

# THE REFLECTOR

JUNE 1975

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**THE** June 1975  
**REFLECTOR**

Published  
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by the

FULTONDALE CHURCH OF CHRIST  
1116 Walker's Chapel Road  
Fultondale, Alabama

EDITED BY:

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P. O. Box 146  
Fultondale, AL 35068

SUNDAYS:

Bible Classes 9:45 a. m.  
Worship 10:45 a. m.  
Worship 6:30 p. m.

WEDNESDAYS:

Bible Classes 7:30 p. m.

# Words

**HIRAM HUTTO**

Epic choreo

As was noticed in a previous article, many of the words in our Greek New Testament have either had their origin in the Greek theater, or were decidedly influenced by it. Such is the case with the word translated "add" or "supply" in 2 Peter 1:5-7, "Add to your faith virtue, and to virtue knowledge; and to knowledge temperance; and to temperance godliness; and to godliness brotherly kindness; and to brotherly kindness charity."

The word here translated "add" or "supply" comes from a Greek word which originally meant to "lead the chorus" in a Greek play. But in the course of Greek history the State came to require the wealthier citizens to pay the expenses of outfitting, training, etc. of the chorus and the word used for such is the word that is here translated ADD or SUPPLY. These wealthy people did not look upon such as a burden nor as a tax on their wealth. Rather they took delight in being chosen, even to the point of volunteering. And they did not see how little a sum of money they could get by with either. Instead, they spent lavishly to outfit the chorus. It was the glory of Athenian citizenship to be so chosen. Thus the word came to mean "to supply generously".

WHAT A LESSON FOR US! We should not look upon the demands which God makes on us as burdens to be borne, as duties to be

grudgingly engaged in, nor as deprivation of the things that are ours. We should not see how LITTLE we can do and get by with it, nor should we ask "Have I just GOT to do this or that". Rather let us seek how MUCH knowledge we can supply. Let us see how LAVISH we can be in adding virtue; let's NOT BESTINGY in our supply of brotherly love. Let's be like those who "supplied the chorus", generous, willing, and lavish. The true service of God is not a "get by" service, rather it is wholehearted, generous, thanksgiving on our part in gratitude for what He has generously given to us.

545 Midfield Street  
Birmingham, AL 35228

## JULY

Day	O.T.	N.T.
1	Job 21, 22	Ac. 10:1-23
2	Job 23-25	Ac. 10:24-48
3	Job 26-28	Ac. 11
4	Job 29, 30	Ac. 12
5	Job 31, 32	Ac. 13:1-23
6	Job 33, 34	Ac. 13:24-52
7	Job 35-37	Ac. 14
8	Job 38, 39	Ac. 15:1-21
9	Job 40-42	Ac. 15:22-41
10	Ps. 1-3	Ac. 16:1-15
11	Ps. 4-6	Ac. 16:16-40
12	Ps. 7-9	Ac. 17:1-15
13	Ps. 10-12	Ac. 17:16-34
14	Ps. 13-16	Ac. 18
15	Ps. 17, 18	Ac. 19:1-20
16	Ps. 19-21	Ac. 19:21-41
17	Ps. 22-24	Ac. 20:1-16
18	Ps. 25-27	Ac. 20:17-38
19	Ps. 28-30	Ac. 21:1-14
20	Ps. 31-33	Ac. 21:15-40
21	Ps. 34, 35	Ac. 22
22	Ps. 36, 37	Ac. 23:1-11
23	Ps. 38-40	Ac. 23:12-35
24	Ps. 41-43	Ac. 24
25	Ps. 44-46	Ac. 25
26	Ps. 47-49	Ac. 26
27	Ps. 50-52	Ac. 27:1-25
28	Ps. 53-55	Ac. 27:26-44
29	Ps. 56-58	Ac. 28:1-15
30	Ps. 59-61	Ac. 28:16-31
31	Ps. 62-64	Rom. 1

# Editor's Desk

EDWARD O. BRAGWELL, SR.

