

One Heart



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The Truth About The Meaning Of "Denomination"

by Timothy Sparks



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There is tremendous confusion about the term "denomination," even though we might hear the word used regularly. When a word is not found within Scripture, we must determine the meaning as defined by others who have done the necessary research to define a word properly. Therefore, we turn to a resource such as a dictionary. Naturally, we have to use some "scholarship" in order to substantiate our claims rather than defining a word to mean whatever we might want it to mean. Such is the case with the word "denomination," since it does not occur in standard English translations of God's Word.

I once heard an instructor give his definition of "denomination." He said that it means "a part of a greater whole," primarily appealing to the term "denominator" since he wished to link "denomination" with "division." Certainly, the word "denominator" in a mathematical fraction implies division, and there is much division among religious denominations. However, an injustice is done to the definition of "denomination" since "division" is not synonymous with the primary, secondary, or tertiary definitions of "denomination." Had the instructor done his due diligence by examining the

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Follow The Light Unflinchingly

by Benjamin J. Williams

“At that time Jesus declared, ‘I thank you, Father, Lord of heaven and earth, that you have hidden these things from the wise and understanding and revealed them to little children; yes, Father, for such was your gracious will.’” (Matthew 11:25)

To say that something has been revealed by God means that it could not have been known any other way. What once was hidden has been made known in the man, Jesus Christ our Lord. He is the fullest revelation and the truest revealer of all that God wishes to uncover for humanity’s benefit. Likewise, the apostles of Jesus claimed that their teachings proceeded from that same source. As Paul wrote, “When you read this, you can perceive my insight into the mystery of Christ, which was not made known to the sons of men in other generations as it has now been revealed to his holy apostles and prophets by the Spirit” (Ephesians 3:4-5). A thing once hidden is now known, only because God revealed it.

This understanding highlights the greatest danger to the Bible reader. We are constantly tempted to interpret Scripture through the lens of what we already believe to be true. We are pulled toward the proud assessment that God could never say anything other than what we already desire to be His will. We are lured to forget the simple verity: If truth is now revealed, then truth was once hidden. If what every person should

believe was already deep within the human heart, there would have been no need for God to shine His light into the world and reveal anything further.

When we read Scripture and learn about the Son of God, we must be willing for God to reveal to us what was hidden in days gone by. We must also be willing for God to reveal to us what remains hidden from the world that works so diligently to remain in darkness. Every time we say, “I just don’t think it could mean that,” we are denying the revelatory power of Scripture. We are denying to the Light of Men, Jesus of Nazareth, his role of shining brightly in the mind and heart.

Nowhere is this more challenging than when Jesus issues a moral teaching. When Jesus says that some action is wrong, we flinch and beg him to mean something different. We often decide that he could not have meant what he has said. Maybe we even conclude that while it might have been true in its own day, it couldn’t possibly be true today. In so doing, we run from the light back into darkness.

If we believe that Jesus, his teachings, and his inspired apostles, offer us the revelation of God’s will, then we must be willing to hear a word we do not like, and follow the light unflinchingly. Otherwise, we are treating him and his teachings, not as revelation, but as dimly lit mirrors for our own human desires.

Using Various Translations of the Scriptures, pt. 1

by Marion R. Fox



Certain brethren have properly labeled some of the modern speech translations of the Scriptures as being deficient in their translation of the Hebrew, Aramaic, and Greek texts of the Scriptures. Should we withdraw fellowship from anyone who uses a modern speech translation? Which modern speech translation do we withdraw fellowship from brethren for using and which do we allow brethren to use?

Background Materials

I have an extensive discussion of translations and principles of translation in: *The Work of the Holy Spirit, Vol. II*, Fox 2005, chapter fourteen. In addition, I discuss translation problems in several of my books. Certain preachers, who teach error on the role of women, have objected to my quoting of several modern speech translations in my book: *The Role of Women, Vol. II*, 2006, Chapter Eight. Another preacher objected to one of our writers quoting from a modern speech translation in the One Heart publication.

Summary of Translation Problems

The first problem with translating of the Scriptures is: "What Greek/Hebrew text should we use as the base for the translation?" Do we withdraw fellowship from a person who disagrees with us on the subject of textual criticism?

The second problem with translating of the Scriptures is: What method of translation should we use when translating? Do we adopt the formal equivalent method or the dynamic equivalent method of translation? Do we withdraw fellowship from a person who disagrees with us on the method of translation?

There are a number of other translation problems that I discuss in Fox, 2005. We will not elaborate on them in this brief treatise.

