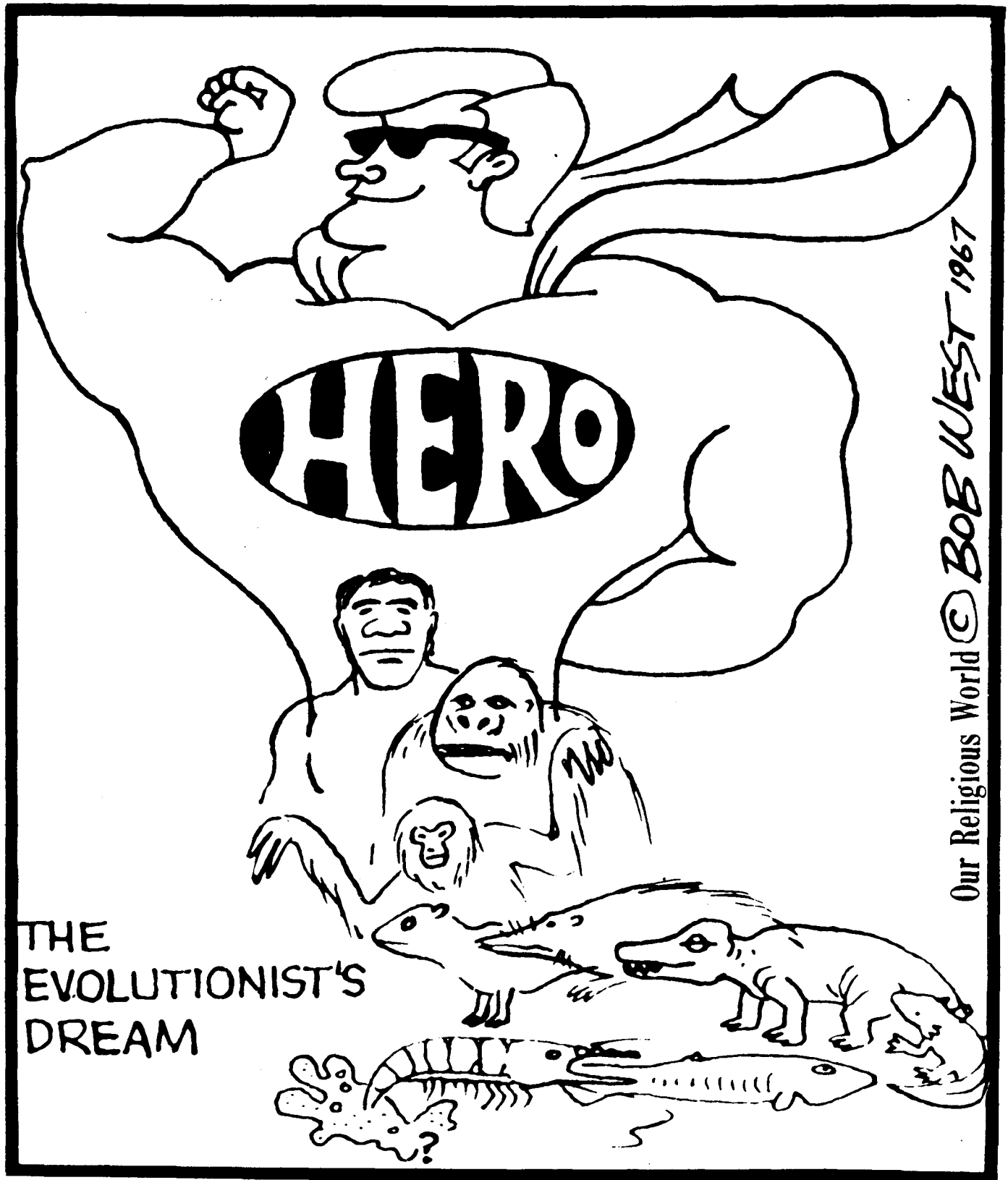


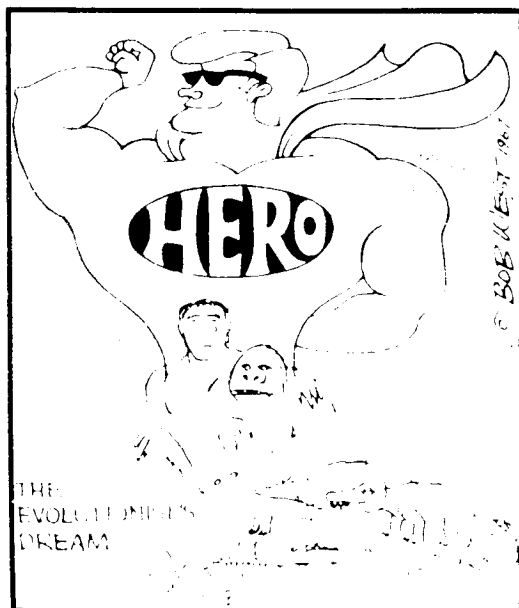
# THE REFLECTOR



November 1975

# Vol. 15 No.11

## THE REFLECTOR



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EDITOR / Edward O. Bragwell, Sr.

### SCHEDULE OF SERVICES

#### Sundays:

BIBLE CLASSES..... 9:45 A.M.  
WORSHIP..... 10:45 A.M.  
WORSHIP..... 6:30 P.M.

#### Wednesdays:

BIBLE CLASSES..... 7:30 P.M.

