



Brady-Hawk Debate On Apostasy

The Scriptures teach that a Child of God, saved by the blood, stays saved forever and may never so sin as to be finally lost in Hell
James C. Brady
Ray Hawk

5A1. In your 4N4 argument you stated that you were *still* refusing to define your position exactly for your readers, because you "do not have to" according to the rules of debate. You are wrong. In *How To Debate* by Summers, Whan, and Rousse (copy. 1963, H. W. Wilson Co.) it says on page 165 under the heading "Statement of Position" in the section on the negative presentation; "...your introduction includes the material you introduce to *make clear the negative position* in the debate." This you have never yet done, and say you never will. Your strategy in this debate reminds me of the techniques of defense lawyers who care nothing about seeing justice done, if there is any way they can get their clients off. You have suggested a follow-up debate between us on the question of baptism and its relation to salvation. If we enter into this new subject, I must insist on one of two conditions: (1) You must agree that *all* clearly understood challenges issued by *either* participant *must* be promptly answered to the best of the opponent's ability in the next reply; or, (2) I will take the negative side, while you affirm the proposition; "The scriptures teach salvation occurs only at the point of water baptism," and see *how you* like allowing *me* to dodge issues as the "negative respondent." I am only interested in seeking the truth, not in playing games, Mr. Hawk. How about it?

5A2. You deny that I properly represented you on Rom.4:1-8, because I claimed your 11/17 reply contain-

5N1. Mr. Brady accuses me of much and ends up proving so little. I have refused to allow Mr. Brady to put me in the affirmative because he is the affirmative speaker. His book, *How To Debate*, does not help his case. *I have made my negative case clear! My case is that I am showing from scripture that Mr. Brady's proposition is false. This I have and am doing!* Whether I believe a saint falls from grace at the first sin or after committing 10 sins is not the issue. The issue we are discussing is whether a saint may lose his soul at all! Mr. Brady has not sustained his case. He has tried, since his second affirmative, to put me in the affirmative and get into the negative himself so he will not have to prove his proposition! Mr. Brady accuses me of *dodging* his statement in his 5A1 and 5A7. Yet, when has Mr. Brady really replied to my 2N5 and 2N7? According to Baptists doctrine, a Christian may rape Mary, the mother of Jesus, refuse to repent of the act, die while performing it, and still not lose his salvation. *Deny it if you can, Mr. Brady.* Watch him dodge that as he has dodged all my 2N7 statements except for the last one.

5N2. Mr. Brady, look at the center column references in your Bible on Rom.4:3 and Ja.2:23 and see if they don't give as cross-references Gen. 15:6; Rom.4:3; and Ja.2:23 on both? Do you still say they are not parallel? Look at the *very wording itself!* (Rom.4:3; "Abraham believed God, and it was *counted* unto him for righteousness." Ja.2:23: "Abraham believed God, and it was *imputed* un-

ed *all* you had to say on the comparison with Ja.2:17-26. Okay, let me quote the amazing *proof* you say I deleted from your 11/24 and 12/1 replies: (11/24) "If works had nothing to do with Abraham's justification, why did Paul and James use parallel accounts to describe the same event?" They don't. Paul's passage on Abraham's salvation is so different that critics of the Bible have even charged he was *arguing* with James. I don't believe that, but the passages are *certainly* not "parallel."

In the 12/1 issue, the only statement not quoted in my reply in the same issue was that you said "I showed that the works under consideration were the works of *the Law* of Moses, not the works included under faith." Very interesting, as the incident under consideration took place 430 years before the *Mosaic Law* existed! Explanation, please?

In addition, the *salvation* of Abraham (Gen.15:6) as described by Paul, occurred *thirty-one* years before the act of righteousness described by James (Gen.22:10). So, what James is describing is an act of a saved man, not a *saving* act as you claim.

5A3. In your 4N5 you interpret 1 Cor.5:5 as meaning "that *unless* the flesh was destroyed, the spirit would not be saved." Look again; who does the verse say would destroy "the flesh"? *Satan!* You've got Satan reforming a man, so he could be saved here, Mr. Hawk! No, it means that church membership, even for an unrighteous person, conveys a certain amount of divine protection on a believer, which is removed totally upon exclusion. This turning of a believer over to Satan for killing is permitted in lieu of loss of salvation; hence the phrase, "that the soul may be saved."

5A4. In your argument 4N6 you change the wording of the verse, a

to him for righteousness." James includes both Gen.15:6 and Gen.22:10! On both events *the Holy Spirit* says, "Ye see then how that by works a man is justified, and not by faith only" (Ja.2:24). Paul is showing that the works of the Law of Moses do not justify. He shows how Abraham was justified by faith because he lived *before* the Law and its works were given. Therefore, those in Paul's day could be justified by faith. Not faith only, but *faith with its justifying works!* When a man no longer obeys, he has a DEAD FAITH and a dead faith saves no one!

5N3. No, 1 Cor.5:5 does not teach that Satan does the reforming. The act of withdrawing and marking the fallen saint is what causes the destruction of the flesh. The man becomes ashamed when he is withdrawn from, repents, and is saved (Gal.6:1; Ja.5:19,20). 2 Cor.2:7 shows their act caused the man to be sorry for his sinful acts and repent. Mr. Brady, you did not deal with my statement, however. I said, *Baptist doctrine teaches that this man could have continued living in adultery, refused to repent, died after 50 years in that sin, and still be saved.* Do you deny that this is your doctrine??????? If the passage means the Christian is physically killed by Satan, why do so many fallen Christians live into old, old age?

5N4. Mr. Brady has called us *Campbellites*, without apology; accused me of a number of things, and now charges me with "trickery." The Greek word *eis* means "into." They drew back *unto* (into) perdition. I did not change anything. The entire book of Hebrews is showing that some Jews who became Christians had forsaken the assemblies because they had drawn back into perdition! Mr. Brady's attempts to show the chapter changed subjects at verses 32 and 38 fall short in his 5A7 paragraph. A person in perdition is lost whether he be at the brink of escape or not. He cannot go back unto it because he never came out of it. Therefore,

trick you have resorted to repeatedly in our discussions. It does not say they drew back into perdition in Heb.10:38,39, but *unto it*. They were at the brink of escape, but turned away "to destruction" (Greek).

5A5. In your 4N10 you pointed out that people committing the unpardonable sin would not be forgiven in the next world either. This is true in that a Christian who did so would lose rewards in eternity as well as earthly blessings. This is the root of the problem, your *oversimplification* of God's relationship with man. The scriptures and Baptists recognize 8 different ways God chastises his children (see 11/17 issue), while you recognize only one; loss of salvation.

5A6. You state in your 4N9 that my quotation of 2 Sam.22:29 makes no sense. That's because you looked up the wrong verse. If you will reread the last issue, you will see that on *my* side of the page the reference was given rightly, as 23:39 which shows that Uriah was one of David's "mighty men" who followed him throughout his fleeing from Saul (a fact little-known to most Christians), and which makes his murder all the more heinous.

5A7. In your 4N6 you challenged me to "show where the Holy Spirit changed subjects. Okay. How about verse 32, where the disjunctive (breaking away) conjunction "but" occurs, followed by the taking up of a completely new subject? Actually it changes yet a third time in verse 38 with the word, "Now," usually signifying in scripture the taking up of a different topic also. Here the topic becomes faith and continues to be so on into the 11th chapter, often called the "faith chapter" of the entire Bible! Any more insurmountable problems you want to throw at me? See, I don't try to dodge them like you!

5A8. In your 4N10 you say that Dav-

Heb.10:38,39 is talking about Christians who were in the faith but fell from faith and went back into perdition. That destroys your proposition.

5N5. Mr. Brady agrees in his 5A5 that Christians may commit the unpardonable sin and not be forgiven here or in the next world. But, he doesn't think the person loses his salvation! Just think, a Christian in heaven or on Mr. Brady's New Earth that is saved but not forgiven! He never will be forgiven! The blood of Christ cannot take away his sins, ever! Yet, he is still saved. *I thought we were saved FROM OUR SINS! If this Christian who has committed the unpardonable sin is never forgiven, then he is not saved! Thank you, Mr. Brady for that admission!* Also, here is a Christian that is unpardoned for his sin. Yet, the wages of sin is death (Rom. 6:23). Mr. Brady has a man saved who cannot be forgiven for his sin and of whom God says his wages is death. Will Mr. Brady say that death is only physical death? We shall see.

5N6. I did look at the wrong passage on 2 Sam.23:39. I apologize. However, this changes nothing. Ps.51 still shows David begging God to not take away His Spirit from him. David repents so he will not be lost. In Mr. Brady's 4A9, he argued that David was not lost because God had not taken away His Spirit from David. His inference was; take away the Spirit and you are lost. I showed that David was pleading that God not take away His Spirit. This shows that David was about to have the Spirit taken unless he repented. If he had not repented, the Spirit would have been taken away and David would have been lost. Now, Mr. Brady, in his 5A8 sees his dilemma and says you can have the Spirit taken away and not be lost! I wish Mr. Brady would make up his mind. Which side of the stream are you going to ride on, Mr. Brady? You can not ride on both sides. Ps.51 would not be necessary if David had be-

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id's plea for God not to take away His spirit showed he was about to be lost. Not so: God can take away His spirit in its comforting, guiding, and protecting functions, for instance, without a person being lost. While a saved person might have the spirit withdrawn in some ways, however, *no* unsaved person *has* it, and that is the important point here. Again, you deny God any chastening tool but Hell!

lied Baptist doctrine. He could have been saved without repentance. Too bad David didn't know that!

5N7. Mr. Brady, if *all works* cancel the grace of God, does faith cancel grace, seeing Jesus called it a work (John 6:28,29)? Will you answer my 2N5 and 2N7? What about 1 Chron.10:13,14? Was Judas' name written in heaven (Lk.10:20)? Below are propositions for your consideration.

must do in order to be saved.

Brady-Hawk Exchange

The scriptures teach that a penitent believer may be saved by water baptism into the body or church of Christ. Affirm: Ray Hawk; Deny: James C. Brady

The scriptures teach that a penitent believer in Christ is saved at the point of faith in Christ before and without water baptism. Affirm: James C. Brady; Deny: Ray Hawk

The first proposition will run for two issues and the second proposition for two issues.

The discussion may begin after the next issue, Vol.6, December 22, 1977, No.51. The next issue will be the last one on this proposition. I appreciate Mr. Brady's willingness to carry through with this discussion. I appreciate his willingness to enter into this new discussion so our readers may see what the Bible (God) teaches one

Special Logic Class

There will be no local news this issue due to the time consuming class this week under brother Roy Deaver. We have looked forward to this class for some time. I for one appreciate brother Deaver scheduling his time to come and teach this class in logic.

Trust



Said the robin to the sparrow,
I would really like to know
Why these anxious human beings
Rush about and worry so.

Said the sparrow to the robin,
Friend, I think that it must be
That they have no heavenly Father
Such as cares for you and me.

Author Unknown



Brady - Hawk Exchange

Ray Hawk

In *The Beacon*, Nos. 24, 26, June 16 and 30, a Mr. James C. Brady, a Baptist preacher questioned me about having mechanical instruments of music in the worship. On July 13, 1977 he replied a third time.

"Dear Bro. Hawk:

I realize that my last letter was too lengthy to be published in full in the 'Beacon', but I do feel that you did an inadequate job of paraphrasing the latter portion of it, and therefore appeal to you to print and answer this abbreviated version of those arguments.

I refer to my statement that something is permissible if it is not *contrary* to any scripture or scriptural principle, whether there is actual precedent mentioned for it in the New Testament or not. I refer, of course, to the use of instruments to accompany singing in church. This IS a HELP in improving the spiritual impact of the songs by making them flow more smoothly and therefore be more easily appreciated by the listeners

and singers. It WAS practiced in Old Testament times and the Apostles were accustomed to using such instruments in their worship under the Old Covenant. It is not reasonable, therefore, that they would have CEASED to do so unless Jesus had TOLD them to, and I ask you now for 'chapter and verse' where he ever did so.

My reference to P.A. systems, buses, etc., were meant to show that YOU use things to aid in your church activities which are expedient and not contrary to any Biblical principle, but which were NOT ever mentioned in the New Testament (or Old, for that matter). Therefore, you are inconsistent to forbid instruments of music on the same grounds. If you are not, please explain why!

I suggest that your objection to instrumental music in church worship is NOT based in reality on your objection to using anything not mentioned in the New Testament, but merely an unwillingness to break with the traditional preachments of the 'Church of Christ' founder, Alexand-

er Campbell. Campbell, of course, lived before electric lights, P.A. systems, church buses, etc., were invented and therefore never preached against them. Since he didn't neither do you. Now, isn't that really the case Mr. Hawk?

Yours in Christ,

Signed: James C. Brady"

My Reply

I appreciate Mr. Brady's reply. It always helps me when someone questions my faith and sends me to the Bible for an answer.

I might mention before I get into answering Mr. Brady that the above was not all of his letter. He started to write the following but then tried typing over it.

"One more thing I would like to mention is your repeated objections to the use of the name 'Baptist' by my denomination. You say that YOU use only the name given in scripture."

Mr. Brady never finished that part. Mr. Brady, why didn't you answer my questions? I'll ask them again so you and the reader can see that you are willing to ask questions, but not too willing to answer them!

Mr. Brady, where does God say any one other than John was called "Baptist"? What name may we glorify God in, 1 Pet.4:16? Is there salvation in the name Baptist, Acts 4:10-12? Where does God say anything about "a Baptist Church" or "the Baptist Church"? Is salvation found in the Baptist Church? Did Jesus shed His blood for the Baptist Church? Is the Baptist Church the body of Christ? In your next letter, Mr. Brady, we would appreciate a reply on these important matters!

1. It is true that Alexander Campbell lived before P.A. systems, church buses, and a number of other modern inventions, but I do not oppose mechanical instruments of music in worship because of what Mr. Campbell said or did not say. My reason for objecting to mechanical instruments of music in worship is because they are not authorized in the New Testament.

2. Mr. Campbell *is not* the founder of the church of Christ. The church of Christ existed long before Mr. Campbell was known. The churches of Christ were meeting here in this country before Mr. Campbell arrived on its shores. The churches of Christ were founded by Jesus Christ, Matt.16:18. Paul was a member as were the Roman saints, Rom.16:16. The *one faith* and *one body* of Eph.4:4,5 was that preached by the churches of Christ. The one body was the one church which all saints were members of. This was long before denominational bodies existed, such as the Baptist Church, Catholic Church, and etc. These man-made bodies exist through following another gospel, Gal.1:6-9.

3. Mr. Brady, you began your letters by trying to prove the instrument was *essential*. Now you have changed your argumentation to showing it is not essential, but now an *aid*! Does this mean you have gone back on what you said in your first two letters? Surely it must. Is the instrument essential or is it an aid? Please be explicit and tell us which way it is.

4. Before something can aid (be an expedient) it must be authorized. Mr. Brady, please show where the instrument is authorized, either as an aid or as an essential ingredient in worship. If you will go back over Mr. Brady's letter, you will not find one passage of scripture to prove anything! Here is his Sunday punch to prove that mechanical instruments are an aid: "It WAS prac-

ticed in Old Testament times and the Apostles were accustomed to using such instruments in their worship under the Old Covenant. It is reasonable, therefore, that they would have CEASED to do so unless Jesus had TOLD them to, and I ask you now for 'chapter and verse' where he ever did so."

According to Mr. Brady's argumentation we should still be using animal sacrifice because Jesus himself never told the apostles to cease doing so! In fact, as late as Acts 21:23-26, Paul is purifying himself according to the Law of Moses and offering a sacrifice in the Temple! Mr. Brady thinks that because a thing is not specifically forbidden by name that it is alright. Mr. Brady is it right to smoke marijuana? Is it right to pray to Mary? Is it right to count beads, etc. in worship? Do you light candles as part of your worship? Do you practice sprinkling for baptism? These things are not condemned by name in the scriptures. Are they scriptural?

5. Mr. Brady accuses me of rejecting the instrument in worship because of Alexander Campbell. Mr. Brady, did you know that instruments of music were not used in the worship for several hundred years after the church began? Instrumental music came as a falling away from the faith (1 Tim.4:1) and was not a part of New Testament faith.

The Catholics state, "The first Christians were of too spiritual a fibre to substitute lifeless instruments for or to use them to accompany the human voice." Charles G. Herbermann and others (ed), The Catholic Encyclopaedia, Vol.X. (New York: The Universal Knowledge Foundation, Inc., 1911), p.651.

According to Rothmuller, the Jews did not use instrumental music in their synagogue worship and af-

ter the destruction of the Temple in A.D. 70 all synagogues outside Palestine were forbidden to use instruments of music, except in secular cases. Wellesz states, "So far as we can tell the music of the early church was almost entirely vocal, Christian usage following in this particular the practice of the Synagogue." Egon Wellesz, (ed), Ancient and Oriental Music (London: Oxford University Press, 1957), p.303. Cf. Aron Marko Rothmuller, The Music of the Jews, trans. by H. C. Stevens (London: Vallentine, Mitchell and Co., LTD., 1953), p.50.

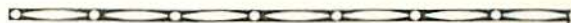
The best authority however is the New Testament itself. Notice all of the following and see if you can find a mechanical instrument of music. Rom.15:9; 1 Cor.14:15; Eph.5:19; Col.3:16; Acts 16:25; Heb.2:12; and James 5:13.

If I told you to *sing* what would you do? If I told you to *sing and play* what would you do? If I told you to *play*, what would you do? Now look at Eph.5:19 again.

"Speaking to yourselves in psalms and hymns and spiritual songs, *singing and making melody IN your heart* to the Lord." (All emphasis mine, RH).

Where is the melody to be made? On a piano? On a harp? Or in the heart? Mr. Brady, which of the three does God authorize? Now, you show me "chapter and verse" where God authorized, either as an essential or an aid, mechanical instruments of music.

I trust that Mr. Brady will also reply to my questions on his Baptist name and the Baptist Church. Our readers will expect him too!



Our Record

Bible classes: 185; Worship: 213; Evening: 179; Wednesday: 176. Contribution: \$1,710.

Thank You

We appreciate Daniel Denham preaching Sunday night. He brought an excellent lesson from the Bible which each of us needs to consider.

REVIVAL

Twelve members from the Bellview church went to "A" Street church and supported them in their meeting with brother Ivory James, Jr. Bro. James brought an excellent lesson. The meeting continues through Friday night at 7:30 p.m. The "A" Street church recently had several responses to the invitation. Bro. Webbie Burnett and Walter L. Milner were restored. We rejoice with brethren when souls return to the Lord.

Responses

Sister Dot Lambert responded to the invitation Sunday morning. Also bro. Dale Carter responded. Each asked for prayers and strength from their fellow saints to live a better life for Christ.

Sick

Sister Marie Turberville entered the Sacred Heart Hospital Saturday for tests. Karen Vickers will enter Sacred Heart for an operation on Friday. Mike McCaleb was back in services Sunday after being released from the hospital last week. Paul Nelson is in Baptist 224. Cass Dickson is now at home as is Duane Coon. Brother Nicholson is at home and is still very weak from his operation. Please limit your visits.

DEAVER - HOGLAND DEBATE

By the time you receive this bulletin, the public discussion between Roy Deaver and Ward Hogland will be history. We trust all will profit from the discussion. If any desire a copy of the debate tape, you may write to the Bellview church of Christ.

Welcome

We wish to welcome the Fred Stancliff family and the James G. Underwood family to Pensacola. We hope that you will make Bellview your home congregation.

If anyone receiving this bulletin has relatives in the Navy, stationed in Pensacola who are members of the church, contact us and we will contact them.

