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MAN HAS A SPIRIT WITHIN WHICH SHALL LIVE ETERNALLY

Bobby Liddell

James wrote: "For as the body without the spirit is dead, so faith without works is dead also" (Jam. 2:26). Man's spirit inhabits and motivates the body. Therefore, the body with the spirit is alive, but the body without the spirit is dead. Whenever we stand before an open coffin, we are reminded of this inescapable truth.

The Bible plainly, explicitly, and repeatedly sets forth the fact of man's having a spirit within his body. For example:

The burden of the word of the Lord for Israel, saith the Lord, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him (Zec. 12:1).

Daniel declared, "I Daniel was grieved in my spirit in the midst of my body, and the visions of my head troubled me" (Dan. 7:15). Paul wrote about the spirit of the Christian, as the "inward man," "For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day" (2 Cor. 4:16). While the physical body dies and returns to the dust, the spirit lives on: "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it" (Ecc. 12:7; cf. 1 Cor. 15:50-58; 2 Cor. 4:16-5:10; 1 The. 4:13-18). Jesus warned, "And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell" (Mat. 10:28).

Concerning the continuing existence of man's spirit, Jesus spoke of Abraham, Isaac, and Jacob as yet living, although, centuries earlier, they had passed from physical life on the earth:

But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living (Mat. 22:31-32).

After death, man's spirit continues to live in the hadean (unseen) world. The departed spirit of man maintains consciousness, identity, and memory in the temporary state of either rest or torment (Luke 16:19-31). In the hadean abode, departed spirits await the final judgment to be pronounced according to the deeds of life (Acts 17:30-31; 2 Cor. 5:10).

Again, our Lord spoke of the eternal nature of man's spirit when He pictured this judgment scene (Mat. 25:31-46), pronouncing the everlasting condemnation of the wicked and the eternal reward of the righteous. He said, "And these shall go away into everlasting punishment: but the righteous into life eternal" (Mat. 25:46).

Therefore, there can be no doubt that man, while he lives on this earth, has, within his body, a spirit which shall live beyond the death of the earthly tabernacle in which it temporarily resides. This spirit, which is of greater worth than the world and all the things within it (Mat. 16:26), must be born anew (John 3:3-5), and then continue to grow in order to render faithful service here and to be readied for entrance into the heavenly home prepared for the redeemed (John 14:1-4).

In view of this marvelous truth, that man has a spirit within him that shall live eternally, let us commit ourselves, each day of our lives, to follow the way that leads to eternal life. As Paul wrote:

Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee. (1 Tim. 4:16).

**MSOP ENROLLMENT UP--
APARTMENTS ALMOST FULL
Billy Bland**

The Lord has blessed the Memphis School of Preaching with another high enrollment for the upcoming school term. Counting the students who are continuing their studies, and those who have already been accepted as new students, we are anticipating fifty-five to sixty students will be enrolled in the Memphis School of Preaching on August 25, 2008. Each married student will occupy one apartment with his family, while the single students will share an apartment with two other single men. Each apartment has three bedrooms which means three single men will be in one apartment, each student having his own bedroom and all three sharing the kitchen and living room areas.

As the reader can see, building the apartments has been a wise endeavor. Although students come from various backgrounds, they all come here with a common goal, to learn God's Word so they can faithfully proclaim the unsearchable riches of Christ (Eph. 3:8). Brethren, the apartments are practically full already! As of right now, we have room for two more single men! This is a good problem. We are so thankful to our heavenly Father, and to everyone who has helped (or is helping) with the apartments. As of this writing, we owe only \$430,000.

If you would like to help with the debt on the apartments and/or contribute to support of these worthy men, please contact the school today. Please continue to pray for us.

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THE GOSPEL OF GRACE (I)

Curtis A. Cates
INTRODUCTION

One of the most misunderstood teachings of the Bible is that of the grace of God. Man is saved from the guilt of sin; his sins are remitted by God's amazing grace (Isa. 59:1, 2; Gal. 2:8-9). God's grace is seen in the gracious giving of His only begotten Son, Jesus Christ (John 3:16). It is seen further in Christ's giving His life and shedding His cleansing blood that we might be forgiven (Rom. 5:8; Heb. 2:9; Mat. 26:28; Eph. 1:7; Col. 1:13, 14; Rev. 1:5). The innocent Lamb of God shed His blood, "that taketh away the sin of the world" (American Standard Version, John 1:29), life for life (Gen. 9:4-6).

