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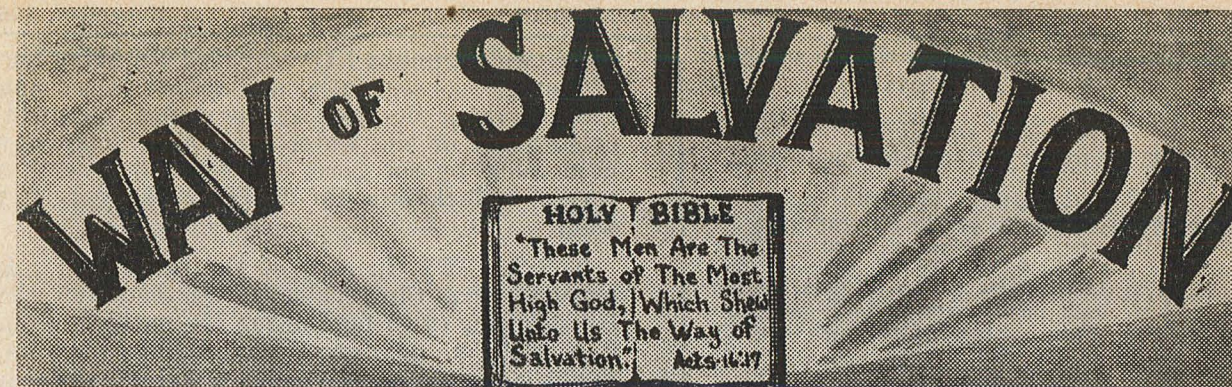
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Vol. 4

PENSACOLA, FLORIDA — NOVEMBER, 1956

No. 5

WHAT IS SIN?

NO. 3

Sin Grows

Another characteristic which helps us to define sin is that it grows. Sin progresses. Sin develops. Remember James says that when sin is full grown it bringeth forth death. Sin grows. Let me illustrate this characteristic of sin in this way. In II Samuel 12:13, I find that David said, "I have sinned against the Lord." Anyone who has even casually read of David remembers his sin of adultery and murder. But his sin was much more complicated than that. His sin began with idleness. He sent Joab and his army out to do battle with the enemy but he tarried at home. He did not have anything to do. It had not always been that way. Once he had lead his armies. Now he was idle. That lead to something else. In his idleness at eventide he arose from his bed and walked upon the roof of the King's house and from this vantage point he saw a beautiful woman bathing herself. He wanted her. He lusted after her. He sinned. He sent for her and she came unto him. Then it was sin again. This time it was adultery. In due course of time this lead to more sin. This time it was deceit and hypocrisy. David sent for the woman's husband, who was away on the battlefield, under the guise of inquiring about the trend of battle. Actually he wanted the man to be at home whereby he would have occasion to go in unto his wife that when the child was born there would be no reason to suspect that Bathsheba had played the harlot. But the deceitful scheme did not work. Uriah would not go in unto his wife. This lead to another sin. David made Uriah drunk so he would not know whether or not he had been with his wife. Thus David sinned by making his brother to sin.

Finally David had to have Uriah killed. He sent instructions to Joab to place Uriah where he would be killed. It started with idleness. It ended with murder. Sin grows. Sin progresses. It can become full grown. Perhaps this characteristic will help us to better understand what sin is.

Sin Is Contagious

But let us notice yet another characteristic of sin. Sin is contagious. Not only does sin contaminate the individual engaged in it, but it spreads like wildfire to all those around about. In I Cor. 5, we find that in

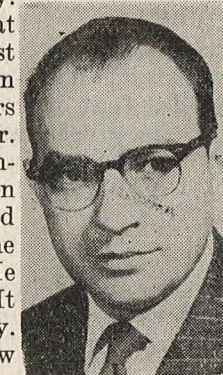
the church at Corinth there was flagrant sin. This sin was so bad that even the Gentiles who did not profess to be Christians would not engage in it. The Corinthian church, though, tolerated it and apparently condoned it. There was great danger that they would be overcome with sin because of it. Thus Paul told them, "Know ye not that a little leaven leaveth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened." Surely it will help us to better understand what sin is by understanding that sin is contagious just as a disease is contagious.

