

# FREEDOM'S RING

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*"Proclaim liberty throughout the land" (Lev.25:10).*

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## Exorcising The Organizational Demon

We all have enjoyed his movies. Countless boys had toy guns and holsters to imitate this hero of the Westerns. Older people loved him also, especially because of his patriotism and belief in traditional values. His films are still popular as reruns. In the Western movies, no actor will ever sit taller in the saddle than Marion Morrison.

Marion who?

It does not matter whether we identify him as Marion Morrison or John Wayne if we understand that we are identifying the same person. His name was Marion Morrison, not John Wayne. However, the pseudonym, or fictitious name, does not change his identity or character.

In this essay I intend to deal with the character of the church. With the mention of the word *church*, a red flag pops up in the minds of many Bible students. They are quick to remind us that such a word should not be in the Bible. Yes, it is a misnomer to translate *ekklesia* as *church*, for it should be *the called out, the congregation, or the assembly*.

I am aware of that. (Learned it from reading *Free In Christ!*) *Church* is as much a pseudonym as *John Wayne*! It is not so important, however, what we call it as it is to understand its identity and nature. For example, one might think Marion Morrison was the star of *Gunsmoke*, or he may identify the alias, John Wayne, with the real Western hero. One may rightly speak of the congregation and not understand the significance of that term. Another may use the common designation of church with a clearer understanding of its nature. With time and usage words change their meanings. So, *ekklesia* has evolved into the acceptable word *church* whose meaning, like that of any word, can be either comprehended or misunderstood.

In the Spanish language, *ekklesia* is not really translated, but it is latinized into *iglesia*, of similar sound, like *baptizo* is anglicized into *baptize* and *diakonos* is anglicized into *deacon*. Since *ekklesia* is not mistranslated in Spanish, do you think Spanish-speaking people have a better understanding of *ekklesia/iglesia*? I doubt it.

Some lay such stress on this mistranslation that they assert that Jesus did not establish a "church" but that, after the English language developed centuries later and that word was put in the Bible, the "church" concept was begun by men. However a hierarchical organization of believers developed centuries before the Scriptures were translated into English.

There is a reason for the abhorrence of the term *church* by sincere people. It is blamed for the mistaking of God's assembly as an organization or institution. When congregations began voluntarily cooperating in promoting projects in the middle of the century, a cry was raised against it.

That was no new cry, however. Our Movement was

begun by Stone and the Campbells who found no freedom of conscience within the organized system of their church. The ruling structure within their church protected its system. After our Movement began, there was much debate about the propriety of a missionary society through which churches might voluntarily work together. Even though our congregations remained independent and autonomous (except for *editor-bishop* rule!), we developed the concept of elder authority. By demanding conformity, these men of authority could protect the sectarian boundaries of their independent congregations.

When some congregations began to cooperate voluntarily in projects too large for one church about mid-century, there was protest against it. Efforts to bind convictions resulted in another division among those of our heritage. In exorcising organization, we excised ourselves from others in Christ. Continued study led some to insist that the church can have no organized or institutional nature whatever, either universally or locally.

Correction of course is commendable. My writings have been aimed in that direction. I am aware, however, of the tendency of reformers, in fleeing from Rome, to overshoot Jerusalem and land in Babylon. If, in exorcising the organizational demon, we strangle the church, we have not helped God's people.

Paul's corrective instructions concerning abuse of the love feast in Corinthian assemblies have led devout disciples to forbid the meal in a place of worship. Paul's censure of the abusive manner in which women were speaking in the Corinthian church has led us generally to deny them the privilege of praying or prophesying, which Paul conceded in Chapter 11. Corrective prohibitions in specific cases should not be interpreted as universal disfavor. It is sort of like getting the pole-cat out of the chicken house. If we are too zealous in making the needed correction, we may cause him to spray all the chickens with his repulsive perfume, thus bringing all the chickens into malodorous disfavor.

But here I come, like John Wayne to the rescue, addressing this matter again. No doubt, you are overjoyed that I am giving the final correction to this course so that you will have to worry about it no more! Laden with this tough assignment, I bemoan like Hamlet, "The time is out of joint; O cursed spite, that I was ever born to set it right!"

