT TO PREACHER - 2COR. 11:8-9 PHIL. 4:15-16	<b>TEACH</b> SUPPORT INDIRECT, ONE CHURCH TO ANOTHER CHURCH WHO "SPONSORS" THE PREACHER -
<b>EDIFY</b> ITSELF, TRAIN OWN MEMBERS - 1 THESS. 5:11	<b>EDIFY</b> SUPPORT SOCIETY (COLLEGE) WHO TRAIN MEMBERS -
<b>RELIEVE</b> CARES FOR OWN - ACTS 6:1-6	<b>RELIEVE</b> SUPPORT SOCIETY WHO CARES FOR NEEDY -
IN CASE OF CHURCH DISTRESSED, DIRECT TO NEED, FOR EQUALITY - 1COR. 16:3 2COR. 8:14	SEND TO "SPONSORING" CHURCH WHO DIRECTS THE RELIEF -
	S / N

In the realm of *teaching*, the scriptures authorize direct support of preachers. (Cor. 11:8-9, Phil. 4:15-16). The practice of one church sending to another church who in turn sends to the preacher is unauthorized. In apostolic times the church *edified* itself (1 Thess. 5:11); no human organization was ever established as an adjunct to the church, built and maintained by the church, to train its teachers. Support of schools and colleges by churches is unauthorized. In relieving the distressed of its responsibility, the church cared for its own (Acts 6:1-6); nowhere is there any indication that the churches maintained a society to care for the needy. In the case of a distressed church, other churches sent directly to the need, never to a "sponsoring church" for relief work. (1 Cor. 16:3, 2 Cor. 8:14).

Functioning in ways *authorized*, the

church can teach the gospel, edify its members and train evangelists, and care for every indigent of its responsibility—everything God demands, and do so without human appendages or "sponsoring arrangements" (such were unknown in apostolic times). Arrangements supplied by human wisdom are unnecessary and unauthorized!

## II. Violates Autonomy

By autonomy we mean just what the word conveys: *autos*, self; *nomos*, law or rule. Defined, autonomy is "independent in government; self-governing; also without outside control." Further defined, *govern* is "to direct and control the actions or conduct of, either by established laws or by arbitrary will. Hence, to control or direct the action, conduct, or operation of..."

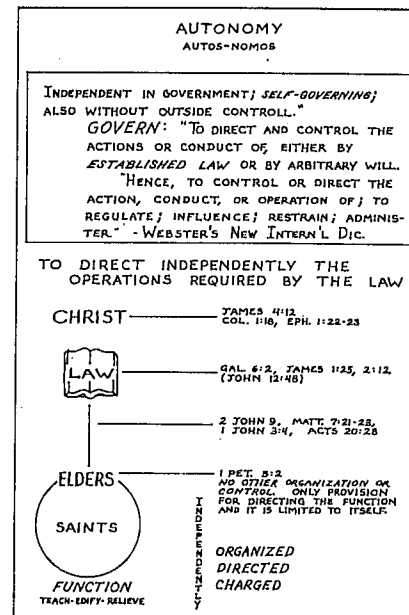
Legislation belongs to God; hence, in *self-governing* the control of actions, or operation, is according to "established laws." (2 John 9, etc.) Autonomy of a congregation then refers to its *functioning*: control of actions. This functioning, the carrying-out of the "established laws," is *independent*, "without outside control." Notice:

1) Self-governing is not in legislation; it is not the prerogative of man to decide what is to be done. The work of the church is prescribed by Christ, the one law-giver and head. (James 4:12, Col. 1:18, Eph. 1:22-23).

2) The control or direction of action is in the operation or function, or the carrying-out of the orders of Christ. *It is God's prerogative to legislate, man's to execute.*

3) Autonomy means independent in the execution of the work God has legislated; self-governing.

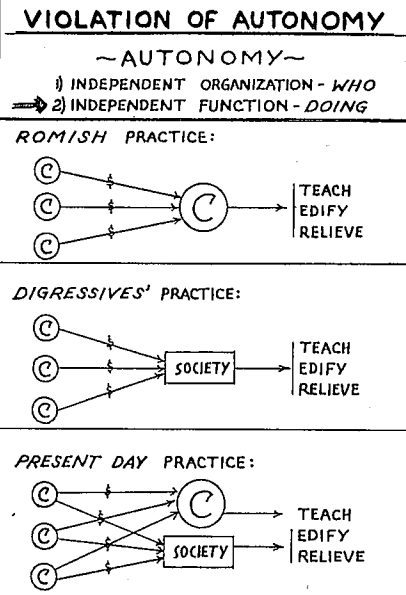
If every congregation is *autonomous*, each must *function independently* of others. Autonomy may be lost then by 1) outside force, or coercion, or 2) by a church voluntarily surrendering control of any work to another body, church or society.



To enable each congregation to be equally capable of executing His will, the Lord ordained that each should be organized and overseen alike. This organization is a plurality of elders to oversee each congregation. (Acts 14:23, Titus 1:5, Acts 20:28). No church is ordained to superintend any other congregation. Thusly the oversight of any eldership is confined to the flock over which it is appointed. (Acts 20:28, 1 Pet. 5:2). Every congregation is therefore fully sufficient in organization to carry out the Lord's commands. In fact, the only provision (the overseers) for directing this function is limited! (1 Pet. 5:2).

Every church is *independently* ORGANIZED; *independently* DIRECTED (from Christ; not through or by any human hierarchy); and *independently* CHARGED (told what to do, and must do it if no others do).

A violation in autonomy has resulted in two major apostasies. History is repeating itself in present day practices and advocations by some brethren.

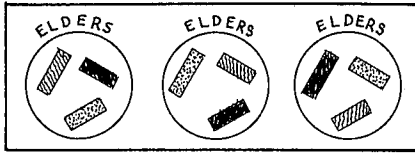


## III. Prostitutes the Work of Elders

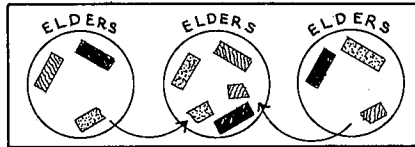
The work of elders is *limited*. God has not ordained diocesan or universal elders. Rather, every eldership is appointed over a flock. (Acts 20:28). Their responsibility is to tend this flock which is "among" them, taking the oversight thereof. (1 Pet. 5:2). Every flock is to be so ruled. (Acts 14:23, Titus 1:5).

The work of the elders of a congregation is described in the very word identifying them — *episcopos* (Greek): "an overseer, a man charged with the duty of seeing that things to be done by others are done rightly . . ." (page 243, Thayer's Greek-English Lexicon). Their work is to see that things given to the saints to do (LEGISLATED by God) are done (EXECUTED) rightly. Their rule is in *executing* the work. To transfer this responsibility to another eldership is to violate (neglect) their duty and prostitutes the duty of the receiving elders, giving them oversight of the responsibility of other churches.

Notice that every church of Christ is charged to teach the gospel, edify itself, and relieve the distressed of its responsibility:



The duty of its elders is to see that this is done rightly. This duty or responsibility is as great as their ability. (Being autonomous, each congregation is to function independently.) Note what occurs when one church sends her ability to another eldership to oversee:

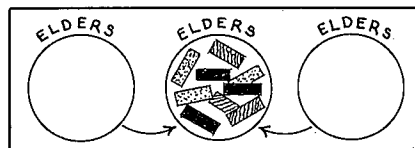


This makes the receiving eldership see that the work of other churches is done rightly. This

IV. Creates a Hierarchy

When one eldership can oversee the work of another eldership, we find preeminence that results, when carried to its full development, in orders or ranks of overseers. This occurred in the Romish apostasy . . . and it can happen again! If other congregations may surrender a part of their work to the oversight of one eldership, what would prohibit their surrendering it all?

In the present day practice of many elderships sending their ability (hence, responsibility) to be overseen by one eldership, the work of elders is prostituted and an hierarchy is conceived.



V. Denies the All-Sufficiency Of The Church

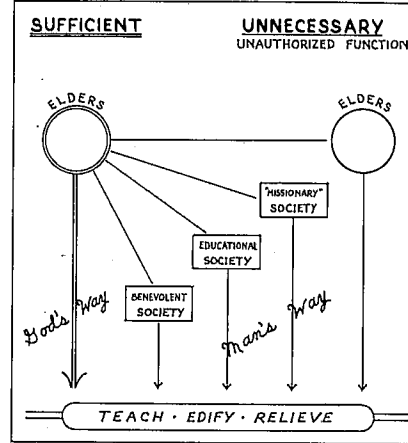
By *sufficiency*, it is meant the "quality or state of being sufficient, or adequate to the end proposed."

The only organization of God's people is in congregations. This order is sufficient to do all that God commands of His people. Else God's wisdom must be denied (VI). The local congregation is the only organized arrangement for the functioning of His people according to His eternal purpose. (Eph. 3:10-11). For man to deny that this order is sufficient so as to necessitate any expression of centralization (in "sponsoring church" or society) is to pit his own wisdom against that of God's. (Isa. 55:8-9). God's wisdom is manifest in the church and through it He is to receive glory forever. (Eph. 3:10, 21). The only function of God's people is in this order, and hereby, He is honored. If there is any other arrangement (of churches in centralized effort, or a society), there is no revelation of it; yet God's revelation, the expression of His wisdom, furnishes us *completely* unto every good work. (2 Tim. 3:16-17). To insist on other arrangements therefore, is to deny that the church as Jesus ordained it (congregational in function) is sufficient.

The local congregation functioning independently is sufficient to do all that God requires of His people in organized capacity. The local congregation is fully organized and competent to do its work—a super-arrangement of congregations or human society is both unnecessary and unauthorized.

The church is fully organized and competent to preach the gospel—a society through which the church may function is unauthorized. The church is fully organized and competent to edify itself—a society (school, college) through which the church may function is unauthorized. The church is fully organized and competent to relieve the distressed of its responsibility—a society (board over an orphanage or wid-

owage) through which the church may function is unauthorized.

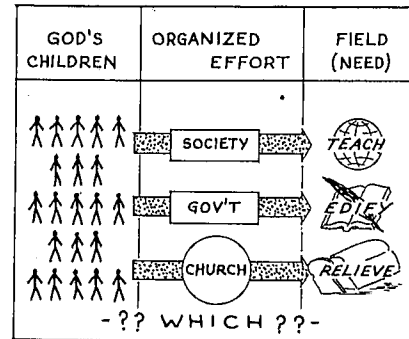


Further, building and maintaining a society financed by the church

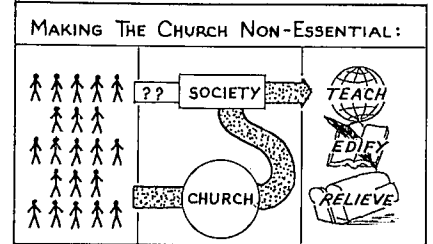
VII. Assumes the Church as Non-Essential

in practice whether in word or not.

God's people are to accomplish His interests in this world. In organized effort He could have legislated that they do this through an existing society (and if this could have sufficed, Christ died in vain, Acts 20:28). Or, He could have commissioned civil government to evangelize the world, etc., and through it we could do this work. Instead, He ordained that His people should be congregated under the oversight of elders duly qualified. (I Timothy 3). This congregational capacity is the only functional arrangement of His people!



If God's people may function through a human organization in the care of indigents, etc., the Lord needed not to have established the church. Why may we not accomplish His will *directly* in this way (instead of via the church)?



Some inadvertently have admitted that the church to them is not essential because they have actually done this! I know of cases where elders have refused to support such human organizations, and so those insistent that the church honor man's wisdom have sent their contributions (as prospered) direct to human boards in charge of benevolent homes. They by-pass the church! They assume that the church is non-essential!!

Conclusion

As we view present conditions we are made to sorrow for we see human wisdom being exalted above divine revelation. A casual observance reveals a spirit of contention as "sponsoring churches" strive for preeminence. With this comes jealousy and pride and every evil thought. The innovation of unauthorized and unnecessary arrangements has already led to divisions and has caused heartbreaks reminiscent of the past apostasy. This present downgrade pursuit can only result in disastrous consequences if unchecked and unhalted. It is the plea of this writer in so addressing my brethren that we may cease the unlawful, and return to God's way—honor Him in the church as we serve in the capacity Christ ordained.

SPECIAL NOTICE: Realizing the seriousness and enormity of the subject embraced in this editorial, we will welcome a reply from anyone advocat-

ing the things we herein have opposed. The most direct reply evidencing an earnest desire to do as the Bible teaches (free of all bitterness and personalities) will be published, and thereafter an additional three articles as the study progresses. This we propose:

1) Each writer shall have four articles each (the present editorial representing the first (not to exceed 4000 words, with a 1000 word article by the editor closing the study.

2) Cuts of any chart must be furnished by the writer using it.

3) All material becomes the property of the Gospel Anchor, and may be published later in one cover.

## REBELLION

(Sermon Outline)

### Introduction:

The word "rebellion" (Psalms 66:7) suggests a terrible condition: stubborn disobedience. It came into Biblical existence descriptive of Israel; Ezekiel 20:5-22.

### Discussion:

I. Rebellion: (to stroke, to stripe; spec. to lash with a whip) "to be contumacious, rebellious . . . to reject a divine command . . . (which, perhaps, formerly taken in its proper sense meant, to stroke or strike any one's mouth, i. e. to refuse to hear his words, to treat him with contempt . . .)" —marah, page 507, Gesenius' Heb.-Eng. Lexicon.

#### A. Descriptive of Israel, as noted:

- 1) Moses knew Israel's rebellion, prophesied of evil to come. (Deut. 31:27-29).
- 2) Rebellion punishable under Joshua: Joshua 1:18.
- 3) But this did not deter Israel: Jer. 5:20-31.
  - a) False prophets.
  - b) Priests, whose duty to teach the law, in league with the false prophets.
  - c) The people loved to have it so!

B. In some places in Septuagint, parapikrasmos and apostasia used equivalent to Hebrew words translated "rebellion."

- 1) parapikrasmos: Heb. 3:8.
- 2) apostasia: 2 Thess. 2:3.
  - a) Both mered (Heb.) and apostasia mean "defection" (act of abandoning, desertion).
  - b) In connotation, "rebellion" is

Our respondent's identity need not be known, if he so requests, until the close of the study. (In such case it will be known only to the editor. No anonymous article will be considered.) It is our desire to keep this proposed study free of all personalities—attention should be focused entirely upon what the Bible teaches. All desiring to make reply to this editorial and engage in the proposed study are requested to send articles double-spaced, typewritten, not later than August 31st to:

GOSPEL ANCHOR  
P. O. Box 10081  
Houston 18, Texas

stubborn disobedience: I Tim. 4:1-3.

c) Doctrines here described are in rebellion, stubborn disobedience, which terminates in apostasy.

II. Rebellion is as bad as divination: I Sam. 15:22-23.

A. Would we think of being idolators or diviners? Yet, would we stubbornly disobey His word? Let's see—

- 1) Some would never think of being an idolater, who will stubbornly refuse baptism. (Acts 10:48, 11:48, I Pet. 3:21, Mark 16:16, Acts 2:38, 22:16 Rom. 6:3-7, 17-18, Gal. 3:26-27).
- 2) Members of church: not worship idol, yet refuse to obey: Heb. 10:25.
  - a) Heb. 13:17 ("not rule me").
  - b) If rebell: Heb. 10:26.
- 3) Giving: if when taught become angry, refuse to give (or less), not opposing preacher—rebellion against God!
- 4) Morality:
  - a) Scanty dress: I Tim. 2:9.
  - b) Dancing, other forms of lasciviousness: Gal. 5:19-21.
  - c) Drinking, spirit of revenge, hate, slander, gossip, deceit, cheating etc.
- B. Rebellious nations not succeed—humbled (Psalms 66:7).
  - 1) Israel humbled.
  - 3 Dan. 4:32, Nebuchadnezzar humbled

### Conclusion:

Neither shall the rebellious now succeed: 2 Thess. 1:7-8.

# The Curse Of Division

By S. L. EDWARDS

## I. The Sin of Division

That division among the professed followers of the Lord is a curse, no thinking person can deny. "A house divided against itself shall not stand" (Matt. 12:25). This plain declaration of the Lord points up the ugly and destructive nature of division.

Division is condemned in I Cor. 1:10, and in Gal. 5:20 its cousins and brothers are listed among the most sordid and sinful activities ever engaged in by the inhabitants of this globe. The church in Corinth was divided. Paul told them that this was evidence that they were yet carnal. (I Cor. 3:3). In Rom. 8:6 he said, "For to be carnally minded is death." Language can be no plainer than this. Division is serious; it is deadly; no one can cause it, sanction it, promote it or defend it and escape the wrath of Him who prayed, ". . . that they all may be one" (John 17:21).

## II. The Cause of Division

Division is caused by a failure on the part of someone to respect the authority and finality of God's word. "God is not the author of confusion, but of peace . . ." (I Cor. 14:33). But God is the Author of the Bible. Thus, when division exists it is because one, both or all are not following the word.

Rarely is there any serious division over that which is taught in the Scriptures. Most of the time when men are divided, the division is over matters that are foreign to anything revealed by the Lord.

Sometimes division is caused by building a doctrine on a one-sided truth. For example, Calvinists teach that the alien sinner is saved at the

point of faith without any further act of obedience, whereas, the Bible teaches that the sinner is saved at the point of baptism (Acts 2:38; 22:16; Rom. 6:3-4; Gal. 3:27; I Pet. 3:21). Any doctrine that circumvents or denies some point of plain scriptural teaching is divisive.

## III. The Responsibility For Division

Who is responsible for division when it exists? Most agree that the ones so responsible are among the most loathsome sinners in God's sight and that their punishment, however severe, will be justly deserved.

There is division over baptism. All agree that the Scriptures authorize immersion. Yet, many allow that sprinkling or pouring are permissible. This causes division. Who is responsible for causing it? Do those who insist that immersion is the *only* scriptural method of baptism stand guilty? If all were to agree to agree that sprinkling would suffice, would the truth of the matter be changed, or would the unity thus attained be of any value whatsoever?

At the time of the digressive movement, which began around the middle of the last century, division resulted from the insistence on the part of many brethren that a mechanical instrument of music be used in worship unto God. Yet all agreed that God could be worshipped, as far as music is concerned, by the singing commanded in Eph. 5:19 and Col. 3:16. Yet they insisted on the use of the instrument. They said that they could worship with or without. Yet churches were split, brethren estranged, fellowship severed and eternal harm done to the cause of Christ because those who so subtly said that



they could worship with or without the mechanical instrument of music *insisted* that it be *with*. This caused division. Who was responsible? Were those who taught that vocal music is the only kind authorized by the Scriptures responsible for all the strife and division which resulted everywhere the instrument was insisted upon? Or, were those responsible for dividing the church who held that the instrument could be used? The blame, beyond any doubt, lies at the feet of those who pressed the use of the instrument.

