

INTEGRITY is published each month and seeks to encourage all believers in Christ to strive to be one, to be pure, and to be honest and sincere in word and in deed, among themselves and toward all men.

Integrity

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Integrity

CHRISTIAN COURTESY (continued from page 50)

the case recently in a meeting I attended wherein audience laughter unnecessarily embarrassed—and therefore tended to alienate—a small minority.

The word “courteous” originally meant “befitting a royal court,” and, in view of who they are, it is a fine word to describe the conduct of Christians. Although the word does not appear often in the English translations, it is suggested by Arndt and Gingrich as a possible translation of the Greek *prautēs*, usually rendered “meekness.” This alternative is followed by the RSV in Titus 3:2, where Christians are required “to show perfect courtesy toward all men.” Those who read the KJV may find their orders in 1 Peter 3:8: “be courteous.” The NEB asserts that a Christian leader must be “courteous” (1 Tim. 3:2).

But in the face of such instructions, how can Christians sometimes abandon their essential graciousness? I suspect that the basic reason is forgetfulness. Not only do we forget that we belong to “a royal court,” but we also forget the vital worth of the person we encounter. When we proclaim Christ crucified, we win the world, not by argument, but by love—a love that is not quenched by the stupid ideas or the wayward practices of anyone. When we truly understand the grace of God, we can be gracious. When we fully consider the value of another human being, we can be considerate. And when “we love because he first loved us,” we can be courteous, for, as Paul has said, “Love is never . . . rude.”

—HL

Editorial: Christian Courtesy

Hoy Ledbetter

“I Never Cared for the Sound of Being Alone”

Allen Holden, Jr.

Grace While in the Process of Obeying

F.L. Lemley

Distinguishing Between Faith and Opinion

C. Ernal Allen

Wanted: The Holy Spirit—Dead or Alive?

A. Hugh Graham

The Imprimatur and the Nihil Obstat

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Hoy Ledbetter

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FROM THE EDITOR

CHRISTIAN COURTESY

The idea that all Americans should have the right to express themselves freely sometimes taxes the tolerance of the very best of us. Even the American Civil Liberties Union has reportedly aroused the ire of some of its liberal supporters by upholding the right of the Nazis to demonstrate in a Jewish community. But if we are to be true to our political heritage, we must respect the right of freedom of speech for all people, even those whose causes we deplore.

Christians, however, have an obligation which goes beyond the practice of freedom of speech: they must confront all opponents in a dignified, courteous manner. That we need to be reminded of such a duty should be clear to anyone who has attended a public debate, where the tendency to supplant polite discussion with barbs and insults is often overwhelming.

A case in point is the ballyhooed series of debates between evangelist Bob Harrington and atheist Madalyn O'Hair. The value of such sensational encounters may be questioned on several grounds, but the rude behavior of the "Christian" audience should, by itself, render them a detriment to the cause and support O'Hair's contention that hatred, rejection, and intolerance are all that Christians have ever shown to the world. According to a news report in *Christianity Today*, during the Chattanooga exchange O'Hair claimed that her daughter was mistreated at a "Christian public school." From the audience came shouts of "Praise the Lord" and "Tell her about Jesus." When Christians thus turn doxology into blasphemy, they surrender their right to criticize the atheists, who apparently act "ignorantly in unbelief."

We may grant that the foregoing is a severe instance of reprehensible conduct, but milder forms of lapse from Christian courtesy are quite common in situations where controversial issues are discussed. Sometimes such lapses may pass unnoticed by the majority, as appeared to be

(continued on back cover)

"I Never Cared for the Sound of Being Alone"

NEIL DIAMOND: THE MAN AND HIS MUSIC

ALLEN HOLDEN, JR.

Fort Worth, Texas

To all outward appearances, Neil Diamond is a singer who has finally made it. Last year he opened the Aladdin Hotel's 7500 seat theater in Las Vegas, to critical acclaim. His records are enormously popular, and are played on most AM and FM stations. In fact, during the past 11 years he's had 26 songs make the Top 40, which has led one analyst of the record charts to rate him among the top thirty-five recording artists of the past two decades in terms of sales and radio station airplay. The culmination of this success was his recent NBC special, "Neil Diamond ' . . . I Never Cared for Being Alone,'" aired February 21, 1977. Filmed at his September 1976 performance at L.A.'s Greek Theater, it was taped and recently issued as his third live album, *Love at the Greek*.

Things have not always been this good for this singer/songwriter, though. Neil Diamond, 37, began his career in 1958 as a songwriter for Don Kirshner's song publishing company, located in New York's famed Brill Building. Some of the other fledgling writers in Kirshner's employ included Carole King, Bobby Darin and Neil Sedaka. However, Diamond was a failure as a songwriter for publishers who wanted all songs to fit a simple formula, and was eventually fired from five different writing jobs in this eight year period.

