GOSPEL NEWS COURIER

LA HABRA, CALIFORNIA, AUGUST 1963.

THE BREAKING OF THE BREAD

The diagram on page 3 of this issue of the Courier in connection with this article, is to show that the servant is the one to break the loaf in the communion service, for the purpose to qualify it to signify the body of Christ that was sacrificed on the cross.

In the Bible we have generas and specific terms used, also literal and figurative language used. If we change the terms in which they are used in the Bible, we violate God's law and we become a transgressor and stand condemned in the sight of God.

We mean by general terms, for example, Jesus told his apostles to "GO" preach the gospel, not stating exactly how to go, whether to walk, ride a horse, a car, ot to go in a plane.

We mean by specific terms, for example, God told Noah to build an ark og Gopher wood, stating what kind of wood to use. (Gen. 6:14)

Jesus took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you..... (Luke 22:19)

The general term used here is "BRAKE". It doesn't say he broke a piece for his disciples. Webster says; "break in general, means to separate into parts of fragments by concussion or stress, separate violently."

Then when the servant at the table breaks the bread, if it falls into five pieces or twelve pieces, or if it falls in just two pieces, it is broken. It must be broken into at least two pieces in order to be broken.

When we specify that the servant at the table "MUST" break a piece for every one in the assembly, he changes the terms used, and therefore violates God's law. Some may ask, "Then how does each one get his part?" Answer, we notice the command Jesus gave after he had broke the loaf, was to "TAKE", eat. The word, "take" is also used in a general sense, or terms, not stating how each one "must" get his part; and what ever is necessary is implied in the word "take." It may be necessary for one to

break a piece from the broken loaf, and most of the time it is.

Let us notice for an example, how the words, "take" and "took" is used.

God took a rib from Adam to make Eve. (Gen. 2:21). It was necessary for God to separate the rib from the rest of the body of Adam; then we can clearly see whatever was necessary to take the rib was implied in the word "take".

Other examples, Exod. 12:3. They were told to take them a lamb for the Passover. Several things may be implied here. Might have to run it into a pen to catch it.

Notice in Genesis. Lest Adam and Eve take also of the tree of life, (Gen. 3:22).

"TAKE", in Acts 27:33 means to eat food, so we can not restrict the definition to just grasp, or to take hold of. It depends upon the context in which it is used.

The broken loaf; "This is my body which is broken for you", is a metaphor. A metaphor is a figure of speech, in the sense of comparison. After Jesus had taken, gave thanks, and break the bread, he said it was his body, or, which "means" or signifies, represents or compares with his physical body that was to die on the cross.

We want to notice the phrase, "which is broken for you", has reference to Christ's physical body, "NOT" to the broken loaf.

I hope this little outline and chart will cause us to study the subject more closely that we all may arrive at Biblical conclusion, and therefore have unity among us.

Yours for the truth, PAUL FERGUSON.

