

SEARCHING *the* SCRIPTURES

Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me" — John 5:39.



"These were more noble than those in Thessalonica in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so" — Acts 17:11.

"DEVOTED TO THE SEARCH FOR DIVINE TRUTH"

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EMOTIONALISM

Larry Ray Hafley

Various religious cults have long depended upon emotionalism to fill their buildings and billfolds. Modern fake healers, erroneously labeled faith healers, are professional frenzy experts. Protestant denominationalism has dabbled in emotionalism with its, "How many of you feel Jesus in your heart?" and "Everyone who wants to be saved, please stand up and say, 'I accept Christ as my Savior.'" Of course, Catholicism is the father of superstitious emotionalism with its admitted pseudo saints "and signs and lying wonders" (II Thess. 2:9).

However, emotionalism, which attempts to arouse one to act on impulse, is not conveniently confined in religious sects. It is an "alive and powerful" influence employed by some who are members of the body of Christ. While it is understood that feelings are involved in the reception or the rejection of the gospel (Acts 2:37; 7:51; 8:39; 24:25), it must be clear, in the last analysis, that obedience to Christ should be motivated by knowledge in faith rather than impulse in emotion.

Emotion as a Device

There is nothing to be feared when the tender, touching, plain, and positive good news of Christ is preached, but there is a subtle tendency to exalt the feelings aroused rather than the faith delivered. Souls cannot be saved by a superficial shaking, a mere stirring of the senses. They must be instructed in the righteousness of God as found in the gospel of God. This teaching is sufficient to "move" them, unto salvation (Rom. 1:16). Emotions, therefore, are and ought to be secondary to the truth. The appeal must be made through the "word of truth" (James 1:18), and the reaction thereto will manifest the emotion preceded by knowledge of the truth.

Again, we remind ourselves that emotions are related to the truth of the gospel, but they are not the primary basis of the preaching done by the evincing evangelists of the New Testament. In other words, we find emotions connected with the teaching of the

apostles, but we do not find these oracles of God harnessing them to pull people to a consideration of the faith in Christ.

Examples of Emotionalism

1. Death Bed Tales and Grave Yard Yarns. Assuredly, the vicissitudes of life must be impressed upon our minds, but this provides not the liberty nor the license to use man's mortal dread of death as a way to sell a "baptismal job." Yes, Felix trembled, however, he felt the weight of "righteousness, temperance and the judgment to come" not the force of fear. Christ, "through death," destroyed "him that had the power of death, that is, the devil," so that he might "deliver them who through fear of death were all their lifetime subject to bondage" (Heb. 2:14, 15). Death bed tales and grave yard yarns designed to frighten have been outmoded since Jesus "hath abolished death, and hath brought life and immortality to light through the gospel" (II Tim. 1:10).

2. "Baptism Bandwagon." This approach is effectively used in advertising. ("Don't be the last kid on your block to ...") Unfortunately, it is also a persuasive device aimed at young people during a meeting or "encampment." If there are several who obey the gospel, others may be encouraged to "join your friends in this happy event." I have talked to some who were appealed to in this manner, and they have confessed that they merely jumped on the "baptism bandwagon." Certainly, one may take confidence in the fact of the conversion of others, but this should not become a lair and lure unto eternal life.

3. "Your Dear Departed Mother." The memory of a saintly mother is "holy ground." A person can be led to obey the gospel because, "It's what she would have wanted" but I have never seen one whose faith was thus begun who ever brought forth any fruit unto perfection. Drawing the lost with statements such as, "Think about your sweet wife and those cute kids of yours," may put someone's name in the church's directory, but will they be enrolled in the Lamb's book of life? While private, personal pleading with a prospect to be added to the Lord may naturally "call to remembrance the unfeigned faith

which dwelt first in they grandmother . . . and thy mother," we should scrupulously avoid allowing it to replace the centerpiece of salvation, the cross of Christ.

4. **Special Spook Affects.** It is thought to be a healthy atmosphere for "intense devotion" if the lights are dimmed and a very sanctimonious sounding voice is achieved by the speaker placing his mouth too close to the microphone. Actually, its chief affect is to cause the little ones to scoot closer to their mother's side! Denominationalism's candle light services specialize in causing your pupil to enlarge so you can see better. Instead of borrowing a Catholic candle the same results are produced by turning off most of the lights. My, isn't that a groove!

No, it is not funny. It would be if it were not so truthfully descriptive of similar happenings among brethren. Activities are engaged in that do not resemble anything that should be done in the name of common sense, let alone in the name of Christ.

Results of Emotionalism

1. **Truth Is Trampled.** Whenever and wherever emotion is primary, truth is secondary. At the outset, emotionalism does not completely disdain, disregard nor disavow the need for truth. It begins by relegating it as not necessary to a "meaningful relationship," or an "inner experience with Christ." Later, when the particles and principles of the pattern of sound words begins to impede impulse, truth is sneered and jeered. Sects based on emotionalism will not trade their traumatic traditions for a thousand "thus saith the Lords." When it comes down to what you can know as opposed to what they feel, truth is trampled every time.

2. **Those Thus Converted Soon Wither.** A person rarely likes or uses a product he hastily purchases on impulse. It is no less true concerning those who turn to the Lord because they are overwhelmed by emotion rather than devotion. "Those by the way side are they that hear; then cometh the devil and taketh away the word out of their hearts, lest they should believe and be saved. They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe and in time of temptation fall away" (Luke 8:12, 13).

After the immediate "stimulation unto salvation" effects wear off, if another "fix" is not acquired the realities of righteousness may serve to disillusion and disappoint the thrill seekers. Hence, few ever become branches. They are destined to dwindle and finally be trimmed as withered twigs.

CONCLUSION: Let no one underrate or underestimate the danger of emotionalism. We must not look to it as a means to an end. We must not deny the influence of those who use it as a tool against truth. Rather, we must preach the goodness of the gracious gospel of God and let it sting and stir who-soever hears.

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"That we henceforth be no more children tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may GROW UP into him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, MAKETH INCREASE OF THE BODY UNTO THE EDIFYING OF ITSELF IN LOVE" (Eph. 4:14-16).