Persons, when they sin, commit spiritual suicide [take their own spiritual lives, and the price is eternal separation from God in Hell fire, because of the justice of God], life for life; however God's grace made/makes it possible for our sins to be punished in the person of the Son of God—who shed His precious blood to pay the price of human redemption. Now, the question is, is there anything man must do; is there any response on the part of each of us to have it so?

Virtually all of denominationalism says there is nothing man can, or must, do to appropriate the grace of God. Grace, according to sectarian doctrine, excludes law and works. Many teach the doctrine of "grace alone." Others teach the doctrine of "faith alone." Even others teach (as the writer heard a denominational preacher say on the radio recently), "Man is saved by grace alone, through faith alone"—a clear self-contradiction.

False teaching on grace has invaded even the church of Christ. Some, who once preached the unadulterated Gospel, have now abandoned the truth on this vital subject. Rubel Shelly stated, "It is a scandalous and outrageous lie that salvation arises from human activity. We do not contribute one whit to our salvation."

Max Lucado stated that one is saved by praying the sinner's prayer—not by obedience to Christ in baptism (Mark 16:15-16); he suggested, on the radio, that those thus saved be baptized, "not to be saved but because you are saved."

NEVER A PERSON SAVED EXCEPT BY GRACE, LAW, FAITH, AND WORKS

But someone says, "Does not Paul say we are saved by grace through faith?" Indeed, in Ephesians 2:8-9: "...for by grace have ye been saved through faith; and that not of yourselves, it is the gift of God; not of works, that no man should glory." But, does this mean that we have no responsibility, no response in the matter? Such is a misunderstanding of the passage, and of the whole Bible. Now, note the passage: We are saved by grace through the "faith," the system of faith, the scheme of human redemption which was in God's eternal purpose, the Gospel of Christ (see Jude 3; Acts 6:7; 13:8; 14:22; Gal. 1:23; 6:10).

That system of faith, the Gospel by which we are saved, "that not of yourselves, it is the gift of God" [note the nearest antecedent of "that," which is "faith," the scheme of redemption], was not invented or concocted by man; it was in God's eternal purpose (Eph. 3:2-11), and was thus God's gift through His grace.

Observe also that "the faith" did not come about by the works of man, "that no man should glory," the point being that man cannot, by his own plan or doctrines, save himself; one cannot lift himself up by his own bootstraps. If man could do that, without the grace and scheme of human redemption provided by God, then man could have grounds for glorying.

Thus, the plan of salvation by which man is saved, through God's grace, came not by the works, or concoction, of man; and yet, man is

"created in Christ Jesus for good works, which God [not man] afore prepared that we should walk in them" (Eph. 2:10).

But someone says again, "What about John 3:16, where the Bible teaches that we are saved by faith only?" Is that what the passage teaches? "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on [in, KJV] him should not perish, but have eternal life." Does it teach that one, to be saved eternally, must have mere consent that Christ is the Son of God, as most of sectarianism teaches? (See Jam. 2:19; John 12:42-43.)

What does John 3:16 really teach? First, the word *believeth* (*pisteuo*, Greek) has two major, indispensable elements: trust and obedience. Thayer's **Greek-English Lexicon of the New Testament**, defines *pisteuo* herein "used especially of the faith by which a man embraces Jesus, i.e. **a conviction, full of joyful trust, that Jesus is the Messiah—the divinely appointed author of eternal salvation in the kingdom of God, conjoined with obedience to Christ**" (511).

God joined trust and obedience, and man has no right to attempt to separate them (Deu. 4:2; Pro. 30:5-6; Rev. 22:18-19). One could as easily be saved without "joyful trust" in Christ as without "obedience to Christ."

Second, observe where salvation is available. The words *believeth in Christ* are most significant, for the word "in," or "on" (ASV), translates the word *eis* in the Greek. The word *eis*, in its oldest and most common usage, expressed into, or relation to place (Liddell and Scott 491-2). Thayer defined this word as "a Prep. governing the accusative and denoting entrance into, or direction and limit: **into, to, towards, for, among**" (Thayer 183).

