

THE HARVESTERS



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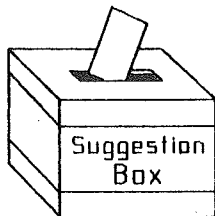
GUEST EDITORIAL

Why Do You Want to Preach?

By

J. W. McGarvey

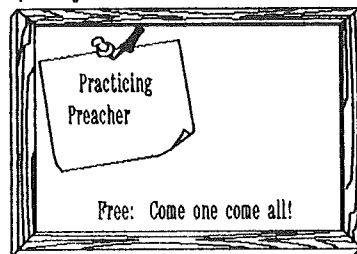
A considerable number of you expect to preach tomorrow. What for? It will cost some labor and anxiety on your own part and some trouble to the audience which you expect to come and hear you; and what for?



On your own part, what is it for? Just **TO FILL AN APPOINTMENT**. Well, that is very important. If a man has an appointment he ought to fill it, especially if he is a preacher. I have felt this duty pressed upon me all my life as a preacher. I recollect that I had an appointment once thirty miles from home and I expected to reach the place on horseback. When Saturday morning arrived the thermometer registered eighteen degrees below zero. Then the question arose whether I ought to risk being frozen by going to that appointment. But I mounted my horse and went. When I was within a half-mile or so of the village I met with a number of brethren who had been gathering ice for their

icehouses. They told me that they were not looking for me. I answered, "Whenever I have an appointment, you look for me." That has been the rule of my life, and I mention it so that it may help any of you who have been just a little careless. It is very important to always be prompt in filling your appointments.

But is that all? Is that the only reason you have for expecting to preach tomorrow? If so, for what purpose did you make that appointment? What did you expect to accomplish? and what do you now expect to accomplish by filling that appointment? "Well," perhaps some one will say, "I expect to be a preacher; I expect preaching to be my life work and I want to be **PRACTICING** on it all I can." But if that is all, why not save trouble and

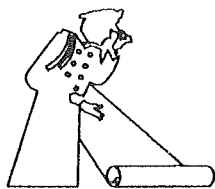


time by practicing in your room? Get as large a mirror as you can and practice before

the mirror. You can see then whether your hair is combed and parted just right; you can watch your gesticulations and see if your hands are in just the right position, and if they go right. And so on. Why not practice before the mirror? Some preachers do that. It is actually the truth that some preachers do that. Or you might do the way brother Jones did. He had an appointment with a church, a country church. He went out on Saturday and put up with a brother. Along in the evening a girl was sent to the spring for a bucket of water. She came running in and said "Mister, Mister, there is a crazy man out there in the pasture." They thought it might be some one who had escaped from the asylum. So the whole family, dogs and all, went running out to the pasture. When they got there they found brother Jones practicing his sermon among the trees. Now I don't know but what that is as good a way to practice as on the people.

Perhaps some one will say, "I expect **TO MAKE PREACHING MY LIFE WORK** and I want to be at it." Why do you expect to make preaching your life

work? What is that for? Is it in order that you may have an easy time in life? If that is the



case then you are a lazy fellow. And as soon as you get into the work and the people find out that you are in that work just to have an easy time they will not ask you to come and preach for them any more. You say your purpose is to have an easy time in life. An easy time in what way? Not to have to plow corn and edge potatoes? To ride about in a carriage driven by the best people in the community, and wherever you go to have chicken pie for dinner? If that is your purpose, as soon as the people find out they will not kill anymore chickens for you. They will set you down to corn bread and bacon and beans.

Well, what is it for? In order **THAT YOU GET RICH?** There is not a man in the country green enough to think that is the way to get rich. and if there was a man thinking that he was going to be a preacher in order to get rich, he is too big a fool to be a preacher. And as soon as the people find out that that is even one of your motives for preaching that will be the end of your preaching. There is not a man, woman or child in the country who wants to hear a preacher who is preaching for the money, and that is one of his chief aims.



Well, what is it for? That you may become a popular man in your community? You notice that good preachers are popular men. Respectable men love them and nice good women love them and everybody is ready to welcome him into their homes and to give him the hand of welcome anywhere. If you are



preaching **FOR POPULARITY**, you may think you can keep people from finding it out. Well, you can't keep people from finding it out, and as soon as they do you will be the most unpopular man in the community.

