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HELL AND THE DEVIL

John W. McGarvey (Christian Standard, 1897)

I have received two copies of the **Rocky Mountain News**, published at Denver, June 7, in which there is a sensational report of a sermon delivered the previous evening by Barton O. Aylesworth to an overflowing audience. The sermon is announced in flaming headlines, among which I read, "There Is No Hell, Neither Is There Proof of A Personal Devil." The chief part of the report of the sermon is printed within quotation marks, as representing the words of the speaker; and while these headlines do not precisely represent the thought of the sermon, they do so substantially.

The preacher calls attention to the fact that "in the universe there are two forces working constantly against each other," and remarks: "Philosophy says it is the negative or not-being struggling to overcome the positive and actual, so that the former is always yielding that the latter may be." I confess that I am not philosopher enough to see how "the negative or the not-being" can carry on a struggle. If philosophy says that, I should advise philosophy to wash its face and go to school. Farther on he says: "This negative element is hell. It is the failure of the man to rise to his own perfection." If this definition is correct, and is, as all admit, except the few Methodists who have obtained the "second blessing," that all men have thus far failed to rise to their own perfection, we should no longer talk about **going** to hell, because we are there already. It is a hell, however, which the most of us endure with martyr-like composure. It causes very little weeping and gnashing of teeth.

Again, our preacher says: "Hell is an illogical condition of life." If this is true, we are nearly all caught again. Then all the "higher critics" are in hell, sure. They got there sooner than I thought they would. Then Brother Aylesworth himself must be "slipping o'er the brink," for I have not seen anything lately more illogical than his sermon. I am so glad that I am not illogical. Then, too, another old thought of ours is corrected. We have always been taught, at least ever since Christ spoke on the subject, that it is only dead people who are in hell; but here we learn that it is the living, for hell is "an illogical condition of life." I never knew before how important it is to study logic.

Again, the preacher says: "I do not believe that hell

is a place of physical torture. I think it is in man himself." This is another evidence that hell is already here, and every man ought to know what it is by looking inside himself; but this presents a puzzle. Jesus speaks of casting men into hell; and if hell is in the man himself, I don't see how he can get cast into it unless he is made to swallow himself. Again, Jesus proposes to cast some men into hell after they are dead; and I don't see how this can be done if they have hell in them while they are yet alive. I confess that I have not logic enough to unravel this tangle, and if all these things are true, I am afraid that I will become illogical and get into hell with Brother Aylesworth and the "higher critics."

The preacher, in all these utterances, was not entirely forgetful of some things said by Jesus and the apostles, but he has a very summary way of setting them aside. He says, "The flames mentioned in the scriptures are figuratively spoken of." This statement would have been more satisfactory if he had told us how he knows it to be true. He has never been there to see, and no one who has absolute knowledge on the subject has told him so. How, then, does he know anything about it? I have studied the subject as much, perhaps, as he has, and all that I know about it is what I am told in the word of God. Jesus, who had seen it, and the apostles who were guided by the Spirit who knows all about it, have described it as a lake that burns with fire and brimstone; and whether that is exactly what it is or not, one thing is certain, that the words of these divinely inspired teachers are the very best words in which to speak of it. If it had been better for us to be told that hell is within us now, that hell is an illogical condition of life, or that it is the "negative or the not-being," Jesus, who knew what words were best for its expression, would have said so; instead of such phraseology, he calls it, "the everlasting fire prepared for the devil and his angels." Who shall dare to soften the words which the solemn reality forced from the loving soul of Jesus?

This brings us to what the preacher says of that mysterious being called the devil and Satan: "In regard to the existence of a personal devil, I have but little to say. Some people say that he certainly does have his fires constantly in readiness, and is armed with the proverbial

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THE SIGNIFICANCE OF NAMES FOR THE PEOPLE OF GOD

Cecil B. Douthitt, Brownwood, Texas

Names by which men of inspiration designate persons and things help to describe, to identify and to convey a conception of things or persons so designated.

