

WE ARE NOT NEW ISSUE

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PREFACE

REFERENCES USED IN THIS PUBLICATION

- **American Standard Version** (ASV or AV) is a version of the Bible that was released in 1901. It soon came to have other names, such as the American Revised Version, the American Standard Revision, the American Standard Revised Bible, and the American Standard Edition. By the time its copyright was renewed in 1929, it had come to be known by its present name, the American Standard Version.
- **Diaglott** is a two-language polyglot translation, of the New Testament by Benjamin Wilson, first published in 1864. It is an interlinear translation with the original Greek text and a word-for-word English translation in the left column, and a full English translation in the right column.
- **King James Version** (KJV) references are used throughout this publication unless otherwise noted.
- **Revised Version** (RV) (or English Revised Version) of the Bible is a late 19th-century British revision of the King James Version of 1611. It was the first and remains the only officially authorized and recognized revision of the King James Bible.
- **Wuest**: Kenneth Samuel Wuest (1893–1962) was a noted New Testament Greek (Κοινή) scholar of the mid-20th century...produced his own English translation of the New Testament (the Wuest Expanded Translation—abbreviated WET) based on Nestle's critical text.

Note: Definitions of references pulled from WikipediA, The Free Encyclopedia, January 2013.

DISCLAIMER

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*"For such are false apostles, deceitful workers, transforming themselves into apostles of Christ, and no marvel; for Satan himself is transformed into an angel of light."
[2Co.11:14]*

Our heart attitude to all God's people is that of fellowship as far as we see eye to eye together. But we cannot fellowship, nor endorse what is to us plainly error. However, we do not brand other workers as heretics, false teachers, false prophets, etc. because they do not agree with us, though some of their teaching may be false. Yet, we will not allow error taught from our pulpit, nor appear in our publications. God holds us responsible for what we teach, or allow taught.

If the reckless, heartless, loveless judgment of some Christian workers were correct, there would be scarcely one true Bible teacher or saint in ten-thousand. Again and again, we are denominated **false teachers, false prophets, teachers of devilish or damnable doctrines** and such like stinging epithets. So are also workers in other parts treated, who are in full fellowship with our teaching. Such accusers evidently are not honest, nor sincere before God. They hold not a single eye to His glory. If they know what we teach, they cannot honestly label us what we are not, nor accuse us of teaching what we do not teach. And, if they are ignorant of our doctrine, they are simply criminal for taking a stand against us from hearsay or supposition.

Now it is not our purpose to try to stop the cruel mouth of "*Alexander, the coppersmith*" and his offspring; the Lord will reward them [2Ti.4:14]. We only remember the deeds of Diotrephes prating against us with malicious words, because he "*loveth to have the preeminence*" [3Jo.1:9]. Such fellows are generally thoroughly schooled in their crafty self-efforts, and hence, are beyond salvation from their folly. We have not thought of trying to change them by anything we might say. As God said of Ephraim, he is "*joined to his idols: let him alone*" [Hos.4:17] so we do; but we do not rail out against them.

OUR AIM AND HOPE

Our hearts yearn to help and comfort those who are misinformed and misled, and to whom some unscrupulous rascal has misrepresented us. Underhanded, self-seekers leave the weak and ignorant under the impression that we are some other religious company, and teach what certain errorists teach. From various quarters, news comes to us that we are accused of being **New Issue**, or **Jesus Only** folk, or we are classed with them. We have written a plenty and plain enough in our tracts and in the *Grace & Glory* publication to assure any honest investigator that such charges are absolutely false. But those who are hindered may not have read what we have written before. Furthermore, tricksters can paint our teaching side by side with unscriptural theories in such a way as to deceive the ignorant. Some people are colorblind spiritually, even as others are naturally. For example, the words "temper, tempter, tempest and temple" may look alike to some casual readers, or sound alike to some casual hearers. Therefore, by God's grace we make another effort to explain that we are **NOT** **New Issue** or **Jesus Only** folk. We are **NOT** in their organization, nor in fellowship with them as a movement. We are ready also to explain every position we hold, every phase of doctrine we teach and give unanswerable scriptural reasons therefore. We consider the **New Issue**

theory to be rank, blind heresy, which wrests the Scriptures and shamefully dishonors the Triune God—The Father, the Son and the Holy Spirit. The following are proofs of dissimilarity.

