

The Old Hickory Bulletin

Old Hickory Church of Christ

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USE YOUR BIBLE (Lesson #4)

Since WORDS are the means by which thought is conveyed, all serious study must consider the meaning of the terms used by N.T. writers. Two extreme positions may be taken: (1) The King James wording is identical with current "home town" usage; or (2) it is subject to mystical or highly technical interpretation beyond the reach of the "ordinary" reader. Neither of these positions is true.

It is true, however, that care must be given to certain terms which may retain an earlier or a "classical" meaning, even in modern versions.

The word "awful" means "full of awe;" just as "careful" means "full of care." Thus, "Be careful for nothing" (Phil. 4:6) is not a negation of safety-first rules, but exhorts us to be free of anxiety.

Many Bible readers know that "conversation" (King James) refers to much more than speech. "Let your conversation be without covetousness --" (Heb. 13:5) is translated "Let your way of life be free from the love of money;" in the New American Standard, while in the American Standard of 1901 says, "Be ye free ..." with, "Let your turn of mind be free" in the footnote. "Conversation" in vs. 7, King James refers to "conduct," "issue," or "outcome of their way of life." And in Phil. 3:20 the King James "conversation" refers to

"citizenship" or "commonwealth." "Conversation" then, must be watched, in life and Bible study.

The word "perfect" is commonly thought to signify "flawless," but a check with any good dictionary will show that its basic meaning is "complete," "whole," or "finished." The King James translates "perfection" of Heb. 6:1 from the same basic word translated "full age" in Heb. 5:14. "As many as be perfect" (Phil. 3:15) refers to maturity, a "full grown" Christian.

Then there are words which have a basic, ordinary meaning; but which may also have a special use. "Elder" simply means "older," but it is used in a special sense to mean "bishop" or "overseer" (Acts 14:23; Titus 1:5). "Angel" means "messenger" -- and may refer to an ordinary or a heavenly messenger, as shown by context. There are the 12 "Apostles," and then other "sent forth" persons are called "apostles" (Heb. 3:1; Acts 14:14).

We do not question the use of such terms in the various translations. We simply wish to emphasize the need for greater attention to WORDS -- with a liberal use of the dictionary and the various word-study books available. One who reads much of any good literature (and the Bible is the best) already knows the point we seek to make. Unfortunately, there are many who limit their reading to the "funny" books -- and who likely will not read this article OR the Bible; — and if they did, would have a hard time understanding either. (No, I do not mean to classify my article as being of the same caliber as the Bible.)

EXPOSITORY DICTIONARY OF NEW TESTAMENT WORDS, by W. E. Vine, is recommended as a fine word-study book.

- Robert F. Turner, via Plain Talk, Vol. 2, No. 11, December, 1965, p. 4.

Patience Is A Virtue

We've all heard it. "Patience is a virtue." Truer words have never been spoken. A virtue is something that's good, desirable, useful. Patience is certainly that. "The Lord ... is patient" (2 Peter 3:9). "Love is patient" (1 Corinthians 13:4). "The fruit of the Spirit is ... patience" (Galatians 5:22).

What is patience? Patience is the ability to suffer well. Specifically, it means to suffer calmly (without blowing up or becoming dismayed – 2 Timothy 2:24-25A; Job 4:5.); forgivingly (without staying angry, holding a grudge, or seeking revenge – Psalm 37:7-8; Matthew 18:21-22, 35; 1 Thessalonians 5:14-15); enduringly (without giving up on God, other people, or ourselves – Psalm 27:11-14; Acts 26:3; Hebrews 6:11-12.), and thankfully (without complaining – James 5:7-11).

Why do we need patience? Two reasons. First, we need patience because we suffer. We don't need patience when everything's fine. No, we need patience "in tribulation" (Romans 12:12).

Second, we need patience because we add suffering to suffering when we don't suffer well. I'm sure it was difficult for the Israelites to walk from Egypt to the promised land. However, by choosing to suffer their journey poorly – impatiently, critically – they hurt God, their children, and themselves in ways that made the toils of the road seem as nothing. Numbers 21:4-6.

In our journeys, hitting the brakes because an incompetent driver cuts us off is one thing. Road rage is something else. The former should be nothing more than a temporary interruption of an otherwise pleasant drive. The latter can make the incompetent driver even more obnoxious and ruin the rest of the trip for everyone in our car. The former is the incompetent driver's fault. The latter is the incompetent sufferer's fault.

For His sake, other people's sake, and our own sake, God wants us to be competent sufferers, i.e. patient sufferers. In fact, He insists upon it. "As those who have been chosen of God, holy and beloved, put on ... patience; bearing with one another, and forgiving each other, whoever has a

complaint against anyone; just as the Lord forgave you, so also should you” (Colossians 3:12-13).

