*But these are written, that ye mi bbl ieve that Jesus is the Owist, the Son of God;- and 41wat believing ye might kevelfe4hrou9h his name" (John 20:31) .

IT IS WRITTEN



THIS PAPER IS DEDICATED TOTHE PROMOTION OF UNDENOMINATIONAL NEW TESTAMENT CHRISTIANITY

VOL. I **JUNE, 1956** Number 8

"BORN OF WATER AND OF THE SPIRIT"

By J. S. Bedingfield

Jesus once said, "Verily, verily, I tains the germ of life as shown by Jno. say unto thee, Except a man be born 6.63. When the word (the seed) en- of water and of the Spirit, he cannot ten; the heart and is accepted by faith, enter into the kingdom of God." Note, we are, as Jno. 5:1 says, begotten of we must be born of two thhings, viz., God. We grow and move in repent- water and Spirit. Again: We are born ante and confession and the "birth" of the Word of God (1 Pet. 1:23). is effected by the "coming out of" in Again: They that do righteousness are "baptism," thus completing the "birth" born of him (1 Jno. 3:29). Again: of water and of the Spirit.

Everyone that loveth is born of God (1 Jno. 4:7). Again: Whosoever that believeth is born of God (1 Jno. 5:1).

The above five statements are not i$_{ng}$ five different ways in which we are born, but are statements of the one birth of water and Spirit (Jno. 3:5). God and the Holy Spirit are always spoken of in the masculine gender, using the masculine pronouns "he," "him," etc. See I Kings 18:39; 1 Jno. 1:15, Jno. 8:41; Jno. 14:26; and 1 5:26. The way in which we are born of our fathers is by being "begotten" by them. We are "born" of our moth- ers. Hence, we see that we are born of God (1 Jno. 5:1) by being "be- gotten" by him, and the agency through which God does the "beget- ting" is the Holy Spirit, not directly, but through the Word of God (Jno. 6:63). Jas. 1:18 says, "Of his own will begat he us with the word of truth." Note, the un-equivical expres- ion, we are **begotten "with the word of truth."** This is in keeping with Luke 8:1 1, which says, "The word the seed." The word (the seed) con-

Do not forget though that it was "begotten" of our mothers. This be- ing true we would be children of God's covenant. Read Gal. 4:21-31, and you will see that the two covenants (the old and the new) are reckoned as two women, the bond woman sig- nifying the one from Sinai, while the free woman, his wife, signified the covenant of promise (Verses 21-25). Verse 26 shows the covenant called "Jerusalem which is above" is **"the of us all."** Verse 9 shows that cevenant which is "the mother of us all" is the covenant of "promise" which is the gospel covenant. This is in keeping with 1 Pet. 1:23, "Being born again, not of corruptable seed, but by incorruptable, **by the word of God** . . . ." Acts 3:25 says that we are **of the covenant.**

Hence, when we receive the word (the seed, Lk. 8:11, which contains the germ of life, Jno. 6:63) into our hearts "by faith" we are "begotten" of God (1 Jno. 5:1). We move **in**

(Continued on page 92)

Edit° f

SOME RESPONSIBILITIES

By L. R. Pamplin

Every worthwhile position in life carries with it responsibilities which must be faced and dealt with if one expects to accomplish much and prosper. Membership in the Lord's church bestows innumerable blessings and privileges on one, therefore involving a good many responsibilities. Members of this divine institution are faced with serious obligations which must be met in order to have hope of salvation.

In this essay, we shall consider some of these responsibilities hoping that it will provoke some serious thought as to whether we, as members, are living up to our obligations.

In reading about the church revealed in the New Testament, one discovers that each congregation was independent and completely autonomous in structure and organization. The only unit of the church known to the New Testament was the local congregation. All the work of the church was accomplished through the local congregation. Such unnecessary machinery as synods, presbyteries, missionary societies and conventions with their "delegates" or "messengers" were no part of the first-century church, and authority for such can not be found in the pages of holy writ.

