

The Sentinel

"The word of God is preached by churches of Christ with the conviction that therein is found the only way from sin to salvation and from earth to heaven. It practices the unity of all believers on the basis of God's Word, and invites all men to come and reason together."

VOLUME ONE

SEPTEMBER 1953

NUMBER FIFTEEN

The Inspiration Of The Bible

By Grover Stevens, Louisville, Ky.

"All scripture is given by inspiration of God". (2 Timothy 3:16). The churches of Christ believe in the verbal inspiration of the Bible. I want to give a few reasons why we believe the Bible to be the inspired word of God.

THE BIBLE IS IN HARMONY WITH ITSELF About 40 men wrote the Bible, which covers a period of about 4100 years and about 1600 years transpiring from the writing of the first book to the last, yet it is without a single contradiction. These books were written in different countries without access to many of the other books of the Bible, yet when they are gathered together, they are found to be in perfect harmony. Nothing but inspiration could explain that.

THE WRITERS OF THE BIBLE The Bible was written by Jews whose ancestors were captives in the land of Egypt. They were brought into the land of Canaan, fenced in from the outside world with no contact, YET their writings surpass the best that the finest minds of this or any other age can produce. How else can we account for this except by inspiration! The Jews are NOT a literary people. Very, very few have written outstanding productions, YET, after years of writings of men, today, the Bible stands out above ALL OTHERS. Why? Because God inspired it!

THE BIBLE CONTAINS THE BEST KNOWN PHILOSOPHY IN THE WORLD There is no book of morals or principles on the conduct of man that surpasses the Bible. No rule of conduct has ever been given that is greater than the "golden rule."

THE BIBLE IS OUR ONLY GUIDE No one can tell ONE THING about God, Christ, Holy Spirit, heaven, hell, sin, salvation, etc., but they learned it either directly or indirectly from the Bible. The Bible is the only book that explains the origin of the world and man, why we are here, and where we are going. Without this great book, we would indeed be as a lost seaman without a compass. Not only does the Bible explain our origin and eternal destiny, but it also tells us how to meet the problems of this life and live so as to get the most out of it. No other book has these characteristics. No human being could know these things aside from inspiration of God.

THE BIBLE IS THE OLDEST BOOK IN THE WORLD THAT HAS ENDURED Other books enjoy great sales and are praised for a while, but soon they pass into obscurity. Our schools are continually changing "text books". Why? Because the ones they have been using have been improved upon. As men learn more and more, they

write better books which replace the old ones. Do men know more today than they did during the first century? The answer is yes. Then, why doesn't someone write a better book than the Bible? If some of our learned infidels or athiests want to get rid of the Bible, why don't they write a better book, then the world will naturally take it, and cast the Bible aside. **THE BIBLE HAS BEEN HERE IN ITS ENTIRETY FOR 1900 YEARS, YET IT DOES NOT BECOME OBSOLETE! THE BIBLE** is 1900 years old, yet it is **EVER FRESH**. Passing centuries have never added one single thought to it. Scientists cannot get ahead of it. Human progress cannot overtake it nor get beyond it. Every generation born upon the earth finds the Bible waiting for it, with the answer to their problems regarding the welfare of humanity. The Bible was written for and applies to every generation in all ages. This is beyond the ability of man, and can be explained only on the basis of **INSPIRATION**.

BECAUSE OF ITS GREAT INFLUENCE, CHRISTIANS BELIEVE THAT THE BIBLE IS A REVELATION FROM GOD The Bible stands for that which is **RIGHT** and **HONEST**. It has never done despite to the individual who studied it. Have you ever heard someone say, "I used to steal, lie, drink, swindle, gamble, beat my debts and was immoral, but I began to read Detective Stories, (or some other book written by men) and I try to do better now"? No, but I have heard such statements in regard to the Bible. The Bible lifts fallen and sinful men to higher and nobler life. Furthermore, the Bible brings comfort to the broken-hearted, and gives strength to the weary. The Bible is the fountainhead of civilization. No other book has enjoyed such a wonderful influence on the loves of mankind. Is it not because **THE ETERNAL SPIRIT OF GOD INSPIRED THE WRITING OF ITS PAGES**.

You are invited to attend the services of the Church of Christ in your community.

If you do not know its location please write the Sentinel, Box 327, Mayfield, Ky.

Was The New Testament Church Established Before Pentecost?

E. Ray Jerkins, Mayfield, Ky.

Not many days ago, I read an article that was given twenty reasons why the New Testament church was established before the day of Pentecost. To the person who has not studied the Bible, the reason would sound good, but with a more thorough examination of Holy Writ, we can see that it is absurd to reason that the church was established before the day of Pentecost, that day that is described in the second chapter of Acts.

In Matthew 16:16-18, Jesus said, "I will build my church." That puts the building of the New Testament church in the future. There in this passage, Jesus uses the terms Kingdom and Church interchangeably. Now if we turn to Mark 9:1 Jesus says, "Verily I say unto you, There are some here of them that stand by, who shall in no wise taste of death, till they see the kingdom of God come with power." Now this simply says that some of the apostles would still be living when the church was established and that one of you at least would have tasted of death, but not all. Therefore, one of the apostles had to taste of death before the kingdom would come. Judas, who was in this group, killed himself just a short while before Jesus died. Then another point to be considered here is, that the Kingdom was to come and it was to come with power. If we can find out when the power was to come then we would know when the Kingdom was to come. Turning to Luke 24:49 we have this quotation, "And behold, I send forth the promise of my Father upon you: but tarry ye in the city, until ye be clothed with power from on high." Now we have found that they were to be endued with the power in Jerusalem. Now turn to a statement of Christ in Acts 1:8 and we add another item: "But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judaea and Samaria, and unto the uttermost part of the earth." So we see that the power was to come when the Holy Spirit came; then power was to come in Jerusalem, thus the Spirit was to come upon them in Jerusalem; and that the Kingdom was to come when the power came. Our job now is to find out when the Spirit came.

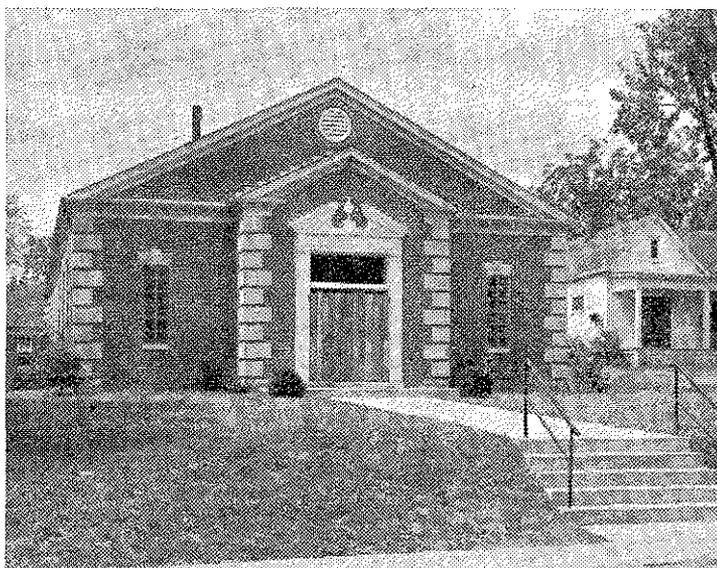
Now let's let inspiration tell us when the Spirit came. "And when the day of Pentecost was now come, they were all together in one place. And suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting. And there appeared unto them tongues parting as under, like as of fire; and it sat upon each one of them. And they were filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance." Acts 2:1-4. Here Luke says the Spirit came on the day of Pentecost in the city of Jerusalem. Now let's summarize: 1) the Kingdom was to come with power. 2) The power was to come when the Spirit came and 3) the Spirit came on the day of Pentecost, therefore the power came on Pentecost and the Kingdom church was established that day.

To show you further that the Kingdom was not estab-

lished before Pentecost I want you to consider these:

1. If the Church was established before the day of Pentecost, then it was established before the Spirit came and before they had been endued with power.
2. If it were established before the death of Christ and the authoritative announcement of it on Pentecost, it was established before the foundation was tried (Isa. 28:16; I Cor. 3: 10,11, Rev. 1:17, 18).
3. If it were established before the death of Christ and the authoritative announcement of it on Pentecost, it was established under a limited commission (Matt. 10:2-7).
4. If it were established before the death of Christ and the authoritative announcement of it on Pentecost, it was established before the resurrection of the dead became a settled fact, and therefore before its members had any certain knowledge of the future life (Mark 9:1-9; I Cor. 15:12-19).
5. If it were established before the death of Christ and the authoritative announcement of it on Pentecost, it was established before the atonement (Matt. 20:28; 26:28; John 10:11; Rom.5:8-11; I Cor, 6:20; Heb. 9:12).
6. If it were established before the death of Christ and the authoritative announcement of it on Pentecost, it was established before Jesus became the head of the Church (Eph. 18:1-23; Col. 1:18).
7. If it were established before the death of Christ and the authoritative announcement of it on Pentecost, it was established before Jesus was recognized as King (John 6:15; Acts 2:36).
8. If it were established before the death of Christ and the authoritative announcement of it on Pentecost, it was established before Jesus became Priest, and therefore its members, having no Mediator, could not approach the Father (Heb. 7:28; 8:4).
9. If it were established before the death of Christ and the authoritative announcement of it on Pentecost, it was established before the Gospel could be preached in full, and it did not have and Cross in it. (Cor. 15:1-4; Gal. 6:14).
10. If it were established before the death of Christ and the authoritative announcement of it on Pentecost, it was established before Jesus became the Intercessor (Heb. 7:25, 26).
11. If it were established before the death of Christ and the authoritative announcement of it on Pentecost, it was established before they were at liberty to proclaim Christ (Matt. 16:20).

I do hope that you will carefully consider these items that I have pointed out. This is not my idea about when the New Testament church was established, this is the Lord's teaching and I am afraid to change it one bit. If the Church of which you are a member began before the day of Pentecost, then it is too old to be the Lord's church. If it began after Pentecost, then it is too young to be the one spoken of in the Bible. Consider seriously your soul's salvation and become a member of the Lord's body, the one that was established upon Pentecost.



Brief History Of The Loudon Avenue Church Of Christ Lexington, Kentucky

This church had its beginning in 1938 when eight members of the church began to meet for worship in the Community Y. M. C. A. Building on the corner of Main and Woodland Streets. In the fall of 1941, the congregation moved to the Y. M. C. A. Building on Market Street. In February of 1942, the congregation purchased a building located at 190 Loudon Avenue which is its present location. The congregation then numbered about twenty members and had an average attendance of about thirty each Sunday.

The first regular evangelist was hired in 1946. Elders were appointed to oversee the work of the church in 1948 and deacons were appointed at the same time. The elders are: Dr. Wilford L. Cooper and Ostend P. Todd. The deacons are: L. A. Hagewood and T. D. McKeene. The writer has worked with the church as an evangelist since February, 1951.

The church now has over 100 members with an average attendance exceeding 140 person. In April 1952 a new lot, measuring 100 feet by 302 feet, was purchased at 328 Clifton Avenue. This lot is well located. It is less than a block away from the campus of the University of Kentucky.

Construction on the new building was begun in March of 1953. The total cost of the building program exceeds \$60,000.00. It is a one story brick structure with a seating capacity of 350. It has two rest rooms, a study, nursery, and two class rooms. The study and nursery will double as class rooms until a class room addition (which is included in the plans) can be built.

The initial service in the new building will be held on September 27. B. G. Hope of Bowling Green, Kentucky will be with us on the evening of the 27th to begin a gospel meeting of two week's duration.

We of the Loudon Avenue Church of Christ realize that our building program would not have been possible without the great assistance rendered us by many congre-

gations and individuals in Kentucky and Tennessee. We also wish to acknowledge publicly the work done in regard to the building program by Bro. Harold Young from Murray, Kentucky.

We know of very few places where a new building is more urgently needed. Here is where digression took its heaviest toll. The Christian Church has more than a dozen well established churches in Lexington. The softening and damning heresay of the premillennialism has invaded the two bodies of people who call themselves by the name of Church of Christ. The Loudon Avenue Church of Christ is the only congregation in Lexington, a city of 80,000 people, that is faithful in worship and in doctrine. Our new building places us in a far better position to glorify God and proclaim His word. On September 6 we will begin a radio program over station WVLK at 8:15 a. m.

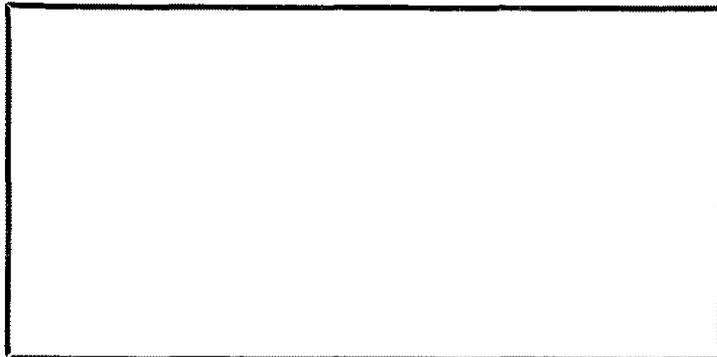
Robert Atkinson

Christians In All Denominations?

"There are Christians in all denominations," is a statement almost endlessly repeated by religious people of this age. In view of such assertions and general acceptance of this sentiment, several axiomatic truths need to be emphasized?

1. Not a single Christian who lived in the days of the apostles was a member of ANY denomination. If for no other reason, this was true for the very sufficient reason that there were no denominations in existence.
2. It is utterly impossible (impossible physically, mentally, morally and spiritually) for any man to become a member of any denomination by simply following the teachings of the New Testament. These teachings will make a man a Christian but he must then do something additional to that to have membership in a denomination.
3. Every denomination will wither and die if ever the religious people of the earth get back to the teachings and practices of New Testament Christianity.
4. If there is a single Christian holding membership in any denomination in existence, he is there contrary to God's will; and the sooner he gets out, the better it will be.
5. New Testament Christians have a feeling of deep sympathy for those earnest and pious people who have been led astray into denominationalism, but not for one moment do they concede that membership in a denomination is either identical with, or an adequate substitute for, membership in the blood-bought body of Christ. (Read John 17:20-21; I Cor. 1:10-13).

— Yater Tant



The Sentinel

VOLUME 3

AUGUST, 1954

NUMBER EIGHT

A Plea For Christ

By Harold Sain

The plea of the churches of Christ is to restore the apostolic church, which simply means a complete return to the original ground of the New Testament church, and take up things just as the apostles left them. Such an appeal involves the going back beyond all human creeds, councils, and ecclesiastical authorities, to Christ and the inspired apostles, and restore all things wherein there has been an apostasy.

This plea is not to reform some church, or "the church". The original church of Christ needs no reformation. Neither does this plea mean the establishment of another church, or some new church. What the world needs is the apostolic church, the original church of Christ, in all of it sprimitive faith, worship, and practice.

A PLEA FOR CHRIST INVOLVES

A PLEA FOR THE NAME OF CHRIST: He who says there is nothing in a name is not familiar with the Scriptures. Salvation is in the name of Christ (Acts 4:12). Remission of sins is in the name of Christ (Lk. 24:47). Christians are those who wear Christ's name, and who seek to reproduce the life, teachings, and Spirit of Christ in their lives (Acts 11:26, 1 Pet. 4:16).

A PLEA FOR THE DIETY OF CHRIST: The chief person in Christianity is Christ. The fact that He was the Christ, the Son of the living God, was the central truth in all the preaching of the apostles. The only article of faith imposed upon those who became Christians in New Testament times was the personal belief that Jesus was the Christ (Acts 8:36-39; 16:31; Rom. 10:9-10).

A PLEA FOR THE WORD OF CHRIST: The word of Christ is eternal (Mk. 13:31; 1 Pet. 1:25). The word of God is sufficient to give us all the religious instruction that we need (2 Tim. 3:16-17). Human creeds are incomplete and cannot be universally accepted. At best they are nothing but the opinions of uninspired men.

A PLEA FOR THE AUTHORITY OF CHRIST: The Bible teaches that God delegated all authority to Jesus, who in turn delegated the same authority to the apostles (Mat. 28:18-20). He gave them the Holy Spirit to guide them into all truth and protect them from error in revealing the Word (Jno. 14:16-17, 26; 16:13). There is no evidence in the Scriptures of this divine authority ever being delegated to any one else. Divine authority

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ended with the work and revelation of the apostles (Rev. 22:18-19). Hence the kingdom of Christ is an absolute monarchy. It needs no councils or conventions to make, amend, or revise its laws. Christ is the head of His church (Eph. 1:22-23; Col. 1:18). No man has any right to change Christ's law.

A PLEA FOR THE CHURCH OF CHRIST: We hear so much about this church and that church, that we have just about forgotten that Christ built a church. It belongs to Him. He said: "I will build my church" (Mat. 16:18). It belongs to Him by reason of purchase. He purchased it with His own blood (Acts 20:28).

A PLEA FOR UNITY IN CHRIST: We are not pleading for union but unity. A merging of denominations is not the sort of unity for which Jesus so earnestly prayed (Jno. 17:20-21). Is such a unity which Jesus desired possible today? How was such unity had in the first century of the Christian era? There was a united church in Jerusalem (Acts 2:44-45; 4:32). The next step was to establish churches of the same faith and order in other cities and towns. By and by there was a church of Christ in Antioch, another in Samaria, and another in Philippi. How can we hope to have such a church today? The answer is no different than how there happened to be a united church 1900 years ago. When the apostle Paul established a church in Corinth, he did it simply by preaching Christ (Acts 18: 5; 1 Cor. 2:1-2). That was the correct foundation (1 Cor. 3:11).

A PLEA FOR CONSECRATION TO CHRIST: In baptism we put on Christ (Gal. 3:27). Baptism is not the end, but marks the beginning of the Christian life. It is simply the consummating act of conversion. But what does conversion involve? It involves a complete surrender of self and substance to Christ (Lk. 9:23; Mat. 10:38). Christianity is more than simply being a member of the church. The Christian must so live that Christ can be seen in him (Mat. 5:14-16; Phil. 2:15). The crown of life is promised to those only who endure to the end (Mk. 13:13; Rev. 2:10).

It is our most earnest desire that all professed Christians shall be content with no name but Christian; no creed but the Christ; no Book but the Bible. This is the plea of the churches of Christ. At anytime you are invited to attend our services and study God's word with us and worship as he directs in His book. "Come, let us reason together."

The Religion Of Morality

It is likely that the most popular religious system being followed by the people of our country today is the religion of morality. "The religion of morality?" you ask. "What is that? I don't believe I have ever heard of that one". The "religion of morality" is the idea that a man may be saved by a good moral life, apart from Christ, without obedience to the law of Christ, and without being a member of the Lord's church. This religion is founded on one simple idea; if a person lives a good moral life, he will be saved. Be a good moral man, practice good citizenship, treat your family well, be a good neighbor, and you will be saved eternally. This religion is widespread! Its extent is indicated by the vast numbers who make no formal pretense at religion, but who argue that their morality is all they need.

What does the Bible teach about this "religion of morality". After all, this is all that really counts. If the Bible teaches that morality alone will save, God has spoken. However, if the Bible teaches that more is required than morality, God has still spoken, and his testimony is true, regardless of the numbers who are trusting in their morality. The truth is that God has spoken clearly. The Bible teaches that the highest possible morality is insufficient and can never save. The "religion of morality" is not the religion of the Bible.

THE CASE OF CORNELIUS. The conversion of Cornelius (Acts 10) is enough to show clearly just how futile the religion of morality is. Cornelius is introduced in the Bible as a good moral person. "Now there was a certain man in Caesarea, Cornelius by name, a centurion of the band called the Italian band, a devout man, and one that feared God with all his house, who gave much alms to the people and prayed to God always" (Acts 10:1, 2). Few Christians could boast higher moral principles than these. Cornelius was a believer in God, devout, prayerful and benevolent; yet Cornelius was lost.

An angel appeared to this good moral man and instructed him to send for Peter, "who shall speak unto these words, whereby thou shalt be saved, thou and all thy house" (Acts 11:14). The good Cornelius was lost and had to hear the gospel in order to be saved. This is because the gospel is the power of God unto salvation. (Rom. 1:16). After Peter came to the home of Cornelius, the Holy Spirit was poured out to convince the skeptical Jews that Gentiles were subjects of the gospel, after which Peter commanded them to be baptized in the name of Christ. Surely, if moral goodness alone could save, Cornelius could have been saved that way. The story of his conversion, then, is the strongest possible proof that moral living is not enough!

SALVATION WITHOUT A SAVIOR. Have you ever thought seriously about the consequences of this "religion of morality"? Suppose that a person could be saved by a good moral life. What would this mean? First, it would involve salvation without a savior. One may live a good moral life without Christ (Jews and modernists, for example), and if his morality alone is enough, then he can be saved without Christ.

The New Testament, on the other hand, clearly teaches that without Christ, salvation is impossible. When angels announced the birth of Christ to shepherds, they said, "For there is born to you this day in the city of David a Savior, who is Christ the Lord" (Lk. 2:11). Luke states, "And in none other is there salvation; for neither is there any other name under heaven, that is given among men, wherein we must be saved" (Acts 4:12). Thus, the "religion of morality" would involve salvation without Christ.

SALVATION WITHOUT THE BLOOD OF CHRIST. God's eternal purpose demanded that the blood of His own Son had to be shed, for without the shedding of blood there is no remission. (Heb. 10:22). Thus, when Christ died, He gave His blood to atone for the sins of the ages. And "if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus His Son cleanseth us from all sin" (1 Jno. 1:7). The second reason why the "religion of morality" cannot save is because it ignores the blood of God's son. Certainly, men may live good moral lives without being washed in Christ's blood, so that if the morality is enough, Christ died in vain, unnecessarily.

SALVATION WITHOUT FAITH. The third consequence of this "religion of morality" is that it would involve salvation without faith. The moral Jew, for example, denies the deity of Christ; yet he still lives a good life. Will he be saved in his unbelief? If not, then morality alone is not enough.

SALVATION WITHOUT OBEDIENCE. Fourth, if morality is enough, then one can be saved without obedience to the gospel of Christ. He can be saved without being born again of water and Spirit (Jno.3:5), and without being baptized into Christ (Gal.3:27) where all spiritual blessings are found. Morality alone would allow one to ignore the great commission, but Jesus said, "He that believeth and is baptized shall be saved". Here is the conclusion: moral living is Christian living — It fits the child of God for heaven, but it will never make a child of God. Alone, it cannot save!

We must obey the teachings of God to become a citizen in His Kingdom. "Not everyone that saith unto me Lord, Lord shall enter into the Kingdom of Heaven, but he that doeth the will of my father."

Bill J. Humble

A Warning And An Invitation

(Matt. 11:20 - 30)

B. G. Hope

In the eleventh chapter of Matthew, verses 20 - 24, Christ upbraided Chorazin, Bethsaida, and Capernaum for their attitude toward Him. With reference to Capernaum he referred to it as an exalted city. It was exalted literally as it was on a hill, and in pride commercially. The city was truly exalted by Christ's living and working there, but the people did not realize it.

No doubt these cities were singled out on account of many mighty works of Christ having been done there. Many miracles were performed that were never recorded. He upbraided these cities, because they did not repent. They had many opportunities but failed to use them wisely. With every opportunity there is an added responsibility. People who have opportunities to study the Bible under competent teachers can't expect much tolerance and mercy at the judgment. We have opportunities to learn today. If we fail to take advantage of these opportunities, we can't expect mercy. People who do worse without opportunities may experience more tolerance on the part of the Savior in the end.

There are two classes of people described in verses 25 - 27: those who reject Christ and those who receive Him. Whether one rejects Him or receives Him depends upon his attitude toward Him. Those who are "wise and prudent" (in their own eyes) reject Him. The gospel is too simple for them. The worldly wise usually reject Christ. Those who receive Him are described as "babes". Babes are humble. "Humility is the solid foundation of all virtues," Confucius. "I believe that the first test of a truly great man is humility," John Ruskin. Humility exalts a man. It is a quality of greatness.

In verses 28 - 30 Christ gave an invitation. This invitation was given to all. It implies that all have the ability to come. It destroys forever the idea that man is totally depraved and can't come. Those who come are promised rest.

The rest promised consists of discipleship and service. Christ mentions meekness as a quality one might learn from Him. Andrew Murray said, "There is perhaps none of the lovely virtues which adorn the image of God's son, which is more seldom seen in those who ought to be examples."

