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God Promises A Kingdom Child Abuse

By Harold Turner

By James Knight

In the second year after Israel was taken captive by Nebuchadnezzar, king of Babylon, the king had a dream, which when interpreted would tell of a great event in God's plan for His people. In process of time Daniel was called to make known both the dream and its interpretation. He said the king had seen a great image standing before him. The image had a head of gold, breast and arms of silver, belly and thighs of brass, and his legs of iron, and feet of part iron and part clay. Daniel said this image represented four great kingdoms that would rule over the earth. Of Babylon, he said, "Thou art the head of gold, And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron" (Dan. 2:38-40). Also in the dream, the king had seen a stone cut out of the mountain without hands, which smote the image upon the feet, and brake them in pieces.

Daniel then tells of the great event that was to take place, "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter, and the dream is certain, and the interpretation thereof sure" (Dan. 2:44-45).

This prophecy pictures the definite period in time when the kingdom of God would be established. It would be in the days of the fourth kingdom that would reign over the earth. Since Babylon was the first of these kingdoms, we can easily trace the history following this to the fourth world power.

In Daniel 5:25-28, Daniel said to the king of Babylon, "God hath numbered thy kingdom, and finished it. Thy kingdom is divided and given to the Medes and Persians." The Medio-Persian kingdom was the second kingdom in Daniel's prophecy. In Daniel Ch. 8, Daniel pictures the third kingdom rising

to power. The kingdom of Greece overpowered the Medio-Persian kingdom and became the third world power after Babylon. Babylon reigned from approximately 605 to 539 B.C. The Medes and Persians reigned from 539 to 331 B.C. and Greece reigned from about 331 to 63 B.C. History teaches us that Rome rose to power and became the fourth great world power.

The kingdom of God would be set up in the days of the fourth great kingdom, for Daniel said that God's kingdom would smite the image on the feet, which represented the fourth kingdom.

Daniel gave another prophecy that helps us determine the time more exact. In Daniel 7:13-14, "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

In the days of the Roman power, Jesus was born, and the promise made that He would be a king, and "of his kingdom there shall be no end." Jesus frequently referred to himself as "the Son of man" (Matt. 16:13). He ascended with the clouds of heaven to the right hand of God (Acts 1:9, Mark 16:19). At this time He was given dominion - "Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in heavenly places. Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come. And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body . . ." (Eph. 1:20-23). It was also at this point that Jesus received glory of the Father (Acts 3:13). Daniel said when the Son of man came to the Ancient of days he was given dominion, glory, and a kingdom. All these were given Christ upon His ascension.

During His life here on earth, Jesus spoke many things about the kingdom,

The other day I ran across an article in the newspaper that was very disturbing to me. The article concerned child abuse, and stated that thousands of children die every year as a result of it. When I read the article my first reaction was one of anger. I admit that it makes me mad when I read of parents who willfully abuse innocent and helpless children. My second reaction was in the form of a question, how can parents who bring children into this world, and are supposed to love them, do such a thing? I will be the first to admit that I do not know the answer.

There is another kind of child abuse that I would like to discuss with you, and it is even more serious than that of a physical nature. The kind that really concerns me is spiritual child abuse. There are many parents who would not think of abusing their children physically who are spiritually abusing them all the time. How can we be guilty of this?

We abuse our children when we do not teach them the word of God in the home. Fathers are taught to bring their children up in the nurture and admonition of the Lord (Eph. 6:4). This means that we must begin early in our children's lives to implant the word in their hearts. Paul told Timothy that he had known the holy scriptures from the time he was a child (2 Tim. 3:15). Timothy had learned the scriptures from a godly grandmother and mother. We have the same responsibility to our children today.

We abuse our children by allowing them too much freedom at too early an age. As a parent, I believe in freedom for my children, but I also believe this freedom must have some restraints. I read in the Old Testament where Samuel allowed his sons too much freedom, and they brought reproach upon him and God's people. The Bible says that they turned aside after lucre, took bribes, and perverted judgment (1 Samuel 8:3). Samuel failed to restrain his sons and judgment was brought upon his house (1 Samuel 3:13). We can easily be guilty of the same sin today.