Logical Problems

Certain brethren commit logical errors when they discuss the translation issue. I hear brethren say: We should adopt either the King James Version (KJV) or the American Standard Version (ASV). They will object to the modern speech translations because they are from defective Greek/Hebrew texts. The problem with making this a test of fellowship is that the KJV and ASV are from different Greek/Hebrew texts. It is the logical fallacy of "Special Pleading" to object to most modern speech translations because of the textual base and to accept the ASV. The fallacy of "Special Pleading" is:

This fallacy consists of appealing to a general statement in refuting another person's assertion, and then ignoring that statement in defending one's own. This is a

type of the fallacy of inconsistency. (Monroe Beardsley, *Thinking Straight*. Prentice-Hall Inc., Englewood Cliffs, N.J.: 3rd ed., 1966, p. 286)

Their basic argument is: Since the modern speech translations are from a defective Greek/Hebrew text (not the Textus Receptus), they cannot be used. However, the ASV is from a defective Greek/Hebrew text (not the Textus Receptus), therefore it should not be used. One is inconsistent (he commits the fallacy of “special pleading”) if he makes this argument and accepts both the ASV and the KJV.

Additional Questions

Are some modern speech translations superior to the KJV and ASV in some verses? Most certainly there are instances where there are modern speech translations that are superior to the KJV and ASV. For our first example I cite an instance where the ASV is superior to the KJV:

Gal. 1:6 (KJV) I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: 7 Which is not another; but there be some that trouble you, and would pervert the gospel of Christ.

Gal. 1:6 (ASV) I marvel that ye are so quickly removing from him that called you in the grace of Christ unto a different gospel; 7 which is not another *gospel* only there are some that trouble you, and would pervert the gospel of Christ.

Here the KJV is accurate, but not precise. It translates two different Greek words as “another.” The ASV, more precisely, renders one as “different” and the other as “another.”

Both the ASV and KJV are accurate, but not precise, with two different Greek words, in Gal. 6:2 and 5.

Gal. 6:2 (ASV) Bear ye one another's burdens, and so fulfil the law of Christ.

Gal. 6:2 (NIV) Carry each other's burdens, and in this way you will fulfill the law of Christ.

Gal. 6:5 (ASV) For each man shall bear his own burden.

Gal. 6:5 (NIV) for each one should carry his own load.

Here the NIV more precisely distinguishes between the two different words in these verses. Are we sinning to cite the NIV when it is more precise or even more accurate? We should be honest enough to admit that the NIV has a better translation in this passage than either the KJV or the ASV.

I prefer the New American Standard Version's translation of Mt. 18:18: Truly I say to you^{pl}, whatever you shall bind on earth shall have been bound in heaven; and whatever you loose on earth shall have been loosed in heaven.

What translations do we use for our basic texts in the Oklahoma City School of Biblical Studies. Some of our faculty use the ASV and some use the KJV, but all our instructors feel

free to cite other translations (even a modern speech translation) when they have a better rendering of a passage. In the epistles of John (fall 2013) I will be using the Greek text as the class will be limited to students who have completed several of our Greek classes. Our instructors also point out incorrect translations in various translations when we are studying a passage where some translation incorrectly translates the verse.

When I teach a New Testament book, I translate the book before I teach it. At this rate I should have the New Testament translated within about six or seven years (assuming I live that long and my health is good).

I have not found any translation that correctly translates Gal. 3:25-26. I translated it: 25 But after that the faith came, we are no longer under a tutor. 26 For you are all sons of God, through the faith, in Christ Jesus. (The Greek definite article is not translated by any translation that I have, in these verses.) What is Paul saying here? Paul is saying: “Now that the faith (the New Testament – gospel) has come, you are not under the Law of Moses.” He is also saying: “You are all sons of God, through the faith (the New Testament – the gospel), not be being either Jews or proselyte Jews.” (cf. Gal. 1:23)

What About Punctuation of the Translations?

Punctuation marks were not in the original text of either the Hebrew/Aramaic or the Greek Scriptures.

“Ancient writing knew very little of so obvious a help to reading as punctuation. ... The oldest NT uncials have none of these adjuncts. ... It will be clear that there is little probability that any punctuation worth counting such was present in the NT autographs.” (Moulton, Vol. 2, pp. 46-48)

Any punctuation marks are based upon the opinion of the translators. There are some good reasons to insert some marks of punctuation. For example, there are interrogative pronouns in the Greek language that obviously introduce a question. All one has to do is look at both the ASV and KJV and see that the punctuation marks are frequently different.

