

# *“What Saith the Scripture?”*

Volume 2



*A collection of newspaper articles by*

**John Isaac Edwards**



“cast out devils,” “take up serpents,” “drink any deadly thing,” and “lay hands on the sick” (Mk. 16:17-18) into his flock and allow them to engage in devil casting, snake handling, deadly drinking and miraculous healing during his services? If not, is he failing to “acknowledge that the reality of God is greater by far than any of us can lay sole claim to?” If we are all brothers and sisters in Christ, will he allow me as a brother to speak at one of his services, or is our “Christian pastor” laying sole claim? Is this a “Christian” thing to do?

The “Christian pastor” continues, “So when we have disagreements, may we speak to each other humbly, respectfully and with love? Such would show the true heart of our faith.” The “pastor” obviously disagrees with us. If he really believes the true nature of the Christian faith is love, why hasn’t he tried to talk to us concerning our “error” which he says we “live in now”? Does his failure to speak to us show the true heart of his faith? Will the “pastor” agree to a humble, respectful and loving discussion of our “disagreements,” where we can just lay the Bible open and see what it teaches? If we are living in error, we want to know about it so we can correct it. If he does not agree to such a discussion, does this show the true heart of his faith? Our doors, hearts, and Bibles are open for discussion. What about having a town meeting, where you present what you believe the Bible teaches and we present what we believe the Bible teaches, and let the people decide who is teaching the truth and who is not? We will let you know if we receive a favorable response from the “Christian pastor,” or anyone else for that matter.

Sincerely,  
John Isaac Edwards

*“What Saith the Scripture?”* is a collection of newspaper articles written by John Isaac Edwards. These writings appeared in The Salem Democrat, Salem, Indiana.

## QUESTIONS “CHRISTIAN PASTOR’S” CHRISTIANITY

Dear Editor:

A “Christian pastor” has expressed sadness that “our local newspaper has become a place for the terrible beast of ‘church fights’ to raise its ugly head.” Is he not raising the “ugly head” of this “terrible beast” when he writes as he does? Is he not fighting for what he believes is “the true nature of the Christian faith?” His letter sounds awful militant for one who thinks “fights” are so “terrible.”

This “Christian pastor” says he is “deeply sorry for those who have had the authenticity of their faith questioned...” Has he not brought into question the authenticity of our faith? Is he deeply sorry for what he has done?

The “Christian pastor” says, “The truth is you can string together a bunch of Bible verses any way you want to prove just about any point you want. But quoting the Bible doesn’t mean one grasps the nature of the Biblical revelation.” Did he string together a bunch of Bible verses the way he wanted to prove the point he wanted? Just because he quoted the Bible, “doesn’t mean” he “grasps the nature of the Biblical revelation,” so says the “pastor.”

The “Christian pastor” finally gets to his point when he says, “My point is this -- for all those who speak in tongues and those who don’t, for all those who worship at a church that has a denominational name and those who don’t, those who have a kitchen in their building and those who don’t -- we are all brothers and sisters in Christ. Hopefully, we can acknowledge that the reality of God is greater by far than any of us can lay sole claim to.” If “we are all brothers and sisters in Christ,” will the “pastor” allow those who “speak in tongues” into his flock and let them engage in “tongue speaking” during his services? Will he allow those who claim to

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## **Addendum:**

*(The following appeared in The Salem Leader Readers' Forum)*

### **WEeping IN TOWN CRIER NOTHING MORE THAN HUBBUB**

Dear Editor:

It has been pointed out in "What Saith the Scripture?" that Bible tongue speaking has ceased (1 Cor. 13:8). Despite plain Bible teaching, there are those today who claim to be able to speak in tongues as the apostles on Pentecost (Acts 2:1-11).

We have called upon those who so claim to produce the evidence to substantiate their claim. Be it known, as a matter of public record, that, as of this date, not one has come forward in demonstration of their proposition.

Until we hear them speak in tongues as the Jerusalem dwellers heard the apostles speak in tongues, we shall consider them to be shams and the weeping in the *Town Crier* nothing more than hubbub.

In interest of the truth,  
John Isaac Edwards

### **CONTRADICTIONS IN THE BAPTIST MANUAL**

*May 16, 2002*

The following quotations show the *Baptist Standard Manual* does not agree with itself.

