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"The Churches of Christ Salute You"

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THE MEMPHIS SCHOOL OF PREACHING – OVER A QUARTER CENTURY OF PREACHER TRAINING

The need for faithful gospel preachers (men of exemplary character, impeccable ethics, genuine love for the souls of men, and unswerving loyalty to the truth of God) is truly great, perhaps greater now than in any other time in the history of the world. The Memphis School of Preaching, which was begun in 1966, is dedicated to that purpose. During its illustrious nearly twenty-six year history, some 415 preachers have passed through its halls and are now preaching the Word in most of the United States and in many foreign countries.

Being the oldest school of preaching east of the Mississippi River, the School has set the pace in training capable, sound preachers. Recognized universally for its strong Bible emphasis, its scholarly and seasoned faculty, and its academically solid and rigorous two-year program of collegiate study, the School has been trusted by faithful brethren through the years. It serves under the oversight of the elders of the Knight Arnold Church of Christ, Memphis, Tennessee, and is supported by interested individuals and congregations throughout the world. The School is actually a part of the Bible teaching program of the Knight Arnold church.

The purpose of the MSOP is to train men to become preachers, and the curriculum is designed to take the student in depth through the whole Bible. One preaches what he knows; thus, if one knows "the Book" of God, he will preach it. The gospel is God's power to save, not man's philosophy, speculative theology, human traditions or psychology (Rom. 1:16; II Tim. 3:14-17; 4:2; I Pet. 4:11; Col. 2:8). The students are in school from 8:30 a.m. until 4:00 p.m., Monday through Friday, for two years. They sit at the feet of men who have over 300 years of teaching and preaching experience, whereby they grow in

appreciation for the verbally inspired, inerrant Word of God, gain the strength of verse by verse Bible study, and cultivate a loving, compassionate, genuine Christian spirit, learning effectively to "speak the truth in love." Nearly forty students are enrolled in the full-time two-year program. In addition, the MSOP conducts a third-year, graduate program for those already in the field. Some thirty students are enrolled in these part-time, Thursday afternoon and night classes. Also, numerous Bible class teachers, elders, deacons, and other Christians are enrolled in these classes, in prospect of becoming a better teacher or leader in the Lord's church.

The School charges no tuition or fees. Thus, those wishing to attend the School are required only to raise monthly financial support for their living expenses and books. Many interested congregations and individuals are delighted to help underwrite these expenses for the genuine, worthy, and capable student who seeks to train to preach the gospel. What a way to do mission work, to invest in a man who has (all things being equal) thirty, forty, fifty, or more years to preach the gospel! And, the School has a certain number of scholarships available to furnish one's housing, utilities, etc. Further, the School will assist one in raising support. The Knight Arnold church invests about \$300,000 a year in the School, which enables the program to be offered free-of-charge.

The student receives the equivalent of 164 semester hours of instruction, far more than is necessary to obtain a bachelor's degree in a standard four-year college or university. The total program of study covers fifty-four courses, in Bible and Bible-related subjects. Of course, each student is required to dress and conduct himself as a true preacher of the Word, God's man. Emphasis is

placed on humility, courage, faithfulness, and sacrifice, as well as upon a strict adherence to the Old Paths, departing neither into liberalism nor into radicalism. The students are urged to seek for and preach a "thus saith the Lord," a "what saith the scriptures?"

If you wish to join the steadily growing, quality student body, we stand ready to assist you, whether in helping to raise needed support or in some other way. Or, if you wish to help in this vital work, please contact me at the Memphis School of Preaching, 4400 Knight Arnold, Memphis, TN 38118, or call me at 1-901-795-8947. God bless you. Please pray for us.

Curtis A Cates, Director
Memphis School of Preaching
4400 Knight Arnold Road
Memphis, TN 38118

Editor's Note: My prayer is that any men reading this publication who have a desire to preach the word of God will contact Brother Cates. You may not think that you could give up what you presently have and enroll in the MSOP. Don't say "NO" until you investigate. The Lord can do exceedingly abundantly above all that we think or ask. (Ephesians 3:20). As an alumnus of the MSOP and one who has followed its progress over the past twenty years, I feel confident in saying that the School has never stood more solidly for the truth than it does now and that I can recommend it without reservation as being the finest school of its kind among us. It is worthy of your support in every good way.

BAPTISM "FOR THE REMISSION OF SINS"

Part Two

by Ted J. Clarke

Our previous article discussed Peter's command in Acts 2:38, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." A key to understanding this verse of Scripture is the meaning of the word "for" in the phrase "for the remission of sins." It is true that the English preposition "for" can mean "because of"

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BAPTISM...

(Continued from page 1)

or "in order to obtain," as we illustrated in the last article. However, we showed from other Scriptures that the meaning of "for" in Acts 2:38 must be that we are baptized "in order to receive the remission of sins." See Matthew 26:28; Mark 16:16.