TWO BLOCKS WEST OF HIGHWAY 31 ON  
WALKER'S CHAPEL ROAD



"Clothing makes the man", so the saying went a few years ago. I don't believe it! I do believe that clothing tells us *something* about the man.

Now all the fellows who are worried that some one is about to bind some *dress code* on poor unsuspecting folks just "unlax" as Andy of Amos 'n Andy used to say. And before making up a new batch of those *opinionated* labels to paste across our foreheads, at least read a few thoughts from us on the matter of dress. If after you have duly considered what we have to say and you still want to chalk it up to the opinion of one of those Birmingham Cranks -- then O.K.

1. *Clothing Can Reflect The Moral Character Of A Person.* The Bible speaks of the "attire of a harlot". (Prov. 7:10). Hence, one can dress in a way to suggest their loose attitude toward morals. One only needs to drive past *night spots* of any city to be aware of this point. Tamar's clothing suggested to Judah that she was a harlot. (Gen. 38). If one is not immoral he should not suggest immorality by his dress--unless he wants folks to think that he is such.

2. *Clothing Can Reflect One's Social And/Or Economic Status.* (James 2:1-7). One misses the point of this passage when he suggests that one should never object to *anything* one might show up at the assembly wearing. *Poverty* is no vice. *Wealth* is no virtue. Some of the best and strongest Christians that have ever lived have been poor and at the lower social level! One certainly sins if he criticizes a brother or sister whose clothing reflects that they are poor--or in any other way discriminates against them? Indeed, "God hath chosen the *poor* of this world *rich* in faith, and heirs of the kingdom." (v.5). GOD is no respecter of persons--nor should WE be! One who uses James 2:1-7 as a proof text for the *come-as-you-are* and *dress-as-you-please* concept of church attendance, it seems to me, is hard-pressed for a text.

3. *Clothing Can Reflect A Weakness Of Character.* Filthy, unkept, or shabby clothing and/or a general let go look usually reflects a *lazy-don't-care* attitude. No Christian should want to be lazy, nor appear to be. (Rom. 12:11). Clothing that attracts undue attention to one's self in a crowd may

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## EDITOR'S DESK

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Edward O. Bragwell, Sr.

P.O. Box 146 - Fultondale, AL 35068

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# Some thoughts on What We Wear

reflect vain glory. No Christian should be vain glorious. (Phil. 2:3; Gal. 3:26). One's dress may reflect a desire to appear different for the sake of being different. This attitude is condemned for Christians. (I Cor. 9:19-23).

4. *Clothing Can Reflect One's Attitude Toward An Occasion.* Joseph's attitude toward an appearance before the Pharaoh is reflected by his *shaving* and *changing clothes*. (Gen. 41:14). If one attends a funeral he would likely wear something different from clothing fitting for a weiner roast. It is generally recognized that different occasions call for different kinds of clothing.

I have heard people *explain* their having to come to certain functions dressed as they were because of *circumstances beyond their control*. If they *could* have they *would* have dressed more appropriately. This shows that people generally realize how one dresses does, indeed, reflect an attitude toward the occasion.

The *public assembly of God's people* to worship Him is a *special occasion*. We believe that a *CHRISTIAN* should dress to show that he considers it as a special occasion. If that be *opinionated* then make the most of it!

What about this idea that about anything that is *modest* elsewhere should be considered proper for Christians at church services? I just wonder if those who *opine* that we are *opinionated* are ready for the logical conclusion of this position?

This writer was in the hospital about two years ago. Before being released he became rather restless (more so, than his family or doctor liked) and spent more time walking the halls than in his room. He wore *pajamas, house shoes, and a robe!* He felt completely comfortable meeting folks in the halls and talking about the Bible dressed this way. He considered himself modestly dressed--*what with the robe and all!* But, I just have an idea that if he had showed up to *preach* dressed that way at the Sunday morning services that some *opinionated* brethren would have at least suggested that he should have

*dressed differently* for the occasion!

I wonder if my brethren bent on freeing brethren from the shackles of *dress codes* would object if a *BROTHER* came into the assembly, kicked off his shoes, propped up his feet and lit up his pipe and settled down for the sermon. Would they defend his action and scorn those who might raise eyebrows for binding a *sitting code* for worship services. Friend, if one's *sitting position* can reflect an improper attitude toward the occasion--so can one's general appearance, including his *dress*.

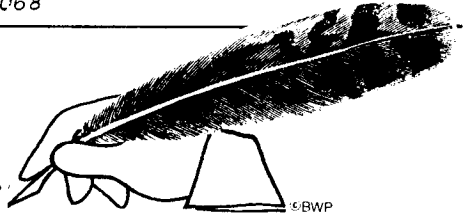
No, we are not saying that one must wear a particular color or style that we might prefer. We are not even saying that *coat and tie* must be worn. We are simply saying that we should not be so casual in our attitude toward services that anything goes in dress. We deplore efforts made by brethren to suggest that what one wears and how he appears at the assemblies is of *NO* consequence at all. We are saying that it is an abuse of no-respector-of-persons principle to suggest that *NO* judgment should be made nor expressed concerning what one wears to the assemblies--as long as the body is covered.

