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Evolution of Defense for Instrumental Music - Correction

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Correct "Evolution of Defense" Article

Those who save their copies of the beacon may want to make the following corrections to the articles presented in Dec 08, Jan 09 and Feb 09 issues..

(1) The paragraph should read near the end, "This stung Pinkerton because he was the only preacher publically advocating the instrument in Kentucky and Midway was the only church known to be using one."

(2) "He noted that its defense was bing made from . . ."

(3) "The position . . ." rather than, "The defeat . . ." A few lines down, Hayden's article should be "Expediency and Progress."

(4) With a missing line supplied, the quotation "To deny, then, that the present use of instrumental music in the church is a part of the worship, is a subterfuge and an afterthought ingeniously got up to obscure the fact that it come under the condemnation pronounced against vain worship and will worship."

(5) The paragraph should begin, "Periodic respite has come in the number and intensity of efforts in this debate at times."

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"Growing In Graces" (2 Peter 1:5-11)

"And besides this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity..." (Love).

In these verses are seven principles that are often called, "the seven graces." The importance of them is seen in the fact that (1) if we abound in them we shall neither be barren nor unfruitful in the knowledge of Christ, (2) if we lack them in our lives we are blind and cannot see afar off, (3) if we do them we shall never fall, and (4) an entrance into heaven shall be richly supplied (vs. 8-11).

These graces do not come easily. They develop out of our faith (v. 5) by diligent effort. Sometimes they are presented as stair steps-one leading to the other-until we finally obtain them all. I have a chart in my archives of lessons in which I once preached it that way. I was wrong! Observe that Peter said, "If these things be in you" (v. 8) and "he that lacks these things" (v.

9) and "if ye do these things" (v.10). A Christian must grow in all of these virtues, simultaneously. What one or ones may a child of God omit and still be acceptable to God? Answer: None of them! We must possess and display them all to some extent.

The reason or cause for adding these things is stated in verses 3 and 4. These verses point out that God's divine power has given us all things that pertain to life and godliness, and we are given exceeding great and precious promises that we might be partakers of the divine nature. "And besides this," verse 5 states, or "for this very cause," or "for this very reason," add to your faith these principles, Let us look briefly at each of these and resolve to abound in them all.

The Seven Graces

(1) **Virtue:** Heading the list is "virtue." There is divided sentiment as to what Peter meant by the this word in this passage. Webster gives several different definitions of the word. He states that "virtue" means "moral excellence." "Manly courage," and "chastity." Certainly the Christian is to be all three of these things. However, the apostle could not have meant all three when he used the word in verse 5. It is my opinion that the word could properly be translated as "courage," and convey the intention of the inspired apostle, In this respect I concur with Albert Barnes, and other commentators on this one.

A great deal of courage is necessary to be a faithful Christian. In the face of trials and tribulations, courage is needed to remain steadfast in the faith. To stand up for the truth at the risk of being ostracized, boycotted and ridiculed, requires courage and a lot of it! For young or old people to say "no" to the pressures

to conform to the worldly standards of their peers, takes a lot of courage. It isn't easy to be the "odd man out" in many situations, but often we must (Romans 12:1-2; 1 John 2:15-17). The words of Moses to Joshua, "only be thou strong and very courageous," are very pertinent still today. (See (Ephesians 6:18-20)

(2) **Knowledge:** It is imperative that we grow in knowledge of the word of God. Peter elsewhere in his epistles, exhorts Christians to gain knowledge. "As newborn babes, desire the sincere milk of the word, that ye may grow thereby" (1 Peter 2:2). As physical babies desire milk, in like manner may children of God (both mature and immature) desire the milk of the word. No one knows all there is to know about the Bible. There is a constant need for study and meditation. In 2 Peter 3:18, we read, "But grow in grace, and in knowledge of our Lord and Savior Jesus Christ."

Paul admonished the Colossians to "let the word of Christ dwell in them richly in all wisdom..." (Colossians 3:16). For too many let other things fill their hearts rather than the word of Christ. Multitudes of brethren are most conversant on politics, sports, the stock market and television programs, but are unable to carry on a decent discussion with their friends and family about the Bible. Often the reason is they have not taken the time to learn the Bible like they have these other matters.

Many homes of Christians have few if any books that would assist them in Bible study. Neither do they subscribe to good gospel journals, although they manage somehow to buy the daily newspaper at a cost of about \$200.00 yearly and read it from the front to the back page diligently. Really it boils down to what our

interests are as to what we do. Many do not learn the Bible because they are not interested enough to put forth the effort needed to be a good Bible student. Peter says we must add "knowledge" and we had better be about that task. How can we hope to convert our friends, neighbors or family members as we are charged with attempting to do, if we don't understand the Bible ourselves? (See Acts 8:4; 2 Timothy 2:1-2; Hebrews 5:12-14; Matthew 28:20; Ephesians 6:1-4). We need more "hungering and thirsting" for spiritual matters than is often present among us (Matthew 5:6; John 7:17; John 8:31-32).

