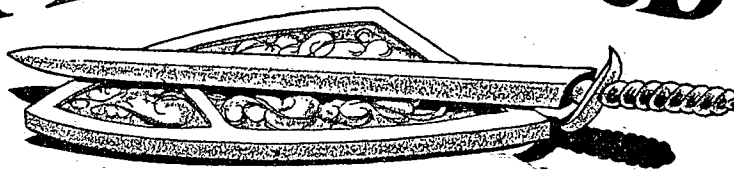


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PREACHING: A CRITICAL STUDY (I)

Roy E. Cogdill, Lufkin, Texas

(Editor's note: Several months ago a brother in Houston, Texas, wrote a paper under the caption "Words and Attitudes" in which he advanced the plea that it is impossible to "preach the gospel" in this modern age, but that such "preaching" was confined to the original proclamation. His position was similar to, but in a few vital features radically different from, the teaching advocated by Brother Leroy Garrett.

Because of deep personal interest in this brother and his family, and because of the truth of the gospel involved, Brother Cogdill made a careful and searching study of the question, and has written an exhaustive and convincing review. We feel that the material he has prepared ought to be given wide circulation and permanent form, hence are printing it in full in the Gospel Guardian. The entire series will extend over seven issues.)

An analysis of the subject matter in the paper under review, "Words and Attitudes," shows that the following points are involved in it, and they will be treated in the order in which they are named:

- I—What is the Gospel?
- II—What responsibility does the church have for the truth?
- III—What does it mean to "preach the gospel"?
- IV—What does the New Testament scripture set forth as the work of an evangelist?
- V—An analysis of some texts of scripture used.
- VI—What is the work of the church?
- VII—The basis or reason for the erroneous conclusions drawn in the position which this paper advocates.

Each of these points shall first be treated objectively or positively, and then subjectively or critically as they relate to the positions taken in the paper referred to. In this way an honest appraisal may be made of the evidence available on the issues involved in the points enumerated above. It is hoped that all the evidence may be honestly and fairly examined with unprejudiced minds and prayerful attitudes, remembering that "Ye shall know the truth and the truth shall make you free."

Proposition No. I — What is the Gospel?

Our English word "gospel" comes from the Anglo-Saxon word "Godspell" which literally meant originally

"God story." It is a translation of the New Testament Greek term "Euaggelion." It proclaims tidings of deliverance.

Thayer defines the word:

"2. good tidings:

- a. The glad tidings of the Kingdom of God soon to be set up, and subsequently also of Jesus, the Messiah the founder of this kingdom: Mark 1:15; 8:35; 10:29; 13:10; 14:9; 16:15; Matt. 26:13; with a genitive of the object added: tas Basileias, Matt. 4:23; 9:35; 24:14; Mk. 1:14 R. L. br. After the death of Christ the term to euaggelion comprises also the preaching of (concerning) Jesus Christ as having suffered death on the cross to procure eternal salvation for men in the kingdom of God, but as restored to life and exalted to the right hand of God in heaven, thence to return in majesty to consummate the kingdom of God; so that it may be more briefly defined as the glad tidings of salvation through Christ; the proclamation of the grace of God manifested and pledged in Christ:

The use of the term in the scriptures is one of the best ways by which to determine its actual meaning and hence we suggest this analysis of passages wherein the word occurs:

1. Sometimes used in connection with its origin or authority. The Gospel of God. Rom. 1:1; I Thess. 2:2, 9; I Tim. 1:11. The Gospel of Christ. Rom. 1:16; 15:19; I Cor. 9:12, 18; Gal. 1:7; II Thess. 1:8.
2. Sometimes in connection with the subject matter contained therein or as descriptive of the nature of its revelation. I Thess. 3:2 (concerning Christ) II Cor. 9:13. Truth of the Gospel. Gal. 2:5, 14. Hidden—Glorious—II Cor. 4:3-4. Able to make men free—Jno. 8:32. Facts of the Gospel—its foundation—I Cor. 15:1-4. The power of God because it is the revelation of His righteousness or will—Rom. 1:16-17. The faith of the gospel—(See PREACHING, page 11)

over. Surely prosperity and pleasure shall follow me all the days of my life; And I shall dwell in Shangri-La forever.

(The above parody was written by Lt. Philip R. Hampe, a chaplain at Scott Air Force Base, Illinois. I know not his religious convictions nor am I acquainted with him. I must say that there are many truths in these lines that should be heeded by Christian people the world over.

— Al H. Payne, Beaumont, Texas

WHAT YOU OWE YOUR CHILD:

Our children are a priceless possession. Their training and proper development is the greatest challenge beneath the stars. In husband and wife are vested the God-given power, rights, and privileges of parenthood. When one takes upon himself the right of parenthood, he binds himself before the God of heaven and all humanity to bring up his child in the way that he should go. The blackest page in history is the rejected laws, vows, and obligations of parenthood. This sin is most often committed by fathers and mothers of good intentions. Our children do not grow into God-fearing citizens simply because we want them to. There are certain irrevocable laws that must be followed. You owe your child more than food, clothing, and a comfortable home to live in.

You owe him, first of all, a Christian father and mother. This will be his most priceless heritage. Unless both father and mother are faithful Christians, it is not likely that the child will be.

— Selected

WHAT IS MY LEVEL OF GIVING?

1. The TIP Level — There are those who give a quarter or half-dollar to the Lord in the same way that they tip a waiter or porter. A little matter of appreciation.

2. The ENTERTAINMENT Level — Those who give only when they attend the services. Like going to the ball game or theatre—they give when they go.

3. The EMOTIONAL Level — These give only when they are stirred. This may be once or twice a year, according to feeling.

4. The PROMISE Level — Those who purpose to give, but neglect the promise. They will say they promised but they never pay.

5. The CHRISTIAN Level — Those who give their sacrificial offerings as commanded; purposefully, liberally, proportionately, periodically and cheerfully.

— Selected

Preaching - - - - - (Continued from page 1)

Phil. 1:27. (the one faith of Eph. 4; and the faith once (for all) delivered to the saints. (Jude 3.)

3. Sometimes in connection with its object or purpose. Walk uprightly according to it. Gal. 2:14.

Serve God in it. Rom. 1:9.

Judged by it. Rom. 2:16. (Jno. 12:48).

To be obeyed. Rom. 10:16. II Thess. 1:8. (Rom. 6:17-18).

4. Sometimes in connection with the blessings offered therein.

Gospel of the grace of God—Acts 20:24. (Grace teaches. Titus 2:11-13. Grace and truth through Jesus Christ. John 1:17.)

The gospel of peace. Eph. 6:15.

The gospel of salvation. Eph. 1:13.

Hope in the word of truth of the gospel. Col. 1:5.

Fellowship in the gospel. Phil. 1:27.

Partakers of His promise in Christ by the gospel. Eph. 3:6.

5. Sometimes when used with genitive it is connected with those to whom it is announced. Gal. 2:7.

6. Sometimes in connection with the messenger and of the particular mode in which the subject matter of the gospel is presented to others.

Contrasted with false teachers. II Cor. 4:3; Gal. 1:6-11.

My gospel. Rom. 2:16; 16:25; II Tim. 2:8.

From all of these descriptive phrases that accompany the use of the term as it is used in New Testament scriptures it is evident that the "good news" being intended by the use of the word must further be identified by further means or that it be understood and implied by the use made of the term.

Another interesting array of evidence concerning what is meant in the New Testament by the "Gospel" is seen in the various records of the preaching given to us in the scriptures themselves. The book of Acts is a history of the preaching done in the New Testament day. A careful analysis of the record setting that preaching forth reveals the following:

1. "Continued steadfastly in the apostles doctrine." Acts 2:42.

2. "Spoke the word of God," "preached the word," "The word of the Lord." 4:31; 13:44; 18:11; 14:25; 15:35-36; 16:32.

3. "teach and preach Jesus Christ." 5:42; 8:5; 8:35; 9:20; 11:20.

4. "preaching the things concerning the kingdom of God and the name of Jesus Christ." 8:12; 19:8; 20:25; 28:23; 28:31.

5. "preached the gospel." 14:7, 21; 16:10.

6. "the decrees for to keep, that were ordained of the apostles and elders at Jerusalem. 16:4.

7. "The way of salvation," "the way of God more accurately." 16:17; 18:26.

8. "Reasoned with them from the scriptures." 17:2.

9. "Shrank not from declaring unto you anything that was profitable." 20:20.

10. "The gospel of the grace of God." 20:24.

11. "The whole counsel of God." 20:27.

12. "Concerning the faith in Jesus Christ, . . . righteousness, temperance and judgment to come." 24:24-25.

From this list of records concerning the preaching of the New Testament day it will be easily apparent to the unprejudiced mind that these are all different ways of stating the same thing. There is no difference in "preaching the gospel" and "preaching Christ." There is no

difference in "the apostle's doctrine" and the "word of the Lord." There is no difference in "the way of salvation," the "gospel of the grace of God," and "the whole counsel of God." When Philip preached "Christ" (Acts 8:5), he preached "the things concerning the kingdom of God and the name of Jesus Christ." When Paul said to the Corinthians that he "determined not to know anything among you, save Jesus Christ and him crucified" (I Cor. 1:2) he had exactly the same thing in mind that he calls, "preaching the gospel" (I Cor. 1:17) and "preaching the cross" (I Cor. 1:18). Neither did he mean that he did not preach baptism when he preached the gospel of the cross. It was he that made baptism known to the Corinthians and while he preached in Corinth, "Many of the Corinthians hearing, believed and were baptized." The same is true of Philip "preaching Christ" to the Samaritans (Acts 8:5) for when they believed his preaching they were baptized (Acts 8:12). The gospel then can correctly be defined as "The terms and conditions upon which the offer of remission of sins and eternal salvation made possible through the Lord Jesus Christ is made by the grace and mercy of God to the human race."

It is this offer of redemption that constitutes the good news of the gospel. It is not good news that Christ died. The fact that the sins of men resulted in the death of Christ should not bring happiness to any heart. But we are made happy to learn that through his love and by his death in our stead deliverance from sin is possible when we believe in him and obey his will.

In the New Testament the gospel never means simply a book, but rather the message which Christ and his apostles announced. Gathered together and bound up in this word "gospel" is the provision of God's love, the extension of God's grace, to all mankind in the offering of Jesus Christ, his Son, as the savior of men. It includes the coming of Christ in human form, his life, his teaching, his works, his resurrection for our justification, his precious promises and every truth concerning our redemption as he has provided it and as the Holy Spirit has revealed it in the scriptures.

The paper under review admits that "fundamentally, the gospel is God's plan for the salvation of men's souls" but goes ahead to reach some conclusions that are entirely unwarranted and untrue. Let us look at some of these conclusions:

"The gospel is not merely the content of the message, but the message as conveyed to man. That is, 'the word which by the gospel is preached unto you.' The words of the Lord as recorded by the gospel writers, Matthew, Mark, Luke and John, and those which came by the Holy Spirit through his selected 'earthen vessels' are the gospel. (John 16:12-14.) Though all the statements of Christ and his apostles are not recorded, to us the gospel is exclusively, the New Testament—nothing more and nothing less."

If the gospel is not the content or subject matter of the message but "the message as conveyed to man" as the writer of his own opinion and without the slightest evidence offered concludes, then the gospel in its fulness was not preached for more than sixty years after Pentecost. The New Testament scriptures were not completed until about 96-98 A.D. So if "to us the gospel is exclusively, the New Testament—nothing more and nothing less" as the writer concludes, then the world didn't

have the gospel in its saving power for more than sixty years after it began to be preached. In fact it could correctly be said that the world did not have the gospel until the manuscripts (as originally written which constitute our New Testament today) were written in their entirety and gathered up to constitute the New Testament scriptures. This conclusion would also require the acceptance of the fact that in reality the world does not have the gospel today at all for the reason that we do not have "the message as conveyed to man." We have only translations of the copies of the original manuscripts. The very oldest manuscript from which our translations are made dates back only to the fourth century. Hence we do not have access to the "message as conveyed." Such is not in existence as far as men know. Those original manuscripts of the New Testament scriptures as they were written by the inspired writers could alone constitute the gospel if the contention of the author of "Words and Attitudes" is worth anything. It reduces itself to a ridiculous absurdity, wholly unreasonable, and therefore untrue. If "the message as conveyed to man" (and he underlines in his paper the word as it appears above, emphasizing the idea himself that it must be as conveyed if it is the gospel) were available today, very few men on the earth would be able to read and understand it and the writer of this paper which is being reviewed is not one of them. He is at the very best an amateur in Greek, if he has given it any study at all, and is not familiar enough with the Greek vernacular (Koine) in which the scriptures of the New Testament were originally written to learn how to become a Christian much less how to be one. The hope of man's salvation would be mighty slim if we must have the "message as conveyed to man" in order to have the gospel.

This conclusion is based in part on a passage of scripture which is cited but is mis-used, mis-applied, and does not warrant any such conclusion in any sense. The passage is I Peter 1:25, and reads:

"And this is the word which by the gospel is preached unto you.

That is the quotation as given by our brother with the underscoring and emphasis his. But even this part of the verse doesn't read as it needs to read to suit his usage. It should read according to his conclusion, "And this is the gospel which by the word is preached unto you." For his idea is that you cannot have the gospel except in the "message as conveyed" and that only the New Testament can be the gospel. The fact is that the context of the passage is ignored and an application made of it that does not remotely resemble what the writer had in mind. Peter in this passage is affirming the enduring and living vitality of the truth of God's message. He quotes a prophecy concerning it from Isaiah 40:8—

"For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away; but the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you." I Peter 1:24-25

That is the entire quotation. What is "the word" which by the gospel is preached unto you? He is simply affirming that the gospel which they had heard and which they obeyed when they obeyed the truth and their souls were purified (verse 22) is the fulfillment of the promise of God through Isaiah. That is the significance of the

passage which the author quotes, and which he failed to see or which he disregarded.

But let us examine some other statements made in the paper:

"The recorded word is 'God's power unto salvation to everyone that believeth.' Everything else is excluded. A commentary on the scriptures is not the gospel, be it ever so true. Neither is a creed written by man or a council of men the gospel, even if it correctly expresses New Testament teaching. Neither is a sermon or an exegesis of the scripture the gospel, though no error be found in it. These things can not be 'The Gospel, for they are not the 'power of God unto salvation.' Men can be and have been saved without them.

"Thus we see that the scriptures are the only essential to the salvation of souls—"

Here again an erroneous conclusion is reached because of a scripture being mis-used. Paul declares in Romans 1:16-17—

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith; as it is written, The just shall live by faith."

The Gospel of Christ is the power of God unto salvation to be sure, but why? Paul tells why—"For therein is the righteousness of God revealed from faith to faith." It is the truth revealed in the Gospel that makes it possible for men to know God's will, accept and do it, and become what God wants men to be; that is God's power unto salvation. When this truth revealed in the Gospel is planted in the heart of a man, by teaching done by another, or by reading the word of God by himself and understanding it, when it is accepted by faith because it is the truth of God, and when its demands are met by that faith obeying God's will—the power of God has wrought in the saving of the soul. For this reason the truth has been revealed in the scriptures—in order for men to know the will of the Lord, believe it and do it and become what God would have them to be.