The wonderful thing about patience is that no matter how much we have, we can always have more; and the more we have, the more we are blessed and a blessing. Leonardo da Vinci put it this way, “Patience serves as a protection against wrongs as clothes do against cold. For if you put on more clothes, as the cold increases it will have no power to hurt you. So in like manner you must grow in patience when you meet with great wrongs, and they will then be powerless to vex your mind.”

We need patience in regards to three aspects of suffering. First, the things we suffer. Second, the things that cause us to suffer. Third, the things that can alleviate our suffering. To illustrate, suppose someone rear ends our car and gives us whiplash. We need to patiently suffer the pain of whiplash, the carelessness of the driver, and the delay in the emergency room as we wait to see a doctor.

Try this paradox on for size – we need patience because we suffer; we suffer because we need patience. God allows suffering so we can develop patience. He knows we need irritations to overcome irritability. An oyster gets a grain of sand in its shell. He doesn’t like it. It’s irritating. But, he can’t do anything about it. So instead of staying irritated, he smooths out the sand’s rough edges by making it into a pearl. Think of patience as the beautiful pearl that’s born out of the irritations of life.

“My brethren, count it all joy when you fall into various trials, knowing that the testing of your faith produces patience” (James 1:2-3).

- Tim Norman

AN ANGRY COUNTENANCE

We say so much about gossiping and deal so severely with gossipers, yet we seldom strike a blow against he who lends the ear to malicious words. But the gossip could hardly persist in his misdeed without someone to give a hearing to him. And God is not silent about this matter. Consider the following two points:

"The north wind driveth away rain: so doth an angry countenance a backbiting tongue." (Prov. 25:23). The point is simple: by a foreboding look, still the gossiping tongue. The backbiter must be made to see that we are no audience for his tales. The angry countenance serves two purposes. First, it spares us from hearing the complete bit of gossip, and second, it conveys our disapproval to the one who bears it. In all this, we are provided an excellent opportunity to teach the offender God's will about talebearing.

Try as we may, we will probably not be able to escape all gossip, so our next responsibility regarding it is: don't repeat any that you might hear. Psalms 15 speaks of the happy future of him who does not "take up a reproach against his neighbor." One must not pass gossip down the table of conversation, for in so doing, the hearer becomes a gossip. Happy is he who not only refrains from gossip, but from listening.

— Jim Ward

What Christians Need

Christians do not need new schemes and methods, but more faith in God's plan. Christians do not need more money, but more unselfishness. Christians do not need more time, but more wisdom for using time. Christians do not need to think bigger, but to think. Neither do they need glamour of "new frontiers," but blessings of "ancient landmarks."

A Voice From The Past

"One of the best ways to investigate a subject is for those who are divided in sentiment on it to enter into a kind and courteous discussion with each one anxious to know the truth and walk in the light. One thing that always brings a cause into contempt is to be afraid of earnest and frank discussion of the claims of that cause ...

"No church that stifles discussion and investigation can become strong in the Lord and the strength of His might."

— H. Leo Boles in GOSPEL ADVOCATE, 1931

- > When you take responsibility on your shoulders, there isn't much room left for chips.
 - > Men occasionally stumble over the truth, but most of them pick themselves up hurriedly and run off as nothing had happened.
 - > If "Ignorance of God's Word is bliss", as some people claim, I know many people who must be supremely happy.
 - > You cannot push yourself forward by patting yourself on the back.
 - > The sermon may seem cold if you sit in the Z-row.
 - > The smallest deed is better than the greatest intention.
 - > "I do not like that man, I must get to know him better." - Abraham Lincoln
 - > "The only thing necessary for the triumph of evil is for good men to do nothing." - Edmund Burke
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*Elders: Gregg Needham,
Gordon Percell & Gary Smalley*

Evangelist: Gary Smalley

Sunday AM: 9:30 & 10:30

Sunday PM: 5:00

Wednesday PM: 7:00



What Must I Do To Be Saved?

HEAR THE GOSPEL

(Romans 10:14-17; John 20:30-31; Romans 1:15-17)

BELIEVE IN JESUS CHRIST

(Acts 8:37; John 8:24; Hebrews 11:6)

REPENT OF PAST SINS

(Luke 13:3; Acts 2:38; Acts 17:30)

CONFESS CHRIST

(Romans 10:9-10; Acts 8:37)

BE BAPTIZED

(Romans 6:3-4; Mark 16:15-16; Acts 2:38; Acts 8:36-39; 1 Peter 3:21)

LIVE A FAITHFUL LIFE

(Revelation 2:10; 2 Peter 1:5-11; John 15:1-8; Hebrews 10:23-25)