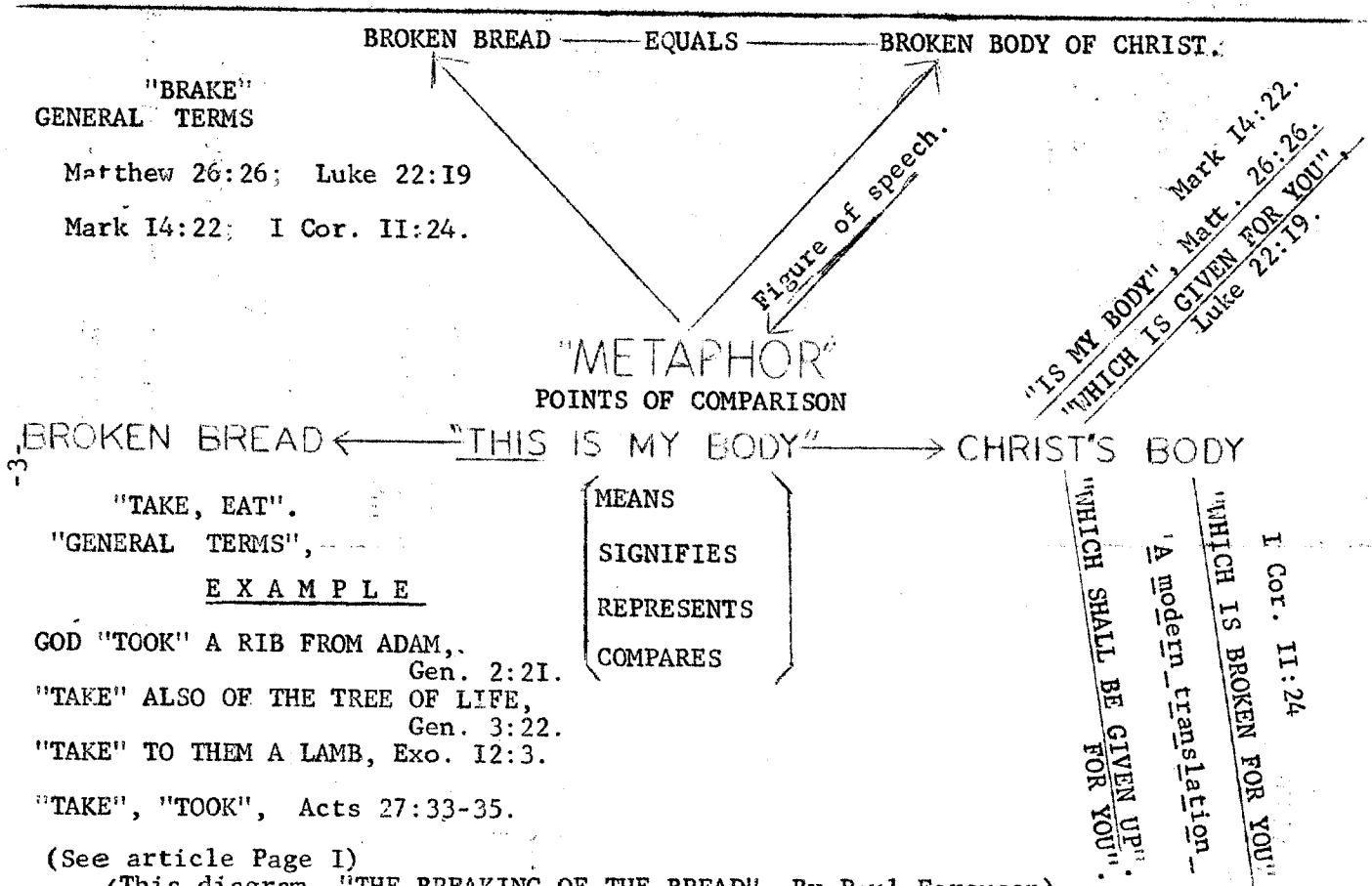
514 West La Habra Ave., La Habra, California.

NEWS AND NOTES

Dear Brother Snoderly: and all the Brethren:- Well I made the trip home alright. I really enjoyed all the meeting and the fellowship there. The speakers did a good job and I am proud for that. Then too, the church there was just great in handling the whole meeting and hosting the visitors. I believe we were all benefited greatly and drawn closer together in Christian love and work. I am enclosing $10.00 for your help; half of it for part expense and trouble to you in sending my case of books, and the other half for expenses on the Courier.

We had the usual number of regulars plus a number of visitors for service at the Lugert church today. Give all the brethren out there our love and best wishes. ---With Christian

(Continued on page 4)



(See article Page 1)

(This diagram, "THE BREAKING OF THE BREAD", By Paul Ferguson)

(Continued from page 2) NEWS AND NOTES.

love, W. H. FRANCIS
423 Tyler Str., Mangum, Oklahoma. July 7, 1963

La Habra, California News:- Bro. Paul Ferguson was called to the funeral of his brother-in-law, Bro. Raymond Ardantz 5I, of Santa Maria, California Saturday July 27 who died of a heart attack July 24. Funetal services and burial was in Santa Maria.