Now, back to the *ekklesia*. What is the *ekklesia* of God? Laying aside all descriptive metaphors like *body, household, assembly, flock, or temple*, what is its essence? **It is those saved in Christ.** They are the *ekklesia, those called out into Christ*. God's "church in the wilderness" was those called out of Egypt through Moses. (By the way, it was a highly organized group.) All those called out in Christ comprise the one,

indivisible, catholic, universal, congregation, or church, of the Lord (redundancies for emphasis). In your vernacular, whatever word conveys that concept is acceptable, whether it may be *ekklesia*, *assembly*, *congregation*, or *church*. I will throw them all together as the EACC in the rest of this essay. Each time I mention EACC, just use the word you like.

### Jesus Did It!

Jesus promised, "I will build my EACC," and he did it. To originate and get established is to institute. That which is originated and established is an institution, an established society. (Sorry about that! Check your dictionary.)

To organize is to arrange or form into a coherent unity or functioning whole. Didn't Jesus do that? Just one passage will make the point: "Now you are the body of Christ and individually members of it. And God has appointed in the EACC first apostles, second prophets, third teachers, then workers of miracles, then healers, helpers, administrators, speakers in various kinds of tongues" (1 Cor. 12:27f). God made some assignments for coherent unity and function as a whole. That was the act or process of organizing or being organized. Those appointments were in the universal EACC, but they could function only locally.

Organization may be either for authority or function, or both. There is no pyramid of governmental organization in the EACC either universally or locally. No one has authority over others. However, forbidding any functional organization would limit the activity of the body, or EACC. In exorcising the structural hierarchical demon, we must not strangle the body. There can be no totally unorganized corporate function. Assemblies are bodily activities. Planning when and where to meet, who will prepare the Lord's Supper, and who will teach a lesson is organization. It is not structural, but functional. Paul's illustration of the body in 1 Corinthians 12 emphasizes the corporate work of individuals.

Emphasis on organization at the expense of other factors, like loss of individual initiative or freedom is *institutionalism*. Neither Jesus nor the apostles fostered institutionalism. To me it seems that the converse would be true also: the emphasis on lack of organization at the expense of other factors, like the right to cooperate in projects, would be a sort of reverse institutionalism. Neither Jesus nor the apostles denounced all forms of organization.

Since the EACC is indivisible, can there be a plurality of them? Can there be an EACC which is less than the whole? Yes, there is ample mention of them in the Scriptures. The seven EACCs of Asia were individual lampstands. Our favorite, "the EACCs of Christ salute you" (Rom. 16:16), indicates that the saved in local groups were parts in the whole. They could be identified in cities and houses. While the singular word is used referring to the EACC in a city like Rome, the contextual plural usage identifies separate groups (16:5, 10, 11, 14, 15). These EACCs who sent their greetings comprised the EACC in Rome.

The particular disciples in local groups were identifiable so that they could know "when the whole EACC assembles" and whom to expect in their "wait for one another" (1 Cor. 14:23; 11:33). Diotrophes was putting people out of the local group, not the universal EACC (3 John 9f).

Elders were appointed, not as universal bishops, but to serve the specific EACC that appointed them. A small group may have a minimum of organization, but any planning of activi-

ty is organization. The larger the group meeting together, the more expedient overseers and planning of activities become.

Elders are not authority figures. They do not stand between the disciple and God. You may leave their flock of oversight in favor of another group, or you may form a new group.

In an effort to eliminate the organizational aspect of elders, some all but deny that bishops may be appointed. While it is true that appointment cannot give a man pastoral qualities, those qualified to shepherd the flock were selected and appointed. In a small, intimate group, no elders may be needed. However, they are expedient in larger groups to help facilitate decent and orderly interactions. Lack of organization can evolve into disorganization like that in the Corinthian gatherings. Public appointment of men identifies them as capable teachers and spiritual counselors to whom others may go for help. Oversight by approved men is a safeguard against dominant personalities who may misdirect or divide the group. In a unorganized situation, an aggressive loud-mouth or two can be harder to deal with.

Deacons are chosen to serve the EACC in its corporate activities. Specific men were commissioned to serve tables in Jerusalem in an organized corporate ministry. All disciples are servants of Christ, but not all are servants of the EACC. These are selected with care, for they have the public approval of the group, shown in Biblical times by the laying on of hands in public ceremony.