Are we going to turn folks away whom we do not consider properly dressed? Of course not! We are not even going to try to discourage them from attending. Besides, a goodly number who attend are not Christians and/or weak members. They need teaching that will ground them in the faith. And, of course, there are always those who might be caught in a situation where they had to come as they were--*had* they had a choice in the matter they would have dressed more appropriately. But, we do intend to point out to *Christians* from time to time what is involved in the principles of proper dress for them. When they attend the assemblies they are not going to a *tacky party* nor *high school pep-rally*--nor should it look like they are.

My experience has been that such an article as this will probably do little to change the mind of anyone -- but at least it will give one opportunity to think about such things.

# What Saith the Answer of God?

CHARLES G. MAPLES, SR. - 1744 Steiner Ave.S.W. - Birmingham, AL 35068



To what does the expression "THESE THINGS" refer in Matthew 24:3?

I suppose this twenty-fourth chapter of Matthew is one of the most misapplied portions of all the New Testament. Speculators have, in many cases, gone wild in their dealings with these verses. They surely fail to heed the apostle's admonition to "handle aright the word of Truth." How often have false "prophets" warned that the "end of time is upon us, because there are "wars and rumors of wars"! In some places, and with some degree of success, every time there have been wars in the world, and especially if the United States were involved, religious speculators have cried out "this is that; the end of time is upon us!" Of course they have, time after time, been proven to be "false teachers"!

But, our question has specifically to do with the expression "these things". We are not allowed space, nor shall we take the time for general study of the entire chapter, but shall restrict our study to this question.

Jesus said, while the disciples were showing Him the temple, stated, "See ye these things? There shall not be left here one stone upon another, that shall not be thrown down." It was in response to this statement that the disciples asked their question (or, maybe we should say three questions).

I think the disciples really considered themselves asking only one question, inasmuch as they thought surely that "these things" would accompany the Lord's second coming and the end of the world.

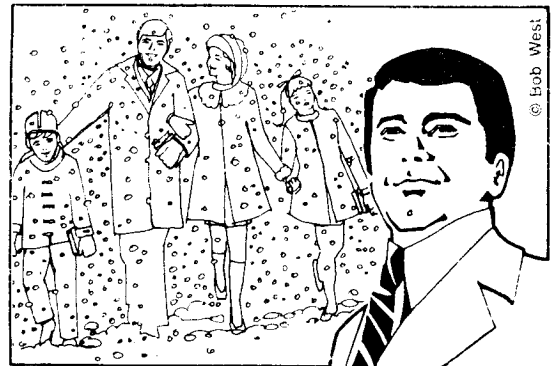
Now, although Jesus does deal with His second coming and the end of time; and especially in chapter twenty-five; He first and primarily dealt with "these things".

There seems to be no question that the entire context bears it out, but first the grammatical structure of the statement shows that the expression "these things" refers directly to the destruction of the old Jewish temple. Jesus was warning His disciples of of a time when their faith would be tested very greatly by persecutions and tribulations (verses 8-13), and He says that at that time "these things" would come to pass--the old

temple would be destroyed. This actually happened, according to historians, in the year 70 A.D.

Consider the following statement by the scholar Albert Barnes, as he commented on this passage: "At the time this was spoken, no event was more improbable than this. The temple was vast, rich, splendid. It was the pride of the nation, and the nation was at peace. Yet in the short space of forty years all this was exactly accomplished. Jerusalem was taken by the Roman armies, under the command of Titus, A.D. 70. The account of the siege and destruction of the city is left us by Josephus, a historian of undoubted veracity and singular fidelity... After the city was taken, Josephus says that Titus, 'gave orders that they should now demolish the whole city and temple, except three towers, which he reserved standing. But for the rest of the wall, it was laid so completely even with the ground by them who dug it up from the foundation, that there was nothing left to make those believe who came hither that it had ever been inhabited.' " (Barnes On The New Testament, Matthew, page 250). This was the destruction of which the Savior spoke in Matthew 24:3; this is that of which His disciples asked concerning "these things." [X]

## THE EVANGELIST



"Attending services doesn't depend on how FAR you live from the church building, but how CLOSE you live to God!"

# Some Things We Need To Do

DICK BLACKFORD

-from *SWORD SWIPES*

By "we" I mean brethren who have opposed the recent apostasy over institutionalism. Here are four things (two negative and two positive) we need to consider if we want to stop retarding the great work of spreading the good news.

**FIRST, STOP EQUATING SOUNDNESS WITH OPPOSITION TO INSTITUTIONALISM.** A man could oppose churches supporting man-made organizations and at the same time be a gossip, backbiter, fornicator, thief, drunkard, murderer, covetous, etc. Is he *sound*? Or he may not be guilty of any of these sins. He may, however, refrain from personal evangelism, visiting the sick, studying his Bible regularly, attending regularly, dressing modestly, etc. Some congregations are literally filled with people just like him. Are they sound congregations? At the best, the term *sound* can only be used in reference to one issue at a time. While we should continue opposition to unscriptural and divisive activities, let us not "put all our eggs in one basket". There are some other issues that also matter--a lot (Acts 20:20).

**SECOND, STOP LICKING OUR WOUNDS.** It is easy to murmur, complain, and thrive over mistreatment by others. With some it is a favorite pastime. I know brethren who are still complaining about ill treatment they received 15 years ago. Though complaining involves some activity, it does not substitute for labor in the vineyard. It is Satan's way keeping us busy without really doing

anything constructive. It is his way of taking advantage of our weaknesses. Brethren who have allowed Satan to sidetrack them should "resist the devil" (Jas. 4:8) and get to work.

