

THE GOSPEL UNASHAMED

"From the cowardice that shrinks from new truth, from the laziness that is content with half truths, from the arrogance that thinks it knows all truth, O, God of Truth, deliver us."

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George L. Faull, Editor

LEGALISM, WHAT IS IT?

People today do not like to be called a legalist. Theologically speaking a legalist is one who believes he is saved by strict adherence to the word rather than by the merits of Jesus Christ. I know very few legalists by this definition among the Churches of Christ. We are fully aware that we are saved by grace through faith in the shed blood of Christ. When His perfect work is understood we all know that His righteousness is imputed to us by obedient faith. Salvation is only available to those **in** Christ and we were baptized **into** Him. **Galatians 3:27.**

However, the saved know that we continue in Him and "work out our own salvation with fear and trembling." We are saved by the gospel if we keep in memory what is preached by the Apostles of Christ.

However, in our world, legalism is applied to a person who strictly obeys the letter of the law rather than the Spirit of the law. Like the Pharisees of old, a legalist insists that we obey the Bible as if it were a legal document instead of a book of principles to guide us in every situation. It produces strict adherence to the letter instead of an adherence to what God is really trying to produce in our lives.

Like the Pharisees, modern legalists make additions that they think help you obey the letter of the Word. These additions are as binding on their conscience as the law itself and they will get almost as upset if you break their rules as if you do not obey the Word itself.

In reality, legalism is an attitude or a mindset, that it is their way or no way, or maybe even their way or the highway. Nor is this mindset unique to conservatives. No one is more legalistic than liberals are. Observe the National Organization of Women. Observe the Jesse Jackson's and the Al Sharpton's of the world. How about the ACLU or the Jewish Anti-Defamation League. Those into political correctness or environmentalism or PETA are legalists to an absurdity.

So legalism does not confine itself to conservative Christians. It rears its ugly head in society in all walks of life.

However, in the Christian world, it can show itself in adherence to strict dress codes, the use or non-use of instruments or even particular musical instruments in the Church. There is the "no make-up, no jewelry" crowd. There is the "no cards, no dice" and "no coffee drinkers" which I'm sure are just as sincere and love Jesus as those who indulge in these. One may even hold these positions and not be legalistic. It is a matter of personal conviction that they hold before God and they are accepted of Him. See **Romans 14:1-13.**

However, in this article I want to mention some legalists that are not considered legalists. They fancy themselves enlightened brethren who understand the grace of God better than their brethren. **Some of these run so far from legalism they make full circle and become some of the worst of Pharisees and legalists.**

Let me remind you, legalists are those who adhere to the Word or the letter of the Word. Here are some legalists of the worst dye who build not only on "the Word", but "a word" found in Scripture. They are ready to divide the church over their legalistic adherence to a specific word in the Word. I can best tell you by an example.

The preacher was castigating an elder who was opposed to women deacons. Though the elder had reasons for his objection, the minister called him legalistic. Why? The preacher informed the Church that the word in **Romans 16:1** translated "servant" that describes Phoebe was a "diakonos." He pointed out that is the same word used of deacons and therefore Phoebe was a deacon.

Now, how legalistic can you get? The word is the same therefore she was a Deacon. It does not matter that women were not made deacons in **Acts 6** nor that she did not meet the qualifications of a deacon, for she is not the husband of one wife. It matters not there was a word for female deacons, namely deaconess, that Paul could have used but did not. Nor does it matter that church history knows of no deaconess till second century and even they had to be widows. It does not matter that the Churches of Christ never had deaconesses until some preachers sought to appease the "women libbers" in the church. Nor does it matter that it goes against many of the brothers and sisters conscience. This is all negated by the use of a word! And he says the elder is legalistic. Is this not the pot calling the kettle black?

Question. Since the word "angelos" is used 197 times for angels, and since John the Baptist is called an "angelos", was he an angel? If not, why not? If Phoebe is a deacon because the same word "diakonos" is used for her as used of deacons, doesn't it follow that John is an angel because it is the same word used of angels? An angel and John were both "messengers." Phoebe and a deacon were both "servants." But John was not an angel and Phoebe was not a deacon. Incidentally, Jesus, Paul, Timothy, government officials, angels, household servants and all Christians are called "diakonos". They were not all ordained to the office of deacon but they were all servants. Do you see who the legalist was? It was the name caller that built his teaching on a mere word. He was the one following "the strictness of the letter" instead of the spirit of the teaching about who was to be ordained a deacon. The peace and harmony of a congregation can be disrupted by such legalism.