It was when he began writing to serve his own creative instincts and performing his own compositions that he began to gain acceptance. From "Solitary Man" (1966) to his most recent studio album, *Beautiful Noise* (1976), his writing has become progressively more mature and sophisticated. In a recent interview in *Billboard* (February 19, 1977), he is quoted as saying, "I have a love-hate relationship with songwriting. I love it because it's so satisfying . . . when it works. I hate it because it forces you to dig inside yourself. It is without a question the most difficult thing I do."

His songs of love gained or lost are among the best, such as "Sweet Caroline" (1969), "Play Me" (1972), "Lady Oh" (1976), and "If You Know What I Mean" (1976). However, he is at least as good when dealing with the other shared experiences of man. A recurring theme is man's search for meaning in a world full of contradictions and confusion. His 1974 album, *Serenade*, which required one year of effort, contains "I've Been This Way Before," a thought-provoking observation:

Some people got to laugh, some people got to cry
Some people got to make it through
By never wondering why
Some people got to sing, some people got to sigh
Some people never see the light
Until the day they die
But I've been released, and I've been regained
And I've been this way before
And I'm sure to be this way again

This search that all people go through often has an overtly spiritual dimension. "Glory Road" (1969) expresses it this way:

Hey friend, have you seen Glory Road
Say friend, I've got a heavy load
And I know Glory Road's waiting for me

Even when he has occasionally recorded another songwriter's works, he usually chooses some of the best quality writing available, like Bob Russell and Bobby Scott's "He Ain't Heavy . . . He's My Brother," Roger Miller's "Husbands and Wives," and Joni Mitchell's "Both Sides Now."

Roots . . .

The roots of Neil Diamond's music are varied, because, as he told *Billboard*, he uses the "hundreds of different colors and shades in the musical rainbow." Instead of simply stating that a musical style has influenced him, he composes a song clearly in that style, and thus pays tribute to classical, country, reggae and rhythm and blues. In the liner notes to *Tap Root Manuscript* (1970), he observes that "when rhythm and blues lost its sensuality for me, I fell in love with a woman named gospel. We met secretly in the churches of Harlem, and made love at revival meetings in Mississippi." This dependence upon gospel is most evident in the classic, "Brother Love's Travelling Salvation Show" (1969). Brother Love, a rural tent preacher, gives a mini-sermon to the congregation, to a chorus of Hallelujahs:

Now you got two good hands
Now when your brother is troubled
You got to reach out your one hand for him
Cause that's what it's there for
And when your heart is troubled
You got to reach your hand
Reach it out to the man up there
Cause that's what he's there for

Take my hand in yours, Walk with me this day
In my heart I know I will never stray

To hear "Brother Love" performed in concert can be a profoundly moving and chastening experience. Neil Diamond is only one of many singers heavily influenced by gospel music, but one of the few who has reproduced it so accurately while retaining popularity with a secular audience.

"Surviving the Life" (1976) is patterned after the rousing singing Neil Diamond found in Harlem's churches in the early sixties. It is unfortunate that few white Americans experience the moving, vibrant singing so common in predominately black churches. White church music often tends more toward the sacred hymn, and is commonly preoccupied with the quality of the harmony and tone. Seldom is a white church member able to experience church music as a vehicle whereby he empties himself, lets loose and feels the raw power of song. If we visited churches in other parts of town, we might learn the uplifting power in exuberant singing, and possibly even be moved to utter an audible "Amen" or "Hallelujah."

Similar to the way Alex Hailey traced his ancestral roots to Africa to gain a better understanding of himself and his background, Neil Diamond traced the roots of gospel.

The album liner notes *continue*, describing gospel: "And loving her as I did, I found a great yearning to know her roots . . . and I found them . . . and they were in Africa . . . and they left me breathless." One side of *Tap Root Manuscript* is given to "The African Trilogy, a Folk Ballet," the songwriter's tribute to "the folk music of that black continent." It contains "Soolaimon," a rousing chorus of praise, and a Swahili "Misa," which is translated in the notes as follows:

Christ, Christ, Christ
I shall meet him, he will meet me
Christ, Christ, Christ
I must go now, I must not be late
A child has been born, The child has been born
Christ, Christ, Christ, *Gloria*

Jonathan . . .

In 1973, Neil Diamond spent a year composing the music for the movie, "Jonathan Livingston Seagull," based on Richard Bach's book. Much has been written about *Jonathan*, both in the secular and the religious press (see Bobbie Lee Holley's review in the February, 1973 *Mission*), which has discussed both the positive aspects and some of the drawbacks. While the movie was not very popular, Neil Diamond's soundtrack was a commercial and critical success, winning him a Grammy Award. "Lonely Looking Sky," "Skybird" and the prayer "Dear Father" are included, but the best-known composition is "Be":

Be, as a page that aches for a word
Which speaks on a theme that is timeless . . .
That is silent
And the one God will make for your way

"Those lines summed up the crux of the film for me: be the best you can. Be everything" (Neil Diamond, *Billboard*).