Bro. Ardantz is survived by his wife Avis, who is Bro. Paul Ferguson's sister, and two step-daughters, Cleta Gardner and Darlene Ventura, both of Santa Maria; and one step-son Raymond Hibbard, of Phoenix, Arizona, and other relatives.

Accompanying Bro. Ferguson was his wife Masel, and Bro. and Sister Dayton Clouse.

Monday, July 22, Bro. and Sister Elmer Hunt left on a five weeks trip with plans to spend most of that time at Delta, Colo., with the church there. They plan to return home by way of Oregon visiting relatives and friends enroute.

Dear Bro. Roy: - Well its been some time since I've written you. I certainly hope your 5th. Sunday meeting was a great success, and also your meeting with Bro. Francis was a success. I would have enjoyed very much being with you all at La Habra.

The church here at Bohannan Mountain is about as usual. We have Sunday night chapter study. Bro. Daniels of Stillwell, Oklahoma filled his regular 4th. Sunday appointment. Also have had visitors this summer,, namely; Bro. and Sister Perigen of Bellflower, Calif., Bro. and Sister Jim Brown and family; Bro. and Sister Earl Atchley, all of Stillwell,Bro. Marvin Daniels and family of Talequah, Oklahoma; Bro. and Sister Loveland and daughter of Yakima, Washington; Bro. and Sister Roberson and daughter of Broken Bow, Oklahoma.

Hope the Delta, Colorado meeting will be a great success. Would like to meet with them but it isn't convenient for us at this time. Our prayers are that their mission will be accomplished. Bro. and Sister Melvin Daniels visited her mother of Broken Bow, Oklahoma this week end. We would very much to see every one out that way. If any pass through this part of the country we would like for you to come by and meet with us and visit in our homes. So here's hoping some of you folks will come by in the near future. --Your Bro. in Christ,

PAUL AUSLAM.

, Route #I, Fayetteville, Arkansas. July 7, 63.

(News And Notes continued on page 5)

Dear Bro. Snoderly: - How are you and family? and all the brethren in the church? We are well, thanks to the Lord. The weather here is on the hot side. Give our best regards to all the brethren. Enclosing a check to help in the work of the gospel. May God bless you in your efforts for the gospel. The Lord willing, some day we will move back to California. --Yours in Christ,

STANLEY NIEMCZYK.

Phoenix, Arizona, July 21, 1063.

Dear Bro. Snoderly: - The church at Broken Bow has just closed a good revival meeting with Bro. Jack White doing the preaching. We think anyone needing a preacher wouldn't go wrong in calling him. He gave good lessons. Bro. Studer led the song services and worked with the church. There were no additions to the church but we had good outside interest and the church was strengthened. We feel that the church is greatly improving. The church at the Morgan Rest Home is doing as well as could be expected. I still go to the Broken Bow Nursing Home once a week and teach on Friday. ---With Christian love,

WILLIE DOAN.

Rt. 2, Box 129, Broken Bow, Oklahoma. July 22, 1963.

WHY I PREACH BAPTISM IS FOR THE REMISSION OF SINS.

Obedience to God's commandments is essential to salvation. Heb. 5:9.

Baptism is one of God's commandments. Acts 10:48.

Therefore, baptism is for the remission of sins.

God's righteousnes is for the remission of sins. Rom. 3:25.

God's commandments are for his righteousness. Ps. 119: 172.

Baptism is one of his commandments. Mark 16:16.

Therefore, baptism is for the remission of sins.

Salvation is in Christ. Acts 4:12.

We are baptized into Christ. Gal. 3:27.

Remission of sins is in Christ. Col. 1:13-14.

We are baptized into Christ. Gal. 3:27.

Therefore, baptism is in order to salvation.

We are made free from sin by obeying from the heart that form of doctrine. Rom. 6:17-18.

Faith is not that form. Repentance is not that from, but baptism preceded by faith and repentance is a form of

(Continued on page 9)

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THE HEAD DRESS

By Paul Ferguson.

"But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God," (I Cor. II:3).

"Every man praying or prophesying,,having his head covered (physical head) dishonoureth his head (Christ).

But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for thatis even all one as if she were shaven". (I Cor. II:4-5).