But lets look at another legalist.

What do you call the following but Phariseism and legalism? The president of a Bible College was confronted for having a denominational woman, who did not even believe “the plan of the man of salvation,” preach to men on soul winning. His defense was “We did not let her stand behind the pulpit!” Talk about straining at a gnat and swallowing a camel. It is the Word of God that sanctifies the pulpit, not the pulpit that sanctifies the Word of God. Compare what Jesus said about such reasoning. **Matthew 23:16 – 22**. Note I toned down what Jesus said of this kind of legalism and did not call them what Jesus did.

When women began to be put on the committee of 150 of NACC some objected to women in authority. The defense was “we only allow three or four women so the women can not rule!” Incidentally, they called those who objected “legalists and male chauvinists.” It seems to me that a man who objects to women in leadership has a solid scriptural basis for his position. However, those who limit it to 3 or 4 women are the ones showing male chauvinism. **If it is scriptural for women to be in leadership roles, by what scriptural right do men limit their number to three or four? What but prejudice against women could limit their number?** The ones who are basing their objection on scriptural grounds need have no prejudice or male chauvinism involved at all. They are simply complying with what they understand is the will of God. But who really has a legalistic mindset by straining over the words “have authority”?

What about those who quote **Galatians 3:28** as their Magna Carta of women in leadership movement? It says, “There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.” These verses are used to negate any teaching on women by the same author. It matters not that **I Corinthians 14** and **I Timothy 2:11–12** written by Paul years later, forbids women to teach or have authority over the man. They have their proof text and the legalists use it on the ignorant.

Are they not legalists who are changing the words in the above passages to “wives” instead of “women?” The word “gune” can be translated “women” or “wives” depending on the context. They ignore when they do so that in the verse in the same context it says “in like manner also that women adorn themselves in modest apparel, with shamefacedness and sobriety, not with braided hair or gold or costly array (but which becometh women professing godliness) with good works.” Shall we change the word women to wives each time? Is there no instruction to the unmarried women? Can they adorn themselves as they please? What if we follow the same reasoning and translated “aner” (which can be “husband” or “man”) as loosely as the brethren do “gune”. What is this but legalism? “Straining at a word” to support ones own doctrine is most definitely legalism.

A preacher used a movie clip to offer an invitation. It is a clip from Sister Act. I am told (for I’ve not seen it) that it is a story of a harlot hiding out and disguising herself at a convent. She gets the nuns swinging in a song called “I will follow him.” Whoopi Goldberg, therefore, gives the invitation to follow Jesus. (That is not even what the original song is about. Still others affirm the “Him” is the Pope who in the film is shown nodding his head in

appreciation.) Twelve Christians who objected walk out of the service in JUSTIFIED righteous indignation. They were written a letter of rebuke by the leadership of the church and disfellowshipped and asked not to return. The preacher was glad to get rid of “those legalists”. Who was the legalist? What preacher has not offended someone and had someone walk out for an “off-the-cuff” remark or an attempt at humor that was misunderstood? What should he do? I’ve always gone and offered my apologies. Humble pie doesn’t taste all that bad. Legalists never eat crow. They just ostracize.

Just try to confront a convention president or a school president for bringing in a renowned big named false teacher like Tony Campolo or Chuck Colson. With great fervor they will quote **Luke 9:49, 50** – “49 And John answered and said, Master, we saw one casting out devils in thy name; and we forbid him, because he followeth not with us. 50 And Jesus said unto him, forbid *him* not: for he that is not against us is for us.” They ignore that the man in Luke was neither said to be a false teacher nor a claimer of false gifts. They legalistically quote the verse assuming it should apply to any teacher regardless of doctrine. When you quote **Romans 16:17–18** – “17 Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. 18 For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple”, you are immediately termed a legalist. Who really is the legalist?