Beautiful Noise . . .

Another valuable dimension is revealed in the autobiographical album, *Beautiful Noise* (1976), a musical look at New York City through the eyes of a struggling songwriter. Unlike much of what is in print today, the look at the city is a positive one. The title song takes note of the beauty in the sounds of the city.

What a beautiful noise coming up from the street
Got a beautiful sound, got a beautiful beat
It's a beautiful noise going on everywhere
Like the clickety-clack of the train on the track
It's got rhythm to spare
It's a beautiful noise, and it's a sound that I love
And it fits me as well as a hand in a glove

What a beautiful noise coming up from the park
It's the song of the kids, and it plays until dark
It's the song of the cars on their furious flight
But there's even romance in the way that they dance
To the beat of the lights

It's a beautiful noise made of joy and of strife
Like a symphony played by the passing parade
It's the music of life

The problems of the city are graphically highlighted in "Street Life," but even here there is some affirmation: let me show you around, and we'll find the best of the city's excitement and avoid its pitfalls. How this view contrasts with the church's response to the city, which is usually either one of benign neglect or overt hostility. Most of the city churches have now fled to the suburbs, and even *Christianity Today* has picked up stakes and left Washington, D.C.

If those who confess Jesus as Lord are to have a voice in today's society, they are going to have to reexamine their attitude toward the large, older cities of the United States. The much-publicized financial crisis in New York is only a more magnified and earlier example of what is or will be happening in most large cities. Because of the loss of the middle class property owners, industries and commercial establishments, the cities are facing an erosion of their tax base at the same time welfare and maintenance costs are skyrocketing. To criticize the cities for being wasteful and inefficient without acknowledging our contribution to the problem is both unfair and inaccurate.

If we care about the citizens of this country, we can't pretend that everybody lives in peace and prosperity in the country or the suburbs. To minister to people is to take seriously the problems of unemployment, powerlessness and poverty in the cities, and to work toward an alleviation of this with both a cup of cold water and some needed political changes.

In ministering to people, we'll also need to deal with the sense of alienation so prevalent in both the world and in the church. It is here that Neil Diamond's profound composition, "I Am I Said" (1971), is instructive. "I spent four months on 'I Am I Said,'" he points out, "because I refused to be satisfied until every word said what I wanted it to say and every word felt like I wanted it to feel" (*Billboard*).

Did you ever read about a frog
Who dreamed about becoming a king
And then became one?
Well except for the names and a few other changes
When you talk about me
The story's the same one
But I got an emptiness deep inside
And I've tried but it won't let me go
And I'm not a man who likes to swear
But I never cared for the sound of being alone
"I AM" I said to no one there
And no one heard at all, not even the chair
"I AM" I cried, "I AM" said I
And I am lost, and I can't even say why

To touch people in a real way requires that we admit that, while life in Christ can bring meaning and joy, it does not prevent us from experiencing that wrenching pain of *aleness*.

To listen to Neil Diamond is to be reminded of the power of song as a vehicle of teaching, praise and celebration. As we are entertained, we are also admonished. He who has ears to hear, let him hear what is being said to the churches. □

Grace While in the Process of Obeying

F.L. LEMLEY

Bonne Terre, Missouri

Much is being said nowadays on the subject of grace, and variations in interpretations evoke fears and all sorts of charges—from Calvinism to Universalism. In his quest for truth one may pass through many positions and variations before arriving at a logical conclusion. We offer the following observations and suggestions from our study.

While grace and law seem to be antagonistic to one another, they are not mutually exclusive, but are in fact dependent on one another. If there is no law or no absolute, there can be no need for grace. On the other hand, if there is no grace, law becomes a cruel and unjust instrument of torture. Grace must modify law and temper its applications. Grace is for those who fail to keep law perfectly, not for those who can turn in a perfect performance. In a grace-faith system, law is an essential, for it is through keeping commandments that our faith is manifest (1 Jn. 2:3). If there were no commandments, there would be no way to demonstrate saving faith. Without faith there can be no obedience, and without obedience there can be no saving faith (Jas. 2:18). Faith and obedience are inseparable. It is through faith that we have access to grace (Rom. 5:1-2).

Various Views of Grace . . .

The first view of grace is: God created man in Eden and gave him a law to keep, and passed a death penalty for disobedience. Man disobeyed and fell from grace. Then, because he loved him, God provided another chance purely out of his grace. Man failed the second time—to keep the law of Moses. But God is full of grace, and so out of his grace and mercy he provided yet another legal system of salvation in the gospel. Now when we get to the judgment, knowing that we have failed to keep this legal system perfectly, all we can do is just wish that we may find God in a good mood so that by his grace we poor, lowly, weak and feeble worms may be allowed to crawl into his heaven. Those on this system see a command behind every phrase and an imperative in every word. The gospel has become a revamped law of Moses. Getting to heaven is chiefly a matter of luck. I grew up on such a system.