Arndt and Gingrich, **A Greek-English Lexicon of the New Testament and Other Early Christian Literature**, state that it indicates "Motion into a thing or into its immediate vicinity." Thus, the phrase "in Christ" shows location, the **place** where one may receive eternal life—in Christ.

Now, notice verse 15 in the **American Standard Version** (1901): "...that whosoever believeth may in him have eternal life." Do you see where eternal life is available, both from the Greek and from the English translation? Now, what does that mean? One, it means that one does not already have salvation when he has mere consent that Christ is the Son of God; he has not demonstrated either trust or obedience. For example, if a parent said to his child, "Go to the store and bring back milk and bread, and you may have a piece of candy," does that mean he already has the candy? He **may** have it, if he complies with the conditions.

One may have salvation when he complies with the conditions of Bible belief, and gets into Christ, where salvation is. Two, John 3:16 teaches the necessity of baptism into Christ, for the alien sinner is saved through the faith, the system of faith (Gal. 3:26), when he is baptized **into** Christ (3:27; cf. Rom. 6:3-4; 1 Cor. 12:13; et al.).

Compare the **King James Version** and the **American Standard Version** as they translate John 3:36.

He that believeth on the Son hath everlasting life: and he that **believeth not** the Son shall not see life; but the wrath of God abideth on him (KJV).

He that believeth on the Son hath eternal life; but he that **obeyeth not** the Son shall not see life, but the wrath of God abideth on him (ASV).

The ASV translators wanted the reader to see both elements involved in Biblical faith—trust **and** obedience, as they translated the text. One who omits obedience "shall not see life, but the wrath of God abideth on him." (Continued Next Month)

ALUMNI NEWS

Mike McDaniel

Known Transitions

Kirk Talley (02) to Southwest church of Christ, Austin, TX.

David Lemmons (94) to Dublin church of Christ, Dublin, GA.

Eugene Jenkins (80) to River Valley church of Christ, Blackwater, MO.

Frank Paris (84) to Portageville (MO) church of Christ.

Joey Davis (04) to the Atlanta church of Christ, Atlanta, Texas.

Robert Notgrass (05) to the Maryville (MO) church of Christ.

Rick Lawson (99) to the Sunset church of Christ, Nashville, AR. He will be working with David Williams ('99) with a focus on personal evangelism and outreach.

Dustin Forthun (99) to Garden City (MI) church of Christ.

Jason Hilburn () to Nesbit (MS) church of Christ.

Evangelistic Endeavors

Michael Hughes (76) took his nineteenth trip to India from July 22 - August 7. He was accompanied on this trip by **David Nance** (80), his second time to India, and also **Joshua Richardson** (08), making his first trip to India.

Trey Cook (06) is working as production manager and editor for the Gospel Broadcasting Network.

Jonathan Winchester (07) recently led two campaigns to Panama. The first campaign was with the MaZanitas Adentro congregation, which meets on the campus of the Bible School of the Americas. A group worked to conduct VBS during the day, groups knocked doors and conducted Bible studies, and a Gospel meeting took place at night. For the week, 409 doors were knocked, 218 Bible studies were conducted, and a total of 280 people were in those Bible studies. Three souls were baptized into Christ, and one was restored to fellowship with God. The second campaign was a medical/evangelistic campaign which worked with the congregation in MaZanitas Afuera, only a few miles from the preacher school. The medical clinic was comprised of doctors, nurses, dentists, and pharmacists, working to reach the physical needs of the community. There were also children's teachers who taught the children as they waited for their parents to pass through the clinic. And on the evangelistic side, North American and Latin American evangelists, teachers, and translators worked to reach the spiritual needs of the people. For the week, the doctors attended to 1316 patients; the pharmacists had 1306 patients and 4198 prescriptions filled; and the dentists had 350 patients, extracting 301 teeth and performing 32 fillings. The most important numbers of all: 12 souls baptized into Christ and 39 restored to fellowship with God!