There is another example of legalism that is rampant in our churches today. It is on the subject of baptism. Let me illustrate this legalism.

A man comes to the preacher and says he wishes to be apart of the local church. The preacher says, “Have you been immersed?” The candidate assures him he has been immersed. Enough said! End of discussion! He’s been under water and that is sufficient. It matters not why he was baptized. It matters not when he was baptized. It matters not that the man believes he was saved 5 years before he was baptized. The legalist is content that the candidate has been under water. This is absolute legalism. Those of us who believe one needs to know why he was baptized, or that he was baptized into Christ instead of into some man-made denomination are often called the legalist. But who really is the legalist?

Is it the man who wants immersion to be according to the spirit of its purpose? Or is it the man who will fellowship anyone who has been under water, regardless of the reason? I maintain those who are content with the letter in that the man has been dipped in water for whatever reason is the legalist. He borders on being a water regenerationist! It is not the man who wants the spirit of immersion observed that is the legalist, but one who simply wants to make sure the man is immersed at some point in his life. The former is called the legalist but in reality it is the latter. The latter puts the emphasis on water, the former on obedience to Christ.

There is another legalist.

It is the man who insists that unless the church uses his kind of music it must be changed. The "hymn singers" are called legalist. However contemporary music lovers say such churches are ineffective, outmoded, unevangelistic, and not meeting the needs of people. They insist those under 35 are turned off by the old hymns of the church. They feel music must be loud and fast with no archaic KJV words. Contemporary music introduced tactlessly and with insults as if the older generation had no right to express their devotion to God in the way they have for forty plus years, are legalists. One man said recently at a convention, "You need to introduce it even though the elderly will not like it. You may even lose some elderly people. That's the price you've got to pay, and it will be worth it."

I think this type of legalism is literally tearing apart our churches and is a far cry from the principles of the apostles. Do not misunderstand me, I am not opposed to new songs or using some of the new praise choruses or even a praise team. That is in the area of Christian liberty. But a reading of **Romans 14** and **I Corinthians 8** will show that "all are to follow things which make for peace and things whereby we may edify another." **Romans 14:19**. What we are to judge is that "we not put a stumblingblock or an occasion to fall in our brothers way." **Romans 14:13**. We are to "take heed lest by any means our liberty becomes a stumblingblock." Through the exercising of our liberty and knowledge "the weak brother for whom Christ died can perish." **"When you sin so against the brethren and wound their weak conscience you sin against Christ."**

Paul affirmed he would not eat meat if it caused his brother to violate his conscience. (See **I Corinthians 8:7-13**)

Legalists insist only their music is to be used. This legalism is not found only in hymn singers as so many young preachers are affirming. If they would look in a mirror they would see another legalist looking back! Many preachers are going to have a lot to answer for if they do not get rid of their legalistic attitudes and that is true on both sides of the "praise team."

A NOTE FROM FORMER EXECUTIVE SECRETARY JANICE PHILLIPS

Brother Mike Pemberton asked me to go to India and Africa to teach the women. This was something I had never considered before. So I asked the Lord if this was a way He could use me? And if it were, I would need Him to work out the finances for me. Praises be to God, that is exactly what He did.

On August 5, 2003, we left for India. God was right there with us every inch of the way. He opened the doors, which to us seemed impossible. He provided all kinds of ways to take care of our luggage. This was a blessing. He allowed Janet Hudson and I the opportunity to teach the women in five different villages through translators in Southern India. This was a challenge, but so much fun. When we started to teach, all the women were barefooted, sitting on the ground or cement floor with their legs crossed. We taught for 2 1/2 hours at a time. Sometimes it was 3 1/2 as they listened and took notes. In our first session there were 600 women and so it went with the different sizes of groups in each village we visited. They were starving for the Word.

While in South India, we went to a village Brother John Samuel. The men started playing the instruments and the crowd gathered.

Brother Mike Pemberton preached while Brother John interpreted. There were 56 people who came to be baptized. Brother John had preached in this village other times, but this time he had a very good response. They were making plans to set up a church in this village.

