

# VIGIL



*“Be sober, be vigilant, because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.”*

*~ I Peter 5:8*

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**TRIBUTE TO HUGO MCCORD**

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## **I AM SOMEBODY** **Hugo McCord**

To say that I am a “body,” that is, “a portion of matter” (Webster), is not very meaningful. But, by God’s grace, I am a “somebody,” that is, a person of importance” (Webster). However, as you see this wobbly “has been,” approaching 90 years (June 24), walking with a cane, you cannot see “a person of importance.”

Instead, if you are a barber, and I said, “Make me a good-looking man, your honest reply would be, “I am sorry, but I am only a barber, not a magician.” If you are a photographer, and I returned my picture complaining, “You did not do me justice,” you would feel like saying, “Friend, justice you do not need, only mercy.”

But if this antique is a Christian, in God’s sight, I am a somebody, a person of importance. While I was still wet in 1923 from “the washing of water” (Ephesians 5:26) in baptism, becoming “washed” and “sanctified” and “justified” (1 Corinthians 6:11), I became a “somebody,” causing “rejoicing” in “heaven” in “the

presence of the angels of God” (Luke 15:7,10). My wet body had become a “temple of the living God” indwelt by the Father and the Son and the Holy Spirit (John 14:23; 1 Corinthians 6:19).

The entrance of the Trinity, the Godhead (theotes, Colossians 2:9) into my “body” (1 Corinthians 6:19; 2 Corinthians 6:16), was quiet and imperceptible. I did not know by my feelings that divine guests were in my body, a fact only knowable by believing words of Scripture (John 14:23; 1 Corinthians 6:19; 2 Corinthians 6:16).

The reception of the Holy Spirit, “whom the world cannot receive” (John 4:17), is reserved for “those believing in” Jesus (John 7:39), for those who “obey” God (Acts 5:32), for those who “repent” and are “baptized” (Acts 2:38).

Some say that Christians do not receive the Spirit, but only his words. That makes Christians and non-Christians equal, for they both receive the “words” (Acts 2:40; Colossians 3:16) of the Spirit.

Furthermore, if Christians do not receive the Spirit they are equal to non-Christians who “cannot receive” the Spirit (John 14:17).

Some say that Christians’ being “filled with the Spirit” (Ephesians 5:18) is just another way of saying that the “word of Christ” dwells in them “richly” (Colossians 3:16). That makes Christians and non-Christians equal, for all non-Christians before their baptism have the “word of Christ” dwelling in them “richly” (Acts 2:40-41).

Though the Trinity, the Godhead (John 14:23; Ephesians 2:22; Romans 8:9; Colossians 2:9), stays in Christians as long as they behave themselves (Ephesians 4:30; Jude 19), Christ-likeness is wholly dependent on each Christian. The Galatian Christians fell short and had Paul worried, because Christ had not yet been “formed” in them (Galatians 4:19-20).

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## **EDITORIAL**

### **BROTHER HUGO MCCORD**

One of the many blessings I received as boy growing up in a Christian home was the association with gospel preachers. On many occasions Mother and Daddy would house and feed visiting preachers. Bro. Hugo McCord was one of those men. It was a joy and delight to be around men of such caliber. Mother and Daddy loved each and every one of these men, but some of them were special. If Daddy were still alive he would be quick to point out that "Hugo," as he called him, was one of his favorites. According to my Daddy, if "Hugo" said it, it was just about gospel and law. I believe my mother still feels that way. I want to spend just a minute or two reflecting on things that I observed from Bro. McCord.

Anyone who knew Bro. McCord knew he was a great student of the word of God. Bro. McCord would spend many hours each day studying the Bible. His love for the word of God was seen in his teachings. He did not just scratch the surface. He dug deep. His sermons would be full of scriptures. He took to heart, "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine" (2 Tim. 4:2). He believed that "If any man speak, let him speak as the oracles of God..." (1 Pet. 4:11). He knew that the Gospel of Christ is "the power of God unto salvation..." (Rom. 1:16). I heard him one time at Sixth Avenue in Jasper, AL. He spoke on "Sound Words" or "Healthy

Words" from the books of 1&2 Timothy and Titus. It was a powerful lesson, which expressed his love for the word of God and maintaining its purity. He truly was a great student. At Adamsville, there is a cabinet drawer full of his articles, many with hand notes written to Bro. Bobby Duncan as they discussed many subjects. You may not agree with Bro. McCord on every subject, but when he wrote on something it was well studied and if you were going to cross swords, you better make sure yours was sharpened.

