



# THE RESTORATION HERALD

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## SIX LESSONS LEARNED FROM CINCINNATI CHRISTIAN UNIVERSITY

by John R. Mitchell

Christianity is a taught religion. Paul in Philippians 4:9 writes, “The things which you learned and received and heard and saw in me, these do...” Paul was very concerned that his readers learn – from both written instruction and from observing situations. With that theme in mind, we turn our attention to the sad tale of Cincinnati Christian University (CCU). As most of our readers are very much aware, this past October the Trustees of CCU made the decision to cease academic operations at the end of 2019.

What readers may not be aware of is the history of this once great academic institution. In 1923, unbeknownst to each other, McGarvey Bible College (in Lexington) and Cincinnati Bible Institute (in Cincinnati) each formed and began programs of Bible instruction with the goal of preparing students for Christian ministry and service. Both institutions were especially interested in producing Bible-believing preachers who would stand for the faith once delivered to the saints. It took little time for the leaders of these two institutions to realize that a merger would provide the best use of resources while maximizing Kingdom impact. In 1924, the two merged and Cincinnati Bible Seminary was formed.

The Cincinnati Bible Institute mentioned above was one of the initiatives of the Clarke Fund, an evangelistic agency that had been operating as a home missionary agency since 1871. Although it is beyond the scope of this article to fully document, it was the Clarke Fund that ultimately led to the formation of the Christian Restoration Association (CRA). It is accurate to say, therefore, that the CRA and CCU are branches from the same root, namely the Clarke Fund. This common source explains why an inordinate amount of attention, at least in the eyes of some, has been paid to the plight of CCU through the years in the pages of the *Herald*.

Over these many years, much has been written about the operations and decisions involving CCU. Many prescient warnings have been delivered. As tempting as it may be to look backward, throw stones, and exclaim “See, we told you so,” precious little would be accomplished. Instead, let’s examine the landscape for lessons to be learned as we “press toward the goal for the prize of the upward call of God in Christ Jesus” (Philippians 3:14). These lessons are not only applicable to academic institutions and other organizations, but lessons evangelists and elders can apply in their local congregations.

Lesson one: Be careful whom you turn control of your institution over to – **Character over Charisma**. Over the past twenty years or so, across the broad spectrum of Christianity, much focus and emphasis has been placed on leadership – identifying, training, and developing leaders. What is interesting is that Paul in 1 Timothy 3 and Titus 1, along with Moses in Deuteronomy 17, are more concerned with the character of men in leadership rather than the acumen in which they lead. When considering and selecting who the leaders of any Christian organization will be, we must focus intently on the character of those under consideration.

Lesson two: Ensure that New Testament doctrine supersedes pragmatic decision making – **Bible over Business**. Isaiah presents this lesson in a neat, one-verse package in Isaiah 8:20, “To the law and to the testimony! If they do not speak according to this word, it is because there is no light in them.” The modern pressures on any organization, regardless of size, can be intense. These pressures range from church growth, to community relevance, to moral purity, etc. In the crucible of these, institutions simply must remain steadfast to plain Bible teaching. From salvation through sanctification, God’s Word, not current leadership fads or church growth techniques, must

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# Editor's Viewpoint

## "The Importance of Knowledge"

An annual poll conducted for the Victims of Communism Memorial Foundation contains some alarming results. The poll found that the younger generations have a far more positive view of socialism and communism than their elders. In what can only be called a disturbing dynamic, as young Americans lose a fundamental understanding of civics and American history, they increasingly embrace socialism.

The survey, released October 28, 2019, contains some findings that are indeed very troubling. According to the poll, 70% of millennials affirmed that they are likely or extremely likely to vote for a 'socialist.' Seventy-six percent of those polled "are unaware that the Hitler-Stalin pact started World War II." President Trump, of course, is seen as the "biggest threat to world peace" over Kim Jong-Un and Vladimir Putin.

The most stunning revelation, however, is that only "57% of millennials (compared to 94% of the Silent Generation) believe the Declaration of Independence better guarantees freedom and inequality over the Communist Manifesto." Shocking indeed! Somehow the basic knowledge that the Declaration of Independence made free men out of slaves, whereas the Communist Manifesto made slaves out of free men, has totally escaped this younger generation of Americans.

The root cause of these astonishing findings is obvious – a lack of knowledge of history. As Marion Smith, Executive Director of the Victims of Communism Memorial Foundation, stated, "When we don't educate our youngest generations about the historical truth of 100 million victims murdered at the hands of communist regimes over the past century, we shouldn't be surprised at their willingness to embrace Marxist ideas."

How, exactly, does all this relate to those of us in the Restoration Movement? Simply this – Christianity is a taught religion. Christianity is a system of divine truth based on argument and evidence. As such, it addresses itself to man as an intelligent being, as Paul says in 1 Corinthians 10:15, "I speak as to wise men."

As our churches move forward, we need a solid, working knowledge of both Truth and Restoration Movement history. The necessity of the first should be obvious to the reader. Paul in Colossians 2:6-7 and Ephesians 4:20-21 emphasizes the importance of knowledge of divine truth – "as you have been taught" – as the foundational building block of a God-honoring, Christian life. One theme that permeates the writings of Paul is that right thinking, based upon knowledge of God and His word, is a prerequisite to correct conduct.

The Christian Restoration Association has long been committed to providing relevant Bible instruction. Sadly, this month we bid farewell to Gareth Reese as a regular monthly contributor to the Restoration Herald. His Digging a Little Deeper columns have been a rich mine providing valuable Bible instruction, helping ensure Restoration Herald readers have the Biblical foundation we need. We will certainly miss his teaching.

The necessity of knowledge of Restoration Movement history may not be so obvious. As Dr. James North notes, Thomas Campbell's Declaration and Address is perhaps the most significant document that the Restoration Movement has produced. In this fascinating treatise, Campbell sets forth, "Union in truth has been, and ever must be, the desire and prayer of all such. Union

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Editor, John R. Mitchell

### OUR PLATFORM

- The Bible:** God's revelation to man, its authority and finality, man's only rule of faith and practice.
- The Christ:** The only begotten Son of God man's only Savior and Lord.
- The Church:** The true tabernacle which the Lord pitched, and not man.
- The Gospel:** The power of God unto salvation, its proclamation and defense.
- The Unity of Believers:** In the "unity of the faith" as prescribed in the New Testament.
- The Fellowship:** Of brethren of "like precious faith," in the furtherance of the gospel and the building of churches of Christ according to the Bible pattern.

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# Convictions in an Age of Tolerance

by Tom Claibourne

**T**olerance. I remember well the uproar from the high priests of political correctness about eight years ago. It all began with a simple question, and an honest, innocent answer. Chick-fil-A CEO Dan Cathy was asked in an interview about marriage and family.

Here is part of his reply:

“We are very much supportive of the family—the biblical definition of the family unit. We are a family-owned business, a family-led business, and we are married to our first wives. We give God thanks for that. . . . We know that it might not be popular with everyone, but thank the Lord, we live in a country where we can share our values and operate on biblical principles.”

Oh my! Activists, actors, and media elitists who proudly trumpet their own tolerance, rose up in self-righteous indignation. Soon there were vicious, hateful, verbal assaults on Mr. Cathy and on Chick-fil-A, along with calls for protests and boycotts. The mayors of Boston and Chicago even threatened to use their political influence to keep the popular chain restaurant out of their cities.

As the hateful judgmentalism continued, I recall thinking to myself “Who’s really being intolerant here? Who’s opposing free speech?” Such attacks against those who speak God’s truth or stand for a Biblical worldview continue to escalate today.

Tolerance. Most everyone says they are for it, but it makes a huge difference how one defines it and what is being tolerated.

Is tolerance a *good* thing? It depends! Is intolerance a *bad* thing? It depends!

Romans 12:9 is quite instructive in this discussion: “*Let love be genuine. Abhor what is evil; hold fast to what is good*” (ESV). Words and definitions matter. God wants the tolerance we practice governed by His definition of good and evil.

Satan has shrewdly introduced a new kind of tolerance that is both deceptive and destructive.

## THE NEW TOLERANCE

**J**ust five decades ago, tolerance was defined as a “permissive attitude toward beliefs or practices differing from or conflicting with one’s own, sympathy for diversity in thought or conduct” (*Webster’s Third New International Dictionary, 1965*). Tolerance basically meant treating with kindness and dignity those who disagree with one’s own views, instead of hating, harassing, or oppressing them.

In a more recent dictionary/thesaurus I found synonyms that reflect the current prevailing usage of the word *tolerance*: “allow, permit, endure, accept, sanction, condone” (*Reader’s Digest Oxford Complete Wordfinder, 1996*). The last three words change the playing field dramatically.

The new tolerance demands not only respect and fair treatment, but also that others condone, endorse, and praise behavior that is different or even sinful. To question or condemn deviant behavior

is considered intolerant and bigoted. In the new system of tolerance, virtually anything is supposed to be tolerated, except intolerance, which is considered the most deplorable behavior of all.

Attitudes and beliefs have changed drastically in the United States. An increasing majority of Americans now believe there is no such thing as absolute truth. One worldview or culture is considered as valid as any other, and supposedly no value system can be considered true for all people in all places at all times. Everything is considered relative.

The only worldview considered dangerous is the one that claims there is absolute truth and a God who determines right from wrong. Christian faith is increasingly considered intolerant and a threat to the political correctness of our day.

## CONSEQUENCES OF THE NEW TOLERANCE

**A**s the opening illustration demonstrates, this is more than simply an issue of semantics. The new tolerance has resulted, ironically, in far less tolerance toward certain individuals and groups.

A widespread acceptance of the new tolerance has several negative consequences.

### Logical thinking is victimized.

The new tolerance actually requires people to check their brains at the door and make illogical assumptions. Is intolerance always an evil thing? We regularly expect, and even demand, intolerance in certain areas of life. What hospital patient does not want the doctor to be intolerant of disease, and the pharmacist to be just as intolerant of prescription errors? What air traveler does not expect a pilot and an air traffic controller to be intolerant of the slightest miscalculation? We expect the Department of the Treasury to be intolerant of counterfeit money, and a good scientist to be intolerant of faulty research.

The popular sentiment that “whatever a person believes is fine, as long as he is sincere” may sound sweet and tolerant, but not many are willing to apply that principle to the pedophile who stalks their children.

It is time for Americans to think again, and logically analyze the competing claims of differing religions and philosophies. Everyone cannot be right.

### Truth is victimized.

In the popular tolerance-at-all costs line of thinking, all opinions are created equal. If all cultural groups and individuals can determine their own truth, then everything is relative, and it becomes impossible to identify anything as false.

### Biblical authority is victimized.

Since the new tolerance dogmatically proclaims that we dare not question anyone else’s beliefs, false teaching is allowed to run

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## Convictions in an Age of Tolerance (cont.)

rampant. The authority of Scripture is undermined. Indeed, many people will not tolerate sound biblical teaching because they have turned aside to myths (2 Timothy 4:3-4).

### **Christianity is victimized.**

Christianity can never be tolerated for long by the new tolerance regime, given the fact that Jesus Christ made bold, exclusive claims. Our faith has its basis in the reality of a Creator God, who is holy and just. Sinful humanity has rebelled against the authoritative words of the God of truth, and mankind is lost in sin without the atoning sacrifice of Jesus Christ. The same Jesus who is the way, the truth, and the life, and the only way to salvation (John 14:6; Acts 4:12).

Even the cross itself is offensive since it vividly displays God's intolerance of sin. Therefore, a crucifix in a jar of urine is considered art in our politically correct world, but a rainbow submerged in a jar of urine is totally unacceptable.

The gospel of Jesus is a threat to the very structure of the new tolerance system.

### **Civil society is victimized.**

If there is no absolute standard of right and wrong, as the high priests of tolerance suggest, then anything goes. If there is no absolute authority, who is to say that sexual assault, racism, and child abuse are wrong?

Any society that loses its will to make moral judgments will lose its moral foundation, without which it will ultimately crumble. The new tolerance is the fast road to chaos.