The Scriptures were originally written in the first century in the Greek language, which was universally in use at that time. God inspired the men who wrote the Bible to know what to say, even down to the very words which they used. "All Scripture is given by inspiration of God... Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (2 Timothy 3:16; Matthew 4:4). Whatever God intended His words to mean in the original Greek language, He means for them to mean the same when translated into English. The English preposition "for" is translated from the Greek preposition "eis" (pronounced like "ice") in our phrase under consideration. If we want to know the meaning and uses of English words, we look them up in an English dictionary, an authority on the English language. Therefore, if we want to know the original meaning of the Greek words in the New Testament, we will go to a Greek dictionary, an authority on that language.

A Greek-English lexicon is a dictionary which gives the original meaning of the Greek words in proper English words which mean the same as the

Greek. In the past one hundred years or so there have been two widely respected Greek-English lexicons (dictionaries) of New Testament words which have been made easily available to the general public, to enable them to study the original words and meanings of New Testament Greek. *Thayer's Greek-English Lexicon*, by Dr. Joseph Henry Thayer, appeared about 1885 and has been a standard work for over a century. In 1957 *A Greek-English Lexicon of the New Testament*, by Drs. William F. Arndt and F. Wilbur Gingrich, was published. In 1979 a second edition of this work was produced by Gingrich and Frederick W. Danker. These works may be purchased through almost any religious bookstore and the quotes which we are about to give can be checked for accuracy and truthfulness by those who might doubt them. While we will not usually deal with many details of the Biblical languages, since this matter deals with the salvation of souls, we feel obligated to do so here.

While the English preposition "for" can look backward (←) and mean "because of," the Greek preposition "eis" only looks forward (→) "to obtain or receive" something. Note the basic definitions as given by our authorities. Thayer says,

"eis, a Prep. governing the Accusative, and denoting entrance into, or direction and limit: into, to, towards, for, among"¹

Gingrich and Danker state,

"eis prep. w. acc... indicating motion into a thing or into its immediate vicinity"²

Since the Greek "eis" (for) has only a forward view, it cannot mean "because of" something already past, like the English "for" sometimes does. This in itself shows that Peter cannot be saying to "be baptized because your sins are already forgiven." He must be understood as saying, "be baptized into the remission of sins," indicating entrance into that state of forgiveness, as the definitions say above. According to Acts 2:38, both repentance and baptism move one forward, in the direction of receiving remission of sins. What could be plainer?

Next, how do these language experts in Greek define the use of "eis" (for) in Acts 2:38? Thayer, in discussing the Greek word for baptism with this preposition "eis" says,

"b. with Prepositions; aa. eis... to

obtain the forgiveness of sins, Acts 2:38"³

Notice, Thayer does not say, "because sins are already forgiven, Acts 2:38." He does say, "to obtain the forgiveness of sins, Acts 2:38." (Emphasis supplied.) Gingrich and Danker make it unanimous, stating,

"4. to indicate the goal... f. to denote purpose, in order to, to... eis... for the forgiveness of sins, so that sins might be forgiven, Mt. 26:28; cf. Mk. 1:4; Lk. 3:3; Ac. 2:38"⁴

What is the "goal" or "purpose" of being baptized? "So that (in order that) sins might be forgiven," with Acts 2:38 listed as one of the verses illustrating that usage! These standard authorities, in their illustrations of the meaning of this New Testament word (eis), show clearly that baptism is essential in order for one to receive remission of sins and be saved.

When the inspired apostle Peter preached the first gospel sermon in the name of Jesus Christ in Acts 2, he established the proper place of baptism in God's plan for redeeming man as being necessary to be saved from our sins. When we study the other passages on baptism, we find that it harmonizes with this purpose and we reject the attempts of many to twist and "wrest" it into meaning anything different (2 Peter 3:15-16).

For example, in Acts 22:16 Ananias spoke to Saul (Paul) and said, "And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." The only natural way of interpreting that verse is to understand that baptism is a part of washing away one's sins, and thus necessary to be saved. Further, in 2 Timothy 2:10 the apostle Paul teaches that "salvation is in Christ Jesus." Therefore, when Paul says in Galatians 3:27, "For as many of you as have been baptized into Christ have put on Christ," we can easily see that when we are "baptized into Christ" we enter into that salvation which is "in Christ." Likewise, the same preacher (Peter) who spoke Acts 2:38, later says, "baptism doth also now save us" (1 Peter 3:20-21). Peter told of Noah and his family, stating, "eight souls were saved by water." Notice that Peter did not say that water alone saved Noah. Neither did he say baptism alone saves us. The ark was involved in Noah's salvation,

¹ Joseph Henry Thayer, *The New Thayer's Greek-English Lexicon of the New Testament* (Lafayette, IN: A P & A, 1979), 183.

² F. Wilbur Gingrich and Frederick W. Danker, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* (Chicago: University of Chicago Press, Second edition, 1979), 228.

³ Thayer, 94.