In Southern India we worked with John Samuel, Paul Rathnam, Robert Davidos, Sautia and E.K.. In Nagaland we worked with Sedee in Demipor, and with Brother Tsuboo who lives up on a high mountain in Kohemia. What a wonderful joy it was teaching the people of Nagaland. They were a different caliber of people. They were determined to succeed with the Lord's help. Men of high offices, as well as doctors, nurses and college instructors wanted to learn the Word of God. No one has been there in Kohemia with the Restoration message for over 50 years. These people used to be headhunters. Now they desire the truths of God. We did so hate to leave them. They begged us to stay longer but we could not. So they begged us to promise to return. Please pray that God's will be done in their lives as well as ours. The students from a college there came from at least 8 or 10 different countries. Eight of their students had smuggled themselves out of Burma as it is communistic and the officials do not want their young people to hear God's Word. What a thrilling experience it was to share with them and to know that being a Christian is very serious business with them. It was so wonderful the Lord allowed us into Nagaland, as only He made it possible.

From there we journeyed to Swaziland inside Africa. This was challenge and a half. Polygamy is plenteous in Swaziland. The present king has nine wives and will soon marry two more. Every third person dies with aids. It is literally wiping out the country. The people here are also very hungry for the Word, but their required customs make it very hard to be a Christian. You are fined if you do not carry out the king's wishes. God blessed Mike and Joe Hatter with at least 19 different denominational preachers to teach, win them to the Truth of Christ as given in His word, and train them for the true ministry. Then too, we have one young preacher who is in his 30's. He is crippled, but that does not keep him from taking his converts to the river weekly and he personally immerses them into Christ. He averages 10 to 16 baptisms each Lord's Day. Praises be to God. His name is Eric. He is working with a group but they will not let him have the Lord's supper in the service each Lord's day, so he does it at home. So he needs \$250,000 a month for his two sons, his wife and himself to start a new congregation. In seven months time he took the present church from 210 to over 550 members. He believes that by the end of the year the attendance should be running around 800 people. His dedication to the Lord humbles me. His wife is a real strength to him and helps in every way she can behind the scene. Please join me in prayer that God will help me raise Eric's monthly salary. At the rate he is saving souls, within a few years that country could become a Christian nation.

Please pray that God will see fit to help each of us do our part in winning souls through Eric, Tsuboo, Sedee and our preachers. God has work cut out for us to do in India and Africa. God's harvest fields are ripe. Thank you for your faithful prayers. Are you willing to help bring in the harvest of lost souls? If so, contact Mike Pemberton at: 8804 Limberlost Court, Camby, IN 46113 or myself: Janice E. Phillips, 150 W. Warren Street, Peru, IN 46970, 765-472-3837.

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THE DEVIL'S VISION

The Devil once said to the demons below,
"Our work is progressing entirely too slow,
The Christian people stand in our way,
Since they don't believe in the show nor even in the play.

They teach that the carnival, circus, and dance,
The taverns and honky-tonk with its games of chance,
Drinking and smoking – these are all wrong,
That Christian folks don't mix with the ungodly throng.

They are quick to condemn everything that we do,
To cause unbelievers to be just a few,
They claim these things are all of the devil,
That Christian folks live on a much higher level.

Now fellows, their theology, while perfectly true,
Is blocking the work we are trying to do,
We'll have to get busy and figure a plan,
That will change their standards as fast as we can.

Now I have a vision of what we can do,
Hearken and I'll tell this deception to you.
Then find me a wise, degenerate man,
Whom I can use to help work out this plan.

There's nothing so real as the things that you see,
The eyes and the mind, and the heart will agree –
So what can be better than an object to view,
I say it will work, and convince not a few.

The home is the place for this sinful device,
The people deceived will think it quite nice –
The world will possess it, most Christians can't tell,
That it's all of the devil, and was plotted in hell.

We'll sell them with pictures with the latest of news,
And while they're still looking, we'll advertise booze
And the soul-snatching cigarette also. They'll look
Until they'll forget what God says in His Book!

At first it will shock them – they'll see in a haze,
But still they'll be hardened and continue to gaze.
We'll give them some gospel that isn't too strong,
And a few sacred songs to tow them along.

They'll take in the ads with the latest of fashions,
And soon watch the show that stirs evil passions.
Murder and love-making scenes they'll behold
Until their souls are bitterly cold.