Our Lord was called by the names "Jesus," "lamb," "lion," "Christ," because these words are descriptive of his nature and work. The name "fox," as applied to Herod by Jesus, gives an insight into Herod's nature and character that could not be obtained, if Jesus had not called him a "fox." The names "dragon," "serpent," "deceiver" and "tempter," by which the devil is called, give a better understanding of that adversary of the human race.

Wrong names convey the wrong conceptions. A few names were applied to the people of God by their enemies, which they never accepted and of which they did not approve. Tertullus, in a speech before Felix, referred to Paul as "a ring leader of the sect of the Nazarenes." (Acts 24:5.) This appellation was not a true description nor a correct representation of Paul's work and religious affiliations; therefore he registered his disapproval of it by replying, "After the way which they call a 'sect,' so serve I the God of our fathers."

A "sect" is a faction or party distinguished by its peculiar opinions or practices from other elements of a composite group. The religion of the Jews was divided into many sects, such as the Pharisees, Sadducees and others. The Romans were inclined to view the church as another sect of the Jews' religion, and Tertullus' reference to it as such not only shows that he had the wrong conception of the Way, but that he would also prejudice the mind of Felix and create the wrong impression on him by the use of that wrong name.

On another occasion Paul frankly confessed that he had been a member of a "sect" before his conversion (Acts 26:5); but the church of which he was a member when he stood before Agrippa was separate, distinct and independent from the Jews' religion, therefore not a sect.

Nor was the name "Nazarene" a correct representation of Paul. Only the citizens of Nazareth could be called correctly "Nazarenes." In order for Jesus to fulfill a prophecy and "be called a Nazarene," he had to dwell "in a city called Nazareth." (Matt. 2:23.) The several references in the New Testament to Jesus as a "Nazarene" express only the idea that he was from Nazareth—the same idea he expressed to Saul of Tarsus when he said, "I am Jesus of Nazareth." (Acts 22:8.)

Many Bible words and names are misapplied today. The story of the man who named his dog "Moreover" presents a good example of misapplied Bible words. The man argued that his dog had a scriptural name because some dogs in the Bible were named "Moreover." When asked where he found that name in the Bible, he replied that Luke 16:21 says, "Moreover the dogs came and licked his sores."

A religious sect has named itself the Nazarene Church, and it thinks it has a scriptural name because Jesus was called a Nazarene. The fact that Jesus had to live in Nazareth in order to be called a Nazarene, and the fact that the members of the Nazarene Church never did live in Nazareth do not seem to make any difference at all with them.

A son was born to Zacharias and Elizabeth, and God

named him John. (Luke 1:13.) This John was the first to administer water baptism, and he baptized a great many people; therefore, he was called John the Baptist, which means John the Baptizer. When the word **baptist** is translated properly, John the Baptist becomes John the Immerser.

Almost a score of religious sects have named themselves "Baptist Church." Every one of these sects thinks it has a scriptural name. They argue that John was a Baptist, and he baptized Christ and the apostles and that made them Baptists, and when the apostles baptized others, that made the ones baptized Baptists.

John was not called a Baptist; he was called the Baptist. An immerser is one who immerses, and not the one who is immersed. John was the man's God-given name (Luke 1:13), and he was called John. John was called a prophet; but that did not make his disciples prophets; nor would the name, "Prophet Church," be a scriptural appellation. John was called "the voice" (Mark 1:3; John 1:23), but that did not make his disciples "Voices," or members of a religious sect called the "Voice Church."

If the Nazarene Church and the different kinds of Baptist Churches would stop and inquire why Jesus was called a Nazarene, and why John was called the Baptist, a prophet and the voice, they might be able to discover that the man's misapplication of the word "Moreover" is not much more ridiculous than their misapplications of the words "Nazarene" and "Baptist."

By inspiration the followers of Christ were called **disciples, brethren, saints and Christians**. These names give a true description of the faithful by signifying their work, or character, or relationship to their Master.