Sin Leaves Trail of Sorrow

Then let us notice another characteristic of sin. What does sin do? Sometimes we can tell what a thing is by seeing what it does. What does sin do? Sin leaves a trail of sorrow and trouble wherever it goes. From the time we learn of sin up to this present time such has been true. It was sin that separated man from God in the Garden. In Romans 5:12, we learn that it was sin which brought physical death upon mankind. It was sin which brought the destruction of the flood upon the ante-diluvian people. It was sin which brought into existence the chosen family to the exclusion of all the rest. It was sin that brought the law of Moses to the Jews as a schoolmaster to bring them to Christ. It was sin that lead to the downfall of Israel. It was sin which brought Jesus Christ to earth. It was sin which caused Jesus to die. It was sin which caused the first trouble in the church. It was sin which caused the apostasy in the church in the early centuries. It was sin which caused open rupture in the body of Christ within the last century. It is sin on the part of someone or on the part of some group or groups which threatens the unity of the church in our day. It is sin which finally brings eternal death. Paul said in Romans 6:23, "For the wages of sin is death." Let me mention again James 1:15, "Then when lust hath conceived it bringeth forth sin and sin when it is finished bringeth forth death."

Conclusion

Thus we have learned that sin is that which separates between man and God and hides God's face from man. Sin is to know to do good and not do it. Sin is unrighteousness. Sin is the transgression of the law. Sin has many characteristics which define it. Sin is conceived and born. Sin grows and becomes full grown. Sin is contagious. Sin is defined by what it does. It leaves a trail of sorrow and trouble which ultimately leads to eternal death.



CURTIS E. FLATT

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BORN OF WATER

What does the term "Born of water" mean in John 3:5? The following facts should answer this question. Elsewhere in this issue appears additional material relative to that scripture.

VOICE OF COMMENTATORS AND THEOLOGIANS

1. ALBERT BARNES (PRESBYTERIAN): "Be born of water". By water, here is evidently signified baptism. Thus the word is used in Eph. v:26; Tit. ii:5." (Barnes on the New Testament, Jno. 3:5).

2. JOSEPH BENSON (METHODIST) "Born . . . of water, that is baptized". (Commentary on the New Testament, Jno.3:5.)

3. ADAM CLARKE (METHODIST): "Of water and of the Spirit. To the baptism of water a man was admitted when he became a proselyte to the Jewish religion; and, in this baptism, he promised in the most solemn manner to renounce idolatry, to take the God of Israel for his God, and to have his life conformed to the precepts of the Divine law." (Clarke's Commentary, Vol.5, Jno.3:5.)

4. THOMAS O. SUMMERS (METHODIST): "Except a man be born of water,—To be born of water is to be baptized with water. Matt. iii:11; Acts I:5, X:47; XI:15, 16; Titus iii:5, 6. See on Matt. XXVIII. 19; Mark XVI. 16." (Commentary on the Gospels, Vol. IV, Jno. 3:5.)

5. LANG: "The word refers therefore, primarily to the baptism of John. But to this as the lustration of its time. The word found its fulfillment in the Christian baptism, which actually asserts its character as a dividing lustration between the old world and the new." (Lang's Commentary on Jno. 3:5.)

6. LIGHTFOOT: "That by water here is meant baptism, I make no doubt." (Whole Works, Jno. 3:5, Vol. 12, P.256.)

7. MACKNIGHT: "May not our Lord's words to Nicodemus, 'Expect a man be born again of water', be an allusion to the history of the deluge, and a confirmatin of its typical meaning? For Noah's coming forth from the water to live again on the earth, after having been full nine months



PERVIE NICHOLS

in the water, might fitly be called his being born of water. Consequently, as baptism is the anti-type, or thing signified by the deluge, a person's coming out of the water of baptism may have been called by our Lord, his being born again of water." (Macknight On the Epistles, Vol. V, p. 483.)

8. SCHAFF: "In view of the facts that John baptized, that Christ himself was baptized, that His disciples (4:2) baptized in His name, it seems impossible to disconnect water from baptism." (Lang's Commentary, Vo. III. p. 127, Footnote on Jno. 3:5.)

HISTORIANS

1. WILLMARTH: "It is natural to suppose that his baptism (in connection with repentance and faith) was, like John's, in order to remission . . . 'Except a man be born of water and of the Spirit he cannot enter into the kingdom of God', i.e., Baptism and Renewal by the Spirit are the conditions of true citizenship in the kingdom of God on earth." (Baptism and Remission, in Baptist Quarterly, July, 1877, p. 309.)