## "One Thing I Do Know"

"Whether He is a sinner, I do not know; one thing I do know, that, whereas I was blind, now I see". — John 9:25 NASV.

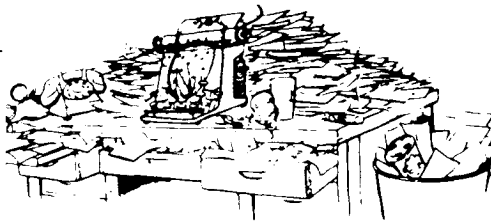
One does not have to know all about a matter to be sure about some things. The formerly blind man admitted that he might not know all about Jesus but still declared "one thing I do know." Ignorance on a subject does not have to cancel out knowledge. The idea that since one cannot supply ALL the answers a critic might raise, he must not be definite about ANY answers is foolish and spiritually fatal.

I am not embarrassed in admitting that there is a lot about God I do not know. I would like to find the answers to many questions often raised. But, based on the evidence, I do believe in God. I know that I must respect and obey Him. The fact that one might raise some questions about His nature and mind that I cannot satisfactorily answer does not keep me from confidently affirming what I do know about Him.

Must one wait until he has all the answers worked out before forming definite conclusions and convict-

ions about some of the answers? Must the first grader wait until he has mastered algebra before he can be sure that simple arithmetic is dependable? Must a writer wait until he can spell every word in the dictionary before defending his spelling of any word?

Friend, if one can give evidence that your definite conclusions about a matter is in error--be man enough to change your conclusions! But do not allow a perpetual questioner to shake your faith in your convictions simply because he raises some questions you cannot answer yet!



There are some questions about baptism that I have not solved. But, "one thing I do know": God commanded it in order to be saved or "for the remission of sins" (Mk. 16:16; Acts 2:38; Acts 22:16). Why did God choose to save in this way? I do not know. Why did he choose water as the element? I do

not know. But, this does not keep me from confidently preaching that "baptism doth also now save us" (I Pet. 3:21). It would be terrible for me to reason that since I cannot supply all the answers that I will simply ignore the subject and leave it to each person to "do his own thing" without any prodding from me.

Whom should a Christian include in his fellowship? This is a lively topic these days. Most brethren with whom I have talked admit problems with the matter. Since there are some unsolved problems in the minds of many of us--should we then just solve all the unsolved problems by simply letting the gap down and fellowshiping every professed believer in the lordship of Christ. Some apparently think so. Certain young turks, encouraged by a few older perennial mavericks, are reasoning thusly: "Can we say that we know (understand) everything the Bible might say?" Of course, only a rank egotist would answer affirmatively! "Ah, ha", reasons the querist, "Then how can we be so sure about those things that we make a test of fellowship"? I believe this reasoning is rooted in despair and agnosticism so characteristic of this age. It has become fashionable to be a "don't-know-it-all" intellectual. About the only thing these folks know is that we can't know anything for sure! The Bible surely teaches that there are lines of fellowship

to be drawn! (I Cor. 5; 2 Thess. 3; Rom. 16:17,18; Gal. 2:4,5; 2 John 9). The circle is not large enough to include all who profess acceptance of the lordship of Christ. The fact that I may be imperfect in knowledge and application on the fellowship matter does not keep me from trying to apply the principles that I do know. The fact I do not know ALL does not mean that I know NOTHING. My ignorance and weakness may cause me to be inconsistent at times, but I must try!