He was a prolific writer. I've already mentioned the file drawer full of articles. He loved to write and did so, almost to the very end. I corresponded with Bro. McCord on two or three occasions in the past two years. He was one of the first to write and say, "Congratulations to Ronnie Hayes and to Ashley Kizer, on doing a good job with *"Vigil"*. I wrote back to Bro. McCord in March 2004 and said, "Thank You," and I let him know I wanted him to keep the articles coming. He wrote back shortly and said, "Thanks for your kind words. Any article of mine will have to be reruns, for several months ago, my memory of Scriptures verses failed, and so I had to stop writing articles." Bro. McCord may have had to stop writing, but his writings will never be forgotten. I truly have a treasure of articles that you and I will get to enjoy for years to come.

He was one of the kindest men I ever met and heard. In the south, as in

many places, you will hear the expression, "He's so kind, butter wouldn't melt in his mouth." I really don't know how kind that is, but I do know that Bro. McCord was very kind. He patterned his life after Eph. 4:15, "...speaking the truth in love..." When I think of Bro. McCord, I can't help but think of 1 Cor. 13:5, "Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil." Even in the most heated discussion of God's word, he always conducted himself as a **Christian gentleman**. Those two words may be the words which epitomized this man most of all. He truly was a Christian. He was Christ like. He wanted those around him to be the same. He, like Paul, could say, "Be ye followers of me, even as I also am of Christ" (1 Cor. 11:1). Bro. McCord was a gentleman in every sense of the word.

As David said, "...Know ye not that there is a prince and a great man fallen this day in Israel?" (2 Sam. 3:38) I'm sure that if Bro. McCord was alive today, he would blush and say that he was not deserving. Well, I disagree. He was and is deserving of many tributes. Paul told the church at Rome, "Render therefore to all their dues; tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor" (Rom. 13:7). It is only fitting that we pay tribute to an old soldier, which has carried the battle but is now at rest.

### **WORKS BY FRANKLIN CAMP**

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# THE INDWELLING OF THE HOLY SPIRIT

Hugo McCord

## I. REPRESENTATIVE INDWELLING

A sincere gospel preacher writes "Satan entered into Judas" (Luke 22:3) "representatively," by putting "the idea to betray Jesus into the heart of Judas." Both Luke (22:3) and John (13:27) wrote that Satan "entered" (eiselthen) Judas. If one assumes that the entrance was not actual, but only representative, still the parallel does not follow that the Holy Spirit only dwells "representatively," "not directly," in Christians.

Essential to salvation are the "words" of the Holy Spirit (cf. John 6:63; Acts 11:14), but John wrote that believers were to receive more than words, namely "the Spirit" (John 7:39). As a result of that inspired promise, about 3,000 penitent believers, after they had "gladly" received "the word" of the Spirit, and, after their baptism, received both remission of sins and "the gift of the Holy Spirit" (Acts 2:38-41).

One could say that the penitent believers had received the Spirit representatively when they heard "the word" from Peter's mouth, but if they received the Spirit representatively when they heard "the word," what was "the gift of the Holy Spirit" which came later? The subsequent "gift of the Holy Spirit" could not have been a gift from the Holy Spirit, but the gift was "the Holy Spirit whom God" gives "to them that obey him" (Acts 5:32).

The Spirit's word is in Christians (Colossians 3:16), and also the Spirit is in Christians (1 Corinthians 6:19). It is impossible for the Spirit's word to dwell in a physical body, but the Spirit dwells in a Christian's physical "body," "the temple of the Holy Spirit" (1 Corinthians 6:18-19).

Christians have "tasted the good word of God," and also they are "partakers of the Holy Spirit" (Hebrews 6:4). Being filled with the Spirit's words (Colossians 3:16), and

being filled with the Spirit (Ephesians 5:18) go along together, but they are not identical activities. It is possible for non-Christians to be filled with the Spirit's words, but only Christians can be filled with the Spirit (John 14:17). (The divine imperative in Ephesians 5:18 is more personal and vivid by the Greek middle voice, "Keep yourselves filled with the Spirit.")