2. WALL: "There is not any one Christian writer of any antiquity in any language but what understands it of baptism . . . I believe Calvin was the first that ever denied this place to mean baptism. He gives another interpretation, which he confesses to be new." (History of Infant Baptism, Vol. I, p. 92, 443.)

"HUDATOS"

1. The word "water" in Jno. 3:5 is from the Greek word "hundatos" and refers to literal water—water in rivers, etc. (Thayer's Greek-English Lexicon, p. 634.)

2. Matt. 3:16: "And Jesus, when he was baptized, went up straightway out of the water (hudatos)". Same Greek word as in Jno. 3:5.

3. Jno. 3:23: "And John also was baptized in Aenon near to Salim, because there was much water (hudatos) there." This was literal water.

4. 1 Pet. 3:20: ". . . when once the longsuffering of God waited in the days of Noah, while the ark was preparing, wherein few, that is, eight souls were saved by water (hundatos)". The water of the flood was literal water. The "water" of Jno. 3:5 is "hudatos", and means, literal water, the same kind of water that was in the flood.

5. Heb. 10:22: ". . . bodies washed with pure water (hudatos)"—literal water. Bodies are washed in being baptized in water. Man is "born of water" by being baptized in water.

6. Eph. 5:26: ". . . washing of water (hudatos)". Baptism is the "washing of water". ". . . arise. and be baptized, and wash away thy sins." (Acts 22:16.)

CONCLUSION

Every standard Lexicographer, Church Historian, and every Bible Scholar known to this writer say that "water" in Jno. 3:5 means literal water and refers to water baptism.

WHAT IS A CHRISTIAN?

By L. E. WISHUM

In Faith A Christian Is A Believer

A Christian's life upon this earth must begin in faith (Heb. 11:6; Jno. 8:21, 24), and end in faith. (1 Pet. 1:9). But faith only will not save. (Jas. 2:24) Must have a faith that works through love. (Gal. 5:6.)

In Knowledge A Christian Is A Disciple

The word "disciple" means "a learner". Jesus commanded His Apostles to go make disciples (learners) of all nations. (Mt. 28:19,20) They were to accomplish this through teaching. Those who hear and become learners can come to Christ. (Jno. 6:45.)

If one abides in God's word, then he is truly His disciple. (Jno. 8:31). In order to abide in His word—we must know His word. To know His word we must study. (2 Tim. 2:15.)

In Character A Christian Is A Saint

A saint is not a dis-embodied spirit, but is a christian. (Eph. 6:1) he saints are the sanctified. (1 Cor. 2:2) sanctify means "to set apart for the Master's use". (Ex. 13:2,12.)

A person becomes sanctified through obedience to the truth. (Jno. 17:17; 2 Thess. 2:13,14.) The Corinthians were sanctified (1 Cor. 6:11). Acts 18:8 tells how, and when, they were sanctified. A sanctified person is a person separated from sin to work for the Lord. (Rom. 12:1,2.) One must continue in sanctification. (Heb. 12:14). This can be accomplished by abstaining from sin. (1 Thess. 4:3).

In Influence A Christian Is the Salt of the Earth and the Light of the World (Mt. 5:13-16).

"That ye may become blameless and harmless children of God without blemish in the midst of a crooked and perverse generation, among whom ye are seen as lights in the world." (Phil 2:15). A Christian, to be a light, must hold forth the word of life. (Phil. 2:16).

"Thy word is a lamp unto my feet, and a light unto my path." (Ps. 119:105.) "The opening of thy words giveth light . . ." (Ps. 119:130). "For the commandment is a lamp; and the law is light . . ." (Prov. 6:23). "And we have the word of prophecy made more sure; whereunto ye do well that ye take heed, as a lamp shining in a dark place . . ." (2 Pet. 1:19).

In Conflict A Christian Is A Soldier

"Suffer hardship with me, as a good soldier of Christ Jesus. No soldier on service entangleth himself in the affairs of this life; that he may please him who enrolled him as a soldier." (2 Tim. 2:3,4.) A Christian must "fight the good fight of faith". (1 Tim. 6:12). He must "war the good warfare". (1 Tim. 1:18). The Apostle is a great example of one who fought the good fight. (2 Tim. 4:7). He said imitate me as I have imitated Christ. (1 Cor. 11:1).