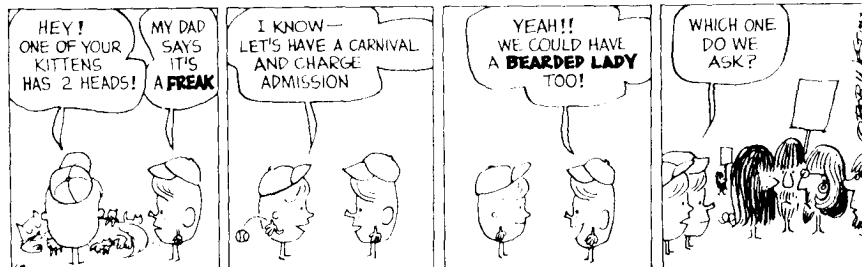
The fact that I am unable to know the exact moment that a child becomes accountable does not keep me from baptizing young people--nor does it keep me from refusing to baptize babies or children who are obviously too young! If I wait until I can say for sure the "exact moment" that one passes from an

"improper subject" to "proper subject" of baptism to act then I would probably never act. I might reason that since I cannot know EXACTLY when each person becomes accountable that I simply will not baptize anyone or that I will baptize everyone coming or brought to me for baptism. Surely no thinking brother would recommend either course. Yet, some brethren would try to tie our hands similarly on other subjects.

Since it is difficult to tell the exact point that dress passes from the modest to the immodest, brethren

Now that I have admitted my ignorance, what should I do? Should I just dismiss the whole matter by saying that since I do not have the answers to these questions that you should wear any clothing (or no clothing) that pleases you and wear your hair at any length and that I would have no right to criticize you? Or, if I should see you in clothing that is obviously too short or too tight or obviously designed for the opposite sex or with hair that is obviously longer (on men) or shorter (on women) than it should be--then shouldn't I as your

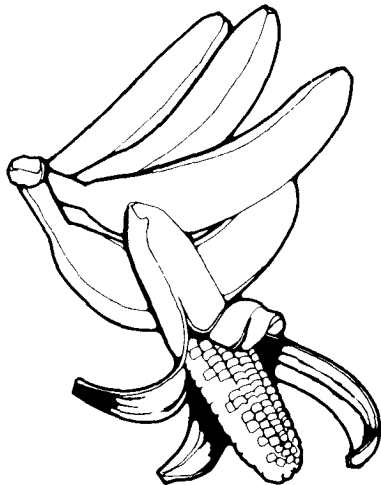
#### THEOPHILUS



thens seem to think that we have no right to condemn any dress practice as immodest. "Just at what point does a dress cease to be modestly long and become immodest", we are asked. Or, "just how tight is too tight?" "Just at what point does clothing styles pass from the masculine to the feminine and vice versa?" It may come as a shock to those who have heard me preach & read things I have written to know that I do not know the answer to these questions! Nor do I know the exact point that hair ceases to be short and begins to be "long".

brother point it out to you? Since you are unable to determine the exact dividing line in these things doesn't it make sense for one who really wants to please God to stay a safe distance from where the dividing line might be by dressing in a way that is unmistakably modest, unmistakably befitting one's sex and keep the hair at a length that could leave no doubt about his desire to obey God in the matter. (see I Cor. 11:14, 15).

This "one thing I do know": I do not have to know everything to know some things.



**WOULD NATURE MAKE THIS MISTAKE?**  
the evolutionist says it did

Talk about faith -- he's got it! Getting corn from a banana is nothing. He gets *everything* by starting with one cell and changing species *millions* of times. We even got our animals from the same one cell beginning -- you do believe that, don't you? After all, we do want to be rational and scientific. — Jere E. Frost

ECIDUJERP  
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PREJUDICE

Either way you spell it -- it doesn't make sense.

The Bible is --

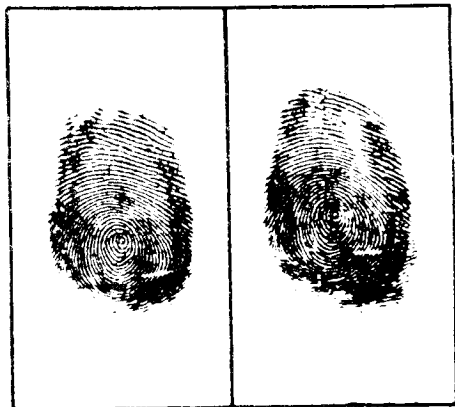
**THE ONLY BASIS**

for our Faith!

