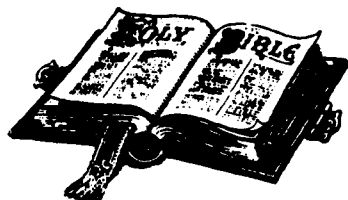


THE INSTRUCTOR



"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

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UNSAVED BELIEVERS

A number of religious people have the idea that every person who believes that God exists will be saved. Others are of the opinion that **all** who believe that Jesus Christ is the Son of God will be saved in heaven. Are these opinions in harmony with God's Word? Do the **Scriptures** teach that every person who has faith in God will be saved? Do they teach that **all** who believe that Jesus Christ is the Son of God will be saved?

The Word of God clearly teaches that one **must** have faith in God in order to be saved. Hebrews 11:6 says: "**But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.**" (Also see John 5:24). Faith in God is absolutely essential to salvation! However, many believe in the existence of God but they do **not** believe that Jesus Christ is the Son of God. Such people can **not** be saved! They are **unsaved believers!**

In order to be saved one **must** also believe that Jesus Christ is the Son of God. (Please read carefully John 1:12; 3:16-18; 3:36; 8:24; 20:30-

31; Acts 10:43; Acts 16:30-34). However, there are many people who **do** believe that Jesus Christ is the Son of God but they do **not** OBEY him. Such people can **not** be saved! They are **unsaved believers!**

Here are some examples in the New Testament of some **unsaved believers.**

(1) Many **chief rulers** in John 12:42-43. **Note:** They believed, but did **not** confess him.

(2) The devils in James 2:19 and Luke 4:41. **Note:** They believed in one God and confessed that Jesus Christ is the Son of God.

In order to be saved from past sins and in order to be saved in heaven **believers must repent, confess their faith in Christ and be baptized for the remission of sins and continue to be faithful in obeying the Lord.** (See Mark 16:15-16; Acts 17:30-31; Romans 10:9-10; Acts 2:38; Gal. 3:26-27; Mt. 7:21-23; James 2:14-26; Rev. 2:7; 2:10; Hebrews 5:8-9; Rev. 7:14; 22:14).

For a believer to be saved he must be an **obedient** believer. Don't be deceived by thinking that you can be saved "**by faith only!**"

(CRS)

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Editorial . . .

AN ELDER'S CHILDREN IN TITUS 1:6 — SINGULAR OR PLURAL? (No. 4)

It is our contention that "CHILDREN" in 1 Tim. 3:4 and Titus 1:6 is **plural** (meaning "more than one") and should be so understood unless this **primary, ordinary** meaning is **forbidden** either by context or some other Scriptural statement or principle. If this is true, then a man must have "more than one" child in order to qualify to be an elder.

Let us now continue our study of some **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

11. "Mark 10:30 says, 'There is no man who hath left house, or brethren, or sisters, or father, or mother, or wife, or CHILDREN, or lands, for my sake, . . . But he shall receive an hundred-fold . . . ' Does this mean that if a man had **only one child** and left it to serve the Lord that he would **not** receive the reward? Surely you can see that if he left **one or more** he would be rewarded. So children here has a **singular** application and thus means **one or more.**"

REPLY:

A. The statement says that every person who has left house, or brethren, or sisters, or father, or mother, or wife, or CHILDREN, or lands to serve Christ will receive a reward.

B. **Children** along with **brethren, sisters and lands** (all **plural**) are listed. However, **house, father, mother and wife** (all **singular**) are also listed.

C. **No**, a man would **not** lose his reward if he had **only one child** and left that child to serve the Lord, but this fact does **not** prove that CHILDREN means "**only one child.**" If a man had **no child** to leave but he served the Lord faithfully, that man would **not** lose his reward either. However, this would **not prove** that CHILDREN means "**no child.**"

D. Since the same argument can be made about a man having **only one brother** and leaving him, or **only one sister** and leaving her, or **only one land** and leaving it, does this mean that **brethren** (pl.) means "**one or more,**" **sisters** (pl) means "**one or more**" and **lands** means "**one or more?**" If not, why not? (Also compare Mt. 19:29 and Luke 18:29-30).

E. Since verse 30 promises an hundred fold of houses, brethren, sisters, mothers, children and lands with PERSECUTIONS, does this mean that if a person receives **only one persecution** this fulfils the word PERSECUTIONS (pl.)? Does "PERSECUTIONS" mean "**only one persecution?**"

F. Since this passage also mentions **leaving his wife** (as well as his **children**) would this mean that an **unmarried** man would lose his reward if he left **no wife**? Of course not! But this fact does **not** mean that WIFE includes "**no wife.**" The same is true with CHILDREN. The fact that one who left **one child** or **no child** would not lose his reward does **not prove** that CHILDREN here means

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“one child” and “no child” as well as “more than one child.”

