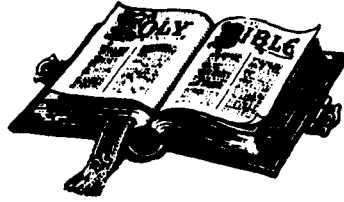


THE INSTRUCTOR



"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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CAN A PERSON BE RIGHTEOUS?

It seems that many people are of the opinion that a person cannot be **righteous**. We should be aware of the fact that **"There is none righteous, no, no one: . . ."** (Rom. 3:10) from the viewpoint that they haven't sinned or that they live "above sin." (see 1 Kings 8:46; Rom. 3:23; Gal. 3:22; 1 John 1:8-10). Paul had proven that **"both Jews and gentiles, that they are all under sin."** (Rom. 3:9). All, at some point along the way, sin. No one is righteous **within** and **of** himself. Belief and actions which come **by** or **from** the wisdom and doctrines of men cannot make one righteous. But, **can** (i.e., is it possible for) a person to be righteous?

RIGHTEOUS PEOPLE ARE MENTIONED

A number of times in the Scriptures we read of **"the righteous."** Here are some of the passages in which we find **"the righteous"** mentioned.

1. Psalms 1:6 — **"For the Lord knoweth the way of the righteous: . . ."**

2. Psalms 34:15 — **"Many are the afflictions of the righteous: . . ."**

3. Proverbs 11:30 — **"The fruit of the righteous is a tree of life: . . ."**

4. Proverbs 12:5 — **"The thoughts of the righteous are right: . . ."**

5. Proverbs 14:32 — **". . . the righteous hath hope in his death."**

6. Ezekiel 18:20 — **". . . the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him."**

7. 1 Peter 3:12 — **"For the eyes of the Lord are over the righteous, . . ."**

8. Matthew 25:46 — **"And these shall go away into everlasting punishment: but the righteous into life eternal."**

9. James 5:16 — **". . . the effectual fervent prayer of a righteous man availeth much."**

SPECIFICALLY NAMED

Not only do we read of **"the righteous"** in the Scriptures, but we also read in the Scriptures of some individuals who are **specifically named as being righteous**. Here are some righteous people who are **specifically named**.

1. NOAH was righteous! Gen. 7:1 says: **"And the Lord said unto Noah, Come thou, and thy house into the ark; for thee have I seen**

(Continued on page 4)

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Editorial . . .

AN ELDER'S CHILDREN IN TITUS 1:6 — SINGULAR OR PLURAL? (No. 5)

It is our position that in order to qualify to be an elder (bishop) in a congregation a man must have “. . . faithful CHILDREN . . .” according to Titus 1:6. (Also see 1 Tim. 3:4). Since the **primary, ordinary** meaning of CHILDREN (since it is **plural**) is “**more than one child**” we should adopt that meaning unless **forbidden** by the context or by some other Scriptural principle.

Let us resume our study of some of the **questions** that are asked and **objections** raised by some who believe that CHILDREN in Titus 1:6 and 1 Tim. 3:4 means “**one or more**.”

QUESTIONS AND OBJECTIONS CONSIDERED

14. “The Greek word (TEKNA) for CHILDREN (in 1 Tim. 3:4 and Titus 1:6) is translated CHILD in Mark 12:19 in the ASV, the RSV and the NASV. This proves that a **plural** word (in form) has been translated by a **singular** word.”

REPLY:

A. The King James Version says “**no children**” where the American Standard Version and others say “**no child**.” The NIV, the King James II Version and the New King James Version say “**no children**.”

B. In **Berry's Interlinear** the word in Mk. 12:19 is TEKNA (CHILDREN). The **Interlinear used the Greek Text of Stephens** of 1550. A later edition (1624) is called the **Received Text** or **Textus Receptus**.

C. In **Green's Interlinear** the work in Mk. 12:19 is TEKNA (CHILDREN). This **Interlinear** used a Greek text that virtually agrees with the text used by the KJV Translators although there are some variations, most of which are minor.

D. Obviously different Greek texts were used by the translators who gave us the KVJ, NIV, KJIIV and NKJV and the translators who gave us the ASV, RSV and the NASV. It is my understanding that the **Alford, Tischendorf** and **Westcott and Hort** texts say TEKNON (CHILD) in Mk. 12:19.

E. There is no evidence of which I am aware that the ASV translators translated the **plural** TEKNA with a **singular** English word CHILD. The translators which say “**no child**” obviously followed **different** Greek texts than the translators who gave the KJV, etc. which say “**no children**.”

F. Even if a **plural** Greek word had been translated with a **singular** that would **not prove that CHILDREN** in 1 Tim. 3:4 and Titus 1:6 means “**one or more**.”

15. “Since Mt. 22:24 says, ‘. . . **having no CHILDREN** . . .’ (ASV), the Holy Spirit led the writers to use CHILD and CHILDREN interchangeably. This clearly suggests the term CHILDREN must include ‘**one**’ as well as ‘**more than one**.’”