# Identification MARKS

DAVID W. CLAYPOOL

There are certain identification marks which you have that no one else has. Even if you had an identical twin, You would have different finger prints and could be identified by them. When a suspect is wanted by the law, identification marks are given out



(height, weight, etc.). There are always some similarities between people. Some have been mistakenly taken into custody but upon further investigation true identity determined and differences seen.

There are certain identification

marks which the Lord's body (church) has and which no other institution has. People should learn these marks. Note them:

## 1. NAME

Technically it has none and needs none. It is referred to by POSSESSIVE TERMS such as "church of God" (I Cor. 1:2); "Body of Christ" (Eph. 1:22,23; Col. 1:18); "House of God" (I Timothy 3:15, 16); "churches of Christ" (Rom. 16:16) referring to local churches (congregations). Each of these terms gives possession to the Lord who said, "I will build MY CHURCH..." (Matt. 16:18). Since He built only one church He didn't have to name it (Eph. 4:4; 1:22, 23). Had he built two or more, names would have been necessary to distinguish them.

## 2. WORSHIP

The worship had to meet two requirements (John 4:24). It had to be in spirit (heart) and in truth

(according to God's word, not man's whims, John 17:17). The doctrines of men make worship void (Matt. 15:7-9). The items of worship engaged in under apostolic guidance were:



a. The Lord's Supper on the first day of every week (Acts 20: 7).

b. Singing (Col. 3:16; Eph. 5: 19). This is the only music provided for in the New Testament. When a thing is specified, everything else is excluded in that there is no authority for its being allowed (Gen. 6: Noah and gopher wood in the ark). Instrumental music in worship is of Roman Catholic origin and a relatively

new innovation in church worship. Such men as John Wesley (the founder of Methodism) opposed its use in worship to God.

c. **Prayer** (Acts 2:42; I Tim. 2: 1-8). Prayer was always in the name of Jesus and never in the name of Mary or any other.

d. **Contribution** or laying by in store as prospered (I Cor. 16:1, 2). Each congregation raised its own money from its own membership in this way. No congregation ever begged the world for money. Each did what it was capable of doing and when in physical need, received help from other congregations (I Cor. 16:1,2; II Cor. 8, 9; Acts 11:27-30). No church ever went into business of any kind in order to raise money.

e. **Preaching** and teaching the word of God (Acts 20:7ff). Never were politics, current events, psychology, etc. taught in worship.

## 3. DOCTRINE

Only the doctrine (teaching) of Christ was taught, (II John 9,10; Gal. 1:6-11; I Tim. 3:16,17; Jude 3; Matt. 28:18-20...). There are many Godless individuals and groups because they have gone beyond Christ's doctrine. The DOCTRINE OF CHRIST is always in the singular, never in the plural. The word is in the plural when referring to man's teachings (Matt. 15:7-9). It is never proper to refer to the DOCTRINES OF CHRIST (pl.). There were no creed books, manuals, disciplines, later revelations, etc.

## 4. ORGANIZATION

The church universal is not an organization (only a relationship). The Lord gave the church univer-

sal no organization and does not intend for it to have such. The only organization known to the Lord's church is the LOCAL CHURCH (Phil. 1:1; Rom. 16:16). The local church (congregation) is both a relationship and an organization. Each local church was autonomous (self-governing). In the New Testament several local churches are found in a given area (Gal. 1:2; I Cor. 16:1,2) but no district organizations. Each local church was an established unit for function and complete to do what God wanted done (Acts 14:23; Tit. 1:5).

