

Banner of Truth

"The truth shall make you free." (John 8:32)

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Perilous Times in the Last Days

Our title is comprised of phrases from a famous quotation which comes from the beloved apostle Paul (II Timothy 3:1). He unequivocally warned that during the Christian Age "perilous times" would always be close at hand. Characteristics of such "perilous times" are all around us in every area of our society.

In his second epistle to Timothy — his last epistle, as far as we know — Paul pours out his heart to his "dearly beloved son," Timothy. He sought through Timothy to warn brethren then and now. Realizing that his life was soon to end, it seems that Paul did not want to leave his brethren without sounding out a dire warning of things Christians will face in this world.

In the second chapter, the apostle had set forth some great faith-building teaching before he begins in the third chapter to warn of what would happen in the future. Without fanfare, he said, "This know also, that in the last days perilous times shall come." This was "Christ speaking in" Paul (cf. II Corinthians 13:3). These are the authoritative words of the Lord himself.

Paul's grave warnings to those brethren were a manifestation of his true love for them. His warnings constitute the same thing for brethren today. To be forewarned, as the old saying goes, is to be forearmed. This is so important to those whose greatest objective in life is to be able to serve God acceptably and reap the eternal rewards He has promised.

Jesus emphasized the importance of being forearmed when He taught, "But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up" (Matthew 24:43). The same thing would hold true with regard to a servant of the Lord. That is, if he is a God-fearing person who knows what to expect as he runs →

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the Christian race, he can take precaution and be better prepared to meet the evil enemy.

Before engaging in a detailed discussion of some of those things which Paul said would characterize “perilous times in the “last days,” let us make mention of the fact that much of what Paul says in the third chapter of Second Timothy is clearly negative. and this raises some questions about negative things.

We have all no doubt heard people say that they do not like to hear negative things. We, at times, have been accused of being “too negative.” How does one respond to that? The Bible says many positive things and many negative things. It surely is not out of order to discuss anything the Bible says, be negative or positive.

One can almost hear someone even now asking, “Why give so much time to the discussion of negative things?” Yet, in a sense, let us acknowledge that

this is not an unfair question providing one is willing to consider what we learn from God’s word on the subject. If we are truly honest with God and with ourselves, we will want to know God’s answer to questions concerning His word. To see what part the negative plays in God’s inspired word, we must consider that from the stand point of what is found in His word.

Though our discussion is primarily based on the New Testament, let us consider but one example from the Old Testament, the Ten Commandments. Some may have never stopped to think about the fact that the majority of the Ten Commandments are negative — “thou shalt not.” It is just as easy to see from a reading of the New Testament that there are many negatives involved in our relationship with God, as well as there are many positives.

Let us add, though, if one considers only the positive in the New Testament, a major portion of God’s word would be set aside. The result of this would be people weak in the faith due to their omission of much of God’s word from which saving faith flows (Romans 10:17). The condemnation of so many sins would be absent.

I strongly wonder, and not without reason, whether one of the major reasons some people are *positive only people* is to avoid their feeling guilty when engaging in forbidden things. Simple put, they are averse to having “their toes stepped on.”

Jesus, the Master Teacher, and, if understood, the most positive man the world has ever seen, taught many negative things. The great Sermon on the Mount (Matthew 5 – 7) contains a number of negatives:

Be not as the hypocrites (6:15); no man can serve two masters (6:24); judge not, that ye be not judged (7:1); beware of false prophets (7:15).

Several others could be cited from this monumental sermon.

Consider other negatives from the mouth of the Master:

But in vain do they worship me, teaching for doctrines the commandments of men” (Matthew 15:9). Christ said “for they say and do not” (Matthew 23:3). “Woe unto you, scribes and Pharisees, hypocrites. For ye devour widow’s houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation” (23:14). “Woe unto you, scribes and

NEGATIVE THINGS TO BE SEEN IN THE PERILOUS TIMES

Pharisees, hypocrites. For ye are like unto whited sepulchers, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness" (23:27). "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" (v. 33).

These are sufficient to make the point, but there are countless more examples of the negative things said by our Lord and Savior Jesus Christ. The same is true of inspired writers. If all the negatives were removed from the Bible, it would be a half filled book, and would be devoid of the truth man needs to live a pleasing life before God. God's word is not a *pick and choose* book. We must take it all, whether it is to our own choosing or not.

Why, we ask again, concern ourselves with discussing negative things? First, the Lord wants us to declare the "whole counsel of God" (Acts 20:27), and submit to it, negative or otherwise. Ignoring the negatives, we would be ignoring a big part of the "whole counsel of God." Ignoring the negatives, we will still be held accountable for them. We will, in fact, be judged by both positives and negatives. "He that rejecteth me," the Lord said, "and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day" (John. 12:48). Paying attention only to the positives of God's word, one would be found wanting on the Day of Judgment.

Banner of Truth readers over the years have seen us emphasize the positive as well as the negative. The positives are cause for a great and living hope (Hebrews 6:19). The New Testament contains many things which serve as an assurance that we can have victory, if we maintain our faith (I John. 5:4). As we think of the negative things, it is good to think of the trials faced by the early Christians who were able to overcome those things. Drawing nearer to the end of our earthly sojourn, we must not fail to warn people by God's word of the dangers we face now, and will no doubt face even more in the time to come. Jesus has pronounced that the majority of people will take the "broad way" and be lost; we, though, can via "the narrow way which leadeth unto life" be of that "few...that find it" (Matthew 7:13-14).

