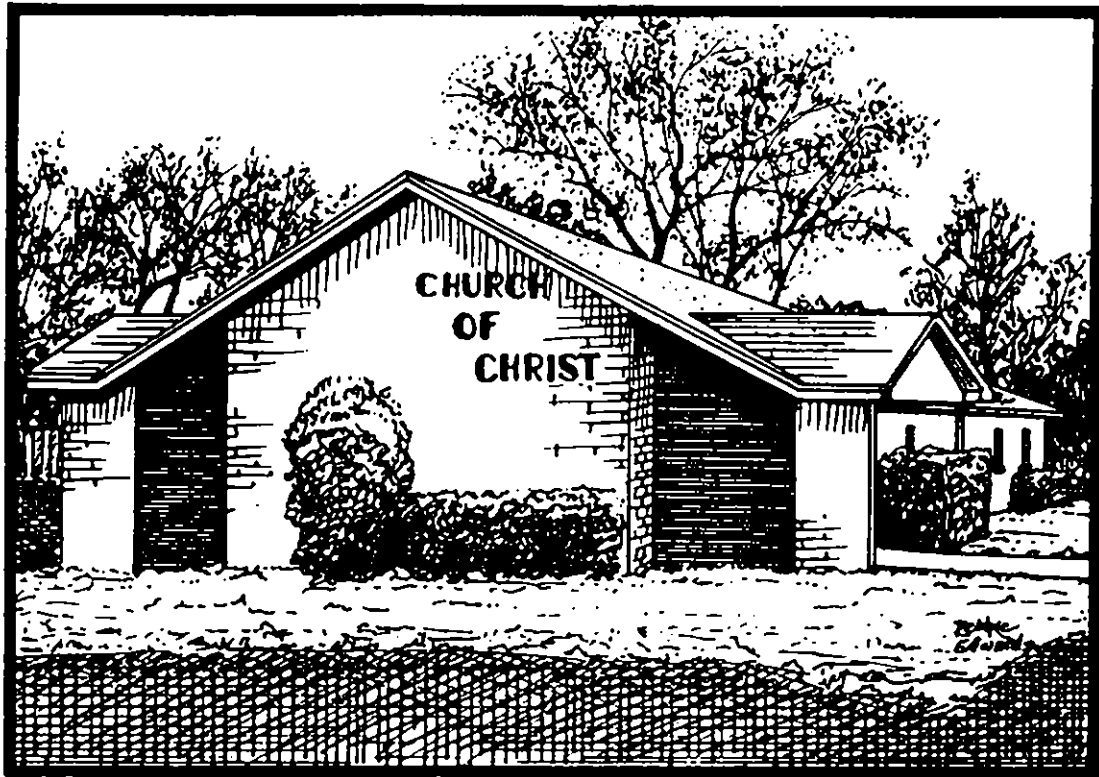


1982 PREACHERS' STUDY



N. W. 21st Street
Church of Christ

THE PREACHER'S STUDY

NW 21ST. STREET CHURCH OF CHRIST

December 1982

The annual Preacher's study was conducted by the NW 21st. Street Church of Christ, Oklahoma City, Oklahoma during December 20th. thru 23rd., 1982. This annual study is well attended by many preachers from over the land, as well as brethren seeking to increase their knowledge. In previous years the only way to really benefit from this study was to attend or obtain copies of tapes. The owners of THE WATCHMAN felt that such a study should receive wider circulation, therefore we approached the participats and requested that they submit an outline of their subject material for publication. This book is the result of this effort. We send it forth with the prayer that it shall accomplish good for the cause of Christ.

The Editors of THE WATCHMAN: Lonnie K. York & Delmer Lee

Note from the Elders at NW 21st. Street congregation: The 21st. street congregation is happy to have a part in the preacher's study. The 1982 study was conducted by Ronny Wade and Bennie Cryer. The study was conducted very well by them. Interest was especially good with a large number present at every service. Those who were chosen to present a topic put much study and research into it, and presented their topics well. The participation from the floor was good and pretty well orderly. We hope that those who could not be present will receive much benefit from the topics published by THE WATCHMAN.

The Elders of 21st. Street Church of Christ, April 1983

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MOTIVATION WILL MOVE THE MOUNTAIN

Paul Walker

I would like to first thank Bennie Cryer and Ronnie Wade for extending to me the invitation to speak at this 1982 study. I feel honored to be a part of the study and to make, I trust, a positive contribution to what I pray will be a fruitful and stimulating week.

All of us here today must know that the Christian way is difficult. The Christian walk is a steady walk and the climb is uphill all the way. It requires diligence and perseverance for we must carry a cross. It means that we must lean into the adverse winds and continue the climb toward the top. Most of us have been in the Christian walk a long time and realize we must not rest. We must not assume that we have sufficient knowledge to sit down and be at ease in Zion.

Two years ago I was assigned the topic AGAPE and PHILEO, those two grand and glorious levels of Christian love. That topic was given here in Oklahoma City. Last year, at Wichita Falls, I was given the liberty to choose a subject for the study and I chose MAKING CHRIST REAL IN OUR LIVES. This year, I was again given the privilege of choosing a topic and I have selected one I'm excited about - MOTIVATION WILL MOVE THE MOUNTAIN.

Unlike some of you who have dealt with isolated and unrelated themes, though relevant ones, I have for the past three years dealt with three very interrelated subjects. I like to think of them as three diamonds - Christ, Love and Motivation. And as I made preparations for today's topic, the thought came to me that I had found three exquisite diamonds set in a very beautiful ring. Clustered together, they possess a spiritual sparkle and I must be careful to keep each gem in its assigned place, the loss would certainly deface the beauty and value of the ring.

There is a real need today for Christian motivation. There is a real and pressing need to move steadily toward a high goal. But, Christian motivation is lacking among us. We see many people who are merely church members, waiting for someone or for some outside force to move them. They have no real commitment to Christ. They still wander around in idle bewilderment, holding in their hands a baptismal certificate verifying the date they were baptized and the name of the preacher who baptized them, but they are still empty, sad and lonely. It shows in their faces and in their actions, or maybe I should say it shows in their lack of action. They have purchased a ticket, but they are not yet aboard the train that will take them to heaven. They concern themselves, not with spiritual things that really matter, but with fleeting things that will soon pass away like the morning mist. Such are indeed without the knowledge of the real Christ. For the real Christ helps us experience joy and excitement.

The journey of life, the Christian journey, is a spiritual one. We are not out to seek fame and fortune. We are not out chasing rainbows - reaching for the illusive pot of gold. Therefore, we must be sober and spiritual minded lest we place emphasis on the wrong things. People are always asking, "How can I be more spiritual and what can I do to be a better Christian?" I think the answer to these questions is found only in Jesus Christ. Without him, we are left with the world, we are left with mammon. And let us not forget that it was Christ who said, "You cannot serve God and mammon." Thus, we either choose Christ or the world. And, if we choose the world our motivations will be worldly ones. But, if we choose Christ, our motivations will be spiritual ones. For without spiritual motivations, there can be no spirituality, as Paul's love chapter, I Corinthians 13 clearly shows.

The dictionary defines motivation as "causative factor, incentive, drive." Psychology places its own definition on words, as does any technical field, sometimes describing as well as defining. Thus psychology may describe motivation as "giving direction to behavior." It propels or impels in a direction and produces activity and motion in its accomplishment. It will produce other invisible factors which will bring forth visible motions, activities and behavior. All of this will be in the direction of ends, goals, incentive objects and aspirations.

Now, since man can be, if he so chooses, a spiritual being allowing his spirit within to be attuned to the Divine Spirit, he can begin a journey that can end in heaven. Because he can choose goals, ideals, etc. by a deliberate act of will. When his goals are spiritual, man has available Divine help and power to assist him and enable him to succeed. Paul knew this, for he wrote (Phillipians 4:13), "I can do all things through Christ who strengtheneth me." Like a man who plugs into the wall socket to connect with electricity to run his power saw, Paul could plug into Christ, as it were; plug into that great source of divine power and thus run his spiritual motor. Such power produced in the great apostle a self-Christ confidence in his being able to behave and act consistent with what would be necessary to the achieving of the goal, incentive object and ideal.

Some motivations are not spiritual. And when they are not, the path of man becomes broad and the end is destruction. When, in His Sermon on the Mount, Jesus spoke of the "many" in the broad way, he surely was speaking of those whose motivations were propelling them swiftly in the wrong direction. Motivations that are natural, sensual or earthly will produce their own rewards.

Concerning man's heart and mind, Solomon warned in Proverbs 23:7, "For as he thinketh in his heart, so is he. . ." And, in the 4th chapter he adds: "Keep thy heart with all diligence for out of it are the issues of life." Yes, worldly motivations will certainly produce their rewards. Jesus said of the Pharisees who were the great pretenders of his day, ". . .they have their rewards." Their motivations were wrong but that did not keep them from receiving rewards. And that's exactly why I have very little confidence in

most of the modern-day electronic preachers whose voices ring throughout the land with a two-part message of Holy Spirit baptism and Israel's 10% tithing plan. Do they receive their rewards? Indeed they do, partly in the sweet consciousness of doing some good, but the bulk of it they receive in cold cash! It is not enough to wave the Bible before the television cameras, though; or to weep and shout, "Lord, Lord!" - God must be obeyed. His Word is important! Jesus, without pulling any punches, said: "Not everyone who sayest 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) After what happened down in South America a few years ago, when hundreds followed their leader, Jim Jones, to certain death, you would think that people would be more careful about financing flamboyant preachers' causes. Surely we can see that Jim Jones was a power-mad preacher with a full set of wrong motives. But, it is hard for people to see with clear vision whenever they are given even the faintest glimmer of hope that their physical diseases will be suddenly wiped out by a miracle. Forgive me, if I belabor the point to the extreme, but it bothers me to see what is on TV today; on the Christian Broadcasting Network. But, with each passing episode I see, I think I can see the sheep's clothing yanked a little more away from the carcass of the wolf! Jesus said to "beware of false prophets which come in sheep's clothing for inwardly they are ravening wolves." It is hard to look at a preacher on television who smiles a lot and waves his Bible a lot and think of him as a "wolf in sheep's clothing," yet Jesus warns: "beware!" However, I must be fair. Not all preachers are deceivers, of course. Many radio and television preachers are honest and sincere - sincerely wrong, perhaps, but nevertheless, sincere. Yet, many are not and it becomes quite obvious that they are out to make a quick dollar or a name for themselves. Wrong motives will lead to wrong ends. God will be the final judge in the matter, though. But, in the meantime, may we remember the warnings our Master gave concerning false prophets.

Jude could say with regard to those who "separate themselves" that they are sensual, having not the spirit. (Jude 19) James, in chapter 3, verse 15, said of those whose wisdom is not from above, "That they are earthly, sensual, and devilish. . ." Such wisdom within the hearts of men would impel them down the wrong road. In Romans 16, just having made that wonderful statement: "The Churches of Christ salute you," (verse 16) Paul says in the next verse, ". . . mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them." And, in verse 18, he leaves not one shred of doubt as to why the dividers should be shunned: notice - "For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple." Were these, who acted as "natural brute beasts" highly motivated men? Yes, indeed. But their motivations were wrong, leading them in the vicious circle of the human nature where all the passions of the flesh are buried. In Galatians 5, Paul brings into focus the sharp contrast between the "works of flesh" and the "fruit of the spirit." The party men at Corinth were "carnal" and walked as men. And in I Corinthians 2, we are told about those who stood in the wisdom of men as being "natural" and

those who stood in the power of God as being "spiritual." Romans 8 describes the great difference between the "carnal mind" and the "spirit mind." Thus, we see from these passages that some motivations are not spiritual. Therefore, there is always the potential danger that a man will do wrong and great harm if his motivations are wrong. History clearly reveals that a smart man with wrong motives is a dangerous man. And a man who bills himself as a "mighty man of God" but is not, is as potentially dangerous as a teenager who drives his hot rod through a school zone going 80 miles per hour!

When we stop to consider the way God made man, we know that in His great wisdom, He designed man to "go!" - not by the yank of a string (robots are moved that way) but by motives. God made man to go by motivation, and he will not go without motives any more than a car will go without gasoline. Christ longs for his followers to be men and women of action. The dictionary says that "motivate" means: "instigate, induce." It says of "motive": "that which incites to motion or action." (noun) And "having power to move." (adjective) Yes, in the very dawn of man's beginnings, back in the Garden of Eden, we find God creating man: body, soul and spirit and thus man became - not a robot - but a real man with a conscious mind and the sublime causes of human behavior within. Man was created with motives which could and did trigger action, the decisions bringing about response. The eyes that looked upon the "forbidden fruit" were not mechanical, doll-like eyes bulging out from the head of a robot, but they were real eyes beautifully designed by the Creator Himself! God created a beautiful woman and the decisions she and Adam made back there so long ago, were decisions of choice. They could choose to eat or not to eat, and we know very well the choice they made. After her encounter with the Serpent, the record states: (Genesis 3:6) "And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat." Now, from what little I know about psychology, I read that there is what is called "mind set." Mind set is very important in human behavior. Naturally. And we see it working quite vividly way back in the Garden of Eden. Mind set, then, is as old as man. In reality, it is older than man. It originated with God. For when we read the very first verse in the Bible, "In the beginning God created the heaven and the earth," we are presented with the idea that somewhere in the depth of eternity God "set His mind" to create the earth and to make it suitable for the climax of His creation, that is, for man. So, the "mind set" concept was working within the mind of God. It was, of course, "invisible" which produced activity or the "visible." From nothing, something was made. Thus, in Eve's mind, motivation produced a "mind set" (invisible) which produced behavior (visible).

Now, smart men today, who smile when we say we believe the Genesis account of creation, ought to take note of the fact that the record shows that man, the creature, was indeed made in the image of God, the Creator and that both God and man practice what intelligent men call "mind set." Now, to further show that scripture will

support the "mind set" concept, I refer now to Ecclesiastes 8:11, "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men 'is fully set' in them to do evil." Yes, the psychologist is right, there is such a thing as "mind set." Again scripture supports the concept in Exodus 32:22, "And Aaron said, let not the anger of my Lord wax hot: thou knowest the people, that they 'are set' on mischief." Paul, in that lovely and tender verse, Colossians 3:2, writes - "Set your affection on things above, not on things on the earth." He, in reality, is saying, "unless you 'set your mind' on heaven, you will not reach heaven." So, I think we can all see that to be motivated, we must "set our minds" to move in the right direction, toward a goal.

God needs men and women who are dynamic, not static. He wants us to be more child-like; that is, to possess an attitude that represents receptiveness, enthusiasm, love and openness. Christ longs for followers who will sing with Paul, "we walk by faith and not by sight." Christ wishes us to know him better and to be more aware of the riches of the kingdom and to realize that those riches are available to those who obey, love and trust him.

Today we look back at the early days of Christianity on earth. Our ancient brothers and sisters in the Lord faced difficult times. The great opposition was real and it had teeth. Many of the leaders of the opposition who hated Jesus also hated his followers. Naturally, the doctrine of many of the religious leaders had calcified on their backs like an enormous turtle shell, and their hearts were as hard as steel. They quoted Moses, Elijah and Jeremiah as though they were quoting articles from the penal code. For their God was a book; and man, with his potential power within to become an active son of God, was something they gave very little thought to. Paul, in the city of Athens, encountered superstitious men who had wholly given themselves to idolatry. On every street corner stood a funny looking altar erected by their hands to a god - even had one, remember, erected to the unknown God - the God Paul preached unto them.

So, our brothers and sisters in the infant church faced many obstacles in the road. But they overcame them, because they were highly motivated. Even a casual reading of the book of Acts shows the atmosphere in the early church to be electric. That was true, because they regarded themselves as soldiers in a mighty army, "marching as to war," behind the great apostles who had recently received their marching orders from their Lord and King - the commander-and-chief. Indeed, they built up a great fund of spiritual energy, which increased daily as they worshipped and served together in the spirit and power of oneness. In Acts 2:47 we read: "And the Lord added to the church daily (not, weekly, monthly or yearly, but daily) such as should be saved." Yes, it was an exciting time for God's people because motivated Christians found themselves, not locked up inside a church building, but caught up in a sweeping movement that spread like a wildfire over the land. And let us not forget that our ancient Christian brothers had set for themselves a high goal and they, with the help of God, were bound and determined to reach that goal. They sensed that the fight was worth the pain and suffering. Thus, in Acts 5:41-42, we read, "They rejoiced that they were counted

worthy to suffer shame for his name. . .and they ceased not to teach and to preach Jesus Christ." Then in Acts 8:4 we find these familiar words, "Therefore they that were scattered abroad went everywhere preaching the word." So, the church grew. The times were times of refreshing; times of intense joy and excitement. They were motivated.

Why don't we see and feel that same excitement today? We have the same word. We follow the same Master. We, like them, seek the same goal, heaven. But we don't seem to be caught up in a sweeping movement with a single-minded persistence! We move, but not with great courage or with a sense of divine mission. Why is this so? I think the answer is quite simple: we are not motivated! But, you may say, "I know some motivated Christians and I know some congregations that are motivated." I'm sure you do. I know some, too. Yet, to be honest about the matter, I'm sure that you will agree with me that where you may find one brother who is motivated, you will find ten more who are not. And where we may find a few motivated congregations, we find the majority lacking in Christian motivation. It is much like the piano players of the world. There are tens of thousands of men, women, boys and girls who play piano, but only a few are classified as excellent players. What makes the difference? Motivation! The majority thought they wanted to be piano players whenever they first started lessons, a few knew they wanted to be players. Thus, motivation made the difference. Now, I'm convinced that the majority of people in the world who call themselves Christians, thought maybe they would get baptized and follow Jesus. But, because they were not really motivated, they gave up soon after baptism. They found themselves like the plants in the Master's parable of the sower, the ones which sprang up among the stones - they fainted and withered away. The way called the "strait and narrow" is hard and they thought it would be easy. Therefore, without proper motivation from within, they know Jesus only as Savior, not as their Lord and king; not as their Great High Priest who is able and willing to daily present their prayers and petitions before the Father in heaven. How sad! How pathetic that Christians live in spiritual poverty when all the time God has a storehouse of spiritual blessings available for the asking. But few are asking, for few are motivated enough to do as Jesus said to do, in Matthew 7:7, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you . . ." To ask, seek and knock in spiritual matters requires ambition - that golden spur that makes us struggle with destiny! Whatever touches the nerve of motive, whatever shifts man's moral and spiritual position is mightier than a bolt of lightning! And, as I stated earlier in this lesson, the atmosphere among the early Christians was electric. They had ambition. They had drive.

After that great persecution among them down in Jerusalem, they went everywhere preaching the word. And, as they went, conviction and resolve were written in their faces. And just as the Master's divinity had recently broken through the veil of the flesh and shone out in the midst of men, the Christ-within those early Christians, broke through the flesh to mirror the Christ-like spirit within. That is exactly why Stephen, when accused of blasphemy, sat before the council of men who saw his face as it had been the face of an angel. Yes, the world looked on as those early Christians moved with enthusiasm and zeal. Some said, "we take knowledge of them that they

have been with Jesus." Others whispered out loud, "behold, how they love one another!" Yes, those were exciting days which we long to see revived.

Now some may think I'm too negative about this lack of motivation among us. They may think I should be more positive - paint a rosy picture. Well, I'm reminded of the little boy who came home from school and threw down his math book and said, "Dad, I'm afraid I flunked that arithmetic test!" His dad said, "Now, son, that's negative thinking, you must be more positive." To which the little boy replied, "Ok, dad, I'm positive I flunked that arithmetic test!" Yes, I may be negative when I paint a picture showing a lack of motivation among us, but I'm positive that the picture is accurate. Jesus was positive about the negative attitude of a certain church once. Remember the Laodiceans? Revelation 3? The great Physician put a finger squarely upon that congregation's pulse and a hand upon her forehead and pronounced the diagnosis: ". . .Thou are neither cold nor hot: . . .but lukewarm. . .so then, because you are lukewarm, and neither cold nor hot, I will spue thee out of my mouth." How much more positive could the Master have been about a negative situation? Hearing his contempt for this thing called "lukewarmness" suddenly we get the strong impression that Jesus is saying, "The opposite of Christian love is not hate, as we had always imagined, but indifference, lukewarmness." If today a Christian had the nerve to walk up to us and say, "Preacher, what's wrong with me? I'm not doing anything as a Christian and neither is my congregation doing anything?" If they have the nerve to ask that question, may we have the courage to speak the truth and say, "Your trouble, my friend, is lukewarmness." Isn't that true? Isn't that the real problem today? Wasn't that the real problem last summer when you went out and held your gospel meetings? You took along your best sermons and preached from your well-worn Bible, which has become such a part of you, and you gave it all you had! But, crowds were small, attendance was poor, singing was draggy and along about Thursday night you got the strange feeling that something had wrapped a cold blanket around the meeting. Then, on the closing night, a brother stood up and said, "Well, we are sorry we had no outside interest. I just don't know what the problem was? I guess the people out there (meaning, of course, outside the church) are just not interested in hearing the gospel." And with that negative attitude, the brother then and there succeeded in dashing cold water into the very face of Jesus! For, if he would have been honest about the matter, he would have said, "the problem is not without, but within." The reason the meeting was not a success was because half the members did not attend, let alone invite their neighbors. Now, I know, and I know you know, that there are exceptions, thank God; but, what I've just described is far too often the case. The problem? Lukewarmness.

I want to turn now to one of the greatest motivators the Christian world has ever known. I'm speaking, of course, about Paul - that great, dynamic, iron-willed apostle. No man did more for the advancement of the Church of Christ than Paul. Yet, we remember when he first made his grand appearance in the New Testament, he was still wearing his Hebrew name, Saul. A young scholar, brilliant; both adamant and compassionate, he was a unique mixture. He was a conflict,

a volcanic blend of human striving for that thing called perfection. It was this that drove him, lashed him and hurled him against the wall of his true nature. He made himself both judge and avenger. Does not the book of Acts paint a terrifying picture of Saul, the church hater, when it depicts him "breathing out threatenings and slaughter against the Lord's disciples. . .and making havoc of the church?" Like Hitler, in another day and time, who was highly motivated to batter the Jew into oblivion, Saul sought to batter the Christian and the name of their leader into oblivion. Saul had not yet known Jesus' bold statement to Peter back down along the rocky shores of Caesarea Philippi, "upon this rock I will build my church and the gates of hell shall not prevail against it." Saul thought he could destroy the church and no man worked with greater courage and conviction toward that end, but God had other plans for Saul. His aim was to stop the flow of Christianity but that mission was suddenly ended. Little did Saul realize that the Damascus Road would dead-end prematurely, but it did. His close encounter with heavenly light which enveloped the voice of Jesus brought him to his knees. And that voice raised a very important question: "Saul, Saul, why persecuteth me?" A question Saul heard repeated a thousand times, no doubt, in his keen mind; and, surely a question that followed him and haunted him as long as he lived.

Not long after his encounter with Jesus, we recall that Saul wore a new name. Instead of Saul, we will know him as Paul. Too, he had a new mission. Instead of persecuting Christians, he joined forces with them. Now, instead of being convinced that Christians should die, he was gripped with the undying conviction that what they stood for and what they did was different from anything that had happened before. He knew, down deep in his soul, that nothing would ever be quite the same again and he knew that the world would be a better place because of Jesus of Nazareth and his mighty and victorious army! Paul sensed that the sleep of a hundred centuries was now stirred up in that mighty movement and he committed himself to the Cause and formed a philosophy which became his theme - not only at Corinth - but everywhere he went: "For I am determined not to know anything among you, save Jesus Christ and him crucified." And such a determination led him to become so aware of the presence of Christ that he could shout: "I can do all things through Christ, who strengtheneth me."

Let us take a closer look at this great motivator of men. Let us focus in on some of Paul's motivational keys which helped him unlock the doors which lead to that "more abundant life" mentioned back in John 10:10.

First, there was the key called certainty. "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." (II Timothy 1:12) Yes, "I know." Not, I think maybe or I've a half mind to, but "I know!" I know he's the one! And, that sure knowledge gave him motivation. His great certainty was his invisible, internal belief that Jesus was every bit the man he claimed to be. And because of his knowledge of Jesus, he determined - set his mind - (invisible motivation, you see); determined to know none other person or thing, only Jesus. Now, if we are not alert, we will miss a subtle truth here in Paul's grand

statement, "I know whom I have believed. . ." Please note that he did not say, "I know WHY I believe," though why is important. Neither did he say, "I know WHAT I believe," though what one believes is important. But, he said something bigger and better than that. He said, "I know WHOM I believe!" He knew a person! He knew the very Son of God, Jesus the crucified One! And equipped with such perfect knowledge and blessed assurance, no wonder he was ready to pronounce "all things but dung, that I might win Christ." (Philippians 3:8)

Sometimes in my musing - especially on those rare occasions when I find myself walking down a winding cow path; down among tall trees and along creek banks - I fancy seeing Paul, my motivated brother, who so long ago preached the same gospel I preach and the same gospel that many of you preach so well. In my imagination I see Paul walking along his own path, along some lonely, rocky and dangerous road; back in another day and time, back when his heart and mind burned within him because he was so "aflame" with the Christ within. I see him, and know that he's hurrying on to his next preaching appointment. I see a bounce in his step and a joyful expression on his face and he appears to be motivated; a man with a mission! Then I see him meet some fellow-Christians in the middle of the road who are just returning from a recent encounter with the stubborn opposition and Paul greets them with a big grin and a hearty handshake and literally shouts one word to them: one word which he hopes will lift their sad hearts, and that word is "rejoice!" In a few minutes, they all shake hands and part company; Paul walking briskly on to his next appointment and they walking slowly home, and just as the dynamic preacher reaches the crest of the hill, he turns around and looks back at them and with an uplifted hand shouts: "Again, I say rejoice!" O, if we could all be as Christ-like and as Child-like as was Paul, the motivated preacher! If we could live with his faith and great certainty, we could move the mountains of fear and doubt!

I wish I had time to tell about Paul's other motivational keys, but the schedule will not permit that. But, we all know enough about Paul to know about his deep faith, his courage, his loyalty to truth and his love for Christ and for his fellowman. Yes, Paul possessed internal motivations which gave direction to his behavior and which, in turn, moved him on steadily toward his final goal, heaven. On one occasion, the great apostle said, "Nevertheless I live: yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." (Galatians 2:20) With Christ living within him, Paul could find strength to press onward toward the goal, in full confidence that he would win. It was just that very spirit which caused him to shout: "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." (Philippians 3:13, 14) Looking back upon a wonderful and fruitful life lived before God and men, we are made to ask why we can't be more like Paul? Why we can't produce visible results, like he produced? And suddenly we are faced with the answer: We don't often get the visible results simply because we do not possess the internal, invisible motivations which produced visible, external happenings. Paul was not static, but active. Paul, in the language of

grammar, was not a noun but a verb! He was a man of action. And he was active to the very sunset of life.

Looking back upon a life well lived, he could say, ". . . I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day, and not to me only, but unto all them also that love his appearing." (II Timothy 4:7, 8) Paul is assuring us that goals, ideals and incentive objects are important. In life we need goals. We must aim at something. We must have aspirations. A man who knows where he is going can utilize all his resources in attaining his goals. Where there is a will to power, a will to meaning, there will be definite behavior, direction and goals. And when we have Christ within and goals without, which we have set our eyes on, then there is no river too deep for crossing and no mountain too high to climb over. And when we set for ourselves two goals - one, to know Christ in this life and, two, to make heaven our home - we can, with Paul, reach those goals. But let us always remember that before we can sing, "How Beautiful Heaven Must Be," we must first sing, "What A Friend We Have In Jesus."

How do we know about Christian motivation? And how can we use Christian motivation to move mountains of fear, doubt and ignorance? We can know by knowing God's Word. And by allowing His Word to guide us by working in us; by allowing it to stir us into action. Paul put it this way, in I Thessolonians 2:13, "For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe." The word works in the Christian's life. It "effectually" works; that is, with power - powerful in action! The Word is truth! Jesus expressed that fact in John 17:17, "Sanctify them through thy truth: thy word is truth." So, to know God's word is to know truth; truth that will set free and give us a will to act, to work and move in the right direction toward a set goal. But we must know the Word and the only way we can know the Word is to study the Book!

Why did Paul find it an easy thing to love God, Christ, and the church and his brethren? Because he knew it was the right thing to do. And Paul wanted to be right in all things. That was the Christ-like spirit he possessed. He wrote to children in Ephesians 6:1, "Children, obey your parents in the Lord, for this is right." Why should children obey mom and dad? Well, for one thing, it's the right thing to do! That's pretty simple, but it's true. And, when Christian become "children" as Jesus said they must, they will simply do Christians things in a Christian way - with motivation - because it's the right thing to do! Paul loved his Lord, because it was right to love him. He loved the gospel, because it was right to love that which was "God's power unto salvation." Paul loved truth, because it was right to love truth. He was motivated whenever he thought within himself: I must do this for it is right! May we, too, adopt his attitude and practice Christianity because of the genuine joy of doing that which is right.

If we know Jesus, not only as Savior, but as Lord and King, we will become motivated people - with zeal and determination to be

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successful in the business we call Christian Living. When we know that God loves us and that Jesus loves us, then we will learn more about motivation. We will learn like a great theologian learned through years of study and writing. He was once asked, "Sir, could you put into one sentence what you have learned about theology during your many years of study and writing?" After a moment's pause and reflection, he replied, "Yes, I think I can - it is this: 'Jesus loves me this I know, for the Bible tells me so.'"

HISTORY OF THE JEHOVAH'S WITNESSES

Carl W. Johnson

Introduction - An incident in Lodi, CA: A brother and I were knocking on doors inviting people in the neighborhood to a meeting. We came to a house - door open - only screen door closed. Bicycles parked on sidewalk and porch. After knocking on door and waiting quite a while a little boy appeared in doorway. "Are your folks home, son?" No reply. Asked again, "We are members of The Church of Christ and we would like to invite them to a gospel meeting." Father appears immediately - "Church of Christ?" "Man, come on in here and sit down. I thought you guys were Jehovah's Witnesses. That's why I piled those bikes out there in front of the door, hoping to discourage you."

Another incident: Television comedy - man says to ex-wife, "Don't slam the door in my face, you make me feel like a Jehovah's Witness!"

This seems to characterize the pervading attitude of all who are not J. W.'s toward those who are. Who are these people? Who are these people who seem to be the plague of every busy housewife trying not to neglect her domestic duties; these people who seem to have a knack for knocking on your door at most inopportune time while trying to sell you literature; who in spite of negative attitudes toward them, have put together such an effective door-to-door organization for spreading their belief, that it puts to shame much of our own evangelistic efforts. The purpose of this study is to give a brief history of this cult and to tell you something about their organization today.

I. Charles Taze Russell - The history of Jehovah's Witnesses is tied in with the history of the three presidents of the organization who have so far held office. The first: Charles Taze Russell (1852-1916).

A. Background

1. Born - Allegheny, (now part of Pittsburgh), PA, Feb. 16, 1852. One of three children.
2. Parents - Presbyterians of Scotch-Irish descent. Joseph and Eliza.
3. By age of 15 he was already in partnership with his father, operating a chain of men's clothing stores.
4. Joined Congregational Church
 - a. "Evidently his youth was dominated by morbid pictures of a sizzling hell, for as a boy he used to go around the city of Pittsburgh every Saturday evening and write signs with chalk on the fences warning people to attend church on the following Sabbath that they might escape the ghastly torments of everlasting fire."¹

b. "All went well for Russell until at the age of 16 he tried to win an infidel friend to Christianity, but the infidel completely routed young Russell, and he became a skeptic. He saw, for instance, that with the doctrine of eternal torment in it he could not believe the Bible. This account explains why Russell, in order to accept the Bible, had to eliminate the doctrine of eternal punishment."²

c. Established a rule of Bible interpretation that he would follow the rest of his life, and leave as a legacy to his followers: Russell had to eliminate the doctrine of eternal punishment to believe the Bible. The Bible was studied in such a way as to be adapted to previously conceived theory.

5. It was then he met the Seventh-Day Adventists, and was converted to their doctrine.

6. His interest in Bible study now aroused to a fever pitch, he began a religious quest, that led, in 1870, to Jonas Wendell then to Nelson Barbour, two Adventists, who like William Miller before them insisted on setting dates (unsuccessfully) as to time of Christ's return.

7. By this time Russell had come to accept three ideas which are thoroughly ingrained in the movement he began.³

a. He rejected a belief in hell as a place of eternal torment.

b. Discovered "true" meaning of "parousia". Means "return". Russell believed it meant "presence", and that the Lord's invisible return and presence began in 1874. 1914-144,000.

c. A new doctrine of atonement. A "second chance" offered during millennium (Christ's reign on earth for 1000 years).

d. Inherent in Russell's beliefs was denial of such "orthodox" doctrines as the trinity and deity of Jesus Christ.

8. In a few years, Russell broke with Wendell and Barbour, and "started a new periodical called Zion's Watch Tower and Herald of Christ's Presence, the first issue coming off the press on July 1, 1879."⁴

B. Writings. The next years in Russell's life and work were big ones. He wrote voluminously.

1. 1881, Zion's Watch Tower Tract Society was set up.

2. 1886, He wrote the first of six volumes of Studies in the Scriptures, called "The Plan of the Ages."⁵ More than 100,000 were in print by 1889. Over 10 million copies sold it is claimed.

3. "It was claimed that Russell's explanatory writings on the Bible are far more extensive than the combined writings of St. Paul, St. John, Arius, Waldo, Wycliff, and Martin Luther - the six messengers of the Church who preceded him "and" that the place next to St. Paul in the gallery of fame as expounder of the Gospel of the Great Master will be occupied by Charles Taze Russell."⁶

4. It was claimed that Russell was that "good and faithful servant" mentioned in Matthew 24:45, 46, "Acceptance of Russell as 'that servant' was made test of fellowship."⁷

5. He claimed that the Watchtower Bible and Tract Society and he, as the good servant, were the only channel through which God spoke his truth. eg. see Appendix A. Gruss, p. 21.

6. "The Watch Tower is still viewed as God's channel for truth today and claims that God speaks only through that one channel."⁸

7. This endless stream of Russellite literature leaves the witnesses no chance to read the Bible with any sort of independence. Brainwashing.

8. "For several years Russell's work went almost unnoticed, either because his movement was so small or the threat of his new doctrine was not regarded seriously. But, after 1910 many booklets, tracts, and articles began to appear exposing Russell's doctrine and life. Russell's true character and scholarship were shown for all to see."⁹

C. Russell's Character: The period of 1893 until Russell's death in 1916 was a period of trials and scandals.

1. Debates with Dr. E. L. Eaton, Methodist minister, 1903; and L. S. White, Disciples of Christ, 1908.

2. W. T. Ellis, Appendix A, #2 quote.

3. Miracle Wheat deal - \$1 per pound. Grows five times as fast as any other brand. Brooklyn Daily Eagle ridiculed. Russell tried and lost.

4. Russell's wife Maria was active in Watchtower Society for many years. In 1913, Mrs. Russell sued her husband for divorce on grounds of "his conceit, egotism, domination, and improper conduct in relation to other women."

5. He later tried "to defraud his former wife of her alimony."¹¹

D. His Scholarship. "The greatest Bible student of modern times." - Rutherford. "Placed next to Paul", et al. From this you would expect to find in Russell a scholar, a theologian, a tower of morality and honesty - a man unjustly persecuted. What are the facts?

1. Quote J. E. Brown, Appendix A, #3, p. 47 Gruss quote.

2. Quote W. T. Ellis, pp. 48-49, Gruss Appendix B

3. Quote J. J. Ross and ensuing trial. ibid.

4. Clearly reveals the real character and scholarship.

E. Russell's Death - "Russell died October 31, 1916, while on board a train near Pampa, TX, on his way home from a California speaking trip. Russell's companion summoned his fellow travelers so they could see how a great man should die."¹²

II. Joseph Franklin (Judge) Rutherford (1869-1942)

Russell's death left a large void in the Watch Tower organization. Russell had been the society, and his successor had to be a man of unusual abilities and ideas to salvage a one man organization which made all prophecy apply to events in his lifetime. That man turned out to be Joseph Franklin Rutherford affectionately known as "judge".

A. Birth and Background

1. a. Born Nov. 8, 1869, in Booneville, MO, of Baptist parents.

b. Entered college at 16 to study law.

c. Admitted to bar at 21 - began to practice law.

d. Later was appointed special judge for the 14th Judicial District in Missouri.

e. Hence, "Judge" Rutherford.

2. Conversion to the Cult - came into contact with representatives of the Watch Tower Society in 1894.

a. Joined the movement in 1906.

b. 1907, he became the society's legal counselor.

c. Russell died 1916. Rutherford delivered funeral message.

d. Jan. 6, 1917, Rutherford became the second president of Watch Tower Society.

3. Personality. "Rutherford's personality in most ways was in direct contrast to Russell's."¹³

a. Russell was always with people and a popular idol. Rutherford avoided public appearances and was seldom photographed.

b. Russell was warm and tactful. Rutherford was more direct and sharp; seemed cold, distant and reserved.

c. After his popularity grew, it was almost like challenging Jehovah God Himself to oppose him.

d. At conventions he would appear mysteriously, and disappear as soon as he had spoken.

e. Like Russell he had the ability to hold large audiences.

f. His senatorial appearance and loud booming voice were added assets which gave the movement the personality it needed.

B. Years of Expansion and Change

1. "Theocratic" organization - The Judge worked for absolute conformity on matters of doctrine and organization. Gradually, individual congregations surrendered this independence and a "Theocratic" organization was realized in 1938.

2. Problems in Rutherford's early years.

a. Power struggles resulted in purgings and splinter groups.

b. 1918 - Judge and staff spent nine months in jail because of alleged "unAmerican activities" at the beginning of America's entrance into WWI. Later their conviction was reversed and they were released.

c. This period in jail only served to harden the core of the organization and increase their hate of government and religion. They looked upon the action as religiously instigated.

3. Open war declared - Under Rutherford's administration open war was declared on Religion, politics, and commerce.

a. Prophecy contains chapter titled "Satan's Organization" all religion (other than J.W.'s). "All religion originated with and is forced upon the people by the Devil and his associate demons. . ."¹⁴

b. Enemies. "All liars and murderers are religionists" "Religion, religious organizations, practioners of religion (in these religious organizations are included thieves, robbers, liars, whoremongers, murderers, man stealers or kidnappers, frauds, cheats): and all suchlike religion and religious practices being the means of blinding the people to the truth, and using a great mountain of lies behind which the racketeers hide themselves."¹⁵ Rutherford.

c. These statements were typical. Probed one writer to caption article "Jehovah's Witnesses make Hate a Religion."

d. Although more tact is now used and the words somewhat softened, the modern-day J.W.'s maintain the same attitude.

4. Progressive Revelation - Rutherford dealt heavily in his brand of progressive revelation (God progressively reveals the meaning of the Bible to them).

a. Each of Rutherford's new books revealed some of God's new truth.

b. Changes in teaching - light getting brighter.

5. Vindication of Jehovah's Name - One of the major changes was the shift of Russell's emphasis on the atonement and restitution of all things to the vindication of Jehovah's name - which is still the primary movement of witnesses today.

a. Explains why its message is centered in the Jehovah of the Old Testament, and not the Christ of the New Testament.

b. This shift resulted in new name "Jehovah's Witnesses." 1931.

c. "The main purpose of shifting message of Christ to vindication of Jehovah's name, was to cause the group to grow in spite of rejection."¹⁶ They felt they were serving God directly whether their message was accepted or rejected.

d. Name is suggested by Isaiah 43:10, "Ye are my witnesses, saith Jehovah" (ASV).

i. Christ was witness, Rev. 3:14.

ii. Clear shift in command to be Jehovah's witnesses to "my witnesses" (Acts 1:8).

iii. This shift to "only name under heaven given among men whereby they might be saved" is ignored by J.W.'s. That would be putting Christ on equal footing with God.

iv. "All witnesses were and are Jehovah's Witnesses and Christ was just one of the many."

e. "Jehovah" is mispronunciation of the tetragrammaton.

i. "Jehovah" is neither greek nor Hebrew.

ii. YHWH or YHVH - four Hebrew consonants.

iii. "Some say vowels were taken from adonai (Lord) through a German transliteration and combined with YHWH to form 'Jehovah'."

iv. There is no "J" sound in Hebrew and most scholars favor the pronunciation "Yahweh."

v. Admit that "Jehovah" is a mispronunciation but insist it must be used.

C. Rutherford's Writings - The Judge even outdid Russell in the volume of his literary output. He wrote a book a year plus numerous articles for the Watchtower and The Golden Age (later named Consolation, and since 1946, Awake.)

1. He continued Russell's practice of "date-setting". Millions Now Living Will Never Die (eg. Abraham returns pp. 89-90; Restoration 1925 - youth return, p. 100; alive in kingdom 1925 - never die, p. 97.)

2. With every disconfirmation he would claim "progressive revelation." Some "new truth" as to why it did not take place.

3. Test the prophets (Deut. 18:20-22; Matt. 7:15). "Be-ware of false prophets which come to you in sheep's clothing, but inwardly they are ravening wolves." (Matt. 24:11), "many false prophets shall rise, and shall deceive many."

D. Rutherford Died - at age of seventy two, after twenty five years as president of the Watch Tower Bible and Tract Society.

III. Nathan Homer Knorr (1942 to present). Rutherford was at once succeeded by N. H. Knorr.

A. Birth and Background.

1. Knorr born April 23, 1905, in Bethlehem, PA.
2. At age of 16 he associated himself with J.W.'s.
3. Began working for them in 1923, and advanced rapidly through the ranks - vice president, 1940.

B. Knorr regards his position as having educational emphasis.

1. Program to train witnesses was instituted.
 - a. Theocratic Ministry School; Watch Tower Bible School of Gilead.
 - b. Since 1959, presiding ministers of congregation (congregational servants or overseers) have received a special one-month training course.
 - c. Course consists of public speaking, use of Bible aids, and argumentation.
2. Under Knorr - J.W.'s "schedule five hours of regular meetings each week"¹⁸ in each congregation. In addition, each witness is urged to conduct one or more "Home Bible Studies" in the homes of those who show interest in their teachings. Appendix C is an elaboration of the following points:
 - a. Watchtower Study
 - b. Congregation Book Study
 - c. Service Meeting
 - d. Theocratic Ministry School
 - e. Public Talks
3. Seven-Step Program - see Appendix D
When Knorr took over - 1942 - 115,000 witnesses; by 1975 - over 2,000,000.
4. Knorr's Administration has turned out an endless supply of books, tracts, and other literature.
 - a. Watchtower and Awake have a monthly circulation of over 37 million.
 - b. The Emphatic Diaglott was the first Bible portion to be published on Watch Tower presses in 1926.
 - i. Benjamin Wilson published in 1864. Geneva, IL.
 - ii. Wilson was Christadelphian.
 - iii. Rejects Trinity; personality of H.S., eternal punishment, the full atonement, and were strong millennialists; Return "Presence."
 - iv. Diaglott was adopted because of its strong Christadelphian bias.

- c. New World Translation - descendant of Diaglott.
 - i. New Testament first released Aug. 2, 1950.
 - ii. Entire Bible - 1961.
 - iii. The Committee of seven, Headed by Knorr and F. W. Franz, a committee of unknowns who hold comparatively little in the way of degrees or scholarly recognition.
 - iv. "The examination of The Emphatic Diaglott and the New World Translation, has revealed these works are biased propaganda tools. The Christian who is confronted with (them) should be aware of their utter lack of authority and dishonesty in handling many portions of Word of God."²⁰

IV. Ethics and Lifestyle of Jehovah's Witnesses

- A. Every free moment is taken up with Kingdom Hall activity.
- B. Witnesses spend their time in selling and distributing literature, claiming the "lost", or learning how.
- C. Lead increasingly separatist existence.
 - 1. No fellowship with non-witness beyond showing them the "truth".
 - 2. Pacifists.
 - 3. Down-grade public education.
 - 4. Abstain from political involvement.
- D. Beliefs drawing public scorn.
 - 1. Refusal to salute the flag.
 - 2. Refusal of blood transfusion "when you donate or receive blood you give away or accept a portion of human soul."²¹ Based on passages of "eating blood".

Footnotes

1. John H. Gerstner, The Teachings of Jehovah's Witnesses, p. 7.
2. Edmond Charles Gruss, Apostles of Denial, p. 39.
3. "The Adventist Family", Encyclopedia of American Religions, p. 481.
4. Anthony A. Hoekema, Jehovah's Witnesses, p. 11.
5. Encyclopedia of American Religion, p. 482.
6. Gerstner, op. cit., p. 8.
7. Gruss, op. cit., p. 20.
8. Ibid, p. 21.
9. Ibid, p. 44.
10. Hoekema, op. cit., p. 13.
11. Gerstner, op. cit., p. 8.
12. Ibid, p. 8.
13. Gruss, op. cit., p. 54.
14. Ibid., p. 63.
15. Ibid., p. 64.
16. Ibid., p. 58.
17. James D. Bales, Jehovah's Witnesses? p. 60.
18. Gruss, op. cit., p. 244.
19. Ibid., p. 240.
20. Ibid., p. 214.
21. Jan Karel Van Baalen, The Chaos of Cults, p. 265.

Appendix A

#1: the following is documented from The Watch Tower, September 15, 1910:

If the six volumes of SCRIPTURE STUDIES are practically the Bible topically arranged, with Bible proof-texts given, we might not improperly name the volumes - the Bible in an arranged form. That is to say, they are not merely comments on the Bible, but they are practically the Bible itself. . . Furthermore, not only do we find that people cannot see the divine plan in studying the Bible by itself, but we can see, also, that if anyone lays the SCRIPTURE STUDIES aside, even after he has used them, after he has become familiar with them, after he has read them for ten years - if he then lays them aside and ignores them and goes to the Bible alone, though he has understood his Bible for ten years, our experience shows that within two years he goes into darkness. On the other hand, if he had merely read the SCRIPTURE STUDIES with their references, and had not read a page of the Bible, as such, he would be in the light at the end of two years, because he would have the light of the Scriptures.