## 5. MISSION

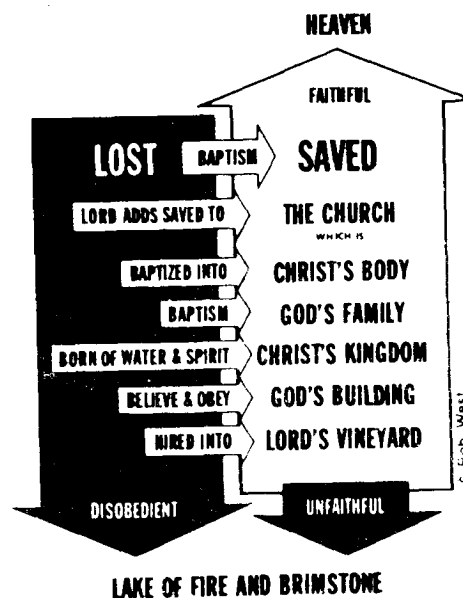
The work of the church was confined to a divine mission. It was to support the truth (I Tim. 3: 14,15; Eph. 4:11,12). It was to minister to its own needy (Eph. 4: 12; Acts 11:29,30; 2:43-45; II Cor. 8:12-21; I Cor. 16:1,2). The mission of the church was not politics, secular education, entertainment, or to be a free filling station for the world. The Great Commission must be respected.

## 6. CHARACTER

The Lord's church was instructed to remain pure and not to allow ungodliness to remain within (I Cor. 5:1-13; II Thess. 3:6). Each congregation disciplined its own members.

## 7. TERMS OF ADMITTANCE INTO THE CHURCH

The terms are given in the Great Commission (Matt. 28:18-20; Mark 16:15,16; Luke 24:46-48). The people of the day of Pentecost (Acts 2) were added to the church when



they complied with the terms prescribed (vs. 36-47). All obedient persons were thus added to (joined to) the church by the Lord (Acts 2: 47).

## CONCLUSION

These are the identification marks of the Lord's church. If the church of which you are a part does not have these marks, it is not the Lord's church. His church is all that He has promised to save (Eph. 5:23). The church isn't the savior but is the saved. You must be a part of the right church to be saved in this life and in eternity. Compare and study. Settle for nothing but truth.

1732 Carovel Circle  
Birmingham, AL 35216

# Scriptures Within Their Setting

BARNEY KEITH

## "Christ Sent Me Not To Baptize" - I Cor. 1:17

A failure to consider the setting of I Corinthians 1:17 has caused some people to reach the conclusion that baptism is not essential to salvation. They reason that since Paul says he was not sent to baptize, then baptism must not have anything to do with being saved. This is an unwarranted conclusion, as can be seen by examining the preceding verses which explain WHY Paul made this statement.

Strange Indeed For Paul

It would be quite strange indeed

- and inconsistent as well - for the apostle to be saying HERE that baptism has nothing to do with salvation; for it was this very apostle who said the following things about baptism:

(1) One is "baptized INTO Jesus Christ" - Rom. 6:3; Gal. 3:27.

(2) One enters "into His DEATH" by baptism - Rom. 6:3

(3) One walks "in NEWNESS OF LIFE" after he is "raised in the act of baptism" - Rom. 6:4.

(4) One is brought "INTO ONE BODY" by baptism - I Cor. 12:13.

(5) One has not "PUT ON CHRIST" until he has been "baptized into Christ" - Gal. 3:37.

(6) Paul said himself that Ananias had told him, "Be baptized and wash away thy sins..." - Acts 22:16.

In view of all this from the pen of the very same man who said, "Christ sent me not to baptize," certainly he did not mean by these words: "Baptism is not necessary

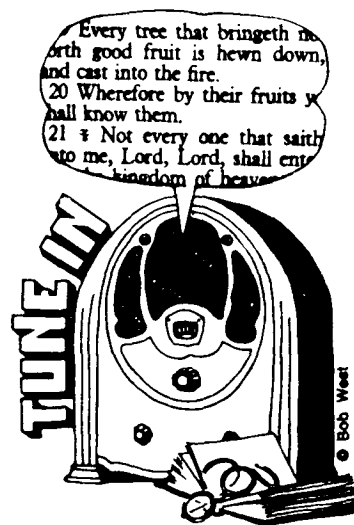
# BIBLE TALK

## Mon. - Fri.

## 12:30 P. M.

## WATV

## 900 kc



to salvation.

