

# THE BIBLE TEACHER

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## Three Deaths

We generally don't like to think about death because we usually think of it in terms of a physical departure from this world. We associate it with pain, suffering, sorrow, the loss of life, and being separated permanently from our loved ones and friends. It may come slowly through a period of sickness or it may come suddenly at an unexpected time. It can come to the young and old, the rich and the poor, and the good and the bad. It comes to all, but it is also dreaded and feared, because it comes so abruptly and is so final.

While we may picture death in those terms, we need to be made aware of the fact that there are some other sides to death. One would be that one must die to live. This is a law of nature. Consider any type of seed that is planted in the soil. In order for the new life to spring forth, the grain or the seed must die. This is true when one obeys God to become a Christian. Paul said one dies to his sins, is buried with the Lord in the waters of baptism, and thus he is resurrected to walk in newness of life.

(Romans 6:3-8). The same is true in physical death. One may put off the flesh in death, but he is assured of life beyond the grave. Paul discusses this when he says, "But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die. And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat or of some other grain: But God giveth it a body as it hath pleased him, and to every seed his own body. All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: It is sown in dishonour; it is raised in glory: it is sown in weakness: it is raised in power: It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body." (1 Corinthians 15:35-44).

Another thing about the human body is that it is constantly dying. From the time one is born to the day of final death, there are changes taking place. One is growing older, his eyes are getting dimmer, his hearing is becoming dull, his hair is turning gray, his skin is becoming wrinkled, and so on. To such people, Paul would say, "For which cause we faint not: but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." (2 Corinthians 4:16-18). In other words, the Christian looks at this physical life from the standpoint that is gradually slipping away but at the same time he is growing spiritually and the day will come when he will give up this life for a new life when he goes to be with the Lord forever more,

There were some Christians in Paul's time who were being led to believe that there would be no resurrection. He then reasoned, "For if the dead rise not, then is not Christ raised: And if Christ be not raised your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the first-fruits of them that slept." (1 Corinthians 15:13-20). But if the Christian has hope, and this makes life bearable what about the one who is not a Christian? His life must be a miserable existence since he has nothing to look forward to beyond this life.

Still another thing to keep in mind is that Christ has said that all will be resurrected. Of course there are those who do not believe in life beyond the grave, and the majority will not be prepared for that new life, but still it will come. Christ said, "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." (John 5:28, 29).

But let us note that the scriptures speak of three distinct deaths. We have already alluded to them, but let us briefly notice each of them at this time.

1. There is the death that we experience when we die to our sins to become Christians. In dying to one's sins, one is actually repenting of them or turning away from them. There are many passages of scripture that teach that God requires man to repent of his sins. (Acts 17:30; Luke 13:3). Then when one is baptized, or is buried in the waters of baptism in obedience to the Lord, his sins are washed away and he arises as a new person. (Acts 22:16). In John 3:3-5 this is called a new birth. In 2 Corinthians 5:17, speaking to the Christians at Corinth, Paul says, "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold all things are become new." But notice that one is a new creature *in Christ*. Then the question arises, how does one enter Christ? Through baptism, according to Romans 6:3, 4 and Galatians 3:26, 27. Then what does baptism require?

Obedience to the Lord, or dying to one's sins, and a burial in water, to be made alive spiritually in Christ. This, then, is a death that every accountable being needs to experience. Those who fail to die this death cannot be made alive spiritually in this world or in the world to come.

2. Then there is physical death. The Hebrew writer says that it is appointed to man to die and then comes the judgment. (Hebrews 9:27). James says that life is like a vapour in that it appears for a little while and then vanishes away. (James 4:13, 14). Job said that man that is born of woman is of few days and full of troubles. (Job 14:1). But regardless of whether one is a child of God, or not, death still comes. With the separation of the body and spirit (James 2:26), the body returns to the dust of the earth, and the spirit returns to God who gave it. (Ecclesiastes 12:7). This simply means that the soul returns to God to be sentenced to its eternal abode. The righteous will go away to everlasting life but the wicked will be sent to the place of eternal punishment. (Matthew 25:46).

3. And finally, there is the "second death" or eternal death. John said, "And death and hades were cast into the lake of fire." This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." (Revelation 20:14, 15). He goes on to say, "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." (Revelation 21:8). This death, then, is a spiritual death, an eternal death. This means that one will be separated from the Lord forever and ever, not that the soul will cease to exist. This separation is final and irreversable. We would all be wise to do everything in our power to keep from going to such a place or from experiencing such a death.

All of us will experience one or more of these deaths. Let us take steps now to prepare adequately for the future. Once we have died to our sins, and we are prepared to meet God, then physical death will not be such a thing to be feared. Furthermore, if we are prepared for physical death, we'll not have to worry

about the second death. When we die to our sins and are made alive in Christ, we are ready to live with the Lord forever more. With this in mind, Paul says, "For this corruptible must put on incorruption, and this mortal must put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ." (1 Corinthians 15:53-57).