### **The family is victimized.**

Since God intended for the family to be the basic unit of society and its most vital force for stability and order, He clearly expressed in Scripture His prescription for both marriage and parenting. The new tolerance mocks and discards biblical family values and the result is rampant sexual immorality, abortion, divorce, spousal and child abuse, same sex "marriage," transgenderism, and other frightening consequences.

### **Love is victimized.**

True Christian love is the enemy of this new tolerance because love not only is patient and kind, it also *"does not delight in evil but rejoices with the truth"* (1 Corinthians 13:6). Love also protects by sometimes confronting. True love leads us to forbid our children to engage in certain dangerous behaviors. Real Christian love motivates us to say to a friend, "I hate to see you hurt yourself or ruin your life through your sinful actions."

### **Heroism is victimized.**

Throughout history heroes have arisen to defend particular truths and principles at great cost. Our world would be much poorer were it not for the actions of those who were courageous enough to be intolerant when necessary.

The prophet Elijah was intolerant of false prophets and the wickedness of Queen Jezebel (1 Kings 18).

John the Baptist was intolerant of Herod's sexual immorality (Mark 6:14-28).

Believers in Ephesus were intolerant of sorcery and witchcraft (Acts 19).

Frederick Douglas was intolerant of slavery.

Winston Churchill, Dwight D. Eisenhower, and the Allied forces were intolerant of Nazism and anti-Semitism.

Amy Carmichael was intolerant of child prostitution.

Martin Luther King, Jr. was intolerant of segregation and racial injustice.

Pope John Paul II, Margaret Thatcher, and Ronald Reagan were intolerant of Communism.

Mother Teresa was intolerant of abortion and human suffering.

The new tolerance does not leave much room for heroism.

### **Missionary efforts are victimized.**

The new tolerance eliminates the need for world evangelization. After all, why disturb all those people in another culture if one belief system is as good as any other? Let them journey peacefully to God on their own religious (or nonreligious) road.

Sending Christian missionaries implies that there is something superior about the Christian message, and that is a bigoted and intolerant thought according to the new world order.

## STANDING FOR TRUTH IN A TOLERANT WORLD

So, how shall we respond to a world that has sacrificed truth on the altar of tolerance, and now is drowning in a raging sea of moral relativism?

### **Know the truth.**

We need to know the truth well enough to give an answer concerning it (1 Peter 3:15), and to avoid being led astray by false teaching (Colossians 2:8), so the truth can set us free (John 8:31-32).

### **Love the truth.**

Many are lost because they refuse to love the truth (2 Thessalonians 2:10), and then exchange the truth of God for a lie (Romans 1:25). Truth has its basis in the nature and authority of God, so we must love what He loves and hate what He hates (Romans 12:9; Psalm 97:10) and focus our minds on the proper things (Philippians 4:8).

### **Defend the truth.**

God needs heroes who will rise up against evil (Psalm 94:16) and confront nonbiblical views and actions by testifying to the truth (2 Timothy 1:8).

### **Speak the truth with wisdom.**

God's truth must be presented in a clear, noncompromising way that is understandable to each particular listener (1 Corinthians 9:19-23).

### **Speak the truth in love.**

Like Jesus, we must be full of grace and truth (John 1:14, 17), presenting the truth with gentleness and respect (1 Peter 3:15-16),

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# “The Christian Law Code”

## Part 4

The following is from a forthcoming book by Jack Cottrell on *Lessons from Ephesians*

SCRIPTURE: Ephesians 4:25-32

25 Therefore, having put away falsehood, let each one of you speak the truth with his neighbor, for we are members one of another.

26 Be angry and do not sin; do not let the sun go down on your anger;

27 and give no opportunity to the devil.

28 Let the thief no longer steal, but rather let him labor, doing honest work with his own hands, so that he may have something to share with anyone in need.

29 Let no corrupting talk come out of your mouths, but only such as is good for building up, as fits the occasion, that it may give grace to those who hear.

30 And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption.

31 Let all bitterness and wrath and anger and clamor and slander be put away from you, along with all malice.

32 Be kind to one another, tenderhearted, forgiving one another, as God in Christ forgave you.

### V. BE NICE TO OTHERS (vv. 31-32).

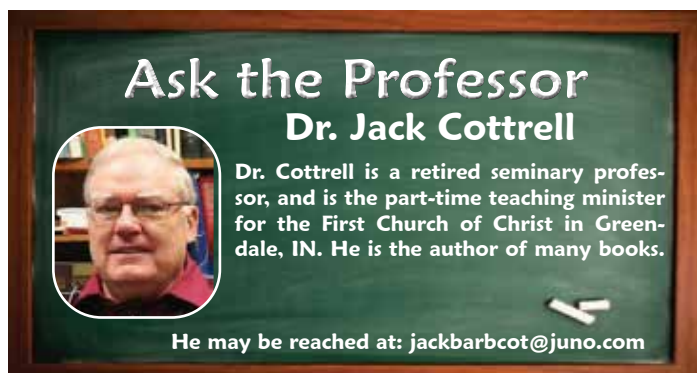
In verses 31-32 Paul lays down a few basic rules about our attitudes toward other people. I think we can sum it up in the very general instruction our parents gave us as children as we interacted with other children: “Now, you **be nice**, y’ hear?” So how can we “be nice” to others?

#### A. Do not have *negative feelings* toward another person, desiring to harm him or her.

Such negative feelings always turn into harmful actions toward someone, as Paul also indicates here.

The first negative feeling Paul forbids is *bitterness* (v. 31), which includes resentment and holding grudges against someone. It includes blaming others for your problems and wanting to see them suffer for it. This resembles the “victim syndrome.” The second negative feeling is described with two similar words, *wrath* (Greek, *thumos*) and *anger* (*orgē*). The latter term refers to anger that seethes below the surface as a state of mind, like the fiery magma that seethes at the bottom of the earth’s crust; the former term describes outbursts of rage analogous to volcanic eruptions.

God’s law forbids us to harbor these kinds of bad feelings toward others. In the Sermon on the Mount (Matthew 5:21-22), Jesus teaches us that being angry toward someone brings the same punishment as breaking the sixth commandment, “You shall not



murder” (Exodus 20:13).

The next two things that contradict “niceness” are *clamor* and *slander*, which spew forth when the *orgē* erupts. The word for “clamor” is *kraugē*, which refers to shouting, yelling, or screaming, as in an angry argument or in political riots. Jesus links this sin also with murder in Matthew 5:21-22, when He says, “Whoever insults his brother will be liable to the council; and whoever says, ‘You fool!’ will be liable to the hell of fire.” The word for “slander” is actually the same word as “blasphemy” (*blasphēmia*), which is any speech that puts others down, especially telling hurtful lies about them.

The final negative feeling mentioned here is *malice*, which is actually the Greek word *kakia*, which can have the general meaning of “evil, badness, depravity, wickedness.” It also has the more specific meaning of “malice” or “ill will,” or an evil state of mind that produces evil acts (as R. C. Trench puts it). The same word is used in James 1:21, where the KJV translates it as “naughtiness.” Just think of it as including everything that is the opposite of “being nice.”

#### B. Have only *positive, loving feelings* and deeds toward others.

Paul sums up this niceness in verse 32, “Be kind to one another, tenderhearted, forgiving one another, as God in Christ forgave you.” Such kindness is wanting the best for others, and helping them to achieve it. The Greek word translated as “kind” is *chrēstos*, i.e., “kind, pleasant, good, loving, benevolent.” This led to an early Christian greeting, “*Christos chrēstos*,” i.e., “Christ is good!”

To be tenderhearted means to hurt when others hurt and to help them to relieve their suffering. It is very similar to mercy and compassion. The Greek word is *eusplangchnos*. This comes from *splangchna*, which literally means “bowels, entrails, innards, viscera,” i.e., guts. This is combined with the word *eu*, signifying “well, good.” The compound word does not mean “having good guts,” since in Bible times the word for “bowels” represented what we mean today by the word “heart.” Thus we say it as “**tenderhearted**,” or **softhearted**. As Paul puts it in Romans 12:15, “Weep with those who weep,” and in Galatians 6:2, “Bear one another’s burdens.”

The ultimate in kindness and tenderheartedness is seen in the command to be “forgiving one another, as God in Christ forgave you” (v. 32). If someone has harmed you, you must be willing to “let it go,” and to seek to restore a friendly relationship with the offender (Matthew 18:21-22). By obeying this commandment we are imitating God’s own holy nature. When He forgave us, He set the eternal example for us to follow in our relationships with others.

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## Ask the Professor (cont.)

We will note that the word “forgave” is past (aorist) tense, indicating a single moment in the past when God forgave us. Some think this refers to the cross, but God did not actually forgive anyone at the cross. Rather, He was making it *possible* to forgive those who obey the gospel. The single past moment when He actually bestowed forgiveness (His “robe of righteousness”) upon us was in our baptism.

### VI. TWO “WATCHERS” WHO MONITOR OUR BEHAVIOR (vv. 27, 30).

Inserted into this concise paragraph related to our Christian law code are two verses that may seem to be unrelated to the commands laid out for us. One is verse 27, “And give no opportunity to the devil.” The other is verse 30, “And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption.” What are these verses telling us? They tell us that our efforts to keep the commandments of our law code are constantly being monitored by two “watchers,” and that we should always be conscious of this fact.

The first monitor is the devil himself (v. 27), who through his demons keeps track of our law-keeping and especially our law-breaking. He spies on us to see if we are doing anything that will give his demons an *opportunity* to enter into our lives, i.e., a foothold, or a place to stand from which they can take control of our thoughts and actions. We should note that this warning is connected

especially with Paul’s warning against the sin of anger.

The other monitor is the Holy Spirit, who is already dwelling within us as a source of power for obeying these commands. He wants to help us and to give us spiritual strength to obey our law code, thus enabling us to achieve spiritual maturity (see 3:16). But why does Paul tell us not to *grieve* the Spirit? We surely are not consciously doing this, are we? Probably not, but the point is that our failure to accept and use the Spirit’s power to help us overcome sin causes Him to grieve for us! Does God actually experience grief? Yes! See Psalms 78:40, “How often they [the Israelites] rebelled against Him in the wilderness and grieved Him in the desert!” “But they rebelled and grieved His Holy Spirit” (Isaiah 63:10). God is personal; the Holy Spirit is a person; all persons can experience grief. When we ignore His offered power to help us obey our law code and fall into sin, He grieves. All sin *hurts* the Holy Spirit.

The Spirit has also sealed us for the day of redemption, i.e., has marked us as belonging to God by His very indwelling presence (see 1:13). This is not a “once saved, always saved” situation, since we still have the free will to abandon our belief and lose this divine Marker. But the Spirit’s purpose and desire is to stay with us until the “day of redemption,” giving us the strength to make it *all the way home!* Let us use our free will to do everything that pleases the Spirit, and to abandon all that grieves Him! RH

(To Be Continued Next Month)

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## LESSONS LEARNED (CONT.)

ever be the light to our path.

Lesson three: Stay true to the mission of the organization and its founding principles – **Why over What**. John 6 contains Jesus’ epic Bread of Life discourse. Verse 66 records in the immediate aftermath that “many of His disciples went back and walked with Him no more.” Faced with the reality of His disciples shrinking from a multitude to the proverbial handful, Jesus focused clearly on mission; He remained singularly focused upon why. Rather than panicking over what happened as a result of preaching God’s Word, He simply remained true to His calling of doing “the will of Him who sent Me.” Why over What.

Lesson four: Listen to godly advice, regardless of the source – **Heed over Haughty**. In 1 Samuel 25, David recklessly launches a plan to avenge himself after being slighted by Nabal. In an encounter that can only be attributed to the providence of God, Nabal’s wife Abigail meets David on the journey. During this brief meeting, Abigail exhorts David not to avenge himself, but rather, to leave the avenging to God. When one considers the culture in which this event occurred and the status which David enjoyed, it is truly admirable that David heeded the godly advice of this wise woman.

Lesson five: Someone must be willing to be the 401<sup>st</sup> prophet – **Courage over Cowardice**. In 1 Kings 22, Ahab embarks on a military venture to engage Ramoth in Gilead, recruiting Jehoshaphat to fight alongside. Jehoshaphat wisely inquires for the word of the Lord as to this matter. Unsurprisingly, all 400 prophets with one voice encourage Ahab to “Go up, for the Lord will deliver it into the hand of the king.” Seeking confirmation, the prophet Micaiah is summoned. Micaiah, willing to stand alone for the true word of the Lord, prophetically pronounces the doom that will ultimately meet Ahab. Inspired or not, it could not have been easy for Micaiah to stand alone and deliver the truth of God’s Word. Stand alone he did, however. Every organization needs a Micaiah.