### Looking At The Background

Read I Cor. 1:10-17. Note that Paul was writing to a church where people were divided and were attaching themselves to MEN. This schismatic, party spirit Paul condemned: "Now this I say, that everyone of you saith I am of Paul; and I of Apollos; and I of Cephas; and I of Christ." His argument against such attachment to men was then expressed in the form of three questions: "Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?" (v. 13). The implication is that if Paul had been crucified for them, or if they had been baptized in Paul's name, they might have properly said they were "of Paul." But this is the very thing they should NOT say.

At this point Paul began talking further about their baptism. He said (v. 14), "I thank God that I baptized none of you, but Crispus and Gaius..." But his reason was NOT that he feared they might get the notion that baptism was essential to salvation. That was not why he thanked God he had not baptized very many of the Corinthians. He SAID that it was "lest any should say that I had baptized in mine own name." He wanted everyone to understand that he was in no way responsible for the division that existed.

It was then that the apostle declared that his chief mission was to PREACH the gospel. It did not matter whether or not Paul actually performed the baptizing of those to whom he preached. ANY disciple could baptize; but not just ANY person could do what Paul was primarily doing -- preaching

(revealing) the truth of the gospel to the world. But bear in mind that the gospel involved instruction for men to be baptized so as to be saved! "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved..." (Mk. 16:15, 16). Belief AND baptism were included in that which was to be preached! And of course Paul preached the very same gospel that the others proclaimed.

### Something to Consider

When Paul said, "Christ sent me not to baptize, but to preach the gospel," it must be remembered that Paul DID indeed BAPT-



IZE people. He even named certain of the Corinthians he had personally baptized and suggested that there might have been others whose names he did not remember (v. 16). Does anyone think Paul did something he was NOT "SENT" TO DO? Would that not be rather odd. Are we to say, "Well, Paul wasn't sent to baptize, but he did it any way"? Common sense tells us that was not the meaning of his words. Paul was sent by the same Christ who sent the others; he was sent to do the same thing the others were to do.

The people who heard Paul's gospel preaching (which is what he spent most of his time doing) learned to be baptized into Christ.

All of the people he wrote this letter HAD BEEN BAPTIZED (see Acts 18:8) by somebody! It did not matter whether Paul himself did the baptizing or someone else did it. The essential thing was that they be baptized!

### An Elliptical Sentence

Paul's words here were expressed in a sentence structure much like that used by our Lord in John 6:27. "Work not for the food which perisheth, but for the food which abideth unto eternal life..." Most of us understand that Jesus was not saying that men are NOT TO WORK for daily food. Rather, by expressing it this way, he merely emphasized their working for spiritual food. It was as if he had said, "Work not (merely or only) for food which perisheth, but (especially or primarily) for the food which abideth..." In the same type sentence Paul was saying, "Christ sent me not (merely or only) to baptize; but (especially or primarily) to preach the gospel..." If that was not the case, we would have the apostle doing something (when he baptized people) that he was not sent to do! We can be sure that if he DID it, he was SENT to do it. Yet that was NOT his main work. His chief function always was to PREACH, and that is what he spent a lifetime doing.

Let us not be so anxious to get around Bible teaching on the essentiality of baptism that we misuse the Scriptures. Let all men just believe what Jesus taught about baptism, submit themselves to Him in obedience. As a result He will save such and add them to His church (Acts 2:36-41).

2047 High School Road  
Hueytown, AL 35020

# P. O. Box One-Four-Six

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Dear bro. Bragwell:

I just wanted to send a note to tell you I appreciate your work on The (new) Reflector. I am gratified to see busy churches going about the work of the Lord in this way. Many times this kind of excellence in journalism is left up to "publishing houses", etc. Thanks for showing us the church is capable of edifying itself through the printed page.

