

Fulton County Gospel News

"The Churches of Christ Salute You"

Publication No. 211780

Second Class Postage Paid at Mammoth Spring, AR

Volume 22

Mammoth Spring, AR 72554

February 1988

No. 2

Patience In Suffering

By Charles Chumley

"Be patient therefore brethren, until the coming of the Lord, Behold the husbandman waiteth for the precious fruit of the earth, being patient over it, until it receive the early and latter rain. Be ye also patient; establish your hearts: for the coming of the Lord is at hand. Murmur not, brethren, one against another, that ye be not judged: behold, the judge standeth before the doors. Take, brethren, for an example of suffering and of patience, the prophets who spake in the name of the Lord. Behold, we call them blessed that endured: ye have heard of the patience of Job, and have seen the end of the Lord, how that the Lord is full of pity, and merciful." James 5:7-11.

Suffering Touches All Men

Regardless of the source from which it may arise, suffering has a way of wringing certain responses from all men. Often it springs from physical or mental distress, and some respond with anger and resentment. "Why did this happen to me?" they ask, as they allow themselves to slip into a sea of bitterness. Again, suffering may have its base in grief over some great loss - a loss of property or a loss of a loved one. Here the response is sometimes one of despair. "If this is all we have to look forward to," they say, "there is really no point in trying to go on." It may be that the suffering is a consequence of unjust treatment at the hands of an oppressor. In such an instance, the reaction is often one of retaliation and revenge. "He may think he can mistreat us," the oppressed rage, "but we will show him if it takes the rest of our lives."

Patience In Suffering

The Christian's reaction to suffering is determined by the degree of his faith in God. A strong, active faith will enable him to be patient in suffering, for patience, the quality of steadfast endurance, has its roots in the same faith which gives rise to good works. Faith manifests itself not only in active works but also in the capacity to endure "as seeing him who is invisible." The cultivation of patience in suffering, therefore, becomes a test of our faith in God, as rigid and as valid as the test of good works.

Patience Under Oppression

James charges Christians to be patient in suffering, even under the oppression of those who would treat them unjustly. Faith will supply the Christian with the strength to endure injustice and to refrain from doing wrong even in the face of ill treatment. The Apostle Peter stresses the same thought: "Servants be in subjection to your masters with all fear; not only to the good and gentle, but also to the froward. For this is acceptable, if for conscience toward God a man endureth griefs, suffering wrongfully. For what glory is it, if, when ye sin, and are buffeted for it, ye shall take it patiently? but if, when ye do well, and suffer for it, ye shall take it patiently, this is acceptable with God" (I Peter 2:18-20).

Incentives To Patience

By way of encouragement James emphasizes the truth that patience will be rewarded, that patience is required in the service of God just as it is required in the matter of

sowing and reaping, and that others who have gone before have been called upon to cultivate patience in suffering.

Be patient - until the coming of the Lord. At His coming all accounts will be settled. The Lord will render to every man according to his deeds. He will deal justly with the oppressor and with the oppressed.

Be patient - like the husbandman. He does not expect to reap the harvest at the time of planting. He is willing rather to wait patiently until the crop has received not only "early" rain in the fall but also the "latter rain" in the spring. His patience grows out of his faith that the harvest will come in due time. In like manner the faithful disciple is to "establish" his heart, secure in the knowledge that the Lord is coming.

Be patient - without murmuring against each other. The faithful Christian offers his service to the Lord, and the attitude he manifests will have much to do with determining the acceptability of that service. If he allows himself to become fretful and complaining in his dealings with his companions, God will not be pleased.

Be patient - as were the prophets. The disciple today is not the only one who has ever been required to exercise patience. He needs to call the roll of God's prophets, who in the face of almost overwhelming obstacles, remained steadfast in faith and persevered in His service, and take courage.

Be patient - consider the patience of Job. Bereft of his loved ones, stripped of all that he possessed, plunged into the very depths of

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FULTON COUNTY GOSPEL NEWS

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FULTON COUNTY GOSPEL NEWS

P.O. Box 251

Mammoth Spring, AR 72554

EDITOR Jared Williams

Publication No. 211780

Salvation Is In Christ

By Richard England

"Thou art the Christ" is the confession Peter made to Jesus in Matthew 16:16. "Christ" means anointed. The Hebrew word was "Messiah." The nation of Israel looked for the King, the offspring of David. The Jewish people, and even the Samaritans who were part of the ten tribes of Israel who had mixed with the Gentiles, expected a "Messiah" of "Christ." The Samaritan woman at the well said "I know that Messiah cometh, which is called Christ: when he is come, he will tell us all things." (John 4:25). The Jews said in John 7:42, "Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?" They did not, for the most part, believe that Jesus was the Christ. When Jesus was before the high priest and was told to "tell us whether thou be the Christ, the Son of God. Jesus saith unto him, Thou has said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy." (Matthew 26:63-65). Nevertheless, they knew that the Old Testament prophecies foretold of one to be born of the Jews who would be a leader and savior of God's people. (Isaiah 7:14; 9:6, 7).