Members **should** be united with a local congregation

Since there is no other unit than the local church, in order to be in full fellowship with the saints, it is necessary to be united with and amendable to a local congregation. When one obeys the gospel of Christ and is added to the church by God, he should not become a "floater" and "float" from one congregation to another, because such a practice is hurtful to the church. We can imagine what would happen if everyone in the church were to practice such. Nothing would or could be accomplished, and the work of Christ would virtually come to a standstill.

There is no such thing as "membership" in the New Testament church. The "Christian at large" who meets here one Lord's day and there the next and who does not hold his membership in any one particular congregation is helping to defeat the purpose of the church. He does not become a part of the program or to actively engage in it, thereby possibly robbing the church of the talents which he may possess; no one congregation can depend on his contribution to help pay the bills, etc.; he usually does not become too well-acquainted with the membership, and he also loses a certain amount of their respect for being a floater. The apostle Paul in all of his labors an the gospel always joined himself with a congregation of the people of God wherever he went when possible (cf. Acts 9 :26-30 ; 13:1-3: 14: 25-28).

Members should submit to the elders. New Testament churches had and have today elders or bishops as the only divinely sanctioned leaders of the local congregation to which the faithful member will subject himself. The elders of the congregation are to exercise the oversight of the members committed to their care, and the members are commanded to "obey them that have the rule over you, and submit yourselves7 for they watch for your souls, as they that must give account, that

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they may do it with joy, and not with grief . . . " (Heb. 13:17; cf. 1 Tim. 5 :17-19).

It is realized that there are some churches among us today which have no men scripturally qualified to hold the office of elder, and therefore must try to get along minus God-given leaders. Such is a sad report, but nevertheless true. It is a situation which has developed over the years due to a lack of emphasis on the importance of the eldership and sheer neglect in teaching about it. The church gives a fair share of its attention toward encouraging young men to train and prepare themselves for the public ministering of the word, but little or no thought of training them to be elders, though this writer must confess that he fails to understand why it is thought that young men will just naturally grow up to meet the qualifications of the eldership minus training, preparation, and encouragement.

All members are to jointly help in the work of the local church.

Think of how the work would progress if every member were faithful to this responsibility! If each member could be depended upon to be present at all meetings of the church, and to get behind every effort put forth to reach the lost and teach t1-'e saved we venture to say that the churches would both grow spiritually and numerically, church members would live more faithful. holy, and Christlike lives, and the cause would greatly prosper in general, Too often members do not enter into the work as wholeheartedly as they are able and as they should. Usually it is left uo to "the faithful few" or to one or two "sparkplugs" in the church. Of course, this should not be so. both from a standpoint of it being unfair to push the work off on a few, and from a biblical standpoint such can not be justified.

Paul, for example, likens members of the church to joints of a body. and he says that the whole body is joined and knit together by every joint with which it is supplied and that it makes bodily growth and builds itself up in love when—and mark it!—each part is working properly (Eph. 4:16). Conversely, when each part is not working prop,2rly, then of course the opposite of this is true. Again, Paul wrote to tl-e Galatian brethren to "let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another" (Gal. 6:4; cf. Lk. 6:44 and 2 Cor. 8:7,1 1-15) .

Members must help to preserve the unity of the church. This is a vital responsibility, and taking an objective look at the church today, we can plainly see that in this respect there is much failure. Woe to the man who causes division or fellowships those who cause and promote it! God hates a sower of discord among brethren (Prov. 6•19b). The New Testament is too plain in its condemnation on the subject of division within the body of Chri·A to be misunderstood by anyone. Paul commands all followers of Christ to "speak the same thing, and that there be no divisions among you" (1 Cor. 1:10) . Again, in the 12th chapter of 1 Corinthians at the 25th verse, he teaches that there "should be no schism in the body: but that all members should have the same care one for another." The faithful are (:.ornrn=led to mark and avoid those who cause division (Rom. 16:1 7).

Sometimes in our contacts with religionists who are faithful to and members of sectarian and vain, man-made religious organizations, they think that members of the church of Christ are nsrrow and bigoted and accuse them of being. such for not taking part in interdenominational activities. But the true people of God can not afford to engage in any kind of activity with the rlargl·ters of the great harlot. who keep divisiqn alive with their divisive names, creeds, unscriptual, false, and vain worship. Paul commanded the Ephesians to not be partakers with the children ef disobedience and to "have no fellowship with the unfruitful works of the darkness, but rather reprove them" (Eph. 5 :7,11).