B. E., Jr. (Mo.)

\* \* \*

Dear brother Bragwell,

I just received my second issue of The Reflector and feel compelled to let you know how much I appreciated this fine publication. It is certainly among the best publications I've seen, and in my opinion far better than many of those with paid subscriptions.

If you have any back issues you could send me, I would welcome them for my files. Material of the nature you print is often in short supply. ....

C. R. J. (La.)

\* \* \*

Dear brother Bragwell:

"The Reflector" reflects a lot of hard work, good organizational makeup, and contains excellent material. Keep up the good work, and thanks for sending it my way.

B. W. (Ky.)

Dear bro. Bragwell,

Many bouquets are due you and your staff, who assist in the publication of "THE REFLECTOR". Truly it is well worth every minute one devotes to the material contained therein.

I have three brothers-in-law who all are faithful gospel preachers, and I believe they also (as I do) will appreciate receiving your paper. Also a faithful friend and fellow-gospel preacher too, if you would.

Would you please add these names to your mailing list as a favor for me. ....

My thanks to you in advance for this favor. I'm sure they will profit. Hope you gain something from "BIBLE TALK".

B. D. (Tx.)

\* \* \*

Dear Ed,

I want to express my appreciation to you for sending "The Reflector". I think you are doing an outstanding job, both in material printed and in appearance. I would like for you to add the following names to your mailing list. ....

These are all individuals that will REALLY appreciate and profit from the paper.

Keep up the good work.

J. H. (Ky.)

Dear Editor:

I am sending you this letter in request to be a regular reader of your paper, THE REFLECTOR. I read an issue of it just one day before sending this letter to you, by a reader of yours, \_\_\_\_\_. I preach at the church that \_\_\_\_\_ goes to. It is the \_\_\_\_\_ Church of Christ in \_\_\_\_\_, Tennessee. I have been there for exactly one year this month.

In your March 1975 edition, I noticed where you underestimated the amount of response you would get in people wanting to read your paper. It could very well be that you may in time have to start charging for your paper --I speak of subscription rates by the year, month, week, etc.

At any rate, whether you continue to send THE REFLECTOR free of charge, or whether you wind up having to charge for it because of your volume of readers I still want to start receiving it on a regular basis. If I move, I will be ever so quick to give you my change of address. I am impressed with your paper.

Thank you for letting me take these few minutes of your time. May the good Lord richly bless you in His kingdom and in the spread of the Gospel.

P. N. (Tenn.)

\* \* \*

Dear Brother Bragwell,

Please add my name to the

mailing list to receive the REFLECTOR. I appreciate the paper as it seems to be one of the best free publication edited by one of the brethren.

N. H. (Ga.)

\* \* \*

Brother Bragwell,

If you still have room on your mailing list, we would like to receive your publication. Brother \_\_\_\_\_ has been letting us read his paper that he gets, and we really enjoy the paper. I'm glad to say that \_\_\_\_\_ even used one of the sermon outlines (the one on "Paul-Saul") to prepare a lesson. I'm very proud of \_\_\_\_\_... so far he has delivered four lessons while we are in the process of getting a regular preacher. And of course, I though he did a very good job...

R. P. (Tenn.)

\* \* \*

Dear Ed,

I have tried to find time or maybe I should say take the time to write you and tell you how much I appreciate your paper.

Hope the family is doing fine. The baby I know isn't spoiled.

Our preacher asked me to tell you to send him your bulletin please...

L. L. (Tenn.)

Dear brother Bragwell,

For reasons unknown to me, I have not been receiving "THE REFLECTOR" for some time. I wonder if you would again include me on your mailing list. Also, if you have any extra copies of the bulletin and would send them, I would like one of each month, beginning with January, 1975.

I have always appreciated the bulletin and your writing abilities. May God continue to bless you in your efforts.

L. P. A. (La.)

\* \* \*

Dear Bro. Bragwell,

I write you a note for two reasons, 1st to say I have really enjoyed every issue of the "Reflector" ever since bro. Ed Hayes put me on the mailing list. I hope & pray to receive the Reflector for many years to come. Thanks.