Division has again raised its ugly head in the Lord's church. It isn't any better or prettier today than it was century ago. It is still sinful and it is still a curse. Souls will certainly be lost who are responsible for the division that now exists. Let's see. Gradually we have crept into practices which cannot be substantiated by the Scriptures. Quite a segment in the church have the opinion that practice is tantamount to authorization. Because "we" gradually got into the benevolent society business, because "we" originated the sponsoring church idea and because "we" felt that the church should be in the entertainment business, many are trying to uphold these practices. Others have concluded that such cannot be successfully defended by the Word of the Lord, so have ceased practicing and have begun to oppose them as being unscriptural. Again, who is responsible for the division, those who insist on practices which cannot be sustained by the Scriptures or those who oppose them? Brethren, it is the same old story. Many of the same arguments that were used by the digressives are being used by the proponents of sponsoring churches today. Much the same attitude that characterized the advocates of the missionary societies and instrumental music characterize the advocates of sponsoring churches and benevolent societies today. Insofar as cooperation of churches is concerned, every time assistance was sent from one congregation to another in New Testa-

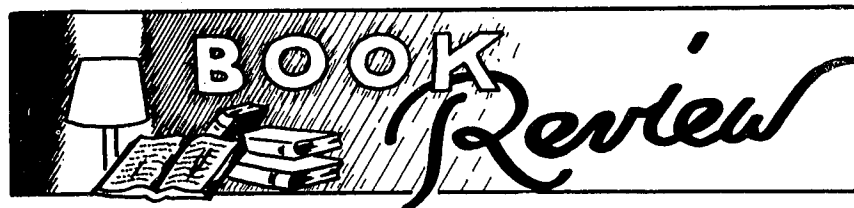
ment times, it was sent to a local congregation to relieve a local need. Never was this assistance sent *through* another congregation. Now, who is responsible for the division? Are not those who by their own admissions unable to cite Scriptural authority for their practices guilty? Has the need for Divine authority been cast aside? As far as this writer can determine there is no organization for doing the work of the Lord except that which is found in the congregational arrangement (Acts 14:23; Phil. 1:1; I Pet. 5:2). There is no central, earthly headquarters. There is no inter-congregational machinery (organization) for performing the Lord's work. If there is, those who so state and teach would do well to produce the scripture that says so. As there is little likelihood that any such machinery will be discovered, those who seem determined to manufacture some should just admit as much (as many have already done) and come back to the simplicity which is in Christ.

Yes, the responsibility for causing division is a most heinous sin, and the results of such will be terrible.

#### IV. The Cure for Division

Division can be cured if those who are divided and who claim to love the Lord will be content to walk in the light of His word. (I John 1:7; Ps. 119:105). Unity does not come about accidentally. We must work for it. Paul said, "... Endeavoring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith; one baptism; One God and Father of all, who is above all, and through all, and in you all" (Eph. 4:2-6).

Brethren, this unity is the unity of the Spirit, not some visionary plan, of men. The plan for unity that the Spirit has given will cure any division if it is adopted by all parties to the division. Is it too late to avert a catastrophe in the Lord's body? Let us pray that it is not.



All books intended for review in this column should be sent to the editor, P. O. Box 10081, Houston 18, Texas

### The Kingdom of Promise and Prophecy

Published by Miss Inys Whiteside, Denton, Texas; \$2.50 per copy.

"The Kingdom of Promise and Prophecy" is exactly what this title purports: a study concerning the Kingdom of promise in prophecies, refuting the false assumptions of millennialists and materialists. Divided into two parts, the first consists of concise scriptural replies to questions concerning kingdom prophecies; the second part consists of numerous exegetical articles concerning various phases of this general theme. One hundred and ninety-nine pages of inspiring reading. The book has a most useful "Scripture Index" which lists every scripture referred to in the articles.

Upon reading this book one is made to appreciate more the wisdom of God as it is manifest in the Kingdom. Brother Whiteside was gifted among men in his ability to set forth truth in a concise, comprehensive way. This book will be of tremendous value to every Bible student.

Order today from the GOSPEL ANCHOR, P. O. Box 10081, Houston 18, Texas. Cloth bound, per copy \$2.50 (postpaid if payment accompanies order).

### Modern Churches and The Church

By J. PORTER WILHITE

Published by Telegram Book Company, Oklahoma City; \$3.00 per copy.

A useful handbook of 239 pages, "Modern Churches and The Church," consists of two sections devoted to a study of "The New Testament Church" and "Modern Denominations." Thirty

denominations are studied, their origin and teachings as compared with the Scriptures. It is well documented with complete bibliography.

In successfully teaching the truth, one needs to know the principle tenets of faith of the denomination of which his student is a member or by which he has been influenced. This book is useful in this way.

Price per copy, \$3.00 (post-paid when payment accompanies order). Order from GOSPEL ANCHOR, P. O. Box 10081, Houston 18, Texas.

### The Tree of Life Lost and Regained

By W. W. OTEY

Published by Bible Bulwarks, Bellaire, Texas; \$2.50 per copy.

The kind of book everyone should read — Christians and non-Christians. It contains enough scholarship to inspire the accomplished Bible student, enough wisdom to interest the thoughtful, enough valuable experience to assure maturity of thought, enough timely advice on a variety of subjects to enlighten the serious minded, and enough first-principle-Bible teaching to lead the alien to Christ. It can serve as a commentary on many difficult passages of Scripture, a treatise on God's Scheme of Redemption from Adam through Christ, and a handbook on many of the most outstanding characters of Sacred history. A truly fine book; bound in beautiful cloth; excellent as a gift to anyone on any occasion.—James P. Needham, in Bible Bulwarks.

Price \$2.50 (postpaid if payment accompanies order). Order from GOSPEL ANCHOR, P. O. Box 10081, Houston 18, Texas.

# The Oneness Holiness

CONNIE W. ADAMS

The United Pentecostal Church, Incorporated and the Apostolic Pentecostals are the two groups most generally considered the "Oneness Holiness." While they are like all the other Holiness groups in such beliefs as the direct operation of the Holy Spirit, accompanied by the various miraculous signs which existed in the early church, and in emotional exercises in their services, they are distinguished from the other Holiness by their belief that the Godhead consists of only one person. That person, they aver, is Jesus. This tract is written to reveal the truth on the subject and to refute the erroneous arguments most often advanced by these people.

## The Meaning of "Godhead"

The term "Godhead" is found in the following passages: Acts 17:29; Rom. 1:20; Col. 2:9. The reader is requested to turn and read these verses. The word is from the Greek "Theotes" and is defined in Thayer's Greek Lexicon as "Deity, that is, the state of being God: Godhead." Webster defines it as "Godship, Deity, Divine Nature or Essence, Godhood." To speak of the "Godhead" then, is to speak of Deity or Divinity. Thus, when we talk about the number of persons in the Godhead, we speak of the number possessing Divinity or Deity.

## Proof That Father, Son and Holy Spirit Are Personalities

The "Oneness" people believe that the Father is divine, the Son is divine and the Holy Spirit, likewise, is divine. What they do not admit is that they are three separate and distinct persons. They believe that Jesus Christ is the only person involved. There are certain characteristics possessed by personalities that identify them as such. Con-

sider now the traits of personality in the Father, the Son and the Holy Spirit.

1. The Father has the attributes of personality.
  - (1) He loves—John 3:35, "The Father loveth the Son."
  - (2) He has life in himself—John 5:26.
  - (3) He has a will of His own—John 5:30.
  - (4) He possesses knowledge — John 10:15.

Only a personality can exhibit the characteristics of a person.

2. The Son has the attributes of personality.
  - (1) He speaks — John 6:63, "Words I speak..."
  - (2) He has knowledge—John 10:14, "I know my sheep."
  - (3) He has compassion — Mark 1:41, "Jesus, moved with compassion..."
3. The Holy Spirit has the attributes of personality.
  - (1) He speaks—I Tim. 4:1, "the Spirit speaketh expressly..."
  - (2) He guides—John 16:13, "He will guide you into all truth."
  - (3) He has a mind—Rom. 8:27, "the mind of the Spirit."
  - (4) He can be grieved—Eph. 4:30 "and grieve not the Holy Spirit of God."

It is evident from these passages that the Father, Son and Holy Spirit all possess the characteristics of personality. They are persons, and it cannot be denied.

## Proof of Separate Personalities

1. *Matt. 3:16, 17* records the scene when Jesus was baptized of John in the Jordan. The Father, Son and Holy Spirit are all present in this scene, and they are all separated in it! Jesus was

on earth, the Spirit descended like a dove, and the Father's voice spoke from heaven saying, "This is my beloved Son, in whom I am well pleased." The writer wonders how anyone could believe that when Jesus was baptized, Jesus descended upon himself, and said to himself, "This is my beloved Son." One of three positions must be taken from this passage: i.e., (1) that there were three separate persons here; or, (2) each one was but 1/3 of a person; or, (3) Jesus was a ventriloquist and deliberately deceived John by throwing His voice up to heaven and making it say, "This is my beloved Son." There are three separate persons in the passage.

2. *Eph. 4:4-6* gives a list of seven items upon which the Christian world may be united. Listed separately in the passage are: one Spirit, one Lord, and one Father.  $1+1+1 = 3$ . That is a simple matter of arithmetic. Oneness people have much difficulty with this passage. The writer has challenged them to total two different columns as follows:

1 Body		
1 Spirit .....	1 Spirit	
1 Hope		
1 Lord .....	1 Lord	
1 Faith		
1 Baptism		
+1 Father .....	+1 Father	
5 or 7, circle one	1 or 3, circle one	

If they say there are seven items listed in the left column, they must admit there are three in the right column. If, however, they say there is only one in the right column, they must say there are only five in the left column. They are in trouble either way on this passage. They cannot deny successfully that the Father, Son and Holy Spirit are listed separately in this passage. Sometimes they will counter with I John 5:7 (K.J. version) which says, "these three are one." In the first place, that passage is an interpolation.

But even if it were not, they still must assume the point at issue. *One what? One person?* No! One in agreement, in purpose, in planning.

3. *John 17:20, 21* shows the fallacy of their theory. Jesus prayed that his followers might be one "as we are one." Whatever kind of oneness exists between the Father and Son is the kind of oneness to be found among the followers of Christ. If the Father, Son and Holy Spirit are all one person, then Jesus prayed for all Christians to be one person. This is worse than ridiculous. They are to be united in purpose, to be in agreement.

4. *John 8:16-18* presents, in the words of Christ, proof that He and His Father are two separate persons. In v. 16 He said, "I am not alone, but I and the Father that sent me." In v. 17 He refers to a well known law given in Deut. 17:6 and Deut. 19:15. "It is written in your law, that the testimony of two men is true. I am one that bear witness of myself, and the Father that sent me beareth witness of me." In substance, Jesus said, "You won't have to take a solo testimony, I shall present the witness of two; my witness and that of the Father." Here is positive proof that the Father and Son are separate persons.

## False Assumptions and Arguments

1. They build a major part of their argument on a misapplication of the word "manifestation." This word is used often by them and they speak with confidence about it. I Tim. 3:16 says, "God was manifest in the flesh." Their argument is that Christ came in the flesh, and this manifested God; therefore, God and Christ are identified as the same person. They assume that "manifestation" means "identity." They have a statement in their Articles of Faith regarding this. "The one true God manifested Himself in the Old Testament in diverse ways, and as the Son while he walked among men." Art. of Faith, p. 16, United Pentecostal

Church. They also teach that Jesus manifested himself as the Holy Spirit after His ascension. I Tim. 3:16 teaches that Jesus in the flesh made known divinity among humanity. Deity was revealed in the person and work of Christ. If "manifestation" means "identity," consider the import of the following passages. (1) John 1:31 shows that John the Baptist manifested Christ. If "manifestation" means "identity," then John and Christ were the same person. (2) 2 Cor. 2:14 teaches that Christians are to "manifest" Christ. Are they to be recognized as the same person? Would this not deify man? "Manifestation" does *not* mean "identity."

2. They refer frequently to Isa. 43, 44, 45 to such statements as "Before me there was no God formed, neither shall there be after me;" "I am the first, and I am the last; and beside me there is no God." Isaiah is making a comparison between the true God, the true Deity and pagan idols. They are guilty of taking passages where God condemns idolatry and using them to prove their false theory. Of course, there is only one Deity! But, that does not discuss the number of persons comprising Deity. They assume that when one affirms the existence of three persons in the Godhead, he thereby affirms that there are three Gods. Nothing could be farther from the truth.

3. In nearly every discussion, these people allege that the "Trinity Doctrine" is a product of the Roman Catholic Church. They are fond of producing statements from various encyclopedias to the effect that the "Trinity Doctrine" began at the council of Nicea. "The Trinity Doctrine is not in the Bible, so we'll have to read about it in the encyclopedias," they chant. First, the council of Nicea was not a Roman council but Greek. Second, it is true that the word "Trinity" is not in the Bible. Third, regardless of that, the question cannot be settled on the grounds that the Catholics either approved or condemned it. The Catholics

teach some thing that are right and some that are wrong. The final appeal must be to Scripture. Passages already introduced in this article show that there are three persons in the Godhead. The Catholic Church did not write these passages! The "Oneness" people seek to prove their miracles (?) by the same method as the Catholics, i.e., human testimony. Does that mean that their doctrine on miracles is "Catholic Theology?" Whenever these people begin to proclaim "Catholic Theology!", it is an admission that they cannot refute the arguments presented from scripture. It is an appeal to prejudice.

#### Consequences of the Doctrine

The "Oneness" people are not always willing to accept the consequences of this doctrine. Whether they admit them or not, if Jesus, the Father and the Spirit are all *one* person, then these are the logical consequences.

1. While Jesus was on earth, heaven was empty; if the Son and the Father are one person.

2. If Jesus and the Father are one person, then when the Jews killed Christ they killed the Father, and for three days there was no living God. God was neither in heaven nor on earth.

3. If Jesus and the Father are the same person, then when Jesus intercedes at the right hand of God the Father for us He is just talking to Himself.

4. Paul declares that Christ will deliver the kingdom to God (I Cor. 15:24). Will He present it to Himself?

5. How could the sin against the Holy Spirit (Matt. 12) be more grievous than to sin against the Father or the Son, if they are all three just one person?

#### Conclusion

There are other consequences of this doctrine, equally serious. The writer believes these should suffice in convincing the honest inquirer that the theory is contrary to both scripture and reason. We urge the reader to study care-

fully the scriptures involved in this with open minds. Do not accept what preachers say without investigating to see if their teaching is according to the "oracles of God." Moreover, do not mistake boastful claims and witty expressions for valid, scriptural arguments.

It is the writer's earnest prayer that this tract will fall into the hands of many who have embraced this false idea, and that they may be aided in an understanding of the truth thereby.

# Books by the Editor

## SPECIAL OFFER

### THE \$200 TEXT

A written discussion concerning the sabbath: "The Bible clearly teaches that the fourth commandment of the decalogue—viz., 'Remember the sabbath day, to keep it holy'—is binding on Christians under the new covenant." David F. Smith, Seventh-Day Adventist, affirms, and Gene Frost, Christian, denies.

This written study is the result of a newspaper challenge (offering \$200) issued by the Seventh-Day Adventist Church. In the exchange Mr. Smith quits.

Brief as to be of popular reading, yet long enough to adequately deal with the subject, 121 pages (large pages and large print) of interesting material.

Paper cover, only \$1.00.

### DEBATE NOTES

#### On Bible Classes and Women Teachers

Published notes as were actually used in debate by Gene Frost at Alamogordo, N. M. against Lester Hathaway. Every chart used in the oral discussion has been faithfully reproduced with explanatory notes.

The material embraced is most useful in exposing holiness doctrine on spiritual gifts, digressive arguments and instrumentalists in application of commands, as well as the doctrine opposing Bible classes. This book makes an ideal class study.

Fifty-nine pages containing 39 charts, paper cover, only \$1.50.

Both For Only \$2.00 !

Order from:

G O S P E L   A N C H O R

P. O. Box 10081

HOUSTON 18, TEXAS

# Joining The Church Of Your Choice

By S. R. TIPTON

When men attempt to speak, in matters religious, they are commanded to speak only as the oracles of God. The Apostle Peter enjoined, "If any man speak, let him speak as the oracles of God." (I Pet. 4:11). The absolute necessity of abiding in, and teaching only those things authorized by the doctrine of Christ, may be seen in reading II John 9: "Whosoever transgresseth and abideth not in the teaching of Christ hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son." Whatever we do then, in religion, must be authorized by the words of Christ, else it is sin, and the condemnation of God rests upon us.

Some today teach and exhort people, "to join the church of your choice"; or again, "go to the church of your choice". We find that this is a very popular idea today, and almost every time we listen to our radio, we hear those expressions. We desire to ask, "By what authority do some teach these things? Is it by the authority of the Son of God, or by the sole authority of man?" If it is by the authority of men, it is not authorized by the Son of God, and the ones who so teach, are not speaking as the "oracles of God", and they are not abiding in the "teachings of Christ".

The expression, as used by many today, "Join the church of your choice, or attend the church of your choice", comes from a gross misconception concerning the Church of the New Testament. The idea comes from a mistaken idea that salvation may be had out of the church. I say a mistaken idea, because the Bible does not so teach! Those who teach that man may be saved out of the church, as well as in the church, have certainly studied their Bible to little profit!

Of those who write, and speak to encourage people to attend or join the church of their choice, I would like to ask some questions.

What about the Lord, is there a Church of the Lord's choice? Does the Lord have a choice in the matter? Did the Lord die, and shed His precious blood for the Church of His choice, or the church of your choice? Is the church of your choice, the Church of the Lord's choice? Will the Lord be pleased with you, if you join the church of your choice, IF IT IS NOT THE CHURCH OF HIS CHOICE? Friends, these are serious questions, and they demand an answer.

Kind listener (reader), I believe the Lord does have a choice in the matter. I do not believe that the Lord would have died on the cruel cross of Golgotha and have shed His precious blood for a non-essential institution. I believe therefore, that the Church which was purchased with the matchless price of the blood of the beloved Son of God, is essential to man's salvation. I do not believe a person can be saved unless he is a member of the blood-bought Church of our Lord. We read in Acts, chapter 20, at verse 28, "Take heed therefore unto yourselves, and to the whole flock, over the which the Holy Spirit hath made you overseers, to feed the church of the Lord which he purchased with his own blood".

On a dark and dismal day over two thousand years ago, the Man of Sorrows, stricken with untold grief because the sins of the whole world were being borne by his own body on the rugged tree. As the Dear Son of God was suspended between heaven and earth, with arms outstretched on the cruel cross atop Golgotha's hill, outside the gates of the city of Jerusalem, having been cursed, spat upon, a crown of thorns pressed deep on His brow, having nails

driven to His hands and His feet, with darkness having embraced the entire land from the sixth to the ninth hour, having prayed so recently in the Garden of Gethsemane, "Oh Father, if it be possible let this cup pass from me, however not as I will, but as thou wilt", bowed His head and cried with a loud voice, "Eli, Eli, lama sa-bachthani? that is to say, My God, My God, why hast thou forsaken me"? Then, having said, he cried, "Father into thy hands, I commend my spirit". Immediately the veil of the temple was rent in twain from the top to the bottom, and the very foundations of the earth were shaken with a fearful earthquake, and the Centurion of the Roman Army standing by said, "Surely this was the Son of God." As the cold, lifeless body of our Lord hung there between the twilight of two eternities, a "Roman soldier with a spear pierced his side, and forthwith came there out blood and water". Jno. 19:33-34. With this blood having been shed, our Lord purchased the Church of His choice. Acts 20:28. Friends, what about the Lord? Did He have a choice in the matter?

The Apostle Paul speaks further concerning the church of our Lord, by saying, "But now in Christ Jesus ye who sometimes were afar off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby". Eph. 2:13-16. My friends, to be in Christ is the same thing as being in the Church. Indeed, one cannot be in Christ without being in the church. In verse 13 of this reading Paul tells us that those who were afar off were made nigh by the blood of Christ, but in verse 16, he tells us, "that both Jews and Gentiles are reconciled in the one body by the cross". To be "made nigh" in verse 13 is the

same thing as being "reconciled" in verse 16. "By the blood of Christ", in verse 13, is exactly the same thing as, "by the cross" in verse 16, therefore, "in Christ Jesus", as is stated in verse 13, by Paul, is exactly the same thing as, "in the one body", in verse 16. Thus to be "in Christ", is to "be in His body", and since we read in Eph. 1:22-23, that "the body is the church", we naturally conclude, that men cannot be reconciled, or made nigh, unto God outside of Christ, or outside of His body the church.