Man is to serve Christ by taking His yoke upon him. It was to be an easy yoke. The Lord took the one who was to bear the yoke into consideration. He is considerate as a master of human souls.

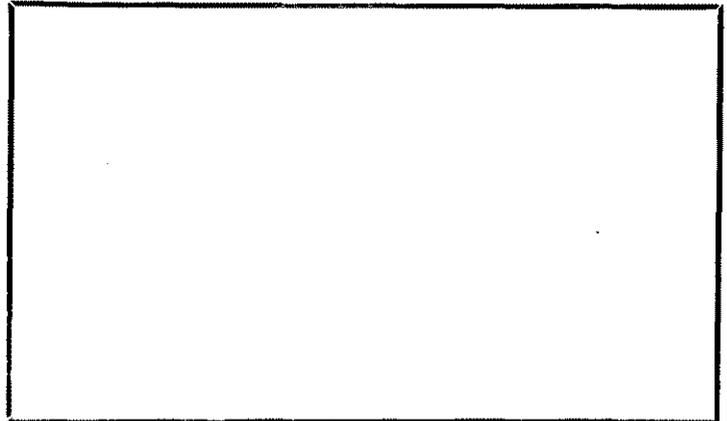
The figure of a yoke implies constraint, guidance. Rest comes to the human soul when he is of some use in the world. Strength and usefulness come from constraint — being harnessed. Electricity is useful only when harnessed or controlled. Rivers are useful only when

harnessed. True rest comes from labor of well directed lives.

The invitation not only implies that man can come but that he needs to come. The power to bring him to Christ is the gospel. (Rom. 1:16). And an example of lost people coming to Christ, I refer you to Acts. Peter preached the gospel. A multitude was convinced that they were lost, hence they believed the gospel. They cried out: "What must we do?" Peter said, "Repent ye and be baptized, every one of you, in the name of Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Spirit." Three thousand gladly received the word and were baptized. They continued steadfastly in the apostles' doctrine, in fellowship, in breaking of bread and prayers." No one surely would deny that the people were warned and they they accepted the invitation of Christ. What they did in accepting Christ's invitation is very clear.

(Continued from Page 2)

fore His will was sealed. A testament or will is sealed by the death of the maker. (Heb. 9:16-17). Before his death the one making the will has the power to change it or to act contrary to it. Christ's commandment for men to be baptized is a part of the new covenant, or testament, or will which was established or sealed by the blood of Christ. (Matt. 26:88). Before His death, Christ could save the thief or any one who He desired in any way that He wished. But, when He died, the new covenant or testament was sealed and no man could change it. The thief lived under a different dispensation from the one under which we live. He was dead and buried forty days before any man on earth was commanded to be baptized in the name of the Father, the Son and the Holy Spirit. The Great Commission was given forty days after the thief died. It applies to those under the Christian dispensation it did not, therefore, apply to those who died before that dispensation had its beginning. Those then were being saved without believing in the death, burial and resurrection of Christ for these things had not taken place at the time Jesus talked to the thief. DOESN'T THAT MAKE IT SIMPLE?



The Sentinel

VOLUME TWO

FEBRUARY, 1954

NUMBER TWO

The "Creed" Of The Church Of Christ

By Bill J. Humble

AN INTERESTING REQUEST. Recently, I received a letter which made the following request: "I would like to obtain a small leaflet or book containing and outlining the beliefs of your church. If you have such or can tell me where to apply for such I will appreciate it very much."

When I answered this letter, I replied at length; but in the very first sentence of my reply, I stated, "If you wish to obtain a book outlining the beliefs of the church of Christ, I would suggest the New Testament." This answer was not intended to be "funny". Rather, it was intended to state as forcefully as possible the fact that the church of Christ has absolutely no creed or confession of faith other than the New Testament. The request for a booklet containing our beliefs reflects the assumption of the average person that every church has its authoritative creed and that the doctrines of this creed are necessarily the beliefs of the members of that particular denomination. Though this is usually true, it *certainly is not true* of the church of Christ. Churches of Christ everywhere recognize no creed other than the New Testament!

THE BIBLE ALONE. That the Bible and the Bible alone is an all-sufficient rule of faith and practice is indicated by the statement of Paul, "Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work" (2 Tim. 3:16, 17). Observe that by the Word of God: (1) the man of God is made complete (2) he is furnished completely unto every good work. This being true, he requires no creed or confession of faith in addition to the Bible. They are unnecessary!

This completeness and authority of the scripture rests upon the fact that the Bible is the product of divine revelation. It is not the product of human wisdom; rather it is the product of divine wisdom. "Men spake from God, being moved by the Holy Spirit" (2 Pet. 1:21). Christ specifically promised this guidance of the Spirit to his apostles. For example, he said, "The Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you" (Jno. 14:25). Another time the Lord promised the apostles, "Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth" (Jno. 16:13). Notice especially that the apostles were to be guided into "all the truth." If they were, then the scriptures are the all-sufficient complete revelation of God's will. If they were not, then the scriptures are the all-sufficient complete revelation of God's will. If they were not, then the promise of Christ failed.

The apostles were baptized in the Holy Spirit (and they alone on the day of Pentecost Acts 2:1-4). Thereafter, they spoke by the guidance of the Spirit. The first century

"The word of God is preached by churches of Christ with the conviction that therein is found the only way from sin to salvation and from earth to heaven. It practices the unity of all believers on the basis of God's Word, and invites all men to come and reason together."

had inspired men; we have an inspired book (the New Testament). What need we more?

THE EVILS OF CREEDS. People often ask, "Even though we have an inspired Bible, what is wrong with having our own creeds and confessions of faith in addition to the Bible?" Here are a few objections to such creeds:

(1) Creeds are unnecessary. God has provided everything our spirits require in his Word. Why, then, have creeds? If a creed contains *more* than the Bible, then it contains too much. If a creed contains less than the Bible, then it is not enough. But if it contains exactly what is in the Bible, why have it?

(2) They legislate where God has not legislated. They "add to" the gospel of Christ, and this is wrong. (Rev. 22:18). The Jews in Christ's day were adding to the law of God, and he rebuked, "In vain do they worship me, teaching for doctrine the commandments of men" (Matt. 15:9). Creed writers do exactly the same thing today. They teach that men are saved by faith *only*, but the Bible never teaches it. (See James 2:24). Creeds teach that a child of God *cannot* be lost; the Bible teaches that he *can*.

(3) Creeds promote religious division. Whenever creeds are adopted, some cannot accept them, and they are forced to withdraw from the creed-adopting party. Where is the creed upon which all religious parties could unite and be one? It does not exist, for each party would insist that its creed be the basis of unity. And thus, division would continue. Religious unity will result only when creeds are abandoned for a return to the New Testament.

Why Have A Bible School?

B. G. Hope

Most churches have arranged for some kind of a Bible school on Sunday morning. Some have mid-week Bible classes. Rapid progress has been made in the last few years in this effort. There are better trained teachers, better literature, a better system, and a greater interest in many ways, yet the attendance is not what it should be. Children twelve years old and under are usually not members of the church, and they attend Bible classes more regularly than adults, yet it is rare for Sunday School attendance to be greater than the membership. The average attendance is ordinarily less than the membership. This means that many church members are not attending Bible classes. We'd like for everyone to consider the following reasons for attending Bible school on Sunday morning.

1. EVERY CHRISTIAN NEEDS THE INFLUENCE OF THE CLASSES. God's word is taught in every class. The teachers try to help every student apply the principles learned in their lives. There is a general need for a clearer understanding and a deeper appreciation of God's word. In some ways classes are the most effective method of teaching. Joint discussions, if properly conducted, are always profitable.

2. THE BIBLE SCHOOL FURNISHES AN OPPORTUNITY TO TEACH RESPONSIBLE PEOPLE HOW

(Continued on Page 3)

The SENTINEL

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Christianity Without Denominational Churches

To what denomination did Peter, Paul, James, John, the 3000, Cornelius, the Eunuch, Lydia, the Corinthians and the jailer belong? They were member of the body of Christ, which is the Lord's church (Eph. 1:22-23; Col. 1:18, 24), yet they were not members of any denomination. All who were saved became members of this body, the church, by virtue of the fact that God added them to it — Acts 2:47. Yet, they belonged to no denomination. They had been "called out" of the "power of darkness" or the world, and translated into the "kingdom of God's dear Son" which is the Church (Col. 1:13-14, 18), but still they were not members of any denominational church.

Just so, today, if a sinner believes in Christ, and is baptized, just as the 3000, the Eunuch, Lydia, Cornelius, the jailer, etc., such would make him a Christian, but nothing more. (Mk. 16:16; Acts 2:36-41; Acts 8:36-39; Acts 16:14-15; Acts 16:30-34; Rom. 6:3-4; Gal. 3:26-27). This would not make him a member of any denomination. If a great number should do this and no more, would they not be just a number of Christians? Should this number come together on the first day of the week for worship (Acts 20:7), call themselves by the same name as did the Apostles and early Christians, accept and teach the Bible as their only rule of faith and practice, select such servants as the Bible authorizes, and observe the same commands in the same way as the Apostles and early Christians did, and as are set forth in the Bible — they would be simple New Testament Christians, members of the body of Christ, or New Testament Church, assembling for worship, without being members of any denomination on earth.

This is exactly what the Church of Christ is, and contends for. If you want to be a simple New Testament Christian — no more and no less — then investigate and be a member of the Church of Christ. If you want to follow the Bible strictly — without addition or subtraction — then come to the Church of Christ. Remember, too — if you were baptized to get into some denomination, then your baptism was not scriptural (Acts 18:24 thru Acts 19:5), and you need to be baptized yet. For further information write to the Taylor Blvd. Church of Christ, 3248 Taylor Blvd., Louisville 15, Ky., or call ATwood 2681.

A Parable Of Five Farmers

Five farmers procured a bag of seed together, and began to plant their respective fields with the seed they got from the bag. The bag of seed was represented . . . as pure and good, tested and perfect. Each Farmer agreed to plant only the seed he got from that one bag.

One day the five farmers came together to report the yield of their crops. One man reported that his seed . . . had produced sixty bushels of oats.

Another, surprised at such a statement, stated that the seed he planted from the bag had grown corn, and corn only.

The third farmer was astounded. He declared that . . . something was wrong with the other men, for he had planted his seed from the same bag as the others, and the result had been a fine crop of cotton.

The amazement of the others was equally as great. Radishes and rice had been the result of their planting!

Now what do you think of these farmers? Each one . . . claimed to know what he was doing, to be an expert . . . at planting and reaping. But how could such things be?

There are four possible explanations: 1. The seed was not pure. 2. The farmers' lands were already sown to other seed which choked out the seed that came from the bag. 3. The farmers misnamed their products. 4. Or the farmers got their seed from some other place than out of the bag they all professed to plant from.

That is just the way it is in religion. "The seed is the word of God" (Luke 8:11). Preachers are the farmers who go out to plant their seed in their various fields.

But these preachers all profess to preach the word of God, to get their seed from the same bag. But some preachers report that the seed they plant produces Baptists, others say it makes Methodists; still others Presbyterians, Catholics or something else.

How can these things be? Well, the same four things about the spiritual seed must be considered. 1. Is the seed pure? 2. Were not the preachers' fields already . . . sown to other seed, which choked out the pure word? 3. Did the preachers misname their products? 4. Did the preachers get their seed from some other source than the word of God? This is the very thing the Bible . . . warns against: "To the law and to the testimony; if they speak not according to this word it is because . . . there is no light in them." (Isa. 8:20) "Speak thou . . . the things that befit the sound doctrine" (Titus 2:1).

Always remember this: Jesus said, "Every plant my Heavenly Father hath not planted shall be rooted up" (Matt. 15:13).

The only plants that God has in the religious world are Christians. Be very sure that you are the product of God's word, and of that only. His word makes nothing else.

According to the teaching of the New Testament, a man cannot join the church of Christ — he is added to it. Acts 2:47.

Vocal Or Instrumental Music Which?

I wish I could impress upon the solemnity of worship. It is no frivolous thing when men and women assemble to worship the Great I Am. They are not to do just anything that strikes their fancy.

There are some things to remember while we study. "We walk by faith." II Cor. 5:7. How does faith come? "Faith cometh by hearing and hearing by the word of God." Rom. 10:17. For a thing to be done by faith the word of God must authorize it. If we do something which the word of God does not authorize it cannot be "by faith". "Whatsoever is not of faith is sin."

Which testament are we under today? The Old or New? I take it there is not much argument on that point. Most people recognize the old law was nailed to the Cross and taken away. This being true, we must look to the new law or the New Testament for authority for mechanical music in Christian worship. Although this is true many good people try to sustain mechanical music in Christian worship because they can find it was employed in the old. Just a moment's thought and we can readily see that would justify the burning of incense, offering of burnt sacrifices, etc. If because they used instruments under the old law is authority for them in the new it is also authority for everything else they did being used today. If not, why not?

But let us look at the instruments of music in the old law. Did God command or authorize their use? Turn to Ezra 3:10. "And when the builders laid the foundations of the temple of Jehovah, they set the priests in their apparel with trumpets, and the Levites the sons of Asaph with cymbals, to praise Jehovah, after the order of David, king of Israel." Whose order was this? God's? No. It was after David's order. See also I Chron. 23:5. "And four thousand were door keepers; and four thousand praised Jehovah with instruments which I made, said David, to praise therewith." Now, who made that arrangement? David said he did. Was it all right for him to do it? Was it God's will? Turn to Amos the sixth chapter. The chapter starts off with a woe pronounced upon those who do certain things, and the fifth verse says, "That sing idle songs to the sound of the viol; that invent for themselves instruments of music, like David." Now, how does it look to rely upon anything David said regarding instruments of music as authority for its use? The people then were living under an imperfect system. Under that system God tolerated some things. He tolerated Israel having a king. He said it was a rejection of Him, but He tolerated it. So was the instruments of music. It was David's order, not God's, but he tolerated it for the time being. Later he caused Amos to pronounce woe upon those who used them. Don't you know God would not have condemned those who did like David if it had been ordered by Him? But, now, we are not under an imperfect system. Our system was not dedicated with the blood of animals but the blood of Jesus. Under this perfect system God tolerates nothing out of harmony with it. See Acts 17:30. So much for Old Testament authority.

Now, what is the order under the new law? When a command is given it includes everything necessary to the obedience of that command. It also excludes everything

else. When God told Noah to build an ark He specified gopher wood; that excluded any other kind. If God had said make music, we could use any kind, but when He said sing that excludes any other kind. Wood is a general term. Gopher wood is a specific term. Music is a general term. Singing is a specific term. It specifies a certain kind of music. Sometimes we are told that the Greek word psallo includes an instrument. Well, suppose it includes a mechanical instrument. Can't you see then that the audience is not doing what the Lord said — only the pianist is obeying God. It includes the instrument all right, but God specifies the instrument on which the melody is to be made — the heart. See Eph. 5:19; Col. 3:16.

Again, something like 46 scholars translated our King James version and 101 our American Revised Version. There were 147 scholars, chosen for their scholarship. They saw that word psallo and to them its equivalent in English was S-I-N-G. Then some little fellow who nobody considers a scholar comes along and tries to make honest people believe it includes a Baby Grand.

Did Jesus command instrumental music? All say no. Well, if it is not the teaching of the Lord then it is the commandment of men. This makes it vain worship and He will not accept it. Matt. 15:9.

To do more than Jesus teaches is to go beyond what He says, of course. He authorized singing. To sing and play is to go beyond what He said. "Whosoever goeth onward and abideth not in the teachings of Christ hath not God." II John 1:9. — A. S. L.

WHY HAVE A BIBLE SCHOOL (Continued from Page 1)

TO BECOME CHRISTIANS. There are many people who do not know how to become Christians. Church members can be of great service by inviting friends to come to a class where individual needs may be considered. You can do like Andrew did when he brought Peter to Christ. You can bring a friend to a Bible class where he may learn of the Lord. "Every man, therefore, who hath heard and hath learned of the Father cometh unto me." John 6:45.

3. ALL CHILDREN NEED THE INFLUENCE OF THE BIBLE SCHOOL. Sociologists and psychologists all agree that church attendance is the most important factor in developing good citizens. Christians agree that knowledge of the Bible is imperative in developing the spiritual nature of a child. A child will not only be taught principles whereby he will be a good citizen, but will be taught to be a Christian — the most important thing in life.

4. FAITHFUL ATTENDANCE IN THE BIBLE CLASSES HAS A GREAT INFLUENCE. Nothing is accomplished where a group is involved without enthusiasm. He who attends Bible classes regularly indicates an enthusiasm that is influential. The importance of a thing is taught most effectively by example. Parents will have a greater influence on their children if they will bring them to the Bible School rather than send them. Parents need the influence of the classes as well as the children. Faithful attendance will influence a community where the congregation is located. You can do something to influence your friends to learn of Christ and his will by attending Bible classes yourself and inviting others to come with you.

Authority

WHAT CONSTITUTES AUTHORITY IN RELIGION? Webster defines authority as "legal or rightful power." Christ had that Legal or rightful power. In Matt. 28:18 he said "... all power is given unto me in heaven and in earth." Christ delegated power to his apostles when he said, "Go teach all things I have commanded you" (Matt. 28:19, 20). He also promised them the Spirit to guide them in all things (Jno. 16:13) and this promise was fulfilled on the day of Pentecost when the apostles received the baptism of the Holy Spirit (Acts 2). Thus we see that what Christ and the apostles taught us to do is that which constitutes authority in religion.

CAUSE OF RELIGIOUS TURMOIL AND DIVISION: The failure to accept the New Testament as authority in religion has caused all the division that exists today. If we could get everybody to recognize and accept the New Testament as authority we could cure and eliminate this spiritually dangerous malady, but even on the question as to whether it is right or wrong to be divided we cannot agree. Why? Because many will not accept the authority.

Many times we hear men say, "I thank God for the many churches and that men can have the church of their choice." When I hear a man make such a statement, I recognize immediately that he does not recognize Christ as authority in religion. Christ prayed that we might not be divided, that we all might be one. When a man thanks God for such, he thanks God for that which Christ prayed would never happen. When a man thanks God for such things, he thanks God for that which causes infidelity, because Christ prayed that we all might be one, that the world might believe (Jno. 17:20, 21).

The most potent argument infidelity can give against the kingship of Christ is, if Christ is king then he would have enough power, to unite his subjects.

IS AUTHORITY IN RELIGION NECESSARY? Many people seem to think that authority in religion is not necessary. They say, "I'm sure that as long as one thinks he is right and does what he thinks, he will go to heaven." To such a one, I ask, where do you get your authority for this? Of course he will have no authority, except, what he thinks. What one thinks about something is not authority but what Christ says is. Hear Him, "Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven; but he that doeth the will of my father which is in heaven." (Matt. 7:2). To try to measure things in religion with man's opinions is like trying to measure a lot with a rule that has the wrong number of inches in it. It just won't work. Thus we see that authority is necessary in religion as well as other things.

IS GOD'S WORD SUFFICIENT? We talk to some folks about the authority of God's word and they admit that it is authority but at the same time hold to a creed, manual, or discipline. Such only services to prove that they do not believe God's word is sufficient. Paul thought it was when he wrote to Timothy (2 Tim. 3:16, 17). We know it is because divine authority says it is. Some may say our creed is taken from the New Testament and agrees with it in every respect. If this is true, then why have it? If it is less, than the New Testament, it is not enough. If it is more, it is too

much. Our concern should not be what does some man say about this or that but what does God say? Christ says that teaching for doctrines the commandments of men is vain worship (Matt. 15:9). "Let us hear the conclusion of the whole matter: Fear God and keep His commandments: for this is the whole duty of man." (Ecc. 12:13).

By W. Paul Galyan in

The Christian Magazine

YOUR CHURCH AND MINE

As I read the Sunday paper
I ran across this line:
"Today you go to your church
And I will go to mine".
Sincerely, friend, which is yours?
Is it one of your very own?
Frankly, now, I have no church,
And know of only one.
I've read the Bible o'er and o'er
But never found that line,
"Today you go to your church
And I will go to mine".
"Upon this rock I'll build my church".
The Savior said one day,
And before the dear Lord died
He humbly knelt to pray:
"May they be one as we are one,
All who believe on me,
So that the world may surely know,
I'm loved and sent by thee."
He bought the church with His own blood,
This firstborn from the dead.
He is the Savior of the church,
He is its only Head.
Yes, you may go to your church,
But let me tell you this:
Your worship will be void and vain,
Unless you go to His.

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HEAVEN

The Bible describes heaven in most sublime and superlative terms which are possible for human beings to comprehend. Paul wrote about it as "a city which hath foundations, whose builder and maker is God." And John said, "the city was pure gold, like unto clear glass," and that it had "a pure river of water of life, clear as crystal, proceeding out of the throne of God and the lamb." Its foundations are of precious stones, and its twelve gates are of pearl, and the street is "pure gold, as it were transparent glass." Those are some of the descriptive terms used by inspiration to describe the future home of the souls of those who serve the Lord in this life.

Heaven surely is a most beautiful place, and it seems strange that we would have to plead and beg people to prepare to live there.

States, provinces, and even foreign countries utilize space in the best magazines with pictorial designs and well-written advertisements to lure people to the vacation resorts of the particular countries. Canada exploits her cool summers and clear, crystal lakes which abound with fish as an incentive to bring the American dollars into her treasury. Florida, California, and other outstanding states are equally alert in their advertisements to bring people from all nations to their vacation lands with a view to getting their vacation dollars.

The whole point is this: almost all people take vacations and spend money for a little enjoyment away from home. And for a company to refuse its employees a vacation would be the next thing to a criminal act in the sight of its employees. But God offers an eternal vacation in that beautiful city described on the pages of Holy Writ, and yet but comparatively few people take advantage of God's wonderful and magnificent offer.

This is no vacation resort on the earth that is perfect. There are many and varied sorts of amusement offered to the public in many places, but there is always something connected with any place that mars, to a certain extent, the pleasure that one expects to find there. For instance, Niagara Falls had drawn multiplied thousands to view its magnificent beauty; and yet it is far from perfect. Not only that, but it, like all material things, is vanity. There is no place on this earth where perfect happiness prevails. We are never free from the trials and cares of this world, regardless of where we may be. But heaven is a place of perfection. If we are fortunate enough to get there, we will not find one thing that we do not like. Nor will there be anything lacking that we

"The word of God is preached by churches of Christ with the conviction that therein is found the only way from sin to salvation and from earth to heaven. It practices the unity of all believers on the basis of God's Word, and invites all men to come and reason together."

may want. John said, in Revelation 21:4, "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

But heaven is a prepared place for a prepared people, and we can't go there unless we serve God in this life. No one need ever expect to enjoy the bliss of heaven who has rejected God's will while he lives here. We must work and strive to enter in at the strait gate. Too many church members have the idea that they are going to heaven just because they are members of the church, but they will awake in judgment eternally disappointed.

It's time men began to think about these matters. What will the end be???

You will face the judgment prepared or unprepared. Which will it be for you?

Make things right with God that you will have no fear in death.

Divine Healing

Often we are asked, "Do you believe in Divine healing?" Any man who believes in God must answer, "Yes". All healing is divine healing — there is no other kind.

But if one asks, "Do you believe the Holy Spirit has endowed man today to perform miracles and feats of healing as He did in apostolic days?" The answer is emphatically, "No".

So-called miraculous healing today is done on the installment plan — Pray a little, get a little better — pray some more and get a little better. Such is no miraculous. Did you ever see a man lame from birth (over 40 years old) who had never walked, jump up, walk and run and never be crippled again. (Acts 3) If so you have seen miraculous healing. If you have witnessed stomach ulcers, headaches, internal disorders supposedly relieved, you have not seen healing, but a display of emotionalism.

We have seen it put to the test. There are no cases of miraculous, instantaneous cases of healing like those recorded in the Bible, therefore those who claim such are but false prophets.

These false prophets know of the several thousand dollars offered for a genuine case of such that can be attested to by reputable physicians. If they could fulfill their claim they would collect. This would be easier than the begging methods used from night to night in their campaigns.

Paul Brock in The Timberland Drive Messenger

What About The Thief?

Steve Hudgins

"What about the thief on the cross?" is a question very frequently asked of gospel preachers after they have preached the terms of the gospel commanded by Christ in the great commission. (Mk. 16:15, 16). Many seem to have the idea that the statement, "To day shalt thou be with me in paradise." (Lk. 23:43) is in conflict with and thus nullifies all of the Lord's teaching on the necessity of obedience in order to salvation. Many reason, "The thief was not baptized and he was saved therefore it is not necessary to salvation. I can be saved without it."

