

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

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OUR PLEA IS FOR UNITY ON GOD'S PLAN

In the agony of approaching crucifixion Christ prayed for the unity of His followers. (John 17:20-21).

In America today there are more than 300 distinct parties, denominations, sects. All these groups recognize the tragedy of division, and most of them are increasingly seeking means and ways for effecting unity of all believers.

It is impossible to unite all these groups on any single HUMAN (I) Creed, (II) Name, or, (III) Worship.

We earnestly plead therefore for the unity of all believers on the following SCRIPTURAL platform:

I. NO CREED BUT THE BIBLE

Human creeds are nearly always occasions, and often even the cause, of discord, division, and strife. Yet all denominations can agree to accept the Bible. And the Bible is sufficient for all our spiritual needs. (2 Timothy 3:16-17).

II. NO NAME BUT CHRIST'S

Human names in religion are marks of distinction and differences. Yet all believers in Christ are willing to be known by the simple name of "Christian." On His name we can unite. Why not, therefore, eliminate the distinctive party names?

III. NO ORGANIZATION BUT THE CHURCH

It would be a hopeless task to seek agreement on the multitude of guides, societies, clubs, and other ecclesiastical organizations of modern denominationalism. But in the day of the church's greatest power and glory the local congregation was the highest, and only, organization known. The church, as such, can do all the work God wants His people to do. (Eph. 3:10, 21).

IV. NO WORSHIP BUT THAT AUTHORIZED BY CHRIST

The essence of Christ worship is simplicity—a worship that is spiritual and not material. The great emphasis given to religious pagentry, ritualism, and elaborate forms in many churches today cannot but destroy the purpose of worship. The appeal is to the senses rather than to the spirit. By following strictly the plan of worship given by Christ and the apostles we can occupy a position broad enough for all Christendom. A position broader than that is too broad, and one narrower than that is too narrow.

V. NO LIFE BUT THAT OF THE CONSECRATED CHRISTIAN

Worldliness and secularism have sapped the vitality of so many nominal

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EDITORIAL....

In Defense of The Truth

(NO. 12)

In an effort to justify the practice of churches contributing to benevolent societies such as CHILDHAVEN, INC., R. W. Gray, editor of the North Broad Bulletin, appealed to Gal. 6:10. His reasoning (?) on this passage is obviously erroneous. He **assumes** that Gal. 6:10 authorizes the **church** (collectively) to **care** for "all men." Then he contends that the **church** can **NOT** actually **care** for anyone. So, after trying desperately to establish **church** responsibility in benevolence toward **sinners** as well as **saints**, the editor **shifts** the responsibility of **car-ing** for the needy to a **human organization** he calls a "**home**." He contends that the **church** should **provide the money** and allow a **human organization** to actually **care** for the needy.

ARGUMENTS ON GALATIANS 6:10

1. Editor Gray said: "One of several passages relating to general authority for the church to do good to the needy is Gal. 6:10....." He further said: "Gal. 6:10 and related passages provide the church with general authority in the practice of pure religion." (North Broad Bulletin, Not numbered or dated.)

OBSERVATIONS: (1) In the above statements no attempt is made to Scripturally establish the conclusion. It is merely **assumed** and then **asserted**.

(2) Even IF the passage authorizes **church action** in benevolence, there is **NO** authority for churches to make contributions to **human societies** in order to enable them to "do good." So the editor's argument falls far short of justifying churches contributing to benevolent societies such as CHILDHAVEN, INC.

2. The N.B. editor also said: "Is there a good reason to restrict an application of the verse to individual action? No! In verse 10 the writer says, 'let us ...' and in the very next verse he writes, 'See what a large letter I have written unto YOU.' The letter is addressed to the 'churches of Galatia.' (Gal. 1:2). And in writing unto 'YOU' (Gal. 6:11), he says 'do good unto all men, ..' (Gal. 6:10). The second person plural (YOU) doubtless refers to those to whom the letter was written, i.e., 'the churches of Galatia.'" (N. B. Bulletin, Not numbered or dated).

OBSERVATIONS: (1) The above reasoning (?) may appeal to the ignorant and may satisfy those who are prejudiced; however it does **NOT** do justice to God's truth.

(2) Evidently, editor Gray **knows** that the **individual** is under consideration in verse 10. However he endeavors to broaden the application of verse 10 to **church action**.

(3) The editor said: "And in writing unto 'YOU' (Gal. 6:11) he says 'do good unto all men,.....'" Please note however that in verse 10 Paul did **NOT** say "YOU (second person plural) do good unto all men," but he said, "As WE (first person plural) have therefore opportunity, let US (first person plural) do good unto all men....." Since Paul included himself as one of the "**we**" and

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"us", the pronouns refer to a plurality of **individuals** instead of a plurality of **churches** as alleged by the N. B. editor. Again his case crumbles.