Paul explains that the promise to Abraham and his seed concerned the same one as the prophecies of the "Christ." Peter identifies the "Christ" and the "seed" to be the same one as foretold by Moses to be the great "Prophet" to whom all are to give heed. (Acts 3:19-26). He also points out that all of these are fulfilled in the man JESUS of Nazareth. (Acts 2:22ff).

To be in Jesus Christ is to know the blessings of God which He promised would come to man through His Son. "If any man be in Christ, he is a new creature: old

things are passed away; behold, all things are become new." (II Corinthians 5:17). "Blessed be the God and Father of our Lord Jesus Christ who hath blessed us with all spiritual blessings in heavenly places in Christ." (Ephesians 1:3). "Being justified freely by his grace through the redemption that is in Christ Jesus." (Romans 3:24). "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." (Galatians 3:29).

The exclusiveness of salvation in Christ is seen in Acts 4:11,12. "This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." This simply means that we cannot be saved OUTSIDE of Christ. The New Testament teaches that in Christ "we have redemption through his blood, even the forgiveness of sins." (Colossians 1:14).

Where are you located, OUTSIDE on IN Jesus Christ?

Instrumental Music In The Worship?

By Rex A. Turner

Introduction

No man can show by the New Testament where God demanded the use of the instrument in the worship, or where Christ authorized it, or where the apostles practiced it or where a necessary inference can be drawn to support it. The use of the instrument then is without divine authority.

God's commands are inclusive and exclusive. Those commands include everything that is specified, and they exclude everything which is not specified. The commands of the Scriptures may be classified into two categories — namely, generic and specific.

Generic Commands:

A generic command is a command which authorizes the perfor-

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physical agony, he nevertheless persevered in his invincible faith in God. In the end, God gives ample evidence of His loving mercy in the abundance of blessings He showers upon Job. These blessings constitute God's assurance that He will deal justly and mercifully with all who love and trust Him.

Faith's Challenge

James challenges the Christian to see trials and hardships, offenses and injustices, as avenues to a more meaningful faith and to a richer maturity in Christ. Such experiences when rightly used, develop the marvelous quality of patience, the capacity for steadfast endurance in the face of great hardships. Those who strive to cultivate such patience experience a growing steadfastness of purpose and an increasing capacity to meet and to rise above the shifting circumstances of life. They learn the great lesson that happiness peace of mind, that Christian joy, depend not upon favorable outward circumstances but upon the inner ability to put their trust unreservedly in God and in His Word. They learn what it actually means to "walk by faith not by sight."

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REMINDER

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mance of some act, but it does not give directions as to the manner or method of its performance. The great commission is a classic example of a generic command. Jesus said: "Go preach the gospel" (Mark 16: 15, 16). To illustrate, the term "go" is generic. Jesus did not specify the "how" of the going, whether by walking, or by beast of burden, or by sailboat. Any means of travel then or now is embraced by this generic command, "Go."

Specific Commands:

A specific command is a command which authorizes the performance of an act, and it also specifies the manner or method of its performance. A classic example of a specific command is found in Genesis 6:22. Here God commands Noah to build an ark. He said: "Make thee an ark of gopher wood." God not only authorized the construction of an ark, but he specified that the ark should be build of gopher wood. Thus Noah was not at liberty to use any wood except gopher wood.

If Noah could have made the ark by the use of some other kind of wood, or by the use of gopher wood and also some other kind of wood, and at the same time could have been well pleasing to God; then, by the same logic, or on the same principle, Christians could choose to use the instrument exclusively to make music, or they could choose to use the instrument in conjunction with their singing. If Noah, on the other hand, could please God only by making the ark of gopher wood to the exclusion of all other kinds of woods, then Christians can please God only by singing, or by vocal music. Let every honest soul judge sincerely as to whether or not Noah could have, with God approbation, substitute another kind of wood in the construction of the ark! Would God have been pleased with Noah's action in such a case?

Arguments For The Use Of The Instrument

The Restoration Movement which got underway in the beginning of the nineteenth century was an effort to restore New Testament

Christianity to its rightful place. It was an effort to find a basis of unity and oneness for all believers.

Stone and the Campbells, together with the others of the Restoration Movement, took the Bible, and the Bible alone, as their guide -- their only standard or authority in religion. They adopted for their motto the statement: "we speak where the Bible speaks, and we are silent where the Bible is silent." Following this motto in their efforts to restore the primitive practice of the apostolic church, a great and fast growing brotherhood worshipped for more than fifty years without the use of the instrument.

The instrument was first introduced in the church in Midway, Kentucky, in about 1858, and it was introduced again in 1867 -- this time in the church at Cleveland, Ohio. The instrument was not used prevalently until after 1867, but wherever it was introduced, strife, bitterness, and division followed.