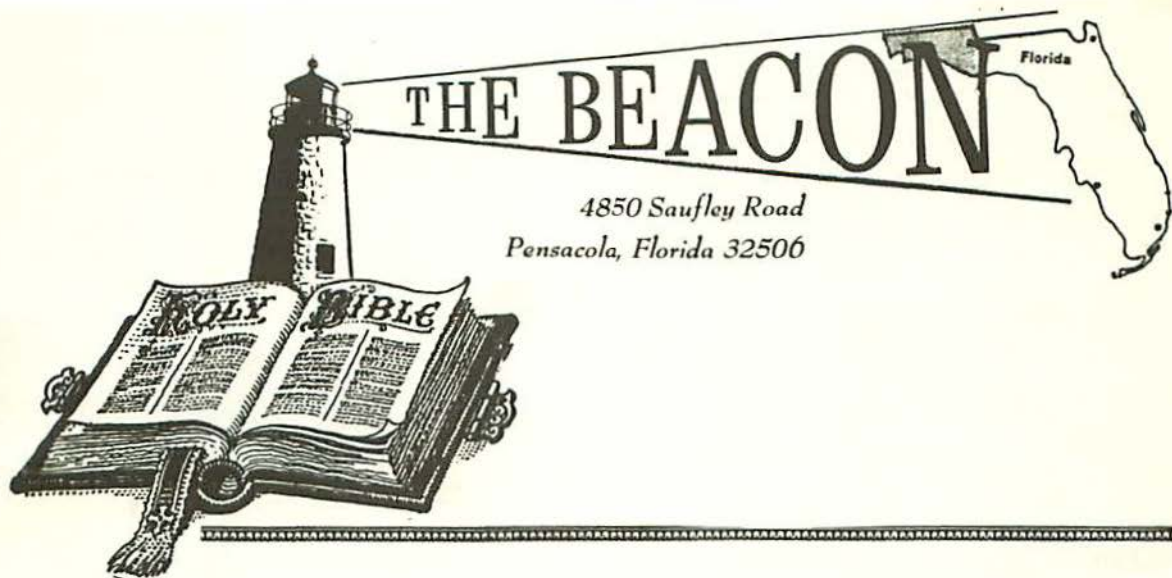
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VOL. 6

AUGUST 11, 1977

NO. 32

BRADY - HAWK DISCUSSION

Ray Hawk

(Editor's Note: I have not printed all of Mr. Brady's recent letter of 7/25/77 because of its length. I want to get to his reply on some questions I asked and then I will return to the "Music Question.")

"Dear Mr. Hawk:

Hurriedly now, let me answer your other questions. I did not continue with my defense of the use of the name Baptist in my last letter simply for the sake of space. I will do so now, if you will please print it, in spite of the fact that it is going to make this letter a little long also.

[1] 'Baptist' is simply a term used to distinguish those holding Baptist doctrines down through the ages from the Catholics, who until the Reformation were generally known as simply the 'Christian Church.' The term simply means 'immersers,' which indicated the difference very well. Here again, is an example of something we do because it is expedient

and nowhere FORBIDDEN in the Bible. Show me scripture, please, where it was ever forbidden for a name rather than 'Church of Christ' to be used to identify one's beliefs?"

Mr. Brady's rule of biblical hermeneutics is, "if the scriptures do not forbid it; it is scriptural." He then assumes that since he cannot locate a passage which says, "Thou shalt not wear the name Baptist as a religious name" that it is scriptural to wear that name. The Bible does not say, "Thou shalt not wear the name Fido as a religious name," but I wonder if Mr. Brady would be willing to wear it? God authorized only one man to wear the name Baptist, and that was John. As you admit, the name Baptist means immerser. John the immerser. He was the only one given that name.

In 1 Cor. 1:10-13 Paul rebukes the Corinthian church for following different men and calling themselves by their names! "Now this I say, that every one of you saith, I am of

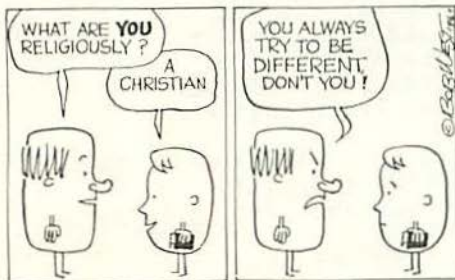
Paul; and I of Apollos; and I of Cephas; and I of Christ." Mr. Brady, by reading those passages, which name did Paul advocate that they wear? If we should update what Paul said, the passage would read thusly, "Now this I say, that every one of you saith, I am of Baptist; and I of Methodist; and I of Presbyterian; and I of Christ." The name to wear religiously was *Christ!* Why wear the name Christ?

1. Salvation in no other name, Acts 4:12.
2. Glorify God in the name Christian, 1 Pet.4:16.
3. Baptized into the name Matt.28:19.
4. Baptized into Christ, Gal.3:27.
 - A. Therefore: "of Christ," 1 Cor.1:12.

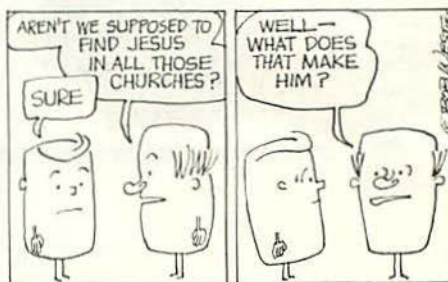
Mr. Brady, can you say any of the above about the name "Baptist"?

Secondly, Mr. Brady says he wears the name Baptist because it is expedient. But, Mr. Brady, for something to be expedient, it must be authorized!

THEOPHILUS



THEOPHILUS



"(2) You say the 'Church of Christ' as we know it today existed down through history and did not begin with Alexander Campbell. This is, indeed, necessary in order to qualify as the true church, since without perpetuity from Christ's time on, a denomination has no source for scriptural baptism. The Catholic Cardinal, Hosius wrote in 1524 that 'Were it not that the Baptists have been grievously tormented and cut off with the knife during the past twelve hundred years, they would swarm in greater numbers than all the reformers.' That statement takes one back to the days when Christianity first BECAME divided by the organization of the Catholic denomination and therefore authenticates our heritage back to Primitive times. Now, Mr. Hawk, I shall be expecting you to produce similar proof in your next newsletter that something known as the 'Church of Christ,' holding the doctrines of Baptismal regeneration by immersion and apostasy, can be traced back beyond the Reformation. If not, you must concede that you have a human founder."

Mr. Brady believes you have to have a chain succession from the first century to our day for a church to be "the true church"! The Catholic Church tries to trace itself through their popes to true-ness and the Baptist Church through its congregational history. Neither is correct!

I am amazed at Mr. Brady's scriptural (?) proof for the Baptist Church being the true church. He quotes, not the Bible, but a Catholic Cardinal Hosius who wrote in 1524. Mr. Brady, may I suggest you quote Paul, Peter, James, or John as a more adequate proof. The Catholic quote no more authenticates the Baptist Church than the Catholic pronunciation and spelling of "Jehovah" restores that name for the Jehovah's Witnesses!

I am not interested in perpetuating a denomination, either from 1524 or from Christ's time. I am interested only in preaching "the apostles' doctrine" (Acts 2:42), the gospel of Christ (Rom. 1:16), the faith once delivered (Jude 3), which is the "doctrine of Christ" (2 John 9). By preaching it, one became a Christian (not a Baptist or Catholic), a member of the body of Christ (1 Cor. 12:13,27). He was a member of the body/church, Acts 2:47. What church was it? The one and only one that Jesus promised to build (Matt. 16:18). It was "my" church, not John the "Baptist" church. The "my" is Christ. It is the body of Christ, (Col. 1:24). It is the church of Christ ("churches of Christ" in the plural, Rom. 16:16). Paul told the Corinthian church of God that they were of Christ. They were the church at Corinth. They were the church of God or the church of Christ at Corinth! (Cf. 1 Cor. 1:2,12).

One does not have to depend upon church succession for scriptural baptism. He depends upon the word of God! Teach and obey it and God

will add you to His Son's church (Acts 2:47). That is the true church which is neither Protestant, Catholic, or Jewish. I am a member of the body/church of Christ, not some manmade denomination.

Mr. Brady seems to think the Lord did not teach immersion in water was essential to salvation. I could cite the reader to a number of passages in the New Testament that put baptism *before* salvation. However, Mr. Brady would only reply that the passages didn't mean what they say. Perhaps Mr. Brady would answer this question? What would Jesus, Peter, Ananias, or Paul have had to say, which was different from what they said, for one to understand that immersion in water was essential to his salvation?

Mr. Brady accuses me of teaching "Baptismal regeneration." God regenerates *when* I obey His commands (Heb. 5:8,9). Baptism is a command to salvation (Mark 16:16; Acts 2:38; 22:16; Rom. 6:3,4; Col. 2:12; Gal. 3:27; 1 Pet. 3:21). In fact, 1 Pet. 3:21 clearly shows that baptism only does not save, but baptism *also*! Mr. Brady would say salvation *minus* baptism. I'll take the Lord's statement.

Mr. Brady also believes that a child of God cannot apostatize. Yet Paul said one could fall from grace (Gal. 5:4). Paul recognized he could be lost (1 Cor. 9:27). Isn't it strange that Paul would make such a statement *if* he was a Baptist and believed Baptist doctrine?

I appreciate Mr. Brady's willingness to enter into this discussion. I thank him for answering my questions. Next week I shall continue by looking at the Music Question again and the statements Mr. Brady brought up on that issue.

MOVING?
Be sure to send us
your change of address.



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Bellview church on August 17th.

Our Record

Bible classes: 159; Worship: 200;
Evening: 154; Wednesday: 146; Con-
tribution: \$1,694.00.

Responses

Baptized: John Crowe
Restored and placed membership:
Roger and Melinda Mills, 33 Nott-
ingham Way; 32506; Phone: 453-5565.
Zone 4.
Restored: Ed Meders, Bill, and
Peggy Crowe.

REVIVAL

Joe Beam will be at North Palafox
in a meeting August 12-14.
Willard Collins will be in a meet-
ing at Warrington August 28-30.

Sick

Lantice Garrett was sick at home,
Dawn Davis was in Sacred Heart, Rm.
231, and Steve Butler was in Bap-
tist, Rm.214.

This Week

Bill Cline preached at Pace Sun-
day; Tommy Garrison at Canoe; and
Daniel Denham at Cantonment.

1975: Mark Hollowell was baptized.
The Hawks purchased a house & were
making plans to begin work with the

1973: Winston Temple began working
with the preacher's school. Mrs.
John Saylor placed membership.

1972: Jerry & Mary Thomas had a baby
boy, Preston Wayne.

1971: Sister Marseillette Turner, a
charter member, passed away.

1970: Mrs. Gerald Wayne (Carolyn)
Brackett placed membership.

1969: Mrs. Jerry (Carol) Sperry was
baptized.

1968: The preacher's house was being
prepared for the new preacher and
his family, the William S. Clines.

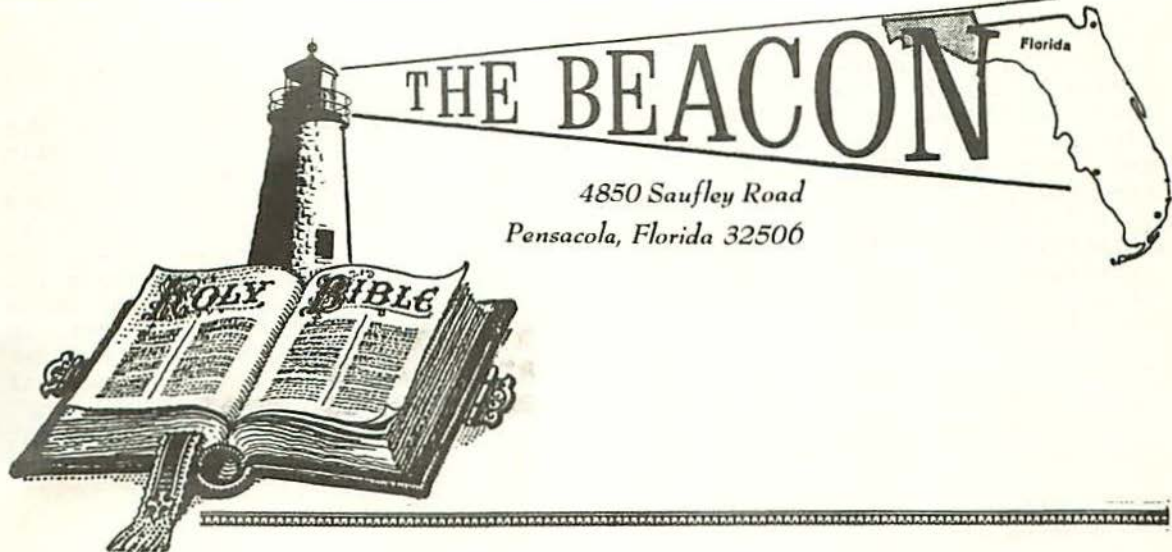
1966: The budget was \$378.12 weekly.

1965: Alice Williams mother passed
away. Jan Crews and Mr. & Mrs. W.J.
Reed were baptized.

1964: Young men preached: Gene Mc-
Donald and Steve Butler.

Zone Report

Fellowship: 44; Outside Contact: 26;
Visitor Contact: 6; Benevolence: 3;
Sick Visits: 42; Food Prepared: 7;
Cards Sent: 16; Transportation: 11;
Special Activities: 8; Bible Studies
4; Other Visits: 13; D.B.R. 205 ;
Members Reporting: 70.



VOL. 6

AUGUST 18, 1977

NO. 33

BRADY - HAWK DISCUSSION

Ray Hawk

(Editor's Note: This is a continuation of Mr. Brady's letter of 7/25/77.)

"Dear Mr. Hawk:

Thank you for your invitation to continue our discussion of musical instruments and other doctrinal questions.

In the beginning, let me say that my failure to repeat previous arguments and proof texts in every letter in no way represents a 'backing down' as suggested in the July 21 'Beacon.' I simply have avoided such repetitions in order to make room for new points to be made.

You may perhaps have scored a point on the non-use of musical instruments in the first churches, but even if they did not actually USE these things, the fact is that their use was authorized in Eph. 5:19 and Col. 3:16 by the endorsement of Psalms for singing in worship services, and the fact that the use

of musical instruments is instructed by many of the Psalms.

I have twice made the point, however, and you have twice IGNORED it, that you yourself use things in your religious activities which the early churches did not use and which are not mentioned specifically in either the Old or New Testaments. I shall continue to embarrass you with this question, Mr. Hawk, until you give a forthright answer: Where do you find scriptural authorization for the use of Church buses, P.A. systems, and electric lights to aid in your worship activities? You have YET to explain why these things are scriptural without scriptural authorization, but instrumental music is not. It is not enough to say that they are 'aids' in preaching the gospel or bringing in sinners, for by that reasoning instrumental music can also be declared an 'aid' to praising the Lord in song. . . and with better grounds, since it is specifically approved in at least the Old Testament.

I shall not take the time in this letter to answer your other charge that marijuana, praying to Mary, etc., are not wrong because they are not EXPRESSLY condemned in scripture, because you know as well as I that they violate scriptural PRINCIPLES, and that I included a violation of scriptural PRINCIPLES as grounds for not doing something in all of my letters.

I would like to answer your question about why I do not believe that we should practice all of the Old Testament rituals and sacrifices if I believe that we should use instruments of music in worship, since both are enjoined in the Old Testament.

The reason, of course, is that the use of instrumental music in worship was not a PART of the Mosaic Law. The Law of Moses, with its ordinances, holy days, rituals, etc., was ALL that was cancelled by Christ (Eph.2:14-15, Col.2:14-17). Therefore, it was not cancelled when the law was.

I apologize, Mr. Hawk, for the length of this letter, but you have repeatedly implied that because I failed to deal with every question you put forth, that I had no answer, when the truth was that I simply had not the space. I think I HAVE answered all of your questions and challenges up to this point now, and I ask that in fairness you print in full my answers. I would have no objection to this letter being divided up so that you may deal with a section of it at a time, as long as my comments are printed in full to avoid any further misimpressions about my inability to answer.

Yours in Christ,
Jim Brady"

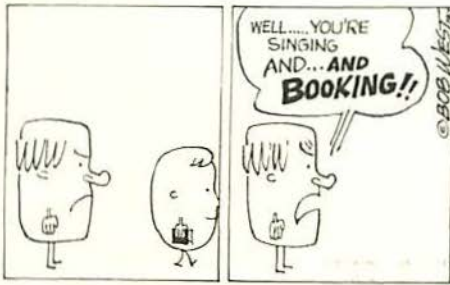
1. Mr. Brady has agreed that the first century churches did not use instrumental music in worship. Why didn't they use it? It was available. It was commanded in Ps.150. Mr. Brady assumes it was commanded under the word psalms in Eph.5:19 and Col.3:16. He assumes it was used as an aid. He assumes Psalm 150 was not part of the Law of Moses taken away by the cross. Yet, in spite of all this, he admits first century churches did not use musical instruments in the worship! Why? The answer is simple. They are not authorized and this is why early churches of Christ did not avail themselves of them.

2. Mr. Brady one time says instruments of music are commanded under the word psalms and then at another they are aids. Mr. Brady, it has to be one or the other. If something is an aid it cannot be a command. If something is a command, it cannot be an aid! Please tell our readers which horn of this dilemma you are going to hold onto.

3. I have not ignored Mr. Brady's questions on P.A. systems, buses, and etc. One need only to go back to earlier bulletins on this subject and see what I have said. Mr. Brady, when I use a P.A. system to amplify my voice, I am still obeying 2 Tim.4:2; Matt.28:19; Mark 16:15. I preach. When we use lights to aid our worship, we use them to see to read the scriptures, read the songs, and etc. I can find "many lights" in worship (Acts 20:8) but can you find just one mechanical instrument

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of music in any worship service of the first century church?

4. Mechanical instruments of music are not aids but an *addition* to God's word! There are *two kinds* of music found in the Bible: vocal music and mechanical instruments of music. In New Testament worship God authorized one - vocal music. In fact, God is even more specific than that. He authorized the *kind* of vocal music - singing. For me to whistle, hum, or use a mechanical instrument would be to *add* to what God has authorized. To do so is to preach another gospel (Gal.1: 6-9; Rev.22:18,19).

5. Mr. Brady assumes that Psalms are not part of the Law of Moses. This is the same assumption made by the Seventh Day Adventists. In Jo. 10:34 Jesus quoted from Ps.82:6 and said, "Is it not written in your law?" Mr. Brady, how many laws did the Jews have? In Rom.2 Paul is talking about the Jews having the law. In chapter 3 he continues this thought and quotes from several Psalms! What law did the Jews have?

6. If the word *psalms* in Eph.5:19 and Col.3:16 means we must use instruments of music because they are commanded with Psalms in the Old Testament, then they also bind war upon the church (Ps.149:6-9), and dancing in worship (Ps.149:3). Do you also bind these in your worship services, Mr. Brady? I suggest the reader go back to previous articles and read what I have said along

this line and then see if Mr. Brady has really dealt with it. Before I leave this, Mr. Brady, Eph.5:19 says *speaking...in psalms*. How do you get *playing...in psalms* out of that?

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Our Record

Bible classes: 161; Worship: 203;
Evening: 160; Wednesday: 166; Con-
tribution: \$1,492.00.

Responses

William and JoAnn Dukes placed mem-
bership with us this past Wednes-
day. We welcome them and their
children, Shelly, Cami, and Chris
into our midst. They will be liv-
ing at 4661 Durham Drive. Phone:
453-9498. Zone 3.

Harold Cozad and Ray Hawk asked for
the prayers of the church Sunday
night.

This Week

Teresa Orr was at home Sunday morn-
ing. Mitzi McCurdy was released
from the hospital and was at home.
Jeremy Caine entered W. Fla. Hospi-
tal Monday.

Tommy Garrison preached at North
Port church in Cottdale, Alabama
a couple of weeks ago. One of his
old school buddies was baptized.
We say "goodby" to the Joe Ruiz
family. They leave for Miami this
week where Joe will be preaching.
We want to thank Elward Brantley,
the Lou Blairs, Harold Cozad,
George Williams, Richard Parker,
Bennie Vickers, and Ray Hawk for
working this past Saturday on the
preacher's house. Another work

party is scheduled for this Satur-
day.

1976: Diane Butler was baptized.
1975: The Ray Hawks moved to Pensa-
cola to work with the church as its
evangelist.

1973: Gene (Skip) and Carolyn Cole
placed membership with us. Ernest
Underwood moved from Leonard St. to
Maud, Texas to preach.

1971: Calvin Pugh was baptized.