Disobedience to the Word of God will cause the Lord's army (the Church) to be weak and sickly, and asleep. (1 Cor. 11:30). Obedience to His Word will make it strong. (Acts. 20:32).

The armor of the soldier of Christ is described in Eph. 6:10-20. Read and learn what it is. Put it on and wear it. But remember there is no protection of-

fered for the back in this armor. Must not turn back. (Lk. 9:62).

The only weapon given a Christian to fight with is the "sword of the Spirit, which is the word of God". (Eph. 6:17). But it is enough. It is "living and active, sharper than any two-edged sword". (Heb. 4:12). It cannot be destroyed. (1 Pet. 1:25). Jesus used it against the devil successfully. (Mt. 4.) It will do the job a christian soldier needs to do. (2 Cor. 10:3-6). It is a powerful weapon. (Jas. 1:21, Rom. 1:16).

In Progress A Christian Is A Pilgrim (1 Pet. 2:11).

As a pilgrim he is looking for a city that hath foundations; a better country; that is, a heavenly. (Heb. 11:10, 13, 16). He hopes for the unseen, not for the perishable things that he sees and associates with all the time. (Rom. 8:24, 25; 2 Cor. 4:18).

In Relationship A Christian Is A Child of God

"Behold what manner of love the Father hath bestowed upon us, that we should be called children of God; and such we are. (1 Jno. 3:1).

In Expectation A Christian Is an Heir Of God

The spirit beareth witness with out spirit that we are children of God: and if children, then heirs; heirs of God, and point-heirs with Christ; if so be that we suffer with him, that we may also be glorified with him." (Rom. 8:16, 17).

"And this is the promise which he promised us, even life eternal." (1 Jno. 2:25). Yes, the Christian is rich. His inheritance is beyond comparison. Read about it in Jno. 14:1-6; and in Revelation, Chapters 21 and 22.

Going Down The Valley

Life began in the highlands of purity. It will end in the valley of shadows. We are traveling toward the setting of its sun, and the ocean of darkness. The grave will envelope all that is mortal. The body will moulder in clay and will mingle with common dust.

Memory in the material realm will end with the last fleeting breath. Warmth and encouragement cannot be stimulated when the brow can no longer be wreathed in a smile. The pulseless body and the silent voice cannot stimulate or encourage our fellow beings. Memory of past deeds and a pure life may be helpful to those who knew us, but they think of them altogether as of the past. There is simply a cold, silent, heartless, grave that hides the dust of what used to be a person.

So far as the material body is concerned, we have reached the end of the journey. IT IS NOT VERY ENCOURAGING IS IT??? But man is not wholly mortal; the spirit, the soul, the real person lives on. Whatever we retain of memory in that world I am constrained to believe will be for our happiness, if we have lived as Jesus would have it here. Friend, be sure that you seek God and Find Him, and live in harmony with his word for the few days that you reside here, and the end will be like the beautiful halo at the end of the day as the sun sinks to rest.

—Thornton Crews

SERMON OUTLINE

By THORNTON CREWS

- I. There are only two Masters, Matt. 6:24; Luke 16:13; Rom. 8:13; 6:16; Gal. 5:18
- II. There are Two Peoples: Jew and Gentile, Acts 15:9; Eph. 2:15; (Joel 2:28, 29; Acts 2:16.
- III. Two Classes of People—Saved and lost, Luke 18:10.
- IV. Two Kingdoms: Matt. 12:26; Jno. 18:36;
 1. The Kingdom of Satan, Matt. 12:26.
 2. The Kingdom of God, Jno. 3:5; Col. 1:13,14.
- V. There are two Testaments. Heb. 9:15; 10:9.
 1. The Old Testament, Gal. 4:22-26; Heb. 8:7; 10:9.
 2. The New Testament, Heb. 9:16, 17; Heb. 10:9.
- VI. There are Two Ways: Matt. 7:13, 14; Jer. 6:16.
 1. The Broad Way, Matt. 7:13.
 2. The Narrow Way, Matt. 7:14; Isa. 35:8.
- VII. There are Two Foundations: Matt. 7:24-28.
 1. The Sandy One, Matt. 7:26.
 2. The solid Rock, Matt. 7:24; Isa. 28:16; 1 Cor. 3:11, 12.
- VIII. There are Two Classes of Builders: Matt. 7:24-28
 1. The Foolish Ones, Matt. 7:25; 15:9.
 2. The Wisest Ones, Matt. 7:24.
- IX. There are Two Kinds of Laws: Rom. 7:21-23.
 1. Human, Matt. 15:9; Rom. 7:22, 23.