We are guilty of child abuse when we allow them to make decisions before they

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Redeemed from the Curse

By W. F. Cawyer
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This is the first in a series of articles dealing with errors relating to the Sabbath day doctrine. There is a diligent effort made today to bind the Law of Moses, as revealed in Exod. 20:8, upon all Christians. This law states, "Remember the sabbath day to keep it holy." The sabbath is the seventh day of the week.

In this article we will examine the Sabbath day doctrine in light of the teachings of Galatians 3. In Gal. 3:13 the Bible states, "Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, cursed is every one that hangeth on a tree." This verse is used by the Sabbath observers to show that Christ redeemed from the curse of the law rather than from the law itself. This is inconsistent when viewed in light of the context. Notice in Gal. 3:10, "For as many as are of the works of the law are under the curse." Who is under the curse? Those who are of the works of the law. Those who contend for the sabbath law emphasize, "Christ hath redeemed us from the curse of the law, being made a curse for us." Question: How did Christ redeem us from the curse of the law? Was it not when he "took it out of the way, nailing it to his cross?" (Col. 2:14).

In Gal. 3, Paul is discussing salvation by faith, and contrasting it with the law under which the Jews lived for fifteen hundred years. In Gal. 3:2 Paul said, "Received ye the Spirit by the works of the law, or by the hearing of faith?" Today men are saved by the hearing of faith and not by the works of the law. God had promised Abraham "In thee shall all nations be blessed" Gal. 3:8. Who receives this blessing, those under the law or those of faith? "So then they which be of faith are blessed with faithful Abraham." Gal. 3:9. Notice also Gal. 3:11, "But that no man is justified by the law in the sight of God, it is evident; for, the just shall live by faith." Today men are saved by faith, and "the law is not of faith" (Gal. 3:12). It is those who live by faith that receive the Abrahamic promise "That the blessing of Abraham might come on the Gentiles; that we might receive the promise of the Spirit through faith" Gal. 3:14.

This subject becomes more enlightening when we read Paul's statement in Gal. 3:19, "Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made." Note in this passage that the law was added TILL the seed should come. In Gal. 3:16 Paul tells us that the seed in the promise is Christ. The law was added to the promise,

but only till the seed should come. The promise was "In thee shall all nations be blessed." The law was given to the Jews only (Deut. 5:2-3, Rom. 3:1-2, Eph. 2:11-12).

Now let us observe the reading of Gal. 3:23-29, "But before faith came, we (Paul was a Jew, therefore he said we, WFC) were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the LAW was our schoolmaster to bring us (the Jews WFC) unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under the Schoolmaster. For ye are all (both Jew and Gentile WFC) the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

No, there is nothing in Galatians the third chapter for any Sabbath observer, nor for any other individual who thinks that he can worship God under a law that was nailed to the cross of our Lord. We live under the new covenant of faith, Heb. 8:13.

Child Abuse (Cont.)

are mature enough. There are many areas where we recognize their inability to make decisions, and we go ahead and make them for them. When they are small we do not let them decide all by themselves when they eat or what they eat. We, because of experience are in a better position to know what is good for them, and we see that they get it. When they are sick we do not let them decide if they want to go to the doctor. When we determine that it is the expedient thing to do, we take them to have a medical checkup. When our child reaches school age we don't ask them if they want to go to school. We, knowing that they need an education, make them go to school. Why then do we think they are able to make their own decision when it comes to attending worship and Bible study? I have heard well meaning parents say, "I just don't want to make my child go to church." I'm afraid they will rebel when they get older and won't go at all." Why don't we apply the same reasoning to eating, going to the doctor, and going to school?

The result of spiritual child abuse is far more serious than physical child abuse. Physical child abuse hurts them in the present, and spiritual child abuse results in spiritual and eternal death. Don't be a child abuser!