1970: Brenda Cozad and Robert Nutt
were married.

1969: Hairston Brantley, one of our
elders preached Sunday morning and
Harold Cozad, one of our deacons
preached Sunday night.

1968: Betty Joyce Powell placed mem-
bership.

1967: Bro. Crews was in a meeting
and Allen Fleetwood preached. Char-
les and Lantice Garrett placed mem-
bership. They have one daughter,
Jessica, who is 14 months old.

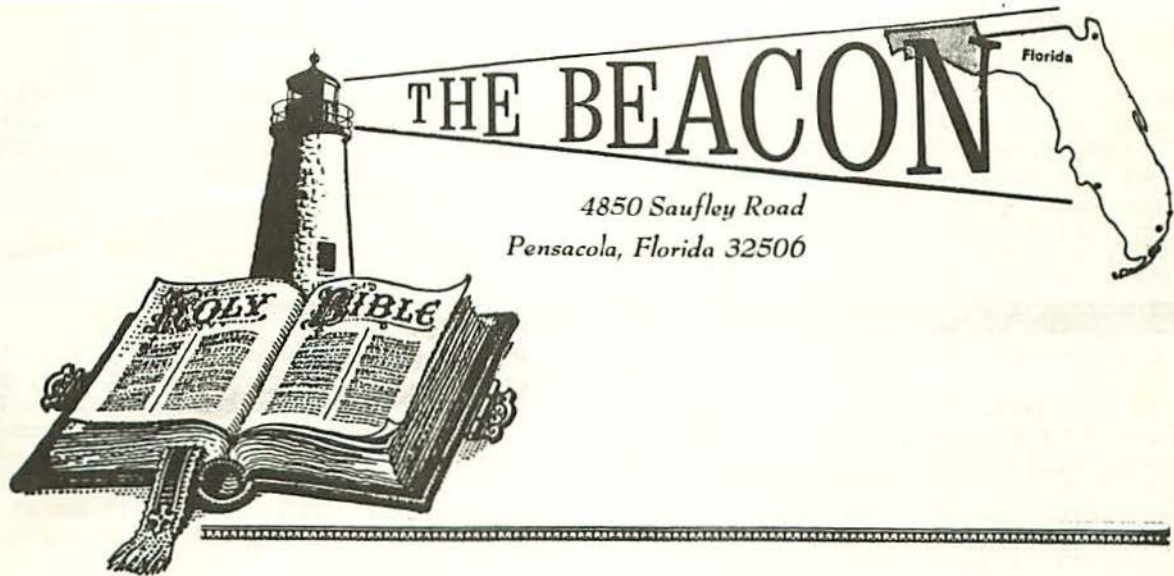
1966: Mark and Bonnie Maser placed
membership. Lawrence and Margaret
Shipp were baptized.

1965: Foy Cherry moved from North
Palafox and Howard Blazer, Jr. moved
in as the new preacher.

1964: Goldie Butler was baptized
Diane Simmons placed membership.

Debate

Brother Hawk will be attending a
debate in Athens, Alabama this next
Monday through Friday nights. He
will assist Jim Bullington who will
uphold the truth.



VOL. 6

AUGUST 25, 1977

NO. 34

BRADY - HAWK DISCUSSION

Ray Hawk

"Dear Mr. Hawk:

In the August 11 'Beacon' you wrote, in answer to my quotation of Cardinal Hosius on the perpetuity of Baptists throughout history, 'may I suggest you quote Paul, Peter, James, or John as a more adequate proof.' You further stated of me, 'He quotes, not the Bible, but a Catholic Cardinal' on this point. How about Jesus? He said, in Matt. 16:18, that the 'gates of hell shall not prevail against it,' speaking of the church he founded. If that church had gone out of existence as an organized, preaching, and baptizing body of hundreds of years as protestants claim, would that statement be true? No, it would not. In Matt. 28:20, He further stated to his church that he would be 'with you always, even unto the end of the world.' If He allowed them to vanish from the earth for a few hundred years, he

lied.

Finally, Paul wrote in Eph. 3:21, 'Unto him be glory in the church by Christ Jesus throughout all ages, world without end.' Not all but the Middle Ages, but ALL ages. Therefore, whatever the true church is, it could NOT have gone out of existence as a body since Christ's time."

I appreciate Mr. Brady taking his time and effort to enter into the discussion of differences between us.

1. Matt. 16:18 does not say, "Upon this rock I will build the Baptist Church." He said he would build "my church" (the church of Christ). It was this church, the church of Christ, that the gates of hell (had- es) would not prevail against. The gates of hell did not prevail against

the *building* of that church! Jesus was the founder only if he was raised from hell (hades, Acts 2:24-36). The gates of hell (hades) did not hold Jesus, but he came forth to fulfill his promise to build his church - the church of Christ. This is all Matt.16:18,19 says, Mr. Brady. I am afraid it does not teach the establishment of the Baptist Church nor its perpetuity.

2. In Matt.28:20 Jesus said he would be with them until the end of the world (age). What age? How would he be with them? Jesus was speaking to the apostles. He was with them through the Holy Ghost, John 14:18,26; 16:13. This was the miraculous era. This is *how* he was with them in their *binding and loosing*, Matt.16:19; 18:18. He was with them in this way until the end of the age. That age ended with the destruction of Jerusalem. Mr. Brady, do you believe Jesus is with us in the *same way* he was with the apostle Paul, 2 Cor.12:12; 1 Cor.2:4; 1 Thess.1:5? Matt.28:20 does not teach the establishment of the Baptist Church nor its perpetuity.

3. Eph.3:21 does not teach the establishment of the Baptist Church nor its perpetuity. If so, please show us where the Baptist Church is mentioned. Mr. Brady, if all the people in a given locality were slaughtered or died natural deaths that were members of the New Testament church, would that mean Jesus was not glorified? Mr. Brady, you fail to recognize that as long as the seed remains (it will never pass away, Matt.24:35) the church remains. The Lord is glorified because that seed will spring forth in the hearts of men. It is the Baptist contention that if a nation lost all of its Christians, the only way they could become Christian again is for a minister to go in and preach the gospel. Actually they could read the Bible and obey its precepts without a minister arriving on the scene! If not, then

the power resides not in the gospel, but in the minister! Also, Eph.3:21 is in the greater context of the book itself, showing that the Patriarchal and Mosaic ages pointed to Jesus Christ and the church is the culmination of God's scheme in which Jesus is glorified. No Baptist Church nor its perpetuity there.

4. The true church never went out of existence. If I have said it did, I apologize. However, I don't think I have said it went out of existence. The church may lose all of its members through death, persecution, or disease, but the church still exists in *seed form* (Lk.8:11).

5. Mr. Brady, if you could trace the Baptist Church all the way to the first century (which you cannot) it would still not be the Lord's church. Jesus established his church; not the Baptist Church. There have been man-made churches beginning with the first century (1 Tim.4:1-3), but these were not the church of Christ.

Mr. Brady mentions that Alexander Campbell considered himself as the reorganizer of the church and "*in his Memoirs he proudly included a letter of introduction from Henry Clay calling him the 'head and founder' of his religious group, which was the Churches of Christ. (MEMOIRS OF CAMPBELL, Vol.2, p.548).*" Mr. Brady, go back and check your reference again. You apparently read it hurriedly and overlooked some important points, that if you had known them, you would not have made the above statement. The *Memoirs Of Alexander Campbell* is written by Robert Richardson, the son-in-law of Mr. Campbell. On p.548 Richardson says, "Having received highly commendatory letters of introduction from Henry Clay*" "*The following is Mr. Clay's letter, which he kindly forwarded to Mr. Campbell when he learned that he was going abroad. Like many others, he was under the impression that Mr. Campbell was a doctor of divinity, and misconceived his true position also in other re-*

spects." Now, that doesn't sound as if Campbell himself thought he was the head and founder of the church of Christ, does it? How could Campbell be head and founder of the church of Christ when it existed in the USA before he arrived in this country? How could he be its head and founder when Jesus is (Matt.16:18; Eph.1:22,23)?

In the *Millennial Harbinger*, II, p.185, there is an article which states, "Yet we refuse most obstinately to be called by his (Campbell's) name, or that he shall be styled our Master or Leader. We do vehemently protest against, and unequivocally renounce, Campbellism,* Fullermanism, Calvinism, Arminianism, Unitarianism, and every other human 'ism'. . .the Lord Jesus Christ, do acknowledge him, and him only, to be our Prophet, Priest, and King, our only Lord and Master, to whose authority we feel ourselves bound to submit in all things whatever he has commanded." "*This is just what it ought to be. I renounced myself when I vowed allegiance to the Lord. Shall he become a leader of others who dare not follow himself, but has vowed to follow the Lord! Ed. M.H. (Editor, *Millennial Harbinger* - Alexander Campbell)."

Does that sound as if Mr. Campbell styled himself head and founder of the church of Christ? Hardly!

Mr. Brady also states that Campbell "recognized the perpetuity of Baptists, for he wrote: 'From the Apostolic age to the present time the sentiments of Baptists and their practice of Baptism have had a continued chain of advocates, and public monuments of their existence in every century can be produced.'" (CAMPBELL-McCALLA DEBATE, p.378, 1824).

This statement says nothing on the perpetuity of the Baptist Church! Campbell was talking about the

practice of Baptism! What you need to show is a quote from Campbell saying he believes the Baptist Church is the church founded by Jesus Christ. I don't believe you can find such a statement either before he broke with his association with Baptists or after. But, again, are we going to establish something by Catholic Cardinal Hosius or Alexander Campbell or by Paul, Peter, John, or Christ?

Mr. Brady also needs to check his history more carefully, for he assumes Campbell "had only Presbyterian sprinkling for baptism."

"I will also reply to your use of 1 Cor.1:10-13 as a proof text for calling one's self after Christ rather than anything else. You state that Paul endorsed the group which simply said they were 'of Christ.' Where? I find he condemned them ALL, including those who thought, like modern day 'Church of Christ' people, that simply by CALLING themselves by Christ's name RATHER than by any other, they were superior! If I were to organize a church believing as Baptists do, but calling itself simply 'Christ's church,' would that make us scriptural in itself? No, and it doesn't make you so either."

Reader, please go back to bulletin No.32 and see what I said about 1 Cor.1:10-13. I asked, "By reading those passages, which name did Paul advocate that they wear?" It wasn't Paul, Apollos, or Cephas. Why? No one was baptized in those names nor did any of those die for them. Who died for them (and us) and who were they immersed into? That is who they were of. If not, why not? Now, were they the church of Paul or the church of Christ? Please reply Mr. Brady.

Second, I did not say one was superior by wearing the name of Christ. I did say one was scriptural in name! Mr. Brady, if you call-

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ed yourself "Christ's church" you would be scriptural *in name* although you might not be scriptural in your other teachings. Now, are you scriptural in being of Baptist?

"I will not comment on your other challenges in that issue ONLY because of lack of space. If you wish to go into apostasy, baptismal regeneration, etc., I will be happy to do so in a future letter.

Yours in Christ,

Jim Brady"

Before we get away from the name I want the reader to remember that Mr. Brady *did not* comment on my question of whether Mr. Brady would be willing to wear the name *Fido* as a religious name since the Bible does not say, "Thou shalt not wear the name *Fido* as a religious name"? I asked him, "Why wear the name Christ?" He did not reply. I gave 4 reasons why we are to wear the name of Christ and then asked Mr. Brady, "Can you say any of the above about the name 'Baptist'?" He did not answer. I showed him that for something to be expedient, it must be authorized. Mr. Brady assumes the name Baptist is an expedient, but he fails to show where God authorizes him to use that name as a religious name. When he finds it, I'll use the same passage to show he should call himself *Fido* as

a religious name!

Mr. Brady shows his willingness to discuss apostasy, baptismal regeneration (of which I deny that we teach), and etc. I am happy that he is willing to carry on such discussions. We need more of such from men of different faiths.

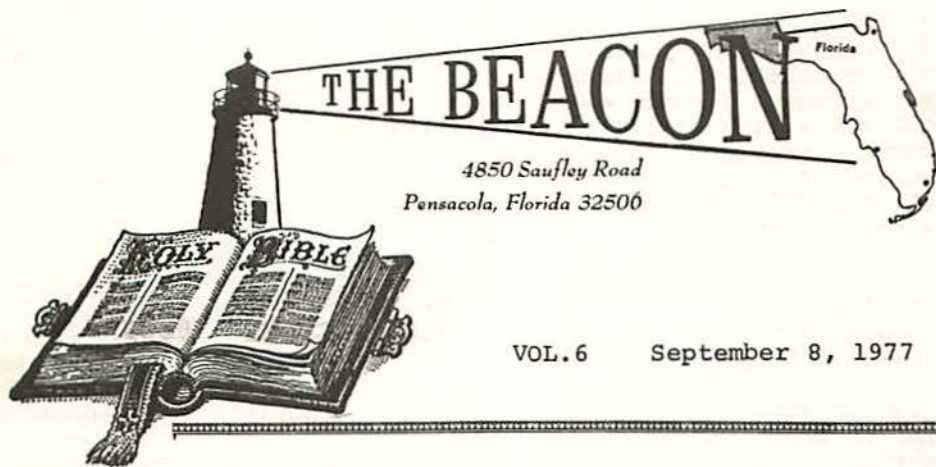
I have signed to have a written debate with Mr. Thomas J. Morris on the following propositions.

"The scriptures teach that Jesus established the kingdom of God which is the kingdom of heaven upon earth in the first century and he is now reigning in heaven." Ray Hawk, affirms; Thomas J. Morris, denies.

"The scriptures teach that Jesus will Rapture the saints to heaven, seven years of Tribulation will envelop the earth, and then Jesus will return to set up his kingdom on earth for 1,000 years." Thomas J. Morris, affirms; Ray Hawk, denies.

On June 20, 1977 I wrote to Mr. Morris, asking if he would like for our discussion to appear in the bulletin. I have not heard from him since then, but maybe he will send me his first negative speech and we can see that issue discussed.

We have been challenged to a public debate by the First Missionary Baptist Church also. More later.



Brady-Hawk Exchange

Ray Hawk

"Dear Mr. Hawk:

In reply to your latest statements on the instrumental music issue in the August 18 'Beacon,' I have the following comments:

(1) You ask if instrumental accompaniment is a command or simply an 'aid.' My answer is, that it is an aid which God commanded us to use whenever possible to improve the quality of our musical praise. Of course, if such is not available, it is scriptural to sing without it; just as a deaf-mute may scripturally attend services to lip-read the message, although he cannot sing praises as the scriptures teach. I have led singing without a piano, but never without wishing I had one to help me out, because it really makes a difference in the quality of the singing.

(2) You say instrumental music is not mentioned in the New Testament. How about Rev.5:8 and 14:2? You cannot use the defense that these scriptures talk about music in Heaven only, for Matt.6:10 says

that it is God's will for things to 'be done in earth, as it is in heaven'!

(3) You seem to imply that the entire Old Testament was made inapplicable to us at Calvary. I believe that the Old Testament still serves as an example for us today (2 Pet.2:6; 1 Cor.10:11), although we are not bound to observe the ritual Law of Mt. Sinai. If we wished to continue to observe many of the Old Testament customs, however, we could, scripturally. Paul himself continued to observe the Old Testament practices of circumcision, keeping of the Jewish Feasts, fasting, etc., and was not condemned for doing so (Acts 13:3; 14:23; 16:3; 18:18-21; 21:23-26). In fact, the Bible specifically forbids condemnation of another for reverencing Old Testament customs (Rom.14:2-6). Therefore, if instrumental music were only found in the Old Testament, I would still have a right to use it in my worship if I wished.

(4) I have not, as you said in the August 18 bulletin, conceded the

point that New Testament era Christians did not use instrumental music in their worship. I merely said *perhaps*, because I have been unable to find a positive statement to the contrary in secular sources. However, my point still stands that they were accustomed to such usage in their synagogue worship, and without specific commandment to cease doing so would undoubtedly have continued this practice in the early churches. Your own source, *The Music Of The Jews* by Aron Rothmuller, states that instrumental music in synagogue worship was forbidden in A.D. 70 in all synagogues *outside* Palestine. But the early Christians grew up *in* Palestine, *before* A.D. 70, so they lived in a time and place when instrumental music was still used in the synagogues. Am I not right? As to the other references in the July 21 issue, the words 'So far as we can tell' indicate that the Wellesz text had no *proof* of their claim, and the Catholic Encyclopedia reference may very well refer only to the Catholic party in ancient Christianity...not to those holding more orthodox beliefs.

Yours In Christ,

James C. Brady"

My Reply

(1) Mr. Brady, how can something be an *aid* if it is commanded? Where do you find the authorization to make such a statement? As far as the quality is concerned, by whose standard are we to judge - man's or God's? If cherry pie and Coke would make a difference in the quality of the Lord's supper, could we use them?

(2) On Rev.5:8, do you have golden vials full of ordors (incense) in your worship? Do you have beasts? I believe the harps of Rev.14:2 are just as literal as the 144,000 *virgin men*. As far as Matt.6:10, that

is a misapplication of the text. I am sure you did not realize it, but it is. Apply your reasoning to other things found in Revelation. Music in heaven; therefore there must be music in the church. Angels in heaven; therefore there must be angels in the church. Beasts in heaven; therefore there must be beast in the worship of the church. Do you see the fallacy in your argumentation James?

(3) Mr. Brady your reasoning here is very faulty. You state, "If we wished to continue to observe many of the Old Testament customs, however, we could, scripturally." Mr. Brady, may you sacrifice an animal as worship to Jehovah? Is worship today in spirit and truth or is it ritual and customs of the Law of Moses? Did Paul practice circumcision as a matter of *faith*? If so, why Gal.5:2-4? Rom.14:2-6 is talking about a day and meats, not what we do *in worship*. You talk about *custom* in this section, but you have already stated that instrumental music is a command in (1). Mr. Brady, what is instrumental music? You have argued that it is (a) a command, (b) an aid, and (c) a custom. If it is a, it cannot be b or c. If it is b it cannot be a or c. If it is c it cannot be a or b. Now which is it?

(4) Mr. Brady cannot find a *positive statement* which says first century saints used instrumental music in their worship! He can't find it in the Bible either! You did not give the full statement which I gave from Rothmuller. According to him "the Jews did not use instrumental music *in their synagogue worship* and after the destruction of the Temple in A. D. 70 all synagogues *outside* Palestine were forbidden to use instruments of music." Jews in Palestine did not use them. Wellesz could not find evidence from the first century stating instruments were used in the worship anymore than Mr. Brady can! That's the reason Wellesz said, "So

far as we can tell the music of the early church was almost entirely vocal." I like Mr. Brady's reply on what the Catholic source said. "The Catholic Encyclopedia reference may very well refer only to the Catholic party in ancient Christianity." I didn't know the Catholic Church had a party back in the first century! The statement did not say "The first Catholics," but "the first Christians were of too spiritual a fibre to substitute lifeless instruments for or to use them to accompany the human voice." Mr. Brady, didn't you know that the Catholic Church uses instrumental music? This is their comment, not about Catholics, but early Christians!

It seems to me that before Mr. Brady jumps to new arguments, he should finish the old ones and reply to the questions I asked! I will not ask all of them, but I do want to repeat this one.

Mr. Brady, Eph.5:19 says *speaking . . . in psalms*. How do you get *playing . . . in psalms* out of that?

Epley-Hawk Exchange

I have a letter from Mr. Epley, dated 7/27/77. I have not been able to get back to him due to my discussion with Mr. Brady. I will return to my discussion with Epley as soon as I can.

Children's Worship Debate

I do not know when the discussion will appear in this paper on *Children's Worship*. Brother Affirmative has finished with his first affirmative, but brother Negative has not yet submitted his reply. If and when he does, we may wait until we have several speeches before we begin putting the debate into the bulletin. In this way it will run each week rather than one

segment every two or three months.

THEOPHILUS



Our sympathies to Carolyn Matheny and the Lewis family. Her father passed away last Monday, August 29th.

The Ladies' class began this past Tuesday. Sister Alberta Cozad is teaching from the book *Marriage, A Taste Of Heaven, Part I*. We hope all the sisters will attend this class and benefit from it.

