

May, 2008

Pause Ponder Profit

"Not Everyone"

by James Adams

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matthew 7:21). Many people pride themselves on their broad, tolerant views in the realm of religion. They boast of the circumference of the circle of their fellowship. They insist that "love" includes rather than excludes.

We do not view narrowness and bigotry, in common use of these terms, as virtues; yet a breath of views and tolerance of attitude that condones what the Lord condemns, and a "love" that draws a circle of fellowship to include what the Lord excludes, are worse.

Not all believers are approved of God. Men do not say, "Lord, Lord," unless they are believers. Yet, the Lord shut some of these out. His circle of fellowship does not include some of them. Not all professors are included. The people of Mt. 7:21-23 had functioned in the "name" of Christ. Yet, the Lord shut them out. Not all those who do "many wonderful works" in religion are included in the Lord's circle of

fellowship. His "love" shut those of Mt. 7:21-23 out. Only those who "do the will of the Father in heaven" are included in the circle of the Lord's fellowship.

Arrogant indeed is that human who would presume to draw a circle of religious fellowship broader in scope, more tolerant in attitude, more inclusive, and less exclusive than that which the "love of Christ which passeth knowledge" has prescribed. No religious fellowship which is not circumscribed by "he that doeth the will of my Father which is heaven," including all who do the Father's will and excluding all who do not, is God approved. It appears to us that men have all and more than they can ever hope to achieve in this life in responsibility to be like God without presuming to be better than God.

Mark Your Calendar

*For Our
Gospel Meeting
July 2008
Speaker: Tony Ripley
From: Noble, OK*

S	M	TU	W	TH	F	S
		1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29	30	31		

Gospel And Doctrine

by Harold Hancock

The gospel contains the death, burial, and resurrection of Jesus (1 Corinthians 15:1-4), but this is not all there is to gospel. The gospel also contains the teachings of Jesus and the apostles. Gospel is not something that is taught to unbelievers for justification and doctrine something different that is taught to believers for sanctification. The New Testament does not make a distinction between gospel and doctrine.

While on earth, Jesus went about preaching the gospel (Matthew 4:23; 9:35), but people were astonished at His doctrine (Matthew 7:28; 22:33; John 18:19). How could Jesus preach the gospel and people be astonished at His doctrine unless the two are the same?

When Jesus taught in the synagogue (Luke 4:15), He preached the gospel (Luke 4:16-21). The Greek word for "taught" is the word from which "doctrine" comes. From these verses one can easily see that teaching, doctrine, and gospel are closely related and that no distinction should be made between gospel and doctrine.

The gospel is called the "power of God unto salvation" (Romans 1:16); however, doctrine was preached to the lost (Acts 5:20,28; 13:7-12; 17:19). Did the apostles preach the wrong thing to their audiences? No! Gospel and doctrine are the same; we can be saved when we hear doctrine and continue in it (1 Timothy 4:16).

Gospel is called "the word of truth" (Ephesians 1:13); doctrine is called the "word of God" (Acts 13:7,12). Is there a difference in the "word of truth" and the "word of God?" I think not; neither is there a distinction between gospel and doctrine.

Paul referred to the gospel as "the faith" (Galatians 1:11,23); doctrine is also referred to as "the faith" (Acts 13:7,12). If the gospel is "the faith," and doctrine is "the faith," then gospel and doctrine must be the same thing.

The gospel teaches that there is one body and that in Christ both Jews and Gentiles are a part of the one body (Galatians 2:14). Here we see clearly that the gospel contains more than just the death, burial, and resurrection of Christ; it includes instruction about the church and about our relationship one to another in the church. Furthermore, the book of Ephesians teaches that there is one body made up of both Jews and Gentiles (Ephesians 1:22,23; 2:14-16). The Ephesian letter is addressed to saints (Ephesians 1:1). How can it be argued that gospel is to be preached to unbelievers and doctrine to saints? The gospel truth that there is one body was taught to the saints at Ephesus. To say that the gospel contains only the death, burial, and resurrection of Jesus, or that gospel can be preached only to non-Christians is wrong.

Many false doctrines are predicated on the idea that there is a distinction between gospel and doctrine and that the gospel should be preached to unbelievers and doctrine should be preached to believers. Do not be misled; there is no distinction made between gospel and doctrine in the New Testament.

