



GOSPEL GLEANER

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“MOVIES ARE JUST PORTRAYING REALITY”

Robert L. Moss



To say that many things which come across the movie screen today are shameful, repulsive, immoral, degrading and embarrassing is a gross understatement. In fact it could probably be said that the majority of movies being made today fall into this category. Yet there are people, sadly to say even some in the church, who seek as it were to defend these films. One of the statements heard in defense is, “Movies are just portraying reality.” At times such seems to imply that people who refuse to watch these movies are in essence hiding from reality.

First of all, simply because one refuses to watch these films that are offered does not mean that they are hiding from reality. The fact is there are some real events that have no business being exhibited on the silver screen. These events are not things that people should indulge in to satisfy their appetite for entertainment. Have you ever considered the fact that it is wrong for the actors to even be involved in these things as an acting role? What Christian man would stand for numbers of other men kissing, fondling, and being involved in situations which call for provocative dress or even nudity with his wife? Dare we think that our wives would put up with us being involved in this with other women? What Christian parent would sanction such actions among their children? Under such

circumstances we simply find sin being overlooked because it is said to be only “acting:” Does “acting” remove the immodesty from immodest apparel? The Bible condemns lasciviousness (Galatians 5:19). Involved in the definition of lasciviousness is the unchaste handling of males and females. Does “acting” remove the dirt from lasciviousness? Can one use vulgar language and be acceptable to God because it is “acting”? I recall when as a young boy attending a high school play I heard one of the senior boys use foul language as part of the play. This boy was the son of an elder in the Lord’s church. What kind of example did this leave? What kind of influence did this have on people’s opinion of the church? It is also the case that even though these films may be portraying some real events that unfortunately happen in life; they may not be portraying reality. For instance, it is true that adultery is a real event in life. Yet the Bible brings reality to light when it teaches us that such should be avoided because it is sin (Hebrews 13:4; Matthew 5:27-28; Romans 7:3). It is true that immodest dress is a real event in life. But again the Bible shows reality when it condemns immodest dress (1 Timothy 2:9; Galatians 5:19). Foul language is a real event in life. The Bible shows reality when it condemns immodest dress (1 Timothy 2:9; Galatians 5:19). Foul language is a real event in life. The Bible shows reality by terming such as sin (Ephesians 4:31; Colossians 3:8; Exodus 20:7). Drunkenness is a real event in life. However, the Bible

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The *GOSPEL GLEANER* is dedicated to restoring New Testament Christianity. We welcome your comments and questions regarding any article found herein.

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The subject of this interview describes himself as “A Mississippian by birth, a Tennessean by adoption.” J. M. Powell is a scholar in the American Restoration Movement who has authored such books as *History of the Franklin (Tennessee) Church of Christ*. He co-authored two books, *The Church Is Building*, and *N.B.H.: A Biography of Nicholas Brodie Hardeman*. In 1987 he released, *The Cause We Plead: A Story of the Restoration Movement*. And just this year (2002) he issued a new biography of one of the great gospel preachers of the past, *The Man From Mars Hill: The Life and Times of T. B. Larimore*.



James Marvin Powell was born in Senatobia, Mississippi on March 12, 1907. A. H. Smith immersed him into Christ in 1920. He married Mildred Cliett on August 38, 1935. To this union were born two children: Patsy (Mitchell) and Monty Powell.

He received his education at David Lipscomb College (A.A.), Oglethorpe University (B.A.), Harding Graduate School (M.A.), and Lubbock Christian College (LL.D). Brother Powell began preaching in 1927. He labored with churches of Christ in Kentucky, Georgia and Tennessee. He has made two preaching and teaching tours around the world, including eight trips to the Middle East. Through the years he has served as a staff writer for several gospel journals including *Gospel Advocate*, *Minister's Monthly* and *20th Century Christian*. He worked with Blue Ridge Encampment for 32 years, including 25 years as director. He is a former adjunct professor for Alabama Christian School of Religion [now, Heritage Christian University], Nashville Bible School and David Lipscomb College [now, Lipscomb University]. He served as President and faculty member at Ohio Valley College in Parkersburg, West Virginia for four years.

Brother Powell has been a student of Restoration history for over 55 years. His research has taken him to the actual sites of historical events in Ireland, England, Scotland and New England. Brother Powell does not see churches of Christ taking their “roots” from the American Restoration Movement.

In 1991 I conducted the following interview with J. M. Powell on the subject of preaching. I did this interview with a number of men that I considered to be faithful veterans of both pulpit and pen. These interviews were published in *Gospel Advocate*, *First Century Christian* and *Gospel Gleaner*. My interview with brother Powell is seen here for the first time.

DENNIS GULLEDGE: How long have you been preaching the gospel?

J. M. POWELL: I have been preaching since the 3rd Lord's day, 1927 - the month of August. I had just entered David Lipscomb College as a student and woefully unprepared for this first effort. My text was 2 Peter 1:1-11, notes of which I still have.

DG: Can you recall the circumstances of your first sermon?

JMP: Yes. A cousin of mine secured the appointment at the then Cedar Grove church ten or twelve miles from Nashville, Tennessee. I went to brother C.

P. Poole, a faculty member who suggested the text. He thought this seven point sermon would be easy for me. Was it easy? No.

DG: How do you think the emphasis has changed since you began? Has the change been for better or worse?

JMP: I do indeed think the emphasis in preaching has changed since 1927. In my judgment the change has not been for the better. As a people we are prone to go to extremes. Sixty (75, DG) years ago the preaching was designed to “skin the sects;” dwell on first principles. Simply preaching the word in my judgment will do all the “skinning” that is necessary. There is power in the gospel. T. B. Larimore’s advice to young preachers was simply to “preach the word.” As preachers we cannot do more; we dare not do less.

Today we have gone to another extreme. The opposite of the preaching of 60 (75, DG) years ago. In my view the most effective preaching is somewhere between these two extremes. I’m simply pleading for a *balance* in preaching. Expository preaching will get the job done.

DG: Name three gospel preachers of the past or present who have influenced you the most in your preaching.

JMP: Three preachers who have had a great influence on my life were: N. B. Hardeman, B. C. Goodpasture and A. B. Lipscomb—one of the most polished preachers I have ever known. All of the preachers have gone to their reward. God bless their memory. Other preachers who have influenced me in one way or another: J. P. Lowrey, J. Roy Vaughn and T. B. Larimore.

DG: It seems that our brotherhood has seen a decline in debating over the past thirty years, or so. Do you agree that this is true, and if so, to what would you attribute the decrease in the number of public discussions?

JMP: For one thing our preachers are too ecumenical in their thinking; we do not know what we believe. The last article I ever had published in *Gospel Advocate* some two or three (September 1998, DG) years ago had this caption: “What Has Happened to Gospel Preaching?” I got letters and phone calls from every part of the nation —I suppose from older church members and

those gospel preachers who think it important to “preach the word.”

DG: What special word of advice would you like to pass on to young preachers who may read this interview?

JMP: My advice is found in 2 Timothy 4:1-2. This will cure the ills that plague us.

This being an interview about preaching, perhaps it would be in order to select an excerpt or two from the aforementioned article written by J. M. Powell. The article is entitled, “What Has Happened To Gospel Preaching?” In it brother Powell made these salient points: “What has happened to gospel preaching? The gospel preaching that made us a great and numerous people is no longer heard in many pulpits across the land. When was the last time you heard sermons such as ‘What Must I Do To Be Saved?’ ‘The Conversion of the Eunuch,’ ‘The Identity of the Lord’s Church,’ ‘Proper Division of the Word of God,’ or ‘The Sin of Denominationalism’?... “The pulpits, periodicals and radio and television programs need preachers and writers who will preach and teach sermons with substance. As of now, this is not being done on a wide scale. The Bible—and the Bible alone— is the book that needs to be preached and practiced. A ‘thus saith the Lord’ must be the standard of our preaching” (*Gospel Advocate*, September 1988, pp. 8-9).

Barton W. Stone once describe the rapid spread of New Testament Christianity in this country as a “fire in dry stubble.” Brother Powell has done his part to preserve an accurate knowledge of the history of that raging fire. He has kept the restoration spirit alive for us today, and for generations yet unborn, through the books and articles he has written.—PO Box 345, Mabelvale, AR 72103

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FOR SUCH A TIME AS THIS

Guy F. Hester



There is so much trouble in this old world that we have come to expect the unexpected and no longer are we surprised at anything. Little value is placed upon human life. Laws have been passed that allow abortion on demand, euthanasia is looked upon by some as the humane way to deal with the problem of aging, Alzheimer's disease, terminal illness, etc. There is so much disregard for the value and sanctity of human life that it is no great surprise when we hear on the news of a sniper gunning people down at random with no regard to age, gender or nationality. None of us can even guess what the future holds in store for us. Where will terrorists strike next! Nuclear weapons and other weapons, chemical, biological, etc., of mass destruction in the Middle East as well as the Far East! Therefore, the relevance of our title "For Such A Time As This."