#2: With these words written in 1912, W. T. Ellis characterized Charles Taze Russell as he found him in personal interview:

I sought a prophet and found a business man! Instead of a humble seeker after truth, I found the cleverest propagandist of the age - a man before whom John Alexander Dowie, Mary Baker Eddy, Madame Blavatsky, Abbas Effendi, "Elijah" Sanford, and Joseph Smith pale into puerile ineffectiveness.

#3: John E. Brown, speaking of several cult leaders including Russell, writes:

Each of these religious founders was as ignorant of the dead languages as a woodpecker, and yet each has the effrontery to ask the public to believe that they have gone back to the Scriptures, in their original languages, Greek and Hebrew, and have given to the world the "correct" interpretation of these essential passages. (Appendix to p. 3, D. "His Scholarship", #1.)

Appendix B

Appendix to p. 3; D. "His Scholarship", #2.

W. T. Ellis: I found not a blazing zealot and a fearless proponent of a peculiar school of biblical interpretation, but a shrewd old man, who probably could not hold a job for a week on the average newspaper. . . His knowledge of human nature not only saves him, . . . but also conceals his limitations - theological, historical, literary, geographical, social and economic.

Appendix to p. 3; D. "His Scholarship", #3.

J. J. Ross, pastor of James Street Baptist Church, Hamilton, Ontario, published a tract in June, 1912. The tract, Some Facts About the Self-Styled "Paster" Charles T. Russell, brought action against Ross by Russell. On December 2, 1912, Russell issued a summons charging Ross with criminal, defamatory libel. Russell had silenced others this way, but Ross would not back down, for he stood on evidence which could not be refuted.

The following are samples of the charges made in Ross's tract: Rev. Russell was "known as the crank preacher" (p. 3) and that "he never attended the higher schools of learning, knows comparatively nothing of philosophy, systematic or historical theology, and is totally ignorant of the dead languages" (pp. 3-4). As far as his title was concerned "'Paster' Russell was never ordained and has no church affiliation" (p. 4). Ross then writes: "By 'The Brooklyn Eagle,' he stands charged with defrauding his wife of her dower interest" (p. 6) and of "influencing the sick and dying to make wills in his favor, with engineering the sale of a property worth \$35,000 for \$50 for the purpose of defrauding another" (p. 6). Ross designated Russell's Studies in the Scriptures teachings as "the destructive doctrines of one man, who is neither a scholar nor a theologian" (p. 7) and "the whole system of Russellism is anti-rational, anti-scientific, anti-Biblical, anti-Christian and a deplorable perversion of the Gospel of God's dear Son" (p. 7).

Russell's suit, in order to win, needed to prove the charges made were not true, whereas Ross had to prove his charges were true or stand guilty as a "defamer of character".

Ross writes: Under oath, he (Russell) positively and most emphatically denied every charge made against him. The leaflet was read part by part to him and he was asked by the Crown Attorney, "Is this true?" His answers throughout were "No, no, no," "Absolutely untrue." . . .

The case came before the Grand Jury of the High Court of Ontario on March 17, 1913. The only evidence presented was Russell's own testimony under cross-examination by Ross's lawyer. It is clear from the transcript of evidence that Russell actually perjured himself. Thus, after the jury compared the charges made with the evidence presented by Russell himself, it found no ground for the libel charge against Ross, and handed down the verdict. "No Bill."

Appendix C

The Jehovah's Witnesses schedule five hours of regular meetings each week. In addition to these congregational meetings every Witness is urged to conduct one or more "Home Bible Studies" (more accurately, "book studies") in the homes of those who show interest in the teachings of the group. The study may be with one "person of good will," or with others of the household or neighborhood.

Watchtower Study. This meeting, which generally follows the Sunday public talk, is viewed as the most important meeting of the week. It is important because it is believed that The Watchtower is the channel through which God gives increased light on His Word. The members are expected to study the magazine before coming, and this meeting further implants the teachings of the group through channeled open discussion.

Congregation Book Study. The territory of each congregation is divided into areas, with studies held in each by direct congregational supervision. These meetings in neighborhood homes are very effective in that the groups are smaller and the opportunity for participation is greater. Many interested in the Witnesses are more easily induced to attend these meetings.

Service Meeting. One night each week the Witnesses are trained for Watchtower service. The meeting is much like what a sales meeting would be to the business world. Better methods and means of presentation of the message and literature of the group are discussed. There is a service theme for the month and special offers for each month. The congregation also studies its efforts in relation to its own quota and the national quota.

Theocratic Ministry School. The training received in this school is an advanced study of "Theocratic" truth. It is in this course that the "ministers" are also thoroughly trained in message preparation, public speaking, refutation and argumentation.

Public Talks. The Witnesses have public talks on selected Sunday afternoons. These one-hour talks are usually heavily advertised by house-to-house canvassing and handbills. The speakers are drawn from the mature male Witnesses of the local congregation or they are visiting representatives of the Society.

Appendix D

All movements have a program of some kind to bring in converts. This writer believes that of the many plans in existence, that used by the Jehovah's Witnesses is equaled by none. This plan has been described by others as a "brainwashing" program, for such it is. The writer can speak from experience, for he has been in it and has observed others who have been in the same program. Once it has run its seven-step course, it is truly a miracle if its victim gets free.

1. The first step in making Jehovah's Witness converts is getting literature (books preferably, but any literature will do) into the people's hands.

2. After a book is finally placed, the second step is a "back-call." This is a visit to encourage the individual's interest in the book to the point that a "home book study" can be started.

3. The "book study" is started and the publisher or minister of the Watchtower Society presses the new "person of good will" to subscribe to The Watchtower and Awake! as part of his study. The "book studies", of which many Witnesses have one or more, have a double effect. They indoctrinate the "person of good will" and also continually "brainwash" the conductor of the study. In fact the routine of the "book study" is so fixed that even a child can conduct it.

4. From the study in the home, the "person of good will" is introduced to the area book study. The congregation's territory is divided into areas. Here the interested individual is actually going to a Kingdom Hall away from the central building. The "person of goodwill" is brought to the position where he must cut old ties and form new ones. In the area study there is encouragement to participate and to look up out-of-context verses. The "person of good will" feels that he is studying the Bible.

5. From this stage, the new candidate is invited to the "Watchtower Study," usually at the Kingdom Hall. Here the individual is made welcome and impressed with the "light" which he is receiving. "The Watchtower Study" is a channeled study of the Bible, isolating "proof-texts" to prove the Watchtower point. The Watchtower and the other publications of the Society make it clear that salvation is only gained within the "New World Society," and as the quoted statements already examined elsewhere have shown, the new converts too must be preachers in the world for salvation.

6. To do this preaching effectively and in harmony with the plan of God, the candidate must unite with the Jehovah's Witnesses as they plan their preaching work. This is done in the "Service Meeting" where instructions are given.

7. The final step is to make the attendance of the "person of good will" consistent at the meetings, and then to convince this one that he must dedicate himself to God's service through water baptism. Baptism officially inducts the candidate into the organization of Jehovah's Witnesses as a "Kingdom publisher" or "minister."

MAJOR DOCTRINES OF THE JEHOVAH'S WITNESSES

Irvin Barnes

Brother Carl Johnson has already shown that thousands of pages of material has been written by Russell, Rutherford, and the Watchtower Society (see elsewhere in this publication). Realizing this, it will be impossible to deal with all the major teachings of this group, therefore we shall examine three of their main points of doctrine.

PARADISE REGAINED ON THE EARTH

The Jehovah's Witnesses teach that the earth will never be destroyed. They teach that following the abolition of the wicked from the earth, Eden's paradise will be restored to cover the earth for an eternal habitation of the righteous. This is shown from their publication, From Paradise Lost to Paradise Regained: "Paradise will be spread earth-wide. The whole earth will be made into a garden." p. 221.

It should be pointed out, early in this study, that the manner in which the Jehovah's Witnesses mis-apply and wrest the scriptures to try and prove their false doctrines is a catastrophe! Their teachings on the paradise earth is a prime example. They use Luke 23:38-43 as one of their proof text. (ibid., p. 220). This is where Jesus told the thief on the cross, "This day shalt thou be with me in paradise." (KJV) For this passage to teach their doctrine, it would have to read: "Thou shalt be with me in paradise on the earth." The obvious flaw in their application is that this passage has absolutely nothing to say about the earth, yet it is used, by them, as proof for a paradise on the earth!

Some Jehovah's Witnesses believe in this earthly, mundane, material, yet eternal existence, so strongly that they have built new houses expecting to live in them forever. Judge Rutherford built a twenty room house for King David to occupy upon his return to earth. Following is a list of some other passages, which are used in an attempt to prove that the world will not be destroyed, and that Paradise will be restored:

1. Eccl. 1:4, "the earth abideth forever."
2. Ps. 78:69, "the earth which he hath established forever."
3. Ps. 104:5, "the earth, that it should not be removed forever."
4. Ps. 37:29, "The righteous shall inherit the land and dwell therein forever."
5. Deut. 4:40, "That thou mayest prolong thy days upon the earth, which the Lord thy God giveth thee forever."

Each of these scriptures have in command the word "forever". The word "forever" does not always mean "never ending". Sometimes its meaning looks to the end of a thing and denotes accomplishment or fulfillment. The feast of the passover was to be, "kept by an ordinance forever." (Ex. 12:14). Again, Ex. 21:6 shows that a Hebrew servant who refused to go free in the seventh year must then serve his master forever, pointing merely to the end of their life. Ex. 27:21 refers to certain statutes pertaining to the tabernacle worship as being established forever, yet these were done away in Christ.

We shall now notice two more passages the Jehovah's Witnesses use to support the paradise earth concept.

6. Ps. 115:16, "The heaven, even the heavens, are the Lords, but the earth hath he given to the children of men."

First, for this passage to support their doctrine, it would have to read, "he hath given the earth to the children of men as a never ending paradise." This passage does not say this, neither does it mean what they imply! This passage merely makes a contrast between God's dwelling in heaven and man's dwelling on the earth during the time in which this passage was written by David.

7. Mt. 5:5, "Blessed are the meek for they shall inherit the earth."

This statement was made by Jesus in His Sermon On The Mount. The Jehovah's Witnesses argue that the word "earth" is used literally and cannot in any sense involve a figure of speech. However, when confronted with passages that speak of the destruction of the earth, they go the opposite direction, saying that it does not refer to the literal earth, but to the wickedness on the earth.

If the word earth in Matt. 5:5 is literal, then would they be willing to accept a literal interpretation of all that Jesus used in the way of terms or expressions in other parts of His Sermon On The Mount? For example, verse six, "Blessed are they which hunger and thirst after righteousness." Do parched lips, a dry throat, or a gnawing in the pit of the stomach represent a desire to learn righteousness? Does the pure heart of verse eight, refer to an undefiled literal heart (a pure blood pump in one's chest)? It is, of course, a word used to represent the inner part of man which is capable of reasoning and capable of discerning good and evil. Here is another example of how the Jehovah's Witnesses will apply terms in whatever way accommodates their philosophy, without regard to context or word definition.

THE TRUTH ON THE DESTRUCTION OF THE WORLD

Following is a list of scriptures which shows, beyond any doubt, that the earth will be destroyed at the second coming of Christ.

Following these passages are some comments which reflect the manner in which the Jehovah's Witnesses try to set aside these passages, attempting to prove that they do not interfere with their false teachings.

1. 1st. John 2:17, "And the world passeth away and the lust thereof; but he that doeth the will of God abideth forever."
2. Matt. 24:35, "Heaven and earth shall pass away, but my words shall not pass away."

To get around the implication of John 2:17, they merely change the wording to read what they want it to mean by translating it as follows (New World Translation): ". . .the world is passing away and so is its desire,". Concerning Matt. 24:35, they argue that God will destroy the earth by fire, (a symbol of war, righteous against unrighteous), as he destroyed the world by water in the flood. In other words, the world will be purged by fire. If this is so, then what of heaven passing away? Is heaven going to be purged? or wickedness?

3. Heb. 12:26-27, "Whose voice then shook the earth: (This refers to God shaking Mt. Sinai, the literal earth! IB) but now he hath promised saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain."

First God will shake heaven and earth. Next, the things shaken will be removed. The conclusion is that HEAVEN AND EARTH WILL BE REMOVED. In a recent discussion with a group of Jehovah's Witnesses, when confronted with the above syllogism, they merely replied by saying, "What have you got against the planet earth? Why are you so determined that the earth must be destroyed? Why would God want to destroy his own creation?" It is obvious that all of this was to draw attention away from a passage which they clearly had no answer for.

4. Heb. 1:10-11, "And, thou, Lord, in the beginning hast laid the foundations of the earth; and the heavens are the works of thine hands: They shall perish; but thou remainest; and they shall wax old as doth a garment."
5. II Pet. 3:10-12, "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with a fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness,"

Replying to this passage, they merely mis-translate it to fit their founder's (Russell) notion regarding how he thought it ought to be. In the New World Translation, the last part of the tenth verse is rendered "the earth and the works in it will be discovered"

There are some definite advantages to studying this part of the Jehovah's Witness doctrine. Some have reasoned that what is to be in the hereafter will be, and the important thing is to be prepared. This is true, and the point is well taken. However, I strongly urge that this point should be studied with every Witness possible for a number of reasons. First, to expose the movement in its habit of wresting and twisting the scriptures and deliberately changing words and phrases so as to fit their philosophy. Next, this is one of the things which attracted people to this movement from the very first. It is a materialistic approach to eternal life. This is appealing! To convince someone that God has promised eternal life on the earth while in a physical existence such as we now have, free from the problems which were introduced into the world by sin, will make a Jehovah's Witness of that person. To convince a Jehovah's Witness that the paradise earth concept is a false doctrine and contrary to the scriptures is to have him well on his way to leaving that movement and becoming a Christian.

THE CHURCH - LITTLE FLOCK OR 144,000

"The Church of Christ consists of Jesus Christ the head and the 144,000 members of his body. (Col. 1:18, Rev. 7:14) Those composing this special class are otherwise designated saints." (From Rutherford's book, The Harp of God, p. 279).

Here again is an obvious wresting of the scripture! Rev. 7: 1-8, which refers to the 144,000, does not contain the word church nor saint! It is pure fabrication for Rutherford to claim, "The Church of Christ consists of 144,000." Nowhere in the scriptures is such a thing taught.

In Rev. 14:1-4, the 144,000 is described as "They which were not defiled with women; for they are virgins." Yet, the church was made up of both men and women. Acts 5:14, "And believers were the more added to the Lord," multitudes both of men and women. Lydia was baptized, Acts 16:14, and in Acts 17:4, "And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few." These passages and others show Rutherford's theory, that the church is made up exclusively of 144,000, is entirely false! The 144,000 was compiled of men only, the church is made up of both men and women.

To enlarge upon this false concept, the Jehovah's Witnesses really believe that the disciples who followed Jesus in his personal ministry, those baptized on Pentecost, and all others converted by the preaching of the apostles, plus some down through time from Pentecost until now make up the New Testament church, but will never exceed 144,000.

The consequences of this position cannot be overstated! This is perhaps one of the most revealing flaws of their entire doctrine. They claim only a few of the 144,000 exist in the world today, and that all Witnesses who are not in the 144,000 are a part of the great multitude of Rev. 7:9. Please note the consequences of such a premise:

1. The great commission was given to the early church, therefore only the 144,000 should really be witnessing for Jehovah. The "great multitude" has never received such a commission.

2. All the scriptures concerning being in Christ such as Gal. 3:26-27, Rom. 6:4, II Cor. 5:17 were directed to the church, hence no Jehovah's Witness, except the ones who are in the 144,000 can really be born anew in Christ. Do the Witnesses really teach the "newness of life in Christ?" † say they do not!

3. Most alarming of all is the fact that if their belief be true, that the church consists only of 144,000, then all scripture directed to the church or to saints applies only to the "little flock", and the great multitude (those not in the 144,000) are really left without divine instruction. For example, all the letters to the churches, any directions to the early church from the book of Acts, and any scripture addressed to saints apply only to the 144,000. The average Witness is then taught to regard the scripture as valuable only for history, prophecy, and moral principles. All New Testament direction concerning worship and newness in Christ, along with any instruction concerning early church problems, have no relevance to the modern day Jehovah's Witness. When pressed on this point, they have been known to reply, "but surely God's chosen people, the 144,000, would not mislead the great multitude and cause them to go astray." This necessarily implies the grim admission that the average Jehovah's Witness looks to the Watchtower Society for their doctrinal guidance. Some of them have admitted that they would not trust themselves to properly interpret and teach the word of God without the oversight of another Witness, who was more learned than themselves. What is the difference in the Witnesses taking their doctrinal teaching from the society and a Mormon taking theirs from the ruling board of twelve uninspired apostles, or the Catholics accepting as God's law the teaching of a pope?

THIS GENERATION

When making calls from house to house, the Jehovah's Witnesses often begin their conversations by saying that we are living in the worst of times and that the perilous times of II Tim. 3:1 are upon us. They will continue by reading from Matt. 24:4-7 concerning wars, famines, earthquakes, and pestilences. This is followed by Matt. 24:34, "This generation shall not pass till all those things be fulfilled." They also teach that "this generation" started in 1914, which they say was the beginning of the Gentile times. They

say we are living in the worst times, that the world has ever seen since 1914. At this point it is good to ask them to explain Matt. 24:15-32. If we are now living in the "generation" Jesus referred to in vs. 34, we are then, according to the Witnesses, living in the "abomination of desolation." What then, they must be asked, is the meaning of standing in the holy place, fleeing to the Judean mountains, coming off the housetop, breastfeeding babes, or making such a flight to the mountains on the sabbath or in the winter? All of this, of course, refers to the destruction of Jerusalem. Therefore, we are not living in the worst of times! Matt. 24:21 teaches that the era of Jerusalem's destruction would constitute the worst tribulation the world would ever see! I heartily recommend that every Jehovah's Witness be offered a copy of Brother Tom Shaw's book, The Destruction of Jerusalem. If they refuse to receive it, they should be reminded that they have come to your door offering printed material and if they are open minded, then the least they can do is accept, read, and study what you offer them.

HOW SUCCESSFUL ARE THEY?

Undoubtedly, the Jehovah's Witness are some of the most aggressive, and zealous promoters of any religious group. Bob Ingersol is reported to have said if he could have found a religion with the purity of the holiness, the zeal of the Jehovah's Witness, and the doctrine of the Campbellites that he would have become a Christian! Even the infidels are impressed by the zeal of the Jehovah's Witness. A leader of the movement says that their goal is to call on every home in a county (or other given territory) at least once a year. However, of late, some information has surfaced that may prove they are not as successful as it seems they are. Two startling statements about the movement is made by Edmond C. Gruss in his book, We Left Jehovah's Witnesses, pp. 5-6.

"For example, during 1972, to bring one person to baptism, required the efforts of approximately 10 active Witnesses and almost 1800 hours of service."

"Over the years, while many were becoming converts to the Watchtower system, hundreds of thousands were also leaving the movement."

"In the Dec. 1, 1927 Watchtower, J. F. Rutherford indicated that by that time, a majority of the followers of the Society's founder, C. T. Russell, had left the organization."

It is the personal view of this writer that in the next several years there will be many Witnesses who will leave the movement disillusioned and disappointed. They believe that 1914 was the beginning of the last generation before Armageddon. If a generation is regarded as seventy years, then 1984 is the year they have marked for the return of the Lord. They are careful nowadays not to set a date, but amongst themselves 1984 is the time they really expect a change. If the Lord lets time continue, when Armageddon and all that goes with it according to their teaching does not occur, then hopefully some and perhaps many will be ready to turn away from this humanistic, materialistic system of religion.

ORIGINAL SIN

Jerry L. Cutter

INTRODUCTION: The doctrine of original sin is believed by most of the religious world, in one form or another, by both Catholics and Protestants. It teaches that all sin originated with Adam, and that he was totally depraved. The doctrine teaches that the sin of Adam is transmitted, or imputed, by natural birth to every person. It is sometimes called imputed sin, meaning it is charged, or reckoned to everyone as a result of being associated with the race. Inasmuch as man is wholly defiled, the false doctrine teaches it takes a direct operation of the Holy Spirit to produce regeneration, faith, and salvation. The Catholics believe it takes sprinkling (called baptism) to save an infant from Limbo. The Protestant doctrine teaches that not only is a direct operation of the Holy Spirit needed in salvation, but that it must continue in sanctification. This direct operation of the Holy Spirit is limited to the elect only, or chosen, and all others are predestined, arbitrarily they say, by God for hell. Concerning God, Calvin taught: "And His act was purely arbitrary; He foreknew and predestined the fate of every man from the beginning; He damned and saved irrespective of foreseen merit." Those selected to salvation cannot so sin as to be lost, or once in grace always in grace. Freewill Baptist Ben M. Bogard, in his debate with brother N. B. Hardeman in Little Rock, AK in 1938 said: "My soul sin? No. 'Has Brother Bogard ever sinned?' In my soul, I do not. I am as perfect as God himself as far as my soul is concerned. Then what about my body? It does sin. So we have two natures - the one fighting against the other, the flesh against the spirit, and the spirit against the flesh" (pp. 309-310). The original sin doctrine is especially strong among "the Congregationalists, Baptists, Presbyterians, and Episcopalians."

The errors spawned by the false original sin doctrine are many and serious. It assumes Adam was totally depraved, and that sins can be transmitted by natural generation. It teaches one can do nothing to aid in one's own salvation, and thus a direct operation of the Holy Spirit is required. It teaches this direct operation of the Holy Spirit is extended to the chosen or saved only, from conversion into sanctification. Further, it teaches all men are arbitrarily predestined by God to be either saved or lost. Thus, the saved can never be lost, no matter how many sins the body may commit, and the lost can never be saved, no matter how much they may desire salvation. This is a very serious subject, affecting even the church today. In the church some believe the Holy Spirit operates directly on the heart of the sanctified, independent of the written word; this is Calvinism.

I. FATHERS OF ORIGINAL SIN DOCTRINE

A. Augustine (354-430)

1) The father of the "original sin" concept was Augustine. Dr. Herbert Haag, a noted Catholic Bible scholar of Germany, says "St. Augustine, in the 5th century, coined the term 'original sin.'" ("Is Original Sin in Scripture?", issued by Sheed and Ward, a Catholic publishing house.)

2) "The early fathers thought of the origin of sin in angels and in Adam as due to free will. Augustine thought of the origin of sin in Adam's posterity as due to inherited evil will." (Systematic Theology, Augustus Strong (1907), pp. 620-621.)

a. Note that Augustine and "the early fathers" did not agree.

B. Martin Luther (1483-1546) (CIVILIZATION past and present, Third Edition), Scott, Foresman (1954), pp. 522-525.

1) In 1505 he became a member of the mendicant order of Augustinian monks. . .

2) He became professor of theology at the University of Wittenberg.

3) "Luther felt that man was so depraved in God's sight that no amount of good works could possibly save him" (p. 522).

4) "Luther angrily questioned the validity of the whole system of indulgences."

5) "In October, 1517, Luther, following a university custom, posted ninety-five propositions (theses) on the subject of indulgences on the church door at Wittenberg. . ."

6) "On January 3, 1521, Leo X issued a bill of excommunication. . ."

7) "In 1524, encouraged by Luther's movement, the German peasants revolted. . . Luther supported the peasants. However, when he saw that they were rising also against lay lords, many of whom were now espousing the principles of Luther, the reformer turned savagely on them and asked the princes to put down the peasants' revolt. 'Therefore let every one who can, strike, strangle, stab secretly or in public, and let him remember that nothing can be more poisonous, harmful, or devilish than a man in rebellion.'" "The revolt was stamped out in 1525 at a cost of about fifty thousand lives. . ."

8) In 1529 Lutheran activities were restricted in Germany. "The Lutheran leaders naturally dissented, drawing up a protest which said that they would adhere only to the law of 1526. From such a protest arose the word Protestant."

C. John Calvin (1509-1564) (CIVILIZATION past and present, Third Edition), Scott, Foresman (1954), pp. 528-530.

1) "The most famous sixteenth-century Protestant leader next to Luther was John Calvin (1509-1564)." A Frenchman - studied theology and law at Paris, where he became interested in Luther's teachings. In about 1533 he was "converted."

2) Calvin fled to Geneva, Switzerland, where he spent the remainder of his life. He became the real ruler of the city and "His constitution created a theocratic republic in which the administration of religion and politics were blended into one organization."

3) "According to Calvin, God is omnipotent; He knows the past, present, and future. Therefore he must always know what men are to be saved by Him and what men are to be damned eternally. 'And His act was purely arbitrary; He foreknew and predestined the fate of every man from the beginning; He damned and saved irrespective of foreseen merit.' Calvin maintained that the outward sign of a man's election to grace is his moral behavior. Therefore when Calvin came to dictatorial power in Geneva, he saw to it that every

man's moral acts were judged vigorously. The city's 16,000 inhabitants were spied upon and punished for acts considered heretical or immoral by Calvin and the elders. During the years 1542-1546 the little town witnessed fifty-eight executions and seventy-six banishments. . . Calvin also pronounced on the best sort of stoves and got servants for his friends. . .

"Calvin punished with ferocity those holding religious views other than his own. One man wrote 'all rubbish' on one of Calvin's tracts and was put on the rack twice a day, morning and evening, for a whole month. When Servetus, a scholarly Unitarian, fled to Geneva as a place of refuge, Calvin prosecuted him for heresy, saying that his defense was 'no better than the braying of an ass, and that the prisoner was like a villainous cur wiping his muzzle.' Servetus was sentenced to be burned."

4) Calvin's influence spread to Scotland. The result was the establishment of the Presbyterian Church and was "the work of John Knox, a zealous reformer who had made the acquaintance of Calvin in Geneva."

5) Calvin was preceded in Switzerland by Zwingli (1484-1531). Zwingli taught that "the Lord's Supper does not contain the miracle of transubstantiation but is a mere symbolic." Zwingli was killed by Catholics in a civil conflict.

6) "Calvin was essentially Augustinian and realistic." "The Reformers, however, with the single exception of Zwingli, were Augustinians, and accounted for the hereditary guilt of mankind, not by the fact that all men were represented in Adam, but that all men participated in Adam's sin." (Systematic Theology, Augustus Hopkins Strong (1907), pp. 620-621.)

7) A false teaching concerning foreordination goes with Calvinism. "Foreordination is the belief that every event is fore-ordained, or decreed beforehand, by God. Supporters of this doctrine argue that if God does not ordain every event, He cannot be said to be all-powerful. Foreordination in its extreme form teaches that, by God's mysterious choice, some people are destined for hell and others for heaven. Many religious traditions have taught some form of foreordination. But, it is most often associated with John Calvin, whose ideas influenced the Congregationalists, Baptists, Presbyterians, and Episcopalians." (World Book)

8) The false doctrine also teaches concerning predestination. "Predestination, in Christian theology, is a doctrine which sets forth the belief that the eternal destiny of man is determined by God. The word comes from the Latin, and means determined beforehand. Belief in predestination is based on Paul's words (Rom. 8:28-30). Saint Augustine (a.d. 354-430) and Saint Thomas Aquinas led in developing the doctrine. John Calvin later emphasized it." (World Book)

9) Concerning Calvin we find: "His one great influence was in Scotland, where John Knox followed his teachings in carrying out the Scottish Protestant reformation. In 1561, the followers of Calvin separated from the Lutherans, thus forming the first great division in the Protestant Church." (World Book)

II. ORIGINAL SIN

A. Catholic Position

1) The Catholic doctrine is that original sin is "inherited" from Adam through one's ancestors.

2) From "A Catechism For Adults," by Rev. William J. Cogan, Lesson 13: "What is original sin? The sin committed by Adam, the father of the human race. How do you get rid of original sin and get grace? Baptism takes away Original Sin and puts grace in your soul. Was any human being preserved from original sin? Yes, the Blessed Virgin Mary, whose soul was created with grace in it. This is called the Immaculate Conception." In Lesson 8, Cogan says: "Babies who die without being baptized cannot go to heaven because they die without grace. Instead, they go to Limbo, a place of natural happiness in the next world. God is not cruel or unjust in not allowing them to enter heaven because grace is a gift, and no one has a right to a gift. Adults, who, through their own fault, neglect to be baptized, do not go to Limbo but to hell."

3) Augustine developed his theory of original sin to counter Pelagius, a British monk, who propounded his doctrine at Rome in 409. Pelagius believed Adam's sin was imputed only to Adam. However, he also believed men could be saved by law as well as the gospel, and that some had perfectly obeyed the law and had been saved. He believed physical death was not the penalty of sin, but that it was an original law of nature. Thus, he believed Adam would have died whether he had sinned or not. (Systematic Theology, Strong, p. 597).

B. Protestant Position

1) A thousand years after Augustine, former Catholics turned Protestant, Luther and Calvin, carried the doctrine into the Protestant world, where it reigns almost supreme even today.

2) The Protestant position is essentially the Catholic position, with some variations as to how one escapes "total depravity." Some quotations from Strong will help express the position.

a. "We have seen that all mankind are sinners; that all men are by nature depraved, guilty, and condemnable; and that the transgression of our first parents, so far as respects the human race, was the first sin." (Strong, p. 593)

b. "The Scriptures teach that the transgression of our first parents constituted their posterity sinners (Rom. 5:19 - 'through the one man's disobedience the many were made sinners'), so that Adam's sin is imputed, reckoned, or charged to every member of the race of which he was the germ and head." (Strong, p. 593)

c. ". . .how can we be responsible for a depraved nature which we did not personally and consciously originate" - "Simply because Adam and his posterity are one, and, by virtue of their organic unity, the sin of Adam is the sin of the race." (Strong, p. 593)

d. The Augustinian theory is "the theory of Adam's natural headship, the theory that Adam and his descendants are naturally and organically one. . ." (Strong, p. 597)

e. "It is because of Adam's sin that we are born depraved and subject to God's penal inflictions (Rom. 5:12 - 'through one man sin entered into the world, and death through sin'; Eph. 2:3 - 'by nature children of wrath')." (Strong, p. 593)

f. "Inborn depravity is the cause of the first actual sin. The cause of inborn depravity is the sin of Adam." (Strong, p. 612)

III. WHAT IS MEANT BY TOTAL DEPRAVITY AND THAT SINS ARE IMPUTED?

A. Depravity Defined:

1) ". . . the lack of original righteousness or of holy affection toward God. . . the corruption of the moral nature, or bias toward evil." (Strong, p. 637)

2) "The Scriptures represent human nature as totally depraved." (Strong, p. 637)

3) The Presbyterian Confession of Faith says, "By this sin (eating the forbidden fruit) they (our first parents) fell from their original righteousness and communion with God, and so became dead in sin, and wholly defiled in all the faculties and parts of soul and body. They, being the root of all mankind, the guilt of this sin was imputed and the same death in sin and corrupted nature conveyed to all their posterity descending from them by ordinary generation. From this original corruption whereby we are utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil, do proceed all actual transgressions."

a. The Presbyterian Confession of Faith says, ". . . this corruption of nature, during this life, doth remain in those that are regenerated."

B. Imputed Defined:

1) Sometimes original sin is called imputed sin. Thus, "Adam's sin is imputed, reckoned, or charged to every member of the race of which he was the germ and head." (Strong, p. 593)

Personal note to young preachers: These men who wrote Systematic Theology books, such as, Strong and Dr. Charles Hodges believed in the original sin theory. Dr. Charles Hodges believed what is known as The Federal Theory, or that Adam is "the representative of the whole human race." Whatever the theory, the conclusion is the same, or that all men are born into the world totally depraved as the result of Adam's original sin. Thus, use extreme caution when studying other men's work.

IV. HOW TO ESCAPE THE TOTAL DEPRAVITY OF ORIGINAL SIN

A. One error calls for another. In answer to the question on how to get rid of original sin, the Catholics say baptism takes it away. Thus infant baptism, making it possible for the infant to escape Limbo and go to heaven.

B. The denominational world says it takes a direct operation of the Holy Spirit.

1) "No man is able without divine help to fulfill the law." (Strong, p. 598) "The Westminster Confession (Presbyterian), ch. VI, 4, declares that 'we are utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil.'" (Strong, p. 599)

2) The Methodist position is every individual has "a special influence of the Holy Spirit, which is sufficient to counteract the effect of inherited depravity. . .", and obedience is possible, "provided the human will cooperates, which it still has the power to do." (Strong, p. 601) (Note: This is not the traditional position.)

3) Man will "without the working of the divine Spirit. . . counteract the influence of truth."

C. Mr. Rice was one of the most able exponents of Calvinism that lived during the period of the Restoration Movement. We quote from the Campbell-Rice Debate.

1). Rice says: "We believe and teach that in conversion and sanctification, there is an influence of the Spirit in addition to that of the Word and distinct from it. An influence without which the arguments and motives of the gospel would never convert and sanctify one of Adam's ruined race." (Debate, p. 628)

D. In the Hardeman-Bogard Debate (1938), Missionary Baptist Bogard affirmed: "nine distinct influences that are used in the conviction and conversion of sinners. Note that the word of God and the Holy Spirit are both at work along with other influences. My proposition is abundantly proved by the word of God that a power or influence distinct from and in addition to the written or spoken word is used in the conviction and conversion of the sinner." (p. 15)

E. On the chapter entitled "Predestination", Lubbock Christian College Lectures (1977), by Gaylord Coor, p. 102, is Calvinism outlined: ". . .the traditional five points of Calvinism. These points are given by Boettner as: 'total inability, unconditional election, limited atonement, efficacious grace and the perservance of the saints.'

"The first of these points, total inability pictures man as being in such a state of sin that he has totally lost the ability of his will. The second, unconditional election pictures God as having selected before the beginning of time certain individuals to be eternally lost and other individuals to be unconditionally saved. Thirdly, limited atonement in effect limits the saving power of the blood of Christ to only those who were predestinated to salvation 'before the foundation of the world'. Efficacious grace, the fourth point, emphasizes 'that man is altogether passive in the matter of salvation and can do nothing of his own will until moved by the Holy Spirit. The final item in the five points, the perseverance of the saints deals with the impossibility of apostasy, or the well-known 'once in grace, always in grace' doctrine."

V. INSUPERABLE PROBLEMS ENCOUNTERED

A. Remember Calvin believed God was omnipotent and thus interpreted this to mean He must always know what men are to be saved by Him and what men are to be damned eternally. He believed "His act was purely arbitrary; He foreknew and predestined the fate of every man from the beginning; He damned and saved irrespective of foreseen merit." (See notes on Calvin from Civilization past and present.)

B. "Neither Augustine nor Calvin was anxious to make prominent the doctrine of the reprobation of the wicked to damnation, but preferred to dwell on the more attractive, more rational tenet of the elect to salvation, as subjects of the divine choice and approbation." (Strong, p. 600)

C. To be consistent, if the Holy Spirit operates on one sinner He would have to operate on every sinner. So they dig a deeper hole. One of their key verses is I Cor. 15:22: "For as in Adam all die, even so in Christ shall all be made alive." Their doctrine teaches

UNIVERSAL SALVATION. But they won't have this, so they make the second "all" mean "all the chosen, or elect." Notice now Strong, p. 635: "As all the natural life of humanity was in Adam, so all the spiritual life of humanity was in Christ. As our old nature was corrupted in Adam and propagated to us by physical generation, so our new nature was restored in Christ and communicated to us by the regenerating work of the Holy Spirit. If then we are justified upon the ground of our inbeing in Christ, we may in like manner be condemned on the ground of our inbeing in Adam."

1) The statement of necessity embraces UNIVERSAL SALVATION.

VI. A CLOSER LOOK AT THE DOCTRINE

A. The original sin theory not only says that Adam sinned but that Adam's sin TOTALLY DEPRAVED him and all his posterity by natural descent. The doctrine thus says it takes a direct operation of the Holy Spirit upon the heart of every sinner for salvation to be made possible. However, the doctrine does not stop there. It teaches those who are predestined to salvation cannot so sin as to be lost, and that the Holy Spirit continues to work in the life of the saved.

1) Baptist Bogard said: "My soul sin? No. 'Has Brother Brogard ever sinned?' In my soul, I do not. I am as perfect as God himself as far as my soul is concerned. Then what about my body? It does sin. So we have two natures - the one fighting against the other, the flesh against the spirit, and spirit against the flesh." (Hardeman-Bogard Debate, pp. 309-310)

2) Mr. Rice in the Campbell-Rice Debate said: "The difference between us, so far as this subject is concerned, is in general terms this: Mr. Campbell believes that in the work of conversion and sanctification, the Spirit operates only through the truth, where in the nature of the case the truth can be employed, but I deny that the Spirit operates only through the truth." (Debate, p. 626)

a. Rice believed the Holy Spirit operates directly in both conversion as well as sanctification.

3) Brother Franklin Camp writes: "Thus, what has happened in the church today is that some brethren have simply adopted the Calvinistic doctrine of the direct, invisible, and mysterious influence of the Spirit on the Christian, rather than teaching what the Bible teaches. The direct operation of the Spirit on the Christian, in addition to the Word and distinct from the Word, is Calvinistic teaching purely and simply. To show that this is true, I want to give some statements and arguments given by brethren trying to establish that the indwelling of the Holy Spirit operates distinct and apart from the Word." (The Work of the Holy Spirit in Redemption, by Franklin Camp, (1972), p. 28). Camp proceeds to give proof of his statement.

4) Bogard believed in nine influences in conversion, including the truth.

a. In reply to Mr. Bogard, brother Hardeman said: "But how does the Spirit operate? That is the question. My answer, first, last and all the time, is that he influences through the gospel, which is God's power. The word is the medium through which the Spirit accomplishes his work." (p. 21)

5) Neo-pentecostals of today believe the sanctified (Christians) need a direct operation of the Holy Spirit, called baptism in the Holy Spirit, plus several gifts, such as, power, comforter, protection, spiritual values, life, truth, access to the Father, hope, and liberty. (The Cross and the Switchblade, by David Wilkerson with John and Elizabeth Sherrill, pp. 162-163).

VII. THE DIRECT OPERATION OF THE HOLY SPIRIT OF LONG-STANDING CONCERN

A. As far back as the days of Alexander Campbell there was concern about the false doctrine of the direct operation of the Holy Spirit. We now quote from the Memoirs of Alexander Campbell, by Robert Richardson, Book II. Concerning how the influence and aid of the Spirit is obtained, Campbell believed: "By prayer and the word of God." "The apostles preached Christ, and not the Holy Spirit or, rather they preached the Holy Spirit when they preached Christ. So the Savior instructed and commanded them. They preach the Spirit with most success who say nothing about his work in conversion. So did the Apostles. . .they never once spoke of the work of the Spirit in conversion. The apostles remembered that the Spirit was not to speak of himself, his own office and work, but of Christ. Their good news, therefore, was about Christ crucified." (p. 158)

B. Again, "The whole world, with whom the Spirit of God strives is the written word now, as it once did in the mouths of prophets and apostles, have no excuse for their unbelief or unregeneracy." (Memoirs, p. 163)

C. Richardson said of Campbell: "Mr. Campbell thought that in conversion the power was in the word of God." (Memoirs, p. 163)

D. Alexander Campbell taught, "that the Spirit of God is the re-generator, and that he does it only by His word. . . I do teach that the Holy Spirit renovates the human mind by the instrumentality of his Word; while you and many other seem to me to contend that the Holy Spirit personally descends from heaven, enters the human heart, and without his Word, miraculously creates a man anew." "I pretend not to separate the Word and the Spirit of God. I do not say Word alone nor the Spirit alone enlightens, sanctifies or saves. With the Lord Jesus I would pray to the Father, 'Sanctify them through thy truth; thy Word is the truth.' I would not say with you, 'Sanctify them by the Spirit alone'." (Memoirs, p. 405)

E. Campbell was a true prophet. Richardson wrote: "But the theory he opposed was that of a holy principle wrought in the heart before and without any knowledge of the Word, by a special act of the Spirit. Hence he would debate only this dogma of spiritual influence without the Word, because this certainly made the word of God of none effect, and had opened the door for all the enthusiasm and fanaticism of latter times." (Memoirs, p. 437)

F. Next we introduce The Remedial System, written by H. Christopher during the Civil War (1860s). Christopher and Franklin Camp, introduced earlier, had the same concern. He writes: "But an idea has grown up among christians that the Holy Spirit literally and personally dwells in the soul of the christian, and there communes directly with his soul. This erroneous idea seems to be the result, principally, of a radical misconception of the nature and being of the Holy Spirit." (Christopher, p. 302)

G. Christopher again: "What can the Spirit accomplish for the good of the christian by a literal and personal indwelling, that can not be effected through the sacred scriptures?" (Christopher, p. 303)

H. Christopher reasoned: ". . .if the dwelling of God and Christ is literal or figurative, the same must be true of the dwelling of the Spirit." (Christopher, p. 305)

I. Calvinistic Rice debated Campbell saying: "So the Holy Spirit operates, though invisibly, on the hearts of all who are renewed. The change is wrought by supernatural power, but it's not a miracle because it is invisible, nor is it a suspension to the fixed laws of nature. The effects of the divine influence we do see." (Campbell-Rice Debate, p. 658)

1) Notice carefully how a Calvinist says the Spirit operates on the heart of the renewed. Invisibly, supernatural power, and the divine influence are noted.

VIII. IS THE ORIGINAL SIN DOCTRINE SCRIPTURAL?

A. The doctrine originated with the Catholics, so we will let them answer the question. Dr. Herbert Haag, a noted Catholic scholar of Germany, in his study entitled, "Is Original Sin In Scripture," issued by Sheed and Ward, a Catholic publishing house says: "The idea of inheriting sin is not a biblical concept." Instead, he says, that the traditional Catholic doctrine that original sin is "inherited" from Adam through one's ancestors "is foreign to Holy Scripture." The meaning is "that sin, after its entrance into the world, so spread that consequently all men are born into a sinful world and become themselves sinners." He says "no man enters the world as a sinner" at birth, but rather as "the creature and image of God," surrounded "by God's love." A man becomes a sinner only through his own individual and responsible action.

B. Under what conditions is man judged? "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (II Cor. 5:10). "The soul that sinneth, it shall die. The son shall not bear the iniquity of the father" (Ezek. 18:20). Before birth one has done "neither good or evil" (Rom. 9:11).

C. Is spirit born of spirit as body is of body? "That men may and do become depraved by sin, can not be questioned; for it is a matter of daily observation. But that this depravity, produced by a life of sin, is transmitted to offspring, is not true, never was true, never will be true, and can never be proved to be true. What sins? The body that is transmitted? Is the soul born of the soul, as the body is of the body? No. The body only is deprived. The body may be the instrument of unrighteousness; but it is not the sinner." (H. Christopher, The Remedial System, p. 102.) God is the father of spirits. Heb. 12:9: "Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?" And, furthermore, God "formeth the spirit of man within him" (Zech. 12:1). And, too, "God hath made man upright" (Eccl. 7:29), and at death "the spirit shall return unto God who gave it" (Eccl. 12:7). The "knowing" part of man is the spirit of man, and "Therefore to him that knoweth to do good, and doeth it not, to him it is sin" (I Cor. 2:11, James 4:17). When the flesh or body of man sins, the spirit of man wills, or desires, it.

D. If we were responsible for Adam's first sin, we must also be responsible not only for every other sin of Adam, but for the sins of our immediate ancestors. (Ezek. 18:20, II Cor. 5:10)

E. Acquired characteristics cannot be passed on genetically. Sin is acquired by violating law, I John 3:4. "Learned parents do not convey learning to their children, but they are born in ignorance as others. Jews did not beget circumcised children; seed planted without husks does not produce seed without husks. Adam, penitent and believing, did not beget penitent and believing children." In fact, one was righteous (Heb. 11:4), and the other wicked (I John 3:12). See again Rom. 9:11.

F. If the wicked are "totally depraved" how could "evil men and seducers wax worse and worse?" (II Tim. 3:13)

G. The doctrine teaches sin is an inherited characteristic. This leaves Adam in an impossible situation, for it is claimed "From this original corruption. . .do proceed all actual transgressions." From whom did Adam's depravity proceed? He was "the son of God" (Lk. 3:36).

H. If wicked spiritual traits are inherited, then why aren't good spiritual traits? Why aren't children born of Christians born free of sins and pure? Also, how could the word be planted "in a good and honest heart," if man is "totally depraved."

I. If the corrupted nature remains in those who are regenerated, then how could the Gentiles have had "purified hearts" (Acts 15:7-9). How could Peter speak of purifying "your souls in obeying the truth?" Who are the "pure in heart," that Jesus said would see God?

J. What is the nature of sin? "Sin is the transgression of the law" (I John 3:4). Sin is a personal thing. "The son shall not bear the iniquity of the father" (Ezek. 18:20). Through baptism he has "forgiven you all trespasses" (Col. 2:13). And Paul clearly say "For I was alive without the law once" (Rom. 7:9). How could this be possible if Paul was born "totally depraved"?

K. Again, I Cor. 15:22 is a key text for the original sin doctrine. "For as in Adam all die, even so in Christ shall all be made alive." If the first "all" means we become "totally depraved" in Adam then it follows the second "all" means we will "all" be saved in Christ. Thus, universal salvation.

L. If sins are transmitted through one's ancestors back to Adam, and all are totally depraved, then what about our Lord? God prepared a (human) body for Jesus, (Heb. 10:5), yet Jesus did "no sin" (Heb. 4:15).

M. The sin of Adam was the transgression of a commandment of God, and not the result of a depraved nature. God commanded Adam not to eat "of the tree of the knowledge of good and evil." Adam violated that command (Gen. 3:17).