Our thanks to Elward Brantley, Paul Brantley, Harold Cozad, Dale Carter, Aaron Crabb, Ray Hawk, Jerry Lindesmith, Darrell & Jerry Maxey, Maurice Nelson, Richard Parker, Bennie Vickers, George Williams, and David Faison for working on the preacher's house. (I hope we didn't forget anyone!)

This Week

Gerald and Joyce Jones were immersed into Christ Monday night, August 29th. Their address is 5800

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Alan and Susan Adams are now living in the former preacher's house. Alan will be attending the Preacher's School. Welcome to Bellview!

1976: Charles Lansdown was baptized.

1975: Joe & Bonnie Ruiz; Dale Carter; and Don & Berta Bopp placed membership. Bobby Burke left for the Army and the Sam Leslie family moved to Gainesville. A baby shower was given to Faye McCurdy.

1973: William & Dorothy Furlong and their son, Ken, placed membership.

1972: Steve & Karen Williams moved to Meridian, Mississippi.

1971: Mildred Howell placed membership. Charles & Lantice Garrett were the parents of a baby girl, Rachel Lynn.

1970: Frances Evans placed membership.

1968: Reeby Janes and Becky; Barbara Chewing, and Donald, Mary, & Mildred Hite placed membership. Henry T. Simmons and son Randy were baptized.

1967: Jo Ann Farrow placed membership.

1966: Winston Temple moved to North Palafox as their new preacher. Bill Cline leaves Leonard Street to

begin work with the Vincentown, N.J. church of Christ.

1965: Howard Blazer, Sr. held a meeting which resulted in 4 restorations and 6 baptisms. Baptized were Debbie Brantley, JoAnn & Cheryl Butler, Barbara Crews, and Mr. and Mrs. Homer Kelley.

1964: Ken Gallaher was baptized.

Responses

Robert Matheny asked for the prayers of the congregation Sunday that he might be a better worker in the kingdom.

Our Record

Bible classes: 194; Worship: 253; Evening: 191; Wednesday: 194; Contribution: \$2,076.00. A very good Sunday!

Terri Orr is in NAS Hospital, Rm. 7017. Sister Dora Fleetwood is in Baptist, Rm. 488. Sister Kelley entered West Florida for test on Monday.

Deacons Meeting Sunday at 4:30 p.m.

Ice Cream Supper Sunday night after services in the back of the building "IF" it doesn't rain! Bring sandwiches too.



VOL. 6

NOVEMBER 17, 1977

NO. 46

Brady-Hawk Debate On Apostasy

The Scriptures teach that a Child of God, saved by the blood, stays saved forever and may never so sin as to be finally lost in Hell



Mr. Brady

(1) Heb. 6:6 says that *if* (not *when*) a saved person should fall from grace, it would be *impossible* for them to ever get it back since Christ died only once for their sins. James 2:10 says that if a person breaks one point of the Law, he becomes guilty of breaking it *all*. So, if salvation depends on

works to keep it, the first time after salvation that anyone so much as coveted he would be as guilty in God's sight as if he had broken every commandment. . .which you would say would cause a man to fall from grace. So, if it depends on our works at all, *no* one would be saved (Matt.19:17-26).

(2) Eph.2:8,9 says we are saved by *grace* through *faith*, NOT of works. Rom.11:6 clarifies that if it is *grace*, works can have *nothing* to do with it any more. So, salvation by grace cannot be canceled by works.

(3) Rom.4:1-8 says that faith justifies even an *wigodly* man with *no* works to commend him, because after salvation, God no longer *imputes* sin against believers' souls. Instead they may lose: Heavenly rewards (1 Cor.3:11-15); Millennial rewards



Mr. Ray Hawk

First of all, Mr. Brady did not define his proposition as the affirmative is obligated to do.

Second, after reading Mr. Brady's affirmative, one may still see that he believes a Christian may commit any sin condemned by the Bible and still *not* be *lost*! It makes no difference, according

to Mr. Brady's doctrine, if one died in the act of committing homosexual acts; murdering fifty or fifty million; or denying Jesus Christ; he would still not lose his salvation! A strange doctrine, indeed!

(1) Mr. Brady uses the very passages that destroy his false doctrine. Heb.6:4 uses the word *if* to show one who is a Christian may lose his soul. The word *impossible* indicates his lost state because *he continues to crucify AFRESH the Son of God!* Mr. Brady's doctrine says you may do that and never, never, never lose your salvation! On Ja.2:10 one need only to look at the context of the book. If one rejects the perfect law of liberty (1:21-25) and goes back to the Law of Moses, he is judged without mercy (2:10-13). Matt.19:17-26 is an event that transpired under the Law of Moses.

(Matt.25:14,15; 20-29), Privileges in the New Creation (Rev.22:12-15), Joy (Ps.51:11, 12), Peace of mind (2 Pet.1:9,10), Prayer-power (John 15:7; Isa. 59:1,2), Health (Deut.28:58-62; 1 Cor.11:29-30) and even their life (1 Cor.5:1-5; 1 John 5:16), but *not* their salvation. So, Baptists do *not* teach that a man can "get away" with sin. . . only that he can be *saved* even though his works are *all* wasted in sin (1 Cor.3:15). Baptists believe we are chastised in the above ways *rather* than being sent to *hell* for our sins. How do *you* interpret 1 Cor. 11:30-32, if not *that* way?

(4) Even if someone ceased to *believe* after becoming part of Christ's body, Christ would not deny him, 2 Tim.2:13! If *that* wouldn't be "falling away," what *would*?

(5) The absence of any statement in the Bible that anyone ever *did* fall from salvation shows that it just doesn't happen. The most often cited passages for such happening are Rev.3:5, which speaks of *not* blotting out one's name from the Book of Life, *not* of *doing* it, and Rev.22:19 which sets up a hypothetical situation under which it supposedly *would* happen. The latter passages have two weaknesses as an apostasy proof-text: (A) It is incredible to me that any saved person would *ever* commit the sin described in this passage; and (B) All ancient Greek manuscripts *except* the Receptus (from which the KJV is exclusively translated) read "tree" instead of "book" here. That some who "made it" will be denied the additional privilege of enjoying the fruits of the *tree* of life are clear from Rev.22:14. Apparently saved people who are guilty of one or more of the sins described in Rev.22:15 will also be forbidden entrance to the *city*, dwelling instead on the New Earth outside it. Rev. 22:15 can hardly refer to lost people, for they have all been put away forever in Rev. 20:15, forty-one verses before!

A second round of apostasy proof-texts involve conditioning of a part in the *kingdom* upon works. The "kingdom" is then interpreted as heaven. . .which it is likely *not*. The "kingdom" had *not* yet come into existence, for instance, in Matt.6:10, for it was yet to "come". . .although heaven had been around for millenniums. The logi-

(2) Eph.2:8,9 shows that one is not saved by the works of the *Law of Moses*! We are saved by grace *through* faith. *THE* faith is that system which tells us what to do to be saved. Reject that system and you reject the salvation by that system (2 John 9). Rom.11:6 is contrasting grace (which includes the faith) with works (which is the Law of Moses). A reading of the *context* of Romans will enlighten the reader on this point. Mr. Brady, if *all* works cancel the grace of God, then faith cancels grace, for Jesus calls it a work! (John 6:28,29).

(3) Rom.4:1-8 and James 2:14-26 are in harmony with one another! Faith only never justified anyone. Baptists try to save themselves with a *dead* faith!

Mr. Brady says you cannot lose your soul if you live in sin, but that you lose your heavenly rewards! Mr. Brady, show me where 1 Cor.3:11-15 says one's *works* are homosexuality, lesbianism, murder, adultery, etc., etc., and that by doing these things he remains in a saved condition. That passage doesn't get close to teaching that! Mr. Brady says you may lose your heavenly rewards, millennial rewards, privileges in the new creation, joy, peace of mind, prayer-power, health, and life, but you cannot lose your soul! I'd like for Mr. Brady to show that the passages on each of those items teach what he says! He just *assumes* that they do! Matt.25:14,15; 20-29 gets no where close to teaching a millennial reward of any kind! Mr. Brady says that Baptist do not teach you "get away" with sin, but then shows you do because you cannot go to hell regardless of how you live or die! Mr. Brady, *may a Christian reject Christ, God, and the Holy Spirit and still not be lost in hell if he dies in that state of rejecting the Godhead?* With reference to 1 Cor.11:20-32, it does not teach one may sin until death and not be lost.

(4) Mr. Brady, shame on you! You have used 2 Tim.2:13 *totally out of context*! Reader, look at that verse and the one before it. "If we deny him, he also will deny us: if we believe not, yet he abideth faithful: he cannot deny himself." That doesn't say Christ will not deny HIM (the one who denies Christ; it says Christ will not deny himself (Christ).

conclusion is that the reference is, then, to the millennial reign, in which our participation shall be based on our faithfulness (see above). Matt.7:21 and other scriptures apply to this truth. The "kingdom" will not exist until Christ's return, Matt.25:34.

The third round of apostasy proof-texts involve supposed individual cases of Bible characters who are said to have lost their salvation. These are the most frequently cited cases: (A) Fallen angels. Angels did not fall from grace, because they were never *under* grace, 1 Pet.1:12. (B) Adam and Eve. These fit the same category before their fall as innocent babes, not as re-deemed sinners. (C) King Saul. Where does it say he *didn't* wind up in heaven? (D) Judas Iscariot. That Judas was *never* saved is clear from his being described as a devil (John 6:70), an unbeliever (John 6:64), and the son of perdition (John 17:12), all *before* his betrayal of Christ! (D) Some of the Galatians, Gal.5:4. But who, if anybody, does this verse say *fell*? Only those who were *justified by Law*, and Gal.3:11 says *none* of them had fallen from grace!

(6) If we were *not* technically free to do what we chose without coming back under condemnation, 1 Pet.2:16 would make *no* sense at all, because it would be *impossible* for us to do what the verse commands us against. It speaks of "taking advantage to sin, showing that one *could* do so if he chose.

(7) 1 Cor.6:12 says that *all* things were lawful (i.e., he could not be brought under the condemnation of the Law; spiritual death) to Paul, though many were not expedient, or good for him. The sins he had just reeled off in verses 9-11 were truly awful, but for this statement to immediately follow such a list shows us that these, too, were lawful as far as any eternal condemnation was concerned! In other words, he could do them all and go to heaven, but not without chastisement here.

(8) Campbellites frequently say if they believe as we do they would commit every sin in the book. That is the difference in us; we serve God out of love, and common sense, not because we are terrified any longer of

(5) Rev.3:5 shows one's name could be blotted out. That destroys Mr. Brady's doctrine! Rev.22:19 still shows it could happen. Mr. Brady believes it is impossible and cannot happen. He contradicts the Bible. Mr. Brady, if one is denied access to the tree of life, he cannot live! If he cannot live, he must be in hell where those are who experience the second death! Mr. Brady comes up with a "new earth" for those who live in sins and die without repentance. Where is this "new earth"? Mr. Brady says it is outside the city. But, Rev.22:15 says those outside the city are "dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." Honestly, Mr. Brady, are those people saved? Mr. Brady thinks these cannot be tied in with those mentioned in 20:15 because of the 41 verses between the two references. Context, Mr. Brady, context!

Mr. Brady assumes passages on kingdom refer to a millennial kingdom. Mr. Brady are you saying one may not lose his soul now, but he can in the millennial kingdom?

Mr. Brady, have you ever read 1 Chron. 10:13,14? See what that says about King Saul! Did you know Judas' name was written *in heaven*, Luke 10:20? God gave Judas to Christ, John 17:12, but in spite of that, he was lost! How was he lost? By transgression, Acts 1:24,25. The devil *entered* Judas *after* the sop, John 13:2,26,27. John 6:64 does not describe Judas as an unbeliever but as the one who would betray Jesus. Gal.5:4 shows that some of the believers were turning back to the Law of Moses. Therefore, some Christians were fallen from grace! Thank you for that passage, Mr. Brady.

(6) You've taken another passage out of context, Mr. Brady. 1 Pet.2:16 does not say what you twist it into!

(7) 1 Cor.6:12 does not say homosexuality is expedient and not sinful! How can you pervert scripture like that?

(8) Who are Campbellites? They have your doctrine pegged though. You have just said Paul could do all the sins in 1 Cor.6:9-10 and they would be lawful! Indeed!

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hell, 2 Tim.1:7-9. Amen!

Mr. James Brady is a Baptist preacher. He is 30 years old. He received his theological training at Florida Baptist Institute in Lakeland and the Missionary Baptist Seminary in Little Rock. He has pastored the East Bay Baptist Church in Holley and the O'Cain Village Baptist Extension in Mulberry, Florida. He has served as Director of the Escambia Christian Youth Center. His main ministry at present is in writing. He has authored the following materials: *No Time For Evolution and God or Monkeys?* (tracts). *The Pastor: Shepherd or Cowboy?* and *The Church Rapture and the Tribulation* (books). He has written numerous articles for different Baptist publications.

Mr. Ray Hawk serves as one of the evangelists with the Bellview church of Christ. He also serves as one of its elders. He teaches parttime in the school of preaching at Bellview. He has written several paperback books, submitted articles in several others, and authored a number of tracts. He is 41 years old. He received the B.A. from East Central State College in Ada, Oklahoma; the M.R.E. from Harding Graduate School in Memphis; and his Mrs. in 1960 when he married Mary Nell Taylor! He has been preaching for 20 years in the church of Christ. Before

that he preached for 3½ years for the Methodist Church until his conversion in May, 1957.

Our Record

Bible study: 181; Worship: 203; Evening: 176; Wednesday: 173; Ladies' B.C. worked on workbook. Contribution: \$1,410.

Congratulations

Our congratulations to Harold Maxey who retired from the Navy after 20 years of service.

New Address

The Lasure's new address is: 6345 Mobile Hwy. Phone: 453-3383.

This Week

1977: Barbara Stancliff asked to be rebaptized several weeks ago. Due to the editor being out of town, this fact was overlooked in past issues. Our thanks to Dale Cunningham and two of our deacons, Charles Garrett and Bill Thornhill for the work they did around the church building last Saturday.

Did you see the picture of Nancy Loy in Sunday's paper? She gave a recipe for the food section of the paper.



VOL. 6

NOVEMBER 24, 1977

NO. 47

Brady-Hawk Debate On Apostasy

The Scriptures teach that a Child of God, saved by the blood, stays saved forever and may never so sin as to be finally lost in Hell



James C. Brady

I. Mr. Hawk: In the 11/17 Beacon, you failed to give the following information in your answers, without which they fall flat on their faces:

(1) Scripture saying that people were saved differently in Old Testament times (in your comments on Matt. 19:17-26). I cited Rom.4:1-8 to

the contrary. (2) Your reasons for inserting "the" before "faith" in Eph.2:8,9.

(3) Your basis for creating "big" sins and "little" sins in your comments on 1 Cor.3:11-15. All sins are alike to God, James 2:10.

(4) An alternate explanation for 1 Cor.11:30-32, which I explicitly asked you to give if you could come up with one.

(5) An alternate explanation of 1 Pet.2:16. These scriptures must mean something, and if my interpretation is wrong, you owe it to your readers to give yours. At present, mine stands as the only possibility offered.

II. Now to reply to some of the points on which you did condescend to at least try to back up your statements, as you conspicuously did not attempt on the above items!

(1) I have replied with the Baptist position



Ray Hawk

Mr. Brady still advocates that saints may become practicing homosexuals, God rejecters, and the like; refuse to repent, die in that condition, and still not be lost! Who can believe the Bible teaches such a doctrine?

2N1. Mr. Brady failed to reply to the following arguments in his second affirmative. (1) Heb.6:1-6; (2) James 2:10; (3) Eph.2:8,9; (4) He accused me of making 1 Cor.3:11-15 into "big" and "little" sins to cloud what I actually said! He did not answer my arguments on that passage! (5) I explained Matt.19:17-26 but he failed to notice what I said relative to his arguments on the text. Verse 16 shows the purpose of the text and it does not teach one is once saved, always saved. (6) Eph.2:8,9 has "the" faith in the Greek text. What did James say about my reply on this text? (7) He never replied to Rom.4:1-8. (8) He tries to put me into the affirmative on 1 Cor.11:30-32 and 1 Pet.2:16. I am the negative respondent. My duty is to negate and show your proposition is false. This I am doing. You must show how these two passages teach your proposition. You have not done so. (9) I used John 6:28,29 to show that all works are not canceled by grace! Now, you reply to that! You say works of any kind cancel out grace. Alright, Jesus called faith a work. Remember, it was Jesus

to your question of *what* a person could do and still go to heaven, as challenged in a previous issue.

Now will *you* tell *me* what one can and *cannot* do and still "make it"? Since no one is perfect (1 John 1:8), please list *what* sins (with scriptures) will cause loss of salvation and which *won't*; how many of each will do so; and when it will be taken away?

If your doctrine is true, such information should be available in the scriptures (2 Tim. 3:15,16) for without it we could never have the confidence spoken of in 1 John 5:13 to 15. If, however, that confidence may rest upon a single prayer of faith for salvation *only*, that confidence would be readily available. Look that one up, readers, if Mr. Hawk fails to deal with it openly!

(2) On p.2 of the 11/17 issue, you called faith a work on the basis of John 6:28,29. Since the two are frequently contrasted as opposite schemes elsewhere in scripture, it becomes obvious that this was just a very "catchy" way of responding that none of what the Jews considered "works" were necessary to be saved. Why do you cite this passage anyway, since you have already said that anything in the Gospels is a "different" plan of salvation (see # 1 under omissions above)? If you do not say this, then why do you teach that baptism, non-existent in the Old Testament, is a requirement for salvation? Equating it with circumcision will not "cut it" (excuse the pun), because that would mean all Old Testament *women* went to *hell*!

(3) You cite James 2:14-26 as proof that "faith only never justified anyone" (point # 3, 11/17 issue). That is true, if we properly interpret "justified" in that passage. It is the Greek word "dikaiosyne," meaning "made righteous." Granted, many saved people are *not* very "righteous," and only good works can bring that, since righteousness *means* being "right," or doing that which is approved of God. It is *not* the same as being *justified*, which inherently bears the idea that one is *excused* for wrongdoing, in the English. It is true that the word is used of what happens at salvation initially, when our sins are washed a-

and not Ray Hawk that called faith a work! Does faith, which Jesus defines as a work, cancel out the grace of God? This is important to your proposition, Mr. Brady, so do not overlook it again. (10) You did not answer my question: *May a Christian reject Christ, God, and the Holy Ghost and still not be lost in hell if he dies in that state of rejecting the Godhead?* (11) He never replied to my comments on Rev.3:5. (12) Why didn't he notice 1 Chron.10:13,14 with reference to King Saul? (13) What did he say about Judas? (14) What did he say about my question on 1 Cor.6:12 and homosexuality? (15) He did not answer my question: *Who are Campbellites? Was that a derogatory and uncalled for statement on your part, Mr. Brady? If so, you need to apologize.*

2N2. (Brady's II.1.) 1 John 5:13-15 is my scripture, not yours. I believe every word. However, where does it say one may make sin his manner of life, refuse to repent, and still be saved? That's what you must prove to sustain your proposition.

2N3. (Brady's II.3.) Mr. Brady, don't you know that the word *justified* in James 2:24 means justified and is the same word used in Rom.3:24? Notice:

"By works a man is justified" (James 2:24)
"Being justified freely by his grace" (Rom. 3:24)

Why the smokescreen by saying that the word in James 2:24 means one thing while the actual word meant something else? If works had nothing to do with Abraham's justification, why did Paul and James use parallel accounts to describe the *same* event? If James 2:17-26 is parallel to Luke 10:29 then was Abraham only justified in his own eyes and not by God?

2N4. (Brady's II.4.) 2 Tim.2:13 really hurt your proposition. If the "we" refers to Christ-rejecters who are *doomed* then Paul as part of that "we" shows he could be in that number and be a cast away (1 Cor.9:27). The passage shows a saint could reject Christ and be *doomed*! Thank you for that admission. Down goes your proposition, world without end! James, wouldn't a *faith failer* and a *Christ-rejecter* be in the same category? Think about it. James, can't you see

way and we become guilty of no wrong deed, but it is *also* frequently applied to right appearances only, as in Luke 10:29; 16:15; Rom.2:13. . .and here. Abraham was saved long before this event, Gen.15:6.