Lesson six: Each organization must have safety mechanisms in place – **Shield over Shirk**. In 1 Timothy 6:20 Paul instructs Timothy to guard what was committed to his trust. Evangelists, Elders, Trustees, Professors, Presidents, etc. are both exhorted and expected to keep watch and guard over what is entrusted to their care. From the New Testament qualifications for Elders, to qualifications and statements of faith for Trustees, to whatever appropriate mechanisms are in place, leaders in any organization must respect and adhere to the defense mechanisms set in place.

The demise of Cincinnati Christian University vividly demonstrates the truth of 1 Peter 5:8, “Be sober, be vigilant, because your adversary the devil walks about like a roaring lion, seeking whom he may devour.” No Christian institution or individual is immune – all are in the crosshairs of the devil’s weapons.

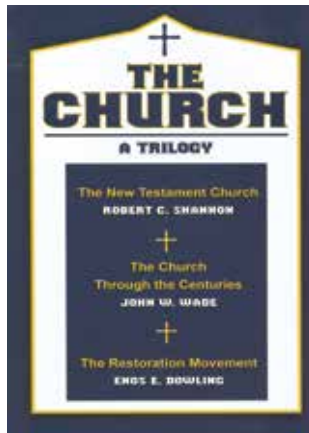
Our earnest prayer is that these, and perhaps other, lessons can be learned and applied. By looking back to see ahead, our Restoration Movement organizations and churches can thus avoid a similar institutional collapse as the one we have recently witnessed. Peter continues, “Resist him, steadfast in the faith...” (1 Peter 5:9). Pray for our churches and institutions. RH

*John R. Mitchell is the editor of the Restoration Herald*

## Restoration Movement History Resources

Several times in this issue of the *Restoration Herald* we have noted the importance of having a good, working knowledge of Restoration History. To that end, we draw your attention to the following resources, all of which are superb and highly recommended.

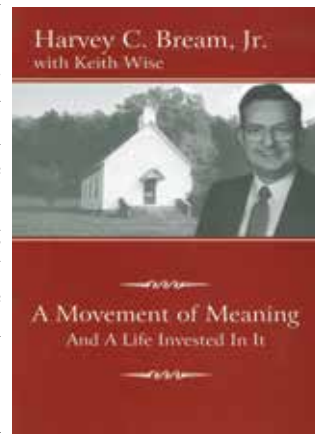
The first is *The Church: A Trilogy*. This work is valuable for a generation of Christian Church / Church of Christ members who are schooled in the “how” but not always the “why.” These three books deal with the principles that launched the Restoration Movement. Straightforward and easy to read, this volume would be perfect for a Bible School class or Small Group interested in developing a basic understanding of the Restoration Movement.



The second is *History of the American Restoration Movement* by Michael Hines. Although more

in depth than *The Church: A Trilogy*, this work is also quite easy to digest. Written in a popular style, the book presents the practical and theological developments of the Restoration Movement while placing the movement in its historical context. Well versed in current theological and political trends, Hines also presents a thought-provoking analysis of several challenges that may lie ahead. This fine work by Hines would also be a wonderful choice for a local congregation’s Christian Education program.

The last is *A Movement of Meaning and a Life Invested in It* by Harvey C. Bream, Jr. with Keith Wise. Harvey Bream was a Trustee of the Christian Restoration Association from 1951 until his passing in December 2018. There are few men today who have the immense background in the Restoration Movement that Harvey Bream had. In addition, there are few, if any, who have accomplished as much in the Restoration Movement. This book looks at the Restoration Movement from Harvey’s unique perspective. This insightful and stimulating work will not only educate but is also sure to inspire the reader to greater works for our Lord, Jesus Christ.



All the above referenced books are available through the CRA bookstore, which you can visit online at our website, [thecra.org](http://thecra.org), or feel free to give us a call at 513-229-8000.

## EDITOR'S VIEWPOINT (CONT.)

in Truth is our motto. The Divine Word is our Standard." Some today say the Restoration Movement is a unity movement – but this does not go far enough. It was union based upon the authority of God's Word that was the driving force of the early Restoration efforts.

Thomas Campbell's son, Alexander Campbell, would also wield a ready pen. Among his many writings was a series entitled "A Restoration of the Ancient Order of Things." In these thirty-two essays, Campbell leads the way in showing how to take eternal Bible principles and apply them to contemporary circumstances. Beginning this month, Michael Hines will kick off a new series exploring Alexander Campbell's "Restoration of the Ancient Order of Things." We're confident that this new series will serve to both educate and inspire our congregations as to the thinking and motivation of our early Restoration Movement leaders.

In his 1972 work *America's Fastest Growing Churches*, Elmer Towns observes that most fundamentalists believe their church will never go liberal. History shows, however, that nearly every church, Christian school, and movement has inevitably deteriorated into liberalism. As Towns goes on, he notes that if the local church keeps its eye on original purposes i.e., evangelism and Christian education, then the process will be stopped. Similarly, if our churches keep their eye on original purposes, the plunge into liberalism can be stopped.

The deterioration is inevitable, Towns notes, but at least not for two or three generations. The lesson taught from the kings of Israel is that God's people served the Lord for approximately two generations after revival. It is when the nation of Israel forgot God that they got into trouble. Today it is when our churches and institutions forget our history that they get into trouble. When we lose sight of the timeless Bible principles that motivated the early Restoration Movement churches, the deterioration begins.

The Restoration Movement is far from dead. All that is needed is a renewed commitment to the authority of God's revealed Truth coupled with a commitment to the union possible based upon that Divine Standard.

A failure to accurately understand American and world history is leading many ill-educated American citizens to follow paths that are ill-suited and dangerous. Similarly, a failure to understand Restoration Movement history can cause some of our churches to drift into paths far from the Bible principles upon which our movement has thrived. We at the Restoration Herald will continue to strive to educate our readers of the rich heritage of our great movement. (RH)

*"As you therefore have received Christ Jesus the Lord, so walk in Him, rooted and built up in Him and established in the faith, as you have been taught, abounding in it with thanksgiving." – Colossians 2:6-7*

## Convictions (cont.)

encouragement (1 Thessalonians 2:11-12), and love (Ephesians 4:15). Truth and love go together (2 John; 3 John). What God has joined together, let no one separate.

### Live the truth.

We must follow Jesus, who is the Truth, and show people that He is alive in us. A consistent, godly life gives our words credibility and power (1 Timothy 4:16) and enables us to impact our confused world as salt and light (Matthew 5:13-16).

"Let love be genuine. Abhor what is evil; hold fast to what is good." Both love and truth matter! (RH)

*Tom Claibourne ministers with Bethlehem Church of Christ, Winchester, Ohio, and is also a CRA Trustee*

## The CRA gratefully acknowledges the following special gifts:

In memory of

**H. Sherwood Evans**  
by **Ermalene Evans**

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**Gerri Henderson**



# A Page from the Book

## The “Crybully” Epidemic in America

Jonathon Van Maren wrote an interesting blog not long ago in which he addressed what he sees as a growing epidemic in America. The crisis is, as he referred to it, “crybullying.” He views this as someone who engages in intimidation or “abusive behavior or harassment,” all the while playing the role of the victim and using the platform of intimidation as a bully stick to harass others of differing opinions or ideology, into submission. I have been stating for a long time, that those who cry foul, foul the most. Those who scream from the mountaintop for more diversity,



Jim Book

practice it the least. The “Tolerance Movement” in America is anything but tolerant. If you don’t believe that many of these super tolerant people are indeed intolerant themselves, just try to disagree or fail to affirm their political position or lifestyle and watch just how intolerant the pro-tolerant crowd can be.

This whole idea of “crybullying” is really catching on, especially with the left. James Kass in his September 21, 2019 editorial for the Chicago Tribune wrote, “The strategy of the left is undeniable and clear. It is about the use of force, about using media as both handmaiden and the lash. It is about those who virtue-signal most often about due process, demanding it, yet denying those same due process considerations to those with whom they disagree.” Wow! There you have it. Use whatever force necessary -- bend the truth. Make up any story necessary to sway an already low-information driven society, and get as much of the media of mass deception to carry the story, or even make one up.

In the case of Justice Kavanaugh we have literally seen the crybullies in full force. They have totally savaged and wrecked his reputation as a father, husband, and judge, on nothing more than reckless hearsay. A feckless but proven tool by the liberal establishment. No proof to substantiate the claims of sexual harassment, but a very orchestrated smear campaign to present themselves as the ones being bullied by this sexual, conservative monster; all the while the hate and harassment is coming from the very ones who paint themselves as the victim.

Remember the Old Testament story of Naboth and his vineyard? King Ahab and Queen Jezebel wanted his vineyard and desired to take it by force. So much for Eminent Domain. He refused to give it to the king. So, the queen had fake letters written to the elders of the city of Naboth, stating that he blasphemed the name of God and the king. In verse 13 of 1 Kings 21 the scriptures state that two men came in and witnessed against poor Naboth stating that he did indeed, “blaspheme God and the king! Then they took him outside the city and stoned him with stones, so that he died.” Verse 16 states, “Ahab got up and went down to take possession

of the vineyard of Naboth.” Queen Jezebel used her power and position to bully this innocent man out of his property. Notice she had him set up with “fake news” and made him out to be the bad guy, while she came out smelling like a rose. This is exactly the game plan coming from the “not so tolerant” left today. Make up stories, lie and deceive the public, smear people and their reputations all the while portraying the role of the victim.

Walter Williams reported in his editorial piece dated November 2018, “Senator Ted Cruz and his wife were harassed at a Washington, D.C. restaurant by a group calling themselves Smash Racism DC. They wrote, ‘No. You can’t eat in peace. Your politics are an attack on all of us. Your votes are hate crimes.’” OK, so these thugs don’t appreciate the senator’s views. That is their Constitutional right. Now they want to voice their concerns and selective moral outrage as to their “perceived” views of racism by the good senator from Texas. So how do these “crybullies” convey their frustration and disapproval? By bullying him and his wife out of the restaurant, all the while crying “hate crime.” So, who’s guilty of the hate crime here? Yes, the ones who are pointing at others are they themselves the guilty ones. (Again, as Mr. Kass wrote in his editorial for the Chicago Times.)

This is the planned strategy of the left. Get people focused on their perceived definition of discrimination or sexism or racism, all the while using the very same tools to accomplish their hidden agenda. Okay, so we know the left hates censorship of any kind. That is why the most reprehensible art and music forms are permitted and displayed because we all know that the framers of the Bill of Rights had no intention of censoring filth when they called for “freedom of expression.” Now, we know the left hates it when the church calls for responsible expression. The diversity crowd hates it when responsible citizens remind our culture that for every freedom, there must accompany it an equal amount of responsibility. So, you would think that the reigning democratic leadership in this nation would bemoan any form of censorship, no matter who is behind it. Not so fast my friends. Rich Lowry writes, “In San Antonio, the leader of the anti-Chick-fil-A effort, City Councilman Roberto Trevino, explained that ‘Everyone has a place here, and everyone should feel welcome when they walk through our airport.’ The irony of discriminating against Chick-fil-A in order to demonstrate the city’s famous openness was, of course, lost on him.” So, let me get this straight. Let’s make this feckless accusation against a food chain that does not discriminate on anyone by doing what? You got it—Crybullying!!!! Let’s use the bully pulpit and his power as a city councilman to belittle this food chain because, well, they differ in opinions.