**THIRD, EXAMINE OURSELVES TO MAKE SURE OUR ATTITUDE IS RIGHT.** God is dissatisfied with action on our part if it is devoid of Bible love (1 John 4:20; Eph. 4:15). Controversy is not an end in itself and must not be thrived on. At the same time we must realize that it will always exist and that honorable controversy must be viewed as the means to an end. Every Christian should expect to confront it.

**FOURTH, ACTIVELY OPPOSE ERROR IN ALL OF ITS FORMS.** It is not enough to just abstain from error. Some may abstain from it without actually opposing it. The attitude of many is "never trouble trouble until trouble troubles you". This is *NOT* for the Christian. He must be aggressive in attacking the citidels of error and marking false teachers. The Christian's attitude toward error must be the same as God's. If it is not, something is wrong. God "hates every false way" (Psa. 119:104; 5:5). The Christian must "abhor evil" (Rom. 12:9). Evil comes in two categories: moral and religious.

Do yourself a favor. And also do your brethren and the lost a favor. Remember these things and straighten up. Above all, your Heavenly Father will be pleased. [X]

## A REFLECTION ON:

### Meeting Advertizing

*In the past, we have been critical when liberal brethren used the fact that some brother had outstanding notice in some secular area as a drawing card to meetings. They freely used the fact that Pat Boone was an outstanding entertainer as a drawing card to services where he would be a participant. We believe that our criticism was justified. But, we can be no less critical when brethren use the fact that a brother is a well-known author, school official, business man, etc., on their meeting ads as a drawing card. The fact is that a man can be a good entertainer, author, educator, business man or what ever without knowing coffee from split beans about preaching the Bible. If these secular facts are not given as a drawing card, what is the purpose of using them? Has the gospel weakened in its power to draw to Christ that it needs such promotion of gospel meetings?*

# Scriptures Within Their Setting

BARNEY KEITH

2047 High School Road - Hueytown, AL 35020

## "The dead in Christ shall rise first" - 1 Thess. 4:16

One can easily *imagine* that he sees things in certain passages of Scripture which actually are not there. For example, every believer in the "premillennial coming of Christ" claims to see *TWO RESURRECTIONS* in 1 Thessalonians 4:16. It is *assumed* that at the second coming of Jesus there will occur the *first* resurrection -- that of the *righteous*. A thousand years later, it is said, will occur a *second* resurrection-- that of the *wicked*. Is this what the passage teaches? Let us look at verse 16 in its setting. (Read 1 Thessalonians 4:13-18).

### THE PURPOSE--TO COMFORT

The purpose of Paul's words (4:13-18) was to comfort and encourage the brethren concerning their departed dead. In verse 13 he tells them to "*sorrow not*." In verse 18 he bids them to "*comfort one another with these words*." There can be no doubt about the design of this paragraph, for it begins and ends with words of comfort for troubled saints. One gets the distinct impression that the brethren were worried about the destiny of those saints who had already died if Christ should suddenly come again. Would they be left out of the glorious blessings of that day? Absolutely not, Paul shows. They are overlooking the grand fact of the resurrection.

### A VERSE-BY-VERSE LOOK

Verse 13 -- Paul addresses "brethren" in Christ who are alive, comforting them concerning their departed ones ("*them which sleep in Jesus*"). The fact that certain Christians have died does not mean there is no hope for them when Jesus returns. Two classes are here mentioned: the *LIVING* in Christ and the *DEAD* in Christ.

Verse 14 -- Paul reasons that their faith in Jesus' resurrection is grounds for believing that those "which sleep in Jesus" will also be raised ("*them...will God bring with him*").

Verse 15 -- When Jesus does come, Paul continues, those Christians who are still alive will not have the slightest advantage over

those brethren who are "asleep." He declares that those who are alive will not "prevent" (that is, *precede*) the dead.

Verse 16 -- The reason the living Christians will have no advantage over the dead ones is simply that *before* the *LIVING* are taken up to heaven, the *DEAD* will *first* be raised.

Verse 17 -- When the dead have been raised, then both they and the Christians who have "remained alive" shall meet Jesus in the air to be with him forever.

Verse 18 -- This assurance provides great comfort for all Christians.

### ONLY TWO CLASSES INVOLVED IN TEXT

It is contrary to the very content of this passage to "see" *anything* about the resurrection of the wicked. Paul does not even so much as refer to them. Only *TWO CLASSES* are under consideration and they are *BOTH* made up of Christians--*NOT* sinners.

Note again what the passage deals with: *Living CHRISTIANS and dead CHRISTIANS*.

(1) The *dead* (those who are said to "sleep in Jesus"--v.14--and are called "the dead in Christ" in v. 16).

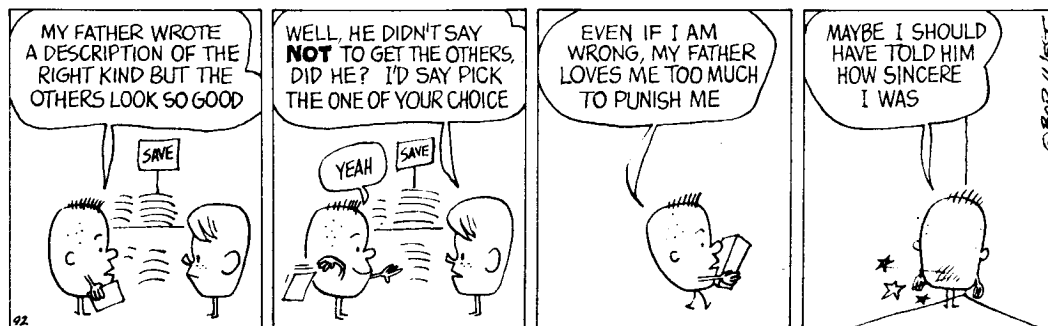
(2) The *living* (those still alive at Christ's coming)--v. 15.