God dwells in Christians "through the Spirit" (Ephesians 2:22), but how the Spirit dwells in Christians is not revealed, only the fact of it (Romans 8:11). Some have objected that if the Spirit dwells in Christians, they would become deity incarnate. But the Bible still says that the Spirit dwells in Christians (Romans 8:9).

Also, some object that if the Spirit dwells in Christians, they could not stand such a presence within them. But the Bible still says that the Spirit dwells in Christians (1 Corinthians 3:16). Further, it is objected that if the Spirit dwells in Christians, he would become greatly fragmented. But the Bible still says that God gives the Spirit to them that obey him (Acts 5:32), and that if a person does not have the Spirit he does not belong to God (Romans 8:9).

## II. THE INDWELLING DOES NOT:

1. Give a Feeling. Since good Christians make the objections cited above, it is apparent that the Spirit's indwelling is not sensory, not physically perceptible. Though all dedicated Christians keep themselves filled with the Spirit, they would not know that fact if the Bible had not told them. One can feel the effects of wine or coffee in one's body, but the presence of the Holy Spirit cannot be felt. As far as feelings are concerned, one would not even know there is a Holy Spirit. The feeling of joy in a Christian's heart is not because of the Spirit's presence, but because he has obeyed the Spirit's words about Jesus, and he goes "on his way rejoicing" (Acts 8:39).

2. Instruct. If a Christian waits for the Spirit in his body to instruct him he will remain ignorant. Instruction only comes from the Spirit's words (Ephesians 3:4; Revelation 2:7). From the day he was baptized, young Timothy had the indwelling of the Spirit (2 Timothy 1:14), but instruction came through two Pauline letters (1 Timothy 4:1, 13; II Timothy 1:1).

3. Lead. If a person is not led by the Spirit of God, he is led by the devil (Romans 8:14; 1 John 3:8). But the Spirit does his leading, not by his indwelling, but by his words (Ephesians 3:4; Psalm 73:24; 119:105). If the Spirit's indwelling leads a Christian, then if he makes a mistake, it is the Spirit's fault.

4. Strengthen. Spiritual strength comes from the Spirit (Ephesians 3:16), but not by his indwelling. Though all the Ephesian Christians had received the seal and the earnest of the Spirit (Ephesians 2:13-14), six chapters were written to them that they might be "strong in the Lord and in the power of his might" (Ephesians 6:10). In their case, however, they failed to avail themselves of the Spirit's strengthening medium. Instead, they grieved the Spirit who had sealed them (Ephesians 4:30), and, unless they repented, Jesus rejected them (Revelation 2:1-7).

At Corinth many Christians were "weak and sickly" (1 Corinthians 11:30), though they had the indwelling of the Spirit (1 Corinthians 3:16). At Ephesus some young Christians were "strong," not because the Spirit dwelt in them (though he did, 1 John 3:24; 4:13), but because the Spirit's "word" dwelt in them, by which "word" they had "conquered the Evil One" (1 John 2:14). If Christians today wait for the indwelling of the Spirit to strengthen them they will shrivel and atrophy.

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5. Bear Fruit. The Spirit wants nine luscious spiritual qualities combined into one fruit in every Christian: love, joy, peace, patience, kindness, goodness, faith, gentleness, and self control (Galatians 5:22). Every Christian at his baptism receives the indwelling of the Spirit, but some do not cultivate all the excellent fruitage that the Spirit's words are capable of producing.

How does the Spirit effect those nine noble qualities in a Christian's life? Not by his indwelling, else all would have them in abundance. In fact, some non-Christians, with no Spirit indwelling, do a better job than some Christians in making themselves loving, joyful, peaceful, patient, kind, good, faithful, gentle, with self-control.

On a practical basis, fruit-bearing Christians have found that those admirable characteristics adorn a person as a direct result of their applying the Spirit's teachings on love (1 John 4:19), joy (Philippians 4:4), peace (Philippians 4:9), patience (Ephesians 4:1-3), kindness (Ephesians 4:32), goodness (Titus 3:1), faith (Revelation 2:10), gentleness (Titus 3:2), and self-control (Philippians 4:5).