In the second chapter of Second Timothy, Paul offers some faith-building instructions to Timothy, and to us. In chapter three, he turns his attention to coming "perilous times." If Paul's instructions are followed, brethren can better deal with these perils. As we look back to the first century and consider the things then foretold and subsequently unfolded, our faith in God's word is strengthened and we better prepared to deal with the evils of the time.

In addition to those perils enumerated in third chapter of Second Timothy, there are other evils which flow from them. Consider the influence of our present political system. God has ordained civil government (Romans 13:1-6), but He does not approve of many things governments promote and do. This is certainly the case in our present system. A whole book could be written on this subject, but we shall call attention to only a few things which are diametrically opposed to the will of God: abortion and homosexuality.

The murder of precious, innocent children made in the image of God, is the rule of the day with so many of our people. Our President is aptly called "the abortion president." Many of his supporters could be noted for their all-out effort to increase abortions. Not only is this evil rampant in our country, but our taxes are being used to promote the practice in other countries. Homosexuality, the sin of Sodom and Gomorrah, a sin several times condemned in God's word and condemned, is being forced upon our children and others in many instances.

In addition to the two things mentioned above, there is a growing effort, approved by many politicians, to do away with every semblance of godly influence in our society. The privilege of worshipping God in accordance with His will is being challenged, and our freedom is being taken away. It is a fearful thing to consider what may happen in our society, as our freedom is taken away and more evil appears. Topping it all off is the growing evil threat of Islam.

Let us now, without covering the entire chapter, return to our discussion of those things Paul →

said would constitute “perilous times.” Each of these can be seen in both society in general, and sadder still in the Lord’s church.

VERSE 2. “For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy.” *Lovers of their own selves* – Do we see any people today who are self-lovers? To ask the question is to answer it. This rhetorical question would fit a number of others. Yes, we see them in the church, as well as in society in general. *Covetous* describes “a lover of money” [*Vine’s*]. Covetousness is idolatry (Colossians. 3:5). Yes, we have some of these within the church. Materialism is one of the great enemies of Truth. Paul says that the “love of money is a root of all kinds of evil” (I Timothy 6:10, ASV). *Boasters, proud* – One does not have to look long to see those who fit the description of these words to a tee. *Disobedient to parents* – We see those within the church who are disobedient to parents. In too many cases, the children rule the parents. *Unthankful, unholy* – Society in general is unthankful for all the things with which God has blessed us. A great portion of our current society is *unholy*.

VERSE 3. “Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good.” The *natural affection* which should exist between children and parents and vice versa is often absent, and the evidence is seen in families which are often in disarray. This is now a common thing within many families, some within the church. *Truce breakers* are those who are disagreeable, not entering into a covenant or agreement. *False accusers* – Of those who slander and falsely accuses. It is used of the Devil a number of times. Having been on the receiving end of it, we sadly note that there are christians capable of falsely accusing in an hostile manner. This ought not to be, but it is. Since the term *diabolos* is used with regard to the Devil, devilish is an apt description of such. *Despisers of those that are good* – *Lenski* defines this as “without love of anything good (beneficial) to others.”

VERSE 4. “Traitors, heady, highminded, lovers of pleasures more than lovers of God.” *Traitor* – When we see this term we think of Judas who betrayed our Lord. This happens within the church when one professes

to be a Christian, but then turns his back upon the Lord and joins up with something which God has never approved. This would also fit the person who espouses some doctrine which dethrones Christ and God as givers of the Truth. *Heady* – is to be headstrong. One who goes ahead as if he knows it all. He is puffed up. This reminds us of Diotrephes. *Highminded* – simply put is to be conceited. *Lovers of pleasures more than lovers of God* – It is a shame, but this places more than a few church members smack dab in the category of the guilty. We have been living in a pleasure mad society for some time now, but it is getting even worse. It is not unusual anymore for congregations to make the worship assemblies a period heavily flavored with entertainment, at the cost of serious worship from the heart as commanded by God. The desire for pleasure is seen in a variety of ways, and christians are guilty of wrong when they: 1) stay home from services to watch a ball game; 2) forsake the assembly to visit uncle Tom and aunt Sally, friends or whoever; 3) just enjoy rest at home when the church meets; or, 4) decide to go fishing instead of to church. The words of John should be kept before our minds when our love for pleasure overwhelms our love of God — “By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments...” (I John. 5:2-3). Lack of love for God is being reflected strongly in today’s society in ways that I have never seen before.

VERSE 5. “Having a form of godliness, but denying the power thereof: from such turn away.” *A form of godliness* – On the outside, this religion would have the appearance of something worthwhile, but inwardly it is a different story. There is no power in it; it is false to the core. Empty formality has crept up on over many years. Godliness and reverence are meaningless terms in too many places. This *form of godliness* can be seen in hundreds, even thousands, of religions today. It is no wonder that Paul told Timothy to turn away from such. Catholicism, the largest of the religions which claim to be Christian, is an outward religion, which has no true godliness within. It is a religion built by men, and cannot be harmonized with true Christianity. There are now thousands of

man-made religions which are powerless within. This includes a growing number of cults. In the category of pagan religions, there are untold millions who have been captivated by persuasive men or systems of deceit.