The Bible in 14 verses (Mt. 27:38, 44; Mk. 15:27, 28, 32; Lk. 23:32, 33, 39-43; Jo. 19:18, 32) tells us all we can know about the thief and thus our knowledge of him is very limited. It is generally supposed:

1. That the thief was a terribly wicked and evil man all of his accountable life. — We don't know how he had lived. It is possible that he had been a good man, a religious man or maybe even a believer in Christ (Consider Lk. 23:40, 41) and in a period of weakness had committed this crime for which he was put to death.

2. That the thief was not baptized. — There is a possibility that he had been baptized (Mt. 3:5, 6). He certainly did not receive the baptism of Mk. 16:16 as he was dead 43 days before it was given.

3. That only when the thief saw that there was no hope for life was he concerned about Christ. — Many supposing this are satisfied to serve the devil until death beckons and then think by say, "O Lord Have mercy upon me", will be eternally saved.

4. That the thief went to heaven the day he died on the cross. — Jesus didn't go to heaven the day He was crucified for after He was risen He said, "I am not yet ascended to my Father." (Jo. 20:17). If the thief went to heaven that day he got there before Jesus did.

Consider these facts about the thief.

1. The case of the thief is not an example to us of how to obtain salvation. He was never mentioned in the Bible as an example to follow in order to be saved. The Apostles under the guidance of the Holy Spirit (Jo. 16:13) taught their hearers to obey the gospel to be saved. (Acts 2:38; 10:47, 48; 22:16; 2 Thess. 1:7-9).

2. The thief died under the law of Moses while we are subject to the law of Christ. He died before the provisions of Christ's will became effective (Heb. 9:16, 17). We must comply with the conditions of the Lord's will and testament to receive the promises of it.

3. The baptism of the great commission (Mk. 16:16) was not given until 43 days after the thief died. You certainly couldn't expect the thief to submit to a baptism that came after his death.

4. The thief died before the Lord established His

church and before the terms of entrance into it were announced. To be saved we must be in the church. All the saved have been added to the church (Acts 2:47). Christ will save the church (Eph. 5:23). We get into the church by obeying the gospel (Acts 2:38, 47; 1 Cor. 12:13 Cf. Eph. 1:22, 23).

Why is it that so many people say, "I want to be saved like the thief." But you never hear one say "I want to be saved like the rich young ruler could have been." Could it be because they want to serve the devil and enjoy sin until death and then want eternal life for saying, "Lord, Lord save me"?

Whether the thief was saved or not has nothing to do with you. Don't take comfort in him. Don't use him for an example. Don't attempt to follow him. Look to Jesus for salvation. He is the Saviour (Mt. 1:21). He is our example, follow Him (1 Pet. 2:21). Hear Him (Acts 3:22, 23), Believe Him (Jo. 20:30, 31), Obey Him (Jo. 14:15, 21), and He will save you (Heb. 5:8,9).

Jesus says, "He that believeth and is baptized shall be saved." (Mk. 16:16). Jesus had Peter under the influence of the Spirit to preach repent and be baptized for the remission of sins (Acts 2:38) and Paul to preach that baptism puts one into Christ (Rom. 6:3-5).

HAVE YOU OBEYED JESUS BY BEING BAPTIZED
TO BE SAVED? WHY DO YOU WAIT?

(Note: This article may be obtained in tract form from the author, Steve Hudgins, Box 762, Gainesville, Ga. 500 for \$5.00).

(Continued from Page 2)

that there is one:

God — (Unity in worship)

Lord — (Unity in authority)

Spirit — (Unity in life)

Faith — (Unity in message)

Body — (Unity in organization)

Baptism — (Unity in practice)

Hope — (Unity in purpose)

Nearly everybody in "Christendom", including the leaders of the Council of Churches, will accept the first three (God, Christ and Spirit) and the last (Hope) of Paul's point on unity. But very few (including the leaders of the World Council of Churches) accept the three others (Message, Body and Baptism). They cry ONE God, ONE Christ, ONE Spirit and ONE Hope, but they cry with just as much volume for MANY Faiths, MANY Bodies and MANY baptisms!

Every plan that is proposed by a delegate at that or any other Convention will fall flat on its face (and it ought to) because it will be according to the desires of the delegate involved. Nobody wants to accept the other fellow's creed. But the day that they all decide to accept the ONE Body (church), the ONE Faith (message) and the ONE Baptism, they can depend upon it for it will stand.

Are Your Wires Crossed?

By V. R. Ritche

In this electrical age we must use great caution lest our wires get crossed and we get a short circuit. Remember the words of our Lord Jesus, how he said, "It is more blessed to give than to receive."

Somewhere, somehow we got soaked with the idea of receiving — get, get some more, and then keep on getting. To be sure, "inheriting the earth" indicates receiving; but I ought to know that when I find five dollars, some one lost that same five dollars. Every time I receive something, I should realize that someone gave the very thing which I received. There are so many things needed in this world, and so many crying for blessings to satisfy their longings, that we wonder just what we have and how much of that do we have to give.

God is very, very gracious, and he has wisely arranged that our spiritual wealth will be increased rather than diminished by the things we give. Take the great living, worthwhile values, such as love, joy, peace, contentment, and happiness, and you will readily see that the more you give away the more you have left. Every normal heart is made happier when it can make someone else happy. Jesus says: "Give, and it shall be given." Not only is the quantity increased, but the quality is made finer as well. That is compound interest — interest on interest. If you want to lose your possessions (blessings), hoard them; if you want to conserve them, scatter them. Hoarding, loses and scattering conserves in all the worthwhile values of life.

Well - meaning men have argued that giving money empties the purse, and getting back more than you give is only a gushy sentimentalism. But, anyway, we will concede it to be a fact: giving money empties the purse; but who in all the great, wideworld will say that it empties the heart, the soul, the life? Who in all the world will argue that a man does not receive more in God value than he gives in world value? Certainly we are talking about giving for just cause and giving with a heart of love. Regardless of when, where, or how the meek shall inherit the earth, we must know that no man will inherit anything who shuts up his heart of compassion against lost souls crying for the bread and water of eternal life. Almighty God, make us generous in "giving", and help us to be willing to leave with Thee the "receiving."

A Failure To Give Indicates

1. IN SOME INSTANCES, A LACK OF TEACHING. We are what we have been taught. One may be a Mohammedan, upon what he has been taught. One may be a liberal giver or a stingy giver, depending upon his teaching.

2. IN OTHER CASES, REBELLION TOWARD GOD.

God's law teaches giving (1 Cor. 16:2; 2 Cor. 9:7). The person who understands this and does not obey is guilty of rebellion. He is set on having his own will in contrast to this spirit: "Not my will, but thine be done."

3. THAT ONE IS RELIGIOUSLY LOPSIDED, THAT HE BELIEVES THE BIBLE IN SPOTS. He thinks the alien has to obey (Acts 2:38), but that the Christian does not have to obey. (1 Cor. 16:2). He thinks Christians have to follow the example of assembling on the first day of the week to take the Lord's Supper, but that they don't have to obey the command to give. Just what kind of religion is this?

4. A LACK OF FAITH IN GOD'S WORD. We show our faith by our works (Jas. 2:18), rather than by our professions. It is easy to tell what a person believes by what he does.

5. A LACK OF INTEREST IN MISSION WORK. The church is to support the truth, for it is the pillar and ground of the truth (1 Tim. 3:15). The church is to make known the manifold wisdom of God (Eph. 3:10), but it cannot do this without finances; therefore, a refusal to give is a refusal to preach the gospel.

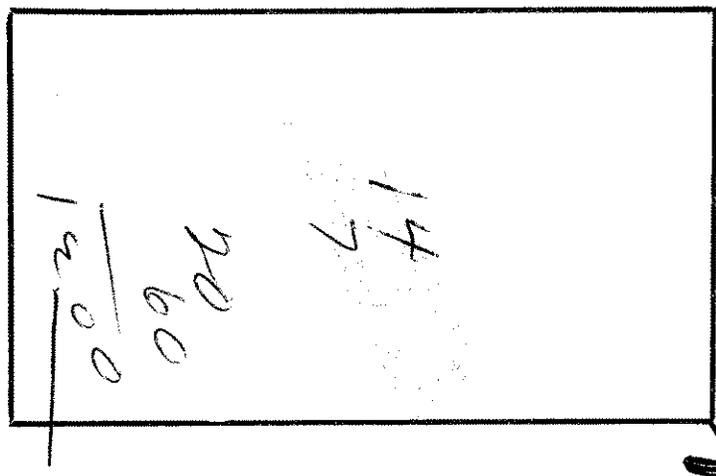
6. A LACK OF INTEREST IN BENEVOLENT WORK. The church is the only benevolent institution known to the Bible. The church in Jerusalem had a "daily ministrations" (Acts 6). Other passages: Eph. 3:21; Col. 3:17.

7. A LACK OF INTEREST IN THE LOCAL CHURCH. It takes money to get things which are needed in building up a congregation. To decline to give is equivalent to saying, "Let the local church die." But who wants to live in a community where its influence is not felt?

8. A LACK OF COOPERATION. We are to work together (2 Cor. 6:1). One may not be able to give much, but all of us together can.

9. A LOVE OF MONEY. One may refuse to give because he is a lover of money more than a lover of God. (1 Tim. 6:10). Coveteousness is idolatry (Col. 3:5), and those guilty of it cannot inherit the kingdom of God. (1 Cor. 6:10).

—Selected



The Sentinel

"The word of God is preached by churches of Christ with the conviction that therein is found the only way from sin to salvation and from earth to heaven. It practices the unity of all believers on the basis of God's Word, and invites all men to come and reason together."

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NUMBER 1

FOR REMISSION OF SINS

R. C. WELCH

Men have misunderstood the purpose of baptism and have misapplied it in a large percentage of the religious bodies. They have made it "an outward sign of an inward grace", in other words, the evidence that they have already been saved. They speak of it as "a Christian ordinance" for the same reason; that is, that the man has already become a child of God and then he is baptized as a Christian duty. Most of the denominations consider it "a church ordinance", making it an act subject to the direction of the denomination, and necessary only to admittance into the denomination. All such ideas are foreign to and contradictory to the teaching of the Bible concerning its purpose.

"Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2:38). Thus, the will of Christ emphatically and plainly states the purpose of baptism. There is no question that faith is necessary for remission, there is no question that repentance is essential for remission; but men refuse to accept the plain statement that baptism is for the same purpose. Some argue that, in this passage, only repentance is required for remission. Others contend that for means because of. Debaters from the same denomination will take both positions, hence, contradicting themselves. When men begin to deny and reject the plain truth, this is the consequence. It is the kind of predicament found in the Jews at Corinth when they opposed the gospel preached by Paul (Acts 18:6). If repentance is for remission of sins, then baptism is for remission; if the words means because of remission, then repentance is because of remission, and not one is going to give it this latter construction. Let us study some other passages to see that baptism for the remission of sins is necessary.

"He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16:16). "The like figure whereunto even baptism doth also now save us. (not the putting away of the filth of the flesh, but the answer of a good conscience toward God), by the resurrection of Jesus Christ." (1 Pet. 3:21). All will agree that salvation from sin involves the remission of sins. God must pardon us, remove the guilt of sins, remit our sins, if we are saved. In these passages baptism is definitely named as a requirement for salvation, hence it is not hard to understand that baptism for the remission of sins is necessary.

"For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ." (Gal. 3:26, 27). "Therefore, if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new". (2 Cor. 5:17). The first passage specifically states that among the things necessary to put one into Christ, baptism is the immediate action. The second one is just as emphatic in declaring that the old is gone and the new gained in Christ. Sins are put off, and the child of God is adorned, in Christ Jesus, but we get into him by baptism; here, again, is remission of sins, and it is brought about by baptism.

"How shall we that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of Father, even so we also should walk in newness of life". (Rom. 6:2-4). Christ died for our sins, and we are made dead to sin. In this death to sin there is remission of sins by the efficacy of the death of Christ for them. But all men are not made dead to sin, all do not have remission. Only those, who have been baptized into Christ's death, where the power to remit sins is located, are made dead to sins. As certain as baptism is essential in putting us into Christ's death and making us dead to sin, just that certain is baptism essential to, for, the remission of sins.

"For by one Spirit are we all baptized into one body". (1 Cor. 12:13). "For the husband is the head of the wife, even as Christ is the head of the church; and he is the savior of the body". (Eph. 5:23). If Christ is the savior of the body, then we can readily see that we must be in the body in order to be saved or have the remission of sins. The question then is, how do we get into the body? The first passage quoted in this paragraph tells us how we do that; we are baptized into the one body. Baptism is the act of obedience which places us in the one body of which Christ is the Savior; baptism is the action necessary to remission of sins.

The five relations listed in the above paragraphs are brought about by being baptized. In the light of such plain positive statements in God's word, how silly and impossible it becomes for people to believe and try to sustain the theory that it is not necessary to be baptized.

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BAPTISM OR RANTISM?

By HAROLD HAZELIP

Most Bible students know that the New Testament was originally written in Greek, the commonly used language of the civilized world at that time. When English translations were made from the Greek manuscripts, the Greek word "baptizo" was not translated, but was merely anglicized. Instead of our having an English meaning for the Greek word our Savior and the Apostles used, we have a Greek word spelled with English letters in our New Testaments: "baptize".

Modern teachers tell us that "baptism" may be administered by three modes: sprinkling, pouring or immersion. Webster's definition, based upon popular usage, so explains the word. However, no reputable Greek-English dictionary has ever defined "baptizo" as meaning "sprinkle" or "pour", nor has any English translation ever so rendered the word! A number of English translations have translated the word "immerse" every time it occurs, and have correctly styled John the Baptist as John the Immerser. To be sure, the Greek language has a word for sprinkle: "rantizo" (e. g., Heb. 9:21); the Greeks also had a word for pour: "ekcheo" (e. g., John 2:15); but neither of these words is ever connected with water baptism! Hence, sprinkling is RANTISM, not BAPTISM; but Christ commands BAPTISM, not RANTISM. God knows the difference between sprinkling, pouring, and dipping! In Lev. 14:15-16, the Old Testament priests were instructed to pour oil into their left hand, to dip the right finger in the oil, and sprinkle the oil with the finger! Thus in one sentence, God's word used all three of these words; He knew the difference! He still knows the difference in these three acts, and He used a word which demands dipping, immersion — baptism!

The conditions surrounding baptism in the New Testament would make the meaning of the word apparent to one who has no idea what "baptism" means. When Jesus was baptized, He "straightway came up out of the water." (Mark 1:10). In spite of this explicit statement of Scripture, man's typical attitude of ignoring God's word is expressed in a supposed picture of Christ's baptism in a special December, 1955, issue of Life Magazine

(Topic: Christianity, p. 20), which shows both Christ and John standing on dry land as John tilts a bowl to pour water upon Christ's head! What became of the Jordan River? The picture reduces it to a branch 2 or 3 feet wide!

Baptism is further described in Rom. 6:3-5 and Col. 2:12, as a burial and a planting, followed by a resurrection. Does anyone fail to understand what a burial is or how a seed is planted? Paul further explains that we are planted in the likeness of Christ's death (Rom. 6:5); does anyone suppose that Christ was not really buried in Joseph's new tomb, but only had rocks or dirt poured upon His crucified body? When the eunuch was baptized, both he and the preacher went "down into" the water, the baptism took place, and they came "up out of" the water. (Acts 8:36-39). The same thing that keeps sprinkling preachers out of the water today would have kept Philip out of the water if he had only sprinkled the eunuch! Peter very significantly explained in 1 Peter 3:21 that baptism "saves us", but that it "is not the putting away of the filth of the flesh." The Revised Standard Version clearly renders this statement, "Baptism, which corresponds to this, now saves you, not as a removal of dirt from the body. . . ." There was something about New Testament baptism that gave untaught men the idea that it was a "removal of dirt from the body" — a physical bath! Would anyone ever get such an idea by seeing a little water poured or sprinkled on the head?

But someone asks, "Do not other preachers know what baptism is?" Oh, yes! Catholic authors can be produced who admit that the early practice of the church was to immerse, but this was changed for the sake of convenience. Schaff's History says that Luther sought to restore immersion, but without effect. Wesley, Methodism's founder, comments that Rom. 6:4 alludes to "the ancient manner of baptizing by immersion." But since a council of the Roman Catholic Church at Ravenna, Italy, in 1311 A. D. sanctioned sprinkling and pouring, men ignore New Testament teaching and follow Catholic tradition on the point. You — have you been baptized or merely "rantized" by man's invention?

BAPTISM AFTER MANY DAYS

A number of years ago a man of sixty was baptized and became a member of the Church of Christ at Blachleyville, O. All his years were lived in a Methodist community, and within sight of a thriving Methodist Church, yet he never identified himself with any religious body. Since it was a bit unusual for a man of his age to be immersed, the question arose as to what moved him to action. He said, "Brother Baker, it was the result of that debate on baptism held forty years ago. I never could get away from the doctrine I heard there."

— H. S. Baker

"RACCOON" SMITH SHOWS WHO IS TO BE BAPTIZED

The Bible clearly teaches that those who have believed and repented as a result of their faith are proper subjects of baptism. "He that believeth and is baptized shall be saved." (Mark 16:16). "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins . . ." (Acts 2:38). In spite of this, many infants, incapable of exercising faith and repentance, are sprinkled, having it called baptism, in order to make them members of certain popular denominations.

One of the Kentucky pioneer preachers of the gospel, "Raccoon" John Smith, in a very unique way demonstrated the truth of the above statement. The following is taken from the Life of Elder John Smith, by Williams. At the time of the incident he was engaged in a gospel meeting while in the same community the Methodists were engaged in a "revival." The story is self-explanatory. — R. C. Welch.

One day, a mother brought her infant into the Methodist congregation, that it might receive baptism at the hands of her preacher. Water was applied according to the custom of his church, no regard being paid to the cries and struggles of the child, that with all its strength resisted the ordinance.

On the next day, Smith, in the presence of all the people, who crowded the banks of the beautiful stream hard by, led forth ten persons, one by one, into the water, and immersed them for the remission of sins. Seeing the Methodist preacher in the crowd, he walked up from the stream, and pressed through the place where he stood. The song went on; for the people supposed that another candidate was about to be buried in baptism. Seizing the preacher by the arm, he pulled him gently but firmly along toward the water. Resistance would have been in vain; for the Dipper, as the people now began to call him, was a man of powerful muscle.

"What are you going to do, Mr. Smith," said the man, uncertain what the strange procedure meant.

"What am I going to do!" said Smith, affecting surprise at the question; "I am going to baptize you sir!"

"But I do not wish to be baptized," said the man, trying to smile at what he deemed to be rather an untimely jest, if, indeed, it was a jest at all.

"Do you not believe?" said Smith.

"Certainly I do," said the preacher.

"Then come along sir," said the Dipper, pulling him still nearer to the water; "believers must be baptized!"

"But," said the man, now uneasy at the thought that possibly it might not be a joke at all, "I'm not willing to go. It certainly would do me no good to be baptized against my will."

Smith now raised his voice so that the multitude could

hear, for the song had ceased, and every ear was open to catch his words. "Did you not," said he, "but yesterday, baptize a helpless babe against its will, though it shrunk from your touch, and kicked against your baptism? Did you get its consent first, sir? Come along with me, for you must be baptized!" and with one movement of his powerful arm, he pulled the unwilling subject to the water's edge. The preacher loudly and earnestly protested, and he Dipper released his hold. Looking him steadily in the fact, he said:

"You think, sir, that it is all right to baptize others by violence, when you have the physical power to do it; but when you yourself are made the unwilling subject, you say it is wrong, and will do no good! You may go for the present; but, bretheren and friends," said he, lifting up his voice to the people, who now perceived the purpose of the jest, "let me know if he ever again baptizes others without their full consent; for you yourselves have heard him declare that such a baptism can not possibly do any good!" But little mirthfulness was excited by this scene, for it deeply impressed the people; in fact, a thousand arguments could have done no more.

BEFORE AND AFTER BAPTISM

By HAROLD HAZELIP

Before one can be scripturally baptized, he must:

- (1) Be taught of God. John 6:44-45.
- (2) Believe that God exists, that He rewards the faithful, and that Christ is His Son and our Savior. Heb. 11:6; Rom. 10:9; John 8:24.
- (3) Repent, turn away from sin. Luke 13:3; Jonah 3:10.
- (4) Confess faith in Christ before men. Rom. 10:9-10.

After one has become a scriptural subject for baptism by obeying these commands from the heart, he must follow that baptism into Christ with a faithful life. He is to:

- (1) Set his mind on heavenly things. Col. 3:1-2.
- (2) Assemble with Christians regularly. Heb. 10:25; Acts 20:7.
- (3) Shun the works of the flesh and produce the fruit of the Spirit in his life. Gal. 5:19-23.
- (4) Live a faithful life in Christ. Rev. 2:10.

Baptism is not all God has commanded, but God most assuredly did command baptism! It came from heaven, not from men. (Matt. 21:24-25; Luke 7:29-30). Baptism is to be preceded and followed by faithful obedience to God's other commands.

WHAT IS THE ONE BAPTISM OF EPHESIANS 4:5?

(From a tract by Joe S. Warlick)

Was the one baptism of Ephesians the Holy Ghost baptism? Let us see. Holy Ghost baptism was a promise and not a command, "Ye shall be baptized with the Holy Ghost." (Acts 1:5). God only could administer it, "He shall baptize you with the Holy Ghost." (Matt. 3:11). Man could not even assist in its administration. But when we examine the record, we find that Paul himself baptized the twelve men at Ephesus (Acts 19:1-6) and he baptized others as late as A. D. 60. See his letter to the church at Corinth. Paul could not administer Holy Ghost baptism, but he did administer a baptism, and there was only one at that time, therefore, Holy Ghost baptism had passed out before A. D. 60.

But among the many surprising things contained in the doctrine and practice of those who advocate Holy Ghost baptism now, I will mention one. They say that water baptism is simply a type of Holy Ghost baptism. If you ask them whether water baptism is to be had more than once by the same person, they will tell you no; still they declare they have been baptized with the Holy Ghost many times. They pray for a repetition of it. They ask for it in their songs; and in their experience meetings they profess to have enjoyed this baptism times without number. I should like to know, if water baptism be administered but one time to the same person, why the antetype should come so often and so many times. Or, in other words, if the real thing, Holy Ghost baptism, be experienced many times, why may we not expect frequent observance of that baptism which is a type of it? How can you get so many impressions from only using the type one time? Who will answer?

I wish to show that Christ's last commission, with the baptism which it imposes, is to be continued to the end of time. In Matthew's account of it, we have the following: "Go teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you and lo, I am with you alway, even to the end of the world." From this we are certain that as long as the doctrine of this commission is to be advocated, so long are its duties to be practiced, and its commandments to be obeyed. As long as there are nations to be taught so long shall the commission be delivered and declared. This will be the end of time. But the baptism which it imposes must be practiced just as long as the doctrine is advocated and the principles declared, therefore the baptism here commanded is to be practiced to the end of time. This baptism is one which the apostles administered, and so was not Holy Ghost baptism, but was baptism in water. See Acts 8:37, 38; also Acts 10:48.

Mark's account of the commission reads as follows: "Go preach the gospel to every creature, he that believeth and is baptized shall be saved, he that believeth not shall be damned." From this we learn that the gospel contained in the commission is to be preached to every creature and that it is for their salvation. We may safely say, therefore, that as long as there are creatures to be saved this gospel must be preached. But the baptism which it proposes being a part of it, must be practiced just as long as the commission is preached; this will be to the end of the world; therefore the baptism here proposed shall be practiced as long as time lasts. We have seen that the apostles administered it in water, and so water baptism is to last always, or at least as long as people need the gospel.