It is sad that some sincere gospel preachers think that the indwelling of the Spirit helps in a Christian's producing the fruit of the Spirit. Some

use the word "urge" or "an inner nudge" to describe what they think the Spirit is doing inside of them. One preacher writes that there is a "supernatural, spiritual, divine influence of the Holy Spirit today" in Christians. Another writes that "it takes more than the written Word of God and the strong will of a man to live a life of holiness. True holiness is only possible because of the help that God gives through the Holy Spirit."

All such statements say that God was unable or did not care enough to write a book that would supply "us all things that pertain to life and godliness" (2 Peter 1:3). Furthermore, all such statements are a denial that "all Scripture" furnishes "the man of God" completely "for every good work" (2 Timothy 3:16).

### III. THE INDWELLING DOES:

1. Certify the Christian's Acceptance by God. Abraham had an outward, physical certification that he was accepted by the Lord, namely, his circumcision (Romans 4:11). A Christian has an inward, spiritual certification, a seal, a sphragis, namely, the indwelling Spirit, that he has been adopted into God's spiritual family, and may exclaim, "Abba, Father" (Romans 8:15; Ephesians 1:13). The indwelling Spirit "himself testifies" (not audibly) by his presence along "with our spirit that we are God's children" (Romans 8:16).

The indwelling Spirit does nothing! He is mute and motionless, but he is the Christian's most precious possession, like "one pearl of great price" (Matthew 13:46) kept in a bank lockbox. The pearl and the Spirit do nothing, but both are of great value.

2. Guarantees the Christian's Inheritance. The presence of the Spirit "in our hearts," said Paul, is not only a certification of our being God's children, but also his presence is a guaranty, God's down-payment if you please, a pledge, an arobon, a divine promissory of "an imperishable and unstained and never-fading inheritance, reserved in heaven" (2 Corinthians 1:22; Ephesians 1:13-14; 1 Peter 1:4). A promissory note in a lockbox, like a certificate of adoption, does nothing, but it is of inestimable value!

But God's promissory note is conditional on a Christian's being "faithful unto death" (Revelation 2:10). Christians are still free, moral agents, and they can so "grieve the Holy Spirit" (Ephesians 4:30) that he is forced to leave (Jude 19). He had left the lukewarm Laodicean Christians, but he still loved them, and stood "at the door" of their hearts, wanting them to repent, that he might again "come in to" them (Revelation 3:20).

## HAS CHRIST ALREADY COME?

Hugo McCord

A question has come about the meaning of what Jesus said to his apostles in 28 A.D.:

Indeed, I assure you, that you will by no means have gone through the cities of Israel until the Son of man comes (Matthew 10:23).

In this statement, if Jesus had in mind his "second" (Hebrews 9:28) coming, then of course he was a false

prophet. But his second coming was not on his mind. Of the time of his second coming he himself was ignorant, as he plainly said:

"No one knows about that day and hour, neither the angels, nor the Son, but the Father only" (Matthew 24:36; Mark 13:32).

If Jesus is reliable in both of his statements, then there must have been, besides his "second" (Hebrews 9:28)

coming, another coming of the "Son of man" before the apostles had finished their preaching in the cities of Israel.

That being true, we are not surprised that he later announced that some in his presence ("standing here," Matthew 16:28) would "not taste of death until they see the Son of man coming," not visibly as in his second

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coming, but “coming in his kingdom” (Matthew 16:28).

Jesus’ cousin (Luke 1:36), and forerunner (Mark 1:7), “John the baptizer” (Mark 6:15), had preceded Jesus in preaching about an approaching “kingdom,” saying, “Repent, for the kingdom of heaven has drawn near” (Matthew 3:2). In like manner, Jesus’ three years of preaching (27-30, A.D.) was: “The time is fulfilled and the kingdom of God is near” (Mark 1:15; Matthew 4:17; 10:7), and it will “come to power” (Mark 9:1). Furthermore, he taught his disciples to pray, “May your kingdom come” (Matthew 6:10).

In two year’s time Jesus’ words were fulfilled. During the “forty days” that Jesus was on the earth after his resurrection he talked to the apostles “about the kingdom of God” (Acts 1:3). However, the apostles did not understand the spiritual nature of “the kingdom of God” (Romans 14:17), as shown by their asking him, “Lord are you restoring the kingdom of Israel at this time” (Acts 1:6)?

