

The Old Hickory Bulletin

Old Hickory Church of Christ

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I Care So Much!

I care so much for my close friends and family that I don't want to do anything that might bring them pain or cause hard feelings between us. The memories of our good times and love through the years make it so easy to continue as if nothing had ever changed, enjoying the present without thought of the future.

A change has taken place, though: I've become a Christian. My desires, hopes, and life now embrace Christ. My conversion has also changed my relationship with those close to me.

After obeying the gospel, I joyously told my friends and relatives of the wonderful message in God's Word which I had come to understand and of my new life in Christ. Their reactions differed considerably. Some did say they were happy for me but inwardly backed away, fearful at the change in me. Others were openly upset that I had become a member of the church of Christ and sought to discourage my participation. A few were honestly concerned and wanted to better understand what had happened to me. The latter group was easy to share Christ with, while discussions of the scriptures with those firmly opposed became warfare. But the hardest group to cope with were those who showed little interest or desire to investigate. They were curious as to why my new faith had changed my outlook and my actions but seemed afraid to probe too deeply for fear that they might be affected in the same way.

I find myself in a position that many Christians experience. My relationship with those outside of Christ is changed. I can no longer condone their way of life. Also, I'm acutely aware that they are lost and in need of the Savior. My love for them makes it hard for me to tell them outright and forcefully that they are condemned and need to act toward gaining salvation. But am I expressing real love if I don't do all that I can to save them? It weighs heavily on my conscience.

Jesus told us that these conditions would exist. The gospel would bring division, even within families. A man would be set against his father and a daughter against her mother. But Jesus stressed that our love for Him and His cause must come before our love for family (Matt. 10:34-39).

The apostle Paul was grieved with the knowledge that his brethren were lost (Rom. 9: 2, 3). His heart's desire and prayer to God for Israel was that they might be saved (Rom. 10:1). Paul showed his concern by preaching Christ to the Jews; some believed while others refused to listen any longer, but Paul didn't back away from an opportunity to teach. Often Paul was bold in teaching painful truths. When talking to Felix he did not soften the message but taught of righteousness, self-control, and the judgment to come (Acts 24:25).

We need to boldly teach the lost, out of our love for them coupled with our love for Christ. Then, like Paul we can testify "that I am innocent of the blood of all men. For I have not shunned to declare to you the whole counsel of God."

- Mike Hosey

THE CHARISMATIC MOVEMENT

Some look on the fast-growing Charismatic movement as evidence of renewed interest in spiritual things. They believe it is leading to deeper devotion, higher love and is doing more to promote unity than anything else.

What does the term "Charismatic" mean? This is from the Greek word "charisma" which is found 17 times in the New Testament and means "gift." Thus, it is a term currently popular that describes what used to be called "Pentecostal." It does not emphasize all of the miraculous gifts of New Testament times such as those referred to in 1 Cor. 12:8-10 but rather primarily tongues and to a lesser extent miraculous healing.

The modern Pentecostal movement arose from within established religions around 1900. It has grown and was largely confined to such groups as Assemblies of God, Foursquare Gospel, United Pentecostal, and other smaller groups. For a long time, these were looked down on and lacked any wide appeal. In the 50's a group called the Full Gospel Business Men's Fellowship was organized as an inter-denominational group. Chapters were set up in various cities and they met for "fellowship" meals in the most prestigious gathering places in town. They also set up classes, home studies and prayer groups.

The leaders of this movement have great personal charm, organizational ability, and tremendous zeal. They also used smooth television programs, and appealing publications. They urged those they influenced to stay in the churches where they were and led them to believe they were showing them a way to a deeper life and more advanced spirituality. Thus, the movement has spread among Roman Catholics, Episcopalians, Presbyterians, Lutherans, Methodists, Baptists and among many claiming to be members of churches of Christ.

Readers may feel at a loss on how to deal with this error. In dealing with any false systems, always try to get to the root of it. One does not have to cut off every limb to expose and destroy. Destroy the root and the plant cannot live. I consider one of the root errors of this movement to be their teaching and practice of "tongues."

1. They teach tongues are for all, but the Bible by rhetorical questions denies this. (1 Cor. 12:29,30).
2. They believe and practice tongues as ecstatic utterance, not a known human language. They claim to be Pentecostal, but they do not speak languages that others recognize as in Acts 2:1-4, 6-11.
3. They look on tongues as the supreme gift. Paul classes the one who prophesied as greater. (1 Cor. 14:5)
4. They consider unintelligible jabbering greater than words easily understood. Paul did not (1 Cor. 14:9, 19).
5. They believe the gift of tongues is for the spiritual life of the individual. God intended for others to be edified (1 Cor. 14:26).
6. They look on the gift of tongues as a personal sign one has received the baptism of the Holy Spirit. Paul spoke of them as a sign to unbelievers (1 Cor. 14:22). This was the use in Acts 2 and Acts 10.
7. They look on tongues as a sign of maturity. Paul chided the Corinthians for being children in their thinking concerning tongues (1 Cor. 14:20).
8. They teach one must desire to speak in tongues to receive the gift. This was not the case in Acts 2, Acts 10, and Acts 19:1-7.