A second view is that we reach the domain of God's grace by perfectly advancing through five steps of salvation. One must hear, believe, repent, confess, and be baptized in order to reach God's grace. Once within the domain of grace there is a second law of pardon to take care of all infractions of law. One must remember, repent, confess and pray, and then he is reinstated. If you ask someone who is relying on this system for salvation, "What would you do if you knew for certain that you had only five minutes to live?" he will probably say, "I would pray to make sure all my sins are forgiven!" You see, those on this system believe that they have to keep their own books, and if just one unforgiven sin happens to elude their watchful eye, this one sin

will condemn them eternally. Their security is dependent upon their eternal vigilance.

A variation of the above, however, allows a measure of security. According to this view, God's grace is to be experienced after obedience is complete and God is satisfied that one has made a passing grade. One keeps the commands perfectly in order to enter the domain of grace, and with the aforementioned five steps behind him, he can now relax and trust the rest to God, who will take care of all he may forget. But just don't relax too much and get careless about attendance, giving and personal work, or the whole compendium of God's anathemas may come crashing down upon you. Those on this system (or a variation of it) find no difficulty at all in allowing grace to one who may drop dead on the way to the baptistry, but they steadfastly refuse to allow any other extenuating circumstance to interfere with completed obedience to the five steps, for these are all outside the domain of grace. This seems to be a sort of dual system with a nebulous aspect that allows preachers to preach grace and at the same time allows them to browbeat their members with legalism to keep them coming, giving and working.

The Scriptural View . . .

The scriptural view is that one enters the domain of grace by faith (Rom. 5:1-2). And as Abraham did, one lives his whole life of obedience in the domain of grace, and may employ God's grace while he is in the process of obeying. Abraham is our example in this, according to Romans 4. It is significant that Paul did not say that we have access to grace by perfect obedience to one or more of the commandments. Even though a vital faith implies active obedience, one's obedience is always relative, and seldom, if ever, perfect. This is what makes grace an essential. Grace covers the failures of a sincere and obedient heart. If one's performance is perfect, he has no need for grace. In fact, the death of Jesus would be useless if one could gain salvation through a perfect performance with regard to law (Gal. 2:21). Vital faith and obedience are inseparable, but one has access to grace because of his faith, not because of his ability to understand and perform flawlessly. All of God's commands are within the domain of his grace!

But doesn't this mean that there are no absolutes? Certainly not! Laws (and also facts) are by their very nature absolutes. The penalty for breaking any law is condemnation. This is what makes the sacrifice of Jesus an essential absolute. He paid the penalty for all of my sins; not only for those in the past, but also for those I will commit in the future. But this is by no means a license to sin, as Paul pointed out in Romans 6. The conditions of law were satisfied by the death of Jesus, and while he bears ALL of our sins his righteousness is imputed to us (Rom. 4:3-6). The provision for daily cleansing is also working for us in that his blood keeps us clean (1 Jn. 1:7). We do not have to keep books and remember to confess, repent and pray for each individual sin. We only have to continue practicing our vital faith, and God's grace is, and continues to be, effectual.

God deals with us just as he dealt with Abraham (Rom. 4:23). Abraham had a "right standing" with God, according to Genesis 15:6, before the command to circumcise was given and before the command to sacrifice Isaac was given. Abraham acted upon his faith, just as we must, and it is apparent that God considered Isaac as a burnt

offering even though Abraham never got the fire lit. On the basis of faith Abraham was counted as obedient before he had completed the act of burning Isaac on the altar. The requirements of faith were satisfied the instant Abraham began to move in obedience to God, and he enjoyed God's grace while in the process of obeying. He did not have to wait until the smoke died away from Isaac's ashes before being credited with obedience to the command to burn him. Abraham's faith was imputed to him for righteousness. On this same principle God deals with us today (Rom. 4:23).

If we believe this, we can rest with the assurance that all of our past sins are forgiven, that all of our present sins are being cleansed daily by the blood of Christ, and that all of our future sins will be cleansed in the same way. The only way a child of God can be lost is for him to abandon his vital faith in Jesus Christ. If one loses faith, he loses the very basis of his "right relationship" with God. So let's enjoy God's grace while we are in the process of obeying. □

Distinguishing Between Faith and Opinion

C. ERMAL ALLEN

Whitley City, Kentucky

Thomas Campbell and many other pioneers of our particular restoration movement adopted and adapted a slogan that had been around for some time. "In essentials, unity; in non-essentials, liberty; and in all things, charity" was changed to "In matters of faith, unity; in matters of opinion, liberty; and in all things, love."