VERSE 12. “Yea, and all that will live godly in Christ Jesus shall suffer persecution.” *Suffer persecution* – People often think of persecution in terms of physical injury or punishment. Persecution certainly includes that type of affliction, but there is much more involved in persecution. Those who are “false accusers” are persecutors. Those who criticize those who stand for the truth without fear or favor of man, are guilty of persecution, and this is happening today even within the church to a degree never seen before by us. It is the case today within the church that those who stand up for the whole counsel of God, are often accused of causing division by the majority who are way out in liberal left field. Elements of our government are persecuting those who believe in God by taking away many of their rights. Laws are being passed to disallow speaking out against things which God’s word condemns.

VERSE 13. “But evil men and seducers shall wax worse and worse, deceiving and being deceived.” This indicates there will be a worsening of the perilous times. Who can deny that the number of evil men and evil things is increasing?

Multitudes are being deceived and led astray. A frightening number of members of the church are being misled. And, we must realize that as evil in its many forms increase in society, the church is also going to be affected. Over fifty years ago, when I obeyed the gospel, some brethren were deceived then, but nothing like the number today. We need to realize that the people described as evil by Paul, are truly evil. It seems that nowadays it is hard for some to realize that so many bad things are happening because people are evil.

GOD ENABLES US TO STAND IN PERILOUS TIMES

Paul, having warned of the evils to come in the last days, sets forth the way by which we can prevail against those evils (verses 16, 17). “Every scripture

inspired of God is also profitable for teaching, for reproof, for correction, for instructions which is in righteousness: that the man of God may be complete, furnished completely unto every good work (ASV).” Therefore, we have a complete, all sufficient guide which will furnish us unto every good work. Those who abide by that all-sufficient word will not become casualties to the perilous times. We have a great example of victory in that of the persecuted apostle Paul. He withstood many of the evil things he mentions; and, if he did, so can we. Paul says, “I have fought a good fight, I have finished my course, I have kept the faith” (II Timothy 4:7). His victory? “There is,” he said, “laid up for me a crown of righteousness.” His confidence in this crown was based on the fact that he had “kept the faith.” We can have that victory on the same basis that Paul did.

CONCLUSION

We have not covered everything mentioned in the third chapter of Second Timothy, but we have touched upon a number of things. These things are worthy of our most serious attention. We were told that the “last days,” the Christian Age, would be a time fraught with peril. It always has been, and it is now. Our times are perilous, and those times are even getting worse.

We see all manner of outlandish things in the religions around us, and we are seeing changes as never before within the Lord’s church. These changes are not for good, but for evil. Hearing from brethren from all across the country and even from some foreign countries, the church is beset by serious problems just about everywhere. In place after place, we hear the same report, and that is: “It’s hard to find a sound congregation in our area.” The church is suffering from a serious lack of leadership. Leaders are often not willing to stand against evil, and in some cases the leadership is out front leading the flocks into the places where the wolves dwell and dominate. As never before, brethren are in quest for what they want; that it is not what God wants, seems not to matter.

May the Lord help us to awake to reality, and “stand fast in the faith” (I Corinthians 16:13), and also “earnestly contend [as a combatant] for the faith” (Jude 3). The material things of this life will pass away, but the spiritual treasures will be redeemed in heaven, the home of the soul.

—Editor

The Lord's Supper in the Evening Assembly, and Some Other Related Matters

Some time ago I received a request from a reader to discuss the practice of taking the Lord's Supper during the evening service. This is usually done two different ways. First, at the close of the evening service, those who desire to take the Lord's Supper are given the opportunity to do so by raising their hand, standing, or in some other way letting their desire be known. Second, some congregations wait until the assembly is closing and then ask those who want to take the Lord's Supper to go into a room apart from the auditorium. I personally believe the first practice is more in order. We will address this later.

The Lord's Supper is the greatest way of remembering the Lord's death in His everlasting sacrifice. If we recognize this, as we should, we will make taking it a highest priority; that is, we will not see the Lord's Supper as a trivial matter, and we will never take it in the evening service just as a matter of convenience, when we could have observed it at the morning service. I do recognize, however, that there are occasions when we justifiably might not be able to be at the morning service. I do not believe it is in order to just plan on missing the communion in the morning because it can be observed in the evening.

I do believe it is justifiable to take the Lord's Supper on Sunday evening provided it is taken in the right manner and for the right reason. The Lord's Supper is to be taken in the assembly. If the assembly reconvenes on Sunday evening, it is still the assembly; and, those partaking would be observing the supper in the assembly.

I do not believe the New Testament upholds the practice of taking people into some place apart from the assembly. It is my understanding that the Lord's Supper is to be observed in the assembly. In Paul's discussion of the Lord's Supper in First Corinthians chapter eleven, he speaks of the church in this way: "When ye come together therefore into one place, this is not to eat the Lord's Supper" (v. 20). Although in this case the Corinthians were abusing the supper, Paul implies that it was their practice to come together for the Lord's Supper. Then Paul says, after rebuking them, "Wherefore, my brethren, when ye come together to eat, tarry one for another" (v. 33). This is clearly the Lord's Supper. A most convincing evidence that the Christians assembled together to partake of the Lord's Supper is found in what Luke says: "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them...." (Acts 20:7). It is significant that the purpose of coming together was to "break bread."

OUR ATTITUDE IN OBSERVING THE LORD'S SUPPER. Over the years I have been with many brethren in many different places when the Lord's Supper was observed. Some times the observance seemed to be close to what it should be. In other instances, it appeared that the proper attitude and concern were lacking. There is no question in my mind but that the Lord's Supper is a most solemn and serious act, which calls for our greatest ability to direct our thoughts and memory to the seriousness of what ↓

Troubled Waters

we are doing. In some instances, though, that appears to be almost entirely lacking. Several years ago I was in a gospel meeting in Ontario, Canada. In observing the Lord's Supper, two or three of the brethren had something to say. It was evident that they were giving the attention to the Lord's Supper which it deserves. Of all the times our emotions should be enlivened, it is when taking the Lord's Supper. I can think of nothing which should take control of our mind more than thinking of the crucifixion of Christ and the shameful treatment He endured, and that for such unworthy people as we are.