God Promises A Kingdom (Cont.)

which He said, was at hand. In Mark 9:1, Jesus said that the kingdom would come within the lifetime of some of those standing there with him at that time. In Matt. 16:18-19 Jesus promised "I will build my church, and I will give unto thee the keys of the kingdom of heaven." It is believed by many that Jesus uses church and kingdom in reference to the same thing. However, there are other reasons for believing this. In Acts 2:47 the Lord adds to the church such as should be saved. In Col. 1:13, God delivers us from darkness and translates us into the kingdom of His dear Son. These two Scriptures show more clearly that the church and kingdom are one and the same.

Some have asked, "Is the kingdom reigning over all people, nations, and languages today?" Daniel did not say that the kingdom would reign over every person of every language in every nation. He said that the kingdom would be for all people, and that "all people, nations, and languages, should serve him." Daniel said that all should serve him, not that all would serve him. The church-kingdom is for all people, all nations, all languages. Prior to the establishment of the church-kingdom in Acts 2, all references to the kingdom point forward to the future, but after Acts 2:Ch. all references show the kingdom to be in existence (Col. 1:13, Rev. 1:9).

Contrary to the belief of many, Jesus is not coming back to set up the kingdom, but rather to deliver up the kingdom to the Father (1 Cor. 15:24).

"The man who lives for himself and by himself is apt to be corrupted by the company he keeps."

Watch for Their Souls VI

By W. R. Smith

"The church is on the March" when it is sufficiently strong in the Lord and the power of his might (Eph. 6:10) to detect readily and neutralize thoroughly any and every sort of evil influence that can affect the welfare of a congregation.

One of the most deadly enemies of Christ is discord among brethren. There is no more formidable roadblock to peace and fruitfulness that Satan can devise. Where brethren are bickering, whether among the leaders or the members, confusion takes over and God has abdicated - 1 Cor. 14:33. A church, torn by warring factions, reminds us of what Jude said about some other transgressors, "clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; to whom is reserved the blackness of darkness forever."

Why will brethren, particularly leaders, allow Satan to wreck and ruin the church? The answer is stated plainly and simply in Rom. 5:1: "Therefore being justified by faith we have peace with God through our Lord Jesus Christ." Peace is hard to come by. The price is faith. Not little faith (Matt. 6:30) but great faith (Matt. 15:28). Great faith which merits peace with God and accepts 1 Cor. 14:33 as the truth.

Brethren who are fighting among themselves have in fact derided God and treated Him with contempt. The kindest remarks that can be made about such brethren are such as; "O ye of little faith." Furthermore, he who enjoys peace with God is also at peace with his brethren. To be at peace with the brethren it is necessary to love them (1 John 3:14). In this passage we are told, "He that loveth not his brother abideth in death." Spiritually dead brethren are not at peace with God. A brother who thinks he is in fellowship with God and at the same time is feuding with a brother (a sure sign he doesn't love him) is sadly deceived. "Be not deceived; God is not mocked" Gal. 6:7. In far too many instances of differences among brethren and church strife the relationships among them soon drift into hatred. Where this is true the brethren are murderers! (1 John 3:15). And you know that no murderer is at peace with God!

Why, then do brethren go on with their bickering and feuding in the face of these very specific and fearful indictments? The answer is, they don't believe what the Bible says. They are skeptics! They are at "outs" with both their brethren and God and it seems, maliciously so. For if one has peace with

God he is also at peace with his brethren. If a brother is out of harmony with his brethren he is also at odds with God.

To enjoy peace with God requires an even stronger faith than to love one's brethren. It must be so great as to love one's enemies (Matt. 5:44). True, one's brethren may also be one's enemies. Even so, how should we account for one's refusal to "bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you"? Such conduct is antagonistic to and in defiance of Jesus teaching. If this requirement can be flaunted without censure from God, then Jesus is not the son of God! How true it is, then, that peace with God comes by believing his word. "Who so keepeth his word in him verily is the love of God perfected." (1 John 2:5).