Let it be emphasized again: Paul makes no mention whatsoever of the *WICKED* dead and what is to happen to them. He certainly does not say the wicked will be raised "*second*". They will be raised at the same time "*ALL*" are raised, but Paul is not dealing with them or their destiny.

### WHAT ABOUT "FIRST"?

It cannot be denied that when Paul states that the dead in Christ shall rise "*first*," he clearly *implies* that *SOMETHING* will occur "*second*." The question is: What are the "*first*" and the "*second*"? Are they two *resurrections*? Not according to the context. Rather, Paul is describing two *EVENTS* which will occur at Jesus' coming. Something is going to happen to dead Christians and something to the living:

## THEOPHILUS



### REFLECTING ON:

#### The Re-evaluation of One's Position

Have you ever noticed how brethren sometimes take the "hard line" on certain situations until someone close to them becomes involved? Now, of course, it is possible for one to have studied himself into a change of position--but one cannot but wonder that if sometimes the change is more emotional than intellectual. How often have I known brethren who strongly insisted that one was "living in adultery" who is married to another without having put away his first companion for fornication--until a son or daughter becomes involved in a questionable marriage. Then these folks begin to look for and often find, in their mind, a "loop hole" that will justify their loved one's second marriage.

How often have we known folks to condemn in the strongest terms articles of dress generally considered immodest--until their daughter(s) wants to wear a mini-skirt or shorts? Then, all of a sudden they learn (?) that maybe they have been too strict in the matter. Preachers sometime speak out on the "long hair" craze (See 1 Cor. 11:14) until their sons decide that they want to wear their hair over their collar and to completely hide the ears until one would be hard pressed to tell them from girls as far as their hair styles go--then daddy decides to re-evaluate his position on the matter. Brethren, let us all beware lest we be influenced more by the practice of those with whom we have close ties than by the word of God. Emotions can blind us to truth just as surely as emotions can blind the sectarian in his evaluation of truth. Let us be sure that any re-evaluation of any position is prompted by sound reasoning based on the Scriptures and not emotional ties or a desire to justify our own.

### The Dead In Christ...(concluded)

"FIRST": The dead Christians (those "in Christ") will be resurrected.

SECOND: Both the resurrected dead Christians and the living Christians will be caught up together to meet the Lord in the air, ever to be with Him.

In other words, BEFORE the living are taken to heaven, the dead will FIRST be raised. It's just that simple. Men ought not to put words in Paul's mouth about two bodily resurrection when no mention is made of such.

### ONLY ONE RESURRECTION

The fact is that the Bible mentions only one resurrection of the BODY. Jesus (John 5: 28,29) informs us that "the hour is coming in the which all that are in the grave shall hear his voice and come forth." To the good it will be a "resurrection of life." To the evil it will be a "resurrection of damnation." In 1 Thess. 4:13-18 Paul is telling us what is to happen to those who have done good, with no mention of those who have done evil. Their destiny can be seen in 2 Thess. 1:7-9. [X]

# Mistaking One's Wish For God's Will

EDWARD O. BRAGWELL, SR.

P.O. Box 146 - Fultondale, AL 35068

Balaam, the prophet, had a big problem. (Numbers 22). There was a conflict between what *GOD SAID* and what *BALAAM* really *WISHED* to do! Balak, king of Moab, sent messengers to Balaam bearing "the rewards of divination" to entice him to curse the Israelites, (v.7) but God told Balaam not to do it (vs. 12-13). But Balak was a persistent fellow. He sent a second time saying, "Let nothing, I pray thee, hinder thee from coming unto me: for I will promote thee unto very great honour, and I will do whatsoever thou sayest unto me come therefore, I pray thee, curse me this people." (vs. 17-18). In spite of the strong statement about his desire to do the will of God in the matter, he still showed that he really *wanted to go* with Balak's men. (vs. 18-19). He said, "I pray thee, tarry ye also here this night, that I may know what the Lord will say unto me *more*." (v.19). He said this in spite of the fact that God had already plainly told him what His will was in the matter. Finally God permitted him to go, but very forcefully showed His displeasure at his going. (v.22).

Let us all learn a valuable lesson from Balaam's case. If we persist in doing what we wish--even while we are seeking God's ratification for our wish--we will probably be given that justification. God has promised to send "*a strong delusion*" to certain ones who "love not the truth but have pleasure in unrighteousness". (2 Thess. 2:10-12). If you and I insist on doing *our* wishes, it just may be that God will allow us to go ahead thinking that we are really doing *GOD'S* will for our lives, as a judgement against us for our not loving the truth in the first place. A wish can be so strong that *objective evidence* to the contrary can have little or no effect on our thoughts and actions.

