

## News and Notes

**PLEASE PRAY FOR:**

- Dub Mowery** - Clarksville, Texas preacher. Cancer. Hospitalized in Paris, Texas.
- Vicki Hightower** - Wife of gospel preacher, Terry Hightower. Stage 4 Cancer.
- David Brown** - Spring, Texas preacher. Serious blood pressure problems and asthma.
- Pam Patrick** - Serious vision and other problems.
- Samuel Otieno** - Magunga preacher student. Fractured leg, but healing.
- Sissy Craig** - For spiritual and emotional strength. Staples in her head that was cut by a falling tree limb.
- Sandy Craig** - Health and other issues.
- Charles and Linda Pogue** - Congestive heart failure.
- Nancy Verkist** - Ellensburg, Washington. Suffering from Von Hippel Lindau disease.
- Janice Ruffner** - Pneumonia/ongoing health issues.
- Don Smith** - Faithful brother in Christ persecuted for teaching fellow inmates in an Ohio prison.

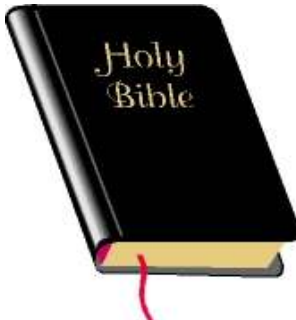
**DUB MOWERY'S CONDITION** - After speaking with Dub by phone, Philip Williams sent the following report Tuesday morning: "He will be moved to either his home or a nursing home that is beside his church building in Clarksville, but will be in the hospital another day, if I understood right. His mind is fine, but he said he knows he is in his last days. I had trouble understanding a lot of what he said, but was able to make out some of it. He said he rejected surgery because they did not think he would survive it. I too am grieved at this, but take comfort in knowing that Dub has been faithful to God. Still, so soon after the death of Charlotte, this is a real blow."

**KENYA REPORT** - Contributing this week to the Kenya Fund this week were Gary and Jacque Rogers, Quanah, Texas; the he generosity of individuals and congregations enables us to carry on the good work of supporting the Lord's cause in Kenya, and we are deeply grateful to all of them.

**NEW GRANDSON CORRECTION** - The Reed's new grandson, Jaxon Lee Reed, was born to Josh and Cassandra Reed at Talihina, Okla. on Wednesday of last week, instead of Monday as we reported.

**TRIP TRIED AGAIN** - Jerry and Sherlene will attempt the trip this week that last week's ice storm cancelled. They will visit Jthe Whitlocks in Denison, Texas where Jerry will report to the Morton Street church on the Kenya work on Wednesday. They will then travel to Holley's and attend worship at Lexington Sunday morning and return to Elk City that afternoon. Patrick will preach Sunday morning.

<p><b>Those Who Serve</b>  <b>Sunday Morning, Jan. 22, 2017</b>                  First Prayer - Dylan Brewer    Closing Prayer - Earl Reed                  Communion - Earl Reed    Offering - Dylan Brewer  <b>Sunday Afternoon, Jan. 22, 2017</b>                  First Prayer - Landry Brewer    Closing Prayer - Patrick King</p>	<p><b>Records - Jan. 15</b>  <b>Attendance</b>                  Bible Class.....13                  Morning Worship.....13                  Afternoon Worship.....13                  Contribution.....\$250.00</p>
<p><b>Weekly Meeting Times</b></p>	
<p>Sunday Morning Bible Classes.....9:30                  Sunday Morning Worship.....10:30                  Sunday Afternoon Worship.....5:00</p>	



# Sound Doctrine

**“But speak thou the things that become sound doctrine” (Titus 2:1)**

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## Another Modern Rationale For Sin

*Jerry C. Brewer*

And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst, They say unto him, Master, this woman was taken in adultery, in the very act. Now Moses in the law commanded us, that such should be stoned: but what sayest thou? This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not. So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her (John 8:3-7).

The rationale for sin that, “We’re all sinners” is based on this passage. The idea set forth is that no one can condemn sin in the life of another because, “we’re *all* sinners.” When one condemns sin, the retort, “Let him who is without sin cast the first stone” is usually hurled. That smug reply assumes that Jesus condones sin in men’s lives because all have sinned. This passage does not so teach.

Verse 6 gives the reason for their question to Jesus: “This they said, tempting him, that they might have to accuse him.” Their intent was not to mete out justice and follow the Law of Moses, but to discredit Jesus. They thought they had Him in a dilemma. C. E. W. Doris wrote,

The dilemma they wished to get him in was somewhat like that of the tribute money. To affirm the binding validity and force of the law of Moses would be to advise a course of action contrary to the Roman law. On the other hand, if he set aside this law it would make him liable to the charge of breaking this law which would be an aid in killing his influence with the Jews. In one case they would accuse him to the Romans

and place him under civil authority; in the other they could denounce him as setting aside the law of Moses (David Lipscomb, *A Commentary on The Gospel by John*, Edited With Additional Notes by C. E. W. Doris, 1964, Gospel Advocate Co., Nashville, pp. 121, 122).