We read in the Old Testament book of Esther, "Then Mordecai commanded to answer Esther, Think not with thyself that thou shalt escape in the king's house, more than all the Jews. For if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed: and who knoweth whether thou art come to the kingdom for such a time as this? Then Esther bade them return to Mordecai this answer, God, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise; and so will I go in unto the king, which is not according to the law: and if I perish, I perish" (Esther 4:13-16). The year was 481 B.C. Ahasuerus was king of Persia. Israel, the people of God, were in the province. The king had the leaders of 127 provinces to come for a celebration to last more than six months, 187 days to be exact. It was a time of debauchery, a feast of sinful immorality. The king sent for Vashti to come and show her beauty before all the princes, but because of her modesty, she refused. It was

suggested to the king that he reject Vashti and select another to be queen in her stead. The king accepted this suggestion and sent for Esther who was chosen. Esther was a Jewess. Her cousin, Mordecai, had offended Haman, who by trickery got a decree signed that all the Jews should be put to death. This was an unalterable decree. God stepped in and, in a providential way, delivered His people from the decree so that Christ might come of Abraham's seed as promised (Genesis 12:1-3). This account was written for our benefit (Romans 15:4; 2 Timothy 3:16-17).

Sin Was In Control. Esther had come to the throne "for such a time as this!" The king and the leaders were selfish, wicked and immoral. Sin was in control! "When the wicked beareth rule, the people mourn" (Proverbs 29:2). What about our educational leaders, national and world leaders, and even religious leaders? Some church leaders are worldly.

Leaders Guilty Of Neglect Then And Now. When Esther became queen, it was a time of worldly pomp and show. It was a time when the king and the leaders of the provinces took a six months vacation for revelry and sin. The nation and its welfare, homes, children, education, etc. were all neglected. The leadership in our nation is guilty of the same neglect. We are losing many of our freedoms, immorality is rampant (2 Timothy 3:1-5; Ecclesiastes 12:13-14). We need both national and local leaders who will protect our freedoms and purify the streams of immorality.

It was a time of strong drink. We are rapidly becoming a nation of drunkards. "Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise" (Proverbs 20:1). "Who hath woe? who hath sorrow who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder. Thine eyes shall behold strange women, and thine heart

shall utter perverse things. Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast. They have stricken me, shalt thou say, and I was not sick; they have beaten me, and I felt it not: when shall I awake? I will seek it yet again” (Proverbs 23:29-35).

It was a time of depravity and degeneracy. It was a time when the king demanded that his own queen, Vashti, come before the drunken wicked leaders of the 127 provinces and display her body before their lustful eyes (Esther 1). How true in our own time! Peter well describes so many of our day: “Having eyes full of adultery, and that cannot cease from sin” (2 Peter 2:14). Queen Vashti had the moral courage to dare to do right and how badly this kind of character is needed in our day (1 Timothy 2:6-10).

It was a time when the sacredness and sanctity of marriage was at a very low ebb. The king was willing to get rid of the queen for no fault of her own. In our day, in this “Christian nation,” one half of the marriages are ending in divorce courts (Matthew 19:3-9).

It was a time when human life was cheap. The leaders were willing to sign a decree to have two million Jews killed because one of them refused to bow to the wicked scoundrel, Haman! Not so very much unlike some Middle East political and religious leader of our day. Life today is cheap. The media is full of terrorism, murder, adultery, theft and hate.

It was a time that needed that great and good woman, Esther (Esther 4:13-16). She came into a position of great responsibility and her silence would have been sin. It was a time that needed people of conviction and prayer.

How sorely we need moral leaders of conviction who will not be silenced regarding the moral corruption of our own nation. Too many are more interested in popularity and votes than they are in doing what is right for our nation “for such a time as this!”

“For such a time as this” we need individual citizens who will stand up and say I shall not bow and tip my hat to the “Haman’s” nor follow the lead of the “Ahashuerus” of today. I will follow Jesus regardless of where it may lead me in this life; because ultimately it will lead me to heaven where no sin and wickedness shall enter in.

“For such a time as this” we need good people, men and women of conviction and prayer, working to preserve our freedoms and purify the streams of immorality and wickedness in our nation.—
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WHY SOME SERMONS FAIL

Foster L. Ramsey

All sermons are not masterpieces. Even preachers admit it. Even a sermon that is a masterpiece to some will not be so recognized by others. Even the very best sermons fail to some extent. There are many reasons for such failures.

Some **sermons fail because** people give no heed. Paul was an inspired preacher. He was a “master pulpiteer,” but Eutychus went to sleep (Acts 20:9)!

Sermons fail because people ridicule that which is preached. In the city of Athens, Paul preached of the resurrection of Jesus Christ, and the Athenians mocked the sermon (Acts 17:32).

Sermons fail because people consider themselves to be unworthy of eternal life. In Antioch of Pisidia, the Jews were so envious of Paul and Barnabas that they contradicted the sermons that were preached (Acts 13:45).

Sermons fail because the hearer will not endure sound doctrine. They want to hear words and lessons that “tickle” the ears. They resent reproving and rebuking, and they reject the truth of sound doctrine (2 Timothy 4:2-3).

Sermons fail because false doctrines and fables already have been accepted, and the hearer has no room for the truth (2 Timothy 4:4).

SWEAT THE SMALL STUFF

Allen Webster



Some religious people feel that as long as one has a sincere heart, the “little” details do not make much difference. Yet we don’t think this way about other matters which are not of eternal consequences. Consider:

If 99.9 percent is good enough, then...

Two million documents will be lost by the IRS this year.
 811,000 faulty rolls of 35 mm film will be sold this year.
 22,000 checks will be deducted from the wrong bank accounts in the next 60 minutes.
 1,314 phone calls will be misplaced by telecommunications services every minute.
 12 babies will be given to the wrong parents each day.
 268,500 defective tires and 14,208 defective personal computers will be shipped this year.
 403,206 tax returns will be returned incorrectly this year.
 2,488,200 books will go out every 12 months with the wrong cover.
 5,517,200 cases of soft drinks produced in the next 12 months will be flatter than a bad tire.
 Two plane landings daily at O’Hare Airport will be unsafe.
 3,056 copies of tomorrow’s *Wall Street Journal* will be missing one of the three sections.
 18,322 pieces of mail will be mishandled next hour.
 291 pacemaker operations will be botched this year.
 880,000 credit cards in circulation will turn out to have incorrect cardholder information on their magnetic strips.
 \$9,690 will be spent today, next Thursday, and every day in the future on defective, often unsafe sporting equipment.
 55 malfunctioning automatic teller machines will be installed in the next 12 months.
 20,000 incorrect prescriptions will be written this year.
 114,500 mismatched shoes will be shipped this year.
 \$761,900 will be spent in the next 12 months on tapes and compact discs that won’t play.
 107 incorrect medical procedures will be performed today.
 315 entries in *Webster’s Dictionary* will turn out to be misspelled (*Insight*, Syncrude Canada, Ltd.)

A LITTLE FAITH IS INSUFFICIENT. Jesus noticed the “small stuff.” He commented on the fall of a sparrow

(Matthew 10:29-31), a vine and branches (John 15:1-5, a lily (Matthew 6:28), the cry of need in a noisy crowd (Mark 5:25-34), a cup of cold water (Matthew 10:42), and a widow’s mite (Mark 12:42). He records and rewards the “little” things (Matthew 25:31-46; 16:26; Revelation 20:11-15). One small thing that brought His comment on four separate occasions was “little faith.” Worry (Matthew 6:30), fear (Matthew 8:26), doubt (Matthew 14:31), and an unwillingness to trust the Lord to take care of them (Matthew 16:8), all led the Lord to reprove them for having too little faith. Have we outgrown worry—or do we still lose sleep over things the Lord will handle? Have we conquered fear—or do we sometimes feel ourselves sinking back into it as Peter sank into the Sea of Galilee? Have we overcome doubt—or do we sometimes wonder if God will keep His promises? Do we completely trust the Lord to take care of us—or do we find ourselves stubbornly unwilling to let Him handle His part?

A LITTLE FAULT MAY RUIN A CHARACTER. A person may be very talented, but have one fault, and be a failure. Did you ever hear someone say, “I like that fellow, except he is always talking about himself?” Or, “She is a good person, but she is lazy.” Or, “He will give you the shirt off his back, but he’s bad to hit the bottle.” A little pride (Proverbs 16:18; 29:23), envy (James 3:16; Romans 1:29; 1 Corinthians 3:3), greed (Acts 5; cf. Judas), lust (Matthew 5:27-29), or malice (Ephesians 4:31; 1 Peter 2:1; 1 Corinthians 14:20; 1 John 3:20) can lead to big problems. A little social drinking (Proverbs 20:1) or being a little “critical” (Matthew 7:1-2) can bring on great consequences. The tongue is a little member, but it can kindle great strife (James 3:5).

A LITTLE SIN CAN CONDEMN US. God watches the “small stuff.” Jesus said, “...Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities” (Luke 19:17; cf. Matthew 25:21). James said, “For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all” (2:10). Ahab, the wicked king of Israel, suffered inglorious defeat upon the battlefield and dogs licked his blood (1 Kings 16-18). It is interesting to note the beginning of his downfall: “...Ahab worshiped Baal a little” (2 Kings 10:18; cf. 1 Kings 16:31; Ezekiel 16:47; Ecclesiastes 10:1).

A LITTLE FALSE DOCTRINE CAN POISON THE SOUL. God has always been a stickler for doctrine. The word *doctrine(s)* is found forty-nine times in the New Testament. It is the key word of three books in the New Testament—First Timothy, Second Timothy, and Titus (1 Timothy 1:10; 2 Timothy 1:7, 13; 4:3; Titus 1:9, 13; 2:1-2, 8). He expects us to “test our teachers” on doctrine (1 John 4:1). Jesus said, “He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much” (Luke 16:10). On the last page of the Bible, God wrote: “For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book” (Revelation 22:18-19; cf. Deuteronomy 4:2; 12:32; Proverbs 30:6).