A favorite slogan today is: "Get the church on the March." By this is generally meant: "Let's get the church to doing bigger things in bigger ways and keep reaching for bigger and better goals." No one resents or objects to a scriptural and sound growth of the church both in numbers and in spirit. In fact, that is the very goal every sincere Christian desires and labors toward. If calling in question this idea of putting the church of the Lord "on the march" in the sense of adding all sorts of "programs" to win approval of men, causes some to charge us with being against the growth and progress of the Lord's church, be that as it may. We are NOT against scriptural growth; we oppose modern innovations that are called growth. We speak against the methods employed and the goals set by these churches "on the march." When we have to serve doughnuts and coffee following "worship" to get the crowds; or when we have to join the "Little Angels

Softball League" and dress "our young people" in their "church uniforms" to plan the Methodists, Episcopalians, Presbyterians, etc. in order to "save" our young people; or when we must build, maintain and promote "Hobby Shops," "Church Camps," and "Church Play Grounds" to "win souls (or Christ," we are not growing in the grace and knowledge of our Lord; we are "on the march" in reverse—we are marching straight toward apostasy.

In New Testament times the "word of God increased; and the number of the disciples multiplied in Jerusalem greatly." (Acts 6:7). This was accomplished by sound, firm preaching of the gospel, and only that. No schemes or worldly appeals were made, yet the church grew greatly. "And believers were the more added to the Lord, multitudes both of men and women" (Acts 5:14). That is the kind of "marching forward" we need today. The preaching must be the kind that draws the line between right and wrong.

Also, one of the greatest means of the church growing in New Testament days was the strict discipline of the unruly and false teachers under the direction of the apostles. There is no doubt about it: the church really "marches forward" under sound gospel preaching and proper discipline of all who walk not uprightly according to the truth of the gospel. When death was administered by the Lord upon Ananias and Sapphira for their sins against God, as recorded in Acts 6, "great fear came upon all the church" and "the believers were the more added to the Lord." (verses 11, 14). We are commanded to withdraw from every brother who walks disorderly and not after the word delivered by the apostles. (2 Thess. 3:6). But it is not now considered "expedient" and "diplomatic" to enforce scriptural discipline in the church "on the march." Don't speak against the modem dance; don't oppose divorce and remarriage; don't preach against social drinking and the like. To do this will drive people away and we will not grow as we should! Apparently this is the philosophy of these modem day "growing churches."

Another view generally held by many churches is that NUMBERS and CONTRIBUTION are the only real gauge of growth. Nearly any effort to get more people in attendance and raise the weekly contribution is deemed scriptural. By this standard the church at Philippi was everything but a growing church because they were in poverty as compared to some when they sent relief to the poor saints. Yet this church was commended by Paul in his letter to them. The church in Smyrna was suffering tribulation and in poverty, but in Revelation 2 Christ said "thou art rich" as he spoke of their spiritual condition. Not one word of condemnation was spoken against this church which did not have the "sign" of a growing church. In the same connection the church of the Laodiceans considered themselves "rich, and increased with goods, and have need of nothing," but the Lord said they were "wretched, and miserable, and poor, and blind, and naked." (Rev. 3:17,18). This "growing" church was sickening to the Lord, if, indeed, growth is determined by the wealth of a congregation.

The constant begging, employing of schemes, and setting and raising of goals to increase the revenue of a congregation is a very common practice of the "marching" church of today. We are not speaking against the scriptural teaching on the obligation of each member to give of his prosperity liberally on the 1st day of the week. This must be done to obey God. I Corinthians 9 shows that the church is to support the preaching of the gospel, and chapter 16 shows that there are obligations to relieve poor saints who are really in need. But we are here speaking of the over-emphasis on the financial standing as an indication of a "growing church." Many ex-

tremely wealthy churches are far from growing in the way that pleases God; they are simply growing as the Catholic Church—growing wealthy but not spiritually.

As to the increase of "members"—large numbers—as a sign of a growing church, this, like that of the financial measurement, is often over-emphasized. No one can say that the increase in those being added to the church as in Acts 2:41,47 is wrong, or that it is not an indication of good growth. However, to ignore all other elements and make this one test of a growing church is wrong. The various denominations are increasing in numbers, but all the while they are thus increasing they are declining in morals and religious conviction. I personally know of some congregations that have steadily, and even rapidly, grown in numbers during the past five years, but there is far less spirituality and conviction among the members that are being added. Yes, they have even grown in weekly contributions. Even though having a much larger membership, and much more financial power, these churches have NOT grown; they are not "on the march" in a scriptural sense. We want the "number of disciples" to "increase greatly," but we want this growth to be on a sound basis with deep spiritual conviction. Spiritual growth is the kind that counts, and this kind of growth will produce the increase in numbers without all the "extra aids" used by many today.

One other disgusting practice that grows out of the concept that numbers prove growth is that of proselyting members from other congregations. Many preachers become so busy trying to convince members of other congregations that they should leave and "place membership with us" that they have little or no time to teach the lost the word of salvation. It is possible that these preachers are more interested in making a personal reputation of making the church "grow" than in converting souls to Christ. They are especially gifted in "selling" the faithful and prosperous Christians of other congregations on the idea of "coming over to help us." Perhaps you have been approached by some preacher of another congregation with, "We need you more than they do." "We are small and you will be happier with us because you can do more." "We will give you a class to teach, etc., etc."

Now let me make this one thing clear: Any time Christians are attending a place where error is taught and are themselves teaching and practicing error, it is the duty of any gospel preacher, or anyone else, to teach against sin and try to save as many as possible. If a congregation is teaching the false doctrine of Premillennialism, any true preacher of the word will try to teach and save as many as possible from that congregation. But the "sheep thieves" operate on an entirely different level; they are trying to persuade *faithful* members from other congregations to leave and "come with us." They are not trying to convert a sinner to the truth. They are robbing other churches to "build up" their own congregation.

The verses read at the beginning teach that the speaking of the truth in love, the fitly joining together of each member supplying what he can to the growth of the body, and the edifying of itself in love are the means of spiritual growth. Proper growth of the church includes individual growth in knowledge of truth by each member. If such spiritual growth is obtained, the growth in number and financial ability will follow.

○

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QUESTION: Does Matt. 6:16, Mark 2:20, Acts 13:3, and II Cor. 6:5 teach by example and inference that we should fast today? — E. E. H.

ANSWER: I am unable to find fasting, as a duty, imposed upon God's children in either the Old Testament or New Testament. However, both testaments are written in recognition of the fact that at times God's people do fast, with God's approval, and with beneficent results (Judges 20:26, I Sam. 31:13; II Sam. 1:12, 12:16; Matt. 6:16-18, 9:14,15; I Cor. 7:5).

The word "fast" literally means to abstain from food. It seems that fasting is more of a natural expression than an arbitrary act. When one is cognizant of sin and his heart is burdened heavily with a sense of guilt, or he is suffering affliction for some reason, the grief experienced expresses itself in refusing to eat. The above references indicate that the fasting under consideration was a natural expression of such experiences, except, perhaps when the objective was self-abasement and humility before God. Even then it was an experience more natural than arbitrary.