Adultery was punishable by death under the Law of Moses. “And the man that committeth adultery with another man’s wife, even he that committeth adultery with his neighbour’s wife, the adulterer and the adulteress shall surely be put to death” (Lev. 20:10). “If a man be found lying with a woman married to an husband, then they shall both of them die, *both* the man that lay with the woman, and the woman: so shalt thou put away evil from Israel” (Deut. 22:22). Punishment was to be inflicted on *both* parties to adultery—not just the woman. The validity of the charge had to be established by at least two witnesses, and the law required the witnesses to cast the first stone (Deut. 17:7).

Jesus neither set aside the Law of Moses, nor condoned the woman’s sin. The scribes and Pharisees failed to bring the man, who was also guilty of adultery, to Jesus. If she was caught, “in the very act” of adultery, as they charged, then they should have brought the man also. When Jesus said, “He that is without sin among you, let him first cast a stone at her” He invoked the Law of Moses’ requirement that the “hand of the witnesses shall be first upon him to put him to death.” “He that is without sin among you” did not mean the first stone could not be cast if any of them had sinned in any fashion, but referred to those who had witnessed the adultery. In this instance, the witnesses were “without sin.” When they tried to entrap Him, Jesus presented *them* a dilemma. *They* claimed the woman committed adultery. *They* said she was caught in the act which they, obviously, had to observe. Therefore, Jesus merely followed Moses’ law, saying the witnesses must cast the first stone at her.

The latter part of this incident is generally used to imply that Jesus condoned the woman’s sin. “When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee? She said, No man, Lord. Jesus said unto her, Neither do I condemn thee: go, and sin no more” (John 8:10-11). Jesus was meticulous in His observance of the Law of Moses. His reply that, “Neither do I condemn thee” was a legal response consistent with the Law. He had not witnessed her adultery and, therefore, could not condemn her to death under it. Had He done so, He would have violated the Law Himself. But He did not condone her sin. He told her to, “go and sin no more,” recognizing that she had, indeed, committed sin.

The scribes and Pharisees who brought the woman to Jesus slunk away when He refused to fall into their trap. They knew they had no case under the Law of Moses without the man who was as guilty as the woman, and the witnesses refused to execute her in violation of Roman law. That is *prima facie* evidence of their intent to discredit

Jesus—not to respect God’s law—and they were entrapped in their own dilemma.

John 8:3-11 does not mean that sin cannot be condemned because, “We’re all sinners.” It teaches just the opposite. Sin *can*—and *must*—be condemned in the lives of all, as Jesus condemned it in the scribes and Pharisees and in the woman taken in adultery.

## The Cost Of Our Justification

**Ron Cosby**

Mankind has an accuser before God (Rev. 12:10; Job 1:6-11; Zech. 3:1). Seeking to justify his own ungodliness, Satan has worked through the agency of men for ages to charge God with being unrighteous. In the eyes of Satan,

\*Abraham stands accused because he lied (Gen. 12:11-19).

\*David stands accused because he took another man’s wife (2 Sam. 11). Peter stands accused because he was a coward in the face of enemy fire (Matt. 26:69-75).

\*Paul stands accused because he ravaged and devastated the lives of many innocent saints (Acts 8:1-3).

\*All men stand accused, “For we also once were foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, hating one another” (Titus 3:3).

History records Satan’s more recent accusers, such as Robert Ingersoll. In a number of speeches, Mr. Ingersoll ranted against God taking a life, yet Mr. Ingersoll was all for the Yankees killing a Southerner. Another modern accuser is atheist Richard Schoenig. He charged God as guilty of foolishness since God cast Adam and Eve out of the garden for “eating an apple.” However, Mr. Schoenig was all for killing Hitler. Though Mr. Schoenig disagreed with God’s justice, he upheld his own faulty concept of proper crime and punishment.

How can God, with a wave of His hand, let men off the hook and yet punish Satan? He *can’t* because He is just. Compare the idea of the U. S. Dept. of Justice (DOJ) letting Hilary Clinton off with a wave of the hand. Americans have justly voiced great outrage over that. But unlike the DOJ, God will by no means clear the guilty (Num. 14:18).

God gave the only thing possible for our justification. Christ’s sacrifice prevents Satan from justly charging God with foolishness. “Who shall lay anything to the charge of God’s elect? It is God that justifieth. (Rom. 8:33). “Shall lay - to the charge [*egkaleo*] .... Lit., ‘to call something in one.’ Hence call to account; bring a charge against” (*Vincent Word Studies*) “[H]e might himself be just, and the justifier...” (Rom. 3:26). “He spared not His own Son...” (Rom. 8:32-34).

Without God giving suitable justification for the transgressions of men, accusers could rightly stand in opposition to God. Now, however, in the face of the cross, when they seek to justify their evil, they stand without any support.