To be sure "These things are written that ye might believe"—they were also done in the presence of men that they might be believed. They have been recorded for us and preserved in the divine record that we also might believe. It is the testimony that they bear of the truth of the claims of Jesus being the Son of God and the fact that what he taught came from God and is his truth that makes them able to produce faith in the hearts of men. In the day when Jesus was here upon the earth, men could see, and, seeing and hearing, could believe. What they saw and heard has been preserved for us in the word of God that we might also believe. But whether seen or heard or received from the record of inspired men who wrote it down that it might be preserved for us, the object was that the truth of it might be believed. It is the truth that makes men free. (John 8:32.) That truth is revealed in the gospel. But we do not have that truth today in the words in which it was preached in the New Testament day. That sort of a claim would be nonsensical. We have the same truth, safeguarded and preserved by God's good providence and available to us through the study or teaching of the word of God. No translation is inspired. There are perhaps some faults in all of them, but the truth by careful and prayerful study can be

BIRDS OF A FEATHER

Hugh W. Davis, Birmingham, Alabama

THE SECTARIANS SAY OF ME:

1. Because I oppose the use of the Old Testament as authority for present day practices, "You don't believe in the Old Testament, do you?"
2. Because I oppose the use of instrumental music in the worship of God, "You don't believe in music, do you?"
3. Because I oppose the modern faith healers, so-called, "You don't believe in prayer and the power of God, do you?"
4. Because I oppose the disorderliness of the mourners bench, shouting type, "You don't believe in heart-felt religion, do you?"

SOME BRETHREN SAY OF ME:

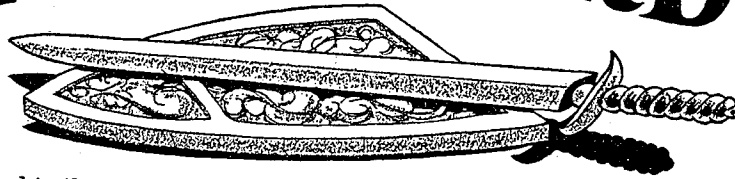
1. Because I oppose contributing to human organizations for the purpose of doing the work of the church in teaching the gospel to the world, "You don't believe in preaching the gospel to the lost, do you?"
2. Because I oppose contributing to human organizations for the purpose of doing the work of the church in caring for the needy, "You don't believe in caring for orphans and widows, do you?"
3. Because I oppose churches contributing to the schools for the purpose of doing work which is not the responsibility of the church, "You don't believe in Christian education, do you?"
4. Because I oppose one church becoming a centralized agency through which the church universal can operate, "You don't believe in cooperation, do you?"

John W. Wilson, 1355 Roxbury Drive, San Bernardino, California, Jan. 29: "Please put a circle around the dates March 11-14. These are the dates for the Ballard-Rudd discussion. Voyd N. Ballard, Ventura, California, will meet Don Rudd, Tupelo, Mississippi, for four nights in public discussion on Herald of Truth and the Orphan Home question. This discussion will be held on the dates above from 7:30 to 9:30 each night. The place is McBride Building at the Ventura County Fair Grounds, Ventura, California. This is a new building and will seat around 400 people. It should be easy to find by out of town visitors. Don Rudd possibly has more experience in the way of public discussions of these questions than any man among those who are contending for outside organizations to do the work of the church. To those who know Voyd N. Ballard, there will be no question as to his ability to make an argument and to meet an argument made to sustain a point of error. We anticipate a profitable four nights in this discussion. Are you still studying these issues? You can do no better than study them with these two able men in Ventura. See you there March 11."

learned and God's will can be ascertained from them. That same truth can be taught to us from childhood on by our mothers and fathers and in Bible classes and from the public declaration (call it what you will) of it in the worship services of the church. It can be propagated by printed page, by mouth to ear, publicly or privately through the medium of teaching, call it whatever you wish, if it is the same truth declared in the Word of God it has saving power when believed as God's word and obeyed because it is the will of God.

(To be continued next week)

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PREACHING: A CRITICAL STUDY (II)

Roy E. Cogdill, Lufkin, Texas

Proposition II — What responsibility does the Church have for the truth?

On this proposition we want to examine several passages of scripture, and ascertain whether or not the church has any peculiar responsibility for or toward the truth. First let us look at I Timothy 3:5:

"These things write I unto thee, hoping to come unto thee shortly: but if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth."

Thayer defines the word "stulos" here as meaning a prop or support. It suggests the idea of a column such as supports a building. The idea is that the church sustains the truth as a pillar sustains a building. Some scholars have suggested that there is an allusion here to the great columns that supported the porch of the temple in Jerusalem to which the prophets customarily fixed their messages so all who went that way might see them.

The word for ground in his passage is "edraïoma" which Thayer defines as "to make stable, settle firmly, a stay, prop, support." The figure here is evidently taken from architecture and the meaning evidently is that the truth is supported, held up, maintained by the church as a building is by a pillar and that the truth rests for a foundation on the church as a house or building rests on its foundation. This, of course, does not refer to the revelation of divine truth for that was a function of the apostolic office and not the work of the church as a whole. Besides the church exists upon the basis of and because of the truth being revealed. Neither does it refer to the "Catholic doctrine" that the church is the sole interpreter of the truth. Jesus thanked God that "Thou hast hid these things from the wise and prudent, and hast revealed them unto babes." The revelation is in the Word of God and is accessible to men. But it must be studied and it can therefore be taught and needs to be. Men who do not properly evaluate it and who do not have good and honest hearts will not learn the truth from it. Jesus taught this in the parable of the sower where the soil represented the hearts of the hearers and only the seed that fell into a good and honest heart brought forth fruit.

(Matt. 13.) Again Paul dealt with the same fact when he talked about "Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they might all be damned who believed not the truth." (II Thess. 2:11-12.)

Again Paul talks about those who are lost, "In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." Thus Satan resisted the truth as revealed in the gospel in the days of Paul, even when the divine proof and evidence of its divinity was given in abundance in the miracles wrought to confirm it. Truth must be upheld. It must be contended for. Error has a way of getting around without being planted like weeds in a garden, but truth must be propagated and fought for and upheld. We need not speculate on why it is like that, it just is and the very facts of everyday life about us demonstrate it. Someone has said that a lie will be half way around the world while the truth is getting its boots on to start.

Hence Jude admonishes, "Contend earnestly for the faith which was once delivered unto the saints." (Jude 3.) This is the most serious obligation any Christian has. The word here is "epi-agonize." It occurs only here in the New Testament. We are to agonize for entering the straight gate but we are to epi-agonize for the faith. This is the supreme struggle. We are not to let error alone. We are to attack it with all our force and contend against it with all our strength. The Gamaliel doctrine of "Let them alone; for if this counsel or this work be of men, it will come to nought; but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God," is pure heresy. Truth must be upheld and propagated. "The Faith" has been delivered to the saints. It is the saints that constitute the Church of the Lord. (I Cor. 1:2.) It is therefore the saints or the church which is responsible for contending for "The Faith." This faith has been delivered—God has revealed it and put it in our hands. It has been "once" delivered.

(See PREACHING, page 5)

Preaching - - - - - (Continued from page 1)

This same expression describes the sacrifices of the Son of God. (Heb. 7:27.) The meaning of the expression is "once for all"—one time for all time to come. Truth has been revealed—completely revealed—entrusted to the saints—the church—the pillar and ground of the truth—and must be upheld and propagated by the church. This is the obligation of the church toward the truth.

God intended from the beginning to use the personal element in the propagation of truth as well as in the revelation of truth. He had the truth preached and taught in order that by the "foolishness of preaching" He might save them that believe. Preaching was His plan from the beginning. If the contention of the paper under review be true, it would eliminate the necessity of preaching and teaching in the New Testament day just as much as today. All that would have been needed then was for the books of the New Testament to have been written and circulated. Think about how much sacrifice and suffering would have been saved them by preaching being eliminated from the activity of early Christians. If the scriptures "as conveyed" are the power of God unto salvation, just putting a copy in the hands of men would have been all that was necessary to carry the gospel throughout the world. The church would have needed only to reproduce enough copies of the "scriptures as conveyed" for every soul on earth to have access to it and its job would have been done according to the contention of our writer.

He further tells us that all the truth we have today anyway is what we buy from Kress. According to him such institutions as Kress are the repositories of truth today instead of the church. Apparently he thinks the American Bible Society and the Gideon Society are much more effective agencies for propagating the truth than the Church of the Lord. They make it their business to place copies of the scriptures in the hands of the people and are effective agencies for the distribution of the scriptures so we can just join these societies and preach the truth through them and forget about that being the obligation of the church. Since every man can read and understand the scriptures for himself and they need no teaching either publicly or privately according to our friend, all that can be done or needs to be done in the interest of saving others is to circulate them. Any agency for the printing and circulating of the scriptures therefore would be the "pillar and ground of the truth" and not the church unless it should go into the printing business and engage in the circulation of copies of the scriptures. Hear our friend again:

"They have come down to us today, entirely through secular and apostate agencies, the church of our Lord having not one thing to do with it since the original 'falling away.' The scriptures have been preserved, copied, translated, printed and promulgated by these agencies."

Of course he contends, remember, that copies, translations, etc., are not the "gospel" for the gospel consists of the "scriptures as conveyed" unto men. That is, the word in the inspired language used by the Holy Spirit through human agents to make known the will of God in the beginning. This we do not have and human copies and translations would be subject to error, therefore we do not have what he says is the gospel.

History evidences that when the church apostatized the "written word" so far as general circulation and access to it was concerned was also lost to the world. For 1200 years it was withheld by Rome from the people, chained to the pulpit, and access to it denied to the people. It was not until the spirit of liberty began again to stir in the hearts of the people that the scriptures were restored to the people. Our friend would make the "truth the pillar and ground of the church." But God did not say it that way.

It is true that God has revealed the truth so that it can be understood, so men can study it for themselves and put their faith in God and not in man, but it is also true man's ability to understand what God has said has not eliminated from God's plan in any age the necessity of propagating the truth by teaching, reproving, exhortation, admonition, rebuking and all the other elements that go to make up what we call preaching. God used the means of teaching—person to person—publicly as well—in addition to the scrolls of the prophets in the Old Testament day. Prophets were raised up to cry out unto the people in every age. They were preachers or teachers. John the Baptist came preaching and Jesus came teaching and preaching. During His ministry He commissioned the twelve and the seventy to teach and preach to the "lost sheep of the house of Israel." Then he commissioned the gospel to be preached and taught to "every creature under heaven," "unto all nations" and promised to continue to bless such work until the "end of the age." If the Gospel of God is not to be preached and taught today, we live in an age forgotten of God like no other has ever been. Let not our friend say he believes in teaching for the same logic by which he eliminates preaching from God's plan also eliminates teaching—let every man read and understand it for himself. Let our ability to understand the scriptures for ourselves be accepted realistically is his plea and we shall hold him to it. Teaching by such logic is just as unnecessary and needless as preaching. They go hand in hand as far as their purpose is concerned.

God has in His plan always approached the hearts of men through both the avenue of seeing and hearing. Such is still true. Men can still read with their own eyes and hear with their own ears. Paul argues that no longer is it true that "eye cannot see and ear cannot hear" for truth has been revealed. (I Cor. 2:9-10.) Our brother contends that men cannot and need not to hear today that they might learn. Let them read the scriptures—that is all they need. Hear him again:

"Thus we see that the scriptures are the only essential to the salvation of souls, unless it is true that men cannot understand the scriptures for themselves so as to believe, obey and receive salvation."

and again:

"If it is true that men can understand the Bible, then we must accept it in practice and principle."

Thus he reasons out the need for teaching or proclaiming the truth to anyone. Just give him a Bible. If this does not eliminate the necessity of teaching both within and without the church just as much as it eliminates preaching, both publicly and privately, why wouldn't it? We shall not let him have the one without the other. Yet he inconsistently contends that Christians should teach their

unsaved friends and save them, personally and privately. He also believes, he says, in teaching in the church by the elders. Are they inspired men? Why should they teach anyone? Cannot others read the same scriptures that they read and understand just as readily as they? Let "us accept it in principle and practice" and eliminate teaching privately done both in and out of the church or yield the contention as honesty demands.

Man would not need to do anything beyond the printing and circulating of the scriptures. Just send a copy of the scriptures to the unsaved of the earth and if they are not saved it is because they will not believe it and all the teaching, exhortation, and admonition anyone might make wouldn't do any good. He can learn the truth by himself, believe it without any help and I would not be surprised if such thinking does not lead the proponents of this theory to conclude that he can also baptize himself. They logically would be forced to such a conclusion. There is no more necessity for "going and baptizing" in God's plan than for "going and teaching."

Then such thinking would lead logically to some other conclusions which we do not believe our friends are prepared to accept. Why not buy their children school books and leave them free to learn by themselves without any teacher to guide them. One could follow such a course and educate himself and there are many texts simple and capable of being understood. So why not do away with teaching entirely.

If Christians should and can teach their friends personally and privately in order to save them, how many can be taught at a time? Could you gather a whole group together, as many as would come, and teach them all at one time, or would you have to do it one at a time? If you could teach a whole crowd as you do your next door neighbor, what would be the difference in that and what we call preaching today?

Also we must consider that if help to understand the word of God and to accept it is not justifiable in the saving of those who are lost, why would help to understand it and obey it be needful or justifiable in the church in behalf of those who are saved? If a man outside of the church can read and understand the word of God by himself and accept salvation, as the writer contends and therefore it is not necessary to help him do so, cannot a man within the church, already saved, read the scriptures and even more readily understand them? If the need of human agency in helping the one does not exist and has not been provided for in God's plan, why would such a need and provision exist in behalf of the other? One should be even more capable of reading and accepting the truth for himself after becoming a Christian than before. So we shall not allow our brother to eliminate one without striking out the other also for the same identical reasons. Therefore why did not the "pastors and teachers" that God has provided within the church, that the writer says he believes should be supported, likewise pass away with the "gifts" of the New Testament age and why are they not entirely unneeded now? If the propagating of the gospel without the church is eliminated and the teaching of the will of the Lord within the church is eliminated, there is nothing left for the church to do but assemble and worship on the Lord's day. Is he ready to accept these conclusions? We insist that he must or yield his position.

Let us look at another proposition. If, as the paper concedes, one can teach his neighbor and help to save him by personal help and influence, could he not win others also? If he can do this capably, would not he help to save more if he put in more time? Would it be wrong for him to devote his entire time to it in order to save as many as possible? If it is contended that one must work for a living, then what about the individual who already has a living made or provided? Could he give his entire time to such work in helping to save others or is it necessary to work whether you need a living or not? Suppose by inheritance, good fortune such as striking oil on his property, or by the beneficence of a friend or someone else a living is provided for him and his family, would it be acceptable for him then to devote his full time to teaching others and helping to save them? Is one obligated to work at some profession or trade when he does not need to earn a living? Is it wrong for a living to be supplied in order to enable one to spend his time in the service of the Lord?

On the other hand, since a copy of the scriptures is all that is "essential to the salvation" of any soul, when that has been provided, according to our friend, the obligation is fulfilled and so all of us can spend our time making all the money we know how to make and just give the money to the Gideon society or some other such agency and our job would be done. Such reasoning leads to making the Christian life and service to the Lord a ridiculous absurdity.

Hear the writer again:

"The church, then has not one iota of truth except that which it buys from Kress or some other source just as accessible to all men."

This borders on blasphemy against the Church of God and the writer should penitently seek God's forgiveness for such a statement. Since all the religious bodies on earth has just as much access to such sources as does the Church of God, then all the sectarian, denominational bodies on earth have just as much truth as does the Church of the Lord. There is not therefore, according to this, any distinctive plea or position which the Church for which Christ died occupies or holds. Nothing to separate it and set it apart as far as truth is concerned from every other human religious organization on earth. He is simply denying that the church is the "pillar and ground of the truth" in any sense.