From what Jesus taught on fasting we learn that there is great danger in fasting in the eye of the public. Such tends to minister to one's pride, generally reduces itself to hollow formality, and, thereby, becomes an abomination in God's sight. The Pharisees in the day of Jesus had many traditional practices among which was public fasting. Jesus condemned such severely, largely because the Pharisees were hypocritically ostentatious in such. They forced the act for the purpose of affecting religious piety.

Thus, the Scriptures show that while there may be times for fasting as a means of attaining greater spiritual strength, it should be a natural expression of the individual's feelings and not an arbitrary act for public praise or glory.

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SOWING THE SEED of the KINGDOM



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REPENTANCE

To become a child of God, one must be made to realize that he has sinned against God, that his will must be changed and his life must be transformed, in order to be pleasing to his creator (Rom. 12:2).

MEANING OF THE WORD "REPENT"

The word "repent" comes from the Greek word **metanoeo**, and is a combination of two Greek words. These words are, "**meta**, after, implying change, and **meno**, to perceive; or **nous**, the mind, the seat of moral reflections — hence signifies to change one's mind or purpose, always, in the New Testament, involving a change for the better, an amendment, and always, except in Luke 17:3-4, of repentance from sins" (W. E. Vine's Expository Dictionary of New Testament Words, Vol. 3, p. 279, 280). The word "repent," or some form thereof, is found 34 times in the New Testament.

BELIEF DEMANDS CHANGE

This, changing of one's mind is brought about by hearing the gospel of Christ, and through a knowledge of God's goodness (Rom. 2:4). When we believe the teachings of the Bible and reflect on the provisions God has made for our forgiveness, reconciliation, and for our very existence, we cannot but be constrained to desire to make a change in our lives — if we REALLY believe. For to really believe the things we learn about God will cause us to want to be like Him who is goodness, love, mercy, justice; and who made us in His image and after His likeness. We recognize through hearing the gospel that we are aiding the devil in his fight against Christ (for if we are not with Christ we are against Him, Matt. 12:30), and that we are sinners and doomed by God to be with the devil and his angels in hell for an eternity — unless we repent. For, "God is not willing that any should perish, but that all should come to repentance" (II Pet. 3:9).

REPENTANCE PRECEDES REMISSION OF SINS

After learning of our condition, and knowing that something must be done about the situation, we cry out with the people in Acts 2:37, "men and brethren what shall we do?" Then we hear the answer through the words of the Apostle Peter in verse 38. "Repent and be baptized everyone of you in the name of Jesus Christ for the remission of sins ..." Peter is preaching what Jesus said should be preached by His disciples. He said, before His ascension, "that

repentance and remission of sins should be preached in my name among all nations, beginning at Jerusalem" (Luke 24:47).

CONCLUSION

If we are to go to heaven when this life on earth has been completed, we must truly repent, humble ourselves and say with those on Pentecost, what shall we do? Then when the answer that Peter gave is given, we must obey without hesitation. Because, "Jesus became the author of eternal salvation to all them that obey Him" (Heb. 5:9). This command to repent is not just for some, but for all. As Paul said in Acts 17:30, "...but now commandeth all men everywhere to repent."

WORSHIP IN SPIRIT AND IN TRUTH



T. G. O'Neal, P.O. Box 606, Murfreesboro, Tenn. 37130

WORSHIP IS PRESCRIBED BY GOD

The Bible, in both the Old and New Testaments, teaches that men are to worship God (Ex. 20:3-7; Matt. 4:10; Rev. 22:9). We have learned that when we worship God, we obey Him, we reverence Him, we show Him honor, we bow in service to Him, we act piously toward Him, we fall before Him in awe or devotion and we do Him homage. Our worship must be in "spirit and in truth" (John 4:24).

WORSHIP IS AN ACT PRESCRIBED BY GOD

The prophet said man could not direct his steps (Jer. 10:23). Man is a worshipful creature. While man worships, without divine revelation from God, man does not know **how** to worship. Some will offer their children to the alligators or the crocodiles, thinking that they are properly worshipping. It was common among the Gentiles for them to make their children pass through the fire as an act of worship (Deut. 12:31; II Kings 16:3), and God commanded the children of Israel not to so act. Some even would worship idols (Isaiah 2:8). Israel was not to act like those Philistines. From this we learn that man worships, but he does not know **how** to worship unless told by divine revelation.

God prescribed the worship that He wanted of Cain and Abel. Of their worship it is said, "And the Lord had respect unto Abel and to his offering: But into Cain and to his offering He had not respect" (Gen. 4:4-5). In Hebrews 11:4 this statement is made, "By faith Abel offered unto God a more excellent sacrifice than Cain." Since Abel's offering was "by faith" it came by "hearing the word of God" (Rom. 10:17). Abel would not have known what was

pleasing to God had not he been told by God. Therefore, our worship must be prescribed by God.

SOME ACTS OF WORSHIP CHANGE

The fact that man is not today offering unto God the same worship that Abel did is an indication that we understand that some acts prescribed by God then are not prescribed now. Abel offered unto God an animal sacrifice; we offer a living sacrifice (Rom. 12:1-2).

In Luke 2 it is learned, that according to the law of Moses, Lev. 12, that Mary and Joseph brought Jesus to present Him unto the Lord. In doing so, they offered a sacrifice of "a pair of turtledoves, or two young pigeons." But we do not offer this today in worship unto God. Why? The law of God that required such has been removed, in the sense that men are not now living under that law (Jer. 31:31-34; Heb. 8:8-12).

Prayer, for example, has not changed in worship to God. In Daniel 9, Daniel's prayer unto the Lord is recorded. Turning from the Old Testament to the New, it is learned that the New Testament church prayed unto God (Acts 12:5).

Therefore, some New Testament items of worship will differ from Old Testament items of worship. Animal sacrifice, incense, etc., "were practiced in worship to God in Old Testament times. In the New Testament the Lord's Supper upon the Lord's Day, a contribution upon the Lord's day, and the preaching of the gospel are some items of New Testament worship (Acts 20:7; I Cor. 16:1-2). We do not learn of Israel in the Old Testament eating the Lord's Supper; we do not learn of the New Testament church offering animal sacrifice.

The same God is worshipped in both the Old and New Testaments. His law being changed, there is also a change in what is done in worship.

CONCLUSION

If God is to be pleased by our worship, he must prescribe what we are to do to worship Him. What He prescribes is found in the law to which we are subject.