Shouldn't we try as much as possible to create an atmosphere which is conducive to a serious remembering? By that I mean, have a song which draws our attention to the supper. In some instances brethren read a fitting passage concerning the Lord's Supper. Some say a few words about the supper to draw the minds of people to it. At least it could be said of the supper, what Christ said, with regard to the bread and the cup, "this do in remembrance of me." (I Corinthians 11:24-25).

Some times the Lord's Supper is observed in a manner much like the following: Brethren gather at the Lord's table; and, without a word being said, someone offers thanks for the emblems. There have been such occasions, where had I been looking in any direction other than the front, I would not have known the Supper was being observed until I heard someone start a prayer. More and more common is the hurried, even harried, manner in which the Lord's Supper is observed. One gets the impression that the objective is to "get through with this," and get to other things. This period of remembrance should be conducted in a most solemn way. Surely, brethren, this bears more thought than we give it. —Editor

When the Incarnate God was on the planet proving His divine nature, he came across an "impotent man" who was waiting for the waters to be troubled. Word was that out by the "sheep market a pool...called...Bethesda" (John 5:1) had curative powers made possible by "an angel [who] went down at a certain season into the pool and troubled the water" (4). Word also was that the curative powers of the freshly stirred waters were on a first-come-first-serve basis. There were "five porches" near the pool and, as you might imagine, "in these lay a great multitude of impotent folk...waiting for the moving of the water." The man the Lord met had been infirm for "thirty and eight" years. His condition was such that when the water was supposed to have been "troubled," he had no one to get him into the pool, and, he said, "another steppeth down before me." Jesus simply said, "Rise, take up thy bed, and walk." The analogies are many and precious.

One, men are "sick...and desolate...because of ...sins" (Micah 6:13; cf. Mark 2:17).

Two, anywhere there is sufficient "water," they can "receive the washing of regeneration" (Titus 3:5; cf. Acts 8:36).

Three, the baptism that "doth...now save us" (I Peter 3:21), is not a first-come-first-served thing; rather, it is for "whosoever will" (cf. Revelation 22:17).

Four, water involved in one's being "baptized...for the remission of sins," need not be "troubled," or stirred by an angel; rather, it need only be stirred by people going "down into the water," and the one seeking healing being "baptized" by the other (Acts 8:38). Come to think of it, though, *angels* — not celestial beings, rather messengers — are involved in troubling the waters of baptism.

Just days ago, at Milestone, three such angels brought a young man to the Lord. It was a beautiful thing. He confessed faith and was baptized. Each of these angels lead a soul to the troubled waters.

Our churches should have many such angels. If we all put our minds, our time, our lives to it, we can "daily...in every house...teach and preach Jesus Christ" (Acts 5:42), and trouble the waters. There is no reason that our baptistries cannot become veritable Bethesdas. —AA

The Effect of Modern Translations on the Church of Christ, #1

Lloyd Gale

There are few, if any, inquiries that rival in importance the investigation and determination of this study. In considering this matter, the conclusion can be one of three possibilities:

1. Modern translations have had no effect whatsoever on the church of Christ.
2. Modern translations have had a positive effect on the knowledge and growth of the Lord's church.
3. Modern translations have led to confusion, division, and apostasy among churches of Christ.

FROM WHAT PERSPECTIVE DO I VIEW THIS VITAL INQUIRY?

As of this writing, I was baptized some seventy-one years ago. I have observed first hand the unity that once existed when the King James translation was the universally accepted translation by members of the church of Christ. Because of this single reliable standard and the study of the scriptures, many members could quote a large portion of the scriptures from memory. I therefore have a perspective that many who are younger do not have. In my youth, there were few "full time" preachers, but members were often referred to as walking Bibles. The King James translation was also accepted by most denominations, therefore there was a standard by which honest discussion and debates could be held.

I am not the recipient of any degree from any

private school operated by members of the church of Christ, or from any denominational school. My formal education was in public schools, but most importantly in personal study and in associations with many sound in the faith gospel preachers. Many hours have been joyfully and gratefully spent in conversations with some of the greatest Bible scholars of my lifetime. In addition, I have a personal library filled with books and articles written by men who have been proven to be true to God's word.

I refuse to be compromised by any brotherhood group or association. It is my desire to be independent of any association that might compromise my objectivity. Everything I have heard, discussed or read, in the final analysis, must be evaluated and judged by the holy, inspired word of God. I do not believe that cliques are pleasing to God. "God's word is the truth" (John 17:17).

Following the departure of the modernists and liberals which now constitute the Christian Church denomination and the Disciples of Christ denomination, the churches of Christ had unity and grew rapidly. Is it mere coincidence, that with the appearance and acceptance of the modern translations, division, modernism and the change agents have fractured the churches of Christ?

WHAT SATAN KNOWS ABOUT GOD'S WORD

1. He knows that it is the power of God unto salvation.(Romans 1:16). †

2. He knows that it is the truth. (John 17:17).
3. He knows that he cannot reach those who are armed with and follow God's Word. (John 8:31-32).
4. He knows that Jesus Christ overcame him by the employment of scripture. (Matthew 4:1-11).
5. Satan knows that a corrupt Bible has no power to save.
6. Satan knows that he is the author of confusion, and that by the introduction of multiple translations he can divide and conquer.
7. Satan knows that most, who claim to be Christians, are not willing to invest the time and effort to learn about Bible translations.