"We believe the Scriptures teach that salvation of sinners is **wholly of grace**" (p. 61).

"We believe the Scriptures teach that the great gospel blessing which Christ secures to such as believe in Him is justification; that justification includes the pardon of sin, and the gift of eternal life on principles of righteousness; that it is bestowed, not in consideration of any works of righteousness which we have done, but **solely through faith** in Christ - and secures every other blessing needful for time and eternity" (p. 62).

1) **A CONTRADICTION.** The two statements contradict each other as any thinking person can see. The word "solely" means without another. "Wholly" means entirely. Salvation cannot be "wholly of grace" and "solely through faith" and both be right.

2) **NEITHER STATEMENT IS TRUE.** It is true that we are saved by grace (Ti. 2:11) and by faith (Heb. 11:6), but not by grace alone or by faith alone. James said, "Ye see then how that by works a man is justified, and **not by faith only**" (Jas. 2:24). Since we are "saved by grace through faith" (Eph. 2:8), it is not by or through either solely or wholly!

3) **THE TRUTH OF THE MATTER.** To be saved men must hear, believe, repent, confess, be baptized, and then be faithful (Mt. 17:5; Heb. 11:6; Acts 17:30; Mt. 10:32; Mk. 16:16; Rev. 2:10).

## THE SINNER'S PRAYER

*May 23, 2002*

Many believe to be saved all they must do is say a prayer like this: "God be merciful to me a sinner. Come into my heart and save me. Thank you Lord for saving me. Amen." What saith the Scripture about this?

1) **NO SUCH PRAYER FOUND.** You would think, as often as people talk about the sinner's prayer, such a prayer is found on about every page of the Bible. In all my reading, not once have I come across the sinner's prayer. Where can I find an example where the Lord or His apostles ever told someone to pray a prayer like this to be saved?

2) **LOST PRAYING MEN.** The Bible records two men who prayed, but were not saved by prayer. They are: Saul, of Tarsus, "for, behold, he prayeth" (Acts 9:11) and Cornelius as he, "prayed to God" (Acts 10:2). If these were saved by prayer, then they were saved before they were even told what to do to be saved (Acts 9:6; 11:14). Thus, they were saved without faith, for "faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). A little reading will show these two men were commanded to be baptized (Acts 10:48; 22:16).

3) **PRAYER IS NOT FOR SINNERS, BUT THE RIGHTEOUS.** We must be in the proper spiritual condition, in order to pray acceptably. John 9:31 records, "Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth." Prayer is not something one does in becoming a child of God, but is a privilege one has as a child of God!

4) **HOW MEN ARE SAVED.** The Bible teaches to be saved

## SCRIPTURAL DESIGNATIONS OF THE CHURCH

*May 8, 2003*

A way that is right and cannot be wrong is to dispense of all man-made names and appellations and simply refer to the church by God-given designations.

Since the word spoken by our Lord Jesus Christ and the things written by our beloved brother Paul bear the divine label of "scripture" (Jn. 2:22; 2 Pet. 3:15-16), and "All scripture is given by inspiration of God" (2 Tim. 3:16), any designation used, in reference to the church, by the Lord or His servant Paul is a God-given designation. On the other hand, however, we must conclude that any name or appellation not found in Scripture is not of God.

Show us where the Lord Jesus or the apostle Paul ever used the designation used in reference to the church of which you are a member, and we shall say it is of God. Until you can produce the Scripture, we shall maintain that both the name and the thing named are not of God. How can a thing be of God when its identity is not of God?

### WAYS PAUL REFERRED TO THE CHURCH

"The church of God" (Acts 20:28)  
 "The church" (Rom. 16:1)  
 "The church of the Thessalonians" (1 Th. 1:1)  
 "The church of the living God" (1 Tim. 3:15)  
 "The churches of the Gentiles" (Rom. 16:4)  
 "The churches of Christ" (Rom. 16:16)  
 "The churches of God" (1 Cor. 11:16)  
 "Churches of the saints" (1 Cor. 14:33)  
 "The churches" (1 Cor. 14:34)  
 "The churches of Galatia" (1 Cor. 16:1)