## WISHING TO GET THAT "SAVED FEELING"

One may become convinced that he should expect some kind of mysterious feeling as evidence that God has saved him. He thinks when you get it you will know it. That is how he *WANTS* to be saved. He begins to look for that feeling. He may not know what the feeling is to be like, but he is convinced that it must come if he is to be saved. The fact

that God has already told him in the Bible what he must do to be saved (Acts 2:38; 22:16; Mark 16:16) has very little effect on his thinking. He continues to search for *that feeling* until finally, bingo, he has an experience that he can interpret to be that feeling. Point him to Bible passages that clearly show that he cannot be saved, in spite of his feeling, because he has not done what the Bible says to be saved--he still has *that feeling* and no one is going to tell him that he is not saved! The fact that the Bible connects the *Remission of sins* (Acts 2:38) or the *washing away of sins* (Acts 22:16) with baptism just cannot be so to him because he got *that feeling* (and he knows others who got it too!) before and without baptism. He rules out even the *POSSIBILITY* that he might have been wishing for *that feeling* so badly that he may have had some kind of *natural* reaction for one in such a state of mind and that he may have misinterpreted it to be that *saved feeling*.

My friend, what one feels in his heart is not sufficient evidence of salvation. True, when one is saved like the Bible teaches, he will have the feeling of being saved. (Cf. Acts 16:34). But feeling saved of itself is not proof that one is, in fact, saved. The heart can be deceitful, even above all things. (Jer. 17:9). "*There is a way that seemeth right unto man but the end thereof are the ways of death.*" (Prov. 16:25). I am glad that the assurance of my salvation is not based on my feelings which are subject to many influences--but it is based on what I can read from God's word! If God says it--it is so! My heart may deceive me, but God will not! If I feel a certain way in my heart and the Bible reads another way--then I can mark it down that my feelings are playing a cruel trick on me! Trust the word of God as evidence that you are saved. It will not deceive you nor will it change with your varying states of mind--but your feelings may do both! "*And hereby we do know that we know him, if we keep his commandments* (I John 2:3).

## WISHING TO HAVE GOD RATIFY OUR PREJUDICES

One may wish the Bible to teach what he already believes and/or practices. He will



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# Refusing The 'United Fund'

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RON LEHDE

225 Lakewood - Blytheville, Ark. 72315

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I was sitting at my desk, working on a proposal to a customer, when my boss looked out of his office and told me to get in there at once! As I walked in he shut the door with an angry motion, then came back to his desk but did not tell me to sit down. Instead he leaned forward with both his fists on the desk and glared at me. My mind was in a whirl, trying to think of anything that I had done that had me in dutch like this.

After what seemed like five minutes, but must have been only five seconds he growled, "Lehde, I am not going to have a man work for me that does not have enough concern for his fellow-man to help him. I can understand an oversight of a need, but not a deliberate turning down of a call for help. I think it shows that you are a greedy, money-hungry -----!"

This so stunned me that all I could do was stammer out, "Wh-wh-what did I do?!"

In answer he threw down a piece of paper on the desk in front of me. "Look at that!" he yelled! Suddenly, everything became very clear. It was the United Fund card that I had received in my message box the week before, requesting my "fair share" in the current U F drive. I had marked that I did not wish to participate in UF.

"You are the only one in the entire Houston District to do that", my boss continued, "and you had better have a good explanation!" The very clear implication to me was that my time left with the Company could be extremely limited; like perhaps only the next sixty seconds.

Now some would say that my boss' reaction represented an isolated case. Some would perhaps suggest that I had made up the story. The answer to both is an emphatic, "NO!" This did happen to me personally and what's more my files list a number of like reactions. To these may be added what several Christians have told me happened to them in similar circumstances.

It may be that you are reading these lines think that it would be pretty heartless and selfish for any one to turn down such a fine appeal as the United Way (Fund). Oh, I am sure that you probably do not condone such pressure tactics like I have just related. Yet you still cannot conceive of anyone not

giving to the UF (UA, UW, et.al.). But before writing us off as a bunch of nuts and wadding up this paper, will you be fair and listen to the reasons why we do not go along with the crowd and help support the UF? My boss did on that day and he thought I did have a "good explanation". I continued to work for the Company until I resigned so that I could start preparing myself to preach.

What then are the reasons why there are some who object to giving to the UF? Well, in simple English, "Religious Freedom". In the Bill of Rights to the Constitution we are given the right to worship and serve God as we choose. And it is for this reason that we resist being forced to give to the UF. Generally speaking, there are many fine benevolent organizations which benefit from UF, but there are some to which I cannot contribute a cent in good conscience. What, and which, are these? Let me quote from Eugene Britnell in an article which was in *The Sower* which he edits.

*There are many religions and religious works supported by the UF which I can not support. I shall name three...the Catholic Church, the Salvation Army, and the Jewish works involved. I believe that the Catholic Church is a false religion, and the same is true of the Salvation Army. I cannot support those who do not believe in Jesus Christ; therefore I cannot support the Jewish works.*

One cannot contribute to the UF without contributing to the organizations which benefit from the Fund. Why should people be asked to give to a fund which will be used to promote the interest and work of religious institutions which they believe to be wrong? The majority of those who support the UF are inconsistent! How can a Jew give to an organization which opposes Judaism? How can a Protestant finance a Catholic organization when the word "protestant" means "in protest of Catholicism"? How can a Catholic give to organizations which oppose Catholicism? The UF blatantly asks Jews to help the Christ whom they deny; the Protestants to help those whom they protest against; and the Catholics to protest against themselves! The

then search the Scriptures with the desire to have his *pre-conceived conclusions* ratified. It is kind of like the woman who wanted her *smoking* to be justified. She found her verse: "And Rebekah lifted up her eyes, and when she saw Isaac, she *lighted* off her *camel*." (Gen. 24:64). Now who could argue with that plain passage!