WHAT ATTRACTED MY ATTENTION TO THIS ISSUE?

It caught my attention, when it was observed that preachers that had been educated at Abilene University and other private schools operated by brethren, were sounding forth uncertain sounds. Such men were also advocating modern translations such as the Revised Standard Version. A new doctrine concerning the Holy Spirit was being advocated and some were making derogatory statements about the Lord's church.

There were certain brethren that said that these new translations were just as reliable as the time-tested and proven King James translation. Was the King James translation perfect? No, but by years of research and the passage of time its flaws were well known. Now we were confronted with a flood of new translations that had not been carefully evaluated. By way of example, I attended the World's Fair in Knoxville, Tn. Some brethren had a booth and they were promoting the New King James translation. I asked those who were promoting this new translation if they had

read it. Their honest answer was, No, but brother "Jim" said it was a good translation.

So being a curious fellow, I began to compare some of these new translations to the time-tested and proven standard of the King James translation. What to my wondering eyes did appear but the fact that there were numerous additions, deletions and unwarranted changes. It was obvious that either the new translations had censored or cut out certain scriptures or the King James translators had added to God's word. The prospects were frightening.

Every faithful gospel preacher that I have ever known has preached sermons on the subject that we are warned not to add to or diminish aught from God's word (Revelation 22:18-19; Deuteronomy 4:2; 12:32; Proverbs 30:6). Christians are people of The Book. Destroy the book and you destroy the people who are the light of the world and the salt of the earth.

How is a person to know which Bible to trust? One can no more be saved by a faulty Bible than by some human creed or doctrine. And is not a corrupt translation nothing more than man translating his doctrine into a so-called Bible? Does anyone believe that the world had to wait until the latest translation to have an accurate Bible? Without a single standard, unity is an impossibility. So we observe the fragmenting of the churches of Christ today. Tell me which translation they are using, and I will tell you their character.

What is at stake is our eternal destiny. Follow a faulty road map and Heaven will not be your home. Is it worth some time and effort to learn the truth? We sing, "This world is not my home I am only passing through, If heaven is not my home, O Lord what shall I do?" "Wherefore the rather brethren, give diligence to make your calling and election sure" (II Peter 1:10)

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Pedal Enhancement

—NWFSBS Lab Course—

“How beautiful,” the Spirit exclaims, “are the feet of them that bring glad tidings of good things” (Romans 10:15; Isaiah 52:7). Too few feet of too few ostensible preachers spend much time bringing glad tidings of good things; whereas, we have plenty of preachers whose “feet...are swift in running to mischief,” who “wink...with *their* eyes...speak...with *their* feet *and*...make...signs with *their* fingers” (Proverbs 6:18; 6:13). To help meet the deficiency of the one, and diminish the surfeit of the other, the Northwest Florida School of Biblical Studies includes in its program of training instruction in and opportunities for feet training, or as I like to call it, *Pedal Enhancement*.

There is no doubt but that the feet of a sound preacher on, or at, a podium are beautiful feet; but, such beautiful feet also need to carry preachers: from “house to house” (Acts 20:20); into “highways and hedges” (Luke 14:23); and, “into all the world” (Mark 16:15). Primarily parked under a desk, feet just cannot get pretty. Given the way they lead their lives and the turmoil that follows wherever they go, a significant number of preachers have never “shod *their* feet with the preparation of the gospel of peace” (Ephesians 6:15).

NWFSBS has just completed a successful campaign — aka, *pedal enhancement* lab class — with the Bellingrath Road church, in Theodore, Alabama. We knocked on more than three thousand doors during five days, and preached to reasonably sized crowds on Sunday and each evening. Our theme was *Perspectives on the Church of Christ*.

In sermons by faculty members, the church was shown, among other things, to be: God’s Eternal Purpose; God’s Kingdom. Respectively preaching on the church of Christ as: God’s Family, God’s Temple, and the Body of Christ, students John Carlisto, Kelly Windham, and Daniel Jones — soon to be graduates

— did us all proud. John stressed that the new birth, being born into God’s family, is God’s plan for integration and assimilation. Kelly noted that the church, God’s temple, is about worship and service; it’s the place where we “have an altar” (Hebrews 13:10). Daniel emphasized the marvelous paradox of both disparateness and symmetry seen in the church as the body of Christ.

Bellingrath Road’s preacher, Cade Somers, is a NWFSBS graduate. He works hard for this good church. He had the campaign well organized and all the people pumped. Cade preached showing that the church is the saved. His preaching only added to our exultation.

Icing on the cake came in the person and preaching of William “Bill” Davis. A few years ago, Bill came to us as an Assembly of God preacher of nearly twenty years. He asked if he could take classes; we happily obliged. He even took Greek. Only weeks ago, Bill and his wife, Debra, were baptized into Christ. He later led his two teenage daughters to do likewise. Bill stood in that pulpit at Bellingrath Roads and powerfully preached the sermon, *The Church That Jesus Built*. Few preachers I have ever heard could have done so more masterfully. Hearing these five men “preach the word” was an honor by any reckoning; it was even more so knowing they are products of the Northwest Florida School of Biblical Studies.