Three Deaths

by James A. Brown

Col. 2:12-13 buried with Him in baptism, in which you also were raised with Him through faith in the working of God, who raised Him from the dead. 13 And you, being dead in your trespasses and the uncircumcision of your flesh, He has made alive together with Him, having forgiven you all trespasses,

Paul wrote the Colossians, in the Spring of 63 AD and said they had been made alive, having been raised from the dead (Col. 2:12-13). The Colossians had not been physically dead and then raised from that death. But they had been spiritually dead and then raised to walk in newness of life (Rom. 6:3-4). This tells us that there is more than one death. The Bible describes three deaths that one may die — physically, spiritually, and eternally. Regardless of the death we are talking about, “separation” is its essential characteristic. In physical death the spirit is separated from the body (James 2:26). In spiritual death, because of his sins, man is separated from God (Isa. 59:1-2). In eternal death man is forever separated from God.

Thayer speaking of physical death, in his Greek-English Lexicon, said, “the death of the body,” i.e. “that separation” (whether natural or violent) “of the soul from the body by which the life on earth is ended”. Unless the Lord comes first, physical death will come to all men (Heb. 9:27). The truth of this should be evident to all by the obituaries we read, the funerals we attend, and the cemeteries scattered all over the land. The Psalmist ask, “*What man can live and not see Death?*” (Psa. 89:48). And Solomon said, “*No one has power over the spirit to retain the spirit*” (Eccles. 8:8). “*To everything there is a season, a time for every purpose under heaven: A time to be born, and a time to die; . . .*” (Eccles. 3:1-2).

Why do men die physically? Physical death comes to all men as a consequence of Adam’s sin. And as a consequence of the resurrection of Christ all will be raised. “*For as in Adam all die, even so in Christ all shall be made alive*” (1 Cor. 15:22). Our being raised or our deliverance from physical death is unconditional. What I mean by that is, our being raised from the dead will not depend on whether we have lived righteous or unrighteous lives. We will all be delivered from physical death at the resurrection. Jesus said, “*Do not marvel at this; for the hour is coming in which all who are in the graves will hear His voice and come forth — those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of condemnation*” (Jn. 5:28-29). Man generally has great anxiety when faced with physical death but knowing that it will be reversed by the resurrection should be of comfort.

As the text we started this article with indicates, there is such a thing as spiritual death. The Colossians, Paul said, were at some time in the past “dead” (Col. 2:13). This death occurred when they sinned and thus separated themselves from God (Isa. 59:1-2). God said through the prophet Ezekiel, “*The soul who sins shall die*”. Spiritual death comes to all because all sin (Rom. 5:12). James said, “*When desire has conceived, it gives birth to sin; and sin, when it is full-grown, brings forth death*” (James 1:15). Remember James is writing to Christians. And he tells us that even a Christian can

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live in such a way as to die spiritually. He said, "Brethren, if anyone among you wanders from the truth, and someone turns him back, let him know that he who turns a sinner from the error of his way will save a soul from death and cover a multitude of sins" (James 5:19-20).

Back to the text we started with, we note that one can be delivered from spiritual death by the forgiveness of sins. That makes deliverance from spiritual death conditional, i.e., it is dependant upon the forgiveness of sins. Col. 2:13 says, "And you, being dead in your trespasses and the uncircumcision of your flesh, He has made alive together with Him, having forgiven you all trespasses". The alien sinner receives the forgiveness of sins through faith, repentance, confession, and baptism (Rom. 10:17; Mk. 16:16; Acts 17:30, 2:38; Rom. 10:10, 6:3-5). The child of God receives the forgiveness of sins through confession of sin, repentance, and prayer (Acts 8:14-24; Jn. 1:7-10). The alien sinner or the erring child of God who will not seek the forgiveness of sins through obedience to the will of God remains spiritually dead.

When one remains spiritually dead and comes into judgment in that condition he will die eternally (2 Cor. 5:10; Matt. 25:41; 2 Thess. 1:7-9). I. e., in eternal death man will be forever separated from God. This is the second death (Rev. 20:14-15). From this death there is no deliverance. It is forever. It is everlasting. Man's only hope of not dying eternally is to be delivered from spiritual death through the forgiven of his sins and to live faithfully, even unto physical death (Rev. 2:10).



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