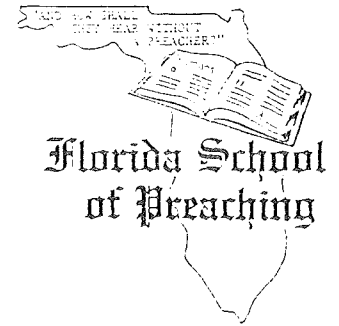


THE HARVESTERS



VOLUME VIII

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NUMBER 1

Florida School of Preaching Begins 21st Year

Registration for Fall Classes will be at 7:30 p.m., September 8, 1989. The first day of classes will begin September 11, 1989.

Those unable to register early may, with special permission, register the first day of class.

While we are primarily a preacher training institution, this does not mean that only preachers are eligible for classes.

The Florida School of Preaching encourages all who can to attend its classes. Many elders and others interested in receiving special religious training attend the school.

Ladies

The wives of preachers are encouraged to attend and we are sure that they will profit from many of the classes offered.

Sister B.C. Carr leads a special class designed for the wives of preachers. In these informal sessions the ladies are privileged to draw from Sister Carr's experience as a preacher's wife. This class meets once a month, 7:00 to 9:30 p.m. This class will meet on Sept. 14, Oct. 12, Nov. 16, and Dec. 14, 1989.

Fall Schedule

MONDAY

8:30 to 12:00	Revelation
10:00 to 10:30	Chapel (Daily)
1:00 to 4:30	Miracles & Parables
2:30 to 3:00	Recess (Daily)

TUESDAY

8:30 to 12:00	English Grammar
8:30 to 12:00	Greek I
1:00 to 4:30	Hebrews & Galatians
7:30 to 9:30	The Life of Christ

WEDNESDAY

8:30 to 12:00	Bible Geography & Archeology
1:00 to 4:30	I & II Corinthians

THURSDAY

8:30 to 12:00	Practical Work of the Church
1:00 to 4:30	Genesis & Exodus
7:00 to 9:30	Marriage and the Family

FRIDAY

8:30 to 12:00	The Holy Spirit
1:00 to 4:30	Ezekiel

In addition to the regular classes offered there are special lecturers who will provide the students with special studies as the scheduling permits. Brother Eugene W. Clevenger will be with us January 29 through February 2, 1990. Brother Perry B. Cotham is scheduled for April 9-12, 1990. Others involved in such scheduling include Winfred Clark, Adron Doran, and Flavil Nichols. These brethren enable students to receive instruction from an extensive background of experience and expertise.

WHOEVER MARRIES FIRST
AND
WHOEVER MARRIES SECOND
By

James C. Mettenbrink

[It is believed that this article will be of value to our readers. The article appeared in *Words of Truth*, June 16, 1989, p. 4, B. C. Carr.]

During the days of Jeremiah, Judah was on the threshold of Babylonian captivity for continually ignoring the will of God and for adapting the ways of the idolatrous nations around them. In this prayer concerning the coming onslaught of Jerusalem, Jeremiah acknowledged that it is not within man to direct his own steps (Jeremiah 10:23). Indeed, this has always been the plight of mankind and is the very reason God gave him His word. For nearly 2,000 years we have had the complete revelation of God's will showing man the way of salvation. Yet man persists in following his own wisdom. This might be expected of those who are unbelievers, but why is it that Christians twist (and ignore) the divine guidance to suit themselves? This attitude is readily evident with the many prevailing doctrines concerning divorce and remarriage. Many Christians are bent on getting every divorcee comfortably remarried regardless of the plain teaching of the New Testament.

Some of the world's best bridge builders are in the church and are fervently attempting to get over and around God's law of divorce and remarriage. The various bridges include (1) that an adulterous remarriage is not a continuous state but a one time act from which one may repent

and which is somehow changed into lawful marriage; (2) that since non-Christians are not amenable to God's law of marriage, whatever occurs before baptism is of no biblical consequence; (3) that an adulterous remarriage between non-Christians is somehow changed into a lawful marriage in their baptism. Another bridge that is frequently crossed is the 'after the divorce' justification that allows remarriage. We are being told that when a couple divorces for a cause other than fornication, one of the parties may lawfully remarry. But which party may do so? Advocates respond that the person 'who remarries first' commits adultery, thereby freeing the other person to lawfully remarry.

