

*In
Search
of ...*

Truth & Right

Tim Henderson, Editor

Volume-05

Issue-52

07/31/2011

"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 Sermons:

AM: What does Jesus Require of You?

*PM: Friendship—
Dan Marton*

*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*

Are the Gospels Part of the New Testament?

By—Wayne Jackson

Via—The Auburn Beacon—05-29-2011

Jesus Christ taught that a person who divorces his or her marital companion and then marries another is living in a state of adultery—unless the divorce was initiated by an innocent victim whose trust had been violated by the sin of fornication (see Matthew 19:9; cf. 5:32).

The implication of this statement, of course, is this. The innocent victim does have the right to sever the breached marital union—by means of divorce. And should the victim so choose, he or she has been granted the privilege of entering a new union.

One rather bizarre quibble that attempts to negate the right of remarriage (under any circumstance) alleges that the affirmation of Matthew's Gospel cannot be employed to justify a second union following divorce. The reason offered in defense of this notion is that the "Gospel accounts" allegedly are not a

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part of the New Testament! Supposedly, they represent Old Testament legislation, hence the testimony of the four Gospel records is irrelevant to the “remarriage” controversy unless the “divorce” concession is specifically replicated in the Acts-through-Revelation portion of the New Testament.

The novelty of this theory is demonstrated by the fact that it finds virtually no support by competent Bible scholars. The fallacy of the dogma may be demonstrated in several ways.

The New Testament is perfectly clear in its teaching that, commencing with the ministry of John the Immerser, a new era of instruction was being progressively implemented by divine authority. This time frame constituted a “transitional” period. During these days, certain instructions pertaining to the coming kingdom of Christ were taught by the Lord and his apostles. Of course, the formalities of the Mosaic regime were still in force technically, and would remain so until the Law was finally “nailed to the cross” (Colossians 2:14; cf. Ephesians 2:14-15).

For example, Jesus declared: *“The law and the prophets were until John: from that time the gospel of the kingdom of God is preached, and every man enters violently into it”* (Luke 16:16).

Though this is not the place for a detailed exegesis of this passage, the text clearly indicates that a preparatory course of instruction, in view of the approaching kingdom, was initiated by the ministry of John. That new body of information contained many truths that would become applicable and obligatory with the inauguration of Christ’s regime, as such commenced on the day of Pentecost.

To contend that the teaching within the Gospel accounts is not applicable to those of the Christian age would reflect a manifest absurdity. Christ taught, for example, that men must satisfy the conditions of the “born again” operation in order to enter the kingdom (John 3:3-5).

That this process had an after-Pentecost application is obvious from the following facts. The Lord’s kingdom did not arrive until Pentecost (Mark. 9:1; Acts 1:8; 2:4), and the saints of the post-Mosaic period throughout the Middle East had undergone this “birth” procedure in obtaining their salvation (cf. 1 Peter 1:1-2).

Hence, the “new birth” procedure taught by Christ in the “Gospels” had a **post-Gospels application**.

Then consider the following admonition from the Son of God.

*“And if your brother sins against you, go, show him his fault between you and him alone: if he hears you, you have gained your brother. But if he hears you not, take with you one or two more, that at the mouth of two witnesses or three every word may be established. And if he refuses to hear them, **tell it to the church**: and if he refuses to hear the **church** also, let him be unto you as the Gentile and the publican”* (emphasis added).

Here is a context that can have no application **until** the day of Pentecost and the establishment of the church. This fact alone destroys the baseless assertion that nothing in the Gospel narratives is applicable after the advent of the Christian age (unless repeated in Acts through Revelation).

Finally, the context of Matthew 19:3ff makes it absolutely clear that the Lord’s teaching regarding divorce and remarriage was not a part of the law of Moses. In fact, Christ contrasts his impending law with that of the previous regime.

Under the Mosaic system, loose practices relative to divorce were permitted due to the “hardness” of the nation’s hearts. Jesus noted, however, *“but from the beginning it has not been so”* (v. 8). The divine ideal had never changed, and in the coming Christian age the laxness of the previous administration was to be terminated, being replaced by a loftier code of marital conduct.

And so Jesus declared, *"And I say unto you, whosoever shall divorce his wife, except for fornication, and shall marry another, is committing adultery: and he who marries her when she is divorced is committing adultery"* (v. 9).