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PRESCRIPTIONS

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THE BIBLE AND SEX BEHAVIOUR No. 1

There is to be no sexual activity between the male and female outside of or before marriage. This is condemned in the Scriptures in numerous passages under the heading of fornication. Galatians 5:19-21 ... "Now the works of the flesh are manifest, which are these; adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, sedition, heresies, envyings, murders, drunkenness, revellings and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." Fornication is here associated with a number of sins marked for their wickedness and condemned in no uncertain terms. Even more specific is I Corinthians 6:18... "Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body."

The word translated fornication in these passages has the following definition — properly of illicit sexual intercourse in general, Thayer P. 532. Passages of this kind condemning fornication could be multiplied but these will establish the fact that God forbids sexual activity outside of the marriage relationship.

The general understanding of this is noted in Genesis 26:6-11. As soon as Abimilech sees Isaac sporting with Rebekah he says "Behold of a surety she is thy wife." Abimilech knew that the activities Isaac and Rebekah were engaged in were meant for husband and wife.

Marriage is discussed as the proper place for sexual activity in I Cor. 7:2 & 4 ... "Nevertheless to avoid fornication, let every man have his own wife, and let every woman have her own husband. The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife."

Sexual activity before marriage is therefore a transgression of God's law and so it is sin.

The individual then before marriage and in the majority of instances this will be the young, must deal with the sexual desires of the flesh that cannot lawfully be satisfied.

What is one to do? The question needs to be seen clearly and understood. The question is whether to obey God or to satisfy the desires of the flesh. The situation demands a definite choice — the flesh desires it and God forbids it. One cannot satisfy the flesh and at the same time obey God.

The love of God will demand obedience to his will. One cannot do otherwise and be righteous. But what is one going to gain as he denies himself the enjoyment of his body? His gain will be the joy of serving God. Hebrews 12:2 ... "Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." The joy of the cross for Jesus was being obedient to his Father. The joy of abstaining from the satisfaction of sexual desires outside of marriage is in one's obedience to his God. Self-control must be exercised. The body must be denied and God glorified.

This is not to say that premarital sexual activity would not be pleasant. This is not to say that sexual desires on the part of the unmarried are unnatural.

Neither is it to say that one should not do it just because it is enjoyable. This denial is not simply a denial of the flesh — a form of will worship, but a positive response to the will of God. Sexual activity is governed by the Laws of God. The joy of being obedient to God will be greater than the satisfaction of the flesh.

"THE WOMAN'S COVERING"

of

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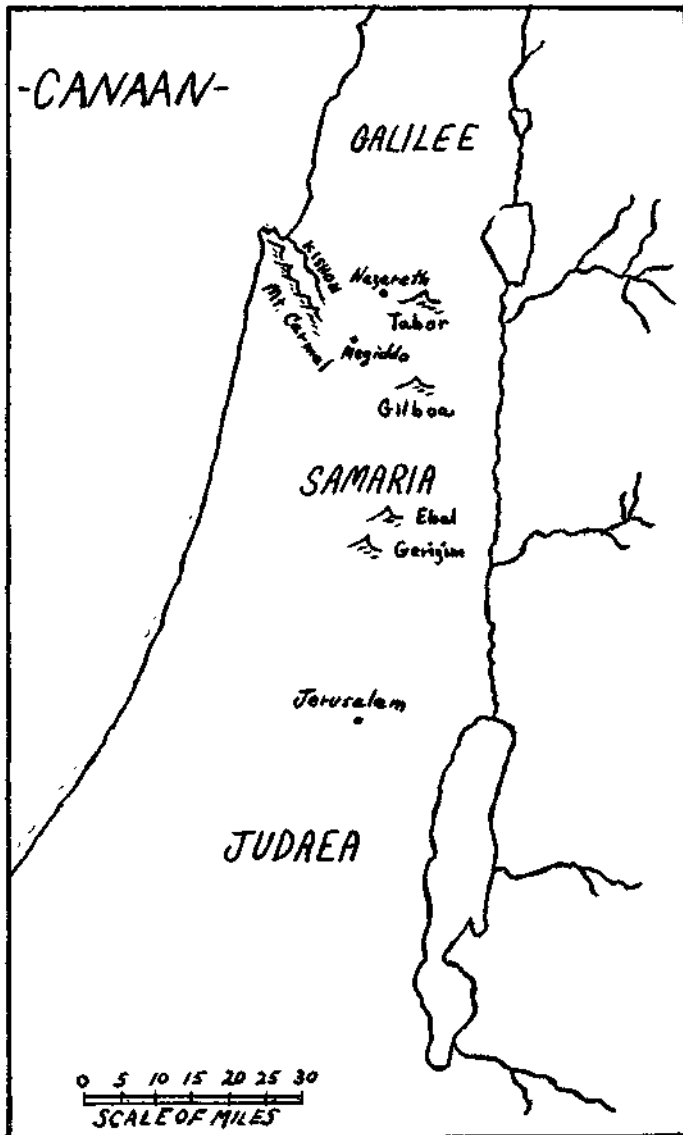
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THE CENTRAL HIGHLANDS

The backbone of Palestine is the chain of mountains that lies between the coastal plain and the Jordan valley, running north to south through Galilee, Samaria, and Judaea. The tribes of Israel west of the Jordan settled in the central highlands.



(Figure 6)

GALILEE

Mt. Lebanon "casts forth its roots" (Hosea 14:5) toward the south. This majestic mountain range above Palestine runs parallel with the sea and its peaks tower 5,000 feet, with one reaching as high as 12,200 feet. Its snowcapped slopes (Lebanon means "white mountain") were thick with cedars in Bible times. The cedars of Lebanon were used in building Solomon's temple. They were brought down from the mountains to the Mediterranean Sea, floated south along the sea-coast to Joppa, and carried inland to Jerusalem. Mt. Lebanon stands like a sentinel guarding the northern boundary of Galilee.

The Leontes river, which flows from the western slopes of Lebanon, is generally recognized as the actual boundary between Syria and Palestine. Galilee is the northernmost district of Palestine. The area itself is divided into two parts by a geological fault. Upper Galilee, so-called not merely because it is the region north of the fault but because its mountains reach a height of some 4,000 feet, is quite rugged. Lower Galilee is much less hilly and its milder climate and beautiful valleys and plains sustain a flourishing population.

Galilee is practically isolated from the rest of Palestine by natural barriers in the terrain. Travel along the north-south line is funnelled through a few mountain passes. In ancient times the most famous of these passes was guarded by the fortress of Megiddo, one of the cities built by Solomon.

