

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 9

DECEMBER, 1972

Number 12

"YE SHALL BE HOLY"

"Wherefore girding up the loins of your mind, be sober and set your hope perfectly on the grace that is to be brought unto you at the revelation of Jesus Christ; as children of obedience, not fashioning yourselves according to your former lusts in the time of your ignorance: but like as he who called you is holy, be ye yourselves also holy in all manner of living; because it is written, Ye shall be holy; for I am holy."

(1 Peter 1:13-16).

We often think of holiness as something that is characteristic of the Godhead, and not of humanity. We think of it as lofty and intangible; beyond our reach. When we consider the admonition of Peter, however, we know that we must aspire to the kind of holiness, even though we may not reach the same degree of holiness, that characterized our Lord.

We may well ask, "Why be holy?" We may answer first, "God desires it." In 2 Cor. 6:17-18, we read, "Come ye out from among them and be ye separate, saith the Lord, and touch no unclean thing; And I will receive you, and will be to you a Father, and ye shall be to me sons and daughters, saith the Lord Almighty." Again, in 1 Peter 2:9 we read,

' But ye are an elect race, a royal priesthood, a holy nation, a people for God's own possession, that ye may show forth the excellencies of him who called you out of darkness into his marvelous light.' By coming out of the world and unto God one becomes holy. By showing forth the excellencies of God in Christ Jesus one shows holiness. God has blessed us in order that we can be holy, and certainly therefore we should.

The second reason why one should be holy is that the world expects it of Christians. When one is buried with Christ in baptism, becomes a Christian, one should not only verbally declare Christ, but by one's actions exemplify Christ. As Christ was holy each Christian must be holy.

Holiness demands giving up the things of the world. If our actions belie our confessions and declarations we are hypocrites. Nothing is more pitiable than a hypocrite.

Holiness is something that can be made a part of our lives. Let us think on holy things, plan holy deeds, and live holy lives in Christ Jesus. Let us remember the forceful admonition that is written, "Ye shall be holy; for I am holy."

—Robert Skelton in 14th & Vine News

THE INSTRUCTOR

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

CARROL R. SUTTON
EDITOR

Send all questions, comments, and criticisms to the editor, Route 3, Highway 431 South, Albertville, Ala. 35950.

Second-Class postage paid in
Albertville, Al. 35950.

Editorial.....

In Defense of The Truth

(NUMBER 23)

R. W. Gray, editor of the North Broad Bulletin, wrote articles weekly (and weakly) for about seven or eight months (ending July 14, 1970), on what he chose to call "Anti-ism" in which he castigated those who object to churches contributing to "human organizations" and "centralized church projects" such as "the Herald of Truth." He referred to them as "anti-orphan home people," "the disgruntled," and as "a faction with built-in destruction."

Although the editor wrote articles for about eight months, and although he cited a number of Scriptural references, he did NOT give one passage that authorizes churches of Christ to (1) build or contribute funds to human societies such as CHILDHAVEN, Inc., or (2) cooperate through the "sponsoring church" arrangement such as is involved in the 'Herald of Truth.' Obviously, R. W. Gray's articles were sent out with the approval of the North Broad Church and her elders because the editor said: "... permission to study these matters herein has been granted." (North Broad Bulletin, Not numbered or dated).

WE CHALLENGED THEM!

In the July 1, 1970 Bulletin, Editor Gray said: "Error will not go away. It must be exposed. We do not manifest a love for unity, truth, or harmony by looking the other way when error is taught. Both the Bible and experience teach us that an error must be met head on or more harm will be done." These statements are true. We give a hearty "AMEN!" We agree with editor Gray that error "must be exposed." On January 7, 1972, the East Albertville Church wrote a letter to the North Broad Church of Christ in which the present condition of division was pointed out, and a desire for UNITY was expressed. We charged the North Board Church with teaching and practicing error. WE CHALLENGED THEM TO DEFEND THEIR TEACHING AND PRACTICE IN PUBLIC DEBATE!

We enclosed signed propositions and suggestions for an orderly discussion. We sent a copy of the letter and signed propositions to the preacher, and to each of the elders and deacons. In the letter we pointed out Scriptures such as 2 John 9; 1 Pet. 4:11; Jude 3 and 1 Thess. 5:21 in an effort to show the need of abiding in the doctrine of Christ and of earnestly contending for the faith. Although WE CHALLENGED THEM FOR A PUBLIC DEBATE, we have received no reply whatever! WHY DON'T THEY DEFEND THEIR DOCTRINE AND PRACTICE IN AN OPEN AND ORDERLY DISCUSSION? Is it possible they lack conviction? Or is it simply a lack of courage? Or is there another reason for their failure to defend teaching and practice? Regardless of why they will not defend what they advocate, I know of no principle of righteousness that justifies their refusal to even reply to our letter. Do you?