The second reason is that I have shown one of the enlarged Reflectors to our new preacher, bro. \_\_\_\_\_ who came our way from \_\_\_\_\_, Fla., and he likes it very much and asks to be placed on your mailing list, so please add his name to you list "which I am sure is large already" so that he too can enjoy the paper as so many of us do already.

H. A. (Fla.)

Dear brethren,

Would you please place me on your mailing list. I have just been introduced to "The Reflector" and am very impressed by its content, drawings, editors. It is a very good teaching tool.

Sgt. T. A. B.

Vanderberg AFB, Ca.

\* \* \*

Dear brother,

I have just "discovered" the January '75 issue of The Reflector which was given to me. I am preaching in Rhodesia now and would very much to receive The Reflector....

J. S. (Rhodesia, Africa)

\* \* \*

Brothers,

I want to receive the magazine: "THE REFLECTOR".

C. C. (Argentina).

EDITORIAL COMMENTS:

The above is a sampling of the many letters received recently about this paper. Our purpose is not to run a "brag column", but to let the members of the church at Fultondale know that their efforts are appreciated. The Reflector is the work of this local church. Each member has a part in it in one way or the other. A goodly number are directly involved in the actual mechanics of getting the paper out.

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# What saith the answer of God?

**CHARLES G. MAPLES SR.**

**QUESTION:**

"What is the 'Sin unto death' in I John 5:16?"

**ANSWER:**

The passage reads, "If any man see his brother sinning a sin unto death, he shall ask, and God will give him life for them that sin not unto death. There is a sin unto death; not concerning this do I say that he should make request."

One of the approaches to studying "difficult" passages of Scripture is to consider first what we know they DO NOT teach.

I think we can, with certainty, conclude that this sin is not "The Unpardonable Sin", or "blasphemy against the Holy Spirit" referred to in Mark 3:22-30. In that case some people had seen a miracle performed (which they could not deny) and attributed the power by which it was worked to the devil. This is clearly not what John has under consideration in our text.

Another thing to always consider

in dealing with "difficult" passages is that the meaning of such must be in harmony with the context. This, I believe, will greatly assist in the exegesis of our text.

Consider what John says in verses seven and nine of the first of this epistle. "But if we walk in the light, as he is in the light, we

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have fellowship one with another, and the blood of Jesus, his son cleanseth us from ALL sin... If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from ALL unrighteousness."

From those Scriptures I would conclude that since the blood of Christ CAN cleanse ALL sins, but

that the sinner must ACKNOWLEDGE his sins if he would be forgiven, the sin which is "unto death" and for which we are not to pray is ANY sin which the sinner WILL NOT ACKNOWLEDGE.

To have forgiveness of ANY sin, one must meet God's conditions. If His prerequisites are not met, there is no forgiveness! The child of God who sins is privileged to pray unto God for forgiveness; as well as having others pray for him (Acts 8:22-24; Jas. 5:16). But all manner of prayers will not bring pardon of sin which one will not acknowledge and repent of. No one; neither the sinner, nor his brethren; is to pray for the forgiveness of sins where the sinner is unwilling to acknowledge and turn from them. Such praying would be in vain!

If one goes on through life guilty of sins which he will either not acknowledge or repent of, then such is "unto death"! This is what I believe John has under consideration I John 5:16.

<b>GOSPEL MEETING</b> <small>© Bob West</small>	June 2-7 WESTWOOD Tommy Poarch	June 8-13 FAIRVIEW Quentin McCay	June 8-13 SKYLINE DRIVE E. Bragwell	June 8-13 PEARIDGE J.D. Mosley
	June 16-22 BELVIEW HTS. Sewell Hall	June 8-13 PLEASANT GROVE Sam Hastings	July 21-30 ANTIOCH [Dickson Co., Tenn.] E. Bragwell	

# If One Could Foresee



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