

Why Should I Trust the Bible?

By Larry Rouse

We live in a generation that has scoffed at the idea of any absolute standard of authority. Those who point to the Bible as containing the answers to the most crucial issues of life are pushed aside as ignorant or naive. If these thoughts are yours, please consider the following points:

1. To determine if the Bible is from God or man is an issue that can be tested and the truth known. I appeal to you to at least read the Bible with an open mind and then test what you read. This is the appeal of Jesus Christ himself (**John 8:32; 7:17**).
2. Take the time to consider the historical and archeological accuracy of the Bible. History tells us of many recent scholars, such as Sir William Ramsey, who because of their archeological studies of the Bible lands came to respect the Bible as one of the most accurate sources of ancient history. This tells us that the Bible is no myth but rather was written by men in the times claimed and written in a careful manner.

3. Consider the identity of Jesus Christ - who is He? The appeal of the apostles in the book of Acts is that they witnessed Jesus as one who was raised from the dead (**Acts 2:32; 3:14-15; 5:30-32; 10:39-42; 13:27-31**). Is this testimony valid? What was the motive of men like the Apostle Paul in making such an abrupt change from persecutor to preacher? History bears testimony that all these witnesses, save one, died a martyr's death for this truth (**1 Cor 15:30-32**). Did they die for a lie?

4. Finally, consider the powerful evidence of fulfilled prophecy. In the death of Christ there are several detailed accounts of His death hundreds of years before the event (**Psalms 22, Isaiah 53**). How can this be?

Why not begin your examination of the Bible today?



Classes This Week

Sunday 5:15 PM Kids Class in Auditorium	Sunday PM College Devotional and Singing at Seth Humphrey's	Monday 7 PM Ladies "History and Geography" class at the Rouses	Tuesday 8 PM Truth Seekers class in Student Center Room 2216	Thursday 7 PM Bible Reading/Prayer Class at Stefan Richardson's
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Sick

Sam Cox (Friend of Anna Stallings)	Owen Mauldin (Seth and Summer Mauldin's Son)	Frank Hand (Laura Humphrey's dad)	Sandlyn Fultz (Davis Fultz's Sister)
Gloria Detmer and Carol Dickerson (Toni Herd's Sisters)	Don Lanier (Father of Greg Lanier)	David Hartsell (Holly and Brad's Father)	Kate Miller (Daughter of Brandon and Erin Miller)
Emma Hettinger (William Herd's Mother)	Neal May (Manna Jones' Mother)	Sarah Lanier (Caleb Gandy's grandmother)	Andrew Hagewood (Friend of Sarah Norman)
Betty Bradford	Quinton Addison (April Jerkins Grandfather)	Danny Weldon (Rusty Weldon's brother)	Martha Godwin (Troy's mother)
Gerald White (Christopher, Anna and Wesley's Father)	Meredith NeSmith (Jessica Anderson's Cousin)	Emily Stallings (Anna's sister)	Madi Wise (Friend of the Robert's)
Marty Meeks, Russell Dickerson (Toni Herd's Nephews)	Joe Perkins (Scott Perkin's Dad)	Toni and William Herd	Tom Davis (Walker Davis' Uncle)

September Birthdays

- 2 - Denise Davis
- 3 - Trenton Anderson
- 4 - Logan Dean
- 4 - Kevin Anderson
- 10 - B J Winslett
- 10 - Eleanor Weldon
- 10 - Matthew Sullivan
- 10 - Keeley Porter
- 10 - Josh Carter
- 11 - Sheryl Fowler
- 12 - Jared Johnston
- 12 - Heather Bethea
- 13 - Rachel Lagrone
- 14 - Patsy Ogle
- 16 - Brittany Bagents
- 17 - Laura Weldon
- 19 - Kayti Persall
- 21 - Sarah Chandler
- 24 - Wade Winslett
- 26 - Ali Ingram
- 28 - Hannah Bruce

News and Notes

☒ - On Sundays we urge our members to park in the grass to allow our visitors parking places!

Students Who Have Become Members

- Elizabeth Barham
- Taylor Bethea
- Patrick Davis
- Sarah Darby
- Alex Dunaway
- Ashton Guy
- Ben Holcomb
- Beth Lingerfelt
- James Malloy
- R. J. Martin
- Makenzie Reynolds
- Victoria Dunaway
- Tori Luther
- Jacob Neeley

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Let your light so shine before men, that they may see your good works and glorify your Father in heaven. (**Matthew 5:16**)

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Thoughts to Ponder

The world is in a constant conspiracy against the brave. It's the age-old struggle - the roar of the crowd on one side and the voice of your conscience on the other.