In Luke's account of the commission, the Savior is represented as saying, "Thus it is written, and thus it behooved Christ to suffer and to rise from the dead, that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem." While Luke says nothing about baptism and faith, it is certain that he includes them, since they are both mentioned and emphasized by the other writers, and of course the three statements must be understood as agreeing perfectly. Now, what do we have from Luke's version of the commission? We have the fact announced that repentance and remission of sins should be preached in Christ's name among all nations. As long, therefore, as there are sins to be repented of, and to be remitted, so long shall this commission be preached to the people. This will be whole the world stands, and since baptism is a part of the commission, it is certain that as long as there are sins to be repented of, baptism must be administered. This is water baptism administered by men, "Behold here is water; what doth hinder me to be baptized? . . . and they both went down into the water, both Philip and the eunuch; and he baptized him." (Acts 8:36, 38). And so it must be, and is, in fact, the "one baptism" of Eph. 4:5. If this be the one baptism now in vogue, and it is, then there is no such things as Holy Ghost baptism now, since there is but one now. Can anything be made plainer? Will God hold him guiltless who would even dare to deny it, and teach something else? He will not.

FOLKS LIKE THE SENTINEL

Dear Brethren,

This week for the first time I saw a copy of your paper. I believe that it is fine for teaching those that know not the truth. After showing it to the elders they have decided to order 100 copies each month.

Your Brother in Christ,
James D. Judd, Evangelist

The Sentinel

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VOLUME 5

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Was Cornelius Saved Before He Was Baptized?

A. G. HOBBS

When one presents what the Bible teaches on the essentiality of baptism, it is often suggested and argued that because Cornelius received the baptism of the Holy Spirit before he was baptized in water, that he therefore must have been saved before and without water baptism. Since so many stumble over the case of Cornelius, it is well to give attention to it.

1. The church of Christ teaches what the Bible teaches. Does the Bible teach that baptism is essential to salvation? That is the question. If so, then Cornelius had to be baptized to be saved. It is easy for one to come to the conclusion that baptism is essential to salvation when such passages as these are read. (1) He that believeth and is baptized shall be saved, but he that believeth not shall be damned. (Mark 16: 15, 16). (2) When the people on the day of Pentecost asked what to do, they were told by the Holy Spirit speaking through the mouths of the apostles to repent and be baptized for the remission of sins. (Acts 2:38). Did they think they could be saved before and without being baptized? Certainly not because as many as gladly received the word were baptized immediately. (Acts 2:41). Ananias told Saul to arise and be baptized, and wash away thy sins calling on the name of the Lord. (Acts 22:16). Now you state that you do not believe that one scripture refutes or contradicts another. Neither do we. Therefore, Acts 10:44-48 cannot refute, or contradict other passages. As I understand the passage, and shall explain it, there is perfect harmony.

2. The very first thing that Peter explained to Cornelius is that God is no respecter of persons. Therefore, Cornelius had to do the same things as others had to do to be saved. (Acts 10:34, 35).

3. Peter was to tell Cornelius "words whereby thou shalt be saved, and all thy house." (Acts 11: 14). If Cornelius could have been saved without hearing and doing the things taught and commanded by Peter, there would have been no need to send for him.

4. Faith comes by hearing and hearing by the word of God. (Rom. 10:17). Hence, Cornelius could not believe until he heard. This is plain and to the point.

5. Now the Holy Spirit fell on Cornelius BEFORE he heard the gospel preached by Peter. Thus, it happened before Cornelius believed. Therefore, if Cornelius was saved before he heard the gospel, he was saved without faith. But let us note the evidence on this point.

When Peter went to Jerusalem, the other Apostles contended with him, saying, Thou wentest in to men uncircumcised, and didst eat with them. (Acts 11:2, 3). "But Peter began, and expounded the matter unto them in order, saying, 'Luke does not give what happened in order, but Peter does. Now let us ask Peter, "At what point in your sermon, Peter, did the Holy Spirit fall on Cornelius and his house?" In Acts 11:15, Peter replies: "And as I began to speak, the Holy Spirit fell on them, even as on us at the beginning." Was he half through his sermon? No. Was he one-third through? No. It was "as I began to speak." So it was before Cornelius was a believer of the gospel, before he heard the good news of the cross of Christ.

There is a rule in logic that which proves too much proves nothing. And since the prevalent argument proves that Cornelius was saved without faith in Jesus Christ, it proves nothing. It does not prove that he was saved before he was baptized.

6. Cornelius was a righteous Gentile. Although he was not saved, and he had to send for Peter to tell him words whereby he and his house were to be saved, he was not a mean man, and he was not an ungodly man. He feared God with all his house, gave liberally, and had a good report. He had an open mind. When God spoke he listened. When he learned further the truth, he was willing to accept it. Everyone should have this same attitude.

Just a few words about the baptism of the Holy Spirit. There are two recorded cases in the Bible: one on the Jews, Acts 2, and the other case here in Acts 10:44-48, on the Gentiles. The purpose of the Holy Spirit's falling on Cornelius was to witness the fact that God would accept the Gentiles into the church upon the same terms of the Gospel as he had accepted the Jews. This is the way other Apostles understand it as is expressed by them in Acts 11:18. This was a Miracle; and it convinced Peter that he should go on at the time and preach to them to believe, repent, and be baptized. The outpouring of the Holy Spirit on Cornelius was no part of his conversion, as such. This took place at only one other time, and that was on the Apostles "at the beginning." (Acts 11:15; Acts 2:4),

If Cornelius was saved before he was baptized—

(1) Why did God tell him to send for Peter who would

(Continued on Page 3)

The SENTINEL

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Query Department

DON W. KESTER

A question has come into my hands in effect asking why Church of Christ ministers and members make so much ado about "names." I find it holy pleasure to reply to this bit of difficulty existing in the minds of some.

1. First, I must ask in return, "Why do you and others make such a "Fuss" when one of my brethren insists upon calling Bible things by Bible names? Is it possible that "sin lieth at the door" consequently you rebel and shout defiance because you are "weighed in the balance and found wanting?" 2. However in the second place may I confess my ignorance of one instance where at any brother in Christ has ever placed greater stress upon "names" than has God. Consider please: (a) Jesus said in Matthew 16:18 "Upon this rock I will build my church and the gates of Hell shall not prevail against it." Would one be forsooth wrong in the light of such a statement to declare: (1) The (not a) but the church was built by Jesus Christ. One erected by any other simply can not be the one set forth in this passage. (2) Jesus said, "I will build" hence anyone so ridiculous as to declare Christ was mistaken about it for the Church was already built either from the days of Eden or the even during the ministry of John the Baptist must be grossly in the tenacles of error. (3) The church mentioned by Christ is singular as of one not the plural as of two-hundred-fifty distinct and differing groups each claiming to be the correct one yet in mock political fashion granting that all are acceptable to God. (4) Finally, when Christ said, "My (MY) church" he very emphatically places stamp of "sin" upon any and all who would be a member of any other. IT IS HIS BY INTENT! (Eph. 3:9-11) IT IS HIS BY EXTENT! (Rom. 16:16 Eph. 3:10) IT IS HIS BY CONTENT! (Acts 2:47) IT IS HIS BY ARGUMENT! (Acts 4:12) IT IS HIS BY PROCUREMENT! (Eph. 5:25; Acts 20:26) IT IS HIS BY PRESENTMENT! (Eph. 5:27) Such B-ents add up to the total that the New Testament church is **THE CHURCH OF CHRIST**. It might be proper to add to

the sum total the truth that inasmuch as Jesus declared, "The gates of Hell shall not prevail against it" that we may fight against it, speak against it, grunt, groan, reel and moan yet the CHURCH OF CHRIST will remain the one set forth in God's word and the one to which "He adds all who should be saved." (Acts 2:47)

This question was handed unto me in a meeting at Samburg, Tennessee. "Brother Kester, I am not a member of the Church of Christ however my wife and children are. I know that I should obey the gospel, yet I do not wish to be a hypocrite and I am afraid I could not hold out. Can you help me?" Reply: My friend you need help and that in the worst way! You dare to mention your wife and children's fidelity (and glory in it) yet you hesitate to grant unto them a like holy favor. Shame on you! Your statement declares that you know you should obey the gospel and still you announce it in the same breath with a stubborn resolve to reject the Son of God who loved you and died for you. Jesus knew that you and others would need a saviour, and though it meant the shame and agony of the cross He granted unto you that favor by purchase; still you now stand in the mire of indecision—yea, in fact you have decided upon veto. Are you not a spectacle unto God and the angelic hosts to say nothing of your family and friends in Christ Jesus our Lord? You declare you wish not to be a hypocrite and fear you could not hold out—still you play on the fiddle of indecision and sing the song of "good fellow." Could there be a hypocrite in the infernal regions more pronounced? You know what you should do—won't do it yet, you wish not to be a hypocrite! Seemingly there are too many dates in that sort of a pudding. You seem not to have much trouble "holding out" out against Christ, is it possible that same resolve might not prove a bulwark in "holding out" for Him? You hold out your children, your wife, others and yourself and yet you have the boldness to confess an inability to "hold out" for Christ! I repeat you need help and yet God be thanked that the assistance is present. God's word remains now as it has for these past centuries—Jesus Christ not only has been raised but is raised and sits at the right hand of the Majesty in the heavens. Gospel ministers entreat by chapter and verse—lives of holy men and women beg for your obedience and your aid in the cause of our Lord—songs of admonition beat upon your ears—your fingers long to loose themselves from the rear of a paw. **WHAT YOU REALLY NEED TO DO IS TO STEP FORWARD AT THE INVITATION OF CHRIST, BELIEVING HE LOVED YOU AND DIED FOR YOU, REPENT OF YOUR SINS, BE BURIED IN BAPTISM FOR THE REMISSION OF THEM. (He did).**

WAS CORNELIUS SAVED? — Continued from Page 1.

tell him words whereby he would be saved?

(2) It would be contrary to the terms as given by Jesus in the Great Commission. (Mark 16:15, 16).

(3) It would be contrary to the conditions of remission of sins, or salvation from past sins, as set forth by Peter in Acts 2:38. Hence, it would make God a respecter of persons.

(4) He was saved outside of Christ—because one is baptized into Christ. (Rom. 6:3). Redemption through the blood of Christ is in Christ. (Eph. 1:7).

(5) And if he was saved before and without being baptized, he was saved without the blood of Christ and death of Christ as we are told plainly that one is baptized into Christ's death. (Rom. 6:3, 4). It was in his death that His blood was shed.

(6) If he was saved before he was baptized, he was saved without being a Christian because one puts on Christ in baptism (Gal. 3:27); and one is not a Christian and not entitled to wear the name of Christ until he is baptized. (1 Cor. 1:12, 13).

You're Reading Our Mail!

O. S. LANHAM, in "The Evangelist"

As long as denominational people insist on being in the different churches of today, they have no right to read the letters written to the "Church of Christ."

Paul addressed the Corinthian letter to the "Church of God (Christ) which is at Corinth." Now when the Postmaster at Corinth put up the mail, he put the letter Paul wrote in pigeon hole "C". Now let's picture the different preachers of today going to the post office at Corinth for their mail. First, here comes a "Baptist Pastor" and asks for Baptist mail, naturally the postmaster looks in pigeon hole "B". (Never would he have considered giving him the letter written by Paul "Unto the church of Christ (God)." It's in pigeon hole "C"). No mail for the "Baptist Church."

Second, comes the "Methodist Reverend" and of course the postmaster looks in pigeon hole "M". No mail for the Methodist Church.

Next comes the "Christian Church Pastor," the "Christian Science Practitioner," and the "Catholic Priest." The postmaster fingers over the letter in pigeon hole "C" (written by Paul "Unto the Church of Christ"), but that letter is not for any of them. Hence, no mail for them.

And as the church of Christ preacher had politely waited for the others to ask for their mail (he knew the postmaster would not give the letter written to "The Church of Christ," to any one of the other church representatives), he now steps up to the window and asks, "Is there any mail for the "Church of Christ?" Immediately the postmaster handed him the letter written by Paul, which he had refused all the other representatives. Then years later the church of Christ preachers began

telling the other churches (gotten up by man): "You're reading our mail." That Corinthian letter written by Paul, was written "Unto the Church of Christ." (1 Cor. 1:2) Here Christ is called God, as he is in Acts 20:28. Christ purchased the church with his blood, not God the Father. Also in Rev. 20:12 Christ will be the Judge at the opening of the Books (Matt. 25:31, 32; Acts 17:31), not God the Father. (Heb. 1:8, 9) The Son (Christ) is called God, not God the Father, as he is in many other places in the Bible. No wonder the postmaster refused to give that letter to the different branches of the denomination called the "Church of God."

Again when Paul wrote the Roman letter he wanted all to know he was writing to the "Churches of Christ." (Rom. 16:16) No denominational Reverend could have gotten that letter. "You're reading our mail."

All the other letters of the New Testament, that were written to churches were written to the "Church of Christ." How do I know? Paul says in Eph. 4:4: "There is one body," and then he explains in Eph. 1:22, 23, that that "one body" is the church of which Christ is the head, and if there is only "one" that is the one he wrote to at Corinth and Rome and addressed as the "Church of Christ" (1 Cor. 1:2); "Churches of Christ" (Rom. 16:16). "You're reading our mail, denominational people!"

But maybe by reading it, you will see that it is not addressed to you, and that you are not wearing the name of Christ, of "whom the whole family in heaven and earth is named." (Eph. 3:14, 15) Also by reading "our mail" you will find in Gal. 4:4, 5, that the Lord will adopt you into his family. The terms of adoption are the same as they were when Paul and the other writers of the New Testament gave them. Here is the way Paul was converted: He first believed on the Lord (Acts 9:6); confessed his faith in Christ (Acts 9:6); repented (Acts 9:6-12) Christ says (Matt. 21: 28, 29) repentance is a change of mind and of ways. Paul prayed because he did not know what to do; the Lord did not tell him. (Acts 9:6) But he told him to "Arise and go into the city, and it shall be told thee what thou must do." And when Ananias came to him (Acts 22:16) he said: "Arise and be baptized to wash away thy sins, calling on the name of the Lord." (Or by the authority of Christ, which means in water, Acts 10: 47, 48) Remember, he told Saul to "Arise and be baptized to wash away thy sins" after Saul had believed, repented and confessed Christ. And that baptism is a burial" (Eph. 4:5) and Paul says, 1 Cor. 15: 1-4: "I delivered unto you the same gospel I received." Have you been converted as was Saul? If not, "You're reading our mail." But that is all right, we hope that by your reading those letters written to the "Church of Christ," you will be "adopted" into the family of the Lord, then you will be reading your own mail.

Salvation Through Calling On The Name Of The Lord

By BEN H. ANDERSON

"For whosoever shall call on the name of the Lord shall be saved" (Romans 10:13).

Here is a plain, unequivocal promise and one on which we can depend. Let us first notice that all-embracing word, "Whosoever." This includes everybody the wide world over, from the rivers to the ends of the earth, and from sea to sea: the white man, the colored man, the rich man, the poor man, the moral man and good citizen, as well as the man caught in the very quagmire of sin. I thank God for that word, "whosoever." And in the language of a good old hymn, "Whosoever surely meaneth me." My soul rejoices in the knowledge that I have access to the grace of God, as well as do all others who will but meet the friendly conditions handed down from heaven on high.

It is necessary to note that this salvation available to all comes through calling on the name of the Lord. Notice, Paul specifies what name. It is the name of the Lord. So many people declare that there is nothing in a name. There is, however a lot in a name. It does not read, "Whosoever shall call on just any name shall be saved." Were just any name all right, it might even read this way: "But somebody will cry out, "Such would be akin to blasphemy." Perhaps so. Which goes to show there is something in a name.

In Colossians 3:17 we read: "All things whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father through him." Christ's name is above every name (Philippians 2:9); and in it only is salvation to be found (Acts 4:12). "In the name of Christ" simply means by the authority of Christ. Man's authority counts as nothing. But many dear souls have no higher authority than that of man for what they teach and do in religion.

As salvation is available to all, as it comes through calling on the name of the Lord and on none other, then it is altogether fitting to inquire into how one may call on the name of the Lord. Some fondly imagine that calling on his name is no more than a "faith only" proposition. But Romans 10:13, 14 shows us otherwise: "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?" Thus we see that the sinner first believes, then he calls. One cannot call without believing but believing is not calling. One must (1) believe; and, (2) exercise that faith by calling on the name of the Lord, if he would be saved from his sins. Many believers (what a pity!) go to their graves unsaved, simply because they refuse

or neglect to call on the name of the Lord.

Others declare that calling on the name of the Lord means simply praying unto him. We propose to be satisfied only with what the Bible teaches in this matter. This "praying through" method at the modern "mourner's bench" is the result of jumping to hasty conclusions, without a careful examination of God's word. Turning to Acts 2, we find an approved example to explain beyond the shadow of a doubt what it means to call upon the name of the Lord. Here we find Peter preaching a powerful sermon to a great assemblage in Jerusalem, on that great Pentecost. In verse 21, he assures them: "And it shall come to pass that whosoever shall call on the name of the Lord shall be saved." As he continues his mighty sermon, arraigning these sinners for their awful guilt, they cry out (verse 37) wanting to know what to do. Peter has already told them they may be saved by calling upon the name of the Lord, but they desire to know what this means. If calling upon the name of the Lord, for alien sinners, must mean simply praying unto him, why the necessity of this piteous question? They demanded to learn how they might call upon the name of the Lord. They were already convicted believers, "pricked in their heart," and now they wish to know how they may call upon the name of the Lord and be saved. Peter's answer shows calling is something more than praying, and he does not leave them in the dark about what that is. Hear him in verse 38: "Repent and be baptized, every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." God hasten the day when all who pose as gospel preachers will be content to give inquiring sinners a like answer, rather than calling them to the so-called altar to "pray through."

One more approved example will complete this treatise. It is the case of the seeking sinner from Tarsus, even Saul, better known as Paul, who became the great apostle to the Gentiles. We find him agonizing, fasting and praying earnestly in Damascus. God sends to him a disciple called Ananias, who has all opportunity to exhort Saul to keep on praying, till he "prays through," if indeed calling on the name of the Lord, for an alien sinner, means praying unto him. Rather than encouraging him to continue his praying, we find Ananias stopping him from praying. Hear him (Acts 22:16): "And now why tarriest thou? Arise and be baptized, and wash away thy sins, calling on the name of the Lord." Saul was to be told what he MUST do (Acts 9:6). Having already believed and repented, that which he "must do" was be baptized. How plain it is, then, that a sinner must first believe and then he must repent and be baptized, to claim the promise of salvation offered to all who will call upon the name of the Lord. Sinner friend, whosoever you may be, will you not call upon the name of the Lord and be saved. Come now, while mercy lingers.

The Sentinel

"The Word of God is preached by churches of Christ with the conviction that therein is found the only way from sin to salvation and from earth to heaven. We practice the unity of all believers on the basis of God's Word, and invite all men to come and reason together."

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THROUGH IGNORANCE YE DID IT

HERMAN MASON, Danville, Ky.

These words were spoken by Peter to the Jews regarding the crucifixion of Christ. Ignorance of God's word was one of the sins which crucified our Lord.

Ignorance of God's word has always been common in the world, even among God's people. Hosea said concerning Israel, "My people are destroyed for lack of knowledge." (Hosea 4:6). As people were ignorant of God's word then, they also are now. However, although ignorance is not acceptable in the sight of God (Acts 17:30), people are doing many things religiously through ignorance of what God has said in His word.

Many are the people who are blindly following the teachings of men, without investigating their practices to see if they are in harmony with the will of the Lord. One should not believe everything he hears taught. All should do as the Bereans, who "Searched the scriptures daily, whether those things were so." (Acts 17:11). Or, as John said, "Beloved, believe not every spirit, but try the spirits, whether they are of God: because many false prophets are gone out into the world." (I John 4:1). Or, as Paul stated it, "Let God be true, but every man a liar." (Rom. 3:4). We should always keep before us the statement of Solomon, "There is a way which seemeth right unto a man, but the end thereof, are the ways of death." (Prov. 14:12).

The greatest need in the religious world today is a diligent study of God's word by all. Paul said, "Study to show thyself approved unto God." There is no other way to know except by study, or by someone teaching us. How do we know if what we are taught is the truth unless we study for ourselves? God has given us His word so that we may know His will. Only those who do God's will have the promise of heaven. Jesus said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father which is in heaven." (Matt. 7:21). Are you doing God's will? Do you know what God's will is? To know you must study. Paul said, "Wherefore be ye not unwise, but understanding what the will of the Lord is." (Eph. 5:17). We understand by reading, "Whereby, when ye read, ye may understand" (Eph. 3:4). Could it be that too many of us do not read and study God's word?

Ignorance will be a poor excuse for us to offer on the day of judgment with so many copies of the Bible in this hand we are living in. It is hard to understand why people

have to be pleaded with to get them to study the only Book that tells one how to get to heaven. Just how much desire do we have to get to heaven anyway? Could it be that our spiritual appetite is poor and sickly? Perhaps we need a tonic to sharpen our spiritual appetite. Jesus said, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." (Matt. 5:6).

There are many reasons why one should not be ignorant of God's word:

1. We shall be judged by the word of God. We hear Jesus saying, "The word that I have spoken, the same shall judge him in the last day." (John 12:48). The same message was given to the apostles. We hear Jesus saying to His Father, "For I have given unto them (the apostles) the words which thou gavest me." (John 17:8). We dare not teach any other (Gal. 1:8-9).

2. God's word is the only message necessary. Nothing is needed over and above His word. It (God's word) will completely furnish us unto every good work (2 Tim. 3:16-17). We hear David saying, "For ever, O Lord, thy word is settled in heaven." (Psalms 119:89).

3. The word of God is the perfect law of liberty (James 1:25). Since man needs to be liberated from sin (John 8:21), he needs to become acquainted with the word, which when obeyed, will save his soul. Peter tells us that man is purified from sin by his obedience to truth (I Peter 1:22). God's word is truth (John 17:17).

4. Ignorance of God's word leads to error. Jesus said to the Jews, "Ye do err, not knowing the scriptures." (Matt. 22:29). Could it be that we do many things contrary to the will of the Lord, by not knowing the scriptures?

5. We should not be ignorant of God's word, "For we walk by faith, not by sight." (2 Cor. 5:7). Faith comes by hearing the word of God (Rom. 10:17). Whatever we do religiously must be done by the authority of God's word if it is to be acceptable in the sight of God.

Let us diligently search the scriptures, so it can never be said of us, "Through ignorance ye did it."

You have to travel the straight and narrow road if you want to move in the best circles.

The devil's best work is done many times by those who claim to love the Lord.

Some people never think of religion till they come in sight of a cemetery.

The SENTINEL

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EDITOR'S REPLY TO MR. BENNETT

In this issue you will find an article by Raymond S. Bennett, preacher for the Jamestown, Ky., Christian Church, in reply to our review of his article on "Faith or Opinion" which appeared in the last issue of *The Sentinel*. He again manifests his dislike for those who are content to only walk by faith. He does this in the very first sentence by calling the church of Christ a denomination. The church of Christ claims to be nothing more or less than just that—the church of Christ—Christ's church. We have not made a denomination of the church, as Mr. Bennett and his brethren have done. They divided the body of Christ when they insisted on unscriptural practices, one of which was the use of a mechanical instrument of music in worship. He manifests his attitude also by calling us "antis." Is Mr. Bennett not an "anti?" Does he not oppose anything? Is he anti-drunkenness, anti-gambling, anti-dancing, or anti-anything else? His use of the "anti" epithet only further manifests his sectarian attitude.

Mr. Bennett asserts that the instrument is the only thing that separates our fellowship. While this is untrue, we shall grant for the sake of argument that it is true. He is inadvertently admitting that he and his brethren caused the division in the first place. There was no mechanical instrument of music used in worship among the churches of Christ prior to 1858 or 1859, when it was placed in the worship by L. L. Pinkerton in Midway, Ky. Mr. Pinkerton wrote in the "American Christian Review" in 1860, "So far as known to me, or, I presume, to you, I am the only 'preacher' in Kentucky of our brotherhood who has publicly advocated the propriety of employing instrumental music in **some** churches, and that the church of God in Midway is the only church that has yet made a decided effort to introduce it." However, it was not until an organ was introduced into the worship of one of the churches in St. Louis, Mo. in 1869 that division really became evident. Mr. Bennett is in the unenviable position of defending something that caused the severance of fellowship in the body of Christ.

Mr. Bennett, himself, in his previous article claimed that it is "non-essential." He could worship without it and feel that he was worshipping scripturally. On the back page of the Nov. 5, 1958 issue of the "Christian Digest" in which his article appears he says, "The word cannot be won for Christ with a divided church." Will he be willing to remove that which he admits caused the division? Love for Christian unity would demand it. We would rejoice to see it; and one

step would be made toward the restoration of unity between us.

