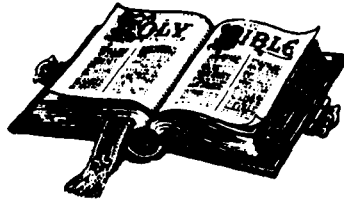


THE INSTRUCTOR



"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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"PREACH THE WORD"

It seems all too common today to hear **gospel** preachers who have either forgotten the above exhortation to Timothy (2 Tim. 4:2), or have given in to those with "itchy" ears (verse 3), and consequently preach fables. Still others preach everything **but** the **gospel**, which is ironic since they are "**gospel**" preachers.

The **gospel** is the **power** of God unto salvation. (Rom. 1:16). Faith comes by hearing the word of God. (Rom. 10:17). We are justified by faith. (Rom. 5:1) We are saved by faith. (Eph. 2:8). Without faith it is impossible to please God. (Heb. 11:6). Therefore, **preaching the word**, the **gospel**, produces faith that pleases God; that justifies; that saves.

Apparently some men today are more interested in preaching personal, humorous, eloquent, spellbinding stories. Even the preaching of the truth without identifying book, chapter and verse may convert people to what the preacher says, but not because it is **truth of God as revealed in the Bible**. This type of preaching

makes people feel good as they "**heap to themselves preachers after their own lusts**," (2 Tim. 4:3), but ultimately wins people to the preacher and **not** to the power that saves, the **gospel**! (Romans 1:16)

Let us as hearers not turn away from the truth as those mentioned in 2 Tim. 4:4, but let us **hunger and thirst after righteousness**, (Matthew 5:6), and heap to ourselves those who will simply "**PREACH THE WORD**."

— **Tim Beutjer**

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Montgomery, AL 36117

GOSPEL MEETINGS

You are invited to attend a series of **GOSPEL MEETINGS** at the building of the Church at East Albertville, located at 1107 Hwy 431 South in Albertville Dec. 9-14, 1990 at 7:30 p.m. except on Sunday. **HIRAM HUTTO** of Athens, AL will be preaching! Please make plans to attend and **TELL OTHERS!**

THE INSTRUCTOR

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Editorial . . .

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

In discussing the qualifications of bishops (also called elders) the apostle Paul uses the word “children” in 1 Timothy 3:4 and Titus 1:6. The verses read as follows.

1 Timothy 3:4 — **“One that ruleth well his own house, having his children in subjection with all gravity.”**

Titus 1:6 — **“If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly.”**

It is obvious from a reading of these inspired verses that in order for a man to qualify to be a **bishop** (i.e., an **elder**) he **must** have “children.” The context of these verses indicates the necessity of such. 1 Timothy 3:2 begins by saying, **“A bishop then MUST . . .”** and Titus 1:7 says, **“For a bishop MUST . . .”** Our likes, dislikes, preferences or traditions should not be a factor for determining what we accept as we consider the qualifications of bishops. We can learn what those qualifications are by a study of the texts and contexts in which they are found. Of course, we study the texts and contexts in

consideration of all Scriptural principles.

The term CHILDREN is a translation of the Greek word TEKNA. Both the Greek word TEKNA and the English word CHILDREN are plural in form. TEKNA is plural of TEKNON which means CHILD according to Thayer's Lexicon, p 617. CHILDREN is plural of CHILD according to Webster's New Collegiate Dictionary. The singular (form of a word) indicates “that only one is meant” and the plural (form of a word) shows “that more than one is meant” according to Webster's New World Dictionary and Student Handbook (Elementary Edition). Words that are singular in number indicate one and words that are plural in number indicate more than one.

PRIMARY AND SECONDARY MEANINGS

Words always have a primary meaning and may have a secondary meaning. We use lexicons, dictionaries and common usage to determine primary and secondary meanings. We adopt the primary, ordinary meaning of words unless it is forbidden by the context or by some other Scriptural statement or principle. We have no right to arbitrarily place a secondary, abnormal meaning on a word. We should accept the primary, normal meaning of a word unless we are “forbidden” to do so by either the context or the teaching of another passage. If another passage teaches to the contrary, then we must not adopt the primary meaning, but we must accept the secondary (such as class or other figurative usage) meaning.

To illustrate the above, let us consider the word WATER in John 3:5 where Jesus said, **“Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God.”** What does “water” mean? It's primary, ordinary, normal meaning is water (i.e., a colorless

(Continued on page 3)

ELDER'S CHILDREN — SINGULAR OR PLURAL?

liquid that falls as rain and is found in rivers, lakes and oceans). Is this meaning "**forbidden**" by the context? Is it **prohibited** by some other Scriptural statement or principle? Should we adopt the **primary**, normal meaning of **water** in this passage? It seems to me that we should. Do we have the right to place a **secondary** meaning on the word "**water**" as used in this passage? Could we say that "**water**" in John 3:5 means "**living water**?" If not, why not? We do have "**water**" used in the sense of "**living water**" in John 4:10-15. No, we do not have the right to place a **secondary**, abnormal meaning on **water** just because it is so used elsewhere. We must give the **primary**, normal meaning to "**water**" in John 3:5 because such is **not** "**forbidden**" by either the context or by some other Scriptural statement or principle.

