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To What Is Doctrine Related?

In Romans six, Paul explained how the Romans had been justified by faith, thus having peace with God (Rom. 5:1,2). In Rm. 6:3,4, he said they died to sin when they were baptized into Christ and into His death and raised to walk in newness of life. Did “doctrinal matters” have anything to do with their obedience? Yes! “But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness” (Rom. 6:17,18). The form of doctrine they obeyed had to do with the death of Christ for sin, His burial, and His resurrection from the dead (I Cr. 15:1ff). Doctrine is connected with being saved.

“Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son” (II John 9). In this passage, having the Father and the Son are connected to the doctrine of Christ. Without the doctrine of Christ, we CANNOT have the Father and the Son.

In II John 10,11, John connected the doctrine of Christ with fellowship: “If there come any unto you, and bring not this doctrine, receive not into *your* house neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds.” Doctrinal considerations must be a determining factor in fellowship. The faithful child of God cannot have fellowship with one who “...transgresseth, and abideth not in the doctrine of Christ...” because that one does not walk in fellowship with God.

Doctrinal matters are involved in withholding fellowship from a brother. “Now I beseech you, brethren, mark them which cause divisions and offence contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the heart of the simple.”

In Tit. 2:1, Paul charged “...speak thou the things which become sound doctrine...” Sound doctrine is related to the way Christians live: “...adorn the doctrine of God our Saviour in all things” (Tit. 2:10).

Doctrinal matters are involved in inspired warnings. Jesus warned His disciples of the doctrine of the Pharisees (Mt. 16:1-12). Timothy was to “...charge some that they teach no other doctrine” (I TM. 1:3). Paul charged Timothy to “Take heed to thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee” (I TM. 4:16). “Preach the word...For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears” (II TM. 4:2,3).

Doctrine is important because of that to which it is related. Study carefully.

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The Evangelist and His Work - Located Preacher

For many years some brethren have either questioned or opposed the practice of a church using a preacher located with that one congregation and paying him a stipulated salary. The opposition is based on two main objections. Some think of an evangelist as a roving preacher who has no lingering attachment to a particular church. More object on the basis of specified support agreed on by the parties involved.

Modern usage of the word "evangelist" sometimes implies traveling about to preach, but the word used by the Spirit does not convey it. One must look elsewhere to find this idea. One who brings the glad tidings of Christ in the gospel is doing evangelistic work regardless of his length of time in a location, a stipulated amount of support, or the focus of his work at that particular time (saints or sinners). The New Testament teaches that an evangelist teaches both the lost and the brethren (Acts 8:14; 1 Tim. 4:6; 2 Tim. 4:5). He can be located in one place for an extended time, just as Philip was in Caesarea twenty years (Acts 8:40; 21:8), Luke at Philippi six years (Acts 16:16,40; 20:5-6), and Paul at Ephesus three years (Acts 20:31). It appears he could remain in one place as long as there is work for him to do. Timothy was told to do the work of an evangelist in a church with elders (Acts 20:17; 2 Tim. 4:5), though many would deny that such is scriptural.

Whether an evangelist works on an appointment or located basis should be decided by the circumstances in a given situation, because God has said nothing on this matter. Appointment preaching accomplished much good earlier in our history, but located work achieves more balanced teaching and a more highly motivated group to teach the lost.

New Testament teaching about a preacher's support is found in stated principles: the right to forbear working (1 Cor. 9:6), the proclaimer's living of the gospel (1 Cor. 9:14), and the laborer's being worthy of his hire (1 Tim. 5:18). Examples also demonstrate that it is right to support a preacher: Paul received wages from distant churches while working in Corinth (2 Cor. 11:8), and Philippi sent repeatedly to Paul (Phil. 4:15).

We simply do not know the arrangement between Paul and the sending congregations, nor ought we to impose restrictions that the Lord Himself has not given. To say that an understanding about such matters between a preacher and the supporting church is wrong is to state what one has no basis for knowing and to become Master rather than disciple. The realities of our modern economy dictate the wisdom of some understanding, which would not necessarily imply a mercenary motive on the part of a preacher or a proprietary attitude on the part of the congregation. If congregations and preachers would utilize their time and energy in the work of evangelism instead of dredging up obstacles to the work, like those mentioned in this article, there would be more zeal generated, more work done, more souls saved, more saints strengthened, and more honor given to Christ. After all, is this not what the work of evangelism is all about?