Jesus did not think he needed to give a complete answer to their question, but he assured them that “when the Holy Spirit comes upon you, you will receive power, and you will be my witnesses” (Acts 1:8). Ten days later, on Pentecost Day, May 28, A.D. 30, in Jerusalem, the power came on the apostles as they were “baptized in the Holy Spirit,” and all “were filled with the Holy Spirit. as the Spirit was inspiring them” (Acts 1:5; 2:4).

Their preaching, that Christ, now in heaven, was on David’s “throne” (Acts 2:30), meant that spiritually

David’s kingdom had now been restored, Jesus being a physical descendant of David (Luke 3:23, 31). Consequently it is true to say that on the day of Pentecost, May 28, A.D. 30, “the Son of man” had come, not visibly, but “in his kingdom” (Matthew 16:28).

While Jesus was on the earth he was not a king (John 6:15), but in heaven, on that Pentecost day, the pleased Father “anointed” his “beloved son” with “the oil of Gladness,” making him a king, and actually spoke of his deity, calling him “God” “Your throne, O God, is forever and ever, and the scepter of righteousness is the scepter of your kingdom (Colossians 1:13; Hebrews 1:8-9).

Jesus’ first act of administration, having “received from the father the promise of the Holy Spirit” (Acts 2:33), was to baptize the apostles in the Holy Spirit (Matthew 3:11; Acts 1:5), giving them the “power” he had promised (Acts 1:8), and equipping them to preach in foreign languages (Acts 2:4).

On the first day of Jesus’ coming “in his kingdom” (Matthew 16:28), “about three thousand souls” were “baptized” (Acts 2:41), being “born of water and Spirit,” and so they entered “the kingdom of God” (John 3:5), “the kingdom of his beloved Son” (Colossians 1:13).

The “three thousand souls were added in that day” (Acts 2:41) to all those previously baptized by John and by Jesus (John 4:1-2), including the apostles (Luke 7:29-30). All of them were “a prepared people” and “ready” for automatic recognition as citizens

in Jesus’ kingdom (Luke 1:17) and as members of what Jesus called “my church” (Matthew 16:18). Jesus, says the apostle John, has “made us [the Christians in “the seven churches”] to be a kingdom” (Revelation 1:4, 6), “and they reign upon the earth” (Revelation 5:10, ASV).

As Jesus is the king on David’s throne (2 Samuel 7:13, 16, Psalm 89:34-37; Isaiah 9:7, 16:5; Acts 2:30), so he is “the head of the church” (Ephesians 5:23). As all Christians “are fellow-citizens” (Ephesians 2:19; Philippians 3:20) in the kingdom, so all Christians are members of “the church,” Jesus’ spiritual “body” (1 Corinthians 12:27; Colossians 1:18).

Philip the “evangelist” went “down to Samaria” and “proclaimed the good news about the kingdom,” with the result that “both men and women were “baptized” (Acts 8:5, 12; 21:8). In this way the Samaritans became “fellow-citizens” in the kingdom, and so “the Lord added” them “to the church” (cf. Acts 2:47, KJV).

Thus “the Son of man” came in his invisible “kingdom” before the apostles had finished their preaching in “the cities of Israel” (Matthew 10:23). Jesus’ invisible “kingdom” is not outward and physical, but it is of the heart, “inside” (entos, Luke 17:21) of all Christians, a kingdom of “righteousness and peace and joy in the Holy Spirit” (Romans 14:17). To the Father, according “to the eternal purpose which he purposed in Christ Jesus our Lord,” be the “glory in the church by Christ Jesus throughout all ages, world without end. Amen” (Ephesians 3:11, 21).

## LIVING FOR HIM

Hugo McCord

Many gifts from God, as our lives and the air we breathe, are absolutely free. Whether we are thankful to God

and live for Him and for others is wholly in our hands.

1. THANKFULNESS

Some people believe that God exists but are not thankful to Him (Romans 1:21; Hebrews 11:6).

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Webster defines the word "thankful" as "impressed with a sense of kindness received; ready to acknowledge it; grateful." To be thankless is "not feeling or expressing thanks; not acknowledging favors."

