

THE INSTRUCTOR



"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." 2 Timothy 3:16

Volume 8

MAY, 1971

number 5

PROVE IT!

Occasionally someone pulls this time-worn bromide of the devil: "You can prove anything by the Bible." He never notices the import of the saying. Usually he who says it cannot prove anything by the Bible except that he is woefully ignorant of it.

Would you like to have it said around that people can "prove just anything by you?" No? Even so, it is an insult to the Lord and a slap in the face of God to say, "You can prove anything by the Bible."

Look closely. Those who make the statement have not proved by the Bible that their denominations are right, or that their names are even found in the Scriptures. They have never proved that a man is justified by faith alone, to the exclusion of love for God, repentance from sins, and obedience to the gospel of Christ. They contend that one can be saved out of the church as well as in it; but the Bible, a book which they say you can prove anything by, does not prove it. Why have not these things been proved?

Here are some things you can prove by the Bible. Baptism is essential to salvation from sin. (Mk. 16:16; Acts 2:38). Baptism is not sprinkling or pouring, but immersion. (Rom. 6:3-4).

It is just as simple to prove by the Bible that Christians are to partake of

the Lord's Supper upon the first day of the week (Acts 20:7), and that the churches that Paul dealt with while on earth were "churches of Christ." (Rom. 16:16). Or, one has no difficulty in proving by the Bible that a child of God can fall from grace, when he reads Gal. 5:4.

Only that which is true and that which is right can be proved by the Bible.

—The DeQueen Blvd. Evangelist.

A POINTED OBSERVATION

"If the church, in this present crisis, is to be saved from apostasy, it must be done from the bottom and not the top. It is preachers and elders who are leading the defection and if a successful stand is ever made, it will have to be made by the "common members" everywhere who have the knowledge, faith and courage to refuse to be pushed, pulled, bullied, badgered or led into things un-authorized. Nothing else can stop the mad rush into Denominationalism."

—A. O. Raney

THE INSTRUCTOR

Published monthly in the interest of truth and righteousness by the congregation of Christ, meeting on Highway 431 South in Albertville, Alabama.

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Second-class postage paid in
Albertville, Ala. 35950.

Editorial.....

In Defense of The Truth

(NO. 4)

Although the elders of the North Broad Church here in Albertville granted their preacher, R. W. (Bob) Gray, permission to publish articles weekly for nearly eight months on questions and problems that confront God's people in which he made many **prejudicial statements, unproven charges, unproven statements and fallacious arguments**, he does NOT have their permission to meet "head on" that which he calls "error" although he said: "It will not go away. It must be exposed." (Vol. III, No. 40). Apparently the elders have tied editor Gray's hands and will NOT allow him to engage in a series of public discussions with us on the question of their teaching and practice relative to church supported human societies such as CHRISTIAN HOME & BIBLE SCHOOL of Mt. Dora, Fla., CHILDHAVEN, Inc. and THE HERALD OF TRUTH although he said: "Concerned Christians will not remain silent when the way of truth is under attack." (Vol. III, No. 42).

After reading the weekly articles for nearly eight months concerning these

matters, it is very apparent that either, (1) The N. B. editor does NOT KNOW what the **issue** (or question of difference) really is, or (2) He intentionally tried to camouflage it. I would like to be charitable and attribute his failure to point out clearly the **real issue** to ignorance. If this was the case, if the editor read the April, 1971 issue of THE INSTRUCTOR, he no longer remains in the dark. He, no doubt, can clearly see that the **ISSUE is not:** (1) Should the needy be cared for? (2) Is the church obligated in the field of relief? (3) Can a "home" be maintained? (4) Systematic arrangement or (5) A matter of "**how.**" Editor Gray no doubt can see that the issue is: "Can Churches Scripturally build and/or maintain benevolent societies thru which they can do their work of relief?" This being true, how will the editor now deal with the issue? Will he ignore it? Remember he suggested that we should not ignore the existence of error, thinking it will simply leave. (See Vol. III, No. 40). Will the editor make a sincere effort to find **divine authority** for his church-supported human institutions? We challenge him to cite the passage or passages that authorize such by (1) **PRECEPT** (command or statement), or (2) **AN APPROVED EXAMPLE**, or (3) **NECESSARY IMPLICATION**. Will he make an honest effort to do so? Wait and see!

IS THERE A PATTERN?

The issue of churches contributing to human societies in order to accomplish their work involves much more than many people think. It is NOT simply a matter of whether or not the needy should be cared for. We all believe that the worthy destitute should be relieved. **This issue involves a question of authority! It involves whether we "walk by faith"** (2 Cor. 5:7), that comes by **hearing God's word** (Rom. 10:17), or by the opinions of men. **It involves whether we act "in the name of the Lord Jesus"** (Col. 3:17), that is, by **his authority**, or

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by the wisdom of men. (See 1 Cor. 1 and 2). **It involves our basic attitude toward God and His Word.** Shall we act **only** as **authorized** in God's Word, or shall we presume to add to or substitute for that which God has revealed? These basic questions and attitudes are involved in **this issue** and other issues that confront God's people. We can not afford to disregard these matters.