Folks, it goes on and on. This political posturing and political bullying is the force behind the corrupt message from the left. They want to use the mass shootings taking place in America as a tool now to bully their way into law-abiding homes, and as one democratic candidate for president states, “Take your guns from you.” Dennis Prager said it best, “Lying is not an issue when truth is not a value.” That is why organizations pushing for radical laws revolving around Climate Change, Gay Rights, and other political hot-buttons, will stop at nothing to achieve their ultimate goals. They will literally say anything, do anything, and run over anybody they have to in order to accomplish their end result. Fact, truth,

*continued on page 12*



# Closer Home

Maxine Fream Gash  
(mackydcc@yahoo.com)

## The Crowned Head

Another year is well under way – another year closer to Home! That realization brings me great joy – not apprehension. I have everything to look forward to: a forever home with my Savior; a reuniting with family and friends who have gone on before; a body no longer subject to aging, pain, or illness; and no time constraints to hinder acquiring knowledge or exploring the universe that God has so marvelously created. It will be satisfying to see God’s judgment take place to right every wrong and reward every right.

As I write this, the powers that be in Washington are concerned with impeaching the president. By the time you read this, we should all know whether they were successful or not. It was Shakespeare who wrote: “Uneasy lies the head that wears the crown.” We don’t “crown” our presidents – but we do shoot them, so they have good reasons to rest “uneasy.” Four of our presidents have been assassinated, and thirteen of them in my own lifetime have been subjects of assassination attempts. It makes you wonder that anyone would seek the office at all.

Throughout history, rulers have been slain by hateful rivals, political enemies, or wartime opponents. They have been poisoned, beheaded, stoned, shot with arrows or bullets, burned at the stake, even pulled apart by horses. But I cannot think of a crueler method of execution than the Roman one of nailing men to a cross to die slowly over hours or even days. Caesar had his Brutus; Jesus had his Judas.

Did God deliberately choose that particular time in history to send His Son to earth so that He would endure such torture – to demonstrate to mankind the heinous results of sin and its consequences? A firing squad or an electric chair would have



been quick and “easy” if just death were the object. Christ wore His crown, too – made of thorns... the “King of the Jews.” The soldiers were only practicing cruelty in making that “crown,” but it bore significance in that it represented God’s curse on disobedient mankind that the earth would bear thorns and thistles. Also, we are told, “Cursed is everyone

who hangs on a tree” (Galatians 3:13). He became a curse for us. Such love is beyond compare!

Most men in ruling positions, even when realizing the possible dangers they face, still like to think they will avoid losing their life, since many do survive without harm. The marvelous thing is, Christ knew ahead of time exactly what was going to happen to Him, yet He willingly chose to take that way. As some of our hymns say, “He could have called legions of angels” to rescue Him from the cross, but He instead said, “Father, forgive them.” I cannot contemplate that scene without tears. Tears, because of His terrible suffering; tears, because He did it for me; tears, because I should be the one hanging there.

I love the old hymn:

“Crown Him with many crowns,  
The Lamb upon His throne;  
Crown Him the Lord of life...  
Crown Him the Lord of peace...  
Crown Him the Lord of heaven...  
All hail, Redeemer, hail!  
For Thou hast died for me;  
Thy praise and glory shall not fail  
Throughout eternity.” (RH)

Maxine Fream Gash is a Christian writer who makes her home in Joplin, MO.

## Hail & Farewell

This month marks the last month for Maxine Gash as a regular contributor to *The Restoration Herald*. Maxine has been writing her insightful and encouraging columns since January 2010. It was solely her decision to ‘retire’ and we will miss her monthly contributions.

Next month we will debut a new monthly column written by Jennifer Bullard. Jennifer is a 1987 graduate from Cincinnati Bible College with a Bachelor of Arts in Missions / International Studies. She is retired from a career in Human Resources and is now self-employed as a landscape photographer. Jennifer is a gifted writer and we’re confident you will enjoy her articles. In addition, Jennifer’s husband, Howard, has been the senior minister of Ben Davis Creek Christian Church in Rush County, Indiana, for 31 years.

# FIRST THINGS FIRST

Suzanne and I just finished watching Ken Burns' eight-part documentary on country music; we enjoyed it very much. Both of us were raised on country music. Suzanne's father played in several local Blue Grass and country bands in his younger years.

Her brother Jimmy played in Bill Anderson's High School Band.

My parents, grandparents, uncles, and aunts were very big fans of country music. My mother had a large collection of old 78 records. Those old 78s were the music I played growing up. We didn't have a 45 record player but we did have an old 78. So



**Tony Sullivan**

instead of growing up listening to Elvis Presley, Ricky Nelson, The Big Bopper, or Bill Haley and the Comets, I grew up listening to the likes of Hank Williams, Sr., Roy Acuff, Faron Young, Carl Smith, and the famous Carter Family with Mother Maybelle. I was country before country was cool. No, and I mean no, Saturday night was complete unless we listened to the Grand Ole Opry on WSM Radio out of Nashville, Tennessee.

So it was with great interest that we tuned into our local PBS Station to see what "Brother" Ken Burns had prepared. I watched each and every episode and even found myself getting somewhat nostalgic and sometimes emotional. I never knew any of the people talked about in the documentary, but in truth I felt like I had grown up knowing them. The songs brought back memories, some I never really experienced.

Eight hours is a long time to watch anything, much less a long, but entertaining, history of Country Music. There were several things I found interesting and educational. The one thing that really stuck out to me was this: most of these men and women were highly talented, successful, wealthy, and enormously famous. They were loved by millions, and they returned that love to the fans who had made them "enormously famous." Yet most, if not all the ones who were featured on the program, were miserable, lonely, depressed, and desperate people.

To top this off, almost all were drunks, drug addicts, adulterers, bullies, and morally bankrupt people. They all seemed to be guilty of child neglect and borderline child abandonment. To make this even worse, some seemed to want to blame their former wives and neglected children for destroying their own personal lives.

The problem they were having was the same problem that many suffer from today; they are seeking to fill some part of their life with the wrong things.

Preachers are sometimes the worst. Many of us neglected our children when they needed us most. We weren't there for the ball games, we weren't there for birthdays, we weren't there to support them when they needed us. Why? Because we were out trying to help other people. We were "winning the world" while we "lost our family."

One preacher I know was walking out of the house one night and simply said to his son, "Well, I'm on my way back to church." To which his son replied, "I hate that church down there." He was hurt. He played high school baseball, but his father had never seen a game. He heard how his father tossed a baseball with other kids in the church but didn't have time to toss one with him.

Look at this with me for a minute. These country stars say, "We love the fans." That's good. But when they were performing and signing autographs, they were loving the wrong people. Get home, love your wife; go home, love the kids.

The loneliness you may feel is in great part your fault. Make time to be with your family. How? By making them a real priority in your life, by being there for them when they need you.

Like a lot of preachers this was a lesson I had to learn and I'm glad I did. I'm glad I learned it as soon as I did.

I hope the immoral character of these people is something we have not emulated.

Drunkenness, drug addiction, and adultery are all sins. They are all moral problems. They are sins that destroy families; they destroy dreams, careers, character, and reputations, and end with an eternity that no one desires.

It makes me sad to say that I have seen Christians destroyed by these same sins. I know preachers who have lost their ministries and influence because of alcohol. I know Elders and Deacons who have lost their families because of their adultery or the adultery of their spouse.

One minister I knew lost his life because of drug addiction.

I am not sure how widespread these things are but I know they are growing. Many of those who fall into this trap do so because they are seeking to fill a void in their life. They may be trying to build up their courage, restore their egos, or find the strength to do something they are reluctant to do. In the process they go to the wrong thing.

Jesus said to the Samaritan woman in John 4:14 that He would give us water that would, "become in him a spring of water welling up to eternal life." The missing thing in our lives is most likely the presence of Jesus Christ. If we are Christians, what we need is already in us, Jesus Christ. We need to allow Him to work in our lives. We need to open ourselves up to follow His will; to seek His face through prayer and service; through putting others ahead of ourselves; by following His teaching.

See You Next Month.

Quote of the month: A black cat crossing your path signifies that the animal is going somewhere. (RH)

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*Tony Sullivan is the evangelist with the Lester Road Christian Church in Fairburn, GA. He is also an associate evangelist with the CRA. He can be reached by email: [Tonycra@att.net](mailto:Tonycra@att.net)*



# Here's An Idea!

"Questions to Help a Small Church"

## The Best for Babies

Last month, in this column, I wrote about the importance of giving our best to the children in the church. In giving an illustration, I quoted an Elder who said, "Why would we think we could make this church grow without providing the best for babies and little kids?"



Ben Merold

It seems foolish to believe that a church can grow without constant provision for children. Yet, many congregations seem to leave this out of their thought process.

About 45 years ago, I wrote an article for one of our brotherhood publications entitled, "Where Evangelism Begins." It was a writing concerning the need of a great nursery program in the church. I approached the idea from the standpoint that it seems difficult to win young married couples to Christ and His Church if we do not make adequate preparation for their children. The article was well received and reprinted or referenced in several other publications. Even though that was written many years ago, the truth it contains is even more important today.

In 1991, I became the minister of Harvester Christian Church in St. Charles, Missouri. The church was a new congregation meeting in a small chapel type building with very little space for children. We needed more nursery space in the building and it was important that we have a complete children's department. As a result, we rented property next to our building to expand these programs. This was far from ideal but we made it work.

We had several building programs over the next few years and nearly all of the new space was for nursery, children or youth. Our first full time staff position after an associate was a children's minister and we saw that department grow to several hundred in attendance.

Several times I heard a remark like this, "The kids are taking over this church." My answer was always about the same, "Remember, where you find a lot of kids in a church, you also find many young adults."

I would give the same answer today and here is my idea. Call some leaders together and discuss what can be done to improve and enlarge your nursery and children's department. Do this regardless of the size of your church attendance. Do this regardless of the condition of your building. Make an effort to improve these areas and you will receive some growth. Perhaps your motto should be the question asked by the Elder. Remember he said, "Why would we think we could make this church grow without providing the best for babies and little kids?" RH

*Ben Merold is a minister of the Harvester Christian Church in St. Charles, MO. Email contact: [terri.brown@harvesterchristian.org](mailto:terri.brown@harvesterchristian.org).*

## A Page from the Book (cont.)

kindness, civility, honesty, integrity – gone. The left has proven that as long as the liberal media and the "entertainment industry" continue to carry their water for them, they can literally besmirch anyone they want, and butcher the reputation of whoever gets in their way. As western civilization continues down this path of self-destruction and political temper tantrums, we will see more and more of this display of hatred and intolerance coming from the left. I'm cool with it, as Jesus himself said, "If the world hates you, you know that it hated Me before it hated you." No one was bullied by the "establishment" more than was Jesus. Yet He triumphed in the end. Good news, fellow Christians—so will we. RH

*James C. Book ministers with the Kissimmee Christian Church of Kissimmee, FL. Contact him at [james.book@gmail.com](mailto:james.book@gmail.com)*

## Ron Henderson Goes Home

Cincinnati, OH – On Saturday, October 26, 2019, at the age of 83, Ronald "Ron" Henderson went home to be with the Lord. Ron taught at Cincinnati Christian University for 40 years. In addition, he worked with the Christian Restoration Association for 10 years and served in various capacities at the Western Hills Church of Christ for many years.



He is survived in death by his beloved wife, Esther "Gerri" Henderson, to whom he was married for 59 years.

## About Our Lesson Writer

Troy Roush ministers to the Martinsville Church of Christ in Martinsville, Ohio, where he and his wife Michelle have been serving for nearly six years. Troy had previous ministries at South Side Church of Christ in Washington C.H., Ohio, Hollowtown Church of Christ in Hillsboro, Ohio, as well as with Kentucky Christian University in Grayson, Kentucky.



He is a native of the Pricetown community near Hillsboro, Ohio, where his family was active in the Pricetown Church of Christ and where he was ordained. Troy is a

1994 graduate of Kentucky Christian University where he also did graduate work.

Their three children, Justin and his wife Courtney, Elijah, and Abigail, bring immense joy to his life, but Troy is currently taken by being "Papaw" to his little buddy, Ian. Troy and Michelle live and farm on the Roush family farm, where the family has been for 110 years.

# Passing the Tests

Note: New International Version (1984) used as text

Uniform Lesson

February 2, 2020

Matthew 4:1-11

## Background of Text

What's your agenda for today? How about this coming week? What's "the plan" for your life? Have these agendas been formed by God's agenda? Jesus conquered temptation, sin, and the grave; He should have conquered our hearts and lives!