The most fertile plain of Galilee is Jezreel (Hebrew, "God's sowing"), called by the Greeks Esdraelon. The plain is watered by the River Kishon. It was here that God miraculously destroyed the Canaanite army during the time of Deborah (Judges chs. 4-5). Overlooking this plain just to the north is Nazareth, the town where Jesus grew up. Located east of Jezreel, standing between the plain and the Jordan are three mountains: Mt. Tabor, where the forces of Deborah and Barak assembled; the Hill of Moreh; and Mt. Gilboa, where Saul and Jonathan died during the war with the Philistines. In the northeast stands the Horns of Hattin, the traditional "Mount of the Beatitudes." The Carmel range, that lies to the southwest, is twelve miles long and reaches within 200 yards of the Mediterranean Sea.

Jezreel was an excellent battlefield. Armies could camp in the mountains at night and descend into the plain for battle during the daylight hours. Hurlbut remarks that "more battles have been fought on this plain than on any other battlefield of the world" (*Bible Atlas*, p. 15). It should be noted, however, that Jezreel was quite marshy and the rainy season slowed traffic almost to a standstill.

SAMARIA

This is the principal agricultural region of the central highlands. For protective purposes, the farmers used to live in fortified cities and travel to and from the fields. The basic foods produced here included: barley, wheat, grapes, olives, figs, and a variety of vegetables.

The elevation of Samaria, or Mount Ephraim as it was sometimes called, averages 2,000 feet. The mountains in this central district are less impressive than in Galilee. Mt. Ebal and Mt. Gerizim stood on

either side of the pass through which ran one of the principal trade routes. The two were called respectively the "mount of cursing" and the "mount of blessing" (Deut. 11:29; 27:12f; Joshua 8:33-35). It was on Mt. Gerizim that the Samaritans built their temple for worship (John 4:20). These two mountains formed the backdrop for the conversation between Jesus and the Samaritan woman.

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Using the SWORD OF THE SPIRIT



Eugene Britnell, 8909 Mayflower Road, Little Rock, Ark. 72206

SHORT SWORD SWIPES

About the only time some preachers practice what they preach is when they rehearse their sermons. A preacher for one of the large denominations in Little Rock was arrested recently in a super market and charged with shoplifting. Another preacher who preaches for a denomination in Conway was arrested near that city and charged with driving while under the influence of alcohol. He had hit several cars on a motel parking lot in Little Rock. Such conduct on the part of those who claim to represent Christianity is one cause for so much unbelief in the world.

James A. Garfield, a powerful gospel preacher, said upon inauguration to the Presidency of the United States, "I step DOWN out of the pulpit into the President's chair." In view of such an attitude, what should men think when they step down from the pulpit to engage in secular employment or sell some product which could be sold by an infidel? I am concerned about so many of our gospel preachers leaving the pulpit and turning to other works. I understand that such is sometimes necessary and perhaps a wise choice, but I doubt that such is true in the majority of the cases we see and hear about today.

When I hear of one of our preaching brethren working toward a degree I become concerned. It is not that I oppose education, but in many cases when the brother gets his degree he will stop preaching the gospel of Christ. This has happened to several faithful gospel preachers within recent years. By "faithful" I mean that they preached the truth; I am not sure that one is faithful to the Lord when he ceases to do so.

Could it be that materialism and some of the big money that is floating around has had an influence upon brethren? Are they trying to escape some of the unpleasant aspects of preaching the gospel? Do they no longer feel that the rewards are greater than the burdens? Perhaps another look at II Corinthians 11:23-31 would be profitable.

Remember, brethren, God had only one son and he was a preacher! I believe that it is still the greatest work on earth, and the world's greatest need. We should have the attitude of the apostle Paul who said, "For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel" (I Cor. 9:16). If a man can live with himself and fail to preach the

gospel, then it may be that he should be doing something else.

In view of the publication of so many new translations of the Bible, such as "Good News for Modern Man," with all of the excuses offered for them, the following statement is worthy of our consideration:

"The argument for the new translations is that they are easier to be understood. Is it not strange that in this enlightened day when we claim to have more educated people than ever before, when we brag of having illiteracy almost stamped out in our land that we must put forth so much effort to try to get a version of the Bible that people can read and understand? Our forefathers who in so many cases had only grade school educations and scarcely any of them ever got to attend college, read, understood and lived by the King James version and made it home to glory, but this generation of 'know so much' must have a more simplified Bible even at the cost of the destruction of the cardinal truths of the older authentic versions" (The Voice in the Wilderness).

April 22nd was "Earth Day" in the United States. I found it rather disgusting to observe that in the large cities the same filthy, shaggy, unkempt, immoral and rebellious trash that we see at the head of all demonstrations and anarchic movements were taking the lead in that one. I am certainly concerned about a clean earth and pure air, and am for any effort to their end, but I pray that America can rid itself of the mental and moral pollution created by those who seem so concerned about pollution!

These rebellious demonstrators can complain about the war, pollution, etc., but this is not their problem. These problems are only scapegoats by which they seek to vent their lack of respect for what they call the "establishment." If you want a divine description of such people, here it is: "Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities. . . . But these speak evil of those things which they know not; but what they know naturally, as brute beasts, in those things they corrupt themselves" (Jude 8 and 10).

It seems that every charge in our society makes it a little more difficult to serve the Lord and conduct the affairs of his kingdom. Take, for example, Daylight Time. (Some call it "daylight saving time" but I have never figured out how you can save daylight. That makes about as much sense as cutting a piece off one end of a rope and tying it on the other end in order to lengthen the rope.) What is so bad about the new time? I answer by asking who promoted it and why? It was promoted by those who profit when people have more time to spend and play! It is probably a genuine advantage for some people, but such is not true with many others. When a man has another hour in which to work in his yard, fish, or play golf, you may be assured that it is going to be just that much harder to get him to attend a service of the church. In fact, you can't get some people to church before dark, regardless of when it comes.

Along with this problem, we now hear demands for a thirty-two-hour work week, and that will not

be good. Our Congress has moved several holidays to Monday to give the people longer week ends. This hinders the work of the church. People have more time to take off to the lake, beach or mountains and neglect their responsibilities to the home congregation. If the trend continues, someone will invent campers, boats, fishing equipment and golf bags with facilities for serving the Lord's supper so that "Christianity" will not hinder hedonism.

One of the most common manifestations of idolatry in this nation today is described in First Corinthians 10:7, "The people sat down to eat and drink, and rose up to play."

DEBATE

A debate will be conducted in the area in June of this year--the dates being JUNE 15, 16, 18, 19. The disputants will be Jesse Jenkins, of Denton, Texas and Ronnie Wade of Springfield, Missouri. The propositions for discussion are as follows:

No. 1: The scriptures teach that an assembly of the church of Christ, for the communion, must use one cup (drinking vessel) in the distribution of the fruit of the vine.

