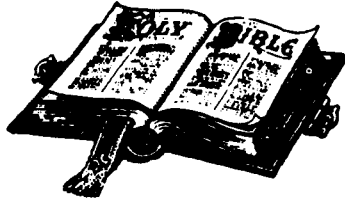


THE INSTRUCTOR



"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." 2 Timothy 3:16

Volume 28

APRIL, 1991

Number 4

IS RIGHTEOUSNESS ESSENTIAL?

It seems that some people are of the opinion that **righteousness** is **not essential** to eternal salvation. In fact, **righteousness** is minimized by many and even rejected by some.

Of course, the **righteousness** under consideration in this study does **not** make void the grace of God. In fact, God's grace makes this **righteousness** possible. This **righteousness** is ordained of God, revealed in the Scriptures and performed (or done) by man.

Is **righteousness** on the part of man required? Is it really essential? Let us consider what the Scriptures say.

While under the law of Moses the Psalmist declared: "**Blessed are they that keep judgment, and he that doeth righteousness at all times.**" (Psalms 106:3). In answer to the question as to "**who shall abide**" in God's tabernacle and " **dwell**" in God's holy hill, the psalmist said, "**He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.**" (Psalms 15:2). Solomon declared that the Lord "**loveth him that followeth after righteousness.**" (Proverbs

15:9). Isaiah (64:5) mentioned the fact that God "**meeteth him that rejoiceth and worketh righteousness.**" NOTE: Obviously, during the Mosaic period those who **DID righteousness** pleased God and He blessed them!

**TO BE RIGHTEOUS WE
MUST DO RIGHTEOUSNESS!**

The beloved John warned, "**Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous.**" (1 John 3:7). To **BE** righteous (even as he is righteous) we **MUST DO** righteousness!

**TO BE BORN OF HIM WE
MUST DO RIGHTEOUSNESS!**

In 1 John 2:29 John said, "**If ye know that he is righteous, ye know that every one that doeth righteousness is born of him.**" Later in the same epistle we read that "**whosoever doeth not righteousness is not of God . . .**" (3:10). From these verses we learn that we cannot be "**born of him**" nor be "**of him**" unless we **DO** righteousness.

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THE INSTRUCTOR

(USPS # 581680)

Published monthly in the interest of truth and righteousness by the congregation of Christ, meeting at 1107 Highway 431 South, in Albertville, Alabama

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Send all questions, comments and criticisms to the editor, 1107 Highway 431 South, Albertville, Alabama 35950.

Second-class postage paid in Albertville, AL 35950

Editorial . . .

AN ELDER'S CHILDREN IN TITUS 1:6 – SINGULAR OR PLURAL? (No. 6)

Since the word CHILDREN in 1 Tim. 3:4 and Titus 1:6 is plural the primary, ordinary meaning is "more than one child" and this meaning is not forbidden by either context or some other Scriptural principle, we accept CHILDREN to mean "more than one child."

Let us resume our consideration of some the questions asked and objections made by some who believe that CHILDREN in Titus 1:6 and 1 Tim. 3:4 means "one or more."

QUESTIONS AND OBJECTIONS CONSIDERED

18. "Does the New Testament use this plural form 'TEKNA' (CHILDREN) so as to include a singular application?"

REPLY:

A. Yes, in such passages as Eph. 6:1 and Eph. 6:4 where it is obvious that there is a "plural of class" or "catagorical" usage.

B. However, this does not prove that 'TEKNA' (CHILDREN) is so used in Titus 1:6 and 1 Tim. 3:4.

C. The fact that the word ELDERS is used in the New Testament (in 1 Tim. 5:17) so as to include a singular application does not prove that ELDERS in Acts 14:23 is so used.

D. The fact that the word DEAD is used in the first instance in the statement in Luke 9:60 ("... **Let the DEAD bury their DEAD** ...") in a figurative sense does not prove that DEAD as used in the second instance (in the same sentence) is used in a figurative sense.

E. NOTE: Words are used to mean different things in different passages and sometimes even in the same verse.

19. "The word CHILDREN is used in the Bible to denote or include a singular application. The word CHILDREN in 1 Tim. 3:4 and Titus 1:6 could include a singular application. Therefore, CHILDREN (in these verses) does include a singular application."

REPLY:

A. The conclusion is assumed, but is not proven!

B. If the above is true, why would the following not be true? "The word ELDERS is used in the New Testament (1 Tim. 5:17) to denote or include a singular application. Therefore ELDERS in Acts 14:23 does include a singular application."

C. I see no justification to conclude that either CHILDREN in Titus 1:6 or ELDERS in Acts 14:23 are used so as to include a singular application.

20. "There is no quality or characteristic in 1 Tim. 3 and/or Titus 1 that demands that an elder have 'more than one child'."

REPLY:

A. What about "... **Having his CHILDREN** pl.) in subjection with all gravity . . ." in 1 Tim. 3:4 and "... **Having faithful CHILDREN** (pl.) in Titus 1:6. "**Ruling well his own house**" includes **ruling his CHILDREN!**

B. Would my saying, "There is no quality or characteristic in the New Testament that demands that a church have 'more than one elder' " prove that it is Scriptural for a church to have "one or more elders? If not, why not?"