"A. D. 70" Doctrine

The Establishment of the Kingdom

The "A.D. 70" doctrine teaches that the Kingdom of Christ was NOT FULLY established on the day of Pentecost. They teach that the Kingdom of Christ was born in need of a 'resurrection' {dead!} in the 'decay of Judaism'. It is also taught that both the law of Christ and the law of Moses existed side by side , in the Mind of God , until the fall of Jerusalem. In this study we will look at what the Bible says about the establishment of the Kingdom and see what if anything was missing until A.D. 70.

There are four principle parts of a kingdom, a king, a law, subjects and territory. The Bible teaches that ALL of these were FULLY established on the day of Pentecost! As the years pass, I am learning to appreciate more and more just how important the day of Pentecost was. All of the following prophecies , and others, were fulfilled on that day.

Isaiah 2:2 "...the mountain of the Lord's house will be ESTABLISHED on the top of the mountains and ALL NATIONS shall flow into it...

Isaiah 2:3 " ...the law of the Lord shall go forth from Jerusalem

Psalms 110:1 Jesus would sit down at God's right hand and begin ruling among enemies

Zech. 6:12 Jesus would build the temple of the Lord, and reign as High Priest and King

Zech. 13:1 The fountain for sin and uncleanness would be open from Jerusalem.

Joel 2:28 The Spirit would be 'poured out' on the apostles and His work begun.
Whosoever should call on the name of the Lord shall be saved

Dan. 2:44 ...In the days of these kings the God of heaven will set up a kingdom which shall never be destroyed...

Mark 9:1 Some of Jesus disciples then living would 'see' the kingdom come with power

As recorded in Acts the second chapter all of these were fulfilled.

The apostles endued with power from on high.{vs.4} Jesus proclaimed Lord and Christ. {vs.36} The gospel, the apostle's doctrine, the law of the Lord was taught. {vs.22-40} 3000 souls were saved and added to the church. {vs.41-47} The Lord's Supper was first observed. {vs.42} Since the gospel was for Jew and Gentile alike ; this proves that the temple of the Lord WAS BUILT on that day. {vs 39}{Eph. 2:20}.

From the day of Pentecost the gospel is God's power to save all men. {Rom.1:16} Paul said that the kingdom of God was not in word but in POWER, long before A.D.70 {1 Cor. 4:20}. The Thessalonians and Colossians were spoken of as in the kingdom of Christ well before AD 70. {1 Thess. 2:12 ; Col. 1:13}

Brethren, all of the elements of the Kingdom of Christ were FULLY AND COMPLETELY ESTABLISHED on the day of Pentecost. I believe as we study this matter further we will see that one of the many dangerous consequences of this doctrine is that the kingdom would not be established AT ALL BEFORE A.D. 70!

Institutionalism - Defined

Anyone reading and studying religious history soon learns that man has seldom been satisfied with the Lord's arrangements. Human wisdom is forever seeking to improve upon the Lord's plans, and it seems that in every generation men will rise up to say, (in actions if not in words), "Lord, I think I can improve on your plan." This inevitably leads to a departure from "the faith which was once for all delivered to the saints." (Jude 3). Human wisdom is clearly seen in the development of Institutionalism.

Coming from the old school that teaches one should never assume everyone in the audience understands the subject under consideration, I feel it necessary to define "Institutionalism." Merriam Webster's Collegiate Dictionary, (10th ed.) defines it as an "emphasis on organization (as in religion) at the expense of other factors." An older edition defines it as, "a belief in and support of the usefulness or sanctity of established institutions." The suffix "ism" suggests "a devotion to" the thing. And this certainly describes our society today. Probably no society in history has been so institutional minded.