But again, let us notice, salvation is in Christ Jesus, for Paul states, "Therefore I endure all things for the elects sake that they may also obtain the salvation that is in Christ Jesus". II Tim. 2:10. The Apostle Peter further tells us that this salvation is in none other. Listen to him speak, "For neither is there salvation in any other, for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12. If one is saved, then, he must be in Christ Jesus, for that is where salvation is. But, my friends, the very thing that puts a person into Christ also puts him into the church. When one believes on Jesus Christ, repents of his sins, confesses with his mouth that Jesus Christ is the Son of God, he then may be baptized, and this baptism is the very act that puts that individual into Christ. There are only two passages in the entire word of God that tell us how to get into Christ. These two passages are Rom. 6:3, and Gal. 3:27. Let's read them, "Know ye not that as many of us as were baptized into Christ, were baptized into his death"? (Rom. 6:3); Again, "For as many of you as have been baptized into Christ have put on Christ". (Gal. 3:27). Friends, that is what the Bible says, "we are baptized into Christ." But it is by the act of baptism that we get into the Church. "For by one Spirit have we all been baptized into one body". (I Cor. 12:13). It is more than foolishness for man to argue that a person may be

(Continued on Page Forty-five)

# Latter-Day Revelations

By GENE FROST

## IS GOD PRESENTLY REVEALING NEW DOCTRINES NECESSARY TO MAN'S SALVATION? IS THE "BIBLE" FALSE AND INCOMPLETE? IS THE "BOOK OF MORMON" A BOOK OF GOD?

— Part One —

### I. How God reveals His will to men:

#### A. Under the Old Law:

##### 1) Heb. 1:1—God spoke by "prophets."

a) "pro, forth, *phemi*, to speak", p. 221, Ex. Dic., W. E. Vine.

b) "In the Sept. it (prophetes, GF) is the translation of the word *roeh*, a seer; I Sam. 9:9, indicating that the prophet was one who had immediate intercourse with God. It also translates the word *nabhi*, meaning either one in whom the message from God springs forth or one to whom anything is secretly communicated. Hence, in general, the prophet was one upon whom the Spirit of God rested, Numb. 11:17-29, one, to whom and through whom God speaks, Numb. 12:2; Amos 3:7, 8."—p. 222, Ibid. (Re.: Part One, I-B-3).

(1) *roeh*: "a seer, a prophet"—p. 750, Gesenius' Hebrew-English Lexicon.

(2) *nabhi*: "a prophet, who is actuated by a divine afflatus, or spirit, either rebuked the conduct of kings and nations, or predicted future events . . . With the idea of a prophet there was necessarily attached, that he spoke not his own words but those which he had divinely received . . . and that he was the messenger of God, and declarer of his will."—p. 528, Ibid.

##### 2) 2 Pet. 1:21—prophecy: by holy men moved by the Holy Spirit.

a) 2 Sam. 23:2

b) I Cor. 2:11

c) I Pet. 1:9-12, et. al.

#### B. In the New Testament:

1) Eph. 3:3-5—the "mystery of Christ" revealed through prophets and apostles (who possessed the gift of prophecy).

2) I Cor. 2:7-13—revelation by the Spirit.

3) A prophet (prophetes): "Literally, 'one who speaks forth,'" hence "an interpreter or spokesman from God; one through whom God speaks.

"Spec. of those who possessed the prophetic gift or charisma imparted by the Holy Spirit to the primitive churches, a prophet, i.e., a class of instructors or preachers, who were next in rank to the apostles and before the teachers, didaskaloi, I Cor. 12:28. They seemed

to have differed from the didaskaloi in this, that while the latter spoke in a calm, connected, didactic discourse, adapted to instruct and enlighten the hearers, the prophet spoke more from impulse of immediate inspiration, from the light of sudden revelation at the moment (apokalupsis I Cor. 14:30 comp. 26), and his discourse was probably more adapted by means of powerful exhortations to awaken the feelings and conscience of the hearers. The idea of speaking from an immediate revelation seems here to be fundamental, as relating either to future events or to the mind of the Spirit in general; . . ."—p. 638, Robinson's Greek-English Lex.

"one who, moved by the Spirit of God and hence his organ or spokesman, solemnly declares to men what he has received by inspiration, esp. future events, and in particular such as relate to the cause and kingdom of God and to human salvation. The title is applied to — f. The prophets that appeared in the apostolic age among Christians . . ." — p. 553, Thayer's Greek-English Lexicon.

"A prophet, one who speaks by inspiration of the Spirit of God . . . One who speaks eminently, i.e., by divine inspiration, (one who is inspired to explain and declare God's will,) whether he foretells futurities or not."—p. 745, Parkhurst's Greek-English Lexicon.

a) A prophet was one "who possessed the prophetic gift": prophecy.

b) To prophesy: "to be a prophet, speak forth by divine inspiration; to predict."—p. 552, Thayer.

### II. The age of the prophetic gift limited:

A. Prophecy was a gift of the Holy Spirit: 1 Cor. 12:4, 8-11.

B. "Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know *in part*, and we prophesy *in part*. But when that which is *perfect* is come, then that which is *in part* shall be done away." (I Corinthians 13:8-10).

1) *In part* (meros): "one of the constituent parts of a whole; a. univ. in a context where the whole and its parts are distinguished, . . . in part, partially, i.e., imperfectly, 1 Cor. xiii, 9, 12; *to ek merous* (opp. to *to teleion*) (A. V. that which is in part) imperfect . . ." Thomas Sheldon Green says (Crit. Notes) that *ek merous* "is a contrasted term in express opposition to the idea of a complete whole . . ."—p. 401, Thayer.

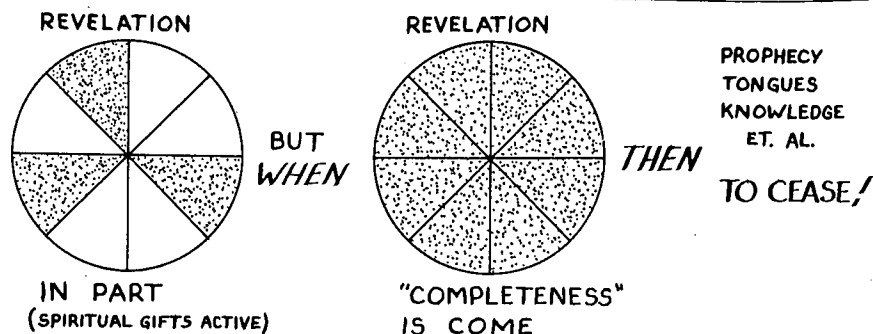
2) *Perfect* (teleios): "brought to its end, finished; wanting nothing necessary to completeness; perfect . . ."—p. 618, Thayer.

"Neut. *to teleion*, completeness, perfectness, in knowledge of the truth, opp. *ek merous* I Cor. 13, 10"—p. 713, Robinson.

3) I Cor. 13:12: "now I know in part; but then shall I know even as also I am known."

Beza translates: "I shall know fully when I am made to know fully; I shall know fully when the full will of God is made known."—p. 517, Questions Answered, Lipscomb and Sewell.

C. Spiritual gifts (including prophecy [revelation]) to cease WHEN the "completeness" of truth came!



D. The gifts to continue until God's complete Will was revealed included: faith to remove mountains, take up serpents, drink poison (Mark 16:17-18), perform miracles, heal the sick, speak in languages unknown to the speaker, et. al.

- 1) There is not a man alive today who possesses any of these gifts, or system that possesses all of the gifts!!!
- 2) In the apostolic age, these signs *confirmed* the Word: Mark 16:20, Heb. 2:3-4.
  - a) *confirm* (bebaioo): "to make firm, establish, confirm, make sure: *ton logon*, to prove its truth and divinity, Mk. xvi. 20."—p. 99, Thayer.
  - b) In preaching a new message, the disciples *proved* their message to be true and divine with signs. The signs were not performed within the confines of believers but before unbelievers!
- 3) Inasmuch as "false prophets" arose, to determine those of God from the false ones, Christians were commanded to "try" them: I John 4:1.
  - a) By doctrine: I John 4:6.
  - b) Did they have the "credentials" (signs)? Those who claim to possess spiritual gifts but who refuse or fail to produce the "proof" are false!

III. The revelation of God's Will to man is *complete* (perfect)!

- A. Jesus promised *the apostles* revelation of "all truth." John 16:13.
  - 1) Of necessity, by the end of their lives "all truth" was revealed!
  - 2) In fact, during the apostolic age a curse was pronounced upon any and all who teach anything other than that revealed through the apostles and preached by them! Gal. 1:8-9.
- B. Jude 3 (ARV)
  - 1) *The faith* (pistis): "the substance of Christian faith or what is believed."—p. 513, Thayer.
    - a) Gal. 1:23, Rom. 1:16
    - b) Acts 24:24
  - 2) Delivered *once* (for all (hapaz): "what is so done as to be of perpetual validity and never need repetition, once for all."—p. 54, Thayer.
    - a) Matt. 28:20
    - b) Gal. 1:8-9

- C. James 2:12
  - 1) The law of liberty, the law of Christ: Gal. 6:1-2, 5:1.
  - 2) *Perfect* law: James 1:25. (Re.: Part One, II-B-2).

The gift of prophecy has ceased — no further revelations from God! The Bible is *complete!* (Re.: Part One, II-B).

IV. This *complete* revelation of God is eternal as its Author:

- A. Matt. 24:35—"My words shall not pass away." (See Heb. 1:1).
  - 1) pass away (parerchomai): "to pass away, perish"—p. 488, Thayer; p. 556, Robinson.
  - 2) *not* (ou-me): "not at all, in no wise, by no means."—p. 410, Thayer.
  - 3) Those who contend that the truth perished and had to be restored deny these words of Christ! deny that the faith was once for all delivered!
- B. I Pet. 1:23, 25: "the word of the Lord" endureth, abideth for ever.
  - 1) *endureth, abideth* (meno): "to continue to be, i.e., not to perish, to last, to endure."—p. 399, Thayer.
  - 2) The Word (complete) abides, endures, in spite of every effort to destroy it, and every claim that it has been lost or destroyed!
- C. The Word will be in Judgment:
  - 1) John 12:48
  - 2) 2 Thess. 1:8-9
  - 3) Rev. 20:12.

— Part Two —

The "Book of Mormon", "Doctrine and Covenants", and "Pearl of Great Price" are books purporting to be "latter day revelations from God. The following syllogisms are further proof that there have been no such "recent" revelations, none since the apostolic age:

- I. *John 16:13*
  - 1) The Holy Spirit guided the apostles into *all truth*.
  - 2) But the Holy Spirit did not guide the apostles into "Mormonism."
  - 3) Therefore, "Mormonism" is NOT of the truth!
- II. *2 Pet. 1:3*
  - 1) God revealed all things pertaining to life and godliness to Christians in the apostolic age.
  - 2) But this revelation did not include the "Book of Mormon," et. al.
  - 3) Therefore, the "Book of Mormon," et. al., do not pertain to life and godliness.
- III. *Matt. 28:20*
  - 1) Christ is with those who preach what He commanded the apostles.
  - 2) The "Book of Mormon" was not delivered to the apostles.
  - 3) Therefore, Christ is not with those who preach the "Book of Mormon."
  - 1) A religious system that Christ is not with is godless.
  - 2) Christ is not with those who preach the "Book of Mormon."
  - 3) Therefore, those who preach the "Book of Mormon" preach a godless system.
- IV. *I Pet. 1:22*
  - 1) Christians purified their souls in obeying the truth.
  - 2) These Christians did not obey the "Book of Mormon."

- 3) Therefore, the "Book of Mormon" is not of the truth that purifies the soul.

V. *Gal. 1:8-9*

- 1) A curse is upon any man who preaches anything other than the gospel preached by the apostles.
- 2) The "Book of Mormon" was not preached by the apostles.
- 3) Therefore, he who preaches the "Book of Mormon" is under curse.

VI. *2 Cor. 3:6*

- 1) The apostles were ministers of the New Testament.
  - 2) The apostles were NOT ministers of the "Book of Mormon."
  - 3) Therefore, the "Book of Mormon" is not of the New Testament.
- 1) The "Book of Mormon" is not of the New Testament.
  - 2) Christ is the mediator of the New Testament. (Heb. 9:15).
  - 3) Therefore, Christ is not the mediator of the "Book of Mormon."

— Part Three —

IS THE "BOOK OF MORMON", ET. AL., INSPIRED BOOKS?  
DO THEY CLAIM INSPIRATION?

*Nephi:*

- 1) "And I know that the record which I make is true; and I make it with mine own hand; and I make it *according to my knowledge*."—I Nephi 1:3.
- 2) "Nevertheless, I do not write anything upon the plates save it be that I *think* it be sacred.. And now, *if I do err*, even as they did err of old; not that I would excuse myself because of other men, *but because of the weakness which is in me*, according to the flesh, I would excuse myself."—1 Nephi 19:6.

The record of Nephi does not claim to be matter of revelation. His highest claim for it is that it is a record which according to his knowledge is true: what he thinks is sacred. Even had Joseph Smith found the plates he claims to have found, it is nothing but man's history with no claim to inspiration! Nephi even acknowledges that it may be erroneous!

*Jacob:*

- 1) "And he (Nephi) gave me, Jacob, a commandment that I should write upon these plates a few *things which I considered* to be most precious..."—Jacob 1:2.
- 2) "I conclude this record, declaring that *I have written according to the best of my knowledge*..."—Jacob 7:26.

Hence, another "author" makes no claim of inspiration in what he wrote, only what he "considered" to be most precious "according to the best of (his) knowledge."

*Mormon:*

- 1) "And whoso receiveth this record, and shall not condemn it because of the *imperfections which are in it*, the same shall know of greater things than these."—Mormon 8:12.
- 2) "and *if we could have written in Hebrew*, behold, *ye would have had no imperfections* in our record."—Mormon 9:33.

The record admits imperfection: a record, we are told, so important that God hid it for over a thousand years before bringing it forth, and then with imperfections! These imperfections wouldn't have been there if the "writer" could have written in Hebrw, his native language! When men write by inspiration of God, however, there are no imperfections regardless of the language.

*Moroni:*

- 1) "And now I, *Moroni*, have written the words which were commanded me, *according to my memory*;"—Ether 5:1.

Think of an individual's eternal destiny depending upon records written according to human knowledge, memory, human evaluation as to what is precious, sacred, and admittedly with imperfections and errors! This is the sort of record that "Mormonism" puts on a par with the "Bible!"

The "Book of Mormon" is filled with anachronisms, and the original edition was published in English atrocious! It is said that there have been more than 2000 changes in the late editions of the Book of Mormon as compared with the original edition. There is no inspiration here!

*D. & C. 42:12* "And again, the elders, priests and teachers of this church shall teach the principles of my gospel, which are in the Bible and the Book of Mormon, in the which is the *fulness* of the gospel."

*Versus*

*Articles of Faith*—"The canon of scripture is still open; many lines, many precepts are yet to be added; revelation, surpassing in importance and glorious *fulness* any that has been recorded, is yet to be given to the Church and declared to the world."—p. 311, Talmage.

HAS THE *FULNESS* OF THE GOSPEL BEEN REVEALED???

— Part Four —

CONTRADICTIONS OF "MORMONISM"

- |                                                                                                                                              |                                                                                                                                                                                                 |
|----------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p>I. "Mormonism" teaches that remission of sins was taught in the days of Adam. (P of GP, Moses 6:52; Inspired (?) Version, Gen. 6:53).</p> | <p>I. The Bible teaches that following the death and resurrection of Christ <i>beginning</i> at Jerusalem repentance and remission of sins should be preached in His name. (Luke 24:46-47.)</p> |
| <p>II. The "Book of Mormon" has men being called "Christians" in B. C. 73. (Alma 46:15).</p>                                                 | <p>II. The Bible says "the disciples were called Christians <i>first</i> in Antioch." (Acts 11:26). This was about A. D. 41.</p>                                                                |
| <p>III. The "Book of Mormon" has the "Church of Christ" established in B. C. 147. (Mosiah 18:17).</p>                                        | <p>III. The Bible teaches that in A. D. 33, Jesus declared, "I <i>will build</i> my church." Acts 20:28, He purchased it with His own blood.</p>                                                |

IV. The "Book of Mormon" claims that the "mysteries of God" were unfolded by the Holy Spirit, B.C. 600-592 . . . (1 Nephi 10:19).

V. The "Book of Mormon" claims that men were saved *in the name of Christ*, B. C. 559-545 (2 Nephi 31:13), commanded *in His name* (B.C. 544-421, Jacob 4:6), to pray *in His name*. (Enos 1:15).

VI. The "Book of Mormon" claims that Jesus was born in *Jerusalem*. (Alma 7:10).

VII. The "Book of Mormon" claims that there were *3 days* of darkness upon the earth following the crucifixion of Christ. (Helaman 14:20).

VIII. The "Book of Mormon" preached the Kingdom of Heaven "*at hand*", 82 B.C. . . Still *at hand* 50 years later. (Alma 10:20, Hel. 5:32.)

IX. D. & C. 42:11 speaks of the *heads* of the church: fallible men.

X. The "Book of Mormon" claims that there were Jews in America during the days of Jesus.

XI. The "Book of Mormon" states that "a seer is greater than a prophet." (Mosiah 8:15).

IV. The Bible says, "That many prophets and righteous men have desired to see those things which ye see, and *have not* seen them; and to hear those things which ye hear, and *have not* heard them." (Matt. 13:17) ". . . unto whom it was revealed, that not unto themselves" (1 Pet. 1:12), the mystery "in other ages *was not made known* unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit." (Eph. 3:3-5).

V. The Bible teaches that remission of sins should be preached *in His name* beginning at Jerusalem. (Luke 24:47). "Hitherto have ye asked nothing *in my name* . . ." (John 16:24).

VI. The Bible teaches that He was born in Bethlehem. (Matt. 2:1; see Inspired (?) Version, Matt. 3:5-6, Mic. 5:2).

VII. The Bible says *3 hours*. (Matt. 27:45, Mark 15:33, Luke 23:44).-

VIII. When the Bible preached "*at hand*", it was, and was accomplished within 4 years. The Nephites preached "*at hand*" for over 110 years—this gives the lie to the Book of Mormon, marking it a fraudulent document.

IX. The Bible declares Christ to be *the head* of His church. (Col. 1:18, Eph. 1:22-23).

X. Acts 2:5 declares that on Pentecost "There were dwelling at Jerusalem Jews, devout men, out of every nation under heaven."

1) Devout Jews from every nation under heaven at Jerusalem on Pentecost (A. D. 33).

2) No Jews from the American continent were there.

3) Therefore, there were no Jews on the American continent in A. D. 33.

XI. "Come, and let us go to the seer: for he that is now called a Prophet

XII. D. & C. 132:34 says that God commanded Abraham to wife Hagar.

XIII. The "Book of Mormon":

- 1) God is flesh. (Ether 3:6,8).
- 2) "All flesh is of the dust." (Jacob 2:21).
- 3) Therefore, God is of the dust!

was beforetime called a Seer." (I Sam. 9:9).