The old family altar, which once held much charm
Will soon lose its place, without much alarm.
Praying in secret will also be lost
As they look at the screen, without counting the cost!

The compromising preachers who don't take their stand
Will embrace this new vision and think it is grand.
They'll help fool the people and cause them to sin
By accepting this evil and taking it in.

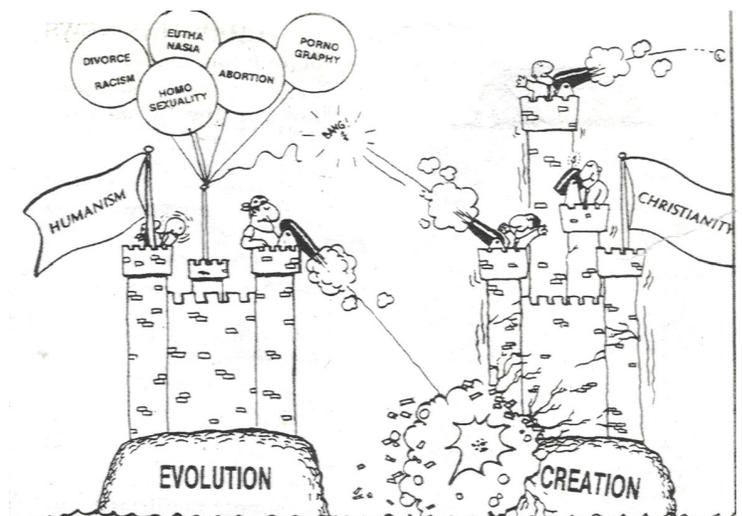
Influence is great and this you can see,
Just look at my power, and you'll have to agree,
It won't take too long, my demons to tell,
That the vision of Satan will populate hell.

Divorce will increase, sex crimes will abound.
Much innocent blood will be spilt on the ground.
The home will be damned, in short order, I say,
When this vision of mine comes to stay.

Get busy, my co-workers, and put this thing out –
We'll see if the church can continue to shout.
The Christian people who stand in our way
Will soon hush their crying against any play.

We'll cover the earth with this devilvision –
Though we'll tell everyone that it's television!
We'll win through deception – this cannot fail –
Though some Gospel preachers against it will rail."

--Unknown



**ARE THOSE WHO DIED AWARE OF WHAT'S GOING
ON IN THE EARTH?
Hebrews 12:1**

I heard you use several scriptures to affirm that the dead know what is going on down here on earth. Here are objections to the scriptures to which you refer:

OBJECTION #1: Hebrews 12:1 does not infer that the dead is aware of our race because of the word that is used for witness.

Hebrews 12:1, "Wherefore seeing we also are compassed about with so great a cloud of **witnesses**, let us lay aside every weight, and the sin which doth so easily beset *us*, and let us run with patience the race that is set before us,"

The word "witness" (3144) used in **Hebrews 12:1** is used a total of 34 times. In the KJV it is translated 29 times as "witness", 3 times as "martyr" and 2 times as "record".

The word is used three ways:

A. First, In a legal sense.

- **Matthew 18:16**, "But if he will not hear *thee*, *then* take with thee one or two more, that in the mouth of two or three **witnesses** every word may be established."
- **Matthew 26:65**, "Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of **witnesses**? behold, now ye have heard his blasphemy."
- **Acts 6:13**, "And set up false **witnesses**, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law:"

B. Second, In a historical sense.

One who is a spectator of anything e.g. of a contest

- **Acts 7:58**, "And cast *him* out of the city, and stoned *him*: and the **witnesses** laid down their clothes at a young man's feet, whose name was Saul."
- **I Timothy 6:12**, "Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many **witnesses**."
- **II Timothy 2:2**, "And the things that thou hast heard of me among many **witnesses**, the same commit thou to faithful men, who shall be able to teach others also."

C. Third, In an ethical sense.

Those who have proven the strength and genius of their faith in Christ by undergoing a violent death i.e. "martyrs".

- **Acts 22:20**, "And when the blood of thy **martyr** Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him."
- **Revelation 2:13**, "I know thy works, and where thou dwellest, *even* where Satan's seat *is*: and thou holdest fast my name, and hast not denied my faith,

even in those days wherein Antipas *was* my faithful **martyr**, who was slain among you, where Satan dwelleth."