I argued for a change in the punctuation of Col. 3:16 in Fox, 2006, Vol. 2 (chapter 8). I gave several reasons for rejecting the punctuation of both the ASV and KJV in this chapter. One reason is quite simple for Paul wrote: “Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.” Note here that the singing is “to the Lord” and if we are teaching by our singing, we are teaching the Lord. I suspect that we cannot teach God anything! However a repunctuation of this passage (as several modern speech version punctuate it) solves this problem. We are not teaching by means of our singing, certainly we are

definition of "denomination," he would have known that authoritative sources give quite a different meaning.

According to The Oxford English Dictionary, "denomination" (a noun) and "denominate" (a verb) originate from the Latin word "denominare," which means, "to name, specify by name." The primary definition of "denominate" is "To give a name or appellation to; to call by a name, to name (orig. from or after something). Now usually with complement: To give (a thing) the name of . . . , to call." Notice, in the definition, the significance of the word "name" since it is also an essential term in defining "denomination." The primary definition of "denomination" is "The action of naming from or after something; giving a name to, calling by a name." The secondary definition is "A characteristic or qualifying name given to a thing or class of things; that which anything is called; an appellation, designation, title." Now, observe that in regards to a mathematical denomination, such as a coin, the tertiary definition is "A class of one kind of unit in any system of numbers, measures, weights, money, etc., distinguished by a specific name." The fourth listed definition is similar to the preceding three: "A class, sort, or kind (of things or persons) distinguished or distinguishable by a specific name."

We now come to the last listed definition: "A collection of individuals classed together under the same name; now almost always spec. a religious sect or body having a common faith and organization, and designated by a distinctive name."

In each definition we find the term "name." We might wonder within Scripture what "name" or "denomination" the Lord gave, if any, to his people, the church. Perhaps you have heard people speak of "scriptural names for the church." However, in each passage of Scripture we might examine, we will discover that the Lord never named (denominated) the church. Rather, we will find descriptive phrases of possession. The descriptive phrases within Scripture can be paralleled to our use of possessive phrases. For example, "The horse of Jimmy" is most commonly stated as "Jimmy's horse." So, "the church (congregation/assembly) of God" (Acts 20:28) is to be understood, not as a name but as a description: "God's church (congregation/assembly)." The same is true with "the churches (congregations/assemblies) of Christ" (Rom. 16:16): "Christ's congregations (assemblies/churches)." In other words, within the New Testament there are descriptions, not names, indicating ownership. Christ and God own the church; the church belongs to God

and Christ.

Examine the following descriptions of God's people:

"the kingdom of Heaven" or "Heaven's kingdom" (Mt. 16:19)

"the church in Jerusalem" (Acts 8:1; 11:22)

"who were of the Way" (Acts 9:2)

"the churches throughout all Judea and Galilee and Samaria" (Acts 9:31)

"the church in Cenchrea" (Rom. 16:1)

"the churches of the Gentiles" (Rom. 16:4)

"the church that is in their house" (Rom. 16:5; 1 Cor. 16:19)

"the church of God in Corinth" (1 Cor. 1:2; 2 Cor. 1:1)

"the church of God" (1 Cor. 10:32; 11:22; 15:9; Gal. 1:13; 1 Tim. 3:5)

"the body of Christ" (1 Cor. 10:16; Eph. 4:12)

"the churches of God" (1 Cor. 11:16; 2 Thess. 1:4)

"the body" (1 Cor. 12:18-25; Eph. 4:16; 5:23)

"Christ's body" (1 Cor. 12:27)

"the church" (1 Cor. 12:28)

"the churches of the saints" (1 Cor. 14:33)

"the churches" (1 Cor. 14:34)

"the churches of Galatia" (1 Cor. 16:1)

"the churches of Asia" (1 Cor. 16:19)

"the churches of Macedonia" (2 Cor. 8:1)

"the churches of Judea" (Gal. 1:22)

"those who are of the household of the faith" or "the members of the family of the faith" (Gal. 6:10)

"the church, which is his body" (Eph. 1:22-23; 5:23)

"members of the household of God" or "members of God's family" (Eph. 2:19)

"the kingdom of the Son of his love" (Col. 1:13)

"the body, the church" (Col. 1:18)

"his body, which is the church" (Col. 1:24)

"the church that is in her house" (Col. 4:15)

"the church of the Laodiceans" (Col. 4:16)

"the church of the Thessalonians" (1 Thess. 1:1; 2 Thess. 1:1)

"the churches of God in Christ Jesus" (1 Thess. 2:14)

"the church in your house" (Philem. 2)