**associate  
editorial**

## The Distinctiveness Of The Church Of Christ

No. 8

Another distinguished feature of the church of Christ is found in its scriptural organization. The Lord's church did not come into existence because of an accident or an afterthought. But the Bible says that the church was in the mind of God from the beginning, before the foundation of the world. This is what the Apostle Paul said to Christians in Ephesians 1:4. God had planned in the beginning that he would establish a body of the saved people, the church, through Christ. This does not mean that he predestinated a set number of people who would be saved. But he simply planned that all who would accept His Son Jesus through faith and obedience would be saved in him. The church means a body of the called out people, those who have accepted the call of Christ to follow him they have come out of the world to get into Christ through their faith and obedience (Galatians 3:26, 27), and therefore they are the church of Christ. Not only

did God plan the church in the beginning, but we also read that the establishment of the church was prophesied. (Isaiah 2; Daniel 2). Then Christ promised to build the church. (Matthew 16:18; Mark 9:1). And then it was finally established on that day of Pentecost when Peter and the rest of the Apostles preached the first gospel sermon in Jerusalem, ten days after the ascension of Christ into heaven, around A.D. 33.

But the Lord did not just establish the church and left it without organization. He has, in his New Testament, revealed to us how his church must be organized on earth. Just as God gave a pattern to Moses for building of the tabernacle, under the Old Testament, which was a type of the church (Exodus 25:40; Numbers 8:4; Acts 7:44; Hebrews 8:5), and just as he gave a pattern to Noah for building the ark in which eight souls were saved (Genesis 6), he has also given us a pattern for the church. And just as he required from Moses and Noah to strictly follow his plan in building the tabernacle and the ark, so he require from his church today that she must be organized in the way he has revealed.

When the church began, at that time the Apostles were to guide the church. They had received the miraculous measure of the Holy Spirit who guided them into all truth. (John 16:13; Acts 2:4). At that time the whole church was together in Jerusalem, but soon a contention arose among them concerning who would serve the table, and the record says, "Then the twelve (*Apostles*) called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word. And the saying pleased the whole multitude : and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch : whom they set before the apostles : and when they had prayed, they laid their hands on them." (Acts 6:2-6). Thus, the first deacons, servants, were chosen to serve the church under the Apostles. They were chosen to serve the table or to take care of

the physical needs of the church. The word "Deacon" means "one who serves." Later when several other congregations of the church were established in different parts of the world, then elders were appointed or ordained in every church or congregation of the Lord's church, as we read in Acts 14:23; and Titus 1:5, since the Apostles could not be present everywhere at the same time to take care of the spiritual needs of the church. There are two most important things worthy of our note in these cited scriptures. Number one, elders, a plurality of men, were appointed, and not one man was appointed as an elder over one or more congregations. Then number two, *elders* were appointed in *every church* or every congregation. Each congregation of the church had its own elders in plurality. This fact is also confirmed in Acts 20:17, 18; and Philipians 1:1.

God's purpose in providing plurality of elders in each congregation was four fold. First, for the congregation to develop its own members as leaders. Second, to promote giving and working. Third, to prevent the spread of apostasy, and fourth, to keep every congregation independent or autonomous, so that if one or two congregations would go wrong others would remain faithful. The elders were to oversee or feed the flock *which was among them*. Elders of one congregation have no authority to rule over other congregations. In 1 Peter 5:2, 3 elders were exhorted to, "Feed the flock of God *which is among you*, taking the oversight *thereof*, not by constraint, but willingly; not for filthy lucre, but of a ready mind; Neither as being lords over God's heritage, but being ensamples to the flock." The scriptures makes no distinction between elders, presbyters, bishops, overseers, pastors, and shepherds. These six names, in fact, all refer to the same men. Elders and presbyters are two words meaning "older ones". Overseers and bishops are two words meaning "those who oversee" Likewise, shepherds and pastors both mean "those who tend or feed the sheep." Acts 20:17 says, that the Apostle Paul called the elders of the church. However, in verse twentyeight the same men are identified as overseers, and then it says that they were over the flock, that is, they were shepherds or pastors. Another passage of scripture which shows that the six names all refer to the same men is 1 Peter 5, here in

verse one it speaks of elders, but then verse two says that they were to "feed the flock of God which is among you, taking the oversight thereof."

The Lord's church is not without organization, and the only organization of the church authorised by God in His word is; Christ is the head of the church. (Colossians 1:18). and each congregation of the church has its own elders and deacons. This is the only government of the church of Christ. There is universally only one church (Matthew 16:18), local congregations of this one church are called churches of Christ. (Romans 16:16). These congregations are under no board or committee, etc. No higher outside body rules the churches of Christ. Each congregation of the church of Christ everywhere is independent or autonomous. All congregations of the church are subject to Christ only, who is the head of the church. Christ has all the authority. (Matthew 28:18). He rules the church universally, and each congregation locally, through his New Testament. There is, therefore, no headquarters of the Lord's church anywhere on earth. Since Christ is the head of the church, therefore heaven is the headquarters of the church of Christ, because Christ is in heaven now.

The church of Christ is different from denominational churches is evident from the fact, since they have earthly heads and headquarters. Denominational churches follow human heads and books such as, catechisms and prayer books produced in their councils and conventions. Denominational books of discipline, and catechisms teach things which are not written in the Bible. They have a central organization over local congregations and this larger body over them makes decisions for them and select their preachers, usually referred to as "Pastors", direct all their activities, and controls their funds. Then, also, most denominational churches have unscriptural offices, these are created by men, and are not found in the Bible. Some of these are : office of the Pope, Archbishop, Catechist, Rt. Reverend, Reverend Father, Pastor Incharge, etc. In some cases they use the Bible name of the office but the Bible meaning is not followed. This is true in the case of bishops. The denominational bishops are not like the bishops of the New Testament church. There they don't have a plurality of bishops or elders in each congrega-



tion, but they have one bishop over many churches or congregations, he is known as "The Bishop". In the same way while the Bible speaks of pastors and identifies them as elders or bishops, in denominational churches a pastor is a preacher-in-charge of one or more churches. Frequently, in denominational churches, a preacher is addressed as the Pastor. They also have men whom they call priests. In the New Testament, however, every Christian is called a priest. (1 Peter 2:5, 9). Thus we see that denominational churches have corrupted the church government by rejecting the autonomous nature of the church, by using offices not found in the Bible, and by changing the meaning of the offices which are authorised in the Bible.

