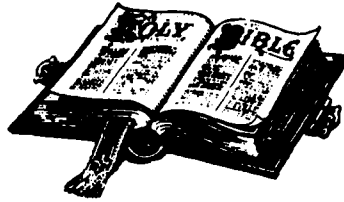


THE INSTRUCTOR



"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

JANUARY, 1991

Number 1

WE BEGIN OUR 28th YEAR

From the beginning we purposed in our hearts to use THE INSTRUCTOR to **instruct** those out of Christ in the **first principles** of the doctrine of Christ and to **instruct** God's people in "**all things whatsoever**" Jesus "**commanded**" the apostles to teach. (See Heb. 5:11-14; 6:1-6; Matthew 28:18-20). Along with **instructions** we have endeavored to **reprove, rebuke, admonish** and **exhort**. The Word of God is the standard we use in doing these things. (See 2 Tim. 4:2).

It has been, still is and always should be our purpose to teach TRUTH and **expose** ERROR. It is not our aim to please men nor to appease the advocates of error. It matters not whether they are young or old, inexperienced or experienced, hated by many or loved by most.

It is **not** our purpose to teach an "unbalanced" gospel by presenting articles which are **only** POSITIVE in nature, but our plan is to also present articles which are NEGATIVE in nature. This is because our Lord was the **master teacher** and He taught both POSITIVELY and NEGATIVELY. We should emulate Him. (See Matthew 5, 6, and 7; Matthew 16:6-12; 23:1-33).

Since "**faith cometh by hearing, and hearing by the Word of God,**" (Romans 10:17), it is our intention to continue to use the sword of the Spirit,

which is God's Word in our battle against error and sin. (See Eph. 6:17). We must be militant in our efforts to pull down "**strong holds**" and cast down "**imagination, and every high thing that exalteth itself against the knowledge of God**" and bring into "**captivity every thought to the obedience of Christ.**" (2 Cor. 10:3-5).
(CRS)

OTHERS GONE, BUT NOT FORGOTTEN

In addition to those mentioned last month, MATTIE FLOYD, EDNA GUNTER, FRED DOSTER and ROSA BLACK were Christians who worshipped at East Albertville who have departed this life. Although they have been gone about 25 years (more or less), they are not forgotten. Their memory continues to live in the hearts of those who knew them and loved them.

FAITH THAT AVAILS

The kind of faith that avails is the faith that works (obeys God's will) by love. (See Gal. 5:5; James 2:14-26; Rom. 1:16; 16:26; Mk. 16:16).

THE INSTRUCTOR

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Editorial . . .

AN ELDER'S CHILDREN IN TITUS 1:6 – SINGULAR OR PLURAL? (No. 3)

In these studies we are discussing the meaning of the word CHILDREN in Titus 1:6 (“ . . . **Having faithful CHILDREN . . .**”) and in 1 Tim. 3:4 (“ . . . **Having his CHILDREN in subjection . . .**”). Is CHILDREN singular or plural? Does it mean “one” or “one or more” or does it mean “more than one,” or in other words, “two or more?”

In our first study it was pointed out that since CHILDREN is plural “more than one is meant” since this is the primary, normal meaning of CHILDREN. This primary meaning is not forbidden by the context. Neither is it forbidden by some other Scriptural statement or principle. To arbitrarily give a secondary, abnormal meaning to CHILDREN such as “plural of class” or “catagorical” usage is without justification either grammatically or Scripturally. CHILDREN in these verses is plural and obviously mean CHILDREN! Not “one or more” but “more than one is meant.”

In our second article we began a consideration of some questions that are asked and objections that are raised by some in an effort to justify men being elders who have only one child each. Let us continue along that same line.

QUESTIONS AND OBJECTIONS CONSIDERED

7. “In 1 Timothy 5:4, (which says, ‘But if any widow have children or nephews, let them learn first to show piety at home, and to requite their parents: . . .’) we have CHILDREN but it means even if a widow has only one child, that child would be required to show piety at home and requite his mother. Therefore, CHILDREN means one or more, NOT more than one.”

REPLY:

A. CHILDREN here may be a “plural of class” usage, but not necessarily. To assume and assert that CHILDREN here has a singular application in the sense of “plural of class” does not PROVE such is the case.

B. Certainly “one child” would be required to provide for his widowed mother even if this passage is not singular in application because verse 8 says, “But if ANY provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel.” NOTE: Certainly a mother would come under “his own.” Children (all children) are told to “honour” their parents. (See Eph. 6:1-2). The “honour” would certainly include showing piety and requiring a widowed mother.

C. The fact that this may be a “plural of class” or a “catagorical” usage where a plural may have a singular application as well as a plural application does not prove that such is the case with CHILDREN in 1 Tim. 3:4 and Titus 1:6 or with ELDERS in Acts 14:23.

D. However, this passage may be a “plural of class” or “catagorical” usage in view of the expression “. . . CHILDREN . . . let THEM learn first to show piety at home and to requite THEIR PARENTS. . .” In other words, CHILDREN as a class (including each individual) are to show

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piety and requite their PARENTS as a class (including each individual. Thus **all children** (plural) are to requite their **parents** (plural). NOTE: This includes **all children** (thus even one child is included) and **all parents** (thus even **one** is included).