“Small Stuff” can lead to big trouble. What about a decimal point out of place? One dollar lost in nation-wide sales can bankrupt a company overnight. What about a spark in the wrong place? What about a ball bearing or gas filter not functioning properly? What about a little hole in your tire? Like little acorns make the mighty oaks, little departures from the truth make big digressions (cf. 2 John 9-11).

Solomon said, “Little foxes destroy the vines” (Song Of Solomon 2:15), which relates to the Jewish agricultural economy. Grapes were a staple item, so watchmen protected vineyards from the thieving animals. Sometimes a watchman guards against bears, while foxes entered undetected and ruined the crop. So it is in many churches. We guard against what we call “big” departures from the faith, but dismiss small ones thinking they make little difference. A combination of foxes may do as much damage as a bear. The poet phrased it:

A pebble in the steamlet scant
hath changed the course of many a river.
A droplet on a tiny plant
hath warped the giant oak forever.

No man has made the right approach to God until he understands the importance of small things. “Sweat the small stuff”—it matters.—PO Box 520, Jacksonville, AL 36265

I WILL LEAD ON GENTLY

G. K. Wallace

A good leader will display tender consideration for the old, young weak and unfortunate. Jacob knew this when he said to Easu, “I will lead on gently.” He realized “If they overdrive them one day, all the flocks will die” (Genesis 33:13). A good leader will not overdrive.

We may “overdrive” by continual controversy about “words to no profit” (2 Timothy 2:14). It is so easy to reject the weak if they have not reached the heights of the strong (Romans 14:1). It is tempting to condemn the young if they do not know life as we who are older know it. We may require of the young and weak a degree of courage and other graces which in their case may be only buds.

We may “overdrive” by preaching nothing but severe truth, threatening and punishment, and never emphasize the great promises of God. It is ours to console as well as to condemn. The great comforting passages of the Bible should not be reserved for funerals only.

We may “overdrive” by manifesting austerity, suspicion and harshness toward those who disagree with us. We must do good unto all men (Galatians 6:10). To return good for evil is indeed a golden rule (Matthew 7:12). Faultfinding has a place, but not to the neglect of worthy praise. “Fathers, provoke not your children, that they be not discouraged” (Colossians 3:21). We may discourage even the strong by dwelling upon the woes and trials of Christianity and saying little or nothing about its joys.

Jesus has a special place in his heart for the poor and downtrodden. He was tender and kind to the most sinful. Even to those who would become leaders he said, “I have many things to say unto you, but you cannot bear them now” (John 16:12). We should not drive like Jehu,

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WHY ONLY 10 COMMANDMENTS?

John T. Polk, II



Why are there only 10 commandments? What is the rest of the Bible for?

That is a very good question that points to the ignorance and confusion created by those who “keep the 10 commandments” today.

THE DECALOG BATTLEGROUND

The “Deca” [=10] “log” [=word or commandment] has represented the conflict between religion and paganism, certainly in our society, and in many others, also. Some impose them to elevate morals, some oppose them to destroy religion, some suppose them over all mankind, some repose on the subject of their influence, but none can dispose of them entirely.

Those who argue from the non-constitutional position of “separation of church and state” [those words never occur in the United States constitution document! jtpII] oppose the Decalog probably because the first four of them are purely religious in that they define man’s relation to God; and the last six societal because they place limitations on man’s relation to man.

Those who argue from the unscriptural position that the Decalog is the “perfect moral code” seemingly ignore the fact that society refuses to legislate a weekly “holy day” or that state buildings are covered within and without with idols taken from mythology.

Certainly posting the Decalog on walls will not change society because all people are not raised “in covenant” with Moses’ laws like the Israelites were! This religious graffiti whether in the form of billboards or placards is mostly offered like “pearls before swine” (Matthew 7:6) because “to those who are defiled and unbelieving nothing is pure” (Titus 1:15). The effectiveness of God’s Word is witnessed, not in how many public places it is viewed, but in how completely private hearts are shaped by it (Deuteronomy 30:6; Romans 2:28-29; Galatians 5:1-6; 2 Corinthians 3:1-3).

“10 Commandments,” however, has become a figure of speech for complete mastery of some subjects. There are “10 Commandment” books for how to succeed in: gambling, business, understanding one’s own self, marital and parental relationships, dieting, drinking alcohol, etiquette, emailing, political campaigning, sexual pleasure, ad infinitum. This, along with the base of 10 in mathematics, has popularized the notion that “10” is a complete presentation of any subject.

Although the first 10 amendments to the United States Constitution (a.k.a. “The Bill of Rights”) were ratified on December 15, 1791, they certainly are not all the amendments that have been made to that constitution! The first 10 commandments in Moses’ Law were never intended to be the perfect moral/religious code of conduct, but occupied a similar place to the “Bill of Rights” in U.S. constitutional law. They are only the introduction to the rest of that law. No one should think that only observing the “Bill of Rights” makes him/her a legal citizen, or that all U.S. Law has been fulfilled. If that were so, Congress should disband immediately! Neither should anyone presume that an Israelite would have fulfilled all Mosaic Law by only keeping the first ten. They were not all there was to God’s Law then, and neither are they today.

THE DECALOG DOES NOT SAVE ANYONE TODAY BECAUSE

1. *It is not universal law.* It was never given to goims (Gentiles, or non-Israelites), that is, anyone but Israelites. God specifically ordered Noah to “Make yourself an ark” (Genesis 6:14) and obedience to that command in Noah’s day saved (Cf. 1 Peter 3:20), but no one else could be saved by obeying that same command. Just so, the Decalog was the opening part of “the statutes and judgments” God gave to “all Israel” (Deuteronomy 5:1). Moses said, “The Lord our God made a covenant with us in Horeb. The Lord did not make this covenant with our fathers, but with us, those who are here today, all of us who are alive” (Deuteronomy 5:2-3). Nowhere in the

Old Testament are these statutes and judgments enforced upon any other nation than Israel! The outsiders required to keep these ordinances were only those “strangers” sojourning among the Israelites (Numbers 15:13-16), not strangers living outside of Israel. By contrast, however, the law of Christ is for “every creature” (Mark 16:15-16) whether Jew or Gentile (Romans 1:16; Galatians 3:13-14).

2. ***It was to lead to Christ, not supplant Him!*** Paul said this in Galatians 3:19: “What purpose then does the law serve? It was added because of transgressions, till the Seed should come to whom the promise was made; and it was appointed through angels by the hand of a mediator.” “The Seed” who answered God’s promise to Abraham was Jesus Christ (Galatians 3:16). God’s Law through Moses was never intended to do anything except lead those who were following Abraham to Christ (Galatians 3:15-29). Jesus’ covenant is not like the one God gave to the Israelites when He delivered them from Egypt (Jeremiah 31:31-34; Hebrews 8:5-13). Hence, the word “new” is used for Christ’s Law (Matthew 26:28-29); Mark 1:27; John 13:34-35; Acts 17:18-19; 1 Corinthians 5:7; Galatians 6:14-15; Ephesians 2:11-17; Hebrews 8:1-13). God never planned to use Moses’ Law again!

3. ***It is not enough.*** It is not a “perfect moral code” because God never intended it to be so, the rest of the details were contained in the rest of Moses’ Law. One can observe it but still: hate (Cf. 1 John 3:15), curse and swear without using God’s name (Cf. James 5:12; Ephesians 4:29; 5:3-4); beat someone half to death (Cf. Romans 13:10); and refuse to: love (1 Corinthians 16:14), forgive (Matthew 6:15), honor marriage (Hebrews 13:4), earn a living (Ephesians 4:28). One could ignore what Paul taught in 1 Thessalonians 5:14, “Now we exhort you, brethren, warn those who are unruly, comfort the fainthearted, uphold the weak, be patient with all.” The very fact that other Scriptures must be used either to explain in Moses’ Law what was meant in the Decalog, or to state the requirements of Jesus’ Law proves that the Decalog by itself was never intended by God to completely cover morals or worship under either Law! There is no specific worship described in the Decalog.

If only “the 10” were observed under Moses, Israelites could have been saved with no: creation proof of

God’s existence, law of marriage, circumcision, worship sacrifices, ark of covenant, altars of sacrifice or incense, menorah, tabernacle/temple, priesthood days of Pentecost or Atonement or Passover. None of these are mentioned in the Decalog, but since these were required of those living under Moses, it is proof positive that God never intended for the Decalog to be all that was necessary to observe.

If only “the 10” can save us today without observing Jesus’ Law, then: one can be saved and never: love God and Christ, believe in Jesus as the Christ the Son of God, repent of sins, be baptized into Jesus’ death for the remission of sins, observe the Lord’s Supper, worship on the first day of the week, sing and make melody in the heart, give [h-m-mmm, no wonder people observe Moses’ 10 instead of Jesus’ Law, jtpII].

4. ***Jesus used none of them to summarize obedience to God!*** Jesus was asked, “Teacher, which is the great commandment in the law?” His answer gave two, neither of which are found in the Decalog. “Jesus said to him, ‘You shall love the Lord your God with all your heart, with all your soul, and with all your mind. This is the first and great commandment. And the second is like it: You shall love your neighbor as yourself. On these two commandments hang all the Law and the Prophets’ (Cf., Matthew 22:37-40, NKJV). The “first” is from Deuteronomy 6:5 and the “second” from Leviticus 19:18, but the Decalog is only recorded in Exodus 20:1-17 and Deuteronomy 5:1-21).

