

**News and Notes**

**PLEASE PRAY FOR:**

- Sandy Craig** - Sissy reports that Sandy is doing very well, for which we are thankful.
- Jo Ann McLerran** - COPD.
- Dub McClish** - Home and doing well following a stent implant.
- Glenda Marble** - Faithful Christian at Lexington, Okla. Heart problems.
- Debbie Post** - Wife of Doug Post, preacher in Salisbury, MD. Cancer.
- David Brown** - Spring, Texas preacher. Blood clots in his leg.
- Sissy Craig** - For spiritual and emotional strength.
- Charles and Linda Pogue** - Congestive heart failure.
- Nancy Verkist** - Ellensburg, Washington. Suffering from Von Hippel Lindau disease.
- Don Smith** - Faithful brother in Christ persecuted for teaching fellow inmates in an Ohio prison.

**AUDIO PROBLEMS** - We were unable to post last Sunday afternoon’s sermon because of audio problems. The audio was cutting in and out due to a short in the microphone wire. I think that has been fixed so we should not have any more such problems. If they do continue, we will probably have to purchase another wireless microphone.

**KENYA REPORT** - Benard, his son Wayne, and Veroon are at Maseno where they will conduct a three day seminar, and will also conduct a three day gospel meeting an Mundika. Keep these efforts in your prayers.

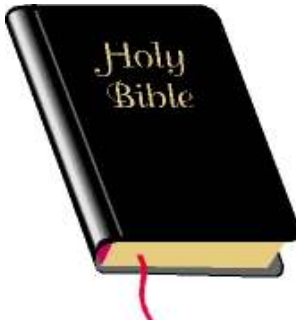
**PREACHING APRIL 23** - Patrick will preach Sunday morning, April 23, while Jerry is in Yukon preaching there. Jerry will return to preach at Northeast on Sunday afternoon.

**BELLVIEW LECTURES** - Jerry and Sherlene will accompany Jess Whitlock to Pensacola, Fla. in June where Jess and Jerry will speak on the Annual Bellview Lectureship. They will leave June 7 and return home June 18.

**NEW FENCE** - Frank Hunt has begun installation of a new fence on the south side of the building from the front to the alley. The wind has wreaked havoc with the old fence and many of the posts are broken.

**LATE BULLETIN** - The bulletin is late in going out this week because we have been without internet for about a week and did not get it repaired until Friday.

<p><b>Those Who Serve</b>  <b>Sunday Morning, April 23, 2017</b>                  First Prayer - Patrick King    Closing Prayer - Landry Brewer                  Communion - Dylan Brewer    Offering - Patrick King  <b>Sunday Afternoon, April 23, 2017</b>                  First Prayer - Earl Reed    Closing Prayer - Jerry Brewer</p>	<p><b>Records - April 16</b>  <b>Attendance</b>                  Bible Class.....15                  Morning Worship.....17                  Afternoon Worship.....16                  Contribution.....\$915.00</p>
<p><b>Weekly Meeting Times</b></p>	
<p>Sunday Morning Bible Classes.....9:30                  Sunday Morning Worship.....10:30                  Sunday Afternoon Worship.....5:00</p>	



# Sound Doctrine

“But speak thou the things that become sound doctrine” (Titus 2:1)

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## God Allowed Slavery

*Ron Cosby*

A host of websites condemn God because, as they see it, He allowed slavery under the Law of Moses. Yet, when the truth is learned, the condemner must acknowledge that his condemnation of God is unjustified. The condemner is simply wrong. Furthermore, his own social system, which he advocates in his own land, is far inferior to God’s. Here are three facts that bear heavily upon the subject.

One of the most important things to bear in mind is that slavery under Judaism of old was not equivalent to the slavery system of the Egyptians, or the Romans, or the black man in America. They are not even close!

Under God’s system, so-called “slavery” was basically voluntary. Under the Law of Moses, a man became a servant in one of three ways. 1) He was an enemy in war who volunteered to be a servant rather than to die in war. 2) He was a law breaker who deserved to be punished severely. 3) He was a debtor who volunteered his services to another for the debt that he could not repay. In most of the situations, those who voluntarily became slaves were choosing a better life.

While we are looking at the manner of becoming a servant, take a closer look and note the contrast in facts and details concerning each mode. The first to study is for a soldier to become a slave instead of dying. During World War Two, Americans gave the Japanese the options of either surrendering to the defeating army and becoming their captives or they could fight to the death. God’s offer to the war enemy of Israel to become a servant was even better than America’s offer to the war captives (Deut. 20:10-11). As far as the sentence toward the law breaker is concern, the guilty felon who decided to become a “slave” in Israel did not have his freedom completely taken away since he was able to avoid imprisonment. This, too, was a better offer than is presented in the legal system of any nation. Then, finally, the man in Israel who had too much debt simply became an indentured

servant. At the least, this is equivalent to a low-paying employee. This was much better, both in profitability and dignity, than in going on welfare. More contrasts could be noted but these are sufficient to make an educated conclusion concerning God's slavery system.