False doctrines and religious institutions are unfruitful works of the darkness, and Satan is their instigator. Everything that God wants done religious-

ly can be accomplished through Christ's church and must be if we desire to please him. All pseudo-religious organizations could be disbanded instantly and not affect the church of the Lord in any way. And the sad part of it is that those who are deceived by and foster such will ultimately have their place in the lake that burneth with fire and brimstone where the beast and the false prophet are to be cast (Rev. 20 :10) . Why? Hear Paul: "Because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness" (2 Thess. 2: 10b-12).

Therefore, the true church can not "be partakers with them" for to do such would be open violation of God's commands. Christians are commanded to receive not transgressors of God's word and neither bid them God speed, "for he that biddeth him [the transgressor] God speed is partaker of his evl deeds" (2 Jno. 9-12). Further, Paul teaches the Christian to make a positive and definite effort (endeavoring) "to keep the unity of the spirit in the bond of peace" (Eph. 4:1-3).

There are other responsibilities of members of the church of Christ in which we shall not go into great detail at this time due to limited space. It is everyone's job to help keep the church pure by living holy, godly, and pure lives in the fear of God (cf. 2 Tim. 2 :19-22 ; 1 Tim. 6:11) .

The church of the Lord also has a divine mission to take the gospel to the lost. Each member is obligated to his lost brother in the flesh to help him find God, and each is obligated to God to bring forth fruit. Christ says that in so doing God is glorified, and the "doers" are his disciples (Jno. 15:8; cf. Rom. 7:4 and Jno. 12:2).

7r.„ E SECOND COMING OF CHRIST

(The Object of His Coming, and the Manner in Which He Shall Come)

The Scriptural Teaching on Both is as Follows:

1. He shall come literally as he went away (Acts 1:11).
2. Every one shall see him (Rev. 1:7).
3. He will come at a time when we are not looking for him (Matt. 24:44).
4. He will come suddenly, as a thief in the night (1 Thess. 5:2).
5. When he comes the elements shall melt with fervant heat (2 Pet. 3:10).
6. He shall come in flaming fire, taking vengeance on the wicked (2 Thess. 1:7-10) .
7. The living saints shall be changed and meet him (1 Thess. 4:16,1 7).
8. His second coming will be heralded by the trump of God, the shout of Christ and the voice of the archangel (1 Thess. 4:16).
9. He shall come with ten thousand saints (Jude 14).
10. He shall then execute judgment upon all (Jude 1 5).
11. The general resurrection will then occur (1 Cor. 15 :23-52) .
12. Death shall then be destroyed (1 Cor. 15:26).
13. The saints will then be like him, and see him as he is (1 John 3:2).
14. The saints shall then be with him (1 Thess. 4 :17).
15. He shall then judge the quick and the dead (2 Tim. 4:1).
16. Paul and all other saints will then get their reward (2 Tim. 4:6-8).
17. Then Christ shall deliver up the kingdom, the mediatorial throne (Zech. 6:13; 1 Cor. 15:24).
18. When all these things occur, and they will at the second coming of Christ, the unjust, unsaved, will necessarily be left out of gospel favor. So all this talk about people being given another opportunity of salvation, after the second coming of Christ, is a travesty on the word of God.

That there are to be two resurrections of bodies, one of the righteous and another of the unrighteous, with a thousand years, or a long period of

time, intervening, is not true, for the following reasons; namely:

1. The righteous are to be rewarded when Christ comes (Rev. 22:12). But the righteous are to be rewarded at the general resurrection (John 5:28,29). Therefore Christ will come at the general resurrection.
2. The wicked will be punished when Christ comes (2 Thess. 1 : 7- 1 0) . But the wicked will be punished at the general resurrection (John 5: 28,29). Therefore the second coming of Christ, the reward of the righteous and the punishment of the wicked, and the general resurrection. will all be at the same time.
3. But the reward of the righteous and the punishment of the wicked will be at the general judgment (Rev. 20 :12-15) .
   But we have seen that all of this is to be at the second coming of Christ, and after the thousand years are finished (Rev. 22:12; 2 Thess. 1:7-10). Therefore it is certain that Christ will not come until the thousand years are over, neither can the bodies of any be resurrected until after the thousand years are finished (John 5:29; Rev. 20 :12- 15) .
4. The Scriptures only recognize one return of Christ, but the second coming of Christ is always associated with the last judgment (Matt. 25:31-33; 1 Cor. 15:23; 2 Thess. 1:18). But the last judgment is after the thousand years are finished. Therefore, the second coming of Christ will not take place until the last judgment.
5. But at the second coming of Christ, the last judgment and the general resurrection which we have already shown will occur at the same time, Christ will reward people for what they have done in this life, not according to what they may do in the next life (Rev. 22:12).

Therefore, it is certain that no one will be given an opportunity of salvation after the second coming of Christ. For he will come quickly and have his reward with him. And when he comes, then it will be that he will give every man his reward according as his works shall be (Rev. 22:12).

The Bible teaches that we will be rewarded according to what we do while in the body (2 Cor. 5:10). And that rewarding will not be done UNTIL CHRIST COMES AGAIN. But Christ will not come again until the final resurrection and judgment (Matt. 25 :31-46 ; Rev. 22 :12 ; 2 Thess. 1:7-1 0). Therefore, there can be no possible chance of salvation after the resurrection.—From the Russel-White debate, sent in by L. C. England.

TRANSLATIONS AND VERSIONS COMPARED-2 Cor. 6:14

Luther W. Martin

Perhaps the questions of some readers may be answered by comparing the various versions of the English Scriptures regarding this particular text. It is not our intention to force an opinion upon the reader. Simply compare scripture with scripture upon this subject.

King James Version, 1611

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?"

Lamsa's Translation, 1940

"Do not unite in marriage with unbelievers. for what fellowship has righteousness with iniquity? Or what mingling has light with darkness?"

Revised Standard Version, 1946

"Do not be mismated with unbelievers. For what partnership have righteousness and iniquity? Or what fellowship has light with darkness?"

Weymouth's Translation

"Do not come into close association with unbelievers, like oxen yoked with asses. For what is there in common between righteousness and lawlessness?"

Goodspeed's Translation, 1923

"Do not get into close and incongruous relations with unbelievers. What partnership can uprightness have with

iniquity, or what can light have to do with darkness?"

Moffatt's Translation

"Keep out of all incongruous ties with unbelievers. What have righteousness and iniquity in common, or how can light associate with darkness? - In a footnote, Moffatt adds: 'The paragraph containing 2 Cor. 6:14 through 2 Cor. 7:1, belongs to some other part of Paul's correspondence with the Corinthian church." At least. Moffatt does not question its inspiration.

Twentieth Century New Testament, 1900

'Do not ally yourselves with those who reject the Faith. For what partnership can there be between righteousness and lawlessness? or what is there in common between light and darkness?"

Confraternity Revision of Challoner-Rheims Version, 1941

"Do not bear the yoke with unbelievers. For what has justice in common with iniquity? Or what fellowship has light with darkness?"

William's Translation, **1950**

"Stop forming intimate and inconsistent relations with unbelievers. What partnership can right-doing have with law-breaking, or how can light participate with darkness?"

Knox's Translation, 1951

"You must not consent to be yoke.-fellows with unbelievers. What has innocence to do with lawlessness? What is there in common between fight and darkness?"

Swann's Translation, **1947**

"Do not become yoked together with unbelievers (like two kinds of animals). For what partnership is there between righteousness and lawlessness?"

Living Oracles, Published in **1932**

"Be not unequally yoked with unbelievers; for what fellowship has righteousness with unrighteousness? and what communion has light with darkness?"

Cunnington's Translation, 1935

"(Yoke not yourselves unequally with unbelievers: for what fellowship have righteousness and iniquity? or what communion hath light with darkness? . . .)" A footnote is given as follows: "The passage 6:14-7:1 seems to be inserted accidentally, breaking the connection of 6:13 with 7:2. It may be a fragment of another letter, or have been lost from end of 1 Cor. 5." May I point out that this translator cocs not question the inspiration of the paragraph.