Eugene Jenkins (80) says that "working under the moniker, 'Campaigns For Christ Through World Missions,' we will - as funds allow - expand our work on the island of Jamaica, do campaign work in other countries, and help congregations in stateside campaigns."

Joshua Ankhiah (01) is looking for an overseeing congregation for his family to go to Durban, South Africa to do mission work next year.

Ben Wright (97) reports that during their week of camp at Indian Creek Youth Camp, there were fifteen baptisms and forty restorations.

Ronnie Hayes (78) was the director for that week.

Patrick Harper (01) reports that they established a congregation in Brighton, Illinois, September, 2007 worshipping out of one of the members' home. The congregation has now purchased Brighton's old library building for a meeting house. They recently had thirty in attendance.

Peter Chin (06) reports that "Four Seas College of Bible & Missions

held its 1st Annual Four Seas Lectureship, on the theme 'Church Growth', from June 1-5, 2008 (Sunday through Thursday). A total of 140 members attended the five day lectures. These lectures were conducted at the Jurong church building, Singapore. The Lord blessed us with a wonderful time of fellowship with brethren from more than 20 congregations from the United States, China, Taiwan, India, Nepal, Australia, Malaysia and Singapore. Twenty-six excellent lessons were presented on 'Church Growth' including 4 daily classes especially for the ladies. Field reports on mission work and growth of churches were presented by those laboring in Australia, Russia, India, Nepal, Malaysia and Singapore. The average daily attendance during the lectureship was about 95. Among those on the panel of speakers were brethren **Billy Bland** (77), **Lennie Reagan** (95), **Gary Young** (90), **Philip Vanwinkle** (05), **Paul Praschnik** (06), **Peter Chin** (06), **Chris Kramer** (09). Brethren Billy Bland and Lennie Reagan each did a wonderful job in preaching during the evening Gospel Meeting. Sermons on the theme of "The Church" were delivered each night that saw an average attendance of about 120 with the highest attendance at 140 on Wednesday night. Many visitors attended and some for the first time at the Jurong church building. We were thrilled that one member rededicated herself, one was restored after having left the church for many years, and another obeyed the gospel on the last evening. We praise God for these responses!"

Rod Rutherford (74) is on a mission trip to Malawi. Let's remember him in our prayers. Rod is preaching for the church in Gatlinburg, TN. If you are heading to the mountains, please keep them in mind when its time to worship.

Howell Ferguson (84) reports that he has made two trips to the Bible School of the Americas in Panama, one in April to teach a course on Homiletics and the other at the end of June to teach on Church Growth to both first and second year classes combined making a total of 23 students. **Skip Andrews** (70) had been there the previous week teaching the other short course on expository preaching. The third week of August, Howell will be teaching a class on Joshua, Judges and Ruth at the Bible School of the Americas in Lima, Peru. Then he and **Denton Landon** (83) will be traveling together to CSMT School of Biblical Studies in Abakaliki, Nigeria. Denton will be teaching two graduate courses, while Howell is teaching Ezra, Nehemiah, Esther as well as 1, 2, & 3 John. After that Howell and Mary have a two week teaching trip to two locations in the Eastern Ukraine. Then in November, Denton Landon and Howell will travel to the Chimala Bible College in Tanzania. Denton will teach 1, 2 Samuel and World Religions while Howell will teach Paul's Prison Epistles and the book of Revelation. [It makes me dizzy reading about Howell's comings and goings- Mike.]

Mike McDaniel (85) continues his work with the A Bible Answer television program which began in May of 2004. All past programs are archived at www.oabs.org. Many alumni are participating as panelists. The broadcast area reaches into five states. Brethren **Larry Powers** (88), **Lee Davis** (85), **Mike McDaniel** (85) and others continue their work as instructors for the Online Academy Of Biblical Studies. Students are now registering for the Fall semester at www.oabs.org. This is a four year Saturday school for anyone with a zeal for God's Word. Classes are streamed live and are interactive by means of a chat-room. Students include preachers, elders, deacons, both male and female members of the church as well as non-Christians.

It is definitely encouraging to read of what God is doing through our alumni. As you seek to do His will, may He richly bless you in every good word and work.

Alumni transitions and other alumni news may be reported to me at mmcdaniel@msop.org or mmmcdaniel@earthlink.net.