You will notice that he made no attempt to answer the argument we presented in our review of his "Faith or Opinion" article. He still can produce no New Testament authority for the use of a mechanical instrument of music. Hence, we still maintain that he is certainly "un-New Testament" when he seeks to justify the mechanical instrument." We will continue to so maintain until he produces scriptural authority for it. He will never do this, for he admits that such is not there. The honorable thing for him to do would be to give up his unscriptural innovation.

Mr. Bennett lists four propositions which he believes to be "fatal" to our position. In the first he says that Eph. 5:19 and Col. 3:16 do not relate to the worship services of the church. While he does not tell us to what they do relate, we are wondering if he feels that they authorize anything but **singing**. Mr. Bennett, when do you speak one to another in Psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord (Eph. 5:19)? When do you teach and admonish one another with psalms and hymns and spiritual songs, singing with grace in your hearts unto God (Col. 3:16)? If you do not do this in the worship services of the church, when do you do it? And, when you do it, do these passages authorize the use of a mechanical instrument of music? Please, let your people know. Again, please tell us what passages in the New Testament do you feel authorize singing in worship at all? Or, do you feel that you have no New Testament authority for the song service at all? Tell us now. Perhaps the other passages do authorize the song service. Mr. Bennett, do they authorize mechanical instruments of music? Is the mechanical instrument in Matt. 26:30; Mk. 14:26; Acts 16:25; Rom. 15:9; I Cor. 14:15; Heb. 2:12; 13-15; or Jas. 5:13?

In his second proposition he reverts again to calling for a scripture to forbid "directly or indirectly" the use of the instrument of music in worship. Here, again, he re-affirms his stand upon the **silence** of the Scriptures. Mr. Bennett, does God have to **forbid** everything before it is unacceptable to Him? Do you oppose anything that God has not "directly or indirectly" forbidden? Do you oppose gambling? Where is the passage that forbids it? Do you count beads in worship? Where is the passage that forbids it? Do you say Mass in worship? Where is the passage that forbids it? Surely, the "legs of the lame are unequal." Instead of calling for a passage that **forbids** it, Mr. Bennett should put his great intelligence to the task of finding the passage that **authorizes** it.

In his third proposition he asserts that churches of Christ are speaking where the Scripture is silent. Mere assertions are no proof. Let him prove his proposition. Please, let us have the **evidence**.

In his fourth proposition he refers to Col. 2:14. Mr. Bennett needs to put his great intelligence to the task of re-reading my review. Where did I mention Col. 2:14 in the article? You see, friends, he was so worked up that he

DIGEST EDITORS CRITICIZED

RAYMOND S. BENNETT, Jamestown, Ky.

(A Digest Editor criticized by Church of Christ denomination minister of Campbellsville, Kentucky.)

"Mr. Bennett certainly is 'un-New Testament' when he seeks to justify the mechanical instrument."

This is but one sentence of a long three column article that appeared in a paper put out in Campbellsville by James E. Cooper. Mr. Cooper criticized the article that appeared in the August 31st bulletin of the Christian Church on **Faith or Opinion**. Not only did he condemn the article in the bulletin, but challenged me to a debate on the issue. It seems strange to me that the antis had to pass up so many Church of Christ leaders to reach Mr. Cooper in trying to schedule a debate. It also seems strange and odd to me that Mr. Cooper would look over all kinds of denominationalism and sectarianism in order to challenge me to a religious debate. The instrument is the only thing that separates our fellowship, while everything from the pulpit to the back door separates the Church of Christ denomination from Baptists, Methodists, Presbyterians, etc; although I'll be glad to discuss this problem with Mr. Cooper. There are several propositions which I believe are fatal to his theology.

1. The Ephesians 5:19 and Colossians 3:16 passages do not relate to the worship services of the church.
2. There is no Scripture that forbids the use of the instrument either directly or indirectly in worship services.
3. The Church of Christ is speaking where the Scripture is silent.
4. The Colossians 2:14 passage has no bearing on the musical instrument.

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EDITOR'S REPLY—(Continued from page 2)

tried to answer something that was not even mentioned in the article. How wise and scholarly he must be, indeed!

Mr. Bennett says that he will be glad to discuss this problem with me in a public discussion, even though he thinks that the "antis had to pass so many Church of Christ leaders to reach Mr. Cooper in trying to schedule a debate." Mr. Bennett may not realize it, but I first learned of his "Faith or Opinion" article while engaged in a series of gospel meetings with the church of Christ in Jamestown in October, 1958. No one was "passed up" but Mr. Bennett has stuck his neck out, and made his boasts and his hand has been called. He has arisen to the occasion and put in print in his "Christian Digest" his willingness to debate. Will he do it in Jamestown, where he made his boasts? Word has been passed along that he is willing to do it in Campbellsville. His preaching brethren in Campbellsville have been unwilling to do it. It seems that they might be willing to do it somewhere else, like Mr. Bennett. However, before Mr. Bennett can debate in Campbellsville, he should

be willing to do so in Jamestown. Will he affirm his position there? Tell us now, sir.

We have not passed up the Baptists, Methodists, Presbyterians, etc. in order to get to Mr. Bennett. If they want their doctrine tested in public discussions, we feel that arrangements can certainly be made. But, Mr. Bennett has accepted, and others will need to line up behind him. If Mr. Bennett feels this editor to be an unworthy opponent, we can find one that will be worthy of his talents. We are not interested in personalities, but in the issues that divide us. As long as there are honest people willing to search the scriptures, discussion of differences will be advisable. We shall look forward to further developments from Mr. Bennett.

—J.E.C.

GOSSIP TOWN

Have you ever heard of Gossip Town?
On the shores of "Falsehood Bay"
Where "Old Dame Rumor" in a rustling gown,
Is going the live long day,
It isn't far to Gossip Town,
For those who want to go,
And idleness is the train that will take you down,
In just an hour or so.
The "Thoughtless Road" is the popular route,
And most folk start that way,
But it is steep down grade, and if you don't watch out
You will land in "Falsehood Bay."

The principle street is called "They Say,"
And "I've Heard" is the public well,
And the breeze that blows from "Falsehood Bay"
Is laden with "Now Don't You Tell,"
Just back of the park is "Slander Row"
T'was there a good name died,
Pierced by a shaft from "Jealousy's Bow,"
In the hand of "Envious Pride."

The people that live in Gossip Town,
All reap the seed they sow,
And you will find as they found,
If ever you chance to go.

\$ P O T \$

A preacher preached a \$ermon. He preached the truth, too. It wa\$ needed there (a\$ everywhere sl\$e). He even had the audacity to \$ay we could give a\$ much today a\$ the folk\$ under the Old Te\$tament law. A brother, who\$e wealth i\$ counted in the thou\$and\$, wa\$ hit where it hurt—in the pocketbook. He got to worrying about the poor member\$ who were going to be run off by the preaching of \$uch \$ermon\$. He worried until he got \$pot\$ in front of hi\$ eye\$. He put the pre\$\$ure on until the young fellow wa\$ fired. Ye\$, Ye\$, "for the good of the cau\$e."

—Christian Magazine

RELIGIOUS UNITY — IS IT POSSIBLE?

DORRIS V. RADER, Greensburg, Ky.

It is a fact that cannot be successfully denied that the religious world in general is divided into many warring factions. It is also a fact that cannot be denied that many good and sincere people have been confused and deceived by this state of affairs. We can never know fully, in this world, just the extent of harm that has resulted from such a sinful condition. This divided religious condition has done more, perhaps, to promote and spread infidelity than all other things combined. It has caused many to conclude that the Bible is contradictory. And believing it to be contradictory, they conclude that it is but the product of man's thinking. Religious division has spoiled the happiness which could have otherwise existed in many good homes. Because of different religious beliefs, husband and wife often agree not to discuss religion or the Bible. They often bring up children with an agreement that neither will try to teach them anything on the subject of religion. Surely, such a condition is not pleasing to God. And I believe that it is repulsive to every person who has any knowledge of and respect for the Word of God. But is there anything that can be done about it? Is it possible for it to be otherwise? Is it possible for all to see the Bible alike? Can there be unity? Let us consider these very vital questions.

The answer to those questions is at once evident to every Bible believer. The Bible pleads for unity. Jesus prayed for the same. "And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are." (John 17:11). In addition to this prayer on behalf of his apostles, Jesus prayed for ALL who would believe on him through the teaching of the apostles. Hear him, "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." (John 17:20-21). Please observe that He prayed for such unity as existed between the Father and Himself. Is unity possible, or was Jesus praying for that which is impossible? Those who scoff at the idea of unity being possible are guilty of accusing Christ of praying for the impossible. Think about that for a moment!

Instead of ridiculing the possibility of unity, would it not be better to labor for unity that all might be in harmony with the prayer of Jesus? Those who say unity is impossible

have not tried to attain that for which He prayed! They usually know that they are not doing those things which contribute to unity, hence they brush it all aside by saying "It is impossible to have unity." Yes, unity is POSSIBLE and the sooner the religious world learns this, and begins to work toward it, the better.

Paul pleaded that there be no division. "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no division among you, but that ye be perfectly joined together in the same mind and in the same judgment." (I Cor. 1:10). While Paul was here condemning the wearing of his name and that of others, the principle is most certainly applicable to denominationism. Men often claim that there is a sense in which we have unity among all religious groups. By this they admit that there is a sense in which we ARE DIVIDED. But Paul pleaded that there be "no division among you." His instructions are for all to "speak the same thing" and to be "perfectly joined together in the same mind and in the same judgment." (I Cor. 1:10). Does that sound like the situation which exists in the religious world in general? Does that sound like the inspired writer was teaching that unity is impossible? On the contrary, I am quite certain that any unbiased person can see from these scriptures that unity is possible.

The divisions which now exist, could easily be remedied, if men had enough confidence in and respect for God's Word, and for God's way. Unity cannot be brought about until men are willing to lay aside their OWN ways and follow the Lord's Word and walk in His way. Unity cannot exist through following the opinions of men. This is the way in which divisions are brought about. God's Word produces unity among all who will be guided by it and it alone. But we are often told that this is wherein unity is impossible. We are told that we can never all come to a common understanding of the Word of God. But this is a mistake. We can understand His word, and when we do, we will understand alike and there will be unity. If two people understand what God has said they must of necessity understand alike or else they have not both understood. Paul said, "Wherefore be not unwise but understanding what the will of the Lord is." (Eph. 5:17). We are responsible for learning his will and having done so we must practice that which we have learned. When men understand and practice His will division vanishes.

The Sentinel

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Catholic Attitude Toward Our Schools

LESLIE E. SLOAN, Louisville, Ky.

Since it is a very likely possibility that the Democrats will run a Catholic for the office of President of the United States, in 1960, we believe that people are entitled to know about the Catholic attitude toward our country and its policies. Today we are looking at the Catholic attitude toward our schools. After we have noticed this attitude, let us then decide whether we are willing to accept Roman Catholic appraisal of our public schools. The following antagonism toward the public school system of America proves the untrustworthiness of Roman Catholicism.

"Let the public school system go where it came from—the devil." **Freeman's Journal**, Nov. 1896.

"The common schools of this country are sinks of moral pollution and nurseries of hell." **The Chicago Tablet**.

Education outside the Catholic church is a damnable heresy." **Syllabus of Pope Pius IX**, issued in 1864, Articles 45, 46, 47, 48.

"It will be a glorious day in this country when under the law the school system will be shivered to pieces." **Catholic Telegraph**.

"The American school system is a national fraud, a social cancer presaging the death of national morality." **Catholic Telegraph**.

"We would rather our children should grow up in ignorance of letters than be taught in a school that is not Catholic." **Catholic Review**.

"The State has no right to educate; and when the state undertakes the work of education, it is usurping the power of the church." Bishop McQuade, in a lecture in Boston, Feb. 13, 1876.

"We do not indeed prize as highly as some of our countrymen seem to think in simple ability to read, write, and cipher. The best order and administered state is that in which the few are well educated and led, and many are trained to obedience, are willing to be directed, content to follow and do not aspire to be leaders. We believe the Peasantry in old Catholic countries two centuries ago were better educated, although for the most part unable to read and write, than are the great body of American people today." **The Catholic World** of April 1870.

"Education must be controlled by Catholic authorities, and utterances of the press are excluded, and many opin-

ions are to be forbidden by the church, even to war and bloodshed." Priest Hecker, quoted by **Catholic World**, July 1870.

Well, there we have it. We see that the Catholics show nothing but contempt for the American public school system. It is the thinking and aim of Rome to destroy our public school system. Any kind of education is only ignorance and worldliness to the Catholic unless it is Catholic education. It was stated that the Peasants of old Catholic countries two centuries ago even though they could not read nor write were better educated than the great body of American people today. Why? Simply because they were taught Catholic doctrine and policy. It was also stated that education must be controlled by Catholic authorities and that under this system, individuals and the press have no voice or opinion except to do as the Catholic authorities dictate; and this can lead to war or bloodshed if the Catholic authorities so dictate.

Friends, is this what free Americans want? Do you wish someone to tell you how to train your child and force you to teach him Catholic doctrine? Is the Catholic attitude toward our school system, your idea of American freedom? Do you believe your child would have to be educated in a Catholic school in order to receive an adequate education? No stronger form or force of dictatorship ever existed than that of the Catholic Hierarchy.

When the Catholics get control of this country as they have in other countries (Spain for example) you will see the same ungodly and unconstitutional treatment to our people that has been characteristic of other countries where the Catholics are in power. People will be forced to accept the Catholic policies or suffer the consequences. One of the Catholic policies is the **abolition and destruction of our public school system**.

The Catholic view of an education is: The few be educated and the rest blindly follow whatever the educated few is disposed to teach. When the Catholic get in power, we will no longer be allowed to think for ourselves, we will have no right to speech, no freedom of religion, nor freedom of the press. The Catholic church will control all these. Americans will be slaves to the Catholic religion. Is this what you want for your family and friends? **Wake up Americans before it is too late!**

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What Happened To Bennett's Courage?

The reader will recall that in the November and December issues of *The Sentinel* we carried articles from Mr. Raymond Bennett, preacher for the Jamestown, Ky., Christian Church, with replies by this editor. In an article written by Mr. Bennett for his church paper, dated November 5, 1958, which we published in the December issue of *The Sentinel*, Mr. Bennett stated, "... I'll be glad to discuss this problem with Mr. Cooper ..." On Dec. 5, 1958 this editor sent the following letter to Mr. Bennett:

"In the November 5th Christian Digest you have stated publicly that you will "be glad to discuss" the problem of mechanical instruments of music in Christian worship with me. Since you have stated your willingness, I am enclosing some propositions for you to sign and an agreement for the discussion. I suggest we set the date for four nights in March, as the worse part of winter will be over by then, and those who desire to attend can get there without too much trouble. I will leave the date open, and you can fill it is at a time convenient for you. You will please sign the propositions and the agreement, and return one copy to me."

The propositions enclosed, and signed by this editor, were: Proposition # 1: "It is unscriptural to use musical instruments of music in Christian worship." James E. Cooper affirms; Raymond S. Bennett denies. Proposition # 2: "It is scriptural to use mechanical instruments of music in Christian worship." Raymond S. Bennett affirms, James E. Cooper denies.

The agreement for discussion was as follows:

1. This discussion is to be conducted at Jamestown, Ky. at a place acceptable to both the church of Christ and the Christian Church.
2. The discussion will be conducted for four nights, March _____, 1959, with two nights devoted to each proposition. Each speaker will alternate with thirty-minute speeches, two affirmative and two negative speeches each night.
3. Each disputant will select his own moderator to keep the time of the speeches each night.
4. Each speaker shall recognize the other as a gentleman, and conduct himself accordingly.

At the time that this goes to press it has been more than a month since Mr. Bennett received the propositions, signed, sealed and delivered. And, not one word has been heard from him. Has he lost his courage? Is he still "glad to discuss" this question with this editor? Or, is he trying to back down, as some of my friends said he would? We certainly hope not, but are beginning to wonder. What about it, Mr. Bennett, what happened to your courage?

—J.E.C.

SALVATION BY GOD'S GRACE

JAMES P. NEEDHAM, Owensboro, Ky.

One of the most thrilling and heartwarming doctrines taught in the Bible is "Salvation by God's grace," yet it is grossly misunderstood by most religious people. All agree that salvation is by God's grace, but disagree on how God saves by his Grace and the result of such salvation. A very familiar passage to most of us which will be a good text for this lesson is Eph. 2: 8, 9. "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works lest any man should boast."

Grace Defined

Thayer's Greek Lexicon has the following to say with reference to grace: "Good-will, loving-kindness, favor: CHARIS (grace, is used of the kindness of a master toward his inferior or servants, and so especially of God towards men ... Moreover, the word CHARIS contains the idea of kindness which bestows upon one what he has not deserved. But the New Testament writers use CHARIS pre-eminently of that kindness by which God bestows favors even upon the ill-deserving, and grants to sinners the pardon of their offenses, and bids them accept of eternal salvation through Christ." (p. 666).

Two Basis Misconceptions Of Grace

The religious world has two basic misconceptions of salvation by grace. (1) They believe generally that salvation by God's grace eliminates ALL HUMAN ACTIVITY in salvation, and (2) that salvation by God's grace makes apostasy of the one thus saved an absolute impossibility. It is our purpose to show by the New Testament that such conceptions of salvation by God's grace are grossly erroneous.

Does Grace Eliminate All Works?

Most religious people would answer this question in the affirmative, but does the New Testament thus answer it? No! That salvation by grace eliminates some kinds of works the New Testament surely teaches, but it does not teach that all works are excluded. Three kinds of works are mentioned in the Bible as follows:

1. Works of the Law of Moses (Gal. 2:16). Undoubtedly, salvation by grace eliminates the possibility of ones being saved by the works of the Law of Moses. "The law came by Moses, but Grace and Truth came by Jesus Christ." (John 1:17). For by the works of the law shall NO flesh be JUSTIFIED" (Gal. 2:16b).

2. Works of man (Isa. 64:6). Certainly salvation by God's grace eliminates works of man's righteousness, or works of which one can boast. "Not by works of righteousness which we have done, but according to his mercy he saved us ..." (Tit. 3:5). "Not of works lest any man should boast" (Eph. 2:9).

3. Works of God (Jn. 6:28, 29). In this passage the Jews asked Jesus, "What shall we do, that we might work the works of God?" Notice that the works of God refer to something "we do" not what God does for us. Jesus answered, "This is the work of God, that ye believe on

him whom he hath sent." Notice Jesus said "ye believe." Thus belief in Christ is a **work of God** which **man does**. God doesn't believe for us—"With the heart MAN believeth . . ." (Rom. 10:10). So, regardless of the decrees of sectarian creeds to the contrary, the New Testament teaches that salvation by grace includes working the works of God—"In every nation he that feareth him (God), and **WORKETH RIGHTEOUSNESS** is acceptable with him" (Acts 10:35).

The works of God include anything and everything God designs and commands man to do. Certainly no one can possibly be saved without working "the works of God" (Jn. 6:28, 29). "Not everyone that saith, Lord, Lord, shall enter the kingdom of Heaven, but he that **DOETH THE WILL OF MY FATHER WHICH IS IN HEAVEN**" (Matt. 7: 21,22).

To affirm that salvation by God's grace excludes ALL human activity is to affirm that one can be saved without faith since faith is said to be a work (Jn. 6:28, 29). Such teaching would also necessitate the conclusion of universal salvation since Paul says, "The Grace of God that bringeth salvation hath appeared to ALL MEN . . ." (Tit. 3:11, 12). Obviously, there is something man must do.

To demonstrate the necessity of human activity in salvation by God's grace notice the following contrasts:

Grace	Man
1. Given of God Jas. 4:6; I Pet. 5:5.	1. Has access to by FAITH Rom. 5:2, Cf. Jn. 6:28, 29; Rom. 10:10.
2. Provides the Gospel Acts 20:24.	2. Must RECEIVE the gospel I Cor. 15:1.
3. Provides the Word Acts 20:32; 14:3.	3. Must RECEIVE it I Thess. 1:6.
4. Elects man Rom. 11:5.	4. Unto OBEDIENCE I Pet. 1:2.
5. Is in Christ 2 Tim. 2:1.	5. Must ENTER Him by baptism Gal. 3:27.
6. Provided the death of Christ Heb. 2:9.	6. Must ENTER the death of Christ by baptism Rom. 6:4.
7. Bring salvation Tit. 2:11	7. Must WORK IT OUT by OBEDIENCE Phil. 2:12.
8. Teaches Tit. 2:11.	8. Must practice the teaching Tit. 2:11, 12.
9. Justifies Rom. 3:24.	9. Must have FAITH Rom. 5:1; Cf. 10:10.

Thus, it is abundantly evident to the serious reader that while God's grace excludes some works (works of the Law of Moses, and works of which man can boast) it by no means or method excludes or eliminates the necessity of man's working "the works of God." He who says man can be saved by human works or the works of Moses' Law denies the Bible as does he who affirms that salvation is **wholly** of God's grace without any human activity. When the Bible denies that salvation is by human works it denies that salvation is by any scheme of human devising—if man is ever saved it will be by the plan which God devised—man could never devise a system nor perfect a plan, obedience to which would merit a home in heaven.

"It is not in man that walketh to direct his own steps." (Jer. 10:23)." . . . and that not of yourselves . . ." (Eph. 22:8, 9).

Today many people are trying to be saved by human works, without the grace of God. They render slavish obedience to sectarian creeds which contain human doctrines unknown to the word of God. If they are saved eternally by such systems of human religion they can truly boast of having merited salvation and sing through the ceaseless ages of eternity, "We are saved, but not by grace . . ." And yet, it is these same people that persistently accuse the church of Christ of believing in salvation by human works apart from the grace of God! The drunkard always thinks the **other fellow** is intoxicated!

Does Salvation By Grace Make Apostasy Impossible?

It is often contended that since God saves man by His grace if man is ever lost it will be due to a fault in God's grace. This error is based upon the idea that grace eliminates human responsibility, but let us go to the New Testament and see just how false this assumption is.

The New Testament teaches that man is saved by Grace, **BUT THAT HE CAN:**

1. Receive the grace of God in vain 2 Cor. 6:1.
2. Turn the grace of God into lasciviousness Jude 4.
3. Frustrate the grace of God Gal. 2:21.
4. Fail of the grace of God. Heb. 12:15.
5. Do despite to the Spirit of Grace Heb. 10:29.
6. Fall from God's grace Gal. 5:4.

The New Testament teaches that,

Man Is Saved By

1. Spirit of Grace Heb. 10: 29.
2. Gospel of Grace Acts 20:24.
3. Word of Grace Acts 20: 32; 14:3.
4. Election of Grace Rom. 11:5.

But Man Must Not

1. Do despite to it Heb. 10:29.
2. Fail to keep it in memory I Cor. 15:2.
3. Put it from him Acts 13:46.
4. Fail to make it sure II Pet. 1:10.

The New Testament teaches that man is saved by grace—**BUT HE MUST:**

1. Receive it II Cor. 6:1.
2. Grow in it II Pet 3:18, Cf. I Pet. 2:2.
3. Continue in it Acts 13:43.
4. Be strong in it II Tim. 2:1.
5. Stand in it I Pet. 5:12.

Conclusion

May the day soon arrive when men will cease to pervert the beautiful doctrine of salvation by God's grace. May they learn that this doctrine **most certainly** includes **human activity** and **human responsibility**. It is God's grace that devised the scheme of redemption and provides the means of its operation, but man meet the conditions see forth in the scheme in order to accept or appropriate the benefits of God's grace to himself. And regardless of how much work man may perform he can **never merit** the rewards of grace and boast that he has **earned** an entrance into heaven at least, for the simple reason that he does not work his own works, but rather the "works of God" (Jn. 6:28, 29).

BAPTIST DOCTRINE—INCONSISTENCY

DUDLEY R. SPEARS, Cookeville, Tenn.

A tract published by the Baptist Sunday School Board and written by Dr. E. C. Routh, recently appeared in print in the **Baptist and Reflector**. Its title is, "Campbellism and the Church of Christ." In a typical Baptist manner, the author carries on a running argument of useless quibbling with Alexander Campbell as he quotes from Campbell's "The Christian System." The *Firm Foundation*, a gospel paper from Texas, also is cited by Mr. Routh. The last few paragraphs of his tract are most interesting. They reveal the absolute inconsistency of Baptist doctrine and provide us the opportunity of teaching something badly needed. It is not the purpose of this article to give a point by point review of his tract—such is unnecessary, for the New Testament position taught and practiced by the church of Christ is unassailed and untouched by Mr. Routh's words. Our purpose is to show Baptist inconsistency and teach the truth.