Churches of Christ are striving to go strictly in every thing by God's revealed plan for the church. They are pleading for an exact reproduction of the church as it was in the New Testament time. They, the members of the church, are working to restore every part of the Lord's plan for his church. The gospel of salvation must be preached to all people on earth. (Mark 16:15). Those who believe and repent of sins and confess Christ to be the Son of God and are baptized for the remission of their sins, the Lord saves them and adds them to his church. (Mark 16:16; Matthew 28:18-20; Acts 2:38; 47). Wherever a number of people obey these commands of Christ they together become his church in that particular place. As a church of Christ they need further teaching, further study of God's word to know His will. The men of the congregation should try to give leadership to the congregation in worship services and in preaching the gospel to others. Thus they will develop to be strong leaders and a strong church in future. Then, when there are men qualified among them who would serve as elders and deacons, they should be appointed by the church to serve that particular congregation. For this there is no outside help needed. A congregation should appoint its own elders and deacons. However, those who are appointed or ordained elders and deacons must possess the qualifications of which we read in 1 Timothy 3 and Titus 1 chapters. Without these qualifications one should not be appointed an elder or deacon. This is a command of God and must be followed as it is. It is better not to have elders and

deacons in a congregation of the Lord's church, than to have such elders and deacons whom the word of God does not approve.

## She Shall Be Called Woman

Betty Burton Choate

### TO BE A MOTHER

It isn't difficult to become a mother, physically. It happens millions of times each year, often without forethought or planning. Once the new life is conceived, it will grow and develop normally, with or without concern of the woman in whose body it is housed. Of course it has become a common thing for the woman to choose to murder the new life inside her, through abortion. This is a great sin against God, against the innocent unborn and against herself. Humanity cannot be guilty of committing such mass murders—millions each year—without having to answer to God.

But most babies are allowed to develop according to the plan of nature and they are born into the world at the appointed time. They may be born into conditions of poverty or riches, they may be surrounded by large families or small ones, they may be welcomed or resented. Each case is different, but God has provided one very vital thing for the helpless newborn human : a mother.

What does it mean to be a mother, not just a woman who gave physical birth to a child, but a real mother ? What is a mother ?

(1) A mother is love. Love for the new life begins to develop along with the baby, and especially does the mother feel a growing love as the baby begins to move. Then when it is born and is placed as a helpless dependent being in her arms, the bonds of love grow stronger. She watches the progress, the achievements of her child—he learns to walk, to talk, he goes to school—and her love continues to grow along with the child. Surely no human bond is stronger than a mother's love.

(2) A mother is gentleness. Whether she is caring physically for her baby, kissing a skinned knee on a playful little child, or

reassuring her frightened or hurt grow-up child, a mother's care is gentle.

(3) A mother is compassion. As a young girl growing up, I remember dissapointments and hurts in my life. But they were not as painful to me as watching my own children suffering some hurt. My heart reaches out to them in compassion, demanding that I do whatever lies in my power to relieve their pain.

(4) If there is not enough money for everyone in the family to have new clothes, who quietly does without ? Or if there is not enough of the choice food for everyone, who insists that she isn't really hungry or she'd rather take something else ? Whatever sacrifice may be necessary in a family, the mother is willing to make it, not because someone forces her but because of her love.

(5) The mother is a disciplinarian. Yes, if the mother really loves her children she will be strong for their sakes and will discipline them when they need correction. Children can only know the allowable and right behaviour as they are checked when they go beyond those proper limits. The father is not usually at home closely enough to provide this disciplinary guidance, so the mother who loves her children will correct them when they are wrong.

(6) A mother will train her children. We women have minds. We don't have to depend on our husbands or others to provide all the guidance for our children. By our example and in words we can train them in moral and social behaviour. We can help them with their scholastic studies. But most important of all, we can train them spiritually, to grow to be children of God.

(7) A mother knows her children. She quietly studies their personalities. She knows their feelings, their weaknesses, their strengths. Through this deeper knowledge, she is able to give better guidance when they need her help.

(8) A mother is prayerful. She realizes that she can't be with her children all the time. And she is aware also that often she is powerless to provide the help they really need. So she does for them everything she can do, and then prayerfully commits them to God's hands.

All of these things form a part of the make-up of a true mother. What kind of a mother are you ?

# Baptism And Salvation

Steve Williams

Baptism is an important subject. The writer to the Hebrews mentions some fundamental, basic doctrines which all Christians should understand. One of these is the doctrine "of baptisms". (Hebrews 6:2). Notice that here the word is plural. Why is it plural? We know from Ephesians 4:5 that there is only one baptism. Remember that the letter to the Hebrews is written to Christians who were formerly Jews. As Jews they knew of many washings and baptisms. An elementary doctrine for them, then, would be to see the difference between these Jewish washings and the one Christian baptism. As the Bible scholar Westcott wrote, "The plural . . . seems to be used to include Christian Baptism with other lustral rites. The 'teaching' would naturally be directed to show their essential difference". (*Hebrews*, pp. 145-46). Thus as the writer to the Hebrews states, a proper understanding of baptism is basic, fundamental, and essential for Christians. Baptism is not a trivial, unimportant subject about which it does not matter what you believe. Our purpose in this study is to show the relationship between baptism and salvation. If baptism is essential to salvation, then a proper understanding of it is vital. The approach of our study is to show what baptism puts us *into*, what we thus *reach*—salvation.