N. Original sin people don't want children lost, and make elaborate plans for them. See Strong, pp. 660-664. They say to be lost one must commit a "personal sin," admitting one can become worse than "totally depraved." If one is totally depraved a personal sin wouldn't and couldn't make one's condition any worse. Man is made "upright" (Eccl. 7:29); God gives us our spirits (Heb. 12:9); the kingdom of heaven is compared to "little children" (Matt. 18:1-5).

O. What about Rom. 5:12-19? This is the key text for original sin people. Note the following: No mention is made concerning

babies; nothing is said of Adam being "totally depraved." And no mention is made of all mankind inheriting depravity through the flesh. (See comments in Barnes on this passage as well as on I Cor. 15:20-22).

1) Death came into the world as a consequence of Adam's sin. Adam's sin set off a train of ills into the world, but by contrast Jesus more than offset all these by his perfect sacrifice.

2) Death reigned "over them that had not sinned after the similitude of Adam's transgression" (Rom. 5:14). This shows there are sins Adam committed that we are not guilty of; also, if Adam was totally sinful and depraved all sins would be the same. Everyone did not inherit Adam's sin.

3) Death reigns because Adam, and thus his posterity, was separated from "the tree of life" (Gen. 3:22-24).

4) By the way sin is addressed in this text it becomes obvious that the apostle includes only those capable of sinning. So did Jesus (Mark 16:16).

5) Romans 5 is not discussing the origin of sin. The apostle is using a widely accepted point, sin through Adam, to explain how through faith in Christ, and by his great sacrifice, one receives far more (V. 17) than was lost in Adam.

IX. CONCLUSION: HOW ARE SINNERS SAVED AND SAINTS SANCTIFIED?

A. Salvation and sanctification are contingent upon the Spirit given written word: God cannot be pleased without faith (Heb. 11:6); faith is built upon testimony, or comes from the word of God (Rom. 10:17); the things that are written are written that we might believe (John 20:30-31); the gospel is the power of God unto salvation (Rom. 1:16); Jesus' words are spirit and life (John 6:63-68); the word is truth and sanctifies (John 17:17); our souls are purified as a result of obeying the truth that came through the Spirit (I Pet. 1:22-23); We were begotten by the word of truth (James 1:18); the engrafted word will save our souls (James 1:21); brethren were commended to the word, which would build them up, and give them an inheritance with the sanctified (Acts 20:32); men are begotten through the gospel and not by a direct operation of the Holy Spirit (I Cor. 4:15); God did not predestinate some to be lost and some to be saved. God predestinated that all the lost would, and could, be saved in, by and through the blood of Jesus Christ (Eph. 1:1-13). God predestinated a plan and that divine plan was that all of the lost would have to accept the plan, or Jesus, if they wished salvation. The word of God is all sufficient (II Tim. 3:16-18); we are commanded to fight for the faith that was once for all times delivered to the saints (Jude 3); Jesus told the selected Apostles that they would receive ALL the truth (John 16:13). He preaches the Spirit best who preaches Christ best, for the Spirit was to glorify Jesus, and so should we (John 16:14). No sinner was saved in the book of Acts without the gospel first being preached, the believed and obeyed. Obedience included, along with faith, repentance, confession and always baptism (Acts 2:38; Acts 8:29-39; Acts 10:47-48; Acts 16:14-15; Acts 16:25-33; Acts 18:8; Acts 19:1-5; Acts 22:12-16); the SANCTIFIED are sanctified by the word (John 17:17; Acts 20:32 and other verses given above). The conditions of judgment are carefully stated in II Cor. 5:10: "FOR WE MUST ALL APPEAR BEFORE THE

JUDGMENT SEAT OF CHRIST: THAT EVERY ONE MAY RECEIVE THE THINGS DONE IN HIS BODY, ACCORDING TO THAT HE HATH DONE, WHETHER IT BE GOOD OR BAD." Now we can quit worrying about the sins of Adam or anyone else, and give attention to what we are NOW DOING in the body.

B. Please consider the following:

1) The term "original sin" is not found in the Bible, but was coined by Augustine in the 5th century.

2) The Bible does not say Adam was "totally depraved" or was in any way "wholly defiled."

3) The Bible does not teach sin is "imputed" or in any way transmitted through "ordinary generation."

4) The Bible no where teaches the body can sin and not the Spirit within the body.

5) The Bible does not teach it takes a direct operation of the Holy Spirit to bring about conversion or sanctification.

6) The Bible does not teach babies are sinners.

7) The Bible does not teach anyone is arbitrarily assigned to either heaven or hell, as the perverted doctrine of election says.

THE BIBLICAL SOLUTION TO THE PROBLEM OF SELF-WORTH

Ray Fox

INTRODUCTION:

A. The problem: Man searches for a satisfying sense of self-worth, a good estimation of his worth and importance as a person. But outside of a living relationship with God, as his child, there is no solution to this problem.

B. The scope of the problem in society.

1. Society has created standards of self-worth such as beauty, wealth, and intelligence to measure one's personal worth that are unattainable by most people.

2. The philosophical trends in psychology place great emphasis on developing the potential of the individual self without dealing with the realities of social existence.

3. Evolution has left man with the thought that he is nothing more than an advanced animal, working like a machine in predictable fashion, without any transcendent worth.

4. In general, society reinforces a desire for self-worth without providing a satisfactory value for worth.

C. The effects of the problem on Christians.

1. The materialism of Christians is rooted in a desire for self-worth.

2. Christians cannot be bold for Christ because their Christianity is perceived as a threat to their self-worth.

3. Christians refuse to submit to Christ as Lord because to submit to any other lord than self threatens their self-worth.

4. Children often leave the church in adolescence because their parents send them a confusing, hypocritical message about self-worth. On the one hand, children are taught to achieve according to the world's standards of self-worth. On the other hand, parents attempt to teach their children to live for spiritual values.

I. The self-worth game.

A. Society sets the standards of worth such as wealth, intelligence, beauty, a prestigious job, athletic ability and many other materially based values.

B. Those (the minority) that can achieve these standards are still unsatisfied with the amount of self-worth they offer and seek other ways to convince themselves of their worth.

C. Those (the majority) who cannot achieve the standards of self-worth must achieve their sense of worth in some other way such as obtaining the symbols of wealth (car, home), symbols of intelligence (books, diploma), or symbols of beauty (clothes, jewelry) to assure themselves of personal worth. They may also develop psychological defenses against their lack of worth such as denying reality (drugs, alcohol), withdrawal, self-pity, destructive criticism, and the constant need to prove self through challenging and fighting.

D. The search for self-worth becomes a game because the pursuit for worth in material values is futile and does not reflect the reality of man's spiritual being.

II. The failure of secular psychology to give man a satisfying sense of self worth.

A. The existential view of man and his worth.

1. Existentialism originated as a philosophical response to the pessimistic view of man produced by evolution and behavior science which reduced man to an animal with predictable behavior.

2. Existentialism attempted to establish man's importance by rejecting objectivity and creating a philosophy based on personal subjectivity and the thought that each man is worth something simply because he exists.

3. The all important concept of existentialism is "becoming", the process of self fulfillment of one's potential. The process proceeds by being free to make unhindered choices to bring about "self-actualization" (becoming who you are).

4. The measure of one's worth is subjectively determined by the actualization or realization of self. "Love me for who I am."

B. The influence of existentialism on secular psychology's concepts of self-worth.

1. No theory in psychology can be separated from the social, philosophical, and theological roots from which it sprang.

2. Existential psychologists of self-theory.

a. Carl Rogers - He believes the individual possesses a self-actualizing tendency that directs him intuitively to the path of individual fulfillment. Each person becomes his own best guide.

b. Rollo May - He was directly influenced by European existentialism. The central concept of his psychology is "being there" by which he means the "intense fundamental awareness of one's existence" in the process of existential self-development.

c. Erich Fromm - He emphasized the unconditional acceptance of others without violating their existential identity. Every human has worth simply because he is human.

d. Abraham Maslow - He postulated a hierarchy of human needs with the highest need at self-actualization, the goal of existential self-development. Fulfilling the highest need is directly translated into a sense of worth.

e. Eric Berne, Thomas Harris - They developed the theory of transactional-analysis. The basic idea of this theory is that, starting with the negative experiences in childhood that teach a person he is not ok, the person experiences many things that hinder his self-actualizing process. The goal of T. A. theory is for the child to become an adult, described as a person with the freedom to actualize. Self-worth can be found at the level of the adult.

3. There are many other modern theorists in psychology whose psychological systems show a direct or indirect influence of existentialism. The point is clear that when these theorists deal with the human self and its basic need for esteem, their solutions reflect their existential roots.

C. The problems with existential psychology.

1. It is totally subjective. The individual self is the ultimate rule of right or wrong.

2. It produces a self-centered view of life. Whatever is best for the individual self is more important than the needs of others.

3. Existentialism is built on imaginary assumptions of self, its nature and power. For instance, it assumes that self is capable of knowing what is best and can recognize when self-actualization has been achieved.

4. It fails to define the self and distinguish between the biological and environmental factors that influence the self-actualizing process.

5. Existential self-development is a process of making choices that determine the course of self-actualization. In a subjective system the choices would have no criteria and a choice based on no criteria is not a choice.

6. Self-worth in the existential system becomes individualistic and subjective with no absolute standard.

D. The influence of existentialism on "Christian" pop-psychology.

1. Christian pop-psychology unfortunately has not risen spontaneously from the scriptures. Usually the psychology came first and then scriptures were sprinkled in to give the semblance of Biblical thought. The psychology itself arose from the same philosophical, social, and theological milieu that produced secular psychology.

2. To say that ideas flowed directly from such men as Fromm and Rogers to the Christian pop-psychologists may be oversimplification. But most all the Christian writers freely quote from Fromm, Rogers, May, Harris, and even from such existential philosophers as Kirkegaard to substantiate their ideas.

3. The results of integrating Christianity with existential psychology.

a. Sin is seen as something not against God but against man, that inhibits man from realizing his potential.

b. The goal of the Christian life becomes what can I get out of Christianity instead of how can I serve.

c. Christians seek to actualize or realize the "true" self instead of becoming Christ.

d. Christians refuse to submit to God in their attempt to maintain the existential self.

4. Some Christian writers who demonstrate existential influence.

a. Norman Vincent Peale - In his Power of Positive Thinking the main message was that faith in yourself leads to self-realization and successful achievement. He put the principles of existentialism in simple language and sprinkled in a few Bible principles to give his philosophy a wide appeal.

b. James Dobson - His book Hide and Seek contains an excellent refutation of the false values of self-worth and an explanation of the frustrating hiding techniques used to escape a lack of self-worth. However his solution to the problem in compensation. Compensation merely fortifies the very system that Dobson tries to refute and appears to be a thinly veiled form of self-realization.

c. Bruce Narramore - In his book You're Somebody Special he borrows the concept of unconditional love from Fromm and applies it to the Bible. He believes God loves us simply because we are human (whether or not we are Christ's) and not based on what we do with our lives. Sin is seen as an intruder and not as something that basically changes God's acceptance of man.

d. Cecil Osborne - His writings include the book The Art of Understanding Yourself. When he explains his understanding of the self-worth of man he never does articulate the Biblical basis of self-worth in God but instead relies on existential psychology.

E. Reasons why the theories of pop-psychology, rooted in existentialism, cannot provide an adequate basis for self-worth.

1. Failure to remove guilt - Many of the writers attempt to redefine guilt in terms of a detrimental and unproductive emotion that should be outgrown. They describe sin as a crime against man and not against God.

2. Self-centeredness - The theories create a self-centeredness inconsistent with the Bible and productive interpersonal relations.

3. Independence from God - The self-directing autonomy of existentialism will not lead to a true dependence on God.

4. The concepts of compensation and self-realization work only for those who have the required abilities, material means, and opportunities to follow them through.

5. Existentialism ignores the limitations, ignorance, sin and frailty of man.

6. The love of self becomes the primary focus of life whereas, Biblically, the love of others must be the focus.

7. Existentialism pictures Christ as dying for man because of man's worth but Christ died to make man worth something (Rom. 5:8).

III. The Biblical answer to the problem of man's worth.

A. Man is nothing without Christ.

1. Explanation: Contemporary thought tries to establish intrinsic, inherent worth in man without Christ. Based on false values and false standards of worth man is struggling for something he cannot obtain, that is, worth independent of Christ. The Bible faces man honestly for what he is, a sinner, and what he must become, a child of God. The starting place for man to understand his worth is to realize that without Christ he is nothing. Only as a child of God can he have any ultimate value as a person.

2. I Cor. 15:10 - The essential self of Paul was entirely dependent on the mercy of God for any value.

3. Phil. 3:3-9 - Paul stripped away all the false values of esteem and found his righteousness in Christ. Humanly derived values of worth he counted as nothing compared to the "surpassing value of knowing Christ" (verse 8 - NASV).

4. Gal. 2:20 - Paul crucified self and replaced self with Christ. His value as a person depended on his replacing self with Christ. (Some existential Christian writers such as Narramore ridicule the idea of self-crucifixion).

5. Rom. 5:6-8; I Tim. 1:12-15 - Each man's personal sin makes him totally dependent on Christ for worth. Christ died to make us worth something.

6. In the scriptures self-worth becomes Christ-worth.

B. ". . .them that honor me, I will honor." I Sam. 2:30.

1. Explanation: If we are nothing without Christ, we are everything with Christ. In rejecting the false values of worldly worth, we walk by faith trusting that God will honor us if we honor him. As his child we have ultimate worth.

2. John 5:44 - If we rely on honor from one another, we cannot rely on Christ and believe in him as the ultimate source of honor and worth.

3. Luke 18:13-14 - Those that humble themselves, realizing their total dependency on God, will be exalted by God.

4. John 8:54 - Even Jesus trusted God to honor him.

C. The Biblical focus is not on self-worth but on the worth and value of others.

1. Explanation: The modern day preoccupation with self-worth and one's self-image is not found in the scriptures. The Christian's worth is entrusted to Christ and therefore is not a subject of concern. Christians are freed from destructive inward emotional occupation and are able to focus on the needs of others. Other oriented living has the potential to remove the fears, the inhibitions, the need for games and pretensions, and other barriers in our relations with God and others.

2. Phil. 2:3-4 - Knowing his worth is safe in Christ, the Christian can easily offer esteem to others.

3. Rom. 12:10 - ". . .give preference to one another in honor." (NASV)

4. Matt. 22:37-39 - In the highest form of love (agape) the person, "I", becomes so absorbed in the one he loves that self-sacrifice and ultimately the total consumption of ego results. This scripture contains only two commands, love God and love your neighbor, and not a third, love yourself. It is impossible to have a self-sacrificing love for your neighbor and at the same time a self-sacrificing love for self.

D. Reasons why a realization of worth in Christ as a child of God satisfactorily fills man's need for worth.

1. God offers man a true sense of greatness in contrast to the false values of greatness in the world. I Sam. 16:17; Luke 16:15.

2. In Christ man has an eternal value of worth in contrast to the world's temporal measures of worth. I Pet. 1:3-4; Matt. 6:19-21.

3. The personal worth found in Christ is available to all unlike the worldly standards of worth. Acts 10:34; James 2:5-6.

4. Christ's sacrifice gives man the opportunity to have worth through the forgiveness of sin. Guilt is the one thing that threatens man's self-worth the most and without Christ nothing can satisfactorily alleviate guilt. Acts 4:12.

5. Man needs an abiding assurance of love in order to have a fulfilling sense of worth and God supplies this love. Knowing that we are loved translates directly into worth. John 15:9-10.

6. Christ provides man with a worth that is consistent with humility since man's worth is dependent on Christ. Even with a confident sense of worth man cannot boast with empty pride because his worth was not self-derived. I Cor. 1:30.

SECTARIAN BAPTISM - SHOULD IT BE ACCEPTED?
A HISTORY OF THE DIVISION IN THE RESTORATION MOVEMENT

M. Lynwood Smith

My assignment is divided into two parts: (1) Should sectarian baptism be accepted? (2) A history of the division that resulted in the Restoration Movement over this issue.

By "sectarian baptism" I mean, to concisely state it, immersion, or baptism practiced by sectarian churches where the design is not for the remission of sins. They believe in baptism (some of them) because it is taught in the scriptures, and in doing this command, they follow the scriptures and the Lord; but it is not, nor does it have to be understood by the subject, that it is for the remission of sins. In some instances, it is to baptize them into the Baptist church or some other church!

Now, it was a practice of some brethren to "accept" (and I use that expression for the lack of a better one) people who have heard the gospel, believed it and wanted to unite with the church of Christ, who have been baptized by the baptism just mentioned above.

At this point it is a good place for me to say that the administrator has nothing or little to do with the validity of the act. In other words, the fact that a sectarian preacher baptized a man would not nullify his baptism, if the man had been baptized scripturally, as was the case of Alexander Campbell when he asked Elder Luce of the Baptist Church to baptize him for the remission of sins. Too, looking at the thing from another viewpoint (this is really not on my subject, but it is closely related to it), in our day we are finding some who are becoming so narrow in their views of what the church is, until we have people who have been baptized by the progressives who think they ought to be baptized again. And this is real serious with these people. So I try to explain to them there is only one baptism and it is for the remission of sins. Now, that's what I'm talking about here - and, of course, this is on the extreme side the other way.

In some rare cases, but very often in Restoration days, people obeyed the gospel from the heart and were baptized for the remission of sins, then entangled themselves in some unscriptural system until they later learned the truth about that matter, then they sought to return to the truth. They heard an explanation of things and realized they were worshipping wrong, were in the wrong fellowship, and then they wanted to unite themselves with the people they thought were more in line with what the Bible taught. In the Restoration days,

many people were searching around looking for the right way and they went from one group to another, many times, until they found what they thought was the right way. Now, in view of this lesson today, and with a lack of substance to draw from, I called Brother Guy N. Woods, since he answered questions for the Gospel Advocate. I thought it was possible he might be taking that view since he was connected with the Advocate, as that was the standard view of the Advocate staff at one time, in the 1800's at least. In the conversation with Brother Woods, I asked him his views and he disagrees with the sectarian concept. I asked him if he believed this was the reason why there was such a tremendous growth of the Restoration Movement and he promptly answered, "No". (Of course, it was phenomenal the way the Restoration Movement grew. It amazed the world and was, of course, one of the fastest growing movements of all time). Brother Woods said that I must remember that a hundred years ago or more, many Baptist preachers preached and believed that baptism was for the remission of sins. I asked him where could I go to prove that and he said many places in history bear this out. He mentioned several of repute and pointed out Shepherd's book on baptism where several are quoted. He said the Baptist Church in some areas held to that until the church of Christ whipped them off on other things that were unscriptural. Then they turned and took this extreme view about baptism.

It so happens that I have a book from my own library, "History of Baptism" by Issac Taylor, 1846, where he is exposing the sprinkling of infants for baptism. He really stays with the truth and writes one of the finest books one will ever read on that particular matter, and he quotes Baptist authorities on baptism and shows they believed baptism was for the remission of sins. Let me quote from this book:

". . .is it possible to disciple an adult (in any sense in which a Christian can regard the term) by baptizing him against or without his consent? And, if baptizing an adult in this manner will not "disciple" him, how can an infant be disciplined by a process that leaves an adult unaffected? But the futility of this attempt is rendered evident by referring to the language of Mark; there is the mission - preaching-believing-baptism-salvation. "He that believeth and is baptized:" can language be more explicit? Well may the excellent Baxter observe:

"As for those that say they are disciplined by baptizing, and not before baptizing, they speak not the sense of the text; not that which is true or rational - else why should one be baptized more than another? This is not like some occasional historical mention of baptism; but it is the very commission of Christ to his apostles for preaching and baptizing, and purposely expresseth their several works in their several places and order. Their first task is, by teaching, to make disciples, which are by Mark called believers. The second work is to baptize them, whereto is annexed the promise of their salvation. The third work is, to teach them all other things which are afterwards to be learned in the school of Christ. To contemn this order is to renounce all rules of order; for where can we expect to find it, if not here? . . ."

Now he quotes the apostolic fathers to disprove these "sprinklers":
". . . That the light in which the ancient church viewed the ordinance of baptism may be still more evident, I will give a few quotations from the Fathers, in addition to those already presented in the preceding chapters.

Basil - "Baptism is the setting free of the captive; the death of sin; the regeneration of the soul; an indelible stamp; the way to heaven; the grace of adoption."

Ambrose - "What else do we daily teach respecting this sacrament but that in it sins are drowned and error destroyed."

Now this is Baptist authorities quoted in reference to those who believed in sprinkling. I thought that was quite weighty to prove that some Baptist did believe in baptism for the remission of sins at one time. And that is one of the strongest bits of ammunition we have against the Baptist when they try to tell us authority is against us on every side.

But the issue is this: can we accept, encourage, fellowship, or whatever you please to call it, one who has not been baptized for the remission of his sins? Or one who was not aware of this condition when he was baptized? Now, there are some who absolutely do not even pretend to have been baptized for the remission of sins. This is an issue with which we people are not too familiar and I am a bit hesitant to spread it before the people. However, I have long concerned myself with it, as I can remember instances where this very thing had been practiced. Some of the early brethren accepted it and some rejected it. This thing was advocated by the late Daniel Sommer. In his paper, the Apostolic Review (as it was called at that time), was advocating this very thing, and H. C. Harper took the matter up and replied to him. It was put in tract form and I reprinted it several years ago. It had been 56 years since it was printed when I reprinted. Then Sommer replied back to this and called it "The Exposure of an Unfortunate Man"!

So that we might get the thing fairly before our minds, I give a sample of the belief as set forth by Brother David Lipscomb in the great book Questions Answered by Lipscomb and Sewell in 1920. They were asked this question on page 45:

"Brother Lipscomb: There has been much discussion concerning the person understanding baptism is for the remission of sins. Suppose a Baptist seeks union in a church of Christ: what step ought to be pursued toward him?"

Here is his answer on pages 46-47:

". . . The person's own conscience and consciousness under the teachings of the Bible must decide the question. For churches or other persons to decide the question of acceptable obedience to God is presumptuous. A service based on the judgment or requirements of others, persons or churches, is not acceptable to God. A baptism

submitted to because some church or some other person thinks he ought to is not a whit better than infant baptism. Such a baptism is based on the faith of another. Infant baptism rests on the faith of another, and is as good, as acceptable to God, as any baptism resting upon the faith of any other person than the one baptized. While this is true, it is proper and right to teach every one just what the scriptures teach on the subject of baptism - who should be baptized, its office in the plan of salvation, the motives that should lead to it, and the blessing to which it brings us. When this is done, the Christian has done all he can do, and it is then left to the consciousness of the person baptized as to whether he had been led by a scriptural motive, and, when thus instructed, as to whether he has the response of a good conscience toward God. If he has these when thus taught, then none can object. In teaching the office of baptism and the blessings secured, it does violence to the word of God to select one out of a number of blessings to which baptism brings the person and say this one must have been understood and have led to baptism, while ignoring all others. We find that Christ was baptized to fulfill all righteousness, or to submit to God's whole law for making persons righteous. This was to honor and obey God, the highest and most acceptable motive. In the great commission under which the apostles were sent to preach, they were commanded to baptize "them in the name of the Father, and of the Son, and of the Holy Ghost." "Being baptized into Christ" is more frequently repeated than any other one end of baptism. Then on Pentecost they were commanded, "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." Here they are informed that repentance and baptism would bring them to the remission of sins, and then they would receive the gift of the Holy Spirit. Ananias told Saul: "Arise and be baptized, and wash away thy sins, calling on the name of the Lord." Rom. 6:3-5 teaches that we are buried with him by baptism into death and that we arise to walk in newness of life. Gal. 3:26-27 teaches that we become sons of God by faith in Jesus Christ, "for as many of you as have been baptized into Christ have put on Christ." Col. 2:11-12 tells us that in baptism we put off "the body of the sins of the flesh by the circumcision of Christ," by being buried with Christ in baptism. I Pet. 3:20 tells us eight souls were saved in the ark by water. "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." Now, these give a multiplicity of shades of blessings promised in baptism, indicating a variety of shades of motives to lead men to baptism, all embraced in the one great desire to honor God and do what he commands, and so enter into Christ. When this instruction is given of what the Holy Spirit teaches on baptism, all that can be done by others is done, and the man then must act on his consciousness as to whether he had been led by one or more of these scriptural ends of baptism to submit to it; and this decision of the person determines his duty in the premises. This is true of every person who has been baptized. To single one motive or blessing and make the understanding of this the one necessary condition of remission, to the neglect of others, is on a

par with selecting faith as the one condition of salvation, ignoring all others. Indeed, it is worse, because faith is the great leading principle of all obedience, and more fully embraces all the duties man owes to God, and obligates to all acts of obedience, than any other requirement of man. So if any one act alone justified, it would be faith. But to take one promise that involved what God obligates himself to do and make the understanding of it the sole condition of acceptable baptism, ignoring other ends and promises embodying man's duty to God, is to do violence to the word of God and become a factionist. I repeat that a baptism submitted to because some preacher or church thinks you ought to be baptized is not a whit better than infant baptism performed because the parents think it right. To get every one to have a faith of his own, and to act upon it, is the end to be sought."

To me, the learned and beloved Lipscomb did not answer the question. Much that he said is true and with it I have no quarrel. But the main question - how to deal with one who has been baptized under Baptist teaching and influence - he did not deal with. Toc, there is a sharpness and a hostility in the answer of Lipscomb that does not seem to reflect his usual spirit. It is due to the heated battle he had been waging against a Texas man, Austin McGary, and McGary was certainly a formidable foe.

But does it sound reasonable and especially scriptural that an audience of people could sit for a given time, listen to a Baptist preacher denounce baptism in his strongest terms and voice as being unnecessary, unessential, and even in some cases, unscriptural, and then at the close of that service, due to the power of his persuasion and emotional urging, a number of people come forward and are baptized - could I agree that their baptism is scriptural? Now, that's the thing we face today. Or, more often than not, the people who seek to plead their old baptism today are not really aware of what they were baptized for. Numbers of time, the very preacher who did the act was contacted and asked if he baptized them for the remission of sins and he heartily admits that he baptized this person because he or she was already saved, or that he baptized them into the Baptist Church.

No one denies that all of the benefits mentioned by Brother Lipscomb are certainly true and scriptural, but can anyone be scripturally baptized without an admission of his sinfulness and guilt? Is baptism effective unless he realizes that it is an act of obedience at which point God forgives him of his sins? . . . "Being then made free, ye become the servant of righteousness." In other words, with all the other benefits and blessings fully in mind, is not baptism "for the remission of sins" the OVER-RIDING CONCEPT? In so many places it is announced or demanded specifically for that very purpose, with the purpose being singled out:

Acts 2:38 - "Repent and be baptized for (in order to) the remission of sins"

Acts 22:16 - "Arise and be baptized and wash away thy sins"

Mark 16:16 - "He that believeth and is baptized shall be saved"

I Pet. 3:21 - "The like figure whereunto baptism doth also now save us"

Brother Lipscomb mentions that of all the blessing brought about by baptism, perhaps the most often mentioned was that it was to put one "into Christ". But even then, one must know that remission of sins must be understood, and baptism alone is for that purpose.

So that is about as simple put as I know how to make it. It's not an issue that has a great, great lot of answers, so far as I know.

Briefly, now, I want to say in connection with this, this idea that we're taking with reference to accepting Baptist and this hard-nosed attitude that we're taking that a candidate for baptism must know that this is for the remission of sins, this is going to cut into some of our practices, if we're not careful. Specifically, I'm referring to the practice of baptizing children, because we've got some children who are being baptized and they don't really realize that they are sinners, or that they are supposed to be sinners. I've asked some who have come up to the front, if they consider themselves a sinner and some have said, "Well, no, sir. I just want to be baptized to obey the Lord." Well, this is the same thing these folks were saying, exactly, word for word in many instances. Now, if it works in one case, it works in the other. I just don't believe baptism is suitable in any case unless it is for the purpose of taking away sins. I believe a person has to be a sinner before baptism is suitable in his particular case. And a person needs to be old enough to know what sins are and to be a sinner. Many times a child can rattle off the plan of salvation - you can teach a parrot to do that, you know - but understanding it from the heart is another matter.

Now, let's go to Part II of our study today. We will give an over-view of the division that came about because of this. This was very interesting to me. I had to do some scratching around to find all of this, so let's notice some of these.

First, I want to read from Crying in the Wilderness, Life of David Lipscomb by Robert E. Hooper, 1979. This is a wonderful book on the life of David Lipscomb. If you haven't read it, I would certainly recommend it. And I might just say, this is the only biography on David Lipscomb that gives him his due right or his belief on civil government. Now the Gospel Advocate people simply rejected the old man's position on civil government and they wish he'd never written it, but that was one of the greatest stands of his life. Hooper really fairly gives his position on that.

Now the part I want to notice is found on pages 194-195:

"While notice was given to the troubles of the older papers among the disciples, out in Texas a new paper was aborning in September 1884. The Firm Foundation was under the editorship of Austin McGary, a truly frontier editor. From the first issue the focus of attack was David Lipscomb and the Advocate, especially the topic of rebaptism. Lipscomb had always held, as had James A. Harding who joined the Advocate staff as Associate Editor in 1884, that all persons who were immersed to get into Christ or to please God had

completed all that God required in baptism. As a result many came from the Baptists to stand with the disciples without rebaptism. McGary and associates argued that baptism was for the remission of sins.

The year 1884 was only the beginning of a prolonged discussion between the two papers involving this and other issues. In fact, one of McGary's major arguments was prefaced by what he called Lipscomb's defense of Baptist baptism. Lipscomb, in turn, charged McGary with being a hobbyist and a sectarian by exalting remission of sins for the premier reason for baptism, especially when the Bible mentions many reasons, including that of pleasing God. Lipscomb named McGary "the most complete Campbellite" he knew. In turn, McGary called Lipscomb a "dangerous leader of the blind". So heated did the feelings become by 1885 and 1886, that McGary was showing concern for the Advocate's soundness. He wrote, after noting that the Advocate had begun publishing Sunday School material:

Brethren, the Gospel Advocate, which used to stand as a synonym . . . for the defense of the faith once delivered to the saints, has broken loose from her original moorings and is gradually swinging around to enter the mad race for lucre and the applause of men.

McGary could not resist mentioning Lipscomb as "The old pilot who had outridden so many storms seems to have become panic-stricken". The following year the Firm Foundation criticized the Gospel Advocate for offering baptismal suits to preachers who raised thirty subscriptions, thus showing the liberal direction of the Advocate. If Lipscomb and Sewell should die, thought McGary, the Advocate would quickly follow the Apostolic Guide, the Standard, and the Christian-Evangelist."

And I might mention that these turned out to be the rankest, most liberal papers in the disciple movement, even to the point some were accepting the unbaptized into their fellowship in Cincinnati, and other places in the East.

"A more complete statement of the rebaptism controversy can be found in chapter 14, "Let your Moderation be Known."

That statement appears below as found on pages 211-213:
"Rebaptism, as an issue, was always just under the surface among disciples since the Thomasite controversy in Virginia during the 1830's and 1840's. John Thomas required all to be rebaptized even though they had been immersed at an earlier time. If a person did not understand that baptism was for the remission of sins, then rebaptism becomes necessary. Thomas also required a correct understanding of baptism by the officiant. Alexander Campbell quickly joined the controversy. It was the one conflict of any significance within the early Restoration Movement in Virginia.

Lipscomb long held that baptism is acceptable if the person baptized is moved to be immersed in obedience to a command of God.

Certainly he did not agree that a person baptized to become a member of the Baptist church or the church of Christ, for that matter, had been baptized. Neither did the person doing the baptizing concern him; the one baptized was the only emphasis. Consequently, many left the Baptist church for the Restoration Movement without rebaptism. This was the norm during the nineteenth century, not the exception. Lipscomb's own father was never rebaptized following his exclusion from the Bean's Creek Baptist Church.

The issue emerged during the 1870's in the pages of the Advocate. As noted above, a querist asked Lipscomb in 1873 if a person baptized to get into the church of Christ would be saved. He answered in the negative. On the other hand, Lipscomb stated the possibility of Christians being in the sects if they were baptized for the right motive. In 1878, Lipscomb penned a lengthy article on rebaptism. During the next decade the discussion became more open and much more bitter, with most rebaptism proponents writing from Texas. During 1883 so many articles were received from the Lone Star State that John Poe's Texas column could not accommodate them. In the first 1884 issue of the Advocate, in response to an article by Austin McGary in answer to Poe, Lipscomb contented that all Baptists did not accept baptism as some had accused them, i.e., to get into the Baptist church. He noted that twelve or so Baptist papers commenting on Acts 2 in the International Sunday School Lessons gave the right exegesis. Responding further, Lipscomb believed that too much emphasis was being given by some disciples to the remission of sins. Sins are remitted in baptism, argued Lipscomb, but there are other designs for the act of obedience. The great design of baptism is to put man into Christ.

Thus the stage was set for the introduction of the Firm Foundation in September 1884. The first issue opened with a vicious attack on the Advocate's views. McGary accused John Poe of "branding with the Campbellite iron"; Poe had called McGary's ideas a hobby. McGary could not resist the opportunity to connect Poe and Campbell by suggesting that many who were close Campbell followers considered anything he opposed a hobby. As for Lipscomb, McGary believed him to be inconsistent on baptism. In the Advocate's notice of the Firm Foundation, Lipscomb was so certain that rebaptism caused the publication of the paper that he said of McGary's position: "We believe it is an undue exaltation of the remission of sins above other objects and ends, so is doing violence to the word of God."

McGary's main thrust was at Lipscomb's defense of "Baptist baptism." It was rather exasperating on Lipscomb's part to continually find it necessary to explain his position. McGary, he believed, was simply using this as a prejudicial point, knowing Lipscomb did not accept such a view of baptism. But this did not deter McGary, calling Lipscomb a "dangerous leader of the blind".

The Advocate's rebaptism positions were only signs of the paper slipping toward liberalism, wrote McGary. Lipscomb's course was the product of blindness, "brought on by gradually drifting farther and

farther into untendable and unholy attitudes." Later in the same year McGary believed the Advocate had cut loose from its moorings "to enter the mad race for lucre and the applause of men." In October 1885 McGary placed James A. Harding in the same grouping as W. T. Moore because of his view on rebaptism, the same as held by Lipscomb. No doubt existed in McGary's mind but that the Advocate would follow the direction of the Apostolic Guide, the Standard, and the Christian-Evangelist when David Lipscomb and E. G. Sewell died. Because of this one issue, the Advocate was automatically branded liberal.

On the other hand, Lipscomb believed McGary and the Firm Foundation to be sectarian. Because McGary placed rebaptism above other requirements of God, he became in Lipscomb's estimation just as sectarian as any Baptist. The feelings became so heated and the charges so strong, that Lipscomb suggested cessation of all discussion. In 1890 and 1891, however, the two editors exchanged a number of articles. Inflaming the situation, McGary claimed that Lipscomb had written more to be exchanged in the Firm Foundation than he had written to be published in the Advocate. Finally Lipscomb announced that he would not discuss the issue until personalities and inuendoes were removed. If the topic could not be discussed on a Biblical basis then it would be best if discussion should cease.

But the controversy did not stop. Toward the end of the 1890's the question again became overheated. A Texas preacher, J. D. Tant, preaching more and more in Tennessee, debated the issue with James A. Harding in the assembly of students at the Nashville Bible School during the 1898 session. Finally, when the question did not abate, Lipscomb penned a long article on the broad question of baptism, especially dealing with the place of the act in salvation.

"The office of baptism is to introduce him who believes in God through Christ and repents of his sins into Christ Jesus, into his spiritual body; by which he becomes a member of the body of Christ. In this act of entrance into Christ he puts on Christ; his sins are forgiven; he is consecrated to the service of God; he is born of water and the spirit; he fulfills the righteousness of God for justifying man; he finds the answer of a good conscience; is saved from his sins; is translated into the kingdom of God's dear Son. The same act that introduces him into Christ secures to him all these blessings and privileges and others not here enumerated.

Answering his critics, Lipscomb could not find from reading Alexander Campbell as to where their views differed. "Alexander Campbell saw that baptism was the act in which man consecrated himself to obey God, and secures to him all the blessings promised to man in Christ Jesus."

Now from "The Search for the Ancient Order", Vol. II by Earl Irvin West. This had been written mostly about Lipscomb, but this excerpt will be concerning McGary; on pages 405-408.

"But perhaps the crowning work of McGary's life was the establishment of the Firm Foundation in Austin, Texas. The name is selected from the fact that Jesus is the foundation upon which His church is built; hence, the church has, in Christ a "firm foundation." The paper, then a monthly began publication the first of September 1884. It was not intended that it should be projected for over a year, but in September, 1885, McGary announced that it would henceforth be a weekly. How long it should run in the future was indefinite.

"In announcing the launching of the paper, McGary wrote in the first issue: "This pamphlet, The Firm Foundation, in its contemplated monthly visitations, is respectfully, fraternally, and affectionately dedicated to all that class of brethren who, believing that the New Testament scriptures are from God, to man, through His son Jesus the Christ, and who, regarding this book as an infallible guide through this wilderness of sin to the promised haven of safety beyond, are willing to turn their steps away from all human systems, plans and directions into this one mapped out by the apostles of our Lord.

. . .It goes forth to battle for the truth, ignoring the conventionalists of so-called "polite society" preferring to call things by their right names as did He who "spake as never man spoke."

"The avowed purpose of the establishment of the Firm Foundation was occasioned by McGary's growing alarm at the practice of some preachers of "shaking in the Baptists." The point, of course, was that the Baptists were baptized not "for", viz., "in order to" the remission of their sins, but because their sins had already been remitted. The question was, when a Baptist decided to abandon the Baptist Church for apostolic Christianity, should he be rebaptized? McGary discussed the issue with everybody who would discuss it, but in those days he was very much in the minority. Before long, he gained the reputation of making it a hobby; still he would not be discouraged. The "Progressives" used it to his disadvantage.

W. H. Bagby, of Bryan, Texas was a liberal and wrote the news of Texas for the Christian Standard. He opens an attack on McGary: "Every phase of foolishness that ever sprang from the faithful soil of dwarfed and ignorant minds among us may be found in Texas, as I, at least, have never seen it elsewhere. From the anti-society doctrine down to the rebaptism hobby, the contemptible foolishness of which English language has no word to express, we have everything. No wonder that in many places we are regarded with contempt by intelligent and good people. . . The whole body has to bear the reproach that belongs only to a few irresponsible hobbyists who are no more in sympathy with the feelings of God's word and the spirit of true Christianity than are the Holiness people. Their leader enjoys the liberty of a man who carries in his pocket a letter of dismissal from the church in the community where he lives"

Concerning McGary's idea on Baptist baptism, Bagby writes: "We know of no departure from the faith in modern times so hurtful to the cause of New Testament Christianity as this hobby which the Firm Foundation was established to advocate."

David Lipscomb and the Gospel Advocate were less concerned about it as an issue. When Lipscomb was only fourteen years old, he was recovering from a spell of typhoid fever, when he sent for Tolbert Fanning to come and baptize him. He had told no one about his intention. When Fanning arrived, he asked the boy, David Lipscomb why he wanted to be baptized, and Lipscomb's reply was, "to obey God." Forty years later Lipscomb wrote about it, still determined that he could not improve his reply. With this statement, Fanning baptized Lipscomb in a box.

At the first gospel meeting Lipscomb ever conducted, a woman came forward to "unite with the disciples", having been a member of the Baptist Church. Lipscomb inquired of her if she had been baptized to join the Baptist Church or for another reason. This was the question he generally asked in such cases. She replied: "My friends were not Baptists, and my preference was not to join that church, but they were the only people I knew that practices what I believed the Lord required, so I united with them."

Jesse L. Sewell happened to be passing through the community, and attended the meeting that night. Lipscomb asked Sewell his opinion of whether the woman should be rebaptized. Sewell answered, "It would be mockery for that woman to be rebaptized." Lipscomb always thought so himself.

But, here was the issue: David Lipscomb believed that if an individual was baptized from the motive of wanting to obey God, that motive was acceptable whether the individual understood that baptism was in order to the remission of sins or not. Austin McGary, on the other hand, denied this, insisting that obeying God "from the heart" required an accurate understanding of the purpose of baptism. For more than fifteen years brethren discussed the issue in both the Firm Foundation and the Gospel Advocate. Many doubtlessly tired of it, and some thought the difference in viewpoint was only slight indeed. J. D. Tant, who himself sympathized with McGary on the issue, once wisely wrote: ". . . I often think of what a noted Texas preacher said to me some years ago: that the best way to bring about an understanding between Lipscomb and McGary would be to work up a big meeting somewhere, select the two to hold it, and at the close of the meeting they would find they were so near in accord on almost all things that they would be ashamed to claim a difference. . ."

Nevertheless, McGary's insistence that it was wrong to "shake in the Baptists", a term he frequently used, gained for him the reputation of being an extremist. When H. F. Williams paid a visit to Texas in 1894, and met McGary, he hardly knew what to expect. (He said of that meeting, MLS) "Here also I had the pleasure of meeting A. McGary, of the Firm Foundation. I had heard much of him, and read from his pen. My acquaintance with him was very pleasant. He is one of the "rebaptism" folks. As I had met several of that tribe in my travels, but had never heard one of them preach, I was

interested to know how they preached. I heard Brother McGary one time. He was a plain, earnest, interesting talker; but it would surprise some people in some places to hear that he just preached like many other folks. If he has horns, I did not see them. I didn't think him overly sound. He said nothing about "rebaptism" and I understand that he preaches many sermons without referring to the "baptism of Baptists." This was refreshing to me as I had understood that many of the Foundation folks took their text on "baptism for the remission of sins", and seldom got further on baptism than the talking of "Baptists on Baptist baptism". It is strange how much prejudice a little fire will kindle. . ."

This completes my study on this subject.

THE HISTORY OF MORMONISM

Jerry Dickinson

Of the many books I perused, read, and sifted through in preparation for this topic, one was Joseph Smith and His Mormon Empire by Harry M. Beardsley. Mr. Beardsley wrote that when he first started doing research on the life of Joseph Smith he was planning to write a novel based on the "prophet's" life. After much research, however, he wrote, "I realized that to fictionize his career was to gild the lily." How true! The story of the founder of Mormonism is "stranger than fiction." In fact it is so very incredible that the more deeply you delve into the career of Joseph Smith and the history of Mormonism, the more bewildered you are that any responsible person could ever believe it to be the truth. Nevertheless, millions do!

I do not believe that I am exaggerating at all when I tell you that the story you are about to consider is the most fantastic one you will ever consider.

ABOUT THE TOPIC

There are several things that surface again and again as you study the history of Mormonism. I want to mention three before I begin my presentation.

1. First, as already noted, the story is so incredible! All through my research I kept shaking my head at the absurd statements made by Joseph Smith or some other Mormon notable. For instance, Joseph Smith would have us believe that when Israelites crossed the ocean and came to America as progenitors of the Indians they came in boats or barges that were airtight. The only way they could breathe was by unstopping holes, one in the top and one in the bottom of the boat. That's right; there was a hole in the bottom as well as in the top. Of course, according to the Book of Mormon, God told them to stop up the hole if water started coming in. Only a vivid imagination could have contrived such boats.

Now, if that is not absurd enough just listen to this statement: "The inhabitants of the moon are more of a uniform size than the inhabitants of the earth, being about 6 feet in height. They dress very much like the quaker style. . . They live to be very old; coming generally, near a thousand years." That quotation appears in the Journal of Oliver B. Hunnington, Vol. 2, p. 166, and was made by Joseph Smith. Hunnington was a Mormon in the time of Joseph Smith. If someone thinks that Joseph Smith was misquoted or that no other Mormons believed such, I ask them to look for themselves in Journal of Discourses, Vol. 13, p. 95, where in a sermon, Brigham Young also claimed there was life on the moon. He even went further

and insisted that there were inhabitants on the sun. Can you believe that? Who could believe such men to be prophets, you ask? Millions, I answer!

2. A second thing that you notice over and over as you study Mormonism is that it is an autocracy. Traditionally, one man has held sway. When Joseph Smith was alive whatever he told the people, they did and they believed. It was no different when Brigham Young ascended to the leadership, and it is really no different today. In my view, a "cult" is a system in which the members believe and behave exactly as the autocrat says they should. In Jonestown the followers of Jim Jones even committed suicide at the command of their leader. Joseph Smith, dear friend, had that kind of magnetic and hypnotic power over his disciples as well.

3. The third thing that jumps out at you perpetually as you study Mormonism is their reliance on "progressive revelation" as a means of changing Mormon doctrine when the need arises. It is uncanny how the Mormons have come up with a revelation every time there was a need to alter one of their doctrines. For example, Joseph Smith originally claimed that no one could see the golden plates he had discovered or they would die. Later, when he sought to corroborate his discovery, he claimed that it had been revealed to him that certain men would be allowed to see the plates in order that they might be witnesses. When Utah was seeking statehood and it was recognized that polygamy was hindering admittance into the Union, a new revelation miraculously came, setting aside that hindrance. Just recently, as public pressure mounted with regard to the Mormon stand against allowing blacks to serve in the priesthood, along came another miraculous revelation, changing that ordinance as well. It must be convenient to have a religion that can be changed to suit the times or the whims of man. By claiming progressive revelation, the Mormons can sweep away any doctrine that becomes embarrassing or burdensome.

There are other things in Mormonism that are aberrations, but these three recurred constantly in my study, and as I proceed in this presentation I believe you will note them surfacing over and over again.

HISTORY

The history of Mormonism is primarily the history of one man - Joseph Smith. Though there are other men who have played a significant part in sustaining Mormonism, it was Joseph Smith who started it all. He is still the one to whom Mormons look as their authority and source. He is to them - "the prophet."