2. Divine, Ps. 19:7; Rom. 8:2; Jas. 1:25.
- X. Two System of Righteousness: Matt. 5:20.
 1. Man's, Rom. 9:31; 10:1-3.
 2. Divine, Rom. 1:16; Ps. 119:172.
- XI. There are Two Destinations: Ps. 9:17; 1 Cor. 5:1.
 1. Wicked, Ps. 9:17.
 2. Righteous, 2 Cor. 5:1.
- XII. Two Rewards: Matt. 25:46.
 1. Unrighteous, Matt. 25:46; 2 Thess. 1:7,8; Rev. 21:8.
 2. Righteous, Matt. 5:12; 25:46; Rev. 22:14; Ps. 16:11.

NEW BITS

Two of our staff writers have recently changed locations. Brother E. V. Srygley is now teaching in Florida Christian College, in Tampa. Brother Horace E. Huggins is now laboring with the church of Christ in Grove Hill, Ala.

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QUIBBLES ON JOHN 3:5

The scripture we are to study is where Jesus said to Nicodemus, "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

In former articles the editor has affirmed that the word "water" in the above passage refers to water baptism, and is thus a part of the new birth mentioned. A reader objects to this stricture. He acknowledges that he does not "know for sure what the word 'water' here means", but he is sure it *does not* mean water; His are the same quibbles made by other denominational preachers and teachers in their efforts to set aside the necessity of baptism.

Would Make Baptism Essential

"If the word 'water' in St. John 3:5 means literal water, then that makes water baptism essential to salvation, for it would be part of the new birth. This I don't believe".

1. *Answer*: But baptism is essential to salvation; it is a part of the new birth. In the six times baptism and salvation, or its equivalent, are mentioned together in the New Testament (Mk. 1:4; 16:16; Lk. 3:3, Acts 2:38; 22:16; 1 Pet. 3:21), baptism is always placed between the sinner and salvation. Salvation is IN Christ (Eph. 1:3; 2 Tim. 2:10). One must be baptized "INTO" Christ before he can reach salvation. (Rom. 6:3-; Gal. 3:27.) It is dangerous for one to disbelieve God's word.

"Water" Here Means "Spirit"

"'Water' in this passage means 'Spirit'", not water baptism."

1. *Answer*: If "water" here means "Spirit," then I wonder what the word "Spirit" means? A rule in grammar says that if you have the right meaning of a word you can substitute the definition in place of the word and it will make good sense. Hence, if "water" means "Spirit" and we substitute "Spirit" for "Water", the statement will read, "Except a man be born of Spirit and of the Spirit..." Sounds ridiculous, doesn't it?

The word "water" does not mean "Spirit" because "Spirit" is mentioned as something in addition to "Water" — "of water AND of the Spirit." Here the word "Spirit" is from the Greek word PNEUMA. "Water" is from the Greek word HUDATOS.

"Born of Water Even the Spirit"

"The word 'And' is from the Greek word 'KAI' and is often translated 'Even'. So the correct reading is: 'Born of water, even the Spirit'. No baptism here."

1. *Answer*: True, the word "KAI" is sometimes translated "Even". But the meaning of the context determines its use. What proof is there that "KAI" in Jno. 3:5 is rendered "Even"? More than one hundred Greek scholars translated the Bible into many languages, and not one renders "KAI" to mean "Even". This alone proves the above interpretation to be false. 2. If "Water" is "even the Spirit", then John baptized in AEnon near to Salim; because there was much "Spirit" there. (Jno. 3:23.) And when Jesus was baptized, he "went up straightway out of the Spirit" (Matt. 3:16.) Philip and the eunuch came "unto a certain Spirit", and they both

went down into" the Spirit. (Acts 8:36-38.) Such reasoning (?) is absurd!

3. Only words of equal rank may be joined by the word "even". "God and the Father of our Lord Jesus Christ" (Col. 1:3), means "God even the Father". The words "God" and "Father" here are of equal rank. Hence, it is unscriptural to say "born wards. The words "water" and "Spirit" are not 5of equal rank. Hence, it is unscriptural to say "born of water even the Spirit" or "born of Spirit even water". To do so is to wrest the scriptures.