(3) Temperance: Some versions of the Bible translate this word as "self control." That is of course is partially the meaning of "temperance." However temperance suggests "moderation in that which is good and abstinence from that which is evil." A Christian is to be moderate, but this is not the idea in the text under consideration. Peter is saying to have self control; to control the will so as not to sin. Thayer says the meaning is "the virtue of one who masters his desires and passions, especially his sensual appetites." Barclay states that "the essence of the word is nothing more than chastity." Those who have control of themselves, who have developed inner restraints, will not be seduced by lust and uncleanness. These persons have learned "how to possess their vessels in sanctification and honor; not in the lust of concupiscence" (1 Thessalonians 4:4-5). Paul concludes the list of the fruit of the Spirit with "self control" (Galatians 5:23). Hendriksen, commenting on Galatians 5:23, in his commentary, said, "The person who is blessed with this quality possesses ; "the power to keep himself in check." This is the meaning of "self control." Even our thoughts are to be

under our control (2 Corinthians 10:5; Philippians 4:8).

(4) Patience: In his book, "flesh and spirit," William Barclay quotes from some able men as to the meaning of patience. On pages 91-92 he writes, Trench says that it describes "a long holding out of the mind, before it gives room to action or passion." T. K. Abbott says that (Greek makrothumia) is "the self-restraint which does not hastily retaliate a wrong." Plummer says that it is "the forbearance which endures injuries and evil deeds without being provoked to anger or revenge." Moffitt describes it as "the tenacity with which faith holds out." In short, we could say that "patience is to stand up under all kinds of duress or the power to see things through. Regardless of the circumstances or situation whether it is unreasonable people or unfavorable events, the Christian with patience endures the difficulties, continuing to serve the Lord."

(5) Godliness: Some erroneously explain this word to mean, "Godlikeness." Certainly in some respects we are to be as much like God as is humanly possible. The Bible teaches us to be perfect as the Father is perfect in (Matthew 5:48), to be pure as God is pure in (1 John 3:3), and to be holy as God is holy in (1 Peter 1:16). But the word "godliness," denotes "reverence or respect for God. And the things of God." It is having the right attitude toward God. I know most Christians explain the word a "godlikeness," and I did the same for years until I read after some who had more formal education than myself and since then have tried to use the word properly as indeed we each should strive to do (1 Peter 4:11). If we do not give a word its original meaning as used in Scriptures, we are not "speaking as the oracles of God."

Robert L. Whiteside aptly stated, "If we revere God as we should, we will respect His word, His church, and His worship. Those who blaspheme the name of God, or speak lightly of any of God's commandments are ungodly..There is ungodliness in the church, and even in the pulpit. It manifests itself in many ways. Some men are so careless as to what the Bible says that they put themselves to no real trouble to find exactly what any given passage means. A godly man wants to know exactly what the will of Christ is. Some are so ungodly as to destroy the local church to carry their own selfish ends." (Commentary on Romans, p. 24). Our current problems in the churches of Christ are the results of ungodly brethren-brethren who lack respect for the word of Christ. Oh, how we need "godliness" in our lives today!

(6) Brotherly kindness: In the original language I am told, the literal meaning is "love of the brethren." It is the word, "Philadelphia." Thayer says it is "the love which Christians cherish for each other as "brethren." Paul wrote, "Be kindly affectioned one to another with brotherly love," (Romans 12:11). MacKnight commented on this Roman passage that what he referred to as "Christian charity must be warm and strong, like that which near relatives bear to one another." Peter wrote that we "love one another with a pure heart fervently" (1 Peter 1:22). The word "pure," denotes the sincerity and depth of our love while the word, "fervent," suggests the intensity of our love. How wonderful it would be if all of us had this kind of love for each other. There would be no defamation of character, misrepresentation, envy and jealousy, pursuit of preeminence, etc. We would rejoice with them that rejoice and weep with them that weep. And esteem others better than ourselves. Let's read the whole passage: "Let

nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves" (Philippians 2:3). We should throw in the "Golden Rule" at this point of our lesson (Matthew 7:12).

(7) Love: Here the apostle exhorts us to extend our concern beyond our own brethren, to love all mankind. The word translated "love" is "agape." It is a love of devotion rather than emotion. W. E. Vine wrote, "Christian love, whether exercised toward the brethren, or toward all men generally, is not an impulse from the feelings, nor does it spend itself only upon those for whom some affinity is discovered. Love seek the welfare of all, Rom, 15:2, and works no ill to any, 13:8-10." Whatever we say or do, may it be prompted by love. Our eternal destiny is contingent among other things, upon these seven graces. We can assure our going to heaven if we will flourish in them after having "obeyed the first principles of the gospel of Christ" or course. (2 Thessalonians 1:6-9; 1 Corinthians 15:1-4).

Peter said, "If you do these things, you shall never fall for so an entrance shall be supplied unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." Compare this with Paul's teaching in (1 Corinthians 13:1-7).

Now the question is brought to our minds, what if we do not do these things? Well, the converse is true, we will not enjoy that abundant entrance into the everlasting kingdom of our Lord and Savior, Jesus Christ (2 Peter 1:11).

This was taken this from an old article by Weldon Warnock and added my comments.