⁴ Gingrich and Danker, 229

too, but it was the waters of the Flood which cleansed the old world, destroying sin and purifying the earth for a new start. That was God's plan. Immediately after speaking of the waters of the Flood in verse 20, Peter says in verse 21, "The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ." Peter's obvious meaning is, "As the waters of the Flood cleansed the old world, so the waters of baptism cleanse us from our sins." If someone objects that it is the blood of Christ that cleanses us from our sins (Revelation 1:5), we agree. The Bible says both water and blood are involved. The blood of Christ is **what** cleanses (washes away) our sins (Revelation 1:5), and baptism is **when** God applies the merit of Christ's blood to our sins (Acts 22:16). Christ's blood is the remedy for sins, but it must be applied in the manner which God prescribes. Since baptism is a **part** of what saves us, no one has the right to claim salvation without being baptized and knowing that it is "for (in order to obtain) the remission of sins."

Being baptized to be saved doesn't destroy faith in Christ. Quite the contrary, since Jesus said, "He that believeth and is baptized shall be saved, he that disbelieveth shall be damned," we establish our faith in Him by doing what He commanded (Mark 16:16). In Acts 2:36-38 Peter put faith, repentance and baptism **before** "remission of sins." If one could do away with baptism, he could just as well do away with faith or repentance. Why try to change God's law? If you have never been baptized properly, will you not show your true faith and repentance by being baptized into Christ in order to have your sins forgiven? We would be delighted to help you accomplish that command or to study these matters with you further. Obey God's commands, not men's (cf. Mark 7:6-9).

(To be continued)

THE ALL-SEEING EYE

by Bill McFarland

One of the first songs I can remember hearing in worship of God said:

"All along on the road to the soul's true abode/
There's an Eye watching you/
Every step that you take, this great Eye is awake/
There's an Eye watching you."

I still believe these words express some great spiritual truths that should be remembered by all of us.

God sees all things. Nothing is hidden from the all-seeing eyes of our God. He knows all secrets. "Jehovah looketh from heaven; He beholdeth all the sons of men; from the place of His habitation He looketh forth upon all the inhabitants of the earth, he that fashioneth the hearts of them all, that considereth all their works" (Ps. 33:13-15). "And there is no creature that is not manifest in His sight: but all things are naked and laid open before the eyes of Him with whom we have to do" (Heb. 4:13).

He sees all the wicked. What a terror is the all-seeing eye to the evil! Crimes may go undetected by men but God knows. Hypocrites may fool men but God sees us as we are. Excuses may satisfy the unknowing but God knows the hearts of men. Men must be aware of the all-seeing eye, "For God will bring every work into judgment, with every hidden thing, whether it be good, or whether it be evil" (Eccl. 12:14). The Lord searches the mind and tries the heart that He might give to every man according to his ways. (Jer. 17:10) In every age "the face of the Lord is upon them that do evil" (I Pet. 3:12).

He sees all the good. What a comfort for the righteous! Men may misjudge us, but God knows our motives. Circumstances in life may threaten us but they cannot remove us from God's watchful care. "Behold, the eye of the Lord is upon them that fear Him, upon them that hope in His loving kindness; to deliver their soul from death, and to keep them alive in famine" (Ps. 33:18, 19). God watches over His children, not to condemn, but to save! "The eyes of Jehovah are toward the righteous, and His ears are open unto their cry (Ps. 34:15). So constant is His watchful care that "the very hairs of your head are all numbered" (Matt. 10:30).

Few thoughts can move us to serve God as much as awareness of His all-seeing eye. "O the depth of the riches both of the wisdom and the knowledge of God! How unsearchable are his judgments, and His ways past tracing out!" (Rom. 11:33).

2148 National
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CONFUSING SIGNS

by Ron Gilbert

A few years ago, in a rural Tennessee area, there was a sign in front of a building with an unusual and confusing message. In big bold letters the name of the community appeared, then these words, "Free Will Baptist, Christian, Church of Christ." People were observed stopping and taking pictures of this sign. This sign was sending out a confusing message. Some might ask concerning the group that met at that building, "Are they Free Will Baptists, Christian Church or Church of Christ?"

A sign in front of a building with one of these names listed tells us something concerning what may be taught by that group. However, when all these names appear on the same sign it is confusing and contradictory. Suppose a man knocked on your door and asked you to vote for him on election day. Upon hearing his request you inquire, "What are you politically?" He replies, "I am of the Independent, Democratic, Republican, Communist, Conservative, Liberal Party." Would you be confused? Surely you would be puzzled as to where he stood.

Names are used to identify things and to help us understand things better. In I Corinthians, chapter one, Paul tells men to wear the name of the one who died on the cross. We are not to wear the name Paul, Peter or any other man. In Acts 4:12 it is stated, "There is salvation in no other name." In Matthew 16:18 Jesus promised to build his church. The Bible does not teach and lead men to be members of man-made religious groups. There is no authority for a "Free Will Baptist, Christian, Church of Christ." If one is a Christian he is not a member of some man-made religious group with an unscriptural name.

There are many confusing signs along the road as we travel. Why not avoid the confusion? Follow God's word and be a New Testament Christian.

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Man is the only animal that laughs and weeps; for he is the only animal that is struck by the difference between what things are and what they ought to be.

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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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