<i>Baptized into</i>	<i>In order to Reach</i>	<i>Which brings</i>
1. Christ	blessings	salvation
2. His body	the church	salvation
3. His death	the blood	salvation
4. His name	forgiveness	salvation

*First*, when we are properly baptized, we are baptized into Christ. Many Bible verses tell about how we believe or trust *in* Jesus, but only two verses in the Bible tell us how to get *into* Christ. Paul said, "For as many of you as have been baptized into Christ have put on Christ". (Gal. 3:27). Again he said, "Know ye not, that as many of us as were baptized into Jesus Christ . . ." Baptism puts us "into Christ". If faith only put us

"into Christ," how did we get out of Christ again so that when we were baptized we were baptized "into Christ"? The answer is that faith alone does not put us "into Christ." Our faith must be completed in the obedience of baptism.

When we are baptized into Christ we reach or obtain *blessings*. Paul said that God "has blessed us with all spiritual blessings in the heavenly places in Christ". (Eph. 1:3). Spiritual blessings are found in Christ. There is no spiritual blessing that you need that cannot be found in him. The Pentecostal movement often exalts the Holy Spirit in such a way that Ephesians 1:3 is denied. One such person said, "The Holy Ghost is the most." Pardon the expression, but the New Testament, inspired by the Holy Spirit says, "Jesus Christ is the most." "In Christ" we find all spiritual blessings. We do not need some second blessing from some experience of the Holy Spirit like tongues in order to be complete. If we are baptized into Christ, we have all spiritual blessings.

One spiritual blessing we have in Christ is *salvation*. Paul refers to salvation "which is in Christ Jesus". (2 Tim. 2:10). We cannot be saved if we are outside of Christ. He is the Saviour and salvation is found in him. We get "into" him by being baptized into him.

*Second*, when we are properly baptized, we are baptized into *his body*. Paul wrote, "For by one Spirit are we all baptized into one body, whether we be bond or free". (I Cor. 12:13). Jesus Christ had a literal, human, physical body which was resurrected from the dead and ascended unto God. In what way, then, are we baptized into his body?

When we are baptized into the body of Christ, we reach the *church*. The body of Christ on the earth today is the church of Christ. Paul writes about "the church, which is his body". (Eph. 1:22-23). Jesus Christ "is the head of the body, the church". (Col. 1:18). This is why in the church of Christ the requirements for membership are the same as the requirements for salvation. What you do in order to be saved also makes you a member of the church. You are not saved and then later baptized into the church. You are not saved and then later voted into the church.

When you are saved, God at that very moment himself adds you to his church. Thus when we are baptized into the body of Christ, we are baptized into the church, since the body is the church.

The result of being baptized into Christ's body, the church, is *salvation*. "Christ is the head of the church; and he is the saviour of the body." (Eph. 5:23). Christ saves his body, the church, so we must be baptized into the church, his body, in order to be saved. This is not because the church saves. It is because Christ saves the church.

*Third*, when we are properly baptized, we are baptized into *Christ's death*. "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?" (Rom. 6:3-4). The death of Jesus is an all important event in history. How, though, can we, living in the 20th century, be affected by the death of Jesus? We are baptized into his death.

We are baptized into the death of Christ in order to reach or obtain the benefits of *the blood* of Jesus. Blood is very important to salvation. "Without the shedding of blood, there is no forgiveness of sins." (Heb. 9:22). It is the blood of Jesus which we need to reach. "By his wounds you have been healed". (I Pet. 2:24). To reach the blood of Jesus we must be baptized into the death of Jesus.

When we reach the blood of Jesus by being baptized into his death, the result is *salvation*. Paul says, "We are now justified by his blood". (Rom. 5:9). "In him we have redemption through his blood, the forgiveness of our trespasses". (Eph. 1:7).

*Fourth*, when we are properly baptized, we are baptized into *his name*. In the Great Commission, Jesus said, "All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you". (Mt. 28:18-20). For a long time Bible translators have debated whether the word here should be translated "in" or "into". Some translations do it one way; some the other. Either is permissible. Either is valid. Thus we are baptized "in" or "into" the name of Jesus. In the first

century, when something was done in the name of someone, it meant something was paid to someone's account. To be baptized "in the name of Jesus" means we become his possession, his property.

We are baptized in or into the name of Jesus in order to reach or obtain *forgiveness*. Forgiveness is found in the name of Jesus. Peter told Cornelius "that every one who believes in him receives forgiveness of sins through his name". (Acts 10:43). "Repentance and forgiveness of sins should be preached in his name to all nations." (Lk. 24:47). "There is no other name under heaven given among men by which we must be saved". (Acts 4:12). "And it shall be that whoever calls on the name of the Lord shall be saved". (Acts 2:21). "Rise and be baptized and wash away your sins, calling on his name". (Acts 22:16).

When we are baptized in or into the name of Jesus Christ, the result is *salvation*. Jesus is the saviour. It is his name that saves. we reach his name by being baptized into his name.