If one *wants* to find something strongly enough in the Bible he can usually find it, at least to *his own* satisfaction. The danger in such an approach to Bible research should be obvious. If one decides in advance what he wants the Bible to say, chances are pretty good that he will find *something* that says it to HIM. No amount of evidence to the contrary is likely to convince him that the Bible does not *actually* mean what he wishes it to say.

One wants the Bible to teach salvation by *faith ONLY*. Every passage that says anything thing about faith says *faith ALONE* to him. None of the verses that show other conditions of salvation nor the one that says it is *NOT* by faith *only* (James 2:24) just do not seem to register with him.

One decides that the eternal security of saints is *unconditional* after they are once saved. He will read *unconditional* into every verse that assures believers that they are secure in Christ. All the verses that warn these same believers against falling and the passages that tell of believers (like Simon the Sorcerer, Judas, 23,000 Israelites) who did fall has little effect on his thinking.

One wants *one person* in the Godhead. Every verse that says there is one God (diety) says *one PERSON* to him. Passages that show a distinction between the Father, Son, and Holy Spirit must be explained to harmonize with his one person concept of Diety.

One wants the Bible to teach *instrumental* music in worship. He will find it in passages that mention it in the *Old Testament* worship. The fact that consistency demands that he also use *animal sacrifices* in worship because they too were a part of the Old Testament worship; or that the Old Testament law was done away with the death of Jesus has little bearing on his thinking because he *wants* instruments of music but not the sacrifices.

He may find in those passages in Revelation that mention it in heaven. Point out that things in heaven may not be fitting for earth and vice versa (such as marriage--Matt.22:30) if you will -- he will probably still insist that his instrument is justified.

He may find it in the word *PSALMS* (Greek -- *psalmos*). He may not know a Greek word from from chicken tracks but he has read some definition of the word somewhere that suggests

instrumental accompaniment. It is admitted that sometimes the word may have had such a meaning in *classical Greek*. But there is a difference in classical Greek and the Greek used by New Testament writers. Thayer and others point this out in defining the word under consideration. Thayer points out that in the New Testament that a *psalm* is just a *song*. J.W. McGarvey pretty well sums up our point on this matter:

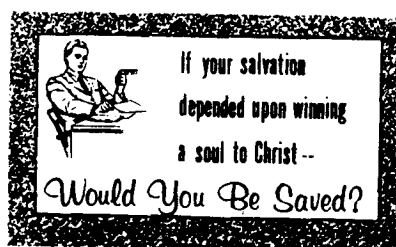
"If any man who is a preacher believes that the apostle teaches the use of instrumental music in the church by enjoining the singing of psalms, he is one of those smatterers in Greek who can believe anything that he wishes to believe. When the wish is father of the thought, correct exegesis is like water on a duck's back." (Christian Standard, 1895, p. 1149).

If the word really means *instrumental* music, the instrument is not just permitted--it is *DEMANDED*. It would be wrong to sing a psalm without it! Indeed, if that is the meaning of the word and one took one of David's psalms and sang it *without* the instrument it would cease to be a *psalm*. Why? Because an essential ingredient for a psalm would have been omitted! Who can believe that? Not even the most ardent defenders of instrumental music in worship that I know are ready for that position.

So, the question is: Can one just *sing* a psalm? The Bible says to *sing* psalms. (Col. 3:16; Eph. 5:19; Jas. 5:13). It does not take a Solomon nor a Greek scholar (am I ever glad it doesn't) to know the difference between *singing* and *playing*. Incidentally if we accept those who make psalms songs with an instrument--only one kind of instrument would do (stringed instrument) since such a definition is based on the old root word from which *psalmos* and *psallo* evolved meant "to pluck" according to these folks. So, out would go wind instruments.

Let us be very careful lest we become the victims of our own wishes, lest we lost our ability to objectively look at God's word. If God says a thing, let us accept it without trying to force our wish upon God--or we may receive a strong delusion and believe a lie and be damned!

[X]



three religions stand diametrically opposed to each other, yet they all try to melt in the UF pot. Let the UF purge these religious parasites from its roll of beneficiaries and let them do their own work as many other religions do.

As a Christian I cannot support that which I believe to be wrong religiously. Most everyone would admit that one who is a Baptist cannot be forced to give to Catholicism; nor can a Methodist be condemned because he will not support the Episcopal Church. The argument is made that one is giving only for the fulfilling of an existing need of his fellow man and not for the furthering of the doctrine of any organization which makes the effort to fill that need. However, any support that organization gets from the UF means there's that much less it has to divert from its own funds.