9. They do not regulate tongue speakers to three, or that they speak one at a time. Inspiration did when this gift was present (1 Cor. 14:27).

10. They speak in tongues even where there is no interpreter (1 Cor. 14:28).

11. They have confusion and disorder. This is contrary to 1 Cor. 14:33,40.

12. They do not restrict women in speaking in tongues or in any way (1 Cor. 14:34,35).

13. They look on tongues as permanent until Christ comes, not as something "in part" as with other miraculous gifts which would cease when "the perfect (neuter) comes." The perfect or complete is in contrast to the partial revelations. We now have the perfect or complete will of God (Jas. 1:25; 2 Tim. 3:16,17).

The modern tongue speaking movement is diametrically opposed to the Bible. Those who have investigated it have shown repeatedly its falsity. Dr. John Kildahl wrote in THE PSYCHOLOGY OF SPEAKING IN TONGUES, Harper and Row (1972), p. 62, 63: "We attended many meetings where glossolalia both occurred and was interpreted, and noted that the interpretations were usually of a very general nature. After a segment of tongue-speech, an interpreter commonly offered the explanation that the speaker had been thanking and praising God for many blessings. Another frequent theme was that the speaker was asking for strength and guidance for himself and for others.

"However, perhaps a third of the time, the interpreters offered specific interpretations of what glossolalists said. More rarely, an interpreter 'translated' phrase by phrase and sentence by sentence. In order to investigate the accuracy of these interpretations we undertook to play taped examples of tongue speech privately for several different interpreters of tongues. In no instance was there any similarity in the several interpretations. The following typified our results: One interpreter said the tongue-speaker was praying for the health of his children; another that the same tongue speech was an expression of gratitude to God for a recently successful church fund-raising effort.

"We know of a man who was raised in Africa, the son of missionary parents, who decided to test the interpretation of tongues. He attended a tongue-speaking meeting where he was a complete stranger. At the appropriate moment, he arose and spoke the Lord's Prayer in the African dialect he had learned in his youth. When he sat down, an interpreter of tongues at once offered the meaning of what he said. He interpreted it as a message about the imminent second coming of Christ."

One other comparison:

14. They believe in two baptisms - first in WATER, to be followed by Holy Spirit baptism. The Bible says there is ONE baptism (Eph. 4:4, 5).

This movement has grown through its appeal to people with only a nominal religion. Its appeal has not been to "the law and testimony" but emotions.

- Robert W. Goodman

A WISH TO ECHO!

"I WISH I WERE BIG ENOUGH TO HONESTLY ADMIT ALL MY SHORTCOMINGS; BRILLIANT ENOUGH TO ACCEPT FLATTERY WITHOUT IT MAKING ME ARROGANT; TALL ENOUGH TO TOWER ABOVE DECEIT; STRONG ENOUGH TO TREASURE LOVE; BRAVE ENOUGH TO WELCOME CRITICISM; COMPASSIONATE ENOUGH TO UNDERSTAND HUMAN FRAILTIES; WISE ENOUGH TO RECOGNIZE MY MISTAKES; HUMBLE ENOUGH TO APPRECIATE GREATNESS; STAUNCH ENOUGH TO STAND BY MY FRIENDS; HUMAN ENOUGH TO BE THOUGHTFUL OF MY NEIGHBOR AND RIGHTEOUS ENOUGH TO BE DEVOTED TO THE LOVE OF GOD."

- Gordon H. Taggart

Helped by The Saloon!

"If any man here," shouted the temperance speaker, "can name an honest business that has been helped by the saloon, I'll spend the rest of my life working for the liquor people."

A man in the audience arose. "I consider my business honest," he said, "and it has been helped much by the saloon."

"What is your business?" yelled the orator.

"I, sir," responded the man, "am an undertaker!"

> "LISTEN: If others do not trust you, you have lost almost everything!"

- "Trouble with a marriage often starts when a man spends so much time earning his salt that he forgets his sugar!"
 - "No man is poor when he has a godly mother!" - Abraham Lincoln
 - "Show yourself more human than critical and your pleasure in life will increase!"
 - "No amount of riches can atone for poverty of character!"
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THIS WEEK'S LESSONS: Sunday morning: *"The Rest of the Story!"* (Text: Luke 15:25-32); Sunday evening: *"The Breakthrough to Faith!"* (John 8:21-30).