This love of institutions has spilled over into the Lord's church. Today, we see a proliferation of institutions far beyond that which could have been foreseen in the 50's when I began preaching. Since we are dealing with spiritual affairs that affect the church, the secular definition above needs to be expanded. For this study, "Institutionalism," as I understand it, is "the belief that the Church of Christ is an organization, composed of individual congregations. These churches, either individually or acting collectively, have the right to organize, build, promote, and maintain dependent social organizations - such as schools, benevolent homes, welfare agencies, etc. - which aid in fulfilling society's social and spiritual needs. Since these organizations perform 'good works' sister congregations and individuals are to support them (at least in word, if not in practice)." To this mindset, loyalty to these human institutions determines one's (individual or church) loyalty to Christ. Institutions are necessary to the "institutional church," and the "institutional church" is necessary for such human institutions to exist.

From a purely human standpoint, supporting such institutions might be commendable, and thus deserving of our approval. BUT, from a divine standpoint they exist without God's approval (authority) and are deviations from His divine pattern for the church. There is only one religious institution that exists with God's approval, and that is the local church (Phil.1:1). The existence of human institutions deny the wisdom of God and the all-sufficiency of the Lord's church. The church cannot, with divine approval, transfer the work of the local church to some humanly devised institution, nor does any human organization have the right to promote and solicit funds from churches to do the work God has given the local church to perform. Read and study Col.3:17; 1.Cor.4:6; 2.Tim.1:13; Phil.4:9; 2.Thes.2:15; Heb.8:5.

Institutional perversions in church organization and function take place because people fail to understand the nature of the church, and/or fail to comprehend the word "church" is used in two senses, (1) universal, and (2) local. They view the universal church as an organization, rather than a relationship. The Church of Christ, universally, is not an institution, but a living organism (people not things). It is composed of God's saved people (Acts 2:47), related to Christ and one another, as members of His body, the church (Col.1:18; Eph.1:22-23). The church, (universal or local) always denotes people in the right relationship to God. They are "called out" of the world to be "His own special people" (1.Pet.2:9-10). The failure to grasp these concepts leads to institutionalism.

In the universal sense, the church is strictly a relationship. God has never authorized any machinery by which the church, universally, is to function. It has no earthly organization, hence no duty or mission to perform. When fallible men (regardless of how well-intentioned) attempt to activate the church universally, with some super-organization, they are pitting their puny human will against the infallible wisdom of God (1.Cor.3:19). Institutional-minded brethren either do not comprehend, or refuse to accept this fact as they set about formulating and promoting their human organizations and institutions.

Popular Doctrines - "Salvation At The Point Of Faith 'Alone'"

Probably the most common doctrine in the religious world today is salvation at the point of faith alone. Almost any religious person today will tell you that once they "accepted Christ as their personal Savior," they were saved from their sins. Is this true? What does the Bible say about man's salvation?

The Bible teaches: 1) People saw salvation when John preached (Lk. 1:77, 3:6). 2) Salvation came through Christ (Matt. 1:21; Lk. 2:30, 19:9-10; Jn. 3:17, 10:9, 12:47; Acts 4:12; I Tim. 1:15; Heb. 7:25; Jas. 4:12; Rom. 4:25). 3) Paul and Barnabas showed people "*the way of salvation*" (Acts 16:17). 4) The Gospel is God's power to salvation (Rom. 1:16; Eph. 1:13; Jas. 1:21; I Cor. 15:1-2; Gal. 2:16). 5) Man must believe and confess Christ in order to be saved (Rom. 10:9-10). 6) "*Godly sorrow worketh repentance to salvation*" (II Cor. 7:10). Repentance of sins saves man (Acts 2:38). 7) God's grace saves us (Tit. 2:11, 3:7; Acts 15:11; Eph. 2:5, 8; II Tim. 1:9; Rom. 3:24). 8) Obedience to Christ saves us (Heb. 5:8-9; Rom. 2:13; Matt. 7:21; Jas. 2:24). 9) Faith saves us (Mk. 16:16; I Pet. 1:9-10; I Cor. 1:21; Heb. 10:39; Lk. 8:12; Acts 10:43, 13:39, 16:11; Eph. 2:8; Rom. 3:25, 28, 30, 5:1; Gal. 3:8). 10) Salvation is seen in God's longsuffering (II Pet. 3:15; Rom. 3:25). 11) People were commanded to "*save themselves*" (Acts 2:40; I Tim. 4:16). 12) The preaching of the Gospel saves (I Cor. 1:21). 13) Baptism saves us (I Pet. 3:21; Mk. 16:16; Acts 2:38, 22:16; Tit. 3:5; I Cor. 6:11; Jn. 3:3-5; Eph. 5:26). 14) The one who endures to the end will be saved (Matt. 24:13; Mk. 13:13). 15) The word of God/Christ saves (Jn. 5:34; II Tim. 3:15; Acts 11:14). 16) "*Whosoever shall call upon the name of the Lord shall be saved*" (Acts 2:21; Rom. 10:13). 17) The blood of Christ saves us (Rom. 3:25, 5:9; Matt. 26:28; Heb. 9:22; Rev. 1:5). 18) We are saved by the life of Christ (Rom. 5:10). 19) We are saved by hope (Rom. 8:24). 20) We must love the truth in order to be saved (II Thess. 2:10). 21) God's mercy saves us (Tit. 3:5). 22) God saves us (Rom. 3:25, 30, 8:33; Gal. 3:8). 23) Our own words can save or condemn us (Matt. 12:36-37). 24) Those whom God saves have been called by the gospel (Rom. 8:30; II Thess. 2:14). 25) Finally, the Bible says that God wants all men to be saved (I Tim. 2:4).