After Jesus had healed ten men of leprosy, only one of them, a Samaritan, "when he saw that he was healed, turned back and praised God with a loud voice, and fell on his face at Jesus' feet, giving him thanks" (Luke 17:15-16). Nine of those He had healed were thankless, and Jesus asked, "Were not ten cleansed? Where are the nine? Was none found to return to give God the glory, except this foreigner?" (Luke 17:17-18). A song written three thousand years ago is timeless:

Shout joyfully to Yahweh, all the earth! Serve Yahweh with gladness. Come before Him with singing. Know that Yahweh, He is God. He made us, and not we ourselves. We are His people and the sheep of His pasture. Enter His gates with thanksgiving, and into His courts with praise. Be thankful to Him, and bless His name, for Yahweh is good, His kindness is everlasting, and His faithfulness is from generation to generation (Psalm 100).

Paul was thankful "that Christ Jesus came into the world, to save sinners, of whom I am the worst" (1 Timothy 1:15), yet Jesus loved him, and gave Himself for Paul (Galatians 2:20). "Thanks be to God for His unspeakable gift!" (2 Corinthians 9:15).

Christians are exhorted to give "thanks to God, even the Father, in the name of our Lord Jesus Christ" (Ephesians 5:20). "Give thanks for everything, which is God's will in Christ Jesus for you" (1 Thessalonians 5:18).

**2. LIVING FOR OTHERS** Jesus not only died for others (Romans 5:8; 2 Corinthians 5:14-15), but He is also a prime example of living for others: He "went about doing good" (Acts 10:38). To believing, penitent hearts (Acts 2:38; 16:31), as their bodies are

raised from the water of baptism (Acts 10:47; Colossians 2:12), Christ has become their "everything" (Colossians 3:11). Redeemed sinners ("all have sinned," Romans 3:23) realize that if "one died for the sake of all, then all were dead" (2 Corinthians 5:14). "[H]e died for the sake of all, that the living should no longer live for themselves, but for the One who died for their sake, and was raised" (2 Corinthians 5:14-15).

Living for the Lord includes daily Bible reading (Colossians 1:10), daily praying (Romans 12:12), a weekly observance of the Lord's Supper (Acts 20:7), a weekly contribution (1 Corinthians 16:1-2), living for others as a "living sacrifice" (Romans 12:1), and being ready for every good work (Titus 3:1, 8, 14). Just as Jesus went about doing good, on the mind of every alert Christian is, "What can I do today to help somebody?"

Those who live for Jesus not only live to serve other Christians but also look for opportunities to serve non-Christians. Paul taught: "Therefore, as we have an opportunity, let us do what is good to everyone, especially to those who belong to the household of faith" (Galatians 6:10), helping needy saints and showing hospitality (Romans 12:13).

Some at Corinth in A.D. 51 who heard Paul's preaching, believed it, and were baptized (Acts 18:8), were of "the household of Stephanas," a whole family who "set [tasso] themselves to serve the saints" (1 Corinthians 16:15). The King James Version says that "they have addicted themselves to the ministry of the saints." The word "addict" (Latin, addere) means, "to give oneself over to a thing, and generally in a bad sense" (Webster). The word is used in reference to alcoholics or those given over to drugs. However, the King James Version uses the word in a good sense, that the Stephanas family "addicted themselves to the ministry of the saints."

Sadly, some Christians allow selfishness to take over, and live only for themselves. Phygelus and Hermogenes "abandoned" Paul (2 Timothy 1:15). Demas, who had been one of Paul's "fellow workers" (Philemon 24), deserted him "having loved this present world" (2 Timothy 4:10). On the other hand, most Christians crucify selfishness, living for their Lord and for others: "They who are of Christ Jesus have crucified the flesh with the passions and desires" (Galatians 5:24). During Paul's three years (Acts 20:31) at Ephesus (A.D. 54-57), a Christian named Onesiphorus served Paul in such a way that he could write to Timothy: "You know very well the ways [Onesiphorus] served me in Ephesus" (2 Timothy 1:18). Later, during Paul's last days in chains in the Mamertine Prison at Rome, in a three-quarter cellar with a tiny window opening toward a cemetery (A.D. 67-68), Onesiphorus was also in Rome, more than 600 miles away from his home in Ephesus. In 67 A.D. Paul wrote that "when [Onesiphorus] was in Rome, he searched diligently and found me. . . . [H]e often refreshed me, and was not ashamed of my chains" (2 Timothy 1:16-17). Paul appreciated his good friend, and, apparently after Onesiphorus had died, Paul penned two prayers about him in a letter to Timothy: "May the Lord grant mercy to the house of Onesiphorus," and "May the Lord grant that he may find mercy from the Lord in that day" (2 Timothy 1:16, 18). Paul also asked Timothy to greet the family of Onesiphorus (verse 19). In conclusion, "None of us lives to himself, and none dies to himself. If we live, we live for the Lord, and if we die, we die for the Lord. (Romans 14:7-8)