AFFIRM: Ronnie Wade

DENY: Jesse Jenkins

No. 2: When a local church assembles for the communion it is scriptural to use individual drinking vessels in the distribution of the fruit of the vine.

AFFIRM: Jesse Jenkins

DENY: Ronnie Wade

No. 3: It is scriptural for a congregation to teach the Bible in systematically arranged classes with women teaching in some of those classes.

AFFIRM: Jesse Jenkins

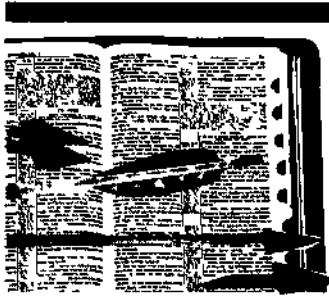
DENY: Ronnie Wade

No. 4: The scriptures teach that when the church comes together for the purpose of teaching the Word, this teaching must be done in an undivided assembly, by men only.

AFFIRM: Ronnie Wade

DENY: Jesse Jenkins

THE FIRST TWO NIGHTS OF THE DEBATE WILL BE CONDUCTED IN THE BUILDING OF THE BOULDER DRIVE CHURCH OF CHRIST, 3822 BOULDER DR., DALLAS, TEXAS--THE LAST TWO NIGHTS WILL BE CONDUCTED IN THE BUILDING OF THE WEST SIDE CHURCH OF CHRIST, 2300 W. PIONEER DR., IRVING, TEXAS.



ARROWS OF TRUTH for denominational error

Ward Hogland, Post Office Box 166, Greenville, Texas 75402

THE DENOMINATIONAL MIND — ONE CHURCH CONCEPT

The prophet of old said, "I sat where they sat, and remained there astonished among them seven days" (Ezek. 3:15). It is difficult for a member of the Church to sit where the denominations sit or to stand in their shoes. We must, if possible, see the Church through their eyes in order to do a better job of converting them. I firmly believe that many of our denominational friends are honest. They have a zeal of God but not according to knowledge, as Paul said about his Jewish brethren. Paul knew the Jewish mind and was able to put himself in their shoes. He did this in order to convert as many as possible. I believe we must do the same in order to convert a segment of the denominational people.

Our first study will deal with the denominational concept of the ONE CHURCH idea. I don't suppose there is any doctrine more repugnant to the denominational mind than the ONE CHURCH idea. To the denominational mind this is about the most narrow minded, bigoted, arrogant, defiant and dogmatic doctrine to be declared by so-called decent people. Psychologically, let us probe the denominational mind and see why this ONE CHURCH concept sticks in his craw!

First, he doesn't understand the Bible but looks at it from a logical standpoint. He looks about and sees about four hundred denominations and in the midst of them one shouts, "We are the only true one of the bunch." This sounds so foolish to the average denominationalist that it is actually funny. I heard one telling a joke about different people going to heaven. I don't remember all the details but while in heaven Peter was showing a visitor around and he observed different groups who were visiting together. One group was a Baptist group; another was Methodist, etc. Finally, the visitor inquired about another small group in a corner talking. Peter replied, "Oh, don't bother them, they think they are the only ones up here!" Presto — that sure did explode that Church of Christ theory about one Church. Well, I am glad the above was a joke and not the Bible. The average denominational member gets a "Bang" out of hearing a joke like the one above. I must admit from a logical standpoint it would sound rather absurd for one to say the Lord has only one church. When Noah built his ONE ARK it sounded ridiculous to the people who were later drowned. The idea that God would put his divine approbation on ONLY ONE BOAT sounds narrow; indeed Noah was narrow! However, in reviewing the

Bible account, I find that God's ways are not man's ways and the world outside the ark was lost. Paul said, "We walk by faith and not by sight."

The first step in converting the denominationalist on this ONE CHURCH idea is to convince him that he must walk by faith and not by sight or logical reasoning. If we walked by logical reasoning, I must admit that the denominations would be right on this question. So he must be taught to cast aside "sight" and walk by "faith." If we try to convert him while he walks by his logical reasoning, I am afraid we will be in for a long hot summer.

The second way to wean him off his "Join the church of your choice" idea is to give him Old Testament examples where this very idea is refuted. For example, the incident already mentioned about Noah and the Ark. Here God only allowed ONE BOAT to float — the rest sank. Can't you hear some of the people in the days of Noah joking by saying, "You know that fellow Noah must be crazy; he thinks his little bunch is the only ones to be saved. Why, he has even preached that his boat will be the only one to float when that big flood comes from the sky." But the conclusion of the matter is revealed in Gen. 7:23, which says, "Noah only remained alive; and they that were with him." We are told that ONLY Noah and his little family were saved.

You will notice the word ONLY used in the text. This is the word which is so offensive to many denominationalists. Yet the Holy Spirit used the word ONLY. In II Peter 2:5 "And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing the flood upon the world of the ungodly."

A second example to help support the ONE CHURCH idea is Numbers 35:28. "Because he should have remained in the city of his refuge." We are told that refuge was found ONLY within the cities God named. This narrowed salvation and walled it within certain confines. All outside were not protected. A third example is Exodus 12:22 when God says, "And none of you shall be out of the door of his house until the morning." The first born were only protected where the blood had been applied. Again, God walled in salvation. This will help the denominational mind to understand that God's ways are not man's ways.

One would be wise to close by showing the New Testament teaching on the ONE CHURCH idea. Eph. 1:22-23 says, "And gave him to be the head over all things to the church, which is his body the fulness of him that filleth all in all." Then Eph. 4:4 tells us, "There is one body." This should convince any honest person that the Lord has one church. One might use Matt. 16:8, "I will build my church;" and emphasize the normative I and possessive MY and show the Lord promised to build only one church. We must, at all times keep the emphasis on the BIBLE and not on the individual. The average denominationalist wants to put emphasis on people rather than the BIBLE. They say, "You think you are the only ones to be saved!" We must make it clear that we are not the BIBLE but are weak and frail human beings trying to serve God. One should never be guilty of giving the impression of arrogance or sinless perfection. This will drive people

THE NEWS LETTER REPORTS

"... They rehearsed all that God had done with them..." — Acts 14:27

away. If they bring up sins among members of the church of Christ freely admit that such occurs but incidents of this nature do not change the BIBLE. Remember, the denominational mind is trained different from the Christian mind. The spiritual metamorphosis which must take place is at times a slow process. In due time patience will have its reward.