"Doth not even nature itself teach you, that if a man have long hair, it is a shame unto him?"

"But if a woman have long hair, it is a glory to her: for her hair is given her for a covering". (I Cor. II:I4-I5).

We notice the head covering is the hair, man is not to let his hair grow, but he is TO GET HAIR CUTS.

If a man fails to obey God in this command, he stands condemned in ghe sight of God, not giving honour to the Lord Jesus Christ, which is the Spiritual head.

Man in general does not disobey this command as much as women. Very few men here in this country, but what gets their hair cut. I don't believe that I have ever seen a man that claims to be a member of the Church, but what gets his hair cut.

We are not so surprised at the course pursued by the women of the world, but we are appalled at the boldness manifested by women who are members of the church. It seems as for them, the above scriptures may as well be in an almanac, as in the Bible. They act as if they had never read them, or as if they had never heard them taught.

Think you, Christian women, that you may defy the plain words of the Holy Spirit and escape the judgment of God? In many congregations you can scarcely see any women but what have their hair cut. What a shame and disgrace!

Many preachers today apparently are afraid to teach on this subject of women cutting their hair. Are they afraid of getting into trouble with the sisters? Certainly we must try to help them, and not shun to declare the whole counsel of God, (Acts 20:7).

Permit me to help clear up several misunderstandings. There

is almost as much said about men as there is about women in the eleventh chapter of First Corinthians. In verses 3 through I5, the men are mentioned in eight verses and the women in eleven.

Furthermore, there is as much truth bound on the man as there is bound on the women in these verses.

Some women seem to forget that prohibition are here given to men as well as to women, and they are as applicable and binding.

But some try to make what Paul taught impossible of understanding. They try to place his teaching in a mystical realm, and ask, with an air of triumph, "How long should a woman's hair be?', as if no one could answer.

I ask in return, "How long should a man's hair not be?" Remember that according to the teaching of the Apostle Paul, the man is not to have what the woman is to have.

They are placed in two categories. Is the Bible nonsense? Are these verses mere space fillers? Certainly not. Then let us look into this matter.

The expression, "Have long hair" in verses I4 and I5 is translated from the Greek word "KAMAO", which means "let the hair grow." (Thayer's Greek-English Lexicon of the New Testament, Page 354).

The idea of length is not one of relativity here. It is not how long some womens hair is in proportion to how short some man's hair is. The idea of a certain lineal length of the hair in so many feet and inches is not here suggested in the case of either the man or the wpman.

The language is not so mystical, but what either the woman or the man will know what the Lord expects of them.

Every man and every woman with respect to their hair falls into one of two categories, their hair is either NATURE length or it is NOT NATURE length. We either let our hair grow, or we do not let it grow.

We either cut our hair, or we do not cut out hair.

Is that simple? Since the expression means "let the hair grow", we may put it in these words. If a man lets his hair grow, it is a shame unto him. But if a woman lets her hair grow, it is a glory to her: for " her hair is given her for a covering". A man is not to let his hair grow; he is to get hair cuts.

A woman is to let her hair grow; she is not to get her hair cut. <u>Can not you see the difference</u>?

But some women will object and say, Paul said that her hair is given her for a covering; and even though I cut my hair some, it covers my head just as well as if I did not cut it! However, this reqsoning ignores the meaning of what Paul said. Notice. He did not say, "A

part of her hair is "given her for a covering!" If he had, this would have involved the man in a problem, because he has a part of his hair. "HAIR" is from the Greek word which Thayer says means, "head of hair". (Thayer, Page 354). It is her head of hair, her natural uncut hair, that it means. Her hair is given her for a covering! "For" is from the Greek word "ANTI" and here means, "instead of" or in "the place of". (Thayer, Page 49). "Covering" means in this verse a "vail," (Thayer, Page 502) and also Robinson, Page 573. In general sense the word refers to a mantle, wrapper, or outer covering of the body. Used specifically with reference to the head, it has reference to a vail, an artificial covering for the head. But Paul teaches "her head of hair" is given her in the "place' of" instead of a vail, or covering.