Believe it or not, this is not a complete list! After finding 25 things that the Bible says saves us, would anyone **dare** say that one of these things "alone" could save us? Why is it that so many "religious" people believe that faith "alone" will save a man? We have listed several passages that state that faith will save you. Yet, where is the passage that says faith "alone" does anything? The only time we read about faith "alone," the Bible says it will not justify a man, but is dead (Jas. 2:24, 26)!!!

Some may say that we are "mixing categories." That is that there are things that God has done to bring about salvation, and then things man must do. No one denies this. I believe and teach that there are things God has done in order to bring about man's salvation. For man to try to "do it on his own," would result in nothing but his dying in his sins. Dear reader, take a sheet of paper and go back through the things we have listed. Draw a line dividing the sheet in two, and on one side of the line write at the top of the page, "What God does." Then, on the other side of the line write, "What man does." Write down all that God has done to bring about salvation for man and then what man must do in response. I can assure you that you will not have a "lop-sided" list; nor will there be many things which God has done, and only one thing that man does for salvation!

If we can look into the Bible and find anything besides faith that man must do in order to be saved (ex. repent of past sins, confess Christ), then man isn't saved by faith "alone" is he? We are not denying the importance of faith in Christ at all. Without faith, we will die in our sins (Jn. 8:24; Heb. 11:6). However, we must not get caught up in the false teaching that says that faith "alone" saves us!

The salvation of man's eternal soul is the most important thing in this world (Matt. 16:26). Jesus came to die for us and save us (I Tim. 1:15). God has given us His word (II Tim. 3:16-17). Now, it is up to us to read, study, and obey His precious word (Eph. 3:4; II Tim. 2:15; Jas. 1:22-25; Matt. 7:21-23). When we do all He said to do, we are unprofitable servants (Lk. 17:10). Yet, for all of this, God loves us and has provided a plan we can follow and be saved (Acts 2:36-38). Are **you** saved from your sins?

Conversion: Faith

In last month's article, we discussed the basic principles involved in conversion. Briefly, they were: (1) Conversion means that a change takes place in a person's life. (2) Conversion involves the forgiveness of a person's sins. (3) Jesus Christ is the means by which a person is converted. (4) Conversion cannot take place without a person's obedience.

We now begin to discover what this obedience includes. Specifically, in this article, we begin with faith.

