

**News and Notes**

**PLEASE PRAY FOR:**

- Sandy Craig** - Broken shoulder/kidney problems.
- Jo Ann McLerran** - Confined to home and not doing well.
- Glenda Marble** - Faithful Christian at Lexington, Okla. Heart problems.
- Debbie Post** - Wife of Doug Post, preacher in Salisbury, MD. Cancer.
- Sissy Craig** - For spiritual and emotional strength.
- Charles and Linda Pogue** - Congestive heart failure.
- Nancy Verkist** - Ellensburg, Washington. Suffering from Von Hippel Lindau disease.
- Don Smith** - Faithful brother in Christ persecuted for teaching fellow inmates in an Ohio prison.

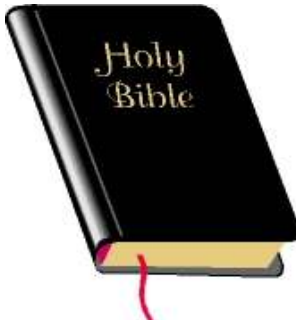
**KENYA REPORT** - Contributing to the Kenya fund this week, were the Eastside church of Christ, Lexington, Okla.; and the Parkview church of Christ, Odessa, Texas.

**BELLVIEW LECTURES** - The annual Bellview Lectureship in Pensacola, Florida is scheduled for June 9-13. Jerry and Sherlene will accompany Jess Whitlock to Pensacola. Jess and Jerry will both speak on the lectureship. This Year's Theme is "Set Ye Up A Standard In The Land (Jer. 51:27)." Jerry speaks Sunday, June 11, on "The Church Is Precious In God's Eyes" and Tuesday, June 13, on "The Book Of Ezra." Jess speaks Saturday, June 10 on "My People Are Destroyed For Lack Of Knowledge" and Monday, June 12 on "We Will Come No More Unto God." There will be 27 lessons and three open forums. The Lectures may be seen live at [www.bellviewcoc.com](http://www.bellviewcoc.com).

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<p><b>Those Who Serve</b>  <b>Sunday Morning, May 14, 2017</b>                  First Prayer - Patrick King    Closing Prayer - Landry Brewer                  Communion - Landry Brewer    Offering - Jerry Brewer  <b>Sunday Afternoon, May 14, 2017</b>                  First Prayer - Jerry Brewer    Closing Prayer - Earl Reed</p>	<p><b>Records - May 7</b>  <b>Attendance</b>                  Bible Class.....16                  Morning Worship.....16                  Afternoon Worship.....15                  Contribution.....\$172.00</p>
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<b>Weekly Meeting Times</b>	
Sunday Morning Bible Classes.....	9:30
Sunday Morning Worship.....	10:30
Sunday Afternoon Worship.....	5:00



# Sound Doctrine

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

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## “Eisegeting” Scripture On The Holy Spirit

**Jerry C. Brewer**

Foy E. Wallace, Jr. related the tactic by one of his debate opponents who wrote a list of scriptures on the blackboard, then turned to him and said, “Now, answer that.” Brother Wallace replied, “I don’t answer scripture. I believe scripture. But if you will make your argument I will answer it.”

That’s practiced today by many who are members of the church of Christ. They form an assumption about a particular doctrine, look for scriptures they think supports their assumption, and string them all together. That’s called, “eisegesis.” Of that word’s meaning, Wikipedia says,

Eisegesis ...from the Greek preposition *eis* ‘into’ is the process of interpreting a text or portion of text in such a way that the process introduces one’s own presuppositions, agendas, or biases into and onto the text. This is commonly referred to as reading into the text. The act is often used to “prove” a pre-held point of concern to the reader and to provide him with confirmation bias in accordance with his pre-held agenda.

That is especially true regarding the Holy Spirit and His work. For about the last four to five decades, brethren have been obsessed with the Holy Spirit and their speculations about His work have led them into error. Holy Spirit error among churches of Christ arose in the mid to late 1960s when many began parroting Pentecostal doctrine. By 1970, it had infected entertainer Pat Boone who openly embraced, practiced, and preached Pentecostalism in his book, *A New Song*. In the same period, the truth to combat that error was set forth in at least two books by faithful brethren—*The Mission and Medium of The Holy Spirit* in 1967, by Foy E. Wallace, Jr., and, *The Work of The Holy Spirit In Redemption* in 1974, by Franklin Camp. But despite plain Biblical teaching, some churches of Christ continue to eisegete scripture on the Holy Spirit and teach error. Such eisegesis is found on numerous websites of churches of Christ and teaches fatal error. One example of this is from the website of the Charleston church of Christ, Ladson, South Carolina:

The Holy Spirit is God, just as the Father and the Son are also God. The Spirit has worked powerfully since the beginning of time, and now makes his dwelling inside of those who are sanctified under the salvation of the new covenant. The Christian should rightly walk in step with the Spirit, and live in accordance with His desires instead of the desires of the flesh. Jesus was crucified and risen so that the Spirit could make his dwelling in disciples of Jesus and so He could convict the world of sin. 2 Corinthians 3:17, John 16:7-13, John 14:16-17, Acts 1:8, Romans 8:2-30, 1 Corinthians 2:12, 1 Corinthians 3:16, Ephesians 1:13, Galatians 5:25, Ephesians 5:18.