Since “all the Law and the Prophets” hung on these two commandments, then: (1) Jesus never believed the “sabbath day” was an eternal, universal, unchanging command that even Christians would observe. It was one of the details that changed from Moses to Jesus; (2) the Decalog did not summarize either “the Law and the Prophets” (Moses’ Law) or Jesus’ Law (Matthew 5:1-7:29 and the rest of the New Testament); (3) there was a higher, deeper purpose for observing God’s Law through Moses than the mere details contained in that Law. The details were not unimportant but should have reinforced the deeper meaning of God’s Law (Zechariah 7:8-13; Matthew 23:23). God changed the details (“the law”) through Jesus Christ, but the higher, deeper purpose for observance is

(Continued on page 13)

BUT THAT'S MINE!

Jimmy Palmer

Ask yourself the following question: "Is it easier for me to give someone an item that I count as 'mine,' or is it easier to give that same someone an item that is theirs to begin with, but with which I have been entrusted?" Surely your conclusion is, of course, "I would more easily relinquish that which is someone else's to begin with, rather than having to 'give up' something that is 'mine.'" In your life as a Christian, a faithful child of God, have you ever considered: "What is mine versus what is God's?" Let's make a list with two headings—God's and Mine. But before we make any assignments, let's first define possession and lay some ground rules. "Come now let us reason together" stated the prophet in Isaiah 1:18. Let us examine God's word—that lamp to our feet and light to our path—whereby we gain guidance and understanding (Psalm 119:104-105).

We must first understand the question of how one determines ownership before we can make our list. One way to determine ownership is to distinguish items by marking them with an insignia. In Mark 13 we see Jesus speak of such when the Pharisees attempted to trap him in a discussion of whether or not one should pay taxes. The Lord said, based on the fact that the coin bore an image and inscription of Caesar, the coin was then Caesar's. Has God marked what is His? Indeed He has. In Genesis 1:26-27 we read that God made mankind in the image and likeness of the Godhead. We are made in the very image of God, we bear His image, and based on the same reasoning that Christ made with the Pharisees, we are His. We are not our own. We are God's. Whose image do you bear?

A second way of understanding ownership is that when one makes something, it is accepted that the creation then belongs to the one who made it. Should you build a house, or a boat, or a paper airplane, would you not say: "Look what I have done...this belongs to me"? In Hebrews 3:4 the principle of ownership by building is addressed, and we know that "He who built all things is God." The inspired Psalmist recorded in Psalm 24:1-2 that the Earth, all its fullness, all who dwell therein is the Lord's, for He has made it all. The incredible creation itself both bears the markings of, and declares the glory of a true and living God (Psalm 19:1). Who made you?

Another way of determining ownership is through purchase. When you buy something you rightfully consider

it as your own. Ownership takes place after you exchange something of value, such as goods or services. What does the Bible say God has purchased? Acts 20:28 tells us that God has purchased the church (see also Ephesians 1:14). And with what did He purchase it? The blood of His only begotten Son was given in exchange (1 Peter 1:18-19; Hebrews 9:11-12). The Lord our God paid a price none of us could pay in order to "redeem us from every lawless deed and purify for Himself His own special people, zealous for good work" (Titus 2:13-14). Who paid the price for you?

Now that we have shed the light of God's word on our question of ownership, shall we make the list? Is that even still necessary? Did we not conclude that all of mankind is God's for He made it in His image? Did we not determine that the Earth and everything in it is God's for He made it? Did we not learn that the church of Christ (the name itself implies ownership) is His for He bought it with His blood? What, then, is left? Of course, not a thing is left we might call our own. Our side of the list is blank.

So, what are we to make of this study? We can know and understand that everything is God's. We can know that He has entrusted each of us with that which we are to use to His glory (Matthew 25:14-30; Romans 12:1-2; 2 Peter 1:3-4). Call to remembrance the initial question I posed: "Is it easier for me to give someone an item that I count as 'mine,' or is it easier to give that same someone an item that is theirs to begin with but with which I have been entrusted?" I believe the scriptures make it crystal clear that you are "not your own" (1 Corinthians 6:19-20). We must understand that all we claim as "mine" is really "on loan from God," to be used to His glory. Are you ready to follow the example of the Macedonians as "they first gave themselves to the Lord" as recorded in 2 Corinthians 8? Will you, this day, choose to give yourself and all with which you've been entrusted so that it might be used to God's glory? Are you willing to acknowledge that all is God's: "my" money, "my" possessions, "my" children, "my" abilities, "my" time, "my" life? Are you prepared to give with greater readiness and with greater ease keeping all these things in mind?

What will your answer be?—You may contact Mr. Palmer at jmpalmeraaa@yahoo.com

ARE YOU CARNAL?

T. Pierce Brown



Paul said in 1 Corinthians 3:1-3, “And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?”

It is interesting to note that the word “carnal” in verse one is from *sarkinos* and the word in verse three is from *sarkikos*, at least in the text that we have. It is my judgment that whenever the Holy Spirit uses a different word that may seem to be synonymous with another, that He does so with a purpose in mind. We may not yet understand the purpose.

Some commentators suggest that the word “carnal” means “unregenerated.” However, it should be evident that it does not. Verse one specifically says, “unto carnal, even as unto babes in Christ.” Those to whom he wrote were saints (1 Corinthians 1:2). They were not just “called to be saints” as the KJV puts it, but were “called saints.” They were sanctified, or set apart as Christians. However, they were as babes in Christ, who were still acting, in some cases, as unregenerate men might act.

It is probable that the word *sarkikos* is a word that suggests a more serious condition than *sarkinos*, for in Romans 7:14, when Paul is describing himself in his condition before he became a Christian (as I view his statement), he says, “carnal, sold under sin.” In my judgment, Paul recognized that even as a Christian he would sin, but it is hard for me to imagine that he would say he was “sold under sin.” However, the Corinthians were not only babes in Christ, they were “walking as men” who were unregenerate, with hate, envy and strife being practiced. We need to make a Bible distinction between a man who sins occasionally or incidently as a result of some weakness or ignorance, and a man who continues in the practice of sin as the Corinthians were apparently doing on this occasion. In other words, there is a difference in a man who “walks like a man” in his regular walk, and a person who “looks like a man” at one particular moment.

So there may be two answers to the question, “Are you carnal?” If you have a carnal mind (Romans 8:6-7), set to be at enmity with God and are determined that you will do what you want to do regardless of what God says, then you are carnal (*sarkikos*). In that case, you are in a terribly dangerous situation, for Paul says, “To be carnally minded is death” (Romans 8:6). However, if you are merely temporarily acting like ordinary men instead of as a Christian, you are still carnal (*sarkinos*) and sinning, but are not in as serious a condition as you could be. Not all “carnal” things (fleshly) are sinful, as Paul shows in such passages as 1 Corinthians 9:11, but if one acts merely or primarily in terms of carnal (fleshly) desires, he will sin. This fact is so important that we think it worthy of additional emphasis, especially since we do not remember ever seeing or hearing it emphasized. Each of us must have fleshly things in order to live, for we are fleshly. Eve’s desire for pretty things (delight to the eye), or for tasty food was not sinful. But her focusing on what she wanted instead of what God wanted led her to sin. It will always be so.—1068 Mitchell Avenue, Cookeville, TN 38501
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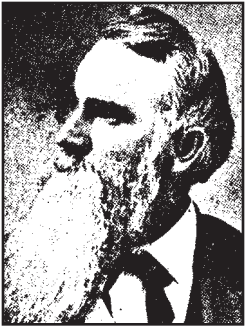
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Dennis Gullede, Evangelist



“PRACTICAL COMMON SENSE AND DISCRIMINATION”

William Lipscomb



Some will remember that our good Brother North, with a slight touch of sarcasm, intimated that the use of these powers in the examination of religious matters is not to be encouraged. Now it may suit my brother to surrender the privilege of being an intelligent thoughtful being. Till I find in the word of truth some specific command to that effect, I prefer to be just what God has made me and feel that I honor him by using the powers of judgment and discrimination with which he has blessed me. For one thing I am held accountable; that is, that I use these gifts honestly. I have the right—yes, more, it is a duty imperatively laid upon me—not only to “see with the eyes and to hear with the ears, but to “understand with the heart,” before I can become a partaker of the offer of redemption in Christ. To accept a matter simply because it is old and has the indorsement of distinguished and influential names honors neither God nor his creature, man. Usage, no matter how long continued, has no power to convert error into truth. The fact that the world has been for centuries dominated by some sort of ecclesiastical tyranny gives no reason why we should, in the face of the gradual unshackling of the human soul, resist the breaking of the bonds of servitude by a blind, unquestioning acceptance of what has passed for right in ages gone by. There is no call that we, by a superstitious reverence for what is hoary with age, should endeavor to stay the onward march of true religious freedom, as with steady tread it moves toward the goal of untrammelled personal responsibility.

God asks of no man the acceptance of that which he cannot understand. He offers to the world the way of redemption, simple, plain, intelligible. He has befogged it with no mysteries; he has robbed it of life by no dry, meaningless formalism. He has given it to the world as the “wisdom which is from above,” instinct with power to

fight its battles in the “rough and tumble” of human activity. It stands ever ready to meet the severest scrutiny of any one who will, honestly and honorably, seek to put to the test its ability to make good every claim of being the source of unalloyed blessing to man. “By their fruits ye shall know them” is a challenge to the world for a fearless examination of every influence exerted upon human hearts and every effect upon human character. As the ages go by and history, individual and national, repeats its lessons of instruction and warning, stronger grows the confirmation of the worth and enduring ability of the provision which has been given for the complete redemption and restoration of man. Turn on the searchlight of “common sense,” apply the most sensitive test of “discrimination,” and the perfection of what has been done but stands forth the more clearly developed in the fullness of its power to meet and sanctify every need of the human soul. I should be ashamed to offer my fellowmen a cure for every ill of mortality that hesitates to undergo the closest examination of its merits or that fails in the hour of honest trial to vindicate its claim to supremacy over any and every scheme proposing to bless man. Its power to save, redeem, and exalt is the implanted vital purity of its principles penetrating the innermost recesses of the heart of man, and there enthroning themselves as the source and inspiration of every thought and act.