7 PROOFS OF DISSIMILARITY

1. **New Issue** jumbles the 3 Persons of the Deity into 1 person, and calls that person Jesus. We flatly refuse that theory; for it is unscriptural, unreasonable, impossible and insane. The fallacious thoughts and sayings that such a muddle engenders are extremely horrible. Intelligent Christians, who have fellowship with the Father and with the Son and with the Holy Spirit, recoil from it with disgust.
2. **New Issue** makes light of Trinitarians, and accuses them of teaching 3 Gods. In this they are dishonest; for they know that we believe in the 3 Persons of the 1 Godhead; namely, the Father, the Son and the Holy Spirit. These are distinct persons and each has a distinct office. Neither Person can become the other.
 - The Father never was, and never will be Jesus.
 - The Father is not the Holy Spirit, and the Holy Spirit is not the Father.
 - The Holy Ghost never was, and never will be Jesus.

We are not Unitarians, who deny the 3 Divine Personalities. We believe in *“one God, the Father, and one Lord Jesus Christ”* [1Co.8:4, 6], which implies the Holy Spirit with whom Jesus was anointed. *“For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one”* [1Jo.5:7]. Isaiah 48:16 shows 3 distinct Persons in the Deity.

3. Some, if not all, **New Issue** people teach water baptism as essential to salvation. We teach salvation by faith.

“By grace are ye saved through faith, and that not of yourselves; it is the gift of God. Not of works, lest any man should boast.” [Eph.2:8-9]

Baptism as a means of salvation is works, or human effort. It argues that Christ's death and resurrection were imperfect and that God's power to save is limited and needs man's help. Baptism in water symbolizes our death and resurrection with Christ; but it does not help to save us. Baptism is a love-token of our faith in what God wrought for us through Christ His Son. It has absolutely no saving value. Jesus alone is the Savior.

They misinterpret John 3:5: *“Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.”* By this verse, they claim that a person is not saved unless he has been baptized in water and anointed with the Spirit and speak in tongues. No reference is made here to being filled with the Spirit; water in this verse figures the Word of God. Paul teaches the same vital truth in Titus 3:5, saying,

"Not by works of righteousness which we have done; but according to His mercy He saved us by the washing (or laver) of regeneration and renewing of the Holy Ghost."

Ephesians 5:26 shows plainly that **water** here means "*the Word*":

"That He might sanctify, having cleansed it by the washing (laver) of water in the Word." [RV]

These citations call to mind Exodus 30:18-21—the priests washing their hands and feet at the laver (see also Joh.13:10).

Peter confirms this interpretation by saying, "*Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever*" [1Pe.1:23]. In 1 John 5:8, "*the water*" doubtless refers to the Word of God; for baptismal water never has any saving value. It is only a figure...a symbol (compare also 1Pe.3:21). How strange that **New Issue** teaching emphasizes works as necessary to obtain salvation. And yet it is not strange; for if (using one of their own writer's words) "anyone can control his mental processes as to believe" that the twisting, distorting, and "*handling the word of God deceitfully*" [2Co.4:2] and wresting the Scriptures as **New Issue** does to make them fit their impossible theory, they can easily go off on tangents regarding other doctrines. In fact, this destructive heresy is sure to cripple every one's knowledge of the Bible who accepts it.

4. Some, if not all **New Issue** folk, claim that no one is saved until he speaks in another tongue. This is another of their fallacies, which we repudiate and abominate. Speaking in tongues is the Divine Sign of the anointing with the Holy Spirit. It is not in any sense a savior. Speaking in tongues, by the operation of the Spirit, glorifies God and is a sublime means of adoring the Savior; but it is not a means of, nor help to, salvation. The writer was saved for many years and fully assured of it, before he was immersed (baptized) in Lake Erie or spoke in tongues. Sinners cannot receive the Holy Spirit, nor speak in tongues by the Spirit. Only those who are already saved have a right to these gifts.
5. **New Issue** claims that baptizing in Jesus' name, as the disciples did, is the fulfillment of Matthew 28:19. And, some, who accuse us of being **New Issue**, commit the same error. Thus they mix up Kingdom doctrine with Church doctrine. We teach no such thing; for they are not the same. Matthew 28:19 will be observed by Israel when The Kingdom is restored to them on earth. Matthew 28:7, 10-11 indicates that Jesus met the 11 disciples, as mentioned in Verses 6-20 of Matthew 28, on the day of His resurrection. The entire scene, portrayed in those last 5 verses, is typical and prophetic. It has nothing to do with this Church Age, as it is usually interpreted and applied. Even the 24th and 25th chapters of Matthew will be fulfilled during the first 7 years of Christ's reign. And, Matthew 28:16-20 will follow them in their fulfillment. That is why the disciples did not baptize in the name of the Trinity. Jesus in the mountain [Mat.28:16], figures Himself exalted on His Millennial throne. The disciples, seeing Him there, remind us of Isaiah 25:9 and 27:6 (read these carefully).

