

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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WHO STARTED THE CHURCH OF CHRIST?

Many times in discussing the subject of the church, the charge is made that Alexander Campbell started the church of Christ. This charge is made because, (1) People do not know the teachings of the New Testament, and (2) they are ignorant of the facts of history.

Campbell couldn't have started the Church of Christ, because Paul, Peter, James and John were members of it. (Matt. 16:18; Acts 2:47; 1 Cor. 12:28; Rom. 16:16; Heb. 12:28). Campbell did not live during the days of these men. It was almost 1800 years after the church was established before Campbell was born.

Go to the Cane Ridge meeting house, near Paris, Ky., and take a look at a grave marker there in the cemetery. This stone marks the grave of William Rogers, and has the following information on it: "**Born in Campbell Co., Va., July 7, 1784, removed with his father to Cane Ridge, Bourbon Co., April 1798. United with the church of Christ at Cane Ridge, in 1807.**"

1807 was two years before Alexander Campbell came to America, and was three years before he preached his first sermon. How could he have started the Church of Christ?

—Park Boulevard Bulletin

How To Be Saved From Alien Sins?

1. **LEARN GOD'S WORD.** Discover God's plan of saving the lost thru Jesus Christ. (See John 6:44-45).

2. **HAVE FAITH IN GOD AND HIS SON JESUS CHRIST.** This faith comes by hearing God's Word. (See Rom. 10:17)

3. **REPENT.** Change your heart and determine to serve God instead of Satan. (See Acts 17:30; Acts 3:19).

4. **CONFESS.** With your mouth you must confess that you believe Jesus is God's Son. (See Rom. 10:9-10; Acts 8:37; Matt. 10:32).

5. **BE BAPTIZED.** You must be immersed in water (not sprinkled or poured) **for the remission of your sins.** You will then be saved and added to the **Lord's church.** (See Acts 2:38; 2:41, 47; Mark 16:15-16).

True CHRISTIANS are always ready to help you find a **BIBLE** answer.

A Slight Difference

One difference between a buzzard and a gossip is that the buzzard waits until the person is dead before he tears him apart.

THE INSTRUCTOR

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EDITORIAL....

IN DEFENSE OF THE TRUTH (No. 14)

Although the **subjects of church** (collectively) relief is NOT the major cause of division among us, men like W. L. Totty, Guy N. Woods, Alan Highers and R. W. Gray have attempted to divert the minds of brethren away from the issue of **CHURCH-SUPPORTED HUMAN INSTITUTIONS** by focusing **undue** attention on the question: "**For whom is the church responsible to relieve?**" Obviously they have done so for two reasons. (1) To create prejudice against those who oppose church-supported institutions, and (2) To try to escape discussing the major issue of difference between us—that of **churches contributing out of their treasuries to HUMAN SOCIETIES.**

Let us examine some statements made by R. W. Gray, editor of the N.B. Bulletin, in an attempt to prove that the **church** (collectively) is **authorized to relieve the physical needs of ALIEN SINNERS.**

STATEMENTS OF EDITOR GRAY

1. While discussing 2 Cor. 9:13 editor Gray said: "'Them' saints is translated from 'autous' but the phrase 'unto all men' is from an adjective, 'pantas.' The same phrase is found in Gal. 6:10—(pantas—all men). 'All men' in Gal. 6:10 refers to all who are not of the household of faith. It means the same in 2 Cor. 9:13." (**Gray-Jamerson Exchange, Gray's 4th Reply, P. VII).**

2. "In 2 Cor. 9:13 Paul writes of the assistance rendered poor saints on the part of the Corinthians. And in addition to an assist to 'them' (the saints) Paul says, 'and unto all men.' A parallel statement derived from the same word is found in Gal. 6:10 where it is evident, as it is in 2 Cor. 9:13, that **another class in addition** to the saints is meant. The same is found in 1 Thess. 3:12 where we are told to 'abound in love one toward another, and toward ALL MEN!' It is clear that the reference (pantas) in each of these verses is to a group in addition to the church, saints, and the household of faith." (N.B. Bulletin, Vol. 3, No. 22, dated 1/21/70).