Thousands of men today are standing aloof from the demands of the gospel, simply because it has been presented either as a ceaseless wrangle of bitter contention; as a blinding, befogging mysticism, a dry formalistic routine of meaningless ceremonies; or as a gala-day parade of childish frippery and worldly blare and fantasy as destitute of religious significance as the beating of the Hindoo tomtom. Man finds in all the hubbub of so-called “religious activity” nothing that takes hold of life, nothing that vigorously calls out the energies of manhood, nothing that treats him as a thoughtful, intelligent being, or impresses upon his heart that it means something to belong

to Christ. The frothy pretense that makes such a showy exhibition of itself under the name of religion fills his soul with unutterable disgust. He calls for that which has in itself the solid worth of real power. He asks for something more soul-satisfying and substantially real than shallow, fitful claptrap of modern revivalism. The artful trickery resorted to in these latter days to convert (?) the world and swell the roll of “additions” offers nothing that invites the careful, thoughtful discrimination of those desiring something real, strong, and vigorous. No wonder he is more than willing to leave the manipulation of the whole business to children and that class of restless, discontented women to whom home keeping and the duty of caring for the family are “burdens too grievous to be borne.”

The glory of the religion of Christ is its perfect adaption to every need of man, a complete answer to every question concerning origin, present existence, and eternal destiny—a full treasure house of outfit and implement for the whole battle of life. It is lacking nowhere; it stands ready for every emergency and is willing to rest its claim to divine birth upon its ability to do for man what all the philosophies of earth and wisdom of the sages have failed to accomplish. It challenges to fullest the tests of practical common sense and the severest discrimination, honestly and fairly applied. To look upon it as a beggar for a pittance of the world’s favor, or as seeking aid, comfort, and strength from any sort of worldly support or protection from decrees of courts or human legislation, is to rob it of its God-given supremacy and dethrone it as the master potency in shaping human destiny for time and eternity. All it asks is a practical, real, unhindered entrance and absorption into the vital energies of existence, and the privilege of bringing forth fruit in a natural, unrestrained, unforced way. The right to do this no honest heart can consistently refuse. When it fails to meet every call upon its vigor, to seal with success its claims amid the most arrogant pretensions of human wisdom, and to make good its right to be the supreme agency in the renovation of human character—to be, indeed, “the power of God unto salvation”—men will have a just excuse for slighting its offers and setting at naught its demands. But standing before the world today, unwasted in its vigor even by the faint-hearted service of its advocates, and undaunted by

the bitterest, most dishonest and unscrupulous attack of its enemies, it fears not the trial of its worth and Heaven-born strength by the most searching test of “practical common sense” and just “discrimination.” This is the religion my Master taught and commanded his elect ones to proclaim to the world in his name. This is the religion which he freely offers to man, a remedy for the ills of time and a passport to all that is pure and transcendently glorious beyond the river of death. To accept or reject is a matter left to the decision of every responsible human creature in the exercise of the powers of mind, heart, and soul with which God has blessed him.—*Gospel Advocate*, November 5, 1905 (Photo from, *The Gospel Advocate Centennial Volume*, Gospel Advocate Co., 1956. Used by permission).

WHY ONLY 10 COMMANDMENTS? Continued from page 9

still the goal (Hebrews 7:11-12; 1 Timothy 1:3-5; Romans 13:8-10).

Since Jesus has come, the Old Testament is “for our learning” (Romans 15:4), lessons (1 Corinthians 10:1-11), and to surround us with “so great a cloud of witnesses” (Hebrews 11:1-12:2), but not for our obedience to its details of law (Romans 3:19-26). Jesus’ law will judge those of us living today, not Moses’ (John 12:44-50).—125 The Trace, Dover, TN 37058

OUR PLEA

No book but the Bible.
No creed but Christ.
No name but the divine.
No plea but the gospel.
No aim but to save.
In Christ — Unity.
In opinion — Liberty
In all things — Charity



CHEER UP, MY BROTHER

(Acts 18:8-9)

M. W. Kiser



Our title is from the hymn, "Farther Along." God means for His people to be encouraged while doing heaven's business (1 Corinthians 3:9; 15:58). The bravest of men sometimes are afraid. Even Iron, when it gets in enough fire will melt! Elijah (1 Kings 19:4); John the Baptist (Luke 7:19-20); and the Apostle Paul (2 Corinthians 7:5). We don't need miracles and visions. We have everything ready at our own disposal to help (2 Peter 1:19; 2 Timothy 3:16-17; Matthew 24:35). Three ways we can cheer up our brethren.

I. WE MUST ANSWER THEIR DISCOURAGEMENT PROBLEM. ("Be not afraid...") Why are some discouraged?

- A. They think they cannot do anything.
 1. Some have willed to be unused and unusable (like muscles).
 2. You can be cheery and say "amen!"
 3. And, what is their reward? (1 Samuel 30:24; Matthew 10:41).
- B. Their talents are few.
 1. Do what you can! (Matthew 25:14-30).
 2. Our greatest enemy is still "fear."
 3. "A little man with one talent can be a nuisance to the devil and a champion for Christ."
- C. The work is difficult.
 1. That which is easy to do is usually not worth doing.
 2. Look at Moses before Pharaoh (Exodus 3:1-2; 13:17-21).
 3. The devil roars before those who do him damage.
- D. They are not appreciated.
 1. It doesn't take much to tickle or torture

2. Joseph, nor David, knew any appreciation till they had finished.
 3. You did not enter the Lord's army to be honored by men.
- E. They see so little success.
1. What if farmers measured future prospects by present failures?
 2. Non-success is trial of faith to be expected (Luke 8:11-14).
 3. Lord's business has two parts, "Ours" and "His" (1 Corinthians 3:6-7).

II. WE MUST ASSURE THEM OF THE DELIVERING POWER. "speak and hold not..."

- A. What is that power? (1 John 5:4; Ephesians 6:17; 2:8-9; Hebrews 11:6).
- B. How is that power produced? (Romans 10:17).
- C. Why does faith cause us to preach?
 1. Because we are debtors (Romans 1:16-17).
 - a. As steward, we must be faithful.
 - b. The very love of God constrains.
 2. It is the only way to perpetuate the faith (2 Timothy 2:2).
 - a. Will the next generation fault us for forgetting them?
 - b. The Restoration movement sets on a solid foundation.
 3. Because of the common lot of man (Romans 3:23; 6:23; Ezekiel 3:17-19).

III. WE MUST ANCHOR THEM ON THE DIVINE PROMISES.

- A. The promise of His presence. "I am..." (Romans 8:31; Matthew 10:39; 2 Corinthians 12:9).
- B. The Promise of His protection. "No man..."

(Matthew 10:28; Acts 18:10-17; Romans 8:35-39).

- C. The Promise of His plan. "I have..."
 - 1. We preach to glorify God; therefore we are successful whether anyone is converted or not!
 - 2. God's way is sufficient. We don't need a monkey show!

Consider the last verse of "Farther Along." How meaningful then those words of our title!—104 Calhoun Avenue, Sylacauga, AL 35150

I WILL LEAD ON GENTLY
Continued from page 7

but lead like Jesus. We move a lighted candle slowly lest it go out. A fire almost expiring can be put out by a strong wind. A tender plant can be watered too much. In dealing with the weak we would do well to follow the hospital rule: "Walk softly and speak quietly." We are all little children first and have to learn to walk. "The Lord's servant must not strive." We must have "a heart of compassion, kindness, lowliness, meekness, longsuffering; forbearing one another...and love which is the bond of perfectness (Colossians 3:12-14). These qualities help to make a good leader. (*Torch of Truth*, Winter 1990)

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Thank you to those whose kind contributions assist in the publication of *Gospel Gleaner*. We appreciate your fellowship in this effort.—Editor

“BOOK, CHAPTER, AND VERSE”

Dave Miller

In recent years, an increasingly popular sentiment has arisen which maintains that the explicit citation of Bible book, chapter, and verse in pulpit proclamation is somehow unsophisticated, ineffective, or inappropriate. With this emerging mentality has come a dramatic reduction in both the amount of scripture incorporated into the sermon and the extent to which the sermon's subject matter is derived directly from biblical texts. Many preachers now pad their sermons with appeals to modern “experts” in theology, psychology, and sociology. They pride themselves on staying abreast of the “latest thought” available from the academic community and draw freely from this body of information as source material. We have “set ourselves up” for an extremely dangerous and spiritually destructive circumstance which historically has heralded the decline of God's spiritual nation (e.g., Deuteronomy 6:6-9; Joshua 1:18; Psalm 1:2; Hosea 4:6).

Please consider why Gospel preachers ought to provide their listeners with direct Scriptural citations:

SUCH A PRACTICE HELPS HEARERS LEARN THE BIBLE. Countless are the times that one's grasp of the content and structure of the Bible is facilitated by knowing precisely where a particular doctrine, principle, or truth is taught in Scripture. One learns and memorizes passages by reading and meditating for oneself (Acts 17:11; Luke 16:29; 1 Timothy 4:13). If the preacher does not use and identify Scripture in his sermon, he is at the very least failing to contribute to his hearers' acquisition of Bible knowledge. Perhaps he is even hampering this extremely vital process.