During those 40 days of Jesus' sojourn which followed His resurrection and before He ascended to heaven, the disciples saw nothing ahead but the Kingdom of Israel on earth. Hence, their question shortly before He ascended, "*Wilt thou at this time restore the kingdom to Israel?*" [Act.1:6]. Mark His answer; for He knew that it would be postponed. He said to them,

"It is not for you to know times or seasons which the Father has fixed by his own authority. But you shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth." [Act.1:7-8]

A needful explanation. The important phrase, "*end of the world (earth)*" (Greek: SUNTELEIAS) here and in Matthew 13:37, 40, 49 and Matthew 24:3, should be translated as in the Revised Version: "*consummation of the age.*" The Millennial Age (period) was the only future age then known to the disciples. They knew nothing of this present Church Period. Therefore, the Millennial Period was the age whose end (consummation) they should expect. It could mean nothing else to them. They did not then understand what Jesus meant by the phrase, "*my church*" [Mat.16:18].

CHRIST'S AUTHORITY WAS FUTURE

The power (literally, authority) of Christ mentioned in Matthew 28:18 is kingly authority; for Matthew writes throughout of Jesus the King and of His coming Kingdom. He is now called "*the Prince of life and a Savior*" [Act.3:15]. Therefore, the disciples did not baptize anyone in the name of the 3 Persons of the Godhead. Neither should we thus baptize. When the Jews accept Jesus Christ as their Messiah and King, then He will say to them,

"All power (authority) is given unto me in heaven and in earth."
[Mat.28:18b]

That is, all kingly authority; for He will be reigning as universal Emperor of heaven and earth. He has not possessed that royal authority during this Church Age; for He has only been Lord and Head of The Church, His body.

Jesus reigns today only in the hearts and lives of those individuals who trust Him and yield to Him. It is a hidden reign of "*righteousness and peace and joy in the Holy Ghost*" [Rom.14:17]. Thus He is preparing The Church for "*his heavenly kingdom*" [2Ti.4:18]. After Christ shall receive His universal kingly authority from the Father, then He will command Israel to "*go and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit.*" Then people will be saved as nations [Act.15:17, Rev.21:24, Isa.66:8]. During this Church Age, folks are saved as individuals [Mar.16:15].

ONLY ONE NAME

How can the formula of Matthew 28:19 be made to harmonize with that which the apostles used? They acknowledged only one name, "*the name of the Lord*" (Lord Jesus); but in Matthew 28 3 names are given. The titles

Father, Son and Holy Spirit, are certainly not one name, or one title. For this reason, some people, who are ignorant of the correct setting, baptize by triune immersion (in 3 names). There must be some one name of Deity which those Jewish disciples understood, a name which embraces the Father and the Son and the Holy Spirit. We find this comprehensive name in the Old Testament. Moses had said, "*Hear O Israel, the LORD our God is one LORD*" [Deu.6:4]. There the Hebrew word for **God** is ELOHIM, meaning "3 persons". Couple with this Zechariah 14:9: "*And the Lord shall be King over all the earth. In that day, shall there be one Lord, and His name one.*" In that very day of our Lord's return, He will obtain one name.

In the Hebrew, the word LORD (in capitals in our text) is ADONAI (Yahweh); and, in the American Revised Version is rendered Jehovah. But Deuteronomy 7:4 gives that **ONE NAME** as "ADONAI OUR ELOHIM (the LORD our God)." Now, since ELOHIM, the Hebrew word for God, expresses 3 personalities, Israel will understand to baptize into the one name of ADONAI OUR ELOHIM, which embraces the Father and His Son and the Holy Spirit.