Dear reader, please review the chart now from the beginning of this lesson. You can see that baptism is a very important subject. Baptism puts us into Christ, into his body, into his death, and into his name. There we reach blessings, the church, the blood of Jesus, and forgiveness. The end result is very clear—salvation. Have you been properly baptized by immersion in water upon a confession of your faith in Jesus in order to be saved? If not, please write for more information and tell of your desire to be baptized.

## Spiritual Or Material ?

T. Pierce Brown

In these days, one may hear of one group that is more spiritual than another because they sing songs to a more lively tempo or because they greet each other with a holy kiss or because they produce a sort of exalted feeling by something they say or do.

But what does the Bible mean by the term spiritual? In most of our conversations and prayers when mention is made of spiritual and material things, they are assumed to be mutually exclusive. If we look in the dictionary, we find the first definition of spiritual to be of or pertaining to or consisting of spirit, not material, incorporeal. If it is not made up of matter, then it is probably spiritual. Is that what God means in Gal. 6:1 when he says, "Ye which are spiritual, restore such a one in a spirit of meekness?" Surely not. Much of our thinking and language is built upon Socratic, Aristotelian or Platonic concepts rather than biblical ones.

Although Vine gives 10 different ways the word spiritual is used in the New Testament, there seems to be a common thread underlying all of them, a basic meaning which no secondary, derived or contextual meaning will contradict. Starting with the most apparent meaning of the word in Gal. 6:1, we could surely say, The word spiritual means that which is produced, directed or controlled by the Spirit of God. Using that as a working hypothesis, let us see how close that comes to fitting every use of the word in the New Testament.

In Rom. 1:11, he mentions some spiritual gift. If he is talking about the same thing of which he speaks in I Cor. 12:1-31; 14:1-12 and who can doubt that he is, then the thing that made the gift spiritual is that they were produced by the Spirit, I Cor. 12:8. Space limitations prevent us from giving even a partial exegesis of each passage where the term spiritual is used but even a casual reading of them will convince a person that the meaning I have suggested will fit all of them. Rom. 7:14; 15:27; I Cor. 2:13, 3:1, 9:11 and 14:37 all use the word spiritual in such a way that we can see that it refers to that which is produced by God's Spirit. When he speaks of the natural body and the spiritual body in I Cor. 15:44-46, we need to realize that we will not be disembodied spirits. We will have spiritual bodies. The present natural body was produced by the union of an earthly father and mother. The process takes about 9 months. The spiritual body will be produced in a twinkling of an eye by the Spirit of God.

In I Cor. 10:3-4 we find that the Israelites did eat the same spiritual meat and did all drink the same spiritual drink. If Paul



was speaking of the manna they ate and the water that came out of the rock, then we must conclude that the reason they were called spiritual is that they were produced by the Spirit of God. They were not natural. If we wonder why he said, the Rock was Christ, the simplest explanation may be that the rock out of which the water came represented Christ, for he gives us living water. In Eph. 1:3, we find that he hath blessed us with all spiritual blessings in Christ. If spiritual means produced or directed by the Spirit of God, then we are to understand that all the blessings such as forgiveness, that we have in Christ are by God's grace not able to be produced or achieved by man's work, wisdom or power.

Eph. 5:19 and Col. 3:16 speak of spiritual songs. They are the songs we are to sing as a result of the fact that we are filled with the Spirit, Eph. 5:18 or the parallel expressions that the word of God dwells in us richly, Col. 3:16. If I am not mistaken about the grammatical construction and the consequent meaning of Col. 3:16, the imperative verb, followed as it is by a modifying participle shows that the teaching and admonishing in spiritual songs is how we obey the command to let the word dwell in us richly. A comparable example might be, Clean the floor, sweeping it. Clean is the imperative. Sweeping is how the command is to be done. Some translations may have three imperative: Let the word of Christ dwell in us richly: "Teach and admonish one another." This is not false doctrine but does not do justice to the meaning of Paul. A song is not necessarily spiritual just because it has pretty words, nor is it spiritual just because it produces a certain mood. If the singing of it, including the words and attitude of the singer, is a result of the word of Christ dwelling in us richly, which is another way of saying, be filled with the Spirit, then it is a spiritual song. A drunkard singing "How Great Thou Art" would not be obeying Col. 3:16. Neither would a Christian singing, You Aint' Nothing But A Hound Dog.

When Peter says in I Peter 2:4, We are built up a spiritual house he surely means that a church produced by the Spirit of God is spiritual and one not so produced is not, it matters not how pretty the singing or how loving the fellowship. We are to

offer up spiritual sacrifices. Can anyone properly deny that the sacrifice given or ordained of God is a spiritual one? If my analysis and reasoning is correct, then the sacrifice of praise of Heb. 13:15 is a spiritual sacrifice, offering, just as in Eph. 5:19.

The only verse of which I am aware that my conclusion may not seem to fit at first glance is Eph. 6:12 and it does there when properly understood. The Authorized version reads, "Our wrestling is against spiritual wickedness in high places." I suppose we normally understand that to mean those whose spirits are wicked and no doubt these are wicked spirits. But if we say that spiritual means produced of God, then we have wickedness produced by God. This will not do. The American Standard translators apparently recognized some difficulty with that translation and supplied the word, hosts. This was probably because the word for spiritual is plural and the word for wickedness is singular. Since a plural adjective would not normally be used to modify a singular noun, another plural substantive needs to be supplied. So hosts or forces would seem to be the logical word. Those Satanic forces were those that had been produced by God but perverted to evil uses. Wickedness itself was not produced by God's Spirit but unless we conclude that the Devil and his angels are coeternal with God, we must admit that they were produced by him, although they left their high estate. So, with the definition given, they could be called spiritual hosts of wickedness.