Second Corinthians 3:17 in the above is probably a typo since it says nothing of the Holy Spirit. *First* Corinthians 3:17 is probably meant, but individual Christians are *not* the temple of God. Paul said the church is God's temple, composed of all Christians who are, "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone" (Eph. 2:19-22).

John 16:7-13 is woefully misused. That was spoken to Jesus' apostles in His last discourse to them before He was crucified, as was John 14:16-17. In the context of latter passage, Jesus promised the Comforter to the apostles, later telling them, "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14:26). No person since the apostles has had that kind of power and it is false to claim that passage applies to Christians today.

The reference to Acts 1:8 is also Jesus' promise of Holy Spirit power to His apostles. He said that power would qualify them to be His witnesses. The word, "witness" *cannot* apply to any living person today. Peter defined a witness of Christ in the selection of a successor to Judas, saying, Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, Beginning from the baptism of John, unto the same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection (Acts 1:21-22). No Christian today fits that qualification.

Their use of First Corinthians 2:12 is also misapplied. Paul is discussing the inspired revelation of the scheme of redemption (1 Cor. 2:7-16). Those things were directly received by inspired men and were spoken in words, "which the Holy Ghost teacheth" (2:13). No man today is inspired by the Holy Spirit.

The seal of the Spirit, referenced in Ephesians 1:13, belongs to the miraculous age. The Ephesians were sealed when Paul laid his hands on them, "and they spake with tongues, and prophesied" (Acts 19:6). The seal of the Spirit was an outward attestation to the truth of those who had the "earnest of the Spirit"—direct revelation from God.

The passage in Galatians (5:25) is precisely what I pointed out in the sermon on Sunday evening, May 7, and can be found on our You Tube channel. The word "spirit" there does not refer to the Holy Spirit, but to the human spirit. To "walk in the spirit" is the same as living "in the spirit" and means that the inner man has the mastery over his flesh. To, "walk in the spirit" is to live with the fleshly lusts under the control of the inner man which is purified by obedience to the gospel (1 Pet. 1:22-23). That is precisely Paul's contrast between the works of the flesh and the fruit of the spirit (Gal. 5:19-24). This passage has

absolutely no reference to the Holy Spirit dwelling in anyone.

When Paul said, "...but be filled with the Spirit" in Ephesians 5:18, he used a term there that, *without exception*, referred to miraculous power—from the first use of the phrase, "filled with the Spirit," or its equivalent, in Exodus 28:3, to its final use in Ephesians 5:18-19. Being "filled with the Spirit" does not—and *cannot*—be applied to any person today, and it is false doctrine to make a contemporary application of it.

The "work of the Holy Spirit" is not directly ongoing in this, or any future, age of the world. Like the Father and the Son, the Holy Spirit has *already done everything* He is going to do to save men. The Father purposed our salvation from eternity (Eph. 1:9, 11; 3:11), the Son procured our salvation by His sacrificial death (Col. 1:21-22), and the Holy Spirit revealed that salvation (John 14:25-26; 16:12-13; 1 Cor. 2:6-16). Pentecostal experientialism has no place in the Lord's church. It is fatal false doctrine.

## Indifference

*Charles Pogue*

How good it is when one fits a description that is applied to the Christian in the New Testament. The description to which we refer is that of a good soldier (2 Tim. 2:3-4). In Paul's first letter to Timothy, he encouraged the young preacher to war a good warfare (1 Tim. 1:8). Paul informed the Corinthians that the weapons of our warfare are not carnal ones, but are mighty through God (2 Cor. 10:4). Our weapons are spiritual ones because we are in a spiritual battle.

There are many admirable traits found in a good soldier. A good soldier is brave, willing to sacrifice himself, he takes orders well. A poor soldier will run when facing enemy fire, he may be absent without leave, and he may disobey the orders of his superior.

Of all of the traits that are repulsive in the supposed soldier of Christ, it would be difficult to think of one more detestable than indifference. The indifferent person is an unconcerned person, one who is uncaring. He may offer the excuse when he sees sin, "It's none of my affair." He may say, "There's nothing I can do about it." If we are soldiers in God's army when we see sin, it is the affair of all of us. When the spiritual soldier, sees a brother overtaken in a fault, he is under the obligation to restore such a one (Gal. 6:1). If he refuses to do so out of indifference, he is not soldier, but a deserter and a coward.

The indifferent individual has at least one thing in common with the cowardly soldier. Both the coward and the indifferent person are like the hireling Jesus talked about in John 10. When the wolf showed up he fled. If I know that a person is sinning or putting himself in the path of temptation, there is one way to join him down the path toward the broad road—be silent!

Indifference can be used to cover up sin. That brings Cain to mind. Where is your brother Abel? Oh, I don't know. "Am I my brother's keeper?" (Gen. 4:9). Indifference can be used to try to cover up cowardice. Pilate washed his hands concerning the matter of Christ. The blood of Jesus would be on the Jews hands not his (Matt. 27:24-25). To try with all of one's might to accomplish good, but to fail, is not a thing of which to be ashamed. But an unwillingness to do something because of indifference is just reason for self-embarrassment to anyone.