"the general assembly and church of the firstborn" (Heb. 12:23)

"God's household, which is the church of the living God" (1 Tim. 3:15)

While this is not an exhaustive list of the descriptions found within the New Testament, these references are sufficient to show that the Lord did not denominate (name) the church. If the Lord had denominated (named) the church, then surely he would have addressed each congregation listed above by a particular name, such as "the Church of Christ in Corinth." Did you know that the specific phrase "church of Christ" or "Christ's church" never appears within Scripture? We find only the phrase "churches of Christ" or "Christ's churches" or even a better translation, "Christ's congregations" (Rom. 16:16). Additionally, if God had decided to name the church, surely he would have addressed each of "the seven congregations in Asia" (Rev. 1:4) by



It Was Not A Movement

by Frank R. Williams

The words we use have meanings. Generally speaking, a writer, or speaker, chooses the words that best express the intent of his point. It has become very popular in referring to the early efforts, of such men as James O'Kelly, I Smith, Abner Jones, Thomas and Alexander Campbell as a "movement." Is this the best word, or phrase to express their efforts? The word "movement" may mean: "political or religious or social reform movement or agitation;" or "a series of actions and events taking place over a period of time and working to foster a principle or policy: a movement toward world peace." One can see how the word "movement" might be used in the context of the time and efforts of such men. However, is it the best word and does it express the true effort of such men?

Earl West wrote a series of books, entitled: *"The Search for the Ancient Order,"* in choosing these words, West could not have found better words to express the efforts and the desires of the men of which he wrote. It might be said, "He hit the nail squarely on the head." With these words before us, the question comes to mind, "Why would others use the word "movement" in referring to the same efforts and desires?" It is the purpose of this article to put before the read-

er, that there may be a deceitful reason for its use. Some among us appear to take great delight in using the word "movement" in describing the efforts and desires of: James O'Kelly, Isai Smith, Abner Jones, Thomas and Alexander Campbell and many others. As a student and teacher of this period of history, over the last few years, I have changed the title of my work. It is now called: "The history of the churches of Christ in America." However, another change is in order; my work will from henceforth be known: *"The Search for the Ancient Order,"* sub-headed: *"The History of the Churches of Christ in America."* This change is being made as I look for the best words to describe the subject. In this article time will be taken to reveal some of the differences in what is expressed in the word "movement" and the phrase *"the search for the ancient order."*

It was not the intent of those men to start another church, as they saw the many churches of their time as one of the problems hurting Christianity as revealed in the New Testament. They looked at religious division, the denominational churches, as an obstacle to the cause of Christ. They saw churches warring against each other standing in the way of pleasing God and converting the lost. Their first effort was simply to call

people “back to the Bible.” They did not know just where this would lead them, but they did believe the only place to find the answer was the Bible. As Peter wrote: “If any man speak, *let him speak* as the oracles of God, ...” (1 Pet. 4:11). One of the first things they did was to get rid of party names and to be known simply as Christians! As one searches for the best words to express their efforts and desires, “*movement*” does not come to mind; on the other hand, the phrase, “*search for the ancient order*,” does. As a matter of fact, Alexander Campbell wrote a series of articles using the title, “*The Search for the Ancient Order*” in his paper, “*Christian Baptist*,” in the 1820’s. The intent of the men in these early years of American history, 1793 – 1850, was to restore, to take people back to the New Testament which is the “*ancient order*” of “the churches of Christ” (Rom. 16:16).

It is an insult to the efforts, struggles, and the sacrifices of these worthies, to call what they did a “*movement*.” The word “*movement*” is too general and too small to describe their work! They were calling their fellows to the soul saving gospel of Christ (Rom. 1:16); they were calling men and women to the church which Jesus purchased with his own blood (Acts 20:28); they were calling the honest of their time to the blood of God’s anointed; and in all of this, they were calling folks to the God revealed word upon the pages of the inspired

word. Yes, the word “*movement*” is just too general and too small for such efforts! So, the question comes to mind, why would there be a desire to refer to such as a “*movement*?” Could it be for the reason that the word “*movement*” is too general and too small; therefore, it is just the right word to weaken the importance of work done by the worthies listed above and the hundreds of others? Could the reason be that some among us desire to reduce their efforts, struggles, and the sacrifices to that of lesser aims? Thereby, making the churches of Christ just another denomination among denominations. By which they hope to open the doors of fellowship between the churches of Christ and the many denominations.