Campbell rejected the former because of the way it was interpreted by the religious leaders of his day. Probably, he would have rejected the latter slogan, too, if he had known how it would be interpreted today.

Campbell's objection to the "essentials" slogan was based on a broad interpretation that included everything one had to do to be pleasing to God. Campbell argued that it was useless to debate which commands and doctrines were essential, since they were all essential—God desires 100% obedience. There are no commands or teachings of God that the disciples of Jesus can ignore—to be pleasing to God.

At the same time, though disobeying a command or not believing someone else's correct interpretation of scripture is never pleasing to God, these actions in themselves do not put one outside of his grace. Only rebellion, disbelief in Jesus, can do that. No one is perfectly obedient or perfectly correct in doctrine. 100% correct obedience and doctrine are essential for maximum well-being, but not for being.

The trend today in interpreting the "faith" slogan is to label every teaching of scripture as "faith" and every thing that is not mentioned in scripture (in either express language or inference) as "opinion." This interpretation will naturally cause people to disagree over what is "faith" and what is "opinion."

It is my conviction that Campbell did not follow the above interpretation. What he meant by "faith" is more correctly understood as "the faith." In other words, "faith" does not mean "things to believe" but "the one to be believed." The faith, our creed,

is Jesus the Messiah, the Son of God (in the scriptural import of these terms). "Faith" is what one must believe to be saved. It is what one brings into the faith (Jesus)—the essentials of salvation. "Opinion" is not to be understood as those things which have no objective basis (e.g., one's preference for red over blue), but those matters of conviction which, though important, are not necessary to becoming a Christian.

In other words, Thomas Campbell meant by "faith" the essentials for becoming a Christian. By "opinions" he meant those doctrines which may be true, scriptural, and important for Christian growth but are not essential for becoming a Christian.

When these slogans are understood in a way which would be acceptable to Campbell, it seems that there is an obvious and simple way to determine what is a matter of faith and what is a matter of opinion. Perhaps I am being a bit presumptuous, but let me suggest a method of making these distinctions.

What has God said is necessary for salvation? Not just what he has said about anything, but what has he said one must believe or do to be saved? What has he said about which actions or beliefs will condemn a person? To distinguish between faith and opinion, all one must do is find express statements regarding what factors are necessary for salvation or damnation.

Express statements are needed, not just inference, unless we assume that the God who sent his Son to die for sinners was unable or unwilling to be very plain about how one puts on Christ. Inferences may have to be drawn, of course, about particulars in the express statements, since words do have different meanings to different persons. The statement itself must be explicitly and expressly about becoming one with Christ (being saved, or other synonyms), but the interpreter must decide what the words in that statement mean. For example, baptism is expressly stated to be necessary for salvation, but we must try to find out what the Holy Spirit meant by "baptism." A study of Greek would be of utmost importance in determining its meaning.

Again, one must believe that Jesus is the Son of God. But to understand properly what Jesus and the apostles meant by that phrase, we need to check the context, especially the Jewish understanding of the phrase.

A check through the new covenant scriptures yields this preliminary list of essentials. Basically, they can be summed up by two words, faith (into and in Christ) and baptism (into Christ), if these words are understood in their scriptural meanings.

A. One must believe that

- (1) Jesus is the God-appointed Savior of mankind (the essential meaning of "Messiah");
- (2) Jesus accomplished this salvation through his death, burial, and resurrection;
- (3) Jesus is God (the essential meaning of "Son of God," John 5:18); and
- (4) God is able and willing to keep his promises.

B. One must submit to the Lordship of Christ by being immersed in water on the basis of his faith.

C. This faith and submission to the Lordship of Christ must be manifested in

- (1) a life that is basically controlled by love for God, and
- (2) a life that is secondarily controlled by love for all of God's children.

Such things as one's stand on the millennium, tongues-speaking, instrumental music, and the place of women in the Christian community must be matters of "opinion" or personal conviction since there are no express statements in scripture saying that a con-

viction on either side of these issues is essential to salvation or results in condemnation.

In other words, Thomas Campbell's understanding of our popular slogan is identical to a statement by W. Carl Ketcherside to the effect that one can be right about many things but if he is wrong about Jesus, he is lost; or if he is right about Jesus but wrong about many other things, he is still saved.

It is my hope that this preliminary study will be used to help all of us come to a better understanding of who is in Christ and who is not. Maranatha. □

Wanted: The Holy Spirit—Dead or Alive?

A. HUGH GRAHAM

Dallas, Texas

In the 17th century Rene Descartes, with his philosophy of an "engineer" God ruling the universe *in absentia* through natural law, virtually dethroned the God of Providence. Later Laplace, Darwin, et al., building upon this thesis, soon eliminated the need for God altogether—all of which resulted in a *pre-Altizer* "God is dead" theology. Well did Kant observe, "The deist believes in a God, but the theist believes in a *living* God."