Biblical Objective

Well, what is it for? The apostle Paul gave the purpose of the work of the preacher when he wrote to Timothy. He said, **"BY SO DOING YOU WILL SAVE BOTH YOURSELF AND THEM THAT HEAR YOU."** How save himself? Because when a man has reached the conclusion no matter how it came into his mind, that it is his duty to preach and make that his business he will be lost if he does not do it. Just as neglect of duty in any other matter will bring down the wrath of God in the day of judgment. If there is any of you who really and conscientiously believes that God wants you to preach the gospel, do it at the peril of your soul. This means that Timothy and every other man that preaches will save himself and every other man who believes. What business is it of mine to save other people if I can only save myself? If you are a good swimmer and should find yourself out in the water by the side of a sinking steamer where people are going down all around you and you should boldly swim to the shore without trying to help anybody, they ought to tumble you back in the ocean when you get there, for you could have saved somebody and you did not. And there we are in the great sea of the world. There are thousands going down. We see them every day. If the preacher does not save some of them, I do not think it is possible for him to be saved himself.

What would men and

angels think of a man going home to heaven who has been a preacher and has not brought one single soul with him? I think that if you were to take a vote on it all men and angels would vote to sent him back. They would say, "He is not fit for our country." Now if that is your purpose in preaching, to "Save yourself and them that hear you," it is a worthy one. Now you are all ready to say that there is no other purpose equal to it.

I think that if I should be so fortunate as to find myself in heaven and look around and realize that I am here at last, that I have been able to pass and have obtained the grace of God in the forgiveness of my sins, and here I am in heaven. Now that would be heaven to me. But if, while I am congratulating myself, some Christians whom I knew in the world should come up to me and greet me and say, "The fact that I am here in heaven today is due to you. It is what I heard from what you preached, from the example that you set before me that turned me away from my sins to my savior." Now that would be a higher heaven than the other. And if in addition to that, while I am receiving the congratulations of that brother, the Lord should pass by--and pronounce a blessing upon me, that would be the highest heaven of all.

Preach, then, tomorrow and

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every time you preach so that you may save both yourself and them that hear you. Keep these thoughts in mind. (Adapted from *Chapel Talks*: Delivered before the student body of the college of the Bible in 1910 and 1911, printed in *The Beacon*, Bellview Church of Christ, Pensacola, Florida, August 15, 1985).

IMPLICATIONS OF FALSE SUPPOSITIONS

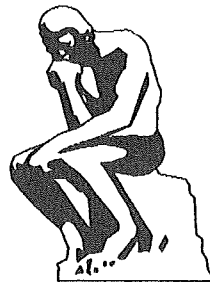
By
Jackie M. Stearsman

God, in creation, endowed humanity with the capacity to reason. When we properly reason we draw only those conclusions which are demanded by the truth (facts, evidence). God holds men responsible for reasoning properly (I Thess. 5:21-22). God will permit men to exercise false reasoning and condemn them for doing so (II Thess. 2:9-12).

One of the ways mankind may know that he has reasoned properly is the principle of implication. In the process of rationalization we may assert something that is not true, is not demanded by the evidence. We may know this when we look at other items which follow from the assertion. When we hold to a given declaration which causes us to deny other known truths then we have not reasoned properly. Webster states that implication is "a formal relationship between two propositions [statements, doctrines, teachings, JMS] such that if the first is true then the second is necessarily or logically true."

Our response to our faulty reasoning reveals much about our interest in truth. When Jesus showed the Pharisees that their assertions relative to His casting out demons by the power of Beelzebub were false. He

demonstrated their errors by showing the implications which followed (Matt. 12:24-37). We cite four implications, two positive and



two negative used by Jesus in this discussion. If, as they falsely concluded, he cast out demons by the power of Beelzebub then: (1) The Devil's house was divided and would not stand, which equalled an endorsement of Jesus' work. (2) It would equal the absurd conduct of the Devil casting out the Devil. (3) Implied also in their faulty reasoning would be the admission that Jesus was stronger than Satan because it would require one stronger than Satan to bind him and cast him out. (4) Finally, we note that Jesus took their faulty assertion and turned it upon them by showing that if what they were asserting (he cast out demons) then this meant that the kingdom of God was come upon them. Faulty reasoning can not stand before truth (Jer. 23:25-32).

Those who respected the truth had no problem seeing the faulty reasoning of the Pharisees when the implication of their doctrine was demonstrated.