Montgomery's Translation, 1924

"(Be not unequally yoked with unbelievers; for what fellowship has righteousness with lawlessness? what communion has light with darkness? . . .)- In a footnote, Mrs. Montgomery refers to Moffatt and states: "Moffatt brackets 6:14 to 7:1, believing that this portion has been slipped in horn some other letter of Paul's to the Corinthians, since 7:2 evidently connects with 6: Again, none of these translators have questioned its inspiration.

Sawyer's Translation, 1858

"Be not unequally yoked with unbelievers; for what participation has righteousness with wickedness? or what communion has light with darkness?"

New World Translation, **1950**

"Do not become unevenly yoked with unbelievers. For what partnership do righteousness and lawlessness have? Or what fellowship does light have with darkness?"

New Testament, **Translated from the Latin Vulgate**

ith the approbation oW the "Most Rev. John McCloskey, D.D., Archbishop of New York."

"Bear not the yoke together with unbelievers. For what participation hath justice with injustice? Or what fellowship hath light with darkness?"

Wesley's Translation, **1790**

"Be not unequally yoe with unbelievers! for what fellowship hath righteousness with unrighteousness? or what communion hath light with darkness?"

Berry's Interlinear Literal Translation, **1897**

"Be not diversely yoked with unbelievers! for what participation (has)

righteousness and lawlessness? and what fellowship light with darkness?"

English Revised Version of 1881

"Be not unequally yoked with unbelievers: for what fellowship have righteousness and iniquity, or what communion bath light with darkness?"

We have given twenty different versions and translations of 2 Cor. 6:14. The slight variation existing between the different renderings is scarcely worth mentioning. It is hoped that these quotations will be of benefit to thoce making a study of the subject involved.—Via **The Gospel Advocate.**

THE FALL AND RISE OF MAN

(No. 2)

By L. C. Coleman

in our first article, we studied from the Creation to just after the flood (see Ch. 6). We find God greatly displeased with man. We shall notice first that tl e sons of God took the daughters of men for wives, and they led them astray.

I have been asked about these "sons of God.⁻ What kind of men were they? I know no other answer than this: In Jno. 1:11,12, the word states, "He came unto his own, and his own received him not. But as many as did receive him, to them gave he power to become the sons of God, even to them that believe on his name." Again in Rom. 8:14: "For as many as are led by the Spirit of God, they are the sons of God."

In Gen. 9:20-29, Noah raised grapes, made wine and drank some of it; he became drunken, and his son Ham is cursed because of his shame (looking on his fFther's nakedness). Another of Satan's doings. After the flood when men began to multiply upon the earth, Satan again comes among them in Ch. 11:1-9. We find them undertaking a fantastic project (building a tower to heaven), but God soon fixed it so that they became discouraged and quit. In v. 9, we learn where all nations came from.

The balance of Ch. 11 is devoted to the 0-eneology of Shem down to Abram, whom God called out of Ur of the Chaldees. We notice that this man never asked God why, but did as God told him to do. Nevertheless, he was human, and Satan tempted him; in Ch. l 2:10-20, we find that he claimed a brother and sister relationship between himself and Sarai his wife. **But** God had something for Abram to do; so he took a hand in matters, and Abram left Egypt. Then in Ch. 13:5-18, Safan shows up among Abram's and Lot's herdsmen; and Abram and Lot separ-

T ,en God nppeared un'o Abram again and renewed his promise to give him Canaan. k Ch. 14, Abram rescu-d Lot from Chedorlaomer (vs. 1-16), and upon his return (vs. 17-24) . Melchizedek, king of Salem, priest of the most high God, met him. He fed his army and blessed him, and he paid tithes of all that he had. That is the first time that tithing is mentioned in the Bible. Also Abram refused to take any of the spoils of the kings lest the king of Sodom should say that he had made Abram rich.