XII. The Bible says that Sarai asked him to, "and Abram hearkened to the voice of Sarai." (Gen. 16:2).

XIII. "Mormonism" is a system of materialistic infidelity! (Re.: Outline on "God" by this compiler.)

— Part Five —

SCRIPTURES REFERRED TO BY "MORMONISM" AS SUPPOSEDLY REFERRING TO THE "BOOK OF MORMON":

*Isaiah 29:11-12*

Taken in its context, there is no illusion here at all to some latter-day revelation. Verse one indicates that the subject is Ariel, and the following verses describe her distress: she should be seized; brought down, visited of the Lord with thunder, earthquake, etc.; fought by many nations. In verse seven following is described the profit of these nations: "AS a dream of a night vision"—not a "dream", but AS. So in verse eleven, "And the vision of all is become unto you as the words of a book" which cannot be read.

The Septuagint reads, translated into English, "And as men drink and eat in sleep, and when they have arisen, the dream is vain; and as a thirsty man dreams as if he drank, and having arisen is still thirsty, and his soul has desired in vain: so shall be the wealth of all the nations, as many as have fought against the mount Sion . . . And all these things shall be to you AS the words of this sealed book . . ." (verses 8, 11).

Isaiah does not say there is or will be a book, as Mormons declare. Rather the frustration of the enemy nations in fighting Ariel will be as a man unable to read a book!

"Mormonism" wrests the passage to try and make it a fanciful allusion to their "Book of Mormon." The "learned" who could not read they apply to a Prof. Charles Anthon of New York. Yet Martin Harris said, "Professor Anthon stated that the translation was correct, more so than any he had before seen translated, and he said that they were Egyptian, Chaldaic, Assyriac, and Arabic; and he said they were true characters." (p. 15, Joseph Smith's Own Story.) Also, compare this statement with the Book of Mormon: "But the Lord knoweth the things which we have written, and also that none other people knoweth our language; therefore he hath prepared means for the interpretation thereof." (Mormon 9:34).

Notice: (1) Joseph Smith claimed that the plates were written in "reformed Egyptian." Yet, Prof. Anthon reportedly says that they were also Chaldaic, Assyriac, and Arabic! (2) The "author" of Mormon said that no other people knew the language; therefore the means were supplied Joseph. Yet, Prof. Anthon knew the language! Which is the truth: the testimony of the "author" of Mormon or the testimony of Martin Harris?

*Psalms 85:11*

"Mormonism" wrests this text to refer to the "Book of Mormon" being dug out of the ground. A cause of many a false doctrine is the wresting of a statement from its context.



The clause, "Truth shall spring out of the earth," is in a context discussing conditions to prevail: "that glory may dwell in our land." The expression "spring out" is from the Hebrew *tsamach* meaning "to sprout forth" and is used of plants. (p. 712, Gesenius.) Truth on earth will prevail, is the meaning, as blades of grass, etc., sprout forth! Righteousness will be sown, and truth everywhere will sprout forth, the truth shall spring out of the earth!

There is no reference or allusion here to any "golden plates"!

*Ezekial 37:16-19*

This passage refers to the condition that should be following the return from Babylonian captivity, as the context will show: the two former "nations" (Judah and Ephraim) to become "one nation," "and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all." To illustrate this before, the people, the prophet was to take "two" sticks (not books) and join them together into "one." (He was to write on both!)

The word "sticks" is from the Hebrew *ets* meaning: "wood, specially of a wooden post, stakem gibbet." (p. 646, Gesenius.) In the Septuagint the word is *rabdos*: "a staff, walking-stick: i.e. a twig, rod, branch." (p. 560, Thayer.) Nowhere does this wooden staff mean a book!!!

"Mormonism" reasons on the basis that the blessing was bestowed on Ephraim. However, the point of blessing or greatness appointed to Ephraim (Gen. 48:8-22) needs not to be argued seeing that *God changed it to Judah*:

"Moreover he refused the tabernacle of Joseph, and chose not the tribe of Ephraim: but chose the tribe of Judah, the mount Zion which he loved." (Psalm 78:67-68).

But notice further: "Mormonism" claims (1) that the North American Indians are the Lamanites, and that they are descendents of the people who migrated from Jerusalem, 600 B. C. (2) The "Book of Mormon" is the "stick of Ephraim," and for the descendents of the Jews who came from Jerusalem. They were Ephraimites. *But were they?* Notice:

"I am Amulek: I am the son of Giddonah, who was the son of Ishmael, who was a descendent of Aminadi; and it was that same Aminadi who interpreted the writing which was upon the wall of the temple, which was written by the finger of God. And Aminadi was a descendent of Nephi, who was the son of Lehi, who came out of the land of Jerusalem, who was a descendent of Manasseh, who was the son of Joseph who was sold into Egypt by the hands of his brethren." (Alma 10:2-3).

The "Book of Mormon" teaches that the descendents of Lehi were *Manassehites*, NOT Ephraimites. How, then, could a book supposedly written by Manassehites be a book of Ephraim? (This is but another of the blunders of "Mormonism"!)

The contradictions, blasphemies, and absurdities of "Mormonism" are legion.

Unhesitatingly, reason declares this system and its "sacred" writings a fraud.

In speaking so plainly of the system and its doctrines, let it not be supposed that there is ill-feeling toward its deceived personnel. Rather, it is with sympathy for the deceived that we have been motivated to compile this brief study.

"MORMONISM" IS NOT OF GOD!

## A Christian Only

By J. C. CHOATE

Yes, my friend, you can be a Christian and a Christian only. Such is no exaggeration. Of course, you may find it hard to believe since all the people around you are members of one denomination or another, and you yourself may belong to such a human organization, but nevertheless, it is true, you can be a Christian only.

By now you probably want to know: "How could I be just a Christian?" Well, that question is easy to answer. You may be a Christian by simply obeying the gospel of Christ, or in other words, by obeying the truth of God's will. Now you may reason: "I have obeyed the gospel, or the truth." My friend, have you? Now be honest with yourself, and be honest with God. No doubt about it; you are honest and sincere but sometime even honest and sincere people are mistaken.

Just now it should be observed that in the New Testament times the truth made Christians only. No, the truth did not make one kind of a Christian and then another kind of a Christian, etc. If you know anything at all about the New Testament you will have to admit that such is fact.

The scriptures mention the name Christian only three times, but please note, each time it is spoken of it is specifically Christian, and furthermore, no other name is mentioned or specified in regard to the name or title of a follower of Christ. But now to the verses of scripture which give us the name Christian. First, please observe Luke's statement: "And the disciples were called Christians first in Antioch." (Acts 11:26). They were first called Christians there, and followers of Christ have been called Christians ever since. Second, Paul pleads with King Agrippa to obey the gospel and his reply is: "Almost thou persuadest me to be a Christian." (Acts 26:28). Why didn't King

Agrippa specify the kind of Christian he was almost persuaded to become? Simply because he could not have become anything but a Christian. Paul didn't preach to that man that he could be this kind of a Christian or that kind of a Christian, but he preached the truth only, and therefore, it would make nothing more than a Christian, and evidently King Agrippa understood this. And third, Peter speaks of the Christian in this manner: "Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf." (1 Pet. 4:16). Hence, if one must suffer as a Christian, or for wearing the name Christian, then he should not be ashamed of it, but rather, he should thank God that he is counted worthy of the name of Christ and that he has the privilege of suffering for the name of Christ. As a result, God should be glorified through the same. But observe again, the writer speaks of the name Christian and the name Christian only. He did not tack a manmade name on the end of it, and neither should we.

And now please observe these simple facts: (1) To be a Christian then one must accept the truth without addition, subtraction or substitution to it in any way. (Rev. 22:18, 19). (2) To be a Christian one must obey the gospel, by believing in Christ, repenting of his sins, confessing the name of Christ, and being baptized to be saved. (Mk. 16:16; Acts 2:38). (3) To be a Christian then one must be a member of the church which Christ established. (Matt. 16:18; Rom. 16:16). (4) To be a Christian one must wear the name of Christ. (1 Pet. 4:16). (5) To be a Christian one must worship God in spirit and in truth on each first day of the week. (John 4:24; Acts 20:7). (6) To be a Christian one must live faithful to God.

(Continued on Page Thirty-seven)

# Mechanical Music In Worship

## --Is It Scriptural Or Unscriptural?

By WILSON WALLACE

For a great many years the use of mechanical instruments of music in worship has been a source of turmoil and division in churches. Not alone among churches of Christ, but among the leading Protestant denominations, the introduction of instruments of music has met the protest of learned men. Even among the Catholics, their use was introduced and maintained over the objections of many of their leaders. The Schaff-Herzog Encyclopedia relates, "In the Greek Church the organ never came into use. But after the eighth century it became more and more common in the Latin Church; not, however, without opposition from the side of the monks." Mechanical instruments of music in worship are a part of the many apostasies introduced into the religion of Christ by the Catholic Church. Historically, such corruption as images, incense in worship, the adoration of Mary and the saints, and prayer for the dead, antedate the instruments of music by many years. The reformers of the Protestant Reformation abhorred the use of the instruments as popish additions. Martin Luther said that they were an "ensign of Baal." John Calvin said that "Musical instruments in celebrating the praises of God would be no more suitable than the burning of incense, the lighting of lamps, and the restoration of the other shadows of the law. The Papists, therefore, have foolishly borrowed this, as well as many other things, from the Jews." John Wesley very tersely said, "I have no objection to the organ in our chapels provided it is neither heard nor seen." Such were the sentiments of religious leaders of the past, but today the instruments are used in the worship of the majority of religious bodies.

We are concerned, above all else, in what the Lord's will consists concerning the use of such instruments in worship. Do the scriptures authorize the mechanical music in worship? If they do, we then tread upon safe ground in their use. If the scriptures do not authorize them, then we walk without authority and must surely invoke the displeasure of God. Paul, in 2 Cor. 5:7, states a principle of service to God, "For we walk by faith, not by sight." What does it mean to walk by sight? To walk by sight means to take our eyes from Christ, our leader, and place them upon men; to follow the plans of men in religion rather than the directions of Christ and his apostles. What does it mean to walk by faith? Paul, in Romans 10:17, says, "So then faith cometh by hearing, and hearing by the word of God." To walk by faith, there must first be found the teaching in God's word authorizing the step. Without the authority for the action, it cannot be by faith. If it is not by faith, it must be by sight; thus, falling under the condemnation of God. Are mechanical instruments of music in the worship of the church by faith? Where is the teaching of the Bible authorizing their use in the worship of the Lord's church? There is none. Thus, their use automatically is by sight; they are unauthorized and man-made additions to God's worship.

Let us look at the New Testament teaching concerning our worship in music. Paging the scriptures, we find: Matt. 26:30, "And when they had sung an hymn, they went out into the mount of Olives." Acts 16:25, "And at midnight Paul and Silas prayed, and sang praises unto God." Romans 15:9, "... sing unto thy name . . ." 1 Cor. 14:15,

"I will sing with the spirit, and I will sing with the understanding also." Eph. 5:19, "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." Col. 3:16, "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." Heb. 2:12, "... In the midst of the church will I sing praise unto thee . . ." Heb. 13:15, "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name." James 5:13, "Is any among you afflicted? let him pray. Is any merry? let him sing psalms." Reading throughout the New Testament, "sing" is the limit of the command and the extent of the example on how to praise God in worship.

The entire system of worship is set forth in the New Testament. Jesus told the apostles that the Holy Spirit would guide them into all the truth, John 16:13. The apostles who knew the perfect system of worship, who had perfect understanding of all religious truths, did not place the mechanical instruments in worship. The scriptures give us all things that pertain to life and godliness (2 Peter 1:3) and perfectly furnish us unto all good works (2 Tim. 3:17); yet they do not authorize mechanical music in the church. The New Testament church did not have them; the apostles, guided into all the truth, did not command them; the scriptures, giving us all things that pertain to godliness, do not authorize them; and the early Christians, perfectly furnished unto all good works did not use them! Their use today can only be a violation of the will of God.

In the fifteenth chapter of Acts, we have the precedent set for solving any dispute concerning some religious item of which the apostles have not legislated. The Gentile Christians at Antioch were being disturbed by Judaizers concerning circumcision. They were told that they could not be saved unless they

adhered to the rite of circumcision. It was decided to take the matter before the apostles in Jerusalem. The Holy Spirit moved the apostles to decree and write to the churches, "Forasmuch as we have heard that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised and keep the law: *to whom we gave no such commandment . . .*" Why was it wrong to bind circumcision on the Gentiles? Because the apostles had not commanded it. The silence of the apostles was not liberty to act or command. Their silence concerning circumcision did not constitute liberty to bind it. The same principle today exists. The silence of the scriptures does not entitle one to add to God's word. We must be bound to follow what the scriptures teach and can go no further; the silence of the scriptures is not authority to act. Let us suppose that the apostles were still living on earth and that we could approach them about the disturbance of the mechanical instruments of music among the churches. What else could we expect them to say other than what they legislated concerning a similar situation. "We gave no such commandment."

### Arguments Answered

In spite of the complete lack of authority in the scriptures for the employing of mechanical music in worship, there are many arguments presented for their use in the churches. One says that instrumental music is a

### Natural Talent

like speaking and singing and ought to be dedicated to God. The fallacy of such reasoning is that speaking and singing have been commanded, while mechanical music has not. If such a conclusion is true, then it must follow that any natural talent is approved for worship. Toe-dancing is a natural talent for some. What a religion we would have! God did not give us a religion like that. Christians are to follow Christ in worship, not their natural bent.

It has also been said that if we are permitted to have the instruments

#### In Our Homes

that we should be allowed their use in the church. The affairs of the home are regulated by moral law. Anything may be done in the realm of the home that is morally right and which meets the approval of the head of the family. The church, on the other hand, is regulated by New Testament teaching. Nothing may be done in the realm of worship that is not scripturally right and which does not coincide with the instruction of the head of the church, Christ. Some things are morally right, but religiously wrong. It is morally right to wash one's hands, but Jesus taught that it is religiously wrong when done as an act of worship. It is morally right to count beads, but it becomes an unscriptural innovation when done as a religious act to accompany prayers. It is morally right to eat meat and drink milk, but it would be sacrilege when placed as elements of the Lord's Supper. It is not morally wrong to play on an instrument nor are we forbidden to play them, but we have no more right to employ them in the worship of God than we have to wash our hands as a religious ritual, or eat meat on the Lord's table, or to do any other act which God has not authorized! In worship, we must be guided by what the scriptures teach, not by what we are permitted to do at home.

Another argument often used is that harps are to be found

#### In Heaven

and surely they ought to be good enough for the church. The book of the Revelation is the source for the idea that there will be harps in heaven, but in the Revelation, John was setting forth the teaching in symbols and signs. These things are "signified," he wrote, meaning that these terms are sign and symbols of something else, for a symbol never stands for itself. In Rev. 14:2, American Standard Version, John writes, "And I heard a voice from hea-

ven as the voice of many waters, and as the voice of a great thunder, and the voice which I heard was as the voice of harpers harping with their harps." Did John actually hear many waters in heaven? No, the sound was as many waters. Did John actually hear great thunder? No, it was as great thunder. Did John hear actual harps in heaven? No, it was as harpers harping with their harps. The word, "as", is found in the original Greek and properly translated by the American Standard translation. John is merely using symbolic language to help us appreciate what he heard from heaven. It was as these things. It would be as ridiculous to suppose literal automobiles in heaven as to think there are literal harps there. Heaven is the home of the soul. John also mentions incense in heaven. Would that prove it right to offer incense in the worship of God today? Of course not, for in these things, John was using figures to set forth his lessons. Even if one should be able to prove that there are literal instruments of music in heaven, which one could never do, it still would not prove them right in the church. It would be God's business what he has prepared for his children in the future life, and it is also his business what he has approved and set in the church for his worship.

It is further objected that we find the instruments of music used in the

#### Old Testament

in the worship of God, even by such men of God as David. If they were approved then, surely they are approved now. One who uses that reasoning has overlooked one of the fundamental teachings of the scriptures—the difference between the old and the new covenants. When Jesus died on the cross, the Old Testament system with all the provisions of the law of Moses ended once and for all. In Col. 2:14, we read that the law was nailed to the cross, and in Rom. 7:4, that we are dead to the law by the body of Christ. Under that Old Testament system, polygamy was permitted; animal sacrifice was necessary; circumcision was

mandatory; incense was used in worship; and the seventh day was the day of worship. David worshipped on the seventh day, practiced polygamy, adhered to circumcision, offered animal sacrifices, and used incense in worship. Are these practices to be retained in churches of Christ today? We realize that all of these practices ended with the law at the cross of Christ. Such is equally true of mechanical music. If we open the door to take in mechanical music from the pages of the Old Testament, then how can we close it to these other practices?

It is well to note also that there is strong indication that the instruments of music were innovations of men even in the Old Testament system, simply permitted by God because of the hardness of heart of people in that imperfect system, permitted but not approved, such as polygamy and the kings of Israel. Again, we note that mechanical music was used only in the outer court and never a part of the worship of the Holy place, which is the type of the church. It is striking to see that when instruments of music were used in Old Testament times, we do not have to wonder about it. It is repeatedly mentioned in the Old Testament. When we come to the New Testament, there is not a single mention of their use in the church. If there were no other facts but these, it should convince one who respects God's will that God did not intend the use of mechanical music in the church.

Another says that we are instructed to

#### Sing The Psalms

and the Psalms say to praise God with the instruments of music. In singing the psalms, as with every type of song, we must choose the appropriate ones. David's war psalms in which he calls down vengeance upon his enemies could not be sung in the church. We must select the appropriate psalms, omitting the deprecatory psalms and those that mention the musical instruments.

It is also claimed that there are prophecies in Psalms which teach that the mechanical instruments would be used in the church. Although we do not have the space at this time to review the specific passages, it should be sufficient to note that before Jesus ascended to heaven, he opened the minds of the apostles to understand all of the prophecies concerning him. If there had been an Old Testament prophecy which taught that mechanical music would be used in the church of Christ, would the apostles have not known it and understood it? The fact that the apostles did not ordain them in the church proves that there were no such prophecies.

Again it is pressed, "But the Bible does not say, Thou shalt not use instrumental music!" The Bible does not say, "Thou shalt not use incense, or thou shalt not have a tap dance in worship." It is not primarily a book of "Thou shalt not's," but of "Thou shalt do's." We are admonished not to add to or take away from its teachings. When we travel in the car across the country, we do not take every road which the sign board does not tell us *not* to take. That is not the way to travel. We would surely lose our way if we traveled in that manner. And they in religion who want to do everything God did not say *not* to do will surely lose their way to heaven!

#### "Psallo"

There are some today who in their zeal for the use of mechanical instruments of music will appeal to the Greek language to gain their point. They tell us that the Greek word, "psallo", found in the Greek testament, means to play an instrumental accompaniment to the singing. If that is true, it is strange that the various translators who have given us our common translations have never so translated it. The root meaning of the word, "psallo," is to pluck, to twang, to pull, to cause to vibrate. When an old man plucked his beard, he was "psallo-ing" his beard. When the archer pulled back his bow string to let the arrow go, he was "psal-

lo-ing" the string. When the musician plucked the strings of a musical instrument, he was "psalloing" it. The thing to remember is that "psallo" did not include what was to be plucked. It had to be named in addition. If it were to be an instrument, it had to be "psallo" plus the instrument. When "psallo" was used alone without an object, it always in the New Testament means "to sing." When one sings, he vibrates (plucks) the vocal chords, and spiritually, the chords of the heart. In the New Testament, four times "psallo" is used alone, and is properly translated "sing." One time an instrument is used. In Eph. 5:19, Paul says, "psallo-ing" with the *heart*. The heart is the only approved instrument upon which Christians are to "psallo" in the worship of God. This passage would have afforded an excellent place for God to have had Paul say to "psallo" with a harp or some other instrument if that had been God's will, but God did not so will. Thayer's Lexicon, which is recognized as the highest authority in the Greek of the New Testament times, writes in his definition of "psallo," "in the N. T. to sing a hymn, to celebrate the praises of God in song." That is the way our translators have translated it. If the word, "psallo," had included an instrument, only the pianist or organist would have obeyed the command, for all are commanded to do what "psallo" stands for. Each Christian would have had to play an instrument, and the church would have been a huge orchestra. As God has arranged it, we all can "psallo," sing with grace in our hearts to God.