No one with any judgment would deny that God has used many agencies, many of which are even anti-Christian, for the preservation of His word. But anyone who knows anything about Christianity ought to know that the Church of Christ today stands alone in its contention for the truth. The Church of Christ stands arrayed against all depominational institutions in "contending for the faith." It is the Church of the Lord and it alone that has come to the defense of the truth when it was attacked, maligned, blasphemed and assailed. If, as our friend contends, all others have just as much access to the truth as does the Church of the Lord, and they can understand it as readily without any assistance, why do they not believe it and stand upon it? Why have members of the Church of Christ alone accepted the truth upon so many issues? Or does our brother believe that we do not stand upon the truth? Does he believe that

Churches of Christ occupy a distinctive position or has he given up all of his faith in the New Testament position? Why do Churches of Christ alone "contend for the faith once delivered" if Kress is the "sole repository" of the truth instead of "faithful men"?

Then we would like to ask the writer of this paper under review why he has written such a paper in an effort to propagate his theory. This is a glaring inconsistency in his attitude. Why not just let the written scriptures establish his theory? His contention that truth does not need to be propagated or taught today makes his effort to teach his theory inconsistent unless he admits that it is not taught and revealed in the scriptures or would not be understood without his help. It appears that he needs to accept his own reasoning, "If it is true that men can understand the Bible, then we must accept it in practice and principle." But he has not accepted this in practice for he has labored to establish, teach, help others to understand his theory while he argues that such is not needed to know the truth for "the scriptures are the only essential to the salvation of souls" unless as he says "it is true that men cannot understand the scriptures for themselves." Our brother why do you teach your theory? Is it not taught in the scriptures? Are they not all that is necessary, that is, if men can understand them for themselves? "These things are written that ye might believe" indeed! Then why try to teach them by what you write? Paul said in Ephesians, chapter three, that by reading what he wrote men could "perceive his understanding of the mystery of Christ." Did Paul teach your theory? Cannot men understand what he wrote without your help? You go back on your own contention. You expect to convince someone of the truth of your "foolish and hurtful" theory by what you write and say. Why do you try to improve on John and Paul and other inspired writers?

We would like to ask the writer also how he would go about presenting evidence to an unbelieving mind of the divine origin of the Bible or would he go to the trouble of trying to do so? Would he confine himself to just reading the scriptures? Would he give any external evidence such as its influence, history, its living vitality, etc.? Would he rely upon additional comment, illustration, or exhortation in trying to save a neighbor or friend? Or would he just give them a Bible and tell them to figure it out for themselves? How does he propose to bring his children up in "the nurture and admonition of the Lord"? Will he teach, admonish and exhort them? Reason with them concerning their duty? Or will he just read the scriptures to them or more consistently still let them read the scriptures for themselves?

In Matthew 20:1-16 Jesus taught the parable of the Householder. In this parable "the Kingdom of Heaven" is undeniably the church. Here the church is pictured as going out into the "market place" for the purpose of "hiring laborers into the vineyard." Here is a picture of the function of the church. It is not a picture of an individual and his activity. Jesus did not put it on an individual basis. We would not deny that individual disciples are to make other disciples in the Lord's plan but neither can it be denied that there is an agency which the church, as such, has in the great work of reaching the souls of men out in the world and bringing them into the kingdom of God. The church is on a quest for souls and

has no other means of reaching them except the gospel. It would be interesting to hear an exegesis of this parable from the writer of "Words and Attitudes." We would like for him to tell us how the Kingdom of Heaven can be like the householder going out to hire laborers into the vineyard of the Lord. It is, of course, by teaching the truth that men are brought into the Lord's service and that is the mission of the "Kingdom of Heaven."

If the contention of the paper is correct, then the Church of the Lord had a mission and did a work in the New Testament day that it does not have and cannot do now. Witness the work of the Thessalonian Church, "For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad."

The church at Philippi had fellowship with Paul in the "furtherance of the gospel" from the first day by supporting him as he carried it to the world but there is no way the church can have fellowship in such work now, according to the paper under review, for there is no apostle, evangelist, or any other today to be supported in such work. Our friend tells us that only elders can be supported now and his work is within the local church. So the church cannot send anyone into virgin territory where the church is not known, or established, to spread the gospel. Besides, such work as was done by these churches in the New Testament day is needless anyway, and would be a waste of time and money according to the theory under study. For all that is needed is just to send Bibles. How utterly ridiculous!

(To be continued next week.)

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PREACHING: A CRITICAL STUDY (III)

Roy E. Cogdill, Lufkin, Texas

Proposition III—What does it mean to preach the gospel?

Our friend talks of a strong "clerical trend" and concludes that a misunderstanding and misuse of the words "preach" and "proclaim" are responsible for it. There is no doubt that there are many professed servants of the Lord who have become "professional" preachers and that there is a dangerous "trend" in the church of our Lord today toward a professional clergy. I deplore such an attitude as much as anyone and have condemned such everywhere I have gone. I believe with Paul that "if I were pleasing men, I should not be a servant of Christ." But there is no point in running past Jerusalem and butting our brains out on the walls of Jericho. Abuses of God's plan have always existed, and always will. We must distinguish between that plan and its abuses.

There are several different Greek words which have commonly been translated by the English word "preach." We list these words and give for each of them the definitions given them by three eminent Greek authorities. It is well to keep in mind that all words have different shades of meaning and that they have changed in their meaning through the years. The usage of a word, in its context, determines the meaning conveyed by that word. For that reason it is unwise, incorrect and even deceptive to seize upon one definition and seek under all circumstances to so apply the term. We should therefore carefully study the definitions and the passages in which the terms are employed in order to get the correct sense of the term. An unprejudiced study of the word "preach" as it has been employed by the translators to convey the idea of these various Greek terms will convince any person that the common usage of the term in its most frequent setting in New Testament scriptures is the idea of propagating or spreading abroad the truth and not the revelation of truth originally at all. Here is the fundamental error our friends have made.

DEFINITIONS Lexicons

1. Preach

(1) (diangelo)

Thayer: "to carry a message through, announce everywhere, through places, through

assemblies of men, etc.; to publish abroad, declare." (p. 135)

Robinson: "to announce fully, i.e., generally, everywhere, to publish, to declare. To announce, to give notice." (p. 169)

Liddell and Scott (abridged): "to send as a message: to give notice, notify, proclaim: to pass the word of command from man to man, inform one another." (p. 159)

(2) (dialegomai)

Thayer: "to think different things with one's self, mingle thought with thought; to ponder, revolve in mind; 2. to converse, discourse with one, argue, discuss." (comments "drawing arguments from the scriptures"). (p. 139)

Robinson: "to lay out separately before the mind of any one; to discourse, to reason, to dispute with. To speak to, to talk with." (p. 172)

Liddell and Scott (abridged): "to converse, reason, talk with. 2. to use a dialect or language." (p. 163)

(3) (uangelizo)

Thayer: "to bring good news, to announce glad tidings. III. to proclaim glad tidings; to instruct (men) concerning the things that pertain to Christian salvation." (p. 256)

Robinson: "to bring good news, to announce glad tidings. 1. to bring or announce glad tidings unto. II. to bring good news, to announce or publish glad tidings. 2. to bring glad tidings of salvation; to show forth, to declare, to preach, a. to show forth the glad tidings of the kingdom of God, to preach the kingdom. d. to preach the gospel." (p. 301)

Liddell and Scott (abridged): "to bring good news, announce them; 2. to preach or proclaim as glad tidings; to preach the gospel." (p. 278)

(4) (katangelo)

Thayer: "to announce, declare, promulgate, make known; to proclaim publicly, publish." (p. 330)

Robinson: "to bring word down to; to announce, to publish, to show forth, to announce, (See PREACHING, page 9)

Christ the righteous: and he is the propitiation for our sins; and not for ours only, but also for the whole world." (I John 2:1, 2.) Conviction of sin without conviction that "he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness" produces only despair.

The Prince of This World Hath Been Judged

Conviction of judgment is based on the fact that the prince of this world hath been judged. When Christ made this promise he was about to endure the agonies of the cross, "that through death he might bring to nought him that had the power of death, that is, the devil; and might deliver all them who through fear of death were all their lifetime subject to bondage." (Heb. 2:14, 15.) The materialistic philosophy which says "eat and drink for tomorrow we die" loses its appeal for those who are convicted of the judgment of the prince of this world, for no longer is man earthbound by fear of death. Hope is not restricted to this life for "Christ hath been raised from the dead, the first fruits of them that are asleep." (I Cor. 15:20.)

Christ's resurrection stands as a pledge that "all that are in the tombs shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment." The prince of this world hath been judged and all who choose to serve him will share in that judgment. The "eternal fire prepared for the devil and his angels" will be the lot of all whose convictions of sin and of righteousness and of judgment is not of the character to cause them to submit to the righteousness of God and be saved from the wrath to come.

"Of the devil it is said, 'the prince of this world hath been judged,' because the victorious cause of Christ has rendered the supreme wickedness of Satan evident to all, and put an end to his power to dominate and destroy. John 16:11." Thayer.

Preaching - - - - - (Continued from page 1)

to set forth, to preach inculcate." (p. 380-81)

Liddell and Scott (abridged): "to announce, proclaim, declare." (p. 352)

(5) (Keerusso)

Thayer: "to be a herald; to officiate as herald; to proclaim after the manner of a herald; a. to publish, proclaim openly. b. of the public proclamation of the gospel and matters pertaining to it." (p. 346)

Robinson: "To be a herald or public crier, to make proclamation, to proclaim, to announce publicly, to publish. 2. to publish, to announce, to preach. b. to preach, to teach. (p. 398-99)

Liddell and Scott (abridged): "to be or act as herald: to make proclamation as a herald, summon, convene as herald. 2. notice is given, proclamation is made II. to proclaim, announce; to extol. 2. to put up or advertise for sale. 3. to call on, invoke. III. to preach or teach publicly." (p. 376)

(6) (laleo)

Thayer: 1. "to utter a voice, emit a sound. 2. to speak, to use the tongue or the faculty of speech; to utter articulate sounds. 3. to talk. 4. to utter, tell. 5. to use words

in order to declare one's mind and disclose one's thoughts; to speak; to speak to one, address him! to speak to, converse with one. to speak anything to any one, to speak to one about a thing. promulgating a thing to one, to speak to one. to make known by speaking, to speak of, relate, extolling. 6. commanding. (pp. 368-69)

Robinson: "to speak, to talk. 2. to teach, to preach. b. tell, relate, declare, announce. c. to foretell, to declare. d. to direct, to charge, to prescribe. to publish, to promulgate. 3. to speak, to prescribe." (pp. 422, 23)

Liddell and Scott (abridged): "to prate, chatter, babble. to make an inarticulate sound. to talk, talk of." (p. 405)

2. Preacher

(keerux)

Thayer: "a herald, a messenger. God's ambassador, and the herald or proclaimer of the divine word." (p. 346)

Robinson: "a herald, public crier, a preacher." (p. 398)

Liddell and Scott (abridged): "a herald or pur-suivant." (p. 376)

3. Gospel

(uangelion)

Thayer: "a reward for good tidings. 2. good tidings. a. the glad tidings of the kingdom of God soon to be set up, of Jesus, the Messiah, the founder of this kingdom. the glad tidings of salvation through Christ; the proclamation of the grace of God manifested and pledged in Christ; the gospel. b. the narrative of the sayings, deeds, and death of Jesus Christ." (p. 257)

Robinson: "a reward for good news; good news, glad tidings. 1. the gospel, the preaching of the gospel." (p. 301)

Liddell and Scott (abridged): "the reward of good tidings." (pp. 278-79)

4. Evangelist

(uangelistees)

Thayer: "a bringer of good tidings, an evangelist." (p. 257)

Robinson: "an evangelist, a preacher of the gospel." (p. 302)

Liddell and Scott (abridged): "a bringer of good tidings: an evangelist, preacher of the gospel." (p. 279)

5. Teach

(1) (didasko)

Thayer: "to hold discourse with others in order to instruct them, deliver didactic discourses. b. to be a teacher. c. to discharge the office of teacher, conduct one's self as a teacher. 2. to impart instruction, instill doctrine into one, prescribe a thing. to explain, expound, to teach one something." (p. 144)

Robinson: "to teach, to instruct. 2. to direct, to admonish, to advise." (p. 179)

Liddell and Scott (abridged): "to teach, to teach oneself, learn." (p. 169)

(2) (diegeomai)

Thayer: "to lead or carry a narration through to the end; set forth, recount, relate in full." (p. 148)

Robinson: "to lead or conduct through. to go through with, to recount, to tell, to declare." (p. 182, 83)

Liddell and Scott (abridged): "to describe or narrate in full." (p. 172)

(3) (kateekeo)

Thayer: "to sound towards, sound down upon,

resound. 2. to teach orally, to instruct.
3. to inform by word of mouth; to be orally informed." (p. 340)

Robinson: "to sound out towards. 1. to teach, to instruct. 2. to inform, to apprise of; to be informed of, to hear by report. (p. 392)

Liddell and Scott (abridged): "to resound. II. to sound a thing in one's ears. 2. to teach by word of mouth, teach the elements of religion." (p. 367)

(4) (matheetuo)

Thayer: "To be the disciple of one; to follow his precepts and instruction. 2. to make a disciple; to teach, instruct." (p. 386)

Robinson: "to be the disciple. 2. to train as a disciple, to teach, to instruct." (p. 439)

Liddell and Scott (abridged): "to be a pupil or scholar. II. to make a disciple of one, instruct." (p. 422)

(5) (paiduo)

Thayer: "to train children, to cause one to learn. 2. to chastise; a. to chastise or castigate with words, to correct. b. to chasten by the infliction of evils and calamities. c. to chastise with blows, to scourge." (p. 473)

Robinson: "to bring up or rear a child. 1. to train up, to educate, to teach. to teach, to admonish. 2. to correct, to chastise, to chasten, to scourge." (p. 540)

Liddell and Scott (abridged): "to rear or bring up a child. 2. to teach, educate, instruct. 3. to accustom or inure to a thing. 4. to correct, chasten." (p. 512)

* * * * *

WEBSTER'S UNABRIDGED DICTIONARY (20th CENTURY)

1. Preach: "to declare in public; to proclaim; (closely allied to dicere, to say)
1. to deliver a public discourse on some religious subject, or upon a text of scripture; to deliver a sermon.
2. to discourse on moral or religious topics; to advise or exhort like a preacher.

Preach, v. t. 1. To proclaim; to publish; to declare publicly.
2. To inculcate in public discourses; to urge with earnestness upon a person or persons.
3. To deliver or pronounce as, to preach a sermon.
4. To advise or teach, as by preaching.
5. To give advice to in an earnest manner." (p. 1326)

2. Preacher: 1. One who discourses publicly on religious subjects.
2. One who inculcates anything with earnestness. (p. 1326)

3. Preaching: "the act of preaching or sermonizing; a public religious discourse." (p. 1326)

4. Proclaim: 1. To make known by public announcement; to promulgate; to announce; to declare; to publish.
2. To outlaw by public denunciation. (p. 1346)

5. Promulgate: "to publish, the origin of which is uncertain. To publish; to make known by open declaration; to proclaim; to announce; as to promulgate a law." (p. 1351)

6. Herald: 1. In antiquity, an officer whose business was to denounce, to proclaim war, to challenge to battle, to proclaim peace, and to bear messages

from the commander of an army.
2. A proclaimer; a publisher; as the herald of another's fame.

3. A forerunner; a precursor; a har-binger. (p. 808)

7. Evangelist: "a preacher of the gospel, one of the writers of the Gospels.

1. A writer of the history or doctrines, precepts, actions, life, and death of Jesus Christ; as the four evangelists, Matthew, Mark, Luke, and John.