"Water" May Mean "Word"

"The word 'water' in this passage may mean 'word'. Some Christian teachers and preachers think so."

1. *Answer*: Many preachers think and teach a host of things not authorized in God's Book. No gospel preacher will affirm that "water" here means "word."

2. Since words of the same meaning can be substituted for each other and still make good sense, let us put the word "word" in place of "water" in the following scriptures: "And John also was baptizing in AEnon near to Salim, because there was much word there" (Jno. 3:23); Philip and the eunuch "both went down into the word" (Acts 8:38); "Can any man forbid word, that these should not be baptized . . . ?" (Acts 10:47.) Such makes nonsense!

3. If "water" here means "Spirit", it would be interesting to know what the word "Spirit" means.

Water At Natural Birth

"'Water' in this scripture could mean the water present at natural birth."

1. *Answer*: If there is such water at physical birth, both water and child are born. The child is not "born of water" at natural birth; he is born of woman.

2. In the physical realm there are what are called "dry births", births when there was no water present. Now if "water" in Jno. 3:5 means water at physical birth, then all babies of a "dry birth" are bound for hell, for "born of water" is a part of the new birth. Jesus said, "Except a MAN be born again . . . ?" not an unborn infant!

Water Baptism and Spirit Baptism

"If 'water' here means water baptism, then 'the Spirit' means Spirit baptism."

1. *Answer*: This is not true for the simple reason that there is only one birth mentioned (Jno. 3:3.) Jesus did not say be "born again and again".

2. The Spirit has a part in the new birth. He revealed the plan of salvation, the conditions of the new birth. (Jno. 16:13; 14:26; Acts 2:1-47). He directs and instructs through the New Testament. Hence, one is born again when he follows the directions of the Holy Spirit and obeys the gospel. (Rom. 8:14; Acts 2:38-47, 8:36-39). Whatever one must do to be saved he must also do to be born again.

3. The Holy Spirit instructs sinners to believe in Christ (Jno. 3:16), repent of all sins (Acts 17:30; Lk. 13:3), confess faith in Christ (Rom. 10:9-10) and be baptized in water "unto the remission" of sins (Acts 2:38-R.V; 16:16; Acts 8:36-; 10:48.) Water is an element used in the process of the new birth. Hence, baptism is NOT the new birth, but is a part of it. One who obeys the commands of the Spirit is "born of water and of the Spirit".

Let us accept all Bible truth on any given subject, believe and obey it. Let there be no quibbling over the Saviour's precious word!

THE BEAUTY of HOLINESS

By GUS NICHOLS

God is not only the Author of our lives and the Father our Spirits; he is also the Creator of all that is lovely and beautiful in nature. He made the towering hills, the rolling plains and fertile valleys, with the winding streams that intervene. He made the birds that sing and the flowers that bloom, together with the silvery moon and the glittering stars which decorate the heavens by night. All of this gorgeous beauty is a divine appeal unto the heart through the avenue of the eye. While the wicked are gazing into the mud, the righteous are lifting their unworthy heads and reveling with the stars above. While the former are fretting the day away because the rose bush has its thorns, the latter are beguiled and enraptured with the gorgeous beauty of the rose itself, and do not even note that the thorns are there. The Christian is commanded, therefore, to think on "Whatsoever things are lovely." (Phil. 4:8). To a divinely refined and cultured person, there is beauty everywhere, even in the self-denials and hardships of the Christian life.

"Beauty of Holiness"