G. It may be that CHILDREN along with BRETHERN, SISTERS and LANDS are “**plurals of class**,” but even so, this would **not prove** that CHILDREN IN 1 Tim. 3:4 and Titus 1:6 and ELDERS in Acts 14:23 are “**plurals of class**” or a “**categorical**” usage (and it may not be) the principle taught in Mt. 10:35-38 certainly indicates that a person must **not love** even a SON (sing.) or DAUGHTER (sing.) more than he does Christ. Note: Luke 14:33 says **forsake** “all.” This would include “**only one child**.”

12. “Luke 14:26 says, ‘**If any man come to me, and hate not his father, and mother, and wife, and CHILDREN, and brethren, and sisters, yea, and his own life also, he cannot be my diciple.**’ If CHILDREN here means ‘**more than one**’ that would mean that if a man who has come to Christ hating father, mother, brethren, sisters, wife, his own life also, but hating **only one child** he cannot be the Lord’s disciple. Therefore, CHILDREN as used here means “**one or more**” and is thus **singular** in application.”

REPLY:

A. The same argument could be made about BRETHERN and SISTERS. Does BRETHERN mean “**only one brother**” in application and SISTERS mean “**only one sister**?” If so, do they mean the same thing every other place where they are used in the Scriptures? How do you determine their meanings each time they are used?

B. Yes, one can be a disciple if he does the other required things and has **only one child** but this does **not prove** that CHILDREN here means “**only one child**” or “**one or more**.”

C. One can be a disciple if he meets the other requirements and

hates **no child** (if he has no children) but this does **not** prove that CHILDREN means “**no child**.”

D. Since this passage also mentions hating his WIFE in order to be a disciple, does this mean that an **unmarried** man who has **no wife** cannot be a disciple? Of course not! However, this fact does **not** mean that WIFE includes “**no wife**.” The same is true with CHILDREN. The fact that one may be a disciple who hates “**one child**” or “**no child**” does **not** prove that CHILDREN here means “**one child**” and “**no child**” as well as “**more than one**.”

E. It may be that CHILDREN, BRETHERN AND SISTERS ARE “**plurals of class**” but this does **not** prove that CHILDREN in 1 Tim. 3:4 and Titus 1:6 and ELDERS in Acts 14:23 and BRETHERN in 1 John 3:14 and SISTERS in Mt. 13:56 are “**plurals of class**” or “**categorical**” usages.

F. If this is not a “**plural of class**” or “**categorical**” usage (and it may not be) a similar passage in Mt. 10:35-38 certainly teaches that a person must **not love** and thus “**hate**” in the sense of Luke 14:26) even a SON (sing. thus **one child**) more than he does Christ.

13. “What about CHILDREN as used in Acts 2:39; 1 Cor. 7:14; 2 Cor. 12:14; 1 Tim. 5:14 and Titus 2:4? Does CHILDREN mean “**one or more**” or “**more than one**?”

REPLY:

A. CHILDREN is **plural** and thus “**more than one is meant**.” However, sometimes the way that some “**plurals**” are used they may allow for a **singular** in application. The context and/or some other Scriptural statement or principle would determine this usage. This would be a **secondary** meaning or usage of a plural.

B. Some **plural** words are used as “**plurals of class**.” These words are used where **all** of a “**class**” or “**cate-gory**” are included or addressed. Thus

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each individual in the **class** or **category** is included. This seems to be the case in each of the above examples.

C. "In Acts 2:39 '... **the promise is unto YOU and YOUR CHILDREN** ...' YOU and YOUR are **plural** and CHILDREN is **plural**. Thus YOU (as a class including each individual) and CHILDREN (as a class including each individual) are recipients of the promise.

D. In 1 Cor. 7:14 it says, "... else were YOUR CHILDREN unclean" Here again we have a class or category of people (husbands and wives — parents) and their children (as a class including each one) under consideration.

E. "In 2 Cor. 12:14 we have CHILDREN (as a class including each individual) and PARENTS (as a class including each individual) under consideration.

F. "In 1 Tim. 5:14 we have younger WOMEN (as a class including each one) are to bear CHILDREN (as

a class including each one). Does this mean that if a **woman** bears **one child** she does not meet this requirement? No! But if the text said that 'A **woman** (sing.) must bear CHILDREN (pl.) then **one child** would not be sufficient.

G. "In Titus 2:4 young WOMEN (as a class or category including each individual) are to love their CHILDREN (as a class or category including each individual). So each **child** is to be loved by each **mother**."

H. The fact that CHILDREN (and some other words) in these passages may be used as "**plurals of class**" (or "category") and thus allow for a **singular** in application does **not** prove that such is the case with CHILDREN in 1 Tim. 3:4 Titus 1:6 and 2 John 1 and ELDERS in Acts 14:23. It seems to be obvious in the above cases that these may be "class" or "categorical" usages. However, such is **not** the case in 1 Tim. 3:4; Titus 1:6; 2 John 1 and Acts 14:23. So we should accept the **primary, ordinary** meaning and usage of CHILDREN and ELDERS in these passages.

(To be continued) (CRS)

— SENTENCE SERMONS —

* * * * *

Most people would like to go to heaven **if** they could take their "luggage" with them.

* * * * *

Men, like kites, should rise against the wind.

* * * * *

You may give without loving, but you cannot love without giving.

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