Men like the N. B. editor and elders give "lip service" to the idea of acting **only** by **divine** authority as revealed in the New Testament, but they belie their claim in some of their teachings and actions. Editor Gray contends that **there is no pattern** in the New Testament for **benevolence** or for **church cooperation**. Hear the editor: (1) "The objectors think they have discovered an inalterable pattern for benevolence in the New Testament This, supposedly, is the pattern in New Testament Christianity for caring for the needy. Needless to say, no such pattern exists. In connection with the so-called pattern we will next examine Acts 6:1-6." (Vol. III, No. 22). (2) "Acts 6:1-7 is often cited as a case in point by those who envision an inalterable pattern in church benevolence." (Vol. III, No. 23). (3) "The truth is that there is no exclusive pattern in the New Testament for benevolence." (Vol. III, No. 22). If I understand what editor Gray is driving at, it is this: There is no pattern in the New Testament for benevolence or relief work! Although I have heard similar statements from various sources for a number of years, it is still rather "shocking" and very disappointing to hear it from the lips of one who claims to be a "gospel preacher."

To further create **doubt** in the minds of the readers that there is a pattern in the New Testament to guide us in doing relief work, in referring to Acts 6:1-7 editor Gray proposed a number of questions for those he called "the opposers." Please read carefully what he said: (1) If this provides us with an exclusive pattern in caring for the needy what about 1 Cor. 16:1-2; 1 Tim. 5:16; Acts 11:29-30).

(2) If an exclusive example, is the whole example binding? (3) Must the church like this example, raise funds for benevolence through the sale of the members' property? (Acts 2:45; 4:32; 6:1-4). (4) Must seven men be involved in all acts of local benevolence? Note! If an exclusive example woman is excluded. (6) If the example is binding **ONLY** in part, then what part? (7) By what manner of logic would one maintain that a portion is meant as our example while another portion is not? In view of other procedures revealed in passages cited above it is safe to conclude that God never intended Acts 6:1-7 to provide an exclusive pattern in church benevolence. (Vol. III, No. 23).

Brethren, please observe what the editor really did in the above statements. (1) He endeavored to create doubt in the reader's mind that there is a pattern to follow in benevolence. (2) He implied, though he knows better, that we believe that **only** Acts 6:1-7 constitutes a pattern. (3) He intimated, though he knows better, that we believe that a certain **method** and the details of a certain method must be followed by the church in her relief work. (4) He insinuated, though he knows better, that we believe that the **circumstances** that surround the execution of a command or duty must be the same in every case, and are just as binding as the **essentials**.

Dear, reader, a man is hard pressed who resorts to that type "reasoning." It surely does not take any extraordinary perception to raise such questions and leave false impressions. In order to show the folly of the editor's "reasoning," I propose the following questions for him to answer based on the example of conversion (or of one being saved) in Acts 8:26-39. (1) If this provides us with an exclusive pattern in conversion, what about Mk. 16:15-16; Acts 2:38; Acts 9 and Acts 16:25-34? (2) If an exclusive example, is the whole example binding? (3) Must the sinner, like this example, ride in a chariot in order to come in contact with a preacher? (Acts 8:28-29).

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(4) Must an angel of the Lord and a chariot be involved in all cases of conversion? (5) Are women excluded by this example from participation in active conversion? Note! If an exclusive example woman is excluded. (6) If the example is binding ONLY in part, then what part? (7) By what manner of logic would one maintain that a portion is meant as our example while another portion is not? If the editor's conclusion on the other is right, he would have to say this about the above; "In view of other procedures revealed in passages cited above it is safe to conclude that God never intended Acts 8:26-39 to provide an exclusive pattern in the conversion of sinners." Is the editor ready for this conclusion? Would he therefore say: "The truth is that there is no exclusive pattern in the New Testament for the conversion (or salvation) of sinners." This is the type reasoning (?) he employed to conclude that there is no pattern in the New Testament for benevolence.

What is the editor's purpose in trying to convince you that there is no pattern for benevolence? Friends, he obvi-

ously knows there is **no authority** in the New Testament for churches to support human benevolent societies, so he is trying to convince you that man is following his own wisdom and opinions in these matters. If he could find DIVINE AUTHORITY for his teaching and practice, he would **not** need to labor so desperately and to "reason" so illogically to create **doubt** in the all sufficiency of the Scriptures to completely furnish us unto every good work. (See 2 Tim. 3:16-17).

Yes, there is a pattern for us to follow. It is God's will as revealed in the New Testament of Jesus Christ. Please read very carefully the following passages: 1 Cor. 4:6; James 1:25; 2:12; Col. 3:17; 2 John 9; Phil. 4:6; 2 Tim. 3:16-17; 2 Pet. 1:3; 2 Cor. 5:7; Rom. 10:17; 2 Tim. 1:13; Gal. 1:8-9.

(CRS)

NOTICE: For the benefit of those who would like to obtain copies of the N. B. bulletins that are being reviewed, you may write: R. W. Gray, 308 N. Broad, Albertville, Ala. 35950.

SENTENCE SERMONS

Any speaker or writer who pleases everyone says nothing.

One who never speaks of heaven is not likely to go there.

It is a weak religion that is never strong except when its owner is sick.

Your children reflect the training you give them—or the lack of it.

Many people want what they don't need, and desperately need what they don't want.

CHURCH OF CHRIST

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