(4) Continuing on your p.2, 11/17 issue comments, you seem to believe both clauses of 2 Tim.2:13 deal with the same thing, which they do not. The first clause says, "If we deny (Greek "arneomai;" "reject") him, he will deny (reject) us. This refers, then, to Christ-rejecters. The second part refers to those who have become a part of Christ's spiritual body through salvation, 1 Cor.12:12-27. Thus, the second clause is not a repetition, but a contrast; i.e., a Christ-rejecter to begin with is doomed, but a saved person whose faith fails them, perhaps because of exposure to false teachings, will still be saved, in spite of his weakness. The Apostles' faith failed them all at Jesus' crucifixion (Matt.26:31), yet they did not lose their salvation!

(5) On p.3 of our last installment, you mocked the idea that sorcerers, whoremongers, murderers, idolaters, and liars could be saved. But who are these awful people, in God's sight?

Well, "sorcerers" (Greek: "pharmakoi;" "drug users") would involve anyone using prescription drugs, since we get our English word "pharmacy" from this Greek term. "Whoremonger" would be anyone who ever had a lustful thought, Matt.5:28. "Murderers" would be all who ever hated, 1 John 3:15, and "idolaters" all who coveted (Col.3:5). I have been guilty of all of these at some time. Haven't you? If you say no, I suspect that you have just disqualified yourself on the last count, that of lying! Have you never coveted, hated, lusted, or lied?

Admittedly, Rev.22:15 must then mean that God will judge our place in the New Jerusalem or the New Earth on some kind of "scale" for these sins, but this just shows that your own self-righteous viewpoint on this scripture is out of place.

(6) Lastly, Gal.5:4 does *not* say that believers who turned back to the Law lost their salvation; only that those who *kept* it (none could) would, have no need for grace!

the difference between a person who crucifies the Son of God afresh and puts him to an open shame (Heb.6:6) and the apostles who though their faith failed them (Matt.26:31), nevertheless repented (Matt.26:71), and served him *faithfully* (Acts 4:29,31)?

2N5. (Brady's II.5.) Rev.22:15 gives Mr. Brady trouble. According to him, if a saint ever sins (which we all do), he will be found *outside* the city! Therefore, only the perfect will be in heaven. According to Mr. Brady's doctrine, that would leave only the Godhead in heaven. Everyone else would be on this "New Earth" he speaks of. All who are outside the city are *dogs*! They *love* and *make* lies, sorcery (which would not include prescription drugs), whoredom, murder, and idolatry. Is the "New Earth" something like Purgatory or Limbo? Mr. Brady has this "New Earth" populated with people who still love and make lies and other sins! Very, very interesting. What did Paul say about *fables*, (2 Tim.4:2-4)?

2N6. (Brady's II.6.) James thinks that Paul wrote Gal.5:4 to warn that some who turned back to the Law of Moses and fell from grace was a useless warning! Actually, Mr. Brady, doesn't your doctrine teach that a saint *can fall from the grace of God and still be lost*?

2N7. According to Mr. Brady's once saved, always saved doctrine, you have the following:

1. One who is a saint could rape Mary, the mother of Jesus, and still not be lost.
2. A saint could crucify Jesus a million times, refuse to repent, and still not be lost.
3. A saint could force the apostle Peter to commit homosexual acts with him, refuse to repent, die in the act, and still not be lost.
4. A saint could have sexual cohabitation with a dog, refuse to repent of it, die in the very act, and still not lose his soul.
5. A saint could commit the unpardonable sin and still not be lost. Let Mr. James Brady deny that these 5 points are true.

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Our Record

Bible classes: 180; Worship: 227; Evening: 197; Wednesday: 201; Ladies' Class: 18. Contribution: \$1,860.

Congratulations

Congratulations to Billy and Janice McKee. They are the proud parents of a 9½ lbs. baby girl. Her name is Jennifer Elizabeth.

Our Sympathies

Our sympathies to the Bill Gallaher family. His mother passed away last week. Also, we extend our sympathies to the Resmondo family. He was the father-in-law of Janice Crabb. He passed away last week.

Responses

Dorothy and Julie Lambert were restored last Monday night. Our hearts are made to rejoice. Wednesday night, Tommy Garrison came forward asking for the prayers of the church in his behalf.

Pro-Life Meeting

Seventeen from Bellview traveled to Houston, Texas for the Pro-Life; Pro-Family meeting. About 15,000 to 20,000 people attended the rally. Regretfully, the local TV stations did not give the Pro-Life meeting much coverage. Two bus loads went from Pensacola with approximately 60 people. Our thanks to sister Joyce Johnson and Mrs. Nell Bell for the

work they have done to show how most women feel about ERA, NOW, and the IWC.



We still lack a few people's picture for the pictorial directory. We will go ahead and publish it and try to get the rest of the pictures.

Those who have not yet had their picture taken are the Seiferts, Beulah Sneed, Dawn Davis, Steve Butler, Rochelle Thompson, and Lavanda Egan. If there are others, I have not meant to overlook you. We hope everyone will have their picture taken soon. The notebooks are \$2.50 if you want one. Ask Dot to order one for you if you desire one to put your directory in it.



Retirement ceremony for Harold Maxey
On Friday, November 11, 1977.



Brady-Hawk Debate On Apostasy

The Scriptures teach that a Child of God, saved by the blood, stays saved forever and may never so sin as to be finally lost in Hell



James C. Brady

My pride would prevent me from presenting to the reader such a stale rehash of past statements, inaccurate claims, and confusion as constituted almost the entirety of Mr. Hawk's 11/24 comments. Unless he comes up with something more challenging this time, I think we should bring our discussion

to an end. His "points" in that piece may be categorized as follows:

(1) Points which he says I "failed to reply to," when in truth my reply appears in that very same issue, often immediately across the page from his claim that they weren't there. I will not repeat myself because I have already answered these questions once. These include his numbers 2,3,4, and 9. Now, he may disagree with my answers, but to say I did not reply is a plain falsehood unworthy of a minister.

(2) Points which he likewise claims I have not responded to, when in fact my replies were fully given in the opening installment on 11/17. Again, logic prevents me from repeating my position needlessly over and over in each issue on these points to the exclusion of other matters. These include his points number 10,11,13, and 14.

(3) Most incredible of all, points on which



Ray Hawk

I am sorry Mr. Brady thinks my part of this debate is "stale," "inaccurate," and "confusion." He wants to quit the debate! I have always found that those who are in error are the most eager to get out of a debate!

3N1. Where, in Mr. Brady's second affirmative did he reply to points (1) through (14) as given in my first and second negatives? Mr. Brady cannot afford to reply to these for it will destroy his doctrine and put him in more trouble than he already is in! How can I disagree with your answers Mr. Brady, when you have given none???

3N2. On Rom.4:1-8 I showed that the works under consideration were the works of the Law of Moses, NOT the works included under faith! To support this, I proved that James 2:17-26 was PARALLEL to Rom.4:1-8. Mr. Brady dropped it like a hot potato and has observed the Passover twice while pretending there is nothing in my statements to warrant a reply on his part. The reader may decide who is hedging.

3N3. On Heb.6:1-6 I showed that it is impossible for a Christian to be renewed while he continues to crucify the Son of God afresh and put him to an open shame. Mr. Brady's doctrine says a Christian may crucify Jesus

e says I "did not reply" when the verse cited, I presented and challenged *him* to answer. Example: On 11/17 I cited Rom.4:1-8 as proof text for salvation without works. Since that is at least the surface meaning of that passage, if for some reason it means otherwise, it is incumbent upon Mr. Hawk to show *what*. All he said is that it doesn't teach that. Then the next issue, he says I didn't respond to Rom.4:1-8. Respond to *what*? I asked the *question*! His points number 1 and 17 fall into this category.

4) Points on which he simply states that the verses I cite do not mean what I say, but gives no explanation whatsoever as to *why* they don't, any *alternative* explanation as to what they *do* mean. In fact, in one place he even *says* he is not going to explain why I am wrong, because he doesn't *owe* to! This category of "answers" includes his points number 5,8, and 2N2.

The reader will notice that to this point I have covered 13 of Mr. Hawk's 11/24 "arguments," and in *none of the 13* did he say anything whatsoever. If this is the best you can do, Mr. Hawk, you had better cancel your announced debate plans against Dr. Garner next year, because if you can't handle a young jackal like me any better than that, the old lion of Lakeland will totally devour you! It is apparent to me that Mr. Hawk is seeking to confuse the reader into a false impression that he has presented many unanswerable arguments already in past issues, when in fact I have openly dealt with everything he has brought up. On the otherhand, I am still waiting for *him* to define exactly what it is he believes about what sins cause loss of salvation, which don't, how many of each, and at what point salvation is lost. Are these such hard questions, Mr. Hawk? This makes the third time in this debate I have asked them, so they must be! While you're at it, will you now answer with your interpretation of 1 Cor.11:30-32; 1 Pet.2:16 and 1 John 5:13-15 which you have still not explained (see my number 4 above)? To not do so, under the excuse that you are the negative respondent" is (1) arrogant, (2) cowardly, and (3) a violation of the rules of logical debate, and Christian ethics.

Out of the other "arguments" in Mr. Hawk's 11/24 presentation, his numbers 2N5

afresh and put him to an open shame, never repent of doing so, die in the condition, but that he never lost his renewal! Heb.6:4-6 is not a Baptist passage! By the way, where does Heb.6:6 say "Christ died only once for their sins"?

3N4. Mr. Brady, I have explained *why* you are wrong, I simply refuse to allow you to put me in the *affirmative* so you can get out from under the pressure of proving your proposition!

3N5. We will not cancel the debate announced with Dr. Garner. I am not debating the good Doctor. However, I would like to extend an invitation to Mr. Brady to be present for every night of the debate! As far as Mr. Brady dealing with everything I have brought up, I'll let the readers be the judge of that.

3N6. Mr. Brady wants a passage that shows at what point a Christian falls from grace. I will offer several contrasts and the reader may search Mr. Brady's next reply to see if he bothers to reply.

(1) The Christian brother at Corinth who was living with his father's wife. Paul commanded that he be delivered to Satan (1 Cor. 5:1-5). About a year later the man had repented and Paul told them to receive him back (2 Cor.2:1-11). Mr. Brady's doctrine says that man could live with his father's wife, refuse to repent, and still not be in the clutches of Satan!

(2) Some Christians had forsaken the assembly (Heb.10:25). By doing so they were treading under foot the Son of God, counting the blood of Jesus that sanctified them as unholy, and despising the Spirit of grace (Heb.10:29). God would take vengeance upon these who drew back (Heb.10:30-38). However, other saints had not "*drawn back unto perdition.*" (Heb.10:39). Mr. Brady's doctrine says you can draw back unto perdition; refuse to come out of it; and still not lose your salvation. Who can believe it?

3N7. 1 Cor.11:30-32 only shows that saints are *chastened* so they will stop being weak, sickly, and sleepers. It does not say one may remain sick spiritually, refuse to repent, and go to heaven or the New Earth!

and 2N7 are nothing but ridicule. Anyone can ridicule, but I notice that neither of these points contains a single scripture showing that his ridicule is justified. So, these, along with the previously listed 15, actually are not either logical or scriptural arguments at all.

This leaves only the following as bona-fide arguments out of Mr. Hawk's 22 supposed "points" in the 11/24 "Beacon:"

(His #6) Mr. Hawk says that Eph.2:8 reads "THE faith" in the Greek. That depends on which Greek text you go by. I have a reference book giving the readings of the 8 most widely used Greek texts, and 4 of them include "the" and 4 don't. The balance of Eph.2:8,9 makes it obvious that it is not talking about keeping some set of doctrines, however, which lends weight to those texts which omit "the."

(His 2N6) What does Gal.5:4 say, reader? Look it up and see if it says that as many of you as "turned back to the Law" are fallen from grace, as Mr. Hawk quotes it. It doesn't, does it? It says you who "are JUSTIFIED by the Law" are fallen, which Gal. 3:11 says meant nobody. There is a vast *difference* in turning back to the Law, and in being justified by it! Anyone justified by the Law would have to be a perfect person, and would not be in grace because they would not need it! Were you trying to deceive your readers intentionally here, Mr. Hawk or were you just inexcusably careless?

(His 2N3) Rom.3:24 deals with the initial state upon salvation, as explained fully in the 11/17 issue.

(His 2N4) In the first part of 2 Tim.2:13, Paul means "mankind" by "we;" in the second part he means Christians. Paul was part of both.

(His #15) You suggest I apologize for referring to your denomination as "Campbellites." In a previous issue you suggested that "Fido" would be an appropriate name for Baptists. I have been far more courteous than you, I would say. I think *you* should apologize first, don't you?



3N8. 1 Pet.2:16 with verse 15 shows saints are to use their liberty, as servants of God, to do well. There is not one passage in Peter's epistle which says one may use his liberty for a cloak of maliciousness and be saved in so doing.

3N9. It is strange that Mr. Brady accuses me of (1) arrogance, (2) cowardice, and (3) violating rules of logic and ethics if I will not explain the two passages above *while he refuses to answer the 5 statements I gave in my 2N7*. By thy pen thou hast written thine own judgment, Mr. Brady! How did Mr. Brady reply to my 2N7 statements? He called them ridicule, along with my 2N5 argument. Dear reader, did he really answer? We know that he didn't. No wonder he wants to quit the debate! He knows that his doctrine teaches (1) A Christian could rape Mary, the mother of Jesus, refuse to repent, and still be saved. (2) A Christian could crucify Jesus a million times over, refuse to repent, die in that condition, and still not lose his salvation. (3) A Christian could force the apostle Peter to commit homosexual acts with him, refuse to repent, die in that condition, and still not lose his salvation. (4) A Christian could have sexual cohabitation with a dog, die while committing the act(s) and still be saved. (5) A Christian could commit the unpardonable sin and still not be lost. *This is Mr. Brady's doctrine!* That is why there is no scripture attached, Mr. Brady, because your doctrine doesn't have any scripture backing it up! Did you notice that Mr. Brady did not deny that these statements adequately portrayed his position?

3N10. Mr. Brady, what text do not insert the "the" in Eph.2:8,9? I'll take the 4 that do. Gal.3:11 shows one could not justify himself by the works of the Law of Moses in God's sight! Some were turning back to the works of the Law, justifying themselves by it. Therefore, you have Paul's statement in Gal.5:4 concerning them!

3N11. Mr. Brady, you misrepresented what I said in the 8/11/77 bulletin, No.32. I did NOT call Baptists "Fido." I said "the Bible does not say, 'Thou shalt not wear the name Fido as a religious name,' but I wonder if Mr. Brady would be willing to wear it?" You still need to apologize to us, Mr. Brady!

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Our Record

Bible classes: 186; Worship: 202;
Evening: 174; Wednesday: 158; Ladies
Class: 18. Contribution: \$1,487.

Responses

We welcome *Howard Johnson* into the Bellview house of God. He placed membership Sunday. His address is 3437 Andrew Avenue. Zone 4.

Don Orr, one of our former elders, reports that another sailor was baptized recently that they had studied with at sea. His name is Al McCartney.

Special Logic Class

The special class with *Roy Deaver* in *Logic* will begin December 10-16. There will be no tuition but each one who comes will have to find his own lodging. We already have around 20 or more who plan to take the class. We hope there will be more.

An Anti Conflict

Back in July of this year, a debate took place between *Roy Deaver* and *Ward Hogland* on cooperation. *Ward Hogland* believes, with the *Myrtle Grove church*, that it is a sin to take one penny from the treasury and send to another church of

Christ to be used by them for evangelism! Yet, I noticed in the Oct., 1977 issue of *Searching the Scriptures*, p.433 the following statement concerning money sent by churches of Christ to the Philippines,

"Further, he did write some US brethren who had sent him *benevolent funds*, and after-the-fact asked their permission to *repair the building*, admitting he should have done so in advance. I read *two letters from US churches giving him permission*, provided the *benevolent need* was satisfied first."

I wonder if brother *Hogland*, the *Myrtle Grove church*, *Wallace H. Little* (author of the article) and other "anti" churches are going to withdraw from these two churches for sending money to the Philippine church to repair their building (evangelism)?

This Week

Our thanks to *Tommy Alford* for his fine lesson Sunday night. We wish to thank *Tommy* for leading the singing Sunday morning and *Bill Cline* for leading Sunday night.

We wish to remember *Sharon Butler* in our prayers. She is in the hospital at *Manhattan, Kansas* with spinal meningitis. She is 14 months old.



VOL. 6 DECEMBER 8, 1977 NO. 49

Brady-Hawk Debate On Apostasy

The Scriptures teach that a Child of God, saved by the blood, stays saved forever and may never so sin as to be finally lost in Hell



James C. Brady

4A1. Mr. Hawk did come out of the closet on a point or two in the last installment, so I will continue our debate for at least this one more issue. I regret having had to "get a little rough" with him in the last edition, but it was the only way to drive him into the open so that we might hold this discussion in a productive manner. I will still not repeat myself, for in so doing I lose space needed to adequately answer new material, such as his 2N7 (5) in the 12/1 "Beacon." I simply refer the reader to the issues cited in which my replies appeared, and if interested they will have no trouble finding them. I am trusting that the readers have already absorbed this material.

4A2. Now let us consider Mr. Hawk's 12/1 comments. Mr. Hawk says he "proved that Ja.2:17-26 was *parallel* to Rom.4:1-8" but I "pretended there is nothing in my statements to warrant a reply." Let me quote Mr. Hawk's "proof" exactly from the 11/17 issue: "Rom.4:1-8 and Ja.2:14-26 are in harmony with one another! Faith only never saved anyone. Baptists try to save themselves with a dead faith!" That is the sum total of his comments on that passage. Now reader, I ask you; What am I suppose to reply to? He offers no reasons for making the very dissimilar passages "parallel" (saying the same thing) to one another. Rom.4:1-8 says *nothing* about "dead faith" as the verses in James do, so I miss his point. If you will explain what your point is supposed to be, I'll be



Ray Hawk

4N1. Mr. Brady has called us *Campbellites* (11/17: (8) without apologizing; accused me of arrogance, cowardice, violating rules of logical debate, and being unethical unless I became the affirmative speaker (12/1: (5) when he is the affirmative speaker and I am the negative speaker! He ridicules my re-

plies as stale rehash, inaccurate claims, and confusion (12:1: 1st par.) yet none of his tirade against me has proven his proposition which is found at the top of this page! Mr. Brady has had four (4) affirmative speeches and has not proven that Christians may sin, refuse to repent, and still be saved!

4N2. Mr. Brady *misrepresents me* by saying my 11/17 reply contains *all* that I have had to say about Rom.4:1-8 and Ja.2:17-26 being parallel. I cite the reader to my 11/24 reply, 2N3, 3rd par., 2nd sentence. Again, in my 12/1: 3N2, I replied to Mr. Brady's silence on the subject. Mr. Brady believes an *ungodly* man is justified without any works. I showed that Abraham was justified by faith, but this faith included works (Rom.4:1-8; Ja.2:17-26).

4N3. Heb.6:1-6 troubles Mr. Brady no little. He must now hide behind a curtain of "matter of interpretation." The *context* of the chapter and whole book shows that one *continues sinning*. Any reader can see that! Therefore, I have produced a passage that shows a Christian in a lost state

glad to answer.

4A3. On Heb.6:1-6, it is a matter of interpretation as to what "crucifying anew the son of God" means. . .continued sinning or a second atoning act. The verses themselves could be read either way, depending upon the teachings of scriptures elsewhere, so there is no point in rehashing this verse each issue, is there?

