

to insist that men today be members of any church that does not identify with that one body (Eph. 4:3-6). Those who reject membership in the church of Christ today cannot do so because it does not identify with the New Testament pattern. Thus, they do so on another basis, i.e., they believe church membership is non-essential.

While it is not the same thing, there are Christians who imbibe the sectarian viewpoint on church membership and believe that since church membership is nonessential it does not matter which church one "joins." These are aided and abetted by liberals who teach either implicitly or explicitly, that one can be a member of a denomination and remain there with God's approval. I deny that the Bible teaches that one can either be a member of a denomination initially (having never been in the Lord's church), or that a Christian can join a denomination (having once been in the Lord's church), remain there, with God's approval, and be saved.

In making this affirmation we are neither questioning a person's sincerity, nor judging his or her heart (Acts 23:1; Jn. 5:22). However, a type of judgment is given to men, and God expects us to use it (Jn. 7:24; 1 Cor. 6:1-7; 1 Thess. 5:21; 1 Jn. 4:1).

As proof of the proposition that it is sinful for a person to join or otherwise affiliate himself with a denomination (Shall include Catholic & all so-called Non-denominational groups) we submit the following: (1) Such a person upholds the false doctrine of the preacher (Eph. 5:11). (2) Each and every time this person attends and participates in the worship he is practicing a vain religion (Matt. 15:9). This is true because many of the items of worship in a denomination are without Scriptural sanction. These would include instrumental music, choirs, solos and women taking the lead even to the extent of preaching. Denominations never observe communion. The Lord's Supper is in the kingdom, and no denomination is the kingdom (Lk. 22:30). Thus, it is wrong to say they observe the communion quarterly, yearly, or bi-monthly, because they do not observe it at all. (3)

Every person in a denomination contributes to the sin of division, for denominationalism is synonymous with division (Jn. 17:20-21). It is hypocritical to advocate unity while being a contributor to division by being a sectarian. (4) Members of denominations fellowship evil deeds according to 2 John 9-11. And if it be rejoined that all of them do some good, we reply that they do this "good" in order to entice men to join them, where those men will be lost. This renders their "good" com-

pletely void. (5) Since every denomination in the world aspires to universality, its goal is to incorporate every religious person in the world into its fold. By their very existence denominations oppose the Lord's church and would seek to destroy it. Therefore, every Christian (member of the church of Christ) who joins himself to a sectarian denomination renounces the Lord's church and opposes it.

In like manner we submit five reasons why one cannot, with God's approval, be a Christian and not a member of the church of Christ: (1) There is no divine Scripture that ever mentions a Christian apart from the Lord's church. When Paul addressed the church at Ephesus he said all the saints there were in it (Eph. 1:1). The same was true of the Philippian church as well as all others (Phil. 1:1).

(2) If one says he is a Christian, but not a member of the church of Christ, he has admitted that is spiritually an illegitimate child. According to Ephesians 2:19 and 1 Timothy 3:15 the church is God's household. What would you think of me if I told you that I had children outside of my household? What would that make me and those "other" children?

(3) When a person says he is saved outside of the church of Christ he is actually trying to say he is saved without the blood of Christ, which flows only in His body, the church of Christ (Eph. 1:22-23; Col. 1:18; Acts 20:28).

(4) Those who try to be Christians without the church forsake the assembly every time it meets (Heb. 10:25). It is expressly stated in the Scriptures that the church of Christ in each locality in the first century assembled together (Acts 20:7; 1 Cor. 11:20).

(5) If these matters are yet inconclusive, we submit that the whole concept of Christians without the church is impossible since every saved person (Christian) is added to the church of Christ (Acts 2:47; 1 Cor. 12:13).

The same process that saves a person also constitutes the means of his becoming a member of the Lord's church. He is baptized into Christ (Gal. 3:27), and that means into His body, which is the church of Christ (Col. 1:18). There is no difference between a "church member," a "saint," or a Christian. In John 3:5 Jesus said one must be born again to enter the kingdom, that is, the church of Christ. Paul said this was equivalent to baptism (Titus 3:5). Those who became disciples by that means, as more than 3,000 had by the end of Acts 2, constituted the church, and each one was called a Christian (Acts 11:26).