Although there is no organizational pyramid of authority in EACCs, the local groups could and did commission men for specific functions. Paul and Barnabas were sent to Jerusalem by the EACC in Antioch, and the whole Jerusalem EACC sent men back with them (Acts 15). To the Philippians Paul wrote, "no EACC entered into partnership with me in giving and receiving except you only" (Phil. 4:15). This was corporate, rather than individual, action. If it had been individual action, Paul would have had to specify some way, like saying "except for some of you."

Jesus did not build an organization to add us to, but he saved people, thus adding them together as his EACC. Functioning groups in the EACC sometimes did organized work. They were components of Christ's institution to promote his cause.

### A Surprise Ending

Now we have come to a surprise ending. For many years we have been trying to exorcise the wrong demon! Organization is not the problem except as we have made it one.

The triune demon of legalism, patternism, and restorationism is the real culprit. We have tried to define "Scriptural organization" by law through "command, example, and inference" so as to restore the "New Testament pattern." To this point in this discourse, I have been arguing from our traditional approach. I have used precedent to establish *law* where no law is given. No precedent is enjoined in Scripture on each and every EACC, but any organization of function is left to the judgment of expediency in each group and circumstance. Even though we have tried to read a lawful pattern into the Scriptures, there is no universal pattern or non-pattern. It has been a "disputing about words, which does no good, but only ruins the hearers" (2 Tim. 2:14).

Where in Scripture is stress laid on an organizational

pattern? If it were a life-and-death matter, don't you think a paragraph or two would have been written to describe and explain the necessary lawful pattern? All of our associations with other disciples are voluntary and free. Our relationship is pictured as a family, household, body, flock, temple, kingdom, assembly, or congregation. These all point to functioning together. The extent to which our activities are to be individual or corporate is nowhere specified. Nor can we ascertain any necessary and exclusive pattern. In searching for that lawful pattern so long, it seems that we would have long ago discovered that there is none. Forms and patterns were Mosaic, not Christian.

While debating what the "law" specifies, what the "pattern" is, and when it is violated and restored, our divisions have multiplied. We have never agreed on what is *lawful*, what the *pattern* is, or when it has been *restored*. So legalism, patternism, and restorationism are the divisive demons to be cast out.

"For in Christ Jesus neither circumcision nor uncircumcision is of any avail, but faith working through love" (Gal. 5:6). Forms are not what counts. I believe that Paul would also agree, "For in Christ Jesus neither organization or lack of organization is of any avail, but faith working through love." We work both in private ministries and in bodily functions.

We are free to choose whether to let our "faith working through love" be in association with a simple house EACC or in one with thousands of others whose functions are highly organized, even with some vocational evangelists and pastors being financially supported (1 Tim. 5:17f; 1 Cor. 9). All such associations are voluntary.

With the understanding that the EACC is the saved people, there is no cause to think of it as an organized system of religion which becomes the route to heaven. People are not saved by proper organization or lack of it. The EACC is not the route, but the people on the journey. It is not a hierarchical system, but functioning disciples. []

### HOOK'S POINTS

Again, we were reminded of our frailty. Toward dawn of Sunday morning, March 17, we were convinced that Lea was having a stroke affecting her left side. Treatment was given in the emergency room to stabilize her condition. As the day progressed, recovery was being realized. She was able to return home Tuesday noon. She is able to be up for lesser activities with no apparent loss of motor control, but there is expected anxiety and loss of concentration at times. We thank God for mercifully giving this recovery. Many of you have assured us all along that you pray for us regularly. That is a great source of strength for us.

On Saturday we had greatly enjoyed going to Amity, about forty miles south of here, for the 150<sup>th</sup> anniversary of the founding of the congregation there. It is the first church of the Stone-Campbell Movement west of the Rockies, begun just fourteen years after the joining of the Stone and Campbell followings in Kentucky, and before any of our divisions. The Amity Church of Christ uses instruments of music, but that was no matter of concern for this occasion. (150 years! A long time? Lea and I together have lived that long lacking three months! )

It would be unwise for Lea to go to the Pepperdine Lectures, but I still plan to have a table on the second floor of the Howard A. White Center. The supply of books taken will be li-

mitted. Come by for a visit.