(4) In Gal. 3:26-27 Paul did say "For YE (second person plural) are all the children of God by faith in Christ Jesus. For as many of YOU (second person plural) as have been baptized into Christ have put on Christ." However, these **second person plural pronouns** do NOT indicate that **churches** (instead of **individuals**) became God's children by faith because they (the churches as such) had been baptized into Christ. The editor will have to come up with something stronger than his "**second person plural pronoun**" argument before he will have a point in favor of **church action** being authorized in Gal. 6:10.

(5) The editor endeavors to show **church obligation** in Gal. 6:10, but then he **shifts** the obligation to **care** for the needy from the **church** to a **human institution** he calls a "**home**" and uses the church only as an organization to **raise money** and **subsidize this human society**.

SOME THOUGHTS ON GAL 6:10

"As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." (Gal. 6:10) Please read the verse very carefully and you will see that:

1. It does NOT teach that the **church** (collectively) is authorized to contribute to **human organizations**.

2. It does NOT teach that the **church** is to "do good unto all men."

3. It does NOT teach that the **church** is to "do good unto those of the household of faith."

4. It does NOT teach that the **church** is to do good unto anyone.

5. It does NOT teach **church responsibility** toward saints or sinners.

6. It does NOT teach that it is the work of the **church** to provide the **money** and the work of the **home** to provide the

care.

7. It does NOT teach that the **church** is to do anything.

Let us now consider some things that Gal. 6:10 DOES teach.

1. It DOES teach that **Christians** (as individuals) should "do good" unto "them who are of the household of faith."

2. It DOES teach that **Christians** (as individuals) should "do good unto all men."

3. It DOES teach that **Christians** are limited in doing "good" by their "opportunity."

4. It DOES teach that **Christians** have a special obligation "unto them who are of the household of faith."

ADDITIONAL THOUGHTS

1. Although the Galatian letter was written to "the churches of Galatia" the context of verse 10 indicates that **individuals** are under consideration. In verse 3 through 5 Paul mentions "a man", hence an **individual**. Verse 6 shows **individual** obligation when it says: "Let HIM that is taught in the word communicate unto him that teacheth in all good things." Verse 7 and 8 mentions "a man" and "his" sowing and reaping. In verse 9 Paul says, "Let US not be weary in well doing: for in due season WE shall reap, if WE faint not." In verse 10 Paul says, "As WE .. let US .." Paul included himself when he said "WE" and "US" in verse 9 and 10. Paul, as an **individual**, and not as a **church** was one of the "WE" and "US". Since Paul was NOT a **church**, he was NOT saying, "As WE (churches) have therefore opportunity, let US (churches) do good unto all men" Since Paul was an **individual**, he WAS saying, "As WE (individuals) have therefore opportunity, let US (individuals) do good unto all men....."

2. Even IF Gal. 6:10 justifies **church** (collective) **action**, there would only be authority for the **church** to "do good unto all men." There would be absolutely NO AUTHORITY for the **church** to contribute to **human institutions**. We urge the editor to accept Gal. 6:10.

(CRS)

CHURCH DISCIPLINE

Perhaps no duty of a congregation is as neglected (perhaps IGNORED is the best word) as the subject of discipline of unfaithful members.

Paul told the church at Corinth to put away a member—to purge out an unfaithful one—to deliver such a one to Satan that the spirit might be saved. He chided them—condemned their conduct, because they had tolerated such conduct in the congregation.

And Paul “commanded” the Thessalonian brethren to withdraw from every brother that walked disorderly.

Churches today would be quick to insist that they are working and operating under the teaching of the Apostle Paul, yet they rarely exercise any discipline upon any of the members no matter what they do or how many duties they may shirk.

Why don't the churches shape up and inform their members to either “shape up or ship out?”

—A. C. Grider in TIDINGS OF TRUTH

A Voice From The Past

“To actually and truly stand upon the Bible, then, is to believe and do the things that the Bible teaches and to leave undone everything that it does not teach. No man can allow his preference or his opinion to prevent him from doing anything that the Scriptures require nor can he permit them to incite him to do anything as service to God that they do not authorize and command. In no other way can anyone rightfully say that the Bible is his guide and that he stands candidly and fully on Bible ground.”

—James A Allen in
THE APOSTOLIC TIMES,
January, 1954

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church members. Only a godly, Christ-centered life will do.

—Taken from THE APOSTOLIC VOICE

Sentence Sermons

Life is a solo — no one can sing your part, but YOU.

Let God direct your life — He knows the way you should go.

There is no future in any job — the future is in the man who holds the job.

The best use of life is to spend it for something that out-lasts it.

Circumstances may be beyond our control, but our conduct is always within our powers.

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