

*In
Search
of ...*

Truth & Right

GENESIS

Tim Henderson, Editor

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"Finally, brethren, whatever is true, whatever is honorable, whatever is right, whatever is pure, whatever is lovely, whatever is of good repute, if there is any excellence and if anything worthy of praise, dwell on these things." Phil. 4:8 (NASB-U)

A publication of the
**Wellsburg
church of Christ**
Which meets at:
112 Sunset Ave.
Wellsburg, WV 26070
304-737-1422

We appreciate so much your presence here with us today. We would like to extend an invitation to join us at any of our other times of worship.

TIMES OF SERVICES

SUNDAY

Bible Classes* 10:00 AM

AM Worship 10:45 AM

PM Worship 6:30 PM

WEDNESDAY

Bible Classes* 7:00 PM

(* Bible Classes for All Ages)

Today's Sermon:

*Qualifications
of Elders:
A Closer Look*

*Audio CD's are available
free of charge in the foyer.*

*Please visit our website:
www.truthandright.org*

*If you have any questions regarding
what we teach and practice, please
feel free to ask*

"That's Your Interpretation"

Mark Larson

via-The Auburn Beacon—10-10-2010

That's just your interpretation! How many times has someone said that to you when you attempted to teach them the truth from the Scriptures? Rather than take the message of truth to heart, it is quickly dismissed as *merely* your opinion and not taken seriously at all.

If you have ever heard this before, you know that it is sort of like "hitting a brick wall." Further discussion of the truth with such a person can be very difficult. The potential for meaningful Bible study is not very promising.

What Is Your Interpretation? The best way to begin in your response to someone who says: "That's just your interpretation" is to hand the passage over to them and ask for their interpretation. An interpretation in Bible study is simply *an explanation of the meaning of* a particular passage of Scripture. Rather than be discouraged and give up, make this offer instead: "I am willing to hear your interpretation and correct my own position if I am wrong. What is it?" This demonstrates fairness as well as humility, both which are necessary for Bible study (Proverbs 18:12-13). Be open-minded

In this Issue:

"That's Your Interpretation" —pg 1—Mark Larson

The Watchman Waits For The Morning —pg 3—Gary Henry

Those Serving & Announcements—pg. 4

and willing to hear any evidence that they might have for their beliefs and practices. Just as we hope for positive change in the people we teach, we too must demonstrate a willingness to change our own beliefs and practices when we are corrected (e.g., Acts 18:24-26).

Speak in Terms of Evidence: When making the offer to listen to other people's interpretation of Scripture, be sure to include this request: "You must have evidence to support your interpretation over mine. What is it?" Before allowing an exchange of interpretations to take place, it is important to come to a mutual agreement that true, saving faith is based on the evidence or the teaching of the Scriptures. *"So then faith comes by hearing, and hearing by the word of God"* (Romans 10:17).

We must speak of the importance of providing book, chapter, and verse for the beliefs that we hold (1 Peter 4:11; Colossians 3:17). We must emphasize that a fair hearing must be given to *all* that God has said on the matter to get a proper understanding of God's will. When studying any subject, *"the whole counsel of God"* (Acts 20:27) should be sought in the pursuit for the truth. Passages must be examined in its proper context. Concordances and Hebrew or Greek Bible dictionaries are very helpful to gather even more evidence.

No Legitimate Interpretations? Sometimes people reject the truth because they are convinced that no interpretation of Scripture can be relied on as the truth. Many are convinced that *every* interpretation involves man's opinions and thus everything is spun, biased, or slanted to favor a particular doctrine, practice, or personal viewpoint.

Let us admit the fact that there are indeed many interpretations of Scripture offered today that are according to man's opinions that must be rejected (2 Peter 3:15-17). However, not all interpretations are false. There are *real* differences between interpretations. Many will lead to eternal destruction, yet only the truth will lead to eternal life (Matthew 7:13-14).

Finding the truth requires a recognition that there is *ultimately* only one right interpre-

tation of the Scriptures. There is only one faith (Ephesians 4:5; Jude 3) or one truth (John 8:32; 17:17) that God has revealed to us. God has promised us that we can know what the truth is (1 Timothy 2:4; Ephesians 3:4). These facts ought to bring hope to the skeptic who says there are no legitimate interpretations.

Will Any Interpretation of Scripture Do? Sometimes people take the opposite extreme and declare that though there is only one faith or truth, it is too confusing or difficult to find. Many people, in response to the multitude of religious groups and doctrines, conclude that almost any interpretation will do. Rather than rule out certain religious beliefs on the basis of Scripture, there is the desire to respect every belief as *equal* in merit or legitimacy. Many people want to "just get along" and do not want to debate or discuss their differences. The preferred "solution" of many is to just choose the interpretation that *personally* suits you best and call that "the truth."

Some Interpretations Are Better or More Plausible Than Others: The answer to any confusion or challenge that we may have in searching for the truth is not to choose just *any* interpretation of Scripture! Imagine the trouble we would have in our lives if we handled all of our decisions this way. For example, would we be willing to randomly choose a marriage partner? Would we choose just any car to drive or any house to live in? Would any of us be willing to invest our hard earned savings into just any type of investment? When we are sick, would we decide that just any medicine or treatment will make us well? Of course not! In making *any* important decision in life, to choose wisely requires that we learn all that we can about the issue or problem that is at hand. The same is true in deciding what we should believe and practice in religion from the Scriptures.

