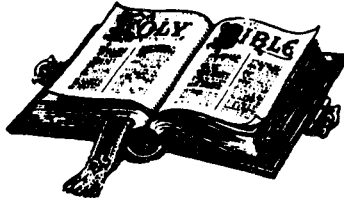


# THE INSTRUCTOR



*“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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## **HOW CAN A PERSON BE RIGHTEOUSNESS?**

In Matthew 25:46 we learn the status of both the wicked and the righteous in eternity. Jesus declared: **“And these (the wicked — CRS) shall go away into eternal punishment; but the righteous into life eternal.”**

In view of the fact that the **righteous** will receive eternal life, each of us should be concerned about being a **righteous** person before God. To be righteous it is imperative that we understand God’s Word so we can know **HOW** to be righteous.

Since one must **do** (or work) righteousness in order to be righteous, we should be interested in learning **HOW** a person may **do righteousness**.

### **HOW DOES ONE DO (OR WORK) RIGHTEOUSNESS?**

One cannot work righteousness by teaching for doctrine the commandments of men. (See Matthew 15:1-9; Mk. 7:1-13). One cannot work righteousness by obeying **the law** that God gave by Moses to Israel. (See Rom. 3:20-28; 6:14-15; 7:4-7; Gal. 3:11, 21). Neither can a person do (or work) righteousness by doing works of his **own** righteousness or **boastful** works. (See Titus 3:5; Eph. 2:8-9).

A person can **do** righteousness (and thus be righteous) by **hearing** God’s Word, **believing** God’s Word and **obeying** God’s Word. (See Mark 4:23-24; Luke 8:18; Acts 3:19-26; Rom. 10:17; John 20:30-31; Mark 16:15-16; Acts 17:30-31; 2:36-41; John 8:31-32; James 2:24; Matthew 7:21-23; Hebrews 5:8-9; Rev. 22:14; Rom. 6:17-18). This is true because all of God’s commandments are righteousness. **NOTE:** This does **not** mean that we are to obey commands given to Noah or to the Israelites, etc. Today, God’s righteousness is revealed in the gospel. (Cf. Romans 1:16-17; James 2:12; Rom. 2:16). We are to live soberly, **righteously** and godly in this present world, looking for that blessed hope. (See Titus 2:11-14).

Righteous people may fall. They may sin, but righteous people do **not** live in sin. (See 1 John 3:8-9). When a righteous man sins, he is willing to repent, confess and pray to God for forgiveness (cf. Acts 8:22); 1 John 1:9; James 5:16) — if he wants to be forgiven and continue to be righteous by the grace of God.

You may choose to be righteous but you must submit to God’s Will.

(CRS)

## THE INSTRUCTOR

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### Editorial . . .

## AN ELDER'S CHILDREN IN TITUS 1:6 — SINGULAR OR PLURAL? (Concluded)

In our previous studies we have taken the position that the **primary**, ordinary meaning of CHILDREN (since it is **plural**) is "**more than one child**" and should be understood in Titus 1:6 and 1 Tim. 3:4 since this meaning is **not forbidden** by either the context or some other Scriptural principle.

Let us now continue our study of some of the **questions** asked and **objections** raised by some who believe that CHILDREN in Titus 1:6 and 1 Tim. 3:4 means "**one child or more than one.**"

### QUESTIONS AND OBJECTIONS CONSIDERED

26. "If a sign reads '**No Children Allowed**' would **one child** be excluded?"

REPLY:

A. Yes, **one child** would be excluded. The reason is obvious. The expression "**No Children**" means "**not any children,**" i.e., "**not one (child) of two or more children.**" This is true since CHILDREN (plural) is made up of "**more than one child**" (singular). It takes two or more "**singulars**" to make up a "**plural.**" If there is **none** of the **plural** (or not any), then there can be **no singular!**

B. However, a sign reading "**No**

**Children Allowed**" is absolutely **no evidence** whatever as to what CHILDREN in 1 Tim. 3:4 and Titus 1:6 means.

27. "In 1 Tim. 3:4 and Titus 1:6 The word **child** could not have been used sensibly in connection with showing that a man with one child can be an elder. So the word **children** was used and it applies to **one child** or to **more than one.**"

REPLY:

A. The above is an assumption — pure and simple!

B. The inspired writer **could** have used the word **child** if he had so desired!

C. Could "**... Having at least one faithful CHILD, . . .**" have been said in Titus 1:6? Would it have been sensible?

D. What about "**... Having his CHILD or children in subjection. . .**" in 1 Tim. 3:4? Sensible or non-sense?

E. The inspired writer said CHILDREN because he meant CHILDREN!

28. "If the plural CHURCHES OF CHRIST in Romans 16:16 includes the **singular** CHURCH OF CHRIST, then why doesn't the plural CHILDREN in 1 Tim. 3:4 and Titus 1:6 include the **singular?**"

REPLY:

A. It does! A **plural** includes the **singular!** However, this does **not** mean that a **singular** IS a **plural.**

B. CHURCHES OF CHRIST means "**more than one**" CHURCH OF CHRIST! However, **one** CHURCH OF CHRIST did exist along with one or more others. The same is true with respect to CHILDREN in 1 Tim. 3:4 and Titus 1:6. CHILDREN MEANS "**more than one**" CHILD. If a man does not have **one** CHILD (along with **one or more others**) there is **no** way he could have CHILDREN.

C. When Paul said, "**... The churches of Christ salute you. . .**" was he saying "**one or more**

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# AN ELDER'S CHILDREN IN TITUS 1:6 — SINGULAR OR PLURAL?