QUOTING SCRIPTURE and requiring direct citation minimizes the tendency to make vague allusion to Scripture and, in so doing, to fail to take context into consideration. Error is often undetectable when disguised in the garb of a few familiar-sounding words or phrases severed from their original context. Even when inspired writers refrained from giving a specific Old Testament source, they were careful to quote the passage verbatim (cf., Hebrews 2:6ff, 4:4-7, 5:6). Doctrinal deceptions are constantly being foisted upon the simple and innocent (Romans 16:18) by the denominations and false brethren as they evade decisive and definitive contextual support for their erroneous religious views. Many disagreements and misconceptions

would be settled and clarified if individuals did not justify their religious views by saying, “Somewhere in the Bible it says...”

DIRECT SCRIPTURE CITATION impresses upon the hearer that the preacher is not speaking “of himself” (cf., John 7:16; 8:28; 14:10), or asserting his own ideas (1 Peter 4:11; 2 Peter 1:20-21, but rather permitting God to speak for Himself. Explicitly telling the audience where the words are found in Scripture emphasizes to them that they are accountable to God—not the preacher. It is His words (not the preacher's) that are “powerful” (Romans 1:16; Hebrews 4:12) and able to save them (James 1:21). Additionally, even academia held that it is only fair and ethical to give full documentation when alluding to the work of someone else.

FINALLY, GIVING HEARERS sufficient information for them to locate a passage is appropriate because Jesus and others did essentially the same thing. Of course, chapter and verse divisions were unavailable in apostolic times; but faithful speakers gave sufficient indication by which their claims could be verified. Though occasionally a speaker would preface his Biblical quotation with a simple formula such as “It is written” (Matthew 4:4, 7), he usually included more details which enabled the listener to “zero in” on the specific text. Study carefully the following passages and notice how the inspired speaker provided clues to the specific source by identifying the Old Testament book, author, or canonical division (e.g., law, Psalms, or prophets—Matthew 3:3, 12:39, 13:14, 15:7, 24:15; Mark 7:6; Luke 20:42, 24:44; John 1:23; Acts 1:20, 2:16, 25, 3:22, 13:33, 35, 40, 15:15, 28:25).

Christians living today are not addressing Jews who were so familiar with the Old Testament that they needed to be reminded of a passage. We are addressing the denominations and the irreligious—all the more reason to specify our Scriptural source.

Why do some seem so reluctant to give book, chapter, and verse in their preaching? Perhaps some are threatened by the practice because their own knowledge of Scripture is inferior to that of those who are able to do so. Perhaps some have embraced false doctrines which cannot survive the straightforward scrutiny of scripture. Avoiding explicit scriptural citation facilitates religious seduction.

Maybe to them, constantly quoting Scripture does not fit well with the modern, “sophisticated,” “educated,” “smooth” approach. Such “education” is akin to what Paul called “false knowledge” (1 Timothy 6:20). Such “smoothness” sounds like the “smooth things” which Isaiah denounced (Isaiah 30:10).

Brethren, there will never come a time when culture or historical circumstances will warrant an abandonment of straightforward, Scripture-quoting proclamation of God’s word. Let us not be ashamed (Romans 1:16) of the Bible. Let us present it faithfully to lost humanity and do all we can to encourage them to “check it out” (Acts 17:11; 1 Thessalonians 5:21) as did the noble Bereans!—*Dave Miller recently took the position of the Chairman of the Department of New Testament Studies at Apologetics Press Inc., 230 Landmark Drive, Montgomery, AL 36117.*

WHAT I OWE MY HOME CONGREGATION

Frank L. Cox

Unto the Church of the Lord in every locality, I am under solemn obligation to the extent of my ability, but unto my home congregation, I am under special obligation.

I want my home congregation to radiate a wholesome influence in the community. Therefore, I owe it the example of a good life. For it I must “live soberly, righteously and godly” (Matthew 5:13, 16).

I want the strangers who enter the door of the meeting house to feel at home, to learn to love us, to return from time to time. They are our guests; I must entertain them. I owe it to them, and to the church to show myself friendly. I must not stand back and wait for others to greet them; this I must do (Hebrews 13:2).

No congregation can make progress without faithful and efficient leaders. To a certain extent, the members of the church make or break their leaders. To the end that our leaders may be stronger and more efficient, I must give them my support. I must pray for them. As long as they are true men, I must not embarrass them in the work

(1 Timothy 5:19).

My home congregation has financial obligations which are due at regular intervals. Whether I give or do not give, these obligations must be paid. If it is right for my congregation to pay its obligations each week, it is right for me to give each week. Though circumstances may force me to be absent at times, my contributions should find their way to the treasury of the church (1 Corinthians 16:1-2).

I know that the very existence of my congregation depends upon the attendance of its members. In fact, the attendance is the life of the church (Hebrews 10:25). For this reason, I must attend the services...all services I can. For all that I have, I would not have said that my congregation perished because I would not attend the meetings.

I want my home congregation to grow, to multiply in members. Therefore, I must set to the noble work of winning souls for Christ (Luke 19:10). This I can do by preaching and persuading; this I can do by persistent effort; this I can do by bringing them to our meetings.

My home congregation cannot thrive in a frigid atmosphere. I must not by my carelessness allow the church to become a place where hearts are chilled. I must make it a place where hearts are warmed. Therefore, I owe it to my heart, the warmth of my life, I must forgive and forget (Matthew 6:14-15).

Wishing to be honest, I must meet my obligations to the best of my ability. I must with the help that God gives, play my part in the incomparable work of building up the body of Christ.

THE BEST BIBLE SCHOOL TEACHER I EVER HAD

- 1) Always was there,
- 2) Always was on time,
- 3) Always had a smile,
- 4) Always had patience,
- 5) Always had the lesson prepared,
- 6) Always taught the Bible,
- 7) Always urged the class to stay for worship,
- 8) Always prayed for his pupils,
- 9) Always checked on me when I was absent.

CULTURAL WOMAN'S ROLE

Owen D. Olbricht



Are the instructions in Scriptures concerning the role of woman simply a reflection of the cultural practices of the day? What was the involvement of women in the religious activities of the Greek and Roman world? Was Paul's instruction based on the attitudes of the culture where the churches were established?

PAUL'S INSTRUCTION

A careful consideration of Paul's teaching concerning women reveals that Paul was not appealing to the customs of the day. Rather he stated that women were to follow God's ordained plans for them.

In three different passages he appealed to God's order from creation when writing concerning the role of women. He wrote:

"But I want you to know that the head of every man is Christ, and the head of woman is man, and the head of Christ is God. For a man indeed ought not to cover his head, since he is the image and glory of God; but woman is the glory of man. For man is not from woman, but woman from man. Nor was man created for the woman, but the woman for the man" (1 Corinthians 11:3, 7-9).

"Let your women keep silent in the churches, for they are not permitted to speak; but they are to be submissive, as the law also says. ...If anyone thinks himself to be a prophet or spiritual, let him acknowledge that the things I write to you are the commandments of the Lord" (1 Corinthians 14:34, 37).

"For Adam was formed first, then Eve. And Adam was not deceived, but the woman being deceived, fell into transgression" (1 Timothy 2:13-14).

These passages clearly teach that God created woman for man. For this reason, her relationship to men is to be one of submission.

This was not true of the women in the Greek and Roman world. They were much more involved in community affairs and religious activities than many think. Instead of encouraging women to follow the culture of the day, Paul's instructions for women were counter cultural. Women had

leading roles in the pagan world.

"Substantial evidence exists to indicate that women held many of these public offices and were expected to exercise their public religious duties just as men were. Women's names are recorded in a wide variety of official inscriptions recording-and honoring-their public service and generosity. They maintained temples and sponsored games, processions, and sacrifices."¹

In agreement with this Abrahamsen wrote, "Women served as priestesses and other leaders in most pagan cults, including Diana, Isis, Livia, Dionysos and Liber and Libera. They were active participants in liturgies, composed hymns and rites, administered temple and cult finances, organized feast day celebrations, played music and made leadership decisions that affected large numbers of people."²

"Nevertheless, the Hellenistic age was generally a time of the emancipation of women...But in spite of the opposition, women in Paul's day had considerable freedom of movement, rights in marriage and divorce, and in some places and in some cults, the right to hold public and religious office... Nevertheless, most Greek women had abandoned the veil and were experimenting with countless styles of coiffure."³

Statements by Luke in the book of Acts indicate that women were proactive in religious matters and community affairs. They were involved in the persecution of Paul and Barnabas in Pisidia Antioch. "But the Jews stirred up the devout and prominent women and the chief men of the city, raised up persecution against Paul and Barnabas, and expelled them from their region" (Acts 13:50). This passage does not say that women were leaders in public worship, but it does indicate that women were prominent in the city and as such were mentioned along with the chief men in expressing their religious prejudices against Paul and Barnabas.

Also women are mentioned as leaders in the community in Thessalonica. "And some of them were persuaded; and a great multitude of the devout Greeks, and not a few of the leading women, joined Paul and Silas" (Acts 17:4).

Paul and Peter wrote of the relationship between the wife and husband. They did not appeal to custom when writing concerning this relationship.

"Wives submit to your own husbands as to the Lord.

For the husband is head of the wife, as also Christ is the head of the church... Therefore, just as the church is subject to Christ, so let the wives be to their own husbands in everything (Ephesians 5:22-24).

“Wives, submit to your husbands, as is fitting in the Lord” (Colossians 3:18).

“Likewise you wives, be submissive to your own husbands... For in this manner, in former times, the holy women who trusted in the God also adorned themselves, being submissive to their own husbands, as Sarah obeyed Abraham, calling him lord” (1 Peter 3:1, 5-6).