2. A preacher of the gospel of Jesus Christ, especially a travelling preacher; a revivalist; a missionary.

We call your attention now to the use made of some of these terms defined above. Just a few of the texts in scripture where these terms are employed will confirm so definitely that the word preach as it has been commonly employed by translators to convey the idea of these various Greek terms denotes propagation rather than revelation of the truth that it will become unquestionable to the honest and fair mind.

1. Acts 8:4. "Therefore they that were scattered abroad went everywhere preaching the word."

Here is a Greek word translated preach in New Testament scriptures—uangelizo—It is so translated some 46 times. We have selected a passage that speaks of "preaching" done by the church as a whole. In other words this passage uses the term in a general sense. It does not set forth an activity of the apostles or the work of special men such as evangelists but does record "preaching" as an activity of the "church." It was the "church" that had been persecuted and "made havock" (verse 3) and it is the "church" thus scattered that went everywhere preaching the word. Here it is descriptive of an activity of the members of the church in general. But according to the theory of our friend, "preaching" can only be done in an "official" capacity and could not be a general activity of the church for it had to be done by specially called, chosen, sent, and miraculously endowed men. Were all of these who left Jerusalem apostles, evangelists, or inspired men? Were all of them officially chosen, called, and sent as "preachers"? We don't believe anyone would so say for it is entirely too apparently untrue.

2. Acts 11:19-20. "Now they which were scattered abroad upon the persecution that arose about Stephen traveled as far as Phenice and Cyprus and Antioch preaching (lalountes) the word to none but unto the Jews only, and some of them were men of Cyprus and Cyrene, which, when they come to Antioch, spake unto the Grecians, preaching (uangelizomenoi) the Lord Jesus."

Here we have two different words in the Greek, "laleo" and "uangelizo," translated by the English word "preach" and correctly so according to the authorities cited above. Again the term is used of men in the church in general who left Jerusalem upon the persecution but are not in any way identified with any official capacity such as apostles or evangelists. Here again, therefore, the words translated "preach" are used in the general sense of spreading abroad, propagating the truth and not in the sense of revealing it at all. Such a usage of the

term is impossible and incorrect according to the position taken in the paper under review. According to that paper there is no general use of the term "preach" or any of the terms so translated. It must mean only in an "official sense"—"primary announcement" or revelation of the gospel and has no reference to the propagation of it at all. Hence according to our friend, the inspired writers, the translators and the lexicographers are all wrong.

3. Acts 15:21. "For Moses of old time hath in every city them that preach (keerusso) him, being read in the synagogues every sabbath day."

This is a significant passage on the point at issue. The word, in the Greek translated "preach" is the word "Keerusso." This word, as seen from the definitions above, sometimes means to "preach" or "teach" in the sense of publicly announcing or proclaiming or publishing a thing. This passage certainly does not refer to the initial or primary announcement or revelation of Moses for Moses and the Law had been revealed and proclaimed for 1500 years. He was still being "preached" every sabbath day by reading the law given through him in the synagogues and as was customary also by giving an explanation of its meaning. It would be interesting to hear our friend try to reconcile this "preaching" with his theory of what it means to preach. He seizes upon only one definition of the word "keerusso," viz., "to be a herald; to officiate as herald," and then comments, "but confined to the primary announcement of the message and facts of salvation and not including continuous instruction in the contents and connections of the message"—(page 10). He gives Vincent as his authority and misrepresents him from the quotation given as endorsing the idea that "preach" always means only that. Vincent did not believe any such thing nor does any other scholar. What he says it does mean is exactly what the word cannot mean in this passage and what he affirms it cannot mean is exactly what it evidently does mean as it is used in Acts 15:21.

4. Romans 2:21. "Thou therefore which teachest another, teachest thou not thyself? thou preachest (keerusso) a man should not steal, dost thou steal?"

Here the word "preachest" comes also from the word "keerusso" upon which the contention mainly is built and here again the word cannot mean the "primary announcement of the message" as our brother says it must whenever it occurs and here still again it must mean "continuous instruction" which he says it never can mean. One can readily see that the "preaching" of "thou shalt not steal" in the New Testament day was not a primary announcement in any sense of the word. It must rather be a "continuous instruction" concerning one of the ten commandments "primarily announced" 1500 years before. The writer was so anxious to justify his theory that he unfairly and incorrectly would force the word to mean every time what it only means sometimes and thus disregard other correct definitions of the same term and other usages of it likewise. This is a common error and almost always is resorted to by a prejudiced mind looking for "self-justification" rather than honestly searching for truth.

Let it be noted also that the "preaching" in this passage was not an official preaching in any sense but was done rather by the Jews in general as the context

readily shows. It was not inspired preaching but simply the teaching of that which was revealed to be God's will in the ten commandments given to Israel through Moses. Thus again the theory built on the word "preach" (keerusso) fails.

5. I Corinthians 1:21. "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching (keerusso) to save them that believe."

Here once again the word "keerusso" is translated by the word "preach" in the King James, American Revision, and in the Standard Revised Version. God's plan is here set forth for the redemption of humanity. Men are to be saved by believing. But men are to be made believers by the proclamation of God's wisdom. It would be as well to argue that believing is no longer a part of God's plan as to contend that the "preaching" of this passage is no longer a part of God's plan. Albert Barnes' comment on this point is this: "Not by foolish preaching but by the preaching of the cross, which was regarded as foolish and absurd by the men of the world."

A. T. Robertson, an eminent scholar, comments: "the proclamation of the cross seemed foolishness to the wiseacres then (and now) but it is consummate wisdom and God's good pleasure. The foolishness of preaching is not the preaching of foolishness."

Salvation is through faith and faith comes by hearing and hearing by the Word of God. (Rom. 10:17.) Our brother places himself among the wiseacres now who think "preaching" is foolishness. It was, is, and ever will be a means of reaching the souls of men to save them and it is God's wisdom that so decrees.

6. II Corinthians 11:4. "For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him."

II Corinthians 11:7. "Have I committed an offence in abasing myself that ye might be exalted, because I have preached to you the gospel of God freely?"

In these two verses we find the words "keerusso" (verse 4) and "uangelizo" (verse 7) both translated by the word preach and again this is true in all the English translations — King James, American Revision, and Revised Standard Version. This passage simply shows that the Christ, the Gospel, and the Spirit proclaimed by Paul and others can be counterfeited and a false Gospel, Christ and Spirit can be "preached." Thus it can be seen that anything, any message, true or false, can be "preached." This is also evidenced by Galatians 1:6-11. In this passage Paul pronounces by divine sanction, of course, the curse of heaven upon any one, even an angel from heaven, who "preaches" (uangelizo) any "other gospel." It was not the fact that it was "preached" again that Paul condemned but the fact that the message had been corrupted. It is therefore necessarily inferred that if anyone "preaches" the same gospel that Paul "preached" it would be pleasing to God. But the writer under review

affirms that when the gospel is "preached" it cannot be a continuous instruction—that is it cannot be a continuation of declaring the same message with its "contents and connections." If that be so, then Paul put his emphasis upon the wrong point.

7. Philippians 1:12-16. "But I would ye should understand, brethren that the things which happened unto me have fallen out rather unto the furtherance of the gospel; (uangelion) so that my bonds in Christ are manifest in all the palace, and in all other places, and many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak (lalein) the word without fear. Some indeed preach (keerussousin) Christ even of envy and strife; and some also of good will; the one preach (katangellousin) Christ of contention, not sincerely supposing to add affliction to my bonds."

Here is an unusual passage that sheds much light on our friend's theory and shows it absolutely false. The "furtherance of the Gospel" in verse 12, "speak the word without fear." verse 14, "preach Christ." verse 15, and "preach Christ," verse 16 very obviously refer to the declaration of the same message. Here we have four different words used with reference to the same manner of propagating the same message: uangelizo, laleo, katangelo, keerusso. Undoubtedly they contain the same idea and are talking about the same thing. viz., the public preaching or declaration of the word of God.

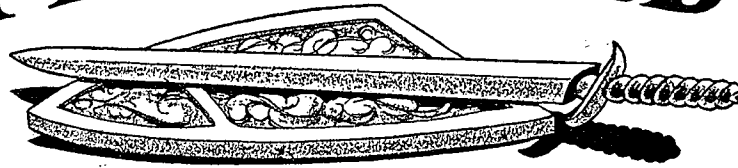
It can easily be seen from this passage also that "many of the brethren" were "preaching" the gospel in Rome. They were all preaching the same message, in the same city. Here the thing is affirmed not of some who "preached" in an official sense but of many who performed the same function. in the same city and indeed, in the same church. Some of them did it with evil intent, without sincerity, of contention, for the purpose of hindering the work of Paul. Notice that these were not "preaching" another Christ or another message but the same message with evil intent, yet they were "preaching Christ." How could this be? Were these evil men who were "preaching Christ" sent of God? Did they have the apostolic office or had they been "divinely called and sent" as "evangelists" and therefore endowed and empowered by divine gifts? If so, then their wrong toward Paul was God's mistake in "calling" the wrong "preachers." It would be interesting also to hear an explanation of the difference in the "furtherance of the gospel," "speaking the word," "preaching Christ" and "proclaiming Christ." Of course if we allow our brother to select one definition of each Greek term used and reject all others and then allow him to translate the passage into English to suit himself, then select from the English dictionary one definition of the English words used to translate and reject all others, he might make some progress but even then he cannot reconcile the passage with his theory. That is exactly the method he used in his attempt to establish his theory.

8. Colossians 1:23. "If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven. Whereof I Paul am made a minister."

Here Paul affirms that the "Gospel" had already been "preached" (keerusso) to "all creation." "en pasei ktisei" here denotes the "sum of created things." Yet not all of the New Testament scriptures had been written by any means. This evidences that the contention that "New Testament Scriptures exclusively are the Gospel" is not so. But notice especially that Colossians was written from Rome in A.D. 63. II Timothy was written several years later, ordinarily assigned the date of 67-68 A.D. by scholars. Yet in the epistle to Timothy Paul charges, "preach the word: be instant in season, out of season: reprove, rebuke, exhort with all long-suffering and doctrine." How could Timothy preach the word in Ephesus when it had already been "preached" there by Paul and also throughout the "whole creation." Paul had preached in Ephesus. He had "withheld nothing that was profitable" (Acts 20:20) in preaching the "gospel of the grace of God" (Acts 20:24). More than that, he affirms concerning his "preaching the kingdom" (Acts 20:25) in Ephesus that he had preached the "whole Counsel of God" (Acts 20:27).

He had "preached" (keerusso) the Kingdom. He had "declared" (uangelizo) the whole counsel of God, yet years afterward he wrote to Timothy and charged, "Preach (keerusso) the word." These facts alone disprove completely and entirely the theory under study as anyone must know and recognize if he faces them honestly. The writer contends that "preach" and especially as it translates "keerusso" and "uangelizo" means "the primary announcement of the message and facts of salvation, and not including continuous instruction in the contents and connections of the message"—Page 10 of "Words and Attitudes." But Timothy was to continue the "preaching" (keerusso) of the word where it had been already preached for years. Either our brother is wrong in his position about this word or Paul is wrong in using the word in his charge to Timothy. It does not matter about the "age" during which preaching was to endure—here is specific instance of "preaching" continuing in a specific locality where it had been going on for years. Hence that the word always means "primary announcement" and never "continuous instruction" just is not so. Timothy was to "preach" the word by rebuking, reproofing and exhorting brethren who had the disposition to turn away from that which they had heard. Was he to preach another gospel? He stood condemned if he did. He had therefore to continue "in season and out of season" to "preach" the same gospel which Paul years before had already preached (keerusso) in the same place. If Timothy could preach it years after it had already been preached at the same place, is it not unreasonable to conclude that it could not be preached in the same locality years after Timothy preached it? Can not, indeed, will not our friends see that the Gospel can be preached at the same place, the same gospel, where years before it has been preached? Honesty and fairness again demands it of them. (To be continued next week)

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PREACHING: A CRITICAL STUDY (IV)

Roy E. Cogdill, Lufkin, Texas

Proposition IV — What does the New Testament Scripture set forth as the work of an evangelist?

The word "evangelist" (euangelistees) occurs three times in the New Testament, though the verb from which it comes is found about sixty times. "To evangelize" and "do the work of an evangelist" are phrases of equal import and indicate the same duties, rights and privileges.

There is nothing to indicate that the "Evangelist" was an office in the New Testament Church any more than a work (ergon) constituted an office such as teaching. Neither is there anything to indicate that in the church of the New Testament period the "evangelist" exercised any authority over the church in any sense. He was "authorized" to do a work but that work did not conflict with the work of an elder in ruling or overseeing the church of God. The local churches were ruled by elders (Acts 20:17-28; I Peter 5:1-3) under the authority of Christ. What did the evangelist exercise authority over? He was sent out by the church to proclaim the word, baptize believers, plant churches, and to teach and strengthen churches already planted.

In Acts 21:8 Philip is referred to by Luke as "the evangelist." We know that to begin with, Philip was chosen as one of the seven in the Jerusalem church to attend to the "daily ministration" of food to the needy. These seven men were full of the "Holy Ghost and wisdom." That constituted the qualifications laid down for their selection. As the result of apostolic hands being laid on them when they had been chosen they were able to work miracles. (Acts 6:6-8; Acts 8:6.) When the task to which they had been appointed as special servants in the Jerusalem church had ended—the daily ministration of food to the needy—these men, some of them, Stephen and Philip at least, began to preach the word. Through his preaching in Samaria and other cities (Acts 8:40) until he settled in Samaria Philip became known as an evangelist. What made him such? Did the Holy Spirit designate him personally and give him special endowments to that "office"? There is not one whit of testimony to that effect. He was selected in the Jerusalem Church to perform a benevolent service because of qualifications which he already had—"full of the Holy Ghost

and wisdom." This was before he began to travel from place to place and preach. The apostles laid their hands on him and conferred miraculous powers when he was appointed by them to the work in the Jerusalem Church before he began to preach. Nothing indicates that he had any more of the "Holy Spirit" after he began to preach than he had before. By the laying on of the hands of the apostles he had been given some miraculous powers and he demonstrated them later on in the healing he performed in Samaria. But those powers were given to him when he was appointed to "wait on tables" and not as endowments for the "work of an evangelist." Neither is there any record that even hints of any official appointment directly and divinely given or received from any man that made him formally an evangelist. When the need for his services in the work at Jerusalem was at an end, he took it upon himself to go down to Samaria and "preach" (keerusso) Christ. The record says, "then Philip went." (Acts 8:5.) Why did he go? Because he knew that it was the will of the Lord for the gospel to be preached to every creature under heaven—to all nations and because he felt impelled to help carry out that work to the best of his ability. Our friends would have asked of him, "Why do you think that you should go any more than any other member of the church?" "Do you think you have some superior ability that you thus appoint yourself to do a work like this?" This is their attitude toward such work today. It wasn't a question of Philip's conceit or how much he thought of himself. It was a matter of his being willing to do his best to help carry out the will of His Lord. We have every reason to believe that he went because he wanted to go and knew that the Lord wanted the gospel to be preached. He did not fail to provide for his family in order to go. Either he was able to do that and give his time to preaching also or he was sustained by others for in some way he went and gave his time to the proclamation of the Word. Upon the dispersion of the church in Jerusalem he began a work that caused him to be designated in the word of God as "the evangelist." Thus it is evident that he was an "evangelist" because of the work he did. That work consisted of preaching in "all the cities, till he came

(See PREACHING, page 8)

PROVE ALL THINGS

R. J. Findley, Jr., Longview, Texas

The admonition contained in Paul's letter to the saints in Thessalonica, presupposes a careful and impartial study with an honest heart of any and all questions involving human destiny. It follows that any other course pursued would necessarily lead to biased opinions and dogmatic conclusions which could be false and fatal to the soul's welfare. The virtue in holding fast depends on the truthfulness of things proved. The things proved must fall into the category of that which is good. Good things, of course, must be measured by the divine yardstick. Thus we hear the apostle Peter saying, "If a man speak, let him speak as the oracles of God."