Do you want to have a hand in serious preacher training? Do you know a man or men who can rise to the task of our rigorous training? Would you like to know more about us? We can be contacted in a variety of ways: Web <www.nwfsbs.com>; Email <anailwun@nwfsbs.com>; postal service – 4051 Stefani Road, Cantonment, FL 32533; or, telephone – (850) 474-9257. Ask also to receive our quarterly publication, *Labourers together with God*. —AA

Types & Antitypes (II)

Types and Antitypes, one of the “divers manners” by which God has spoken to us, is a fascinating, yet often ignored, aspect of the Bible. It can make for the best kind of study, teaching and preaching. Preach the Old, and apply the New. That’s the way to do it. Allow the New Testament to serve as divine commentary on the Old. You will be rewarded by your study and will be more and more confident in your proclamation and defense of the Gospel. We left off last time emphasizing the contemplative benefit of studying types and antitypes. There are other marvelous benefits from this study.

TYPES & ANTITYPES MAY BE USED AS PROOF OR DEMONSTRATION

Christianity is “the truth” (Colossians 1:5), and as such demonstrable. God’s people are soldiers engaged in war (II Timothy 2:3-4). Properly attired and armed we offensively take the battle to the Prince of this world and his seditious kingdom (Ephesians 6:10-18, 22).

As “good soldiers,” we are to be skilled in the art of ἀπολογία (answer, defense; cf. I Peter 3:15). At all times, we are “set for the defense of the gospel” (Philippians 1:17). We have an unlimited source of ammunition; one kind being Types & Antitypes. If you study diligently and become thoroughly familiar with the principle of Types & Antitypes, you can use them as evidence by which to prove your case. Types and Antitypes are one of many proofs of—

THE EXISTENCE OF GOD. We may match (or “type”): Adam, Melchizedek, Moses, David, the Brazen Serpent to Christ; the Passover,

Cities of Refuge to Salvation; the Feasts of Unleavened Bread, Pentecost, Tabernacles to the Resurrection of Christ, the Outpouring of the Holy Spirit, the Establishment of the Church, and the Blessings and Privileges in the Church; the Offerings and Implements of the Tabernacle to Salvation and Worship; the water of the Noahic Flood to the water to the Water of Baptism; Crossing the Red Sea to Baptism; the Wilderness Wandering to the Christian living in this Present World; Crossing the Jordan to Death; and Victory over Jericho and Entry into Canaan to Victory in Resurrection and Going to Heaven.

The fair and reasonable researcher must then raise the question as to just *who* could possibly be The Producer of such a volume as the Bible which contains such intricacies as Types & Antitypes. Just who is it “out there” who can teach the Past with the Future; who can literally *write* the Past with the Future. That’s precisely what the Types & Antitypes imply.

Such an author, arranger, must be as equally conversant and at ease with the future as the present or past; he must be Eternal, Infinite (Psalm 147:5; II Peter 3:8; Hebrews 13:8). He must be one who is simply able to will that a thing be and so it is (Genesis 1:3; Hebrews 1:3; Mark 4:39). He must have knowledge of all things, even of the choices which man freely will make and the directions he freely will take (Matt 10:29-31; Is 488; Jer 15; Ac 115-16).

By so describing the author, arranger, producer of the Bible, we in effect have showed that no man did it. These things are only true of God; and, so it is. →

THE INSPIRATION OF THE BIBLE. Types & Antitypes are a unique brand of evidence, for, by them the Bible *proves* God, and God *proves* the Bible. For the Bible to contain such as is described above would demonstrate that its genius and production is beyond that which is possible for mortals. The Bible does contain such; it is; therefore, θεόπνευστος, (God-breathed, II Timothy 3:6)

THE ONE CHURCH, AND THE ONE PLAN OF SALVATION. There was one Ark, one faith, one door, one family inside, and one “water” which separated those who were saved from those who were destroyed. So it is with the church. There was one Holy Place, one way to enter, one set of things to do when inside; and absolutely no way for anyone to enter the Holy of Holies without coming through the Holy Place (Hebrews 9:12, 24, 25). And so, “baptism” that “doth now save” is the ἀντίτυπος (type) of the water that saved Noah and family (I Peter 3:20,21). By “one spirit [are] we all baptized into one body” (I Corinthians 12:13). All the fundamentals of salvation were “typed” onto the pages of the Old Testament.

TYPES & ANTITYPES CAN BE USED
TO REFUTE ERROR

THE DOCTRINE OF ONCE SAVED ALWAYS SAVED. This doctrine is refuted when we consider that those who were “baptized unto Moses” and delivered from bondage still had to pass through the wilderness before they went into the Promised Land. Many of those “saved ones” fell in the wilderness (Hebrews 3:17-19).

THE DOCTRINES OF SALVATION BY GRACE OR FAITH. These errors were refuted way before men dreamed them up. Noah “found grace in the eyes of the Lord.” That grace was manifested in a plan of salvation, the ark (Cf. Titus 2:11).

Noah believed what God told him and “moved with fear” (Hebrews 11:7). In both type and antitype, Inspiration shows that no one has a right to append “only” to either grace or faith.

THE DOCTRINE OF PREMILLENIALISM. This heresy of materialism is false when we see that every major personality, institution and event, from the beginning, all pointed to, were types of the Christ, His Cross, Salvation and the Church. None of this was unexpected or accidental (Acts 2:23; Ephesians 3:10-11). The “eternal” is logically prior to the “temporal” (cf. II Corinthians 4:18). Premillennialism puts the logical order absolutely in reverse.