Heartland church of Christ

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Evangelist

Michael Demory

Ministers

All members of the church

Schedule of Services

Sunday—9:30am
Wednesday—7:00pm

Evangelic Efforts

Dubuque Advertiser

TV Program

"The Bible Says"

Public Access
Cable Channel 16

Free Bible Studies

Steps to Salvation

- **Hear the Word**
(Romans 10:17)
- **Believe** (Hebrews 11:6)
- **Repent** (Luke 13:3)
- **Confess Christ**
(Matthew 10:32-33)
- **Baptism** (1 Peter 3:21)
- **Faithful Living**
(Revelation 2:10; 1 Corinthians 15:58)
- **Bearing fruit**
(Colossians 1:10)

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Understanding Figures of Speech—Synecdoche

By Mike Demory

NO matter what language a person may speak, you can be assured that it will be filled with words, and phrases that are anything but literal in their meaning. We never stop to think about the things that we say to each other, or what we hear from others. Figures of speech are commonly accepted as our method of communicating with one another. As an English speaking people, most understand what is meant, when one person tells another how well their day is going—"I feel finer than frog hair," or "I feel lower than a snakes belly in a wagon rut." Such "word pictures" not only make our language interesting, but they help paint a vivid picture in our minds as to how well of a day that person is having. Common sense also tells us that his belly is not actually in a wagon rut.

Since we use such language in our everyday conversation, wouldn't it be logical to assume that the Bible does so as well? There should be certain signs that will help us to discern whether or not something is to be taken literally or figuratively, and there are. Take for instance the figure of speech known as 'simile' (comparison) which is often recognized by the words "like, likened or as" (Acts 2:2-3; Luke 22:44). Metaphor is another figure of speech used throughout the Word of God (Genesis 49:9; Revelation 5:8; Matthew 26:26-28). Perhaps the most misunderstood of figures of speech is that which is called "synecdoche" (sin-neck-dough-key). This figure has several definitions (1) Whole for the part, (2) Part for the whole, (3) Whole of time for part of time, (4) Part of time, for whole of time, (5) Plural for singular, (6) Singular for plural.

Synecdoche was used by God when He promised to Abraham that his seed would receive the promised land 'forever' (Genesis 13:15). Also when Phinehas was promised the priesthood as an 'everlasting' one (Numbers 25:13). These words "forever" and "everlasting" as often abused by various religious groups, are not always to be taken in the literal sense. As in the above passages, synecdoche has been used to represent "until such time when the nation or priesthood is destroyed." The covenant with the Israelites was dependent upon them living up to their part, by remaining faithful to God. But because they broke that covenant, they lost their land and their priesthood. What does the Bible say about the ark of Noah after the flood waters receded? It rested upon the "mountains" of Ararat (Genesis 8:4). Again, synecdoche is in use, since there is only one mountain named Ararat.

The use of numbers such as the number 1,000 can often times cause false ideas to occur, such as a literal 1,000 year reign of Christ, or binding of Satan. But numbers most of the time are merely synecdoche at work (1 Corinthians 14:19; 1 Samuel 1:8; Psalm 1:10). Synecdoche is used of hours, days, weeks, months, years, as was the case of Christ's burial in the tomb. Jesus had told His hearers that "as Jonah was in the fishes belly three days and three nights, so shall the Son of man be three days and three nights in the heart of the earth" (Matthew 12:40). He also

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Remember in Prayer

Evangelizing the World

Garret Derouin—Webster, Wisc.
 Scott Nedland—Rice Lake, Wisc.
 Brian Sherrell—Rockfalls, IL.
 Bernie Guzman—Philippines
 Johnny Robertson— Martinsville, Vir
 James Oldfield—Riedsville, NC
 Derrick Brown —Jamaica
 Gary Workman—Ukraine
 Kolakaluri Prasad—Nalgonda, Dist., India
 G. Prabhu Kumar—Chennai, India
 John O'Neal—India & Ghana

Tom Wacaster—India & Russia
 Holger Neubauer—South Haven, Michigan
 Ernie Lawrence—Hutto, Texas

Military

Jonathan Duckstein—Afghanistan
 Daniel Heflin—Afghanistan
 Jon McCain—Tech Training
 Military families who are coping while loved ones in harms way