Another important issue that bears on the subject is, God *regulated* slavery. His regulations forbade cruelty, severity, harshness, and physical and mental abuse against the enslaved, making their service more like a contracted employee than a slave (Lev 25:35-54). Contrast God's mind set with the slavery of Egypt, or Rome, or America. In these systems, if you killed your slave, you simply destroyed your own property Too bad! Who cares?! Not so with God! Slaves were to be accounted as humans, with rights and privileges. Turning to the New Testament instructions, we see the underlying reasons God afforded protection to servants (Eph 6:9; Col 4:1). Slaves were human just like their masters. And, masters needed to remember, the master himself had a far superior Master to whom he would one day give an account.

The idea that most have of slavery today is far, different than the servitude which God allowed. It is better to be a servant in the midst of godly people than to die. It is better to pay your debt to society than be a burden in the prison system. It is better to pay your debts than to beat another out of what you owe. When properly understood, what God instructed men to do is superior to the practice of people today. Those who condemn God for their erroneous view of God's servitude need to rethink and retract their mistaken position. They ought to write a fair assessment of the subject.

## Fiddlin' Em' In

*Jerry C. Brewer*

The denominational industry has always been big on what they used to call "Entertainments." But even one of their own took exception to that concept in a treatise he wrote more than a century ago.

The church has become absolutely insane on the subject of entertaining men. Preachers are sought after who can amuse the people. Meetings of all kinds are designed to please and keep the congregation during the week, while the preacher, with anecdote, sparkling wit, and broad jest, must do the rest of the work on Sunday. Whatever happens, the people must be entertained. The idea being that, if not amused, they will drift away and be lost (Beverly Carradine, D.D. *Church Entertainments: Twenty Objections*, Syracuse, NY, A. W. Hall, 1891, p. 25)

Solomon said, "There is no new thing under the sun" (Eccl. 1:9), and you can be sure that if it's an old worn out practice of human reasoning, some of our brethren will swallow it hook, line and sinker. Like those whom Carradine criticized in his day, many churches of Christ have abandoned Biblical truth that men are drawn to Christ by the gospel (John 12:44-45) and adopted entertainment to draw a generation immersed in pop culture. With their bows all "rosined up", they're intent on "fiddlin' 'em in" to the church, but the

problem is that they have to keep on "fiddlin'" or they'll "fiddle out."

Jesus didn't die for a social club. The blood He shed at Calvary was for a far nobler and greater purpose than sponsoring a trip to Six Flags, a baseball game, a "Lock-In" (whatever that is), or a choral concert at high school. How sad that so many congregations today no longer consider the church the Lord's bloodbought body in which men are redeemed from sin, but simply a "church family" in which young and old alike are petted, pampered and entertained. They no longer consider it the "kingdom which cannot be moved" (Heb. 12:28), but an adjunct of the theater, the sports arena, a camp or the home. The new birth of John 3 no longer puts them into the family of God (1 Tim. 3:15). To the religious "fun 'n frolic" crowd, the church has become a social club, designated, "my church family" which bestows the right to be entertained. "Whereunto shall I liken the men of this generation? and to what are they like? They are like unto children sitting in the market place, and calling one to another, and saying, We have piped unto you, and ye have not danced" (Luke 17:31-32). Hear Carradine again:

The whole idea of entertaining...comes from Satan... He knows that if Christ is held up before the people, and men look steadily at him, they will be saved... He whispers that Christ alone is not enough to draw souls; that it takes Christ and entertainments. As he discovers his success in blinding the church, he becomes more aggressive, and whispers again that, if the naked cross be held up—the simple, strict, holy life of Jesus be insisted on—then the young people will be driven away. That young people are young people and must be amused... And so he has succeeded, in thousands of instances, in sidetracking the church... As you pass by her doors today, ...instead of sobs and cries of, "What must I do to be saved?" you will be greeted with clapping of hands, rattle of plates and bursts of uproarious applause (pp. 26, 27).

Beverly Carradine was born in April, 1848 and died in April, 1931. He was a Methodist preacher, serving that denomination in Mississippi and New Orleans and was the grandfather of actor John Carradine. Although he was not a Christian, he understood and correctly identified the sin of using the church for something which God never intended, and asked for a "Thus saith the Lord" for the church's practice. "But let me say, that one will look in vain from the beginning to the end of the Bible for even so much as a hint of church entertainment... Before you commit me to a religious practice, you must show me a 'Thus saith the Lord'" (p. 33). Our brethren would do well to demand a "Thus saith the Lord" today. That's what Colossians 3:17 means.

To those determined to make the blood-bought church of Christ into a venue of social entertainment, Carradine's challenge means nothing. They'll continue to hire "Family Life Ministers," "Youth Directors," and "Involvement Ministers" as they go merrily along drawing the masses through entertainment. They will keep their bows all "rosined up" and keep "fiddlin' 'em in" to the church until the music stops and the piper must be paid. Meanwhile, the world hurtles toward judgment and eternity.