Our study thus far has led us to conclude that in the New Testament the word spiritual is never used to refer to some ethereal, non-material thing or something that is better felt than told or some quality or feeling that is ecstatic or that gives one a holy glow but always refers to something that was produced or directed by the Spirit of God. The way to be more spiritual in our worship is not by turning on a glow of red lights to remind us of the blood of Christ when we take the Lord's supper, nor some theatrical performance that moves the tear glands as we preach but by making sure our thinking, talking, action is produced by the Spirit of God.

# A Message From Torment

David McCain

A careful study of the account of the rich man and Lazarus, Luke 16:19-31, reveals many things about the condition of the soul after death. According to this passage there is great sorrow, pain and disappointment for the unrighteous man who dies in sin, just as there is great joy awaiting the righteous dead. The unrighteous soul will be punished eternally, Matt. 25:46 and there will never be any relief or comfort as the wicked soul can never escape that punishment.

Some object to using this passage in trying to point out the aforementioned facts, because they claim that it is only a parable. Granted there is figurative language used in this account but one can not arbitrarily and unequivocally state that this is a parable. In fact there is good evidence to support the conclusion that this account is real history. I do not know of a single instance where the Lord gave a parable and used people's names, like he used the name of Lazarus in this account. If it is a parable then this is the only parable in the entire New Testament where a fictional character is given a real name.

However, even if Luke 16:19-31 is a parable, it doesn't change the reality of the spiritual truths taught therein. The Lord never told a parable that couldn't have happened. A parable in every case, without exception, always portrays a real condition. Either the event has happened just as stated or it can happen just as stated. Consider the parable of the sower as an example. The seed, the birds, the way-side soil, the rocky and thin soil and the thorns, are all conditions that occur in real life. When Jesus taught in parables he did not teach fables but rather spiritual truth that describe conditions that can and will happen in the spiritual world. Therefore, the account of the rich man and Lazarus is equally instructive whether one believes it to be an actual history or a parabolic story.

Let us carefully observe all of the circumstances of this passage that we might learn the obvious spiritual truths contained therein. Please notice the following spiritual implications of this

account. 1. The fact that one man was saved and one man was lost refutes the doctrine of universal salvation. 2. The fact that these two men did not cease to exist after death refutes the doctrine of materialism and annihilationism. 3. That the rich man pleaded for mercy but was too late, is a refutation of the doctrine of the second chance. 4. The fact that God refused to send one from the dead to warn the living is proof that God will not use a miraculous power separate and apart from his word to convert people. 5. The fact that the rich man's brethren could hear Moses and the prophets proves the fairness of salvation and refutes the doctrine of the elect and non-elect. 6. The fact that the rich man went to a place of torment and could not cross the gulf refutes the doctrine of purgatory. 7. This lesson of Christ's delivers a message which testifies to the foolishness of trusting in riches. 8. And finally, this is a message which shows the awfulness and total hopelessness of being lost.

From a careful study of this and other related passages we must determine that there is a hell and that it consists of punishment, pain and separation from all good forever. However, the good news is that we will not have to suffer the eternal torment of hell if we will humbly obey the Lord while there is yet opportunity. II Peter 3:9-15.

## Benevolence On The Job

**Frank D. Young**

Benevolence, as we use the word, suggests kindness and consideration. On the job, is our daily labour, for others and with others. "Benevolence on the job" emphasizes the Christian's duty and privilege of walking worthily of his vocation in every day life. (Ephesians 4:1).

### LOVE YOUR WORK

Work is not to be resented. It is for our good. God ordained labour. When man was created it is said: "And the Lord God took the man, and put him in the Garden of Eden to dress and

to keep it." (Genesis 2:15). The curse was not work. Man is a creature capable of duty and responsibility. Sin caused the ground to be cursed, thus failing to produce its strength. Hence man will labour under obstacles and his toil will not produce as it otherwise would have. However, nothing ever suggests that work is not for man's happiness.

Proverbs, which we quote, emphasizes this truth : "An idle brain is the devil's workshop," we say. The Jews are quoted as saying : "He that doesn't teach his son a trade, teaches him to steal." Any honest work is honorable. Our Saviour was a carpenter (Mark 6:3) and the son of a carpenter. (Matthews 13:55). Some of the apostles were fishermen. (Matthew 4:18). Farming is as old as Cain and Abel. The Bible often refers to the various occupations of the people of Palestine and other Bible lands.

Jesus says : "Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life." (Jonh 6:27). This passage is solely an emphasis upon "first things, first" and does not remove from our duty to work any blessing attached to it.

When the sabbath command was given, Jehovah said : "Six days shalt thou labour, and do all thy work . . . ." (Exodus 20:9-10). Hence God commands to work. The New Testament teaches us to work, even for the good of others. "Let him that stole steal no more : but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth." (Ephesians 4:28).

Paul says : "In all things I gave you an example, that so labouring ye ought to help the weak, and to remember the words of the Lord Jesus, that he himself said, It is more blessed to give than to receive." (Acts 20:35). In this verse we have : (1) work; (2) to help the weak; (3) blessed in giving. Hence, blessed by giving the fruit of one's labours.