On the elders who have the oversight of the flock, rests squarely the responsibility of seeing that the congregation is fully and faithfully taught on all questions that face the church controversial or otherwise. From this wise and good plan there has been in many quarters a wide departure. It is far too common that an eldership wedded to ideas either for or against a troublesome question, to draw down the "Iron Curtain," thus depriving the saints of their rightful privilege of weighing the evidence pro or con. In this procedure they vitiate such scripture as, "Study to show thyself approved unto God," and stifle the desire to "Search the scriptures" to see if these things be so.

Some argue, as did those on the Premillennial question, "Our congregation is not troubled with the question. It has not become an issue or problem, why disturb them." They seem to forget or overlook the gravity and importance of thoroughly indoctrinating the membership on all questions confronting the church, thus failing to fortify the church to meet insidious doctrines, which at the first have a small beginning, but grow in magnitude to become a real menace, actually dividing in many instances.

Many of us remember the great work done by Brother Foy E. Wallace, Jr., and others in stamping out to a large degree premillennialism, also the valiant and successful efforts of the pioneer preachers to keep the worship pure in such matters as the instrument and society.

The first recorded words of Jesus after his baptism were a clear declaration of the authority of the scriptures. He cited the scriptures as things undeniable even by the Devil himself.

When Paul came to Athens and there waited for his companions, being stirred in the spirit he disputed with the Jews in the synagogue and the devout people in the market place. This resulted in arousing in them sufficient interest to lead to an invitation to set forth his peculiar doctrine. Be it noted, that while called a "Babbler," a better and fairer spirit was manifested in their willingness to hear "his side" than that which characterizes our brethren today. Another example can be found in Acts 21. Paul standing before an angry mob bent on taking his life, the records say, "They gave him licence to speak." Again, before rulers both heathen and hostile, Jews, he was allowed to have his day in court. This is a far cry from the attitude of some of our present leaders who hold so tenaciously to their pet ideas as to

withhold, yea, even suppress fair and honest examination of disturbing questions in the church today.

Thus we see a "New order of things." The worthies of old expected and received far more consideration from pagans and unbelieving Jews than from some of our brethren today.

May God hasten the day when we will be willing to lay aside preconceived notions and prejudice, desiring at all times to know the will of the Lord and to teach it, to the end we may be found approved unto God and workmen that needeth not to be ashamed.

Preaching - - - - - (Continued from page 1)
to Caesarea." It is well to remember also that he had begun this work of preaching the word before the Holy Spirit said to him "Go near and join thyself to this chariot" in the case of the conversion of the Ethiopian Eunuch. This was instruction not to go preach in general but to preach or join himself to this one particular individual that he might preach to him.

Then let us look at Timothy also who specifically was instructed to "Do the work of an evangelist." (II Tim. 4:5.) What did that work consist of and why should Timothy do it? First let us remember that Paul became acquainted with Timothy at Lystra. He had been reared by a mother and grandmother who had instructed him from infancy in the word of God. (II Tim. 3:15; II Tim. 1:5.) He was "well reported of by the brethren." (Acts 1:2.) When Paul wanted his help in his work Timothy became his companion. The elders "laid their hands" upon him (I Tim. 4:14) as they did upon Paul and Barnabas when they sent them out to the work of preaching the gospel to the Gentiles. (Acts 13:3.) He was given some special gift by the laying on of the hands of the apostle Paul though we do not know what it was. It might have been tongues, which gift certainly would have been a blessing in his work, or it could have been the "word of wisdom" or the "word of knowledge" but we are not told. He certainly did not have the power of inspiration or the authority that an apostle had or Paul would never have given him the instructions he did. He received what he taught from Paul. (II Tim. 2:2.) He was told to "give diligence (study)" that he might "handle aright the word of truth." (II Tim. 2:15.) There was not therefore, in so far as New Testament scriptures teach us, any special endowment of power or impartation of gifts that made a man an "evangelist." Evangelists in the New Testament day certainly had gifts bestowed upon them as did other members of the Lord's church but these gifts did not make them "evangelists" or else they would have all become such. The laying on of the hands of the elders signified nothing more than that he went to the work of spreading the Gospel with their prayers and blessings.

It is sometimes contended that the work of an evangelist was a "sub-apostolic" office; that the apostles selected and appointed certain men to be their assistants and that the work of an evangelist therefore existed upon apostolic appointment and authority. Ephesians 4:11 is enough for anyone with any regard for the Word of God

to learn better than that. In the divine arrangement for "the perfecting of the saints" and the "building up of the church" Christ himself appointed that the work of an evangelist should be done. It is co-existent with the work of pastors and teachers and rests upon the same authority as do they and the work of the apostles and prophets also.

Among those who could correctly be classed in New Testament scriptures as doing a like work with Philip and Timothy, who are specifically called evangelists, are such men as Apollos, Barnabas, Mark, Luke, Silas, Titus, Sopater, Crescens, Gaius, Secundus, Trophimus, Epaphras, Clement, Aristarchus, Tychicus, Fortunatus, Stephanas, Achaicus, Demas, Epaphroditus, etc. They did the work of evangelists and were therefore evangelists.

Then there is the divine charge of the apostle to Timothy that provided for the perpetuity of such work. (II Tim. 2:2.) "Thou, therefore my son, be strong in the grace that is in Christ Jesus and the things that thou has heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." Here is outlined the very qualifications of an "Evangelist." He must be faithful in life and in handling the word of God and he must be able and willing to "pass on the torch" to others also by continuing to give himself to the propagation of the word. We may correctly say that the work of an "Evangelist" consists of:

1. Preach the Word. (II Tim. 4:1-2.)
2. Reprove, rebuke, exhort. (II Tim. 4:2; Titus 1:13; Titus 2:15; I Tim. 6:17-19.)
3. Appoint scripturally qualified men as elders and deacons and thus "set in order the things lacking" in the churches planted. (I Tim. 3; Titus 1:5-9.)
4. Receive accusations against elders upon a proper amount of evidence being presented and reprove them that sin. (I Tim. 5:19-22; Titus 3:10-11.)
5. Correct those who preach or teach false doctrines and thus help to keep the church from apostasy. (II Tim. 1:13-14; I Tim. 1:3; Titus 1:10-14.)

Timothy and Titus were evangelists and this is the work they were instructed to do, therefore this is the work of an "evangelist." It needs doing in the church today as much as then.

The evangelist was often sent out by the churches and thus became the medium through whom the churches could discharge their responsibility to be the "pillar and ground" of the truth. Jerusalem Church sent forth Barnabas in this manner. (Acts 11:22.) Timothy was commended to Paul by the brethren. Epaphroditus was sent by the church at Philippi. (Phil. 2:25-30; 4:18.) Titus was sent by the brethren to exhort the brethren in their duty toward the saints. (II Cor. 8:4-6, 16-20.)

Paul instructed Timothy that in doing the work of an evangelist he was to "make full proof of his ministry." In II Timothy 2:1-6 he charged Timothy to devote himself and his time to his work and not "cumber himself with the affairs of life." This directly is connected with the instruction of verse 2 of the same chapter in which he instructs him to "pass the torch" he bore on to other faithful men. In the same passage he points out that when he devotes himself to the things of the Kingdom

as a "soldier on service" he has the right as such a laborer to partake of the "fruits of the vineyard." This is all of the authority anyone should need, though much more is to be found, to justify sustaining an "evangelist" so that he can be relieved of the necessity of having to earn a living for his family and thus becoming entangled with the affairs of this life and devote himself fully to his work.

If there are no evangelists today, then upon whom in the church today does the work done by evangelists in the New Testament church depend? Whom shall the churches send as Jerusalem sent Barnabas and as Timothy, Titus, Luke, and others were sent by the churches? Whom can the church sustain that the word of God may be taken from city to city as Philip did? To whom does the responsibility belong to correct false doctrine, reprove, rebuke, exhort, and even rebuke elders when they sin as Timothy was charged to do? If it is said that elders are to do all this work now, then let it be remembered that there were elders then too. Let it also be remembered that elders are confined in their work to the local church where they were bishops. And when they are sent out by the church to do anything elsewhere they cannot and do not act in their capacity as elders.

Our brother contends that evangelists were inspired men and ranks them in the declaration of their message with the apostles and prophets. Here he forgets God's order. The work of revelation belonged to the apostles and prophets. (Eph. 3:5.) The apostles officially spoke for the Lord. (II Cor. 5:20; II Peter 1:16-21; I John 4:6; Matt. 19:27-29.) If you accept his definition of an "Evangelist" you would conclude: "Evangelize mean to proclaim, always carries an official connotation." Again, "upon analysis, it is evident that the proclamatory function is an essential and necessary adjunct of the legislative function." This would but mean that the evangelistic function could have been performed only by the apostles for they alone possessed the "legislative function." If by this he means that they could provide for the proclamation of the Gospel, he is placing the credit to the wrong source for the Book says that the Lord made such provision. (Eph. 4:11.) The evangelistic function rests upon the same authority and provision as the apostolic function and that was the Lord's.

If it be contended that the apostles selected and appointed the evangelists, we ask for the proof. The Word of God does not hint it. The church selected Philip and Stephen for the work to which they were appointed. (Acts 6:3.) Paul wanted Timothy as a fellow-laborer, Acts 16:3, and that because of what he already was and upon the commendation of the brethren. (Acts 16:2.) The Jerusalem Church selected Barnabas and sent him out. (Acts 11:22.) If it be contended that the Holy Spirit called Barnabas along with Paul in Antioch, Acts 13:3, let it be remembered that this "calling" was unto the work of carrying the Gospel to the Gentiles and had no reference to Barnabas beginning the work of preaching or proclaiming the Gospel for he had already been engaged in that work for some years.

But granting that the Greek term "uangelizo" means only to "proclaim"—what does the word "proclaim" mean? Does it always carry an official connotation as our scribe says? We challenge him to produce the

authority who says so. He makes the assertion by his own authority and wisdom. We deny that it is so and ask for the proof. Webster's Unabridged Dictionary, as can be seen from the definitions above says that proclaim means: "to make known by public announcement; to promulgate; to announce; to declare; to publish." Webster evidently did not know that the word proclaim "always carried an official connotation."

If we should grant for the sake of argument that the apostles selected and appointed the "evangelists" as their sub-delegates or representatives and therefore the "evangelists" rested for his authority upon the apostolic office, we would be forced to accept upon the same reasoning that evangelists appointed elders and therefore the office of elder rests upon the evangelistic function and therefore according to our friends had to cease with apostles and evangelists. Is our friend ready for the conclusion? He professes to believe in having elders today but his contention proves too much for that if it proves anything at all.

But listen again to our friend, "Once they (laws) are proclaimed, they are then a matter of record for as long as the laws are designed to be and proclaimed to be in effect." If by this it is meant that when once they are proclaimed they cannot be proclaimed again, then let it be remembered that Paul had preached the "whole counsel of God" at Ephesus (Acts 20:27) and when he reduced his message to writing so that it might be read and perceived by the Ephesians (Eph. 3:1-6) how after that could Timothy continue to do the work of an evangelist at Ephesus as Paul charged him to do (II Tim. 4:5) and "preach," (keerusso) proclaim the word? Our friend cannot answer this to his own satisfaction honestly without yielding his "home-made" definitions and rules. It is not a matter of how long the law proclaimed is to be in effect. That is not the issue he has raised. In fact, it has nothing whatever to do with the issue. It is the question of whether or not those laws can ever be proclaimed again after they have been once announced or made known. He contends that "keerusso" and "uangelizo" mean to proclaim and "proclaim" bears always an official connotation and means a primary declaration and not a continuous instruction in those laws proclaimed. Webster says that "proclaim" means "to make known by public announcement; to promulgate." That is what Paul told Timothy to do in the passage cited above (II Tim. 4:) and that is what he could not do if our brother is right in his pronouncements for Paul had already done it at Ephesus. He must yield his limitations of the words he tries to define or deny the facts.

The paper also contends that in order for one to act as an "evangelist" or "herald" he must be "specifically designated." Page 13. This is another home-made rule which he cannot establish and which we are unwilling to recognize. Let us look again at Webster's unabridged dictionary, 20th Century, definition of the English word "herald":

1. In antiquity, an officer whose business was to denounce, to proclaim war, to challenge to battle, to proclaim peace, and to bear messages from the commander of an army.
2. A proclaimer; a publisher; as the herald of another's fame.
3. A fore-runner; a precursor; a harbinger."

The writer under review would select only the ancient

meaning and bind it upon a modern English term to the exclusion of all other definitions. We believe he knows better than this but false theories cannot be established any other way. Truth needs no such tactics to sustain it.

We want to notice another contention made in the paper on page 13.

"Since Milligan, men have tried to 'fix' this discrepancy by picturing the evangelist as being not an officer at all, and as merely performing a certain work under the direction and oversight of congregational elders. The latter idea is entirely at variance with the function of an evangelist as taught by scriptures. The former is merely a quibble in trying to make a distinction between words that are synonymous. A special work when it is normally and rightly performed by a particular authorized man or group of men is an office. Paul says if a man desires the office of a bishop he desires a good work."

This again is a conclusion based upon a mere assertion and wholly unwarranted and untrue. There is no word in the original text for "office" in I Timothy 3:1. There is the word "episkopis" which is from "episkopeo" and means "over-seership." What the passage says actually according to the very best authorities is this "If any man desire the 'bishopric' or 'overseership' he desires a good work." The word for "work" is "ergon" and in no sense can be defined correctly as indicating an official connection or being parallel with such. Thayer defines this word "ergon" as follows:

1. Business, employment, that with which one is occupied.
2. Any product whatever, anything accomplished by hand, art, industry, mind.
3. An act, deed, thing done."

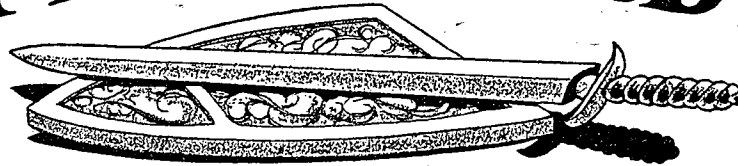
So when Paul said to Timothy, "Do the work of an evangelist" (ergon) there is nothing to warrant the conclusion that he was talking about an "office" in any sense. The work of an evangelist was the work of bearing, propagating, spreading the good news of salvation and upon teaching people, inducing them to accept and appropriate the teaching and continue in it. It is a work as much justified and needed in God's plan now as then. As we have already shown, there is not one bit of testimony or evidence from the word of God that warrants the idea that a man become an evangelist because of personal, specific appointment to an "office" or because of being especially endowed with "gifts" peculiar to that office. New Testament evangelists were that because of the work they did and for no other reason.

If it be contended that evangelists were inspired men, then let it be remembered that they were not inspired as the apostles were inspired men. Evangelists possessed only the gifts of the Spirit, whatever they were in particular cases and that we do not know, and were no more possessed of such gifts than many others in the church such as elders. Certainly they were not partakers of the apostolic office and authority and theirs was not the work of revelation such as belonged to apostles and prophets. So there is no ground upon which to urge that the work of an evangelist was not to be continued.

(To be continued next week)

Proverbs 3:5 — "Trust in the Lord with all thine heart; and lean not upon thine own understanding."

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PREACHING: A CRITICAL STUDY (V)

Roy E. Cogdill, Lufkin, Texas

Proposition V — An analysis of some Scripture texts.