## INTERNET PORNOGRAPHY

Hugo McCord

A gospel preacher has done a good job in preaching “about the dangers of Internet Pornography” that the editor of a monthly magazine has asked him to write an article on that subject.

The word “pornography” is a combination of two Greek words: “porne, a prostitute, and graphein, to write” (Webster). So, pornography etymologically is writing about prostitution. The word now is used with an addition to its Greek background, for “originally” (Webster) pornography was a written “description of prostitutes and their trade” (W). Now “pictures” are added to the writings “intended to arouse sexual desire” (W).

The word “lust” in the Hebrew Old Testament is hamad with two meanings: “to desire, delight in a good sense” and “also in a bad sense,...to covet” (Davidson, 263), “to lust” (Davies, 215). Hamad in a bad sense means an “inordinate, ungoverned, selfish...lustful desire” (Brown-Driver-Briggs, 326).

In a good sense hamad means a wholesome desire, as in Haggai 2:7: “the Desire if All Nations” (NKJV), that is, the Messiah” (Davidson, 263). The bad sense is sexual craving, as Solomon spoke to a young man about an “evil woman” and “the flattering tongue of a seductress,” saying “Do not lust over her beauty in your heart, Nor let her allure you with her eyelids” (Proverbs 6:24-25, NKJV).

The word “lust” in the Greek New Testament is epithumia, meaning “desire, longing, craving” (Thayer, 268), and, like hamad in the Old Testament, has “a good sense” and a “bad sense” (Bauer-Gingrich-Danker, 293).

In the good sense Jesus experienced epithumia: “I have deeply longed [Epithumia and epithumesa] to eat the Passover with you before I

suffer” (Luke 22:15). Of the bad meaning of epithumia Paul wrote in 1 Thessalonians 4:3-5: “This is God’s will, even your dedication, that you abstain from fornication; that each one of you may know how to gain control over his own body in dedication and honor, not in passion of lust [epithumia], even as the Gentiles who do not know God.”

In the bad sense of epithumia John used the word three times in 1 John 2:15-17: “Do not love the world, neither the things in the world. If anyone loves the world, the love of the Father is not in him, because all that is in the world, the desire [epithumia] of the flesh, and the desire [epithumia] of the eyes, and the pride in one’s possessions, is not of the Father, but is of the world. The world is passing away, and its desire [epithumia], but he who does the will of God abides forever.”

So “the dangers of Internet pornography” were made evident 2000 years ago, especially in John’s words about “the desire [epithumia] of the eyes.” David Shannon wrote that the “lust of the heart is fueled when the eyes (Matthew 5:29) view pornography.... on the Internet.”

Sexual lust in David’s heart was “fueled” by his eyes: “And it came to pass at eventide, that David arose from off his bed, and walked upon the roof of the king’s house: and from the roof he saw a woman bathing; and the woman was very beautiful to look upon. And David sent and inquired about the woman. And one said, ‘Is not this Bathsheba, the daughter of Eliam, the wife of Uriah the Hittite?’ And David sent messengers, and took her; and she came unto him, and he lay with her” (2 Samuel 11:2-4). If he had been blind his disgusting sin with Bath-sheba and his murder of her husband would not have happened.

How thankful we are that God’s rebuke through Nathan the prophet brought penitence: “my sin is ever

before me” (Psalm 51:3). Fervently he prayed: “cleanse me from my sin” and “blot out all my iniquities” (Psalm 51:2,9).