What is the remedy for lack of faith? "So then faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). A more thorough, diligent and consistent study of God's word will increase faith. Likely, there are contentious brethren who do not even believe this statement. Are there positive evidences that more faith results from more Bible study? How does Paul's statement in Rom. 1:16 fit into this picture? The power of God is the answer! Those of us who have tried to help churches, "split up" by partisan members who are lacking in faith, fully realize a stronger force than possessed by man is needed. It would seem at times that nothing short of a miracle can induce some brethren to give up their stubbornness and factious ways and trust in God. It appears that a few had much rather trust in their own selfish ways (Luke 18:9-14) than follow the divine pattern. Do they think this kind of stubbornness will bring a reward? If the answer is yes, then they are deceived. They are in fact sowing to the flesh in the delusion that they are sowing to the spirit. They are making the same mistake as did Eve. Such people are critically in need of help and nothing but the power of God - the gospel can offer them hope! This help, of course, must come through the brethren (Rom. 15:1).

There is no challenge which faces the church today more serious than that of watching for the souls of church members. (Hebrews 13:17).

"Sin may come upon you as a surprise, but do not let it dwell with thee as a guest."

Does God Approve All Unity?

By Charles Leonard

Near the close of His life, Christ prayed that the apostles and all those who believe on Him through their word might be one (John 17:20-21). Paul exhorted the Corinthians to all speak the same thing, and to be perfectly joined together in the same mind and in the same judgment (1 Cor. 1:10). The early church was able to practice unity - "And the multitude of them that believed were of one heart and of one soul" (Acts 4:32).

The Bible teaches that division within the body of Christ is sin, for one reason - because the church is the temple of God (1 Cor. 3:16-17). Where such division exists, someone must be wrong, and will be destroyed (1 Cor. 3:17). It is a very serious thing for one to cause division and offenses contrary to the doctrine of Christ (Rom. 16:17).

The Lord wants unity, but His word often causes families to divide (Matt. 10:34-36). Christ said, "Woe unto the world because of offenses: for it must needs be that offenses come; but woe to that man by whom the offense cometh" (Matt. 18:7).

Christ does not approve all unity, or condemn all division. The Bible upholds unity based upon truth (Eph. 4:4-6, 1 Cor. 12-13). 1 John 1:7 permits and upholds fellowship only with those who walk in the Light as He is in the light. The Bible also condemns division that is brought about by false doctrines (Rom. 16:17-18, 1 Cor. 1:10-13, Titus 3:10-11). In Eph. 5:11 Paul stresses this point, saying, "And have no fellowship with the unfruitful works of darkness, but rather reprove them." Yet, God does not uphold all unity, but condemns some unity. In Rev. 2:15-20 Christ rebukes the church for fellowshiping those who taught and practiced false doctrines. While it is true that God condemns division, He does not condemn all division. There is some division that God upholds (Eph. 5:11, Rom. 16:17-18).

The basis of all Christian unity must be the word of God (John 12:48). The unity of the Spirit can exist only where people respect what the Spirit has revealed (Eph. 4:3). God's plan for unity is a submission to truth. The platform for unity is set forth in God's word - "Endeavoring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all." (Eph. 4:3-6). It is only upon this platform that the unity that Jesus demands and upholds can find support.

Satan Asked To Have You

By Lavern Stewart

God made man with the ability to consider both sides of a proposition; therefore, man is able to decide between right and wrong so as to choose what is best for him eternally. An example of this fact is given us in Moses, who by faith, chose to serve God - "By faith Moses, when we was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;" (Heb. 11:24-25). There are some who do not believe that man is free to choose, believing rather that God decreed before the creation the destiny of all men. However, it is written that God is not willing that any perish, but that all come to repentance (2 Pet. 3:9). Too, Paul spoke of this truth saying of God, "Who will have all men to be saved, and to come to the knowledge of the truth." (1 Tim. 2:4). The reason, however, that all men are not saved is that they do not "will" to come to Jesus, see John 5:40.

A conclusion can be drawn from the above paragraph that Satan can tempt man to do evil, and that man can choose to serve Satan or God. Too, this fact is stated in Rom. 6:16, "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?"