- **Revelation 17:6**, "And I saw the woman drunken with the blood of the saints, and with the blood of the **martyrs** of Jesus: and when I saw her, I wondered with great admiration."

Now where should we put **Hebrews 12:1**?

1. Are they witnesses in a legal sense? No.

2. Are they martyrs? No.

Some of those in the 11th chapter were but many died of old age and did not give their blood or even die violent deaths.

3. Are they spectators? This seems more likely.

The context is such that those mentioned in **Hebrews 11** surround us now that we are on the playing field. They are watching our race so we should run with patience the race before us.

The imagery of the passage is that of the amphitheater where the great crowd looks on and sees the gladiators contesting down on the floor of the arena. In order to get the full meaning we must see the great crowd of onlookers made up of those who themselves had at some time in the past been in contest in the arena running their own race.

Understanding it this way still sets them forth for examples just as much as the position which denies that they are our observers.

Robert Milligan quoted Alford: "The words must be taken as distinctively implying community between the church triumphant and the church below; that they who have entered into the heavenly rest are conscious of what passes among ourselves. Any interpretation short of this leaves the exhortation tame and without point. If they are merely quasi-witnesses, merely witnesses in a metaphor, the motive, so far as this clause supplies one, is gone." The fact, as here alleged by Alford, that the spirits of the just made perfect are real witnesses of our conduct, is most likely correct."

OBJECTION #2: Bullingers observation that if the author of Hebrews wanted to present the heroes as spectators, he would have had to use one of two Greek words.

This observation is without merit.

A. First, *autoptes* (845) – eyewitness, used in Luke 1:2,

“Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word;”

This is a medical term where we get our word “autopsy”. It means a detailed examination. This word would be much too strong of a word for a mere observer.

- B. **Second, epoptes (2030) of II Peter 1:16, “For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty.”**

But this word also indicates an “overseer” or “inspector” and was used of someone who really examined something carefully.

Both of these words seem much too strong for merely being observers of our race.

OBJECTION #3: If one objects that the dead do not become omniscient, I say it is a big jump from being “spectators” to being “omniscient”.

No one is contending that. If I watch a contest it does not infer I know all that is going on or that I have all knowledge of even one participant. I am not an overseer, inspector, or doing an autopsy when I am a mere spectator of a race.

OBJECTION #4: In Luke 16:27-28, the rich man in Hades knew by prior knowledge that his brethren were not saved. It was not because he observed them.

I believe this assumption is just as good as our assumption that he observed them. We do not know how long after death that this conversation took place so we both are assuming our perspective is correct.

OBJECTION #5: Those in Revelation 6 were crying for vengeance on those who killed them and would know that it was not accomplished because the final judgement had not occurred. It was not because they could observe them.

That is another equally good assumption. One perspective is as admittedly as good as the other. Neither is provable.

OBJECTION #6: One who has died is so focused when he is with Christ he is not concerned about life on earth.

Good enough opinion. I don’t know if it’s true or not.

- A. **Revelation 6 shows they were not so focused that they didn’t care about God doing something to their murderers.**
- B. **The rich man considered his brothers a weighty matter of concern.**

- C. **Moses and Elijah were sure interested in Christ’s impending death at His transformation.**

Luke 9:28-30, “28 And it came to pass after these words, about eight days, that taking Peter and John and James he went up into a mountain to pray. 29 And as he prayed the fashion of his countenance became different and his raiment white *and* effulgent. 30 **And lo, two men talked with him, who were Moses and Elias, 31 who, appearing in glory, spoke of his departure which he was about to accomplish in Jerusalem.”**

- D. **Isaiah 14:9-20 shows those in Hades were fully aware of the majesty of the King of Babylon and even rose up to mock him as he entered Hades.**

OBJECTION #7: Your use of Matthew 12:41, 42 to prove that they are aware is an assumption as they were just going to testify against the Jews of Jesus’ day. It does not say they saw what the Jews of Jesus’ day did. The Ninevites and Queen of Sheba are not witnesses, their lives witness that they responded with less evidence than the first century Jews.