However, in his prayer David asked God to do something that he never does: “Create in me a pure heart, O God, and renew a right spirit within me” (Psalm 51:10). “The prayer of the righteous has powerful results” (James 5:16), but prayer will never create a pure heart or renew a right spirit in anybody a pure heart is “broken and contrite,” but God does not do the breaking nor does he bring the contrition. Now, as in David’s time, it is up to each individual Christian, not to God, whether or not he loves all Christians “fervently with a pure heart” (1 Peter 1: 22). It is up to each Christian, not to God, if he thinks on things that “are pure” (Philippians 4:8). God “has no pleasure in burnt-offerings,” and the only sacrifices he will accept “are a broken spirit” and “a broken and contrite heart” (Psalm 51:16-17). But God has never broken a spirit or a heart.

Now, back to David’s use of his eyes: it is no wonder that Jesus warned about the misuse of eyes: “You have heard that it was said, ‘you shall not commit adultery. But I assure you that any man who looks at a woman lustfully [epithimesai] has already in his heart committed adultery.”

If your right eye causes you to stumble, gouge it out and throw it away, for it is better that one of your members be destroyed rather than your whole body be thrown into hell” (Matthew 5:27-29). It would be better to undergo self-torture (exaireo, “tear out” B-G-D, 271; “root out,” Thayer, 221) in removing eyes than to use those eyes in committing mental adultery. As valuable as one’s eyes, misused eyes, Jesus said, will cause one to go to hell

**I am Somebody -----Continued from page 25**

The Roman Christians could, being “led by the Spirit of God,” put “to death the deeds of the body” (Romans 8: 13-14). But if that leading and that killing were to be done directly by the Spirit of God, then the Roman Christians would have become sinless. On a practical basis, the Spirit’s words, in the 16 chapters of the Roman letter, would not have been needed if the Spirit directly led those Christians in putting “to death the deeds of the body” (Romans 8: 13-14).

According to God’s plan, the Ephesian Christians could have been “strengthened with might by his Spirit in the inner man” (Ephesians 3:16). But if that strengthening were done directly, by “inner urges,” they would not have needed the six chapters of the Ephesian letter. Sadly, 34 years later (62-96 A.D.), they were not “strengthened with might by his Spirit in the inner man, “for they had left their “first love” (Revelation 2:4).

Moreover, Jesus did not count on the Spirit’s imparting mighty strength

by inner urges, for he had the Spirit send to them another letter to stir their “inner man,” saying, “Let him, who has an ear, hear what the Spirit says” (Revelation 2:1-7).

The physical bodies of the Corinthian Christians were temples of “the Holy Spirit” (1 Corinthians 3:16-17), 6:18-19). The Father and the Son also dwelled in those temples “through the Spirit” (John 14:23; Ephesians 2:22; 2 Corinthians 6:16). Yet some of those Christians, indwelt by the Godhead, were “weak and sickly” (1 Corinthians 11:30), and Paul challenged them by “words”: “Examine yourselves, whether you are in the faith” (1 Corinthians 2:13; 2 Corinthians 13:5). Altogether Paul sent three letters (cf. 1 Corinthians 5:9), of which 29 chapters survive, trying to strengthen Spirit-indwelt, but “weak and sickly,” Christians.

If the all-wise God, in “all Scripture” (2 Timothy 3:16-17), has “given to us all things that pertain to life and godliness” (2 Peter 1:3), is it not a reflection on God to say that we

also need an inner urging by the Spirit?

If “the law of the Spirit” (Romans 8:2), found only in 27 New Testament books, (1) instructs (Ephesians 3:4; Revelation 2:7), (2) leads (Psalm 73:24; 119:105), and (3) strengthens (Ephesians 6:10-18), is it not a reflection on God to say that we also need an inner urging by the Spirit?

If the “word, which is able to save” souls (James 1:21), can produce a nine-fold luscious fruitage (Galatians 5:22-23), is it not a reflection on God to say that we also need an inner urging by the Spirit?

All you can see now in this old man is a fellow trying not to fall. But if I have glorified “God” in this old body (1 Corinthians 6:20), if I have not “fallen from grace” (Galatians 5:4), if I have not grieved “the Holy Spirit” (Ephesians 4:30); if Christ is “formed” in me (Galatians 4:19-20), then in God’s eyes I still am “a person of importance,” a “somebody.”