OBSERVATIONS

1. A superficial reading of the editor's statements (and an ignorance of facts surrounding the subject) might convince the reader that God's Word places **NO RESTRICTIONS** whatever on church relief. However, an examination of the statements in the light of facts revealed in God's Word will show **there are restrictions or limitations on church relief.**

2. Even the editor believes God has placed **some RESTRICTIONS** on individuals as well as on the church. He said: "No one ever claimed that lazy people were to be helped. Not even an individual is to aid the lazy." (**Gray-Jamerson Exchange, Gray's 1st Review, P. VII).** So editor Gray **DEFINITELY believes in LIMITED benevolence!** We differ only as to the degree of the limitation.

3. Editor Gray said that, "'all men' in Gal. 6:10 refers to all who are not of the household of faith. It means the same in Cor. 9:13." **PLEASE CONSIDER:**

(1) It should be noted that Gal. 6:10 is NOT setting forth **church** responsibility, but **individual** responsibility as we showed conclusively in **THE INSTRUCTOR** in January, 1972. So, whatever the expression "all men" in Gal. 6:10 means does NOT set forth any obligation that the **church** may have.

(2) Just because an expression means one thing in one passage does not **necessarily** prove that it has the **same** meaning in another passage.

(3) **Does** the expression "all men" in Gal. 6:10 refer to "all who are not

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of the household of faith" **only**? Is it **limited** to them? Or does "all men" refer to **all** people, **including** those of the household of faith as well as others? Paul said, "... let us do good unto **all** men, especially unto them who are of the household of faith." When he says "let us do good unto all men," I believe he **included** those who are of the household of faith as well as **sinners**. Then he indicates that we have a **special** obligation to **those who are of the household of faith**. Is the editor ready to accept this conclusion or is he going to **RESTRICT** the expression "all men" to sinners? Which will he do? If the editor allows "all men" in Gal. 6:10 to **include** those of the household of faith, he will have to allow "all men" of 2 Cor. 9:13 to **include** those of the household of faith since he says "all men" means the **same** in both passages! Is he ready for this irresistible conclusion?

(4) The fact that Paul does **NOT** **restrict** "all men" in Gal. 6:10 can be clearly seen from the verse. He says "all men, **especially** unto them who are of the household of faith." We are to do good unto **ALL**. This includes those who are of the household of faith. Then he tells us that we have to have a **special** concern for them.

4. Editor Gray does **not** **PROVE** that the expression "all men" in 1 Thess: 3:12 means **alien sinners** or **church** action.

PLEASE CONSIDER: (1) It is quite obvious that "the Lord make you to increase in love **one toward another**" means that one saint in Thessalonica should increase in love toward other saints in Thessalonica. (2) It is quite possible that the expression "and toward **all** men" refers to "all brethren" in Macedonia. Please consider 1 Thess. 4:9-10. Is it not possible that this passage is defining the "all men" of 1 Thess. 3:12?

5. The editor also refers to 1 John 3:17-18 and James 2:15-16 in an effort to prove **church** relief to alien sinners. (N. B. Bulletin, Vol. 3, No. 22). However **neither** passage **proves** it. 1 John 3:17 says specifically: "But whoso hath this world's good, and seeth his **BROTHER** have need, and shutteth up **HIS** bowels

of compassion from **HIM**, how dwelleth the love of God in **HIM**?" This passage is setting forth **individual** obligation toward **BRETHREN**! It is **NOT** setting forth **CHURCH** obligation toward **SINNERS**! The context of James 2:15-16 indicates that a **MAN** that has faith has certain obligations to a **BROTHER** or **SISTER**. Again **proof** for **CHURCH** relief or **ALIEN SINNERS** is lacking in the editor's argument.

SCHOLARS ON 2 COR. 9:13

1. **Lenski**, THE INTERPRETATION OF I and II CORINTHIANS, Pp. 1185-1186. "The saints are seen glorifying God 'also for the single-mindedness of (your) fellowship with them and with all,' i.e., all other saints ... The saints at Jerusalem are pictured as glorifying God 'for the single-mindedness of (your) fellowship with them and with all, i.e., for your spiritual fellowship and communion. It is this fellowship of the Corinthians which extends not only to those saints, who are being helped at present but to all God's saints, whether they are helped or not."