"Give unto the Lord the glory due unto his name: bring an offering, and come before him: worship the Lord in the BEAUTY OS HOLINESS." (1 Chron. 16:29.) Here we learn that goodness, purity and uprightness, should characterize those who present themselves before the Lord in worship. They are to be holy, or "unworldly", set apart for God, to be, as it were, exclusively his. Such is "THE BEAUTY OF HOLINESS." In fact, there is nothing else in all the universe that is comparable to this in beauty. The faithful Christian is, therefore, a beautiful creature to behold. "The Lord taketh pleasure in his people: HE WILL BEAUTIFY the meek with salvation." (Psa 149:4.) The true Christian is clothed with salvation, and is so meek and gentle in his life, that he is a creature of beauty and attraction. He may have a ruddy complexion, and an ugly frame, but if he has a beautiful and kindly spirit within, he will be able, by his magnetic goodness, and Christian personality, to draw those of fine sense and good taste to be his friends. The most beautiful thing in the world cannot be seen in a mirror. "FAVOR IS DECEITFUL, AND BEAUTY IS VAIN: but a woman that feareth the Lord, she shall be praised." (Prov. 31:30. Physical attraction, WITHOUT INWARD BEAUTY, is deceptive and vain. An hour spent with God in humble prayer and devotion, confessing and forsaking ones sins, and imbibing the Spirit of the Master, is worth a month at the beauty parlor with out this. A loveable disposition and pleasing personality is far more important than a beautiful exterior. The outside is easily spoiled from within.

Pure In Heart

"Blessed are the pure in heart." (Mat. 5:8.) If one is not pure within his very thoughts, affections and purposes, no amount of outward beauty can atone for the awful defect. Neither can costly array hide inward ugliness. A kind heart, and a sympathetic understanding, with an all-consuming desire to do right, together with a "Meek and quiet spirit" is in the sight of God of great price. (Pet. 3:1-4.) Out of the heart comes forth the words and deeds. (Mat. 15:19.) Hence, we should guard and keep the heart with all dilligence. "For out of it are the issues of life."

(Prov. 4:23.) "As he thinketh in his heart, so is he." (Prov. 23:7.) Hence, in the final analysis, it is the culture and refinement of the inward man that counts, and not something costly for the outward man. (2 Cor. 4:16-18.) Nothing but a beautiful life can come forth from a pure heart. (Acts 5:3.) The beauty of the outward man soon fades away. (Eccl. 3:11.) But inward beauty continues so long as one is guided by the word of God. Jesus said the scribes and Pharisees were "Like unto white sepulchres, which indeed appear BEAUTIFUL OUTWARD, but are within full of dead men's bones, and of all uncleanness." (Mat. 23:27.) Outward beauty was insufficient then, and it is today. Some day the paint and whitewash will all come off.

Outward Man Beautified From Within

The outward man may be made beautiful from within—from the heart. This may be summed up in the following items::

1. THE FACE may be made to shine with wisdom. "A man's wisdom maketh his face to shine, and the boldness of his face shall be changed." (Eccl. 8:1.)
2. THE LIPS may be beautiful with truth. (1 Pet. 3:8-11.) Such an one will love life and see good days.
3. THE EYES are made beautiful with pity for the unfortunate, the sick and the lost of earth. "Be pitiful." (1 Pet. 3:8.)
4. THE VOICE is made beautiful in prayer and by singing the praise of God. (Eph. 5:19; 1 Thess. 5:17-18.)
5. CHARITY BEAUTIFIES THE HANDS. (Prov. 31:20.) The most lovely hands are those accustomed to reaching out to the needy—ministering hands.
6. THE FEET are beautiful that are given to bearing glad tidings of gospel truth to others. (Rom. 10:15; Isa. 52:7-8.)
7. MY FIGURE, or body is beautiful by uprightness, and by being adorned with all the Christian graces, including temperance, or self control. (2 Pet. 1:5-11; Prov. 15:8.)
8. OUR WALK is beautiful when we walk in the steps of the Master. (1 Pet. 2:21.)
9. THE BEST DRESSED PEOPLE are those who have put off the old man, or manner or life, and have put on the new man, or manner of life. (Eph. 4:22-32; Col. 3:8-15.) In being baptized into Christ we are to thus put on Christ. (Gal. 3:27.) Then Christ is to be formed in us, and we are to let the world see Jesus in us, and through us. (Gal. 4:9.) Such people can worship God "In the beauty of holiness." (1 Chron. 16:29.) Those who do this are promised "Beauty for ashes". (Isa. 61:3.)

TRACT PRINTED

The material in the June issue on HOW TO FIND THE NEW TESTAMENT CHURCH has been printed in tract form. This tract could be used effectively in personal work. It is written primarily to instruct the average person, who knows little or nothing about the Church of Christ. This booklet contains 24 pages. Its overall size 3½ inches by 6 inches. The price \$5.00 per 100.

Free sample copies of tracts and papers will be sent upon request.

The Newness of Christianity

By E. V. SRYGLEY, JR.