Mr. Routh quotes Campbell regarding a so-called, "law of expediency." He asserts that the so-called "law of expediency" is fabricated by the church of Christ as a "loop-hole" through which we might evade our own criticism when as he says, "churches of Christ relentlessly criticize other groups (Baptist in particular) for what they term unscriptural teaching and practice." See now how Mr. Routh interprets our supposed evasion through the supposed "loop-hole" of the supposed and so-called "law of expediency." He now declares: "though disallowing the use of instrumental music in worship services they do use radios (See *Firm Foundation*, July 13, 1954). Why not apply the law of expediency to organs also?" This lays the foundation for this article in which we propose to prove inconsistency among Baptist preachers and in Baptist Doctrine.

The Baptists, their doctrines and practices, for the most part are unscriptural. Any sort of unscriptural doctrine or practice needs criticism and correction. Baptists agree to this attitude, especially when it comes to the practice of sprinkling or pouring water upon an infant and calling it baptism. Yet, Baptist preachers are inconsistent when the very same principle they apply to infant sprinkling is applied to the use of instrumental music in worship. To prove this charge, carefully study the following quotation from a famous Baptist scholar.

"It may be laid down as a principle of common sense which commends itself to every candid mind, that a commission to do a thing authorizes only the doing of the thing specified. There is a maxim of law to the effect that 'the

expression of one thing is the exclusion of another.' It must be so, for otherwise there could be no definiteness in contracts and no precision in legislative enactments or judicial decrees. This maxim may be illustrated in a thousand ways. Numerous scriptural illustrations are at hand. For example: God commanded Noah to make an ark of **gopher-wood**. Gen. 6:14. The command forbade the use of any other kind of wood." . . . "In application of the principle laid down, and of the law maxim now illustrated, I may say that the commission of Christ, in enjoining the baptism of disciples, believers, forbids in effect the baptism of all others. It will not do to say that we are not forbidden, in so many words, to baptize infants. The same may be said of unbelievers; ay, of horses, cattle, and bells."

—**Christian Doctrines**, by J. M. Pendleton, p. 353, 354.

This quotation from Dr. Pendleton is from one of the princes of the scholarship of Baptists. The principle he outlined and applied to infant baptism may with equal force and logic be applied to the use of instrumental music in worship to God.

God has specified the **kind** of music to be used in His praise. Notice the following passages of scripture: Matthew 26:30; Acts 16:25; Romans 15:9; 1 Corinthians 14:15; Ephesians 5:19; Colossians 3:16; Hebrews 2:12; Hebrews 13:15; James 5:13. In these there is mention made of vocal music. No mention made of instrumental music or accompaniment to vocal music. Just as one reads all the New Testament says about the **kind** of person to be baptized (believers) one may read all that the New Testament says about the **kind** of music to use in worship (vocal). Just as the "commission to do a thing authorizes only the doing of the thing specified," the commission to baptize believers does not authorize the baptism of "unbelievers: ay, of horses, cattle, and bells." Likewise, the commission to sing does not authorize playing the instrument in worship to God. But enough said as I'm sure the parallel is evident to any honest reader.

In closing we give just this word to Baptist preachers. "Happy is he that condemneth not himself in that thing which he alloweth." Romans 14:22. Your inconsistency and unscripturalness compels us to do as we are, "In meekness instructing those that oppose themselves if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will." 2 Timothy 2: 25, 26.

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P R A Y E R

LESLIE E. SLOAN, Louisville, Ky.

"The effectual fervent prayer of a righteous man avails much" (Jas. 5:16). Perhaps there is more speculation on the subject of prayer today than upon any other on subject in religious matters. This is not due to any lack of revelation in the Bible nor to any contradictory Scriptural statements. But, rather, it is due largely to the short sightedness of man or his failure to rightly divide the word of truth. If you have studied the Bible, then, you know that there is no duty or privilege more frequently emphasized than that of prayer.

In our text, James tells us that a certain kind of prayer avails much. This we must believe. Someone says, "How much is much?" That, James did not tell us. We don't know the extent of the use of the word, "much." But we are sure that it is as James said and we can rely on his word that "it avails much." A soldier in battle aims for the heart of the enemy but instead hits the shoulder. Would you say that the bullet did no damage? Though the bullet did not kill him, it wounded the enemy and caused him to be incapacitated. Though he was still living, he was unavailable for service. We could say, then, that the bullet availed much. The same, then, with the effectual fervent prayer of a righteous man. James did not say that the petitioner would be granted his full petition. So we can expect to receive just what the Bible promises.

James goes even further and gives example of his statement. "Elias was a man subject to like passions as we are, and he prayed that it might not rain: and it rained not on the earth for the space of three years and six months" (verse 17). In this we see James confirming his teaching by Old Testament example. Elias was the old prophet Elijah, and the prayer that James gives as an example is recorded in I Kings 17-18.

First of all, when we study this prayer, we see the need of it. No, the rivers were not overflowing and the farmers were not being flooded; but the need of this prayer was of a different nature. God's people had forsaken the right way and gone into idolatry. Only Elijah stood alone for the Lord. So, Elijah wanted to bring the people back to God. Therefore, the need of this prayer existed because of the condition of the people.

Secondly, we see the purpose of a prayer of this kind. Elijah thought, and rightly so, that if he could, by some

means, show the people of God that they were following false gods and that the God of Heaven was the true God, he could cause them to return to their first love. You can see the unselfish attitude and desire in this on the part of the prophet. He had no thought for himself, but only thinking of the people. This is the kind of attitude that is acceptable unto God in prayers today. Too many prayers are not answered because they are designed to be consumed upon the lusts and desires of the one who is doing the praying.

Thirdly, we see the humility of the one doing the praying. The Bible tells us that he (Elijah) dwelt by the brook Cherith and the ravens fed him by bringing him bread and flesh in the morning and bread and flesh in the evening and he drank of the brook. There was this old prophet of God living such a low and humble life before God and the conditions under which he was living proved his implicit and undying faith in God and at the same time desiring the good and welfare of the people be restored unto them. Truly, an example of a righteous man. No wonder, then, James using this example.

Finally, we see the result of this humble prayer of this righteous man. It rained not on the earth for the space of three and a half years. God's people upon being brought back to him could see the mighty power of God and could know that he was the true God. Another good lesson in this is that there was only one prophet of God (Elijah) who stood alone against the 450 prophets of Baal. God answered Elijah's prayer but no one heard the false prophets of Baal. The unselfish purpose of Elijah's prayer had been accomplished. There was no need for the heavens to hold back the rain any longer. The Bible says that he prayed again and the heavens gave rain.

We need to realize, then, in view of the foregoing facts, that there must be certain conditions existing before God will answer prayer. The one doing the praying must be a righteous person, for that is what James specified. The idea is prevalent among many, that it doesn't matter who is praying, saint or sinner, that God will answer just the same. This is not true (John 9:31). So, pray often, pray earnestly, and live righteously in order that your prayer will avail much. Pray for others. Pray in faith. Pray according to God's will. Give God thanks and pray, "Thy will be done and not mine."

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THE COOPER-BENNETT DEBATE

A. C. GRIDER, Louisville, Ky.

It was my privilege to moderate for Bro. James E. Cooper in his debate with Raymond S. Bennett on the nights of June 4-5. The debate was held under a tent on the church ground in Campbellsville, Ky. Bennett's moderator was H. B. Popplewell of Jamestown, Ky. Both Bennett and Popplewell conducted themselves as Christian gentlemen and we enjoyed a very profitable debate.

The subject of instrumental music was discussed both nights. Cooper affirmed its sinfulness the first night when used in worship. Bennett affirmed its scripturalness the last night.

Cooper started out by showing that scriptural authority is established by express command, approved example, or necessary inference. He pressed Bennett throughout the debate to show an expressed command, an approved example, or even a necessary inference for instrumental music in worship. Bennett, of course, presented none. In fact, he never attempted to do so.

Cooper emphasized that the question involved music in worship **now** and not in Old Testament worship. Bennett said he understood this but spent half of his time in the Old Testament. Cooper's strongest point was in insisting that no argument presented and no scripture cited by Bennett referred to Christian worship **now**.

It was clearly shown by Cooper that instrumental music was an addition or a perversion and not an expedient or an aid as Bennett contended. Cooper contended that, if the instrument was an aid, it couldn't be in the command given in Eph. 5:19. Bennett said it was commanded but was an aid too.

Bennett admitted freely that the doctrine of Christ was "silent" on the use of instrumental music. But he said it was Cooper, not himself, who was disregarding the "silence" of the Scriptures. His error here was apparent to all.

Bennett argued that, since they had instruments in the Old Testament, and since they had them in heaven, we can have them in the church. Cooper replied that they had babies in the Old Testament and also in heaven. He asked Bennett why they couldn't have babies in the church. Bennett didn't answer.

Bennett said the Bible did not say not to use instrumental music. Cooper replied that the Bible did not say not to baptize babies. Bennett couldn't handle this, so he ignored it.

All in all, it was a good debate. The truth stood out. It would be good to conduct other debates on the same

PREACHER OR PROMOTER?

(Editor's note: The following article is an editorial from the Christian Standard of May 9, 1959, by Edwin Hayden. While we do not endorse all that appears in that publication, the thoughts contained in his editorial are worthy of consideration. Hence, we publish it for the thought it contains.)

Occasionally we are constrained to say a fervent amen to an utterance from a source with which we generally disagree. Such an occasion arose in the recent Lyman Beecher Lectures at the Yale Divinity School, delivered by Professor Joseph Sittler, of the University of Chicago. The professor's remarks apply as much to preachers in the Restoration movement as to the denominational folk among whom he usually moves.

Charging that ministers increasingly are being forced by the pressures of church business to neglect study and spiritual ministry in favor of promotion and administration, the speaker said that the preachers are being "chopped into small pieces" for promotional purposes. They are "in the large part prisoners of accredited mediocrity," he said.

The vocabulary of church affairs reflects what is happening, according to Mr. Sittler. The church building is a "plant" and its activities a "program," for which a "staff" is responsible to a "board." He added that "the program is evaluated in terms of palpable production which can be totaled with the same hard-boiled facticity as characterizes a merchandising operation."

Referring to the much-discussed tendency among ministers to become victims of ulcers, heart attacks, and nervous and mental disorders, Professor Sittler said that the breakdowns are only partly due to overwork, long hours, and "insufficient opportunity to lift the clerical nose from the parish grindstone." Another and perhaps more important factor, he said is "a sense of vocational guilt—they were ordained to an office, and they have ended up running an office."

As if to illustrate the Chicago professor's charge come this news headline from Cleveland: "Clergyman Pushes Number One Broom in Cleanup Campaign."

The preachers and elders in any church need occasionally to stand still and take a long look at their ministry. Working together, they will need to make choices and decisions. The first and most important business of a gospel preacher is to preach the word—not to promote the program. Preaching takes time—time to prepare, time to study, time to meditate, time to minister, and time to develop oneself.

If your preacher's schedule does not provide for that time, you need to develop and enforce one that will. Let him escape from the office desk as much as is necessary in order to prepare for the pulpit.

subject. I hope others can be arranged. But, notwithstanding Bennett and Popplewell pretended they were satisfied with their efforts, it is my opinion they will not debate the subject further. We shall wait and see. Meantime, Brother Cooper will continue his efforts in the Campbellsville area.

EDITOR'S REVIEW OF THE DEBATE

In this issue we carry an article by A. C. Grider, who was my moderator in the debate with Raymond S. Bennett of the Christian Church in Jamestown, Ky., concerning the use of instrumental music in the worship of God. That article is an appraisal of the debate by Brother Grider. I shall write a short article of my own impressions.

For the benefit of our readers who were unable to attend the debate, we must review it through these columns, as no recording was made of the discussion, so no written account of the debate can be published. My contention in the discussion was that instrumental music in the worship of God today is by human authority, and therefore sinful, and condemned as "vain worship" by Jesus in Matt. 15:9, and as "will-worship" by Paul in Col. 2:20-23. I showed that my opponent would have to produce New Testament authority for it if he successfully denied my proposition and answered my argument. This he could not do, since it cannot be found in the New Testament. I showed that anything originating in human authority is "iniquity" and therefore "sinful" (I Jno. 3:4). Sin is "lawlessness" and the word so translated is the same word translated "iniquity" in Matt. 7:23.

To focus attention to the heart of the issue, I proposed four questions to my opponent. (1) Is your authority for instrumental music in the worship by **human** authority or by **divine** authority? (2) If it is by **human** authority, why do you continue to work "iniquity"? (3) If it is claimed to be of divine authority, where is the passage that authorizes it? You may give either express command, approved example, or necessary inference to authorize it either generically or specifically. (4) If it is of **divine** authority, why were mechanical instruments not used during the apostolic age, nor for several centuries thereafter?

Bennett did not attempt to refer to the questions and answer them until his last speech, and that only after being pressed to do so. He then claimed that the instrument was to be used by divine authority. This was more than he claimed for congregational singing, as he had it neither by divine or by human authority. I charged him with producing some sort of hybrid authority, neither human nor divine.

In making his claim for divine authority, and in answer to question number 3, he made two arguments. The first was an attempt to "snowball" the question by producing Old Testament references to instrumental music and then arguing that the instrument would be in heaven. I countered with the statement about baby membership mentioned in Grider's article. I also showed that Rev. 14:2 did not teach that there would be literal instruments in heaven; but it was the "voice" of harpers "as" harping on their harps. His second was by referring to several New Testament passages that in no sense refer to the worship of God today. I showed that Matt. 9:23 referred to flute players making a lament over a corpse. Lk. 15:25 refers to music

and dancing at a homecoming party for the prodigal son. I Cor. 14:7 refers to the use of instruments for signals, much the same as used by military men today. I Cor. 15:52 and Matt. 24:31 refer to the trumpet at the second coming of Christ, and do not refer in any sense to the worship of the church.

In his attempt to answer question number 4, he used the "temple" argument. Bennett argued that the apostolic church used the mechanical instruments that the Jews had used in connection with temple worship. I showed that his inference was not a **necessary inference**. He had to infer that the church entered that part of the temple where the instruments were found. Then, he had to infer that they used them. Neither of which is mentioned in the Scriptures. I showed that we could just as logically infer that the apostolic church burned incense and offered animal sacrifices, since both were used by the Jews in the temple worship. Hence, he failed to produce divine authority of any kind for the use of mechanical instruments in the worship of God, and my proposition stood.

Bennett's contradictions about the meaning of Eph. 5:19 was amusing. He argued that the passage had nothing to do with congregational singing in the worship. Then, in his last speech, he argued that the word **psallo** used in the passage justified the instrument. In reply to his contention about congregational singing, I pointed out that the passage says speaking "to one another . . . making melody in your hearts to God." I asked him how many were required before one had a congregation? He never tried to answer. Jesus said, "Where two or three are gathered together in my name, there am I in the midst of them." I also showed that Paul and Silas, in prison at Philippi were singing praises "unto God," and asked if it was "unto God," was it not worship.

In reply to his contention on **psallo**, I showed that first his use of the word caused him to give up his argument that instrument was only an aid in doing what God commanded. If it is inherent in **psallo**, it is commanded, and cannot be merely an aid. I then showed that he didn't define the word, **psallo**, according to its use in the New Testament. Then, I read the definition from Thayer's Lexicon, showing that the root meaning was "to pluck off, pull out (the hair)," which means that when little Johnny sits on grandpa's lap and pulls his beard, he is **psallo-ing**. Then, I showed the Lexicon's definition of the use of the term in the New Testament, "In the New Testament, to sing a hymn, to celebrate the praises of God in Song." I said Bennett's actions were somewhat like a dishonest lawyer about whom I had heard. He drew a red line through the page of his lawbook, and said if he only read down to it he would have a pretty good case, but if he read past it, it would ruin him. I showed what the Lexicon said after you read past the red line where Bennett stopped. It ruined his argument.

I asked Bennett if he would go through with his agreement to conduct a return discussion in Jamestown, Ky. as he had agreed. He wouldn't even consider it. I doubt that he will ever want to go through with it.

—J.E.C.

SOME THOUGHTS ON PREACHER'S SALARIES

JACK MEYER, Birmingham, Alabama

(Editor's Note: This thought-provoking article by Brother Meyer has been re-printed in several church bulletins and gospel papers. It deserves wider circulation, and we are publishing it for the good that it contains, and for the good it may be able to do.)

Less is said among churches on this subject than on any other Bible subject. Only at rare intervals is any such teaching done by any except the full-time preachers. And we do almost none of it. It lays us open to criticism by the selfish and dishonest ones who want to get by as cheaply as possible in paying the preachers. But subject is a gospel one with the New Testament ordaining that, "They that proclaim the gospel, should live of the gospel," (I Cor. 9:14). Even in private meetings of elders and deacons, or open church business meetings, only a very few make any insistence that thorough attention be given the subject and that the "Golden Rule" (Matt. 7:12) be applied. So, if **ever** the churches are to be taught on the subject, it must be done by the preachers and such few others as have a sense of fair play, teaching "the **whole** counsel of God," and who are not afraid to speak up and be heard.

Often we hear this: "Preachers are making pretty good salaries. The preachers make more than I do." Correct. Some of the finest Christians make less than some preachers. But there are some other **facts** about preachers' salaries that should be considered. Those making less than the preachers will often want to know these **facts**.

1. The average preacher contributes at least from 12 to 15 percent (and it is certainly true in my own case) of his salary through his home congregation. Just how many members even get near that figure? Those making the objections in the above paragraph in almost all cases give less than the average member, and nothing near that.

2. Often you hear that criticism from those where both husband and wife are working, and sometimes where there are no children—whereas the wife of the average preacher does not work away from home, and there are usually children.

3. Further, many business companies have provisions for employes' pensions, retirement, etc.—but what preacher among churches of Christ has such future security benefits?

4. And the same can be said of many other company benefits for employes.

5. Only recently has the government allowed preachers to go on "social security"—but companies pay a part of the social security payments of employes. The government does not allow churches to do this—unless they assist the preacher directly. Just how many have you heard advocating that the congregation be as fair with the preacher as their company is with them?

6. Practically all churches of Christ having full-time

preachers these days have come around to the policy of supplying a home for the preacher as part of his income. Many of them pay the home utilities, and many add allowances for car expenses, since a preacher's car will be used 90 per cent in line of job. There are companies who provide and maintain cares for their employes and also allow them to be used for personal use.

7. Many companies provide a regular scale of salary and wage increases for employes, as men gain years, experience, knowledge, skill, etc. How many churches are this fair to their preachers? On the contrary, we sometimes hear this: "We should have a fixed, maximum figure, and let it always stay there." This ignores both the changing living costs and every other principle of justice which guides business companies, who provide gradual regular increases. And it ignores the increasing ability of a church. Why shouldn't preachers also receive wage increases as do those brethren who are employed by businesses, companies and industries?

8. Sometimes we hear this: "We must pay the church debt ahead of schedule, but not pay the preacher more." But preachers with the right ability help to pay those church debts quicker. And this objection is nearly always hypocritically assigned, whereas there is something personal or doctrinal, motivating that objection.

9. It is also a fact, not known by many **sincere** members, that when preachers take issue with the doctrines and practices of some people, they take their spite and contempt out on the preachers by unjust salary schedules. **This is why** many men, enjoying the security of secular employment, and who are good pulpit men, will not go into full-time preaching—they know they will have to be at the mercy of spiteful men, little ideas, and churches who will not inform themselves, plus others who will not express themselves.

10. Those who say that "the preacher makes more than I do" make two other fatal and tragic errors: (a) They are comparing their jobs with the preacher's job in relation to the church. Is **that** a fair comparison? (b) They are showing a spirit of jealousy and envy, saying, in effect, "the preacher must not make more than I do." Such a spirit should be abhorred and shunned by all Christians.

How about reading this article again, slowing considering deeply the thoughts. Then ask yourselves: Just how unfair can brethren be? Just how little sincere appreciation can they have—and show—for sacrifices that preachers make? There is a side to this question that little is said about, and is little known. Think it over! But the compensations are in the knowledge of serving God and Christ, of seeing souls helped, of seeing the fruits of our work, and knowing of the appreciation of some. For those compensations this preacher is profoundly grateful.

The Sentinel

"The Word of God is preached by churches of Christ with the conviction that therein is found the only way from sin to salvation and from earth to heaven. We practice the unity of all believers on the basis of God's Word, and invite all men to come and reason together."

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"BELIEVE ON THE LORD JESUS CHRIST"

GARDNER S. HALL, from *Sword of Peace*

When the Philippian jailer asked Paul what he must do to be saved Paul answered, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." (Acts 16:31). Does this passage teach the doctrine of salvation by faith only? This is the most popular doctrine taught now concerning what a sinner must do to be saved. There was a time, since I can remember, when sinners were called to an altar or mourners' bench. There they sought the Lord for hours, while the zealous workers surrounded them and prayed for God to send down saving power. But this method of "saving sinners" has been largely abandoned and now the sinner is told to only believe, or accept Jesus as your personal Saviour. This passage is quoted repeatedly in revivals and is often printed or painted on large streamers and displayed prominently. The propagators of the doctrine would have us believe that no obedience on the part of the sinner is necessary to his pardon, or salvation from sin. "Only believe." They set the words to music and sing them. One radio program used these words set to music as a theme song. It was heard every day by those who listened to the program.

Did Paul intend to teach that the assent of the heart to the divinity of Christ is all that is necessary? or that any mere conviction, unexpressed by obedience will save? If so, he contradicted his own teaching in 2 Thessalonians 1: 7-9, He says Christ will return "taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." If so, he contradicted what he wrote in Hebrews 5:8-9, "And being made perfect, he became the author of eternal salvation unto all them that obey him." He wrote Romans 6:17-18, which says, "Ye have obeyed from the heart that form of doctrine which was delivered you. Being them made free from sin, ye became the servants of righteousness." Would he have contradicted this in talking to the jailer? Would he have contradicted his own statement in Galatians 5:6? "But in Christ Jesus neither circumcision availeth anything, or uncircumcision; but faith which worketh by love." Note also his words in Romans 2:10. "But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile."

Would Paul have made a promise to the jailer that would contradict Peter, a fellow apostle? Peter wrote: "Seeing ye have purified your souls in obeying the truth" (1 Peter 1:22). Again Peter said, "Save yourselves from this untoward generation" (Acts 2:40). On the day of Pentecost Peter was asked the same question the jailer asked. Those who asked it were already believers. He answered them, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins" (Acts 2:38). Did Paul give the jailer a contradictory answer? Peter further said that baptism doth now save us (1 Peter 3:21). Did Paul intend to teach the jailer something different? that he would be saved without baptism?

Would Paul have contradicted the man the Lord sent to him when he was needing instruction? Ananias said to him, even after Paul had seen the Lord and was a believer,

"And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord (Acts 22:16). Had Paul now decided that the Lord sent the wrong man to him and that he was already saved from his sin before Ananias arrived—was saved the minute he talked with Jesus and believed on Him?

Did Paul tell the jailer something that contradicted what his fellow servant James wrote? "Even so faith, if it hath not works, is dead, being alone. (James 2:17). "But wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? . . . Ye see then how by works a man is justified, and not by faith only. Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way? For as the body without the spirit is dead, so faith without works is dead also" (James 2:20-26). The jailer was a man and James says a man is not justified by faith only. Did Paul deliberately tell a man he could be justified by faith only?

Did Paul contradict his fellow apostle John? John said, "He that saith, I know Him, and keepeth not his commandments, is a liar, and the truth is not in him" (1 John 2:4). There are people who go away from revival services saying, "I know him" but have not obeyed the command that inducts one into Christ (See Galatians 3:27).

Would Paul have contradicted Jesus? He did if he meant that all the jailer had to do to be saved was accept Christ in his heart. For Jesus said, "Not everyone that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." (Matthew 7:21). He also said, "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3:5). He said, "He that believeth and is baptized shall be saved" (Mark 16:16). Did Paul intend to diminish from our Lord's word? Did he contradict Him?

What is the truth then concerning the jailer? Here it is: A **perfected** belief or faith saved him. Don't get the idea I am adding words to carry a point. This idea of perfected faith is not a term I have thought up. I got it from James 2:22, "Seest thou how faith wrought with his works, and by works was faith made perfect?" James is asking us a question. Yes, James, I see that by works faith is made perfect. I see that one cannot be justified by an imperfect faith—a dead faith—faith without works. And I know Paul did not tell the jailer he could be saved by an imperfect, dead faith.