#### An Aid

Someone else says that these principles are true when applied to an innovation in worship, but that mechanical music is not an addition to worship, rather an aid. Christians are commanded to help one another, and the accompanist is merely aiding the others to sing. We must understand that playing and singing are two kinds of music, just as walking and riding are two ways of going. Playing would be an addi-

tional kind of music to singing. If I were commanded to walk to a certain destination, could I ride part of the way and claim that I was just aiding my walking? No, for riding would be another way of going, and one not commanded. When God commands us to sing, may we employ another kind of music and say that it is merely an aid? It is not only an aid, but rather much more, an addition to worship, not authorized by God.

Another objects, "Well, give me the scripture for your seats, your lights, your rugs, your loud speakers your air conditioning, and your heating systems, and I will give one for the organ." When one carries on the worship the Bible commands, there is no addition to the elements of worship whether he sits or stands, whether it is light or dark, whether one is cold or hot. One is still just doing what God has commanded, praying, singing, or being instructed. When one speaks through an amplifier or without one, he is just doing what God has commanded, preaching the gospel. But when there is a mechanical instrument of music played in worship, one is not just doing what God has commanded. We are not just singing. There is another kind of music, a foreign element of worship, something not authorized by God.

We have been amazed to hear some say that when the instruments are used, they are not "in" the worship. When is a thing "in" the worship? When it is an element in the realm of what is being done. Concerning the Lord's Supper, putting honey on the bread would be putting it "in" the worship. Mixing ginger ale with the fruit of the vine would be putting it "in" the worship. Concerning the music of the church, mixing instrumental music with the singing is to put it "in" the worship!

#### An Expedient

Another objects, "It is only an expedient." Paul says, I Cor. 6:12, "All things are lawful unto me, but all things are not expedient." Of course,

Paul was speaking of the eating of meats, but the principle is that a thing must first be lawful before it can be expedient. Before instrumental music can be classed as an expedient, it must first be proved lawful. Baptizing is commanded, thus a baptistry is expedient, but a baptistry could not be expedient, if there were no command for baptizing. Singing is commanded, thus song books are expedient, but song books could not be expedient, if there were no command for singing. In the same way, instruments of music would be expedient, if there were the command for mechanical music. In the absence of the authority for mechanical music, it cannot be said that the instruments are merely expedients.

#### The Last Resort

There are some who reply, "Well, we do not care if the scriptures authorize them or not. We like them. They please us. We are going to have them, regardless!" To such a statement, it is hard to form a reply. When one knows the facts and still prefers his own wisdom to God's wisdom, he is beyond being influenced by God's word. There is no doubt that the entire system of worship is found in the New Testament. Mechanical instruments of music are not found in the worship of the New Testament. Therefore, they comprise no lawful part of the worship of the church. The New Testament church did not have them. The churches of Christ do not have them today.

#### A CHRISTIAN ONLY

(Continued from Page Thirty-one)

(Rev. 2:10; James 1:12). Please review these points over and over again and each time ask yourself: "Am I a Christian in view of what the Bible teaches?"

Dear one, life is slipping away; you will soon be gone. Hence, prepare today for the judgment and the beyond. Obey the truth—be just a Christian, a member of the Lord's church; live

faithful to God unto death and heaven will be yours.

Yes, you can be just a Christian, no more and no less.

#### A REQUEST

This present issue of the Gospel Anchor is but a sample of what is to come. In the next issue we propose to publish feature articles dealing with "Dispensationalism," "Antinomianism," and "Modernism." The debate with a "Jehovah's Witness" will continue. And it is hoped that an exchange will begin in study of the current problem of "centralization." All of these plus many other articles, sermon outlines, and reviews.

We know that you will not want to miss a single issue . . . and what about your friends? They most likely would be as interested as you if they were introduced to the Gospel Anchor. In fact, when they see this issue they will want it and those to come! Confident that this is so, we have printed several hundred extra copies. To all new subscribers we are beginning with this issue *while the supply lasts*. If your friends are to take advantage of this, they must subscribe immediately.

This is the request we make of you: In order to continue the Gospel Anchor on a sound basis and enlarge (we hope to eventually attain 100 pages per issue), we must increase our list of subscribers. To do this we ask your help. Will you please show this copy to a friend? We are convinced that to see the Gospel Anchor one will want to become a regular subscriber of it! Remind them to make haste—new subscriptions will receive this issue only as long as copies last (and we predict that it will fast become a "collector's item").

FOUR "BOOK-SIZE" ISSUES FOR ONLY TWO DOLLARS.

# Anglo-Israelism: Fact Or Fancy

By MAURICE BARNETT

In 1943 a book was published titled "Under Cover", and was written by John Roy Carlson. The author reveals many subversive movements prior to, and during the first of, the second world war. One of these groups listed by the author was the Anglo-Saxon Federation, along with its similar groups throughout the United States. This Federation was dedicated to an anti-Semitic policy. Mr. Carlson draws particular attention to a magazine published by the Anglo-Saxon Federation called "Destiny". As a part of its anti-Semitic ravings they advocated the theory that England and the United States were in truth and fact the Israel of God, being the descendants of the ten lost tribes of Israel. To clarify the doctrine to our minds, I submit part of an article written around 1946 by brother Yater Tant. He writes:

"Richard Brothers (1757-1824), 'a half pay officer of eccentric habits in the British Navy,' has given to the world one of the most amazing religio-political theories to be found in all history. It was this odd character who was the first, in modern times, to advocate the singular theory that the British nation is in actual fact and truth the real Israel of God. He claimed that the Anglo-Saxon race was descended from the 'ten lost tribes' of Israel; that he, himself, was a lineal descendent of David, and the rightful claimant to 'David's throne'; that very shortly God would overthrow all the enemies of Israel (England), and that he, Richard Brothers, would become the ruler of the whole world.

Quite understandably, the Britishers confined this man to a lunatic asylum, but, even so, he secured and retained many admirers. Outstanding among them was C. Piazza Smyth, astronomer-royal for Scotland, who made certain measurements of the Great Pyramid of Ghieh, and deduced from these mathematical computations that Brothers was right in all his claims except one—namely, the matter of the royal line of David. Smyth believed that the Great Pyramid es-

tablished the right of Victoria, then Queen of England, to the throne of David, and that while Brothers was absolutely right in claiming descent from the ten lost tribes, he made a mistake in thinking he was rightful heir to the throne.

Brothers and Smyth and their followers argued that Britain must be the true Israel, or else great numbers of the promises made to Israel in the Bible would have to go unfulfilled. And once having determined their position, they set to work with great diligence in the fields of ethnology and philology to find evidence to corroborate their contention. It was claimed that the very word 'British' was itself the 'new name' prophesied for Israel in Isaiah 62:2; the Hebrew word for 'man' is 'ish' and word 'Brit' is Hebrew 'Brith' meaning 'of the covenant'. Hence 'British' means 'man of the covenant'. Furthermore, it was claimed that the 'mark of Dan' could be found all over Europe—evidence of the one time journeyings of Dan in those regions. For instance, the rivers of Europe: Don, D(a)neiper, D(a)neister, Danube, etc.; also his mark is seen in Denmark (Dan's mark), London, E-din-burgh, Lon-don-derry, and a great host of similar names.

It was, however, much more on passages of Scripture than on historical occurrences and linguistic similarities that Brothers and his followers relied for proof of their theory. And in their application of the selected passages they have given to the world an undying demonstration of the absurdities to which the literalist can go in his insistence on a literal, word-for-word fulfillment of prophecies."

We can readily see that this was a handy theory for the Fascists in this country to use against the Jews. This we will realize even more as we study along.

In the last few years there has arisen a very outspoken advocate of the Anglo-Israel theory, by name Herbert W. Armstrong. He presently has his headquarters in Pasadena, California, speaking over an international hookup of radio stations and sending out literature

by the hundreds of copies. It should be made plain that Mr. Armstrong is not anti-Semitic, though he advocates the theory used against them.

There are a number of doctrines woven into Mr. Armstrong's writings on Anglo-Israelism that we will notice specifically. They are the mainstays of the theory; show them to be false and the theory falls.

## It Is Premillennial—Deals in Date Setting

Basic in the entire theory of Anglo-Israelism is the theory that Christ will return to the earth and set up a literal kingdom on the earth, reign on the literal throne of David for a thousand years over the risen saints, at the end of which time the wicked will rise and all will go to the judgment of the great white throne.

In his booklet titled, "The United States and the British Commonwealth in Prophecy," page 220, he refers to the present throne of England (presently occupied by a woman) as the throne of David. He states that the Royal Family of England has a chart showing their genealogy back to Adam through David. I quote:

"When Christ returns to earth to sit on that throne, He shall take over a LIVE, existing throne, not a non-existent one."

In his magazine "Plain Truth", dated February, 1956, page 18, he says,

"Today, all nature is beginning to shake with convulsions, preparatory to the mightiest events of Earth's history. Today, we are being hurled straight into the CATASTROPHIC END of this present world. Today, we're in the very crises at the close of this age. But, WE ARE ALSO BEING HURLED INTO THE DAWN OF THE HAPPY, PEACEFUL, PROSPEROUS WORLD TOMORROW.

A Millennium is coming, but not in the way men think. It isn't a millennium that men are going to be able to produce."

As to when Mr. Armstrong believes this will take place we turn to page 14 of the same issue and read,

"We live in the END OF THE DAY OF MAN. God has set aside 6,000 years to allow man to be a free moral agent, to allow him to resist the laws of God—to defy God, and to set up his own society upon this earth.

But now, in perhaps only another 20 years, we're going to come to the day of the eternal, a 1000 year day of the Eternal. We're now almost at the end of the 6000 year day of man."

In the same issue just quoted from, there is an article titled "U.S.A. Riding to Total Collapse in 20 Short Years." Obviously, from the previous quotation, he believes that with the fall of the U.S.A. in 20 "short" years the millennium will probably be ushered in. From this article, on page 11, we read,

"You are living in the very END of this world, but soon God Almighty is going to step in and intervene to save humanity from committing suicide—yes, the suicide of the human race—and to usher in the happy WORLD TOMORROW."

In the June, 1955 issue of "Plain Truth", another article appears titled "Prophecies to Happen to America and Britain". On page 15 it states, commenting on Jeremiah 30:8-9,

"It is the time of the second coming of Christ, and of the resurrection of the dead. David will be raised from his grave to rule over the kingdom of Israel under Jesus Christ."

## It Is Political

Richard Brothers, and his followers, attempted to elevate England above other nations by their doctrine, and, by the very nature of it, there were political tendencies. As Hitler filled Germany with the thought that they were the master race, destined to rule, so Anglo-Israelism fills people with the supremacy of these two nations. In the November-December, 1955 issue of "Plain Truth", on pages 4-5, Mr. Armstrong says,

"For, make no mistake about it, GOD GAVE ABRAHAM AND HIS DESCENDANTS AN ABSOLUTELY BINDING LEGAL TITLE-DEED TO THAT LAND.

LEGAL OWNERSHIP OF PALESTINE BELONGS TO THE DESCEND-

ANTS OF EPHRAIM, SON OF JOSEPH. The promises of national greatness, wealth and power, involved in the BIRTHRIGHT went jointly to Ephraim, whose descendants today are none other than the BRITISH COMMONWEALTH OF NATIONS, and Manasseh, his brother, whose descendants are the UNITED STATES OF AMERICA."

And on page 1,

"Yet it belongs to none of them by divine right. It belongs to Great Britain and America, into whose hands God placed it, but who have been so valiantly trying to maintain it for Jew and Arab. What a hot firebrand it is. It may yet set the whole world on fire."

In the booklet we have quoted from on the U.S. and Great Britain in Prophecy, pages 19-20, it is declared that the present Queen of England now sits on the literal throne of David. He says,

"That when the throne of David was first overturned by Jeremiah, it was re-PLANTED in Ireland, later overturned a second time, and replanted in Scotland, overturned a third time and planted in London, from where it cannot be overturned or moved again UNTIL THE COMING OF CHRIST, when it once again shall be overturned and transplanted back in Jerusalem."

(It is interesting to note here that the present ruling family in England is of German descent, and for many years previous to their ascension, England was ruled by an entirely different family. If the present family are lineal descendants of David, the throne was occupied for years by a family not descendants of David, hence with no right to it. How could you prove otherwise? By assumption? No.)

On page 21 of the booklet quoted above we read,

"Canada, Australia, South Africa, were given dominion status—made free and independent nations ruling themselves independent of England—a company, or commonwealth of nations joined together, not by legal government, but solely by the throne of David."

On page 25,

"Yes, we are God's chosen people ISRAEL. Think what that means."

Chosen, not for favors while we defy our God, but chosen for SERVICE we have failed to perform."

Yes, this theory is as political as it is religious. Talk about the Pope claiming political supremacy over all nations. This carried to its conclusion, would exalt these two nations, U.S.A. and Great Britain, especially the latter, to a political supremacy over all.

#### Some Observations

1) How do you draw a line on the tribes? On pages 19-20 of the booklet quoted from previously, the argument is made on the mark of Dan being all over Europe and the British Islands. Now if Dan came across Europe and settled in the British Islands, how could Britain be one hundred per cent Ephraim? If they are not 100% Ephraim, then someone else is sharing in the promise. In the U.S.A. there is a large mixture of Asiatics, Semitics, American Indian, British (Ephraim), Negroid, and many more. How could we be Manasseh with such a mixture? Further, if we are descendants of the *ten* lost tribes we can't be descendants of just two. Where are the other eight? If we are just descendants of Ephraim and Manasseh, then we certainly are not in any part descendants of the other eight tribes. If that is so, then all the nationalities listed above are poaching on the King's property. How do you draw national boundaries and say, "this is Ephraim, and this country is Manasseh." If it could possibly be proved that Great Britain was Ephraim and the U.S.A. Manasseh, it would then have to be proved that Great Britain is greater than the U.S.A. If so, *they* should be loaning *us* money. In the June, 1955, issue of "Plain Truth", page 15, it is stated:

"Also observe that when Jesus Christ returns our people will be in national captivity."

If that is so, then only those of this country that are descendants of Manasseh will go into captivity, and all the Asiatics, Semitics, American Indians, British, and Negroid, etc., will be left to populate the country, but that will

probably still leave half the nation populated.

2) What law divine is this nation violating? Since it has been stated that we, as a nation are sinning, and must "be brought to repent and TURN TO GOD" what law are we transgressing? Sin is a transgression of the law. It should be made clear that Anglo-Israelism would bind on people today the old law of Israel. God has given no national laws today. It is penned by Paul in Colossians 2:14,

"... having blotted out the bond written in ordinances that was against us, which was contrary to us; and he hath taken it out of the way, nailing it to the cross;"

And in Hebrews 8:13,

"In he that saith, a new covenant, he hath made the first old. But that which is becoming old and waxeth aged is nigh unto vanishing away."

And in Hebrews 7:18-19,

"For there is a disannulling of a foregoing commandment because of its weakness and unprofitableness (for the law made nothing perfect), and a bringing in thereupon of a better hope, through which we draw nigh unto God."

God had a national law to Israel, his chosen people of that time. He promised in Jeremiah 31:31 that he was going to make a new covenant different from the other that he had made with their fathers. God has no national law today, in that it applies to specific geographic nations. (Notice more about this under topic of God's people today.)

Such a doctrine as Anglo-Israelism would make God a respecter of persons. If he has respect as to nations, individuality is obliterated. Notice what the Apostle Peter says about this in Acts 10:34-35:

"Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness is acceptable to him."

3) The kingdom is not future, but now exists. On page 5 of the booklet on the U.S.A. in prophecy, the argument is stated:

"David wanted to build a great Temple, as God's house in Jerusalem. The Almighty replied, . . . when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom." (II Sam. 7:12). This of course, was his son Solomon, who succeeded David to the throne. "He," God continued, "shall build an house for my name," and it was Solomon who did build the Temple—"and I will establish the throne of his kingdom FOREVER." (Verse 13).

In this passage, if the "his" refers to Solomon, then it would mean that God would establish Solomon's kingdom forever. It either refers to Christ or solely to Solomon. The passage has a double meaning we will not deny. Part refers to Solomon and part to Christ. The part stated above that he makes refer to Solomon, I do deny.

On the day of Pentecost, Peter refers to this specific instance and says:

"Brethren, I may say unto you freely of the patriarch David, that he both died and was buried, and his tomb is with us unto this day. Being therefore a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins he would set one upon his throne; he foreseeing this spake of the resurrection of the Christ, that neither was he left unto hades, nor did his flesh see corruption."

Peter states here that the tomb of David was with them to that day; he was still dead. The prophecy said that while David slept with his fathers that the kingdom would be established. Peter is arguing the supremacy of Christ in showing that David was still asleep but the prophecy fulfilled. It was the resurrection of Christ in question. Peter did not say "He foreseeing this spake of the second coming of Christ." Jesus was raised up to sit on the throne. He further concludes,

"Being therefore by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath shed forth this, which ye see and hear." (Acts 2).

In Acts 13, Paul argues this way:

"And we bring you good tidings of the promise made unto the fathers, that God hath fulfilled the same unto

our children, in that he raised up Jesus; as also it is written in the second psalm, Thou art my Son, this day have I begotten thee. And as concerning that he raised him up from the dead, now no more to return to corruption, he hath spoken on this wise, I will give you the holy and sure blessings of David." (See Isaiah 55:3).

In Isaiah 22:22, the prophecy is stated,

"And the key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open."

Now notice the fulfillment in Revelation 3:7,

"These things saith he that is holy, he that is true, he that hath the key of David, he that openeth and none shall shut, and that shutteth and none openeth."

This definitely is fulfilled in Christ, and at the present time. In the preceding verses of Isaiah 22 quoted above it mentions that He would have the "government" committed unto him. He has the key and the government now, why not the throne?

I think a few other passages will clear up the subject of the Throne of David. In Zechariah 6:13 is a prophecy concerning Christ. It says,

"Even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both."

Notice please, he will be a priest on his throne. Priest and King at the same time. In Hebrews 8:4 it tells us that Christ would not be a priest on the earth. But, he will be a priest on a throne, therefore his throne will not be on earth. He is a priest in heaven, but a priest on a throne, therefore his throne is in heaven. He is also a priest forever after the order of Melchizedek. Melchizedek was a priest and king at the same time, so Christ is a priest and king at the same time. He is a priest now, so a king now. The only throne promised him was the throne of David, to be his throne, so he must be a king

on David's throne now. The harmony is, David ruled over the people of God then and Christ reigns over the people of God now, only spiritually. So Paul told Timothy in I Timothy 6:15 that Christ is the only Potentate, "the King of kings, and the Lord of lords." For some passages teaching present existence of the kingdom please see Mark 9:1, Colossians 1:15, and Revelation 1:9.

