

# THE INSTRUCTOR



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

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## TWO "VIEWS" CONSIDERED

It is self-evident that one must hear the word of God in order to be saved by faith since **"faith cometh by hearing, and hearing by the word of God.** (Rom. 10:17). There is no possible way for you to have genuine faith **unless you hear what the word of God says.**

Let us now examine some prevalent "views" in the light of the Scriptures and see if they are **"by faith,"** i.e., did they come as a result of hearing God's word?

1. One **"view"** that is often expressed is that **"it does not make any difference what one is religiously."** IS IT BY FAITH? Can it be advocated BY FAITH? If so, what passage in God's word teaches this **view?** Remember Jesus said: **"I am the way, the truth, and the life: no man cometh unto the Father, but by me."** (John 14:6). Jesus also said: **"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."** (Matthew 7:21-23)

The eunuch in Acts 8 And Cornelius in Acts 10 were very religious, but they were lost and needed to hear and obey the gospel to be saved. Moslems, Buddhists and Shintoists are religious, but they are in sin and do not believe in and obey Christ. One can not say **"it does not make any difference what you are religiously"** and it be BY FAITH!

2. Another commonly held **"view"** is that **"one can be saved who never hears the Bible taught."** Is this BY FAITH? Can it be advocated BY FAITH? If so, what passage in God's word teaches such? Hebrews 11:6 tells us that **"Without faith it is impossible to please Him: for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him."** The New Testament teaches that we are **justified by faith,** (Rom. 5:1); that our hearts are **purified by faith,** (Acts 15:9); that we are **saved through faith,** (Eph. 2:8), and that we **walk by faith.** (2 Cor. 5:7). Please remember that Romans 10: 17 says: **"So then faith cometh by hearing, and hearing by the word of God."** If one can be saved who never hears the Bible taught, **then he can be saved without faith because the ONLY WAY that a person receives faith is by HEARING GOD'S WORD!**

### HEAR CHARLES G. MAPLES

YOU ARE INVITED TO HEAR THE GOSPEL OF CHRIST PREACHED IN A SERIES OF MEETINGS AT THE EAST ALBERTVILLE CHURCH OF CHRIST April 7-9, 1978. The time will be 7:30 P.M. on the 7th and 8th and the regular times on the Lord's day. **Charles G. Maples** of Birmingham will be the speaker. **Tell others!**

## THE INSTRUCTOR

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### *Editorial . . .*

#### **SOUND DOCTRINE AND AGED WOMEN**

In Titus 2:1 Paul charged Timothy saying: **"But speak thou the things which become sound doctrine."** SOUND DOCTRINE is healthy, wholesome, true teaching. This charge implies that doctrine may be unhealthy, unwholesome, false. During his personal ministry, Jesus warned His disciples that they should beware of the doctrine of the Pharisees and of the Sadducees. (See Matthew 16:12). When men teach for doctrine the commandments of men their worship is in vain. (See Matthew 15:7-9). John said: **"Beloved, believe not every spirit, but try the spirits whether they be of God: because many false prophets are gone out into the world."** (1 John 4:1). We have the responsibility to **accept and teach only sound doctrine.** Bishops are to **"be able by sound doctrine both to exhort and convince the gainsayers."** (Titus 1:9).

There is no way that we can fulfill our obligation to accept and teach sound doctrine without teaching the fundamentals such as the *Diety* of Jesus Christ, the resurrection of the dead, faith, repentance, confession, baptism, the one church and how to worship. It seems that many so-called Christians consider this sufficient. However, such is not the case. **Speaking sound doctrine** goes far beyond this.

Let us consider some **"things which become sound doctrine"** which we should speak.