Greek-English New Testament (Emphatic Diaglott) renders I Cor. II:15; "But if a woman should wear long hair, it is a glory to her; because her hair has been given her instead of a vail."

The long hair is given "woman" as a badge, token, or a symbol of her submission to authority of man. As man is the reflected glory of God, woman is the reflected glory of man, for she was taken from man, (Gen. 2:22).

Short hair is the badge of a harlot. A few years agoevery one knew a harlot by this badge. It looks like the Devil has tacked the badge of harlotry on the women of this nation, including Christian mothers and maidens.

The harlot bobs her hair because of the difficultyof her keeping it arranged in her mode of living. This is said to be the origin of a woman's bobbed hair.

Think of Christian women adopting such a custom! Because of this, one can scarcely distinguish today between a virtuos woman and an unvirtuous woman, they bob and dress alike. It makes it more respectable for the harlot.

"But if any man seems to be contentious, we have no such custom, neither the churches of God." (I Cor. II:16). Paul does not mean, If any one objects or wants to argue against what I have said, just forget about it, for I didn't mean it anyway. Some will be contentious about any Bible truth. Some will try to minimize the teaching of the Apostle Paul and say; "Oh well, it is just a custom anyway."

But let us notice the rendition of R. S. V., which gives it, "If any one is disposed to be contentious, we recognize no other "practice", nor do the churches of God. Williams renders this verse; "But if any one is inclined to be contentious about it, I for my part prescribe no other practice than this, and neither do the churches of God. Paul gives the contentious ones who did not want to follow his instructions to understand, that neither he, nor the churches of God have such a

custom or practice as he condemned.

What has he condemned? Answer; A woman praying to God uncovered, verses 5 through I3. This should forever settle it, "We have no such custom or practice."

But to gaze around in some congregations, one would almost think that we did have such a custom.

"May we honour God's word, and mothers, think you can cut your daughters hair, until she is a teen-ager or until she obeys the gospel, and then teach her successfully, that she ought not to cut her hair? You have already taught her by what you did and permitted. You have taught the very opposite, by cutting her hair. "Train up a child in the way he should go; and when he is old, he will not depart from it." (Prov. 22:6). I have seen Christian husbands who opposed the practice of women cutting their hair, and I have seen their supposed Christian wives of thosen same husbands with their hair cut. Those wives regard neither God nor their husbands; they dishonour both and themselves. They flaunt their lack of submission to their husbands, and their defiance of God's law.

5I4 West La Habra Ave., La Habra, California.

BAPTISM FOR REMISSION OF SINS.....

(Continued from page 5)

the death, burial and resurrection of Christ.

Therefore, we are made free from sin when baptized. Rom. 6:I7-I8.

Salvation is in the church. Isa. 46:I3; Heb. I2:22-23.

We are baptized into one body. I Cor. I2:I3.

Therefore, baptism is in order to salvation.

Jesus placed remission of sins, or salvation, after baptism in Mark I6:I6.

Therefore, baptism is in order to salvation.

Peter placed remission of sins after baptism in Acts 2:38 Therefore baptism is for the remission of sins.

The unsaved were commanded to be baptized. Mark I6:I6; Acts 2:38.

Therefore, baptism is for the remission of sins.

GEO. J. P. MASSER.

Graham, Texas. (From THE APOSTOLIC WAY, Nov. I5, I92I)

Let us not look back with regret, nor forward with fear, but around us with awareness.

Some men achieve notoriety and imagine it is fame.

WHAT PAUL SAID AND WHAT HE MEANT

It would be only reasonable to suppose that one speaking as the Holy Spirit gave him utterance for the express purpose of enlightening the understanding of his fellow men by revealing to them what God would have them believe and do, would mean just what he said, but if we are tolbelieve the things we read and hear, from many eloquent , seemingly earnest and highly educated preachers among us, it is not so. According to their version of the matter the case stands thus:

Paul SAID to the elders, "Feed the church of God," but he MEANT have a located evengelist to do the feeding.

He SAID God put pastors and teachers in the church "for the perfecting of the saints, * * * for the edifying of the body of Christ"---he MEANT they were to teach the little children.