In Ch. 15, the word of the Lord c'me to Abram, and he promised him of a surety that his seed should inherit C,naan. And Abram asked how he S' mild know that he would inherit it, seeing he had no children and a stranger born in his house should be his heir. God said that his seed should be in bondage in a land not their own for four hundred years. Afterward they should possess Canaan.

In Ch. 16, Sarai gave her maid Hagar to Abram, in her stead to bear children. She bore him a son whom he named Ishmael. Abram was then 86 years old. When Abram was 99 years (Ch. 1 7), God appeared to him, promised Isaac, changed Abram's name to Abraham (for said he, "I have made a father of many nations"), and Sarai's name was changed to Sarah, be-

Fhe is a mother of many nations. Also he was given the sign of circumcision as a seal of his faith in God. So Abraham was circumcised when he was 99 years, and his son Ishmael was 13. All the men of his household were circumcised.

Again in Ch. 18, God appeared to him and promised positively that Isaac should be born the next spring about tl-e same time. Then the men passed on toward Sodom and Gomorrah, but the Lord lingered and told Abraham what he was about to do. Abraham pleaded for the righteous who might be found there. So Lot and his two daughters were spared. We find the whole sad story recorded in Chapters 18 and 19.-107 First St., Watsonville, Calif.

(Continued from page 85)

repentance and confession, and in "baptism" we are born, the water of baptism being that part of the "covenant" through which the delivery is effected.

"If any man be in Christ, he is a new creature . . ." (2 Cor. 5:17). In this the "new creature" is one newly born. But baptism, with its pre-requisites, faith, repentance, and confession, puts us into Christ (Rom. 6:1-4; Gal. 3:27) where we are "**new creatures**" (2 Cor. 5:1 7), that is, newly born: or as Christ puts it, "born of water and of the Spirit" (Jno. 3:5).

Dear friend, could anything be plainer? May Gor bless you to believe, repent, confess your Lord, and be baptized into Christ (Rom. 6:3,4; Gal. 3:27), where you will be a "**new** creature" (2 Cor. 5:17), thereby being born of water and of the Spirit" (Jno. 3:5) is my prayer.—Box 767, Bryte, California.

MODERNISM IN THE CHURCH

People are hesitant to concede that church of Christ preachers could be modernistic in their thinking. By modernistic we mean denying the infallibility of God's word and the inspiration of the Bible. It is good to be trustful. but never to the point that we cannot admit the possibility of false teachers. Paul, by inspiration, said they would arise. Here are a few excerpts from statements made, and tape recorded, by Brethren Odell Myers and 0. H. Tallman, in a special meeting in Flushing, New York.

0. H. Tallman: "I would say first of all that inspiration doesn't mean that a man is infallibly correct; whether it is in Paul, or in Moses—or in anybody else."

Odell Myers: (concerning the book of Genesis) "I don't believe it is an infallible record of the reality of God—it is a very fallible record." (Relative to Genesis. chapter 8) "God admits that he made a mistake in wiping the slate clean. It didn't do any good."

Odell Myers: "The Bible used to be an end-all and answer-all to every problem. Today it is one of the major problems that I myself have to deal with."

Odell Myers: "That you can pick up the Bible and read it and understand it just isn't true."

Odell Myers: "I believe that if God could have sent the Christ after man's fall, that he would have."—Via Church Bulletin, 17th St., church of Christ, Santa Ana. Calif.

NEWS AND ACTIVITIES

"Brother Elmer H. Hunt, P. 0. Box 311, Garden Grove, California, will hold a meeting for the Somerton church of Christ beginning June 24 and lasting through the week over the following Sunday. Brother Hunt has time to hold some meetings during the summer when he is not at his school duties. Any one who can, please come and be with us at any time. We meet at 4th and Spring Streets in Somerton on the corner of the school lot."—W. A. Nelson, Rt. 1, Box 14 B. M., Somerton, Arizona.

The Arkansas Avenue church of Christ, 9914 Arkansas Avenue, Bellflower, California, will commence a series of gospel meetings on the 1 7th day of June to continue through the 24th, with Evangelist W. H. Francis of Mangum, Oklahoma, as the speaker. This church extends an invitation to all to be with them in these meetings.