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churches of Christ salute you” or was he saying “**two or more churches of Christ salute you?**” He plainly said “**churches of Christ**” which is **plural** in number!

29. “If you were filling out a form that asked, ‘How many children do you have’ and you had **only one child**, how would you answer?”

REPLY:

A. Since I would understand the accomodative language and know what information was desired, I would probably write “**one**,” meaning **one child**.

B. However, I would **not** say “I have **one children** and my **children’s** name is Bill.”

C. If I were asked, “How many geese do you have?,” and I had **only one** goose, I would say “**one**,” meaning **one goose**. However, I would **not** then contend from that time on that GEESE means GOOSE and GOOSE means GEESE although a GOOSE is always involved in GEESE!

D. The above argument is **not** gaermane to our discussion. The fact that we may sometimes use accomodative language in filling out a form does **not prove** that a man may qualify to be an elder if he has **only one child**. We need **proof that “children”** in 1 Tim. 3:4 and Titus 1:6 requires (demands) a meaning of “**one child or more**.”

30. “What rules of language would give it (the word CHILDREN) one meaning in one passage and another in the other?”

REPLY:

A. The same rules of language that would give WATER one meaning in one passage (John 3:5) and another in the other (John 4:15) and BREAD in John 6:51 and John 6:5 and SPIRIT in John 1:32 and Matthew 5:3 and ELDERS in Acts 14:23 and 1 Tim. 5:17.

B. Even a casual reading of the Scriptures will indicate the fact that

a word may have one meaning in one passage and another meaning in another or even in the same passage. See Matthew 8:22 and consider the word DEAD. Also see the word HEAD in Matthew 14:11 and in 1 Cor. 11:3 and the word CIRCUMCISION in John 7:22-23 and in Romans 2:29.

C. It would be the rules of language that demand that the **primary meaning be given to a word unless forbidden** by context or some other principle. It would be the rules of language that would **not** allow a secondary, abnormal meaning being **arbitrarily** given to words but would allow a **secondary, abnormal** meaning being given to a word when the **primary, normal** meaning is **forbidden** either by context or some other Scriptural principle.

## MISCELLANEOUS OBSERVATIONS

1. To cite instances in the Scriptures where the **plural** is used for the **singular** (such as “**sepulchres**” in 2 Chron. 24:25; “**sides**” in Jonah 1:5 and possibly “**mountains**” in Gen. 8:4) and where the **singular** is used for the **plural** (such as “**hornet**” in Dt. 7:20 and “**creature**” and “**fowl**” in Gen. 1:20) are NOT instances parallel to the argument made on CHILDREN (pl.) in 1 Tim. 3:4 and Titus 1:6. Here’s why: CHILDREN (pl.) in these verses is **not** used for CHILD (sing.)! Neither is CHILD (sing.) used for CHILDREN (pl.)! The argument on CHILDREN is that it is BOTH **plural** and **singular** in application! Thus, it is argued that a man who has **more than one child** may qualify to be an elder. Hence, **there is no parallel!**

2. If we have the right to assume and assert that CHILDREN in 1 Tim. 3:4 and Titus 1:6 is “**plural of class**” since CHILDREN is so used (it seems in some other passages), why don’t we (and others) have the right to assume and assert that “ELDERS” in Acts 14:23 is “**plural of class**” since ELDERS is so used (it seems) in 1 Tim. 5:17? This would **only ONE elder** in each congregation. NOTE: To say that the correct number of ELDERS can

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## AN ELDER'S CHILDREN — SINGULAR OR PLURAL?

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be established by an example explaining the command does not necessarily prove that a plurality of elders existed in every church. Is it not possible that elders in Acts 14:23; 20:17 and Phil. 1:1 means "one or more" rather than "more than one?"

3. Some passage may in application demand (not merely allow) a class usage. If so, we accept such an application. However, we do not accept such an application in other passages which do not demand such. It is not enough for one to say that "the word CHILDREN can include the singular in application." It must be shown contextually (or by some other Scriptural statement or principle) that such is demanded by its usage in 1 Tim. 3:4 and Titus 1:6.

4. In 1 Tim. 5:17 Paul says: "Let the elders that rule well be counted worthy of double honour . . ." Suppose only one elder in a congregation rules well. Would he be counted worthy of double honor? Of course, he would! Why? It may be because this is "plural of class" or

"category usage." If so, then each individual in the class is under consideration. Since "elders" in this passage may have a singular application, does this prove that "elders" in Acts 14:23 and other passages may be singular in application? Of course not!

Let us be careful as we study and teach that we not go beyond God's Word.

### GOSPEL MEETINGS

You are cordially invited and sincerely urged to HEAR THE GOSPEL OF JESUS CHRIST. A series of meetings will be conducted JUNE 2-7, 1991 at the building of the church at East Albertville, in Albertville, Alabama.

Our meetings will begin at 7:30 each evening Monday through Friday. On Sunday, the Lord's Day, we will meet at 10:00 a.m., 11:00 a.m. and 6:00 p.m.

Our beloved brother and faithful laborer in the Lord's Kingdom, CHARLES G. MAPLES WILL BE PREACHING.

NOTICE: If you would like to receive a bound volume of the last nine years of THE INSTRUCTOR when they are bound, please send your request along with your name and address to us.

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### — SENTENCE SERMONS —

A big heart accomodates many more people than a big house.

\* \* \* \* \*

Talking godly does not always mean that one is walking godly.

\* \* \* \* \*

One must enter the right road in order to go to heaven — and then travel it.

\* \* \* \* \*

A pure heart is a spring from which good flows.

\* \* \* \* \*

No man ever becomes good or bad without choosing.

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