

# THE INSTRUCTOR



*"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." 2 Timothy 3:16*

Volume 8

DECEMBER, 1971

Number 12

## Morality Isn't Enough

During the first century after Christ, there was a Roman captain in the occupation army in Palestine. He was "a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God always." (Acts 10:2).

**Yet strange as it seems this "good" moral man, Cornelius, needed something more. Morality isn't enough to save a man. God told Cornelius to send for Peter, "who shall tell thee words whereby thou . . . shall be saved." (Acts 11:14). Cornelius needed Christ to save him.**

Peter came to Cornelius' house and found his kinsmen and near friends ready "to hear all things that are commanded thee of God." Peter preached Christ as the Son of God, the Saviour of the world.

**Millions today, like Cornelius, are generous, and morally "good," but they need Christ.** Even at his best, man is still a sinner. If you have not obeyed the gospel of Christ as Cornelius did, you need to believe in Christ as God's Son, repent of your sins, and be baptized into Christ for the forgiveness of your sins.

## When Silence Is Not "Golden"

This is an old adage to the effect that "silence is golden." Much has been written—most of it true—concerning the evils of the tongue and the care that should be exercised with reference to our speech. There is probably no subject more frequently discussed in the word of God than this. On the other hand, grievous wrong is often done by saying nothing when something ought to be said. Another familiar saying is "Silence gives consent." Silence is often the refuge of the coward and the compromiser. It is quite often an effective means in perpetuating a vicious lie. Many an individual, who would not think of voicing a vicious falsehood about his neighbor, will give consent to and assist in perpetuating such a lie by silence when a word from him could have corrected and stopped the matter. Many permit Satan's lies to triumph over God's truth by their silence at vital moments. Well did Robert Louis Stevenson write: "The cruellest lies are often told in silence."

via THE ADMONISHER

—James W. Adams."

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Published monthly in the interest of truth and righteousness by the congregation of Christ, meeting on Highway 431 South in Albertville, Alabama.

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Second-class postage paid in  
Albertville, Ala. 35950.

## EDITORIAL....

### In Defense of The Truth

(NO. 11)

Although he was rather vague in his argumentation, R. W. Gray, editor of the North Broad Bulletin used James 1:27 in an effort to justify churches making contributions to such **human organizations** as CHILDHAVEN, INC. and CHRISTIAN HOME & BIBLE SCHOOL. The conclusion that he was trying desperately to reach was never **logically** nor **Scripturally** established. He merely **assumed** his conclusion was Scriptural and **asserted** it. In the **Gray-Jamerson Exchange** while referring to 1 Tim. 5:16 and James 1:27 he said: "Both passages justify church action." (**Gray's Fourth Reply, P. IV**). Of course it goes without question that 1 Tim. 5:16 justifies church action because it plainly says: "... **that it (the church—CRS) may relieve them that are widows indeed.**"

#### ARGUMENTS ON JAMES 1:27

1. Editor Gray said: "If the church may practice pure religion it may practice James 1:27. 1 Tim. 5:16 and Eph. 5:23-27 prove the church is to do precisely what James 1:27 mentions." (North Broad Bulletin, not numbered or dated).

OBSERVATIONS: (1). The editor did not prove his statements. He merely as-

serted them.

(2). He did **not** prove that "if the church may practice pure religion it may practice James 1:27." **Note:** Is it not possible that the individual practices "pure religion" by doing God's will as revealed in James 1:27 and other passages and that the church practices pure religion when it does God's Will as revealed in the New Testament? **Consider this:** If the church is not practicing pure religion when it does God's Will as revealed in the New Testament, obviously there is no way for the church to do so.

(3). 1 Tim. 5:16 shows it is an obligation of the church to "**relieve them that are widows indeed,**" but not all widows! There are two classes of widows mentioned in 1 Tim. 5:16. The first group mentioned is to be **relieved** by **individuals**. The second group of widows is to be "**relieved**" by the **church**. If "**visit**" in James 1:27 means to **relieve**, the first group of widows in 1 Tim. 5:16 could be included in James 1:27, but the second group of widows could not be included. So contrary to editor Gray's assertion, 1 Tim. 5:16 does **NOT** prove that the **church** is to do precisely what James 1:27 mentions! In fact, it proves otherwise.

(4). The New Testament does teach that the church is to "be holy and without blemish." This is accomplished by the church being in subjection to Christ.

2. Editor Gray also suggested that James 1:27 provides "the church with generic authority in the practice of pure religion." (North Broad Bulletin, not numbered or dated).

OBSERVATIONS: (1) Why does the editor think James 1:27 provides authority for church (collective) action when the context definitely indicates that the **individual** is under consideration?

(2) Even **IF** this verse authorizes **church action** in "relief work" it would **NOT** authorize churches to contribute to **human societies** such as CHILDHAVEN, INC. & CHRISTIAN HOME & BIBLE SCHOOL any more than 1 Tim. 3:15 and related passages would authorize churches to contribute to **human societies** to enable them to "preach the gospel." (3).

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## IN DEFENSE OF THE TRUTH (No. 11)

Although editor Gray contends that James 1:27 authorizes **churches** "to visit" the orphans and widows, he then **transfers the obligation to another institution he calls "the home" and he uses the church only as a fund-raising agency.** (4). It is interesting to note that the editor "sees" the "**church**" in James 1:27 when he is trying to establish obligation, but he "sees" the "**home**" in the verse when he is trying to show that the **church** cannot actually engage in relieving the needy. It would really be amusing, if it were not so serious.