In like manner, although it would be vehemently disavowed, some of the heirs of the restoration heritage, being overly zealous for the semi-materialistic empiricism of John Locke, have propounded an ethic which depersonalizes, disenfranchises, and completely debilitates the Holy Spirit. And just as Descartes' elevation of "natural law" to the level of self-containment required only a transcendental God (Deism), so the "word only" proponents have elevated "spiritual law" to the same level of self-containment needing only a transcendental Holy Spirit (Pneumaticism), which doctrinal implications, when pressed to their logical conclusions, lead inevitably to a "Holy Spirit is dead" pneumatology.

1. The Spirit and the Word

It has been affirmed that the "Word of God is the sword that the Holy Spirit forged for us to use. The Spirit does not wield the sword . . . we ourselves wield it . . . The word is sufficient; it is *living* and *active* . . ." (F.E. Wallace, *The Mission and Medium of the Holy Spirit*, p. 85). This obviously implies that when the final line of canonical inspiration was written, the Holy Spirit's work was completely finished, and since we have the word which furnishes us unto every good work, and since we are the ones who wield the sword, then what is there left for the Holy Spirit to do? Who needs Him? For all practical purposes His demise at that point would have adversely affected nobody.

Just as a person can live by the spirit of Benjamin Franklin by applying the principles of *Poor Richard's Almanac*, so a Christian can be led by the Holy Spirit solely by applying the principles of the New Testament. The fact that Franklin is now *DEAD* does not, in the least, prevent a person from being led by his spirit through his word.

Even if Franklin's spirit were completely annihilated, there would still be power in his writings.

When it is pointed out to those of the "word only" persuasion that the "Holy Spirit would indwell infidels on the simple basis of having committed part of the word to memory" (R. Black, *A Biblical Study of the H.S.*, p. 25), they reply that the word, to be effectual, has to be "mixed with faith" (Heb. 4:2). Ah, but "faith cometh by hearing and hearing by the word of Christ" (Rom. 10:17). And both infidel and believer can hear the word.

At least three options are possible: (1) Man cannot exercise faith without arbitrary activation by the Spirit (Calvinism); or (2) the believer exercises faith because his heart is opened by means unrevealed (i.e., Jesus' disciples', Luke 24:45, or Lydia's, Acts 16:14, to give heed to the message; and so we sing, "I know not how the Spirit moves/Convincing men of sin/Revealing Jesus through the Word/Creating faith in him"); or (3) man has the innate capacity to exercise his own faith and volition, solely because of spiritual law (which law can still be in effect after the law-giver is dead).

If the third option be true, then why even speak of the Spirit's work in the present tense? Even if He were alive today, he would be among the "unemployed"—thereby reducing the active Godhead from three to two, as H.W. Armstrong & Co. have done.

2. Intercessory Function

Romans 8:26-28 is another area where the Holy Spirit must be expurgated, for if He becomes an "auxiliary intercessor," this would "contaminate the pre-eminence of Christ's mediatorial capacity" (Black, *Ibid.*, p. 21). So it becomes necessary to de-personalize the "spirit" and equate it with the "disposition" of the person doing the praying.

Question: Would not the interjection of my "disposition" as "auxiliary intercessor" . . . "contaminate the pre-eminence of Christ's mediatorial capacity" as much as, or more than, allowing the Holy Spirit this function? And whoever heard of an intercessory relationship with fewer than three persons involved? "*Intercede* implies intervention on another's (usually an offender's) behalf and the use of one's good offices in imploring mercy or forgiveness for him from the one who has been injured or offended . . ." (*Webster's Dictionary of Synonyms*, p. 471).

Furthermore, to accuse the Holy Spirit of "lack of power of communication" is to misunderstand the use of "inexpressible sighings." The word for "groanings" (sighings) in Romans 8:26 is the same as the one translated "grief" (Heb. 13:17). This certainly raises doubt as to the advisability of applying Lockean empiricism (communication only by verbal or sensory means) to metaphysical relationships.

Sometimes the efforts to reduce the indwelling of the Spirit to a "holy disposition" become ludicrous if the doctrine were not so serious. For example, we are asked to believe that the "spirit" in Galatians 4:6 is only a Christ-like "disposition." Can anyone imagine a "disposition" crying "Abba Father"? The grammatical construction unmistakably reveals that the Spirit is the one doing the crying.

3. Baptism of the Holy Spirit

A significant feature of the "Holy Spirit is dead" pneumatology is the necessity for a *de-crescendo* of the power and functions of the Spirit from the *unlimited* measure

possessed by Jesus (John 3:34), to the *baptismal* measure for the apostles, to the *pouring-out* measure on Cornelius, etc., on down to the *ordinary* measure possessed by all Christians, and of course by this time, He is almost completely used up.