To understand Joseph Smith we must understand his background and the times in which he lived. The Book of Mormon was as much a product of the times in which he lived as it was a product of a fertile imagination.

Joseph's parents belonged to no religious sect. They were, like most New Englanders, Antinomian; that is, they believed that the inner life was a law unto itself and that the sanctity of religious experience must be preserved no matter what. Joseph's mother, Lucy Smith, wrote a book in later years entitled Biographical Sketches of Joseph Smith, Jr., the Prophet, and His Progenitors. In the book Lucy claims she herself had visions, as did her father and her sister, Lovisa. Her brother, Jason was a professional faith-healer. "Thus," as one writer put it, "Joseph Smith had no help from his parents in reality testing; on the contrary, he grew up in a family with a prodigious appetite for the marvelous."

Another striking thing about the childhood of Joseph Smith was the fact that his parents were constantly moving; they never stayed long in one place. Eventually, however, they ended up in Palmyra, New York. The early 1800's was a time of unfettered religious liberty in the United States, and this was especially so in Palmyra. As a matter of fact, Palmyra was a center of circuit riding preachers. It was even referred to as a "burnt over" district because it had been saturated with preachers, evangelists, and faith-healers.

These years were fertile for the sprouting of prophets. In the same decade that Joseph Smith announced his revelations, William Miller proclaimed that Christ would come to the earth in 1843 and commence the millennium. John Humphrey Noyes announced that the millennium had already begun and laid out plans for a communistic community complete with everything including "free love." A man named Matthias strode around New York claiming he had come to redeem the world. Of these and others we could mention, only one was destined for real and lasting glory - Joseph Smith!

The earliest non-Mormon accounts (court records and newspapers) indicate that Joseph reflected the religious independence of his father. There is certainly no evidence that Joseph, in these early years, was very much concerned with religion at all. The evidence leaves no doubt that his reputation before he organized his church was not that of an "adolescent mystic brooding over visions, but of a likeable ne'er-do-well who was notorious for tall tales and necromantic arts and who spent his leisure leading a band of idlers in digging for buried treasure."

New England, in the early 1800's, was filled with treasure hunters. There was even a report in the Palmyra Reflector about a "vagabond fortune teller" named Walters who came through New York claiming to have found an ancient Indian record that described the location of hidden treasures. The press accounts describe his activity in the years 1830-31, and state significantly that when he left his mantle fell on young Joe Smith.

Joseph's money digging began in earnest with his discovery of his "seer stone" when he was digging a well for Mason Chase. Martin Harris stated that it came from 24 feet underground, and Joseph Carson testified that Joseph could see wondrous sights in it: "ghosts,

infernal spirits, mountains of gold and silver." Joseph's wife described the stone as "not exactly black but rather dark in color." It is worthy of remark just here that Joseph Smith in later years admitted in his church journal that he had been a money digger in his younger days.

Just as treasure hunting was not uncommon in New York, neither were visions. Lesser visions were common in the folklore of the area. Elias Smith, age 16, claimed that in the woods near Woodstock he saw, "the Lamb upon Mt. Zion." John Samuel Thompson, who taught in the Palmyra Academy in 1825, had seen Christ descend from the firmament "in a glare of brightness exceeding the brilliance of the sun." Asa Wild of Amsterdam, New York, talked of "the awful and glorious majesty of the great Jehovah," and learned that every denomination was extremely corrupt.

It was in such a time and in such an atmosphere that Joseph purports to have had his first vision. The interesting thing about this first vision is that Joseph claims he told people in Palmyra about it at the time, and the townspeople were stirred up against him because of it. The funny thing is, no one in Palmyra heard about his vision until after he had published The Book of Mormon some years later.

In the Palmyra Reflector on February 1, 1831, appeared the following: "It appears quite certain that the prophet himself never made any serious pretension to religion until his later pretended Revelation (the discovery of The Book of Mormon).

Not only this, but there is a conflict in Joseph Smith's own testimony about the vision he supposedly had when he was 15. At first, as already noted, he apologized in his church paper for his wayward conduct as a boy (treasure hunting). Later, in his autobiography he claims he was very religious as a boy.

On February 28, 1831, the Reflector printed: "It is well known that Joe Smith never pretended to have any communion with angels until a long period after the pretended finding of his book." Thus, it appears that the purported vision at the age of 15 or so was invented by Joseph after he invented his story about the Book of Mormon. This fact alone brands him a false prophet and deceiver!

But, dear reader, this is not the only curious aspect of that first vision. In his first autobiographical sketch in 1831, Joseph stated that he was 16, and he writes that the heavens opened and he saw the Lord. In 1835, the story had been changed to a vision of two personages in a pillar of fire above his head and many angels. In the version that was published, the two personages were God and Jesus and the angels had vanished. Instead of 16, he was now 14! Who can believe it? I repeat again - millions do!

(I might just say here that Joseph was not as ignorant as the Mormons would like everyone to believe, but he was uneducated. He was ignorant, yet he had a fertile imagination. As one man put it,

"He was a mythmaker of prodigious talent." It was due to his lack of education that Joseph Smith later was infatuated with learning, setting up a tradition of putting top priority on education which exists among the Mormons to this day.)

The first vision of the two personages supposedly occurred in 1824. Even after it, however, Joseph still led people in treasure hunting, using his peep stones or seer stones to find the treasures. It was on one such adventure that he met the woman who would eventually become his wife, Emma. Issac Hale, Emma's father, never liked Joseph. He forbade Emma to marry him, but she did so anyway. According to Issac, he confronted Joseph shortly thereafter. "You have stolen my daughter and married her. I had much rather have followed her to her grave. You spend your time digging for money - pretend to see in a stone, and, thus, try to deceive people." Issac states that Joseph wept and admitted he really couldn't see in stones, promising to give up his old habits of digging for money and looking into stones.

It was shortly hereafter that Joseph Smith supposedly discovered the Golden Plates from which he translated the Book of Mormon containing his so called history of the Indians. It is remarkable that practically every idea he incorporated into his book was taken from beliefs commonly held in that time. The Book of Mormon, I repeat, was as much a product of the times as the mind of Joe Smith. For instance, Western New York regarded its Indian burial grounds with such interest that almost everyone had some explanation for their origin. It was a common legend that a terrible slaughter had taken place here and the mounds were the cemeteries of an entire race. The moundbuilders were, it was thought, a lost race, superior in civilization to the Iroquois. Since the pottery and copper ornaments buried in the mounds were frequently beautiful in design and skillfully made, few believed they were the work of the despised red man.

The theory persisted for half a century that the moundbuilders were not really Indians, but some other race - a race of peaceful farmers and metalworkers who had been invaded and exterminated by a bloodthirsty race that was ancestor to the Indians.

According to his mother, Joseph was spinning stories about the moundbuilders before he was 20. These stories were imaginative and detailed. Sometime between 1820-27 he thought of writing a book containing a history of his moundbuilders. He thought about pretending to have found an ancient document or metal engraving. He had heard that a history of the Indians had been found in Canada at the base of a hollow tree, and a Palmyra paper in 1821 reported that diggers on the Erie Canal had unearthed "several brass plates" along with skeletons and fragments of pottery.

His book came right out of these stories! His Book of Mormon is basically the history of two warring races, one a "fair and delightful people," farmers, temple builders, and workers in copper and steel the other a bloodthirsty people; full of idolatry and filthiness.

Actually, the moundbuilders were not a lost race, but direct descendants of the upper Mississippi Indian tribes.

Interestingly enough, when Joseph first claimed to have found the plates no one placed much religious significance on them. Joseph perhaps never intended for people to take his story about being led to golden plates by an angel so seriously, but some did. One was Martin Harris. Harris was mesmerized by Smith's account of his discovery. In short, Joseph claims he was told by an angel named Moroni to go to a certain wood where he would find a book, written upon gold plates, giving an account of the former inhabitants of the continent. The angel also said that the fullness of the everlasting Gospel was contained in them. Also there were two stones in silver bows - and these stones, fastened to a breastplate constituted the Urim and Thummin. He was to use the stones as "seers" for the purpose of translating the book.

Harris believed that the plates would usher in the millennium. Harris was a prosperous farmer who had followed an erratic trail of religious enthusiasms, having been a Quaker, a Universalist, and a Restorationist. He was so taken with Joseph and his book that he promised to finance the publication and even pay Joseph's debts, which at this time were considerable.

Soon, Joseph returned to Harmony, Pennsylvania, where Emma was from and where her father still lived, and began to write. Harris financed the trip, and arrived there later himself. Issac Hale, Emma's father, never saw the plates but he was shown a box in which they supposedly lay. "I was shown a box in which it is said they were contained. I was allowed to feel the weight of the box. . .into which, however, I was not allowed to look. I inquired of Joseph Smith, Jr., who was to be the first who would be allowed to see the book of plates. He said it was a young child. After this, I became dissatisfied, and informed him that if there was anything in my house of that description, which I could not be allowed to see, he must take it away; if he did not, I was determined to see it. After that, the plates were said to be hid in the woods."

Emma was Joseph's first scribe. She never saw the plates; instead he would translate them without looking at them by merely looking into his Urim and Thummin stones.

In the book there were two peoples - the Nephites and the Lamanites. The Nephites built forts, similar in description to those the Indians had built around New York. After each battle the dead were heaped up and covered with a shallow covering, which, of course, perfectly describes the mounds of New York.

The theory that the red man was a descendant of the 10 lost tribes of Israel was widespread in that era. A book entitled View of The Hebrews: Or the Ten Tribes of Israel in America, was published in 1823 by Ethan Smith. Fawn Brodie in her book, No Man Knows My History states, "It may never be proved that Joseph saw

View of the Hebrews before writing the Book of Mormon, but the striking parallelisms between the two books hardly leave a case for mere coincidence."

For instance, both books open with frequent references to the destruction of Jerusalem; both told of inspired prophets among the ancient Americans: and both described the ancient Americans as a highly civilized people. Both books make much of the "stick of Joseph" and the "stick of Ephraim." Both books mention, as well, the Urim and Thummin. In Ethan Smith's book, Quetzalcoat is seen as a type of Christ, whereas in Joseph Smith's book he is Christ himself to the new world. Surely it is not just coincidental that the Book of Mormon, written only a short time after View of the Hebrews, is so similar in so many details. The similarity of the two books is too close for comfort for Mormonism!

Joseph's choice of Egyptian as the language on his golden plates was clearly a fruit of his reading as well. Ethan Smith had written in his book that the Egyptians and Indians had no doubt been acquainted with each other. Too, the Egyptian language was at the time considered indecipherable, making it a safe language from which to translate a book you would not want the critics to be able to scrutinize.

Martin Harris took a copy of some of the Egyptian letters to Charles Anthon, professor of Greek and Latin at Columbia College. He declared it a hoax! Inexplicably, Harris came back and proclaimed that Anthon was impressed, to which Anthon wrote a heated denial. At any rate, Martin Harris from that time on became Joseph Smith's champion, and his liberal purse became the cornerstone of a new religion.

When Harris came to Pennsylvania he took Emma's place as secretary. A blanket divided the room where they worked; on one side sat Joseph, on the other sat Harris. Joseph warned Harris that God would strike him dead should he ever look past that blanket while the translating transpired.

As none of his secretaries knew the rudiments of punctuation, when the manuscript finally went to press there was scarcely a capital letter, comma, or period in the whole. About 25,000 words in the Book of Mormon consisted of passages from the Old Testament - chiefly those chapters from Isaiah mentioned in Ethan Smith's View of the Hebrews - and about 2,000 more words taken from the New Testament.

In April, 1829, a new secretary took over: Oliver Cowdery, a young schoolmaster from Palmyra who had been converted while boarding with the Smith family. David Whitmer, a young farmer from Fayette, New York, and a friend of Cowdery, paid a visit and watched the process of translation. "Joseph Smith would put the seer stone into a hat, and put his face in the hat, drawing it closely around his

face to exclude the light; and in the darkness the spiritual light would shine. A piece of something resembling parchment would appear, and on that appeared the writing."

I want to reiterate before going on that Joseph Smith's book was a product of his time. As Fawn Brodie puts it: "Any theory of the origin of the Book of Mormon that spotlights the prophet and blacks out the stage on which he performed is certain to be a distortion. For the book can best be explained, not by Joseph's ignorance nor by his delusions, but by his responsiveness to the provincial opinions of his time." He took the legends and beliefs of his day and with his furtive imagination he built his story and his church. As Alexander Campbell put it: "This prophet Smith, through his stone spectacles, wrote on the plates of Nephi, in his Book of Mormon, every error and almost every truth discussed in New York for the last ten years. He decided all the great controversies: infant baptisms, ordination, the trinity, regeneration. . . But he is better skilled in the controversies in New York than in the geography or history of Judea. He makes John baptize in the village of Bethabara and says Jesus was born in Jerusalem."

Joseph Smith had a mysterious, hypnotic power over the three witnesses: Harris, Cowdery and Whitmer. According to local press they all told different versions of seeing the plates. Martin Harris admitted seeing the plates not with his bodily eyes, but with eyes of faith. Eventually, there were eight who were made witnesses by seeing the plates. It is noteworthy that of the eight, four were members of the Whitmer family, one was an in-law of the Whitmers, and the other three were members of Joseph's family. The first time they looked, strangely enough, they saw no plates. Joseph told them to pray and pray for the Lord's help. After such praying they claim they saw them.

The Church of Christ was formally established on Tuesday, April 6, 1830, with six members. Within a month, the number had jumped to forty. For every one he baptized, however, there were fifty who remembered Joseph's previous gold digging. They believed him to be not only a fraud, but a callous blasphemer. He was arrested for disorderly conduct and acquitted. At the very moment of his acquittal he was served with another warrant. He was acquitted again. This was the beginning of a long line of persecutions to which he and his followers would be subjected for many, many years to come.

While others were preaching about the coming millennium, Joseph began laying concrete plans for the building of the new Jerusalem. He states, "No man knoweth where the city of Zion shall be built, but it shall be given hereafter." He ordered Cowdery to go west to preach among the Indians and keep an eye out for a likely spot on which to build the city of God.

One of the men who was to go with Cowdery was a young convert from what was referred to as "Campbellism" - Parley Pratt. He had

been converted to "Campbellism" by Sidney Rigdon. Pratt, therefore, steered the company to Mentor, Ohio where Rigdon lived. Three months before Pratt's coming, Rigdon had argued with Campbell over the question of establishing a communistic community. Clearly the most fanatical minded of the Disciples, he had set up a communistic colony in Kirtland. But Campbell had fought him bitterly on this. After an open break in 1830, Rigdon was "chafed and chagrined" and never met with the Disciples in a general meeting again.

For years Rigdon had believed in the gathering of Israel, the millennium he saw in the Book of Mormon that it was imminent. Campbell said this about Rigdon's conversion: "Rigdon fasted and prayed for days, until when one of his fits (ascribed by himself to the Holy Ghost) of swooning and sighing came upon him, he saw an angel and was converted."

In less than three weeks Rigdon and his whole community at Kirtland were baptized. According to David Whitmer, "Rigdon soon worked himself deep into Joseph Smith's affections, and had more influence over him than any other man living. He was Joseph Smith's private counselor and his most intimate friend and brother for some time after they met."

Sometime after this Joseph decided to move the whole church to Kirtland. He had to really do some persuading to get everyone to move but in the end he convinced them. Many were converted in Ohio, even many Disciples, causing Thomas and Alexander Campbell to rush to Ohio to preach against this new religion. Undismayed by this opposition, Joseph, at Rigdon's suggestion, set out to translate the New Testament.

Even after the move to Kirtland, Joseph was still obsessed with a desire to build his New Jerusalem. Pratt returned with glowing descriptions of Jackson County in upper Missouri, and Cowdery was certain that Independence was the perfect place. At this point Joseph went to Independence and dedicated a site for building a temple there. However, things did not go as well for them in Independence as Joseph had hoped. Few converts were made. At Rigdon's insistence Joseph returned to Ohio, leaving many disgruntled Mormons in Missouri.

While back in Kirtland he and Rigdon received several significant revelations. One had to do with life after the judgment. Instead of one place called Heaven for the saints, Joseph claimed there would be three Kingdoms. (1) The Celestial Kingdom was for the true church. (2) The Terrestrial Kingdom was for those who had never known the truth. (3) The Telestial Kingdom was for those who refused the truth.

Meanwhile, there was resentment among Mormon followers in Missouri because Joseph had left them, and because he was determined

to make Kirtland, Ohio the center of the church. Too, they had been commanded to help pay Kirtland debts. Joseph claimed he had received this command in a special revelation. The Missouri Mormons resented, as well, the fact that all the key offices had been given to Ohio people.

By now Joseph had a house and a 140 acre farm in Kirtland. It was at this house in November, 1832, that he first met Brigham Young. A Vermonter by birth like Joseph Smith, he had caught the same religious contagion that drove others west. He had tried a variety of religions, but there was no purpose in his life, he said, till he read the Book of Mormon.

When Joseph asked Brigham to pray at a meeting after his conversion he did - in tongues! Joseph told everyone that, "Brother Brigham was speaking the true Adamic language." The gift of tongues thus acquired a status in the church which it maintains even yet.

In the spring of 1832, Joseph began an active campaign to build a temple at Kirtland. Actually, he began laying plans for a city of 12 temples, wide streets, and many schools. Brigham Young used the plans 14 years later in constructing the city by the Great Salt Lake. Joseph, also, at the same time, ordered the building of a temple in Zion. He prophesied that the new city in Independence, which he referred to as Zion, would be blest of God in the near future. Actually, however, his prophecy was badly timed because a few weeks before, unknown to the prophet, the whole colony had been ordered out of the county.

The Missourians despised the Mormons in Zion. One reason was the attitude of the Mormons themselves. They referred to themselves as the true Israelites and to all others as Gentiles. The Mormons told the Missourians that they (Gentiles) were to be cut off and their lands would be appropriated by them (Mormons) for inheritance. The Missourians did not like the idea, as you can well imagine! The persecutions against them was terrible and brutal in Missouri. Of that there can be no doubt!

His people in Zion could not understand Joseph's lethargy about their fate. Joseph admonished his people to use the courts as a means of justice, but while he waited for the tedious process of the law, his followers expected him to call down armies of angels.

Late in 1834, Parley Pratt and Lyman Wight arrived from Missouri storming for action. They wanted to raise an army and march to Missouri. Finally, Joseph himself decided to raise an army. He hoped for an army of 500, but after two months of vigorous recruiting he had only 200. On Sunday, May 4, the army met at Kirtland to hear an address by Sidney Rigdon in which he urged them on to victory. At this time as well, the name of the church was changed from Church of Christ to Church of Latter-day Saints.

When the army under Joseph's leadership reached Missouri, Joseph was in a quandry. His small army was outnumbered and he knew it, but his men were spoiling for a fight and even expecting angels to help them to victory. The sheriff warned Joseph not to cross into Independence or else. To get himself out of his predicament Joseph did what he always did, and what the Mormon church to this day does - he got a revelation and changed his plans! It is uncanny how the man could receive revelations to free himself from sticky situations or embarrassing doctrines. He tells his men that the Lord wants them to return to Kirtland that the march to Zion had only been to test their faith.

The men were disillusioned, and so to appease them Joseph promised they would return. He set the "redemption of Zion" for September 11, 1836. Of course, this prophecy too fell through as Zion was never "redeemed". Even back in Kirtland there was anger that Joseph had failed in his mission, but eventually he won them over too. After the Zion debacle he changed his title from "First Elder" to President of the High Priesthood. The church was governed by 5 councils: (1) the presidency, (2) the apostles, (3) the seventies, and (4 and 5) the two councils of Kirtland and Zion. The offices of apostles and seventies were created to reward those who loyally followed him. Brigham Young very soon became the President of the twelve apostles.

In 1833 Joseph dictated a revelation called "The Word of Wisdom" in which he suggested that Mormons abstain from tobacco and alcohol. Emma had complained to her husband that some of the men during meetings at the Smith house were making a mess with their tobacco and, interestingly, it was shortly thereafter that Joseph received his revelation. Joseph, however, violated the Word of Wisdom himself. He even wrote in his journal that he partook of wine himself, and when Almon Babbitt was brought to trial for drinking, he defended himself by saying that he knew it was wrong, but he was only following the example of President Smith. By the end of the year, however, Rigdon forced a vote and total abstinence became not just a suggestion, but the law of the church. Joseph Smith then put water for wine in the communion.

After this, Joseph remained three more years in Kirtland and it was a relatively peaceful period for the Mormons there. In 1835, Michael Chandler, who had been touring the country exhibiting four mummies and several papyri, came to Joseph and asked him to decipher them. Later, the church even bought the papyri and Joseph pronounced one, the writing of Joseph in Egypt: the other, the writing of Abraham in Egypt. He dictated a translation of the "Book of Abraham" by direct inspiration from Heaven. He never translated Joseph's writing, but he claimed Abraham's writing contained a brief account of creation, beginning of the history of Israel, and other themes similar to the Bible account. There were differences, however. Instead of reading as the Book of Genesis, for instance, "In the beginning God created. . .", the Book of Abraham read, "In the beginning the Gods organized the earth. . ." His views about a plurality of Gods can be seen clearly in this book and would crystallize even more so in the days to come.

According to the Book of Abraham, there is a star, Kolob, lying near the throne of God. One revolution of Kolob takes 1,000 years and from this God himself reckons time. Kolob and countless stars are peopled by spirits that are eternal as matter itself. These spirits are not cast in the same mold, but differ among themselves in intelligence as the stars differ in magnitude. As in previous instances, as I have pointed out repeatedly, Joseph borrowed these strange ideas. In Thomas Dick's Philosophy of a Future Star, Dick speculated that the stars were peopled by "various intelligences" and that these intelligences were "progressive beings" in various stages of evolution toward "perfection." Here again, I repeat, Joseph's ideas about man being able to progress in eternity until he eventually even became a god had its origin in the times in which he lived.

The Book of Abraham even solved the question of the origin of the black man. It was because of the curse of Ham that the blacks were denied the right of priesthood. According to the Book of Abraham the Egyptians were descendants of Ham and, thus, the curse rested on them too. Joseph, however, even went further in stating that during the war in heaven there were three divisions among the angels: the good ones, the bad ones, and the ones who decided to stay neutral, waiting to join the victors after the war was over. These angels were forced to come into the world and take bodies in the accursed lineage of Canaan - the negro or African race. Without a doubt, the Book of Abraham was the most unfortunate thing Joseph Smith ever wrote. A half dozen leading Egyptologists later examined facsimilies of it and agreed that they were ordinary funeral documents as found in thousands of Egyptian graves. In 1967, 11 fragments of the papyri were found in the New York Metropolitan Museum of Art and examination of these confirmed that they were indeed funeral documents. Mormons may try as they may to sidestep the evidence, but the facts are too well established: Joseph messed up - he outsmarted himself! His inspired translation was a farce and a sham!

In 1835, while still in Kirtland, Oliver Cowdery accused Joseph of adultery with a young girl of 17, whom Emma had taken into the house for a time. Cowdery was summarily excommunicated, among other things, for "insinuating that the prophet had been guilty of adultery." Joseph now began to rethink the institution of marriage. The courts had ruled the Mormons could not perform ceremonies since they were not ordained, and many had had to leave wives they could not convert. Years later several, among them Orson Pratt, claim that Joseph was teaching polygamy at this time. Rumors were abundant of unlawful relations and lusting among many Mormons for a plurality of wives. Back in February 1831, Joseph had received a revelation which said, "Thou shalt love thy wife with all thy heart, and shalt cleave unto her and none else." This was already being changed and, as we shall see, was to be completely altered in time.

About this time financial problems came crashing down on Kirtland. Joseph had established a bank in Kirtland with a capital stock of not

less than four million dollars. The Ohio legislature, however, refused to incorporate the bank. Due to a number of problems the bank eventually collapsed. Joseph was now terribly in debt and the creditors swarmed in. Many Mormons were disillusioned again. The weak in the faith left; at least six of the twelve apostles were in open rebellion because of the financial mess. Joseph made a dignified apology for the banking fiasco and gradually won back his followers and most of the dissenters.

Sometime after this Joseph and Rigdon took a trip to Missouri. When they returned Joseph learned of a warrant out for his arrest on the charge of banking fraud. He now realized that he was finished in Kirtland. That night he and Rigdon left for Zion. After their departure the dissenters seized the temple and renounced Joseph as depraved. Warren Parish, who had once looked on Joseph and Rigdon as gods wrote, "I believe them to be confirmed infidels, who have not the fear of God before their eyes. . . They lie by revelation, run away by revelation, and if they do not mend their ways, I fear they will at last be damned by revelation."

When the two men reached Missouri the whole town turned out, singing and cheering. Joseph's oldest converts, who had been in Missouri since 1831, looked upon his flight from Kirtland as an answer to prayer. The bank failure, they declared, was God's device for bringing the prophet to Missouri to stay. The name of this new Mormon colony was Far West. There were 1,500 there when Joseph arrived and 600 came from Kirtland shortly thereafter to join their departed prophet.

Joseph now began to dream of an empire. He even set up a military body made up of companies of tens and fifties. At the dedication of the new temple in Far West, Rigdon made a speech saying in effect that the Mormons had turned their cheeks for the last time. If attacked again, it would mean extermination, either of the Mormons or of the Missourians. This speech was printed in newspapers across Missouri and replied to with "tirades of abuse," as you can well imagine.

A fragile peace existed for a while, but on August 6, 1838, a bloody fight broke out between Mormons and some of the old Missouri settlers at a voting place. The peace was broke! Joseph marched his army to Justice of the Peace Black's house, demanding he sign an agreement to peace. He did. Upon hearing of the incident a judge ordered a warrant for Joseph's arrest.

Missouri was now bent on running the Mormons out! Bands of Missourians roved around, setting fire to haystacks, stealing livestock, and whipping Mormon farmers. Joseph drafted every able bodied man into the "army of Israel." Small skirmishes even occurred here and there. Joseph led his army out, attacking various communities and taking all the livestock they could find back with them. Many Mormons in Far West deplored this kind of plundering, and many of them even left.

Quickly, the Missourians struck back. The old settlers warned that in six days Far West would be burned and her fugitives driven out of the state. Joseph prepared the city for a siege. However, when the huge militia arrived the Mormons were outnumbered five to one. Joseph secretly made a deal with the Missourians in which he, Rigdon, Lyman Wight, Parley Pratt, and George Robinson gave themselves up in order that the rest could go free. They were taken prisoner to Liberty. The Mormons led by Brigham Young, crossed over to Quincy, Illinois, and the Missourians demolished Far West after their departure.

The citizens in Illinois extended sympathy and charity to the Mormons, partly because they welcomed the chance to demonstrate a nobility of character above the Missourians. There was much border friction and the Illinois people welcomed the chance to show their superiority.

With the rest gone to Illinois and no prospect of a trial in sight, Joseph and the others planned two breakouts - both failed. As the time wore on and the hatred of the old settlers waned the prisoners became more and more of an embarrassment to local officials. Finally, they were set free.

When Joseph reached Illinois he immediately set out to look for a site for a new city. He chose a bend in the Mississippi River and called it Nauvoo, which he declared meant beautiful plantation in Hebrew. This city saw an even more spectacular growth than Far West. Joseph even predicted it would become the biggest city west of the Appalachians. The persecutions they had suffered in Missouri had actually helped them.

In the summer of 1840 Joseph baptized Dr. John Cook Bennett. He was now Secretary of the Illinois Medical Society and Quartermaster General of the Illinois Militia. Bennett had a reputation for debauchery and profligacy, but Joseph overlooked all that because Bennett pushed the charter for Nauvoo through the legislature. Hyrum, Joseph's brother, even wrote Joseph a letter showing that Bennett had deserted a wife and two children, and had been expelled from the Masons for unprincipled conduct. The prophet simply filed the letter.

Bennett took Rigdon's place as Joseph's most intimate friend and counselor for the next $1\frac{1}{2}$ years.

During this period the epithet "community of wives" came more and more to be applied to the "holy city". The New York Herald on May 6, 1842, reported that men and women in Nauvoo were "connected in promiscuous intercourse without regard to the holy bonds of matrimony." What troubled people most about the city, however, was the military atmosphere. The "Nauvoo Legion" looked on itself as the army of the Lord, drilled regularly, and boasted of uniformed officers.

Joseph requested - and received - from Governor Carlin the commission of lieutenant-general. He came to prefer the title General even to President. He wore a blue coat with a plentiful supply of gold braid, buff trousers, high military boots, and a handsome hat topped with ostrich feathers. On his hip he carried a sword and two giant pistols.

As much as the military atmosphere bothered people, it was polygamy that kept festering up like a sore. Monogamy had come to be an intolerably circumscribed way of life to Joseph. "Whenever I see a pretty woman," he told a friend, "I have to pray for grace." By 1840 he had come up with his new order of marriage. Parley Pratt says that it was at this time that Joseph taught him about the "eternal family organization, and the eternal union of the sexes" in the hereafter as well as in the present. Pratt had buried his first wife and had remarried. Joseph promised him that he would have them both in heaven, provided he was sealed to them in the temple under the new and everlasting covenant, and since heaven would bless this union in the hereafter, it could not logically frown on his having more than one wife on earth.

He was fond of pointing to the command in Exodus, "And if a man entice a maid that is not betrothed, and lie with her, he shall surely endow her to be his wife." The sin of adultery lay not in the act itself but in the subsequent desertion. He taught none of this openly, for he feared polygamy would bring down the wrath of the Gentiles. Until the day it could be proclaimed publicly, the doctrine must be vehemently denied. Eventually, all the saints could be taken into his confidence and welded into a force that could oppose any Gentile threat, but until then the little lit must be voiced to protect the great truth.

Jesus said that there would be no marriage in heaven, but Joseph said that did not apply to his saints. That which he and elders sealed on the earth would be binding in heaven. There a man could even procreate more children, until, as Parley Pratt put it, "the result of our endless union would be offspring as numerous as the stars in heaven." This was the so called road to godhood. A man's glory in the next world is determined by his works in this world. He who entered heaven with ten talents would have tenfold the rate of progress toward godhood as the man with only one. Similarly, if a man went to heaven with ten wives, he would have more than tenfold the blessings of a mere monogamist, for all the children begotten through these wives would enhance his kingdom. The man with only one wife, on the other hand, would be denied even her, and forced to spend eternity as a ministering angel rather than a god.

Joseph even taught that "God himself was an exalted man, and was once himself as we are now." Man, too, could progress to the state of godhood.

Some argue that polygamy was officially inaugurated on April 5, 1841, when Joseph married the attractive twenty-six year old Louisa Beaman. But it is doubtful she was even the second on the list. Lucinda Harris, a blonde beauty about 40, told Mrs. Pratt that she had been Joseph's mistress for four years. Mormon historians,

though they won't admit the authenticity of her statement, list her as one of his plural wives. There were many others. Before June, 1842, Joseph Smith had married or "sealed" an imposing list of women, almost all of them already married. One of them, Mary Elizabeth Rollins, states that Joseph told her he had been commanded to take her for a wife. "The angel came to him three times, the last time with a drawn sword and threatened his life." Brigham Young told William Hepworth Dixon in 1866, "I myself sealed dozens of women to Joseph." One Mormon historian drew up a list of 27 wives, but the manuscript records clearly show the number may have reached or exceeded 50. In January, 1846, 18 months after his death, 30 women were sealed to the prophet in the Nauvoo Temple "for eternity", and to various other men "for time".

Joseph's brother, Don Carlos fought polygamy till his death in 1841. "Any man," he said in June of that year, "Who will preach and practice spiritual wifery will go to hell, no matter if it is my brother."

Bennett and Joseph, in a round about way, came to odds over polygamy. Joseph wrote Sidney Rigdon's 19 year old daughter, Nancy, a letter in which he sought her affections. Bennett, however, warned her beforehand, and when she got the letter she showed it to her father who confronted Joseph. Apparently Rigdon had to that point been completely ignorant about polygamy in the Mormon ranks. At first, Joseph denied making advances, but when Rigdon showed him the letter he simply said he was testing her virtue. The story got out and since Bennett had warned Nancy, Joseph blamed him, had him accused of debauchery himself, and he was excommunicated for the same.

After his excommunication, Bennett struck back savagely by sending a series of letters to the editor of the Springfield newspaper. The articles started appearing in July of 1842 and told all about the heretofore polygamous practices. This forced Joseph to more secrecy and more denials. It was not until 1852 when it was all finally admitted!

Joseph had predicted in 1841 that Governor Boggs of Missouri, who had given the Mormons so much trouble in their last days there, would meet a violent death. When he was shot in 1842 the saints hailed it as a prophecy fulfilled, but the "Gentiles" pointed the finger at Joseph. He denied having anything to do with it, but Bennett wrote that he had heard Joseph Smith offer \$500 to anyone who would kill Boggs. Boggs survived and accused Joseph of being an accessory before the fact and persuaded Governor Reynolds to ask for his extradition on the ground that he was a fugitive from justice.

Joseph refused to go to Missouri. He hid out in various places. Those who saw him said he was in a very depressed state. He finally submitted to arrest and set forth for Springfield with 40 of his best soldiers. When he was finally brought to trial the judge held that the Missouri writ was invalid in Illinois, and Joseph was released.

Sometime during the spring of 1843, Joseph convinced Emma of the inevitability of the new marriage system. She agreed to it reluctantly if she could do the choosing. Emma constantly nagged at him, however, to be done with polygamy. Finally, he wrote down a long revelation in which he defended polygamy, ending it with a threat to Emma that God would destroy her if she did not accept Joseph's marriages. Emma, according to Heber Kimball, now threatened to leave Joseph. She finally decided to stay with him, but now refused to acknowledge his wives.

By this time Joseph looked upon Nauvoo as a state within a state. "We stand in the same relation to the state as the state does to the union. Shall we be fools to be governed by its (Illinois) laws, which are unconstitutional?" He proceeded to pass laws saying that any officer coming to Nauvoo with a writ for his arrest would be arrested, and if found guilty put in the city jail for life. Too, he drew up a petition for Congress, asking that Nauvoo be made a completely independent Federal territory, with the Nauvoo legion incorporated into the U.S. army, and giving the Mayor (Joseph Smith) the power to call out U.S. troops whenever necessary. This petition may well have cost the Mormons what few friends they had left in Illinois.

Finally, in the spring of 1844, Joseph began to organize a government to rule over what he hoped would become a sovereign Mormon state. On March 11, he began selecting with the utmost secrecy a council of 50 'princes' to form what was then described as "the highest court on earth." Few secrets in Mormon history have been better kept than the activities of the council, but it is clear that one of their first acts was to ordain and crown Joseph Smith as King of the Kingdom of God.

By August, 1843, Joseph was frankly discussing a westward migration; he intended to set up an empire in the west. He was unsure, however, exactly where to lead his people.

For some reason, Joseph decided to run for President of the United States in 1844. In the spring of 1844 enmity against Mormons was widespread and dangerous. Those who took his campaign seriously saw him as an evil symbol of the union of church and state. Anti-Mormons had been passing resolutions calling for his extradition and hoping for some provocation from Nauvoo that would furnish an excuse for action.

But Joseph's worst peril was from within his own ranks. For many months he had watched the progressive alienation of his ablest and most courageous men. William Law was a wealthy Canadian who had invested in real estate, construction, and steam mills, fostering more than anyone else the sorely needed industrialization in the city. He disliked Joseph's monopoly of the management of real estate. He was shocked when Joseph threatened to excommunicate anyone who purchased land without his permission. Law was convinced that Joseph was using funds donated for the "church hotel" in town to buy more land, which he then sold to new converts for a generous profit.

The final break, however, came over fidelity. Joseph approached Law's wife, Jane. In a violent session with his leader, Law called for a reformation and an end to the debauchery that corrupted the church. Law threatened that unless Joseph went before the High Council and confessed his sins, he would expose his seductions before the whole world.

"I'll be damned before I do," Law later quoted Joseph. "If I admitted to the charges. . .it would overthrow the church!"

"Is not that inevitable already?" Law asked.

"Then we can all go to Hell together and convert it into a Heaven by casting out the Devil! Hell is by no means the place this world of fools suppose it to be, but on the contrary, it is quite an agreeable place."

This was the beginning of Law's break. He did not believe Joseph was a false, but a fallen prophet. He hoped he would come to his senses. There were other disgruntled Mormons. Dr. Robert Foster returned home from a business trip and found Joseph dining with his wife. She said Joseph had been there preaching the spiritual wife doctrine and had tried to seduce her. Before any of these could call his hand, Joseph called the council together secretly and excommunicated Foster, William Law and Jane Law. But, they would not leave! They hoped to bring about a reformation! William Law set up a church of his own, with himself as President, following faithfully the organization of the main body.

The reform church even set up a printing press and established a newspaper, the Nauvoo Expositor. The "apostates" started a three pronged attack of Joseph through the courts. Francis Higbee sued him for \$5,000 on a charge of slander; William Law succeeded in getting a grand jury in Carthage to issue a bill of indictment against him for adultery and polygamy; and Jackson and Foster got a similar indictment for false swearing. Joseph countered by throwing mud, accusing his accusers of adultery and perjury.

Joseph was now convinced that the Expositor must be stopped. He issued a proclamation declaring it a civic nuisance, a portion of the legion marched to the office, wrecked the press, and burned every issue of the hated paper. This was his ultimate undoing!

Robert Foster wrote for the Warsaw Signal a detailed report about the destruction of the paper and also included a long list of crimes against Joseph. On June 12, Thomas Sharp wrote an editorial which reeked with ominous tones. "War and extermination is inevitable! Citizens arise, one and all!!! Can you stand by and suffer such Infernal Devils!, to rob men of their property and rights, without avenging them? We have no time for comments; every man will make his own. Let it be made with power and balls!!!"

Joseph prepared his people for battle; vowed to fight and die if necessary. Too, Joseph now seriously began considering the matter of a successor. He had previously blessed his eldest son, Joseph, and promised him the succession. He was now 12, and Joseph feared an assassin might cut him down before young Joseph was ready to assume power. Thus, on April 4, 1844, he told the apostles in one of his last meetings with them: "Now if they kill me you have got all the keys, and all the ordinances and you can confer them upon others, and the hosts of Satan will not be able to tear down the kingdom as fast as you will be able to build it up."

After Joseph's death, Brigham Young looked back to this and concluded that the prophet had placed all rights of succession directly in his hands.

Joseph and Hyrum, his brother, now decided to run away to the west rather than be captured. News reached him soon, however, that unless he surrendered, Nauvoo will be pillaged. Reluctantly, he surrendered and was taken to Carthage. Eventually, all other Mormon prisoners were released except Joseph and Hyrum. They were charged with treason. On June 27, 1844, a mob broke into the jail and murdered Joseph and Hyrum Smith. Both men had pistols that had been smuggled into them and both fired upon their assailants, but there is no doubt they were murdered by a lawless mob.

As Fawn Brodie wrote, "The martyrdom gave to the story of Joseph Smith the imperishable force of tragedy. What was already a legend it converted into an epic. The martyrdom was a dramatic symbol that God had placed his seal upon the testimony of his prophet. And it was the legend of Joseph Smith, from which all evidences of ambition, deception, and financial and marital excesses were gradually obliterated, that became the great cohesive force within the church."

After Joseph's death it seemed that schisms would disintegrate the church. Sidney Rigdon, after a bitter battle with Brigham Young, retired to Pittsburgh. Lyman Wight went to Texas, and Charles Thompson went to St. Louis. William Smith, claiming the succession for himself until his nephew young Joseph should come of age, stayed in Nauvoo until Brigham Young expelled him. All of these lesser "prophets" followed Joseph Smith in claiming visions, and most practiced polygamy.

Only Brigham Young had the prudence and sagacity to claim his authority as president of the apostles rather than as an opportunistic revelator. And it was to him the bulk of Mormons turned!

When the Anti-Mormons saw that Joseph's death had not destroyed the church, they began to hound it in earnest. They emulated the burning and pillaging of the Missourians until Brigham Young agreed to take his people west. The heroic story of their journey to the Great Salt Lake has been told again and again, and I have not the space to delineate here. It was in Utah that the empire Joseph dreamed of became a reality. The Mormon church today is a rich,

powerful, politically forceful, and even respected organization. Few people, even few Mormons themselves, know the real history of the Mormon prophet and the Mormon church. The Mormons themselves suppress these facts. They certainly do not rush to inform their converts of the checkered and dubious career of their "prophet". Who can blame them?

Young Joseph took over what was called "with more exactness than poetry" the Reorganized Church of Jesus Christ of Latter-Day Saints. The church moved back to Independence, where young Joseph and later his son, Frederick did their best to recapture the magic spirit of the gathering to Zion, claiming that the center of the Universe should be in this suburb of Kansas City.

Polygamy underwent an incredible evolution. From a convert venture limited to the leading elders of the church it became in Utah an imminently respectable practice, the number of wives even symbolizing the intensity of a man's faith. For three decades an enraged American public tried to legislate the practice out of existence in the Mormon territory. Finally, in 1890, their fourth president, Wilford Woodruff, in a manifesto intended to win statehood and peace, renounced the practice of plural marriage while retaining the principle as an ideal. Dear friend, can you imagine one of the early apostles renouncing a practice of the New Testament church which had been received by revelation from heaven in order to have peace with the world? Shame, shame!!! Mormons should either practice polygamy or give up their faith! Shame on them for changing their doctrines to appease men! This alone proves the Mormon church to be anything but the Church of Christ!

I trust this brief synopsis of Mormonism will spur you on to an even deeper study. Mormons are very active and very prodigious in their evangelical efforts. They are quite successful, too. We, as Christians, need to be ready and able to confront and confound their false teachings. To do that we must know the Bible, but we must also know their history, their beliefs, and their practices.

In conclusion, I would hasten to point out that there are myriads of Mormons who sincerely believe Joseph Smith was a prophet and the Book of Mormon came from God. He was not, and it is not! Our duty is to get the true facts to as many as we can, hoping that we may by some means save some. In II Corinthians 10:5, Paul enjoined us to cast down imaginations, or as one version reads - "deceptive fantasies." Mormonism is one deceptive fantasy that needs to come crashing to the ground!

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MAJOR DOCTRINES OF THE MORMON CHURCH

Billy D. Dickinson

The Church of Jesus Christ of Latter Day Saints, probably better known to most people as the Mormon Church, is a growing and prospering organization in almost every way. They boast of a large membership of around four million. As a matter of fact, it is said they grow at a rate of about twenty-five thousand a year. At almost any time and in any neighborhood, one might see a missionary pair going door to door peddling their false doctrine. (I read where one mormon stated that for each one thousand doors knocked on by a missionary pair, one convert is made.) Hence, it may well be said of The Church of Jesus Christ of Latter Day Saints, as it was of the Pharisees in Matthew 23:15, "For ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves". I realize that such constitutes a strong and harsh condemnation, but I feel that it is warranted and a fair assessment of their situation!

Christianity and Mormonism are as different from each other as light and darkness! Christianity is founded upon truth, (which comes from Christ, John 1:17), righteousness, and purity; while Mormonism is based on falsehoods, (which comes from Joseph Smith, the false prophet), perversions, and blasphemy. When one carefully considers the "major doctrines of the Mormon Church" in contrast to the sensible teachings of the Bible, it is then that one has a panorama view of just how damnable, blasphemous, and yes, I might add, how absurd many of their beliefs are. Perhaps this warning to the reader is in order: To those who believe the Bible and have given the God and Christ of the Bible a high, lofty, and special place in their hearts, you will find some of their beliefs, especially the ones about God and Christ, MORE than just false! You will find them appalling, offensive, and just generally blasphemous in nature!! Take the Jehovah's Witnesses, for instance. That sect teaches some far-fetched theories, such as Jesus is a created being and merely a demi-god. But, quite frankly, they cannot hold a candle to the many absurd doctrines embraced by those who are followers of Joseph Smith; Mormonism's infamous imposter.

Of course, it would be virtually impossible to cover all the many beliefs and doctrines of this organization. Therefore, we have been very selective in regard to choosing the major doctrines, which are necessary to understand, if one truly wishes to understand Latter Day Saint theology. I have purposefully chosen those tenets which are interrelated; which should become evident as we proceed. The major doctrines I would like to consider are: (1) What they believe about God. (2) What they believe about Christ. (3) Their doctrine of man and his pre-existence. (4) Salvation.

LATTER DAY SAINTS AND GOD

If one does not comprehend what Latter Day Saints believe and teach about God, it is impossible to really understand the entire system of Mormonism, and what they teach about other matters. It is here that Mormonism shows its weakest side and plunges to its lowest depths! Hence, an understanding of this subject is crucial to our entire study. Also, what a religious organization teaches about God ought to be the first consideration given in the determination of the scripturalness of that organization. Indeed, if a religious institution is in error on what it teaches about God, then all else had to become suspect; certainly the scriptural validity of that organization is destroyed beyond repair.

Mormonism teaches that our great and eternal God is merely an exalted man, and, indeed, there are many gods over him! They even teach that God was once an infant, or a child, and once dwelt upon an earth very similar to ours. God simply climbed up the ladder of progress until He finally reached the station of a god. Orson Hyde, a Mormon apostle, once said in Journal of Discourses, Vol. I, p. 123, "Remember that God our heavenly Father was perhaps once a child and mortal like we are and rose step by step in the scale of progress, in the school of advancement; has moved forward and overcome until he has arrived at the point where he now is". If this is not blasphemy with a vengeance, frankly I admit I do not know what blasphemy is! Joseph Smith, the false prophet himself, once said, "God himself was once as we are now, and is an exalted man, and sits enthroned in yonder heavens. . . I am going to tell you how God came to be God. We have imagined and supposed that God was God from all eternity. I will refute that idea, and take away the veil, so that you may see. . . It is the first principle of the gospel to know for a certainty the character of God, and to know that we may converse with him as one man converses with another, and that he was once a man like us; yea, that God dwelt on an earth, the same as Jesus Christ himself did. . .", (Relating the teaching of Joseph Smith on "Godhood", by Bruce R. McConkie, p. 321 of Mormon Doctrine. This is one of their own books.) Again, Lorenzo Snow, once president of their church, said in Millennial Star, Vol. 54, p. 404, "As man is, God once was; as God is, man may become."