During March we sent out 217 copies of FIC, 169 of them being gifts from you. In bundles, 10 went to Dunbar; WV, Keithville, LA; Montgomery, AL; and Eagan, MN. Twelve went to Honolulu and Regina, SK. Linwood, NJ received 15 and 72 went to Bozeman, MT. You are partners when you pass the books along. Our working fund stands at \$1,193.56. Thanks!

Wallace Bradberry tells me that another Montana Retreat is being planned for September 6-7-8.

Mira has set me up to do this printing on my equipment for the first time. Hope it works! This mailout is free for the asking. But let us know if you want on the list.

### From Cyberspace

You may send Email to: [FQMC31A@prodigy.com](mailto:FQMC31A@prodigy.com). Our WWW site is: <http://www.softdisk.com/comp/freedom>. Vic Phares is doing unbelievable work as Webmaster. Expanding our outreach has been great. Mail comes every day. Much of it is from people not in touch with us before. Over 60 persons have asked to be notified when anything new is added to the Web site. Here are some messages received. Much Email comes with coded address with no name or mailing address.

- I appreciate you so much. You probably don't have any idea how many fellow disciples you have helped out. You will know one day. -Nick, Asheville, NC. [Nick has ordered books.]
- Let me say that I was searching the web for articles on Law and Grace and have found your teaching refreshing and a blessing. I am an evangelist to the Jewish people of Nashville. I am a member of Congregation Yeshuat Yisrael (Hebrew for "Salvation of Israel"). I assure I am in agreement with your teaching and the freedom you have expressed and the change of attitude concerning the Churches of Christ. My prayer is that your ministry and teaching transforms the lives of your peers and hopefully other denominationally bound. -Ken
- Love to see that the churches are getting online. Love the Web page. Everyone, get your church folks involved. Let's not let the efforts go wasted. -John
- I found your home page from a post on the Stone-Campbell List. I have downloaded the book and would like to get permission to copy one chapter at a time and distribute it to my Sunday School class. I feel sure that I would need to order several of the books as I feel that a lot of the members would want one. -Arnold.
- I found your homepage through the Harding University guest book. I enjoyed reading through the articles listed and am looking forward to your having past articles available. I am always encouraged and hopeful when I read such positive, grace-oriented writing coming from "Church of Christ" authors. The Lord has led our family to a fellowship that is Bible believing, non-denominational, Christ centered in every way, and for that I am thankful. However, I still have very strong ties to the Church of Christ and see a lot of my friends and family who still hold a very institutional view of Christ's church and cannot experience the joy beyond that view. -Steve
- After years of not quite fitting in, it's especially encouraging to find others who are as appalled by the continual slicing and dicing of our Lord's body as I am. Thank you, and God bless your efforts. -David
- Having just begun "surfing" among some great sites among

the brotherhood, I can tell from the titles of your documents that I will be browsing here during many of my work breaks. Isn't God great that His Word and His kingdom can be accessed in a heart-beat from our work-stations and homes, using technology that many fear can corrupt or destroy lives. We must not look or live in fear, but in hope, towards all things that He has provided us. -Norm

- Last night I was able to deliver 7 copies of your book. I also let everyone know that if there's someone they'd like to get a copy to, just let me know. I think it's fantastic that you have been able to distribute many of these books free. -Lois [Lois is a former pastor in the United Pentecostal Church in NJ.]
- Your page was referenced on the RM-Bible list and I had to check it out. I have in front of me a copy of *Free in Christ* from the fourth printing ('88) and it is in pretty bad shape. Now I can loan it out on disk or reference your URL. Thanks. -Scot
- Thank you for the prompt handling of the order. I will put them where they will do the most good. We are of the "anti" faction, a term I had never heard until a few years ago. However, with one eye partially cracked, I am now ready to draw much closer to the Lord. I am an early retiree. I am not dependent upon any man, but the Lord only, and can therefore speak freely. I am especially free to speak on things eternal, even if it contradicts the party line. Also especially significant, I have a very good relationship with many of the brightest young men and women coming up through our faction. -Wayne, TX
- You are evil people...how dare you judge anyone.... Only the Lord will judge...the Bible is the divine word of God but human interpretation is subject to error. I am Christian but you do not speak for me. -Ken [Does he sound a bit judgmental?]
- I found one of Cecil Hook's books at the building and read it many times. Del Watson, who knows CH loaned me two more books. Now I don't lie awake at night afraid that I haven't done everything exactly right and will get zapped. -Nick
- I found Hook's Web Site and downloaded the book. I found it to be superbly written and quite enlightening. Though I could tell it was written with the Church of Christ in mind, I believe it is relevant to all Christian denominations. I consider myself to be a nondenominational Christian and this book expresses in words what I have been thinking a long time and have been unable to express. I guess the thing that I have found disconcerting in my search to fellowship with other Christians mainly, is the "we-vs-them" attitudes. I am going to recommend this book to everyone. There are not enough words to express my