There are some service organizations which are helped by UF which are not religious in their nature but which I cannot help support. The reason in these cases is that while they do not teach or have connection with a religious group, they include in their activities that which is wrong for a Christian to do. In a good many cases this means that they sponsor and promote, along with good works, some social dancing. (YMCA, YWCA, Red Cross, USO Girl Scouts, youth organizations, etc.) Just why social dancing is wrong will be the subject of a future issue, but may it suffice to say here that such is condemned because it fulfills the lust of the flesh. (Gal. 5:19-21)

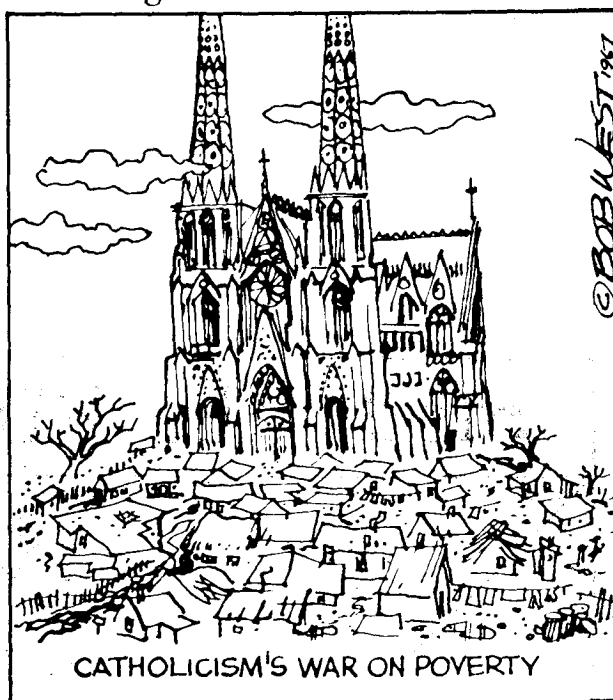
In an effort to have everyone participating in UF we are then told that we should " earmark " our " fair share " for one particular organization which we want to help that is among the ones which UF helps. Then the ones that we don't want to help will not get our money. This is just subterfuge to get our money. Every "charity" is going to get a certain amount or proportion of what UF gets; perhaps up to a set figure; regardless of whom you designate to get your "fair share". What is the difference? The answer is: "NONE!"

There are plenty of worth-while charities to support: March of Dimes (Birth Defects), Heart Fund, research funds for TB, Cancer, Leukemia, Cystic Fibrosis, Muscular Dystrophy and Multiple Sclerosis to name a few. What is wrong with giving to these independently and not through UF???

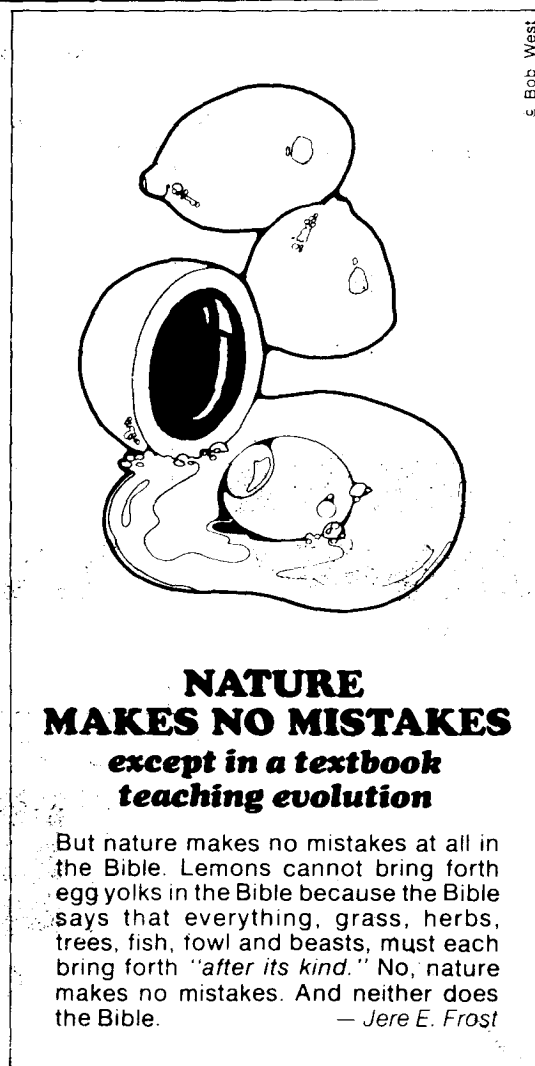
But as a Christian I feel that my main concern should be for His cause. When my boss called me in, I choose to emphasize this point to him. I told him that I give what I hope is my "fair share"--every Sunday. After a little while my boss said, "I'm sorry. You do care."

--from EASTSIDE BULLETIN

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CATHOLICISM'S WAR ON POVERTY



## NATURE MAKES NO MISTAKES except in a textbook teaching evolution

But nature makes no mistakes at all in the Bible. Lemons cannot bring forth egg yolks in the Bible because the Bible says that everything, grass, herbs, trees, fish, fowl and beasts, must each bring forth "after its kind." No, nature makes no mistakes. And neither does the Bible.

— Jere E. Frost

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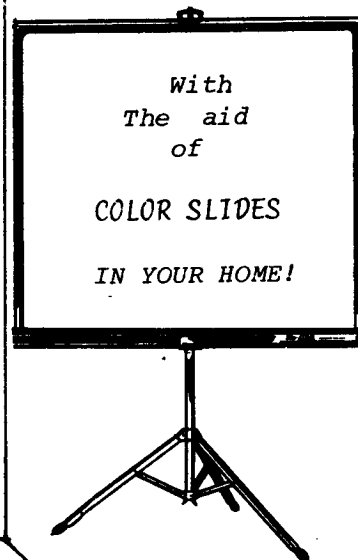
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