The jailer took them (Paul and Silas) and washed their stripes and was baptized the same hour of the night. Thus he perfected his faith. The inspired writer summed it all up as faith or belief. "And when he had brought them into his house, he set meat before them, and rejoiced, believing

Continued on Page 4, Column 2

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REVIEW OF THE DEBATE, No. II

In our last issue we gave a summary of some of the things discussed during the debate on instrumental music in the worship of God with Mr. Raymond S. Bennett, of the Christian Church in Jamestown, Ky. We now wish to review another idea that was suggested by Mr. Bennett. Had we been able to persuade Mr. Bennett to debate the question four nights instead of two, we would have been able to discuss at length every point introduced. Mr. Bennett would agree to only two nights, and he suggested in his correspondence that he would agree to a return discussion on the same propositions in Jamestown, Ky. But, since the debate closed on June 5th, not one word has been heard from Mr. Bennett about his agreement. It is highly doubtful that he will ever go through with his agreement. Even though he and his moderator tried to appear satisfied with their efforts, neither of them has indicated any willingness to continue our discussions of this question. To the discerning reviewer their silence would seem to be an admission of their recognition of their utter defeat.

Bennett's position was a bundle of contradictions. In part of his speeches he maintained that the New Testament is silent concerning the use of instrumental music in worship. He has declared that instrumental music is not mentioned in the New Testament, either to be approved or to be condemned. Then in other speeches he tried to produce New Testament authority for that which he had claimed is not mentioned in the New Testament. It is still puzzling to me how the New Testament can be silent about the subject, and at the same time authorize it. If the New Testament does not mention it, it does not authorize it.

While Mr. Bennett was in the negative, he insisted that I must find where the New Testament condemned the use of instrumental music in worship. It was on this ground that those who agreed with him seemed to be most in agreement. They believe that a matter must be specifically condemned before it is sinful. However, they are unwilling to apply this philosophy to other things not mentioned in the Bible.

In reply to his statement about such as mentioned in the preceding paragraph, I suggested that the New Testament does not condemn the use of ham meat on the Lord's Table as part of the Lord's Supper. Bennett said he had heard much about ham meat, but he didn't try to show how he could consistently reject it on the Lord's Table, and at the same time use mechanical instruments of music, when neither are mentioned in the New Testament. He knows that he rejects ham meat on the Lord's Table because the Lord specified what he wanted on the table. The Lord specified bread and the fruit of the vine (I Cor. 11:23-26). When the Lord specified what he wanted on the Lord's Table, he excluded the use of anything else. If anything else is used in addition to bread and the fruit of the vine, one is adding to that which the Lord has authorized, and is going beyond the doctrine of Christ (Cf. 2-Jno. 9).

I also suggested that the New Testament does not

specifically condemn infant membership in the church. But Mr. Bennett and I both agree that infants are not subjects of church membership because the Lord in his word taught that subjects of baptism and church membership must be believing penitents. Since infants can neither believe nor repent, they are not subjects of baptism. Infant membership is not wrong because it is specifically condemned, but because they are excluded by the teaching concerning who is a subject of baptism and church membership. If Mr. Bennett had been debating with an advocate of infant membership, he would have used the same line of reasoning I was using against his position on instrumental music. I asked him why the line of argument would be all right if he used it against infant membership, and not be all right when I used it against his position on instrumental music.

Mr. Bennett claimed that I did not produce Scripture to show that the use of instrumental music in the worship of God is sinful. He did not recognize the very argument that I used to show that point. Since I did not produce a verse that says "Thou shalt not use instrumental music in the worship of God," he thought that I didn't produce a verse that condemned the use of the instrument in the worship. He told us that in his college days he had been a "champion" college debator. I thought that a "champion college debator" should have been able to recognize an argument when it was presented. The argument was presented in the following words.

"My argument is that the practice such as defended by my opponent, belongs to a class of things expressly condemned in the New Testament. Our Saviour said, in reference to certain additions which the Pharisees had made to the ritual of the law, 'In vain do they worship me, teaching as their doctrine the precepts of men' (Matt. 15:9). In these words Jesus propounds the doctrine that all worship is vain which originates in human authority. Putting it negatively, no worship is acceptable to God which he himself has not authorized.

"Paul echoes this same teaching when he condemns as 'will-worship' the observance 'after the precepts and doctrines of men' (Col. 2:20-23). The word translated 'will-worship' means worship self-imposed, as distinguished from worship imposed by God, and the practices referred to in the context are condemned on the ground, thus showing that all self-imposed worship is wrong in the sight of God.

"I am almost certain that my opponent will admit that there is not the slightest indication in the New Testament of divine authority for the use of mechanical instruments of music in the worship of God today. Hence, he who employs it, engages in 'will-worship' according to Paul, and he offers 'vain worship' according to Jesus."

After making the above statement, I showed that Bennett would have to produce either express command, approved example, or necessary inference for the use of instrumental music in worship before he could disprove my argument. I said, "In order for the use of mechanical instruments of music to be authorized by the Scripture, and therefore of divine authority, it must be authorized in one of these three ways. It must be authorized by either express command, approved example, or necessary inference. I charge that you find neither for it. Since you cannot, it must be by human authority, and therefore sinful, and condemned by Jesus in Matt. 15:9 and by Paul in Col. 2:20-23. The use of mechanical instruments of music in the worship of God originated in the will of man, and renders worship vain. Certainly, anything that can render worship vain is sinful."

THINGS PERTAINING TO THE KINGDOM

JAMES R. COPE, Tampa, Florida

The Bible teaches that **position** in the kingdom of God is not political. We live in a world that is so characterized by politics and people throwing their weight around and telling others what to do and what not to do by virtue of their position, that it is almost impossible for us to conceive of recognition on any other basis. We are forever wanting someone's approval; somebody's recognition, then the ones that are in position to do the recognizing want to exercise the authority of the position which they occupy in such a way that causes people to honor them. This is an attribute of materialistic or political government.

Jesus said that it is not the way to be great in the spiritual kingdom: "Whosoever would be great among you shall be your minister: and whosoever would be first among you shall be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." That is the only basis for recognition in the kingdom of Christ—**service**. Not on the basis of "you sit here and you sit there," or I like your looks, or your grandfather was a Republican, or our forefathers fought together in the civil war, therefore you are due some special consideration. Jesus said it was not that way in His kingdom. The only way that special recognition comes to those in the kingdom of God is through humble, devoted service rendered. If you would be exalted, then learn how to humble yourself. Learn to go down if you would go up, so up is the way down and down is the way up!

It is amazing to me how brethren like to exemplify the things that mark men before the world by bringing that "stuff" over into the kingdom of Christ. Perhaps we have too many ignoramuses running around now, but I don't know but that we are better off with that kind than we are with a group of fellows that think they are smart and apparently glory in their marks of formal education. I am becoming increasingly disgusted with the things I read in the religious papers and daily papers about "Doctor-So-and-So" in connection with the announcements of church activities, as if their accomplishments out in the secular educational realm means one single thing in the kingdom of God. It means absolutely nothing! It just looks like that when people get a little something that gives them a little distinction in terms of the things that are secular in their nature that they just break their necks to get it over into the kingdom of Christ and try to make something out of it there. The attitude that many brethren are having these days about certain men in the world of achievement and entertainment is disgusting. They seemingly think that the recognition which some have received in those fields specifies something special for the kingdom of God. I don't blame some of these men who have made names for themselves in other fields half as much as I do the brethren that use them in their promotional schemes. This is the day of great promotions, world-wide activities, and brother if you don't like it you can just get out, for you are an

old "anti" and a back number and due to be marked.

Here is the thing of the day. We have someone who is a member of the church that is a great crooner, so we must identify him and his ability and accomplishments in the entertainment field with the cause of Christ. The church becomes identified before the world by the process of, not teaching the gospel, but by the successes of one who aspired to preach the gospel but instead becomes a movie star, T.V. performer, and recording artist. This is what we use to advertise the kingdom of God! Can't you just see, Peter, Paul, James and John getting the Lord's cause before the world by such a secularized process? If that is what the Bible teaches about the way to make the church of Jesus Christ important, then I have been reading the wrong book, and I know that I am in the wrong kingdom!

Let me show you how we would act if others did the same thing that we do. Ernie Ford is a good singer. We all like to hear him. I understand he is a Methodist. Perry Como is a good crooner and a devout Roman Catholic. Now, I want to ask you, what would be the attitude of churches of Christ all over the country if the Roman Catholic Church or the Methodist Church started to capitalize and convert people to Catholicism and Methodism on the basis that Perry is an excellent crooner and Ernie is a great singer? What would such prove about Catholicism and Methodism? Not one single thing in the world. But I'll tell you, we would be the first crowd to go up in holy horror at the use of secular entertainers to spread religious propaganda. We could see it if they were doing it, but when we do it, it is just "hunky-dora." Look what we have. Here is a wonderful athlete. Anything wrong with being an athlete? Not a thing that we can see as long as he conducts himself properly. Anything wrong with a man singing as long as he sings proper songs and conducts himself decently? Not that I know of, but I want to tell you that it is an admission of a weakness of a cause when we have to employ secular attractions, mediums, and means to convert people to Jesus Christ instead of using the gospel which is "the power of God unto salvation" (Rom. 1:16). That is the kind of program that many are promoting these days, and it identifies the church of Christ with every kind of faith, denomination, sectarian concept, and body on the face of the earth. Call it what it is. It is nothing under the sun but secular entertainment under the guise of religion. Speak out against such and one immediately becomes an old "anti" and unworthy to preach in certain pulpits.

Go back and reflect upon Christianity in the making and the spirit of Christ as he taught, "Whosoever would be great among you shall be your minister." Recognition in the kingdom was not and is not on the basis of political position, social prestige, or entertaining ability. Such is not service in the kingdom of God and does not pertain to the kingdom except to misrepresent it. There are so many ways that the kingdom concept can be perverted.

WOMAN DIES AFTER "CURE" AT REVIVAL

L. E. SLOAN, Louisville, Ky.

An article with the above title appeared in the Louisville Times Monday, July 6, 1959, which we reprint below.

"A woman diabetic, who said she threw away her insulin in the belief she had been cured by faith, died yesterday in a diabetic hospital. A medical examiner's hearing was scheduled today to determine whether Mrs. Wanda Beach, 37, of Stanton, Michigan died of insulin withdrawal or other causes. The woman, a diabetic since infancy, came here (Detroit) Wednesday to attend services of evangelist Oral Roberts. She called her parents Friday night and told them she was completely cured. Relatives said Mrs. Beach had to have daily insulin shots to keep the diabetes under control. Motel manager William McKee said Mrs. Beach attended the evangelist's service Friday and Saturday night. Afterward she told McKee and other Motel residents she "felt so good that I threw away my insulin." Mrs. Beach became ill yesterday and was taken to Mount Carmel Mercy Hospital where a doctor reported she was in diabetic coma. She died despite emergency treatment. Roberts, a widely known evangelist, is conducting a week-long crusade in Detroit. A member of his party, R. F. DeWeese, said, "This is a tragic case. We constantly advise people never to do a thing like that. We advise them to go to their own doctors and get a medical examination and clearance before stopping medical treatment."

The tragic death of Mrs. Beach related in the above quotation is the result of false teaching. This should be enough for honest people to see through these "fake" healers. How many people have to die before we wake up to the fact that such men as Oral Roberts must be exposed as the false teacher that he is? This should be enough to convince the man himself that his doctrine is false and by his deceit the results are even tragic.

No doubt, Mrs. Beach thought she had been cured as a result of the efforts put forth at the Oral Roberts services. But evidently she was deceived. If Mrs. Beach could return and speak for herself, I wonder what she would say about the Oral Roberts healing crusade?

The above article tells us that this healing group does not even believe themselves what they preach. It was stated that a person is "constantly advised to go to their own doctor and get a medical clearance before stopping treatment." This is just an out for the failures. I have watched this program and I have never heard a single person told to see their doctor or is there the **slightest** doubt created in the minds of those who are supposedly being healed. If Roberts tells his patients to see a doctor, it manifests doubt on his part as whether his method of healing is any good. The death of this woman could have been prevented, had Mr. Roberts told her the truth in the first place.

Anyone who knows anything about diabetes, knows that if the disease is severe enough to require insulin every day, the diabetic will suffer diabetic coma, if the insulin is not taken. There is an organ in the body known as the

Pancreas, which supplies insulin to the body to burn up the excess sugar. When this gland does not function properly, insulin must be supplied by injection of shots. This was Mrs. Beach's condition. The article states that a doctor reported her to be in diabetic coma, and died despite emergency treatment. We wonder if perhaps she should still be alive today had she been told the truth by evangelist Roberts?

Mr. Roberts tells people that they may be healed by Christ at his services. He goes to great lengths to advertise his services as the great healing campaign. But everyone who has ever visited his services or watched them over TV know that it is nothing but a sham and a fake. There has never been **one** person healed on his program. Never has **one** soul been saved at his services because he has never told one soul to do what God said for them to do. This might seem strange to some but I ask again, "How many people have to lose their lives by the deceit of men before they are exposed for what they are?"

Jesus Christ being the great Physician of the soul, does not perform miraculous healing today. The only way the Lord heals is by the laws of nature and man using the medical skills that aid nature in these cures. The days of miracles are over and have been over since the last Apostle died. These fake healers such as Oral Roberts & Co. are filling their bank account at the expense of poor honest souls who do not know any better. I say again that it is high time that people learned the truth about such. Mrs. Beach might tell us lots if she had the opportunity. Such tragedies could and should be prevented.

BELIEVE ON THE LORD—(Continued from Page 1)

in God with all his house" (verse 34). The revised version says, "having believed in God." His conviction that Jesus is the Christ was faith; his repentance and baptism were acts of faith. They all combined to constitute perfect faith. By his works faith was made perfect, just as it was with Abraham.

Does Paul not say we are saved by faith without works? "Now to him that worketh is the reward not reckoned of grace, but to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness" (Romans 4:4-5; Ephesians 2:8-9). All confusion will vanish when we understand that Paul was showing the Jews that they could not be saved by the **works of the law**. "But Israel which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law" (Romans 9:31-32). "For as many as are of the works of the law are under the curse" (Galatians 3:10). "Therefore by the deeds (the revised says works) of the law there shall be no flesh justified in his sight" (Romans 3:20). "Therefore we conclude that a man is justified by faith without the deeds (works) of the law" (Romans 3:28). See also Galatians 2:16. Yes, the Jews were striving to be justified by the law of Moses and were rejecting the faith of Christ. Paul was not excluding works we do when faith works by love (Galatians 4:6) Faith without such is dead.

The Sentinel

"The Word of God is preached by churches of Christ with the conviction that therein is found the only way from sin to salvation and from earth to heaven. We practice the unity of all believers on the basis of God's Word, and invite all men to come and reason together."

VOLUME 8

MARCH 1959

NUMBER 2

THE COMMON SALVATION

RAYMOND R. FULKERSON, Elizabethtown, Ky.

In the third verse of the letter of Jude we have this reading: "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints." We want to notice particularly the expression, "the common salvation." What is implied by the word, "common?" Does it mean that salvation is cheap or vile? Certainly we would have to answer with an emphatic NO. Here are some lessons that will clearly show what Jude meant by the "common salvation:"

1. It has a common (one) source—God (Gal. 4:4; Jno. 3:16).

2. It has a common (one) saviour—Christ. (I Tim. 1:15).

3. It was made possible by one sacrifice—Christ. (Heb. 10:12-14). In connection with this sacrifice is the BLOOD OF CHRIST that is the saving element, the purchase price of the church. (Eph. 1:7; Acts 20:28).

4. It is offered to ALL people. The gospel of Christ is to be preached to "every creature." (Mark 16:15). The command of Jesus is to "Go into all the world." (Matt. 28:18). How wonderful it is to know that any individual can be saved regardless of race, color, or walk of life. Yes, indeed, salvation is for all.

5. This salvation saves from a common enemy—the Devil. He has cast his blighting shadow on the human race. His influence is known as SIN. Christ desires to save us from sin. That is why he came to earth, suffered and died. (John 3:16; Eph. 2:1).

6. It is a "common salvation" because all must obey the same terms of pardon. All who are saved are saved in the same way. Christ saves now just like he did in the apostolic days. The gospel has not been changed. When men try to change it, they sin. (Gal. 1:6-9). Salvation is conditional. God made it so. Paul said, "And being made perfect, he became the author of eternal salvation unto all them that obey him." (Heb. 5:8-9). Thus, Christ must be obeyed as these passages also declare, (Matt. 7:21-33; II Thess. 1:7-9). What are the conditions of pardon to the alien sinner? They are: 1) Belief. (Heb. 11:6); 2) Repentance. (Acts 17:30); 3) Confession. (Matt. 10:32-33); 4) Baptism. (Acts 2:38; Gal. 3:27).

7. All the saved are in ONE institution—the church. Jesus built only one church. (Matt. 16:16-19). He is the

head of only one church, (Col. 1:18). He adds the saved to that one church, (Acts 2:47). Paul said there is "but one body" (I Cor. 12:20). In the apostolic days there was only one religious institution that belonged to Christ, and that was the church.

8. This salvation promises a common eternal abode—heaven. All the saved will enter the SAME place. (I Pet. 1:5; Col. 1:5; John 14:1-4; Matt. 25:34,46).

With these things in mind, is it any wonder that Jude used the expression "the common salvation?" Dear reader, have you obeyed the gospel terms and thus been saved by Christ from sin, Satan and hell; and so you can live eternally in the beautiful home of the soul?

A MAN'S ENEMIES

CLED WALLACE, Gospel Advocate, Apr. 18, 1935

I do not want any enemies. I will not deliberately and with malice aforethought make any. It is the craving of my heart to "follow after peace with all men, and the sanctification without which no man shall see the Lord" (Heb. 12:14). Nevertheless, a man's enemies can be a standing monument to his power and integrity. It was so with Christ and it was so with Paul. Theodore Roosevelt said that a man who has no enemies is the man who does nothing. Christ said: "A man's foes shall be they of his own household" (Matt. 10:36).

The Kind I Want

If I must have a few enemies, or many, here are the kind I want: I want to make them "for the truth of the gospel." I want them to be among men who have winced from the sharp point of the sword of the Spirit. There are in active eruption, both in and out of the church, bold advocates of false doctrines. Some of them are unscrupulous. Chattering enthusiasts threaten to eclipse the present glory of the church and the power of the gospel with theories. The gospel must fit the mold of their theories or they will have none of it. If I must make a few enemies, I want them to be false teachers, church destroyers, and their sympathizers and apologists. And if they must be my enemies, I want them to be so because I have told them the truth; and on the principles involved I will ask them no quarter, nor will I offer them any. Christ did not—nor did Paul—neither shall I.

The SENTINEL

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DEBATE MAY YET MATERIALIZE

Following the editorial in last month's issue of *The Sentinel*, the editor received the following letter, dated Feb. 6, 1959.

Mr. James Cooper
 Campbellsville, Ky.
 Dear Sir:

The "over all" of this month's *Sentinel* is accurate although you have mis-informed your readers on one or more points. You said, 'The agreement for discussion was as follows' when there was no agreement. I'll stop with this with the added note that I also have been informed as to you and your attitude, but shall refrain from comment at this time.

As to my "courage" I must say it took a great deal more courage to do what I did. I do not agree to your proposition scheme nor the place of debate. I, however, still hold to my willingness to discuss it with you. I believe it would be fair enough to discuss the question at one of your preaching points.

I will affirm the proposition that it is "not anti-scriptural to use musical instruments in church services" and deny the proposition that "it is anti-scriptural."

Mr. Cooper, I'm in revival meetings the last two weeks of February and March and with the exception of these two meeting dates I'll be glad to discuss the problem with you.

I would appreciate the application of your suggestion to be gentlemanly.

Sincerely, S/R. S. Bennett, Jamestown, Ky.

Following this letter the editor received a telephone call from Mr. Bennett on February 13. In that conversation, the editor informed Mr. Bennett that he would be willing to meet him in discussion in Campbellsville, provided Mr. Bennett be willing to debate the propositions first at Jamestown. The editor also informed Mr. Bennett that he saw no sense in Bennett's affirming a negative. To affirm that the use of musical instruments are "not anti-scriptural" is to affirm a negative. To phrase the proposition affirmatively, it would read that the use of musical instruments are scriptural.

Mr. Bennett, and possibly some of our readers, may have misunderstood the statement about the propositions and agreement for discussion in the last issue. We did not

mean that Mr. Bennett had signed either the propositions, or the agreement for the discussion. We did mean that this editor had signed them, and had sent them to Mr. Bennett for his signature. Mr. Bennett had not signed them, nor had we heard from him at the time the last issue appeared. We trust that this note will clear up any misunderstanding.

In his telephone conversation, Mr. Bennett indicated a willingness to go ahead with arrangements for the discussion. We shall meet in Jamestown, Ky., on March 3, 1959, to try to work out an agreement on the time, place, and the propositions for discussion, the Lord willing. We shall keep our readers informed of any further development through these pages.

NOTE: The February issue should have been labeled Vol. 8, No. 1 This issue is Vol. 8, No. 2.

—J.E.C.

ARE THERE CHRISTIANS IN ALL RELIGIOUS GROUPS?

GENE E. WATSON, Murray, Ky.

Many honest people believe that all religious groups are Christians. Others believe that Christians are found in only two or three religious groups. Still others believe they are found in only one.

In the parable of the sheep-fold Christ said, "Verily, I say unto you, I am the door of the sheep. All that come before me are thieves and robbers: but the sheep did not hear them." John 10:7-8. In verse 5 of the same chapter he said, "And a stranger will they not follow, but will flee from him: for they know not the voice of strangers." Then in verse 14 Christ said, "I am the good shepherd: and I know mine own, and mine know me." Again in verse 27 we read, "My sheep hear my voice, and I know them and they follow me." With these verses before us, we see that there is one shepherd and one fold. The sheep are the ones who hear the shepherd's voice and they are in the fold. "I am the door: by me if any man enter in, he shall be saved, and shall go in and go out, and shall find pasture." John 10:9.

No one enters the fold except by hearing the voice of the shepherd and no one hears the voice of the shepherd without entering the fold. See verses 26-26. While Christ was upon earth he and his apostles labored to save the lost sheep of the house of Israel. Matt. 10:5-6. However, he speaks of the Gentiles in verse 16, and shows that they must also hear his voice, "and become one flock." This was fulfilled when the gospel was preached to the Gentiles. See Acts 10.

The true Christians are those who are following the teachings of Christ and his apostles. And, in doing this, they will find themselves in fellowship with others who are doing the same thing.

THE INSPIRATION OF THE BIBLE (I)

HUGH FULFORD, Louisville, Ky.

Introduction

The commencement of this series of articles will not be burdened with a list of proofs showing that God exists; we will start with the premise that He does exist. And, even though what we have assumed here at the outset is not a universal belief, we believe that for our present purpose it would not be fitting to issue a detailed list of facts that would prove the afore mentioned assertion. Time nor space would allow this to be done at the present. Suffice it to say then that there is a Great Cause for the existence of the universe and believers know that Cause to be the God of heaven and earth.

Our aim will be to show that this God, who is the creator of all things, has made a supernatural and divinely inspired revelation to man.

Those who believe that God has not made a supernatural revelation no doubt are of all men most miserable. If it could be proved that no divinely inspired message exists then there would also be the proof that there is no light to guide men out of the darkness and despair of this world into the brightness and beauty of the new world. Furthermore, since we have begun with the assumption that God does exist, it would be most pathetic to think that this Creator, who claims to be a God of infinite love and wisdom, would leave His creatures on their own to struggle through the trials and tribulations of this life having never taken the time to intervene even one time and supply man with a message of hope for the things that await beyond the grave.

The religion of the Bible is a frankly supernatural religion. By this is not meant merely that, according to it, all men, as creatures, live, move and have their being in God. It is meant that, according to it, God has intervened extraordinarily, in the course of the sinful world's development, for the salvation of men otherwise lost. (Benjamin B. Warfield, *The Inspiration and Authority of the Bible*, p. 71).

Hence, we conclude that God has given to man a book that is inspired of Him and one that will be a source of help and comfort in this life and, at the same time, make known unto him the glorious promises that can be enjoyed after death.

However, merely to conclude this, without offering additional information, would serve no good end and thus it is that we now call attention to the first major part of article dealing with THE INSPIRATION OF THE BIBLE.