Implications from Faith only

False teachers have for generations asserted that men are saved by faith only. Such is not true and may be demonstrated to be false by the same method used by Jesus. If faith only saves then one may be saved without baptism. If faith only saves then the demons are saved for they believe. If faith only saves then one may be saved without repentance. If faith only

saves then one may be saved out of the church. Since baptism saves (I Peter 3:21; Acts 2:38; 22:16; Mark 16:15-16); and since believing demons are lost (James 2:19); and since no one is saved who will not repent (Acts 17:30-31; Luke 13:3-5); and since all spiritual blessings are in Christ, and to be in Christ is to be in His body the church which he saves (Eph. 5:25; 1:3, 22-23; 4:4), THEN it is false to assert that faith only saves.

Implications from asserting All religious work Must be under elders

The assertion may not be universally asserted as we have cited it but if it is not a universal principle then it has no particular application.

Some assert that the work of caring for orphans must be under elders, others assert that training preachers must be under elders, etc.

Let us consider some implications from the premise that training preachers must be under elders. While this may be expedient, it is not a divine law but a man-made dogma.

Consider the implications which follow from the false premise. (1) If training preachers is nothing more than teaching the gospel, and it is, then not only training preachers but all teaching would of necessity have to be under elders. (2) If the premise is true then Bible classes could not be unless a congregation has an eldership. (3) If the premise is true there could not be the teaching of a native on foreign soul to preach the gospel until there was an eldership to oversee the teaching or training of such preachers. (4) If the principle be applied consistently then no one could conduct a gospel meeting unless he were preaching to a con-

gregation which has elders. (5) If the premise is true then Jesus was guilty of sin for he trained twelve apostles to preach and they were not under an eldership.

Conclusion

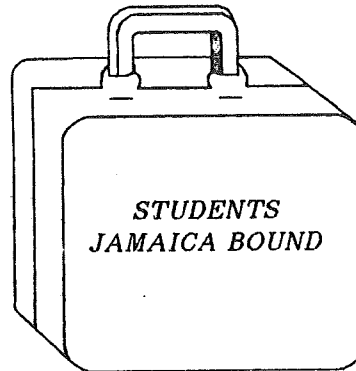
The above errors are demonstrated to be such by the principle of implication. Surely rational individuals will not be led astray by the false assertions of some. The Bible cautions us against being led astray by those who would twist the Scriptures (II Peter. 3:16-18). We can know the Scriptures have been twisted when the doctrine, teaching, assertion, implies a false doctrine, teaching, or assertion. "Prove all things; hold fast that which is good. Abstain from all appearance of evil" (I Thess. 5:21-22).

THINK

Summer Challenges

The Central Church of Christ of Clearwater, Florida has proposed to use students during a special campaign to one of their mission fields this year.

Plans are underway for students to work with the local people on the field with the Central congregation paying their expenses.



This should prove to be a very rewarding occasion. Students will be able to obtain some vital experience in teaching and the local work in Jamaica should be edified.

This special project with the regular summer school session should keep us occupied for the summer.

If you are not taking advantage of the opportunities awaiting you in the Florida School of Preaching why not reconsider and come aboard. The Lord can use you in so many ways if you will but prepare yourself.

Summer school sessions will begin in June. Write for your registration information today.

RESTORATION SERIES

By

Adron Doran

Today there is a great need to understand the principles of restoration. That which motivated and directed some in the past is not what is motivating and directing many today. We have been blessed by having brother Doran

among us for a series on the restoration movement.

He has called our attention to areas where liberalism and compromise have damaged the charge to call men back to the Bible.

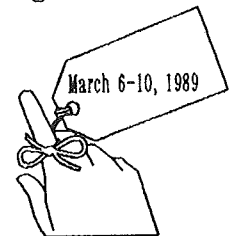
We appreciate brother Doran for his knowledge, wisdom, and dedication to the cause of truth and are delighted that our students were able to sit at his feet.

SERMON SERIES

By

Flavil Nichols

Preaching is of great interest to the students, staff, and administration of the Florida School of Preaching. Brother Gus Nichols was among the great preachers of the past. Some of us were fortunate to have sat at his feet and profited from his depth of Bible knowledge and wisdom.



Flavil Nichols, the son of brother Gus, will be with the school, March 6-10, for a series on preaching.

He will review some of the great sermons preached by brother Gus.

We are confident that it will renew enthusiasm for preaching among us.

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