Is Social Drinking Condemned?

By Thomas O'Neal

Many understand that drunkenness is condemned by both the Old and New Testaments. However, there are some that feel "social drinking" is not. Some make arguments in favor of "social drinking," not because they drink, but because they do not know any better. Others defend "social drinking" because they practice such. Yes, there are those claiming to be members of the Lord's body that try to defend such. Some otherwise good churches have had their influence hindered because of those that were regarded as being somewhat known "social drinkers" if not outright drunkards.

Peter said, "For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings and abomi-nable idolatries" (**1 Peter 4:3**). Peter uses three expressions I want to notice in this article.

(1) "Excess of wine" is the way the King James Version translates the Greek, *oinophlugia*. The International Version, Today's English Version and the New American Standard all translate it "drunkenness." The American Standard Version translates it "winebibbings." Liddell and

God had forbidden the Christians to start down the road that produces drunkenness and the start is drink number one.

Scott define it on page 479 as "a love of drinking, drunkenness." Of "excess" W. E. Vine says "lit. a pouring out, overflowing," is used metaphorically in **1 Pet. 4:4**, "excess," said of the riotous conduct described in ver. 3 . . . In **1 Pet. 4:3**, *oinophugia* - drunkenness, debauchery (oinos, wine; phluo, to bubble up, overflow) is rendered "excess of wine," A.V. (R.V. "winebibbing") (page 397).

Thayer defines it as "an overflowing, a pouring out . . . **1 Pet. 4:4** . . . the excess (flood) of riot in which a dissolute life pours itself forth" (page 43). By translation and definition the expression denotes a dissolute life which bubbles up and overflows wine

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SCHEDULE OF SERVICES
Sunday

Bible Class9:30 AM
Worship10:20 AM
Evening Worship 6:00 PM

Wednesday
Bible Classes.....7:00 PM

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and strong drink resulting in one being a drunkard.

(2) **"Revellings"** is the way the King James Version translates the Greek, kosmos. The American Standard Version translates it "revellings" also. The New American Standard Version translates it "carousals." The Living New Testament translates it "wild parties." Both the International Version and Today's English Version translates it "orgies." On this passage, Dr. A. T. Robinson says "Revellings (komois). Old word (from Keimai, to lie down) rioting, drinking parties, in New Testament here and **Gal. 5:21; Rom. 13:13**" (Vol. 6, page 122). Thayer defines it as "a revel, carousal, i. e. in the Greek. writings a nocturnal and riotous procession of half-drunken and frolicsome fellows who after supper parade through the streets with torches and music in honor of Baachus or some other deity, and sing and play before the houses of their male and female friends, hence used generally, of feast and drinking parties that are protracted till late at night and indulge in revelry" (page 367). Vine defines it as "a revel, carousal, the concomitant and con-sequences of drunkenness . . . translated by "revellings" (page 975). This describes the wild, night parties or orgies where among other things drinking is done.

(3) **"Banqueting"** is the way the King James Version translates the Greek, potos. The New American Standard Version and Today's English Version both translate it "drinking parties." The American Standard Version translates it "carousing." The New English Bible translates it "tippling." The Amplified New Testament and the Living New Testament translates it "drinking bouts." Webster defines "bouts" as "a going and returning" (page 100). MacKnight says of it "drinking matches" (page 622). Trench says "not of necessity excessive . . . but giving opportunity for excess" (page 211). Green's Lexicon defines it as "a drinking together" (page 153). Vine says "lit. a drinking signifies not a banquet but a drinking bout, a carousal, **1 Pet. 4:3**" (page 172). Thayer defines it as "a drinking, carousing, **1 Pet. 4:3**" (page 533). Webster says of "carouse" as "from .. garaus all out,

...to empty the cup" and then defines it as "1. A draining of the cup in drinking; also, a drained cup, a toast. 2. A drinking bout, a carousal. . . . To drink deeply or freely; to take part in a carousal" (page 126). Thus, "banqueting" is drinking parties where there is tippling, a going and returning to drink, it is not necessarily excessive but one has the opportunity to be excessive, one is drinking together with others, one empties or drains the cup and offers a toast. Webster defines "tippling" as "to drink, as liquor, often or in small quantities . . . to indulge in intoxicating drinks habitually and often" (page 891). That describes the "social drink" exactly. Yes, the Bible does condemn "social drinking." This passage forbids the Christian engaging in drunkenness all the way back to the "social drinker."