Work is so much a part of God's plan for man, that it is inscribed on every phase of the church. It illustrates both our duties and blessings. Jesus says : "I must work the works of him that sent me, while it is day : the night cometh, when no man can work". (John 9:4). Paul says, "Always abounding in the work

of the Lord." (1 Corinthians 15:58). "A workman that needeth not to be ashamed, (2 Timothy 2:15), illustrates a good labourer, either in the service of man or God. Work makes one live longer. His life is made happier. Peace of mind and contentment, plus the knowledge of doing something worthwhile all come from honest toil.

### **CHRISTIANITY FOR ALL IN ALL CIRCUMSTANCES**

Christianity isn't a "shut-in" religion. It is to be seen and known of men. Of the Corinthians, Paul said: "Ye are our epistle written in our hearts, known and read of all men." (2 Corinthians 3:2). Jesus says: "Ye are the light of the world." (Matthew 5:14).

Christianity includes one's daily conduct. Much of one's time is spent at his job. Principles of truth must govern when one is at work. It is not Christianity "at church" only. It isn't "one day a week only." Nor should it be "one hour" on one day a week. If it is Christ on Sunday, it must be Christ on Monday. Christianity leads one to be honest as well as to worship. The Bible directs a Christian both at home and away.

Man's weaknesses are exhibited in one's daily life. He usually is his best "at church." On the job, under stress and strain, where so many are involved, is often one's greatest test.

Our selfishness shows up on our jobs. Our proneness to return "in kind" is more often seen there. It is at daily toil when one can demonstrate that a Christian does for others not because of what the other person is, but rather because of what he himself is.

### **EMPLOYERS AND EMPLOYEES**

Christian principles make room for employers and employees. But both are regulated. Paul says: Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; not with eye service, as menpleasers, but as the servants of Christ, doing the will of God from the heart. And ye masters, do the same thing unto them, forbearing threatening; knowing that your Master also is in

heaven; neither is there respect of persons with him." (Ephesians 6:5-6, 9), (Other references are : Colossians 3:22; 4:1; 1 Timothy 6:1).

Paul said : "Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again; not purloining, but showing all good fidelity; that they may adorn the doctrine of God our Saviour in all things." (Titus 2:9-10). "Purloining", means to "keep back" or "keep". (Acts 5:2, 3). Employees have the duty to be honest with their employer's property. Though a factory labourer has made an article with his own hands doesn't give him the right to appropriate such to his own needs, nor does he have the right to use his time as he wills.

"Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth." (James 5:4).

Employers have the duty to pay the proper wage and to deal fairly with their employees. Christianity is the hope of business, as it is in all relationships of life. The Golden Rule will work everywhere. "Therefore all things whatsoever ye would that men should do to you, do ye even so to them : for this is the law and the prophets." (Matthew 7:12). A Christian labourer can't return evil for evil. Neither should a Christian employer take advantage of employees because of their needs and their being dependent on others for employment. If all could "sit where they sit," (Ezekiel 3:15) and if we could exchange places with the other persons for awhile we would see things from the other side !

Labour must be responsible. Honest time, and honest work, with a sense of care should characterize every Christian employee. "An honest day's labour" should motivate us.

"An honest day's pay" should govern a Christian employer ! Employers should recognize the worth of talent, and the value of time. They should reward one for his interest and concern.

Property isn't common property. An employee needs to stay where "minding one's own business" (do your own business, 1 Thessalonians 4:11) requires him. An employer cannot dictate the private lives of his employees.

Christianity should make for the best relationship man can know. One prominent business man was quoted as saying of hundreds of employees: "I can tell a Christian employee." When a Christian business man asked a preacher how to best use his money, he was told: "You can give those girls better pay." An office manager said: I can tell the graduate of—(a certain college) by his Grammar and Math. Even so, Character formed by the Great Teacher will show in our business! It often used to be said: "One can tell a preacher who attended—(a certain college). When the Bible is our rule, our lives will demonstrate and generate these ideals.

### CHRISTIANS CARE

An architect cares for the finished building. It represents him and what he can do. An Indian made automobile represents Indian labour. The finished product is a demonstration of what one will and can do. Christians care for being right and doing right. Christians care that they represent the church. Christians care for being fair with people, whether it be an employer toward his employees or employees toward their employers, or employees toward other employees. Whatever the relationship, the teachings of Christ, the word of God in man's heart, will change any wrong relationship!

## Christians Pray, Pray, Pray

Roy C. White

One of the outstanding duties, privileges, and joys of the Christian life is prayer. It is the Father's desire and will that his children pray. Paul wrote: "Pray without ceasing; in everything give thanks; for this is the will of God in Christ Jesus concerning you." (1 Thessalonians 5:17, 18). We are dependent on God for every blessing and we can do nothing without his help. Knowing and realizing this we will be in the humility and attitude of prayer.

What a privilege Christians have. We can "come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." (Hebrews 4:16).



What a source of joy and satisfaction to know that God has the ability and skill to answer prayer. James wrote : "Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much." (James 5:16). There is no doubt as to why the early Christians leaned so heavily upon prayer. Christians today must also lean heavily upon prayer.

### CHRIST PRAYED MUCH

Christ spent much time in prayer giving us an example to pray often. At the beginning of his public ministry Christ prayed. (Luke 3:21). The night before selecting the twelve "he went out into the mountains to pray; and he continued all night in prayer to God." (Luke 6:12). Matthew wrote : "And after he had sent the multitudes away, he went up into the mountain apart to pray : and when even was come he was there alone." (Matthew 14:23). Mark wrote : "And in the morning, a great while before day he rose up and went out, and departed into a desert place, and there prayed." (Mark 1:35).