Special Prayers

Holly & Andy White
 Toni Waddings step-mother—leukemia
 Susan Noel— that she studies to understand God

Russell Bender— that he studies to understand God
 Sherrell family
 Charles Pogue
 Harris family
 Bonnie Dempsey and family
 Brett Boor—recovering from open heart surgery
 Lyra Grochmal (8 yrs)—spine cancer— tumors are stable
 Preston Estes family
 Wade Miller—diabetes
 Mya Kulle - a tumor that turned out to be a cyst
 Our new evangelism effort
 Lilly Rucker & family
 Laurie Davis—Multiple Sclerosis
 Yolanda Ritchwood—M.S.
 Natalie Bauman—M.S.
 Freeman Dudley—liver cancer

Kaiser family
 Eric Boor—blood disease
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told His disciples that He would be raised on the third day (Luke 9:22). Some will argue that this is not possible assuming a literal three days and three nights (Friday through Sunday). However, using synecdoche of time, then everything falls into place. This is no different than someone today saying that they spent the entire day at the ballpark. We know that they did not spend 24 hours at the ballpark, but a large amount of time there. It is no different here with Jesus' burial and resurrection.

Another aspect of synecdoche that many fail and even refuse to accept is on the subject of salvation. The majority of people today claiming Christianity, hold to the false belief that one is saved by "Faith Alone/Only." They immediately turn to such passages as Ephesians 2:8 to prove their point, which in effect is a twisting of God's Word (2 Peter 3:16). Remember, synecdoche can also be represented by using one word for the whole of everything. Case in point—what rancher or farmer has never used synecdoche to describe the size of his herd? "I have a 1,000 'head' of cattle." We understand that he means he has 1,000 complete cattle, not "heads alone/only." The same must be true of what one must do to be saved. It is true that we are saved by "faith." But it is not true that we are saved by "faith Alone/Only."

The word "faith" when used by itself can refer to personal faith, the system of faith/gospel, or the entire list of requirements by God in order to obtain salvation. The context will determine for us what is under discussion. Paul did say we are saved by faith (Ephesians 2:8-9), but it is an active obedient faith that saves, not a passive do nothing selfish and dead faith (Hebrews 11; James 2:17; 22-24). Whenever we find or are given a passage that states we are saved by faith (John 3:16; Romans 5:1), knowing that repentance is also required, we then infer that synecdoche is at work. That a "part" of the equation to salvation represents the 'entirety' of what is required by God (Hearing the Word (Romans 10:17; Believing (Hebrews 11:1,6); Repenting (Luke 13:3); Confessing Christ (Romans 10:9-10) and being immersed in water in order to receive forgiveness (Mark 16:16; Acts 2:38; et al).

Yes, figures of speech are found everywhere in the Word of God. To be proper Bible students we must learn to recognize them so that we do not embrace false doctrines that will lead us away from our heavenly calling.

Peace

by Goebel Music

THERE are many things about which I am too ignorant to speak wisely, and I can only trust I am too wise to speak ignorantly. However, peace is a Bible subject on which I can speak with confidence. When the savior was born in Bethlehem, an angelic chorus appeared above the starlit hills of Judea, and sang: "*Glory to god in the highest, and on earth peace among men in whom His is well pleased*" (Lk. 2:14).

Isaiah prophesied, "*For unto us a child is born, unto us a son is given; and the government shall be upon His shoulder; and His name shall be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace*" (Isa. 9:6). From the heavenly host backward to the writing of Isaiah, peace is connected with Jesus – the Prince of Peace.

The Prince of Peace: Jesus was born into a world of poverty and taught prosperity, a world of pride and taught humility, a world of hate of and taught love, a world of death and taught life, a world of war and taught peace.

Men fought with God, and Jesus made peace. "*Being therefore justified by faith, we have peace with God through our Lord Jesus Christ*" (Rom. 5:1).

Men fought with one another, and Jesus made peace. "*But now in Christ Jesus ye that once were afar off are made nigh in the blood of Christ. For He is our peace, who made both one, and brake down the middle wall of partition...that He might create in Himself of the two one new man, so making peace*" (Eph. 2:13-22).