On January 18, 1972, the East Albertville Church wrote a letter to Editor Gray and charged him with teaching error: We also pointed out his unfairness in attacking us in 4 sessions at Alder Springs and in three sessions at Geraldine when he knew we would NOT be given a chance to reply. WE CHALLENGED HIM TO MEET US IN A SERIES OF PUBLIC

(Continued on page 3)

(Continued from page 2)
IN DEFENSE OF THE TRUTH (No. 23)

DISCUSSIONS. We sent him signed propositions and offered to provide a place and facilities for a debate if there was no church that would "back" him. Although editor Gray had said: "Our elders have not ignored boastful challenges out of a reluctance on the part of the writer to defend the faith", (N.B. Bulletin, Vol. 3, No. 20), and "Concerned Christians will not remain silent when the way of truth is under attack", the editor has remained silent, and yet he claims the way of truth is under attack. If he is a "concerned Christian", he "will not remain silent." WHY IS HE REMAINING SILENT? WHY WON'T HE DEBATE? He suggested in the North Broad Bulletin, (Vol. 3, No. 20), that he was not reluctant to "defend the faith." Was he telling the truth? What is his problem?

It has been about eleven months since WE CHALLENGED THE NORTH BROAD CHURCH and R. W. GRAY TO MEET US IN A SERIES OF PUBLIC DISCUSSIONS ON THE "INSTITUTIONAL QUESTION", BUT WE HAVE NOT RECEIVED ONE WORD FROM THEM REGARDING OUR CHALLENGE! They have not shown us the courtesy or consideration of even replying to our letter. Why are they so reluctant to defend in public debate what they teach and practice publicly? Are they simply "afraid" to even try? Are they really unable to muster up the necessary courage?

OUR CHALLENGE TO R. W. GRAY AND THE NORTH BROAD CHURCH STILL STANDS, AND WE EXTEND IT TO JACK ANDREWS, THEIR PRESENT PREACHER! WILL THEY ACCEPT THE CHALLENGE? WILL THEY DEFEND THEIR TEACHING AND PRACTICE IN AN OPEN, ORDERLY DISCUSSION? We doubt it, but time will tell!

(CRS)

A Voice From The Past

"One of the best ways to investigate a subject is for those who are divided in sentiment on it to enter into a kind and courteous discussion with each one anx-

Public Corrections

When Johnny is sitting at his desk at school and writes with his pencil "2 plus 2 equal 5", the teacher may look over his shoulder and privately call attention to his error. Johnny can almost unnoticed take his eraser and rub out his mistake. The class may never know that Johnny mis-added 2 plus 2.

But if Johnny writes "2 plus 2 equal 5" on the chalk board, and all the class is watching, the teacher does not really correct the error if she says nothing to the class, pats Johnny approvingly on the head, and then later takes him aside and explains his mistake privately. Nor can Johnny, upon discovering the error himself, sit and correct privately at his desk with a pencil eraser the mistake he made publicly at the chalk board. "Two plus two is four, Johnny", says the teacher before the whole class, and the mistake that was made at the chalk board is corrected at the chalk board.

"But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed . . . when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all" (Gal. 2:11-14). "Them that sin rebuke before all . . ." (1 Tim. 5:20).

Private sins and personal differences are properly to be corrected privately. Nothing is gained by publicity. But public error is properly to be corrected publicly. Remember, the mistake that is made at the chalk board before the whole class is not fully corrected with a pencil eraser at the desk after school.

—Jere E. Frost

A VOICE FROM THE PAST (Cont'd.)

ious to know the truth and walk in the light. One thing that always brings a cause into contempt is to be afraid of earnest and frank discussion of the claims of that cause

"No church that stifles discussion and investigation can become strong in the Lord and the strength of His might."

—H. Leo Boles in

GOSPEL ADVOCATE, 1931

Can A Child of God So Sin As To Be Finally Lost?

There are those in the religious world who believe and teach that once a person is born again he cannot so sin as to be finally lost. We do not here doubt the sincerity or motive of these folk, but in all fairness we want to examine very briefly this teaching in the light of Bible truth. We give some references below that throw light on the subject and ask that you read the references. These are not all that could be given, but we believe they are sufficient to clear up a doubting mind.

1. 23,000 fell in one day (1 Cor. 10:8).
2. Ye are fallen from grace. (Gal. 5:4).
3. Latter end worse than first. (2 Pet. 2:20-21).
4. A servant cast out. ((Matt 25:30).
5. Fall away. (Heb. 6:6; Lk. 8:13).
6. Faith shipwrecked. (1 Tim. 1:19-20).
7. Cast out and burned. (Jno. 15:6).
8. Christ will spue out. (Rev. 3:16).
9. Take heed lest ye fall. (1 Cor. 10:12).

The above amounts to **nine reasons** why a child of God can so sin as to be finally lost. Don't be deceived by the assertion that once you become God's

child you can do nothing for which He will condemn you. Such is false doctrine and will cause you to be lost in the end.

—Jesse M. Kelly
in THE DE QUEEN
BOULEVARD EVANGELIST

DISCUSSION

Discussion turns on the light and at times the heat. One who fears discussion has but little faith in either himself or his position, or both. No one can read James or Paul without discerning that he believed in full and open discussion. Truth has nothing to fear—error has. Truth is courageous—error is cowardly. Truth meets one face to face, openly, while error strikes from hiding and in the back. The hope of the world's enlightenment is in full, free, and open discussion. It should always be fair, honest, and manly.

—G. A. Dunn, Sr. in
FAITHFUL SAYINGS

Sentence Sermons

Some self-made men show poor architectural skill.

When in a "fix", **sweating** will get you further than **swearing**.

If "love" can be bought, it is not worth taking home.

It is better to have no ideas at all than false ones. —Thomas Jefferson

If we alter our lives to conform to God's Word, others will be altered by our influence.

CHURCH OF CHRIST

Route 3, Highway 431 So.

Albertville, Alabama 35950