Paul SAID the teachers should give their instructions "one by one, that all may learn," what he MEANT was, that each teacher should take a part of the congregation and all teach at once, so that each class can learn only what one teacher can impart.

He SAID, "Let your women keep silence in the churches: but he MEANT they were to ask questions and teach classes in the assembly.

He SAID "it is a shame for women to speak in the church," but his MEANING was that it is a shame for hre not to do her part of the speaking in the Sunday School.

Paul SAID the scripture is suffucient to make the man of God "perfect, thoroughly furnished unto all good works," but he only MEANT that they partly furnish us and we must depend on our own wisdom to supply that which the word of God lacks.

Paul SAID the parents should bring up their children "in the nurture and admonition of the Lord," by which he MEANT WE SHOULD HAVE THEN ATTEND Sunday School for an hour's instruction every Lord's day.

Will some one kindly give us a rule by which we may determine when Paul MEANT what he SAID and when he did not? Moreover, when he said one thing and MEANT something else? we need a code by which we may be able to decide just how to construe such cryptic instructions. And besides, how may we know that he ever meant anything he said? ----- G. A. TROTT.

(In the APOSTOLIC WAY for June I, 1921)

Temptation is a Christian's chance of flying his colors for Christ.

Delayed obedience is the brother of disobedience.

-II-

W O M E N T E A C H I N G

There are some questions that, I suppose, will be agitated so long as men do not fear to go beyond what is written. One of these questions is, women teaching in the assembly.

Paul says, "I suffer not a woman to teach, nor to usurp authority over the man,"

Some contend that if a woman's husband and the elders, give her permission to teach, that hse does not usurp authority over the man when she teaches. Therefore she has a right to teach in the assembly.

It is true, if she has permission, from those in authority to do a thing, she does not usurp authority over them when she does that thing. Hence, she may teach in the church, with the consent of the elders, without usurping authority over the man. But when she does so, she violates God's law, for he has forbidden her to teach in the assembly. I Cor. I4:34.

Paul said, "I suffer (permit) not a woman to teach nor to usurp authorityhover the man, but to be in silence". I Tim. 2:I2.

She may do neither the one nor the other. Though the elders may request her to teach in the cnurch, THEY HAVE NO POWER TO SET GOD'S WORD ASIDE. Hence, she disobeys the Lord when she teaches in the church, though she may have permission from the elders to teach.

Paul says, that it is a shame for a woman to speak (teach) in the church. It appears to me that no Christian woman would want to do anything that would be a shame to her. Women may teach in a private way.

The aged women are not only permitted to teach, but they are commanded to teach----teach the younger women good things, but not in the church, for they are forbidden to teach in the church. Thethings that they atea commanded to teach, it appears to me, should be taught in the homes.

Hear Paul, "But speak thou the things that become sound doctrine; .....The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things: that they may teach the younger women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed," Titus 2"I-5.

If the women will do as commanded in the above scripture, they will have enough to do, without teaching in

the church. ----A. J. JERNIGAN, Elk City, Oklahoma.
(The APOSTOLIC WAY, November I5, I92I).

The Lord has not called upon uninspired man to solve the mysteries of the universe. So he need not busy himself trying to explain what Moses didn't know, and what Jesus did not reveal, but rather search out what is his duty, and do it. He who is truly wise is wise in what is written.

* * * * * *

What! Not willing to hear another correct thine errors? If he is able to show you your mistakes he is the first man to whom you should hearken. If he fail to show where you have erred he cannot permanently injure you. Truth is mighty, it is eternal, and sooner or later,,if you are right, you will be vindicated. Don't be discouraged; fight on.

* * * * *

The rich and the poor are blessings to the world, and they can be made a blessing to the church. The rich need the labors of the poor, and the poor, being subjects of benevolence, afford opportunity for the rich to lay up for themselves treasures in heaven.

A. ELLMORE.

(In THE APOSTOLIC WAY, June I, I92I)

We would appreciate it very much if you would notify us when you change your address. It would save us time and money and would assure you of not missing a copy. Thanks!

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