Romans 10:11-15. "For the scripture saith, whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things."

Several prophecies are referred to and applied by Paul in this passage. The first one (in verse 11) is a quotation from Isaiah 28:16. This was a prophecy of the Jewish rejection of Christ. It pointed to the gospel and its being made available to all men, and hence Paul puts the emphasis upon "whosoever"; whether Jew or Gentile, "whosoever" believeth on him shall not be rejected or refused, but would be accepted of God. In verse 12, Paul directly affirms this fact by the fundamental premise of the Roman letter being restated, "There is no difference between the Jew and Grek" for the same Lord is Lord of all. Then in verse 13 he further affirms the bringing of the Gentiles which is what he is discussing in chapters 9, 10 and 11, by quoting from Joel 2:32, "And it shall come to pass that whosoever shall call upon the name of the Lord shall be saved." Again the emphasis is upon "whosoever" both in the prophecy and in Paul's application of it that is, whether Gentile or Jew. Upon this premise by which he establishes that God intended salvation through Christ to be extended to the Gentile as well as the Jew and upon the same terms; a proposition which he is arguing in this section of the Roman letter, he bases his contention that in order for this purpose and

promise of God to be fulfilled the Gospel of Christ must be preached among the Gentiles. He was seeking to allay Jewish prejudice against the Gentiles being brought into God's gracious provisions and at the same time justifying both himself and others who had devoted themselves to preaching Christ to the Gentiles by showing that it was but a fulfillment of God's plan. Hence it can be seen that Paul's argument in the passage is simply this:

1. God intended that the Gentiles should have salvation in Christ.
2. They, like the Jews, can only be saved by calling upon the name of the Lord, that is by being brought into such a state of obedient submission to him as to enable them to expect and receive his blessings of salvation and the fulfillment of his promises.
3. In order to thus "call upon His name" they must believe.
4. In order to believe they must hear, for faith comes by hearing and hearing is made possible by the word of God.
5. In order to hear the Gospel it must be preached. (keerusso).
6. And in order for the Gospel to be preached unto the Gentiles there must be a "sending" — God must have ordained or planned for the Gospel to be preached unto them and in fulfillment of that plan it must be carried out by preaching the Gospel to them.
7. The Gentiles would be receptive to it as the Gospel of peace (Eph. 2:13-18) and the prophecy of Isaiah 42:6 which pointed forward to the apostle Paul and his commission as an apostle to the Gentiles would be fulfilled (Acts 26:16-18) and that the gospel of peace carried unto the Gentiles would be received by them as joyously as the news of the liberation of the Jews from Babylon was received by those in Jerusalem when it was brought across the mountains by messengers to them. So glad were they to hear it, that even the "feet" of the messengers appeared beautiful.

Our brother by his remarks concerning this passage in his paper evidences that he has never grasped its meaning at all. In fact he is guilty of sneering at its meaning and would give the church no place in it as an agency to carry out God's plan by sending out men to preach the gospel to the Gentiles as Jerusalem sent
(See PREACHING, page 10)

elders; and in advocating that the general practice of the brotherhood determines what one should accept or reject, as was done at the last lectureship at D.L.C., Pullias stands self-condemned. With him and those who stand with him it is "Thus saith the elders" or "Thus is the general practice of the brotherhood!"

Reader, please recall the things printed in the bulletin last week concerning the "recreation" being sponsored by congregations in various places. Now can't you see that WE ARE DRIFTING? If not then you need to spend more time reading your Bible!! Most of you in this congregation do not read gospel papers which are written and printed by various brethren, hence, you do not realize what is taking place in the church in many places. Some read only one side of various problems in the church. A one-sided story does not give the reader an opportunity to arrive at a proper conclusion. Too few of the papers being printed have their pages open for discussion on BOTH SIDES of current problems. Among the weekly papers I know of only one that has such an editorial policy—that one is the GOSPEL GUARDIAN. The other two leading weekly publications—GOSPEL ADVOCATE and FIRM FOUNDATION—will not permit "both" sides of the issues to be printed. Thus, those of you who might happen to be reading one of these publications are getting only one side and conclusions which you might reach as a result of reading these papers could easily be (and are likely) biased ones. I speak from experience, for a few years ago I was reading just one side of various problems (but I didn't realize it at the time) until a good friend and brother asked me if I would read the other side. Being fair minded I subscribed to the Gospel Guardian and learned, much to my surprise, that I had been reading ONLY ONE SIDE of many different issues. Brother Yater Tant, editor of the Guardian, is to be commended for his editorial policy which will give space of anyone who wishes to write in favor of or against anything that appears in the Gospel Guardian. YOU would do well to subscribe to this paper. It costs only \$3 per year. Send your name and address to Gospel Guardian, Box 980, Lufkin, Texas.

— Billy W. Moore,
Pryor, Oklahoma

A city wide gathering of young people of the Dallas churches of Christ will be held Friday night, February 22nd, at the Oak Cliff church building, 10th and Van Buren. From 7:00 to 8:00 they will have dinner in the church basement. All young people are asked to take a salad, potato chips or fritos. Oak Cliff folks will furnish meats, drinks, etc. At 8:00 there will be a service in the auditorium with several young people's choruses and quartets singing. Foy L. Smith, minister of the Walnut Hill church, will speak on an important theme. We hope all of our young people will attend.

— Bulletin
Skillman Avenue
Dallas

Editor's Note: There seems to be a "city wide gathering" of one kind or another, for one purpose or another going on in Dallas all the time.

THE TRAGEDY OF ALCOHOL

"Wine is a mocker, strong drink is raging; and whosoever is derived thereby is not wise." (Proverbs 20:1.)

Alcoholism is now 155 times more prevalent than polio according to figures supplied by major national health authorities. The figures line up like this:

Cancer	740,000
Tuberculosis	400,000
Polio	29,270
Alcoholism	4,589,000

This means that there are six times as many alcoholics as there are cancer patients in the U. S.; that there are eleven times as many alcoholics as there are active cases of tuberculosis. It means that every American hit by polio last year 155 were the victims of alcoholism. Why not have a drive to eradicate alcoholism, and that which causes it . . . alcohol!

— Foster Ramsey,
Via Riverside Reminder,
Fort Worth

Preaching - - - - - (Continued from page 1)

Barnabas. Before he sets himself up as a scholar to announce and propagate some new doctrine and accuses all the rest of his brethren of false and ulterior motives, he should study his Bible more closely than he evidently has done.

While Paul was a specially "called and chosen" emissary to the Gentiles, yet many other ordinary messengers (not apostles) had a part in bringing to the Gentiles the glad tidings of their being made nigh unto God through the death of Christ and of the middle wall of partition being broken down. An instance of this is seen in Acts 11; where some of the disciples scattered from Jerusalem by the persecution of the Church preached to the Gentiles in Antioch before Paul and Barnabas arrived on that scene. None of those who preached to the Gentiles aside from Paul and Barnabas, if we include him because he was designated by the Spirit to leave Antioch with Paul to preach in other fields, had any direct personal call that "sent" them out to the Gentiles.

The "sending" of this passage refers only to the fact that God's plan called for it. Men today who go to preach to the nations also go because God "sends" them, not by a "direct personal calling and sending" but because they have learned that it is God's will and nothing more is necessary.

Our friend both in his paper and in personal discussion with this writer has fallen into the old sectarian error of teaching that men who preached in the New Testament day were personally and directly called and sent. Such is not the case. The Word of God teaches no such thing. It would be just as correct to teach the direct operation of the Holy Spirit in conversions, and expect divine direct intervention in conversions today such as the light in the case of Saul of Tarsus, the angel and spirit in the case of Cornelius, and angel and spirit in the case of the eunuch, and the earthquake in the case of the jailer.

In personal discussion an effort was made to justify the idea of "called and sent" preachers by the use of

Hebrews 5:4, "No man taketh this honour unto himself, but he that is called of God." This passage was used just as sectarian preachers and Mormon missionaries use it, viz., as applicable to preaching the gospel today. It has no application to preachers whatever. The priesthood of the Old Testament was not a type of the preachers in the Lord's church today. Rather they were typical of Christians in the point that they had to be called in order to become priests. Christians are all priests now (Rev. 1:5-6) and must be called to such. That calling is not a direct, personal designation but is done through the Gospel. (II Thess. 2:13-14.) Hence here again in searching with a prejudiced mind for justification for his false theory our friend misses the mark and wrests the scriptures. Those who preach and teach the gospel unto the saving of the souls of men and women should do so now because it is the will of God and hence they are "sent" by His will.

2. Ephesians 4:7-14. "But unto everyone of us is given grace according to the gift of Christ. Wherefore he saith, when he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same that also ascended up far above all heavens, that he might fill all things.) And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ; that we henceforth be no more children, tossed to and fro and carried about with every wind of doctrine."

Here is a significant passage on the point in issue. Let us carefully notice some points in it.

1. There is a divine plan set forth, viz., apostles, prophets, evangelists, pastors and teachers.
2. There is a divine mission or purpose in this arrangement, viz., the perfecting of the saints, work of ministry, and building up the body of Christ.
3. In that divine plan each provision had its purpose and place:
 - (1) Apostles and prophets were ordained for the purpose of the divine revelation of the mystery of the gospel. Ephesians 3:5—"Which 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."
 - (2) Evangelists were to carry or bear "glad tidings of good things" for this is what the very word means. (Rom. 10:15.) They were to "preach the word, reprove, rebuke and exhort" in season and out. (II Tim. 4:2.)

- (3) Pastors (poimaino) are the shepherds of the flock, elders of the congregation, bishops or overseers of the local church. (Acts 20:17, 28.)
- (4) Evidently teachers here also are local in their sphere of activity and workers therefore under the elders in the local church.

It can readily be seen that in this divine arrangement God provided for the authoritative revelation of His divine will, the propagation of it, and the care of the churches established by the gospel. Today we have in the scriptures the complete benefit of the work of the apostles and prophets preserved for us by God's providence and nothing could be added to it even if they were still alive or had living successors in the church today. (Gal. 1:6-8.) But the work of propagating and spreading the truth must go on today. Revelation has ceased for it has been completed but spreading abroad the truth and sowing the seed of the kingdom in the hearts and lives of men and women by teaching it to them must continue if the will of God be done. Evangelists are as much needed for the propagation of the truth now as they were then. Exclude them from the divine plan of Ephesians 4 now and God has made no provision for the propagation of truth whatever.

Then too, the same rule that would exclude evangelists from this divine arrangement and from the activity of the church today would also exclude pastors, (elders) and teachers. The writer being reviewed cannot make an argument excluding evangelists that does not also exclude elders and teachers. I challenge him to put it into writing and I obligate myself to show when he does that if the argument is so and does exclude evangelists from the church today, it also excludes pastors and teachers. Let him try it and see.

If he contends that evangelists were miraculously endowed men, so were elders and teachers. Paul said that Jesus gave "gifts" to them also. If evangelists are to be excluded because the work of revelation is completed and a propagation of the word is not needed because it has been written, then the same is true within the church as well as on the outside of it. Can we not read, study, understand it and obey it for ourselves in the church without having it taught or being supervised in doing so. Surely if such is true outside of the church it is even more true within the church.

If it be further contended that evangelists were to last only as long as the gifts lasted, then note that all—apostles, prophets, evangelists, pastors and teachers were all ordained for the same time—"till" and in the consummation for the same purposes. The fact is that "till" in this passage marks not the duration of this plan or the purpose of it but the time of the extra-ordinary endowments given in the infancy of the church and until the completion of divine revelation. The plan is still in operation. The work of the apostles and prophets lives on in the church today by the preserved word of God. Evangelism is still being carried out and the word propagated by "faithful men" and elders and teachers still carry on the work of the local church and thus God's plan continues in operation until the end of the age.

3. Ephesians 3:9-11. "And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who

created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be made known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord."

There are a number of things here declared significant and pertinent to the discussion. The church is a part of God's eternal purpose. Planned by divine wisdom from all eternity it exists now with the intent or purpose of making known the manifold wisdom of God. Paul expressly declares that by or through the church it was the purpose of God to make known His wisdom. Our friend thinks this is to be done to angels in heaven and insists in personal discussion that such is the significance of the statement, "unto the principalities and powers in heavenly places." It is rather peculiar that God's wisdom to heavenly angels must be demonstrated or made known by the church here on earth. It would be interesting for him to tell us why angels in heaven need to have the wisdom of God evidenced to them and how the church can do it here on this earth.

But what does the expression "principalities and powers in heavenly places" mean? The word of God is its own best interpreter. A parallel passage and use of the same expression in another passage would throw some light surely. Look at Ephesians 6:12: "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." The word here is exactly the same as in Ephesians 3:10 above and even the same form of the word. Is Paul saying in Ephesians 6:12 that our contest as Christians in this life is against angels in heaven? A Bible student cannot accept that and by the same token cannot put such an interpretation upon 3:10. Whatever the expression means in one passage it means in the other for it is exactly the same form of the word. Then what is Paul saying? Just that unto the spiritual forces of this world in high places the wisdom of God is made known through the Church. Paul was even ordained to carry the gospel to the "kings" of this world as well as unto the Gentiles and he did so. Certainly this work of manifesting the wisdom of God or making it known is included in "contending for the faith" in Jude 3 and also in the church being the "pillar and ground" of the truth in I Timothy 3:15. To support, uphold, defend the truth in its simplicity and power before even those in high places as we have opportunity is the struggle in which all Christians are engaged through the church of the Lord. To have the message without the support would be as futile and incomplete as the support without the message. Both constitute the purpose, plan and wisdom of God.

4. Acts 18:24-27. "And a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the scriptures, came to Ephesus. This man was instructed in the way of the Lord: and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only

the baptism of John. And he began to speak boldly in the synagogues: whom when Priscilla and Acquilla had heard, they took him unto them, and expounded unto him the way of God more perfectly. And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come helped them much who had believed through grace: For he mightily convinced the Jews, and that publicly, showing by the scriptures that Jesus was Christ."

Here is the record of the work of one of the outstanding preachers of the New Testament period. I suppose everyone would agree that he was a preacher. He did exactly the work that preachers do today as they are able. He was instructed in the way of the Lord. He had to learn what truth he knew and it is said that he "spoke and taught accurately the things concerning Jesus." He spoke publicly in the synagogue with boldness. His knowledge when he was at Ephesus was not quite sufficient. He knew only the baptism of John the baptist. He had not even learned up to this point that men were to be baptized in the name of the Lord Jesus. Priscilla and Acquilla took him aside and "expounded the way of God unto him more perfectly." Thus we are told how he came to the knowledge of the truth. It was not by inspiration but through instruction that Apollos knew the truth. If he had any direct impartation of knowledge there isn't any indication of it but he followed the apostle Paul in Achaia (Corinth) and "showed by the scriptures publicly that Jesus was Christ."

Even Paul acknowledged his great work. (I Cor. 3:5-6.) It was through Apollos that many at Corinth had believed. Paul indicates very definitely that "only" he and Barnabas had not partaken of their rights to be supported by them while teaching them. (I Cor. 9:6.) Therefore the conclusion is certainly warranted that Apollos had been a partaker of this support. Brother, is there any reason why a man cannot do now what Apollos did then? Can we be instructed in the way of the Lord, in the way of God more perfectly, now? Can a man speak and teach accurately the things concerning Jesus Christ now? Is it possible for men to "show by the scriptures" publicly that Jesus is the Christ and does this need to be done? If he can do this kind of work is it wrong for him to be "disposed" to do it as Apollos was? Where is the indication that he was "directly and divinely and specifically called and sent"? Where is there any indication that he possessed any extra-ordinary gift that made him able to do this work? Would it be wrong to partake of the right to be supported in such work now as Apollos did then? If so, why?