So, Mormonism seeks to humanize God by teaching he is merely "an exalted man". This reminds me of Paul's words in Romans 1:22-23, "Professing themselves to be wise, they become fools, and changed the glory of the uncorruptible God into an image made like to corruptible man. . ."

Also, Latter Day Saints believe in many gods, who are even above our God. Our Father even has a father over Him. Joseph Smith once said, according to Journal of Discourses, Vol. 6, "In the beginning the head of the Gods called a council of the Gods and they came together and concocted a plan to create the world and people in it". You see, they believe the gods literally have many wives: notice, I said wives in the plural. These gods are polygamists and, incidentally, even our God is suppose to be a polygamist. These gods,

including our God, actually have sexual relations with their wives, and the result is that spirit beings are begotten. (We will discuss this more when we cover man's pre-existence.) Suffice it to say that Mormons believe that our God and Father in heaven also has a father, and His father has a father, and on and on it goes forever! Also, if God has a father, obviously he has a mother; they say. To prove that our God has a father, Mormons often use Revelations 1:6, where John wrote, "And hath made us kings and priests unto God and HIS Father. . ." They say this proves that God has a father, because here it speaks of God and HIS father! Of course, anyone who can read ought to be able to determine for himself that the antecedent of "his" in verse six is Jesus Christ in verse five. This is just a classic example of how Latter Day Saints wrest the scriptures in an attempt to prove their false teachings!

Another passage of scripture they use in an attempt to validate their belief in many gods, is I Corinthians 8:5, where Paul wrote, "For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,) . ." Thus, they falsely reason that Paul affirms that there are many gods and lords in both heaven and earth. Again, this is just another example of how Latter Day Saints mutilate the scriptures for their own justification! When one is discussing the scriptures with Mormons, and they quote a passage such as this one; first, always look the passage up and see what it actually says; if in doubt. It very well could be that they have misquoted it. Then, if the passage is correctly quoted, look at the passage in the light of its context. Read the verse before and after. It may very well be, as is the case with I Corinthians 8:5, that the passage not only does not teach what they say it does but, indeed, it teaches the very opposite!! In I Corinthians 8:5, Paul is discussing idolatry. In verse 4, he wrote "As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that THERE IS NONE OTHER GOD BUT ONE". Then in verse six, Paul gives a deathblow to Latter Day Saints theology, when he wrote, "But to us there is BUT ONE GOD, THE FATHER, of whom are all things and we in him; and ONE LORD JESUS CHRIST, by whom are all things, and we by him."

Yes, they believe in many gods! Yet, strangely enough, the Book of Mormon plainly teaches there is but ONE GOD! II Nehemiah 31:21 says, "And now, behold, this is the doctrine of Christ, and the only and true doctrine of the Father, and of the Son, and of the Holy Ghost, which is ONE GOD, without end". Also, in Alma 11:26-29, the Book of Mormon says, "And Zeezrom said unto him: Thou sayest there is a true and living God? And Amulek said: Yea, there is a true and living God. Now Zeezrom said: Is there more than one God? And he answered, No". Also, the Book of Mormon affirms over and over again that God is an unchanging and eternal God! Evidently, the Mormon doctrines of a progressive God and many gods were concocted, to borrow one of their terms, after the Book of Mormon was written! As far as I know, there is nothing in the Book of Mormon to uphold these two absurd beliefs!

Also, Latter Day Saints teach that God has a body that is composed of flesh and bones! According to Doctrine and Covenants, "God the Father is a glorified and perfected man, a personage of flesh and bones in which tangible body an eternal spirit is housed". Brigham Young even taught that God our Father has a body, "with parts the same as you and I have". How did God get His body of flesh and bones? The same way you did - by birth from two physical parents! Orson Pratt, in The Seer, p. 132, expressed it in these terms, "We were begotten by our Father in heaven: the person of our Father in heaven was begotten on a previous heavenly world by His Father; and again, He was begotten by still more ancient Father and so on, from generation to generation, from one heavenly world to another still more ancient, until our minds are wearied. . .and as a last resort, we wonder in our minds, how far back the genealogy extends, and how the first world was formed, and the first father was begotten". Of course, we reject such as heresy and find ourself appalled by such blatant sacrilege! Jesus taught in John 4:24 that God is Spirit. How do Latter Day Saints explain this passage? They say it has been corrupted and the true translation should read, "For unto such hath God promised his spirit". Well, it seems to me that the very fact they have found it necessary to change the reading of this passage shows there is something about this passage that obviously bothers them! It necessarily infers that they realize that John 4:24, as it reads in the Bible, disagrees with their carnal and materialistic concept of God. If not, then why was it necessary to change it? The truth is that God is Spirit, and Luke 24:39 informs us that spirits do not have flesh and bones! Incidentally, early sections of Doctrine and Covenants taught a God of spirit. Doctrine and Covenants 5:2, in the 1835 edition, said the Father was a "personage of spirit", as opposed to the Son, who was a "personage of tabernacle". This was written in 1829.

So, Latter Day Saints' concept of deity is a most confused one, and it can be aptly described as "latter day confusion"! It is certainly a lot more reasonable, not to mention scriptural, to just believe in the Bible's explanation of deity, and all that is involved in this inexhaustible subject.

LATTER DAY SAINTS AND CHRIST

Latter Day Saints believe that Jesus was the firstborn Son of God in the pre-existence. In other words, Christ was actually begotten, just as all of us were in our pre-existence, by God having sexual relations with one of His wives. Thus, in this sense, Jesus is literally the Son of God, and we are literally, according to this line of reasoning, His brothers and sisters. (Before going further, let me say it is somewhat embarrassing to have to talk about God on such a level as this, but I suppose it is necessary, in exposing this damnable doctrine for what it is!) This is what they actually believe! Christ was the firstborn Son of God in pre-existence, and somehow He managed to attain godhood even before He gained a mortal body, although they teach a body is essential to achieving divinity. Nonetheless, Christ was favored by God above all others and was given special pre-eminence.

Again, here is where Mormonism plunges to its lowest depths. Latter Day Saints deny, at least in essence, the virgin birth of our Lord! Brigham Young once said, (and Brigham Young is on record saying that he had never preached a sermon and sent it out to men that could not be called scripture), "When the Virgin Mary conceived the child Jesus, the Father had begotten him in his own likeness. He was not begotten by the Holy Ghost", Journal of Discourses, Vol. I, p. 50. This, of course, is in direct conflict with what the Bible says. Matthew 1:18 and 20 declare, "Now the birth of Jesus was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. . . for that which is conceived in her is of the Holy Ghost". As a matter of fact, even the Book of Mormon says in Alma 7:10 that Mary was overshadowed and conceived "by the power of the Holy Ghost"! Yet, Latter Day Saints deny both the Bible and their own Book of Mormon! Again, Orson Pratt, the so-called apostle, said, "The fleshly body of Jesus required a Mother as well as a Father. Therefore, the Father and Mother of Jesus, according to the flesh, must have been associated together in the capacity of husband and wife; hence the Virgin Mary must have been, for the time being, the lawful wife of God the Father. . .", The Seer, p. 158. Surely, it does not take a great theologian to see that if the Father and Mother of Jesus had "been associated together in the capacity of husband and wife", then Mary was really not a virgin at all!!

Now, you must clearly understand what Mormons believe about this. They believe that God the Father, in His glorified and immortal body, actually had a sexual relationship with the young girl Mary! As a result of this carnal union, Christ was born with a physical body, literally and physically the Son of God! Now, obviously this creates some real problems for Mormons: First, God at this time was already married to His many wives, according to them. So, if He was not married to Mary when this took place, He committed adultery against His other wives! Second, Mary at the time was a betrothed woman and by violating a betrothed woman, God had violated one of His own laws which required death, (see Deuteronomy 22). So, to get around these obstacles, Orson Pratt, as suggested in the quote previously cited, said that God actually married Mary for a time. Some have even suggested that Mary married Joseph for a time and God for eternity. (Incidentally, this would mean Mary was married to two different husbands at the same time.) Oh well, I suppose some people will say anything to uphold a false doctrine!!

Dearly beloved, there is just too much confusion in the Mormon's conception of Christ for it to be of God! Actually, Brigham Young believed Adam begot Christ,; others say God the Father did, but the Bible and the Book of Mormon says what was conceived in Mary was of the Holy Ghost!

LATTER DAY SAINTS' VIEW OF MAN AND HIS PRE-EXISTENCE

It is also impossible to grasp Mormon theology unless one has an understanding of what they believe and teach concerning the pre-existence of man. As is characteristic of Mormonism, and this should

be evident by now, they have totally disregarded the teachings of the Bible in these matters. The Bible, of course, teaches that the earth, and all that in it is, did not exist until God created it. Likewise, man did not exist until God created the first man and woman: Adam and Eve. The Bible records in Genesis 2:7, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man BECAME a living soul". Before this, man did not exist but now he does: he has become a living soul.

But Latter Day Saints teach that man pre-existed before the creation and, indeed, there is a sense in which man has always existed! In other words, man is eternal, just as much as God is! Also, while our Lord pre-existed with the Father, His pre-existence is really no greater than any other man's, because we all pre-existed in the spirit world. Brigham Young once said, "There was never a time when man did not exist, and there will never be a time when he will cease to exist", Journal of Discourses, Vol. 10, p. 5. You see, Mormons believe the essential element of each man's personality, what they call the intelligence, was never created. Each of us has always existed before the creation of the world, and before our God was God. Each intelligence was an individual entity and was self-existent, as well as co-equal with God. Joseph Fielding Smith said, "The Latter Day Saints believe that man is a spirit clothed with a tabernacle; the intelligent part of which was never created or made, but existed eternally. . .", The Progress of Man, pp. 9-10.

Yes, our "intelligences" have always existed. Our Father, by having sexual relations with His wives, merely clothed those intelligences with spirit bodies. Therefore, man's spirit consists of his inherent being or intelligence and the spirit body from his Heavenly Father and mother! Hence, Mormons do not believe God is our creator, and we speak of God as our creator, entirely different things are meant altogether!

Actually, then, what this life consists of, as far as Latter Day Saints are concerned, is a testing ground for godhood. They believe we can continue to progress until we become as much a god as God is. When we reach the station of a god, we too will create our own worlds and have our own spirit children, as our Father did! Joseph Smith, the author of this doctrine, once said, "Here, then is eternal life, to know the only wise and true God; and you have got to learn how to be gods yourselves. . .namely, by going from one small degree to another, and from a small capacity to a great one. . . to inherit the same power, the same glory and the same exaltation, until you arrive at the station of a god, and ascend the throne of eternal power, the same as those who have gone before", (See Mormon Doctrine, by Bruce R. McConkie, p. 321). Oh, the blasphemy of it all. Mormonism seeks to humanize our great God while elevating man to future godhood! Since the Bible nowhere teaches such an absurd doctrine, they must have gotten it from the Devil, who told Eve, "Ye shall be as gods", Genesis 3:5. Also, Zechariah 12:1 strikes a blow against Mormonism and its concept of man's pre-existence, because here it states that man's spirit is formed "within him".

LATTER DAY SAINTS AND SALVATION

You might have already guessed by now, Latter Day Saints take an unorthodox view about almost everything they believe. This is certainly true concerning their view of salvation. Although other sects may teach a second chance after death, as far as I know, no other group claiming to be followers of Christ actually practice baptism on behalf of the dead, as Latter Day Saints do. Mormons believe, at least in a sense, that salvation is universal. To them, salvation equals the resurrection and, of course, all men will be resurrected.

If you want to insult a Mormon, ask him if he is saved. In his mind, even the most ignorant savage and depraved criminal has been "saved", or guaranteed a resurrection. Mormons believe that everyone will be saved, but the question is the degree of exaltation that a man may win for himself in his life here on earth. A popular saying among Mormons is that "salvation without exaltation is damnation". Surely, a child can see the contradiction of terms expressed in this statement. Mormons regard any cessation in their progress to become gods as damnation. They actually feel sorry for those of us who have no hope of one day becoming a god in "celestial glory".

As briefly as possible, let us notice what Mormons believe about the "hereafter". By Mormon definition, death is the separation of the spirit body from the physical body. When this happens, the spirit body stays here on earth where the spirit world is. Supposedly, the spirits of the dead are all around us and the spirit world has two great divisions: prison and paradise. In the spirit prison are those who rejected the gospel while on earth and led wicked lives. These spirits suffer for awhile until they pay for their sins. In other words, a Mormon version of the Catholic doctrine of purgatory! After they have suffered enough for their sins, then they drift to the other part of the spirit world, which is paradise. In paradise, they have faithful Mormons once again preaching the gospel to them, as they did in this life. So, this is where "baptism for the dead" comes in. Those in the spirit world who now accept the gospel, (and, of course, one would have to be crazy not to after suffering for his sins), can accept the vicarious work done in their names on earth. Now, Latter Day Saints do not believe that everyone they practice baptism by proxy for will be accepted, but only those who also have accepted the gospel while in the spirit world. However, the one who rejects the gospel on earth, though he receives it in the spirit world, must pay the price of not receiving exaltation in the highest level of heaven.

Mormons believe there are three degrees of heaven or exaltation. They are the Celestial Kingdom, (which is the highest of all); then the Terrestrial Kingdom, and then the Telestial Kingdom. The faithful, those who were married in the temple and received the other temple rites, will enter the Celestial Kingdom where they will become gods. Those who were faithful but were not married in the temple will be ministering angels to the gods. Those who were lukewarm Latter Day Saints, and those who received the gospel in the spirit

world, will enter the Terrestrial Kingdom. The inhabitants of the lowest kingdom, the Telestial, will be the really depraved of society. People who rejected Mormonism on earth and in the spirit world, but never denied the Holy Spirit, will be in this kingdom also. Apparently, the majority of the human family will go into this kingdom. Neither God nor Christ will commune with these people forever, but they will have the comforting presence of the Holy Spirit. This kingdom, though the lowest of the three, will be a wonderful place. As far as I could determine, according to the Latter Day Saints, very few will actually go to hell. Those who go to hell will be the unrepentant who committed unpardonable sin and had special knowledge. These are those who were holders of the Melchizidek priesthood and had personal knowledge of the power of God. Some shed innocent blood, while others sinned against the Holy Spirit in other ways. These are referred to as "sons of perdition" and will go to hell, where they will have no glory forever! (For the above information, as well as information in other areas, I am indebted to the excellent book, The Mormon Mirage, by Latayne Colvett Scott, published by Zondervan Publishing House. For an extensive treatment of Latter Day Saints' view in regard to the hereafter, I recommend you read this book on pp. 186-211.)

Of course, Latter Day Saints are giving a false hope that the gospel does not give, when they affirm that one may reject the gospel in this life and accept it in the next. Strangely enough, even the Book of Mormon condemns the idea of a second chance after death! In Alma 34:31-35, we read, ". . . For behold, now is the time and the day of your salvation. . . For behold, this life is the time for men to prepare to meet God; yea, behold the day of this life is the day for men to perform their labors. . . therefore, I beseech of you that ye do not procrastinate the day of your repentance until the end: for after this day of life, which is given us to prepare for eternity, behold, if we do not improve our time while in this life, then cometh the night of darkness, wherein there can be no labor performed. Ye cannot say, when ye are brought to that awful crisis, that I will repent, that I will return to my God. Nay, ye cannot say this: for that same spirit which doth possess your bodies at the time ye go out of this life, that same spirit will have power to possess your body in that eternal world. For behold, IF YE HAVE PROCRASTINATED THE DAY OF YOUR REPENTANCE UNTIL DEATH, BEHOLD, YE HAVE BECOME SUBJECTED TO THE SPIRIT OF THE DEVIL, AND HE DOTTH SEAL YOU HIS: therefore, the Spirit of the Lord hath withdrawn from you, and hath no place in you, and the devil hath all power over you: AND THIS IS THE FINAL STATE OF THE WICKED". Does this sound like one can reject the gospel in this life and in the spirit world still accept it? I am perfectly willing to allow each reader to make that determination for himself!

What does Paul have reference to when he writes in I Corinthians 15:29, "Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead"? This, of course, is the passage that Mormons appeal to for their unscriptural practice of proxy baptism. Now, admittedly, this is a difficult passage. You look this passage of scripture up in five

commentaries and you will probably find five different explanations. Adam Clarke said that in his opinion, this is the most difficult passage of scripture in the New Testament. Well, I think that is an overstatement, but it is a difficult passage. But I do know this, whatever the passage may or may not mean, the explanation of the Mormons concerning this verse cannot be the correct one! That much I have no doubt! Their practice of baptism by proxy for the dead is a gross misrepresentation of what Paul is here discussing, and primarily it is brought about by taking these words out of their context and lifting them out of their natural setting!

First, let us emphasize what this verse cannot mean. Sometimes, it is easier to know what a verse does not mean than what it does mean, because one passage at one place will not contradict plain facts and principles taught elsewhere in the word of God! This is why I Corinthians 15:29 is not teaching the salvation of those who are dead by being baptized on their behalf!! THIS VIOLATES EVERYTHING THE GOSPEL STANDS FOR! Do not be deceived, dear reader, into thinking, as Mormonism teaches, that you can reject salvation in this life and still receive it in the next, or perhaps be brought out of purgatory. This simply is not true: it is a false hope from the devil! The Bible says, "For we must all appear before the judgment seat of Christ that everyone may receive THE THINGS DONE IN HIS BODY, ACCORDING TO THAT HE HATH DONE, whether good or bad", II Corinthians 5:10. Again, "BUT LET EVERY MAN PROVE HIS OWN WORK, and then shall he have rejoicing in himself alone, and not in another. FOR EVERY MAN SHALL BEAR HIS OWN BURDEN", Galatians 6:4-5. No one can obey the gospel for you!

What, then, does I Corinthians 15:29 have reference to? First, it must be interpreted in light of its context. I Corinthians 15 is the resurrection chapter. So, whatever Paul is discussing in I Corinthians 15:29, he is teaching something about the resurrection: not baptism. Some at Corinth were denying a bodily resurrection of the dead, I Corinthians 15:12. The point being they knew about baptism and Paul simply used this as an example to teach them something about the resurrection! In this chapter, Paul greatly emphasizes the importance of Christ's resurrection:

1. If there is no resurrection of the dead, as some were saying, Christ was not resurrected, verse 13.
2. If Christ was not resurrected, our faith is in vain, verse 14.
3. If Christ was not resurrected, the apostles were false witnesses, verse 15.
4. We are still in our sins, verse 17 and,
5. Those who have died in Christ have died in vain and have perished, verse 18.

These are just some of the consequences that follow, Paul says, if Christ did not come forth from the dead, as he affirmed in I Corinthians 15:1-4.

It is interesting that throughout this chapter Paul constantly uses the pronoun "ye" and "we". Yet, in verse 29, he uses the pronoun "they". "Else what shall THEY do which are baptized for the dead, if the dead rise not at all? Why are THEY then baptized for the dead"? This has led some to conclude that Paul was here referring to a practice of some being baptized for their dead, and he simply used this to make a point, not necessarily to approve of the practice. It seems to me, at least, that this explanation does have some validity. Why didn't Paul ask, "Why are WE baptized for the dead"? Or why didn't Paul ask, "Why are YE baptized for the dead"? He used these pronouns throughout the chapter! Yet, he asked, "Why are THEY baptized for the dead"? Then in verse 30 he goes back to the pronoun "we" again! Could it be that Paul is making a contrast between what "we" do and what "they" do? James Burton Coffman, in his excellent commentary takes this position, wherein he offers the following illustration: "This writer once heard a pioneer preacher discoursing on the resurrection, and he said, "The indians bury a dog and a spear with the fallen warrior, and why should they do that, if no resurrection"?"

However, another explanation also seems to be very plausible. In the Gatewood-Farnsworth Debate on Mormonism in 1942, Brother Otis Gatewood, on p. 36, explained I Corinthians 15:29 this way, "But now notice in the 29th verse. What does he say? 'Else what shall 'they' do?' Now why change from 'we' to 'they'?-we-ye-they. So, what was disturbing those Corinthians? The body, James says, without the spirit, is dead. The 12th verse of I Corinthians 15, tells us that they were disturbed over the resurrection of dead bodies. In the resurrection, does the dead body raise? Those Corinthians had some of their forefathers to die. They said, 'They are not going to be raised'. And Paul says, "Else what shall they do?" Who do? What shall your forefathers do. . .they are baptized for the dead - if the dead do not raise? Now, what dead, the next question comes. What dead are they to be baptized for? Well, we will turn to the greek and we are told, 'in behalf of dead bodies'. In other words, why were your forefathers baptized in behalf of 'dead bodies' if this body does not raise? Why, then, are they baptized for them? If they are not going to be raised, why were they baptized? And notice, it is in the possessive case - 'ton nekron'. It is plural as well as the possessive case. Why were your dead forefathers baptized in behalf of their own bodies, if there be no resurrection? Now then, if it had been 'Why were they baptized in behalf of some else's body?', it would have been 'to nekro' in the indirect object, but it is not in the indirect object case: it is the case of possession. Why were they baptized in behalf of bodies which they possessed, if there be no resurrection? This is what the scripture says: that is what Paul was referring to when he said 'they'". I will let the reader decide for himself concerning the validity of these explanations.

But why stop at baptism? Why not observe the communion by proxy for the dead, as well as every other command of God? Obviously, this is not what the Bible teaches!

CONCLUSION

It has been the purpose of this article to examine and analyze with great scrutiny some of the major doctrines of the Church of Jesus Christ of Latter Day Saints. This was done to the best of our ability and I feel with deadly accuracy! Certainly, in one article we have not exposed ALL their false claims and heretical doctrines. Much, much more could be written. But still, I trust enough has been said to destroy whatever influence they might have had upon every honest seeker of truth who has read this article. After examining the many doctrines embraced by those who are followers of Joseph Smith, I can only say, "Thank God for the sensible teachings of the Bible". We should find great consolation in the fact that our faith does not rest upon such blasphemous doctrines or in a mere man as Joseph Smith who sought to deceive the simple minded. We should feel only pity for those who have been blinded by such a false sect. Certainly their zeal is worthy of a better cause. Thank God I am a member of the church of Jesus Christ of the early day saints!!

THE OPERATION OF THE HOLY SPIRIT IN THE
CONVERSION OF THE SINNER

Johnny Elmore

It has been said that in the first three centuries of the Christian era, the emphasis in the doctrine of election was on the freedom of man's will. Evidently the first great change in that came with Augustine (354-430 A.D.). Augustine was a philosopher and a teacher of rhetoric before his conversion at the age of 32. He was an ascetic who was extremely conscious of sin - so conscious that he began to wonder about its universal prevalence. He finally concluded that it was because men were born sinners by heredity. Augustine's doctrine included: (1) Infant baptism. (Because of original sin, infants would be punished if not baptized for the forgiveness of sins); (2) Original sin. (By Adam's sin all men jointly sinned together); (3) No free will. (By Adam's transgression, the freedom of the human will was entirely lost); and (4) Grace. (If man wills and does good, it is merely the work of grace. It is an inward, secret, and wonderful operation of God upon man).

Augustine was opposed by a contemporary by the name of Pelagius. Pelagius held these views: (1) He denied the regeneration of infants in baptism and the damnation of all unbaptized infants. (2) He denied that Adam's sin was imputed to his posterity, and went so far as to reject original sin entirely. (3) He asserted the freedom of the will, and its capacity for good without supernatural grace. Nevertheless, Augustine's views of "Adamic sin" were accepted as the standard belief of Roman and Greek Catholics.

Then came John Calvin (1509-1564 A.D.). Calvin enlarged upon Augustine's views of predestination and original sin and developed a system of theology around them. Undoubtedly, Calvinism has been the source of most denominational thought and dogma. His famous five points were worked into the Westminster Confession, upon which was based the doctrine of the Church of England, the Church of Scotland, Presbyterian, Methodist, Episcopal, and the old Baptist, commonly referred to as "Hardshell" or "Primitives." It is called the TULIP doctrine, because the word TULIP becomes an acrostic by taking a letter of the word to stand for each point of doctrine. T - for Total Hereditary Depravity; U - for Unconditional Election; L - for Limited Atonement; I - for Irresistible Grace; and P - for Perseverance of the Saints.

These doctrines go hand in hand. One doctrine calls for the other. I have in my possession a copy of the Philadelphia Confession of Faith, which, with a few minor changes, was taken from the Westminster Confession, and adopted by Baptists in Philadelphia,

September 25, 1742. I hold in my hand a facsimile of the original which was printed by Benjamin Franklin in 1743. This confession teaches that man has inherited the guilt of Adam's transgression and has also inherited a corrupted nature as a result. Because man has inherited a totally corrupted nature, he is totally indisposed to all good and wholly inclined to sin. Because of this, man cannot respond to the gospel, therefore, God must send the Holy Spirit to regenerate man. However, the direct operation of the Holy Spirit is given only to the elect, those selected by God for salvation unconditionally. Without a direct operation of the Holy Spirit, regeneration cannot occur. The preaching of the gospel does not affect man in his corrupt nature because he is dead. Dead men cannot assist in their own resurrection, they reason, therefore, they must have a direct operation of the Holy Spirit before they can believe.

Wallace refers to these doctrines as "theological triplets."
(1) The doctrine of total hereditary depravity. (2) Irresistible Grace, or direct converting power. (3) Perseverance of Saints, or the impossibility of apostasy. If man is totally depraved by nature, it follows that he is unable to do anything at all to be saved; he is a passive recipient, and not an active agent; therefore, in this helpless, hopeless state the Holy Spirit must exert a divine influence upon his heart to enable him to obey God, after which the divine nature so completely destroys the depraved nature that he can no more sin so as to fall from grace!

As we have seen, this was the prevailing doctrine when Alexander Campbell came upon the scene. It is unlikely that Campbell would have ever found his way out of Calvinism if he had not become disgusted with the creeds and theological speculations of his time and had resolved to take the Bible and the Bible alone. It has been said that the "Calvinist view of election," has been "modified and softened by various influences including debates with our brethren." Undoubtedly, one of the debates that helped modify and soften it was the Campbell-Rice debate, which I want to review briefly.

THE CAMPBELL-RICE DEBATE

The Campbell-Rice debate was begun November 15, 1843, and continued during sixteen days. It was, perhaps, the greatest confrontation of Calvinism and apostolic Christianity. The Presbyterians in Kentucky had suffered stinging defeats in Campbell's debates with Walker and McCalla, having lost large numbers of members, and felt it imperative that another discussion be conducted. Campbell wanted to meet John C. Young, because of his urbanity and amiability, as well as for his literary and theological attainments, but Young's health had failed and Campbell was obliged to accept N. L. Rice as his opponent, a man who had already demonstrated a prejudiced and hostile spirit. Rice was unfair, in that he demanded that Campbell affirm four of the six propositions, (it is always easier to deny than to affirm), and he also demanded the last speech.

In spite of the unfairness, Campbell gained a great victory for the truth. His opening speech in the debate on the influence of the Holy Spirit, has been praised for its beauty of diction, clearness of statement and power of argument. The "Great Pacifier," Henry Clay, was the president of the discussion, and as such, he was careful to avoid favoring either disputant. However, an observer stated that when Campbell made his first speech on the proposition that "the Holy Spirit in conversion and sanctification operated only through the Word" it was so well reasoned that Henry Clay became carried away with the argument, and began to lean forward in his chair and nod assent, waving his hand toward Campbell in a graceful and approving manner, and then recovering himself, he drew back and looked to see whether anyone had noticed. A high dignitary in the Episcopal church wrote in the Protestant Churchman, that this portion of Campbell's address "is one of the most splendid specimens of logical and eloquent reasoning" he had ever read.

In affirming the proposition that "in conversion and sanctification the Spirit of God operates on persons only through the Word," Campbell made fourteen arguments, which I want to review.

His first argument was based on the constitution of the human mind. He argued that all man's knowledge of material nature has been acquired by the exercise of our senses and our reason, and that in the same way, supernatural knowledge comes wholly by faith, and faith by hearing, and that faith, by which man is saved is impossible without language.

His second argument was that "no living man has ever been heard of, and none can now be found, possessed of a single conception of Christianity" where the Bible has not been before him. In other words, if the Spirit of God operates without the Word, why is the great majority of the human race shrouded in pagan darkness?

His third argument was that no one who claims to have been the subject of an operation of the Spirit can express a single right idea on the subject of spiritual things which is not already found in the Word of God.

His fourth argument was that "whatever is essential to regeneration in any case, is essential to it in all cases." Campbell read from the Westminster Confession which said: "Elect infants, dying in infancy, are regenerated and saved by Christ through the Spirit." He argued that faith and preaching are all vain, if dying infants and untaught pagans may be regenerated by the Spirit alone. Mr. Rice countered by saying that only elect infants die in infancy. This rendered his position ludicrous for, as one writer pointed out, "If that is the case, God was indeed foolish in sending the flood; the world was only one generation away from being totally dominated by elect people."

His fifth argument was that the "Holy Spirit's own method of addressing unconverted men" was "by signs addressed to the sense, and words to the understanding and affections." He argued that the

miracles of the Spirit "opened the heart, the testimony of the Lord entered, and the Spirit of God with it, and the work of conversion was finished."

His sixth argument was that Jesus called the Holy Spirit by a term meaning "advocate." The Spirit was to advocate Christ's cause. He was to convince the world of sin, righteousness, and judgment by pleading the person, mission and character of the Messiah, and that was all that was necessary to the conversion of men.

His seventh argument was that the Messiah's method of convincing and converting the world was through language, and that this is essential is evidenced from the fact that the first gift of the Holy Spirit was the gift of tongues.

His eighth argument was based on I Peter 1:23, which states: "Being born again, not of corruptible seed, but of incorruptible seed, by the Word of God which liveth and abideth forever." He argued that unless Mr. Rice could show that we are born again, neither by corruptible nor incorruptible seed, without the Word of God, then the question is settled. He argued that if we can prove in one case that without the seed we cannot have a crop of corn, from every principle of analogy, just so, if we can prove the Word to be necessary in one case, it is true in every other case.

His ninth argument was based on the Lord's commission to Paul, which said, "I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee: Delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive the forgiveness of sins, and inheritance among them which are sanctified by faith that is in me" (Acts 26:16-18). He argued that here we have the manner and means God employs in converting and sanctifying. He uses light, knowledge, or the gospel to open the eyes of men. He argued that Mr. Rice, on the other hand, believed in a speculative conversion, without light, knowledge, faith, hope or love, and that he makes the whole moral machinery of the Bible, the Christian ministry, and the commission of the Holy Spirit void.

Campbell's tenth argument was one that is well known to us, an old argument, but one, which in my opinion, has never yet been met. It was that whatever influence is ascribed to the Word of God in the sacred Scriptures, is also ascribed to the Spirit of God. In other words, what the Spirit of God is said to do, the Word of God is said to do, also.

His eleventh argument was deduced from the fact that resisting the Word of God, and resisting the Spirit of God are shown to be the same thing. For example, the martyr Stephen said: "Ye do always resist the Holy Ghost: as your fathers did, so do ye" (Acts 7:51). What proof did he give? The next verse says: "Which of the prophets have not your fathers persecuted?" Thus, in persecuting the prophets, as they spoke the Word of God, they resisted the Holy Spirit.

His twelfth argument was that the strivings of the prophets by their words are represented as the strivings of the Holy Spirit. Nehemiah said: "Thou gavest also thy good spirit to instruct them" (Nehemiah 9:20), and "testifiedst against them by thy spirit in the prophets" (Nehemiah 9:30).

His thirteenth argument was that God has nowhere operated without his Word, either in the old creation or in the new. In nature and in grace, God operates not without his Word. He has never wrought without means. He quoted Hebrews 11:3, "Through faith we understand that the worlds were framed by the Word of God."

His fourteenth argument, not fully developed, was that God's spirit and his Word operated conjointly on ancient chaos, and they still operate together on the chaos of the human heart in its sins.

What were the results of the debate? The Presbyterians boasted of a complete victory on their side, overlooking the fact that when Campbell preached during the discussion, quite a number came forward for baptism, among them a very intelligent Lutheran preacher. J. H. Brown, a Presbyterian preacher, purchased the copyright for \$2000 and efforts were made to circulate it. They soon found that it was making many converts to Campbell's view, but none to Presbyterianism. Several cases are mentioned by Richardson in his book. The rights were sold to C. D. Roberts for a small sum, and the book has since been published by those who subscribe to Campbell's views. It is probably one of the most thorough refutations of Presbyterianism in print.

Another great debate on this subject was conducted at Little Rock, Arkansas, in 1938 between N. B. Hardeman, and Ben M. Bogard, a Missionary Baptist. Bogard affirmed that "in conviction and conversion the Holy Spirit exercises a power or influence in addition to the written or spoken word." I think Hardeman was devastating in this debate because he was in the negative, and because he was able to refer to a debate that Bogard had earlier with Aimee McPherson, a renowned faith healer. He quoted Bogard who said: "At that time there was no New Testament to tell people how to be saved, and how to live, hence Jesus sent the Holy Spirit to guide his apostles into what to teach men and women." He continued to quote: "What they taught and did, and how sinners heard and believed and became Christians, and how Christians should live, is written in the New Testament for our guidance, because we are to observe the same teaching. Therefore, when we hear the teaching of the New Testament, we hear the Spirit speaking to us; and when we obey what it teaches, we walk after the Spirit and are children of God, saved and sanctified." He then said: "Dr. Bogard, you couldn't put it any stronger. In view of this your own teaching, where is there any room for the Spirit's operation 'in addition to' and separated from the word?" These points and others gave rise to the observation that Bogard had to abandon Baptist doctrine in order to meet Mrs. McPherson's doctrine.

WHAT THE BIBLE TEACHES

Perhaps no one would deny that in the conviction and conversion of a sinner, the Holy Spirit must have its operation, but what is the work of the Spirit? How does the Holy Spirit operate on man? If I were affirming in debate, I can think of no better way than the way Campbell approached it, and that is, by affirming that the constitution of man is such that any intelligence communicated to man must be through the senses and reason. The Spirit operates on the sinner's heart, but he uses means.

James 1:18 says: "Of his own will begat he us with the word of truth." We are begotten by the Spirit, but he uses words. John 6:63 says: "It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit and they are life." Psalm 119:50 says: "This is my comfort in my affliction: for thy word hath quickened me." The Spirit quickens, but he does it with words.

Romans 10:17 says: "So then faith cometh by hearing, and hearing by the Word of God." James 1:21 says: "Receive with meekness the engrafted word, which is able to save your souls." Psalm 19:7 says: "The law of the Lord is perfect, converting the soul." These few passages should be enough to convince anyone that the Word of God is not a dead letter, but that it is the medium through which the Spirit reaches the heart of the sinner.

One of the clearest statements of Campbell's belief in the operation of the Spirit of God in conversion is found in a letter to Mr. Meredith, editor of the Baptist Interpreter, when he said:

The human heart must be changed and renovated by some cause; for unless the heart be reconciled to God, purified, cleansed, no man can be admitted into the society of heaven. Those views I have always presented to the public. But the question is, How is the moral change to be effected? By the Spirit alone? By the gospel facts alone? By the Word alone? I do not affirm any one of these propositions. I never did affirm any one of them.

How the Spirit operates in the Word, through the Word, by the Word, or with the Word, I do not affirm. I only oppose the idea that anyone is changed in heart or renewed in the spirit of his mind by the Spirit without the Word.

As we all know, the Holy Spirit is not simply some abstract something, some fluid substance like electricity. He is a person. God first sent his Son, and after he went back to Heaven, the Comforter, the Holy Spirit, took up the work and carried it on, using the apostles as a medium. Jesus told the apostles, "And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; Even the Spirit of truth; whom the world cannot receive" (John 14:16, 17). When Jesus said, "Whom the World cannot receive," he meant mankind in general, all other men in the world, in contrast with the apostles. No one else could receive the Comforter - only the apostles.

The Holy Spirit was to be a teacher (John 14:26). He was to testify (John 15:26). He was to reprove the world of sin (John 16:7). He was to be a guide (John 16:13). He was to be a witness (Rom. 8:16). And the way he was to communicate the Father's will to the apostles was not to be through hunches, intimations, and so-called inner leadings. There are only five ways that impressions can be conveyed to the mind of man - through seeing, hearing, tasting, feeling and smelling. It is impossible to smell truth, or taste it, or feel it, therefore, it must be accomplished by hearing or seeing. Words are either heard by the ears, or seen by the eyes. Thus, the Holy Spirit communicated through words. Paul said, "Now the Spirit speaketh expressly" (I Tim. 4:1). "Expressly" means "explicitly," according to Arndt and Gingrich. The American Bible by Goodspeed says: "The Spirit distinctly says." The New International Version renders it: "The Spirit clearly says." Can those people who believe in a direct work of the Holy Spirit say that the Spirit came to them and clearly spoke as a teacher, guide, or witness? If so, what did he say?

It is certainly a fact that faith is produced in the heart by the Holy Spirit, but the Spirit uses the medium of words. "So then faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). "The gospel of Christ. . . is the power of God unto salvation" (Rom. 1:16). "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: But these are written, that ye might believe" (John 20:30).

The Spirit uses agents, and has always done so. David said, "The Spirit of the Lord spake by me, and his word was on my tongue" (II Sam. 23:2). Peter said: "Holy men of God spake as they were moved by the Holy Ghost" (II Peter 1:21). Jesus told the apostles: "For it is not ye that speak, but the Spirit of your Father which speaketh in you" (Matt. 10:20). In Jesus' prayer, he said, "For I have given unto them the words which thou gavest me; and they have received them" (John 17:8). He also said: "Neither pray I for these alone, but for them also which shall believe on me through their word" (John 17:20). The only influence the Holy Spirit exerted in conversion, even when special measures of the Holy Spirit were in existence, was through the Word of God, the spoken or written Word of God. I say, without fear of successful contradiction, that in every single case of conversion in the book of Acts; the Word of God was first preached to the persons converted.

It was the idea of the Holy Spirit, moving in some direct, mysterious way, having impact upon the naked soul of man, enlightening, illuminating, and enabling the sinner, that caused Raccoon John Smith such trouble. Smith was too honest to fabricate such an experience, and wondered why he didn't receive it, and in great agony of mind, he went to a meeting where experiences were to be related, hoping to receive some light for his troubled soul. He heard an ignorant and simple-hearted old man arise and tell his experience. The old man said: "One morning I went out into my woods to pray, and I saw the devil." Curious listeners leaned forward to hear. "I saw the devil. You may all think it was imagination, but I saw him as plainly as I now see Mr. Denton there." An

old brother asked: "And how did he look?" "He was about the size of a yearlin'," said the man. "When I saw him, I could not pray, and so I came home. But I went back the next day to the same place, and he was gone! Then I was happy, for I knew that the Lord had saved me out of his hands." Smith turned away in sorrow and disgust, and later came to see that men are converted through the plain and simple teaching of the Word of God. The cases of conversion in the book of Acts prove that the Holy Spirit operates only through the Word, never without the Word.

PROOFS TEXTS CONSIDERED

Calvinists say that the Word of God is unable to reach the heart of the sinner, unless it is preceded by a miraculous operation of the Spirit. The main arguments given for this doctrine are based upon the doctrine of hereditary total depravity. John Owen, whose books are still sold in Calvinist book stores, wrote two volumes on the Holy Spirit. In one chapter titled, "Spiritual Illumination Proved By Scripture," he concludes: "We have, as I suppose, sufficiently confirmed our first general assertion, concerning the necessity of an especial work of the Holy Ghost in the illumination of our minds, to make us understand the mind of God as revealed in the Scripture."

W. G. T. Shedd, also sold in Calvinist book stores, said: "The influence of the Spirit is distinguishable from that of the truth; from that of man upon man; and from that of any instrument or means whatever. His energy acts directly upon the human soul itself. It is the influence of spirit upon spirit; of one of the trinitarian persons upon a human person. Neither the truth, nor a fellow-man, can thus operate directly upon the essence of the soul itself. It is in this respect, that theologians have defined the influence of the Holy Ghost upon the human will to be 'physical.'" He says again: "The unenlightened understanding is unable to apprehend, and the unregenerate will is unable to believe. Vital force is lacking in these two principal faculties. What is needed at this point is life and force itself. Consequently, the Author of spiritual life himself must operate directly, without the use of means or instruments, and outright give spiritual life and power from the dead: that is, ex nihilo. The new life is not implanted because man perceives the truth, but he perceives the truth because the new life is implanted. A man is not regenerated because he has first believed in Christ, but he believes in Christ because he has been regenerated. He is not regenerated because he first repents, but he repents because he has been regenerated."

Augustus Strong quotes both of these authors on regeneration in his Systematic Theology, but notice how he defines regeneration: "Regeneration is that act of God by which the governing disposition of the soul is made holy, and by which, through the truth as a means, the first holy exercise of this disposition is secured. Regeneration, or the new birth, is the divine side of that change of heart, which, viewed from the human side, we call conversion."

Pendelton's Manual states: "We believe that in order to be saved sinners must be regenerated or born again and that this regeneration expresses or evidences itself in the holy fruits of repentance and faith." If these doctrines and definitions are true, then they have the sinner born again, regenerated, and that before repentance and faith, for these are the fruits of the new birth, we are told. N. B. Hardeman, in his debate with Bogard asked: "Should a man die following his regeneration but before his repentance and faith, what would be the result? You would either have a regenerated soul in hell or an unbeliever in heaven. Now which?"

N. L. Rice said: "The necessity of the agency of the Spirit on the hearts of men, I have said, arises simply from their deep depravity. I have proved by a large number of passages of Scripture, that man by nature is destitute of holiness, and inclined only to sin; that he is born of the flesh and is carnal; that his thoughts are evil from his youth; that he is conceived in sin, and goes astray from his very birth; that his heart is deceitful above all things and desperately wicked." Thus, we see the connection of this doctrine of total depravity with the operation of the Holy Spirit. Let us notice a few passages thought to favor this view.

In Isiah 1:5, 6, speaking of the condition of political Israel, the prophet said: "Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment." Does this describe man after the fall? If so, we wonder why God placed the flaming sword at the garden gate to keep man away from the tree of life, if man was in such a decaying condition. This has no reference to man in the sense of being totally depraved.

Again, Rom. 3:12, "They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one." Does this teach hereditary depravity? Surely not, for how could people go out of the way, if they had been born out of the way? I know that Paul didn't believe in total depravity for he said "evil men and seducers shall wax worse and worse." If they were totally depraved, how could they wax any worse?

In Ephesians 2:1, Paul said: "And you hath he quickened, who were dead in trespasses and sins." They argue that a dead man can do nothing to assist in his own resurrection. But you will note that the passage says "dead. . .in sins," not "dead in sin." Campbell answered this by showing Rice's application was "what rhetoricians sometimes call killing the metaphor, or running it mad. Now a man that is metaphysically dead to one thing, is not literally dead to everything else. There is still something alive in him, through which truth may find its way to his heart." It has been shown that even the man who is dead in trespasses and sins can: (1) do good (Luke 6:33); (2) hear God's voice (John 5:25); (3) do the things of the law (Rom. 2:14); (4) provoke unto emulation (Rom. 11:14, 15); and (5) arise from the dead (Eph. 5:14). A man who is "dead in sins," that is, separated from God, is not totally unable to act anymore than the man who is "dead to

sin" (Rom. 6:2) is unable to sin. The error here is pressing a figure of speech beyond its intended usage. But now let us notice a few passages purported to show an independent operation of the Holy Spirit.

(1) The conversion of man is often compared to the valley of dry bones, mentioned by Ezekiel. The Spirit entered into the dry bones, and amidst the rattle of bones, each bone came to its place and was clothed with flesh. If man is that helpless, we must either turn Universalist, or say that God is a respecter of persons. If a man does not accept the Word, who is responsible? If man is that helpless, he cannot be responsible, so this doctrine makes God responsible if man is lost, and thereby a respecter of persons.

(2) I Thessalonians 1:5, "For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance." That is true. The gospel came in power, and it still has power. Brents asked: "Why is it important that the best revivalists be secured to conduct the more successful meetings?" He continues: "if the Spirit operates immediately on the people, we cannot see any use for a preacher at all; or, if one must be had, it would not matter whether he have ten talents or one." He argues that the fact that the most skilled preachers are sought suggests that just as the most skillful fencer uses the sword more successfully, even so skilled workmen more successfully wield the sword of the Spirit, which is the Word of God.

(3) We are told that the Lord opened Lydia's heart (Acts 16:14), and the Pentecostians were pierced in their heart (Acts 2:37). That is true, but their hearts were opened with the sword of the Spirit, which is the Word of God (Eph. 6:17). Campbell pointed out to Rice that the Spirit uses the sword as the woodsman does the axe. The woodsman operates on the tree, but he does it with the axe. The Spirit uses the medium of words to reach the heart of sinners.

(4) I Corinthians 2:14, "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." The natural man is presumed to be the unconverted sinner, and the "things of the Spirit" are thought to include spiritual life. So long as he is a sinner, he cannot receive this life, neither can he be converted until he does receive the life. Here is their dilemma! The natural man cannot become unnatural until he gets the Spirit, and he cannot get the Spirit until he becomes unnatural! Obviously, this is not the meaning! The "natural man" of the passage is simply the uninspired man, not the sinner; and the "things of the Spirit" do not include spiritual life or the work of the Sinner in the conversion of sinners.

(5) Galatians 4:28, "Now we, brethren, as Isaac was, are the children of promise." Since Isaac's birth was unusual, his mother being past age, it is compared to the work of the Spirit on the hearts of sinners. But they would have to show that the miracle was performed on Isaac, who would represent the sinner. However,

the extra work, if any, was performed on the parents, not Isaac, so this does not help their case.