I. DISCIPLE

The word **disciple** means student, learner or pupil; though they are not exact synonyms of the name. In the New Testament, when applied to the followers of Christ, the name always implied personal adherence to his teaching. "If ye abide in my word, then are ye truly my disciples." (John 8:31.)

This name appears frequently in the first four books of the New Testament, then less frequently in the Acts, until it finally gave way entirely to other names more expressive of the work and character of Christ's followers. The name does not appear at all in the last twenty two books of the Bible.

The work of Jesus while on earth was primarily that of teacher, and no name could better express the relation of the pupil to his Master Teacher than that of "disciple."

This name may be applied appropriately now to the people of God. They have come unto Christ that they may learn of him (Matt. 11:28-29); they study in a workman-like manner to meet the Lord's approval (2 Tim. 2:15); they abide in the things learned from the great Teacher (John 8:31); they are **disciples**, in these senses. They are not Disciples in the sense that they are members of a religious sect called the "Disciples Church," or "Church of the Disciples."

The duty to study and to apply the truth is implied in the name "disciple." No man is a disciple of Christ in the Bible meaning of the word, who does not study the

word of Christ. May the Lord help us to study the word and to be worthy of this name.

II. BRETHREN

The name "brethren" came into extensive use after the ascension of Christ, though Jesus himself had said, "All ye are brethren." (Matt. 23:8.) Peter referred to the church as the "brotherhood." (1 Peter 2:17.)

This name abounds in the writings of Paul. It is a beautiful and effective expression of the duties and obligations to one another. A sense of obligation is borne by the relationship of brothers in the flesh. Brethren in the Lord sustain even a more sacred and obligatory relation to one another, than brothers in the flesh sustain. Jesus placed this spiritual kinship above that of the flesh. (Mark 3:31-35.)

This name itself forbids strife among brethren in Christ. Abraham had the right idea of the meaning of brotherhood; he said, "Let there be no strife, I pray thee, between me and thee . . . for we are brethren." (Gen. 13:8.) The Corinthians were not meeting the requirements of the name "brethren," while engaging in lawsuits to defraud one another. (1 Cor. 6.) So sacred is that relationship that to sin against the brethren is to sin against Christ. (1 Cor. 8:12-13.)

May the Lord help us to work that which is good toward all men, and especially toward our brethren in Christ. (Gal. 6:10.)

III. SAINTS

The name "saint" connotes purity, holiness, conservation and cleanness. It requires the people of God to be pure in thought, in word, and in life; it requires purity in doctrine also.

In his second letter to the Corinthians, and in his letters to the Ephesians, the Philippians and the Colossians, Paul addressed them as "saints." This shows that people become saints right here on earth, and not hundreds of years after they are dead. A man cannot become a saint by ecclesiastical canonization a thousand years after he dies; he can become a saint by becoming a child of God, while he lives on earth, and in no other way.

IV. CHRISTIAN

The name "Christian" is the most significant and meaningful of all the names by which God's people are called. It contains the name of Christ, the name that is above every name. In it Christ has pre-eminence.

It includes all that the other names connote. If a man is a Christian, he is a disciple, ever learning more and more of the Christ who is his great Teacher; he is a brother in the family of God, of which Christ is head; he is a saint, always reflecting the purity of Christ in thought, word and deed. Every duty implied by other names is borne in the name "Christian."

"Thou shalt be called by a new name, which the mouth of Jehovah shall name." (Isaiah 62:2.) The name "Christian" was divinely given. "The disciples were called Christians first in Antioch." (Acts 11:26.) The Greek word *chrematizo* (translated "were called" in Acts 11:26) means called of God, or divinely called, as clearly shown in other places where it appears in the Greek Testament. It appears nine times in the Greek Testament.

1. It is translated "warned of God" four times: Matt. 2:12, "And being warned of God in a dream"; Matt. 2:22, "Being warned of God in a dream"; Acts 10:22, "Cor-

nelius . . . was warned from God by an holy angel"; Heb. 11:7, "Noah, being warned of God."