4. I Cor. 9:1-15. "Am I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord? If I am not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord. Mine answer to them that do examine me is

this, Have we not power to eat and drink? Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas? Or I only and Barnabas, have not we power to forbear working? Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? Say I these things as a man? or saith not the law the same also? For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? Or saith he it altogether for our sakes? For our sakes, no doubt this is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope. If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ. Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel. But I have used none of these things: neither have I written these things, that it should be so done unto me: for it were better for me to die, than that any man should make my glorying void."

Since a part of our brother's theory is that it would be wrong to support a teacher or one who devotes full time to teaching the word of God unless he is also an elder in the church, it will be profitable for us to study in this connection the passage above. Even though Paul was an apostle he had been charged by false brethren with preaching for money. His defense at Corinth was entirely irrefutable. He had foregone the right to be supported by them and providentially so in order to avoid such a criticism. He affirms in the letter that he had worked with his own hands to preach the gospel without charge to them. He further affirms that he had "robbed other churches, taking wages of them" that he might make the gospel without charge to the Corinthians.

In this passage under study he affirms that both he and Barnabas had the right to (1) a living, verse 4: (2) support for their families also if they had such, verse 5: (3) forbear working to support themselves or their families, verse 6. He argues that others had partaken of this right from the Corinthians who had certainly no more claim to it than he and Barnabas had.

Having thus declared that maintenance was a right such brethren had, he goes on to give evidence of this

right in general in six distinct arguments or principles:

1. Remuneration for service rendered is the rule in all such relationships. He gives three examples of this in the soldier, the vine-dresser, and the shepherd. V. 7.
2. The law of Moses allowed such remuneration as a principle of God's righteousness. V. 8-10. It was provided even with reference to beasts of burden like the ox, not because God was particular about the ox but as a principle to guide His people. The principle is that a man works with the right to expect to partake of the fruits of his labors.
3. The law of fair and rightful exchange demands value received for service rendered. V. 11.
4. Others had partaken of this right at Corinth and Paul's claim was even greater—not because he was an apostle but because of the service he had rendered to them. V. 12.
5. God ordained that priests who give themselves to the work of ministering to holy things should be sustained in their work by sharing in the sacrifices offered upon the altar. V. 13-14. This is no less true of those who give themselves wholly to spiritual things today.
6. Christ laid down the principle that those who minister in sacred things should be supported by those whom they serve. V. 14 Matt. 10:10; Luke 10:7.

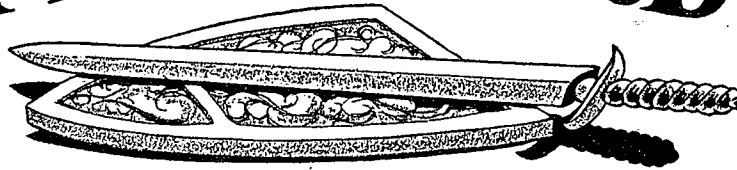
There is no rule of interpretation or logic and certainly no scriptural principle that limits the application of these scriptural principles to elders in the Lord's church today as our friend tries to do. His limitation is an arbitrary one that is of his own invention. Paul teaches exactly the same principle in Galatians 6:6. "Let him that is taught in the word communicate to him that teacheth in all good things." What is there in this context that would limit such a principle to elders in the church? There is absolutely no justification for doing so. That elders are to be supported in the local church when they give their time to the work of the Lord and the teaching of His word is beyond question for I Timothy 5:17-18 teaches it. But the same principle is used to establish the right of preachers and teachers who give their time to the service of the Lord in being supported also. To dispute it is to deny the plainest of evidence.

Call it what you will, preaching or teaching, the principle laid down by divine authority in both the Old and New Testament is that when a man gives his time to serving the Lord and ministering to others in their spiritual needs he had the right to expect to be sustained in such work by a living being supplied for him and his family.

(To be continued next week)

Jady W. Copeland, 4101 Curzon, Fort Worth, Texas: "I began working with the Calmont Avenue church in Fort Worth on the second Sunday in March after spending two years in Center, Texas. My work with the church in Center was very pleasant, and I believe the work there has a good future. They are about ready to begin a new building, which should help the work considerably. May I take this opportunity to ask for some help. I do not want money, nor support. I am only interested in securing some back numbers of the old "Bible Banner." If you have any or all numbers of the Bible Banner, Vol. 1, I would like very much to have them. Also I need Vol. 2, No. 1. I would be willing to pay any reasonable price for them. Should you have them, or know of anyone who does, I would appreciate hearing from you at the above address."

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PREACHING: A CRITICAL STUDY (VI)

Roy E. Cogdill, Lufkin, Texas

Proposition VI — What then is the work of the church?

On page 19 of the paper under review, our brother raises this question, and then gives it this answer:

"First, the prayers and praise of the saints, worshipping in communion and harmony, are pleasing to God, therefore he established such a body as the church. Secondly, and finally, the church is designed and intended as a fold of safety for the Christian against the trials and temptations of the world. It is in the church that we are to love one another from a pure heart fervently, to bear one another's burdens, teach and admonish one another and restore the fallen. In short, the church is the place where the saved help keep each other saved until the end of the way."

This is the sum total of our friends conception of the church and its work. He even puts "finally" to it and thus by his own pronouncement eliminates any other work for the church. Yet he offers no proof of his contention that the work of the church is to be limited to this at all. He is too accustomed to accepting and expecting others to accept his "dictum." He needs more humility of heart and less confidence in his own wisdom and learning. He quotes in the paragraph with the above a passage from Ephesians 4 but leaves out the connection entirely and that very connection—the setting of his own quotation—would forever destroy his contention that the church is limited in its work to worshipping God and protecting the souls of the saved. Let us look at the passage from which he quotes, just a few verses before the 15 and 16 which he selected:

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." v. 11-12.

Here we have a divine arrangement for a divine purpose. Our brother would not question this applying to the church, the body of Christ, yet he completely ignores this divine statement concerning the mission and work of the church and gives one of his own making. The Holy Spirit in this passage sets forth the work of the church and it consists of three divine purposes:

1. The perfecting of the saints. This is the work which the paper under review assigns as the only mission of the church.
2. The work of ministry. Here is suggested or set forth the work of caring for its own as in I Timothy 5: in the case of widows indeed.
3. The edifying (building up) of the body of Christ. What is this mission of the Church? It refers simply to the planting of other congregations through the preaching of the gospel and thus extending the borders of the body of Christ. The word here for edifying or building up is the word "oikeodomeo" which is defined by the lexicographers as to "build from the foundation up." It is the same word that Jesus used when he said "I will build my church." Matt. 16:18. He did not mean—edify in the sense of confirm or embellish—he meant to establish, bring into existence—cause to exist—build from the foundation up.

—Thus we can readily see that the work of the Lord's church consists of (1) strengthening and encouraging the saints through admonition, teaching, by worship, and our love and care one for another; (2) ministering to the needs of the saints and supplying them; (3) extending the borders of the Kingdom of God through the propagation of his word—sowing the seed of the kingdom that the kingdom of God might be planted throughout the world. Our friend either did not know such a passage was in the Bible or he chose to completely ignore it in the same paragraph from which he quoted.

He gives a good bit of time and space to the effort to exalt the work of an elder in the Lord's Church and what he says in connection with the work of an elder we have no desire to dispute. However, the same reasoning that he has given throughout his paper in an effort to do away with the work of an evangelist will also apply to the work of an elder. There is not a single argument that he makes with reference to an "evangelist" that cannot and will not apply to the "elder" as well. There are many who so contend, that is, who contend that elders were for the church only in its infancy and that the office and work of an elder—has not continued in God's plan until today. They offer exactly the same
(See PREACHING, page 2)

Preaching - - - - - (Continued from page 1)

ground for their contention that our friend employs. Their arguments run about like this:

1. Elders were a part of the divine arrangement until revelation was completed—while it was being given the church needed divine guidance but now that it has been completed we are able to read and understand it for ourselves and be guided by the word of God.
2. These men as elders were appointed by inspired men and therefore their office was an adjunct to the work of inspiration and belonged to it and ceased when it ceased.
3. They were made elders by the Holy Spirit (Acts 20:28) and of course the Holy Spirit is not making elders or bishops in such direct manner today.
4. They were miraculously endowed men that belonged to the age of miracles. (James 5:14-15.)
5. They were ordained to last only "till" miracles ceased. (Eph. 4:13.)

These are the arguments offered for the cessation of the work of an evangelist. They prove too much for him to tell us in the closing pages of his paper that he believes in elders. I would like to insist that he can't for the same reason that he gives for refusing to believe in the work of evangelists.

On page 23 of his paper our friend seeks to criticize and discredit a lesson taught in my book, "The New Testament Church." The lesson is No. X, Part II. Under Point 1. Matthew 20:1-16 — The church compared to householder who goes out to hire laborers into the vineyard — He remarks, "The householder—Christ. The vineyard—the Kingdom, the Church." Here again he shows how carelessly he reaches his conclusions. Jesus said, "For the kingdom of heaven is like unto a man that is an householder." The paper says that what Jesus meant is, "The kingdom of heaven is like Christ." It is the householder that represents the church or kingdom in the parable, Jesus said so. Jesus is right and the paper is wrong. Christ is not the householder, the church is the householder. The mission of that householder was to go out into the market place to hire laborers to come and serve. The vineyard represents simply the service of the Lord—doing his will—but our brother doesn't believe that the church should go out into the market place to hire laborers so he just changes the picture to suit his theory. He should believe it like the Lord said it.

Under Point 2, Romans 10:11-15 — The Church the sending agency, our friend remarks: "Grossly misinterpreted, This scripture is easily understood. Brother Cogdill must (emphasis his) know better." This is a sample of the supreme confidence that our writer has in himself. Brother Cogdill is subject to error all right and could be guilty of "gross misinterpretation" but it isn't very becoming of our friend to assume that it is so and that he is capable of so completely judging such a matter. Where is the gross misinterpretation? He failed to point it out. We are not willing to take his word about it. In the preceding part of this review we have given a complete exegesis of this passage and we are willing to stand upon it. Our brother shows that he understands nothing about it. The church is not the authority that sends for that authority is the Lord's. Men go because it is the

will of God. But the Church is the agency which the Lord has ordained to send. If it isn't, then the churches of the New Testament were wrong for they sent. Witness the incidents pointed out in the discussion of this passage in the preceding pages: Jerusalem sent Barnabas to Antioch. Acts 11:22. Philippi sent Epaphroditus. Phil. 2:25-30, 4:18. Titus was sent out by the brethren. II Cor. 8:4-6, 16-20. Also Antioch acting by instruction of the Holy Spirit sent Paul and Barnabas. Acts 13:1-3. The churches of the New Testament did a good bit of sending according to the record. A little more humility might help our friend to see this.

Under Point 3, Matthew 13:3-9 — The church the sowing agency, his remarks are: "The sower—Christ. Matthew 13:37, "He that soweth the good seed is the Son of Man." Can Brother Cogdill read?" Here again is an example of utter egotism and a glaring example also of how carelessly he reads. He has gone to the explanation of the parable of the tares and from the explanation Jesus gave for the parable of the tares he selects a statement and applies it to the parable of the sower. Verses 3-9 of chapter 13 of Matthew set forth the parable of the sower. The verse selected by our friend to explain away the point—verse 37—is a part of the explanation of the tares. If we wished to be trite we could say, "Can't our friend read?" Surely he needs to read a great deal more carefully than he has and at the risk of being offensive I want to say that a little humility wouldn't hurt him in his study of the word of God, as well as his attitude toward others.

Point 4 of the lesson states, "I Timothy 3:14-15 — The Church the pillar and ground of the truth." His remark is: "A verbatim quotation. Brother Cogdill couldn't miss here. But in what sense is this meant?" He is gracious in giving me a lot of credit here for being willing to rely upon a "verbatim quotation" and in his effort to discredit the truth of this verbatim quotation he raises the question, "In what sense is this meant?", and then fails to offer any application or explanation of it. The reason is obvious. He does not believe the passage. The whole point of the contention which he has made in this paper has been to destroy the idea that there is any responsibility on the church to support the truth and spread it abroad. This "verbatim quotation" is incompatible with his theory for if he be right, then the church is in no sense the "pillar and ground of the truth" and what Paul said doesn't mean anything for it isn't so. Our brother says that the Church no more has the truth than Kress and Co.

Point 5, "Ephesians 3:10 — Wisdom of God to be made known through Church. Remarks: To whom. Context makes clear. See I Peter 1:12." Here he dodges the point at issue. It is not a matter of to whom but through whom. The passage declares that the manifold wisdom of God is made known through the church. But he seeks to imply, though the argument is not fully stated, that this passage in Ephesians 3 teaches that the wisdom of God is to be made known through the Church unto the "angels" and this is the reason for the reference to I Peter 1:12 — "which things angels desire to look into." It is difficult to see what he thinks he has established here. It is his idea that through the "gospel preached by the Holy Spirit" in human agency here on this earth the angels learn of the wisdom of God? That seems to be the appli-

cation he would make of Peter's statement. But according to his own contention the Church is not the sending agency and therefore never did have anything to do with the preaching of the Gospel or any responsibility for it. Preachers—including apostles, prophets, and evangelists—were all sent out by the Lord and the Holy Spirit and not by the Church even in the New Testament day, according to our friend, and thus the wisdom of God was made known but this isn't the responsibility of the Church. Peter in the passage cited was discussing the fact that it was the purpose and plan of God, made known through the prophets of the Old Testament period, to offer salvation through faith by the preaching of the Gospel. These prophets when they prophesied of "the sufferings of Christ and the glories that would follow them" wanted to know when these things would be fulfilled and to them it was revealed that the things thus prophesied would not be fulfilled in their day but would be fulfilled when the gospel was preached by the Holy Spirit. Angels desired to look into God's plan and arrangement. That this has been demonstrated to all by the unfolding of God's plan is certainly so but this does not in any way explain away the fact that it is through the agency of the Church that God's wisdom is made known. That is the fact that makes impossible the position taken by our friend and he cannot get rid of it for here is another "verbatim quotation." Would he affirm that God's wisdom has been made known only to the angels? Surely he can see how ridiculous that would be. Surely, again, he would not put God in the position of using a human agency—made up of human beings—here on this earth to reveal His wisdom to the angels in heaven but not to men here upon earth. How unreasonable and disjointed can one's thinking and reasoning become?

Point 6, Ephesians 3:21 — God to be glorified in the Church throughout all ages. Remarks: True—but how is this applicable as proof of his subject?" He was unable to dispute again a plain positive declaration of scripture. Paul says in the passage referred to: "Unto him be glory in the church by Christ Jesus throughout all ages without end. Amen." How does that have any application to the subject matter in the lesson under which it is used? That should not be hard to see. God is glorified in the accomplishment of His purposes—by His will being done here on earth—in the salvation of the souls of men and women. That is to take place through the knowledge and acceptance and obedience to the will of the Lord. In the preceding passages of scripture in the lesson it has been established that (1) The kingdom of God has the mission of hiring laborers into His service or vineyard; (2) God uses the church to send forth the Gospel; (3) the seed must be sown and God's sowing agency is the church; (4) the church is the pillar and ground of God's truth; (5) the wisdom of God is to be made known through the church in accordance with God's plan; (6) when the church serves as the agency designed by the God of heaven in doing the work that God wants done, God is glorified in it and this is the only way that God can be glorified by his purposes being accomplished. Could anything be any more evident?