In **Eph. 5:18**, Paul by the Holy Spirit said, "And be not drunk with wine, wherein is excess of the word "drunk" Vine says "signifies to make drunk, or to grow drunk (an inceptive verb, marking the progress of the state expressed in No. 1), to become intoxicated" (page 343). Observe Vine says this is "an inceptive verb, marking the progress of the state." From the inception the state is forbidden. For example, a mother forbids her son from going to the store to buy candy before supper. Does she just forbid him from placing the money in the store clerk's hand and eating the candy or is she forbidding him from even leaving the house and going in the direction of the store? Does he disobey his mother if he leaves and goes to the store? God had forbidden the Christians to start down the road that produces drunkenness and the start is drink number one.

This article does not propose to discuss all the uses of alcohol. Such is often used in some medicine. However, such medicine is not used to get drunk but to get well. If one were to take some medicine with alcohol content in an amount for the purpose of getting the drunk feeling, such would be as sinful as drinking whiskey for the same purpose.



Career Cowards

By Larry Ray Hafley

Some men make a career out of cowardice. Nowhere is this profession more pronounced than in politics and religion. John F. Kennedy's Profiles in Courage is a monument to bravery of conviction in earthly spaces, while Noah, Jeremiah, and Paul are profiles in courage in heavenly places. But these are the extraordinary, the exceptions. Cowards lie in the dust of ignominious oblivion or in the yellowed pages of ignoble infamy, whereas the heroes of character and courage are forever enshrined and entombed in the bosom, of their countrymen.

Moral timidity is the worst form of cowardice. Fear on the battlefield is forgivable. Fainting and quaking before a physical enemy is understandable, but spiritual fear is without defense or excuse. Issues are knives that may lay bare a man's quivering heart. What a man is can be seen by his reaction to challenges of the precepts and principles he advocates. It matters not how lofty his rhetoric, how scornful his countenance, or how clenched his fist, a man is not a man who will not lay down his life, his fortune and his sacred honor for the cause in which he believes.

Therefore, many men are not men. They forsake the truth, and they forsake integrity. They forsake right, and they forsake the only true might. They forsake themselves who deny the position they believe to be just and pure and good. To refuse to contend and defend one's conscience is to impose self exile. There is neither greater dishonor nor more despicable shame than one who will not "earnestly contend" for the light he sees and the faith he believes.

Christians have no right to be afraid. Numbers and odds are not to be considered in the warfare of Christ. Goliath fell before David, and Midian fled before Gideon, "for there is no restraint to the Lord to save by many or by few" (**1 Sam. 14:6**).

Still, we find careening career cowards in Christ. They "stand" for modesty, but they will not name the "mini." They loathe lasciviousness, but they will not reprove, rebuke, and exhort brethren who allow their children to dance. They are "for" worship in the Lord's way on the Lord's Day, but they will not cite, indict and convict those who pervert the pattern of sound words. They are for controversy and discussion, but they will bad mouth anyone who engages in debate where points are pressed and

His "love everyone" approach is a reproach and serves to make him the worst enemy a man in error could have. His so called love will leave the lost in error. The best friend a man in error has is a man who takes the word of the Lord and corrects him with it (**Jas. 5:19, 20**).

truth is preached to triumph in Christ. More and more we need less and less of such men.

Diplomacy and the mutual interchange of ideas and the exchange of philosophies have its place but only around a pence table. No such peace forum or conference table, however, should exist for the faithful soldiers of King Jesus. God has not called us to haggling, bargaining, or dickering, but to striving, warring, and wrestling. One does not "Beware of dogs, beware of evil workers" by consorting with them in areas and avenues of agreement. Sheathing the sword is not the way to true unity or liberty. It is the path of least resistance to

bondage and apostasy.

The career coward smiles much and bids God speed to error on every hand and front. His "love everyone" approach is a reproach and serves to make him the worst enemy a man in error could have. His so called love will leave the lost in error. The best friend a man in error has is a man who takes the word of the Lord and corrects him with it (**Jas. 5:19, 20**).

Career cowards remain aloof from real fights and conflicts. They will jab from the third row and throw in thrusts that keep them respectable, but when the issues are on the firing line, these men are on the side line writing general agreement articles of confederation for enemy papers. In Athens, while Paul faced and fought the mockers and scoffers, the career coward brethren were writing historical treatises on idolatry's modes and forms for the Unknown God magazine.

Courage comes through Christ and the word of his power. In that word and by that power we take our stand, "and having done all," we shall stand. The purity and peace of the church demands a militant offence and an adamant defense. Wavering compromise on the part of cowards will not deter us -- let them be warned. The faith and our faith are fixed and anything contrary to sound doctrine will be shot on sight.