Thus the baptism of the Holy Spirit is limited to the apostles only, although others within the restoration heritage would include not only the household of Cornelius but also the Samaritans (Acts 8) and the Ephesians (Acts 19) (Lipscomb & Shepherd, *Questions Answered*, p. 643).

This restriction of Holy Spirit baptism to apostles is based on the presupposition that the gift was always given for the same purpose and always resulted in identical manifestations. And of course we must restrict "inspiration" to apostles only. However, the expression "being filled with the Spirit" did not always imply identical manifestations; for example, "tongue-speaking" was present in Acts 2, but not in Luke 1 or in Ephesians 5:18-20.

In excluding the household of Cornelius as recipients of the "baptismal measure" of the Spirit we are informed that the expression "like gift" (Acts 11:17) is "indicative of *manner* and not *measure* of reception" (Wallace, *Ibid.*, p. 101). However, this contention will not stand up under the scrutiny of grammatical analysis. NOTE: The apostle does *not* say "like manner of giving." He *does* say "like [equal or same] gift." The word "like" is a translation of the term *isos*, which is defined as "equal in number, size, quality, etc. . . . to show the same degree of . . ." (Arndt & Gingrich, *Greek-English Lexicon of N.T. Words*, p. 381). This same term is used by Paul (Phil. 2:6) to indicate the "equality" of Christ with God. Christ can certainly not be inferior if "in him dwells *all* the fulness of the Godhead bodily" (Col. 2:9).

Later, when Peter is rehearsing these . . . bore witness to them, giving them the Holy Spirit *just as* he did to us; and he made no distinction between us and them . . ." Here the apostle used the term *kathos* (just as), which is defined, ". . . to the degree that" or "same degree" (Arndt & Gingrich, *Ibid.*, p. 392). Now if God gave to the Gentiles an inferior gift (something less than he gave to the Jews), would this not have given leverage to the handle of Jewish racism and, indeed, contradicted the apostolic claim that "God is no respecter of persons"?

Finally, if the expression "I will pour out my spirit upon *all flesh*" (resulting in the baptism of the Holy Spirit, with sons and daughters prophesying, etc.—Joel 2 and Acts 2) could include *some* Jews (apostles), why not *some* Gentiles (household of Cornelius)? If not, then distinction can still be made between "us and them."

The foregoing is meant only as a precautionary commentary on the dangers of the "pendulum effect"; i.e., the tendency of any extreme to generate its opposite. Could it be that we have sometimes pushed so hard in opposing Calvinistic ecstatic enthusiasm that we have forced ourselves into a corner of cold, rationalistic formalism?

4. A Viable Alternative

If, on the other hand, the Holy Spirit is alive and well and active today in the lives of Christians, they "being filled with the Spirit" (Eph. 5:18-19), why do we not claim our spiritual birthright by tapping the divine resources of comfort, strength, and intercessory service that will enable us to endure temptation and grow toward spiritual maturity, encouraging one another with psalms, hymns, and spiritual songs, *without* the overflow to excess of charismatic exhibitionism? □

Man's Experience of God

I very much appreciated Laquita Higgs' July article "Man's Experience of God." Her grasp of the literature of mysticism, including both the old and the recent works, bespeaks an underlying commitment. I especially appreciated her dealing with the tricks that are possible for the dilettante to fall into. In a decade when TM, yogis, gurus, and black sabbaths are gaining in popularity, the church has a responsibility to provide some guidance to Christians attracted to mysticism; it must be shown that one need not abandon Christ in order to attain the unitive life. It must also be shown, as Higgs has done in her article, that mysticism does not find its fulfillment in withdrawal from life but rather finds its place at the center of the issues of life.

DANIEL GRIGGS
Bethel Park, Pennsylvania

Thanks so much for the July article on Man's Experience of God, so well done by Laquita Higgs. It is the best article, written on the subject, I have ever seen. I would love to see her complete study on it.

Thanks again for your continued high plane of material. We find your material very relevant to our Christian lives.

BEN B. BOOTHE
Tulia, Texas

A Damning Indictment

I find it interesting that Don Haymes has done in print what I have so often done for myself and friends in private: separate James Bales, Keeper of the Truth, from James Bales, man and friend. Prodigious Jim has the elements so mixed in him that all the world might stand up and say, Here is a true enigma.

I have thought that if I had to pick a single tragedy to illustrate what inflexible legalism can do to a promising personality, I would pick Jim Bales. If J. Alfred Prufrock's life was measured out with coffee spoons, Jim's has been measured out inch by inch in eternal controversy that was all too often over trivia. His vast energies, as truly awesome as Don Haymes says, might have built a mountain; instead they scat-

tered a thousand molehills over the Bible Belt.