Point 7, Ephesians 4:11-12 — Building up body of Christ mission of Church. Remarks: Numerically? Context makes clear. Evidently the context of this passage

made nothing clear to our friend. He didn't even consult the context evidently to learn the mission of the church. We have pointed out in the discussion above that the word for building up here demands, according to all authorities, the idea of establishing, planting, building from the foundation up. It was by the activity of the congregations of the Church of our Lord in the New Testament day that the "Gospel was sounded forth." We have fully discussed this in the preceding pages of this review. Such examples as Philippi, Philippians 1:5-8; Philippians 4:15-16; Thessalonica, I Thessalonians 1:7-8; have been cited and they make evident that though it certainly was possible for the individual who could do so to go forth and teach and preach upon his own responsibility yet it was God's plan for the congregations established to recognize their responsibility to establish, plant others and thus to "build up"—extend the borders of the kingdom of God and that this is the work, mission, and purpose for which the Church was planted upon this earth. Ephesians 4 abundantly approves this and our brother has no more business and right to strike out this mission of the church than he has to nullify the work of the church in edification and ministry which God has ordained.

Following his curt remarks concerning this lesson in my book and the points which he sought with the sweep of his own wisdom and learning to brush aside, he then has this to say, "Since this is a work typical of the traditional viewpoint, why, I should like to ask, is there such obvious struggling to prove a point? If this is true, surely it is not necessary to torture the scriptures in such a way as this, whether consciously or unconsciously. On such vital principles as these, God has surely given us sufficient evidence by which a true conclusion may be reached. But we must first rid our minds of all traditional attitudes." This is the spirit of our friend. We hand his question back to him and ask, "If your contention is true why is it necessary for you to struggle and torture the scriptures as you have done to avoid the plain truth taught in them? I have never witnessed a worse wresting of the scriptures than our friend has engaged in to try to establish his theory. He has taken passages out of context in an effort to avoid the truth. Witness his taking the explanation Jesus gave for one parable (the tares) to explain another parable (the sower). Jesus explained both parables in the same chapter but our friend ignored the explanation of the parable of the sower and went to the explanation of the parable of the tares to get his explanation for the parable of the sower. Is that torturing the scriptures and struggling to establish a point?

More than that, he went to Ephesians 4 to find a passage to set forth his idea of the mission of the Lord's Church—v. 15-16 and utterly ignored the very verses in the same paragraph that actually do set forth the mission of the Lord's Church in the language of the Holy Spirit—verses 11-12. Why? Is that struggling and torturing the scriptures to establish a point? Many other instances of torturing the scriptures could be pointed out, showing our friends guilt of the very things of which he accuses me! But we leave this matter to point out if we may what basically and fundamentally has led our brother into the grievous error into which he has fallen.

(To be concluded next week.)

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PREACHING A CRITICAL STUDY (VII)

Roy E. Cogdill, Lufkin, Texas

Proposition VII — The basis or reason for the erroneous conclusions drawn in the position which "Words and Attitudes" advocates.

We will enumerate these in order that we may give the instances that demonstrate and fully warrant the conclusions which we have drawn concerning them.

1. Our friends have not fully and fairly presented the definitions of the terms by which they have sought to establish their positions.

When an authority is cited to define a term, honesty and fairness demands that the full definitions be given. One cannot be allowed to go to some authority and from among the several definitions or shades of meaning given select the one that suits his purpose and limit the term to that one in all of its usage. This is the first and fundamental error our friends have fallen into. They have done so with the word Preach and two of the words in the Greek from which it is a translation—Keerusso and uangelizo. The review already given of these terms plainly evidences that fact that they seek to limit their meaning to that which serves their purpose and have refused all others. They seemingly either do not know or refuse to recognize that a word—the same word—can have different shades of meaning and can be used in different senses. Our friends should know better than to follow such a course in any matter and especially when they are studying the Bible. By such a course as they have followed it would be easy to establish that the idea of instrumental music inheres in the word "psallo" as it occurs in the New Testament and the very tactics which they have employed are the same as those employed by our digressive brethren in their attempt to justify the use of instrumental music in Christian worship. There can be no doubt that basically and originally the word "psallo" did mean to "pluck the strings of an instrument"—but in its New Testament usage it never means that. If our friends do not know better than to treat definitions in the manner in which they have treated them, they should not be attempting to set the whole church right about something. If they do know better, they need to examine the honesty of their own hearts before making an attempt

to reach conclusions and teach anybody anything. The complete catalog of the definitions accompanying this paper is enough alone to forever refute their theory to any honestly inquiring mind.

2. They have relied upon assertions by their own authority and wisdom for which they cannot offer any proof and evidence and which therefore are wholly unwarranted and untrue.

On this point witness the meaning which they seek to give to the word "proclaim." "We understand the meaning of the word proclaim when it is used in secular discourse. It always carries an official connotation." This we dispute and deny and ask for the authority that so defines the word in "secular discourse" or anywhere else. We cite you to Webster in the definitions given above as evidence that it is not the meaning of the term. According to Webster, and even our learned friends should consider him as pretty good authority, the word means to make known by public announcement; to promulgate; to announce; to declare; to publish. This definition does not even include the idea of "official connotation" much less limit the word to that.

Then again look at another assertion: "It is evident that the proclamatory function is an essential and necessary adjunct of the legislative function." No one denies that proclamation or making known that which is legislated is essential and important but how is it connected with the legislative function except that both are essential and that through legislation the proclamation is provided for as are all other matters for legislation has that very function basically—to provide and determine. Our friends were struggling to fix their theory concerning preaching inseparably to the work of divine revelation by the apostles in the New Testament and they just made their own rules in order to get the idea across. What they say is not so. While the apostles also preached and carried the glad tidings of the gospel, God also provided another function or agency for this purpose that isn't any more connected with the apostolic office than is the work of an elder or deacon and that is the work of an evangelist. The apostles revealed all of them, taught all of them, and Paul, himself, appointed elders. By the same rule we

(See PREACHING, page 5)

ence and study, I pray that it may become increasingly clear to you, as it has to untold thousands of sincere Mormons through the years, that no man can understand the teachings of the Bible and the teachings of the Book of Mormon, and reconcile the two. They are absolutely at variance the one with the other; there can be no possible way under heaven to harmonize them.

I shall write you more in detail concerning some of these contradictory teachings in my next letter.

Sincerely yours,
F.Y.T.

Preaching - - - - - (Continued from page 1)

could assert that the work of an elder is an adjunct of the legislative function of an apostle and inseparably connected with it and ceased when it ceased.

Many instances of such assertions can be found in the paper but we call attention to only one more, "The words messenger, apostle, ambassador and herald are all closely related and each should be easily understood. That one should act in any of these capacities without being specifically designated as such is foreign to our normal experience." Here we have the idea again of tying the work of an evangelist into the apostolic office without any proof except the assertion of our brother which we do not think as much of as he evidently does. It becomes evident that our brother does not even understand what the apostolic office was in the New Testament Church. Hear him again on this point, "As we see Jesus carefully selecting certain men for His purposes, though what He saw in these particular men, He alone knew, it is obvious that the latter case is true. The instances of the Holy Spirit choosing between two men, Barsabbas and Matthias, with the same apparent qualifications again makes it evident that Jesus selected His ambassadors, apostles according to qualifications that no one except Him ever can know." Here is overlooked the fact that the primary qualification of every apostle of Christ, including Matthias when he was selected to take the place of Judas, was to be an eye witness of the life, death, and resurrection of the Lord. (Acts 1:8; 1:21; II Peter 1:16-21.) Christ appeared to Paul for this very reason. (Acts 26:16-18.) They were the ambassadors of Christ as well as eye-witnesses and spoke with His authority as such. (II Cor. 5:20; I John 4:6.) But where did Jesus select the evangelists or preachers of the New Testament age personally and specifically like He did the apostles? And where was such a qualification as being an eye-witness of the Lord demanded of the evangelist in the New Testament? These men were not selected to the "office" and then given the qualifications to enable them to do the work. They did the work and became evangelists because they were doing the work of evangelists. The idea that they were selected to do the work and then given the qualifications for it is absolutely without any scriptural proof whatever. It is a mere bold assertion and rests upon the authority of our friend.

3. Our friend has garbled quotations both from the Bible and from other writers in order to justify his conclusions.

He seeks to make quite a point in the beginning of his paper from the passage, "this is the word which by the gospel is preached unto you." We have exposed his mis-use of the passage in the preceding discussion but we

suggest that he would not have fallen into this error if he had read the context and given the whole quotation pertinent to this particular statement which he selected. The word in this passage means the enduring and abiding word of God referred to by the prophet quoted (Isaiah 40) and is an affirmation of the steadfastness of God's word. The paper misses the point entirely.

Again he garbles Ephesians 4:11-16 as we have shown already. He refuses to take into consideration all the apostle said and selects only that part which serves his purpose. You can establish any kind of a theory by tactics like that. Sectarians have always used them. A Christian should know better than to treat the word of God in that manner.

But he treats the quotations he gives from men in the same manner. He cites a passage from Vincent's Word Studies, and from Hastings Dictionary for the purpose of trying to prove his position when it is a well known fact by anyone who is acquainted with the two authors that they do not agree with his position at all. He misrepresents them by aligning them with his position. They practiced all of their lives as teachers and preachers of their doctrine, though it was not the gospel, what our friend tries to leave the impression they condemn—being supported for their preaching and teaching. He does them just like he does every other quotation, quotes just enough of what they taught to leave the impression that they agreed with him in his position which is absolutely untrue. They practiced and taught otherwise all of their lives. Either they have been misrepresented in the smattering quotation being applied to our brother's position as in harmony with his theory or they were hypocrites who practiced all of their lives what they believed to be wrong. He can have his choice.

But I want particularly to show his manner of citing authorities by giving in full the quotation he gives from David Lipscomb and then giving another from the same author, same book, and on the opposite page from the one given. This is a glaring mis-representation either willfully made or so carelessly made as to be inexcusable. He quotes from Lipscomb as follows:

"No one preaches now in the same sense as those who went forth as heralds to proclaim a new revelation from God; those since repeat it. One is a preacher in the true sense of the word; the other, a teacher of what has been preached or proclaimed by the heralds sent forth from God, endowed with the Holy Spirit to guide them into all the truth."

This quotation was directly given from Lipscomb's commentary but the same statement is given, and the paper refers to that fact, in Lipscomb's and Sewell's Questions and Answers. So our brother knew of what Lipscomb said in the latter place and could have and should have known, if he didn't, of the rest of what Lipscomb said on the same subject. We give the quotation from him found on the opposite page of "Questions and Answers"—the paper's quotation comes from his comments on Romans 10 on page 501, Questions and Answers, and on the next page—same opening—page 502 and extending into 503 we have this comment from him in answer to the specific question involved in this discussion:

Brother Lipscomb: Did Christ or any of the apostles teach that preaching should cease when the New Testament was written?
"The Savior, in his commission to the apostles,

said, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe or do all he commanded you." Under this commission the apostles were commanded to teach and baptize all nations, and to teach those baptized to observe or do all he commanded the apostles. This certainly requires those baptized to do all he commanded the apostles to do. This seems to make it as obligatory on the Christians of every succeeding generation to teach all nations of their generation as it was on the apostles to teach all of that generation. Can any one tell why this does not require the Christians of each succeeding generation to preach the gospel as much as it required the apostles to do it. If that part of the commission that requires that those taught by the apostles to teach others has been abrogated, when and by whom was it done? When was the teaching to cease? In Acts 8 we have an account of the persecution that arose with the death of Stephen. "And they were all scattered abroad through out the regions of Judea and Samaria, except the apostles." Verse 1. "Therefore they that were scattered abroad went everywhere preaching the word." V. 4. We have the example that those taught by the apostles understood it was their duty to preach the word wherever they went. Those scattered abroad first preached the gospel in Antioch. Acts 11:20. They clearly understood it was the duty of all Christians to preach the gospel wherever they went, and it was an essential part of their religion to do this

"All teaching the word of God publicly or privately is preaching The Christians of every age are under the same obligation to preach the Gospel to every creature that the apostles were." (Emphasis mine.)

Thus it can easily be seen that when Brother Lipscomb said in the quotation given from him "No one preaches now in the same sense as those who went forth as heralds to proclaim a new revelation from God," he did not at all mean what our friend tries to make the quotation mean and that is—"No man can preach now in any sense." That is our brother's position and I repeat that he either did know that Brother Lipscomb held to no such position as that or he could have known it if he had really been interested in correctly representing Brother Lipscomb. This is but a sample of the reasons our brother has fallen into his error. He has gone about searching for something that he wanted to justify and seizing upon anything that appeared to help his case along and has not honestly and prayerfully been searching for the truth. He needs to get the idol out of his heart, put a desire for the truth in its stead, and humble himself before God that he might know God's will.

4. But the basic and fundamental thing wrong with our brother is his attitude.

Hoping that we may not become his enemy by telling him the plain truth about himself and in the belief that it actually is the basic difficulty, he has manifested in his discussion with this writer and in the paper which he has written about the most arrogant, egotistic spirit that I have seen displayed by anybody. I am not saying that to be unkind but because I believe there is much evidence of it in what he has written. If sparing his feelings would help him more, we would be glad to do that, but I seriously doubt if that would be the way to help. He has just enough knowledge of the Bible and Greek and related subjects to make his attitude dangerous. He has trusted in his own understanding instead of studying

carefully, and upon such a basis he has been arrogant enough to call in question the scholarship, sincerity, wisdom, honesty, of all the generations gone before in the Church of God, and even to slander all those today who at greater personal sacrifices than he knows anything about have given their lives, surrendering their right to home, business, prosperity and security financially, and almost everything else in an effort to teach men and women the will of the Lord, persuade them to accept it, exhort and admonish the people of God to faithfulness and thus to save themselves and as many others as possible. Witness such statements as these in the paper:

"It seems as if the inductive arguer is pre-committed to this conclusion and is determined to arrive there by whatever means is necessary." This is an indictment of preachers and teachers in general.

"The difficulty has arisen from the fact that the reformers and restorers accepted this usage without question and so it comes down to us today."

"The claim of the modern-day evangelist to his 'calling' is based upon just such misapplications as this By a tenuous process of so-called reasoning, the work of Timothy is also inferred to apply today; but to call this inference necessary is to slander the logical processes."

"Anyone thinking critically may readily realize that Timothy was already an evangelist." Thus their assumption rests upon an effort to discredit the mental capacity, reasoning ability and information of all others."

"As a result of the misunderstanding of the principles I have here discussed, the church of today is torn and confused by division on all sides, by ignorance and lack of self-confidence among the members, by a lack of qualified elders, who misuse their authority and place their obligations and responsibilities on others; by being 'made merchandise of' to support a hundred schemes and thousands of men who seek to evade the direct commandments of God to earn their own living, by false teaching of the most insidious nature."

In the mind of this young brother the generations preceding and the one of today have missed the point entirely and lost the way completely on this matter, and he has come forth by his wisdom and learning to point out the common mistake of the whole church throughout the ages and rescue us from tradition and error. Thus he sets all others at naught and counts himself only to be wise enough and intelligent enough to have learned the truth of this matter. Everyone is out of step but Johnnie.

It seems that just a little careful and humble thought would have been extremely profitable to him. We hope and pray that what has been said may cause him to re-appraise himself and re-study the truth on the points in which he is in serious error. He has pronounced judgment upon the whole Church, condemned families and friends, alienated himself from the Church and its fellowship and is leading others into perdition with him including his own children, all for the sake of a foolish and hurtful theory which God is not responsible for and which the Word of God does not teach. We appeal to him and pray for him earnestly and assure him that the time and effort required in this article have gone into the effort to reach him with the hope that he knows and realizes that if not for our interest in him and the salvation of his soul and our regard for the truth of God the effort would certainly not have been made. This we expect and hope for and pray may be our only reward.