As to the setting of dates for the coming of Christ, the failures of many testify to the futility of such. William Miller, a little better than a hundred years ago, did so and failed. Charles Taze Russell, founder of the Jehovah's Witnesses, did so and failed. The protege and successor of Russell, Judge Rutherford, promised Christ in his lifetime, and his death is mute evidence of his failure. Christ's statement that no man knows the time of his coming should be warning enough to anyone. (See Matthew 24:36-37, II Peter 3:10).

4) Is Great Britain and the U.S.A. the people of God, or is the church that Christ shed his blood for God's chosen? Much has been said about "Israel" and God's people of today. The New Testament abundantly tells us who God's "Israel" is, without any misapplication of scripture. Peter begins his first epistle by addressing it to the "elect who are sojourners of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia". As to just who he is talking about we turn to the fourth chapter of I Peter. In verses 12:18 we learn that they are Christians, members of the House of God. In I Timothy 3:15 it is stated that the House of God is the church. There is no mistaking then as to their identity. Notice now his language in I Peter 2:9-10.

"But ye are an elect race, a royal priesthood, a holy nation, a people for God's own possession, that ye may show forth the excellencies of him who called you out of darkness into his marvelous light; who in time past were no people, but now are the people of God: who had not obtained mercy, but now have obtained mercy.

Here is God's nation, God's people. Those people "in every nation" that fear God and work righteousness.

Paul addresses the Galatian epistle to the churches of Galatia. Beginning with verse 21 of chapter 4 we notice,

"Tell me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons, one by the handmaid, and one by the freewoman. Howbeit the son by the handmaid is born after the flesh; but the son by the freewoman is born through promise. Which things contain an allegory: for these women are two covenants; one from mount Sinai, bearing children unto bondage, which is Hagar. Now this Hagar is mount Sinai in Arabia, and answereth to the Jerusalem that now is; for she is in bondage with her children. But the Jerusalem that is above is free, which is our mother. For it is written, Rejoice thou barren that bearest not; break forth and cry, thou that travailest not: for more are the children of the desolate than of her that hath the husband. Now we, brethren, as Isaac was, are children of promise. But as then he that was born after the flesh persecuted him that was born after the Spirit, so also it is now. Howbeit what saith the scripture? Cast out the handmaid and her son: for the son of the handmaid shall not inherit with the son of the Freewoman. Wherefore, brethren, we are not children of the handmaid, but of the freewoman."

Anglo-Israelism would have the people of God subjected to the Old Law and return to Physical Jerusalem, which Paul said was to be cast out. They would have Christ return to physical Jerusalem, making him descend from his throne to sit on his footstool. We are children of the Freewoman which is in the New Testament of God. The above passage identifies the Israel of God, and it is the church Christ died for. Paul further reveals in Galatians 6:15-16,

"For neither is circumcision anything, nor uncircumcision, but a new creature. And as many as shall walk by this rule, peace be upon them, and mercy, and upon the Israel of God." He had said previously in 3:29,

"And if ye are Christ's, then are ye

Abraham's seed, heirs according to the promise."

It is made clearer in Romans 2:28-29.

"For he is not a Jew who is one outwardly; neither is that circumcision which is outward in the flesh: but he is a Jew who is one inwardly; and circumcision is that of the heart in the spirit not in the letter; whose praise is not of men, but of God."

Paul writes more about this in Colossians 2:11-12. It says,

". . . in whom ye were also circumcised with a circumcision not made with hands, in the putting off of the body of the flesh, in the circumcision of Christ; having been buried with him in baptism, wherein ye were also raised with him through faith in the working of God, who raised him from the dead."

This takes place in our obedience to the Gospel of Christ, which Paul says is the power of God unto salvation, (Rom. 1:16). In Ephesians 2:14-16 we learn that this conversion to Christ destroys nationalities. It reads,

"For he is our peace, who made both one, and brake down the middle wall of partition, having abolished in his flesh the enmity, even the law of commandments contained in ordinances; that he might create in himself of the two one new man, so making peace; and might reconcile them both in one body unto God through the cross, having slain the enmity thereby."

This church is the one he promised to build, Matthew 16:18; the one he died for, Acts 20:28, Eph. 5; the one he is head of, Ephesians 1:22-23, Matthew 28:18-20; and the one he is taking to the Father when he comes again, I Corinthians 15:24-28.

#### Conclusion

There is much, much more that could be said about this doctrine. It should be clear to all that it is a doctrine that would have people return to fleshly type of service, binding again on us the Law that Christ obliterated; a system of religio-politics that would draw national boundaries and insist on the supremacy of two nations, religiously and politically. Study your New Testament and the Anglo-Israel theory will vanish.

# The Pioneers And Authority

By JERE E. FROST

Many of the preachers that we call the pioneers were great, but none of them were inspired. Many of their weaknesses have been recorded and are known to us. In these sobering times we need to focus our attention on something beyond what they said, and to look earnestly for what He said. It is folly to become satisfied with any authority other than that which is of Christ, and contrary to the notions of many, the words of the pioneers do not furnish a premise without fault.

Alexander Campbell was the first president of the Missionary Society. Moses E. Lard, with the flaming intellect and masterfully eloquent tongue, wrote in its defense, and the celebrated and scholarly John W. McGarvey was its ardent and outspoken friend. Shall we quote them as authority to prove that such societies and undertakings were scriptural, or to make a defense for centralization in the form of either a convention of delegates or a sponsoring church? Some have, and are on record as accepting the reasoning of A. Campbell in defense of such projects and others apparently think that such is as valid as scripture. God forbid. The premise that blindly accepts human reasoning in the absence of divine authority is faulty indeed.

The tendency to follow men of great stature and every other inclination to depart from divine authority has been anticipated in Scripture. The signal honor of supreme authority has been vested in and is possessed by Christ. (Matt. 28:18; Eph. 1:20-23.) Even the apostles recognized the authority upon which their preaching was based and under which they lived. They preached that which was first spoken by the Lord, and being, Paul said, "approved of God to be intrusted with the gospel, so we speak." (Heb. 2:3; I Thess. 2:4.) They had no liberty in the silence or absence of authority to make laws, there

being only one lawgiver (James 4:12), nor could or did they expedite a given work or practice which was not first lawful.

I have no doubt but that any practice, and I mean any, can be justified and proven acceptable if human wisdom and testimony is to be the court of appeal. And even if the heathen, Romanist, Jew or denominationalist be eliminated from the scene to permit only our brethren, past and present, as "authorities," their combined misconceptions would doubtlessly give grounds for the existence of an economy so foreign to holy writ that the student of God's word would scarcely find a resemblance. Premillennialism with its inherent materialism; sectarian baptism justified if one is "satisfied;" the Lord's Supper on Thursday; commissioned agents raising funds for church activities; sponsoring churches using money that isn't theirs to oversee things they cannot see; church supported hospitals, recreation centers, biology classes, concession stands, benevolent boards and educational institutions on a wholesale scale; and even Easter observance! All of this is being done and taught, and if practice or quotations from men constitute proof, we have a divine plan that should constitute a new age and dispensation by reason of its complete and undeniable dissimilarity to the old and outdated Bible plan.

Neither the ability nor the purpose of any brother or group of brethren is in question here, for the very success of the varied business and social projects undertaken is a monument to ability; the sacrifices of some are a token attesting sincerity. And of a truth, it is neither of these that is questioned. The appeal is for the seeking of the old paths upon which we can travel approved of God; for a humility that will abandon the elaborate human promo-

tions unknown to holy writ in a gallant search for the ancient order.

In 1875 Jacob Creath wrote: "When a man leaps the falls of Niagara, can he stop before he touches the bottom over the falls? When a man leaves the Bible alone, there is no rest for him this side of Rome." With a swift and fatal descent a great host of once faithful brethren are plunging furiously but heedlessly toward the rocks and ruin of complete apostasy, completely engrossed and amazingly impressed with their own wisdom and promotions, and have become obviously oblivious to divine authority. No longer is there any searching for "the old paths" nor is there peace for those who walk thereupon, for those who are not on the march (in the plunge?) are stigmatized by a spirit not unlike that which unreasonably but persistently cried, "Campbellite." Smugly complacent, echoing occasionally the voice of some pioneer and challenging defiance, this onrushing host finds comfort in numbers and so-called established practice but seldom appeals to God's law which must ante-date any expedient or practice.

Is it too late to stop and pause? Is there not an ear that will hearken? "Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein..." But alas, the reply resounds, "We will not walk therein." (Jer. 6:16). Must it be so? Does this ancient voice sound forth to describe and doom a reckless and headstrong generation? The fervent plea that must be heard is: "If any man speak, let him speak as the oracles of God." Speak confidently where God has spoken, but with a view to eternity and for the sake of unity on scriptural terms, respect the silence of God's word. Let His word, not the pioneers, big promoting preachers or that which has been practiced replace the divine and infallible authority.

## JOINING THE CHURCH

(Continued from Page Twenty-one)

saved outside of Jesus Christ, but from the verses read above, we found that the same act that puts a person into Christ, also puts him into the Church, therefore, it is just as foolish for any man to argue that salvation may be had out of the Church.

Perhaps you are ready to ask, "How may I know which is the Church of the Lord's choice, since there are so many churches today?" Paul tells us that there is only one church, not many! Listen to him, my friends. "There is one body, and one spirit, even as ye are called in one hope of your calling." Eph. 4:4. There are many religious institutions today, but there is only one Church, and that is the Church of the Lord's choice. How may you know the Church of the Lord's choice?

Friends, the Church of the Lord's choice is the Church that He purchased with His own blood, the Church that is married to Him, and therefore the Church that wears His name.

I would not encourage you to join or attend the church of your choice, for this is taught solely by the authority of men. I would encourage you to obey the simple gospel of our Lord, and by your obedience to the gospel the Lord will add you to the Church of His choice.

### "SAYING PRAYERS"

I often say my prayers,  
But do I ever pray?  
And do the wishes of my heart  
Go with the words I say?

I may as well kneel down  
And worship Gods of stone,  
As offer to the living God  
A prayer of words alone.

For words, without the heart,  
The Lord will never hear,  
Nor will He to those lips attend,  
Whose prayers are not sincere.



# The Great Soup Stone

By PAUL BROCK

Early one morning a tramp came into a country town. He stopped in front of the crossroads store, then gave a yell of delight. "Here it is, I have found it!" he cried.

"What is it? What is it?" asked the natives, crowding around to see. "The great soup stone. Get a kettle, someone . . . someone get a fire started, someone else get some water! We'll all have soup in a jiffy."

One man brought a kettle. Another lit a fire. A third brought some water. The tramp tossed in the stone and stirred lightly. "Now," he cried, "bring an onion, someone, to flavor it. Oh yes, someone get a bone from the store. Who has a potato? They all will help!"

The townspeople brought the onion and some potatoes and a carrot and one the bone. Pretty soon the tramp announced: "The Great Soup Stone has done its work. The soup is ready except the salt . . . who will bring the salt?" But the store keeper spoke up: "This man is a fraud!" he exclaimed. "We have supplied everything for the soup. His stone did nothing. We supplied the meat and fire and water and vegetables. What did he supply? A stone!"

"You are wrong!" smiled the tramp. "You had no soup before I came. Now you have. I supplied the enthusiasm and the willingness to work together to a common end . . . Educated men call it cooperation. I call it the Great Soup Stone. Let's eat!" And they did. (Story selected from Good News.)

This little story is the best illustration of what is taking place among some churches under the guise of "co-

operation" that I have seen. Yes, educated men call it cooperation, but it is really the Great Soup Stone supplied by the beggars. The Manhattan church is supplying the "soup stone" for a "million dollar pot of stew." The Highland church in Abilene, Texas, is supplying the "soup stone" for a national radio and TV program. The Broadway church in Lubbock, Texas, has been supplying the "soup stone" for "German stew." Various boards of directors supply the "soup stone" for "German stew." Various boards of directors supply the "soup stone" for benevolence among churches. The churches over the nation furnish them everything except the "soup stone" and the oversight. Yea, "educated men call it cooperation, but I call it the "Great Soup Stone."

Soft soap in the pulpit will never cleanse people of their sins.

White-washing the pump will not purify the water.

It is a good idea to take an interest in the future—that's where you will spend the rest of your life.

Hell is for two classes of people: those who will do anything and those who won't do anything.

People who wonder where this younger generation is headed would do well to consider from whence it came.

Interest works with a will; indifference works with a won't.

So live that you wouldn't be afraid to sell the family parrot to the town gossip.

A smile goes a long way, but you're the one who must start it on its journey.

# A Study With A "Jehovah's Witness"

## Preliminary Correspondence

Reverend Gene Frost  
Church of Christ  
800 North Miranda  
Las Cruces, New Mexico

240 East Griggs Avenue  
Las Cruces, New Mexico  
July 26, 1955

Dear Reverend Frost:

During the past few months Jehovah's witnesses have been distributing a very heart-searching message. It is contained in the enclosed booklet CHRISTENDOM OR CHRISTIANITY—WHICH ONE IS "the LIGHT OF THE WORLD?" More than 18,000,000 copies of this booklet have been distributed in more than twenty languages since April 3, 1955. It may be that you have received a copy and read it, but, if not, we feel this message is so important that you should know what it says.

We are living in very critical times, and, feeling the urgency of the times, I thought it would interest you to know just what Jehovah's witnesses think about Christendom. I hope you enjoy this and if you have a comment on it, please write me.

Sincerely yours,  
(signed)  
John J. Thomas

CHURCH OF CHRIST  
800 North Miranda  
Las Cruces, New Mexico

Mr. John J. Thomas  
240 E. Griggs  
Las Cruces, New Mexico

July 28, 1955

Dear Mr. Thomas

This day I received your booklet, "Christendom or Christianity," and have noted the contents of same. While many of the statements concerning Catholicism and denominationalism (with neither of which I am sympathetic) are true and their errors need to be exposed, the publishers also denounced many doctrines which are of Christ. These truths I am ready to defend since they are taught in God's Word. If you would be interested in an exchange of correspondence concerning these points, I shall be happy to comply.

You will kindly note that as a gospel preacher I assume no titles as the "reverend" you supplied. Since God's name is reverend, and no man's is equal, I reject the title and refuse to honor any man's name with it. (Ps. 111:9)

I anxiously await your reply to the above suggestion. I appreciate your concern and thank you for the booklet you sent.

Sincerely,  
(signed)  
Gene Frost

Mr. Gene Frost  
Church of Christ  
800 North Miranda  
Las Cruces, N. M.

240 East Griggs  
Las Cruces, New Mexico  
August 1, 1955

Dear Mr. Frost:

I will begin with a sincere apology for supplying the title of "reverend" to your

name. I really knew better but in my haste I applied it since all the other ministers had it or another title and it was thru force of habit that I placed it before your name. I obtained a list of names from the Chamber of Commerce and the titles were there, I believe, but, I won't say that for certain. We are certainly in agreement on that point and I have just finished reading an article in the Watchtower that gives many scriptures against accepting titles.

I have heard your name mentioned in Church of Christ circles in Tucumcari, New Mexico and feel even more guilty because I feel like I have met you. Didn't you conduct some kind of special meetings there a few years back?

Your letter betrays the mark of a minister and a good healthy frame of mind. I certainly appreciate it and will welcome an exchange of correspondence concerning the points of difference.

Sincerely,  
(signed)  
John J. Thomas

CHURCH OF CHRIST  
800 North Miranda  
Las Cruces, New Mexico

August 23, 1955

Mr. John J. Thomas  
240 East Griggs  
Las Cruces, New Mexico

Dear Mr. Thomas:

I appreciate very much your letter of August 1, and your willingness to correspond concerning some of our differences. For this reason, I have tried, in vain, to contact you personally to work out a plan of procedure satisfactory to both. To avoid further delay, I am writing you now.

I am sure that you will agree that it would be a shame and a waste of our efforts unless all interested in the study we shall undertake may have the benefits of our exchange. I therefore propose that we proceed in orderly fashion with the understanding that either may make the correspondence available to anyone desiring to read it. I am enclosing an "agreement" to this effect.

Concerning the propositions of the exchange, it would be difficult to enumerate every doctrinal difference, etc. Therefore, because there are differences concerning the origin, doctrine, and practice of our respective faiths, I have worded the propositions as stated. This will allow us to cover as many points as practically possible.

Looking forward to a practical exchange, I am.

Sincerely yours,  
(signed)  
Gene Frost

PS

Please sign the enclosed "agreement," if satisfactory, and return one copy as soon as possible.

#### AGREEMENT

1. To conduct a written discussion.
2. The purpose of this discussion is that it may be published in full by either of the correspondents.
3. Each correspondent will write four articles to each proposition.
4. Each article will be 4,000 words, not varying more than 100 words shorter or longer.
5. The propositions:

(1) The representatives of the Watchtower Society, known as "Jehovah's Witnesses," are scriptural in the origin and organization of this society, in doctrine, and practise.

Gene Frost, denies.  
John J. Thomas, affirms.

(2) The "church of Christ" is scriptural in origin, organization, doctrine, and practise.

Gene Frost, affirms.  
John J. Thomas, denies.

6. The first affirmative article of the first proposition will be posted or delivered to the negative correspondent within three weeks after the last date below (accompanying signatures), and each reply thereafter will follow in three week intervals, barring sickness or other providential hindrances at which time the afflicted correspondent shall notify in writing the other correspondent. Such notification will extend the due date of article for three weeks. Each correspondent understands that this portion of the agreement is made to avoid needless delays.

(signed) Gene Frost 8-23-55  
John J. Thomas

CHURCH OF CHRIST  
800 North Miranda  
Las Cruces, New Mexico

September 8, 1955

Mr. John J. Thomas  
240 East Griggs  
Las Cruces, New Mexico

Dear Mr. Thomas:

It has been more than two weeks since I wrote you relative to our proposed exchange study. I am anxious to learn whether you are still willing to correspond concerning our doctrinal differences. If the propositions I forwarded are agreeable and you are yet willing for the study, please sign and return one copy to me. Or, if you have any suggestions, please make them—I want to be absolutely fair. However, if it is no longer your desire to study with me, please return the signed propositions.

I hope that you will see fit to correspond with me. I know that this is the most profitable means of study, and I am anxious to study with you.

Sincerely,  
(signed)  
Gene Frost

Mr. Gene Frost  
Church of Christ  
800 North Miranda  
Las Cruces, New Mexico

240 East Griggs  
Las Cruces, New Mexico  
September 18, 1955

Dear Mr. Frost:

I regret the delay in answering your letter. I took the extra time because I was in no position to involve the Society in what appeared to be a legal agreement so I wrote them to gain permission for such and they, of course, declined because it looked too much like a debate which we have not done for several years.

However, an exchange of correspondence will still be welcome on the same bases referred to in my first letter. This as I stated showed a healthy frame of mind on your part to want to help others by giving them the benefit of your study. However, a lengthy session could do nothing but vindicate an organization and we feel that Jehovah's name is the first thing of importance and will be the first thing to be vindicated.

Another reason for not wanting to enter into such an agreement would be the time lost. Unless what either of us said had a ring of truth that could be accepted by the other, further correspondence would be wasted and with us time is an important factor and I believe it is with you also. Jesus said at Matt. 24:14 that this good news of the kingdom would be preached all over the earth before the end and that is the primary way we want to spend our time. However, if my position interests you I will be glad to spend unlimited time with you and if your stand has merit I would not like you to limit your help to 4000 words. Further—what

would be gained by either of us suffering thru 4000 words that had no merit? In other words I would like to keep our efforts free so that if either of us felt that time was being wasted it could be terminated. Jesus told us that when we enter into a house and we are not favorably received then to brush the dust of their house from our feet and depart. He did not say to remain and vindicate our position.