### SOME THOUGHTS ON JAMES 1:27

**James 1:27** says: "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." Let us notice some things this passage does NOT say. Read the verse very carefully and you will see that:

1. It does NOT say that the **church** (collectively) is to **visit** orphans.

2. It does NOT say that the **church** is authorized to contribute to **human organizations** of any kind.

3. It does NOT say that the **church** practices "pure religion" when it "visits the fatherless and widows in their afflictions."

4. It does NOT say that the widows of 1 Tim. 5:16 that the **church** is to **relieve** are the widows of James 1:27.

5. It does NOT say that the **church** is to **visit** anyone.

6. It does NOT SAY that **all** "visiting" is pure religion.

7. It does NOT say that "pure religion" involves nothing other than what this verse says.

8. It does NOT say that the **church** (collectively) is to do anything.

Let us now consider some things that James 1:27 DOES teach.

1. It DOES teach that pure religion is not something that a person gets, but something that a person does.

2. It DOES teach that pure religion

involves "visiting the fatherless and widows in their affliction and keeping unspotted from the world."

3. It DOES define or give some of the results of "pure religion" of the **individual**. It is NOT dealing with pure religion as may be practiced by the **church** (collectively).

4. It DOES teach that an **individual** should **visit** the fatherless and widows in their affliction.

5. It DOES teach that an **individual** should "keep himself unspotted from the world."

6. It DOES teach that an **individual** is **not** practicing "pure religion" unless he "**visits** the fatherless and widows in their affliction and **keeps** himself unspotted from the world."

### SCHOLARS ON JAMES 1:27

1. Under the word that is translated "**visit**", Mr. Thayer says: "... **to look upon or after, to inspect, examine with the eyes; a. time, in order to see how he is, i.e. to visit, go to see one:** Acts 7:23; 15:36 (Judges 15:1); the poor and afflicted James 1:27; the sick, Matt. 25:36, 43..." (GREEK-ENGLISH LEXICON OF THE N.T., P. 242).

2. In defining the word that is translated "**visit**", Mr. W. E. Vine says: "... primarily, **to inspect** (a late form of episkopeo, **to look upon, care for, exercise oversight**), signifies (a) **to visit with help**, of the act of God, Lk. 1:68, 78; 7:16; Acts 15:14; Heb. 2:6; (b) to visit the sick and afflicted, Matt. 25:36, 43; James 1:27 ..." (EXPOSITORY DICTIONARY OF N.T. WORDS, p. 190).

3. "**Visit**" means "to come with a special purpose, either of blessing or punishment", according to CRUDEN'S COMPLETE CONCORDANCE, p. 723.

4. "... The verb '**visit**' is, of course, used metaphorically, and suggests a call made for the purpose of assisting." (Guy N. Woods in GOSPEL ADVOCATE, 10-21/54, p. 826).

5. "Works of **charity and mercy** are the proper fruits of religion; and none more especially the objects of charity

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and mercy than the **orphans** and **widows**. False religion may perform acts of mercy and charity; but its **motives** not being **pure**, and its principles being **defiled**, the **flesh**, self, and hypocrisy, **spot** the man, and **spot** his acts. True religion does not merely **give** something for the relief of the distressed, but it **visits** them, it takes **the oversight of them**, it takes them under its care; so episkeptetha; means. It goes to their houses, and speaks to their hearts; it relieves their wants, sympathizes with them in their distress, instructs them in Divine things, and recommends them to God. And all this it does for the Lord's sake. This is the religion of Christ. The religion that does not prove itself by works of charity and mercy is not of God. Reader, what religion hast thou? Has thine ever led thee to cellars, garrets, cottages, and houses, to find out the distressed? Hast thou ever fed, clothed, and visited a destitute representative of Christ?" (CLARK'S COMMENTARY, Vol. VI, p. 804).

6. "James strikes a downright blow

here at ministry by proxy, or by mere gifts of money. Pure and undefiled religion demands **personal contact** with the world's sorrow: to **visit** the afflicted, and to visit them **in their affliction.**" (WORD STUDIES OF THE N.T. by Marvin R. Vincent, Vol. 1).

### THOUGHTS FOR CONSIDERATION

1. There is much evidence that the word "**visit**" involves actually **going to see and looking upon**.

2. Although one may "give to him that needeth" without **visiting** him, one has NOT truly "**visited**" an orphan or widow or one in prison **unless** he has personally gone to see them. While "**visiting**" them, one should minister to their needs.

3. Sending a check to a **human institution** does NOT meet the demands of James 1:27. That is NOT truly "**visiting**" the fatherless and widows in their affliction and "**keeping**" unspotted from the world.

We plead with editor Gray and those aligned with him to give up their erroneous arguments and cease their unscriptural practices.

(CRS)

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## Sentence Sermons

No one is ever too old to learn, but many keep putting it off.

Some "Christians" are like balloons—full of wind and likely to blow up unless they are handled carefully.

It is better for your foot to slip than for your tongue.

It is better to ask twice, than to go the wrong way.

The intensity of our desire for the truth will determine our eternal destiny.

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