In discussing this view, proponents assert 'It just isn't fair for God to require the innocent mate to live a celibate life.' They argue, 'How could God be so severe in his laws?' They remind us that 'God never intended that man should live alone.' Emotions and misplaced sympathy are the unstable foundation of this bridge. Indeed, God said it is not good for man to live alone (Genesis 2:18)--that is why He created woman and instituted marriage. God's plan for an orderly family and society is one man and one woman for life (Genesis 2:24)! However, it was not God who did the divorcing; it was man who did so and then against the wishes of God. The cry of unfairness regarding the mate who is divorced unwillingly discounts that God never intended for the pair to be divorced but rather for them to be reconciled (I Corinthians 7:10-11). This supposed unfairness and re-

sultant celibacy and loneliness highlights God's seriousness about the sanctity of a lifetime marriage between one man and one woman.

In meeting the testy Pharisees, Jesus stated the most complete account of God's universal law of divorce and remarriage. 'Whoever divorces his wife, except for sexual immorality, and marries her who is divorced commits adultery.' (Matthew 19:9 NKJV, cf. Matthew 5:32). When Jesus said let not man put marriage asunder (Matthew 19:6), was he not saying that it was within the power of man to divorce? The only cause for a divorce which allows remarriage is when fornication is committed by a spouse. Then only the mate who did not commit fornication is free to remarry without committing adultery. Is it not clear from the scripture that if the cause for the divorce is not fornication that neither spouse can lawfully remarry? If both parties remarry they both commit adultery. Yet, there are those who say that after a divorce where fornication was not the cause, one of the spouses can lawfully remarry. Effectively the proponents say that the first party to remarry com-

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mits adultery. This adulterous remarriage then frees the second party to lawfully remarry. Essentially, this denies that the divorce ever occurred in the first place. It implies that the one who remarries first effects an *ex post facto* divorce (regardless of which party initiated the original divorce) by the agency of his own adulterous remarriage. If the case is a denial that the first divorce actually took place (yet they were in fact divorced by decree), then who can a person divorce and not divorce simultaneously? Or is it the case that those advocates are implying that two divorces are necessary? The first at the time of original divorce and another by the person who remarries first. Where is the biblical authority for either of these views?

The word for adultery rather than fornication was divinely chosen to show that the remarried party in fact belongs to the mate of the first marriage (Matthew 5:32; 19:9). They are to be reconciled to each other (I Corinthians 7:10-11). Jesus said he who puts away his wife and marries another commits adultery and he that marries her that is divorced commits adultery (Matthew 19:9). If either or both of them remarry, adultery is committed. Adultery damns one to hell (Galatians 5:19, 21). Surely God is not complicated or vague in matters eternal. What constitutes adultery is simple. Again, Jesus stated simply that whosoever puts away his wife and marries another commits adultery and he who marries her who is divorced commits adultery. If either of them remarry adultery is committed. The only exception to this law is if one of the mates commits

fornication. God grants the privilege of remarriage to the innocent mate. [Emphasis added, Editor.]

Where is it written that whosoever remarries first frees the other to lawfully remarry? *Emphatically, it is 'nowhere!' Let's stop bridge building! Let's stop sending people to their eternal destruction and let's stop going beyond what is written by the inspiration of God.*

THE ANCIENT ORDER (No. 2)
by
Clifford Newell, Jr.

Our last installment centered on the idea of a pattern or blue print by which one can know if he is doing right or wrong. In this installment we shall center on the nature of the Restoration of all things. The Restoration movement is a movement characterized by greatness, in that its nature has no less than four chief characteristics. Let us notice them:

A Restoration Movement

Martin Luther, Huldreich Zwingli, John Calvin, John Knox, and John Wesley all sought to reform the church from her apostate state, while Barton Stone, Walter Scott, Thomas and Alexander Campbell, John Johnson, and John Gano, and others had the idea of restoration. They beckoned that we go back of Wesley, back of Knox, Calvin, Zwingli, and Luther; back of Rome and her traditions; all the way back to Jerusalem.