For premillennialism to be true, one must find an Old Testament *type* that is without a corresponding *antitype*. The antitype is superior to the type. The type is physical and the antitype spiritual. Premillennialism would have us go from the physical (type) to the spiritual (antitype), and sometime down the corridors of time, back to the physical. —AA

Heard Any Good Fifty Cent Words Lately?

What precisely is a fifty cent word? Let’s use an analogy. It is like the term “the rich”? Politicians excite voters by promising to get “the rich.” Who precisely are they? Anybody who has more than you. What is a fifty cent word? One someone else knows, but you do not.

Rather than pass something off as a fifty cent word, wouldn’t it make more sense to just look it up? Here are some good ones: choler, churl, satiate, brigandines, bruit, furbish. There are many more where these come from, the Bible. I was told that B. C. Goodpasture once said, “He who knows only the Bible, doesn’t know the Bible very well.” It is a reasonable statement. —AA

Named by Life, Character and Destiny

Mom named me James Alan before she knew me. Had she waited for what would be some foolish attitudes and choices, she might well have named me otherwise. I may have come close to be re-named, Mud; at least that is what a frustrated dad told me my name was going to be. Parents idealistically put a lot of thought into giving children cute endearing names, even names that connote ideals and character. What a shame, then, if we grow up to be given unpleasant names by God and man, names based on our life, character and destiny.

God sometimes makes a play on names, and when He does, it is not really playful. In Micah chapter one, several different towns in Judah are mentioned: Gath, Bethlephrah, Shaphir, and so on. Another one that kind of gets hidden in translation is Akko. These names variously meant: Tell-town, Cry-town, Dust-town, Fair-town and such (vv. 10-16). God punned saying, “Don’t tell it in Tell-town”; “Roll yourself in Dust-town”; “You folks in Fair-town, pass on by in nakedness and shame.” One can only imagine what ironies may be found in a playful twist of our names given the lives and choices we make.

Does it matter what name the rich farmer (Luke 12:16-20) went by? God called him “fool” (v. 20). Fool must be a popular name. God applies not only to all “who lay...up treasure for [themselves] and [are] not rich toward God” (v. 21), but others as well (cf. Psalm 14:1).

Pathetic excuses for preachers, who pamper, play and clown around, would better be named “dumb dogs” (cf. Isaiah 56:11). Some preachers wear the names of history’s great and valorous; given, though, their penchant for gossip and talebearing, they would more aptly be named Hortense and Gertrude. They typically form courageous cabals and dub one another with noble designations, when

in fact Oscar Mayer would be more in keeping with their character. As long as the “lion” is not there, they would gladly slay him “in the midst of a pit in time of snow” (II Samuel 23:20). They are like the priest, “Pashur,” who “smote Jeremiah the prophet and put him in stocks.” The name is rather interesting. It comes from, or at least is connected to, a verb, *pashah*, which means “to tear in pieces”; as in, “Samuel hewed Agag in pieces” (I Samuel 15:33). The proper name, Pashur, signified the ideas of security and freedom. Pashur’s folks seemingly gave him a name connoting the notions of toughness, bravery, virtue. He was in reality a coward. He used his power and position to slap and incarcerate a man who could mount no challenge. This puts one in mind of our “brave ones” who, at their keyboards and in their blogs, hew and tear to pieces. They are like the boy who bragged, “We killed a bear, but Pa shot him.” Jeremiah told him, “Jehovah hath not called thy Pashur, but Mago-missabib,” which means “terror on every side.”

Precious little boys early on named Charlie, Sam and so on; because their parents who named them did not teach and train them, come to be known by names in keeping with their actions and lives: “adulterer,” “fornicator,” “whoremonger,” even “effeminate.” Sweet and beautiful little girls given equally sweet and beautiful names, for the same reasons just noted, grow up to be more fittingly named: “adulteress,” “lewd woman,” “whore.”

It finally only ultimately matters that we be “called Christians” (Acts 11:26), the “new name” (Isaiah 62:2); and, ultimately by that “new name,” we must strive to be “faithful” in order that God give to us, as “overcome[ers],” a “white stone” with that “new name written” on it (Revelation 2:10,17).

—AA

Starving with Bread Aplenty

A Study in Cause and Effect

Can one die of famine when the cupboard is full of bread?

A famine is an extreme scarcity of food. Ninety verses of Scripture speak of “famine,” some explicitly citing God as the cause. Elisha told a woman to find a place to “sojourn,” for “Jehovah hath called for a famine” (2 Kings 8:1). The famous famine in Egypt in Joseph’s day happened because God “called for a famine upon the land” (Psalms 105:16). Warning of retribution against impenitent Judah, God bluntly said, “I will consume them by the sword, and by the famine...” (Jeremiah 14:12).

Two famines are mentioned in the Book of Amos, each caused by God. Trying to turn Israel around, God said, “I also have given you cleanness of teeth...and want of bread” (Amos 4:6). God *cleaned* their teeth by taking food away from them. This terrible famine, however, served as a type of one much worse: “Behold, the days come, saith the Lord Jehovah, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of Jehovah” (8:11). Just as with God’s cleaning their teeth by taking away food, this *hearing famine* would be caused by God’s taking away “his words”; that is, He would stop sending “his servants the prophets” (3:7). God finally destroyed and dispersed the remainder of the northern kingdom into exile where they would subsist without the “hearing of the words of Jehovah.” After the Book of Malachi, God took away His words for some four hundred years. The consequence of this was: “they shall wander from sea to sea, and from the north even to the east; they shall run to and fro to seek the word of Jehovah, and shall not find it” (v. 12).