Reviewing my weekly agenda, my schedule could be viewed as what others wish for me to do for/with them. In that light, I then must prioritize which things I will decide to engage in. Ultimately, it is my choice, but is that the way it should work? God certainly doesn't intend it that way. He is the ONE who should be "RUNNING THE SHOW" and NOT US! Our alle-

giance, whether religious, social, family, or community should be evident by our behaviors and our relationships.

We each face what could be considered tests throughout life (an increasing number of tests, if we claim to be followers of Christ). While reading through our passage in Matthew 4:1-11, it's evident that the tester is Satan. Therefore, we must ask ourselves, by what authority do we speak and what weapon shall we use in retaliation? Our Lord and Savior sets the perfect pattern for this particular kind of warfare, identified with one word: WORSHIP.

## Understanding God's Word

In view of the entire 41 days of events, beginning with Jesus' baptism, through the Tests in the Wilderness, it appears that Jesus used a wonderful strategy for overcoming temptation. He entered into His baptism with a humble heart and a desire to please God the Father, with great success. "This is my Son, whom I love, with Him I am well pleased" Matthew 3:17. Following Jesus' engagement into ministry, chapter 4 illustrates His first intention is to spend time in solitary worship, through fasting and prayer. It is during this time, that Satan feels both threatened and senses a weakness to be exploited. So, the "temptation" begins.

In each instance of Satan's attempted trickery, Jesus overtly makes the decision to worship. In his first sly move, Satan does what any good fighter would do. He goes for the body. He jabs one to the gut of the now hungry Jesus and tempts Him to make something to eat out of the stones lying everywhere around Him. We too receive this same form of temptation, when fleshly things and carnal desires are used against us at our weakest points. Satan, however, takes it a little further with Christ. He preys on Jesus by questioning His power and authority as Messiah. "If you are the Son of God..." (v. 3). Jesus goes directly to the ultimate authority – God's Word. He advises Satan, "People do not live on bread alone, but on every word that comes from the mouth of God" (v. 4).

Note: Jesus didn't just make this up as

He went. The direct reference He makes is Deuteronomy 8:3, addressing the Israelite people, charging them not to forget the Lord (worship). His priority was to stay in step with God and God's will. Thus, the example for the Christian. By keeping our priority to worship God, and not our stomachs or prideful nature, we honor Him and grow in Christ. Ask yourself: The last time I willfully chose to follow my flesh or my pride instead of God's word/will—how did that ultimately turn out for me?

Satan, not wanting to relent, steps up his game. Now in Jerusalem and standing atop the temple, he challenges Christ's authority with the same question, "If you are the Son of God..." (v. 6). At this point, Satan tries to use God's Word against Jesus. "For it is written..." (v. 6). He then pulls Psalm 91:11-12 as a weapon against Jesus. Christ's response? You guessed it, God's Word (worship). "Do not put the Lord your God to the test" (v. 7) from Deuteronomy 6:16. More commonly, this phrase Jesus uses, might be a quote from the playground handbook, "Watch who you're messin' with."

We must operate with a knowledge that we are indeed given a spirit of power and love and self-discipline (2 Timothy 1:7). God has granted us this authority to call upon His name to "quench the fiery darts" of the tempter. God gave us that spirit. He did not, however, create us as drones and robots without the free will to choose to

demonstrate His power, show His love, and be self-disciplined in accordance with His will. Our confidence must be placed in the power of God and His word.

Undaunted, most certainly frustrated, Satan pulls out all the stops, with this last temptation. He brings Jesus' allegiance into question, but not with a question. He offers Jesus something that he himself does not possess. "All this I will give you..." (v. 9a). But there's a catch, "if you will bow down and worship me" (v. 9b), the "tempter" presents to the Lord.

John 12:31 gives Satan another moniker, "prince of this world." Take note, that the word is prince, not king. Satan only thinks the world belongs to him, and that he has authority here. Satan thinks he can offer up what any good Messiah would've wanted. He thinks he has an offer you couldn't possibly refuse. The Lord's response – worship and scripture. "Away from me Satan!... 'Worship the Lord your God and serve Him only'" (v. 10). Jesus says, "That's enough. You have no authority here and I have a job to do."

So, the best part of the lesson, is the end of this event. "The devil left Him, and angels came and attended (ministered) to Him" (v. 11). Let us put off self and worship and serve God and God alone (Acts 2:42). We have work to do. As James writes, "Resist the devil and he will flee..." (James 4:7).

# The Pitfalls of Showing Off

Note: New International Version (1984) used as text

Uniform Lesson

February 9, 2020

Matthew 6:1-8

## Background of Text

“Hey! Look what I can do!” Among others, it is a phrase uttered by countless children over the years. Its intent... to gain the attention of a parent, friend, or pretty much anyone who will give them a look. We pass off this need for attention as merely a childish desire. It’s not just the attention they crave. The true intent is to receive praise from the observer. Often, the child will do something exceptionally “good,” in order to garner this praise. There is another way to get attention, to which some chil-

dren revert. Doing something “bad” will also catch the gaze of mom, dad, teacher, etc. Often this is the attempt of a child who has the idea that NO ONE IS PAYING ATTENTION. Therefore, even if it’s attention for doing something “bad,” at least it’s attention.

While this is all fun childhood psychology banter, what’s the point? “What does this have to do with me? I’m a grown up,” or so we might all say.

## Understanding God’s Word

Matthew chapter 6 begins with a sharp warning, and it’s for good cause. “Be careful...” (v. 1a), is what our Lord declares. Other translations use phrases such as, “Watch out,” “Take heed,” or “Beware,” yet they all indicate something we can all relate to. The alert sounded here is for each of us to be careful not to do our “acts of righteousness” to be as the NLT puts it “admired by others.” This speaks directly to our intent, in doing these “acts of righteousness.”

An actor, in preparing for a scene, may ask the writer or director a simple question, “What’s my motivation?” What is the performer’s reason for asking this? It’s the same as our friendly three-year old’s question, “Why?” Why do we do the things we do? The Apostle Paul struggled with the same question a bit in Romans 7:14-20. He understood that the motivation itself to do ANYTHING outside of God’s will is by itself sin. This often progresses into a personal arrogance. Alexander Campbell was once referred to as having an “insatiate vanity.” Campbell’s comments, regarding this matter of “a love of fame,” are as follows:

“How a person, whose ruling passion is a love of fame, should, in that period of life when this passion is supposed to be strongest, retire from every theatre on which he might exhibit to advantage, is a point which deserves some consideration, and which my biographer should have explained. A person that refused, as I have done, offers of connexion with popular sects, and of places

of public and conspicuous eminence in the cities of Philadelphia and New York, who could take his Bible and the plough and sit down among the hills of Western Virginia, and, from the age of 21 to 31, move in the quiet vale of retirement, without seeking in one instance to make himself more conspicuous than his immediate duties and business required, affords, we conceive, but few evidences that his ruling passion is the love of fame. But that I would not desire the fame of doing good and of being useful to my fellowmen, is what I do not affirm. From a boy I have admired the sentiment of the following lines:

‘All fame is foreign, but of true desert;  
Plays round the head, but comes not to the heart.

One self-approving hour whole years outweighs,  
Of stupid starers, and of loud huzzas;

And more true joy Marcellus exil’d feels,  
Than Caesar with a senate at his heels.”

- The Christian Baptist, No. 1. Vol. II.,  
August 2, 1824, pp. 38,39

So, Campbell relays the message of Christ, when he states that the Christian seeks not the “trumpets, as the hypocrites do...” (v. 2). Those who act in this way have already received their full reward. Wait! They get rewarded for this behavior? Yep, but the trumpets and the fanfare are the extent of that reward. Nothing of eternal significance comes their way.

There has to be some sort of practical lesson for us to do good, right? Of course. Jesus gives us a sure-fire way of giving and doing properly. Verse 3 tells us to go so far as to not even let your left hand know what your right hand is doing. It’s back to the actor. What’s our motivation? “So that your giving may be in secret. Then your Father, who sees what is done in secret will reward you” (v. 4).

Our Lord goes further to teach us that our time in prayer should operate with the same motivation. We are advised again to not be like the “hypocrites,” who love to pray where they can be seen and heard. They too have already received what they sought after – personal praise. Therefore, if that’s what we are after, we will most likely receive that reward and that reward alone.

Verses 7 and 8 are the point where Jesus addresses the burning question here, “What should we pray?” Christ, however, doesn’t actually answer that question. In His great wisdom, He responds with “This, then, is HOW you should pray” (v. 9). You see, the listener of the day, was caught up in The Law and how to keep every “jot or tittle.” They wanted to know WHAT to pray, so they could be heard “doing good.”

Jesus and The Father are much more concerned about the motivation of the heart of the worshipper, rather than the robotic droning of a self-righteous hypocrite. The pitfall of showing off is that you may indeed get the attention you deserve.



# Ask for What Really Matters

Note: New International Version (1984) used as text

Uniform Lesson  
February 16, 2020  
Matthew 6:9-15

## Background of Text

In the previous lesson we dipped briefly into this particular text (Matthew 6:9-15). This was done as a matter of both a segue into this lesson and to address the issue of HOW we ought to pray. Jesus is blunt in His speech in direct contrast to what the “hypocrites” were doing and HOW they were praying and worshipping. The preface to this text is shown in verses 1-8. We see that “Showoffs,” as we put it, were more concerned with following liturgical practice instead of a sinner’s conversation with The

One who could save. Therefore, Christ offers up not a sample prayer, but a blueprint for HOW TO PRAY.

If we could, let us utilize some concepts from Alexander Campbell’s thoughts on prayer, from his writings in the Millennial Harbinger, circa 1839, entitled Short Sermons on Christian Practice, Sermon #1: On Prayer. Encased within, Campbell challenges the reader to lean much less on religion and focus on the recipient of our prayers and worship.

## Understanding God’s Word

The prayer of the Lord in Matthew demonstrates some attributes of God. Campbell points first to God as Mediator. “God cannot listen to a rebel on his own merit or account.” He relates much more that cannot be contained in this lesson, but he himself quotes Paul, “There is but one God, and one Mediator between God and men -- the man Christ Jesus.”

Jesus acknowledges the greatness of God the Father with His first phrase, “Our Father who is in heaven, hallowed be Your name” (v. 9). This reinforces God as being One who is worthy of this exalted speech. As we begin our prayers, we acknowledge (in Campbell’s words), as “a guilty and polluted transgressor,” that we need a Savior. Jesus gives us that access, but clarifies it by telling us, “I am the way, the truth, and the life. No man cometh to the Father but by me.” I often like to think of the pattern of prayer in this manner: #1: God, You’re great; I am not.

Secondly, we must operate with Faith in God and His Son Jesus Christ as “indispensable.” We are to “...ask in faith,” James writes, and not to waver. We know that God rewards those who diligently seek Him, so why are our prayers so filled with doubt? It is in direct opposition to approaching God with faith.

When Christ offers up, “Your kingdom come. Your will be done, on earth as it is in heaven” (v. 10), it becomes clear that if a request or supplication is about to come

forward, the intent is that it follows God’s will.

So, let’s return to our prayer pattern: #2: Thank you, for knowing all that I need. In other words, I believe Your will and Your desire for my good is so much better than my own. Maybe, we all too often enter into prayers charging our way through the “Our Father... Your will... etc.” just to get to what we want from Him. Yet, we seldom stop on the path long enough to check to see whether it would conform to His will.

Third, Repentance is a prerequisite that is required of us to seek God in prayer. “And forgive us our debts, as we also have forgiven our debtors.” (v. 12) We are told in Jeremiah 29:12-13 that when we pray, God will listen. When we seek Him, we will find Him, if we “search for Me with all your heart.”

It is intriguing to think that Jesus’ pattern prayer includes seeking God’s forgiveness for sin, because He was without sin. Remember that He tells us that this is how YOU should pray. We come before God, as a sinner in need of forgiveness and grace. That’s a good start. #3: I need You and You alone. If we are to have any request or supplication of God, let it be more of HIM and not us.