The same can be said of the word "**water**" in John 4:7 which says, "**There cometh a woman of Samaria to draw water: Jesus saith to her, Give me to drink.**" WATER in this verse means WATER! However, "**water**" in John 4:14 (which says: "**But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.**") does not mean literal WATER! It means "**living water**!" The context "**forbids**" the **primary**, normal meaning of **water**. (See John 4:10-15). Here in John 4:14 we **MUST** adopt a **secondary** meaning. The same is true of "**water**" in Revelation 22:17. **Note:** The fact that "**water**" in John 4:10, 11 & 14 is used to mean **living water** does not mean that "**water**" in John 3:5 and/or in John 4:7 means **living water**.

A consideration of Matthew 8:22 (and Luke 9:60) where Jesus said: "**Let the dead bury their dead . . .**" will show contextually that the word "**DEAD**" as first used must have a **secondary** meaning while we must

adopt the **primary**, normal meaning of "**DEAD**" as last used in the statement.

The word "**BUILD**" (from the Greek word "**OIKODOMEO**") as used in Mark 14:58 is used with respect to **building the temple** and in Matthew 16:18 with respect to **building the church**. Should we adopt the **primary**, normal meaning of **constructing a house** in the case of **building the temple** and thus to **bring into being**? With reference to **building the church** should we adopt the **primary** meaning (used metaphorically) of **building** or **founding**? Or should we use the **secondary** meaning of **edifying**? "**Build**" is used in Acts 20:32 in the sense of "**edify**." Should we say "**edify the temple**" and "**edify the church**" (Mt. 16:18) because the "**build**" means to **edify** in Acts 20:32?

1 TIMOTHY 3:4 and TITUS 1:6

Both 1 Tim. 3:4 and Titus 1:6 uses the word **TEKNA** in the Greek and **CHILDREN** in the English translations. **CHILDREN** is **plural** in form and means "**more than one is meant.**" This is the **primary, normal usage**. There is nothing in the context that "**forbids**" this **primary, normal meaning**. There is no Scriptural statement or principle that "**prohibits**" this **primary, normal meaning**. In view of these facts and also the fact that there is **no** Scriptural statement or principle that **requires** the adoption of a **secondary** or **unusual** meaning such as **class** or some other **figurative usage**, **CHILDREN** must be understood in its **primary** usage. Until someone can show from the Scriptures some good reason for saying that **CHILDREN** in these verses is **singular** in application, we must conclude that **CHILDREN** in 1 Tim. 3:4 and Titus 1:6 obviously means **CHILDREN**! Since it is **plural**, "**more than one is meant.**"

(To be continued) (CRS)

CORRECTION: Last month in the article entitled, "**TCH**" — **A BIG BUSINESS**," Line 20 should have read: "**TCH**" spent another **\$140,290.00** or **\$2,004.00** per child.

BOLES HOME – BENEVOLENCE IS VERY COSTLY!

According to the **Financial Statement** of the year ending June 30, 1989, BOLES HOME spent **\$10,484.00 per child** (cared for) for **Child Care**, **\$5,948.00 per child** for **Plant Operations**, and **\$6,543.00 per child** for **Administration and General**.

Added up, this means that BOLES HOME spent **\$22,975.00 per child** (cared for) for ONE year! Rather **expensive** child care, isn't it?

In addition to the above, BOLES HOME spent **\$40,879.00** for **Commissary**, **\$42,338.00** for **Development and Estate Planning** and **\$78,883.00** for **Social Services** that same year. For these "items" BOLES HOME spent **\$162,100.00**.

BOLES HOME received **\$507,199.00** in revenue from fees, rent, investment income and other income for that same year. This provided **\$9,753.00** for each of the **52** children for whom care was provided.

They also received **\$699,915.00** in contributions, legacies and bequests. In **total support and revenue** BOLES HOME received **\$1,207,114.00** in ONE year!

In our last issue of THE INSTRUCTOR we showed that TENNESSEE CHILDREN'S HOME spent **\$16,779.00 per child** for ONE year — and that seems ridiculously **expensive**. In comparison with **\$22,975.00 per child** for ONE year that BOLES HOME spent, it seems that TCH did a much more efficient job than BOLES HOME. At least, what TCH did wasn't as **expensive**.

By the way of comparison, it is my understanding that the State of Alabama paid an average of about **\$2,400.00** (plus medical costs) **per child** to foster parents to give foster care to children from whom the State had responsibility.

Benevolence or Big Business?

(CRS)

— SENTENCE SERMONS —

You never get a second chance to make a good first impression.

* * * * *

Let your policy be honesty, humility, fairness and love.

* * * * *

Don't make the mistake of believing that you work for someone else.

* * * * *

Failure can help us to succeed if we learn from it.

* * * * *

Instead of seeing things as they are, we often see things as we are.

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