Men fought with themselves and Jesus made peace. The greatest invitation ever extended to man is that of "*Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke, and learn of Me...and ye shall find rest unto your souls*" (Matt. 11:28-30). The word for rest refers to the "harmonious working of all the faculties and affections – of will, heart, conscious – because each has found in God the ideal sphere of development, and satisfaction" (W.E. Vine, An Expository Dictionary of New Testament Words, p. 287).

The Peace of The Prince: Jesus promised, "*Peace I leave with you; My peace I give unto you: Not as the world giveth, give I unto you*" (Jn. 14:27). The peace of Christ is to rule in our hearts (Col. 3:15).

It is a fruit of the Spirit (Gal. 5:22). "*For the mind of the flesh is death, but the mind of the Spirit is life and peace*" (Rom. 8:6).

God's blessings are always in the superlative. We have a love of God which passeth knowledge. We have the riches of Christ, which are unsearchable. We have a joy unspeakable and full of glory. We have the peace of God which passeth understanding.

The gospel is a gospel of peace (Rom. 10:15), the kingdom of God is joy and peace (Rom. 14:17). We are to follow things that make for peace (Rom. 14:19). Jesus is our peace (Eph. 2:14-17). The peace of God is to rule in our hearts (Col. 3:15), and we are to be at peace among ourselves (1 Thess. 5:1).

Jesus can rebuke the turbulent winds found in the voyage you and I are making on the ocean of life. If we work in harmony with His divine will, we will have the peace of the prince, and the world will hear us sing the great old song, SWEET PEACE, THE GIFT OF GOD'S LOVE.

Can one be a Christian Outside of the Church?

By Roger Jackson

THE mere mention of the church of Christ seems to incense many people. The usual response is that they are Christians at heart and better than any "church member." It is popular to claim that one can be a Christian without belonging to any church. Such ideas were produced by sectarian false doctrine, and these false teachers still proclaim in their "crusades" and "revivals" that what we need is more Christians and fewer "church members." All of these ideas are to be expected from these false teachers who preach salvation and church membership as mutually exclusive doctrines. Such a position leaves them with the unfortunate consequence that one need not be a member of their human institutions in order to be saved.

Calendar of Events

- **July 19-21**— Editing @ Mediacom 1-5pm
- **July 27—Aug. 1**—County Fair Booth
- **August/2nd week**—Power Lectures—Southaven, MS
- **Sept/3rd week**—St. Louis Lectures
- **October 18-21**—Lectureship—Dubuque, IA

There are a number of reasons why so many people reject church membership. (1) At least one man of my acquaintance rejects all churches (supposedly), and argues that there is no such thing as a "church" in the Bible. He says the English-speaking people manufactured the word. The word comes from ekklesia, which means "the called out." Even my erring friend had to admit he was a member of a "church." (2) The majority of people who reject the church do so on the basis of internal hypocrisy, supposed or actual. We would remind all those unhappy souls that Christians hate hypocrisy too (Rom. 2:23-24), but most people who use that excuse would not be a faithful Christian if they knew we had expelled every hypocrite. (3) Good and honest souls often carry out an extensive investigation of the truth and find that churches are in error on one or more fundamental Bible truths (Matt. 15:9-15). Since this makes them vain religions, they rightfully reject them (1 Thess. 5:21). (4) There are also those who reject church membership because they approach the search with a preconceived idea of what the church must be, and when they do not find their pet theories taught or a group that caters to their every whim, they turn away. Too many people look to the church with a view of asking what it can do for them, rather than how they can best serve the Lord through it (Eph. 3:21). Thus, many souls leave the services of the church saying they did not get anything out of it, whereas they should have come to "put something into it."

When people reject church membership they react in many different ways. Some avow that it is impossible to know which is the one Jesus founded, and none are correct. The frustration is not new, but the treasure is worth a sustained effort. Jesus said it is like treasure hid in a field, for which we shall give all to possess (Matt. 13:44). Over four hundred and fifty years ago a great number of men became aware of the difference between the Bible and the established religion (church) of their day and went about to reform it. In the end they founded new churches, which were some better than the apostate "Mother Church," but since they all differed from the one we read about in the Bible (Rom. 16:16), they were not better. Soon, the idea occurred that the real solution was to go back beyond these human institutions and restore the New Testament church by taking the Bible only as our guide. We have no right