CONCLUSION

God’s instruction for women that was given through Paul was not based on cultural practices. He was not teaching that what he wrote was just for women of that time, in that culture, and in that setting and not for Christian women in future times and different cultures. What he wrote was based on the order which God planned from the very beginning. Those who follow culture and not Scripture in any age are going contrary to divine will. God does not want His followers to engage in religious practices because that is what the crowd is doing (Exodus 23:2). He wants them to live by His teaching.

“According to the doings of the land of Egypt, where you dwelt, you shall not do; and according to the doings of the land of Canaan, where I am bringing you, you shall not do; nor shall you walk in their ordinances. You shall observe My judgments and keep My ordinances, to walk in them: I am the Lord your God” (Leviticus 18:3-4).—305 W. Maryland Avenue, Sherwood, AR 72120

ENDNOTES

¹Ross Shephard Kraemer and Mary Rose D’Angelo, *Women and Christian Origins*, (New York, NY: Oxford University Press, 1999), 86.

²Valerie A. Abrahamsen, *Women and Worship at Philippi: Diana/Artemis and other cults in the early Christian Era*, (Portland, Maine: Shell Press, 1995), 194.

³William Baird, *The Corinthian Church—a Biblical Approach to Urban Culture*, (New York, NY: Abingdon

Press, 1964), 121, 122.

THE POWER OF PREACHING

Dan Winkler

Preachers are my heroes. As the son, grandson, brother, father, and brother-in-law of preachers, it’s hard not to be biased. I reflect with joy on the privilege of hearing Gus Nichols, Guy N. Woods, Franklin Camp, G.K. Wallace, Ira North and men of their spiritual stature. I remember them to be men who lovingly and logically proclaimed the unsearchable riches of Jesus.

Preachers [by their method, their message, or their beautiful Christlike demeanor] have been my mentors. Men like Hugo McCord, Raymond Kelcy, Batsell Baxter, Wendell Winkler, William Woodson, Tom Holland, and others faithfully invested themselves into the lives of younger men. So many of us owe them so much!

Some want to:

REPLACE gospel preaching with dramatic presentations.

REPRESS gospel preaching with a message of compromise.

RESHAPE gospel preaching into “feeling good” pep talks.

REDUCE gospel preaching to a brief necessity.

But let’s remember the words and plan of God himself: “Go ye into all the world, and preach the gospel to every creature” (Mark 16:15); “preach the word” (2 Timothy 4:2); “How shall they hear without a preacher?...as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!” (Romans 10:14-15).

Thank the Lord for Bible preaching...and for the Bible preachers of our glorious past, our exciting present and our great future—Crieve Hall Church of Christ, 4806 Trousdale Dr., Nashville, TN 37220-1304

THE “JESUS” INSCRIPTION

Wayne Jackson



James, the brother of Jesus, is mentioned several times in the New Testament. Paul, in his letter to the Galatians, says that on a visit to Jerusalem, he saw “James, the Lord’s brother” (Galatians 1:19). Matthew mentions James, along with Christ’s other half-siblings (Matthew 13:55-56).

Following his resurrection from the dead, Jesus appeared to James (1 Corinthians 15:7). James was a significant influence in the Jerusalem church (see Acts 15:13ff; 21:18-19; Galatians 2:9), and the best evidence indicates that, under the guidance of the Spirit of God, he authored the book of James.

There is also extra-biblical testimony regarding James. Josephus, the famed Jewish historian, refers to the death of “the brother of Jesus, who was called Christ, whose name was James.” He also records that James was stoned to death (*Antiquities*, 20:9.1).

Eusebius, an historian of the fourth century A.D. refers to the earliest testimony of Hegesippus, who also mentions the stoning of James, “the brother of the Lord,” and says that he was buried near the temple (Eusebius, *Ecclesiastical History*, 2.23).

Now, suddenly, James, and more importantly Jesus himself, have made today’s headlines. According to an *Associated Press* article, “Jesus Inscription Found?” by Richard N. Ostling (released today—October 21, 2002), an empty ossuary (limestone burial box) has come to light that contains this inscription: “James, son of Joseph, brother of Jesus.”

The inscription has been dated at about A.D. 63. If the reference is to the “James,” “Joseph,” and “Jesus” of the New Testament documents, then this is one of the most explosive archaeological discoveries ever made. According to Herschel Shanks editor of the prestigious *Biblical Archaeological Review*, this would be “the first appearance of Jesus in the archaeological record.”

While this discovery is bound to be contested and debated for some time, Andre Lemaire, at France’s Practical School of Higher Studies, a specialist in ancient inscriptions, believes it is “very probable” that the find is

genuine. Initially there appears to be prima facie evidence which points to its authenticity.

1. The Jews buried their dead in ossuary boxes between 20 B.C. and A.D. 70; this discovery (at A.D. 63) would fit into that time frame.

2. The writing style (Aramaic) is consistent with the time of James and Jesus.

3. Two scientists, affiliated with the Israeli government’s Geological Survey, conducted a microscopic examination of the inscription. Their investigation revealed “no evidence that might detract from the authenticity.”

4. The fact that the inscription contains the name of the father (Joseph), and brother (Jesus) of the deceased (James) has been described as “very unusual.” Only one other such example in Aramaic has been found. Scholars have concluded therefore, that this particular “Jesus” must have had “some unusual role or fame.” The circumstances surrounding the life and death of Christ would certainly fit that mold.

This discovery is likely to ignite controversy from several quarters. Predictably, Bible critics will attack the evidence. A few misguided skeptics deny that Jesus ever lived, and so they will “choke” on this.

Some Roman Catholics will more-than-likely be disturbed since they do not believe that Jesus had any siblings due to their dogma of the perpetual virginity of Mary — a view, in fact, which is not supported by the evidence.

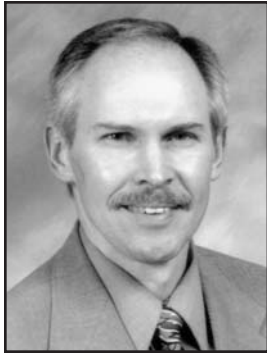
At this point it is too early to make impetuous and dogmatic judgments — but the possibility that this discovery is authentic is exciting indeed.—PO Box 55265, Stockton, CA 95205

Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ’s sake hath forgiven you.

(Ephesians 4:32)

SEARCH THE SCRIPTURES

Wayne Brewer



One of the most spiritually productive things that a Christian can do is read the Bible. The Holy Spirit inspired men to write down the Word of God so that it could be read. Giving just a few minutes per day to read the Bible will draw one close to God, provide a greater understanding of His will, and enables one the courage and strength to defeat Satan's temptations. Remember, Jesus knew the Word and when tempted responded to Satan, "it is written..." (Matthew 4:4). Consistently reading the Bible for just a few minutes per day enable one to read through the whole New Testament in about a month. That is right! Reading the Bible for about fifteen minutes daily allows one to read completely through the New Testament monthly.

Reading God's Word is important, but there is something that enhances the reading of God's Word and that is searching the Scriptures, or Bible study. The Bereans were more noble minded because "they searched the Scriptures daily" (Acts 17:11). Not only did they read the Bible, but they searched the Bible, and because they searched the Scriptures they could discern between right and wrong, and truth and error. As long as the Bereans continued to "search the Scriptures daily" they would be spiritually strong. Jesus encouraged people to study the Word. When speaking to the Jews, He said, "Search the Scriptures..." (John 5:39). The Jews had been reading the Scriptures, but in their reading they had not found Jesus, so Jesus says, "Search the Scriptures...and they are they which testify of Me" (John 5:39). They had read, but they needed to search and study, and they needed to study because they were stumbling over Jesus. There is great value in reading God's Word, but there is also the need to study God's Word.

The study of the Bible means searching for the context and the immediate context, such as knowing who made a statement, or to whom a statement was made. Without knowing the context some often try to apply things to all Christians of all times when the context was for the Apostles or some other people only in the first

century. Studying the Bible means trying to understand the meanings of words as they were used in the first century, in the original languages. Modern versions often give a modern usage of a word rather than a first century meaning of a word. One does not have to know the original languages first hand to understand the Bible because one can consult Bible dictionaries, word study books, etc., to know how a word was used 2,000 years ago. The study of God's Word also means understanding how the Bible authorizes: using commands, apostolic approved examples, and inferences. Failure to understand how God communicates will only lead to finding error rather than truth.

Ultimately a study of God's Word should lead to obeying the Word. It is not enough just to know what God says, defend the truth, or be able to teach it to others. The challenge is to obey the Word of God.—1363 Hwy 270 E, Sheridan, AR 72150-6711

**"Movies Are Just Portraying Reality"
Continued from ront page.**

shows us reality when it condemns drinking (Galatians 5:21; 1 Corinthians 6:9-10). Homosexuality is an ever increasing real event in life. Yet once again the Bible reveals reality as it condemns homosexuality (Romans 1:24-32; 1 Corinthians 6:9-11; 1 Timothy 1:8-11).

While it is true that Hollywood portrays some real events in life these films are promoting sinful acts as norman and acceptable. That my friend is not reality! God never has accepted these actions and others like them nor seen them as normal. If Hollywood wants to portray reality, let them teach that these things are sinful and will damn one's soul; refuse to promote them in roles and portray those things that are good and wholesome in the sight of God. We as Christians must be careful in what we indulge for entertainment. By the way, just who is hiding from reality?—Hillcrest Church of Christ, 1037 West South Street, Neosho, MO 64850-2092.