Faith is Necessary. Without faith, it is absolutely impossible to please the God of heaven. (Heb.11:6) The eleventh chapter of the New Testament book of Hebrews brims with examples of those who pleased God because of their abounding faith. Such faith is necessary of those who would be converted to Jesus Christ. In particular, one must believe that Jesus is the Son of God. He Himself said, "*Therefore I said to you that you will die in your sins; for if you do not believe that I am He, you will die in your sins.*" (John 8:24) So one must believe that Jesus is the Christ, the Son of the living God, in order to receive the blessing of conversion. (Matt. 16:16-17)

What Faith is Not. Faith is one of those words that has become an ecclesiastical term. More plainly, it's become a "church word". The term is mostly heard in religious contexts; thus it is considered a religious term. And as is true with many "religious" terms, people want to make the concept of faith more difficult than it needs to be. Some have the idea that faith is some kind of supernatural and celestial concept that cannot be described. Most people in the religious world believe that faith is a mystical process by which a person accepts or receives Jesus into his heart. Good reader, think it not rude if I tell you that the Bible nowhere teaches this concept of faith. The good book of God nowhere teaches that faith is some experience that can be felt, but not described.

What Faith is. According to the Bible, faith is that which involves the *conversion of a man's intellect*. Nothing more. Nothing less. Faith involves the changing (converting) of a man's knowledge. It's that which entails a change in the understanding that a person has; in this case, his understanding about spiritual things. And it is a completely normal and natural concept.

In different places while preaching on this subject, I generally ask the audience to indicate if they have been to New York City by raising their hands. Few raise their hands. I then ask for those who have *not* been to New York City. More raise their hands to this question. I then ask for all those who believe that there *is* such a place as New York City. Without fail, *everyone* raises their hand to this question. Now this is simple. The ones who have *never* been to NYC, probably believe there is such a city just as strongly as the ones who *have* been. But they simply believe for a different reason. They raise their hands to that last question on the basis of *faith*. The ones who *have* been there probably believed there was such a city before they went but now that they've been, they believe because of *sight*. (Compare 2 Cor.5:7)

Faith is that which causes a person to believe a thing before they've seen it. "*Now faith is the substance of things hoped for, the evidence of things not seen.*" (Heb.11:1) Even though I personally have not *seen* New York City, the *evidence* (notice that word in Heb.11:1) in support of such a city existing is so overwhelming that it cannot be denied. That's what faith is all about - - believing in light of evidence that is so strong that you just have to believe or deny the obvious. So it is with Jesus, the Christ. A person's understanding changes. They accept evidence they have learned and believe in Him on the basis of that evidence.

Now, of what benefit is this new acceptance of facts? The Bible teaches that it is of no benefit *yet*. The only change (conversion) that has occurred is of this person's intellect. Other changes must take place. In the next article, we will continue with the next element in conversion.

Romans 7:1-3

Please read Romans 7:1-3. Does this text allow the unscripturally divorced to remarry when one party dies? No!

Reason Number One: The Woman Of Romans 7:2a. The immediate context of Romans 7:2a is Romans 7:1-6. The purpose of which is to help the Jew understand that he was made dead to the Law of Moses by the body of Christ so that he could be married to Christ. To illustrate this important truth, Paul used the marriage relationship.

While Romans 7:1-6 is not primarily a discussion of marriage, divorce, and remarriage, it does have a bearing on those matters. In the areas where it does touch such subjects, what it has to say must be given consideration. But, we must not stretch it to cover matters beyond its scope.

Consider the word translated “hath an husband” (upandros), which is a combination of upo (under) and aner (man) and means “*under, i. e. subject to a man*” (Thayer, p. 638), “*under the power of or subject to a man, the married woman*” (A&G, p. 845). This is its only occurrence in the NT. It is used in the Septuagint Version in Numbers 5:20,29 and Proverbs 6:24,29 of a woman married to an husband. The word is an adjective which describes a woman who is married: under the authority of an husband.

What woman is NOT the woman of Rom. 7:2a? (1) She is not one who has unscripturally divorced her husband. This woman is still bound to her husband. She is described by Paul as unmarried for she is instructed to “...remain unmarried, or be reconciled to *her* husband...” (I Cor. 7:10,11). This woman cannot scripturally marry anyone but the one she divorced. (2) The woman of Rom. 7:2a is not one who has been unscripturally divorced by her husband. She is still bound to him and I Cor. 7:10,11 would apply to her. She is unmarried and must remain so or be reconciled to her husband. These are her only scriptural alternatives. (3) The woman of Rom. 7:2a is not one who has been scripturally put away for fornication. This woman can never live scripturally with another husband: “and whoso marrieth her which is put away doth commit adultery” (Mt. 19:9; cf. Mt. 5:32; Lk. 16:18). (4) The woman of Rom. 7:2a is not the woman who is living in adultery for she is living with a husband to whom she is not bound.