4A4. Mr. Hawk makes a feeble attempt to answer my question about when loss of salvation occurs in his 3N6 argument. He cites 2 verses, 1 Cor.5:1-5 with 2 Cor.2:1-11, which I suppose he meant to indicate that the individual under discussion was lost at the first writing but saved (again) at the second. This does not really answer my challenge. What I want to know is which of the following he considers the case, with scriptures on which he bases his choice: (1) A person dies spiritually the minute he commits *any* sin, and must repent to be reinstated; (2) A person loses his salvation only when he commits a "big" sin like rape or sodomy, unless he repents; (3) A person loses his salvation only if he continues in a pattern of sinful living over a period of time; (4) He loses his salvation (A) immediately upon sinning, (B) after a reasonable time, if he fails to repent, or (C) at death, if he has never repented? Without his answer, I cannot prepare my arguments properly, because I am not sure just what viewpoint I am opposing.

4A5. As to the Corinthian incident cited above, however, the fact is that this is a good proof-text for "once-saved-always-saved," for in 1 Cor. 5:5 it says "To deliver such an one to Satan for the destruction of the *flesh*, that the *spirit may be saved*!" Yes, this man was still saved, sinful though he was living!

4A6. His other passage, Heb.10:38,39, simply says that those who drew back from *believing*, when offered the truth, were doomed. These are the "fearful" of Rev.21:8. His attempts to connect their doom with falling out of church attendance mentioned 14 verses earlier is unjustified. His argument is like saying that I am still talking about Rom.4:1-8 in this sentence, just because I was 14 sentences ago!

4A7. (His 3N7). He says that 1 Cor.11:30-32 does not say that because we are chastened here we are guaranteed heaven. Read it: "we are chastened of the Lord, that we *should not be condemned with the world.*" Yes it *does*, doesn't it?

4A8. (His 3N10). The texts which do not include

because he keeps on crucifying the Son of God afresh and putting Him to an open shame!

4N4. In his 4A4 Mr. Brady again tries to get out from under the responsibility of affirming his proposition and put me in the affirmative. Mr. Brady, look up the rules of honorable debate. I do not have to affirm anything. I simply must show the inadequacy on your part in proving your proposition. That I have and am doing!

4N5. 1 Cor.5:5 shows that the man was disciplined to destroy the flesh (carnal or sinful involvement with his father's wife). The passage clearly shows that *unless the flesh was destroyed* (the sin overcome), the spirit would not be saved! Since the flesh (sin) was overcome by the man repenting, the spirit was saved. Thank you Mr. Brady for pointing this out. Baptist doctrine teaches that the man could have continued living in adultery, refused to repent, died after 50 years in that sin, and still be saved. How absurd! No Biblical passage teaches that. Maybe the Baptist Manual does, but not God's Word.

4N6. Heb.10:38,39 is in *context* with Heb.10:24-29. If not, then Mr. Brady is *obligated* to show where the Holy Spirit switched subjects. Will he do that? He only has two more affirmatives after this one to do so. The book of Hebrews is talking about believers who draw back into perdition Mr. Brady, not unbelievers! *Unbelievers are already in perdition.*

4N7. 1 Cor.11:30-32 shows that one is not condemned with the world because he is chastened. The purpose of chastening is to get the person to repent of his sins. The wages of sin is death (Rom.6:23). But through chastening, he repents and does not wind up in hell with the world! Any one can understand that! Read Gal.6:1 and Ja.5:19,20 with 1 Cor.11:30-32 and see that this is so.

4N8. I'll still take those 4 Greek texts that have "the" in it. Besides, Rom.10:17 shows that *the faith* comes from the Word of God! To keep the reader informed, I showed from Eph.2:8,9 that one is not saved by the *works of the Law of Moses* but he is saved by the works of faith (John 6:28, 29; Ja.2:17-26).

4N9. Your passage of 2 Sam.23:29 makes no sense. Perhaps you gave the wrong one. Ps.51 shows David pleading for his soul! Mr. Brady, why would David plead for God not to take away the Spirit *if David could not lose it at all?* David is

"the" in Eph.2:8 are the Lachmann, Tischendorf (8th Ed.), Tregelles, and Aflord. Only the Receptus and Greisbach and Wordsworth texts do.

4A9. You criticize me for not replying to your 2N7 statements. The 1st four are merely far-fetched abominations you dreamed up which we have no indication in the scripture of ever happening. We do have a case of man having one of his most loyal supporters for many years, a man who had sacrificed much for him (2 Sam.23:39), murdered so that he could steal his wife, which would compare with any of these. Yet in Ps.51:11 it says that David still had the Holy Spirit within him, and had not been cast away. He was still saved!

4A10. The most substantive argument in your whole 11/24 or 12/1 presentations was your mention of whether or not a Christian could commit the unpardonable sin and still be saved (3N9:5). The Baptist position is that, while there would be sure punishment on a Christian doing such, it would be in one of the forms cited in my first installment and not by loss of salvation. For a Christian, the "unpardonable sin" would be the "sin unto death" (1 John 5:16; but physical death, not spiritual)!

4A11. I realize that our plan of salvation sounds foolish to you, and I am glad; for 1 Cor.2:14 says God's ways do seem foolish to human logic and reason. Your plan of salvation, heaven for the good, is basically the same as all man-made religions.

showing us that God was about to take away His Spirit from David unless David repented. *That is the reason for David's pathetic plea!* According to Baptist doctrine, one would not have to plead with God at all, for it would be impossible for God to remove His Spirit from anyone, regardless of his sins or attitudes toward those sins.

4N10. Mr. Brady admits that the unpardonable sin will bring *only physical death*. Everyone dies (Heb.9:27). Is that because they have committed the unpardonable sin? If one commits the unpardonable sin, he cannot be forgiven, either in this world or the one to come. Mr. Brady has people in heaven or on this New Earth of his that are unpardoned! Wow! I don't guess we should be too surprised by that because he has people on this New Earth of his who are called *dogs* by Jesus in Rev.22:15. Not only that, but Baptist doctrine has these people saved who love and make lies, whoring, idolatry, etc.

4N11. Mr. Brady chides me concerning the Lord's plan of salvation which I teach. If he would like to continue this discussion on that issue, let him affirm: The scriptures teach that a penitent believer in Christ is saved at the point of faith in Christ before and without water baptism.

4N12. My statements in 2N7 still stand as obvious representations of Baptist's doctrine. Mr. Brady has tried his best to shove them aside, but they continue to remain in the minds of our readers who wonder why he does not deal with them!

THEOPHILUS



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Our Record

Bible Classes: 207; Worship: 225;
Evening: 188; Wednesday: 191; Ladies' class: 20; Contribution: \$2283

Responses

April Worley came Sunday morning and Ed Medders Sunday night asking for the prayers of the church.

Placing membership was Ken Curd. He lives at 6345 Mobile Hwy. Zone 1. He is Linda Lasure's brother. He will enter the preacher's school in January.

This Week

We wish to thank Bill Cline for preaching Sunday night. He had an excellent sermon on Haggai. We owe a deep sense of gratitude to all the ladies who worked so diligently on the pictorial directory. It is now ready. One copy to a family until we can get extra copies ready.

Happy birthday to the following:
Yvonne Maddox (12/1) Allen Fleetwood (12/4) Wilber Taylor (12/4) Bill Furlong (12/6) Donald Little (12/7) Cheryl Stancliff (12/11) Gary Buchanan (12/15) Larry Crowson (12/16) Jimmy Fleetwood (12/17) Pam Gallaher (12/19) Scott Liles (12/20) Steve Orr (12/23) Mary Bailey (12/

25) Tommy Garrison (12/26) Beth Phillips (12/27) Karen Vickers (12/27) Jonathan Thornhill (12/30) Kathy Dodd (12/31).

Those having anniversaries this month are: The Bill Gallahers (5th), McCalebs (19th), The William Clines (21st), Worleys (24th), The Bill Clines (27th), and Taylors (28th). Congratulations!

Gospel Meeting

Neale Pryor will be the preacher at Crestview church of Christ during their gospel meeting. December 9-11 Friday and Saturday the evening services will begin at 7 P.M. There will be a youth meeting Saturday afternoon beginning at 2 P.M.

Youth Activity

33 young people and adults went to the beach Saturday afternoon for a wiener roast and some Christian fellowship. Bennie Vickers, Roiki Phillips, Dale Carter, and Cheryl Butler worked with the group.

Special Logic Class

The special class on logic begins Saturday. Brother Roy Deaver will be the instructor. We are looking for 15+ men from out of town. If anyone can supply a room for these men, it will be appreciated.



Brady-Hawk Debate On Apostasy

The Scriptures teach that a Child of God, saved by the blood, stays saved forever and may never so sin as to be finally lost in Hell



James Brady

6A1. Obviously, Mr. Hawk is going to let this debate run out without ever answering my challenge to show from the Bible exactly how, why, and when salvation can be lost. There is a very good reason for this; he doesn't know, because it doesn't say. The fact that it doesn't say is one of the most elo-

quent arguments possible for once-saved-always-saved, for this information would have to be there-for apostasy to be a true doctrine. Surely this information would fall into the category of "instruction in righteousness, that the man of God may be perfect." Without it we would be unthoroughly furnished "unto all good works" (2 Tim. 3:15-17). I have *not* tried to "put Mr. Hawk into the affirmative;" it is just that an argument based on scriptural silence can only be answered by *breaking* that silence, and this he has been totally unable to do. Let me answer for him, then.

He apparently believes that (A) only "big sins" can cause apostasy, because he has repeatedly during this debate taken scriptures which I presented showing that Christians were only *chastised* for sins and claimed they do *not* say one may commit murder, rape, homosexuality, etc., and still go to heaven. So, he obviously believes in "Cardinal Sin and Venial (non-cardinal)sins," a heresy developed long ago by Rome. This doctrine of "Cardinal"



Ray Hawk

6N1. Mr. Brady cannot see the forest for the trees! I have given him case after case showing people fell from salvation. In fact, I repeated several and asked him about them. But, Mr. Brady closed his eyes to the truth and then misrepresents what I have done and accuses me of failure! *Notice:*

I showed that in Luke 10:20 *Jesus told the apostles, (Judas Iscariot was included) that their "names are written in heaven."* Mr. Brady agrees that Judas fell by transgression (Acts 1:25). Therefore, you have a saved person sinning and being lost! I pointed out Heb. 6:1-6, which Mr. Brady introduced in his first affirmative speech, teaches a Christian can keep on crucifying the Son of God afresh, something Mr. Brady says cannot be done today in his 6A2. He admits in his 6A2 that if Mary, Peter, and Jesus were still on earth that a saint could rape, commit sodomy, and crucify and lose his soul! Well, Heb. 6:1-6 still takes place today! Therefore, saints can crucify Jesus today and will be lost *unless they repent*. Thank you Mr. Brady for that admission! I pointed Mr. Brady to Saul in 1 Chron. 10:13,14 but he refused to notice it. I showed the man in 1 Cor. 5:5 and Mr. Brady dropped it in his fifth affirmative. I pointed out the "unpardonable sin" and Mr. Brady dropped it after his fifth affirmative. I pointed out what the Holy Spirit says about those who wilfully neg-

(soul-dooming) sins and "Venal" (minor) sins is *absolutely refuted* by James 2:10-11, and is one chief reason why apostasy is unreasonable. He has yet to deal with this, the very first point I presented, six weeks ago!

Secondly, Mr. Hawk apparently believes that one loses his salvation only after at least 9 months of non-repentance for an extremely heinous crime such as murder, for he agrees David was only "about to lose" his salvation in Ps.51. By this time, Bath-sheba had already borne his illegitimate child (2 Sam.12:13,14). I ask you, Mr. Hawk; had David died before Nathan rebuked him 9 months later, would he have gone to heaven? You have agreed he was only "about to lose" his soul at this time, so he was still saved, by your own words.

This is exactly the reason Mr. Hawk has dodged this issue of defining his views clearly, because he knows I would ask questions like this. I've asked now anyhow; answer!

6A2. Mr. Hawk wants to know why I don't bother replying to questions like "could a saint rape Mary and be saved?" No, he couldn't. Nor could he force Peter into sodomy or crucify Jesus a million times, two of Mr. Hawk's other "arguments" in his 2N7. The main reason is, these people are long since gone from the earth and the events he supposes are absolutely impossible, therefore. Let's deal with *possibilities* in the future instead of fantasies, Mr. Hawk, alright? What trash!

6A3. Mr. Hawk continues to try to make every verse saying we are not saved by works (and I have presented many) apply to "works of the Law of Moses," while contending we *are* saved by "works of faith." Is it not true, Mr. Hawk, that every sin we may commit is dealt with in the Mosaic Law? If so, and we are not saved on the basis of Moses' Law, murder, adultery, idolatry, etc., would not doom us because it is a "work of the Law" to shun them. You see, *works are works*, and if good works under Moses' dispensation did not determine salvation, good works in the church age do not either. They

lect the assembly and what happens to them (Heb.10:25-39). Mr. Brady only quibbles over the word "eis" which after all the word study he gave us in his 6A4 does not change what I said about verses 38,39! In fact, reader, take each one of the words Mr. Brady said "eis" may be translated into and put that word in Heb. 10:39 "draw back _____perdition" and see which ones make sense and what the ones which do make sense say. Does it say one is in perdition and about to escape but falls back from the salvation, or does it say one is saved but draws back into, in, among, to, or toward perdition?

6N2. Mr. Brady accuses me of "apparently believing big sins can cause apostasy." No, I believe unrepented of sins bring about apostasy. Mr. Brady accuses me of failing to deal with Ja.2:10,11, but one need only look at my first negative, (1), my 2N1, (2) where I remind him of it, and now in his 6A1, par.2 he assumes I have not mentioned James 2:10,11!

6N3. Mr. Brady assumes that I believe David was only about to lose his salvation after nine months of being in sin. Mr. Brady, I was using your line of reasoning to show that even in the case you presented, David was about to lose his salvation. You at first said David was not lost because the Spirit had not been taken away from him. Your implication was that David would have been lost if the Spirit had been taken away. I showed that even in this light, David was about to lose his salvation, according to your own reasoning, because David was pleading with God not to take away His Spirit. You saw your plight and changed your mind by saying the Spirit could be removed and that would not mean David was lost. Well make up your mind, please, Mr. Brady! Your false doctrine gets you into so much trouble that you have Brady debating Brady!

6N4. In Mr. Brady's 6A2 he calls my 2N7 *trash*! Now that really answers the argument, doesn't it? But look at Mr. Brady's reply! "Could a saint rape Mary and be saved?" He says, No, he couldn't." Why couldn't they be saved? Because Mary, Peter, and Jesus are no longer on earth. But, if they were on earth, and a saint raped, committed sodomy, or

cannot be divided!

6A4. In your 5N4, you pull your "eis" in the hole trick, which we will certainly be seeing more of in the next discussion on baptism. You say it means "into". In fact, it is a catch-all preposition translatable by virtually any preposition in the English language. It is translated "against" 25 times in the KJV, "among" 16 times, "at" 20, "for" 91 times, "in" 131 times, "that" 30, "on" 75 times, "to" 282, "toward" 32, "upon" 25, etc. An "eis" just won't plug that hole in your logic, Mr. Hawk.

6A5. You have repeatedly referred to the "dead faith" of James 2. That is simply a *type* of faith, the weak type that produces no works. No, it cannot save, because it is half-hearted. A living faith *will* produce works, and by it alone one is saved, not because of the works it produces.

6A6. You contend in your 5N5 that there will be no one in heaven except the perfect, in effect. If so, Rom.14:10-12 makes no sense, because no one with unconfessed sins will stand before Christ in heaven. Oh, yes, they will! To say we will only account then for our *good* work won't do, for what sin is worse than simply *not* witnessing, and thereby allowing others to go to hell?

6A7. I am interested in the reader reaction to this debate. My hope is that you have seen that there *is* a case for "once-saved-always-saved. If you will, readers, please circle one of the following, clip, and mail to Jim Brady, 3411 W. Gadsden, Pensacola, Florida 32505: (1) I now have *more* respect for the Baptist view. (2) I now have *less* respect for the Baptist view (than I did before this debate began). Thank you. -JB.

I will be glad to furnish the results to Mr. Hawk for publication after tabulation. This is the only real way of deciding who has made the more effective presentations in this discussion, and I think that information would be of interest to us both in order to help us know better how to prepare future discussions. Your names are unnecessary.

crucified any of these, he would be lost. Thank you, Mr. Brady. A saint cannot rape Mary, but he can commit rape, refuse to repent of it, die in that condition, and be lost! A saint cannot force Peter to commit homosexual acts with him, but he can force someone else today to do so, refuse to repent, die in the act, and be lost! One can still crucify Jesus afresh and put him to an open shame (Heb.6:4-6). Thank you Mr. Brady. Down goes your once-saved-always-saved doctrine world without end! You have given up your proposition!

6N5. Mr. Brady, when I sin today, I am guilty, not of transgressing the Old Law but the New Law (Col.2:14; Rom.8:1,2).

6N6. The further Mr. Brady goes into Ja. 2:17-26, the deeper in trouble he gets. He says a "dead faith" is "simply a *type* of faith, the weak type that produces no works." *No, Mr. Brady, a dead faith IS NOT a weak faith. A weak faith has some LIFE TO IT; a dead faith has NO LIFE!* Then Mr. Brady says this dead faith "cannot save." Yet, Mr. Brady's doctrine says a Christian can lose his faith, die in unbelief, and still not lose his salvation! There it is, dear reader, Mr. Brady vs. Mr. Brady. He has contradicted himself again! False doctrine can't go very far before it contradicts itself. Thank you Mr. Brady for that admission. Down goes your proposition again, world without end! Then Mr. Brady says "a living faith *will* produce works, and by it alone one is saved, not because of the works it produces." Did you see his error? He said works don't save you, but it (the salvation) is by faith "alone." Mr. Brady, faith alone (Ja.2:17,20,24) *is* dead. Dead! Mr. Brady admits that Baptist faith is a dead faith. Therefore Baptist doctrine will not save! Thank you again for that confession, Mr. Brady.

6N7. Mr. Brady, I think a better gauge of our discussion would be to ask how many Baptists, who receive this bulletin, now believe once-saved-always-saved is a Bible doctrine. How many Christians believe it is a Bible doctrine? If I were a Baptist, I would want to discard what Mr. Brady classifies as a "dead faith" and have a "live faith" which is what the church of Christ preaches!

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PONTOTOC, MS 38863

Published Weekly By The Bellview church of Christ, Pensacola, Fla. 32506 2nd Class Postage Paid

Our Record

	12/11/77	12/18/77
Bible Classes:	242	187
Worship:	241	208
Evening:	214	191
Wednesday:	185	202
Contribution:	\$1,499	\$1,860

Responses

Tina Williams and Tommy Alford came Sunday morning, December 11th, asking for the prayers of the church in their behalf. Rhonda Curd asked to be identified with the Bellview church. She lives at 6345 Mobile Hwy. Zone 1. She is a sister of Linda Lasure.

Our Thanks

We had 33 students for the special class in Logic. Our thanks to Roy Deaver for teaching the class. The students were from Alabama, Florida, Georgia, Illinois, Indiana, Tennessee, and Texas. We want to thank the ladies for the noon meals each day.

This Week

Bill Cline will preach this Sunday in the absence of Ray Hawk. Brother Hawk will be on vacation.

Our thanks to Bill Gallaher for presenting the budget to the congregation Sunday. The new budget will be \$2,100 a week! Our thanks to the congregation for the fine way you supported the works of the church this past year.

LOGIC TAPES AVAILABLE

For those who may want the tapes and class materials on logic, you may write to us and we will send them to you. The cost will be \$5.00 for the logic materials; \$15.00 for two reels at 1-7/8th speed, 4 track. The 2 track will run \$8.00 higher. Contact either Ray Hawk or Bill Cline.

Youth Activity

Thirty-three youth and adults went to the youth meeting at Crestview Saturday week. All enjoyed the meeting and thought Neale Pryor's lessons were terrific!

Mission Plans

It is the hope of the elders that we can support brother Daniel Denham in the work in Taiwan. We will give \$100 a month toward that support and be his sponsoring congregation. More will be said later on this subject.





THE BEACON



VOL.VII JANUARY 19, 1978 NO. 3

Debate On Salvation

THE SCRIPTURES TEACH THAT A PENITENT BELIEVER MAY BE SAVED BY WATER BAPTISM INTO THE BODY OR CHURCH OF CHRIST



Ray Hawk

2A1. By the word *may* I mean the penitent sinner will be saved when he submits to water baptism. He cannot be saved by faith only.