So which interpretation of Scripture should one choose? To sift through the interpretations that are *possible* and decide on *only one* requires that we accept the interpretation that is *most plausible, probable, or credible*. Rather than foolishly accept just any interpre-

tation of Scripture, let us choose the one that provides the *most* evidence (e.g., true to the context of the passage, in harmony with parallel passages on the same subject, true to the actual meaning of Bible words, etc.). *"So then do not be foolish, but understand what the will of the Lord is"* (Ephesians 5:17).

God Provides Us with Rules for Interpretation: Thankfully, God provides us with some assistance on how to interpret the Scriptures right in the Word itself! The Lord gives us the help we need to determine the truth for what we are to believe and practice in religion. There are four major rules He provides: (1) *Direct statements or commands* we must obey (e.g., John 14:15; 2 Peter 3:1-2); (2) *Divinely approved examples* we are to follow (e.g., 1 Peter 2:21; Philippians 3:17; Acts 2:42); (3) *Necessary implications*, meaning conclusions we can make from what is implied in Scripture (e.g., Matthew 22:41-46); (4) *Respect for the silence of God*, meaning we restrict ourselves to what God has revealed in the Scriptures to determine His will (Deuteronomy 29:29). We do not add to it nor take away from it (Revelation 22:18-19). Let us all be true to God and respect His word in the interpretation of the Scriptures.



"I wait for the Lord, my soul waits, and in His word I do hope. My soul waits for the Lord more than those who watch for the morning — yes, more than those who watch for the morning" —Psalm 130:5,6

Our longing for the Lord ought to be no less fervent than the eagerness of the watchman for the morning. Those whose job it is to stay up and guard or wait while others are asleep have a job that is not easy. Especially during the last few hours before

dawn, time slows to an agonizing crawl, and the watchman longs for that first hint of light in the east, a sign that the sun is coming up. But it is not only the watchman who waits for the morning. There are others who wait through the long night hours, hoping for the relief which comes from the rising of the sun.

SICKNESS. There is nothing longer than a night of physical pain and fever. We toss miserably in our comfortless beds, and the hands of the clock do not seem to move at all. But when the rosy glow of dawn begins to brighten our sickroom, the suffering seems to ease up a bit. With the coming of the morning, there is hope.

SORROW. When we've lost something or someone who was dear to us, our hearts are racked with the emotion that we call "grief." The sense of loss can be almost unendurable, and it is especially so at night. Darkness seems to intensify the sorrow, making the nighttime dreadful. In our grief, we wait for the morning to come.

DISTRESS. Even if we don't "worry" in the worldly sense of that term, we certainly do suffer distress. Even the Lord did. Speaking of His crucifixion, He said, *"But I have a baptism to be baptized with, and how distressed I am till it is accomplished!"* (Luke 12:50). In distress, the night is long and the morning, welcome.

Even if we aren't suffering sickness, sorrow, or distress, however, we should still be able to say what the Psalmist said: *"My soul waits for the Lord more than those who watch for the morning — yes, more than those who watch for the morning."* There ought not to be a "night" of any kind in which we do not desperately yearn for the coming of the sun. Nay, the coming of the Son.

"In life troubles will come which seem as if they will never pass away. The night and storm look as if they would last forever; but the calm and the morning cannot be stayed ..."

—George MacDonald—

Those Serving This Week

Sunday AM

Class Prayer	Nathan Marshall
Announcements	Chuck Isinghood
Song Leader	Earl Miller
Scripture	Mark 4:1-20
Reader	Wayne Campbell
Prayer	Ken Prager
Speaker	Tim Henderson
Lord's Supper	
Bread	Ed Roberts
Fruit of the Vine	Dan Marton
Serve	Terry Smith
Serve	CJ Isinghood
Closing Prayer	Harold Marshall

Please inform the one in charge of announcements if you are unable to fulfill your responsibilities.

Sunday PM

Announcements	Chuck Isinghood
Song Leader	Ken Prager
Scripture	Mark 4:21-41
Reader	Earl Miller
1st Prayer	Tim Henderson
Speaker	Tim Henderson
Communion	Earl Miller
Closing Prayer	Wayne Campbell

Wednesday

Class Prayer	Dan Marton
Announcements	Chuck Isinghood
Song Leader	Earl Miller
Invitation	Tim Henderson
Closing Prayer	Ed Roberts

News N Notes

Please continue to remember these in your prayers:

Sick/ Poor Health:

- Zeda Goddard
- Blake Headen, Alberta's husband, recovering from surgery.
- Robert Schwerferger, Alberta Headen's brother-in-law diagnosed with brain cancer.
- Ronald Lancaster
- Virginia Malick, Peggy Miller's mother
- Harold Marshall, recuperating from his surgery.
- Kitty Morgan, is at Carriage Inn in Steubenville.
- Alfred and Mary Jane Myers
- Jimmy Roberts, Ed & Marie's son
- Jim Roberts, Ed Roberts' father
- Marie Roberts
- Kris Shane
- Gabriel Taylor, 5 year old great grandson of Don & Phyllis, dealing with cancer.

Don't forget our Shut-ins

Ann's Retreat:

- Josephine Clow

Brightwood Center:

- Shirley Campbell

Valley Haven:

- Ethel Mahan
- Pauline Sellers

At Home:

- Mabel Fleming
- Zeda Goddard
- Betty Hunter
- Pauline Midcap
- Ann Rudolph

Send them a card—give them a call—let them know we are thinking about them.

If someone needs to be added to this list, please contact Tim Henderson