Since the introduction of the instrument, those responsible for its introduction and use have made from time to time certain arguments in defense of the use of the instrument in worship. A review of the major arguments that have been made and are being made is in order.

Argument Based On Silence Of Scriptures

One of the first arguments that was made in defense of the use of the instrument in worship was based on the silence of the Scriptures. The advocates averred that "there is no law against instrumental music in churches; therefore, those who use it are not transgressors." No claim was made from Scriptures for the use of the instrument in worship. The argument was and is based solely on the silence of the Scriptures. The Hebrew writer made an argument from the silence of the Scriptures. He said:

"For the priesthood being changed, there is made of necessity a change also of the law. For he of whom these things are said, belongeth to another tribe, from which no man has given attendance at the altar. Yet it is evident that our Lord hath spring out of Judah; as to which tribe Moses spake nothing concerning priesthood" (Hebrews 7:12-14).

The point is that the silence of Moses relative to priests from tribes other than Levi eliminated all other tribes from contributing some of their own men to serve as priests under that Mosaic priesthood. The truth of the matter is that in the area of specifics, the silence of the Scriptures is a limiting factor which allows only for that which is expressly set forth in the specific.

Argument Based On Law Of Expediency

Another argument that was made -- a corollary to the first -- in the defense of the use of the instrument was based on the law of expediency. The advocates averred that the instrument was an aid or help to the singing, but the fact is that no act of worship is expedient which is not first of all lawful. Expediency is not something which falls without the law, but rather it is something that falls within the law. No expediency can be established for an instrument, or any act of worship for that matter, until a law or authorization of it is established by a direct statement, an approved example, or an implication.

If God had authorized the use of the instrument, then matters of expediency would include the kind of instrument to be used, the price to be paid for it, the determination of who would play it, and the decision as to the time and circumstances that might regulate its performance.

Those who have contended that the instrument is an expedient, a help, or aid to the singing have reasoned that the instrument aids the singing in the same way and on the same principle that a cane aids a man when he walks. Now, an aid can never be a coordinate -- that is, equal in rank -- with the thing or person that it is supposed to aid. An aid must always be subordinate to the person or thing that it aids.

A cane is not coordinate, or equal in rank, with walking -- that is, the cane does not do any walking; just so, a songbook is not coordinate, or equal in rank, with singing -- that is, the songbook does

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INSTRUMENTAL MUSIC IN THE WORSHIP

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not make any kind of music. The cane and the songbook, therefore, are both aids, or subordinates — the cane does aid walking, and the song book does aid singing. An instrument of music does not, however, sustain the same relationship to singing that a cane sustains to walking, unless the instrument is used in such a way as to make no music, such as the striking of a note to get the pitch to a song. The point of emphasis is that instrumental music and vocal music are coordinate — that is, they are two kinds of music, and they are equal in rank. As walking and riding are coordinate, or two ways of travel, just so playing and singing are coordinate, or two ways of making music. How could walking be an aid or help to riding? If a person were commanded to walk, could he ride at the same time? If a person were commanded to walk, could he ride instead? Thus if God commanded Christians to sing, could they play an instrument at the same time? If God commands Christians to sing, could they play on an instrument instead? These questions carry their own answers, and the instrument in worship cannot be justified on the basis of expediency.

If Only . . .

If only I could sing a song for my
master —
A new song, a sweet song, a song
full and free.
If only I could write a poem for
my master —
A poem that was all any good poem
could be.
If only I could pray a prayer to my
master —
A prayer full of meekness and
gratefulness too,
If only I could speak a thought for
my master —
A powerful thought so enlightening
and true
That the world could be moved at
its might,
Then, in my sight, I would merit
his favor.
But, in this lowly place, I know
that God's Grace
Alone can save me; I trust in my
Savior.
Ardith Brown

THE CHURCH OF CHRIST

1. The Bible is its only guide (Romans 1:16; I Thess. 2:13).
2. Wears a Biblical Name (Romans 16:16).
3. Established at the right place (Isaiah 2:2, 3; Acts 2).
4. Established at the right time (Joel 2:28-32; Acts 2).
5. Established on the right person (Matthew 16:18; Acts 2:36).
6. Saved are in it (Ephesians 5:23; Acts 2:47).
7. Its members are enrolled in heaven (Hebrews 12:23).
8. Membership in it is obtained by obedience to God's commands including baptism (Acts 2:41-47; I Corinthians 12:13).

GOD'S PLAN OF SALVATION

1. Hearing the word of God (Romans 10:17; Acts 16:32).
2. Believing what is taught (Mark 16:16; Hebrews 11:6).
3. Repentance (Acts 2:38; Luke 13:3; Acts 17:30).
4. Confession (Romans 10:9, 10; Acts 8:37).
5. Baptism (Acts 2:38; Mark 16:16; I Peter 3:21; Romans 6:3, 4).
6. After the above five steps, faithful Christian Living (I Peter 2:11, 12; Revelation 2:10).

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