#### **AGED WOMEN**

In Titus 2:3-5 Paul said teach **"the aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; That they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their husbands, that the word of God be not blasphemed."**

We should teach aged women how to behave or conduct themselves. Paul said they should be taught to **"be in behaviour as becometh holiness."** According to THAYERS LEXICON, page 337, **"behaviour"** denotes **"demeanor, deportment, bearing."** **"As becometh holiness"** suggests **"suited to a sacred character, reverend"** according to VINE'S EXPOSITORY DICTIONARY OF NEW TESTAMENT WORDS. In other words, aged women should be taught to deport and conduct themselves reverently. They need to act or behave as sacred characters. This is far from how most older women behave. Instead of being reverent in demeanor, many of them learnidleness. They become tattlers and busybodies, speaking things which they ought not. It seems that some older women are **"too busy"** trying to **"look young"** that they misplace their values and overlook the more important things.

#### **NOT FALSE ACCUSERS**

Aged women should be taught some negative responsibilities also. One such responsibility is to refrain from accusing falsely. Many people are adept at bringing false accusations. Their slanderous statements ruin the good reputation of a number of godly men and women. Aged women should give special heed to the admonition to not be slanderous. In Psalms 101:5 the psalmist said: **"Whoso privily slandereth his neighbor, him will I cut off . . ."** and the wise man tells us that **"he that uttereth a slander is a fool."** (Prov. 10:18). If and when you falsely accuse someone, God is not pleased.

#### **NOT GIVEN TO MUCH WINE**

Although some brethren may say there is no need for such teaching, Paul exhorted Timothy to teach the aged women to be **"not given to much wine."** One of the qualifications of a deacon is the same—**"Not given to much wine."** (See 1 Tim. 3:8). **"To be given"** to a thing to be enslaved or addicted to

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### **SOUND DOCTRINE AND AGED WOMEN**

it. Accordingly, the ASV says **"enslaved to much wine."** This passage does not necessarily imply (nor do we have the right to infer) that aged women may be enslaved or addicted to a little wine and still be pleasing to God. This passage is not discussing "a little wine" or "a social drink." It is discussing and it **does** prohibit older women from being enslaved or addicted to "much wine." The expression "it is wrong to hate a black man" does not necessarily imply that "it is right to hate a white man."

There are other passages and principles that indicate that it is sinful for Christians to socially drink intoxicating beverages. Social drinking is condemned under **"banquetings" in 1 Peter 4:3. SYNONYMS OF NEW TESTAMENT WORD** by Trench defines the word that is translated "banquetings" as **"the drinking bout, the symposium, not of necessity excessive, (Gen. 19:3; 2 Sam. 3:20; Esther 6:14), but giving opportunity for excess."** It seems to me that the consensus of the **word studies** that I have checked is that the basic meaning is "a drinking," or "a drinking bout."

One cannot drink socially and be **"an example of the believers"** as taught in 1 Tim. 4:12. Neither can one drink socially **"in the name of the Lord."** (See Col. 3:17). A person has not right to "drink socially" unless he can do it to the **"Glory of God."** (See 1 Cor. 10:31; 6:19-20).

### **TEACHERS OF GOOD THINGS**

Although it may not sound good to many people, it is good, sound doctrine that the aged women be taught to be **"teachers of good things."** There are some people who do not believe that women may be teachers of good things except by their deportment. They contend that aged women may not teach by word of mouth, but by example only. They bind where God has not bound. There are others who believe that women may teach in any capacity at any place at any time. They place no restrictions on women. They loose where God has not loosed.

