

The BEACON



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Professed Faith vs. Applied Faith

A little girl stood near Niagara Falls and watched a man push a wheelbarrow over a section of the falls on a tight wire. Finally the man stopped by the little girl and said, "Do you think I could take you across safely in the wheelbarrow?" She answered, "Sure." The performer then said, "Get in and I will take you across." The girl's lack of faith was evident when she turned and clasped her mother's hand, shaking her head with an emphatic "No!"

There are many who have such *professed* faith in God. They say they believe in Him, but when put to a practical test they show their lack of faith.

The following are a few examples:

1. Many profess that they believe that Christ has absolute authority and that the Scriptures are the sole rule in faith and practice. But when they are asked for scriptural authority for a practice they immediately turn from the Bible to a Pope, Creed, Council, or Preacher. Some will even say, "We do not need scriptural authority."
2. God's word commands men to repent and be baptized for the remission of sins. (Acts 2:38.) Men show their lack of faith in God by teaching the doctrine of salvation by "faith only." The apostle Peter said, through inspiration, that repentance and baptism were for the same purpose. Men say that repentance is "for," but baptism is "because of." Thus they will agree with God until He says to be baptized, then they turn their face with an emphatic "No!"
3. The Bible teaches that we are to worship God in "spirit and in truth." (John 4:24.) Those who worship according to the doctrines of men are worshipping in vain. (Matt. 15:9.) Men say that if you are sincere in your

worship the truth is not necessary, Thus they turn from God's word and cling to the false teacher who says, "You don't have to do it like the Bible says."

4. God's word says that baptism is a burial. (Rom. 6:3-5; Col. 2:12.) Men say that is too much trouble; sprinkling or pouring is just as good. Consequently, they turn their face from God's command to pursue a way that is less trouble. This is just another way of saying, "No, Lord, I will not go with you."

5. The Bible teaches that as Moses was to build all things according to the pattern delivered him in the mount (Heb. 8:5.), so we are to follow the pattern revealed to us in the New Testament. (2 Tim. 3:16, 17.) Men say the way a thing is done is not important, just so it is done. Thus they reject the authority of the Bible and teach that "the end justifies the means."

In these and many other ways men have shown the kind of faith the little girl had—one that is professed but not practiced.

F. Jamerson.

The Bible Does NOT Say

That we are justified by faith only.

Read James 2:24.

That there is nothing in a name.

Read Acts 4:12.

That a child of God cannot fall.

Read 1 Cor. 10:12.

That baptism is non-essential. Read Acts 2:38.

That there are three forms of baptism.

Read Rom. 6:3-5.

That all religious people will be saved.

Read Matt. 7:21-23.

That one faith is as good as another.

Read Eph. 4:5.

That hell is a place where the wicked will be annihilated.

Read Rev. 20:10.

"Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves."

(Matt. 7:15.)

Establishment of the Kingdom

There are many who teach that the kingdom of Old Testament prophecy is not in existence today. The purpose of this article is to show the time of the establishment of the kingdom and how it is perpetuated on earth today.

The Origin

Isaiah said, "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills: and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we shall walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." (Isa. 2:2-3.) Note that the Lord's house would be established at *Jerusalem* in the *latter days*.

In Daniel, chapter two, we find the interpretation of the dream of Nebuchadnezzar, king of Babylon. Daniel said, "But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days." (2:28.) Then he tells the king the dream and the interpretation. In describing the fourth empire he said it would be partly "iron and clay," partly strong and partly weak. "In the days of these kings shall the God of Heaven set up a kingdom, which shall never be destroyed." (2:44.) Note that Daniel describes the time of the kingdom as the *latter days* and the *days of these kings* (the kingdom that was partly strong and partly weak).

The prophet Joel said, "And it shall come to pass afterward that I will pour out my Spirit upon all flesh . . . and it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call." (2:28-32.) Note that *afterward* (or last days) the *Spirit* would be *poured out* on all flesh. All of these prophets were speaking about the establishment of the kingdom in the last days. The place is identified as Jerusalem and the time further identified as "in the days of these kings."

Now, if we can find a passage in the New Testament that explains the fulfillment of any *one* of these prophecies, we will know the fulfillment of *all* of them, because they were all referring to the same time.