Not Just Another Religion

Christianity is not just another "world religion". Some who profess to be Christians regard Christianity as truth to them. They say Buddhism is truth to the Buddhists, etc.

To the contrary, Christianity is the only source of eternal salvation to accountable people. There were, in the time of Christ, false religions and false philosophies. Notwithstanding this fact, Jesus said, "I am the Way", Jno. 14:6.



In Paul's day there were false religions. Nevertheless, Paul said that the Gospel is God's means of salvation. Rom. 1:16.

Hence, although there were many religions and philosophies in the day of Christ and of Paul, Christianity was the only TRUE WAY OF LIFE.

Not A Renovated Judaism

Christianity is not just an outgrowth of the Old Testament religion of Judaism.

Calvinists affirm that the church started with Adam and Eve; hence, that Christianity is simply the culmination of what started in the very beginning.

But Jesus says in Matt. 16:18, "... I will build my church ...". The verb translated "will build" means to build from the foundation up. Hence, Christianity is entirely new and distinct; not having any organic connection with any preceding institution.

Now Is It New?

When I speak of the newness of Christianity, I refer to the distinctiveness of it. What, then, is new, distinct, and different about Christianity?

Particularly, in what ways does it differ from the old Judaism of the Old Testament?

Universal

Christianity is not limited or bound by any race, or nation. The Gospel of Christianity is to be preached to every creature, Matt. 28:18-20; Mark 16:15, 16.

The Mosaic religion was not universal. It was limited to the Israelites only, Deut. 5:2, 3.

Hence, no Gentile as such was ever commanded to keep the Law of Moses.

Incidentally, then, the obligation to keep the Sabbath would not be upon Gentiles today even if the Law of Moses were still the rule of faith and practice for the people of God.

Perfect Salvation

No sin from the time of Adam to the death of Christ was perfectly removed in absolute remission, Heb. 10:1-4.

Heb. 10:1-4 makes it clear that animal sacrifices could not remove sins. Hence, no matter when animal sacrifices occurred, they did not forgive sins completely.

Heb. 10:1-4 teaches that prior to the time of Christ there had to be a continual sacrificing.

But the new covenant and the death of Christ provide a perfect salvation, Jer. 31:31-34; Heb. 9:15.

Related Differently

Today, one is not brought into covenant relationship with God as Jewish infants were related to God.

The physical birth into this world also made the infant under Moses a member of the commonwealth of Israel.

However, today, teaching is absolutely necessary to embracing Christianity and entering the church, Jno. 6:44, 45; Mark 16:16; Acts 2:38.

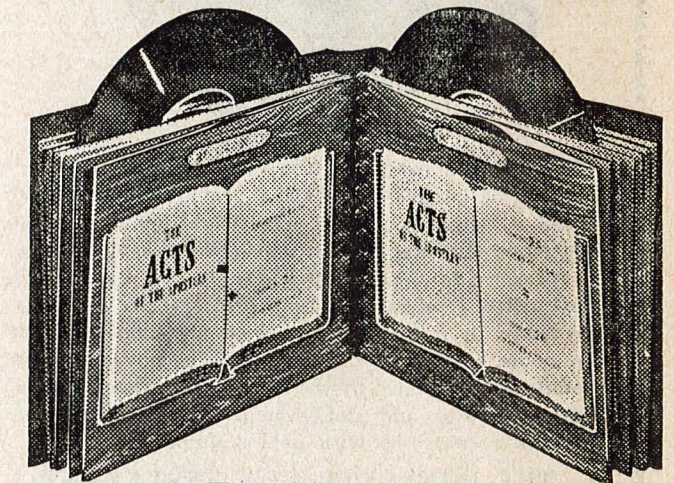
It is this feature of Christianity that makes infant church membership impossible. Infants cannot be taught.

CREEDS

By THORNTON CREWS

Would a man upon clear day take a lantern to light his children's way to school? So does the man who takes a creed to light the way to heaven. Creeds are needless things. They always obscure instead of increase the light. Weak eyes may call for colored glasses, but no man needs a creed in order to keep down the glare of the true light of God's word. God has spoken to us in plain and simple language about our duty ... Many of us spend a lot more time in our efforts to understand the things that God has not revealed than we do in trying to understand the things that he wants us to do. All creeds are not written. Many of us have our own private theory. Let us be careful not to add to what God says.

—Thornton Crews



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