(6) John 3:8, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." This passage is often used to prove that the work of the Spirit on the heart of the sinner is beyond our comprehension. Campbell showed that Rice's main argument was: "It is a mystery, and we cannot understand it: therefore, my doctrine is true." Campbell begged Rice to explain the word "so." He argued: "The subject of the proposition is, - Every one that is born of the Spirit - is compared to what? So what? That is the question he cannot answer." Incidentally, the Greek word for "so" is *houto*, and it means: "In the manner spoken of; in the way described; in the way it was done; in this manner: in such a manner," according to Thayer. Some of the oldest translations render the phrase, "The wind bloweth where it listeth," and "The Spirit breatheth where it will." "So" describes the results of the new birth, not the manner of the Spirit's operation. It is a fact that "pneuma," the word translated "wind," is found 370 times in the NT, and is only rendered "wind" one other place, which is a quotation from the OT.

(7) Ezekial 36:26, "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh." N. L. Rice argued that this passage is a promise of the converting and sanctifying influence of the Spirit of God upon the Jews in a future day. Campbell deplored such a weak argument, but answered him according to his own folly by showing that Ezek. 18:31 says: "Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel?" Thus, Israel was commanded to make for themselves a new heart.

(8) Psalm 119:18, "Open thou mine eyes, that I may behold wondrous things out of thy law." N. L. Rice argued that David felt the need of divine illumination and that this passage taught the doctrine of the agency of the Holy Spirit in enlightening the minds of men. But, Acts 26:16-18 shows that Paul's commission as a gospel preacher was to "open their eyes, and to turn them from darkness to light, and from the power of Satan unto God," and that the effect would be "forgiveness of sins, and inheritance among them which are sanctified."

(9) Luke 24:45, "Then opened he their understanding, that they might understand the scriptures." It seems incredible that this passage would be used, but Rice argued that Jesus "opened their understandings, that they might understand the Scriptures." Campbell showed that this passage is irrelevant, because it does not deal with regeneration, that it was Jesus and not the Spirit, and that they were disciples and not sinners. Also, he showed that it is explained in the context in verse 32, which says: "Did not our hearts burn within us, while he talked with us by the way, and while he opened to us the scriptures?"

(10) Another passage sometimes used is Matthew 13:19-23, "When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side. But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; Yet hath he not root in himself, but dureth for a while; for when tribulation or persecution ariseth because of the word, by and by is offended. He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful. But he that received seed into the good ground is he that heareth the word, and understandeth it: which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty."

This passage is supposed to draw the contrast between the prepared and the unprepared heart, between the enlightened and the unenlightened. But, if these people who received the Word among thorns and in stony places are the ones upon whom the Spirit has not operated, is not God to blame? Why didn't the Spirit operate on them? Is God a respecter of persons? If the Calvinist idea of this is correct, then the devil is the biggest fool in the world, because he didn't bother the seed that would come up - he only took away that which wouldn't come up.

The fifteenth verse of this chapter shows the condition of people who do not receive the Word: "For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them." The reason people do not accept the Word is because they will not hear, and close their eyes and harden their hearts. This passage clearly shows that it is through hearing and seeing, the two senses already mentioned, that men are converted.

I submit that if Calvinism is true, then there is no reason for sending preachers out to preach the gospel. The elect will be saved whether they hear the gospel or not. Also, they can't believe until a direct operation of the Spirit occurs. The reprobate will never be given this direct operation of the Spirit, so preachers would be wasting breath in preaching to them.

One night I was returning home from a meeting, and I heard a program over WCKY in Cincinnati, Ohio. I was attracted because they had beautiful a capella singing. The preacher preached a pretty fair sermon, and at the close he said: "Now we are not preaching to save anyone. Men can't respond to the gospel until they have been regenerated by the Holy Spirit. We are preaching to edify the church." I have always wondered why someone would preach on the radio to edify the church. If their doctrine is true, then preaching to the reprobate is an exercise in futility. There is no need to pray for the lost, for they will be saved, if they are among the

elect. There is no need for an invitation, because the elect can't respond to it until the direct operation of the Holy Spirit occurs. There is no need to exhort sinners to respond to the gospel. The reprobate can't respond, and the elect can't respond until God sends the Holy Spirit. Man is passive in his salvation, God is responsible if any are lost, and every conversion is a miracle. Friends, I don't believe in the doctrine of Calvinism. I don't believe man is totally depraved. I don't believe man needs an operation of the Holy Spirit apart from the word, whether sinner or Christian.

The Word of God is God's saving power (Rom. 1:16). Man is begotten by it (I Pet. 1:23). He is sanctified by the truth (John 17:17). We are converted by gospel preaching (Acts 26:16-18). Our hearts are purified by faith (Acts 15:9), which comes through hearing the Word of God (Rom. 10:17). When we preach the all-sufficiency of the Scriptures, we are stating that the gospel is able to save a soul without the need of a direct operation of the Holy Spirit.

THE DEITY AND HUMANITY OF JESUS

Ron Willis

INTRODUCTION

A. Anytime we begin to speak about God, the Deity, and the Celestial Realm, we find ourselves very limited. The Bible is our only source, it is the only book that reveals God to us, for it is the mind of God - and there is NO OTHER. We find ourselves limited, not in God's ability to declare the message, but in our own abilities to receive it.

B. Inspiration came to man, not in the language of the divine Deity, in its fullest, but in lowly, inferior, human language. God stooped to OUR vocabulary for OUR benefit. Since God is far above man, (Isa. 55:8, 9), this created the problem of Him conversing with man and, therefore, accounts for the use of ANTHROPOPATHIES, (the attributing of human feeling and passions to God), and ANTHROPO-MORPHISMS, (the attributing of human shape or characteristics to God). So, for OUR sakes, God used what He had available, that which man was familiar with and could comprehend, to converse with the human race.

C. When we consider the Deity and humanity of our Lord, immediately questions come to mind. Some we may be able to answer, but the great majority will have to remain unanswered.

1. We should study our subjects to their fullest.
2. And then walk by faith, II Cor. 5:7.

I. LET US NOTICE SOME OF THE VARIOUS IDEAS CONCERNING THE PERSON OF CHRIST JESUS, OUR LORD and these will serve as questions we may have concerning the subject.

A. "Was he a mere man having no existence prior to his conception by the virgin Mary, as was taught by the ancient Ebionites, and as is still maintained by the Socinian portion of the modern Unitarians? (As some modernest think. RW)

B. "Or did he exist in any other state of conscious personality previous to that time? . . .

1. "Was he a creature of some angelic, or super-angelic order, as Arius and his followers believe, and as some Unitarians still maintain? (The Jehovah Witness' believe. RW)

2. "Or was he an uncreated AEon, or emanation from the Deity, as was alleged by the Nominal Trinitarians and some of the ancient Gnostics? (In an evolutionary way, as some think. RW)

3. "Or was he God himself, one with the Father in essence, and endowed with all the attributes of Divinity, but nevertheless having his own separate and distinct personality, as has always been taught by the more learned, pious, and prudent of the Trinitarian School? (What we believe and have continued for. RW)

4. "Or is it true, as the Sabellians and other Patripassians maintained, that there is no distinction of persons in the Godhood, and that Christ was nothing more nor less than the Eternal Father himself, invested with a human body." (Oneness Doctrine. RW) The Scheme of Redemption, by Robert Milligan, p. 215-216. (Other references: Ecclesiastical Histories of Neander, Mosheim, Gieseler, and Schaff, and also Shedd's History of Christian Doctrine)

C. GNOSTICISM IN THE APOSTLES TIME: There were basically two schools of thought in John's day, concerning Christ, and His deity, and His humanity. Thus, . . . "two kinds of Gnostics, both agreeing in the essential evil of matter. Both had trouble with the Person of Christ. The Docetic Gnostics denied the actual humanity of Christ, and Cerinthian Gnostics distinguished between the man Jesus and the aeon Christ that came on him at his baptism and left him on the Cross." Word Pictures in the New Testament, A. T. Robertson, vol. VI, p. 200.

1. "Docetism. . . a doctrine of certain early Christian sects who held that Christ merely seemed to have a human body - Docetist" (n. Webster) Therefore, Docetic Gnostics believe that Christ only appeared to be human, and in reality was not!

2. Cerinthian Gnostics - (Cerinthus lived at Ephesus). These people believed that Christ was human, and was only divine in the sense, that His divine spirit came to Him at His baptism, and left Him at His death. "Cerinthus (fl. about 100 A.D.), Christian heretic considered a Gnostic by modern scholars. He had a number of followers in Asia Minor. He preached that the world was created by a subordinate deity, called a demiurge, or by angels, one of whom gave the Ten Commandments to Moses, Cerinthus also asserted that Jesus Christ was the natural son of Mary and Joseph. He taught that the spirit of God, called Christ, descended upon Jesus at his baptism and enabled him to work miracles and to proclaim the unknown Father, but that the spirit of Christ left Jesus before the Passion and the Resurrection." Funk & Wagnalls New Encyclopedia

3. "Some practiced asceticism, some licentiousness. John opposes both classes in his Epistles. They claimed superior knowledge (gnosis) and so were called Gnostics (Gnostikoi). Nine times John gives tests for knowing the truth and uses the verb ginosko (know) each time (2:3, 5; 3:16, 19, 24; 4:2, 6, 13; 5:2). Some of the leaders he calls antichrists. . . Westcott thinks that the Fourth Gospel was written to prove the deity of Christ, assuming his humanity, while I John was written to prove the humanity of Christ, assuming his deity. Certainly both ideas appear in both books." Word Pictures in the New Testament, A. T. Robertson, vol. VI, p. 200-201.

D. "The prevailing doctrine of the eternity and inherent prav-ity of matter inflected the primitive Churches of the East. Many among the Gentile proselytes refused to believe that a celestial spirit, an undivided portion of the first essence, had been personally united with a mass of impure and contaminated flesh; and in their zeal for the divinity, they piously abjured the humanity of Christ. While his blood was still recent on Calvary, the Docetes, a numerous and learned sect of Asiatics, invented the fantastic system, which was afterward propagated by the Marcionites, the Manichaeans, and the various names of the Gnostic heresy. They denied the truth and authenticity of the Gospels, so far as they relate to the conception of Mary, the birth of Christ, and the thirty years that preceded the exercise of his ministry. He first appeared on the banks of the Jordan in the form of perfect manhood; but it was a form only and not a substance - a human figure, created by the hand of Omnipotence to imitate the faculties and actions of a man, and to impose a perpetual illusion on the senses of his friends and enemies. Articulate sounds vibrated on the ears of the disciples; but the image which was impressed on their optic nerve eluded the more stubborn evidence of the touch, and they enjoyed the spiritual, not the corporeal,

presence of the Son of God. The rage of the Jews was idly wasted against an impassive phantom, and the mystic scenes of the passion and death, the resurrection and ascension of Christ, were represented on the theater of Jerusalem for the benefit of mankind." Gibbon's Decline and Fall of the Roman Empire, vol. VI, p. 6, via The Scheme of Redemption, by Robert Milligan, p. 214.

E. "The only legitimate question, therefore, that is now before us is simply this: What do the scriptures, when fairly interpreted, teach us concerning Jesus of Nazareth? This, when properly ascertained, is to us, at least, an end of all controversy." The Scheme of Redemption, by Robert Milligan, p. 214. I Cor. 4:6 - "that ye might learn in us not to think of men above that which is written."

II. His Humanity - I Tim. 2:5, "For there is one God, and one mediator between God and men, the man Christ Jesus."

A. The inferiority of his nature to the Deity, is clearly seen in some passages. But, this in no way "implies a contradiction in the Word of God, nor does it in any respect invalidate our conclusions. For, the inferiority spoken of may refer simply to the humanity of Christ, and have no reference whatever to his Divinity." The Scheme of Redemption, by Robert Milligan, p. 224.

1. Born of woman - Mt. 1:23.
2. "He increased in wisdom and stature" - Lk. 2:52.
3. He was subject to his parents - Luke 2:51.
4. "being wearied with his journey" - Jno. 4:6.
5. He was thirsty - Jno. 4:7; 19:28.
6. "He was afterward an hungered" - Mt. 4:2.
7. He slept - Mt. 8:20.
8. He experienced sorrow - Mt. 26:37.
9. "Jesus wept" - Jno. 11:35.
10. He feared and cried unto tears - Heb. 5:7.
11. He was tempted - Mt. 4:1-11.
12. He learned obedience - Heb. 5:8, 9.
13. He agonized physically in the garden and "his sweat was as it were great drops of blood" - Lk. 22:44.
14. He died - Rom. 5:8.

B. For the sake of salvation for all mankind, He was incarnated in the flesh.

1. Heb. 10:1-12, He was given a human body, (Lk. 24:39), a sinless human body, qualified to die for sinful man as a sacrifice.

2. As a man, He "was in all points tempted like as we are, yet without sin." - Heb. 4:15; (I Cor. 10:13). In the wilderness of temptation, He was subjected as a man to the only three avenues through which Satan can tempt any man, (I Jno. 2:15-17, "the lust of the flesh," (desire through fleshly appetite or passion); "lust of the eyes", (fleshly passions aroused through the medium of sight), and the pride or vainglory of life."

3. As a man he qualified himself to be our high priest who could "be touched with the feeling of our infirmities:" - Heb. 4:15, so that we could "come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need," - Heb. 4:16 - (Heb. 2:17, 18; Jno. 5:17, 18; 10:32, 33; 12:44, 45; 14:8, 9; II Cor. 4:4; Col. 1:15-18).

4. Yet, as a man he was perfect through perfect obedience.
 - a. Jesus said to those hypocritical Pharisees, "which of you convinceth me of sin?" - Jno. 8:46.
 - b. Heb. 7:27 - "Who need not daily, as those high priest to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself."
 - c. He never prayed for his own forgiveness, for he knew no sin.
 - d. He never indicated that he needed to be born again.
 - e. He never had to repent of sin, for he had no sin.

C. In other cases His inferiority may refer merely to His official relations. (I Cor. 11:3; Jno. 6:38; Mt. 28:8; I Cor. 15:28).

1. "Two persons may be perfectly equal both by nature and education, but nevertheless, the one may be officially subordinate to the other. Nay, more, it often happens that a superior is made officially subordinate to an inferior." The Scheme of Redemption, by Robert Milligan, p. 225. (I Tim. 2:5; Acts 2:22).

D. "Or, finally, the inferiority of the Son may, in some cases, refer to something in the Godhood that lies wholly beyond the narrow limits of our comprehension." The Scheme of Redemption, by Robert Milligan, p. 225. "No more should we reject as absurd the clearly revealed lessons of Christology because we cannot fully understand all the incomprehensible mysteries of Godhood."

E. "He was a man; not a myth, not a phantom, not a mere creation of some fruitful imagination, but a man - a real person, having a human body and a human soul, and endowed with all the faculties, powers, elements, and susceptibilities of human nature in its primitive sinless state." The Scheme of Redemption, by Robert Milligan, p. 214-215.

F. Therefore, being human, He will be the perfect judge. Our flimsy excuses based on human frailties will not work for someone who has been there. On the other hand, He, having been here, will understand the human handicaps, and will show the proper mercy. And, in this latter sense, He will act as our defense attorney.

III. HIS DEITY - If deity, He must be divine, but not everything that is divine is deity. Ex. Bible. (Jno. 14:7-11), Jesus Christ was not a man of God, but He was the God-man.

A. The proper names of the Deity are frequently ascribed to Christ Jesus.

1. "the mighty God" - Isa. 9:6.
2. "the Word was God" - Jno. 1:1.
3. "O God" - Heb. 1:8.
4. Even the term "Jehovah" is ascribed to Jesus, though not exclusively, which is understood by most to refer to the father, (Psa. 83:17, 18; Isa. 42:8). But, in some instances the term refers to Christ the Son.

"Whenever the Father and the Son are spoken of in contrast, the name Jehovah, if used at all, is given to the Father, and the Son is designated by some other name or title; for instance, in the second Psalm, . . . Psa. 110; Isa. 42:1-8; Mal. 3:1." The Scheme of Redemption, Robert Milligan, p. 218.

a. Heb. 1:6 - "And let all the angels of God worship him." The term "Him" in Psa. 97:7, the counter passage, has as its antecedent - Jehovah. (Jer. 23:5, 5).

b. Isa. 40:3 "The voice of him that crieth in the wilderness, Prepare ye the way of Jehovah, make straight in the desert a highway for our God." John the Baptist, the forerunner of Him - Mt. 3:1-3.

c. Other passages given by R. Milligan, Rev. 22:6, 16; Jno. 8:58; Rev. 1:11, 17.

B. "The scriptures ascribe to Christ the peculiar and exclusive powers, honors, and prerogatives of the Deity." The Scheme of Redemption, by Robert Milligan.

1. His Omnipotence.

a. Power to create - (Jno. 1:1-3; Eph. 3:8-11; Heb. 1:10-12; Col. 1:16, 17 - "For by him were all things created, . . .").

b. Power in transmutation - Jno. 2:1-11, (changed the water into wine.)

c. Power over substance - Mt. 14:15-21 (Multiplied loaves and fishes).

d. Power over diseases - Mt. 4:23.

e. Power over gravity - Mt. 14:25, (Walking on the sea).

f. Power over nature - Mt. 8:26, (Commanded the wind to be still).

g. Power over death - Jno. 11:43, 44.

h. Power over the demons - Mt. 4:24; Mk. 1:23-36; 5:1-3.

2. His omnivision is seen in the statement to Nathanael "when thou wast under the fig tree, I saw thee." - Jno. 1:48.

3. His omniscience - "For he knew what was in man" - Jno. 2:25.

4. His prescience - He could predict the future - Mt. 16:21; Mt. 24.

5. His honor is equal to the Father - Jno. 5:22, 23.

a. It is clear that God is the object of worship - (Deut. 6:13; Mt. 4:10; Rev. 19:10), but Christ is to be revered, also - Mt. 2:11; Lk. 1:30-35; 41-43; 2:10-12; Phil. 2:9-11; Heb. 1:6.

6. He assumes the prerogatives of the Deity.

a. To forgive sins - Lk. 5:20-25.

b. He's eternal - Jno. 8:58, "Before Abraham was, I am" NOT, I was, but the "I AM" of eternity - (Heb. 7:3, 16; Rev. 1:11, 18; Heb. 9:14).

C. "The scriptures frequently represent the Father, the Son, and the Holy Spirit as coordinate agents and authorities in the work of creation, providence, and redemption." The Scheme of Redemption, by Robert Milligan, p. 222.

1. Example: Gen. 1:26, "And God (Eloheem) said, let us make man in our image." (Gen. 1:1, 2; Job 26:13; Jno. 1:1-3).

Note: "I use (or even the scriptures may, Heb. 1; Psa. 2:7, RW), the names Father and Son proleptically, or by anticipation, just as we speak of Abraham before he left Ur of Chaldea, though he was not called Abraham for twenty-nine years afterward. In like manner the Messiah is called Son in the second Psalm; though Gabriel said to Mary, "that holy thing that shall be born of thee shall be called the Son of God." - Lk. 1:35." The Scheme of Redemption, by Robert Milligan, p. 222-223.

2. The trinity is seen working together in our redemption, in the formula of Christian baptism - Mt. 28:19.

3. "They are often spoken of . . . as being conjointly the fountain and source from which all our blessings flow." Scheme of Redemption, by Robert Milligan, p. 223. (II Cor. 13:14; Rom. 1:7; I Cor. 1:3; II Cor. 1:2; Eph. 1:2; Phil. 1:2; Col. 1:2; I Thess. 1:1, 2; II Thess. 1:2; I Tim. 1:2; II Tim. 1:2; Tit. 1:4; Philemon 3; II Pet. 1:2; II Jno. 3, etc.)

D. Jesus often claimed oneness and equality with the Father - Jno. 5:17, 18; 10:30-33; 14:8, 9; Phil. 2:5-8; Jno. 20:28; Acts 20:28; Rom. 9:5; Col. 2:9; Tit. 2:13; II Pet. 1:1; I Jno. 5:20.

E. Summary: Jesus went into the grave and hades, and came victoriously out of both. He ascended and sits at the right hand of God, the Father. And, as the divine judge of all mankind, He will demand no more than justice tempered with mercy. The verdict will be guilty for all, but the sentence is justification through Christ's blood, for His people who have endured to the end.

V. LET US NOW REVIEW THE TEXT - Phil. 2:1-12. These verses can be divided into three categories. (1) Motivations by the mind of Christ for unity - (2:1). (2) Attitudes of the mind of Christ resulting in unity - (2:2-4). (3) Christ's own example - (2:5-12).

A. Motivations by the mind of Christ for unity - v. 1.

1. "If there be therefore any consolation in Christ."
(exhortation in Christ - ASV); twofold significance.

a. "urging" - stirred to labor by the truth.

b. "consoling" - consoled by the promises of the gospel.
Both will help to unite His people.

2. "If any comfort of love." - (Consolation of love - ASV); "persuasive speaking", of the gospel of salvation, is most comforting to the recipient, as well as the teacher, thus uniting us.

3. "If any fellowship of the Spirit" - to share and participate one with another in the H.S. and His work, the Word of God will bring us closer together and to Christ.

4. "If any . . . bowels and mercies," - (tender mercies and compassions - ASV); literally, merciful and compassionate from within toward our brethren, as Jesus showed to mankind.

B. Attitudes of the mind of Christ resulting in unity - 2:2-4.

1. Paul's personal appeal - "Fulfill ye my joy, that ye be . . ."

2. "likeminded having the same love, being of one accord, of one mind." - Which could promote only unity and harmony.

3. v. 3: "Let nothing be done through strife or vainglory;" (faction - ASV). Be it far from Christ.

a. Faction - "Selfseeking, promoting our own party or clique."

b. Vainglory - empty recognition or praise.

4. "but in lowliness of mind let each esteem other better than themselves." - An attitude of Christ, necessary to man in order to maintain unity.

5. v. 4: "Look not every man on his own things, but every man also on the things of others." - Looking after the needs and cares of others, is what we should be doing, and as we will see, it is what Christ Jesus did to us.

C. Christ's own example - 2:5-12.

1. v. 5: "Let this mind be in you, which was also in Christ Jesus." Simply the command to be like Christ. What did Christ do?

2. v. 6: "Who, (Christ) being (shows existence in both the pre-incarnate and the incarnate states) in the form (as He appeared to the heavenly body, as God) of God, thought it not robbery (or counted it not a prize, or thing to be grasped) to be equal with God."

a. form - "To give expression to the essence of Deity implies the possession of Deity, for this expression, according to the definition of our word "form", comes from one's inmost nature. This word alone is enough to refute the claim of Modernism that our Lord emptied Himself of His Deity when He became Man." Word Studies in the Greek New Testament, by Kenneth S. Wuest, Vol. II, p. 63.

b. "counted (it) not. . . a thing to be grasped."

"Equality with God was not something Christ might have obtained by seizure," or robbery, because "it was already his. He might have clutched onto it" but He didn't. It was His prerogative to cling to it or let it go. It was His, He deserved it, but because of His love for sinful man, He chose to let it go. Not by debt, but because He was looking on the things of others, (v.4), mankind.

3. v. 7: "But made himself of no reputation, (emptied himself - ASV; or laid it aside, Gspd) and took upon him the form of a servant, (literally became a servant) and was made in the likeness of men:"

a. emptied himself - "The pronoun "Himself", is in the accusative case. The action of the verb terminates in the thing expressed by that case. The act of emptying terminated in the self life of the Son of God. Our Lord emptied Himself of self. . . natural desires and prerogatives as Deity. . . He did not empty Himself of His Deity, since Paul says that the expression of His Deity was a fact after His incarnation, that expression implying the possession of the essence of Deity." Word Studies in the New Testament, by Kenneth S. Wuest, Vol. II, p. 67

(1) Of what did Christ empty himself? "His environment of glory." A. T. Robertson.

Jn. 17:5 - "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was."

If Jesus emptied Himself of Deity, His eternal Spirit, then there was no incarnation, and He differed not from other children of men or sons of David. Sure, there was a natural birth, but the BEGETTAL WAS SUPERNATURAL, conceived in the womb without a man father.

Gal. 4:4 - "God sent forth his son, made of woman,". It was DEITY who was made of woman.

Gen. 3:15 - "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Jesus was not of the seed of man, but of the seed of woman, (botenty). This was a biological miracle.

Isa. 7:14 - "Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." A virgin (parthenogenesis*) shall conceive, and the son that she shall bear shall be called Immanuel (God with us), Mt. 1:23. *This could be divine parthenogenesis.

Jn. 1:1-3 - "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made." Ver. 14. "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." This shows conclusively that Deity took a fleshly body (incarnation).

"THE ETERNAL SPIRIT" of Christ, - Heb. 9:14. "He was in the world, and the world was made by him, and the world knew him not." Jno. 1:10. Thus He, the person Christ Jesus, the same person that was here on earth, existed before the world was made, since it was He who made it.

Jn. 1:15 - "John bare witness of him, and cried, saying, This was he of whom I spake, he that cometh after me is preferred before me: for he was before me." (also ver. 29-34). In both verse 15 and verse 30, the word "before" appears twice in each one, and in each case the word is translated from two different Greek words. In each verse, the first time the word appears, it comes from the Greek word "emprosthen" - "denoting rank: . . . to have obtained greater dignity than another, Jn. 1:15, 30", Thayer, p. 209; and the second word comes from the Greek word "protos" - "first", Thayer; "foremost (in time, place, or importance):" Strong. This last word carries the idea of predateing. John, then was saying that Jesus not only superseded him in rank, but Jesus also antedates him as well, though John was born six months before Jesus was. Christ's eternal Spirit was there in the baby Jesus, or there was no incarnation. Therefore, "Christ emptied himself of his glory (John 17:5), exactly the same renunciation Paul was enjoining upon the Philippians.", Commentary, by James Burton Coffman.

b. form of a servant - "The same word for 'form' as in the phrase 'form of God' and with the same sense." M. R. Vincent. Therefore, the only way Jesus could take on the form of a servant, was for Him to be a servant. Otherwise it would have been something of a play-act, and without meaning altogether.

Since Adam, every man that has ever come into this world has been born of woman, therefore, the only way that Jesus could have been (hu-)man, is for him to be born of woman, otherwise the whole thing would have been a charade, a masquerade, or a sham.

Angels have appeared as men (Theophany), but this is not a metamorphosis, because of the inner person did not change. The same can be said of Satan and his ministers, when they appear as angels of light. It is also possible that our Lord appeared in various forms in the O. T. (one of the three that appeared unto Abraham, the burning bush, the cloud, and the pillar of fire, etc.), if not an indisputable truth.

"He took not on him the nature of angels, but the nature of the Seed of Abraham; or of the human race. Heb. 2:16; Jn. 1:14.", The Scheme of Redemption, by Robert Milligan, p. 254. (also Rom. 1:3)

Angels cannot die! (Lk. 20:34-36), Whereas, man has a mortal body, subject to death, "Thou madest him a little lower than the angels;" Heb. 2:7. Therefore, Jesus had a mortal body, and an eternal spirit which has no beginning or end. Man has a mortal body too, in that it dies, but his spirit will never die, (cease to exist) though it had a beginning.

"Christ was not a servant as a result of his being created, but rather because he took upon himself the form of a servant. . . As we consider this example of Christ, how could we be highminded toward others or be factious, or proud, or seek our own advantages to the hurt of other people?" College Press Textbooks, Wilbur Fields.

Christ was qualified to demand a self emptying, self-sacrifice, or self-denial, because He Himself, emptied Himself, of self, and His glory as well. (refer back to ver. 3, 4)

V. We can't help but notice our own redemption wonderfully woven into our Lord's Deity and Humanity - Phil. 2:8-12.

A. v. 8: "And being found in fashion as a man."

1. "The word 'fashion' is the translation of a Greek word that refers to an outward expression that is assumed from the outside and does not come from within. . . His expression of His humanity came, not from His inmost nature as God, but was assumed in the incarnation. . . Our Lord's humanity was real. He was really a man, but He was not a real man in the sense that He was like others of the human race, only a man. He was always in His incarnation, more than man. There was always that single personality with a dual nature. His deity did not make Him more nor less than a man, and His humanity did not make Him less than absolute Deity." Word Studies in the Greek New Testament, by Wuest, p. 69.

2. Rom. 12:2: "And be not conformed (suschematizo, related to fashion) to this world: but be ye transformed (Metamorphoo, related to form) by the renewing of your mind." (shows the difference in the two words, "form" and "fashion.")

B. "He humbled himself, and became obedient unto death, even the death of the cross." The reason for His coming, to pay the debt of sin - Rom. 6:23.

C. Christ, as a sin offering.

1. Jesus was sent in the "likeness of sinful flesh" - Rom. 8:2-4. In that flesh, as a man, he condemned sin in the flesh. No man had done that nor was any man qualified to give his life as a sinful sacrifice, (Heb. 2:9-11). As a man, Jesus had to be made perfect through suffering and he had to be "made sin", a sin offering, "who knew no sin" (II Cor. 5:21).

2. As a man, Jesus learned obedience - Heb. 5:8, 9- and suffered so that he could become the author of salvation to those that obeyed him. His body was prepared to be a sin offering.

3. A sacrifice, in order to qualify as a sin offering, must possess the two elements Adam lost and forfeited by sinning.

a. Innocence, or righteousness through sinlessness.

b. Life.

c. Adam lost his innocence and became a sinner. He forfeited his life and experienced death (spiritual and physical).

4. Animals or beasts, as sin offerings, possessed an inferior quality of those two elements.

a. The innocence of man's responsibility to law (where there is no law there is no sin) - perhaps we could call it a negative innocence.

b. Life, though sub-human.

c. Hence, animal sacrifices could only provide, as types of the Lamb of God, temporary reprieve to man from the consequences of sin.

5. Jesus, by virtue of sinless life, possessed both:

a. A positive innocence.

b. Both spiritual and physical life.

c. "Who did no sin, neither was guile found in his mouth" - I Pet. 2:22. His body was prepared. (I Pet. 2:23-24).

6. At the cross Jesus took our sins so that we could have his innocence or righteousness, and he died our death as our substitute, "died for us" - II Cor. 5:14, and "for our sins" - II Cor. 4:3, so that we could have his life.

D. This was the greatest exchange or trade-out in history. Jesus took all of our sins and made available (gave) to us His righteousness. On the cross He died both the physical death, of a sin offering, and the spiritual death that the animal could not do. Spiritual death, (Heb. 2:9), was when God turned His back on the scene at Calvary, because of all the sin in the world that burdened our Lord there. God's nature would not allow Him to have fellowship with all that sin, therefore, He withdrew from Christ. This led to the pathetic and agonizing cry, "My God, My God, why hast thou forsaken me?" - Mk. 14:34.

E. Surely, "He was wounded for our transgressions" and "bruised for our iniquities" - Isa. 53:5. This could only have been accomplished by one that was Deity as well as human.

CONCLUSION:

A. I Tim. 3:16: "And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."

B. "He is the source of all good, the Fountain of every excellence, the Mirror of perfection, the Light of heaven, the Wonder of earth, time's Masterpiece and eternity's Glory; the Sun of bliss, and the Way of Life." At The Feet of Jesus, by R. P. Meeks.

SOME WORDS DEFINED:

ANTHROPOPATHY: "The attributing of human feeling and passions to a god." Webster.

GNOSTICISM: "Gnostic. . .l. of or having knowledge". Webster. "Gnosticism. . .n. a system of belief combining ideas derived from Greek philosophy, Oriental mysticism, and, ultimately, Christianity, and stressing salvation through gnosis". Webster.

"Gnosticism (Gr. gnosis, "knowledge"), term applied to several religious philosophies, both of mystical knowledge as the key to salvation. Gnosticism was syncretistic in character, drawing its

inspiration from diverse and often opposing sources; these were chiefly Greek philosophy, the Cabala, Babylonian religion, and the worship of Mithras. The various Gnostic sects differed widely in their beliefs and practices. Gnostic groups were important in the early Christian Church, particularly during the 2nd century, but gradually came to be regarded as heretical.

"An important link between Gnosticism and Christianity was the stress that both laid on personal salvation. The Gnostics believed that such salvation was attainable by ignoring the material world and concentrating on the divine world of light.

"In certain Gnostic systems Sophia (Gr. "wisdom"), or the Great Mother, played a prominent part. She was regarded as the goddess of Heaven and the mother of the stars. This goddess was obviously the equivalent of the mother goddess of a number of faiths, who was worshipped under such names as Aphrodite, Astarte, Cybele, and Isis. A parallel figure was the Primal Man, who existed before the creation of the world, appeared on the earth in many forms, and finally became a man in the form of Christ. The resurrection of the Primal Man and his ascent into Heaven served as the basis for the Gnostics' hope of personal salvation." Funk & Wagnalls New Encyclopedia.

INCARNATION: "L. in-, in + caro (gen.carnis), flesh. . .b) Theol. (I- the taking on of human form and nature. . ." Webster. Thus, the meaning is "in flesh." The best definition is found in the Bible. 14: "And the Word was made flesh, and dwelt among us," Jn. 1:14.

DEITY: "1. the state of being a god; divine nature; godhood." Webster.

DIVINITY: "1. the quality or condition of being divine. 2. a divine being;. . . 3. a divine power, virtue, etc." Webster.

BEING: 5225, (Greek -UPARCHO) - "existing, Phil. 2:6". "has the deeper implication of pointing to that existence which is our basic essence, the innermost nature." College Press Textbooks, by Wilbur Fields. "Not the simple Einai to be, but stronger, denoting being which is from the beginning. . . In itself it does not imply eternal; but only prior existence." Word Studies in the New Testament, M. R. Vincent. "Paul, by the use of the Greek word translated 'being', informs his Greek readers that our Lord's possession of the divine essence did not cease to be a fact when he came to earth to assume human form. The Greek word is not the simple verb of being, but a word that speaks of an antecedent condition protracted into the present." Word Studies in the Greek New Testament, Kenneth S. Wuest. "Being (huparcho). Rather, 'existing,' present active participle of huparcho. . . .Note the difference in tense between huparcho (eternal existence in the morphe of God) and genomenos (second aorist middle participle of ginomai, becoming, definite entrance in time upon his humanity)." Word Pictures in the New Testament, by A. T. Robertson, vol. IV, pp. ~~444~~445.

"(b) the participle of ginamai, to become, signifying origin or result; (c) the present participle of huparcho, to exist, which always involves a pre-existent state. . . Thus in Phil. 2:6, the phrase 'who being (huparchon) in the form of God' implies His pre-existent Deity, previous to His Birth, and His continued Deity afterwards." Expository Dictionary of New Testament Words, W. E. Vine.

FORM: 3444 (morphe), Phil. 2:6. Used in the New Testament only twice, Mk. 16:12; Phil. 2:6, 7. The Englishman's Greek Concordance of the New Testament, by George V. Wigram; and The Exhaustive Concordance, by James Strong, S. T. D., L. L. D. "The form by which a person or thing strikes the vision. . .he bore the form (in which he appeared to the inhabitants of heaven) of God." Greek-English Lexicon of the New Testament, by Joseph Henry Thayer, D. D. "An excellent definition of the word is that of Gifford: 'morphe is therefore properly the nature or essence, not in the abstract, but as actually subsisting in the individual, and retained as long as the individual exists. . .thus in the passage before us morphe Theo is the Divine nature actually and in separable subsisting in the Person of Christ.'" Expository Dictionary of New Testament Words, by W. E. Vine, the quote is from The Incarnation, by Gifford, pp. 16, 19, 39. "We must here dismiss from our minds the idea of shape. The word is used in its philosophic sense, to denote that expression of being which carries in itself the distinctive nature and character of the being to whom it pertains, and is thus permanently identified with that nature and character." Word Studies in the New Testament, M. R. Vincent. Wuest quotes from Vincent and then states "Thus the Greek word for 'form' refers to that outward expression which a person gives of his inmost nature. This expression is not assumed from the outside, but proceeds directly from within." Wuest's Word Studies, by Kenneth S. Wuest. Mr. Wuest goes on and illustrates his point by the expression, "the tennis player's form was excellent." "Morphe means the essential attributes as shown in the form. In his preincarnate state Christ possessed the attributes of God and so appeared to those in heaven who saw him. Here is a clear statement by Paul of the Deity of Christ." Word Pictures in the New Testament, by A. T. Robertson, vol. IV, p. 444. "Form is that which is intrinsic, essential, an unchangeable about anything." College Press Textbooks, by Wilbur Fields.

WORDS RELATED TO morphe, (form): 1. Metamorphoo: II Cor. 3:18 - "be changed"; Mt. 17:2 - "be transformed"; Mk. 9:2; Rom. 12:2 - "be ye transformed by the renewing of your mind." 2. Summorphoo: Phil. 3:10 - "being made conformable unto;" 3. Summorphos: Rom. 8:29 - "conformed to"; Phil. 3:21 - "fashioned like unto". 4. Metamorphosis - "meta, over + morphe, form. . .transformation. . . the form resulting from such change. Example: the tadpole to the frog" Webster. Another example is the caterpillar to the butterfly. 5. Anthropomorphism - "the attributing of human shape or characteristics to a god." Webster

EMPTIED - Kenoo from Kenos - "Not of his divine nature. That was impossible. He continued to be the Son of God. There has arisen a great controversy on this word, a Kenosis doctrine. Undoubtedly Christ gave up his environment of glory. He took upon himself

limitations of place (space) and of knowledge and of power, though still on earth retaining more of these than any mere man. It is here that men should show restraint and modesty, though it is hard to believe that Jesus limited himself by error of knowledge and certainly not by error of conduct. He was without sin, though tempted as we are. "He stripped himself of the insignia of majesty" (Lightfoot)." Word Pictures in the New Testament, by A. T. Robertson, p. 444, Vol. IV. "In so doing, He did not divest Himself of His divine nature. His self-emptying was not self-extinction, nor was the divine Being changed into a mere man. In His humanity He retained the consciousness of deity, and in His incarnate state carried out the mind which animated Him before His incarnation. He was not unable to assert equality with God. He was able NOT TO ASSERT IT." Word Studies in the New Testament, by M. R. Vincent, Vol. II, p. 879. "When Christ came to earth, He submitted Himself to limitations which He had not had in glory before then. On earth Christ could become weary (John 4:6), but God is never weary (Isa. 40:28; 45:11-12). Christ became hungry (Lk. 4:2), but God is not hungry (Psa. 50:12, 13). Some things Christ did not know (Mt. 24:35), but God knows all things (Heb. 4:13). Before Christ came to earth he dwelt in a realm described as "ivory palaces." (Ps. 45:7, 8). But Christ emptied himself to a great degree of such glory when he came to earth." College Press Textbooks, by Wilbur Fields on Phil., Col., and Philemon, p. 51.

FASHION: 4976 (Gr. schema) - Phil. 2:8. This word is only used twice in the New Testament, I Cor. 7:31: "The fashion of this world passeth away." Phil. 2:8: "And being found in fashion as a man." "A figure (as a mode or circumstance), i.e. (by impl.) external condition: - fashion." The Exhaustive Concordance, by James Strong, S.T.D., L.L.D. "This refers to outward appearance of anything. As such it may be changed from time to time." College Press Textbooks, by Wilbur Fields. "Refers to an outward expression that is assumed from the outside and does not come from within." Word Studies in the Greek New Testament, by Kenneth S. Wuest. "Here with schema the contrast 'is between what He is in Himself, and what He appeared in the eyes of men' (Lightfoot)." Word Pictures in the New Testament, by A. T. Robertson, Vol. IV, p. 445.

WORDS RELATED TO schema (fashion): 1. Metaschematizo: II Cor. 11:13, 14 - "false apostles, deceitful workers, transforming themselves into the apostles of Christ." . . . "Satan himself is transformed into an angel of light." Phil. 3:21 - "Who shall change our vile body." I Cor. 4:6 - "I have in a figure transferred to myself and to Apollos. . ." II Cor. 11:15 - Satan's "ministers also be transformed as ministers of righteousness;" 2. Suschematizo: Rom. 12:2 - "Be not conformed", I Pet. 1:14 - "fashioning yourselves according to the former lusts. . ."

PARTHENOGENESIS: "reproduction by the development of an unfertilized ovum, seed, or spore, as in certain polyzoans, insects, algae, etc. Artificial parthenogenesis is the development of an ovum stimulated by chemical or mechanical means."

LOGOS: "The Greek word (Logos) is not properly synonymous with either EPOS, a word in its grammatical sense, or with rema a word spoken or uttered by the living voice. It comprehends usually both the medium of the communication and the thing communicated, regarded as the reason, design, or object of the communication. In this comprehensive sense it is very happily used by John as the distinctive Title of the Messiah previous to his incarnation. For it is through him that God has made all his communications to fallen man; and not only so, but he is also himself the reason, the subject, and the object of all these communications. He is the way, the truth, the resurrection, and the life - the wisdom of God and the power of God for the salvation of the world." The Scheme of Redemption by Robert Milligan, p. 217. Jno. 1:4 - "In him was life; and the life was the light of men." (v. 7-9; 10:10; 14:6; I Jno. 1:5-7). There is nothing that is closer than a word and the idea that sparked it. Therefore, in this way our Lord is the expression (Word) of God, the Father, the source of all reason, judgment, perception, reflection, and memory. (Jno. 1:14, 18; 12:45; 14:7-9).

THEOPHANY: "a visible appearance of God or a god to man" Webster This could be the case of one of the angels that appeared to Abraham, Gen. 18.

ETERNAL: "1. without beginning or end; existing through all time; everlasting." Webster. Greek #166 - All references, except two, #126 - Rom. 1:20, #165 - Eph. 3:11. The Exhaustive Concordance, by James Strong. #166, "1. without beginning or end, that which always has been and always will be: Rom. 16:26; Heb. 9:14. . . 2. without beginning: Rom. 16:25; II Tim 1:9; Tit. 1:2; Rev. 14:6. . . 3. without end, never to cease, everlasting: II Cor. 4:18." p. 20

MORTAL: "1. that must eventually die (all mortal beings)." Webster. Greek #2349, All references. James Strong. "liable to death, mortal:" Thayer.

IMMORTAL: "just the opposite of mortal, thus: "1. not mortal, deathless, living or lasting forever." Webster. Greek #862, I Tim. 1:17. "uncorrupted, not liable to corruption or decay, imperishable: Thayer. Basically the difference between the words "immortality" and "eternal", is that "immortality" suggests a beginning with no end, whereas the word "eternal" suggests no beginning or end. But as you can see from these definitions, there are some exceptions to this rule.

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THE CONTRIBUTION:
FOR WHAT MAY IT BE USED?
MAY MONEY INTENDED FOR THE CONTRIBUTION BE USED TO HELP THE NEEDY?

Clovis Cook

The subject assigned to me for this study December 22, 1982, is divided into three parts. Either one of which would require more time to develop than I have for all three.

THE CONTRIBUTION

The word means, "something contributed" (Webster). The verb form means, "to give jointly with others to a common fund" (Webster). W. E. Vine translates the word in Rom. 15:26 and II Cor. 9:13, the former "contribution" the latter "distribution." The former reads, "For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem." The latter reads, "Whiles by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men." However, at this juncture, we are principally concerned with the collection of church funds - a discussion of the distribution will be discussed a little later.

The church was established, to the best of my knowledge of Bible chronology, about A.D. 33. It is difficult however, to pinpoint a precise point in time when the church began collecting funds on the first day of the week. But, this by no means, is to say, they did not do so from the time the church had its beginning.

The Jews called the place where their collected funds were kept "the treasury" because it contained these repositories. In Mark 12:41, the Bible says, "And Jesus sat over against the treasury, and beheld how the people cast their money into the treasury. . ." also in Luke 21:1 "And he looked up, and saw the rich men casting their gifts into the treasury." "The kings of Judah had keepers of their treasures both in city and country, (I Chron. 27:25), and the places where these magazines were laid up were called treasure-cities, and the buildings treasure houses. Pharaoh compelled the Hebrews to build him treasure-cities (Ex. 1:11)." McClintock and Strong.

The idea of the collecting of funds, which we call the contribution, was not something the Jews had any difficulty understanding or accepting. For the Jews themselves, had a rather unique system in collecting funds to maintain the tabernacle (later the Temple), and its functions. The word "treasury" was a name given by the rabbins to thirteen chest in the temple, called trumpets from their shape. They stood in the court of the women. It would seem probable that this court was sometimes itself called "the treasury."

During the three and one half years of the Lord's personal ministry, he, and his little band of followers (called disciples), carried with them, what was called "the bag" in which they carried the money. In John 13:29 we learn that Judas had the bag. Apparently, he had been placed in charge of keeping the money and buying the things they had need of from time to time. Even during this period of time it was needful to have some kind of system for collecting and keeping the money.

After the church was established, it was no problem for the new converts, who were Jews, to understand and accept the fact that it would take money to prosecute the affairs of the newly established kingdom. The apostles doctrine (or teaching), included several items, in Acts 2:42, the fellowship being one of the things mentioned. The word "fellowship" sometimes means "a contribution" (Rom. 15:26 and II Cor. 8:4). There is no doubt in my mind, even though we probably have to rely on an inference to prove it, but that the early church had a Lord's day contribution.