admiration and gratitude to Mr. Hook and how I feel about his wise dissertation on what the Christian Faith really means. - Julie

\* I was baptized in the Church of Christ and I was encouraged to read and study, but the more I studied the less I unders-

stood about the doctrine of the church. So I started looking for other churches of Christ that felt as I do. It didn't happen, so I finally dropped out continuing to study, but knew I was missing something. I thought I was weird or something about the way I thought until I came across your page on the internet. I read your posts and I couldn't believe there was someone who felt the same as I. You have helped me beyond belief. I feel like a burden has been lifted. I can actually think about returning to church with a different outlook. Thank you very much. May God bless your work. -Chuck

\* Thank you so very much for your wonderful web page. I believe in providence and I know God led me to find your work. I have been in the Lord's church for five years and until last year, I absorbed and conformed to virtually everything that had been spoon-fed to me. I started reading Woodroof's *The Church In Transition*, Hawley's *Is Christ Divided?*, and Shelley's *I Just Want To Be A Christian*. It was only a question of time before the Lord led me to your writings and heart-felt feelings. I have moved to the point where I want to examine everything. My dear friends do not want to discuss doctrine versus tradition and the fact that the Jesus' blood gets us to heaven, that undeserving gift, not strict guidelines to worship, judging denominations, and most of all believing if your building or congregation does not identify you as the *Church of Christ*, you are going to hell. - Bill, MD.

#### **Revised Plan for Ketcherside Reprints**

The W. Carl Ketcherside Reprint Project seeks to facilitate the republication of the Complete Works of W. Carl Ketcherside, 31 volumes averaging 500+ pages each, containing all of Carl's books as well as all volumes of *Mission Messenger*. To accomplish that goal we must secure sufficient financial commitments to cover the \$75,000 in printing costs. The suggested retail price will be \$195 per set (\$78 to resellers). All monies accruing from the sale of the books will be held in an escrow account, administered by One Body Ministries, to provide for the continued availability of Carl's works for future generations.

As of April 1, \$27,600.00 has been committed. If you would be willing to participate in this or want to keep informed about it, contact Bob Lewis, P. O. Box 427, DeFuniak Springs, FL 32433; Voice (904) 892-9692; Fax (904) 892-6257; Email: lewisbd@aol.com. Contributions for the reprints are tax deductible, but do not send money yet. Make your commitment now.

LIBERATING BOOKS

*Free In Christ*, Cecil Hook, free for distribution (or \$4.00)

*Free To Speak*, Cecil Hook, \$4.00

*Free As Sons*, Cecil Hook, \$5.00

*Free To Change*, Cecil Hook, \$5.00

*Free To Accept*, Cecil Hook, \$5.00

*Our Heritage of Unity and Fellowship*, writings of Garrett and  
Ketcherside edited by CH, \$10.00

*The Twisted Scriptures*, Ketcherside...\$6.00

*The Death of the Custodian*, Ketcherside...\$5.00

*The Stone-Campbell Movement*, Leroy Garrett.

Revised, expanded, 573 pages, hard cover. \$22.00 pp.

*Beyond the Sacred Page*, Edward Fudge, \$9.00

*The Fire That Consumes*, Edward Fudge...\$19.95

*"I Permit Not A Woman"..To Remain Shackled*

by Robert Rowland...\$9.95

(Mailing: add \$1.50 for orders under \$20.00)