WHEN THE PRINCESS BECOMES A SLAVE

Neal Pollard



Everybody loves a “rags to riches” story. It has been the story of America where average people from immigrants to entrepreneurs have made something from nearly nothing. Spiritually, a person comes to Christ adorned with filthy rags (Isaiah 64:6), but those obedient to Him enjoy the “exceeding riches of His Grace” (Ephesians 2:7, cf. Ephesians 1:7).

Sadly, the story often works the other way. During the Great Depression many people lost it all, financially. This society is filled with pathetic, compulsive people whose drive to gamble has undone their families and squandered their fortunes. Likewise, spiritually impoverished people saturate the globe (cf. Revelation 3:17). The book of Lamentations records a nation of people who, in God’s eyes, had gone from princess to slave. The weeper writes,

How doth the city sit solitary, that was full of people! how is she become as a widow! she that was great among the nations, and princess among the provinces, how is she become tributary! She weepeth sore in the night, and her tears are on her cheeks: among all her lovers she hath none to comfort her: all her friends have dealt treacherously with her, they are become her enemies. Judah is gone into captivity because of affliction, and because of great servitude: she dwelleth among the heathen, she findeth no rest: all her persecutors overtook her between the straits (Lamentation 1:1-3).

This is a vivid description of what sin will do to a person (Romans 6:23) or a nation (Proverbs 14:34). Notice what happened to Judah, God’s precious people, when she went from princess to slave.

There were tears (Vs. 2). “She weepeth sore...and her tears are on her cheeks.” Interestingly, the Hebrew word for weep in this verse is also found in Genesis 27:38, where Esau lost his exalted position in Isaac’s household and was relegated to a lower place. In Judah’s exile, Jeremiah foresaw the bitter weeping of a people who were

reaping a harvest of sorrow because of their sins (31:15).

Becoming a Christian brings great joy (1 Peter 1:8-9). Those in the New Testament converted to Christ began a life of rejoicing (cf. Acts 8:39). Conversely, falling away from Christ will inevitably strip one of that joy and leave him only with bitter tears. For many, such happens in this life; for the lost, it will happen throughout eternity (Matthew 13:42, 50).

There was discomfort (Vs. 2). Making herself a slave to sin, Judah found no comfort from it. When sinful pleasure becomes painful, and it will (1 Timothy 5:6), it offers no solace to comfort those it has afflicted! Judah, the slave, “had no comforter” (1:9, 17). Those who serve sin (Romans 6:17) have a hard taskmaster. Yes, “the way of transgressors is hard” (Proverbs 13:15). Eternal discomfort awaits the servants of sin (Luke 16:25).

There was betrayal (Vs. 2). Judah made some foolish choices for friends (cf. 1 Corinthians 15:33), all of whom “dealt treacherously” in betraying her. Did Judah suppose she could really count on the wicked to be loyal to her? When Christians make friends of the world, which alliances show hostility to God (James 4:4), what should they expect of fornicators, adulterers, murderers, thieves, extortioners, and drunkards? Fidelity? Deliverance? Support?

There was captivity (Vs. 3). For Judah, it was a physical captivity in the land of Babylon. Freedom was replaced by slavery. Such has always been the case since Eden (cf. Genesis 3:16ff). Peter tells God’s people today, “...By what a man is overcome, by this he is enslaved” (2 Peter 2:19, NAS). Jesus warned, “Whosoever committeth sin is the servant of sin” (John 8:34).

There was affliction (Vs 3). “Affliction,” as used in this verse, “expresses the state of pain or punishment resulting from affliction” (Harris, Vol. 2, 684). It is synonymous with “poverty” (Brown, 777). Sin has wages, and one reaps what one sows (Galatians 6:7). Judah was just like Israel (Jeremiah 3:7-8), and they too sowed the wind and reaped the whirlwind (Hosea 8:7). Sin is not just futile; it is counterproductive. It robs one of peace (Jeremiah 6:14), strips one of joy (Lamentations 5:15), wounds one with guilt, sorrow, and loss (Jeremiah 6:7), and leaves one for spiritual dead in the ditch of sin

(cf. Luke 10:30). As it has been said, “When you are through with sin, it may not be through with you.” Sin afflicts the soul.

There was restlessness (Vs. 3). Judah found no rest in the life of sin. This is no surprise to one who trusts the Bible. Thanks to sin, Judah had “forgotten their resting place” (Jeremiah 50:6). Jeremiah 50:7 depicts the Lord as the resting place, “the place where the flocks lie down to rest” (Keil, Vol. 8, 271). This brings to mind the twenty-third Psalm, where David is mindful of that spiritual haven where he is made to “lie down in green pastures” (Vs. 2). Jesus promises rest to those who escape sin in coming to Him (Matthew 11:28-30). Otherwise, for an eternity, one will be destined for “no rest day or night” (Revelation 14:11).

There was defeat (Vs. 3). Judah was overtaken between the straits. What imagery to describe the ultimate result of sin! Mark it down, sin brings defeat! Sin which overcomes leads to the worst imaginable state (2 Peter 2:20). Even Christians can be “overcome with evil” (Romans 12:21). Brethren are overtaken in faults (Galatians 6:1). Sin promises the victory, but only faith can produce (1 John 5:4-5).

Parker commented on this passage, saying, “Judah did not go into captivity because of her excellency or faithfulness; she was driven into servitude because of her disobedience to her Lord. What was true of Judah will be true of every man amongst us. No man can sin, and prosper” (Exell, 1).

Christians are royalty in Christ (1 Peter 2:9). Christians are part of God’s family (Galatians 4:6). For a Christian to forsake the Lord for the world is utter folly (cf. 2 Timothy 4:10). Such choose to be eternal paupers who have within their grasp “an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven” for them (1 Peter 1:4). Do not exchange the true riches (Luke 16:11) for Satan’s fool’s gold!—6585 Cold Harbor Road, Mechanicsville, VA 23111

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WHEN COMING TO WORSHIP

When we come together to worship God, there are some things that we should bring along, and there are some things that we should leave at home.

We should bring along (John 4:24):

A Cheerful disposition. Worship will be joyful. A pleasant smile. Others will be encouraged.

An open mind, ready to learn. The preacher’s efforts will be more successful

An honest heart. We can worship with a clear conscience.

An humble and contrite spirit. Worship will be more acceptable to God.

A rested body. Tired bodies often cause one to drop off to sleep. One does not worship while asleep.

We should leave at home (1 Corinthians 11:24-29):

All home and business problems and worries.

The plans for the week.

Thoughts and plans about the vacation.

All envy, malice, ill will and insincerity.

Author Unknown

“I was glad when they said to me, ‘Let us go into the house of the Lord.’”

Psalm 122:1, NKJV



Readers' Response

"How Readest Thou?"

Luke 10:26

THANK YOU FOR YOUR GIFT

Enclosed is a contribution for the *Gospel Gleaner*. We have really enjoyed the sound articles. May God bless your efforts. Jesse & Sue Smith, Greenwood, SC.

IMPRESSED WITH ARTICLES

I have just read your publication and was very impressed with the wonderful articles upholding the truth. Please put me on your mailing list. And thank you very much for this favor. Incidentally, one of your contributors, John Polk, is married to a niece of mine. Living so far apart I have never had the opportunity to hear him preach but from his articles I can see that he is a very good preacher of the truth. Lorene McAlister, Abilene, TX.

WILL APPRECIATE GG

I would appreciate receiving *Gospel Gleaner*. Although we are active members at Asbury United Methodist Church, I enjoy receiving HTH and always find the articles uplifting and instructional. Thank you for your assistance. Gaylen Pugh, Madison, AL.

ENJOYS GOOD ARTICLES

I would like to receive the monthly paper *Gospel Gleaner*. I enjoy reading good articles. Thanks Katherine Parham, Flintstone, GA.

STAND FOR TRUTH

Please add my name to your mailing list for the *Gospel Gleaner*. For several years I received the paper. I appreciate your stand for the truth and may you ever continue that stand. Frank Paris, Alamo, TN.

ENJOYS READING GG

I sure enjoy reading the *Gospel Gleaner*. I picked up an issue at Emmett, Idaho. Please add me to your mailing list. Thank you very sincerely. Dixie Brightwell, Ontario, OR.

SIGN US UP!

Greetings in His precious name. Please sign us up for a subscription of the *Gospel Gleaner*. Our dear brother Max R. Miller used to send us a copy — but he's gone home now, and we sure do miss him!!! May God bless your efforts in the furthering of the glorious gospel that is so desperately needed. The truth is getting terribly clouded in many congregations, how sad. Enclosed please accept our check. Thank you kindly for your work. Lewis and Christine Blair, Thompson's Station, TN.

LEARNED OF GG IN HTH/HTH

I am writing this letter to ask if my name and address can be put on your mailing list to receive the paper entitled *Gospel Gleaner*. I read about it in the *House to House* paper and would like very much to get it regularly. I am hoping that it has a lot of Bible studies as I enjoy doing correspondence Bible studies by mail when I can find them. The *House to House* paper had many studies in it and I've enjoyed it a lot. I got the *House to House* for the first time only a few weeks ago and I read it many times. I will be more than happy to pay for a subscription of the *Gospel Gleaner* so please let me know the price. Junior Darby, Bonifay, FL.

LEARNED OF GG IN LOCAL BULLETIN

I learned of your publication from a local church of Christ bulletin where they indicated subscriptions to the *Gospel Gleaner* are available by forwarding my mailing address. I'd appreciate it very much if you would add my name to your distribution. Thank you, I look forward to your next edition! Randy Reasons, Memphis, TN.

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