REPLY:

A. Before the argument would have **any** merit whatsoever the **textual** problem (of variations in Greek texts) would have to be solved.

B. If CHILD and CHILDREN are used interchangeably, does this prove that CHILDREN means “**one CHILD**” and CHILD means “**more than one**?” If not, why not?

(Continued on page 3)

AN ELDER'S CHILDREN — SINGULAR OR PLURAL?

(Continued from page 2)

C. Even if the text used by the ASV translators is correct (and it may be), this does **not** prove that CHILDREN mean CHILD or that CHILD means CHILDREN any more than APPLES mean APPLE or that APPLE means APPLES. The expressions, “**no apple**” and “**no apples**” convey the same connotation. Not **one apple** in either case! The expressions, “**no child**” and “**no children**” convey the same connotation. Not **one child** in either case! However, APPLE (sing.) does **not** mean APPLES (pl.) and APPLES (pl.) do **not** mean APPLE (sign.). Neither does CHILD (sing.) mean CHILDREN (pl.) nor CHILDREN mean CHILD!

D. Even if the above argument is true, this would **not** prove that CHILDREN in 1 Tim. 3:4 and Titus 1:6 or ELDERS in Acts 14:23 mean “**one or more.**”

16. “The **plural** CHILDREN (TEKNA) is sometimes used in the New Testament so as to include a **singular** application.”

REPLY:

A. This fact does **not** prove that CHILDREN in 1 Tim. 3:4 and Titus 1:6 includes a **singular** application. Although CHILDREN may sometime be used in the New Testament so as to include a **singular** application, the **primary, ordinary** meaning of CHILDREN is **plural, i.e., “two or more.”** Unless this **primary meaning is forbidden** by the context or some other Scriptural principle we should adopt it. **There is no** justification for **not** doing so.

B. It seems that the **plural** ELDERS is used at least **once** in the New Testament so as to include a **singular** application. See 1 Tim. 5:17 where Paul said, “**Let the ELDERS that rule well be counted worthy of double honour, . . .**” NOTE: If **only one elder** rules well will he be counted

worthy of double honour? Of course, he will! Does this prove that ELDERS in Acts 14:23 has a **singular** application? **No, it does not!**

C. The fact that the word BREAD (artos) is sometimes used in the New Testament (as in John 6:35) in a **metaphorical** sense does **not** prove that **BREAD** in Mt. 4:4 is used in a **metaphorical** sense.

D. The fact that the word SPIRIT (pneuma) is sometimes used in the New Testament (as in Luke 9:39) to mean an **evil** or **unclean** SPIRIT does **not** prove that it is so used in Luke 2:27.

E. The fact that the word WATER (hudor) is used six or seven times in the Book of John in a **figurative** sense does **not** mean that WATER in John 3:5 and John 3:23 is used in a **figurative** sense.

F. It is obvious that words have different meanings as used in different texts.

17. “The idea is quality, **not** quantity.”

REPLY:

A. It is an assumption to say that the idea is quality, **not** quantity.

B. The fact that Titus 1:6 says “. . . **FAITHFUL children.** . . .” certainly shows that **quality** (i.e., **kind** of children) IS under consideration.

C. The fact that Titus 1:6 says “. . . **faithful CHILDREN . . .**” indicates that a **plurality** (more than one child) is required.

18. “To insist on **more than one child** is to deprive the church of leadership in a number of cases.”

REPLY:

A. This is purely human wisdom and reasoning, **not** necessarily God's will.

B. Someone might also argue that to insist on **even one child** is to deprive the church of leadership. Would this mean that it is right to have an elder who does **not** have **even one child**?

C. Someone might also argue that to insist on an elder having a wife is to deprive the church of leadership in a number of cases.

(CRS)

(To be continued)

CAN A PERSON BE RIGHTEOUS

(Continued from page 1)

righteous before me in this generation." Gen. 6:9 says that "Noah was a just man and perfect in his generations, and Noah walked with God"

2. LOT was a righteous man! 2 Peter 2:7-8 says the Lord "... delivered just Lot, vexed with the filthy conversation of the wicked: (For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds; ...)"

3. ABEL was righteous! In Matthew 23:35 Jesus said "That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias..."

4. ZACHARIAS and ELIZABETH were both righteous before God! In

Luke 1:6 we read: "And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless."

Abel, Noah and Lot lived and were righteous BEFORE the law of Moses was given. Zacharias and Elizabeth were righteous UNDER the law of Moses. If men BEFORE the law and UNDER the law could be righteous is it unreasonable for a person to think that men can be righteous under grace — during the gospel age?

Not only are men said to be righteous but other words such as good, upright, just and perfect are used to describe what we should be and what some men were.

Yes, It is certainly possible for a person to be righteous! Each of us should earnestly endeavor to be righteous. (CRS)

— SENTENCE SERMONS

Most children are afraid of darkness and most men are afraid of the light.

* * * * *

It takes a great deal of courage to say, No, when most others are saying, Yes.

* * * * *

Do what you can, where you can, when you can, with what you have.

* * * * *

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

* * * * *

The way to hell is paved with good intentions.

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