In Acts 2:1-5 we read, "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound

from heaven as of a rushing mighty wind and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven." Some of the people accused the apostles of being drunk; then Peter said, "These are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel; and it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh." (Acts 2:15-17.) Peter said, "This is that!" This is the "last days" about which Joel spoke. Since the other prophecies pointed to the "last days," we conclude that this is the fulfillment of all of them. The place was Jerusalem; the "kings" were the Roman kings. (The Roman Empire was divided and finally fell apart because of internal corruption.) Thus the kingdom of Old Testament prophecy was established on the day of Pentecost (following the ascension of Christ) in the city of Jerusalem. While Christ was on earth He said, "Verily I say unto you, that there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power." (Mk. 9:1.) (If the kingdom is still *future*, where are those two-thousand- year-old people?) "But ye shall receive power, after that the Holy Ghost is come upon you." (Acts 1:8.) The kingdom would come with *power*; the power would come with the *Holy Spirit*; the Holy Spirit came on Pentecost, therefore the kingdom came on Pentecost when the Holy Spirit came.

The Perpetuation

The kingdom is perpetuated by the seed of the kingdom. "The seed is the word of God." (Lk. 8:11.) Jesus said, "Hear ye therefore the parable of the sower. When anyone heareth the word of the kingdom ..." (Matt. 13:18,19.) The seed of the kingdom is the word of God. Thus, we can produce the kingdom of God in any locality today by planting the same seed that the apostles planted on Pentecost. When they preached the word the people believed it and asked what they needed to do to be saved and were told to "Repent, and be baptized and every one of you in the name of Jesus Christ for the remission of sins ..." (Acts 2:38.) Certified seed will not produce one thing one time and something different later. The word of God is the certified seed of the kingdom and will produce the same kingdom or church today that it did two thousand years ago.

By Frank Jamerson, Richmond, Virginia

QUESTIONS ANSWERED

The Pope and the Sabbath

*"I have been told that God created the Sabbath at the creation of the world, for man at all times, and that the Catholic Papacy changed the times from Sabbath-keeping to Sunday-keeping. Is there scriptural reference **for** the Christian to worship on Sunday instead of the original Sabbath created by God? (L. B. W.)*

Such religious groups as Seventh-Day Adventists make a host of converts by asserting that the pope changed the day of worship from the Sabbath to Sunday. Their only proof (?) in support of such a proposition consists of quotations from Catholic Catechisms.

The same Catechisms claim that Peter was the first pope, **the** Catholic Church is the true Church, the pope is infallible, the Catholics gave us the Bible, etc. Seventh-Day people quickly repudiate all these other Catholic claims, denouncing Catholic writers as forgers, cheats, deceivers, and such like, but when it suits their purpose they quote from Catholic writers as though their assertions were unquestionable truth.

If the pope did actually change the day of worship, who was the pope that did? When was it done? How did he do it? What historian has recorded **it**? I have read many affirmations from

Adventists that the pope changed the Sabbath to Sunday, but I have never seen historical proof.

Seventh-Day Adventists also boast that Sunday is not in the Bible. They frequently offer a thousand dollar reward to anyone who can produce the passage which authorizes Christians to worship on Sunday. The catch in this is that "Sunday" is not a Bible word. No one contends that the name "Sunday" is in the Bible. We could just as easily boast that Saturday (their day of worship) is not in the Bible. We could offer a reward for the passage which authorizes worship on Saturday. Neither "Friday," nor "Saturday," nor "Sunday," nor any other day is mentioned in the Bible by the names used on our calendar. Christians met on the first day of the week in Acts 20:7 to "break bread." Jesus commanded that bread be broken in memory of His body. (Matt. 26:26; 1 Cor. 11:24.) This is worship. This was not a meal or feast, for 1 Cor. 11:34 shows that fleshly appetites were to be filled at "home," not in the assembly of the disciples. Paul preached on that same first day of the week. Preaching God's word is worship. The early saints were taught to "lay by in store" on the first day of the week. (1 Cor. 16:1, 2.)

Giving as one has been prospered is worship. These verses are too plain to be misunderstood. The New Testament very definitely authorizes worship on the first day of the week, and that is the day called "Sunday" on the calendar, just as the seventh day is called "Saturday." Adventists say, "How do you know Sunday is the first day of the week?" We know in the same way that they know Saturday is the seventh day— by looking at the calendar! —I. H.

Ten Commandments

Were the ten commandments for the Jews only? (Anon.)