Well I wouldn’t be as dogmatic in my conclusions as you are.

- A. **It sure appears that they had knowledge of first century Jews since we are told they will rise up and condemn them.**
- B. **You seem to think the Ninevites and Queen of Sheba were Gods exhibit A and B in this trial against first century Jews.**

It appears to me that they are the ones who are risen up to condemn not merely the exhibits that the prosecutor used to condemn first century Jews.

OBJECTION #8: I think your argument that angels are knowledgeable of what goes on and desired to look into our salvation on earth (I Peter 1:13) and therefore the dead are probably deeply interested is a weak argument.

I think you have every right to your opinion. To me it makes perfect sense that they would be just as interested as the angels.

OBJECTION #9: Samuel did not really come back to discuss what was happening on earth. I Samuel 28:15

I beg to differ on this one. This is an inspired account of the event.

- A. **The inspired writer says “and Samuel said to Saul, “why hast thou disquieted me to bring me up?””** Furthermore, Samuel says, “The LORD hath done to him as he spake by me for the LORD hath rent the kingdom out of thine hand and given it to your neighbor given to David.”
- B. **Samuel knew what was going on in Saul’s life and was peeved for being brought back into his life.**

OBJECTION #10: Your argument that demons are the spirit of the departed dead and that they are still involved in history and therefore knowledgeable of this life is far out.

Well like it or not, the whole ancient world, both Jew and Gentile, believed a demon is the spirit of the wicked dead. Jesus never corrected their thinking.

- A. **In fact there is not one dissenting voice in ancient history but that such is the case. (The interested reader can study this in our course on DEMONOLOGY.)**
- B. **If this is correct and demons are the departed dead, it proves without question that the dead are aware of our life and even try to stay involved in it.**
- C. **The prohibition to talk to the dead is proof that they are aware of this world.**
- D. **Also, the fortuneteller girl in Acts 16:16 who had a spirit of divination and brought to her master much gain by soothsaying until Paul cast out the demon shows that they are very knowledgeable of this life.**
- E. **In fact, when the demon was cast out the hope of further gain for the owner was gone for the demons' knowledge was gone.**
- F. **If what the ancient Jews and Gentiles' believed was correct in believing that demons are the wicked dead, we have proven our case that they are aware of this life.**

OBJECTION #11: Lazarus was comforted and there are no tears in Heaven as there would be if the dead could see their loved ones sin, hypocrisy and rejection of God.

We are told that after death and Hades are cast into the Lake of fire, that there would be no more tears. This has not occurred as of yet. It's when there is no more death that there's no more tears. **Revelation 21:4**

You would make paradise as great as Heaven.

CONCLUSION: Let me hasten to add these things are not to be tests of fellowship. We just think the subject is interesting, informative and one no one should be dogmatic because it does not change our relationship with God if it is misunderstood. The communion of saints to me includes more than the living saints but also those who have already gone to be with Jesus.

Note the fatalistic verses you quote all have to do with the body in the grave not the soul that returns to God: **Ecclesiastes 9:5-6; 12:9, Psalms 6:5; 30:9, 31:17; 88:11, Isaiah 38:18-19.**

--George L. Faull

George L. Faull's 2004 Speaking Engagements

- January 12th** Area Men's Fellowship
Austin Christian Church
2845 N U.S. 31 – P.O. Box 28
Austin, IN
- January 14th – 17th** Florida Bible Conference
Lake Aurora Christian Camp
237 Golden Bough Rd
Lake Wales, FL 33853
- January 27th** Johnson Bible College Chapel
7900 Johnson Drive
Knoxville, TN 37998
- March 7th – 10th** Church of Christ at Wabash
Rt 24
Wabash, IN 46992
- March 26th – 28th** Crown Hill Church
9247 14th Avenue
Seattle, WA
- April 25th – 28th** Victory Church of Christ
12470 Upper Fredericktown Rd.
Mt. Vernon, OH
- May 14th – 16th** Western North Carolina Christian
Conference
On the 16th, preaching at Oak Grove
Christian Church
5 Morris Rd – Arden, NC
- May 18th – 20th** Men's Clinic
Restoration Acres
Person to Person Ministries
P.O. Box 39
Hillsboro, OH
- May 21st – 22nd** Preacher Training
Restoration Acres
P.O. Box 39
Hillsboro, OH
- July 26th – 29th** Hillsboro Family Camp
Restoration Acres
Person to Person Ministries
P.O. Box 39
Hillsboro, OH
- Sept 19th – 22nd** Fall Revival
Freetown Church of Christ
7077 N State Road 135
P.O. Box 1
Freetown, IN
- Oct 11th** Jackson County Men's Fellowship
Reddington Christian Church
10516 N US Hwy 31
Reddington, IN