Now in regards to your propositions. I don't feel that you have the correct understanding of our belief and therefore my desire to correspond with you so that your information may come from one of Jehovah's witnesses in writing and not what some one else understood one of them to say. You see the term "Church of Christ" is scriptural even tho perhaps not in those words he refers to his church and it could be termed the Church of Christ. And by the same token Jehovah's witnesses is scriptural since Rev. 3:14 refers to christ as the beginning of God's creation and also as the faithful and true witness. We are admonished to make Christ our pattern so we must witness to the same thing he did and thus we are automatically Jehovah's Witnesses.

I believe where we differ is our understanding of what the Church is. Is it an organization such as it is known on earth as 'The Church of Christ' or 'Jehovah's Witnesses' or is it a heavenly organization redeemed from the earth and limited in number? This could be one of the points to be discussed.

If you wish we could discuss one of these points at a time or several points of difference. I, personally, prefer to continue this in the form of correspondence but if you prefer would also meet with you and discuss them. I prefer correspondence because it can be considered in a calm and unbiased manner and certainly both of us would be less likely to be misrepresented thru a misunderstanding if it was down in print where chance of misunderstanding would be almost nil. I also have no objection to your using what I write to you if you wish.

I hope this meets with your approval and that we have all the delays out of the way and can get down to a study of points of doctrine.

Sincerely,  
(signed)  
John J. Thomas

CHURCH OF CHRIST  
800 North Miranda  
Las Cruces, New Mexico

September 26, 1955

Mr. John J. Thomas  
240 East Griggs  
Las Cruces, New Mexico

Dear Mr. Thomas:

As per your suggestion of the 18th, and with your permission that I may publish our correspondence for the benefit of others, I will be happy to engage in the written exchange.

I am presenting six questions concerning "God" and four dealing with "The Nature of Man." If you will be so kind please inform me what the Society now teaches regarding these questions, and we will proceed from here.

#### GOD

1. Was Jesus, before coming to earth, an angel?
2. Is Jesus divine (that is, is He a personality of the Godhead)?
3. When did Jesus become (or has He ever been) a "partaker of the divine nature?"
4. When Jesus died upon the cross, was He "utterly destroyed," never to live again?
5. Was Christ (as known in the flesh) resurrected, or was He re-created?
6. Is the Holy Spirit a personality? divine?

#### THE NATURE OF MAN

7. Was man created physically in the image of God?
8. Is man of a dual nature, body and soul?
9. Please define "soul" and "spirit."
10. What is "death?"

Sincerely,  
(signed)  
Gene Frost

240 East Griggs Avenue  
Las Cruces, New Mexico  
October 5, 1955

Mr. Gene Frost  
800 North Miranda  
Las Cruces, New Mexico

Dear Mr. Frost:

With regard to your letter of September 26, 1955, I will attempt to answer your questions as clearly and briefly as possible.

1. Jesus was an angel before coming to earth. In fact, he was the Chief Angel, the archangel.

2. In regard to the second question, is Jesus divine, I believe I have the correct understanding of what information you want. Since the word divine is not mentioned in the Bible, I went to Websters Unabridged Dictionary to obtain the meaning of the word and I see that it pertains to God. I presume you want to know if we believe in the trinity. We do not.

3. In the sense of the word divine from the Dictionary, I would say that Jesus was of a divine nature and the Bible speaks of him as a god. So I would say that he is of divine nature.

4. As Jesus died on the cross, he was dead, and as the Psalm showed, he would remain in death for three days.

5. Christ was resurrected a spirit, the same position he had in the beginning.

6. The holy Spirit is translated from RUAHH, Hebrew, and PENUMA, Greek. The simplest or elementary meaning of both original words is to describe something windlike, that is, not visible, but which nevertheless, produces visible or perceptible results. Both are drawn from the root words meaning to breathe or to blow. Spirit, as used in the Bible, has at least seven different senses of applications of meaning to describe something windlike as applying to (1) Jehovah God (2) Christ Jesus, (3) angels (4) life force (5) mental disposition (6) inspired expressions and (7) active force of God. This variety of applications is possible in that all are windlike and all are invisible to the human eye, and yet all produce effects that are visible as the elementary meaning of the original word indicated.

7. As I understand your questions, man was not created physically in the image of God, in that God is a spirit and man is flesh. He was created in the image of God in that he had the attributes of God, love, wisdom, and also given dominion over all flesh and other animals.

8. Man is not of a dual nature, the body being a soul.

9. A soul is a heavenly or earthly living sentient (or sense-possessing, conscious intelligent) creature or person. A soul, heavenly, or earthly, consists of a body together with the life principle or life force actuating it. An earthly soul is a life living, breathing sentient creature, animal or human. Earthly souls, human or animal, have an organism of flesh kept living by means of blood circulating in their system. (The Hebrew, neph'esh; Greek psy'che) I believe I define spirit in one of the above questions.

10. Death is simply the opposite of living. In the case of man, he simply returns to dust, his life-right returning to Jehovah.

If you believe in the trinity, I will be glad to entertain the scriptures in support of it. If you believe in a dual nature of man, I will be glad to entertain those scriptures also.

Respectfully yours,  
(signed)  
John J. Thomas

Mr. Gene Frost  
Church of Christ  
800 North Miranda  
Las Cruces, New Mexico

240 East Griggs  
Las Cruces, New Mexico  
November 3, 1955

Dear Mr. Frost:

On October 5th, I answered yours of the 26th of September in which you posed several questions to determine how we believed.

I hope that my answers were such that you could make that decision, however, if not I would be glad to go into them farther. I did not go into them with scriptural reasoning as we may have been in accord on some of the same things and it would have been unnecessary.

I would really like to know the scriptural reasoning of the Church of Christ on these questions and if we are not in accord they will receive serious study.

Respectfully yours,  
(signed)  
John J. Thomas

CHURCH OF CHRIST  
800 North Miranda  
Las Cruces, New Mexico

November 21, 1955

Mr. John J. Thomas  
240 East Griggs  
Las Cruces, New Mexico

Dear Mr. Thomas

Please excuse my delay in writing the first article in our exchange study, which is herewith enclosed. Illness and being out of town necessitated this delay.

I shall anxiously await your reply.

Sincerely,  
(signed)  
Gene Frost

## The Discussion Proper

### GOD

An orderly creation testifies of a Creator: "The heavens declare the glory of God; and the firmament sheweth his handiwork." (Psalms 19:1). The ancients expressed it: "Ex nihilo, nihil fit"—from nothing comes nothing. The fact that things *are* argues the existence of the Creator.

The Creator is the object of man's worship; for this cause man was created.

(Rev 4:11). Certainly, then, we should know of Him whom we worship. This is fundamental.

Referring to the creation, Moses recorded, "In the beginning *God* created the heaven and the earth." (Gen. 1:1). "God" here is plural.<sup>1</sup> In Gen. 1:26, "God said. Let us make man in our image, after our likeness . . ." This indicates a plurality in the *Godhead*. (Acts 17:29, Rom. 1:20, Col. 2:9.) The word "Godhead," as so translated in the Authorized Version, is from the Greek *theios, theiotes, and theotes*. Respectively they are defined: (1) "divine . . . divinity, deity"<sup>2</sup> "godlike, divine . . . the divine nature, divinity, Godhead"<sup>3</sup> "Divine . . . the Divine Being, the Deity"<sup>4</sup>, et. al. (2) "divinity, divine nature"<sup>5</sup> "Godhead, deity, i.e., the divine nature and perfections"<sup>6</sup> "Godhead"<sup>7</sup> et. al. (3) "deity, i.e. the state of being God, Godhead,"<sup>8</sup> "deity, Godhead, the divine nature and perfections"<sup>9</sup>, "Deity godhead, divine nature"<sup>10</sup> et. al. They are from *theos*, translated "God."

As noted, there is a plurality of personalities composing the Godhead: alike in nature and attributes. The heathens conceived of many *differing* deities; hence, many gods.<sup>11</sup> But, of course, divine nature is absolute, perfect, infinite! Hence, God (*theos*) divine nature, deity, is *one* with a plurality of personalities comprising this Godhead or absolute Perfection.

The Godhead consists of the Father, the Word (Jesus), and the Holy Spirit: these three are *one* (not in being, but one in deity)<sup>12</sup>

Since there is no disagreement concerning the divinity of the Father, we shall now proceed to prove the divinity of

### JESUS

—1—

Colossians 2:9: "For in him dwelleth all the fulness of the Godhead bodily."

The word "Godhead" is translated from the Greek word *theotes*. Here Paul is declaring that in the Son there dwells all the fulness of absolute Godhead; they were no mere rays of Divine glory which gilded Him, lighting up His Person for a season and with a splendour not His own; but He was, and is, absolute and perfect God; and the Apostle uses *theotes* to express this essential and personal Godhead of the Son' (Trench, Syn. ii). *Theotes* indicates the Divine essence of Godhood, the Personality of God.<sup>13</sup>

"There dwells (at home) in Christ not one or more aspects of the Godhead (the very *essence* of God, from *theos, deitas*) and not to be confused with *theiotes* in Rom. 1:20 (from *theios, the quality* of God, *divinitas*), here only in N. T. as *theiotes* only in Rom. 1:20."<sup>14</sup>

Notice that the word *theotes* (Godhead) does not mean "being God-like",

1—p. xxviii, Bagster's Analytical Hebrew and Chaldee Lexicon.  
2—p. 285 Thayer's Greek and English Lexicon.  
3—p. 331, Robinson's Greek and English Lexicon.  
4—p. 359, Parkhurst's Greek and English Lexicon.  
5—p. 285, Thayer, *Ibid*.  
6—p. 331, Robinson, *Ibid*.  
7—p. 359, Parkhurst, *Ibid*.  
8—p. 288, Thayer, *Ibid*.  
9—p. 334, Robinson, *Ibid*.  
10—p. 364, Parkhurst, *Ibid*.  
11—p. 1072, Webster's New International Dictionary.  
12—1 John 5:7, Authorized Version.  
13—p. 323, Vol. I, W. E. Vine, Expository Dictionary of New Testament Words.  
14—p. 491, Vol. IV, A. T. Robertson, Word Pictures in the New Testament.

but asserts "real Deity"—not "ideal holiness," but Godhood itself.<sup>15</sup> Christ did not simply possess "divine qualities," but is Himself Divine, Deity. Moffatt translates the phrase: "the entire Fulness of deity." Williams' translation: "all the fullness of Deity continues to live embodied." Revised Standard: "dwells the whole fullness of deity bodily." Living Oracles: "all the fullness of the Deity resides."

Col. 2:9 proves the deity of Jesus. "The word *theotes* bespeaks the essential Godhead of Christ . . . *Theiotes* is the property of *theotes*: *theotes* is the abode of *theiotes*."<sup>16</sup>

—2—

John 1:1-3: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made."

That "the Word" refers to Jesus is evident in the context and is so identified in verse 14. Notice now that "the Word was God" in the beginning when "all things" were created. This agrees with Genesis 1:1, which we have already noted. Here John specifically states that Jesus was God (*theos*) in the beginning!

Some have tried to make the phrase to read: "the Word was a god,"<sup>17</sup> in an attempt to rob Jesus of His deity. Treatises have been written in which quotations from Greek scholars have been *wrested* in an attempt to show that the Greek construction of the sentence denies the deity of Christ. (Further discussion of this charge may be made as this study progresses, if necessary.) In the Greek construction, however, "a double stress is on *theos*, by the absence of the article and by the emphatic position. To translate it literally, "a god was the Word," is entirely misleading. Moreover, that "the Word" is the subject of the sentence, exemplifies that rule that the subject is to be determined by its having the article when the predicate is anarthrous (without the article)."<sup>18</sup>

Green's "Handbook to the Grammar of the Greek Testament," we are told<sup>19</sup>, says that if the article "the" were before *theos*, it would indicate that "the Word was the entire Godhead." Jesus is not the entire Godhead, but is one personality of the Godhead with the Father and Holy Spirit. Hence, the article "the" is not before *theos*, not to deny the deity of Jesus, but rather it avoids a false conclusion (that Jesus alone is divine) and "serves to lay stress upon, or give precision to, the character or nature of what is expressed in the noun."<sup>18</sup> Hence, instead of the grammatical construction of John 1:1 denying the Deity of Jesus, it rather stresses the fact that He is God (*theos*)!

But without the tedious discussion of grammar, it may be observed that Jesus is *theos*. Moses recorded that God (plural) in the beginning created heaven and earth. (Gen. 1:1). John attributes this creative work to Jesus. Notice the following syllogism:

- 1) God created all things.
- 2) Jesus created all things.
- 3) Therefore, Jesus is God!

15—p. 523, Vol. III, Expositor's Greek Testament.  
16—p. 824, Vol. II, Charles Wordsworth, Greek Testament with Notes.  
17—New World Translation.  
18—p. 160, Vol. II, Vine, Ibid.  
19—p. 774, Appendix, New World Translation.

Yes, God (plural)—Father, Son, and Holy Spirit—created the world: John 17:24, Col. 1:16-17, Gen. 1:2.

Some vainly teach that Jesus was created. Yet, "apart from him not even one thing came into existence."<sup>20</sup> Since Jesus created *all* things, if He Himself were created, He had to create Himself . . . else it would not be true that He created *all* things! Hence, to contend that Jesus is a created Being is to make ridiculous the writings of John. And, of course, John is correct, and others who contradict him occupy the ridiculous!

—3—

Philippians 2:5-7: "Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men . . ."

In context Paul is instructing the Philippians "in lowliness of *mind* let each esteem others better than themselves." As an example, Jesus though equal with the Father humbled Himself and took the form of man. Let this mind (of humility condescension) be in you.

Jesus, who *being* in the form of God, or rather existing in the form of *theos*, "yet did not think that this equality with God was to be eagerly clung to or retained."<sup>21</sup> "In his preincarnate state Christ possessed the attributes of God and so appeared to those in heaven who saw him. Here is a clear statement by Paul of the deity of Christ."<sup>22</sup>

The American Revised Version translates verses 6: "who, existing in the form of God, counted not the being on an equality with God a thing to be grasped . . ." Living Oracles translation reads: "who, though he was in the form of God, did not effect to appear in divine majesty . . ."

This is the lesson taught the Philippians: that "though he was divine by nature,"<sup>23</sup> Jesus did not appear in divine majesty, but came in likeness of man. Let this same mind (of humility, condescension) be in you. "Christ did not imagine that His own divine Co-eternity, Co-equality, and Consubstantiality with the Father was like a stolen spoil; He did not fear lest any one should take it from Him. No; He veiled it willingly. He had not seized it as a prey. It was His own. He had it by the very essence of His nature.

Therefore, the Apostle says, He *emptied Himself*. Where now, therefore, are those false Teachers, who say that Christ submitted to *necessity*,—that He was *forced* to do what He did? No. He *emptied Himself*. He humbled *Himself*."<sup>24</sup>

—4—

Hebrews 1:3: ". . . Who being the brightness of his glory, and the express image of his person, and upholding all things . . ."

"*Being*:" expresses "absolute and timeless existence,"<sup>25</sup> "*existing* from everlasting; a declaration of the Eternity of Christ."<sup>26</sup>

"*Brightness*:" "*the effulgence* of God's *glory*, i. e., in whom, as proceeding from the Father the divine majesty is manifested."<sup>27</sup> "The glory of God expresses all that He is in nature and His actings and their manifestation.

20—John 1:3, New World Translation.  
21—p. 413, Thayer, Ibid. (morphé)  
22—p. 444, Vol. IV, Robertson, Ibid.  
23—Moffatt's translation.

The Son, being one with the Father in Godhood, is in Himself, and ever was, the shining forth of the glory, manifesting in Himself all that God is and does . . .<sup>28</sup>

"*Glory*": "Of moral character or attributes, *glory, excellency, perfection*, e. g. a) Of God, implying his infinite perfection and holiness,"<sup>29</sup> "It is used . . . of the nature and acts of God in self manifestation, i. e. what He essentially is and does . . ."<sup>30</sup>

"*Exact expression*:" "the exact expression (image) of any person or thing, marked likeness, precise reproduction in every respect,"<sup>31</sup> "the express image or counterpart of God's essence or being."<sup>32</sup>

"*Person*": "what really exists under any appearance, *substance, reality, essence, being* . . . the express image or counterpart of God's essence or being, of God himself."<sup>33</sup> "Heb. 1:3 . . . here the word has the meaning of the real nature of that to which reference is made in contrast to the outward manifestation . . . it speaks of the Divine essence of God existent and expressed in the revelation of His Son."<sup>34</sup>

The Hebrew writer here declares the co-eternity and consubstantiality of Jesus with the Father: "as Theodoret observes, it affirms the co-eternity of the Son with the Father; and asserts, that He is 'the everlasting Son of the Father, as the ray of light from the sun is co-etaneous with the sun, from whence it flows by a natural process.'"<sup>35</sup>

Many other passages proving the Godhood of Jesus may be quoted, but these are sufficient for the time. That Jesus is *divine, deity* has been amply demonstrated. This being true (Jesus is theos), He is

#### —Not An Angel—

Heb. 1:5: "For unto which of the angel said at any time, Thou art my Son . . ."

Here the writer poses a rhetorical question in emphasizing the fact that God never said at any time to an angel, "Thou art my Son . . ." In speaking so to Jesus, proves that He was "better than the angels." Notice:

- 1) God said to Jesus, "Thou art my Son."
- 2) God never told an angel, "Thou art my Son."
- 3) Therefore, Christ is not an angel!

When Jesus was born, God said, "And let *all* the angels of God worship him." (Heb. 1:6).

Read Hebrews, chapter one.

24—p. 349, Vol. II, Wordsworth, Ibid.  
 25—p. 335, Vol. V, Robertson, Ibid.  
 26—p. 380, Vol. II, Wordsworth, Ibid.  
 27—p. 69, Robinson, Ibid.  
 28—p. 19, Vol. II, W. E. Vine, Ibid.  
 29—p. 190, Robinson, Ibid.  
 30—p. 153, Vol. II, W. E. Vine, Ibid.  
 32—p. 778, Robinson, Ibid.  
 33—p. 751, Robinson, Ibid.  
 34—p. 85, Vol. IV, W. E. Vine, Ibid.  
 35—p. 380, Vol. II, Wordsworth, Ibid.

#### HOLY SPIRIT

When God (plural) created heaven and earth, that the Spirit was (is) also of this Godhead, we shall now proceed to prove.

In Gen. 1:2, as already noted, the Holy Spirit was an active agent in the creation. Notice:

- 1) God (theos) created heaven and earth.
- 2) The spirit worked in the creation.
- 3) Therefore, the Holy Spirit is *theos*.

John 14:16: "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever."

"*Another*": *allos* and *heteros* "have a difference in meaning, which despite a tendency to be lost, is to be observed in numerous passages. *Allos* expresses a numerical difference and denotes another of the same sort; *heteros* expresses a qualitative difference and denotes another of a different sort. Christ promised to send 'another Comforter' (*allos*, another like Himself, not *heteros*), John 14:16."<sup>36</sup> When Christ said, 'I will make request of the Father, and He shall give you another Helper (*allon Parakleton*), 'He made a tremendous claim both for Himself and for the Spirit, for *allos* here implies the personality of the Spirit, and the equality of both Jesus and the Spirit with the Father."<sup>37</sup>

Thus the case of the Holy Spirit is equal with that of Jesus; hence, further references to His deity is unnecessary. If Jesus is theos (as we have proved), so also is the Holy Spirit.