2. **Filson**, THE INTERPRETER'S BIBLE, Vol. 10, P. 379. "The closing words, 'and toward all,' may imply that a benefit to the Jerusalem saints serves the whole church, or that this specific gift will be matched by other acts of helpfulness to 'all' other Christians as opportunities arise."

3. **Bernard**, THE EXPOSITOR'S GREEK TESTAMENT, Vol. 3, P. 94. "... and for the liberality unto them and unto all, this would suggest that the rich Corinthian Church had been liberal to other churches besides that of Jerusalem, but we have no knowledge of anything of the sort."

4. **Plummer**, A CRITICAL AND EXEGETICAL COMMENTARY ON THE SECOND EPISTLE OF ST. PAUL TO THE CORINTHIANS, P. 267. "Whether *kai eis pantas* be a sudden after-thought or not, it points out to the Corinthians that a benefit conferred on the brethren at Jerusalem is a benefit to the whole body of Christians."

5. **Meyer**, COMMENTARY ON 2 CORINTHIANS, PP. 610-611. "The **second** reason refers to the persons, namely, to

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them, the receivers themselves, and all Christians in general:... for by the beneficence towards the Jews the Corinthians showed, in point of fact, that they excluded **no** Christian from the sincere fellowship of love...."

6. LARD'S QUARTERLY, Oct., 1864, P. 66. "...Speaking of the same thing in the thirteenth verse, as above, he styles it 'their contribution for them (the poor saints in Jerusalem), 'and for all' other poor saints."

7. THE ABINGDON BIBLE COMMENTARY, P. 1202. "...and the generosity of your contribution to them and to the whole church."

8. Lipscomb, A COMMENTARY ON THE N. T. EPISTLES, Vol. III, P. 125. "Seeing their obedience and fidelity to the gospel of Christ, and their liberality to the poor saints in Jerusalem in the offerings they made, prompted them to glorify God for their subjection to the gospel of Christ, and their beneficence to all men, for their liberality showed that they excluded no Christian from their fellowship."

FURTHER CONSIDERATIONS

1. If the expression "all men" is taken without any qualification, then the "distribution" was for every man on earth. That would make the "contribution" too large. Does the editor place NO restriction at all on it?

2. If the "collection" went to alien SINNERS, the collection was raised under false pretence. Paul said it was "for the saints." (See 1 Cor. 16:1-3).

3. Paul said it had "pleased them of Macedonia and Achaia to make a certain contribution for the poor SAINTS which are at Jerusalem." (Rom. 15:25-26).

4. Prayers were to be offered that Paul would be delivered from SINNERS and that SAINTS would accept the service. (See Rom. 15:30-31). This indicates that Paul was NOT taking the "contribution" to UNBELIEVERS, but to the SAINTS!

5. CONCLUSION: (1) The want of the SAINTS was supplied. (See 2 Cor. 9:12). (2) The "contribution" was proof of fellowship that Gentile Christians were having with Jewish Christians. NOTE: Christians do NOT have such **fellowship** with alien sinners! (3) It is in harmony with all that the N. T. says on this subject to say that the "distribution" (proof of fellowship) was "unto them" i.e., the poor saints in Jerusalem, and "unto all men" i.e., **other saints** in Jerusalem and possibly elsewhere! We call on editor Gray to deal **honestly** with this conclusion and show wherein error is advocated, or to accept the truthfulness of it. (6) There is NOT a **single passage** that **authorizes** the CHURCH to engage in a general relief program among ALIEN SINNERS!

(CRS)

Sentence Sermons

It is better to be short of cash than to be short of character.

The man who is self-centered, is off-centered.

The yoke of Christ will never fit a stiff neck.

Conceit is a form of "I" strain.

The person who has a good opinion of self is usually a poor judge.

CHURCH OF CHRIST

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