Fourth, Campbell offers a final suggestion for our prayers, in that we must be led by the Spirit. Our prayers should follow the prompting of the Holy Spirit. This is not a “Jiminy Cricket on your shoulder”

kind of prompting. The Holy Spirit is a gift to the Christ follower who has received an “indwelling” of the same. You see, although my father Terry has received his eternal rest, I constantly hear his voice prompting me in certain ways. That doesn’t come from a momentary passing in and out of my life. It is a result of a lifetime of heartfelt leadings through wisdom.

When our prayers are prompted by the Holy Spirit, it is the very prompting of God the Father’s voice. This is what the faithful find fulfilling. To which Campbell concludes, “Without these four, no person can expect to be answered or accepted of the Lord, and no man can ask anything from the Lord, with these prerequisites, which he will not certainly obtain from the Lord.”

Let us conclude our conversation on not just The Lord’s Prayer, but our prayers, with these thoughts. Try, if you will, the TRV (Troy Roush Version) of prayer taken from the A.C.T.S method. A= Adoration “God You’re great!”; C= Confession “I am not.”; T=Thanksgiving “Thank You for grace.”; S= Supplication “I’m going to need grace again, and so are others,” or simply “Help!”

Jesus concludes His lesson with the reason for this type of prayer – forgiveness. Our forgiveness of others leads The Father to be forgiving of our own “transgressions” or “debts.” You see, when it comes down to it, we owe Him.

The entirety of Matthew 6 comes down to Worship the Way Jesus Taught.

# Making The Request

Note: New International Version (1984) used as text

Uniform Lesson  
February 23, 2020  
Luke 11:5-13

## Background of Text

Friendship. A noble establishment for sure, but one that often is accompanied by two viewpoints: The One In Need and The One Needed. We all certainly fall within these two categories on a regular basis, unless we are overtly trying not to be a friend or demonstrate a desire for friendship. The friend/neighbor in need of a cup of sugar or to borrow a tool seems to be so engrained in our culture that it is a common thread in TV/movies and related stories we all tell.

Why? We ALL have needs and desire to be needed. It's what

makes neighborly/friendly hospitality such a wonderful thing. This concept was not lost on those of biblical times, and especially not the listener to Jesus' parable in Luke 11:5-13. Hospitality was a fixture of every good Jew's life. They were taught from their youth to show hospitality and expect hospitality from others. The story Jesus offers to His listener demonstrates yet another commonly accepted practice and directs it straight to the very nature of God, and to what each follower should attempt to emulate.

## Understanding God's Word

In Luke 11 Jesus gives a far-reaching scenario, in that He is sure some will embrace the good friend/neighbor's viewpoint, while some will at least think the way the "grumpy" friend/neighbor thought. "Suppose one of you has a friend, and goes to him at midnight and says to him, 'Friend, lend me three loaves, for a friend of mine has come to me from a journey, and I have nothing to set before him'" (vv. 5-6). So not only did the late night requester have a need, he had a need for another friend. The awakened friend now has a decision to make, but it's not really a decision. The unspoken rule was that he was going to get up and get his friend what he needed. Besides this friend was "persistent" in his asking, even to the point of being "shameless" (NLT).

The Lord continues His lesson with requests of a child to their father in verses 11-13. The point of this is to bring the listener/reader to the idea that any good father does what is best for their child and not to bring them harm.

So it is with our Heavenly Father and dearest friend. We are told that if we have a need, bring it to the Father and ask Him. Just as the parable of the late-night friend encounter indicates, the Lord will not turn us away night or day. Jesus advises the listener, "So I say to you, ask, and it will

be given to you; seek, and you will find; knock, and it will be opened to you" (v. 9)

Free pass to ask for anything at any time, you say? Of course not. The context of this passage should be noted. In verses 1-4 the disciples witnessed Him praying, and asked to be taught to pray. Luke recounts a portion of what we commonly call The Lord's Prayer. Contained within (v. 2b) is Jesus' prerequisite to request of God – HIS WILL and HIS KINGDOM.

Our requests through prayer should, therefore, be flavored with a knowledge of God's will and with the intent to further God's kingdom. This passage is about prayer much more than friendship.

Hiram Pharris published a work, entitled "Prayer: An Examination of the Scriptures as to the Rules and Purposes Pertaining to this Part of the Divine Worship" published by the Gospel Advocate in 1893. Of the 56 pages of this "tract," as it was referred to, a few lines stand out from page 4. "Now we cannot give time and space here for but one sentence of this prayer, i.e., 'Thy will be done, as in heaven, so in earth.' From this sentence we see that two classes of servants are referred to, i.e., angels to do His 'will in heaven, and men and women to do His will on earth.'" He continues with a principle on asking through prayer. "Again, on the same principle, the Lord taught His disciples to

pray for bread. 'Give us day by day our daily bread' (Luke 11: 3). Now, why not apply the clock argument to this, and say we have to work for our bread, therefore we will not pray for it? Who is a hypocrite but he who says that he is praying for bread and at the same time refuses to work for it? Who is an infidel but he who says, Who is the Lord that I should pray to Him; I will work for my bread?" So it is not only our prayer for what is needed, but our prayer that we DO the will of God.

In every line we read, obedience is a definite key. Obedience to His will and His kingdom is our paramount charge. Pharris makes a wonderful conclusion on page 30 when he writes, "...all blessings prayed for are received at the end of obedience..." The apostle Paul reiterates this as he writes to Timothy, "I urge you, first of all, to pray for all people. Ask God to help them; intercede on their behalf, and give thanks for them. Pray this way for kings and all who are in authority so that we can live peaceful and quiet lives marked by godliness and dignity. This is good and pleases God our Savior, who wants everyone to be saved and to understand the truth" 1 Timothy 2:1-4 (NLT).

What a friend we have in Jesus, All our sins and griefs to bear;

What a privilege to carry, Everything to God in prayer.

# From the Editorial Outlook

## *The Revival*

*April 1963*

The resurrection of Christ dispelled the defeatism of the disciples. Now assembled on the Mount of Olives they heard a commission that assigned to them a seemingly insurmountable task. But the power of Christ's resurrection gave them ample assurance of strength for the task.

Since Pentecost the Lord's Day has been ordained of God as a mountaintop experience for His people. Here the certain testimony of the good news is heralded again and again. With its challenge comes the renewed commitment to a fulfillment of the Lord's commission, "Go ... make disciples ... baptizing them ... teaching them ..."



In the life of the Christian there are many precious mountaintops; his conversion, the evidences of providence, leading a loved one or friend to salvation in Christ, the satisfaction stemming from humble service rendered in Jesus' name.

These become such to the Christians collectively in the church where they thus "consider one another to provoke unto love and good works." The church is borne along through this turbulent world, enabled to labor in the valleys of service, able to smile through tears and sing through pain and grief because of the mountaintop experiences with Jesus and the anticipation of glory with Him.

The revival is such a time in the life of the church. In these modern times it is sad to see an aversion to this experience in the life of some churches. The church too frequently has permitted society to pressure her into conformity. She sometimes accommodates herself to the world's standards of what is dignified and proper. Most who are disillusioned with the revival are those who have not prepared for it, and are not willing to pay the price entailed.

The minister must prepare himself in spending much time with God alone in prayer. He must be burdened for souls.

The congregation will not go where he is not able or willing to lead. The congregation must be prepared. If it is cold, indifferent and unconcerned the flame of evangelism is easily quenched.

The field must be prepared. If it has not been plowed and broken up by diligent workers in visitation in homes of the community, and the soil of barren hearts has not received the good gospel seed, and it has not been cultivated by genuine Christian concern and tender entreaty, there will be little if any harvest.

If other laborers have been called to assist who are filled with a holy zeal, are self-effacing and Christ-magnifying and who exalt His holy Word, the fires of fervent prayer will be ignited, the saints will be edified and built up in the most holy faith, and souls will be saved.

The well-prepared revival will not be an end in itself. It will serve to recall the primary function of the church – evangelism. It will give inspiration. God's people will be encouraged to be

steadfast, unmoveable, always abounding in the work of the Lord in the months that follow. It will give impetus to the year-round task of soul winning.

Louis Cassels, UPI Religious editor, in recent comments on the Jehovah's Witnesses, pointed out that they were "the fastest growing religious body in the world." He also pointed out that "during the past 20-years – a period in which the membership of other churches approximately doubled – the number of Jehovah's Witnesses has increased by 700 percent." Then he significantly states, "Their phenomenal growth rate is the result of a zeal for evangelism which puts the established churches to shame."

If they can take as difficult and confusing a doctrine as they have and meet with such phenomenal success, what could we do with our Christ centered and Bible-based message if we would heed Jesus' "all authority" and "go" and "teach!" The days following Pentecost and the first century of the movement to restore the church of the New Testament record the answer.

Let us ascend the mountaintops more frequently and we will be inspired to go down into the valleys and labor more abundantly. <sup>(RH)</sup>

*This article appeared in The Restoration Herald, Vol. XXXVII, written by then editor Harvey Bream*

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## Digging a Little Deeper

by Gareth L. Reese



### “Shame”

Two passages of Scripture which call our attention to the painful emotion or feeling known as shame or disgrace lead us to dig a little deeper. One is Mark 8:38, “For whoever is ashamed of Me and My words in this adulterous and sinful generation, the Son of Man will also be ashamed of him when He comes in the glory of His Father with the holy angels.” The other is I John 2:28, “Now, little children, abide in Him, so that when He appears, we may have confidence and not shrink away from Him in shame at His coming.”

When we turn to the works on Greek synonyms in the New Testament in an attempt to understand what this powerful word “shame” means, we discover there were three Greek words that can be so translated, *aidos*, *aischune*, and *entropē*, each of which has a slightly different significance.

*Aidos* is the internal feeling of moral repugnance about doing some act that one’s standards of living say are dishonorable. For Bible students, such standards ultimately go back to what God has said is good and evil. This internal feeling of moral repugnance is not found in *aischune*, which is rather the feeling of disgrace based upon the opinion of others, a feeling which can either prevent one from doing an act, or which results from having done an unworthy thing. *Aidos* is the fear of doing a shameful thing, *aischune* is the fear of being found out. *Aidos* is the nobler word, for it implies a nobler motive. Trench says, “*aidos* would always restrain a good man from an unworthy act, while *aischune* might sometimes restrain a bad one.” The third word, *entropē*, is the feeling of shame which leads a man who has found his conduct to be unworthy, to make a change in his conduct.

*Aidos*, that inner moral sense of honor that hinders one from doing an unworthy act, occurs twice in the text behind the King James Version. Hebrews 12:28, which speaks about serving God “acceptably with reverence (*aidos*) and fear,” suggests the Christian is careful lest he or she do anything that is dishonorable in God’s sight. The other passage is 1 Timothy 2:9, where one of the qualifications for a deacon’s wife is that she adorn herself in “modest apparel with shamefacedness (*aidos*).” The NASB is an improvement when it reads “adorn themselves with proper clothing, modestly (*aidos*) and discreetly.” The use of *aidos* helps us to see that the motive behind the choice of dress is based on something inside, which has been learned from God.

*Aischune* is the Greek word most frequently translated “shame” or “disgrace” in the Scriptures. In some passages the feeling of shame (*aischune*) is retrospective – it results from having done wrong. Jeremiah 2:26 (LXX) says “the thief is ashamed when he is discovered.” Romans 6:21 calls to mind that Christians are ashamed of things they used to do before they became Christians.