2A2. Mr. Brady, how did you get "Mary, etc." out of "Mr. Brady failed to carry out this obligation when he was in the affirmative"? I did not "twist" your

words on the last proposition.

2A3. I am amazed at Mr. Brady! I spent 89 lines proving Mark 16:15,16 proved my proposition. What did Mr. Brady say in reply to those 89 lines? He spent exactly seven (7) lines on Mark 16:16! Nothing he said negated what I had proved. What did Mr. Brady do in his first negative? He spent 19 lines in his 1N2 and 13 lines in his 1N4 negating *what I did not say on Acts 2:38!* Mr. Brady, I mentioned Acts 2:38 twice in my first affirmative. Once in the definition of my proposition and once in my 1A2. In both I used Acts 2:38 to show *repentance* was essential to salvation! What did you say about that? Nothing! Do you believe Acts

2N1. The most amazing thing about Mk. 16:16 was not that I could answer Mr. Hawk's claims in 7 lines, but that he could waste 89 lines repeating himself about it, with his background as a writer. My experience as such has taught me to say what needs to be said, say it ONCE, and move on.



James Brady

As to his chart, the thing it comes closest to illustrating is that he probably failed algebra. Otherwise he would recognize that his own "equation" destroys his case. Now, I failed algebra, too, but I do clearly recall that one of the basic rules concerning an equation is that if $A + B = C$, then $C - B = A$. In other words, his equation states that salvation minus baptism equals belief, or salvation minus belief equals baptism, and either one makes no sense at all. Therefore, his equation is invalid. Another rule regarding equations is that if $A + B = C$, then A equals a PART of C. That is, according to Mr. Hawk's equation, a man who has either believed but not been bap-

2:38 teaches repentance is essential to one's salvation? Echo answer!

2A4. I explained very carefully in my 1A2 that God does not always repeat every essential to becoming a Christian in each verse on salvation. I spent 37 lines outlining this thought. Did Mr. Brady read it? Apparently not, for in his 1N2, par.2, he states, "By contrast, Acts 16:30,31 contains the only place where the question is merely "what must I do to be SAVED," and there baptism IS NOT MENTIONED." Mr. Brady, neither repentance nor confession are found in those two verses! Are they non-essential to our salvation? If you say no, you contradict the Bible. If you say yes, then you open the door for baptism with that admission. Now, what will you do?

2A5. Since Mr. Brady brought it up, I want to ask him this question. What does "eis" mean in the following sentence? *For the remission of sins (εις ἀφεσιν ἁμαρτιῶν)*? Does it mean "because your sins have already been remitted"? Please tell us candidly.

2A6. Since Mr. Brady completely overlooked it the first time, I will repeat my chart and ask him to say which one he believes Jesus said!

Mark 16:16

Believeth + Baptism = Saved

Man's Wisdom

Believeth = Saved + Baptized

2A7. Mr. Brady has already told us which one he believes. He accepts the wisdom of men (1 Cor.1:19).

2A8. Mr. Brady fares no better with Acts 22:16. Notice what the passage says and then look at what Mr. Brady believes! He perverts the passage! He makes a mockery of God's word and ends up preaching a counterfeit gospel which damns the soul (Gal.1:6-9).

tized, or been baptized without truly believing, is PART SAVED! I wonder which half of us poor Baptists will fry, according to Mr. Hawk? The top half, bottom half, right or left half? That is why I ignored Mr. Hawk's "equation;" because it is almost a joke! I am curious also as to how Mr. Hawk arrived at the conclusion that human wisdom would arrive at the conclusion that one is saved without baptism or any other works? Is it not true, Mr. Hawk, that every other major religion, "Christian" or non-"Christian," in the world teaches some form of ritual (such as baptism) for salvation BUT BAPTISTS? You may claim that your plan is right, but you MUST admit that it is more similar to that arrived at by lost founders of religions than the Baptist plan is. I believe that is important in light of 1 Cor. 2:14. Note what that verse says: the ways of God are FOOLISHNESS to the natural man. How many times have you called my beliefs foolish during our debate? I have sought to dispel your arguments strictly by scripture, but the argument of foolishness has been the main one to which you have resorted, especially in our last debate on security of the believer.

2N2. I believe as much as you do that repentance is necessary to salvation. Repentance, however, is necessarily implied by the commitment of one's life and soul to God that is true Bible belief, and so need not be re-specified each time such belief is mentioned. It is NOT necessarily implied that anyone who truly repents will be baptized though, because that may be impossible in some cases, as with the thief on the cross. I really hope you go back to your "different dispensation argument" on that one, because I tried repeatedly to get you to show me another plan of salvation for the Old Testament in our last discussion, and never could. Now you'll have to!

2N3. No doubt the most detailed de-

Acts 22:16

Baptism = wash away sins

Brady's Baptist Doctrine

Wash away sins then be baptized

2A9. I used Acts 8:26-39 to show baptism is a *part of the gospel*. Do you deny this?

2A10. Look at Mr. Brady's perversion of Gal.3:27!

Gal. 3:27

"For as many of you as have been baptized into Christ have put on Christ."

Brady's Baptist Doctrine

"For as many of you as are in Christ and have put on Christ should now be baptized."

2A11. Paul and Ananias were Jews. Therefore, Ananias addressed Paul as "brother" due to that relationship, not because Paul was already a Christian in Acts 9:17; 22:13.

2A12. Mr. Brady, I have the New Testament from 26 translations and I challenge you to produce one reputable translation which translates Gal.3:27 as you say "eis" should be rendered in that verse!

2A13. Mr. Brady in his IN1 says, "True belief will produce baptism." Amen! Ja.2:17-26 shows that faith alone/only is a dead faith. Therefore, one must be baptized to be saved for belief + baptism = saved (Mark 16:16). Thank you Mr. Brady. Mr. Brady says baptism is a sign. (Mark 16:16 - Believeth + Doing the sign = saved). Thank you Mr. Brady!

2A14. I have asked Mr. Brady to use the same amount of lines I use in replying to me. One may see how many lines he overran last time. It is only fair that Mr. Brady use the same space that I do and the same punctuation!

scription of the elements involved in salvation in the Bible is found in Romans 10:9-13. There every element is found: (1) Repentance, implicit in the word "confess," vs. 9 and 10; (2) Confession, or calling upon God for forgiveness, in vs. 9, 10, and 13; (3) and Belief (Greek "pisteuo," meaning "trust, adhere to, or rely on"), in vs. 9, 10, and 14. WHERE is baptism? A passage as detailed otherwise as this one, even going into the necessity for preaching first (verses 14,15), can not be put in the same category as others which may mention only one aspect of salvation, for it is obvious that Paul was trying to cover all possible bases in his explanation here.

2N4. Rev.22:18 condemns him that "shall add unto" the words of the Bible.

Yet, Mr. Hawk CONSISTENTLY ADDS TO verses on salvation the words "and is baptized." He accuses me of changing scriptures around, and this I may sometimes do in order to make them clear to the reader. Any English teacher will tell you that a complex sentence can generally be arranged in more than one way without changing the meaning, and this is all I have ever done. At no time has my re-arrangement of the clauses in a verse changed the meaning, and if Mr. Hawk will be honest, he will admit that the order of the words in the English Bible is frequently different than it was in the Greek, anyway. Mr. Hawk, however, continually ADDS TO scriptures, and this I have never done yet. Mr. Hawk adds "and be baptized" to Acts 16:31, Rom.10:13, and many other places, because even if he turned them INSIDE OUT in their present text, he could not find the word he needs for his doctrine!

2N5. Having exhausted my space for this issue, I will pick up with Mr. Hawk's other points next issue.

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Published Weekly By The Bellview church of Christ, Pensacola, Fla. 32506 2nd Class Postage Paid

**The following is from Mr. Brady's first negative speech. It was inadvertently left off last week's issue. We apologize to Mr. Brady and the reader for this. -Editor*

Christ) with the CLOTHING (of baptism), which dresses us in open commitment to Christ. If Mr. Hawk practiced in the flesh what he preaches regarding this verse, he would be arrested for indecency!

READER RESPONSE

"I have just completed reading the discussion between you and Mr. James Brady. Thank you for a great defense of the truth. Mr. Brady presented as well as could be expected the error he espouses. Someone is to be commended for the debate format. Strengths and weaknesses can be spotted readily.

"Incidentally, for what it may be worth, I respect the Baptist position less each time I hear it. The Lord's position shines brightly when contrasted with denominational doctrines!!

Yours in Christ,
(signed)
James B. Andrews (4301 Wheeler Road)
Martinez, Georgia 30907

Our Record

Bible Classes: 201; Worship: 221
Evening: 174; Wednesday: 199; Ladies'
Class: 26 (taught by Floy Dell Lindesmith). Contribution: \$1,635.

Responses

Paul Haynes, Ed Meders, and Roiki Phillips requested prayer this past week. They desire to live for Christ and felt they had not done so.

NEW ELDER

Bill Gallaher was appointed Sunday as one of our elders. We welcome Bill into this work and look forward to a fine association with him.

Sick

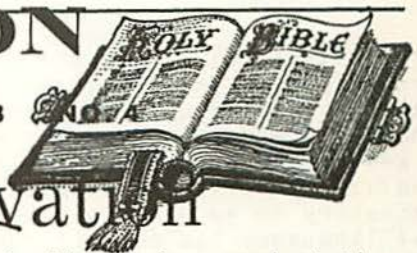
Clinton Turberville, CCU, West Florida. Neva White, ICU, Baptist. Eugene Walp at home. Eddie Hardin at home.

New Address

Donna Shirley's new address is: 903 Lucerne. Telephone: 434-1209. Zone 2.

Ladies' class meets at 9:30 A.M. on Tuesdays. Ladies take advantage of this fine class. Sister Floy Dell Lindesmith is the teacher.

All present zone captains and co-captains and prospective captains meet in Rm.5 Sunday night after services. Thank you.



Debate On Salvation

The scriptures teach that a penitent believer in Christ is saved at the point of faith in Christ before and without water baptism



James Brady

1A1. In Mr. Hawk's last affirmative presentation (we swap affirmative and negative positions with this installment), he asked me to say whether "for the remission of sins" in Acts 2:38 (I assume that is the occurrence he referred to: he actually didn't say) meant "because your sins have been re-

mitted."

I would not use the word "because," for that is one of the few ways "eis" is not translated, but a wording of "in remission of sins" would be accurate, as would "at (the time of) remission of sins," "on (immediately following) remission of sins," or "upon remission of sins" (also indicating remission had already occurred just previously). Any of the above would obviously be consistent with the idea of "because your sins have been remitted." Actually, "for" as used in the KJV is not really at odds with this sense, for we use it the same way when we say a man is sent to jail "for murder." Does that mean he is sent to jail to become a murderer? Obviously not!

I am not arguing that the wording of the King James translation of the Bible does not suggest that baptism is essential for salvation; it does, due to the views of the Anglicans who translated it. There



Ray Hawk

1N1. Mr. Brady is now in the affirmative of the above proposition. He was obligated to define his proposition, but he again fails to do so.

1N2. I have two of his speeches to reply to, therefore I have much ground to cover in such a short space.

1N3. I did not waste any space on Mark 16:16. In fact, my 89 lines so devastated Mr. Brady that he spent most of his negative speech talking about what I had not even said! Mr. Brady, you may have failed algebra, but I never did. Mr. Brady doesn't know the difference between algebra and *Bible arithmetic*. One + one equals 2. Belief + Baptism = Saved. In fact, Mr. Brady's humor fails too. Neither the top half, bottom, right or left half will be saved. If a person is not baptized to be saved, he didn't really believe to begin with!

1N4. Mr. Brady ignored my equation chart because he could not afford to deal with it. If he chose Mark 16:16 as is, it goes against his Baptist position. If he chose the bottom part it would put him with man's wisdom. Therefore, like the Jews, he observed the passover! Mr. Brady I teach God's plan of salvation. Your position, which is the Baptist position, believes in the devils' position in that you say one may be

are many places where the heretical prejudices of the Anglican (Episcopalian) church influenced their choice of words. Both Mr. Hawk and I know enough about the Bible to realize that in many cases it is necessary to go back to the original languages to correct these Episcopalian influences, and that is all I am contending must be done. Of course, it is not surprising for Mr. Hawk to swear by the King James when it agrees with him by contending that it gives the only acceptable translation of a passage, but it IS unethical, since he knows better.

1A2. Mr. Hawk's 2A8 and 2A11 both disavow my contention that Ananias knew Paul to already be a brother in Christ before his baptism. He claims that Ananias called Paul "brother" only because he was a fellow Jew. Isn't it strange that in all of the bulletins since our discussions began, Mr. Hawk has not ONCE called me BROTHER Brady, because I am a fellow American! The reason is, he knows I cannot be his brother in Christ, since the plans of salvation we teach are mutually exclusive!

Ananias' usage of the term brother MUST logically be interpreted in the light of Mt. 12:47-50, since otherwise it would have little significance and be confusing also.

1A3. Lest the readers be confused by Mr. Hawk's unexplained statement that the Gospel is mentioned in Acts 8:26-39, when it does not appear to be there, let me explain for him. In the Greek, the phrase "preached unto him Jesus" is a form of the same word translated elsewhere "Gospel." The word literally means only "gave him the good news" (of Jesus). It does *not* say that everything Philip told the eunuch in this passage was part of the plan of salvation. Apparently Philip explained the plan of salvation to him, but what all else may

saved by faith only (Ja.2:17-19). Therefore, your position is foolishness, not mine.

1N5. Mr. Brady says repentance does not have to be repeated in each passage on salvation for it to be included. Thank you Mr. Brady. *The same rule applies to water baptism!* You cannot successfully deny it. O yes, the thief on the cross. He did live before the New Testament went into effect. However, Mr. Brady, do not forget to tell our readers if he was saved by *faith only*.

1N6. Mr. Brady, I read Rom.10:9-13 very, very carefully and I could not find "repentance." Now, whatever rule you used to *imply or insert repentance is the same rule which also puts baptism into Rom.10:9-13*. Will you tell the readers what rule you used? Paul is the writer of Romans and from his own conversion we find he was told to "arise, and be baptized, and wash away thy sins, calling on the name of the Lord" Acts 22:16. Notice what comes BEFORE "calling on the name of the Lord." Baptism!

1N7. In Acts 16:30,31 Paul told the man to believe "and thy house." His house (family) was not in Paul's cell. Verses 32-33 show them leaving the cell, going to the jailor's house, teaching the entire family, and baptizing them "the same hour of the night." Do Baptist do that, or do you have to wait for a vote of the church? No, Mr. Brady, I am not guilty of ADDING, you are guilty of TAKING AWAY (Rev.22:19). Also, a complex sentence may be restated, but it must be restated so that it says the same thing. You have switched terms and placed them where the other ought to be! In Mark 16:16; Acts 22:16; and Gal.3:27 baptism comes BEFORE salvation! Mr. Brady, you need to PRODUCE one passage where baptism appears BEFORE salvation, not after. Unless you can do so, your proposition fails and mine stands!

have been discussed is not specified. The eunuch may very well have asked Philip if the strange new rite of baptism which he had heard about in Jerusalem were connected with this Jesus, and had its connection fully explained to him! At some point Philip may have remarked on what a big hole the chariot wheel had just hit, too, but would that make the hole a part of the Gospel? According to Hawk, it would! (See Mr. Hawk's 2A9).

1A4. Mr. Hawk could have a HUNDRED TRANSLATIONS which chose one of the other 17 ways in which *Young's Analytical Concordance* recognizes that "eis" may be validly translated, and that would not negate the fact that "in" or "for" are valid translations also, depending upon the context. Therefore, this "argument" on Gal.3:26-27 proves nothing at all. . .except that none of his translations was made by a Baptist. That I do not doubt, for I know of none which HAS been, since John Bunyan's time. You'll have to disprove the validity of my argument from the ORIGINAL text if you disprove it at all, Mr. Hawk. Twenty-six translations which agree with you only proves 26 more men think like you do, nothing more (See Hawk's argument # 2A12).

1A5. In conclusion, I have a couple of new points I wish to ask Mr. Hawk:

(1) If baptism only saves, and back sliders become lost again, why do you not re-baptize them when they are re-instated upon repentance? If it is necessary to get saved the first time, it is necessary to get saved AGAIN! Yet, you do not.

(2) Which of the following are true if any: (A) Baptist baptism saves; (B) Catholic sprinkling saves; (C) Immersion by an unsaved man with no authority but that of unsaved men saves; (D) No one may be saved today. I'll explain why next issue.

1N8. Mr. Brady claims that Acts 2:38 means "repent and be baptized. . . immediately following remission of sins." Very interesting. One receives the remission of sins, according to Mr. Brady, and then he repents and is baptized. Sounds like the old doctrine of indulgences! I see Mr. Brady uses the old, "A man is sent to jail 'for murder'" argument. The correct Greek word in that sentence would not be "eis" but "epi" an entirely different word! Mr. Brady, not only does the world's scholarship (including Baptists) agree with me in their English translations of Acts 2:38, but Kittel, *Theological Dictionary*, II, p.429 says, "Jesus shed His blood, for the forgiveness of sins (Mk.1:4; Lk.3:3; Mt.26:28; cf. Ac.2:38)." He ties the expression "for the remission of sins" with Matt.26:28! Whatever Jesus means by "for the remission of sins" in Matt.26:28, Peter meant in Acts 2:38. Did Jesus shed his blood immediately following the remission of sins? Cf. Ardent-Gingrich, *Lexicon*, p.228. Mr. Brady, tell our readers one reputable Lexicon where Acts 2:38 "for" means what you say it means. Just one! Will he do it? If not, down goes his whole case on Acts 2:38 and mine stands!

1N9. Mr. Brady, didn't you know that all English Bibles teach baptism is essential to salvation, not just the King James Version? My what an admission! Thank you. Mr. Brady is my American brother, as well as my brother in Adam, but we miss one another in Christ because he has not obeyed Christ's gospel. Paul and Ananias were Jewish brethren because Judaism was a religion as well as a nationality. God's children had been the Jewish people! When Paul was baptized, he became a Christian brother to Ananias. Philip baptized the eunuch because to preach Christ is to preach the Great Commission of Mark 16:16! (1) I have never taught baptism *only* saves. (2) Immersion for the remission of sins saves (Mk. 16:16; Acts 2:38; 22:16).

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PONTOTOC, MS 38863

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*Mr. and Mrs. Radnor C. Curd
and
Mr. and Mrs. William L. Furlong
request the honour of your presence
at the marriage of their children
Rhonda Faye
and
Kenneth Lee
on Thursday, the twenty-sixth of January
Nineteen hundred and seventy-eight
at seven o'clock in the evening
Bellview Church of Christ
4850 Sausley Field Road
Pensacola, Florida*

Our Record

Bible Classes: 202; Worship: 219;
Evening: NC; Wednesday: 187; Ladies'
Class: 20. Contribution: \$1,460 LOW

Our Sympathies

Our sympathies to the Clinton Turberville family. Brother Turberville passed away Saturday morning at 3:00 A.M. His funeral was Monday at the building. Bill Gallaher, Ray Hawk, Bill Cline, and Emery Har-

din officiated at his funeral.

Our sympathies to Henry Born. His uncle passed away last week and was buried Sunday afternoon.

Withdrawal

We regret that the Bellview church must withdraw its fellowship from brother and sister Roger Mills. We hope they will repent for neglecting the assembly, neglecting to support the work of Christ here at Bellview, and will be restored soon.

Letters have been sent to others who have wilfully neglected the assemblies and unless these repent and are restored, fellowship will be withdrawn.

Shower

There will be a baby shower for Jane Herrington on Friday, January 27th at 7:00 P.M. at Lucille Staples.

Moved Membership

Sister Neva White and her son, Henry, will be moving shortly to a new house near Foley. We hate to see them move. We wish them our best.

Mission Plans

REMEMBER - 9:30 A.M. Cantonment Sat.



Debate On Salvation

THE SCRIPTURES TEACH THAT A PENITENT BELIEVER IN CHRIST IS SAVED AT THE POINT OF FAITH IN CHRIST BEFORE AND WITHOUT WATER BAPTISM



2A1. The statement contained in the proposition exactly as it appears above is my position; therefore I see no reason to waste space re-stating it, as Mr. Hawk seems to feel I should do. To appease him, however I am so stating at this time.