The words of Israel during the time of the Judges, “now make us a king to judge us like all the nations” (1 Sam. 8:5), describe the cry of today; the key words being, “like all the nations,” as in all the “other” denominations. These brethren have not a heart to fight false teachings of today, if they believe there is no such; so they desire to just become one with them. In order to head off the charge, of being “judgmental,” the following is here given. Buff Scott stated: “I am convinced that the honest unimmersed who are seeking to serve the Lord but who die without coming to an adequate understanding of the new birth, will be eternally saved by God’s grace and mercy.” (The Reformer,

A Voice From the Past

by Guy N. Woods (1908-1993)

FORGIVENESS – WITHOUT REPENTANCE?

Guy N. Woods was born September 26, 1908 in Vardeman, Mississippi. Woods passed away in Nashville, Tennessee, December 8, 1993. Woods wrote commentaries on: *John*; *James*; *First and Second Peter*, *First, Second And Third John*, *Jude*; *How To Read The Greek New Testament*; and editor for the Gospel Advocate. He was moderator at the Open Forum during the annual Freed-Hardeman Lectures for a number of years.

Children of God should love all men, even their enemies, and when they repent, forgive them. Occasionally, I am asked if it is our duty to forgive those who sin against us when they neither ask for nor desire forgiveness. It is not only not our duty to do so, were we so disposed, but it is an utter impossibility.

The question recurs because many people persist in disregarding what the Scriptures teach is involved in genuine repentance and by substituting their concept of what they feel forgiveness should include. Those who do this imply, whether they intend to or not, that forgiveness is simply the cancellation of all bitter, revengeful, and uncharitable feelings toward those who sin against us, and the substitution of disposition of kindness, love and warm regard for the



offending one or ones – a disposition, they urge, which should always be characteristic of faithful Christians.

But many devoted and dedicated disciples of the Lord never experience bitter, revengeful, and uncharitable feelings toward those who sin against them, however cruel and heartless such actions may have been. This attitude of a kind disposition is not forgiveness, anyway. God never entertains “bitter, revengeful, and uncharitable” feelings toward even the most vile of sinners, but He forgives only those who repent.

Our Lord, in the shadows of Gethsemane, prayed for those who hated Him so much they sought and obtained His execution, but He did not forgive them until they repented.

Amid the agonies of the cross, He said to His Father, “forgiven them; for the know not what they do” (Luke 23:34), a petition not unconditional in nature, since by His own words first uttered in the Great Commission (Mark 16:15-16) and later applied by Peter it was intent that pardon be bestowed only on the basis of repentance and obedience to the commandments He gave (Acts 2:36-38).

The words *remission* and *forgiveness* often translate to the same Greek word *aphesis*, the meaning of which is “release,” and “sending of sins away” and the consequent restoration of the peaceful, cordial, and friendly relationship formerly existing. Unless the offender wants this “peaceful, cordial, friendly” relationship, it is impossible for the offended to affect it, however much he may desire and seek it.

It is this point people often say, “Yes but we must be ready to forgive always,” as indeed we ought, but it should be recognized that such readiness is not forgiveness. Our Lord made crystal clear our obligation in

all such cases when He said, “Take heed to yourselves: if thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times, in a day, and seven times in a day turn again to thee saying, I repent; thou shalt forgive him” (Luke 17:3,40). Thus, the divine edict is, if one sins against us, we are to rebuke him; and when he repents, we are to forgive him.

It is the duty of all children of God to love all men, even their enemies, actively to seek their good, and pray for their well-being: and, when they repent, to forgive them. It should ever be borne in mind that reconciliation is an integral and essential element of the relationship resulting, from penitence on the part of the offender and forgiveness on the offended, and settlement of all differences that led to the alienation. We must be sure that no action or attitude of ours deters the proper response of others to us because our fellowship here on Earth and our salvation in Heaven are matters intimately involved.

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Apologetics articles and Bible study resources by Benjamin J. Williams.

Psalms 18:11 He made darkness his covering, his canopy around him ...