There was a period of time consisting of about twenty five or thirty years, between the time the church was established (Acts 2) and the time that Paul gave the order to the church at Corinth, (as he had previously given to the churches of Galatia) to make a certain contribution for the saints, upon the first day of the week (I Cor. 16:1-2). In the Acts of the Apostles, it is quite clear, that the liberality of the early Christians, by far out-stripped or exceeded anything among the present day congregations. "And all that believed were together, and had all things common. And sold their possessions and goods, and parted them to all men, as every man had need" (Acts 2:44-45). "Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet: and distribution was made unto every man as he had need." (Acts 4:34-35). And in the case of Ananias and Sapphira, they too brought their contribution and laid it at the apostles' feet (Acts 5:1-2). From these accounts we learn that the early Christians did this out of love one for the other. They wanted justice and equity. They were not commanded, as far as I know, to collect funds by disposing of all their lands and goods. But the point is this: There is no way of knowing on what day they brought the prices of their possessions and gave it to the apostles. But I think it is obvious that their contributions were accepted by the apostles, and of course, needless to say, used for the right purpose. And too, to expedite the matter of the money that was pouring in to the apostles, they of necessity must have established a treasure out of which disbursement was made. And, eventually, the collection of funds (the contribution), became a first-day of the week affair. The inference is very strong. Notice: When Paul gave the order set forth in I Cor. 16:1-2, he said, "Upon the first day of the week let every one of you lay by him in store. . ." ect. McCarvey and Pndleton, read this as fellows. (The word "thesaurizoon," translated "in store," means, literally, "Put into the treasury;" and the phrase "par' heauto," translated "by him" may be taken as the neuter reflexive pronoun, and may be rendered with equal correctness "by itself." To this McKnight agrees. The inference is: They had a treasury at this time into which they put this special collection (contribution) kept "by itself" until Paul came for it.

"For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem." (Rom. 15:26). Also, in II Cor. Chapters 8 and 9, Paul has a lot to say about this special contribution for a special people at a special place, and the distribution of the same.

One rule of good sound Bible interpretation, is: "When a proposition is once stated, it is always under consideration, unless otherwise specified." It is my understanding, in view of the material we have introduced, that a Lord's Day contribution is binding on the church today. It is indeed a part of the apostles doctrine.

The contribution should be liberal. The collection for the saints, I Cor. 16:3, Paul called, their "liberality." He also called the collection for the poor saints, by the church at Macedonia, ". . . their liberality" (II Cor. 8:2). Alexander Campbell, believed that the contribution by the ancient's, as far as purse and script are concerned, was by far greater than the modern. Liberality of spirit and independance of mind are twin sisters. Faith and love are their parents. Since the days of righteous Abel to the present time, true religion has always been an expensive and expending thing. A cheap religion, and a religion that cost but little, is of no account in the Reign of Heaven, He said. The Millennial Harbinger, Vol. 1835, pp. 381-383.

FOR WHAT MAY IT BE USED?

I presume, that the topic assigned to me, is designed to get at the heart of a subject, on which there is considerable diversity and variety of opinion. So, let us get right into this matter as best we can.

First I believe the contribution may be used to support the gospel. I mean by this, supporting those who preach the gospel. Paul said: "For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn" (II Cor. 9:9). The passage Paul made reference to, is found in Deut, 25:4. Then he also states, ". . .they which preach the gospel shall live of the gospel" (II Cor. 9:14). This same principle is found in the commission that Jesus gave to the twelve disciples, or apostles, in Matt. 10:10: ". . .for the workman is worthy of his meat." Under the commission given to the "other seventy" Lk. 10:7 ". . .for the labourer is worthy of his hire." And, in I Tim. 5:18, ". . .And, the labourer is worthy of his reward." The latter passage is talking about elders who labour in the word and doctrine. This passage very clearly points out that an elder who does double duty - "who rules well" and who "labour in the word and doctrine" may be supported for his full time work. My opinion is very strong that there is a difference between the elder who fulfills his obligation to feed the flock or church, (Acts 20:28), and one who "labours" constantly in teaching or preaching the word, (I Tim. 5:17). The

latter can be supported for his full time service, while the former is not a full time "labourer in word and doctrine." One of his qualifications is that he should be "apt to teach" but he does not spend his time exclusively in this field. But, then there were some, who apparently did.

"Contributions for the gospel" is a part of the Christian's tax in the kingdom of heaven. I will not argue this as if it were a matter of dispute, for it is not. It is as clear as that there is a gospel, and that Christ commanded it to be preached and taught. The law, Paul says, taught it -the gospel ordains it -and reason sanctions it. Alexander Campbell, went ahead to say: "I thank the Lord that I write not thus that it should be done to the brethren who labour in the word, and whose modesty and devotion to the Lord and the brethren forbid their opening the law or the testimony on this topic. I have already volunteered twenty-five years of my life, and by far the best part of it, at my own expense and charges." Millennial Harbinger, Abridged, p. 92.

There are many side issues, that have developed over the years, about supporting gospel preachers. Let us mention a few - Should the contribution be used to support every man who calls himself a preacher?

All the passages that deal with the support of gospel preachers, as far as I know, is dealing with a person who gives his time to such an endeavor and looks to the church for support. The church has a choice, of course, as to the preachers they support. There exist among us preachers who give their full time to gospel preaching, i.e., they are ". . . instant in season, out of season" (II Tim. 4:2). To "be instant" means, "to stand by, be present, be at hand" and is so translated in the passage we have given. It seems to me that Paul is saying to Timothy that he should be ready, willing, and available at all times to sow the seed of the kingdom. Solomon said, "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good" (Eccl. 11:6). The point is, we must be on call, and not say to ourselves, it is not a good time to preach to this person or that person. We know not the works of God, for the wind bloweth where it listeth, and, "He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap" (Eccl. 11:4). There is no doubt in my mind but what the contribution may be used to uphold the hands of those who preach the gospel. As to who constitutes this type of person, and as to whether he should be supported is a matter that the preacher and the supporting congregation, should decide.

On the subject of the "hireling system" which Alexander Campbell said, was in fashion in his day, he wrote much. He said, "The hireling is one who works for wages merely; but everyone who receives wages is not a hireling. Were that the truth, then Paul himself was a hireling; for he says, "I robbed other churches, taking wages of them, to do you service" (II Cor. 11:8). There is priestcraft,

and opposing that, (two extremes) shall we establish laycraft? And, indeed, when I see men sent out by congregations to republish the gospel, and impoverished by their labors so as to become objects of sympathy, if not positive charity - then I think it is time to watch against laycraft, if indeed we ought to use the word priestcraft or laycraft at all."

Then, there is a question with some, about the scripturalness of using the contribution to pay a preacher to preach for his home congregation where he is a resident member, and is doing no more than taking his turn in the teaching program? I am going to let a question submitted to the editors of the Watchman, (April 1982), answer this matter, for I doubt that I could do as well. Quote: "If a man is a member of a local congregation, and he works at a full time job, should he be paid by that congregation when he preaches there?" This question is vague, however, it is typical of many congregations. Usually there are only one or two men who do most of the teaching. Our querist asks if he should be paid for his teaching. This really is a congregational matter and should be resolved depending upon the motive, the need, and the objective of the individual. Is his motive for teaching based upon his natural obligation? If so, then the answer is no. Does he possess a need for support? If so, then we should be willing to assist any who are in need. What is his objective in this life? Is he desiring to become a full time preacher who must work to support his family? Is he an elder according to I Tim. 5:17? If so, then the answer is yes. . . The answer depends upon many factors, and only the individual congregation can fully determine the motive, the need, and the objective." I am inclined to agree with this reasoning. Now let us suppose that a congregation had two or three preachers as resident members in their midst, should all of them be paid for taking their turn in the teaching? Why some and not the others?

Can the contribution be used for church buildings, seats, rugs, song books, etc., and since we are walking a fine line what about flowers for the sick and bereaved, for shrubbery and lawn care to beautify the church property, singing schools, etc. These are matters where we sometimes abuse and misuse the contribution.

MAY MONEY INTENDED FOR THE CONTRIBUTION BE USED TO HELP THE NEEDY?

In the field of benevolence, and human relationship, there exist, both an individual and congregational responsibility. Some times we confuse the two. Let us first look at our congregational responsibility. Paul wrote much about this, and some of the passages dealing with this matter, have already been introduced. I believe that special contributions can be raised for special situations, such as the collections raised by the churches in Paul's time.

Jesus said, "For the poor always ye have with you" (Matt. 26:11; Mk. 14:7 and Jno. 12:8). The need to help the poor and the needy, is an ever present responsibility.

In Acts 6 seven men were chosen to look after the needy widows in the church. More than likely, the provisions were obtained by the church and were distributed to those in need. (Those in need being members of the church).

I think it is very clear that money intended for the contribution, or collection, can be used to help the needy saints. The inference, in the passages already introduced, certainly show that money to help needy Christians can be channeled through the Lord's Day contribution. In this way every child of God can have a part, and the church is glorified.

There is also, an individual duty incumbent upon us to help or aid any person, be they Christian or non-Christian, when the call or need arises.

One of the questions frequently ask on this matter is: Can those who are not members of the church be helped out of the contribution? And one of the passages usually introduced to justify it is in Gal. 6:10, "As we have therefore opportunity, let us do good unto all men, especially unto them that are of the household of faith." This passage says nothing about money. It is true that sometimes, we can do good with a financial contribution.

The case of the good-Samaritan in Luke 10, sets a good example. Jesus said, ". . .Go thou and do likewise" (verse 37). Then there is a warning given by James, concerning a brother or sister (Jas. 2:16), which is an individual matter. Many of the restoration fathers thought that "liberality" came after we had met our just dues to the church.

Now as we come to a conclusion of this subject, there seems to be suggested in the title a hidden meaning in the wording, "May Money Intended For the Contribution Be Used to Help The Needy?" In some cases people feeling in their hearts that there is not enough being done by the church to help the needy, so, they hold back what they had intended to put into the treasury, and give it directly to the needy. While it is not right for some in the church to "fare sumptuously every day" while others are in need, and while it is not right for the church to neglect such brothers and sisters, it may not be the right example for us to set. Likewise, I have known congregations, who in my judgment, were, and are, unwise in the way they use the Lord's money, and trying to see that their contribution be used wisely, they some times channel their contributions through the treasury of some sister church who they believe are making better use of the collection. While this is somewhat of a personal matter, and a matter of judgment or choice, it may not be unscriptural. However, a congregation being aware that some members are unhappy with the way the contribution is being used, should take the situation under advisement.

I do not believe that non-Christians, non-church members, are such as is intended to become recipients of financial help from the Lord's treasury, in the benevolent work of the church.

THE HISTORY OF THE SEVENTH-DAY ADVENTIST CHURCH

Jim Hickey

Bildad the Shuie spoke wisely, when he suggested, "For enquire, I pray thee, of the former age, and prepare thyself to the search of their fathers. For we are but of yesterday, and know nothing. . ." Job 8:8-9a. It will be our task in this article to trace the origins of the Adventist movement and to identify its fathers.

The present generation is inclined to think that it knows all there is to know. While the older generation must concede that it has been unable to keep up with the great technological advancements in many fields of knowledge, it does have some valuable lessons of history to pass on to those who care to be so informed. To be acquainted with the past we gain perspective and an insight to what may reoccur in the future.

History is a much more objective discipline than Bible interpretation. Our emphasis here will be one of people, places, dates, and facts. When the SDA Church is examined in the light of its foundations it will be more properly understood and we will be better able to deal with its defenders.

The history of the Seventh-Day Adventist Church is found in the work of three "fathers"; William Miller, Ellen G. White, and to a lesser degree, Joseph Bates.

"William Miller was a farmer of Low Hampton, New York, a Baptist licentiate and an ardent student of the Bible, especially the "chronological portions" of the apocalyptic literature. He became convinced that many events had been predicted to occur within a specified time and had always transpired according to the chronology; this was true of the flood (120 years), Abraham's descendants' sojourn (400 years), the wilderness sojourn (40 years), the exile (70 years), and other happenings. This led him to study the various passages in Daniel and Revelation wherein chronology figures. Relying on such scriptural passages as Num. 14:34 and Ezek. 4:6, he assumed, as many others have done, that a biblical day really meant a year, and on that basis proceeded to make some computations. The seventy weeks of Dan. 9:24 he took to be 490 years, and he believed that this exact period elapsed between the date of the prophecy and the coming of Messiah. Similarly the 'time, times, and the dividing of time' of Dan. 7:25 and 12:7 (repeated in Rev. 11:2, 3; 12:6, 14; 13:5) meant three and one-half years, or 42 months, or 1,260 days, and therefore 1,260 years. Miller identified the 'little horn' of Dan. 7 with the papacy, and calculated that the popes were supreme from the year 538, when the Ostrogoths were defeated, until 1798, when Pius VI was carried as a prisoner to France, the 'little horn' being thus overthrown, a period of exactly 1,260 years."

"Following up this line of study, Miller turned his attention to the prophecy in Dan. 8:13-14: 'Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days: then shall the sanctuary be cleansed.' The 490 years (seventy weeks) of Dan. 9:24 constituted the first part of the 2,300 years (days) of this scripture; the period began with 'the going forth of the commandment to restore and to build Jerusalem' (Dan. 9:25), which Miller identified with the commandment of Artaxerxes issued in 457 B.C., and mentioned in the seventh chapter of Ezra. By taking this date as his starting point and adding 2,300 years, Miller reached the conclusion that 'the cleansing of the sanctuary' would take place between March 21, 1843, and March 21, 1844. His reasoning was reinforced by the assertion that 69 weeks or 483 years (Dan. 9:25) from 457 B.C. witnessed the baptism of Jesus in A.D. 27. The 'cleansing of the sanctuary' was supposed to be the personal return of Christ to purge the world, and Miller went forth to preach his gospel (of the end of the world J.H.)." (The Small Sects in America, Elmer T. Clark).

Miller's false prophecy was soon to become known as the "Disappointment." It is ironic that the cornerstone of Adventism is a miscalculated, or at least misinterpreted prophecy. Having failed in their "inspired" prediction the Millerites began to do some fast recalculations - their little flocks was rapidly scattering! Prophetess Ellen G. White tried to explain that, "God designed to prove His people. His hand covered a mistake in the reckoning of the prophetic periods. Adventists did not discover the error, nor was it discovered by the most learned of their opponents. The latter said: 'Your reckoning of the prophetic periods is correct, some great event is about to take place; but it is not what Mr. Miller predicts; it is the conversion of the world, and not the second advent of Christ.'" (The Triumph of God's Love, p. 221, E. G. White).

The fact that the SDA Church did not exist until after the teaching of William Miller proves that it could not have been the true church of Christ. The church that was founded upon the ashes of the Great Disappointment is still a spiritual disappointment one hundred and forty years later.

Mrs. Ellen G. White, a woman whose life was plagued with accidents, sickness, and nervous ailments, was a brilliant, if strange, organizer and writer. It is said that she wrote some 2,000 words per day. Some people, however, would suggest that her writing was "borrowed." Her common sense health advice was hailed as a medical wonder. Her pronouncements included a condemnation of the wasp waist fashioned dresses, whose long hems "swept dirt and filth." She had advised against, heavy, greasy eating and prescribed grains and natural foods. (We are indebted to the Adventists for Kellogg's and Post's cereals). She condemned pork as being unclean. While we would agree with most of her common sense health ideas, we strongly oppose the Adventist practice of making such things a test of faith.

It seems especially ironic to me that a person so ill in body and mind (and in spirit?) would make such a religious issue over health laws. Many incidents in her life remind one of the Mormon's Joseph Smith. Unlike Smith, Ellen was not blessed with a handsome countenance. In fact, pictures of her are difficult to find. Her face was marred as a child when a schoolmate hit her in the face with a rock and broke her nose. Some people think that this incident may have caused some brain damage or at least severe psychological harm. Adventist writers unabashedly write of her seizures, trances, and strange illnesses. That fact that she had at least one nervous breakdown and was a consumptive helps to explain much of this. SDA writers cite one incident, supposedly confirmed by a Doctor, where Mrs. White fell into a six-hour trance and did not breathe the entire time! While Mrs. White was perhaps the greatest force in the establishment of Adventism, she is also the weakest and most vulnerable pillar.

Ellen G. White was converted in an Adventist meeting in 1842 and began immediately to have dreams which she regarded as of divine significance. In 1844, soon after the passing of the "time," and when the Adventists were in despondency, she saw in a trance the Adventists on a path traveling straight to heaven. The believers accepted this vision as divine assurance and took courage, and from that date the girl was accepted as a prophetess. For more than seventy years, until her death in 1915, she was the outstanding leader of Adventism.

Physicians and Medicine began to be seen by Adventists as "The Right Arm of the Church." Health became an integral part of their gospel. Booton Herndon in The 7th Day notes, "In 1901 the church fathers suddenly awakened to the fact that they were maintaining twenty-two medical institutions, that of the 3500 professional church workers 2000 were engaged in medical fields. Plainly there was an imbalance here; the right arm of the church had grown completely out of proportion." (p. 87). In my own experience I have seen SDA Doctors use the prestige of their Doctor-patient relationship to make proselytes. To say the least, this is not ethical. Aspiring physicians who couldn't otherwise make it to Medical school have done so through special relationships with the SDA Church. This is one reason why Medical workers have proliferated so in the organization.

It is also important to point out that long before 1844 there were groups of Sabbath-keeping protestants. In 1664 a Seventh-Day Baptist, Stephen Mumford, came from London and settled near Newport, Rhode Island. There is some historical evidence that the Seventh-Day Adventist Church evolved from the older Seventh-Day Baptist Churches.

The Adventists claim to be strict believers in the Bible but their prejudice runs strongly to the Old Testament teachings that were given only to the Jews. Paul, no doubt, had such people in

mind when he wrote the Galatian epistle. Galatians 5:4 applies pointedly to such people, "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace" II Cor., chapter three contains a clear condemnation against the keeping of the Old Law.

Sister Ellen boasted that her critics agreed that "the reckoning of the prophetic periods" was correct. I have evidence that proves her claim to be false. This is important because it strikes at the heart of the Adventist philosophy. The following citation is given, not to prove anything about the 2300 days prophecy of Daniel, but rather to show that White's calculations were disputed by contemporary scholars.

The following quotations are taken from The Truth, May 1966: "In the early forties of the past century, there was much excitement caused by the preaching of William Miller and others that our Lord was coming back in person in 1844. Alexander Campbell felt that something should be done to check it. He, therefore, published a review of Miller's theory in the Millennial Harbinger. And, while he warned the brethren against becoming dogmatical about any theory of unfulfilled prophecy, showing that any date set for any prophecy to be fulfilled was liable to be an error, he entered upon a critical study of the time limit of 2,300 days, or years, of Dan. 8:13, 14, Miller's theory being based upon a misapplication of it. In this review, he stated that the context of Daniel's vision of the Ram and He-goat Kingdoms (Medo-Persia and Greece) indicated that the 2,300 years should be reckoned from the overthrow of Medo-Persia by Alexander the Great and the beginning of the Greek Empire, which was about the year B.C. 344, and that, therefore, the 'cleansing of the sanctuary', or church, which Gabriel promised at the end of the 2,300 years, might take place about A.D. 1966."

"Giving his reasons for dating the time limit from 334 B.C. Campbell said: 'Now this question is of peculiarly easy solution; for no event in history is more notorious than the battle at the river Granicus, in which Alexander the Great, the first king of the Grecian empire, triumphed over Darius, and broke to pieces the Medo-Persian dynasty. Now we cannot date the Grecian empire under the symbol of the 'goat' (which, by the way, was the ensign armorial of the Macedonian people), more correctly than from the invasion of Asia by Alexander and his all-conquering army, in the year B.C. 334. Here, then, we are compelled, by the force of historical facts, to date the vision under consideration. From this date we compute the 2,300 days. And what is the result? The time of the end (of the Mohammedan dominion) will be in the year of our Lord 1966 - one hundred and twenty three years yet distant!! (Millennial Harbinger Abridged, Vol. 1, pp. 94-95). (Written in 1843). - The Truth, May 1966.

Campbell is not the only scholar that disagrees with the reckoning of Miller et al. Adam Clarke, in his Commentary on Daniel (1825) states that A.D. 1966 and not A.D. 1844 would be the proper

date for the fulfillment of this prophecy. Neither Campbell nor Clarke claimed that this was to be the End of the World or the Second Coming, or other such thing. All date setters have ended in "disappointment" or self-deception, but their tribe still flourishes. While we should not avoid studying prophetic books of the Bible, we should handle with great care the passages that have caused many to err. God has made very plain the passages that deal with the salvation of our souls and the way to live the life of a child of God.

I would like to close this study by appealing to all Adventists to unite with us upon this true statement of Ellen G. White, "The Bible, and the Bible alone, is to be our creed, the sole bond of union; all who bow to this Holy Word will be in harmony. Our own views and ideas must not control our efforts. Man is fallible, but God's Word is infallible. Instead of wrangling with one another, let man exalt the Lord. Let us lift up the banner on which is inscribed, The Bible our rule of faith and discipline." (Selected Messages - The Shaking of Adventism, by Geoffrey J. Paxton).

CONGREGATIONAL COOPERATION IN LIGHT OF THE NEW TESTAMENT

Tim Staggs

Our aim in this discussion is to try to clearly show the New Testament plan for the cooperation of congregations of the body of Christ with each other, especially as regards the authorization and/or support of orphan homes, the Herald of Truth radio program and colleges. One thing that I believe is very necessary as an introduction is to emphasize that everything taught in the gospel of Christ is within the realm of possibility for all people everywhere. This is true of baptism in water, the weekly observance of the Lord's supper with a loaf of unleavened bread and unfermented fruit of the vine, and on and on we could go. I believe it is also true that the autonomy and independence of a congregation can be carried on without any connection with any other part of the people of God in any other part of the world.

Also, it is very important that we delete false standards from our minds before we can ever have a proper understanding of this subject. "But that's the way we've always done it," or "Well, it's no more wrong to do a thing even though it might be done in a wrong way than it is to do nothing at all," or "But look how much good it's doing!" Taking the last one as an example, a problem can never be resolved by the amount of good we think a particular thing may be doing. We "cannot do evil that good may come." Many times those who worship God in an unscriptural way try to justify their practice on the grounds that it is "uplifting and inspiring." I am reminded of an advertisement I saw in the religious magazine "Christianity Today" a few months ago. It showed a choir with an organ standing in front of them. The caption underneath read, "Sometimes the most impressive voice isn't in the chorus." There followed a description of the organ and all of its features, and the paragraph closed out by saying, "So if you're looking for the best value in big organ sound, look to the Baldwin 632. Its voice will be an inspiration."

You may think of many other ifs, ands or buts, but all these do is cloud the issue. Drop them and let the issue stand or fall on its merits.

According to Webster's New International Dictionary, "Cooperation" means "act of cooperating; joint operation; concurrent effort or labor." The word "concurrent" is the key word in this definition in congregational cooperation, did New Testament churches act jointly or concurrently? That is, did two or more congregations pool their funds and centralize their control under one agency as a means of cooperation or did they act concurrently yet independently with each other in accomplishing the same goal? Let's find out.

The first thing we notice is that in the early days of the church, one church helped other churches in time of emergency by contributing to their needs. In Acts 11:27-30, we find the church in Antioch contributing to the needs of the "brethren in Judea" in time of famine.

The question is, how did Antioch carry out the cooperation with these brethren in Judea? The answer is given in the scriptures. The money was raised by every disciple in Antioch giving into a common fund "according to his ability." This was an activity of the congregation. The only means they had of getting this help to the brethren in need was through messengers. Paul and Barnabus were chosen to be the messengers that would take these funds to the Judean brethren. These funds were delivered by Paul and Barnabus into the hands of the "elders" among the brethren in Judea. At first glance we might say, "Well, what's so tough about that? One congregation sends help to another congregation." But it's not quite that simple. According to I Thessalonians 2:14 and Galatians 1:22, the "brethren in Judea" constituted several congregations. ("the Churches of God in Judea", etc.), yet I see no reason to doubt that Paul and Barnabus delivered these funds into the hands of the elders of every congregation in Judea where there was a need, and the elders then distributed them to the needy members. There is no basis whatsoever for assuming that they simply gave the funds to the elders of the church in Jerusalem. The only way this could be true would be to presume that Jerusalem was the only congregation that had elders and no such evidence can be found. If anything, the presumption would be that all the congregations in Judea had elders because that's what God's way was - and is, I might say. (Acts 14:23). If it was accomplished by giving the funds to the Jerusalem elders and having them distribute to the other congregations, then they most certainly acted "outside" of their own congregation and over the other congregations. They would have had several elders over many churches just like the denominations have. You can look until the cows come home and you'll never find that in the Bible.

Secondly, we find that congregations in Galatia, Macedonia and Achaia acted concurrently in meeting the needs of the Jerusalem church. Romans 15:25-28. (Also I Corinthians 16:1-4, II Cor. 8, 9). We don't know for sure what brought on this need that the Jerusalem church had. It may well have been that persecution and dispersion had impoverished them or possibly the famine contributed to it, but whatever the reason, there were so many destitute saints in Jerusalem that the congregation there could not handle the need that existed. The primary responsibility of a congregation, in these matters, is to care for its own. Jerusalem was obligated to do this. It was its own work, but the need was greater than the church there could meet and so we find that the Gentile churches to whom the gospel had gone out from Jerusalem were called upon to help in the need that the Jerusalem church had. This Galatia, Macedonia, and Achaia did upon instruction from Paul.

Paul exhorted Titus to go ahead of the rest into Achaia, taking with him the "brother whose praise is in the gospel throughout all the churches" (II Cor. 8:18), and "Our brother whom we have often times proved diligent in many things" (II Cor. 8:22). Titus accepted this job (II Cor. 8:16, 17). These other brethren had been "chosen of the churches" to travel with Paul, Titus and others as their messengers to take their contributions to Jerusalem so Titus went ahead of Paul to Achaia to help them get their contribution ready for Paul's coming. Each church raised its own fund by each member contributing upon the first day of the week (I Cor. 16:1, 2). By

doing so, they got the money into a common "congregational" fund so they wouldn't have to gather it up in a hurry when the time came to send it.

Please notice and remember that each church, acting independently, chose its own messenger to entrust with its contribution that it might be taken to Jerusalem (I Cor. 16:1-4, etc.). Several congregations may have chosen the same messenger and that was their right - they simply had the responsibility of choosing a messenger. There is no hint of any inter-congregational convention where these messengers were jointly elected. They did not constitute a separate organic body, performing a function that the local church couldn't perform. Each church entrusted their contribution to their own messenger and he became responsible to them and to the Lord for faithfully delivering it to Jerusalem. There is no hint whatsoever that these separate contributions lost their identity in a "pooled" fund. A lot of people imagine that this is what happened, but they have no scripture to support their conjectures. As a matter of fact, all of the information we have on the subject would lead us to believe just the opposite. I am fond of reading a passage and then getting a mental picture of just what happened from the evidence in the scriptures. I just cannot see these men going to the elders of the church in Jerusalem and handing them a big bag and saying, "This is the combined love offering of Corinth, Philippi, Galatia, Thessalonica, and Antioch." Not at all. I see one man stepping forward with the gift from Corinth, another with the gift from Galatia, etc. This was concurrent action, but still independent action by each church and this is the pattern of cooperation between Christians in New Testament days. No church ever sent its money through another church. There was no intermediate or sponsoring church to receive or forward the funds. All of these churches had an equal part in this work. To illustrate this idea, many automobiles today have what is known as independent wheel suspension. This simply means that each wheel operates on a suspension system that makes it an entity separate and apart from the other wheels. But they all work concurrently - they all have the same goal at the same time, holding up the car, making it ride and corner smoothly, even though they are independent of each other.

Do we have any example of one church sending to another for any purpose other than "benevolent emergencies"? As far as I can see, "no" however, let's notice one more example from the New Testament on a different area of congregational cooperation.

We would like to notice carefully the occasion when the churches financially assisted Paul in his work (II Cor. 11:8), "I robbed other churches, taking wages of them, to do you service."

Philippi was one of these churches that supported him (Phil. 1:3-5, 4:10-18) and from this example, we learn how these funds were sent to Paul (Phil. 4:15-18). They sent help to Paul directly by their messenger, Epaphroditus (Phil. 2:25). There is the New Testament pattern. It authorizes only the direct method and thereby excludes all others which are indirect. In every single instance the contributing church sent directly and never "through" another church.

So what, if any, are the similarities between these two situations - (1) a congregation sending to another congregation to help in a benevolent work in time of emergency and (2) a congregation sending to an individual to help in spreading the gospel - evangelistic work. We do have a pattern that is common to both. Dealing with benevolence, we find the following - Rom. 15:26, "Contribution for the poor saints which are at Jerusalem." II Cor. 8:23, It was sent by the messengers of the churches. II Cor. 8:19, These messengers were "chosen of the churches," each church approving it's own. The same is true in the area of evangelism. We have the church at Phillipi sending funds to Paul through Epaphroditus, their messenger (Phil. 2:25). Phil. 4:15-17, The church sent "once and again" to his "necessity", "supplying that which was lacking" (II Cor. 11:7, 8). So in both evangelism and benevolence, the local church raised it's funds, selected it's messenger and sent directly to the work being done, and that's the key. Send the money directly to where the need is. There is no need whatsoever of making it stop at a checkpoint on the way. But someone says, "Why, don't you know that it's a whole lot easier if we can send money to one congregation and have them send it on to where the need is?" Fine. Some people think that it's a whole lot easier to sprinkle than immerse. Never underestimate the power of the silence of the scriptures. You can't find a situation remotely similar to that in the New Testament. The Jerusalem members had a need. The funds were sent directly to that need. Paul had a need in spreading the gospel - the funds were sent directly to him. These are the only examples that we have. There is no precept, example, or inference that any New Testament church ever sent a contribution through another church to be forwarded to the work being done. So that leads me to believe that in our evangelistic efforts today, if one congregation needs help in supporting a preacher, let the money be sent directly to the preacher. If it needs help with a TV program, send directly to that need. As to whether one congregation can send funds to another congregation to help build a meeting place, well, I'm going to let ya'll figure that one out. Just remember that it's not enough to say, "We've always done it that way." Let it stand or fall on it's own merits.

So brethren, like it or not, I'm led to the conclusion that the only time one congregation can send assistance to another congregation is in an emergency situation. I think we have abused this in the past by sending and receiving huge sums of money to do such things as build or remodel a building when there really was no pressing need, but mainly the wants of a group of people who desire a mansion to worship God in. I don't want to judge anyone, but please be careful in such matters.

I wasn't aware until recently that my topic was to deal not only with orphan homes but also the Herald of Truth and colleges, so since most of my studying has been on orphan homes, that's where we'll begin.

It is my belief, in light of what we have already noticed that it is absolutely unscriptural for any congregation or group of congregations to take money from their treasuries and send it to a

corporate home, built and maintained by the church, and organized for the purpose of providing a home for orphaned or forsaken children. Please note that our discussion is not on the use or misuse of funds. I believe in many areas, particularly in reference to the Herald of Truth, there has been a gross lack of stewardship, misuse and misappropriation of the Lord's money. But as I said, that's not what we're here to discuss. We're also not discussing the matter of Churches of Christ caring for the needy. We know the scriptures teach us to do so. The question is, do Churches of Christ have the scriptural right to build and maintain organizations through which to do their work of benevolence?

In order for a thing to be in harmony with the scriptures there must be either (1) an express command or statement, (2) an approved example or (3) a necessary inference in the scriptures. In other words, it must either be specifically authorized or included in the scope of what God has authorized. If something doesn't fit into either of these categories, then it is unlawful and therefore sinful because it is an invasion of the sacred realm of the silence of God which has always been condemned.

Let's take a look at the two organizations we have under consideration. One of them is the Church of Jesus Christ, the other is a corporate body. There are some very marked differences. One is divine in it's origin, it originates with God in His will and wisdom. It is the tabernacle which the Lord has built (Heb. 8:2). It exists by the authority of Christ. It is regulated only by the word of God, and the elders are it's overseers. The other is human in origin, it exists and is chartered by the state, it is regulated by state law, and it is controlled by a board of directors.

So here, on the one hand is a divine arrangement, the Church of our Lord, and also a human arrangement, a corporate body, both of them organizations, orderly arrangements; both of them a body of associated persons, separate, distinct and completely independent of each other.

On the other hand, we have the work to be done, which in this case happens to be the relief of the destitute. This is a command which God has given, that the destitute be taken care of. This is a work, which the church is specifically authorized to do. (I Tim. 5:16, "If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed.") The question is, is this work authorized through any other organization than the church? The answer to that question must be a hearty "NO!!!" If no organization had been given, we possibly could create one, but God gave us one and none other can be substituted.

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I believe that it is understood that when a command is given without a pattern, then any means can be used to obey that command,

as long as no other scripture is violated. We know that we have a command in Js. 1:27 to "visit the fatherless and widows in their affliction." So the question is, do we have a pattern in the scriptures showing us how this command is to be fulfilled? The bible tells us to "build all things according to the pattern" (Heb. 8:5). We have a pattern in worship, work, organization, cooperation, and I also believe we have a pattern in benevolence. That pattern is this - in the New Testament, when benevolent work was to be done, it was done by, through and within the local congregation according to divine instruction.

In Acts 6 we find that the church in Jerusalem had some widows that were destitute. What did they do about this problem? Did they send these widows to a widowage and let the board of directors take care of them? Of course not. Brethren were appointed to see that the need was taken care of. In Acts 11:27-30 we have an instance of the churches in Judea being destitute. The brethren in Antioch sent money to relieve them and they sent it to the elders. They didn't send it to the board of directors of an orphan home. In the early church, each local church cared for it's own needy, other congregations supplied that which was lacking. But this was only in an unavoidable emergency, and never on a permanent basis. Under the orphan home system, one congregation creates an emergency and then calls upon other congregations to support that created emergency on a permanent basis.

When one church assisted another church in meeting an emergency in the New Testament, that assistance was sent to the elders of the church. Today, the local churches send assistance to the board of directors of a human institution.

I believe with all of my heart in the all-sufficiency of the church. I believe that God, when giving commands that the church must obey, didn't expect the church to have to go through human institutions in order to fulfill those divine wishes. If that's what he wanted us to do, he would have told us. Of course, our brethren who are trying to uphold orphan homes are quite offended when we accuse them of not believing in the all-sufficiency of the church, but what else can we think when we are told that the orphan home is doing more and better benevolent work than has ever or can ever be done without it? Clifton Inman in the Willis-Inman debate was continually using a chart which said, "Which is better - our way of doing it or your way of not doing it?" I felt that Brother Cecil Willis aptly showed the falacy of that statement, but even if Inman had been right, that more benevolent work was done with orphan homes that without them, that still wouldn't justify them. You cannot justify something by how much good it seems to be doing. If it's unscriptural, it's wrong. It has gotten to the point that if we don't support the orphan home, we are condemned for not doing benevolent work.

So I want to say once again that we do not need any human organizations. Every work that God assigned to the church must be done by, through and within the church, under the direction of the elders or leaders of that church.

I know one thing, if Js. 1:27 authorizes church orphanages and widowages, then Heb. 13:2 (entertain strangers) authorizes church motels, Mt. 25:36 (visit the sick) authorizes church hospitals, Mt. 25:35 (feed the hungry) authorizes church restaurants, Mt. 25:36 (visit prisoners) authorizes church jails, I Cor. 16:2, (giving on first day of the week) authorizes church banks and Mt. 28:19, 20 (teach all nations) authorizes church colleges.

As regards church support of christian colleges, it seems to me as if the orphan home issue has been a tool used by many to break down the brethren's opposition to separate organizations doing the work of the church. There was much opposition to church support of colleges in the 1940's, and realizing that colleges had no emotional appeal to blind the brethren to scriptural principles violated, the issue was simply switched to something that would have an emotional appeal, namely, orphan homes. It's a lot harder to handle emotional arguments. One debater once said that he could handle every argument the instrumental music brethren had except one. That is, "I know the bible doesn't teach it - but I want it anyway." I feel that we must beware of similar things in this matter. Phrases are repeated like "anti-orphan brethren," "orphan haters," "these brethren are willing to let the Catholics have all the homeless children and raise them as Catholics," or "these brethren would let a little blind crippled hungry orphan child die in the streets before they would give it a cold biscuit." If these things are repeated often enough, it's easy to lose sight of the fact that we must have scriptural authority for the things we do. I feel that liberal brethren have led more conservative brethren out on a limb to accept orphan homes and now they've got the saw out and they're saying, "You've got to accept the colleges or drop the orphan homes, because they stand or fall together." Batsell Barrett Baxter said, "Some who are agreed that the church can contribute to an orphan's home are not convinced that the church can contribute to a christian school. It is difficult to see a significant difference so far as principle is concerned. The orphan's home and the christian school must stand or fall together." (Questions and Issues of the Day)

We would like to briefly notice some arguments used to try to uphold church support of colleges and look at the falacy of them.

1. "It is the responsibility of the church to train the young:" The argument runs like this: 1. The church has the responsibility to train the young. 2. The schools train the young, and therefore, 3. The church can discharge its responsibility to train the young by contributing to the schools.

There are a couple of things wrong with this. First of all, the church doesn't have any responsibility to give the young or anyone else the kind of training received in colleges. (Mental, moral, social, physical, and spiritual). Where is the scriptural authority for the church to give anyone training in any but moral and spiritual? And secondly, if the church did have obligations in these secular fields, it would still need to be shown how the church would be doing these things merely by subsidizing separate human institutions which do these things. The bible commands me to provide for my family (I Tim. 5:8). Could it be said that I would be doing this if I should turn my family over to some human institution and send them a contribution to take care of my family?

2. "Let all things be done decently and in order," I Cor. 14:40
This is one of the most abused passages in the New Testament. It has been used, or misused, to try to prove the scripturality of everything under the sun, from instrumental music to missionary societies. It really doesn't even deserve to have any dignity given to it by discussing it.

3. "The historical defense." Listen to Batsell Barrett Baxter, "David Lipscomb and James A. Harding, in establishing the Nashville Bible School in 1891, held this view, for they solicited funds from congregations all over Tennessee and surrounding states. These contributions were the means of starting this christian school, in which the bible has been taught for more than seventy years to every student every day along with such other subjects as are needed to prepare young christians for their places in life. This is the time-honored position held by our brethren, though in recent years it has been forgotten by many. I know of no reason to abandon the solid ground of this historic position."

First of all, I question the factuality of these statements concerning David Lipscomb and others because of statements they made concerning the issue. But even if these contentions were 100% true, I am not interested in cannonizing anyone and using their statements or beliefs as doctrine for the church.

4. "The schools strengthen the church." Nonsense!! The basic argument here is that anything which causes the church to prosper can be supported out of the church treasury. The advocates of the missionary society claim to build more church buildings, establish more churches, and baptize more people than those opposing them, but does that make it right? Separate and apart from that, the churches have not been strengthened spiritually. They have weakened.

5. "Let the elders decide it." Batsell Barrett Baxter, "I am a firm believer in letting the elders of the church have the major role in deciding what contributions should be made to which causes." Can we give the elders more power than the word of God does? Hold this argument and the elders are the absolute power, over and above the word of God.

6. "To keep the colleges loyal." This is as invalid as any argument put forth. Listen once again to Batsell Barrett Baxter, "It is my conviction that the schools need to be dependent upon the churches for their financial life blood in order for the schools to remain permanently loyal to the goals and principles which the bible teaches." First of all, does church support assure and guarantee scriptural loyalty? Of course not. What of some of our preachers who have left the church having been supported by the church? I have been told that Bethany College received church support, but it apostatized; and secondly, paid loyalty ain't worth a plugged nickle.

Now, we are told that there is no pressure being exerted on brethren to support colleges - it's up to each congregation. Let's

look at it in reality. In reality we are told, "We don't want to force church support of schools upon anyone but those among us who are not ready to accept it, should be reminded that they are out of harmony with the great minds of the brotherhood for the past 100 years, are trying to change a time-honored practice in the church, are inconsistent, and are rebelling against God's elders." If that's not pressure, brethren, you tell me what it is.

Before finishing this part of our discussion, I'd like to notice some statements made in a periodical published by the Western Bible College near Denver, CO, which is, I believe, basically a baptist-backed college.

"1882-1982: Bible colleges mark 100 years of ministry. The founding of Nyack College marked the beginning of the bible college movement 100 years ago. WBC is a relative newcomer on the scene, but both sister schools occupy a distinctive segment in American education. Both colleges are part of a centennial celebration marking the 100th anniversary of the bible college movement in North America." They also gave a projected budget for the next year, a total of \$884,000. There were four basic things this money was to be used for. \$450,000 for construction of a 12 apartment student dorm. \$65,000 for renovation of selected older buildings. \$71,000 for the hiring of additional personnel, and improvement of faculty and staff salaries, and \$298,000 for current operating expenses. They have several campaign fund-raising committees, the objective of one of which is to get \$45,000 out of church treasuries.

They also have plans for hosting "Tax and Investment Strategy Seminars". Some of the subjects to be covered are, Investment Philosophy and Tax Law Changes, Stocks and Bonds, Tax Shelters and Charitable Trusts, Real Estate Investments and Partnerships, Retirement Planning and Gold and Silver Investments. I wonder how long it will be before "Church of Christ" colleges will be getting involved in the same things, if they haven't already.

The article closed by saying, "Clearly, in their first 100 years bible colleges have become a substantial, effective movement which has had enormous impact upon the christian ministry and for the kingdom of God around the world. WBC, as part of that movement, looks forward to the next 100 years with excitement and anticipation to see how God will use the college for his glory."

As concerns the Herald of Truth, I don't feel that much dialogue is needed to oppose it. For those who are not familiar with the Herald of Truth, the basic operation of it is that a large number of churches send to the Highland Ave. Congregation in Abilene, TX, which has a budget for and maintains the operation of the Herald of Truth radio program. They pay for the air time, the preachers, advertising, etc. In other words, a great number of churches turn their funds and along with it their autonomy over to one church who does their work for them. Whose work is it? Highland Ave. or the contributing churches? That's a question that has, as far as I'm concerned, never been adequately answered.

I mentioned earlier the misuse of funds by Highland Ave. As I said then, that's not the issue here, yet I feel it does show that when we reject God's plan and pattern in one area, it becomes easier to misuse other plans of God.

I have their budget from 17 years ago - 1965, and I thought you might be interested in what they have been using the brethren's, or I should say, the Lord's money for.

In 1965, the Herald of Truth had a total budget of \$2,239,250. \$1,131,000 was used for broadcast time, \$474,200 for broadcast production, \$177,500 for answer response, \$104,500 for listener promotion, \$100,450 for general and administrative, \$55,500 for miscellaneous and contingency, and \$196,100 for fund raising. Some items which were also included in this was \$219,400 for payroll and salary costs, \$85,000 for research, \$66,500 for postage, \$12,000 for telephone, \$203,000 for printing and supplies and as we said, \$55,500 for contingency, which all totals up to \$2,239,250.

I believe we've already shown adequately enough that it's wrong for a church to do it's work through another organization, and we certainly don't have any authority for one church doing it's work through another church. Now we're talking about the violation of the autonomy of the church and that's a pretty serious thing.

Before closing, there is one point I feel we should discuss and that is concerning churches or individuals doing their work through funds. Now, I'm not talking about working through a separate organization as such, but collecting their funds in a fund and drawing out of it to do evangelistic and/or benevolent works.

Several scriptures teach us that the church (local) is responsible for taking care of widows and orphans. (I Tim. 5:9, 16; Acts 6:1-4) Also, in time of emergency, church contributed to other churches to help the poor. The elders of the receiving churches distributed the funds to those in need, including widows and orphans. (Acts 11:27-30; Rom. 15:25-27).

The bible also teaches that individuals are responsible for taking care of widows and orphans (Js. 1:27; I Tim. 5:16) "Visit", according to Thayer is, "To look upon or after. . .in order to help or benefit."

The church (local) has the responsibility of taking care of evangelists. (I Cor. 9:14; Rom. 10:15; II Cor. 11:8, 9; Phil. 4:15)

Individuals also have a certain measure of responsibility to the evangelist, as regards financial assistance. In Phil. 4:14-16, the church at Phillipi "communicated" with Paul as "concerning giving and receiving" and they "sent once and again" to his necessity. The word "communicate" according to Thayer is "to become a sharer, be made a partner." In Gal. 6:6, we are told, "Let him that is taught. . .communicate unto him that teacheth. . ." We have examples of this in Acts 18:1-3 where Aquila and Priscilla provided

services for Paul (lodging, work, etc.). Also in Acts 20:33-34, Paul did work with his hands, supporting himself and those with him, of whom Timothy was one (Vs. 4).

Direct support in all of these areas is authorized for both churches and individuals, however may they do so through funds?

A church would have no reason to do so by itself to support either benevolent or evangelistic works. That's what the collection is for and if a number of congregations pooled their funds to do these works, they would be violating the autonomy of the local church. (missionary society).

Individuals do not have any scripture for creating a fund into which many individuals contribute to take care of evangelistic work. Would that not be awfully close to the missionary society??

Do individuals have any scriptural authority to create a fund to support widows and orphans from? I wonder. Acts 2:44-45, "And all that believed were together, and had all things common; and sold their possessions and goods and parted them to all men, as every man had need." Acts 4:34-35, "Neither was there any among them that lacked; for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet; and distribution was made unto every man according as he had need." This doesn't seem to have been an obligatory collection, but an individual desire. (Note Acts 5:4) Does this give individuals the authority to create a fund for doing benevolent work?

WHY WE NEED ELDERS NOW

Wayne Fussell

INTRODUCTION

1. Many years ago, a young man stood up at the Sulphur meeting and asked a very penetrating question: "Brethren, where are our elders?" Although there was little reaction then, the question continues to ring in our ears. Several years later, the same question was asked again. By this time some brethren were becoming genuinely concerned, and began preaching and teaching on the necessity of elders across the country. The response was amazing, for some elders were soon ordained. Where were they all this time? The answer to the young man's question: The elders were in his audience that day and in assemblies across the country - in prospect. We were not looking for them.

2. We are thankful that in recent years and months we have been seeing elders "popping up" all over the country. What's the difference in then, than now? Not because of great plans that were made back then, and the fruition being seen now. Rather, we are beginning to see the urgency now.

DISCUSSION

I. WHY NOT SOONER? Several reasons:

1. No General Sense of Urgency

Some saw the needs years ago - we could mention their names - and they produced results in isolated cases. They were never able to motivate the rest of us with a general sense of urgency.