The truth is that women may be teachers as Titus 2:3-5 indicates, but God has placed certain restrictions on them. Paul said: **"let your women keep silence in the churches: for it is not permitted unto them to speak: but they are commanded to be under obedience, as also saith the law. And if they will learn**

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**anything let them ask their husbands at home: For it is a shame for women to speak in the church."** (1 Cor. 14:34-35). He also said: **"Let the women learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve."** (1 Tim. 2:11-13). It is obvious from these passages that women are to subject themselves or **"be under subjection."** It is also obvious that women should not set themselves up (nor should they allow anyone else to set them up) as **teachers or preachers in the assemblies.** They are not to speak out and ask questions. The reason Paul assigns for this is that **"it is a shame for women (ASV says "a woman", hence, any woman) to speak in the church."** We must accept the fact that women should not **"ask" or "speak"** in the assembly, but should **"keep silence."** Neither are women **"to usurp authority over the man"** whether **"in the church"** (assembly) or elsewhere. However, the above restrictions do not forbid a woman from **teaching a man** under the proper circumstances (cf. 2 Kings 22:12-20; Luke 2:36-38; Mark 16:1-11; Acts 21:9; Acts 18:26).

The reader should not conclude from the above statements that it is wrong for a woman to sing or to confess her sins in the church (assembly) because such passages as Col. 3:16; Eph. 5:19; Heb. 2:12; James 5:16 and 1 John 1:9 authorize her to so. Neither should anyone conclude that it is sinful for women to teach other women or children (even in a class room). Titus 2:3-5 not only allows aged women to teach, but it commands them to be teachers of good things. Let us be careful lest we bind where God has not bound or loose where God has not loosed.

Among the things which aged women should teach young women are that they be sober, love their husbands, love their children, be discreet, chaste keepers at home, good and be obedient to their own husbands.

It is a shame that many aged women have not learned, or if they have learned, they are not obeying these **"things which become sound doctrine."** Many Christians will insist on **"sound doctrine"** in other matters, but they fail to see the necessity and importance of these things.

We plead with all aged women **to learn and do these "things which become sound doctrine."**

(CRS)

## THREE R's FOR YOUNG CHRISTIANS

Ecclesiastes 11:9-12:1

1. **REJOICE**, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, before the evil days of thy heart and in the sight of thine eyes; but know thou, that for all these things God will bring thee into judgment.

2. **REMOVE**, therefore, sorrow from thy heart, and put away evil from thy flesh, for youth and the dawn of life are vanity.

3. **REMEMBER** also thy Creator in the days of thy youth, before the evil days come, and the years draw nigh, when thou shalt say, I have no pleasure in them.

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## THE HILL-SUTTON DEBATE

For the benefit of our new readers and others who may not know, the following propositions were signed by **Albert Hill** and **Carrol R. Sutton** nearly four years ago.

**Albert Hill** signed to **affirm** that "It is scriptural for a church to permit use of her buildings for Bible-centered schools and kindergartens, fellowship meals and social gatherings." Carrol R. Sutton signed to **deny** that proposition.

**Carrol R. Sutton** signed to **affirm** that "it is not scriptural for churches of Christ to offer contests, picnics, parties and free gifts to all bus riders as incentives to encourage attendance at services." Albert Hill signed to **deny** this proposition.

The West Hobbs Street church in Athens agreed to "back" Albert Hill and the Eastside church agreed to "back" Carrol R. Sutton. However, we have been unable to get Albert Hill and the Hobbs St. "elders" to **honor** their promise to reschedule the debate that was postponed although they **promised** to do so. If you have any influence with them, please use it to get them to be men of their "word."

## THE SUTTON-SHARP DEBATE

The Sutton-Sharp Debate that was scheduled for April 3, 4, 6 & 7, 1978, has been postponed until September 18, 19, 21 & 22, 1978. Please make a note of this change and make plans to attend. The subject to be discussed is **Holy Spirit baptism.**" We appreciate Mr. Tom Sharp for being willing to make the change in the dates for the discussion.

## Sentence Sermons

What your conscience says is more important than what your neighbors say.

It is not a question of **who** is right, but **what** is right.

It would have been better not to have been born at all, than never to have been born again. Read John 3:3-5.

Faults are thick where love is thin.

The man who prides himself on having courage to say what he thinks should be sure he thinks.

Drifting people are like icebergs; wherever they go they lower the temperature.

A smooth sea never made a successful sailor.

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