2. It is translated "admonished of God" one time: Heb. 8:5, "Moses was admonished of God when he was about to make the tabernacles."

3. It is translated "reveal" one time: Luke 2:26, "And it was revealed unto him by the Holy Ghost." Here the Holy Spirit did the revealing, not man.

4. It is translated "speak" one time (King James Version); Heb. 12:15, "Refused him that spake on earth." God did all the "speaking" of this verse, but through different agents.

5. Twice it is translated "call": Rom. 7:3, "She shall be called an adulteress"; Acts 11:26, "And the disciples were called Christians first in Antioch."

These passages show clearly that "*chrematizo*" means that God does the calling. Therefore, the disciples were called Christians first by Jehovah.

Paul confessed that he was a Christian, and he tried to persuade Agrippa to become a Christian, and Agrippa knew it. (Acts 26:28-29.)

Peter advised the brethren not to be ashamed to suffer as Christians. When they were suffering as Christians, they were suffering for the name of Christ. He told them to glorify God in the name "Christian." (1 Peter 4:14-16.)

Let us examine ourselves in the light of the meaning of these four great names, and let us strive to live up to all they imply.

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Hell - - - - - (Continued from page 1)

fork wherewith to stab his victims. I do not believe this. I can not induce my imagination to be sufficiently elastic to comprehend an evil one fighting against the Lord to obtain the position of ruler of the universe." The preacher would have done better in this sentence if, instead of mentioning these relics of nursery tales, he had said whether he believes what Bible readers of ordinary intelligence do believe on this subject; that is, whether he believes what Christ and the apostles say about the devil. Instead of saying yes or nay on this point, he launches out on an ocean of discovery, and entertains us with the following: "Still, the unclean spirits may hold an election and choose for their leader the one member who has caused the most hearts to break and created the most devastation among the innocent and unsuspecting. This is a possibility. Herod and Nero may have held the position of devil; I am of the opinion that some of the writers of modern fiction are also candidates to fill that executive position." Well, if there are elections among the unclean spirits, and if we are to judge by elections in this world, there must be a vast amount of rascality in those elections, and it should be no wonder that bad fellows get into office. It might be a good idea to send Brother Aylesworth over there (temporarily, of course) with a copy of the Australian secret ballot law, so that the next election will be an honest one, "a free ballot and a fair count," and a devil elected who will make it a little easier for us mortals. I have understood, however, that the old devil who was in office before Herod and Nero went to that country had a lifetime tenure, and as his death has not been announced, nor any funeral tickets sent out, I am afraid that he is still in power, and leading silly men, including some preachers, captive at his will.

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DANGERS FACING THE CHURCH TODAY

Homer A. Daniel, Chattanooga, Tennessee

There are many dangers confronting the Lord's church today, and have been since Pentecost. We should all heed the warning and not let another apostasy overtake us.

Let us consider some of these many dangers:

1. **Ignorance of God's Word.** There is more secular education today than ever before. The church needs an informed membership. All need to study God's Word including preachers—(2 Tim. 2:15 applies to all Christians). We have been saved to save others. Our responsibility is to teach, baptize the taught, and continue to teach the word of the Lord. (Matt. 28:18-20)

2. **Modernism.** The doctrine of modernism is a doctrine of falsehood and is based on a disregard for truth. (John 8:44) We should ever be alert because the danger of modernism is more cunning and subtle than atheism. It comes in the garb of faith and yet quibbles at the virgin birth, denies the miracles of Jesus and his atoning blood on the cross. They deny his bodily resurrection, his deity, and Sonship. They deny the inspiration of the Bible. Many modernists admit an inspiration of the Bible but deny a verbal inspiration. They say the men who wrote the Bible were inspired as you and I might be inspired by some beautiful scene or the hearing of some beautiful music. The Bible does not talk of this kind of an inspiration but read 2 Peter 1:21; Acts 2:4; Matthew 10:20, and 2 Timothy 3:16-17.