Yes. The commandments as recorded in Ex. 20 are prefaced by a reminder that God had brought the people "out of the land of Egypt, out of the house of bondage." (Ex. 20:2.) God gave these commandments to the people whom He delivered from bondage in Egypt. Other verses of scripture show with equal clarity that the commandments were for the Jews, not all nations. The ten commandments are repeated in Deut. 5, and here it is emphasized that they were for the Jews and the Jews only. "And Moses called all ISRAEL, and said unto THEM, Hear, O ISRAEL, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep, and do them. The Lord our God made a covenant with US in Horeb. The Lord made not this covenant with our fathers, but with US, EVEN US, WHO ARE ALL OF US HERE ALIVE THIS DAY." (Deut. 5:1-3.) The remainder of Deut. 5 explains that covenant as the ten commandments. Such language cannot be misunderstood without help.

The preamble (introduction) to the Constitution of the United States indicates to whom this constitution applies.

In like manner the introduction to the ten commandments indicates to whom they were given. —I. H.

The Bible and Youth

The Bible teaches that children are a blessing from God. "Lo, sons are a heritage from the Lord, the fruit of the womb a reward. Like arrows in the hand of a warrior are the sons of one's youth. Happy is the man who has his quiver full of them." (Psa. 127:3-5) In the New Testament the desire of the Lord is that "the younger women marry, bear children, rule the household, give no occasion to the adversary for reviling." (1 Tim. 5:14.) There is something wrong with a woman who prefers a poodle dog to a little child! By bringing children into the world, the parents are automatically under obligations to God and the children. Let us note briefly what they are.

I. THE CHILD MUST BE TAUGHT THE WORD OF GOD.

Timothy was told to "Abide in the things he had learned and had been assured of, knowing of whom thou hast learned them; and that from a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus." (2 Tim. 3:14-15.) The faith that was in Timothy dwelt first in his grandmother Lois and in his mother Eunice. (2 Tim. 1:5.) From a babe they had taught him the Scriptures and instilled faith into his mind. This faith, however, first resided in their minds. If someone should steal material possessions from a child, all would agree that a grave injustice was done. But, if parents fail to teach their children the way of the Lord, they have robbed them, they have done them a grave injustice and have made them paupers indeed! "And ye Fathers, provoke not your children to wrath: but nurture them in the chastening and admonition of the Lord." (Eph. 6:4.) Fathers, provoke not your children, that they be not discouraged. (Col. 3:21.) Parents may train their children by teaching and by setting a Christian example before them. If someone fed poison to your child, possibly the child would die, and you would expend all efforts to see that that individual was brought to justice. But parents, are you not just as careless when you allow him to see and read filth that will poison his mind?

II. DISCIPLINE MUST BE EXERCISED TO UPHOLD THE AUTHORITY OF THE HOME.

"He who spares the rod hates his son, but he who loves him is diligent to discipline him." (Prov. 13:24.) Discipline your son while there is hope; do not set your heart on his destruction." (19:18.) "Train up a child in the way he should go, and when he is old he will not depart from it." (22:16.) "Folly is bound up in the heart of the child, but the rod of discipline drives it far from him." (22:15.) "Do not withhold discipline from a child; if you beat him with the rod he will not die." (23:13.) "If you beat him with the rod you will save his life from sheol." (23:14.) "Discipline your son and he will give you rest; he will give you delight in your heart." (29:17.)

III. PARENTS MUST LIVE THE PRINCIPLES OF CHRISTIANITY BEFORE THEIR CHILDREN.

Can parents expect their children to follow the teaching of the New Testament and only seldom see some of its principles in action? Will your child know that assembling together with the saints is a command and must be obeyed, if by your action you repeatedly forsake the assembly? Will children learn to pray, to give, to sing, if they only seldom see their parents do these things? If a parent holds a critical, un-cooperative, stubborn spirit,

will not the child be disposed to do the same? Children had rather see a "sermon" than to hear one, also. Neighbor, if your training is to have the desired effect, you must live the principles you teach!

IV. CHILDREN MUST OBEY THEIR PARENTS IN THE LORD. (Eph. 6:1-3.) "Children obey your parents in all things, for this is well pleasing in the Lord." (Col. 3:20.) "A wise son heareth his father's instruction, but a scoffer does not listen to rebuke." (Prov. 13:1.) "A foolish son is a grief to his father and bitterness to her that bare him." (17:25.) "Even a child makes himself known by his acts, whether what he does is pure and right." (20:11.)

In conclusion, let the young take heed to David's admonition, "Wherewith shall a young man cleanse his way? By taking heed thereto according to thy word. With my whole heart have I sought thee: Oh let me not wander from thy commandments. Thy word have I hid in my heart that I might not sin against thee." (Psa. 119:-11.)

Neighbor, how does it go at your house?