That attitude is gradually changing. Praise the Lord! We hope to see that spirit spread throughout our brotherhood.

2. We have Required Perfection in Elders

(1) We never required it in preachers, although their qualifications are clearly defined in I and II Timothy, and in Titus.

(2) There are no perfect men. God didn't call angels, but men.

(3) Not saying, "Throw caution to the winds, and ordain indiscriminately." An elder must possess all the qualifications in I Timothy 3 and Titus 1 to an appreciable degree. Qualifications seem to say that an elder must be a proven Christian and a proven leader. They involve character, maturity, spirituality and leadership.

The best of men must grow. True of Paul. True of Peter who was an elder (I Peter 5). Some better qualified than others. I Timothy 5:17 speaks of "elders who rule well". The fact that some rule well necessarily infers some ruled less well. Elders must be "apt to teach", but some will be better teachers than others. This is true of preachers, also. What one lacks, the others supply.

(4) Biblical perfection spoke of completeness and maturity in men. In this sense, elders must be perfect, but not sinless perfection. Elders are not perfect, their wives are not perfect, their children are not perfect, and the people they serve are not perfect. Let us not put unreasonable demands on these honorable men.

3. Many Don't Want Elders

(1) Some congregations appear anti-elder: don't have, never have had, and have no plans for elders. Content with status quo. Seem to think would be a step backwards rather than forwards. Evidently the apostles thought differently - Acts 14:23 and Titus 1:5.

(2) Suspect some are not ready to submit to elders. Leaders who would not qualify as elders don't want to "step down". Members who would lose their equal voice in business meetings.

A. Scriptural to submit: I Thessolonians 5:12, I Timothy 5:17, 18; Hebrews 13:7, 17

4. No Desire For the Office

(1) Men who qualify or could qualify refuse to serve. Remember Kris Kristofferson's song, "Why Me, Lord?". Some fine men are asking that question. The better question would be "Why not me, Lord?"

(2) I Timothy 3:1

A. "Why would anyone want the office?" Not because it provides an opportunity to rule, or get way, or put over his program - but, because it is a "good work". Christians are to be "ready to every good work". If one has the knowledge, ability and opportunity, he should feel the responsibility to perform. And there is no better or greater work. One said: "I would rather be an elder than President of the United States".

5. Some Think Must Be Ancient To Be An Elder

(1) Oooooold. . .one foot in grave - other on banana peel.

(2) Know some men in 40's - "husband of one wife", "faithful children", "apt to teach", good Christians, etc. Robert Milligan: "That man is old enough who has the wisdom that is profitable to direct in all things." (Scheme of Redemption, p. 323)

(3) Charles Hodge: "Someone has said an elder needs glasses to look wise, gray hair to look experienced, and an in-grown toenail to look concerned."

6. Don't Know We Already Have Qualified Men - at least potential

(1) In 1845, two brothers came from Europe to America. The older knew how to raise cabbages and make sauerkraut - the younger had no trade. The older joined himself to a wagon train, went to California, obtained a plot of land and raised cabbages. The other studied metallurgy. After some years, the younger brother went to visit his brother. The older brother proudly showed him his crop of cabbages; but the younger brother showed interest only in the soil. The older brother became irritated and said, "I came out here to show you my fine cabbages, and you have said no good word." The younger brother picked up a rock and said, "What is this? It is quartz? What is that yellow spot? It is gold. You have been raising cabbages in a gold field."

I'm afraid we have been doing the same in the church. We have been content to limp along in mediocrity without using the talent we have at hand. We have men who could be great leaders in the church, but we prefer to just "raise cabbages".

(2) Some qualified men are reluctant to serve. They need a push from us. Some of the most backward, awkward men have become great leaders in Biblical and secular history.

A. Moses: Challenged with leading Israel. "Not eloquent. . . slow of speech, slow of tongue". God made him into a great leader.

B. Gideon: "poor family" - at least in family. Great leader.

C. Daniel Webster: When young afraid to speak in class. When assigned a speech, would memorize verbatim. But when called on to speak could not rise to his feet. Would often weep about the matter. Yet, he became a great orator.

D. Know some church members so timid they couldn't lead in "silent prayer", but when challenged in industry or sales, they became real leaders. Someone: "many are monetarily motivated". Why can't we do for the Lord what we will do for money?

7. "It's Too Soon To Ordain Elders"

(1) Might be so in some cases, but to some it is always too soon. Need to consider Acts 14:23. If we don't get up off our seat of complacency and see the urgency of this matter, we might realize that instead of it being too soon, it might be too late.

II. WHY DO WE NEED ELDERS NOW?

1. Elders Needed In Every Dispensation

(1) Patriarchal Dispensation. Fathers of the families were the elders - rulers, prophets and priests. Led in every area of life

(2) Mosaical Dispensation. Hebrew word for elder "Zaqen", was used more than 100 times. Moses was sent by God to the "elders" to discuss their deliverance from bondage. (Ex. 3:16, 18) The "elders" accompanied him before Pharaoh (4:29). The "elders" led in the institution of the Passover (12:21). The "elders" accompanied Moses in bringing water from a rock (17:5, 6). Moses committed the law to the "elders" (19:7; De. 31:9). Moses committed God's plan of worship to Aaron and the "elders" (Lev. 9:1). He worked with the "elders" (Num. 11:30). They accompanied him in the discipline of Israel (Num. 16:25). They acted in making decisions concerning the keeping of the Law (De. 25:7-9).

Robert Milligan: "From such passages it is manifest that the official sense of the word elder is derived from the primitive or patriarchal form of government, under which every father was both a ruler and a priest." (Scheme of Redemption, p. 323)

(3) Jewish Sanhedrin had elders. Made up of 24 elders, 24 scribes and 24 chief priests. Most powerful body in Judaism. They followed the concept that men in leadership must be characterized by age, wisdom and righteousness.

(4) Jewish Synagogues had elders. Read Smith's Bible Dictionary on "synagogue". Means "congregation". Elders led in the worship and instruction of the synagogue. Jewish Christians had no difficulty accepting the eldership of the New Testament church, because they had lived under such a system all their lives.

(5) New Testament Church Had Elders

Milligan: "No church in primitive times was regarded as complete and capable of sustaining itself without elders. Paul and Barnabus ordained elders in every church that they established during their first missionary tour through Asia Minor, (Ac. 14:23); and Titus was left in Crete that he might ordain elders in every city, (Tit. 1:5)." (Scheme of Redemption, p. 337)

A. If elders were needed in every dispensation of Bible history, why would we need them less today?

2. Nature of the Church Requires Elders

(1) "Church" - a collective noun used in two major senses:

A. General or universal sense, in reference to all Christians. There is no organization for the universal church. Jesus is the Head and we constitute the members of the Body.

B. Local or congregational sense. When Christians agree to meet together for worship and act together in evangelism and benevolence. The local collective requires three things:

a. Agreement - to meet and act together

b. Pooling of resources and abilities

c. Oversight - men who superintend the together action of the church. Elders are called bishops or overseers (Ac. 20:28; I Tim. 3:1). God's plan calls for scriptural elders to oversee the work and worship of the local congregation. Some say: "getting along fine as we are" - they must know a better plan than the Lord's!

3. Every New Testament Church Had Elders

(1) Church at Jerusalem. If any church could get along without elders this one could - they had apostles in their membership. Yet, we read of "apostles AND elders" in the church at Jerusalem. Acts 15:6, 22, 23.

(2) Read of elders at Philippi (Ph. 1:1), Ephesus (Ac. 20:28), Thessalonica (I Th. 5:12)

A. The early churches were unorganized only briefly. Being unorganized was the exception to the rule. Today, the exception is the rule.

(3) Tit. 1:5 - "ordain elders in every city". Why do so if they were not needed?

(4) Acts 14:23 - On Paul's first missionary journey, he travelled 1200-1500 miles over a period of 3-5 years. As he and Barnabus went, they established churches in many cities. At one point, they turned around and retraced their steps. They encouraged the churches that they had established, and this verse says they "ordained elders in every church".

A. How were they able to do it so quickly? Would Paul make an exception to the regulation that an elder must not be a "novice" (I Tim. 3:6)? Not likely. The only conclusion: these men must have been beyond the status of new converts and well equipped to assume the responsibilities of elders. Maybe it was because some of them were converted from Judaism, were ripe students of the Law, were raised under the eldership of that system, or maybe some were

elders in that religion. Little time would be required to qualify such men. Also, it is amazing what growth can be made in 3-5 years, especially if the background of the individuals is such that they would only need to learn the principles of Christianity as opposed to those of Moses' Law. Illustration: Observe the tremendous growth of young preachers in such a short period.

a. At any rate, they had ripe material. These men qualified themselves in this short period and were ordained. Today, we have men all over the brotherhood who could qualify in that length of time or less. They already have the background - they might just need to "zero in" on becoming elders. One fact stands out, the apostles didn't waste time ordaining elders. They gave top priority to this urgent business - why not today?

4. The Church Is Not A Democracy

(1) We have lived under a democratic form of government so long that we have allowed "majority rule" to creep over into the church. The church is a theocracy under the rule of Christ, and the only government authorized is that of elders in a local congregation.

(2) Problems of Majority Rule

A. May be the only system we can use until elders are ordained, but it certainly has its problems. Majority rule is governed by "business meetings". Agreements are reached and work is assigned. This may work fine for a while but:

a. One discordant element can upset the whole program. One disgruntled member can dominate. In some cases, to prevent offense, we have allowed one disagreeable brother to "run the church".

b. The youngest member has as much "say" in decisions made as the oldest, most mature. In some cases, the heads of families have ruled through the votes of their sons.

c. And, "everybody's business becomes nobody's business". We find ourselves saying "let someone else do it", and so it is never done.

(3) Under God's plan, we have mature men, men of wisdom and sound judgment, who are invested with the responsibility to see that the work is done, and done right. God's plan is always best.

5. It Is A Practical Necessity

(1) Every group agreed to work together must have government. True in nation, city, school, business, and home. Absence of government brings anarchy and chaos.

(2) The Need for Orderly Worship. Must be "done decently and in order" and unto edifying according to I Cor. 14. Elders would have the authority to see everything is done scripturally - the right way, right time and right person. The "gainsayer" would be routed.

(3) To See That The Chief Mission of the Church is Carried Out. The pressing obligation of the church is to "preach the Word"- evangelize the world. Overseers must provide and maintain a scriptural and profitable plan of evangelism. Only way we will ever have an evangelistic church is to have evangelistic elders to lead us.

(4) Church Discipline Requires Elders. Under our present system we have acted so unwisely. Discipline has been rendered that utterly failed to accomplish the purposes of discipline. The first priority of discipline is the salvation of the "disorderly" member;

and the second, yet concurrent, purpose is to protect the church from evil influence. Some cases have been so poorly handled that the individual was driven away, never to return, and a stigma was left on the church from which it will never recover. Elders of wisdom, sound judgment, longsuffering, etc., could effectively lead in discipline.

6. Consider I Peter 5:1-4. More practical reasons:

(1) Church Needs Shepherding - "feed the flock". Jesus is the Chief Shepherd, elders are under-shepherds. They want the same thing for Christians as Jesus. Shepherds love their sheep, live for their sheep and are in the "sheep business". Pastors or Elders love their fellow Christians, live for them and are in the "people saving business". Elders are called pastors or shepherds in Eph. 4:11, and Acts 20:28. We need men who render loving care, feed, tend, spend time, call on, pick up when they fall, rescue when they stray, etc.

(2) Church Needs Oversight - "taking the oversight thereof". The church will never move forward without men of authority who will responsibly superintend its affairs.

(3) Church Needs Those Who "watch for our souls" - "not as lords", but as those who "watch for our souls" (Heb. 13:17). Church needs men who feel responsible for the spiritual condition of the members, and give active constant attention to them. Advising, praying with, instructing, etc.

(4) Church Needs Examples - "ensamples to the flock". Not as lords, but as leaders. Basic need of all: someone to look up to - dedicated, spiritual, mature, wise.

7. Would anyone deny that we need elders, and that we need them now?

III. HOW MEET THE NEED

1. "Look ye out among you" - Acts 6:3. This was the advice of the apostles when a need for men to oversee the distribution of funds arose. There is more talent in the church than we realize. I firmly believe that the principle reason we don't have more elders is because we have not looked for them.

2. Plan Ahead. Set some goals for qualifying and ordaining elders. The church at Yuba City, Cal. is a good example. They set a goal of five years, and they reached their goal. You might accomplish the same in much less time. Each church has different potentialities.

3. Train Men For the Office. We train men to teach and preach, why not to be elders. There are no "born leaders" - they are made, not born. It takes a skillful process of schooling.

4. Encourage Men to Desire and Train For the Office. There is nothing wrong with desiring the office of an elder. Paul said, "If a man desire the office of a bishop, he desireth a good work." There are two Greek words for desire in this passage. The first

means: "To reach or stretch out, is used only in the Middle Voice, signifying the mental effort of stretching oneself out for a thing, of longing after it, with stress upon the object desired." Vine
Paraphrased: "If a man seeks the office of a bishop and gives himself up to the preparation for it, he is desiring an honorable work".

(1) Doesn't mean he plots and schemes, but trains by aspiring and working to possess the right qualifications.

(2) What if he doesn't make it? A true Christian will not pout, but offer his services wherever he can serve best.

5. Be Realistic. It is fine to be idealistic about the men who occupy this high office, but we must also be realistic. We will find no perfect men, but we can find men who have all of these qualifications to a good degree. They will continue to grow with the responsibility.

CONCLUSION

Brethren, we are in a leadership crisis - in our world, in our nation and in the church. We need men characterized by a complete faith in God and an unselfish devotion to His will - men who are godly and wise and devout - to leads to the greatness God calls us. The church is no stronger than its leadership. When we see elders who are proven Christians and proven leaders in churches across the land, we will see the church grow and prosper as we have not seen in our lifetime. Let us pray about it, talk and preach about it, study about it, until a sense of urgency is born in our hearts that will catch on like wildfire and spread across the land.

"MIRACLE FAKE HEALERS"

(THE BIBLE DOCTRINE OF MIRACULOUS DIVINE HEALING)

Jimmie C. Smith

Definition of terms: Miracle - "A miracle, as the term is used in the Bible, is an act of God superseding or suspending a natural law. It must not be confused with a work of nature, which is an effect resulting from a natural law of God; neither should it be confused with a work of providence, which is an effect produced by a special act of God through natural means.

"An example of the working natural laws is the birth of children resulting from the physical union of men and women. The birth of Samuel the prophet, in answer to his mother Hannah's prayer is an instance of natural laws being used in the providential working of God (I Samuel 1:1-20). The virgin birth of Jesus is an example of the performance of a miracle, in that it was an act of God superseding the natural laws pertaining to biological birth."¹

Divine - "Relating to, or proceeding directly from deity".²

Healing - "To make sound or whole: to restore to health; cure, remedy; to restore to original purity or integrity".³

Obviously we are speaking of a cure that supersedes a natural time span, or natural means, that relates and proceeds directly from deity.

This lesson does not deal with tongues or the other gifts enumerated in I Corinthians 12. The gift of healing there refers to the miraculous healing of diseases. There were many examples of this recorded in the book of Acts; for example, when Paul healed Publius and many others on Malta (Acts 28:8-9).

In this connection, it is clear that even Paul did not use such gifts for the indiscriminate healing of all who were sick. There was a Divine purpose in miracles; that being the confirmation of the Word of God. This is significantly proven when Paul did not heal Timothy (I Timothy 5:23) nor Trophimus (II Timothy 4:20).

Today, when we demand the proof of healing from the "fake healers," they piously express reluctance in "showing off" their miraculous power. The apostles, quite to the contrary, never made a false show of humility by hiding their miracles as observed in II Corinthians 12:12, "Truly the signs of an apostle were wrought among you in all patience by signs and wonders and mighty works". However, these same "fake healers" are not so reluctant to show off their "tongues??".

It is impossible to conceive of the idea that God would give a man miraculous power to confirm the word, then for that man to

refuse to thus confirm His words. Thus, I affirm that, no man today can perform miracles by the power of God. Because of the inability of all the modern day workers of miracles to back up their bold claims with real proof, this marks them as false prophets.

THE PURPOSE OF MIRACULOUS POWERS

To confirm the Word being revealed. Mark 16:20, "And they went forth and preached everywhere, the Lord working with them, and confirming the word with signs following."

"The New Testament had not been written. They could not turn to the New Testament and prove what they preached to be the truth as I can today for they did not have it then. They had to establish their preaching to be the truth of God in another way. God provided for that by giving them these miraculous powers. All we need know to establish the truth to any man who believes the Bible to be the word of God is to turn to it and read what the Bible says. If he will not accept that, he would not believe no matter what miracle you might work. He is in exactly the same position as the rich man in Luke 16; Abraham said to him concerning his brethren, 'If they will not hear Moses and the prophets, they would not believe even if one arose from the dead.'"

"If you do not believe that Jesus Christ is the Son of God, if you do not respect apostolic authority, if you are not willing to put your faith in the Bible and its testimony, then you would not be convinced if one arose from the dead. The word of God has been CONFIRMED, Hebrews 2:2-4.

"It was confirmed by these miracles that are recorded in its pages. This testimony has stood the test of nineteen centuries and not one of the miracles that God wrought through Christ, the apostles, or the early Christians has ever been proven to be untrue. Then for some puny man to come along and tell us that we must take their testimony, put our faith in them and their power, be convinced by what they can do now, is nothing short of insulting to our intelligence and faith and blasphemy of the Word of God and its power.

"When testimony has once been confirmed by an oath or in other acceptable or legal manner it does not need to be done again. A witness sworn in once before the court does not need to be sworn in again, but upon that one confirmation can complete his testimony and it will stand. An instrument once notarized according to law does not need to be notarized again and again. A check once certified does not need to be certified again. The word of God once confirmed does not need confirmation again."

The second purpose why these miracles were given during the New Testament time was to edify the church. In I Corinthians 14:26, Paul was discussing these spiritual gifts. He specifies that the church was to be established in the faith - built up and made stronger by the conviction and confidence created by these miracles. Again, we have the testimony of the Word of God, which was confirmed by miracles: They were unquestioned and undeniable in strengthening

the faith. If you wish to confirm the church today, then simply teach the church the word of God. Remember, tongues were for a sign to the unbeliever; whereas, prophesying was for the believer (I Corinthians 14:22).

In this manner God's plan provided for both the believer and the unbeliever. Through these miracles, the means was provided which would produce and strengthen faith in His word - that word being preached by the apostles and prophets of the New Testament period.

Surely, we do not need these signs today, whether believer or unbeliever, to convince us that the Bible is the divinely revealed word of God (Romans 10:17).

LET US DEAL WITH THE "FAKE HEALERS"

The number one proof (?) that is given today is: "Many honest and sincere people have given testimonials of being miraculously cured of various diseases, of seeing divine visions, etc." It is said that this is PROOF enough that miracles have not ceased.

Testimonials of miraculous healing are given by members of many religious sects, irreligious sects, by Roman Catholics and by Protestants. Do those who accept testimonials as proof of miracles, believe that God is working through different religious systems? Is God confirming by miracles the contradictory teachings of various sects, as well as by witch doctors? Is God the author of this sectarian confusion? The answer is found by reading I Corinthians 14:7-9!

The followers of African witch doctors can give just as sincere a testimony of being miraculously healed as those who claim to believe in Christ. Who is willing to affirm that God (the only true God) works through African witch doctors in miraculously healing the sick?

Bulawayo, Zimbabwe (AP). "Before he examines a patient, Dr. Bingara Tshuma straightens his animal skin head-dress, removes his shoes, inhales snuff through both nostrils and wills himself into hypnotic trance. 'I have to call on my spirit to advise me', says Tshuma, 50, consultant traditional healer who shares a medical center here with two conventional Western trained doctors. . . Tshuma is one of 8,000 Zimbabwean spirit mediums and herbalists whose cures are being increasingly enlisted in this former British colony to lessen the load on contemporary doctors and spread health care to all the 7.2 million inhabitants.

'People who come here have a choice between the nganga or the doctors,' says Babra Sibanda, a registered nurse who owns the Zimbabwe Medical and Traditional Practitioners' Center. . . 'But the nganga is the busiest of our consultants. Even whites choose to go to him.' A retired white railroad engineer, emerges from Dr. Tshuma's tiny consulting room. . . "Don't use my name because my friends would laugh at me but this chap cured me of gout, I was a long sufferer, but after two weeks of his muti (medicine) I'm fit as a fiddle.'"⁵

The "evidence" (?) presented to substantiate one healing story seems to be as plausible as that for another. Surely those in various religious organizations, who claim to have had divine visions, cannot all be right, because God would not reveal Himself through con-religious systems! On the basis of consistency, if for no other reason, we reject all the testimonials of miraculous healing as being false.

THE EXAMINATION OF THOSE "HEALED"

Dr. William A. Nolen, M.D., has rendered a valuable service to the public. His book, "Healing, a Doctor in Search of a Miracle" (Random House, NY, 1974) is a current expose of certain faith healers. Kathryn Kuhlman is the only religious healer of prominence in this country who is dealt with (of course she has since died). Dr. Nolen had performed over 6,000 surgical operations, and said that he approached his investigation with a very sincere effort not to pre-judge the merits of such healers. In fact, he hoped they would not prove to be fakes. It was his desire to find help for those patients the medical profession could not help.

He was able to be an usher at a Kuhlman service in Minneapolis, and he had two legal secretaries take down the names and addresses of those who said they were healed. They got 82 names. Of the 82, 23 were willing to participate in a follow-up interview. Here are some quotes by Dr. Nolen which indicate the general direction of his findings: "I had assumed that it was a simple over-enthusiasm that enabled Kathryn Kuhlman to call a multiple-sclerosis patient 'cured', even though she obviously still walked with a M-S gait; but this episode involving the girl with braces; was pure, unadulterated, flagrant nonsense. For Kathryn Kuhlman to really believe that the Holy Spirit had worked a miracle with this girl, it seemed to me that Kathryn Kuhlman would have had to be either blind or incredibly stupid, and she was obviously neither. Was she, then, a hypocrite or a hysteric? I didn't know, but I had begun to seriously question her credibility and that of her organization.

"Not once, in the hour and a half that Kathryn K. spent healing did I see a patient with an obvious organic disease healed (i.e., a disease in which there is a structural alteration). At one point the young man with liver cancer staggered down the aisle in a vain attempt to claim a 'cure'. He was turned away, gently, by Maggie. When he collapsed into a chair I could see his bulging abdomen - as tumor-laden as it had been earlier." (p. 59)

"Before going back to talk to Miss Kuhlman, I spent a few minutes watching the wheelchair patients leave. All the desperately ill patients who had been in wheelchairs were still in wheelchairs. In fact, the man with the kidney cancer in his spine and hip, the man whom I had helped to the auditorium and who had his borrowed wheelchair brought to the stage and shown to the audience when he had claimed a cure, was not back in the wheelchair. His 'cure', even if only a hysterical one, had been extremely short-lived.

"As I stood in the corridow watching the hopeless cases leave, seeing the tears of the parents as they pushed their crippled children to the elevators, I wished Miss K. had been with me. She had complained a couple of times during the service of 'the responsibility, the enormous responsibility,' and of how 'her heart aches for those that weren't cured,' but I wondered how often she had really looked at them. I wondered whether she sincerely felt that the joy of those 'cured' of bursitis and arthritis compensated for the anguish of those left with their withered legs, their imbecilic children, their cancers of the liver. I wondered if she really knew what damage she was doing. I couldn't believe that she did." (p. 60)

"Many of the techniques that K. Kuhlman uses are hypnotic. It would be odd if occasionally a neurodermatitis, or one of the many other diseases susceptible to hypnosis, did not respond to her miracle service." (p. 78)

"In talking to these patients I tried to be as honest, understanding and objective as possible. The only things I refused to dispense with - couldn't have dispensed with even if I had tried - were my medical knowledge and my common sense. I listened carefully to everything they told me and followed up every lead which might, even remotely, have led to a confirmation of a miracle. When I had done all this I was led to the inescapable conclusion: none of the patients who had returned to Minneapolis to reaffirm the cures they had claimed at the miracle service had, in fact, been miraculously cured of anything, by either K. K. or the Holy Spirit."

On page 84, Dr. Nolen tells of a 21 year old boy who had tried to claim a cure but had been prevented from getting to the stage. He died of cancer twelve days later.

MENTAL OR PSYCHOLOGICAL "HEALING"

"In denying that God today miraculously heals physical disease, we are not forced to reject the fact of psychological 'cure'. It is a matter of scientific knowledge among medical authorities that a great deal of bodily sickness is of mental origin. This relationship between the mind and body is termed 'psychosomatic', compounded from two Greek words: 'psyche' - mind; and 'soma' - body.

"Prominent diagnosticians have been reporting in medical journals for some time now that 50 to 75% of all their patients have no symptoms that can be accounted for on the basis of organic disease, being purely mental in origin."⁶

"As a simple illustration of the effect of the mind on the body in illness, we all know that bad news received suddenly may cause one to faint. Emotional disturbances following a meal can cause acute indigestion. Such emotions as anger and fear tend to stop digestion and to cause severe intestinal pains and headaches.

"It is a scientific truism that sickness of the body caused by mental disturbances can be healed by the mind. This process of

healing through psychological means is called psycho-therapy. Every so-called faith healer who successfully aids men in ridding themselves of psychosomatic afflictions inadvertently serves as a psychotherapist."

"There is nothing at all miraculous about such cures of psychosomatic origin. Any person using the same technique can have similar results, whether he be a psychiatrist, psychologist, African witch doctor, Indian medicine man, Catholic, Buddhist, Christian Scientist, Moslem, or Charismatic, etc."⁷

NO BONIFIDE CASE OF MIRACULOUS HEALING, CERTIFIED BY A
RECOGNIZED DOCTOR, CAN BE FOUND IN THE WORLD TODAY

"Miraculous healing in Bible times were instantaneous and not accomplished through long drawn out exercises, effecting cure of disease on a weekly, monthly, or yearly installment plan! How different from the modern "fake" healers today.

"A centurian came to the Lord one time on behalf of his servant, who was sick of palsy, who was being 'grievously tormented'. He requested Jesus to 'speak the word only and my servant shall be healed'. The Bible records, 'And his servant was healed in the self-same hour' (Matthew 8:13). There was no period of waiting.

"Peter's mother-in-law didn't have to 'sweat-out' her fever. The Lord healed her instantly, 'and she arose and ministered unto them' (Matthew 8:14-15). No prolonged prayer service!

"The cripple in Solomon's temple didn't have to wait for some 'adjustments', or the pulling and massaging of his legs or experience some great excitement from the shouting of a crowd! The apostle said, 'In the name of Jesus Christ of Nazareth rise up and walk.' It didn't take a month, a week, or hours to get results: 'Immediately his feet and ankle bones received strength, and he leaped up, stood and walked and entered with them into the temple, walking and leaping, and praising God.' (Acts 3:7-8). Can you imagine Peter and John praying for this cripple for weeks, then hearing the cripple man report, 'I know I'm getting better, for I feel it in my ankle bones.' He was healed completely, INSTANTLY.

"When the blind were healed, it was complete and instant healing - a miracle. No blind man who was healed ever reported, 'I can see a little better'. Miraculous healing was never HALF-DONE. It was a complete job. It was a Miracle, not a Fake!"⁸

In the New Testament healing they gave NO TESTIMONIALS of what had been done SOMEWHERE ELSE. They did not call on people to testify that they had been healed. No such testimony was needed for the healing was obvious. The cases were undeniable, the genuineness of their miracles was not questioned. People in that day claimed that it was done by the power of Beelzebub, but they did not dispute

the miracle. Today it is different. I deny miraculous healing today. I demand the right to see it done and am not willing to take anybody's word for it.

If God is still performing miracles today, then why do we not see the same miracles of the first century being worked? Why is God not raising the dead? Why do you never see a man walk on water? Why are multitudes not being fed with a few loaves and few fishes? Why are withered hands and legs not being instantly healed? The answer is obvious . . . God is no longer working miracles. It is not that God cannot work miracles, rather it is a matter of God not choosing to work them.

Pretenders fail and will continue to fail. Healing campaigns today serve to deceive people and to rob them of their money. Not once was money asked for when spiritual gifts were in force.

CONCLUSION

One of the major differences between the "fake" healers and the New Testament miracles is that in order for the "fakes" to perform a miracle, it seems that there must exist a high emotional atmosphere before they can do anything. Among the "holiness" people who claim to practice "healing", more than two hours are usually spent arousing the emotions of both the audience and the ones to be healed.

The Son of Man was able to just walk up to a funeral procession and without any preliminaries raise a man from the state of death. (Luke 7:11-16). Peter healed a man who was not expecting anything but to receive alms (Acts 3:1-11). Begging for money is contrary to the very nature of Jesus and his saints who seek not this world's riches. If they need money, why don't they make it like Jesus did in Matthew 17:24-27? Most of the Fakes can not make the statement Peter did in Acts 3:6, "Silver and gold have I none." They usually want 5,000 men to feed them, instead of them feeding 5,000.

On Paul Harvey News, 1-19-83, he said: "Oral Roberts claims Christ appeared unto him for seven hours and told him to tell his audience to each send him \$240.00 to help find a cure for cancer." The Harrison (Ark.) Daily Times - Wednesday, January 26, 1983, carried a photo of an AP news release where 5,000 students and staff members march toward the City of Faith Medical Center Monday to celebrate what Roberts has called a "supernatural breakthrough for cancer research. Roberts said God has told him cancer will be cured through research conducted at the City of Faith - if the research is adequately funded by the evangelist's followers".

Who can believe such mockery? God never put such an if on miracles! If the Lord had actually appeared to Roberts, I am quite sure He could have told Roberts the cure, and not make Roberts beg for money to find it out! Christianity Today reported Roberts received 60 million dollars last year!

Unlike Jesus, Oral Roberts and other fakes want the praise of men. They want others to spread abroad their name and works. They love PERSONAL TESTIMONIES. There are some cases where Jesus, after healing someone, told people not to mention what he had done (Mark 1:44, 8:26).

"Fake healers" blame their failures on the poor, distraught, depressed person who desires health. From John 5:1-16, we observe that Jesus healed an impotent who did not even know who Jesus was. Then in Luke 22:49-51, we have the story of Jesus healing the ear of a man who had come out to take Him captive. Yes, Jesus even healed his enemies!

FOOTNOTES

1. James M. Tolle, "Have Miracles Ceased?" p. 3 (tract)
2. Webster's 7th. New Collegiate Dictionary
3. Webster's 7th. New Collegiate Dictionary
4. Roy Cogdill, "Miraculous Divine Healing" p. 18
5. Harrison Daily Times (Harrison, Arkansas), p. 5
6. James M. Tolle, "Have Miracles Ceased?" pp. 24, 25
7. James M. Tolle, "Have Miracles Ceased?" p. 26
8. V. E. Howard, "Fake Healers Exposed" p. 15

GRACE, FAITH AND WORKS IN JUSTIFICATION

by Joe Hisle

"But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus. 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." Eph. 2: 4-9

Introduction:

- A. Contained within this subject is the very heart of Christianity.
- B. These are the basic ingredients of the grandest plan of all, God's scheme of redemption for fallen mankind.

I. GRACE:

- A. Grace is the reason for ALL things pertaining to the Justification of man.
 - 1. Man was the transgressor ... he could not help himself.
 - 2. God had to take the first step in our salvation.
- B. God made known his Grace in the Gospel.
 - 1. By Faith we have access to Grace (cf. Rom. 5: 1,2; I Cor. 15: 1; Acts 20: 32)
 - 2. Paul earlier refers to the Gospel as the "gospel of the Grace of God" (Acts 20: 24)
 - 3. The New Testament is a literal manifestation of the Grace of God. It makes Grace real to us.
- C. Listen to the way Grace is used in the New Testament:
 - 1. God the Father is called "the God of all Grace" I Peter 5: 10
 - 2. Christ came into the world "full of Grace and Truth" John 1: 14
 - 3. The Holy Spirit is referred to as "the Spirit of Grace" Heb. 10: 29
 - 4. John says we are in the dispensation of Grace - John 1: 17
 - 5. The Gospel is called the Gospel of Grace - Acts 20: 24
 - 6. Peter commands us to grow in Grace - II Peter 3: 18
 - 7. We are commanded to sing with Grace in our hearts - Col. 3:16
- D. In all, Grace is referred to 166 times in the New Testament.

II. WHAT GRACE DOES:

- A. Grace provided an eternal sacrifice for our sins through the sacrifice of Christ - Heb. 2: 9
- B. Grace teaches us how we should live - Titus 2: 11, 12

- II. C. We are Saved by Grace - Eph. 2: 8
- D. Grace should be the strongest modivation in our Christian lives:
 - 1. Consider the suffering of Paul because of Christ - II Cor. 11: 23-28
 - 2. Paul suffered not from a fear of going to Hell, rather because of Grace - I Cor. 15: 10
- E. Grace helps us to bear our Burdens.
 - 1. Paul was able to live with the "thorn in the flesh" because of Grace:
 - 2. He prayed for its removal three times, but Christ said "My Grace is sufficient for thee" - II Cor. 12: 9
 - 3. Paul was a better man with the thorn in the flesh and the Grace of God than he would have been free of the thorn without God's Grace.
 - 4. Mr. Newton, in his song "Amazing Grace" said it like this: "Thru many dangers, toils and snares I have already come; Tis grace has brought me safe thus far, and grace will lead me home ..."

III. WHAT IS GRACE: Something that is so wonderful and can do so much for us, we need to know what it is.

- A. Grace is defined by "The unmerited favor of God".
 - 1. Thayer defines it on page 666 "Kindness which bestows upon one what he has not deserved"
 - 2. Grace, then, is giving what is needed rather than what is deserved.
- B. Examples of Grace:
 - 1. David took Uriah's wife and had him killed to justify himself. David was guilty of adultery and murder, and according to Lev. 20: 10, he should have been put to death. He deserved to die. God sent Nathan to rebuke David, and upon rebuke David said "I have sinned against the Lord". Nathan declared, "The Lord also hath put away thy sin; thou shalt not die" II Sam. 12:13. If David had received what he deserved he would have been put to death. God gave him what he needed, forgiveness, and restoration: God extended to him Grace.
 - 2. In the days of the Prophet Elisha, Israel and Syria were in constant warfare. Elisha ruined many of the Syrian ambushes by warning the king of Israel. The Syrian king thought he had a traitor in the camp when he made that accusation, one of his servants said, "Elisha, the prophet that is in Israel telleth the king of Israel the words thou speakest in thy bed chambers." II Kings 6: 12. It was decided to do away with Elisha. When it was learned that Elisha was in Dothan the king of Syria sent a host of soldiers to take him prisoner. Elisha's servant was terrified when he saw the enemy. The prophet prayed that the Lord would open his eyes. God answered his prayer and the servant said that the mountain was filled with horses and chariots of fire. "Truly those who were with them were more than those who were against them". Elisha prayed that the enemy soldiers would be smitten with blind-

- III. B. 2. ness. He had hardly spoken when the Syrians became blind. Elisha led the soldiers to Samaria, and when he arrived he prayed for their vision to return and it was so. By this time the king of Israel had arrived. He asked Elisha, "My Father shall I smite them? Shall I smite them?" Elisha replied, "Thou shalt not smite them: wouldest thou smite those whom thou hast taken captive with thy sword and with thy bow? Set bread and water before them, that they may eat and drink, and go to their master. ... and he prepared great provision for them; and when they had eaten and drunk, he sent them away, and they went to their master. So the bands of Syria came no more into the land of Israel." II Kings 6: 22

Perhaps these Syrian soldiers deserved to die, but Elisha gave them what they needed rather than what they deserved. He returned Good for Evil. His act of Grace produced greater results than years of fighting would have accomplished.

"So the bands of Syria came no more into the land of Israel" Grace succeeded where armies had failed.

3. The adulterous woman of John chapter eight. The scribes and Pharisees took a woman to Jesus who had been caught in the act of Adultery. "They say unto him, Master, this woman was taken in adultery, in the very act. Now Moses in the law commanded us, that such should be stoned; but what sayest thou" verses 4,5. Jesus stooped down and wrote in the dirt with his finger. Marshall Keeble said the Lord really did not write anything on that occasion, "he was just giving those devils time to sweat." After many charges, Jesus said in verse 7, "He that is without sin among you, let him first cast a stone at her". They all slinked off one by one. "When Jesus had lifted up himself and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemn thee? She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee; go and sin no more."

What a story of Grace! The woman deserved to die, but she NEEDED forgiveness. Jesus did not over-look her sin, He forgave her.

4. Another example is the story of the Prodigal Son in Luke 15.
- C. You may have heard someone say, "All I want out of life is what I deserve."

1. Consider Rom. 3: 23 -- All have sinned.
2. Rom 3: 10 declares that none are righteous, no, not one.
3. Since we all have sinned, we then all deserve to go to Hell. That is not what we want or need! We need forgiveness, salvation, and redemption. I do not even want justice, I need mercy and grace. Through Jesus our Lord, God will give us what we Need, rather than what we Deserve!

IV. HOW ARE WE SAVED BY GRACE? This is the GREATEST EXAMPLE of God's Grace.

- A. Considering the text of Eph. 2: 4-9 and Rom.3: 24, we learn that we are justified freely by his grace through the redemption that is in Christ Jesus.

- IV. B. From these verses we see that man is not saved by: Who he is; works of the Law; morality; human works of merit; education; works of the flesh; psychology, or works of the Devil.
- C. Some are especially difficult to remember. Most are entrenched with the idea of EARNING SALVATION.
1. Consider Eph. 2: 8 again: "That not of yourselves" Salvation is not of ourselves, we do not save or pardon ourselves. "IT" Salvation is the gift of God. Another way of saying this is; "Salvation is the Gift of God that is by Grace thru Faith and not of ourselves.
- D. We must keep reminding ourselves that Salvation is a GIFT of God.
1. As sinners, we were Lost and without Hope. Paul said in Eph. 2: 12, "we were without Christ before Grace ... and had no hope."
 2. Thanks be to God for taking the initiative in man's redemption.
 3. Man could not Save himself. (cf. Rom. 5: 8; Rev. 1: 5; John 3: 16; Heb. 2: 9).
 4. Jesus, in John 4: 10 refers to himself as the GIFT OF GOD.
 5. Paul said "thanks be unto God for his unspeakable gift" II Cor. 9: 15.
 6. In Rom. 5: 15-18, Jesus is described as a Gift six time. Three times he is called a FREE GIFT.
- E. Remember, Salvation is a Gift: We, in no sense of the term EARN or MERIT our remission of sin when we obey the gospel message by hearing, believing, repenting, confessing Christ as the Son of God, and being baptized for the remission of our sins. Nor in our worship when we worship in song, teaching, prayer, communion, and giving are we earning or meriting our salvation. It is still a matter of God's Grace. When we deny worldly lust and live soberly, righteously, and godly we are NOT MERITING SALVATION. When we win souls for Christ we are not Earning salvation. It is still the mercy and Grace of God that will afford us the Gift of Salvation in the last day. ---BUT---

V. THE FREE GIFT OF SALVATION IS A CONDITIONAL GIFT:

- A. Many will not accept the Gift -- I John 2:2; Matt. 7: 13, 14
- B. Actually there is no such thing as an unconditional Gift.
- C. The terms FREE and CONDITIONAL seem at odds:
 1. Until the Gift is accepted it is only an OFFER.
 2. Whatever is required in acceptance is a condition.
 3. An example: If I were to give you \$ 5.00, you must first accept the gift by taking it before you can spend it.
- D. There are conditions to salvation -- "to them that obey him" Heb. 5: 9, *Rom 6:16, I pet 4:17*

VI. WE ARE SAVED THRU FAITH:

- A. When the jailor in Acts 16: 30 said "Sirs, what must I do to be saved?", they said unto him, "Believe on the Lord Jesus Christ and thou shalt be saved..."

- VI. B. The benefits of God's Grace are made available thru faith - Eph.2:8
- C. If we refuse to believe we cannot be saved - John 8: 24; Heb. 11: 6; Mark 16: 16; John 3: 18.
- D. The part that Faith plays give access to the Grace of God - Rom. 5: 1, 2. There is no salvation by Grace without Faith.

VII. FAITH WORKS OBEDIENCE:

- A. "But now is made manifest, and by the scriptures of the prophets according to the commandment of the everlasting God, made known to all nations for the OBEDIENCE of FAITH." Rom. 16: 26
- B. Hebrews chapter 11 is devoted to the idea of an active, working Faith.
- C. James declares that until Faith works it is a dead faith - James 2: 17
- D. We are saved BY GRACE THRU FAITH AND WORKS -James 2: 24. This does not contradict the words of Paul in Rom. 3: 28.

VIII. TYPES OF WORKS: There is absolutely no contradiction:

- A. Paul has reference to the Works of Merit, in particular the keeping of the Law of Moses.
- B. This type of work is Meritorious, and is of no value in salvation. Keeping the Law is Human merit and morality.
 - 1. Paul says that if salvation came this way it would not be Grace but debt. - Rom. 4: 4
 - 2. We cannot do enough to put God in Debt to us!
 - 3. Illustration: A Christian died and met Peter at the pearly gates. Peter explained that he could not enter the heavenly city unless he made a grade of 100. He then asked, "what did you do while on earth?" The man replied, "I obeyed the gospel at an early age, attended all the church services, gave 20% of my income to the Lord, served as an elder for 20 years, taught on a regular basis, led a number of people to Jesus thru personal work, brought up my children in the nurture and admonition of the Lord, visited the sick, cared for the needy, lived a moral upright life before my fellowmen." Peter said, "That is one." The flustrated Christian stammered, "I-I guess I am really going to have to depend on the Grace of God." Peter said, "That is 99."
 - 4. Consider the words of Jesus in Luke 17: 10, "So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants; we have done that which was our duty to do"
 - 5. Again, Paul said, "Not of works lest any man should boast" Eph. 2: 9. By removing salvation from works of Merit man has no place to boast.
 - 6. Illustration: You want to take a trip to Europe and the trip cost \$ 2,000.00 dollars. You do not have the \$ 2,000.00 dollars. A friend offers to give you the money on the condition that you get the passport. You could not boast of earning a trip to Europe. You would glory in the generosity of your friend.
 - 7. This is what God offers us. We must first obtain the Passport. He provides the passage.

- VIII. C. James refers to WORKS OF LOVE - WORKS OF GOD'S RIGHTEOUSNESS.
1. Faith should produce works of love, not merit but rather GRATITUDE. (cf. Gal.5: 5-6; I Thess. 1: 3)
 2. These works of Gratitude are also referred to as:
 - a. God's righteousness - Rom. 10: 1
 - b. Work of the Lord - I Cor. 15: 58
 - c. Work of Faith - Rom. 16: 26
 3. They are works devised in the Mind of God rather than the mind of man.
- D. Examples of Works of Love:
1. Believing is a work of God - John 6: 28, 29
 2. Baptism is a work of God's righteousness. Many believe we teach salvation by works when we teach baptism. Paul teaches that men are regenerated at baptism, yet says they are not saved by works (Titus 3: 4, 5). In Titus 3: 6, 7, he summed up the "washing of regeneration and renewing of the Holy Spirit as "being justified by his Grace."
 3. Baptism is not a work of man's righteousness. No one can be scripturally baptized with the idea of earning their salvation. Baptism is a part of man's obedience to God thru Faith.
- E. All other good works that are necessary for our salvation are works of Gratitude rather than Merit.
1. Make no mistake, let no one misunderstand, there are works of obedience that are necessary for our salvation: Good deeds, live righteous, produce fruit, and worship in Spirit and in Truth. (cf. Acts 10: 35; I John 2: 3, 4; Phil. 2: 12; Matt. 7: 21) These are to be works of Gratitude in view of the fact that Redemption is a GIFT. (Eph. 2: 8)
- IX. WHY ALL MEN ARE NOT SAVED?
- A. The grace of God that bringeth salvation has appeared to ALL men Titus 2: 11
 - B. Salvation is a Gift of God - Eph. 2: 8
 - C. Christ died for the sins of the whole world - I John 2: 2
 - D. The Spirit and Bride say come, whosoever will let him drink of the water of life freely - Rev. 22: 17
 - E. MAN CANNOT BELIEVE:
 1. Faith is the Key that opens the Grace of God. For by Grace are ye saved thru Faith.
 2. God's scheme of redemption is too good to be true.
 3. The plan is too simple.
 4. Most feel they must do something big or wonderful to EARN God's favor. Illustration: Years ago when money was scarce and times were hard, a preacher was trying to make the same point that I am trying to make now. Several young boys from ages 13-17 were sitting on the front bench. The preacher took a dollar from his pocket, and held it up high and said, "If one of you boys will come up here on the platform with me I will give you this dollar." The boys looked at each other and snickered. The preacher continued to plead. Finally, a

- IX. E. 4. couple of the young men went to him. He gave the first boy the dollar and took the second by the arm. He asked, "Son do you really want a dollar?" The boy said, "Yes Sir." The preacher asked, "Have you done anything to earn a dollar?" The young boy replied, "No Sir." The preacher took out another dollar and gave it to the boy. Don't you know that those other boy's were kicking themselves. Why didn't they go up. They thought the preacher was kidding them. They did not really believe he would give it to them. They knew they had not earned it. Their failure to accept the man's Gift was UNBELIEF.

This is the same reason people will be lost today. They will not receive the Gift of God because of Unbelief.

CONCLUSION:

- A. Justification of a sinner is not Merited by Faith or Works or a combination of the two. The Meritorious cause of man's justification is Christ's obedience to the death upon the cross (Gal. 3: 13).
- B. We should not receive the Grace of God in vain - I Cor. 15: 10; II Cor. 6: 1.
- C. Grace is in Christ - II Tim. 2: 1