Satan is quite active as he "walks about seeking whom he may devour." (1 Pet. 5:8). He does not go about his work in a careless manner, but rather "considers" the people he intends to tempt. He had cast an appraising eye on Job. The fact that Job had the power of choice is seen in God allowing Satan to tempt Job.

In Luke 22:31-32, Jesus told the apostle Peter that Satan had asked to have him that he might sift him as wheat. Peter had a choice in this matter, because Jesus told Simon Peter what he was to do after he turned back to God.

We can resist the devil, and he will flee from us, James 1:7. But notice how, "Submit yourselves therefore unto God. Resist the devil, and he will flee from you." A choice of submission and service is to be made. Satan tempted Jesus, he asked to have Peter - he might even have boasted to Jesus about what he would make Peter do, as he did about Job - In fact the very best people will be tempted. But each chooses his Master.

Paul warned Christians in 2 Cor. 2:11, that Satan can get the advantage of us. He warns that we must not be ignorant of his devices. Paul wasn't, are we? Through our ignorance, Satan may well get the upper hand on us. Let us be sure of our service, that it is acceptable unto God in Christ Jesus.

Be Thou An Example

By Coy Walters

"Let no man despise thy youth, but be thou an example to them that believe, in word, in manner of life, in faith, in purity" 1 Tim. 4:12. These instructions were given to a young Christian man to encourage him in the responsibility of being the right example to others. Every Christian has the responsibility of being a good example (Matt. 5:16). However, one of the dangerous ideas among our younger people is that because they are young they don't have as much responsibility in being the right example. This idea is not in harmony with the teachings of Christ. Every person who comes to Jesus for salvation, is thereby making a commitment to live a new and different life: A life that is guided by holy principles rather than doing what one pleases for himself.

In 1 Cor. 6:19-20, the apostle Paul wrote concerning the Christian and his body, "Know ye not that your body is the temple of the Holy Spirit which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." A young person cannot bring glory to God when they use filthy language, or when they permit themselves to become enslaved to dirty habits. A young person cannot glorify God by expressing an attitude of disrespect and unconcern for others, or by getting involved in activities that would leave his spiritual life in question. In Rom. 12:1-2, Paul wrote that Christians should present their bodies "a living sacrifice, holy, acceptable unto God... and be not conformed to this world" but proving what is that good, and acceptable, and perfect will of God. Young people, may you be challenged to sacrifice any and every thing that causes you to cease from glorifying God. The young person knows, most of the time, when he allows himself to become involved in things that are hurtful to his spiritual life. It could be a certain non-Christian girl/boy friend, part of the group he runs around with, or certain hobbies. These may also be hurting his outward influence as a Christian. The consequences are far too great, both now and hereafter.

When young Christians are examples in the things listed above in 1 Tim. 4:12, not only do they help themselves, but they are able thereby to show others that Jesus is the way, the truth, and the life (John 14:6). There are many young people, who are searching for the real values in life. May they see in your life the example that will help them find these values. If while viewing your life,

they hear you talk of being a Christian, yet see you following the crowd in doing things that are questionable to Christian conduct, they will only become frustrated and confused. This problem occurs many times among young people who desire to be popular. There is nothing wrong with being popular in and of itself. However, as Christians, we must use care to keep our lives in the right relationship to God, and let this be our guide to being popular with others. Unless we can be popular and a Christian, we have the wrong motivation.

In Hebrews 3:13, the writer said, "But exhort one another day by day." One of the best ways for a young Christian to do this is by being a good example. Show other young Christians, who are struggling with living right, that one can be happy and at the same time live faithful to God. Others may be looking to you for the strength to hang on. Don't let them down. Paul said, "Let your forbearance be known to all men" Phil. 4:5. For what is your forbearance known to others?

Young people, devote your very beings to Christ and be an example for Him to all believers. You can do this, and if you will, you will build a life that you will never have to be ashamed of, and Christ will reward you for it in so many ways, both in this life, and in the life to come.

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