Why We Believe In A Supernatural Revelation

In order to substantiate why we believe in a supernatural revelation we now submit the following statement.

God has given to man a special supernatural revelation, a revelation of who and what God is, who and what man is, and what God has done for man. (H. S. Miller, *General Biblical Introduction*, p. 3).

Following is Miller's list of reasons for believing in a supernatural revelation; however, the statements following the reasons do not come from Miller's pen.

A revelation is possible. With God all things are possible. If it should have been the desire and will of the

Heavenly Father to make a revelation then it would not be impossible for Him to do so.

A revelation is necessary. Without a supernatural revelation from God man would know nothing of the exceeding sinfulness of sin and the terrible punishment that is dealt out because of sin. Nor, without a supernatural revelation from God, would there be any concept of a Savior for man a resting place for the righteous beyond the grave. Hence, a supernatural revelation is necessary.

A revelation is probable. Since it has been shown that a revelation is possible and, also, that one is necessary, then it is only a matter of fact that a revelation is pre-eminently probable.

A revelation is credible. If a revelation is possible, necessary, and probable, then it is also credible; to conceive of the idea that it is not would be most difficult.

A revelation is reasonable. To prove this point Mr. Miller quotes the following:

It would seem strange indeed if the Author of our being, who has enabled us to communicate with one another in so many ways, should never have communicated with us at all. Reason, so far from rejecting the idea of a revelation, rather calls for it. (Girdleston, *The Building Up of the Old Testament*, p. 295).

A revelation is certain. In proof of this I summons the statement of the late and most highly respected H. Leo Boles.

It is claimed for the Bible that it came from God and reveals the mind of God to man; if this claim is not true, the Bible does not reveal to man the love and power and wisdom of God. Furthermore, if the Bible is not inspired, man has no piece of literature that can claim inspiration; if there be no inspired will of God, man is left in sin without a ray of light to guide him home to glory. (H. Leo Boles, *The Holy Spirit*, p. 67).

These six reasons are ample and just for believing that to omnipotent Jehovah of heaven and earth has revealed to man a way whereby he may be able to live a righteous life and then enjoy the pleasures of heaven when life is over. The one who fails to believe that such a supernatural revelation has been made is, indeed, hopeless!

(Author's appendage: In the above essay and in the three that are scheduled to follow on THE INSPIRATION OF THE BIBLE a great deal of quoting from secular works has been employed. However, it is impossible to quote from the Bible to prove its inspiration without "begging the question." If it is not inspired then it does no good to quote from it to prove that it is. It is only after faith in the Bible as the inspired word of God has been produced that it becomes profitable unto the human race for whom it was intended. The validity of the six reasons for the supernatural revelation must be appreciated before we can proceed).

You have to travel the straight and narrow road if you want to move in the best circles.

The devil's best work is done many times by those who claim to love the Lord.

OPPORTUNITIES UNLIMITED

BILL J. HUMBLE, Louisville, Ky.

The churches of Christ have grown rapidly during the last few years, but this progress can become only the beginning of far greater achievements in the future. The opportunities lying before us are unlimited, but these opportunities can be seized only when **each individual member** of the body of Christ awakens to a sense of personal responsibility. We are **all** members of Christ's body; we are **all** his disciples; and as his saints, we need to understand that there is work for **all** to do!

Sometimes it is objected, "Anything I might do would be so little." So little? Behold, how great an indifference "so little" an excuse will cover! God requires only what we can do, and often, seemingly big things have been done by little acts of service. For example, it was a little thing when an Israelite girl said to Naaman's wife, "Would that my Lord were with the prophet that is in Samaria, then would he recover him of his leprosy." Naaman was a great man! She was a little slave girl! Her remark was a "little thing," yet it led her master to recovery and happiness!

The Widow's Mite

Nor was it a great thing when a poor widow cast her insignificant mites into the temple treasury. Her gift was so small that it stood in bold contrast with the large gifts of the wealthy. Yet, her action was a great thing in the Lord's estimation, for "she of her want did cast in all that she had even all her living" (Mark 12:44). Unfortunately, there are entirely too many in the church today who should give much to support the Lord's work, relatively speaking, but who try to justify their failure by referring to the widow's mite. The **little** she did was **great**, but only because it represented the very limit of her ability! And how many Christians today have ever given, or served, or sacrificed to the very limit of their ability?

When we learn to "seek first the kingdom of God," we will have caught something of the widow's spirit! She did **what she could**. Do we?

Freedom To Preach

When we see the unlimited opportunities enjoyed by the church today, we ought to repent of our failure to take greater advantage of them. Where have Christians ever lived in a land of such freedom, where the preaching of the gospel was so free of danger? Early Christians were persecuted and driven from their home yet they "went everywhere preaching the word." We live in a nation where constitutional guarantees insure for us freedom of worship and of speech. We can worship and preach to others without fear of a secret police. How those early saints would have thanked God for such a freedom! And what do we do with these opportunities? The answer is often, **All too little.**"

Our Money

Another neglected opportunity may be seen in the prosperity we enjoy. Never in all the world's long history has any people ever enjoyed more of the good things of life than do the American people. Our average standard of living would represent great wealth to most of the world's impoverished people. If we would all give "as we have been prospered," those financial resources would speed the growth of the kingdom. If Mr. Average Christian would **double** his present contribution, it would represent no **great** sacrifice. But think of what it could do in the Lord's work!

Why So Little?

Why has the church done so little to take advantage of these limitless opportunities? **There are too many disciples who are too preoccupied with their job, their home and possessions to do any real work for the Lord!** Could it be that our great material blessings blind us to our spiritual needs? The church's present indifference might answer, "Yes!"

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What Is Premillennialism?

L. Wesley Jones, Bowling Green, Kentucky

At the outset we acknowledge the difficulties associated with defining any system of thought, including premillennialism. There will always be some who do not feel that their views are accurately expressed; others will even charge misrepresentation. We can only say that we have no intentions other than to express to the best of our knowledge what premillennialism is, impersonally, and without prejudice. The task is performed without fear for the Lord's judgment, but not without the fear of the Lord.

Most works on eschatology and most dictionaries state simply that "premillennialism is the view that when Christ comes he will set up an earthly kingdom in which Christ is the king, and certain classes of believers will reign with Him on the earth, and over the nations." (**Basis of Millennial Faith**, Hamilton, p. 21) Bro. Charles M. Neal defended a proposition that reads, "The Bible clearly teaches that after the second coming of Christ and before the final resurrection and judgment there will be an age or dispensation of one thousand years during which Christ will reign on the earth." (**Neal-Wallace Debate**, p. 11) Bro. Neal explains in the text of one speech "Now premillennialist, of course, means one who believes that Christ will come before the thousand years." (*Ibid*, p. 66)

What is there more about this "ism" than meets the eye? Do such definitions tell the full story? Is there nothing more involved than a "difference of opinion" over the interpretation of a few "obscure passages?" These questions vitally concern members of the church because premillennialism has been accepted by some "of us", who now feel that they were forced "out from us". If there are no fundamental questions of truth involved, then the widening of the breach is unjustified, cruel and unthinkable. But even without going beyond the pale of the immediate question of definition (of the system as it is observable in churches of Christ), we aver that there is something more than a difference of opinion involved.

Premillennialism Is An Attitude

Aside from precise definitions and exact phraseology there is an attitude characteristic of most who have lovingly embraced this way of thought. The seeds of this attitude are sown when an adherent gradually grows used to setting aside plain statements of scripture to justify theory about a highly figurative and difficult passage.

When we speak of plain statement we refer to such as "this is that", or "God hath fulfilled the same unto us." (Acts 2:16, 13:33) Turning from these plain and positive guides to the fulfillment of prophecy, the premillennialist often appears to have developed some special, extra-sensory preception for determining fulfillments. While the apostle Peter says that the prophets themselves often did not know to what their prophetic messages refer (1 Peter 1:10-12), the premillennialist

"The Word of God is preached by churches of Christ with the conviction that therein is found the only way from sin to salvation and from earth to heaven. We practice the unity of all believers on the basis of God's Word, and invite all men to come and reason together."

is able to fix the reference without the use of any of such plain directions as referred to above.

More than this he can usually tell very exactly what the "unfulfilled prophecies" yet refer to, with no inspired guidance at all. This attitude toward God's word is inflammatory and contagious, and it is for this reason that so many premillennialists in the church have relaxed their guard against denominational error, and often even fraternize with sectarianism in some of the most fundamental of religious exercise, including the worship of the Church. It is easy to disregard the identity of the New Testament church, when one is conditioned to overlooking emphatic statement of inspiration. This is the attitude of premillennialism.

Premillennialism Is An Atmosphere

Peter said that some things Paul wrote on the end of the world were "hard to be understood", and that the unlearned and unstable often wrest such scripture unto their own destruction. (2 Peter 3:10-18) In the atmosphere of premillennialism anything that the New Testament says upon the subject of the end of the world and the coming of Christ is regarded as belonging to the elementary or first principles. When anyone treats some of these passages as hard to be understood, as meat of the word to be carefully and deliberately digested by the maturing and advancing Christian, such actions are passed off as the result of carelessness or a refusal to study. How often have you heard it said that the only reason people don't understand Revelation is because they just don't study it? Paul didn't write Revelation, but it is no abuse of principle to count this Apocalypse of John as meat of the word, and as an illustration of the point.

The atmosphere of premillennialism is often disdainful of a brother who counts such sections of the New Testament as difficult; for the premillennialist often has some fascinating key designed by a speculative, human mind, which is forced into the lock of inspiration and made to open a door—Usually an entrance to a labyrinth or maze through which one cannot hope to pass unless he can breath this atmosphere of speculation.

Premillennialism Is A Catastrophe

Any theory which divides brethren is at the least, unfortunate. When the promoters of a theory visualize themselves as the persecuted, the situation worsens. In some areas the breach is wide, and mutual study is almost impossible. There is often distrust and even hatred. We must hate every false way, but we must not hate any false-doer. Brethren, in the interest of unity, and without the sacrifice of any principle of truth, let's seek to win the premillennialists through prayer, and study. The issue is great, for it involves the very exercise of the authority of Jesus Christ, and hence it involves the fundamentals of the faith once and for all delivered. Let's save as many as possible, even snatching them from the fire.

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The Menace of Premillennialism

By The Editor

This issue of *The Sentinel* is given wholly to the discussion of the theory of Premillennialism. Some may wonder why we are discussing this question, and the simple reason is that Premillennialism is not a dead issue. Among churches of Christ the discussion of this subject filled religious papers about twenty-five years ago, and those who would defend this theory were largely contained to a few sections of the country. The theory has not died in the meantime, but continues to be a problem. Churches continue to be divided over the question, and some who do not believe in the theory unwittingly become parties to it.

Premillennialism has caused trouble in almost every religious organization. Some denominations have the theory as one of their basic and characteristic principles. Others are divided in respect to the question. Hence, it is a question that should be of interest to a great number of our readers, not only those who are members of the Lord's church, but those who are not but are interested in Bible teaching.

Premillennialists among churches of Christ have not ceased to push their Bible denying doctrine. They establish themselves in every way possible, and try to expand the area of their influence. They have a college at Winchester, Kentucky, which they use for the education of their young people, and try to use as a means of spreading their theories. In some congregations Premillennialists may be found who continue to spread their theories under cover, if not publicly.

That Premillennialism is not a dead issue is also demonstrated in the fact that the issue continues to be debated. About three years ago Brother Robert C. Welch debated H. E. Schreiner in Louisville, Ky. This debate is now available to the reader, as it has been published in mimeographed form, and bound in heavy paper. You may order it from *The Sentinel* for \$1.50 per copy.

The following is a quotation from an announcement in *The Gospel Guardian* concerning the published work: "This is a discussion of the premillennial question held orally between Brother Robert C. Welch and Brother H. E. Schreiner in Louisville, Kentucky, three years ago. It is a complete and thorough investigation of the question, and brings the present day (as opposed to twenty years ago) teaching of our premillennial

brethren into sharp focus. Brother Welch's charts, many of them new and original, are among the best to be found in print on premillennialism."

That Premillennialism is not a dead issue is further demonstrated in the fact that it will be included in the propositions for discussion in a debate to be conducted in Louisville, Ky., on April 26-29, 1960. This discussion will be conducted between Brother Harold Hazelip of the Taylor Blvd. Church of Christ (who is one of our writers for this issue) and Mr. Billy Sunday Myers of York, S. Carolina, a minister of the Church of God (Cleveland, Tenn., branch). The first two nights of the debate will deal with the question of Premillennialism. On April 26, Brother Hazelip will affirm: "The Scriptures teach that the Kingdom of God is presently established in the capacity of the church, and Christ will not establish a literal earthly kingdom in which he will reign with his saints a thousand years." On April 27, Mr. Myers will affirm: "The Scriptures teach that the Kingdom of God is presently established in the hearts of true saints in a spiritual sense, and will be established in a literal earthly kingdom wherein Christ will reign on earth in person a thousand years." These two nights will be at the Taylor Blvd. Church, 3248 Taylor Blvd., Louisville, Ky. The remaining two nights of the debate concern whether baptism is essential for salvation or not, and will be held at the Highland Park Church of God, Louisville, Ky., unless other arrangements have to be made during the discussion to accommodate audiences. Those who can would be profited by attending this discussion.

Another development that convinces the editor that Premillennialism is not a dead issue is that within the past month two books have crossed his desk advocating the theory. One of these books re-interprets the entire New Testament in the light of this theory. In fact, every Premillennialist must re-interpret the New Testament in the light of his theory, for he sees it in almost every chapter. Now, he doesn't see it because it is there, but because he reads the New Testament with his prejudices and pre-conceived ideas. When one wears colored glasses, the entire world takes on a different hue.

We have suggested that some people who do not believe the doctrine unwittingly become parties to it. This we saw demonstrated in Louisville. People who moved into the city, and didn't know the circumstances, and didn't know anything particularly about Premillennialism began attending churches who endorse and teach the theory. Through their ignorance they become parties to false doctrine. We hope that this issue of *The Sentinel* will help dispel some of the ignorance, and let people know what Premillennialism is, so they can recognize it when they hear it taught, and also realize that it is a false doctrine.

Because it is a false doctrine, and violates the plain teaching of the New Testament, it is a soul defiling doctrine, and can cause one to be lost. Please read carefully the articles in this issue, and consider the things said in the light of the New Testament.

Consequences Of Being A Premillennialist

A. C. Grider, Louisville, Kentucky

One cannot escape the consequences of believing what he believes, doing what he does, and being what he is. One should not **want** to escape the consequences. If one is determined to be a premillennialist, he should gladly accept and acknowledge the consequences attached thereto. Frequently, however, one wants to espouse a doctrine and to deny the consequences of it. For example, many of my friends want to hold to the doctrine of "once in grace, always in grace", or "the impossibility of apostasy". And, at the same time, they want to deny that they believe that which would necessarily follow. But we tell them they can't have the doctrine without the consequences. The same is true relative to those who hold the doctrine of premillennialism. They want to hold steadfastly to the doctrine, but they want to deny some of the fundamental consequences of it. Let us notice some of the consequences of being a premillennialist.

To hold the doctrine of premillennialism, one must, of necessity, hold that certain promises in the law have not yet been fulfilled. But Jesus said, in Matt. 5:17-18, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Here we have Jesus declaring that NONE of the law shall pass until ALL be fulfilled. Now, if SOME of it is yet unfulfilled, then NONE of it is done away. A consequence of being a premillennialist, then, is that one is placed in a position of having to accept the idea that NONE of the law has passed away or that Jesus didn't know what he was talking about when he said it would ALL pass away at the same time.

Peter declared, in Acts 15:9, that God "put no difference" between the Jew and Gentile. We understand that Christ actually broke down the middle wall of partition between the Jew and the Gentile. To be a Premillennialist, one must put a difference where God put none. If the Jews are to return to Palestine, then there IS a difference. But Peter said there is none. It is a fearful consequence that involves one in a controversy with Peter, the Apostle.

Paul said the things that "were contrary" to us were taken "out of the way" by the death of Christ. If God has something for the Jews which is not for the Gentiles, then there are STILL some things in there which are contrary to us. We can't believe the things have been taken away, as Paul said, and at the same time accept the doctrine of Premillennialism. Hence a consequence of Premillennialism is involvement in a controversy with Paul.

But the "consequences" of premillennialism, not only involve one in controversy with Peter and Paul, but they involve one in a dispute with Jesus, the Son of God. Jesus declared that both the just and the unjust were going to be resurrected in the SAME hour. Hear him, in John 5:28-29. "Marvel not at this: for the hour is coming, in the which all that are in the graves 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 damnation." Thus Jesus declares that all will be resurrected in the SAME hour. But Premillennialism places a period of one thousand years between the resurrection of the just and the resurrection of the unjust. A "consequence"

of premillennialism is that one must contradict Jesus Christ.

Louisville, Kentucky, where this writer resides, has been the main battle ground for premillennialism for the last fifty years. It was here in Louisville that Brother R. H. Boli lived and labored for half a century. And it is in Louisville, Kentucky that some fearful "consequences" of Premillennialism have been evident. No fellowship with faithful brethren, who insist on a "thus saith the Lord", is the price paid by premillennialists. Brethren have had to "mark" those who have held to the doctrine of a "future kingdom". Being refused fellowship by loyal brethren, the Premillennialists have turned to fellowship of sectarians. That's right, the premillennialists OPENLY fellowship denominations here in Louisville. Several examples could be cited. Two or three will suffice.

A preacher for one of the Premillennial Churches have admitted that he dismissed his Sunday Night services and went over to the Baptist Church, near by, and lead their prayer that night. The same preacher admitted that he took part in the sectarian Easter Sunrise service. Thus the Premillennialists openly admit fellowship with those in the denominations. Perhaps the most publicized example of fellowship of sectarians occurred during the Billy Graham campaign in Louisville two years ago. Some faithful congregations, in an ad in the paper, showed why they could not support the Billy Graham campaign. The Premillennial faction in our city took to the columns of their paper (Word and Work) and also to the radio to denounce the faithful churches for opposing Graham. They assured Graham and his "team" that the Premillennialists did not oppose him. Graham was described by them as one who "came out to speak for God". It was a brazen attempt on the part of the premillennialists to enlist the aid of the sectarians in a fight on the true church of the Lord. Hence a consequence of premillennialism is fellowship of sectarians.

Finally, a consequence of being a premillennialist is the inability to worship scripturally. It is inconceivable that one could be so mistaught concerning the kingdom of Christ and at the same time worship God acceptably. Properly understanding the nature of the kingdom is essential to scriptural worship. One cannot worship God in the beauty of holiness without understanding something of the accomplishments of the death of Christ on the cross. And if one accepts the doctrine of premillennialism he misses out on some of the most important aspects of the death of Christ. The death of Christ had the effect of ending the Old Testament and of beginning the New Testament. (Col. 2:14; Heb. 9:16-17). In other words, the death of Christ stands between the Old and New Testaments. In the Old Testament they had Moses. And they had the blood of bulls and goats. They had the Sabbath to keep. They had animal sacrifices. And only Jews and those proselyted to the Jewish religion could worship and serve God acceptably. But in the New Testament we have Christ, not Moses. We have the blood of Christ, not the blood of bulls and goats. We have the Lord's day, not the Sabbath. We have Christ our passover sacrificed for us, not the sacrifice of animals. We can enjoy these great blessings while rejecting the doctrine of Premillennialism. But if we accept the doctrine, we cannot enjoy, nor can we appreciate, these blessings.

Fundamental Errors Of Premillennialism

Harold Hazelip, Louisville, Kentucky

Beneath a rash of erroneous teachings there generally lies a fundamental misconception which gave birth to the system. When "the axe is laid at the root of the tree", the branches quickly wither. What are the root ideas underlying the premillennial system, and what say the Scriptures concerning these ideas?

The Return of the Jews

Premillennialism is fundamentally Judaistic; certain physical promises of God to the Jews must be fulfilled in the future 'millennium' according to the theory. God promised the land of Canaan to Abraham and his seed. (Gen. 12:7; 15:18-21; 17:18). That He fulfilled this promise is affirmed by Joshua 21:43-45: "And the Lord gave unto Israel all the land which He swore to give unto their fathers; and they possessed it, and dwelt therein. And the Lord gave them rest round about, according to all that He swore unto their fathers: and there stood not a man of all their enemies before them; the Lord delivered all their enemies into their hand. There failed not ought of any good thing which the Lord had spoken unto the house of Israel; all came to pass". Nehemiah later recited the land promise God had made to Abraham and concluded, "And (Thou) hast performed Thy words". (Neh. 9:7-8).

The promise of the Jews retaining this land was conditioned upon their faithfulness, as a reading of Deut. 29 and 30 (chapters) will show. Israel was unfaithful with the result that the Northern Kingdom (10 tribes) was carried into Assyrian captivity (721 B.C.), and the Southern Kingdom (Judah) into Babylonian exile (606 B.C.). Before and during the Babylonian captivity God promised a return of the Jews from that captivity, which promise was fulfilled. (Ezra 1:1-4). Premillennialists take these land promises, fulfilled in the conquest under Joshua and the return from Babylon, and demand another future fulfillment of them by a return of the Jews to Palestine during the millennium. But God has no special favors for **fleshly** Israel in the future; He deals now with **spiritual** Israel! (Rom. 2:28-29; Phil. 3:3). Every promise He made to Israel either (1) has been literally fulfilled, or (2) was conditional and Israel violated the conditions, or (3) has a spiritual application and fulfillment in the Gospel dispensation.

The Throne of David

A kindred error in premillennialism is that Christ, in order to fulfill Old Testament prophecy, must reign on David's literal throne in physical Palestine. The theory has Him reigning with the "restored" Jews and His saints in an earthly kingdom with headquarters in Jerusalem. Bible teaching is that Christ is **now** ruling over His kingdom, the Church, and that His right to that rulership is due to His being "of the seed of David", hence fulfilling Old Testament prophecy of the coming Messiah. Psalm 2 foretold His being crowned King; Paul preached in Antioch that this prophecy had been fulfilled, referring to it by name: "And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled

the same unto us their children, in that He raised up Jesus again; as it is also written in the **second psalm**, Thou art My Son, this day have I begotten thee". (Acts 13:32-33). These words were "the decree" by which He was to be made King. (Psa. 2:6-7). Peter declared on Pentecost that God "raised up Christ (from the dead) to sit on his (David's) throne". (Acts 2:29-32). Premillennialists demand that God "bring Christ down" to sit on David's throne, but the prophecy was spoken of His resurrection, not His second coming. He is on David's throne, ruling over God's people by virtue of His being born the Messianic seed of David.

The Resurrection And Judgment

Premillennialism teaches the resurrection of the righteous "before the millennium" and generally denies that they will be judged at all. The wicked are raised and judged over 1,000 years later according to the theory. The New Testament, on the other hand, teaches the simultaneous resurrection of the righteous and the wicked, and a general judgment of all men at the same time. Jesus said, "Marvel not at this: for the **hour** is coming in the which all that are in the graves 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 damnation". (John 5:28-29). All of the dead are not only raised at the same time, but the New Testament also has "the sheep and the goats" (Matt. 25), "the small and great", those in the book of life and those not in it (Rev. 20:12-15), being judged at the same judgment. There is no 1,000 years period between "two bodily resurrections" or "two judgments". The righteous are raised at the **last day** (John 6:39, 40, 44, 54), which means there can not be 365,000 days after that (1,000 yrs.) before the wicked are raised!

Treatment of Prophecy

Premillennialism is built upon (1) uninspired interpretations of unfulfilled prophecy, (2) demands for further fulfillment of already fulfilled prophecy, (3) a literal interpretation of that portion of symbolic prophecy deemed suitable to the theory, and (4) plain additions to prophecy! Many sincere Bible students are victimized by enticing arrangements of prophecies simply because unfamiliar passages are used. They come to believe premillennialists are deeper Bible students, that they have special ability to interpret prophecy, and forget that their uninspired interpretations of these prophecies and symbols contradict plain teachings of the Bible. Matthew 24 and Revelation 19-20 are especially abused New Testament passages. The careful student will observe that these say nothing of a restoration of the Jews to Palestine, of a physical reign of Christ **on earth**, or of **bodily** resurrections of the dead separated by a thousand years.

These errors are fundamental because they deal with God's faithfulness to His word, with the very nature of the Kingdom of God and its King, and with the nature, time, and place of the reward of the righteous!