This terrible famine ended when “the word became flesh and dwelt among us” (John 1:14); when “the bread of life” (John 6:48) “came down from Heaven” (v. 38); when “at the end of these days [He]spoke...unto us in his Son” (Hebrews 1:2); when “God raise[d] up” the prophet like Moses (Acts 3:22). In “words which the Spirit teacheth” (1 Corinthians 2:13), “the faith...was once for all delivered unto the saints” (Jude 1:3).

People, though, continue to be plagued by starvation and famine. Why?

People starve simply because there is no food, but that is not the case here. What then? Perhaps indolence — “The fool foldeth his hands together, and eateth his own flesh” (Ecclesiastes 4:5). Some refuse to “read [and] understand” (Ephesians 3:4). People with hard heads and hearts “hear...the word...understand...it not [and] the evil one snatcheth [it] away.” There are also the “care of the world, and the deceitfulness of riches...[that] choke the word” (Matthew 13:9ff).

Then again, some people starve because they are like “sheep not having a shepherd” (Matthew 9:36); that is, no one to feed them. At NWFBS, we teach our young men that when they go out to local churches, they, among other things, must “dwell[1] there...teaching the word of God among them” (cf. Acts 18:11). The “word of Christ [can, should and must] dwell...richly” in all of God’s children (Colossians 3:16).

The USA sent forces into Somalia several years ago because the media kept showing pictures of starving children with bloated bellies. Worse yet is the sad specter of brothers and sisters in Christ, who, though periodic pew occupants and Bible owners, are starving when bread is aplenty.

—AA

Ninth Annual ***Banner of Truth Lectureship*** June 29 – July 2, 2009 Murray, KY

—The Great and Urgent Need To Revive the Restoration Movement—

Venue: Curris Center, Murray State Univ. Campus, 3rd Floor Theater

Sponsored by the Powell Grove church of Christ, Lebanon, TN

MONDAY, JUNE 29

10:00 a.m.	<i>What Is the Restoration Movement?</i>	Alan Adams
11:00 a.m.	<i>An Urgent Need for a Spirit of Restoration</i>	Walter W. Pigg
1:30 p.m.	<i>The Blessing of Vocational Preachers</i>	Jimmy Bates
2:30 p.m.	<i>The Influence of Our Schools</i>	Lloyd Gale
3:30 p.m.	<i>Where the Bible Is Silent, We Are Silent</i>	Paul Curless
7:00 p.m.	<i>God-Approved Evangelism</i>	Ken Burleson
8:00 p.m.	<i>“Come Over into Macedona and Help Us”</i>	Joe Spangler

TUESDAY, JUNE 30

10:00 a.m.	<i>Walking by Faith, Not Opinion</i>	Rick Knoll
11:00 a.m.	<i>Essentiality of Good Leadership</i>	Lloyd Gale
1:30 p.m.	<i>Bringing Up Children Spiritually</i>	Tom Snyder
2:30 p.m.	<i>Where The Bible Speaks, We Speak</i>	Jeff Bates
3:30 p.m.	<i>God’s Law on Fellowship</i>	Paul Curless
7:00 p.m.	<i>Speaking Boldly the Whole Counsel of God</i>	Roger Scully
8:00 p.m.	<i>The Galatians — In Need of Restoration</i>	Rusty Stark

WEDNESDAY, JULY 1

10:00 a.m.	<i>The Power of the Printed Page</i>	Garland Robinson
11:00 a.m.	<i>The Influence of The Home</i>	Ron Tripp
1:30 p.m.	<i>The Error of Instrumental Music in Worship</i>	Rusty Stark
2:30 p.m.	<i>Christian Modesty</i>	Roger Scully
3:30 p.m.	<i>Being an Example of Believers</i>	Jeff Bates
7:00 p.m.	<i>The Church Must Be Militant</i>	Ken Butterworth
8:00 p.m.	<i>The Need for Home Churches</i>	Jimmy Bates

THURSDAY, JULY 2

10:00 a.m.	<i>Withstanding the Homosexual Culture</i>	Ken Butterworth
11:00 a.m.	<i>The Plague of Indifference</i>	Ken Burleson
1:30 p.m.	<i>Warnings of Departures from the Faith</i>	Ron Tripp
2:30 p.m.	<i>Overcoming Materialism</i>	Tom Snyder
3:30 p.m.	<i>The Sadness of Leaving One’s First Love</i>	Rick Knoll
7:00 p.m.	<i>Today’s Opposition to Godly Influence</i>	Alan Adams
8:00 p.m.	<i>The Blessings of True Restoration</i>	Garland Robinson

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Bible Study 7:00 p.m.

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SAVING STEPS OF FAITH

"walk in the steps of that faith" (Rom. 4:12)

Hear the Gospel

Jn. 20:30, 31; Rom. 10:17

Believe

Rom. 1:16; Acts 18:8; Heb. 11:6

Repent

Lk. 13:3; 24:47; Acts 3:19; 17:30

Confess Faith in Christ

Rom. 10:9, 10; Acts 8:37

Be Baptized

Mat. 28:19; Mk. 16:16; Acts 2:38; 10:47, 48; 22:16; Rom. 6:1-6; Gal. 3:27; Col. 2:12; 1Pet. 3:21

Be Faithful Unto and Until Death

Mat. 25:21, 34; 2Pet. 1:1-11; Rev. 2:10; 1Jno. 1:6-9

FOR YOUR ADDRESS BOOK

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