However, in many passages *aischune* expresses that feeling

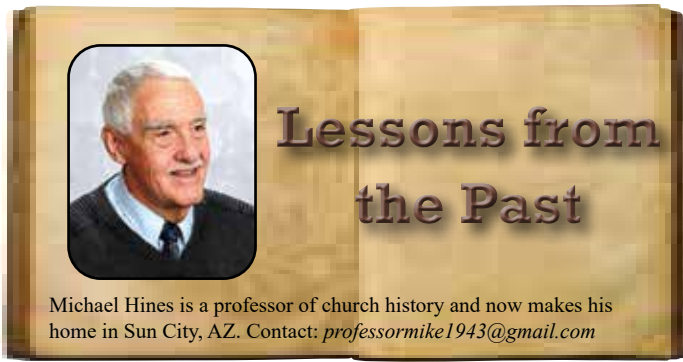
which leads one to shun what is unworthy out of a prospective anticipation of dishonor. It is the word used in 1 Corinthians 11:22, where Paul directs the more affluent members to wait to begin the love feast until all the poor members arrive, lest they “shame those who have nothing,” that is, cause them to feel ashamed because it has been made obvious to all how poor they are. In Luke 14:9, Jesus uses the word “disgrace” (*aischune*) to describe the feelings of the man who, in the sight of all the other guests, must go to the foot of the table after being required to give up his place at the head of the table. Jesus is using the anticipated feeling of shame to teach His followers not to exalt themselves. “I’m too ashamed to beg” (Luke 16:3) is a passage where a feeling of anticipated shame keeps the deposed manager from becoming a beggar. Two passages in Paul’s writings also refer to behavior that is avoided because of anticipated shame if the Christian were to do otherwise. In 2 Corinthians 4:2, he said, “we have renounced the hidden things of shame, not walking in craftiness or adulterating the word of God, but by the manifestation of truth commending ourselves to every man’s conscience in the sight of God.” Writing to the church in Philippi (Philippians 1:19,20), Paul asks for their prayers that he might speak boldly, and explains that he would feel shame if fear of men or fear of the consequences caused him to fail to speak with boldness so as to exalt Christ, even when on trial. In Revelation 3:18, Jesus counsels his folk to get from Him “white garments so that you may clothe yourself, and that the shame of your nakedness will not be revealed.” This passage teaches there is a spiritual nakedness to be ashamed of, and therefore avoided.

God’s people must be aware that enemies of Christianity, in an effort to silence their Christian witness, will try to provoke a feeling of shame (*aischune*) in the hearts of Christians for what they are doing, even when what they are doing is right in God’s sight. Paul’s triumphant words, “I am not ashamed of the gospel” (Romans 1:16), reflect his determination that his gospel proclamation will not be stopped because of any feeling of shame someone tries to cause to burn within him over the fact that he has been proclaiming it. Likewise, Timothy was urged not to be ashamed about giving testimony concerning our Lord Jesus Christ (2 Timothy 1:12). Peter warned of a time in Roman history when Christians would be persecuted simply because they were Christians. He wrote “but if anyone suffers as a Christian, he is not to be ashamed, but is to glorify God in this name” (1 Peter 4:16). One could even say it happened to Jesus, for *aischune* is the word used in Hebrews 12:2 where we read that Jesus “endured the cross, despising the shame.” What His captors did to Him was shameful, but Jesus did not let that feeling of shame stop Him from finishing the redemption He came to earth to accomplish.

One great difference between Christians and enemies of Christ is that while shame may prevent the Christians from doing bad things, it will not always deter wicked men from doing bad things. In fact, enemies of the cross of Christ may boast of their shameful behavior (Philippians 3:18,19), and Jude 13 gives a vivid picture of the shameful things false teachers do as being very much like the flotsam and jetsam that wild waves of the sea cast up the shore.

*Entropē*, the word translated “shame,” also carries with it a hint of a change of conduct as a result of the shame one has felt because of unworthy conduct. Passages where a shame leads to a change for the best are Titus 2:8 (“the opponent will be put to shame:), 2 Thessalonians 3:14 (“do not associate with him so he will be put to shame”), 1 Corinthians 6:5 (“I say this to your shame”), and

*continued on page 23*



## “THE ANCIENT ORDER”

### INTRODUCTION TO NEW SERIES

Americans of the 19<sup>th</sup> Century often looked to the past for examples of pristine purity. During the Jacksonian Period (1828-1854), many looked to ancient Greece and Rome for examples of pure democracy. A democratic spirit permeated the American culture; the right to vote was extended to a majority of white male citizens, towns were named for ancient cities – Rome, Athens, Sparta, Syracuse – and there was broadened public participation in government. Ancient Rome provided an unspoiled example of a functioning Republic. The Greek city-states exemplified pure democracy. Americans believed in “restoring” the principles of ancient democracies or republics for they alone would put power where it rightly belonged: in the hands of the people.

A similar spirit pervaded the church of that day. A desire to return to the early era of Christ’s church can be found in almost every American religious movement. Puritans settling in Massachusetts believed they were restoring the early church’s purity. Baptists, Methodists, and other movements populating the early American scene all believed they were restoring ancient Christianity. Yet no one played on the theme of restoration as much as Alexander Campbell.

Thomas and Alexander Campbell came to the United States in the first decade of the 19<sup>th</sup> Century. Settling on the frontier<sup>1</sup> near the Ohio, Kentucky, and Virginia (now West Virginia) border, they looked out on a religiously diverse population. No denomination claimed sufficient adherents to form many churches. In addition, denominational loyalties kept frontier families religiously separated. Both Campbells came into the area sick of religious sparring and jealousies. The two men pleaded with people to come together on the basis of a common loyalty to Jesus Christ and the Word of God. “Let us speak where the Bible speaks and remain silent where it is silent,” said Thomas Campbell. People responded until an association, the Christian Association of Washington, formed to promote the plea of Christian unity based on a pledge to hear and do what the Bible said. Rejection by denominational leaders led to the formation of the Brush Run Church.

Once Alexander Campbell became the acknowledged leader of the Disciples<sup>2</sup> he became a public advocate of his principles in a debate with John Walker, a Presbyterian minister in Mount Pleasant, Ohio. After successfully completing the debate, Campbell printed 1,000 copies of the transcript. When the initial printing sold out, he ordered another 3,000 copies. The debate’s success, linked

with the demand for the printed word, led Campbell to begin a publication he named *The Christian-Baptist*. A prospectus for the first volume appeared on July 4, 1823 and the first issue came off the press on August 4th.

Two years later, on January 3, 1825, Campbell began a series which gave a name to the movement he led. The series, “A Restoration of the Ancient Order of Things,” covered 17 topics in 30 articles and appeared in *The Christian-Baptist* from January 3, 1825 through September 7, 1829. The series expressed Campbell’s views regarding the restoration of biblical practices to the church. He spent two articles on creeds, four on the breaking of bread, three on the office of Bishop, and eight on matters of church discipline. Essential to his plea for restoration were articles on nomenclature, order of worship, and fellowship.

Although appreciative of the work of previous reformers – Wycliffe, Luther, Calvin, and Zwingli – Campbell maintained Christ’s church needed less reformation and more restoration. He believed reformers and reformation benefited the church, but they never went far enough. Campbell insisted *religion* could not be reformed. Reformation only impacted the church’s creeds, structures, and outward practices. In the first article of the series, printed in January 1825, Campbell wrote:

All the famous reformations in history have rather been reformation of creeds and clergy, than of religion. Since the New Testament was finished, it is fairly to be presumed that there cannot be any reformation of religion, properly so called. Though called reformations of religion, they have always left religion where it was. I do not think that King Harry<sup>3</sup> was a whit more religious when he proclaimed himself head of the Church of England, than when writing against Luther on the seven sacraments, as a true son of the church of Rome. It is even questionable whether Luther himself, the elector of Saxony, the Marquis of Brandenburg, the Duke of Lunenburg, the Landgrave of Hesse, and the Prince of Anhalt, were more religious men when they signed the Augsburg Confession of faith than when they formerly repeated their Ave Maria.

Human creeds may be reformed and re-reformed, and be erroneous still, like their authors; but the inspired creed needs no reformation, being like its author, infallible. The clergy, too, may be reformed from papistical opinions, grimaces, tricks, and dresses, to protestant opinions and ceremonies; protestant clergy may be reformed from protestant to Presbyterian metaphysics and forms; and Presbyterian clergy may be reformed to independency, and yet the Pope remain in their heart.<sup>4</sup>

All in all, Alexander Campbell did not merely call for a shallow reformation of ideas and concepts. He called for a restoration of biblical authority which he believed was the only sure foundation for Christian unity and practice. “A Restoration of the Ancient Order of Things” is an example of drawing eternal principles from Scripture and applying them to the present age. I think every generation of the church needs to follow his example and search out how to understand and apply biblical principles.

In my book, *A History of the American Restoration Movement*, I

*continued on page 20*

## Lessons from the Past (cont.)

went so far as to say, “Every student of Restoration History should study this series then *do his or her own Bible study* and think through these subjects.”<sup>5</sup> I think it is important to do so because (1) there is far more information about the early church and the first century culture than was available in 1825; (2) Campbell’s views were colored by his love for his adopted country and its democratic systems which in turn affected his understanding of the nature of church governance; and (3) the contemporary denominations exhibit far less denominational loyalty than in the first third of the 19<sup>th</sup> Century. I would hope this study would result in a renewed commitment to replicating, insofar as possible, the principles and practice of the early church.

John Mitchell, the *Herald’s* new editor, asked me to write a series for publication, focusing on “A Restoration of the Ancient Order of Things.” I accepted the challenge with fear and trembling. I do have some knowledge of Restoration History, but there are others whose scholarship and knowledge of these things run much deeper. I am also aware there are differing ideas relating to subjects Campbell covered. I will give my own take on Campbell’s articles, but I am

open to dialog and correction. I want my articles to be more than mere review of Campbell’s work. I know I’ll bring some of his ideas to the table in language more adapted to the 21<sup>st</sup> Century.

With that in mind, I hope you will find the articles challenging and helpful. Occasionally I hear people say, “the Restoration Movement needs restoration!” I disagree! There merely needs to be a recommitment to the principle of restoring the biblical faith and practice of the church. That is the commitment which needs to be made. (RH)

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### Endnotes

- 1 The frontier was defined as a region with a population of two or less per square mile. Although rapid growth marked westward expansion, the region around Washington, Pennsylvania remained sparsely populated in 1807-09.
- 2 Alexander Campbell preferred the designation “Disciples” for those early advocates of unity based on Scripture.
- 3 King Henry VIII.
- 4 *The Christian-Baptist* (Burnet Edition) Vol. 2, p. 135.
- 5 Michael Hines, *A History of the American Restoration Movement*, Third Edition (Sun City, AZ: Privately Published, 2018, p. 82.

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### Florida Church Seeks Minister

**\*Zephyrhills, FL** – The Zephyr Christian Church is searching for a senior minister. The congregation is approximately 80 during the summer months and 150-180 during the winter months.

The elders are seeking a minister with a strong Restoration Movement background. The candidate is expected to be doctrinally sound, evangelistic oriented, and committed to the spiritual growth of the congregation.

Interested candidates are encouraged to submit a resume to Zephyr Christian Church, 5940 Dogwood Street, Zephyrhills, FL 33542, attention Pulpit Committee. Additional information can be obtained by contacting the church via email at [zephyrcc@aol.com](mailto:zephyrcc@aol.com) or calling (813) 782-8893.

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### Ohio Church Seeks Minister

**\*Cincinnati, OH** – The Price Hill Church of Christ, located in Cincinnati, OH, is searching for a Minister. After 36 years of faithful service, the current minister Rick Levering is retiring.

The Price Hill church is an urban ministry located on the west side of Cincinnati. The candidate must be doctrinally sound, Bible centered, and committed to New Testament Christianity. A candidate with musical ability, though certainly not required, will be a real plus.

Additional information can be obtained by contacting the current minister by email at [relevering@yahoo.com](mailto:relevering@yahoo.com). Resumes may be sent to Price Hill Church of Christ, 4430 W. 8th Street, Cincinnati, OH, 45238.

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### Michigan Church Seeks Associate Minister

**\*Lansing, MI** – The Church of Christ of Grand Ledge, located five miles west of Lansing, MI, is searching for an Associate Minister. Specifically, this congregation is looking for a young man to come and work beside the present evangelist, William Horton. The Elders’ goal is that this man become the full-time evangelist. He will have the dedication, commitment, and support of the present evangelist, and will work together in evangelism and congregational development.

The congregation is financially sound, comprised of mature Christians, and is a solid New Testament congregation.

Those interested please contact William Horton by email at [whorton411@cmcast.net](mailto:whorton411@cmcast.net) or [marierelfriggs@gmail.com](mailto:marierelfriggs@gmail.com) or by phone at 517-712-5121.

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### Indiana Church Seeks Minister

**\*Aurora, IN** – The Pleasant Ridge Church of Christ is a traditional country church of 125-150, located near Aurora, Indiana. They are looking for a minister to boldly proclaim the Gospel.

If interested, email [grnepotter@gmail.com](mailto:grnepotter@gmail.com) or call George Potter 812-438-2745.