James Brady

2A2. I fail to see how Mr. Hawk can say I have ignored his "equation" on Mk. 16:16 after the considerable amount of comment I made on it in the second installment of this discussion. He spent his entire third paragraph analyzing my comments on that equation, then spent the NEXT paragraph implying that I had "ignored" it! *Very strange!* (See 1N4).

2A3. I have received some "feedback" on my reference to my views as the "Baptist" position rather than the "Bible position," as though the two were incompatible. I naturally DO believe that the BIBLE position is that taught by Baptists, but in the interests of courtesy have chose to use terms in these debates that would not offend, whenever possible; Hence, I call what I believe to be the Bible position the Baptist position, because it is both. By the same token I have referred to Mr. Hawk's denomination as "the Church (capital 'C') of Christ," because that is how it is known, rather than calling it, with one exception, by the term "Campbellite" commonly used by other Baptist debaters. It is not intended to imply that I recog-



Ray Hawk

2N1. Mr. Brady refuses to define his proposition as any rule book on debating will tell you is proper procedure. Mr. Brady's proposition says one is saved "at the point of faith" "before and WITHOUT water baptism." But, in his 1N1, p.6, he states, "Hence, if a person says he has believed but refuses to be baptized, as

many do, this is a sign that they are not truly saved." False doctrine always ends up contradicting itself. Here Mr. Brady says a refusal to be baptized is a sign that one is not truly saved, but he signed a proposition that says you can be saved without being baptized. So he contradicts himself.

2N2. Mr. Brady would not reply to my Mark 16:16 equation because it would have destroyed him. If he said he did not believe Jesus' words as stated in the passage, it would have put him in contradiction to Jesus. If he had said he believed the section on "Man's Wisdom" it would have put him in contradiction to Jesus. So he says he dealt with it when he really did not! The reader can see that.

2N3. Mr. Brady says his Baptist position is the Bible position. Yet, no where can I find "Baptist doctrine," "Baptist Church," or "A Baptist" in the entire New Testament. Neither can Mr. Brady or he would have gladly and straightway pointed it out to us! Baptist debaters may refer to us as "Campbellites" but we do not ac-

nize Mr. Hawk's denomination as Christ's church, for I do not.

2A4. Mr. Hawk continues to refer back to James 2:17-19 (his 1N4) as proof that true repentance and confession of one's sins to God, followed by placing one's complete confidence in Christ to save them once and for all, is not sufficient to save because it is (he claims) the "dead faith" of Jas. 2.

Let us look at that verse one LAST time, readers. Does what I just described fit with Jas. 2:19? The "dead faith" is the same type DEVILS have! Have devils repented and put their trust in Christ for salvation? No! Their "dead faith" is mere *intellectual* knowledge about Christ's person, etc. It is the same as that of people who in their MINDS agree that Jesus was God's Son, but never *do* anything about it as far as repenting and getting right is concerned because they feel they "have plenty of time" or some other such excuse. The "dead faith" of Jas. 2 bears no resemblance to the Baptist plan of salvation, and I know of not ONE Baptist preacher who claims that the type of "belief" described in Jas. 2:19 saves; so let's throw out that "straw man" once and for all! Okay?

2A5. Mr. Hawk says the thief on the cross died "before the New Testament" went into effect. He still dodges the conclusion that that would make him saved by another, "Old Testament" plan of salvation, but that is implicit in his reply.

Yet, he spoke of David, Abraham, and others in our last debate as having the same type of salvation as we do today! He must feel they did, for otherwise it would be an error to use them to try to prove ANYTHING about our current plan of salvation, if their's was different in nature; yet he did so repeatedly. Now, if their salvation was of the same type as ours, they would have had to be baptized according to Mr. Hawk. Of course, no such thing existed before Christ, so that is impossible. Circumcision cannot be inserted, because that would teach

cept the name as Baptists accept theirs. We use Biblical terms to describe ourselves for that is all we have authority for. Therefore, for Mr. Brady or anyone else to refer to us as "Campbellites" is to use a derogatory statement on us which fulfills scripture (Matt.5:10-12). We still love you, Mr. Brady!

2N4. I want the reader to notice what Baptist FAITH is, according to Mr. Brady, a Baptist preacher; and then compare it to Ja.2:17-26. (1) 6A5. "A living faith will produce works, and by IT ALONE one is saved, not because of the works it produces" (Vol.6, Dec.22, 1977, No.51, p. 202). (2) 1N1. "True heartfelt commitment of one's soul and life to Christ is BIBLE belief, however, and *that saves in itself*, without baptism or any other work" (all emphasis mine, RH; Vol.7, Jan. 12, 1978, No.2, p.6). The reader will notice that in each case Mr. Brady has said faith alone or faith in itself without works, saves. Yet, Ja.2:17-26 shows on one is saved by faith alone or faith only. *Therefore, Mr. Brady's Baptist faith and the devils' faith is the same!!* That's not a straw man, Mr. Brady, that's just the facts. Even Mr. Brady admits that faith without works cannot save you, but turns right around and says faith alone does save you. A false teacher cannot debate because he contradicts himself as Mr. Brady has done. My sincere prayer for Mr. Brady and all Baptists is that you would leave the Baptist faith and accept New Testament faith. That faith will lead you to be baptized to be saved (Mark 16:16).

2N5. Notice the following chart and you have what the Bible says as contrasted with Mr. Brady's Baptist position! This is not new material, just a conclusion drawn from Mr. Brady's statements.

BIBLE

Mark 16:16

1. Believe + 2. Baptism = 3. Saved

Acts 22:16

1. Be Baptized = 2. Wash Away Thy Sins

that babies should be baptized and that women were hopeless!

Also, if the thief died before the New Testament dispensation, then all of John's baptism was not New Testament baptism and the disciples were all lost, lacking New Testament baptism themselves! Mr. Hawk suggests that the apostles were baptized to obtain salvation (if for any other reason, they were not "immersed for the remission of sins"); but the thief, who lived alongside them, was saved some other way. He creates 2 plans of salvation at one time!

Baptist doctrine faces no such problems, as we understand that Abraham, the thief, and Jim Brady were all saved exactly the SAME WAY!

2A6. If Mr. Hawk could not find repentance suggested anywhere in Rom.10:9-13, he didn't look very hard. What does he think causes the "confession" if not repentance?

2A7. Mr. Hawk wants one scripture which says salvation preceded baptism. How about Acts 10:43-48? A comparison of v.46 with Mk. 16:17 clearly shows they were SAVED BEFORE BAPTISM! By what were they saved? Believing, v.43!

2A8. I said that BAPTISM followed salvation, not repentance (Hawk's 1N8)!

2A9. The *Young's Analytical Concordance*, "Lexicon To The New Testament" section says "for" in Acts 2:38 could be translated as I say. It also says "epi" may be translated 14 different ways, only 6 of which are consistent with your definition thereof.

Another case where "for" is used exactly the same way is Mk.1:44, q.v.

Mr. Hawk ignored my question on baptismal authority. My point was this: "No one has authority to baptize except Christ's church; Therefore, in order to administer scriptural baptism, succession doctrinally back to Christ is necessary." I challenge you to debate this.

James 2:24

1. Faith + 2. Works = 3. Justified

Brady's Baptist Doctrine

1. Believe = 3. Saved + 2. Baptized to show you're saved.
2. Wash Away Thy Sins + 1. Baptism to show you are already saved.
1. Faith Alone = 3. Justified + 2. Works to show you are already justified.

FAITH ALONE = James Brady's Position
FAITH ALONE = Devils' Belief (Ja.2:19).

Notice how Baptist preachers MUST mix up and confuse what Jesus, Ananias, and James said to keep people from obeying the gospel!

2N6. The difference between Old and New Testament faith is that the works under each were different, but essential in both for justification of the person under that system! Faith alone never saved anyone, either in the Old or New Testament periods.

2N7. If Mr. Brady can "add" repentance to Rom.10:9-13 without it being specifically mentioned, I may "add" baptism, for both repentance and baptism are essential to the remission of sins (Acts 2:38).

2N8. Cornelius would be saved by obeying words (Acts 10:22,32,33; 11:14) which he did (Acts 10:47,48). One is not saved by the Holy Ghost being poured out on them, but by obedience (Heb.5:9; Acts 15:8,9). It was a good try on Mr. Brady's part, but he still did not find *one passage* which put salvation BEFORE baptism!!!!!! He needed that one passage to prove his proposition and destroy mine. Since he did not find it, my proposition stands and his falls. I hope he and other Baptist will recognize this and be immersed for the remission of sins soon.

2N9. *Young's Analytical Concordance* does not say "for" in Acts 2:38 should be translated as Mr. Brady argues!

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Our Record

Bible Classes: 186; Worship: 194;
Evening: 183; Wednesday: NC: Con-
tribution: \$1543. Ladies' class:
15.

Responses

Sisters Faye Little and Rochelle
Thompson came forward Sunday morn-
ing asking for the prayers of the
congregation in their behalf.

Congratulations

Our congratulations to Kenneth Fur-
long and Rhonda Curd who were marr-
ied Thursday evening.

Mission

About a dozen members from the "A"
Street and Bellview congregations
went door-to-door in Cantonment in-
viting the residents to the first
services of the Carver Street
church of Christ. Services were
held at 2:30 P.M. with eight from
"A" Street, four from Bellview and
four local residents. The first
filmstrip was shown and the second
one will be shown next Sunday, Feb.
5th.

DIRECTORY INFO

Steven Butler, 6723 Chelsea, Pensa-
cola, Zone 5; Neil Nicholson, 5762
N. Millview Road, Pensacola; Donna
Shirley, 903 Lucerne, Pensacola,
32503, Phone Number: 434-1209;
Kelley anniversary: July 25; Stan-
cliff Phone Number: 453-9756.
Please make these changes in your
directory and if there are any
others, please turn them in to the
office. Thank you.

SENTENCE SERMONS

*The poorest excuse for a mistake is that
other men made the same mistake*

*A heated argument seldom throws light
on a subject.*

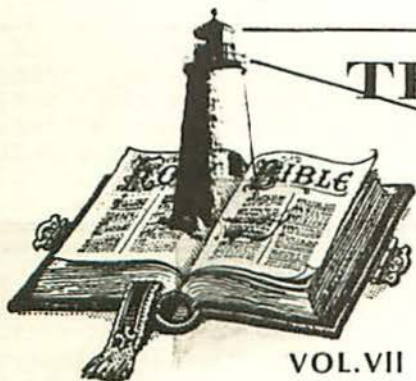
*Don't call the world dirty because your
glasses are not clean.*

*Those who bring sunshine to the lives
of others cannot keep it from themselves.*

*A person is about as big as the things
that make him angry.*

*One cannot think carnality and live
spiritually.*

*When small men cast long shadows it is
near the end of day.*



THE BEACON



VOL.VII February 23, 1978 NO. 8

Arguments On "eis"



James Brady

not own one of these expensive books, they will be persuaded that I am a liar. And, you will have scored your victory by this unethical means. It has become increasingly apparent to me in recent months that "winning" is all that is important to you, even if you have to resort to trickery to do so, and I am sorry for that. I will continue to seek to present the truth to your readers on every available opportunity, and my challenge to a future debate still stands. I find it difficult to see, though, how you can live with your conscience after misguiding your readers by saying in your last installment that "Young's Analytical Concordance does not say 'for' in Acts 2:38 should be translated as Mr. Brady argues." That

Dear Mr. Hawk:

How crafty you are! Challenging me to cite "one reputable Lexicon where Acts 2:38 'for' means what you say it means," and then pretending I had not done so! I am sure that, since most of your readers do



Ray Hawk

Brady believes "eis" translated as *for* in Acts 2:38 (King James Version) would be better translated as "in," "at," "on," or "upon" (LN5, p.7, No.2, Jan.12, 1978). In his 1A1, par.2, p.13, No.4, Jan.26, 1978 issue, he states that a better translation of Acts 2:38 would be "on (immediately following) remission of sins." In other words, Peter is saying, "Repent and be baptized immediately following the remission of sins." That would put repentance *after* the remission of sins, since it is tied with baptism by the coordinating conjunction "and."

I pointed out to Mr. Brady that not one English translation of Acts 2:38 would bear out his contention. He agrees that the KJV taught baptism

Mr. Brady accuses me of being *crafty, unethical, tricky, and a liar!* I am sorry Mr. Brady feels that way. If my last statement in our debate offended Mr. Brady, I am sorry and apologize. However, that does not remove the truth it stated. Mr.

statement implies that I lied, which we know I did not.

What I said (and all I have ever said) was, that it could and may be translated "upon," "at," etc., while you have maintained that it can only rightly be translated "for" or "into." Now, Mr. Hawk, just between you and me, we both know that is false, don't we? If your stated position on the only right translation of this word being "for" were true, let me call your attention to the following verses as they should read:

Lk.12:10: "And whosoever shall speak a word *for* the Son of man, it shall be forgiven him; but unto him that blasphemeth *for* the Holy Ghost it shall not be forgiven."

1 Cor.8:12: "But when ye sin so *for* the brethren, and wound their weak conscience, ye sin *for* Christ."

Acts 6:11: "Then they suborned men, which said, We have heard him speak blasphemous words *for* Moses and God."

Mark 3:29: "But he that shall blaspheme *for* the Holy Ghost hath never forgiveness, but is in danger of eternal damnation."

Matt.13:22: "He also that received seed *for* the thorns is he that heareth the word. . ."

Mark 4:18: "And these are they which are sown *for* thorns; such as hear the word. . ."

Luke 10:36: "Which now of these three, thinkest thou, was neighbor unto him that fell *for* the thieves?"

Matt.27:30: "And they spit *for* him, and took the reed, and smote him on the head."

The above are all pretty ridiculous, aren't they? Yet, that's how they read if we translate "eis" as "for" in each instance.

Now, all I have ever said is that "eis" is translated "in" other places, so it could be in Acts 2:38 also, depending upon other scriptures not containing this indefinite word. It is translated *in* and clearly means that in: Matt.2:23; 4:13; 10:9,27,41,42; 13:33; 18:6,20; Mark 1:

was essential to salvation, but only because it was an Anglican Bible. I pointed out that the ASV, RSV, NEB, Living Bible, NASB, or any other rendered Acts 2:38 as he did! Yet, none of them are Anglican Bibles. They all teach baptism in Acts 2:38 is essential to salvation!

My statement in my 2N9 was, "Young's Analytical Concordance does not say 'for' in Acts 2:38 should be translated as Mr. Brady argues!" I have a copy of Young's Analytical Concordance and on page 362 it says "eis" in Acts 2:38 means "With a view to." That is a long way from saying baptism should follow remission of sins!

It is true that "eis" may be translated in different ways. However, what I was trying to get Mr. Brady to see is that according to Lexicographers, "eis" in Acts 2:38 is always rendered in such a way that it makes baptism essential to salvation. Some of the latest and best works point this out, such as Arndt-Gingrich's Greek-English Lexicon, and the Theological Dictionary of the New Testament. None of these scholars are members of the church of Christ and they certainly do not believe that baptism is essential to salvation. Yet, their scholarship would not allow them to pervert the truth on this matter. Therefore, they point out that "eis" in Acts 2:38 means baptism is essential!

I am sorry Mr. Brady thinks I said what I did in my 2N9 so that the reader would think he was a liar. I did not mean to leave such an impression and so I have apologized above.

Mr. Brady keeps saying "eis" in Acts 2:38 cannot mean "in order to" because of other passages. I tried to get him to speak out on what he thought "eis" meant in the expression, "for the remission of sins." He said it means "immediately following remission of sins." If that is so, Matt.26:28 uses the same English and Greek expression as Acts

9; 2:1; 5:14,34; 6:8; 9:42; 13:9,16; 14:60; Luke 1:20,44; 6:8; 7:1,50; 8:34,38; 11:7; 14:8; 16:8; 21:14,37; 22:19; John 1:18; 2:23; 3:18; 5:45; 7:5; 9:7; 11:25,26,52; 12:36; 14:1; 17:23; 19:13; 20:7, and dozens of others. In NOT one of these is "for" or "into" even a conceivably better translation. You will have to admit that; so why have you lied to your readers by saying there is no basis for my contention that "in" is as good a translation, depending on the context and other scriptures, as "for" or "into"?

Just between you and me, now, Mr. Hawk; is your statement that it can only rightly be translated "for" or "into" true? I think you owe me an apology.

Sincerely,

James C. Brady

DISCUSSION SOON

Mr. Matthew Alfs, Jehovah's Witness, has agreed to discuss "Was 'The Word' Created or Has He Always Existed"? This question will be discussed in four (4) issues of *the Beacon*. Mr. Alfs submitted 8 rules to guide our discussion which I have agreed to.

A. Beside each person's name will appear the following designations: For Matthew Alfs - "Christian (Jehovah's Witness)." For Ray Hawk - "Christian (churches of Christ)."

I have agreed to this as one of the rules, not because I believe Mr. Alfs is a Christian anymore than he believes I am one, but because it is only fair to allow a person to designate himself as he will.

G. Somewhere, in one of the issues of *the Beacon* carrying part of the presentations, Mr. Hawk will

2:38. Did Jesus shed his blood immediately following the remission of sins? Certainly not. Jesus shed his blood in order that we might receive the remission of sins. We are baptized in order to receive the remission of sins. It is just that simple. If Acts 2:38 makes baptism unessential, then the same interpretation must be placed on Matt.26:28, making Jesus' blood non-essential for remission of sins. Who can believe it? My case still stands and Mr. Brady's still falls.

ACTS 2:38

Baptized. *for* the remission of sins

MATT.26:28

Shed blood. *for* the remission of sins

The *for* in each verse means the same!

append the following statement after the presentations: "Mr. Alfs informs me that anyone interested in learning more concerning the beliefs of Jehovah's Christian Witnesses may write to him at 6316 Boone Avenue, North; Apt.111; Brooklyn Park, Minn. 55428."

I agreed to this rule because no Christian is afraid to investigate the Bible and compare it to error. Perhaps several will write to Mr. Alfs, and between us, we can convert him.

It is not often that a Jehovah's Witness will agree to a discussion, either written or public. I am looking forward to the dialogue between Mr. Alfs and myself. I hope the reader will enjoy the discussion and come to see the truth more and more as it is contrasted with error. If Mr. Alfs has truth, we need it. If we have the truth (and I believe we do) then we need to teach Mr. Alfs and others and hope they will come to the truth!

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Our Record

Bible classes: 168; Worship: 182;
Evening: 166; Wednesday: 185; Lad-
ies' class: 18; Contribution: \$1351.

Stork Shower

There will be a stork shower for
Rene Alford and Susan Adams, March
2nd at 7:00 p.m. at the home of sis-
ter Hairston Brantley.

Gospel Meeting

Brother Bobby Duncan, minister of
the gospel from Jasper, Alabama and
editor of *Words of Truth* will be in
a gospel meeting at Brewton, Alabama
on February 19-24th at 7:30 p.m.

The Jay church will have a gospel
meeting March 5-10 with evening ser-
vices at 7 p.m. The evangelist will
be Billy Hilyer.

Congratulations

Our congratulations to Daniel
Denham and Barbara Stancliff. They
announced their engagement Sunday
and will be married sometime in May.

Responses

Brother Paul Haynes came forward

Sunday morning asking for the pray-
ers of the church. Reed Gallaher
was immersed into Christ Sunday
evening. We welcome him into the
family of God and trust that he
will strive always to do the Lord's
will.

Adults Night Out

There will be an adult get-to-
gether on Friday, February 24th at
6PM at the Bonanza on Mobile High-
way. Come on out and join in the
good food and fellowship.

Sick List

Sister Carolyn Liles is in
Canoe, Alabama taking care of her
mother who is very ill. Sisters
Hardin and Cline are still sick at
home.

Cantonment Mission Work

REMEMBER - Door to door work in
Cantonment at 9:30 a.m. Saturday.
Let's keep up the good work!

New Telephone Number

The Alan Adams' have a new phone
number, 456-4081. Please keep your
directory up-to-date.