By Arvid K. McGuire, Kirkwood, Missouri, Apostolic doctrine 1960

Christianity— A Personal Religion

By Arvid K. McGuire, Kirkwood, Missouri

Jesus Christ requires that every disciple of His be given completely to His service. He declared, "No man can serve two masters. . ." Through Paul, He commanded that the Christian's body be presented to Him as a living sacrifice. (Rom. 12:1,2.)

The body is washed and the conscience sprinkled from defilement when one is baptized. (Heb. 10:22; 1 Pet. 1:1, 2.) This cleansing is strictly personal. In fact, the entire Christian system was intended by Christ for complete adoption by His disciples.

The Lord commands faith in Him as God's Son. (John 8:24.) He said, "Except *you believe* I am he, *ye shall die in your sins.*" Repentance is a personal change of mind, a turning to God. God commands *all men everywhere* to repent. (Acts 17:30.) Confession of faith in Jesus as the Son of God is personal. If thou wilt *confess with thy mouth* Jesus as Lord and *believe in thine heart* that God has raised him from the dead, thou shalt be saved. (Rom. 10:9.) With his heart (mind) man believes and with his mouth confession is made unto salvation. (Rom. 10:10.) The act of baptism is a personal matter. Saul was told, "... Arise, and be baptized *and wash away thy sins*, calling on the name of the Lord." (Acts 22:16.)

Faith cannot be by proxy. Another cannot believe for you. You must exercise personal faith in Christ. The Lord said, "*He that believeth not shall be damned.*" (Mk. 16:16.) Neither can repentance be by proxy; each man must turn away from his own sins. Jesus declared, "I tell you nay, *except ye repent, ye shall all in like manner perish.*" (Lk. 13:3.) Confession cannot be by proxy; each man must confess with *his own mouth* the faith of his own heart. (Rom. 10:9,10.) Neither can one be baptized in proxy; each man must be baptized into Christ in order to be God's child. (Gal. 3:26, 27.)

Likewise, no one can study the Bible for you; each must search the Scriptures diligently. (Acts 17:11; 2 Tim. 2:15.) Christ must be sanctified in the heart of every Christian, and the Christian must be ready to give an answer for the hope that resides in him. (1 Pet. 3:15.) Each Christian is commanded not to forsake the assembling of ourselves together, but exhort each other. (Heb. 10:24, 25.) Each man must *examine himself* and then partake of the Lord's Supper. (1 Cor. 11:17-34.) No one can sing for you, anymore than he could eat the Lord's Supper for you. Worship is an act of reverence paid. The act must be engaged in for worship to take place on your part. Each Christian must sing praises to God. Singing involves speaking and making melody. (Col. 3:16; Eph. 5:19; Heb. 13:15.) It cannot be done in the heart alone. To worship God in song, one must open his mouth and sing!

Religion is so personal that each one of us must give an account of himself to God. Every knee will bow and every tongue will confess unto God. (Rom. 14: 10-12.) Each one must answer to God for the deeds done in the body, whether they be good or bad. (2 Cor. 5:10.) It is appointed unto men once to die and after this cometh the judgment. (Heb. 9:27.) Sinner friend, have you obeyed the gospel? Remember, your companion, children, or parents cannot answer for you. Each must give an account of himself to God. Jesus taught us that every man must take up his cross and follow Him. Do so today! His hand is outstretched to receive you.

Remember, to wear the crown in glory you must bear His cross in this life. With faith in your heart, repentance of your sins, confess faith in Christ and be immersed to wash away your sins.

The Bible and The Church

1. Is the Bible inspired by God? (2 Pet. 1:21; 2 Tim. 3:16.)
2. How does God speak to us today? (Heb. 1:1,2.)
3. Why were certain things in the New Testament written? (John 26:30, 31.)
4. Who now has all authority? (Matt. 28:18-20.)
5. Who fulfills the law given through Moses? (Acts 3:20-23.)
6. When did the law of Moses become null and void? (Gal. 3:19-25.)
7. What power does the gospel possess? (Rom. 1:16,17.)
8. Should one listen to a different gospel from that of the New Testament? (Gal. 1:8.)
9. Who are sinners, and thus need the gospel? (Rom. 3:23.)
10. Through whom is forgiveness of sins obtained? (Col. 1:13, 14.)
11. Is faith in Christ necessary to salvation? (John 8:24.)
12. Is it necessary for us to repent of our sins? (Acts 17:30.)
13. What is repentance? (Matt. 21: 28,29; 2 Cor. 7:10.)
14. Is it imperative that Christ's name be confessed? (Phil. 2:9-11; Rom. 10:9,10.)
15. Is there any relation between baptism and remission of sins? (Acts 2:38.)
16. How does one get into, *i. e.* "put on," Christ? (Gal. 3:27.)
17. Is there any likeness between baptism and a burial and resurrection? (Rom. 6:3,4.)
18. When these things are done, who adds to the church? (Acts 2:47.)
19. Whose church is it? (Matt. 16:18.)
20. By what name was a group of these congregations called? (Rom. 16: 16.)
21. Who is the head of the church? (Eph. 1:22,23.)
22. With what was the church purchased? (Acts 20:28.)
23. What is the difference in life after becoming a Christian? (Titus 2:11-14.)
24. By what name has the Lord called his people? (Acts 11:26; I Pet.4:16.)
25. For what purpose does the church meet on the first day of the week? (Acts 20:7.)
26. Is it necessary for Christians to be present at the assemblies of the church? (Heb. 10:25.)
27. How is it possible to worship in vain? (Matt. 15:9)