This is Christian doctrine, not Mosaic legislation.

Would We Refuse the Great Invitation?

By—Gary Henry

Via—Reaching Forward—02-05-2011

"A certain man gave a great supper and invited many, and sent his servant at supper time to say to those who were invited, 'Come, for all things are now ready.' But they all with one accord began to make excuses"
Luke 14:16-18

We are never more foolish than when we say no to God. We act as if God were trying to force us into an unnatural, undesirable way of life, when in reality He is inviting us to experience something very, very good. He is not trying to hurt us but rather to help us. When we say no to Him, we are refusing to accept the love He longs to give us. That is, in fact, what sin always is: a foolish unwillingness to let ourselves be loved by our God.

We would not ever turn down what God has for us, of course, if we were not deceived. When we choose to do something other than God's will, we've been led to believe that we're acting in our best interests. But we

should not be under any delusion as to where that lie comes from. To the Corinthians, Paul wrote, *"I fear, lest somehow, as the serpent deceived Eve by his craftiness, so your minds may be corrupted from the simplicity that is in Christ"* (2 Corinthians 11:3). Our adversary, the devil, has had long experience in making absurd foolishness seem like great wisdom.

But we should not let ourselves be fooled so easily. The biblical injunction *"Do not be deceived"* (Galatians 6:7) is a command. It implies that we can make the choice to keep our eyes open, and that is what we should always insist on doing. We know far too much about God to believe that He would invite us to anything other than the greatest of banquets, and when Satan suggests otherwise, we should have enough sense to simply say, "Shut up!"

God is inviting us to enjoy everything that is truly good about life. Jesus said, *"I have come that they may have life, and that they may have it more abundantly"* (John 10:10). What we should understand is not only that God offers us LIFE but that He puts His offer in the form of an INVITATION. *"The Spirit and the bride say, 'Come!' . . . Whoever desires, let him take the water of life freely"* (Revelation 22:17). Who in his right mind would turn this down? When we "make excuses," aren't we making a tragic mistake?

"Who would prefer to be poor? Who would choose to be sick? What hungry person could possibly walk away from a banquet table? O Lord, help me to respond warmly to your gracious invitation" —Bernard Bangley

Those Serving This Week

Sunday AM

Class Prayer	John Lemal
Announcements	Harold Marshall
Song Leader	Nathan Marshall
Scripture	Luke 18:1-17
Reader	Wayne Campbell
Prayer	Dave Harless
Speaker	Tim Henderson
Lord's Supper	
Bread	Don Coen, Jr.
Fruit of the Vine	Bryan Legg
Serve	Don Coen, Sr.
Serve	Earl Miller
Closing Prayer	Ken Prager

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

Sunday PM

Announcements	Harold Marshall
Song Leader	Tim Henderson
Scripture	Luke 18:18-43
Reader	Nathan Marshall
1st Prayer	Don Coen, Jr.
Speaker	Dan Marton
Communion	Earl Miller
Closing Prayer	Dave Harless

Wednesday

Class Prayer	John Lemal
Announcements	Harold Marshall
Song Leader	Dan Marton
Invitation	Earl Miller
Closing Prayer	Ken Prager

News N Notes

Please remember these in your prayers:

Travelling:

- Bryan & Angela Legg, and family are in Oklahoma

Sick/ Poor Health:

- Leila Brady, Nancy Morris' daughter
- Don Coen, Sr.
- Clifford Coen
- Zeda Goddard
- Betty Hunter is in Trinity West in Steubenville. She fell recently and is dehydrated
- Grace Lancaster
- Ronald & Charollette Lancaster
- Virginia Malick, Peggy Miller's mother is back at Lifeline in Steubenville
- Harold Marshall, SR, is at home under hospice care
- Alfred and Mary Jane Myers
- Jim Moore, Nancy Morris' nephew
- Jimmy Roberts, Ed & Marie's son
- Jim Roberts, Ed Roberts' father
- Marie Roberts
- Gabriel Taylor, 5 year old great grandson of Don Coen, Sr., dealing with cancer which has spread into his lung.
- Trudell Tennant

Our Shut-ins

Ann's Retreat:

- Josephine Clow

Brightwood Center:

- Shirley Campbell

Valley Haven:

- Pauline Sellers

Weirton Geriatric:

- Kitty Morgan

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