In the Son, "*dwells all the fullness of the Godhead bodily*" [Col.2:9]. That is, the fullness of Deity is displayed in the Man Christ Jesus. As a compensation for the Son's faithful and wonderful work of redemption, the Father will honor Him for 1,000 years with the 5-fold title mentioned in Isaiah 9:6. "*His name shall be called Wonderful, Counselor, the Mighty God, the Everlasting Father* (Father of duration), *The Prince of Peace.*" The titles belonging to the Trinity will be accorded to Jesus, the Man. Israel will not baptize in the name of Jesus, or Lord Jesus, because His body, The Church, will have been completed. The people who shall be saved will be His subjects, and not His mystical body (The Church). The distinction between "*LORD*" (Adonai or Jehovah) and Jesus as "*Lord*" (ADON) is seen in Psalm 110:1 and quoted in Acts 2:34. It reads thus in Hebrew "*Adonai (Jehovah or LORD) said unto my Adon (Master or Head), Sit thou at my right hand (during this age) until I make thy foes thy footstool.*" Jesus will be ADON through eternity.

6. We baptize believers in the name of the Lord, or Lord Jesus, and thus acknowledge Him as the one only Head of His body, The Church. The Father is not the Head of The Church; neither is the Holy Spirit. Therefore, it is improper to be baptized in either of their names, or in a name that embraces the Father and the Holy Spirit. We do not baptize in Jesus' name as God, or as if He were also the Father and the Holy Ghost. We recognize Him as Lord of His people today. We do not deny, nor discard the Father, nor the Holy Spirit, but give the Son the place, honor, and title which the Father and the Spirit require, even as Lord, or Head, or Master of His Church. This is taught in the Acts (study Acts 2) and the Epistles and it was practiced by the apostles.

IT IS ENTIRELY LOGICAL

In His commission to the disciples, Jesus bid them to do everything in His name. He said,

"In my name, shall they cast out demons; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick and they shall recover." [Mar.16:17-18]

Five things are mentioned here, which should be done in Jesus' name. How can it be thought strange that His followers be baptized in His name? In the Acts, we find that the disciples did as Jesus taught them; for *"God made that same Jesus, both Lord and Christ"* [Act.2:36].

- The lame man was healed *IN JESUS' NAME* [Act.3:6, 16; and Act.4:10].
- Salvation is *IN HIS NAME*: *"Neither is there salvation in any other; for there is none other NAME under heaven given among men, whereby we must be saved"* [Act.4:12].
- The apostles spoke and taught *IN JESUS' NAME* [Act.4:17-18].
- Signs and wonders were wrought *IN HIS NAME* [Act.4:30].
- They suffered shame *FOR HIS NAME* [Act.5:41].
- **Everything** was done *IN JESUS' NAME*.

Should He not also do the adding? Yes; hence, *"the Lord added to the church such as were being saved"* (RV), or they were *"added to the Lord"* [Act.2:47, 5:14, 11:24].

In harmony with Peter's instruction [Act.2:38], Paul baptized *"In the name of the Lord"* [Act.19:5], which is implied in 1 Corinthians 1:13. Why then should baptism be an exception? Why should it not be in the name of the Lord Jesus? If we should baptize in water in the name of the Father and of the Son and of the Holy Spirit, why should not all the other things mentioned be done in the name of the Trinity? Then, 30 years later, Paul gives one sweeping exhortation which should silence all cavil. He said, *"And whatsoever ye do in word, or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him"* [Col.3:17]. Certainly no one has any scriptural right to make baptism an exception. But by doing all things, even baptizing in Jesus' name, we acknowledge Him as the Head (Lord) of His Body, The Church.

Now, we do not unchristianize, nor disfellowship saints who do not see this precious Truth; we pray for them...they are our brethren. Nor should they unchristianize us and disfellowship us and say things about us and of our teaching which are not true. Neither do we demand those once baptized according to Matthew 28:19 to be baptized again. That is a matter of conscience. It is a joyous privilege to be baptized in Jesus' name, as Lord, and acknowledge Him as the present, rightful Head and Director of The Church. He Himself termed it, *"my church (congregation)"*, in distinction from **THE CHURCH** (the congregation of Israel). Compare Matthew 16:18 with Matthew 18:17 and mark the wide difference.