About the Thief

By Lawson Wallace, Thackerville, Oklahoma

When faced with the command of Acts 2:38 to repent and to be baptized for the remission of sins, some people have resorted to interesting arguments to justify disobedience to this command. One of the most common retorts I have heard is, "What about the thief on the cross? He wasn't baptized and still he was saved." This thief, who makes such a brief appearance on the stage in Luke 23:39-43, becomes the source for exemption from obeying Acts 2:38. "If the thief wasn't baptized why should I have to be baptized?" My first reaction is amazement at the idea that somehow something in the story of the thief nullifies God's law. Laws are true and imperative upon us regardless of what may have happened to some thief.

The argument about the thief has been met and refuted many times, and yet it keeps cropping up. The answer is basically simple. Hebrews 9:16, 17 shows that the New Law was not in force while Jesus was alive upon the earth. At the time that Jesus promised the thief a place in Paradise He was obviously alive and therefore the New Law was not in force. So to say that since the thief didn't have to obey Acts 2:38 neither do I, is equivalent to saying that since Abraham Lincoln didn't have to pay Income Tax neither do I. Lincoln lived and died before the Income Tax became law, just as the thief lived and died before Acts 2:38 became law. The case of Lincoln does not justify my refusal to pay Income Tax, and neither does the case of the thief justify my refusal to obey Acts 2:38. The thief proves absolutely nothing about our obligations to a law to which he was never subject. I have never seen an answer to this argument. Still that question interests me—

"But what about the thief?" Very well, what about him? I want you to notice what the thief says in the passage in Luke. To the other thief he says, "Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly, for we receive the due reward of our deeds, but this man hath done nothing amiss." To Jesus he says, "Lord, remember me when thou comest into thy kingdom." Let us examine very carefully these statements. There are in particular four things the thief said I want you to ponder. First, he says to the other thief that Jesus "hath done nothing amiss." The mob did not think so. The priests did not think so. Jesus had been condemned by two different courts and was being mocked by both Jews and Romans, and still the thief knows of Jesus' innocence. How? Secondly, he addresses Jesus as "Lord." How did he find out Jesus was Lord? This is a part of Peter's conclusion to his Pentecostal sermon in Acts 2:36.

How did this thief know it? Thirdly, the thief asks Jesus to "remember" him. This dying thief actually thought another dying man could do something for him! Whence such faith? Fourthly, he speaks of Jesus coming into His kingdom. Think about that! Here is supreme faith. The apostles had forsaken Jesus and sorrowfully regarded His death as the end to any kingdom idea. Yet in the midst of such disbelief —disbelief by the government officials, disbelief by the religious authorities, disbelief by His very disciples and friends—one man speaks confidently of Jesus and His coming kingdom. Grasp the significance of that! Here is greater faith than that of the apostles! Where in the world did he learn and believe in these four things?

"But what about the thief on the cross?" Yes! What about this lonely thief in one isolated passage in the Bible? Someone volunteer to explain him fully to me, for I cannot—he is beyond me. You can see that there is more than meets the eye here. Those trying to use the thief on the cross as means to escape Acts 2:38 assume too much about him. How did he come to learn and to believe all this? Baptist preachers would do well to find the answer to this question before they boldly assert that they know that this thief could never have been baptized.

In the light of the fact that the ministry of both John the Baptist and Jesus the Christ involved a huge number of baptisms those trying to duck the command of Acts 2:38 had better drop this wayward man who possessed such profound faith as if he were a hot potato.

Your soul is important to us .

**If you would like to set up a study, or if we can help you in any way,
please contact us..**

**We meet at 656 St. James Ch. Rd. in
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