However, some do vainly deny the

#### —Personality of the Spirit—

saying, "The *holy spirit* (mistranslated *holy ghost*) is not a person or being and no scripture authorizes such a conclusion."<sup>38</sup> Whether this be so, we shall let the Scriptures settle.

Is the Holy Spirit a person or being? False teachers vainly speak of the Spirits as an "it" as though He were some "invisible force" or "influence," but the Bible refers to *Him* with the personal pronoun.

John 14:16-17, "And I will pray the Father, and he shall give you another Comforter, that *he* may abide with you for ever; even the Spirit of truth; *whom* the world cannot receive, because it seeth *him* not, neither knoweth *him*: but ye know *him*; for *he* dwelleth with you, and shall be in you." The same pronoun "he" that refers to the Father is used of the Spirit.

John 14:26, "But the Comforter, which is the Holy Ghost, *whom* the Father will send in my name, *he* shall teach you all things . . ."

John 15:26, "But when the Comforter is come, *whom* I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, *he* shall testify of me . . ."

John 16:7-13, "he" is used 8 times; "him", once.

36—p. 60, Vol. I, W. E. Vine, Ibid.  
 37—p. 2, Foreword, W. E. Vine, Ibid.  
 38—p. 114, Reconciliation.

senius defines them: (1) *bara*: "to create, to produce,"<sup>39</sup> (2) *yatsar*: "to form, to fashion, as a potter."<sup>40</sup> "The rabbins, who are legitimate judges in a case of verbal criticism on their own language, are unanimous in asserting that the word . . . *bara* expresses the commencement of the existence of a thing, or egression from nonentity to entity."<sup>41</sup> In the Septuagint, the words are *poieo* and *plasso*, defined as their Hebrew counterpart.<sup>42</sup> In English, *create* is defined: "To bring into being, to cause to exist—said esp. of the formation of

The Father, Son, and Holy Spirit are *deity*. These three are *one*: not in person, but in nature.

Some, we know, have ridiculed the idea that three may be one. Perhaps, then, it will help to refer to Matt. 19:4-5 where we are taught that two (twain) become one. If we can realize how that *two* imperfect beings may become *one*, it should be easy to understand the unity of the Godhead: *three* personalities constituting *one* deity!

### MAN

"And God said, Let us make man in our image, after our likeness . . . So God created man in his own image, in the image of God created he him; male and female created he them." (Gen. 1:26-27).

Man is created in the

#### —Image of God—

That this image is not physical is evident from a number of passages. First, consider the fact that *male and female* are created in the image of God. (Gen. 1:27). God is not physically male and female. In fact, to speak of God as a physical being is erroneous: "God is a Spirit" and "a spirit hath not flesh and bones . . ." (John 4:24, Luke 24:39).

This is further evident by the fact that there is a "likeness" peculiar to man and a "likeness" peculiar to God. Hence, a dual nature is evident in man in that there is a

#### —Likeness of Man In Contrast to a Likeness of God—

Philippians 2:5-7: "Christ Jesus: who, *being in the form of God*, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: . . ."

God is a Spirit; hence, Christ existed in the same spirit likeness. However, when He came to earth, he took upon Himself the likeness of men. Christ came from heaven; we (man) are of the earth. (John 3:31). In coming to earth, Christ took an earthy body: made of the dust of the ground. (Gen. 2:7, Eccl. 12:7). This body is flesh.

Christ, in the likeness or image characteristic of *theos*, was spirit. When He came to earth He "was manifest in the flesh" which is the image of man. Since, then, the flesh is not the likeness of God, wherein is man created in the image of God? The answer is,

#### —Spirit—

In Gen. 1:27, the Record says that "God *created* man in his own image." In Gen. 2:7, it says, "And the Lord God *formed* man of the dust of the ground." Here two different words are used in describing the origin of man: *create* and *form*. In the original Hebrew the words are *bara* and *yatsar*. Ge-

the world from nothing."<sup>43</sup> *Form* is defined: "to give form or shape to; to frame; construct; make; fashion; produce."<sup>44</sup> Hence, there is agreement in three languages—the original Hebrew, the Greek and English translations—that *create* means to bring into being from nothing, and *form* means to shape of existing materials.

The Bible teaches, then, that there is a nature of man *created* (produced from nothing) and a nature *formed* of the dust. The former, the Bible calls *spirit* (or soul); and the latter, the *body*. The body without the spirit is dead<sup>45</sup>; hence, at death "shall the dust return to the earth as it was: and the spirit shall return unto God who gave it." (Eccl. 12:7).

The outward man (flesh) is subject to decay, but the inward man is created in the image of God: "but though our *outward* man perish, yet the *inward* man is renewed day by day." (2 Cor. 4:16).

By this truth (which we shall further develop), we understand how Jesus (a spirit in the image of God) put on the likeness of man (manifest in the flesh).

Man, spirit and flesh, therefore possesses a

#### —Dual Nature—

Perhaps the following chart will assist in a fuller understanding of this fact:

#### DUAL NATURE OF MAN:

2 Cor. 4:16—OUTWARD MAN	INWARD MAN
Gen. 1:27	Created ( <i>bara</i> )
Gen. 2:7—Formed of dust ( <i>yatsar</i> )	
Eccl. 12:7—Dust return to earth	Spirit return to God
2 Cor. 5:1-4—Earthly house	Desiring house from heaven
2 Pet. 1:13-14—This (present) tabernacle	When earthly house put off
Phil. 1:23-24—Abide in flesh	Depart to be with Christ
2 Cor. 5:6-8—Home in body, absent Lord	Absent from body—with Lord
Zech. 12:1	God formeth sp. of man within
Rom. 7:22	Delight after inward man
Eph. 3:16	Strengthened in inner man
Dan. 7:15	Sp. grieved in midst body
2 Cor. 12:3—Whether in body	. . . or out of body
Matt. 10:28—Fear not kill body (not s.)	Fear Him able destroy both
I Kings 17:21	Let soul come into him
Job 32:8	There is a spirit in man
Job 34:14-15	His spirit and his breath
Ps. 31:5	Spirit willing
Matt. 26:41—Flesh weak	I commit my spirit
I Cor. 2:11	That spirit be saved
I Cor. 5:5—Destruction of flesh	Sp. dwelleth in lusteth
James 4:5	Knoweth . . . s. of man within

John 3:5-8—Acts 23:6-8/Luke 20:27, 37-38

39—p. 138, Gesenius' Hebrew-English Lexicon to the Old Testament, tr. by Tregelles.  
 40—p. 361, Gesenius, *Ibid.*  
 41—p. 29, Vol. I, Adam Clarke, Commentary.  
 42—p. 524, 516, Thayer, *Ibid.*  
 43—p. 621, Webster, *Ibid.*  
 44—p. 992, *Op. cit.*  
 45—James 2:26.

Since "materialism denies the spiritual nature of man, we shall now present a few passages demonstrating this nature.

—1—

Matt. 10:28: Jesus said, "Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell."

We are told that: "Man is not of a dual nature, the body being a soul." If this be true, when one kills a body, he has killed the soul. But not so! Jesus said that it is possible for one to kill the body, but man *cannot* kill the soul! Soul, then, of necessity, must be a nature of man different from the body. God, on the other hand, has power to kill *both* soul AND body!

Both soul and body comprise the "dual nature" of man.

—2—

I Kings 17:21-22: "O Lord my God, I pray thee, let this child's *soul* come into him again. And the Lord heard the voice of Elijah; and the *soul* of the child came into him again, and he revived."

Is the *body* the soul? Did the *body* leave the body? Absurd!

—3—

Having considered the word "soul", let us now proceed with the word spirit (as used with man) in demonstrating the dual nature of man. After studying a few passages, we shall define these terms.

I Cor. 5:5: "To deliver such an one unto Satan for the *destruction of the flesh*, that the *spirit may be saved* in the day of the Lord Jesus."

Some have contended that the spirit of man is the *breath*.<sup>46</sup> Yet, Paul writes concerning the destruction of the flesh "that the spirit may be saved." Was he interested in saving this man's breath? by destroying the flesh?

—4—

Daniel 7:15: "I Daniel was grieved in my *spirit* in the midst of my body"

Matt. 26:41: "... the *spirit* indeed is willing, but the flesh is weak."

I Cor. 2:11: "For what man knoweth the things of a man, save the *spirit* of man which is in him?"

James 4:5: "The spirit that dwelleth in us lusteth to envy?"

Do these passages teach that our "breath" grieves, is willing, knows, lusts? Is this true of *breath*, or is it descriptive of the *inward man*? Certainly the

Many other passages may be quoted, demonstrating the dual nature of man, contrasting soul and spirit with the body; proving that soul is not body *breath is not* the spirit: "If he set his heart upon man, if he gather unto himself his *spirit* AND his *breath*; all flesh shall perish together and man shall turn again unto dust." (Job 34:14-15).

46—"God gave man the breath of life . . . This is what is meant by 'the spirit' and this is what returns to God who gave it. (The Truth Shall Make You Free, p. 109.)

(though sometimes the word is used to denote the entire man, as we shall note) and spirit is not breath, but these suffice for now. Now to define

—Soul and Spirit—

The following charts summarize a study of these words:

### SOUL

HEBREW (*nephesh*): used some 700 times and is translated by approximately 40 different words. "Soul" 428 times; "Life" or "living" 119 times; etc.

GREEK (*psuche*): used 105 times; "soul" 58 times (only Greek word so rendered); "life" 40; "mind" 3; "heart" 1; "heartily" (ek with gen.) 1.

Definition: *psuche*—"1. *breath* (Lat. *anima*) i.e. *the breath of life; the vital force which animates the body and shows itself in breathing . . . b. life c. . . that in which there is life; a living being . .*

"2. *THE SOUL* (Lat. *animus*), a. *the seat of the feelings, desires, affections, aversions* (our soul, heart, etc.) (R. V. almost uniformly soul) . . . b. *the* (human) *soul in so far as it is so constituted that by the right use of the aids offered it by God it can attain its highest end and secure eternal blessedness, the soul regarded as a moral being designed for everlasting life . . c. THE SOUL AS AN ESSENCE WHICH DIFFERS FROM THE BODY AND IS NOT DISSOLVED BY DEATH* (distinguished fr. *to soma*, as the other part of human nature . . .) . . . the soul freed from the body, a disembodied soul . . ."—Thayer, p. 677.

IS THE BODY THE SOUL?

I Kings 17:21, Ps. 103:1, Isa. 10:18, Mt. 10:28, Job. 14:22.

### SPIRIT

DEFINITION: *pneuma*—"1. *a movement of air, (gentle) blast; a. of the wind . . . b. breath . .*

2. *the spirit, i.e., the vital principle by which the body is animated . . the rational spirit, the power by which a human being feels, thinks, wills, decides: the soul . .*

3. *a spirit i.e., a simple essence, devoid of all or at least all grosser matter, and possessed of the power of knowing, desiring, deciding, and acting; . . . b. A HUMAN SOUL THAT HAS LEFT THE BODY . .*"—Thayer, p. 520

THE SPIRIT OF MAN—troubled (Gen. 41:8), revived (Gen. 45:27), hardened (Dt. 2:30), sorrowful (I Sam. 1:15), overwhelmed (Ps. 142:3), willing Mt. 26:41), rejoices (Luke 1:47), bears witness (Rom. 8:16), knows (I Cor. 2:11), lusts (James 4:5), confesses (I John 4:3).

If SPIRIT means BREATH and WIND only, consider:—Joshua 5:1, Judges 9:23, 3:10, I Kings 22:21, 2 Kings 2:9; I Chron. 5:26, Job 4:15, 34:14-15.

ADD'L NOTES (Nature)—Job 34:14-15, Eccl. 12:7, I Cor. 2:11, 5:5, Ps. 31:5, 2 Tim. 4:22, John 3:5 Acts 23:6-8, 2 Cor. 12:2-3.

" . . for the most part the word *pneuma* and *psuche* are used indiscriminately . . ."—Thayer, p. 520.



## —Conclusion—

We are like unto God in *spirit*, not flesh "Furthermore, we had the fathers of our flesh to chasten us . . . shall we not much rather be in subjection unto the Father of (our) spirits and live?" (Heb. 12:9). God *creates* the spirit of man; after *forming* man, procreation is by nature: man to reproduce himself. Hence, our fleshly fathers are the "fathers of our flesh." But our spirit (soul) is created in the image of God, the Father of our spirits. (See also Numbers 16:22, 27:16).

\* The outward man (flesh) perishes, but the inward man (soul) is renewed day by day:

## 2 Corinthians 4:16

OUTWARD (*exo*)—"ho *exo anthropos*, the outer man, i.e., the body (see *anthropos*, le.), 2 Cor. iv. 16."—p. 226.

MAN (*anthropos*)—"with a reference to the twofold nature of man, ho *eso* and ho *exo anthropos*, soul and body"—p. 46.

PERISHING (*diaphtheiretai*)—"to consume, of bodily vigor and strength. ho *exo hemon anthropos diaphtheiretai (is decaying)*, 2 Cor. iv. 16."—p. 143.

INWARD (*eso*)—"within . . . ho *eso anthropos*, the internal, inner man, i.e. the soul . . ."—p. 254.

RENEWED (*anakainoutai*)—"new strength and vigor is given to me, 2 Cor. iv. 16."—p. 38.

—Thayer's Greek-English Lexicon

## DEATH

What happens to man when he dies? Death (*thanatos*): 'prop. the death of the body, i.e. that separation (whether natural or violent) of the soul from the body by which the life on earth is ended.'<sup>47</sup> "For as the body *apart* from the spirit is dead . . ." (James 2:26, RV). *Separation* is the primary idea. The idea of *annihilation* is foreign both to the definition of *thanatos* and its usage in the Scriptures. Death simply means *separation* of body and soul whereupon the body goes back into dust and the spirit returns to God. The "spirit" of man does not go out of existence!

## —1—

Matthew 23:32: 'I am the God of Abraham, and the God of Isaac, and the God of Jacob. God is not the God of the dead, but of the living.'

Though Abraham, Isaac, and Jacob had died upon the earth, their souls or spirits returned to God, they (in spirit) were not out of existence. Notice:

- 1) God is the God of the living.
- 2) God is the God of Abraham, Isaac, and Jacob.
- 3) Therefore, Abraham, Isaac, and Jacob *live!*

## —2—

2 Peter 1:13-14: "Yea I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me."

<sup>47</sup>—p. 282, Thayer, *Ibid.*

The tabernacle is the body. (2 Cor. 5:1-8). Peter was to *put off* the body—not be annihilated! He was to be *separated* from the body.

—3—

We have already referred to I Kings 17:21: the soul had departed from the body whereupon it is said the child died.

—4—

Gen. 35:8: "And it came to pass, as her *soul* was in *departing* (for she died) . . ."

—5—

Question: Can a man *be* if out of the body? or is man body only? (2 Cor. 12:3).

—Death is not Annihilation—

If it is contended, as false teachers do, that death is annihilation (one ceases to be or exist), consider:

- 1) Is it a pleasure to cease to exist?
- 2) Does seed have to cease to exist before it can grow and produce?
- 3) Explain: John 11:26, Rom. 6:2, I Tim. 5:16, 2 Tim. 4:1.

The falsity in the theory of "annihilation" is readily seen when we consider the death of Jesus. Was he annihilated or "utterly destroyed"? We are told that as it was necessary for Him to die, it was "just as necessary that the *man* Christ Jesus should never live again, should remain dead, should remain our ransom price to all eternity."<sup>48</sup>

The "annihilation theory" denies a

—Resurrection.—

This is admitted. If that which departs is not brought forth, it is not *resurrected*; materialists mistakingly call a new creation a resurrection. We are told, "Indeed, 'sleep' is merely an accommodated term, for really the dead are dead, utterly destroyed, except as God's wisdom preserves their identity, and has decreed through Christ their awakening,—their reorganization and resurrection. And this, indeed, will be a *re-creation*—a still greater manifestation of divine power than was the original creation of Adam and Eve. It will be the re-creation of fifty billions instead of two persons."<sup>49</sup>

The "annihilation theory" denies, then, a bodily resurrection. It denies that Jesus was raised from the dead bodily, though He said, "Behold my hands and my feet, that *it is I myself*: handle me and see; for a spirit hath not flesh and bones, as ye see me have." (Luke 24:39).

Lest this present article become too laborious we shall now close. In the next article, after noting any contradictions, we propose to elaborate and proceed into a study of "The State of Man After Death."

We now commend this treatise to all with the prayer that God may be honored, error refuted, and the truth shall make free as Jesus has truly promised.

Next Issue: Thomas' first article and Frost's second article. In succeeding issues the study of the tenets of "Jehovah's Witnesses" will be made.

<sup>48</sup>—p. 464, Vol 5, Studies in the Scriptures.  
<sup>49</sup>—p. 347, Vol. V, Studies in the Scriptures.

# CONSCIENCE

(Sermon Outline)

## Introduction:

We hear it said: "Let your conscience be your guide," or "the conscience has nothing to do with salvation," yet: I Pet. 3:15-17. What is, and what does the conscience do?

## Discussion:

I. Conscience: "The conscience or mind considered as passing a judgment on a man's own thoughts, words, or actions according to some rule" (suneidesis, page 827, Greek and English Lexicon by Parkhurst).

A. Literally: "joint-knowledge" (conscientia, Latin).

1) Witness of one's spirit (mind) whether he is living (thoughts, words, actions) in harmony with his knowledge.

2) The difference in knowledge accounts for the difference in conscience:

a) Heathens commit grievous acts: even kill in worship with a clear conscience.

b) Paul killed Christians with "good conscience."

B. The Bible modifies "conscience" in various terms:

1) good conscience: Acts 23:1, I Tim. 1:19.

2) undisturbed conscience: Acts 24:16.

3) weak, i.e. erroneous or not fully enlightened: I Cor. 8:4-12.

4) evil, i.e., accusing conscience: Heb. 10:22.

5) defiled conscience: Tit. 1:15.

6) seared conscience: 1 Tim. 4:2.

II Knowledge of God is revealed by the Spirit: this is the Rule.

A. The Spirit is witness: I John 5:6, 9.

1) John 15:26-27.

2) John 16:13.

3) Eph. 3:2-5.

4) I Cor. 2:13, et al.

B. The Bible is the inspired Word: 2 Tim. 3:16-17.

1) Whatever it says to us is the rule by which we are to live. (Phil. 1:27)

2) The mind passes judgment whether we obey this rule.

3) Thus, knowledge is the guide; and conscience is the witness.

4) Hence, the necessity to hear (enlighten the mind): Rom. 10:13-14, 17, 1:16-17.

C. God's righteousness (Rom. 1:17) i.e. that which will make one righteous (if obey, Heb. 5:8-9):

1) Faith: Heb. 11:6, Gal. 3:26 (John 1:12, James 2:24).

2) Repentance: Acts 17:30, 2 Pet. 3:9, Luke 13:3.

3) Confession: Matt. 10:32-33, Rom. 10:10.

4) Baptism: Rom. 6:3-7, Acts 22:16, Gal. 3:26-27.

When does one become a child of God? When does one's mind pass judgment with the Word that we are sons of God? I Pet. 3:21.

5) Live faithfully: Rev. 2:10, 2 Tim. 4:7-8 (Rom. 8:16). I John 2:3-4.

## Conclusion:

One cannot have the answer of a good conscience until he obeys!

What of your conscience: good, accusing, seared???