The "Rumor-Mills" a Churnin'



Recently it was reported to some that I had Alzheimer's.

Then the School was asked to confirm a rumor that I had died.

Later, a phone call came to ask why I had resigned as President of Summit Theological Seminary.

Let me say I do not remember dying or resigning.

The obituary does not mention my death. I'm sure my death was greatly exaggerated.

If I retired, I'm wondering why I'm not fishing!

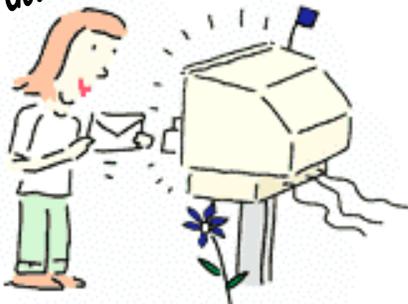
If I have Alzheimer's, I'm wondering why people aren't treating me nice and feeding me ice cream.

I'm wondering how rumors without a leg to stand on, travels so fast!

I am alive, working hard and remembering all my friends and the work I've got to do!

If I remember right, I'm the "Present" President George L. Faull

"You've Got Mail!"



**SUMMIT'S NEW
EMAIL ADDRESS
summit1@insightbb.com**

Climber Pinned by Boulder Cuts Off Arm to Live

DENVER (Reuters) – A mountaineer pinned by a heavy boulder in an eastern Utah desert cut off his right arm with a pocketknife after he determined that was the only way he would survive, officials said on Friday.

"He's pretty tough. He wanted to live. He saved himself," Sgt. Mitch Vetere of the Emery County Sheriff's Office in Green River, Utah, told Reuters.

Aron Ralston, 27, of Aspen, Colorado, used a pocketknife to cut off his arm below the elbow, then rappelled down a rock wall and hiked until he ran into some hikers who flagged down a rescue helicopter 60 miles south of Green River on Thursday. He had applied a tourniquet to his arm.

Here is a man who valued his life more than his arm. He cut it off to save his life.

Jesus said we should do that to save our soul. Extreme dangers call for extreme action. If necessary, the hobby, job, education, person, relaxation, lust, house, car, animal, sport or sin should be cut off and removed from us. It is better to enter into life maimed than to be cast whole into Hell. He who saves his life shall lose it. The TV, computer, Nintendo game, collection, competition, or show should not have precedent over Christ. Hell is hot, Hell is real, Hell is eternal.

Think about the consequences and get out your knife and start cutting.

--George L. Faull

I RECEIVED THIS FROM A FRIEND:

Aoccdrnig to a rscheearch at Cmabrigde Uinvertisy, it deosn't mtttaer in waht oredr the lttteers in a wrod are, the olny iprmoetnt tihng is taht the frist and lsat lttteer be at the rghit pclae. The rset can be a toatl msses and you can sitll raed it wouthit porbelms. Tihs is bcuseae the huamn mnid deos not raed ervey lteter by istlef, but the wrod as a wlohe.

Prttey amzanig huh?

THIS WAS MY ANSWER TO HIM:

This may explain some things. This accounts for:

Why those who baptize infants think it is okay for baptism to precede faith. Perhaps it could account why the faith only people believe salvation precedes baptism. It might also explain why some of our brethren believe that Christian fellowship should precede Biblical conversion. Could this be why some believe that they will get to go to Heaven and then they can get their mind off the things of this world? They probably believe as long as you start with God and end with eternity that the things in the middle can be in any order you want.

I spuscoiin tehy are daed worgn. I srue wuold not bet my lfie on it!

--George L. Faull