Beyond the love and compassion one feels for a giant force wasted, it might wisely be remembered that the consequences of unyielding dogmatism can be painful to those on the receiving end of it. I am one who still finds it sad and terrifying to remember that the Bales who laughed with you through Bald Knob could turn and hang you in Walnut Ridge if you deviated from the party line. The fact that this ran counter to his essential nature is the most damning indictment I know of legalism.

ROBERT MEYERS
Wichita, Kansas

Daughters, Too

I want to express my appreciation to you for printing Robert Randolph's article entitled "Male and Female He Created Them" in the July issue of *Integrity*.

This treatise is one of the most positive I've ever read about the role of women in the church. After hungrily absorbing the article I felt myself soaring to be reassured (by another Christian) that as a Christian woman, I am equal to my brothers in Christ and should be (and hopefully will be someday) afforded equal status within the institution of the church itself. How wonderful it would be if leaders of the church today regarded women with the same respect and importance that Jesus did during His ministry—and that they currently allowed women to play roles as important and significant as they were allowed to play in the early church. How many more talents and contributions Christian women have to offer to the Lord's work if only they were allowed to do so!

I want to thank Robert Randolph also for his courage in writing an article about the "forgotten" half of the Lord's church. The time is long overdue for church leaders to rise above the prevailing "vested interests" Mr. Randolph mentions and begin to apply the doctrine of equality in Christ within the structure of the church as well as without. I wholeheartedly join with him in his desire that the church of the future will be the church of our daughters as well as our sons!

KATHLEEN MORRISSEY DUNCAN
Ardmore, Oklahoma

THE IMPRIMATUR AND THE NIHIL OBSTAT

Ever since the venerable B.C. Goodpasture died February 18, after nearly four decades at the helm of the *Gospel Advocate*, there had been murmurings among his far-flung flock about the identity of his successor. Some felt that J. Roy Vaughan, a journeyman preacher and journalist who had served as an assistant to Goodpasture in his last years, had the inside track to inherit the mantle of his mentor. But publisher David L. McQuiddy—a descendant of the man who first managed and later owned the "Old Reliable" and its lucrative printing operations during the heyday of David Lipscomb—was known to be conducting an intensive search for a new editor. By late July rampant rumor had given the job to practically everyone but Yater Tant and Carl Ketcherside.

Speculation ended with a flourish when the *Advocate* paraded an unprecedented full-color photograph on the cover of its August 11 edition to announce the appointment of Ira North as its editor. Dr. North will be the first Ph.D. to head the Nashville weekly in its 122-year history. He may also be the first editor of the *Advocate* who has been known to show up to preach in a fire-engine-red suit. (On the August 11 cover he displays to his future readers a blazer of similar hue, demonstrating an effective contrast with the somberly-attired colleagues surrounding him.) And he is certainly the only editor of any Church of Christ publication to have preached and promoted into existence a church that not only seats 5,000 but feeds them as well; in fact, the Madison Church of Christ "fed 6,000 people in 30 minutes" one Sunday in September of last year—the same day that its highly organized and publicized Sunday School counted 7,084 students in attendance.

In his announcement of Dr. North's appointment, Mr. McQuiddy pays particular attention to the unquestioned promotional gifts of his new man: "it is my hope that the same successful techniques which built the Madison church . . . can be brought to bear by Dr. North in increasing the effectiveness of Christian journalism within the brotherhood." And, he adds, "Ira North is a firm believer in the Restoration Plea and in the promulgation of sound doctrine." He then confirms Dr. North's mastery of his political milieu: "The full measure of Dr. North's true judgmental abilities was reflected" when he "asked that I contact Guy N. Woods to see if Brother Woods would agree to serve as Associate Editor." Mr. Woods, we are told, will edit the *Advocate's* "Uniform Series" of Sunday School literature, a highly sensitive task; "he will also assist Brother North in selecting articles for publication in the *Advocate* and manuscripts for possible publication in book form, under the *Gospel Advocate* imprimatur."

In a single ingenious stroke, Dr. North has covered his right flank and silenced those who believe his flamboyance and his numerical success signify "departure from the old paths." He has relieved himself of ideological responsibility and need only sell the soap Mr. Woods will produce. Woods is a man of formidable polemic gifts and incredible energy, who handles the New Testament as if it were the *Tennessee Code, Annotated*. Garland Elkins, the Grand Inquisitor of Memphis, has said that Mr. Woods "would compare more favorably" with the apostle Paul "than any other living man." To appropriate Mr. McQuiddy's frankly authoritarian language, the *Gospel Advocate* will "promulgate" its "sound doctrine"; Dr. North will issue the *Imprimatur* and Mr. Woods the *Nihil Obstat*. I wish them, in their endeavors, the grace and the guidance of God.