They fill denominational pulpits in many places, and sit in prominent seats in colleges and universities. The only cure for modernism is a complete and genuine return to the Bible.

3. **Compromising.** One of our greatest dangers lies in the temptation to compromise and become a sister denomination with the sects around us. It was this desire in the long ago that led Israel to demand a king. (1 Sim. 8) They wanted to be like the nations round about. There was a time when the sectarians would meet us in open religious discussion and much good was accomplished in these debates. They soon saw this was causing them to lose ground, as many of their members were learning the truth and obeying it. They next began to fight us to our backs and now they tell their members not to listen to our speeches. The years rolled by—they have seen us grow in numbers and now they are using their most powerful methods—to compromise. They want us to exchange pulpits with them and, of course, be too nice to preach on what they call **controversial issues**. They want us to join with them in the **Ministerial Alliance** where compromise is the order of the day. They want us to join with them in **Union Revivals**. They want us to recognize them in our audience and call on them to lead our prayers, regardless of whether they have been baptized into Christ as the New Testament teaches. (Rom. 6:3-4; Mark 16:16; Gal. 3:27; Acts 2:38) When we compromise the truth like this we are "bidding them God-speed and are partakers of their evil deed." (2 John, verses 9-11) Paul says we are not to have anything to do with false doctrine—the commandments and doctrines of men. (Col. 2:20-23) Now, if

you don't believe there is danger in this sort of thing, look around a little and you may find some of our preachers who have fallen for this trap.

4. **Pastor System.** Churches of Christ have ministers, preachers or evangelists to work under the oversight of the elders of each congregation. (2 Tim. 4:5; Rom. 10:13-17; Eph. 3:7) Nowhere in the New Testament do we read of any preacher being "the pastor" of anything. The term "pastor" is always found in the plural (pastors) in the New Testament, and refers to the class of men called "elders," "bishops," or "overseers." A preacher may be a "pastor" if he has the qualifications of an elder, but being a preacher does not make him a pastor much less the pastor. The word **reverend** is found only once in the whole Bible (Psalm 111:9) and there it refers to the name of God. The preacher is not to run the church, but each congregation is to have elders and deacons to supervise the work of the church and we as preachers are to work under the oversight of the elders like any other member of the church.

5. **Worldliness in the Church.** One of the most dangerous things facing the Lord's church today is worldliness among the membership. Jails are crowded and penitentiaries are overflowing. People are dishonest and won't pay their debts unless they are tied up by mortgages and have to do so. The golden rule is ignored and the sermon on the Mount is hardly known. People ought to read often Matthew, chapters 5-7. There is more drinking and drunkenness than in the history of our nation. The only use some have for the holy name of God is to curse and swear by it. Gambling, shooting dice, playing cards and dancing are very popular sins. The filthy movies are showing the young people how to commit crime of all kinds and have become the cesspool of the world. Many preachers attend the modern movies and cannot condemn them because of their participation in them. Boys are taught to gamble, rob, kill and to do everything that is ungodly and sinful.

Dancing is based upon the lust of the flesh. It appeals to that part of human nature that needs no emphasis but constant restraint. Please read the lists of the lust of the flesh as found in Galatians 5:19-25.

Mixed bathing is no better. Good sense and common decency condemns the idea of men and women swimming together in the scanty attire that the modern bathing suit affords. A Christian or modest sinner will not be found in such places.

There is not an evil force in existence that has done more to corrupt good morals than the picture show. Much and lasting good could be done through motion pictures but not under the present set-up. We as Christians cannot afford to lend our influence or spend our hard earned money to encourage the sins of Hollywood—the cesspool of the world. Please read Philippians 4:8; 1 John 2:15-17; Colossians 3:17; Matthew 5:16; Matthew 7:16-20 and 1 Thessalonians 3:22.

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