FREE MATERIAL ON "EIS" ("FOR" IN ACTS 2:38)

Many readers of this paper know of the long-standing dispute with certain denominational friends over the use of the Greek preposition **eis**, translated "for" or "unto" in Acts 2:38. Some may not be aware of a brief exchange which took place on the subject between two scholars of repute during 1951-52 in the prestigious **Journal of Biblical Literature**.

That discussion involved the disputed "casual" (denoting cause) use of **eis**, a usage which, if established, would lend credence to the translation "because of" in Acts 2:38. Dr. J. R. Mantey of Northern Baptist Theological Seminary and co-author of the Dana and Mantey Greek grammar affirmed in two articles that **eis** should be translated in certain New Testament passages as "casual," and called on classical and other extra-Biblical Greek authors for illustrations of this usage. Dr. Ralph Marcus of the University of Chicago responded in two articles, examining these illustrations one by one, and charging Dr. Mantey with allowing scholarly judgment to be colored by theological convictions.

This material is copyrighted, and requests for permission to duplicate it are understandably denied. I have made a short summary of the material, however, along with details on obtaining the complete pertinent issues of the **Journal of Biblical Literature**. I will be happy to send this material free upon request as a public service, on receipt of a self-addressed, stamped, business-size (#10) envelope. Please mention this paper when you write. Edward Fudge 944 South Geyer Road Kirkwood, Missouri 63122

H. L. Bruce, Box 242, Mount Pleasant, Tex. 75455 — The South Side congregation here recently had an excellent gospel meeting with **Robert Jackson**, 1423 Rosebank, Nashville, Tenn., doing the preaching. Eight were baptized and eight restored. On the Lord's Day after the meeting two more were baptized and one restored. Rejoice with us!

Carol Bates, 100 Woodrow Avenue, Bedford, Ohio 44146 — On July 5th, I will begin work with the church in Sunnyside, Washington. Have been with the Bedford, Ohio, congregation for the past two years.

Ward Hogland, Box 166, Greenville, Texas — Meetings for 1970 include North Miami, Fla.; Saratoga, Ark.; Bowling Green, Ky.; Houston, Miss.; St. Augustine Road, Dallas, Tex.; Haltom City, Ft. Worth area; Louisville, Ky.; Pensacola, Fla.; Conway, Ark. and Carrollton, Tex. **Rufus R. Clifford** conducted a fine meeting for us in April.

Ardie P. Brown, Jr. — Due to the fact that there is not a conservative congregation in Kansas City, Kansas (Johnson County) and two families are presently driving a considerable distance from Roeland Park, Kans., and Merriam, Kans., to the Vivion Rd. congregation in the north part of Kansas City, Mo., plans are to begin a new work in Johnson County. An evangelist has been contacted and has agreed to move in the fall to begin work with this group of brethren. Support is now being raised and much more is needed. Anyone having friends or relatives in the vicinity of Overland Park, Roeland Park, Shawnee Mission, Merriam or Olathe, Kans., contact Ken Walters, 5410 W. 50th Terrace, Shawnee Mission, Kan., or James O. Bush, 9534 W. 55th St., Merriam, Kans. The potential in this metropolitan area is great and we trust that others will share our interest in this area and work. Any congregation or individual interested in assisting in the support of a faithful gospel preacher in this area contact either of the above mentioned brethren. The Vivion Road congregation is doing all that it can in the support and encouragement of this work. Information regarding this work is also available by contacting the elders or evangelist of the Vivion Rd. congregation.

B. G. Hope, Meadowlawn Dr. and Williams St., Beaver Dam, Ky. — I am now in my second year with the church at Beaver Dam, Ky. Last year — 1969 — was a busy year for me. Besides participating in the usual responsibilities of local work, I preached in six meetings. The church here supported me completely in one of them. I feel that in some ways it was one of my most rewarding years. During my stay here, I have had inquiries from a number of places about moving.

In the main, the Beaver Dam church is made up of dedicated Christians and they have been cooperative. In my judgment the faithful members feel we have a good, workable program. We are not only trying to save our own souls and the souls of others in the community, but in distant places as well. We are contributing to the support of three preachers away from home. I have already preached in one meeting this year and have four others scheduled.

I'm enjoying excellent health. I recently had minor surgery and recovered rapidly.

Charles E. Murray, Lake Wales, Fla. — **Harold Dowdy** recently (April) had a very good meeting for the Wetmore Street congregation in Lake Wales.

This meeting resulted in one baptism. This makes a total of three baptisms thus far this year. We have a weekly, thirty minute radio program, which can be heard over WIPC, 1280 on the dial. We invite those in the central Florida area to tune in to this program each Sunday at 8:00 a.m. When in central Florida we invite you to worship with us.

The black brethren in Lake Wales are now meeting in their new building, which is located at 147 Northside Drive. This congregation is "earnestly contending for the faith," and they have baptized 14 in the last 18 months. Brother **Chesley Anderson** is doing a splendid job in preaching and in doing personal work for the congregation. They need your prayers and encouragement.

Calvin C. Essary, Fontana, Calif. — Effective Sunday, May 3, the congregation meeting at this place was blessed with the appointment of elders. The church here is now under the oversight of these bishops: **Fred W. Woelpern; John I. McCance, Jr.; Richard K. Altman.**

It gives great happiness and causes deep thankfulness to be able to share this news of our 'progress and joy' (Phil. 1:25).

Clyde O. Goff — After spending more than 20 years in San Diego, we have moved to Palm Springs, Calif., to work with the small church here. We are looking forward to a good and profitable work for the Lord. They are few in number but have a mind to work. The church is meeting in a rented hall, 68192 Ramon Road, Palm Springs, Calif. 92262. My mailing address is 74-180 Desert Star Blvd., Palm Desert, Calif. 92260.

We left the Seminole Dr. church in San Diego the first of March. They are a fine group of people who are working together in love and harmony. John Coffman of Odessa, Texas began with them the first of May. They were fortunate to be able to get a man such as John, with the ability and love for the souls of men. I am sure that he will do a good work there.

Ralph Joiner, P. O. Box 1501, Titusville, Fla. 32780 — Due to the difficulty of obtaining the support needed to move to West Bend, Wisconsin to work with the church there, I have accepted the invitation of the church in Cambridge City, Indiana and will begin labours with them in August. I was with these brethren in a Gospel Meeting in April and was quite impressed with their faithfulness. Sunday morning attendance averages 45-50 and at least 95 per cent of those in attendance Lord's Day morning return that evening and Wednesday evening. Any faithful brethren wanting to move to Central Florida are urged to write: **Edward Barker**, 27 Garnet St., Titusville, Fla. 32780, or call same, after 5 p.m., at (305) 267-7979 as the church here will be needing a preacher after July.