Vol. 1, Num. 8, September, 1985, page 2; as quoted by the late Goebel Music in his book, *"Behold the Pattern,"* 1991, page 269). To help make the point, here are the words of Rubel Shelly in a sermon at a preacher's forum, Centerville, Ten. March 21, 1983, his subject: "Is Unity Possible?" On page 18, Shelly said: "There are sincere knowledgeable, devout Christians scattered among all the various denominations." (page 18, quoted *ibid*, page 274). Shelly also wrote in his book, *"I Just Want to Be a Christian,"* the following: "I see no reason to think one has to understand 'for the remission of sins' in order to be baptized scripturally, for I do not think there is one right reason for being baptized. I would say that one must be baptized for a right reason in order for his baptism to be acceptable..." (page 44, *ibid* page 277) . Question here, if the person being baptized does not believe he is receiving "remission of sins" in being baptized, just where does he believe is has, or will receive remission of his sins? But Shelly does not stop with who is a Christian, but he also spoke on the subject of acceptable worship: "Adultery and lying are explicitly condemned in the Scripture; whatever else one can say about pianos and organs in worship, he cannot find their explicit condemnation in the Bible." (page 138, *ibid* page 276). Jesus said: "God is a Spirit: and they that worship him must worship *him* in

spirit and in truth" (John 4:24). Where shall one look "in truth," in order locate the piano and the organ. These quotes are not given to convince anyone that we have among us those who would "blur" in lines between the churches of Christ and denominationalism; for it may take more to do so, but to show the "strange sounds" coming from among us. These "blurred" lines fit the word "movement" must better than the words, *"Search for the Ancient Order of Things."* Those who are speaking "strange" things appear not to believe there is such as: "an ancient order of things!"

A "movement" may be of man, but the "ancient order of things" is of God! The search for truth, as revealed in the New Testament, is honorable for truth is of God; but loyalty to a "movement" proves nothing. Thus, there is no grand reason to hold the teachings of a "movement" and to be separated from other equal movements. If you have not heard the "strange" words coming from some brethren; the thoughts are nevertheless being planted: "One church is just as good as another!" If you are not prepared to see the churches of Christ as just another church among equals, then, it is time to wake up!



not teaching God anything (1 Cor. 2:16)!

Fellowship Issues

There are two kinds of false doctrine (doctrine that is not true): (1) non-fatal false doctrine and (2) fatal false doctrine. An example of non-fatal false doctrine would be when a brother thinks it is wrong to eat meat (Romans 14). Another example of non-fatal false doctrine is the interpretation of the expression: “gift of the Holy Spirit” (Acts 2:38). Our brethren have not split the church over most of the various interpretations of this expression. I will not fellowship one who claims “the gift of the Holy Spirit” is miraculous gifts and is for us today, because I deem the advocacy of modern day miracles to be a fatal false doctrine.

Summary

We need to be very careful about dividing the Lord’s church over these matters. If one begins teaching any fatal false doctrine, we must not fellowship that person. I realize that some of the modern speech translations have fatal false doctrine written into the text of certain passages of Scripture, however a preacher can use one of these translations and correct the translation when he preaches.



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that name, but no name is given, only descriptions identifying which congregation is being addressed (Revelation 2-3). While God named his disciples "Christians" (Acts 11:26), a name that appears two more times in the New Testament (Acts 26:28; 1 Pet. 4:16) and alluded to at least once (Jas. 2:7), yet the church remains unnamed. We should also notice that the name "Christian" is always used as a noun, never as an adjective.

When people ask, "What is the name of the denomination you attend?," they are simply asking you to identify the name on the church building where you claim your "membership." Their use of the word "denomination" is completely in line with its definition since "denomination" is defined by the word "name." However, such a concept of "denomination" or "name" for the Lord's people is foreign to the Scriptures. You simply will not find a name given to Christ's body. So, why do denominations exist among us? As long as people unceasingly apply names to their religious groups, there will be denominations. No wonder the Lord prayed so fervently for unity--not among denominations--but among his disciples (Jn. 17:20-23). In the thematic statement of 1 Corinthians, Paul said, "Now I urge you, brothers, by the name of our Lord Jesus Christ, that you all say the same thing, and

that there be no divisions among you, but that you be completely joined together in the same mind and in the same judgment" (1 Cor. 1:10).

Paul addresses the issue of those within the congregation in Corinth who were applying names to themselves: "Now I say this, that each of you says, 'I truly am of Paul,' 'but I am of Apollos,' 'but I am of Cephas,' 'but I am of Christ.' Has Christ been divided? Paul was not crucified for you! Or were you immersed in Paul's name?" (1 Cor. 1:12-13). It appears that there were those who, in modern terms, would have considered themselves to be "Paulites," others "Apollosites," others "Cephasites," and the only correct group "of Christ," who, if understood to have been genuinely "of Christ" would properly have been called "Christians." Paul clearly rebuked them for adopting the other names the Lord did not give. To say, "I'm a Christian" is in harmony with the Scriptures, but to say, "I'm of the Church of Christ" or "I'm Church of Christ" or "I'm a Church-of-Christ," or "I go to the Church-of-Christ Church" or even to use the phrase, "I go to the Church of Christ" is simply not within the boundaries of God's Book.