7. We baptized in the name of the Lord long before this **New Issue** theory (which was on the map hundreds of years ago) was revived. In studying the Acts of the Apostles, we saw that they never baptized according to

Matthew 28. And, in harmony with this Truth, we have endeavored to keep the unity of the Spirit in the bond of peace by recognizing only 1 body, or 1 Church. If these 7 points do not shut the mouths of gainsayers, they should be sufficient at least to show to honest hearts, that we have nothing in common with the **New Issue** theory.

APPENDIX

New Issue struggles and squirms to prove that the 3 Persons of the Godhead are simply 3 manifestations of 1 Divine Person. They claim that Jesus is the name of the Father and of the Son. According to the Word, “*God*” is the name of the Father, as plain as language can make it. The phrases, “*God the Father*,” or “*God our Father*,” occur frequently. Note especially the first verses of Paul’s epistles, where the distinction between the Father and Son are held continually. “*God*” is the Father’s name, and “*Jesus*” is the Son’s name. Not once is the Father named Jesus.

Let us see how the 3 manifestations work on the bank of Jordan. Plain Bible statements are grasped easily by children and common folk; but brains only can get by with this theory. According to their logic, Jesus manifested Himself as God the Father and as the Holy Ghost by anointing Himself with the Holy Ghost, which is only Jesus Himself. Queer, is it not? Note His prayer in John 17:1, “*Father, glorify thy Son that thy Son may glorify thee.*” That is, according to **New Issue** twaddle, Jesus manifested the Father by praying to Himself, and manifested the Son by glorifying Himself, that Himself might glorify Himself. How ridiculous!

Now, to manifest the Holy Spirit try **New Issue** theory on John 15:26:

“But when the Comforter (Jesus Myself) is come, whom I will send unto you from the Father (me Myself), even the Spirit of truth (Jesus Myself), which proceedeth from the Father (Jesus Myself), he (I Myself) shall testify of me.”

Apply their theory to Christ’s meadiatorship: “*For there is one God (Jesus) and one Mediator between God (Jesus) and men, the man Christ Jesus*” [1Ti.2:5]. How silly; but that is the inevitable logic of the 3-manifestation theory.

Apply their theory to Acts 2:23-34: “*This Jesus hath God (Jesus Himself) raised up. Therefore being by the right hand of God (Jesus Himself) exalted, and having received of the Father (Jesus Himself) the promise of the Holy Ghost (which is Jesus Himself), He hath shed forth this (Jesus), which ye now see and hear; for David saith, The Lord (Jesus) saith unto my Lord (Jesus), Sit thou on my right hand until I make thy foes thy footstool.*” That is, Jesus Christ raised Himself and sent Himself down, but called Himself the Holy Ghost.

In the Hebrew, Psalm 110:1, from which Peter quoted, says, “**ADONAI SAID TO MY ADON, SIT THOU AT MY RIGHT HAND,**” which clearly announces 2 definite and distinct Persons. Our Lord silenced the Pharisees with this same citation; for they denied the 2 Personalities of Deity [Mat.22:44].

New Issue claims that “*the Word*” in John 1:1-2 was simply a thought, a concept, or the expression of a thought in God’s mind. That is, “In the beginning was a thought, and the thought was with God, and the thought was God”; and, since

Jesus is the present name of God as they say, Jesus is only a thought, a concept, or expression of a thought. Does that not stink like Unity or Christian Science? John speaks of our Lord as a living intelligence saying,

"All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men." [Joh.1:3-4]

These things could not be said of a thought or concept.

John says that he was "*In the bosom of the Father*" as "*the only begotten Son*" [Joh.1:3-4, 18].

Nebuchadnezzar saw "*the Son of God*" [Dan.3:25].

The Lord spoke of Himself as God's Son, and not simply a concept, saying, "*I proceeded forth and came from God; neither came I of myself but he sent me. I came forth from the Father*" [Joh.8:42, 16:27-28, and 17:8]. He spoke of the Father as a Person distinct from Himself, and not as another manifestation of Himself, saying, "*As thou hast sent me into the world* (distinct from Thyself), *even so have I also sent them into the world* (distinct from Myself)." I pray for them that "*they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us*" [excerpts from Joh.17:18-21a].

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