Leo Rogol, Rt. 4, Box 12-D, Greensburg, Ky. 42743 — **Paul C. Keller** held a gospel meeting at the Greensburg church of Christ, Greensburg, Ky., April 20-26.

PREACHER AVAILABLE

Mid-twenties, married, three children, two years at Florida College; experienced in personal work, teaching, and preaching. Has partial support available; prefers congregation in Florida. This young man has recently finished a 6 months course in personal work and a 6 months course in speaking and preaching. In the past two years he has been instrumental in several of our baptisms here at Henderson. If interested, contact me and I'll put him in touch with you. **James L. Denison**, 3402 Henderson Boulevard, Tampa, Fla. 33609, Ph. 876-2237 and 839-1422.

THE TEMPTATION OF JESUS

Edward Fudge

Most readers of **Searching The Scriptures** have either heard or preached sermons on the temptations of Jesus following His baptism by John. All three synoptic Gospels relate the incident, in a total of 26 verses. The event is not mentioned directly in John's Gospel. This is not surprising, in view of the almost totally unique content of the Fourth Gospel.

The three temptations offered by Satan have been paralleled to the allurements presented Eve in Eden. They have been viewed as illustrating the triple enticement of the present world-order as stated in First John. Rather than noting the content of the temptations, let us pay brief attention here to the significance of the event itself in the life of Jesus. We will seek this importance in the light of the three Gospels which include the incident. Most of this material came from the chapter on the temptation in Everett F. Harrison's, **A Short Life of Christ**, a very excellent book which I was privileged to review in a recent issue of **Restoration Quarterly** (Vol. 12, Nos. 2-3, combined issued).

MARK: JESUS AS GOD'S SERVANT

Mark, the most concise Gospel, presents Jesus as the Servant of Jehovah (Ebed Yahweh) — the beloved Son who becomes a Suffering Servant to save His people from sin. Jesus came to plunder Satan's domain and free men from his power. To that end He first faced Satan personally, and bound him by total obedience to God and renunciation of personal ambition (see Mark 3:23-27). The first miracle recorded in Mark involves a demon-possessed man (1:23-28); this divine-satanic struggle runs throughout the Gospel. In this light, Mark hurriedly relates the barest facts of Christ's temptation (1:12,13). He does not even tell what they were. But only he mentions that Jesus was with the wild beasts. It is interesting also that Mark says Jesus was "expelled" into the wilderness, while Matthew and Luke have the less forceful "led."

In Mark (and Matthew) the temptation is immediately preceded by the Baptism of Jesus. There Jesus sees the heavens "torn asunder" (Matthew and Luke have "opened") and the Spirit descend on Him in the form of a dove. A heavenly voice says to Him, "You are my beloved Son, in you I am well

pleased" (Mark and Luke give the voice in the first-person; Matthew in the third-person), a statement probably to be identified with Isaiah 42: 1ff. "And immediately," says Mark, as he so frequently does, "the Spirit impelled Him to go out into the wilderness" (New ASV). Jesus endures His temptations, shows Himself triumphant over the King of Darkness, and begins His personal ministry as divine spoiler of the demonic reign.

**MATTHEW: JESUS AS FULFILLER OF OLD TESTAMENT
AND REPRESENTATIVE OF NEW ISRAEL**

Matthew has been called the "Gospel for the Jews." "Fulfill," "David," and "kingdom of heaven" are among its key terms. Between an introduction and an epilogue, the Gospel is divided into five two-part sections of words (discourses) and deeds (narrative) of Jesus, each ending with a statement such as "when Jesus had ended these sayings" (7:28; 11:1; 13:53; 19:1; 26:1). Whether this is intended to remind us of the five books of the Law we do not know.

Other points are clear. What happened to Israel now happens to Jesus the Son of David (1:1). Pharaoh tried to kill Israel's boy babies; Herod attempts to kill the baby Jesus. God called first His "son" Israel (Ex. 4:22,23) and then His Son Jesus (Matt. 2:15) out of Egypt. Israel was baptized then tempted (I Cor. 10:2ff). So was Jesus (Matt. 3,4). Israel's temptations happened during 40 years in the wilderness (Heb. 3:8,9); Jesus' took place during 40 days in a wilderness. Israel was tested to see if they would obey God — and did not (Deut. 8:2,3). Jesus was tested to see if He would obey God — and did (Matt. 4:10; see Heb. 5:8). Temptations of both Israel and Jesus involved hunger — and, basically, trust in God (Deut. 8:2,3; Matty Luke). All three Scriptures quoted by Christ during His temptation are taken from Deuteronomy 6-8, perhaps the heart of God's charge to Israel just before they entered the promised land.

What Israel failed to accomplish (obey God), Jesus successfully did. Christ "fulfilled" the Old Testament, not only by carrying out predicted specifics, but in a larger sense by personally embodying every great principle of God's ideal man in the Old Testament — an ideal no Old Testament man of God ever attained. In the very beginning of Matthew, then, we see Jesus go into the wilderness — to be tempted by Satan and tested by God — then return victorious, obedient to God, to enter upon His ministry of saving His people from their sins.

**LUKE: JESUS AS SECOND ADAM AND REPRESENTATIVE
OF ALL MANKIND**

If Matthew is written for the Jews, Luke is intended for the Gentiles. Where Matthew traces Jesus' ancestry to David and then to Abraham, Luke goes to Adam and then to God. By the sin of the first Adam, Satan gained control over mankind. If the second Adam also could be persuaded to disobey God the battle would be won for the devil. Jesus was Adam's son and brother to mankind. He was before that the Son of God. Here was Satan's point of attack. "If you are God's son," he says, "make bread of these stones." But where Adam had fallen for food, Jesus found His "meat" in doing the

Father's will — and told Satan so. "Man finds life in more than bread."

Because Jesus was tempted as a man — as all men in every respect — yet without sin, He is able to give help to His people in their time of need (Heb. 4:14-16; see Heb. 2:18). Indeed, the writer of Hebrews makes more of Christ's obedience than this — His perfect life qualified Him as sacrifice and Savior as well as example — but this point is also true. As one of us Jesus faced Satan — just as we must — and overcame!

Perhaps these few thoughts indicate something about the Gospels and suggest something regarding our study of them. Instead of reducing them to lowest common denominator, or combining them to find a "harmony," perhaps at times we can view them as individually written — all inspired of God, but each intended for a particular purpose. In such a light, this frequently-overlooked part of our Bible can become a mine of rich treasures for the one who will explore it with care.

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