8. "The widow in 1 Tim. 5:10 who is to **'be taken into the number'** among other things, must be **'well reported of for good works: if she have brought up CHILDREN . . .'** If the word CHILDREN here means a plural **only**, the widow who does not have two or more children cannot be taken into the number under this passage. It obviously means **'if she have brought up (a child) children . . .'**"

REPLY:

A. It seems to me that only **human reasoning** demands that CHILDREN here means **"one or more"** and NOT **"more than one."**

B. If this is a **"plural of class"** or **"categorical"** usage and thus CHILDREN here is also **singular** in application, it is because the **primary, normal** meaning is **forbidden** either by the context or some other Scriptural statement or principle. Is this the case? Where is the evidence?

C. Since 1 Tim. 5:10 **also** says, **"Well reported of for good works, . . . if she have lodged strangers, if she have washed the saints' feet, . . ."** should we conclude that **"good works"** is **singular** in application and thus means **"one or more?"** What about lodging **strangers?** Would one stranger be sufficient? What about washing the **saints' feet?** Would **one** foot of **one** saint be sufficient? Are **"works," "strangers," "saints,"** and **"feet"** singular in application along with **"children?"** If not, why not? Would a widow meet the qualifications in 1 Tim. 5:10 if she was well reported of for only one good **work**, had lodged **only one stranger** and had washed **only one foot of only**

one saint? If not, why would she qualify if she brought up **only one child?**

D. CHILDREN in 1 Tim. 5:10 **may** be a **"plural of class"** or **"categorical"** usage, but it is possible that CHILDREN simply means CHILDREN. If one assumes a **"plural of class"** usage, he is obligated to **prove** that such is the case.

E. If CHILDREN here is a **"plural of class"** usage this does **not** prove that CHILDREN In 1 Tim. 3:4 and Titus 1:6 is a **"plural of class"** usage and thus may be **singular** in application. Neither does it prove that ELDERS in Acts 14:23 is so used and thus may be **singular** in application.

9. "Ephesians 6:1 says, **'Children, obey your parents in the Lord: for this is right.'** This means that if there is **only one child** he must obey as well as if there are two or more children in a family. Therefore, CHILDREN here means **one or more."**

REPLY:

A. If the above is true that does **not** prove that CHILDREN In 1 Tim. 3:4 and Titus 1:6 is so used.

B. However, this is not fully parallel to CHILDREN in 1 Tim. 3:4 and Titus 1:6. A **bishop** (singular) is to have CHILDREN (plural), but CHILDREN (as a class) are to obey their PARENTS (as a class). Thus **ALL children** (including one child) of **ALL parents** (including one parent) are to obey. Also see Col. 3:20.

C. Eph. 6:4 which says, **"And, ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord,"** is of similar construction. FATHERS (as a class or category) are to properly train their CHILDREN (as a class or category). Thus **ALL fathers** (including one) of **ALL children** (including one) are so obligated. Also see Col. 3:21.

D. This is clearly a **"class or categorical"** usage of **"children"** and also **"parents"** in these passages.

10. "Gen. 11:30 says, **'But Sarai was barren; she bare no child. . .'**

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and Gen. 16:1 says, 'Now Sarai Abram's wife bare him no children: . . .' In these passages we see that the plural CHILDREN and the singular CHILD are used interchangeably. Hence, CHILDREN means 'one or more,' not 'two or more.'

REPLY:

A. From a practical viewpoint, these expressions "NO CHILD" and "NO CHILDREN" do convey the same connotation. The expression "no child" means "not one child" and "no children" means "not any children," i.e., not one (child) of two or more children." NOTE: This is true since CHILDREN (pl.) is made up of "more than one" child (singular). It takes two or more singulars to make up a plural.

B. If there is NONE (or not any) of the plural, then there can be no singular because two or more singulars make up the plural.

C. In view of the above it should be seen that the fact that we have two expressions ("no child" and "no children") which convey the same basic meaning does not prove that the plural (CHILDREN) means the singular (CHILD) and that the singular (CHILD) means the plural (CHILDREN). Neither does it prove that CHILDREN has a singular application in 1 Tim. 3:4 and Titus 1:6.

CORRECTIONS: In the last issue of THE INSTRUCTOR, the 3rd sentence under paragraph "D." should have read: "No children" means "Not any children; not one (child) of two or more children." The 1st sentence under "Bound Volumes Of The Instructor" should have read: "It is our intention to bind the last nine years of THE INSTRUCTOR." Other minor typographical errors appeared last month.

NOTICE: Those who have received any prior Bound Volumes of THE INSTRUCTOR and would like to receive the last nine years when bound, please notify us.

— SENTENCE SERMONS —

As Christians we must function, or we will fizzle.

* * * * *

It is far better to live for Christ than to later wish you had.

* * * * *

When the church becomes popular in the world, the world also becomes prominent in the church.

* * * * *

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