At the beginning of Christ's parting message to his disciples he lifted up his eyes to heaven and prayed. (John 17:1). Shortly before the trying ordeal of his arrest by the cruel mob he took Peter, James and John and went into the garden of Gethsemane and prayed three times. (Matthew 26:36-44). While he was dying upon the cross he prayed. (Luke 23:34-36). Surely no prayerless person is a follower of him who prayed so much.

### THE EARLY CHURCH WAS STRONG IN PRAYER AND THANKSGIVING

On the day of Pentecost when three thousand had been added to the church, Luke wrote : "And they continued steadfastly in the apostles, doctrine and fellowship, and in breaking of bread, and in prayers." (Acts 2:42). When Peter was in prison "prayer was made without ceasing of the church unto God for him." (Acts 12:5).

The churches were admonished by the apostle Paul to pray. To the saints in Rome Paul wrote : "continuing instant in prayer." (Romans 12:12). He taught the saints at Corinth, Ephesus,

Philippi, Colossae, and in Thessalonica to pray. The Philippians, Colossians and Thessalonians were to inter-relate prayer and thanksgiving. Christians are assured that "Every good gift and every perfect gift is from above, and cometh down from the Father of lights." (James 1:17).

Jesus set the example of giving thanks for food. When he fed the four thousand "he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set them before the people." (Mark 8:6). When he fed the five thousand Christ first gave thanks. (John 6:11). When one feels a deep dependance and gratitude for his food he will then thank God for his daily bread.

### **GOD'S PROMISE TO ANSWER PRAYER IS CONDITIONAL**

Men pray and may not be heard. James wrote: "Ye ask, and receive not, because ye ask, amiss, that ye may consume it upon your lusts." (James 4:3). Knowing that a man may not be heard, we need to note the conditions of an acceptable prayer.

Peter wrote: "For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil." (1 Peter 3:12). We must be obedient for our prayers to be answered. "And whatsoever we ask we receive of him, because we keep his commandments and do the things that are pleasing in his sight." (1 John 3:22).

One must pray in faith. "And all things, whatsoever ye shall ask in prayer: believing, ye shall receive." (Matthew 21:22).

One must have a forgiving spirit. "But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." (Matthew 6:15).

One must pray in harmony with God's will. "If we ask anything according to his will, he heareth us." (1 John 5:14). If one's prayer is to be heard he must abide in Christ. "If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you." (John 15:7).

### **POSTURES IN PRAYER**

Some teach men must pray in a particular posture. Prayer was made in several postures in the scriptures. Standing "And

solomon stood before the altar of the Lord in the presence of all the congregation of Israel, and spread forth his hands toward heaven." (1 Kings 8:22).

The Psalmist wrote : "O come, let us worship and bow down : let us kneel before our maker." (Psalm 95:6).

Jesus fell on his face, "And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me : nevertheless not as I will, but as thou wilt." (Matthew 26:39).

Paul told Timothy : "I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting." (1 Timothy 2:8).

### THINGS FOR WHICH TO PRAY

Saints need to pray for the forgiveness of sins. "And forgive us our debts as we forgive our debtors." (Matthew 6:12). Saints pray for help in time of temptation. "And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory. forever, Amen." (Matthew 6:13).

Saints pray for daily necessities of life, "Give us this day our daily bread. (Matthew 6:11).

We pray for earthly rulers and for the privilege of leading a quiet life. "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men. For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty." (1 Timothy 2:12).

Elders are exhorted to pray for the sick. "Is any among you sick ? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord." (James 5:14). Love and pray for your enemies.

"Love your enemies, and pray for them that persecute you." (Matthew 5:44).

Pray for labourers to enter the harvest. "Pray ye therefore the Lord of the harvest, that he send forth labourers into his harvest." (Matthew 9:38).

Pray for preachers and for the Lord's word to be glorified. "Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you." (2 Thessalonians 3:1).

### CONCLUSION

Prayer is not only the expression of our gratitude and need, which we are asking God to give us, but is a beautiful and lofty expression of our trust, of our submission, and our union with God. Christians must be praying people.

## 'Yes, But What Do You Believe?'

I had a funny phone call last week. A lady had heard the radio messages and wanted to know more about the church. She did not give her name nor her religious background, but she had quite a long list of questions. Each question was preceded by "What do you believe about . . ." and then a Bible subject was added. She accepted the Bible as the word of God, and that made my task easy in one sense. All I had to do was to refer her to the appropriate Bible passage for answers to her questions. Astonishingly, in each instance, she then added, "Yes, but what do you believe?"

What she was really looking for was someone to agree with her beliefs on the questions she posed. Perhaps she was interested to hear any opinions I might have with which she could agree or disagree. What disconcerted her was that I would only give her what God said. It is a great temptation to want to explain God's word in one's own words. The trouble is our own ideas usually distort God's word. The Bible is really its own best commentator, so refrain from trying to improve on it. You may convert people to your own opinions when you should be persuading people to accept God's word alone.

*"And we also thank God continually because, when you received the word of God, which you heard from us, you accepted it not as the word of men, but as it actually is, the word of God, which is at work in you who believe."*

—1 Thessalonians 1:13.

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