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AN ELDER'S CHILDREN — SINGULAR OR PLURAL?

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21. "A man who has **only one child** may have proven his ability to rule by his experience as a teacher in a school room or in the business world."

REPLY:

A. A man who has **no child** or a man who has **no wife** may have proven his ability to rule by his experience as a teacher in a school room or in the business or even in the military. Could a man with **no child** or with **no wife** qualify to be an elder?

B. Paul said, "**One that ruleth well HIS OWN HOUSE, . . .**" He did **not** say, "**One that ruleth well**" (without any qualification). Paul said, "**One that ruleth well his OWN HOUSE, HAVING HIS CHILDREN in subjection with all gravity; (For if a man know not how to RULE HIS OWN HOUSE, how shall he take care of the church of God?)**" (1 Tim. 3:4).

22. "To require a man to have a **plurality** of 'children' in order to be an elder (a bishop) is to bind where God has not bound."

REPLY:

A. Not so? This is merely an assumption!

B. Since God says "CHILDREN" (in Titus 1:6 and 1 Tim. 3:4) is **plural** and there is nothing either in the context or any other passage that **forbids** the **primary, ordinary** meaning of "**more than one**" the **only** safe course to follow is to accept "CHILDREN" in its **primary** meaning.

C. Those who arbitrarily place a **secondary, abnormal** meaning on CHILDREN without any **real** justification for so doing are "loosing" where god has not loosed.

D. Would it be a valid argument to say that "To require a church to have a **plurality** of 'elders' is to bind where God has not bound?" If not, why not?

of either 1 Tim. 3:4 or Titus 1:6 to force the word CHILDREN to be **plural only** in application."

REPLY:

A. What is there in the context that **forbids** the **primary, normal** meaning of CHILDREN? You do not need anything in a context to **force** the **primary, ordinary** meaning on a word. It normally comes with the word. But you certainly **need justification** (either from context or some other Scriptural statement or principle) to force a **secondary, abnormal** meaning on a word.

B. What is there in the context that **forces** the word ELDERS in Acts 14:23 to be **plural only** in application?

C. What is there in the context of Mark 16:16 that forces ". . . **And is BAPTIZED. . .**" to have reference to **water baptism**? Are we correct when we accept "**baptism**" in its **primary** connotation unless context or some other Scriptural principle demands otherwise?

24. "Where is there anything in the context of 1 Tim. 3:4 and Titus 1:6 that **forbids** the **singular** application of CHILDREN?"

REPLY:

A. It would be more appropriate for those who insist on a **singular** application to show **justification** for giving CHILDREN a **secondary, abnormal** meaning. Words should be understood in their **primary, ordinary** meanings **unless** there is some **reason** for not so doing.

B. Where is there anything in the context of Acts 14:23 that **forbids** the **singular** application of elders? Does ELDERS there have a **singular** application?

25. "Is the issue his ability to **procreate** or his ability to **rule**?"

REPLY:

A. Of course, the issue is **not** his ability to **procreate**. It is his **ability to rule, but he must gain the experience of ruling by ruling well his own house, having his CHILDREN**

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AN ELDER'S CHILDREN — SINGULAR OR PLURAL?

(Continued from page 3)

in subjection with all gravity, "For if man know not how to rule HIS OWN HOUSE, (not merely a family, but one which includes CHILDREN — CRS) how shall he take care of the church of God?"

B. Since the issue is **not** his ability to **procreate** but to **rule**, does that prove that a man who has the ability to **rule** but has **no child** is qualified to be an elder? Why not?

C. What about the man who **has** the ability to **rule** but he has **no wife**, would he qualify? Is the issue his ability to **get a wife** or his ability to **rule**? Would a thinking person rule out such a person? Of course he would in view of God's revelation on the matter! God's Word says, "THE HUSBAND OF ONE WIFE" and "Having faithful CHILDREN!" **So must we.**

(To be continued)

(CRS)

IS RIGHTEOUSNESS ESSENTIAL?

(Continued from page 1)

TO BE ACCEPTED WITH HIM ONE MUST WORK RIGHTEOUSNESS!

Speaking to Cornelius, his kinsmen and near friends, the apostles Peter declared: "Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him." (Acts 10:34-35). Without question, the grace of God teaches that to be accepted with God, one must fear God and WORK RIGHTEOUSNESS!

Is righteousness essential to eternal salvation? If being righteous, is being born of him, if being "of him," and if being accepted with him is essential to eternal salvation, then righteousness IS essential to eternal salvation!

(CRS)

NOTE: Gospel Meetings at East Albertville April 14-17, 1991 at 7:30 p.m. with Steve Klein preaching.

— SENTENCE SERMONS —

To be righteous, one must **do** righteousness.

* * * * *

You can't stop birds from flying over your head, but you can keep them from building nests in your hair.

* * * * *

"Better is little with righteousness than great revenues without right." (Solomon)

* * * * *

"The hoary head is a crown of glory, IF it be found in the way of righteousness." (Solomon)

* * * * *

"Who can say, I have made my heart clean, I am pure from my sin?" (Proverbs 20:9)

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