Who is the woman of Rom. 7:2a? She is a woman who, having been scripturally eligible to marry, has married a scripturally eligible mate. Who is that woman? (1) A woman who has never been married. (2) A woman who is not guilty of fornication, but who has scripturally divorced a scriptural mate for fornication (Mt. 5:32; 19:9). (3) A woman whose scriptural mate has died. Either of these three could be the woman of Rom. 7:2a.

Reason Number Two: I Cor. 7:10,11. “And unto the married I command, *yet* not I, but the Lord, Let not the wife depart from *her* husband: But and if she depart, let her remain unmarried, or be reconciled to *her* husband: and let not the husband put away *his* wife” (I Cor. 7:10,11). It is evident that “depart” and “put away” refer to divorce, for these are to remain UNMARRIED or be reconciled to one another. After the unscriptural divorce they are not married. Bound, yes, but not married. Their only alternatives are to remain unmarried or be reconciled. The situation under consideration in I Cor. 7:10,11 is not under consideration in Rom. 7:1-3.

Reason Number Three: Luke 16:18a. “Whosoever putteth away (divorces, GM) his wife, and marrieth another, committeth adultery...” (Lk 16:18a). In this case a man unscripturally divorces his wife. As a result, they are bound, but not married. Now suppose she dies. Can he remarry? No! Because Lk 16:18a plainly says that he committeth adultery if he marries. Also, I Cor. 7:10,11 applies here: It is remain unmarried or be reconciled. It was the unscriptural divorce which caused the problem, not death.

Reason Number Four: Luke 16:18b; Mt. 5:32; Mt. 19:9. “..and whosoever marrieth her that is put away from her husband committeth adultery” (Lk. 16:18b). According to these verses, the “put away party” NEVER has the right of remarriage.

Conclusion. The woman of Romans 7:2a is married to and bound to the husband with whom she lives. If her husband dies, she is loosed from the law of her husband and can scripturally marry a scriptural candidate for marriage. Study carefully. -- Glenn Melton, Editor glennmelton@juno.com

Just Teach What The Bible Teaches

In the first century, brethren had disagreements. (1) "...Paul and Barnabas had no small dissension and disputation..." with those who "...taught the brethren...except ye be circumcised after the manner of Moses, ye cannot be saved" (Ac. 15:1,2). (2) In Corinth, brethren disagreed about whom they should follow. Some said, "I am of Paul; and I of Apollos; and I of Cephas; and I of Christ" (I Cor. 1:12).

In such conflict, you never read where Paul said, "Brethren, let's stop this debating and just preach the truth." No, in such conflict, Paul dealt with the error. (1) In Gal. 2, Paul said, "...neither Titus...was compelled to be circumcised: And that because of false brethren...who came in...to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage: To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you." (2) To Corinth Paul said, "...*there* is among you envying, and strife, and divisions...one saith, I am of Paul; and another, I am of Apollos; are ye not carnal? Who then is Paul, and who is Apollos, but ministers by whom ye believed...I have planted, Apollos watered; but God gave the increase...neither is he that planteth anything, neither he that watereth; but God that giveth the increase...therefore, let no man glory in men..." (I Cor. 3:3-6, 21).

In recent times, we have been advised to preach what the Bible says about the Deity and humanity of Christ and quit debating and discussing the details. That advice might be good, if someone had never said, "While on earth, Jesus was just a man." or "While on earth, Jesus was Deity, but never used any Divine attributes." Once such statements were made, faithful brethren saw the need to deal with them.

We are to "...preach the word..." (II TM 4:2) and "...contend for the faith..." (Ju 3), but we are also "...to stand against the wiles of the devil...for we wrestle...against spiritual wickedness..." (Eph. 6:11f).

"...how good...*it is* for brethren to dwell together in unity!" (Ps 133:1) Let us love unity. When it is disrupted: blame the devil and those who preach his deceits, but uphold the hands of those who defend the truth. Let us not say, "Peace, peace; when *there is* no peace" (Jer. 6:14b). Study Carefully. -- Editor

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