# Strangeness of the Month Club

\*Kent B. True

Scott Adams often has poignant insights. In the October 2, 2019 edition of his comic strip “Dilbert” he puts these words into Dilbert’s mouth: “According to my algorithm, we are heading toward a parody inversion point. That happens when reality becomes so absurd that it is indistinguishable from parody.” That’s not just in comic strips, as we will see when we examine:

## “Can Jesus Close the Wage Gap? Inside Hillsong’s Instagram-Fueled Women’s Movement”

Hayley Phelan

*ELLE*, August 22, 2019\*\*

Hillsong is one of those small denominations with locations around the world. This article is interesting because it is a look at a Hillsong event from someone at whom this event is clearly directed. It is interesting to see how our reporter Hayley reacts to it all. The article is long enough that we can only look at the highlights of the parody inversion found there.



Kent B. True a.k.a.

**Harold N. Orndorff** “They’ve come for Colour, a two-day conference . . . put on by the evangelical megachurch Hillsong. Inside, the ornate French Renaissance theater has been transformed into a 2019 vision of feminine self-love. A sculpture of old TVs and faux flowers serves as a backdrop for selfies; a pamper booth offers makeup touch-ups and dry shampoo samples. There’s a shop selling spiritual self-help books, Bibles, and T-shirts that say, ‘Choose Empathy.’”

There is almost no need here for comment on making church things trendy, is there? As Dilbert said, it becomes impossible to distinguish this from parody. You might suspect it is from *The Babylon Bee*. But sadly, it is not.

Our reporter Hayley observes that:

“Two young women are talking about someone in gushy, breathless tones. ‘I’m just so in love with him,’ one says. She’s wearing a tiara. ‘I know, me too,’ her friend replies. ‘I’m obsessed.’ I don’t even have to ask whom they’re talking about. I’ve been attending Hillsong services for the past few months, so I already know.

They’re talking about Jesus Christ.”

That last claim is doubtful. These air-headed young women think they have a cosmic boyfriend. They are delusional, of course. But they are certainly *not* talking about Jesus Christ. They are talking about “Hillsong Jesus” - parody inversion.

Now things really get interesting. Our reporter Hayley, no longer just reporting, offers her own comment:

“As far as icons of female empowerment go, you could do worse. . . Jesus preached a profoundly egalitarian worldview . . . But Christianity’s interpretation of the Bible over nearly two millennia of patriarchy has not, by and large, kept pace with women’s changing roles in society, and many American feminists finger conservative religious activism for our country’s current state of diminishing reproductive rights and oppression of the LGBTQ community. While many liberals consider Christianity to be a byword for misogyny, there’s an issue with that perception. Actually, there are more than 3,000 of them, and they’re sitting under the gilded ceiling of the Kings Theatre.”

Just to make sure you did not miss it: three thousand my-boyfriend-is-Jesus, muddle-headed women at a Hillsong event prove, at least to Hayley, that Jesus is not so bad after all. He really was an advocate of every culturally-trendy idea that some women today live by. This Jesus would be an acceptable fellow. The problem is just the way *Christianity* interpreted the Bible. Drat that Christianity!

As Hayley goes on to observe about these women, “Their theologies are individual and personal - some disagree with Hillsong’s stance that the Bible is ‘clear’ on marriage being between a man and a woman - but each of them believes that Jesus Christ and His teachings can make the world kinder and more equitable for women.” Jesus really is a great boyfriend, isn’t He?

Give Hillsong some credit. They haven’t - not yet at least - succumbed to the cultural demand that anyone and anything has a right to “marry” anyone or anything one might desire. Don’t be too sure, however, something like that will continue. For as Hayley approvingly reports:

“Few organizations are more visibly updating Christianity for the twenty-first century than Hillsong. Founded in Sydney in 1983, the church has ties to Australia’s conservative Pentecostal tradition, but has become influential around the world thanks to its deep coffers and chart-topping worship rock. . . today it [Hillsong] serves up broad-brush, feel-good Christianity while minimizing its more dated beliefs. Hillsong fills ballrooms in Los Angeles, New York, and London with the help of aspirational churchgoers such as Justin and Hailey Bieber, Kevin Durant, and Kylie and Kendall Jenner. . . and, unlike in some conservative Christian denominations, women can serve as pastors.”

Hillsong: it’s a “church” even a reporter from *ELLE* can love! It has to be good if it makes you feel good. That “visibly updating Christianity” theme has been going on in churches for some time. Is it not obvious that doing something like that tends to make the thing you think you are “updating” no longer Christianity? It’s big business with lots of money and chart-topping bands. All these, of course, are the very essence of Christianity - at least when the parody inversion has happened.

*continued on page 22*

## Strangeness of the Month Club (cont.)

Hillsong is, of course, run by something of a celebrity “clergy” couple: Bobbie and Brian Houston (do you suppose they got together partly because of the catchy name alliteration?). Bobbie is the brain behind this Colour conference. Hayley reports that Bobbie heard God’s voice saying, “Bobbie... create a conference for women... a conference and environment for young women, but girded about with older women... and tell them that there is a God in heaven and a company of others who believe in them.”

What does it mean to be “girded with older women?” These Colour events happen around the world in large cities: London, Cape Town, New York, Los Angeles, and Kiev. As you might guess, it costs a bit to have a Colour. The ticket price for 2019 is \$159.

Our reporter Hayley reveals more of her view of this when she goes beyond reporting to say that the pamphlet for Colour, “could be an Urban Outfitters catalog or an Everlane lookbook - a sign of both Hillsong’s cultural fluency and marketers’ awareness of consumer fatigue. A new sofa or cute leggings are just the window dressing in a life of purpose - a way to transcend exhaustion, loneliness, and low self-esteem, and step into a world of our own making. Which, when you get right down to it, sounds a lot like religion.”

Well, Hayley, while it sounds nothing like Christianity, it does sound a lot like whatever religion is being sold by Hillsong at Colour conferences. Our reporter goes on to reveal even more about herself by quoting Pew Research on millennials who, “like their parents and their grandparents still believe in heaven. . . More than half are willing to accept astrology as a science, according to a National Science Foundation survey. That last fact rings especially true to me, a ‘none’ who has been to sound baths, tarot card readers, psychics, and reiki healers. If I can believe in witches and magic rocks, why not Jesus Christ dying for our sins?”

Sure Hayley, why not? A good guess is that our reporter Hayley is someone who has a very vague, unexamined view of life and the world. She is rather honest about herself. To her, witches and magic rocks are in the same category as Jesus dying for our sins, and it appears she rejects it all.

One of the speakers at this Colour, reports Hayley, was “Carl Lentz, the superstar pastor with 629K Instagram followers, perhaps best known as the man who helped Bieber get his s\*\*t together” (why would anyone other than a celebrity want to get such things together, anyway?). What does a “superstar pastor” talk about at Colour? Perhaps this should not surprise anyone:

“Lentz talks about the wage gap. ‘Today, women earn 56 percent of all bachelor’s degrees in the United States,’ he says. The audience cheers. ‘4.8 percent of CEOs at the top [Fortune] 500 companies are women.’ The audience cheers again, and Lentz corrects them. That figure is actually not very good. He adds that over 40 percent of men don’t even believe the wage gap exists. ‘And women, if one of those men is your husband, I’m a pray (sic)

for you.”

So one thing you need to “believe in” at Colour is “the wage gap.” This “gap” has been debunked in a Harvard study, for example, “Why Do Women Earn Less Than Men?” by Valentin Bolotnyy and Natalia Emanuel. While there are differences, they can be traced to different choices made by men and women, not a conspiracy against women. But why should a superstar pastor pay any attention to, or even know about, studies at Harvard? If he is like Bobbie Houston, God probably just told him that there is a “wage gap.”

After this, Hayley the reporter goes on to talk about Hillsong’s critics. She has critiques of her own such as, “There’s something unfeminist about this ‘Jesus is my boyfriend’ talk.” Yes, Hayley, and there is also something stupid and anti-Christian about it. But at Hillsong the parody inversion is in place.

This long article concludes with the following:

“As Colour comes to a close, Taya Smith Gaukrodger, a singer in Hillsong United (one of the church’s three bands), takes the stage . . . As she sings the pop hymn ‘Clean,’ her voice resounds through the theater, powerful and heartbreaking. Thousands of women sway together and embrace. Many of them are crying, still wearing their shower caps, each one a different color. The ka-

leidoscopic effect of the shower caps swaying is kind of ridiculous but also deeply moving.”

While swaying shower caps can be deeply moving, they point to another conclusion. Hillsong is speeding headlong toward a

place usually arrived at in a handbasket. Its Colour conference is the marketing church gone wild. It is a perfect illustration of the fact that, if you tell people what they want to hear with enough entertainment thrown in, they will pay a lot of money to hear it. Interesting, but it has nothing to do with the Christian faith. But those who live in a parody inversion *think* it does. (RH)

\* Kent B. True is the alter ego of Harold N. Orndorff, Jr., a retired campus minister who has taught college and seminary courses in the fields of apologetics, philosophy, ethics, and logic. He is also the CRA’s Christian Bible Institute Director. Lately he enjoys studying his grandchildren, who are very interesting one and all. Contact him, if you must, at hnoii@hotmail.com.

\*\* This article was found at:

[https://www.elle.com/life-love/a28752410/hillsong-womens-conference-colour/?utm\\_medium=10today.ad3li.20190822.421.2&utm\\_source=email&utm\\_content=article&utm\\_campaign=10-for-today---4.0-styling](https://www.elle.com/life-love/a28752410/hillsong-womens-conference-colour/?utm_medium=10today.ad3li.20190822.421.2&utm_source=email&utm_content=article&utm_campaign=10-for-today---4.0-styling)



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## Digging a Little Deeper (cont.)

1 Corinthians 15:34 (“I speak this to your shame”). *Entropie* is the emotion of shame that encourages us to do our best.

Our understanding of the words translated “shame” helps us dig deeper into the passages which first suggested this study. When Jesus spoke “whoever is ashamed of Me and My words in this adulterous and sinful generation” (Mark 8:38), He used the word *aischune*, that is, the fear of ridicule for confessing Christ. Since Jesus is not ashamed to call us Christians His brothers (Hebrews 2:11), Christians can be proud of Him, rather than letting ridicule cause us to be ashamed of Him. The truth of the matter is that the thing to be feared is not men’s ridicule, but that which Jesus warned about in the second half of Mark 8:38, “the Son of Man will also be ashamed of him when He comes in the glory of His Father with the holy angels.” How terrible to cause Jesus to be ashamed of us, after He died in an effort to redeem us.

God is not ashamed to be called the God of faithful Christians (Hebrews 11:16). Faithful Christians do not shrink away from Jesus now, nor will they need to shrink way from Jesus in shame (*aischune*) at His coming (1 John 2:28). Romans 9:33 (which cites Isaiah 28:16) says the believer will not be put to shame – i.e., his existence is secured (cp. 1 Peter 2:6). (RH)

*Gareth L. Reese is a New Testament and Greek professor at Central Christian College of the Bible. He has authored many commentaries on New Testament books.*



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## Calendar of Events

*Events are added to this calendar as they are provided and at the editor's discretion. Please keep us informed.*

### 2020

Winter Worship & Workshop..... February 10-13  
Pigeon Forge, TN  
Contact: [Barnabasohio@att.net](mailto:Barnabasohio@att.net)

Bible Research Conference..... April 25-25  
Pinehurst Christian Church, Marietta, OH  
Contact: Troy Northrup: (419) 564-9743

Rock Lake Family Camp Meeting..... May 14-16  
Vestaburg, MI  
Contact: Terry Strickler: (517) 282-9653

Hillsboro Family Camp..... July 27-30  
Hillsboro, OH  
Contact: [p2pm\\_office@yahoo.com](mailto:p2pm_office@yahoo.com)

CRA Symposium..... October 22-23  
Mason, OH  
Contact: [thecra@thecra.org](mailto:thecra@thecra.org)

## The CRA Today

### 2020 Symposium

October 22<sup>nd</sup>-23<sup>rd</sup>

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*Acts 20:20, "how I did not shrink from declaring to you anything that was profitable..." (ESV)*