(Note: When the capital letter "C" is used in the word "Church of Christ," it expresses a proper name and this is something the inspired writers of the New Testament never

did. On the other hand, when the small letter "c" is used in the phrase, "church of Christ," it does not express a proper and is in harmony with the inspired writings of the New Testament. Therefore, Christians should be a lot more careful when writing. Editor).

Now that we know the truth about the meaning of "denomination," what can we conclude about the name of the group to which you or I might consider ourselves to belong? Then, rather than people designating us by a denominational name we've applied to ourselves, if they call us "Christians," we should strive to be all that the God-given name implies and requires (Acts 11:26; 26:28; 1 Pet. 4:16). [We would do well to search the Scriptures concerning "Who is a Christian?" A fascinating and challenging study would surely be unveiled.]

I realize this may challenge our traditional foundations, but let's be concerned about being in harmony with Scripture rather than tradition. So many times our failure to act in accordance with the truth is due to our stubbornness and an unbending will. Many times we resolutely determine to do things our way, but if there will be one theme song in

Hell, surely it will be, "I Did It My Way" (a song written by Paul Anka and popularized by Frank Sinatra and Elvis Presley). Ludwig Wittgenstein summarized our dilemma: "What has to be overcome is not a difficulty of the understanding, but of the will."

Let us aim to give attention to the details of what words mean and never be guilty of willfully continuing in ignorance, especially when the truth has been presented. May we make the commitment to follow the Scriptures as closely as possible and always be receptive to the truth, doing whatever it takes to conform our will completely to God's almighty will.

I have personally experienced the fact that the truth many times is "not an easy pill to swallow." I am just as guilty as anyone for having violated the truth of Scripture we have discussed . . . but, now that I know the truth, I am willing to change. Please understand, I'm not asking you to agree with me; I'm asking if we're willing to agree with the Scriptures and make the necessary changes . . . in every way. Will you take off your "denominational glasses" in order to see the Scriptures clearly? It has been one of the hardest things I've had to do. Will you accept the challenge? Remember, if we do not want to be a

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A Voice From the Past

by Lloyd Otis Sanderson (1901-1992)

"The Lord Has Been Mindful Of
Me"

*An Autobiography Of
L.O. Sanderson*

My parents were James P. and Lucy Ann Hunt Sanderson. I was born May 18, 1901, near Jonesboro, Ark., in the old log house of the home place my father inherited. I was to be the middle of five children.

My father was a singing teacher. Because he was not allowed to have musical instruments as a young man, he vowed that when he had a family of his own, the children would have access to instruments. During my time at home, we had a piano, an organ, a violin, guitar, mandolin, harmonica and Jew's harp. We all learned to sing and play early in life.

I was taught to note read at age 5 by my mother. Before that, I sang much by rote. This really was my first exposure to the theory of music. My father soon began to teach me song leading. However, with 55 years difference in our ages, father soon tired of the job of teaching and playing with us.

At age 4, I entered public schools. Having weighed 13 pounds, 8 ounces at birth, I was large for my age. Besides that, there were no age limitations or entrance in those days. By age 6, I was beginning the fourth grade. It did not take long for me to complete the eighth grade. In a one-teacher school, we were allowed to go as fast as we could, and I was an "eager beaver." Of course, I was too



young to quit school after the eighth grade, so I continued for another year.

When my cousin, L.E. McElroy, came to Union Grove to teach, he had a bachelor's degree and was working on his master's. He urged me to take high school work. With proper books provided by him, I finished two years of high school with good marks. That was the last of secular education for several years.

I began going to summer music normals where for two or three months we studied music day and night. Professor Scott Crotts was a popular teacher in those days, and Samuel J. Spencer also joined the summer school. I received a diploma for teaching and began my first singing school on the day I became 15.

My father had put me on my own at age 11; thereafter I bought my own clothes and paid my own tuition and for private lessons.

During the four years of this music normal work, I would pick cotton and work at a sawmill to gain the necessary cash. Finally, I had enough money to do more schooling, and for four years I studied more intensely. I attained a graduate status in music (equal now to a bachelor's degree - 127 hours) at age 18.

Father died soon after, and I elected to be with my mother and the two younger children. We moved to Bono, a small town on the Frisco Railroad. I became the choir director for the First Methodist church and worked for the Bono Mercantile Co. part time.

My father belonged to the Methodist church, and Mother was a member of the church of Christ. There was a congregation of Christians in Bono, so she was pleased to move there. When I came home in 1919, I decided to finish my high school work and did so at the Bono High School.

Not long after, I learned and accepted the truth of God concerning salvation. My older brother and younger sister were members of the church along with our mother. I had previously declined to listen. Through a good friend, Robert Cherry, the main clerk at Bono Mercantile, I finally came to know and love the truth that makes men free. This meant the end of choir directing for the Methodist church and soon after the work at the Mercantile. But I be-

gan to get calls to lead singing in gospel meetings and really did not miss any work at all. The local church of Christ immediately employed me to direct singings for a big tent meeting, and other calls came in plentifully.

In the spring of 1923, after I became a Christian in July 1922, J.N. Armstrong, president of Harper (Kansas) Christian College, offered me a job as music director and an opportunity to do college work. I accepted the work but made so little cash that I didn't go home even at Christmas time. In 1924, Harper College merged with Arkansas Christian College of Morrilton, Ark., to form Harding College. I held the same obligation with Harding from 1924 to 1928.

While at Harper, I took a year of voice with Inez Dodds Barber of Friends University. She came to Harper for classes and private lessons. During the four years at Harding in Morrilton, I completed two years of work at Little Rock Conservatory of Music. For two years, I was also affiliated with the Arkansas Music Teachers Association until I left the state in 1928.

At Harper, I met Rena Raye Woodring, a sister of the Harper College librarian, and we began dating. She came to Harding in the fall of 1923, and we began to make plans. She took school teaching work from 1925-1927, and we were married Aug. 29, 1927. We stayed one more year at Harding for Rena to finish her bachelor's work and then went to Springfield, Mo., to serve the church.

We were there for seven years and returned in 1950 for another nine years.

I enrolled at Southwest Missouri State College (now a university) for two years while serving the church. I won honors in three departments: argumentation (debating), extemporaneous speaking and orations. While at Springfield (1928-1935), I also did some music work (mainly history) by correspondence from the University of Arkansas.

In 1935, we moved to Nashville, Tenn., where I became business manager for the Gospel Advocate Co. For three years I also taught part time at David Lipscomb College. Gradually, the work at the Gospel Advocate became heavier until my full time was required at the Gospel Advocate. At the beginning of 1938, John T. Hinds, editor of the Gospel Advocate, died, and I served as editor until B.C. Goodpasture came in 1939. I continued on as music editor.

People thought of me more as a businessman, but I preferred church work. I resigned from the Gospel Advocate to be effective in August

1942 in order to do full time church work. We served churches in Springfield, Mo.; Columbia, Tenn.; Little Rock, Ark.; and Amarillo, Texas, as the local minister. Always we had a good work. In 1946, while in Tulsa, an opportunity arose. The Central church in Norman made us an offer to serve there and to attend the University of Oklahoma. This we did.

My work in and with the church has been in the form of local ministry and evangelistic efforts such as gospel meetings. I had the opportunity to be closely associated with great and good men in meetings, with many anywhere from one to a dozen times. Among these were J.N. Armstrong, N.B. Hardeman, G.C. Brewer, Horace Busby, Foy E. Wallace, Roy Cogdill, F.B. Srygley, B.C. Goodpasture, S.H. Hall, E.M. Borden, C.R. Nichol, C.L. Wilkerson, M.S. Mason, A.G. Freed, H.A. Dixon, C.E. McGaughay, L.S. White, E.A. Elam, H. Leo Boles and not a few others.

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Help Us "Teach Others
To Teach Others"?**

2 Timothy 2:2

**Teaching
Others To
Teach Others**



Course Schedule for Fall '13

August XX - January XX

	Class One	Class Two
1st Period 6:30-7:15 PM	Ezra, Nehemiah, & Esther Frank R. Williams	Greek Marion R. Fox
2nd Period 7:45-8:30 PM	I, II , & III John in English Mike VonTungeln	I, II , & III John in Greek Marion R. Fox
3rd Period 8:30-9:15 PM	ABC. XXXX Jerry Gore	I Corinthians Marion R. Fox



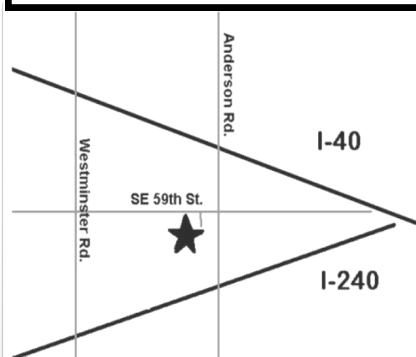
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Jerry Gore, instructor
Mike VonTungeln, instructor





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