An Undenominational Movement

This movement was unique in that it had no

ecclesiastical machinery, nor systematic theology. The great multitude, who, on that first Pentecost following the resurrection, heard the gospel message, believed it, repented of their sins, and were baptized into Christ, were added by the Lord to His church (Acts 2:47). Therefore, we should not belong to any denomination--but to the church of Christ, which He purchased with His own blood (Acts 20:28).

A Bible Movement

This movement began by declaring "the whole counsel of God" (Acts 20:27). They simply asked for a "thus saith the Lord" before it was bound, and so should we. Men today, need to preach the Bible and leave man's doctrines alone! (Matthew 15:9).

A Doctrinal Movement

Doctrine is teaching, and teaching is doctrine. The Restoration movement was ushered in with plain, simple, New Testament teaching. We do not claim to be any better, so far as ordinary piety is concerned, than Baptists, Methodists, Presbyterians, etc.; but we do believe and know that their denominational position is at variance with New Testament teaching, and, therefore, we plead with them to abandon all denominational barriers. "Preach the word" (II Timothy 4:2).

Conclusion

Good people, here is the truth, come stand with us upon it!

THE LOCAL CHURCH

By

Jackie M. Stearsman

The Gospel leads those who respect and follow it to place a great emphasis upon the local church. Acts of Apostles records the planting of local churches in Jerusalem, Judea, Samaria, and throughout the world. Epistles were written to local congregations and to individuals who were laboring to build up the kingdom of Christ through the local churches.

Nurture

It is in the local church that God intended for souls to be fed, overseen (protected and guided), to gain maturity through exercise and experience, and to be returned to spiritual health if diseased (Acts 20:28; Heb. 5:11-14; Gal. 6:1-10; James 5:19-20).

The Master of deception knows that if the local church can be destroyed the power of the Gospel may be thwarted.

There are no souls who have grown to maturity but what have been directly involved in a local congregation.

Depreciate the local congregation in the minds of people and the cause of truth suffers.

Preachers need to know that they are doing a

great work when they are toiling to develop the local congregation.

Local congregations need to understand and to appreciate their role in the saving of souls by nurturing and bringing to maturity souls.

Influence

Through the local church God intended to make an impact upon the world of sin. The church in Thessalonica, with the Power of the Gospel working through it, was known to be doing this (I Thess. 1:8-10).

Fellowship in the furtherance of the Gospel was the very life of the local church in Philippi (Phil. 1:5; 4:15-16).

The stronger the local congregation the greater the impact upon the world. Weaken the local church and the influence upon the world will be minimized.

Conquer

If the local church is to realize its fullest potential in the Gospel it must overcome every foe. Like the Church at Ephesus it must overcome any loss of its first love (Rev. 2:7). If called upon to suffer, as was Smyrna, that suffering must be endured if it is to overcome (Rev. 2:11). With Pergamum, it must overcome religious error and false doctrine when such surfaces (Rev. 2:17). If "Jezebel"

types (or doctrines) arise, like in Thyatira this too must be overcome (Rev. 2:26). Should the local church become dead, as was the case at Sardis, it is counseled to overcome (Rev. 3:5). When presented with opportunities (an open door), there must be courageous faith to overcome the foes of Satan as surely as did the church at Philadelphia (Rev. 3:12). Lukewarmness destroys the potential of the local church, and where this sin exists the Lord's message of overcoming written to Laodicea is to be recalled and applied (Rev. 3:21).

Conclusion

All who believe and respect the gospel as the power of God unto salvation must understand and appreciate the role of the local congregation. The Lord's admonition stands: *"He that hath an ear, let him hear what the Spirit saith to the churches."*

What are we doing to build up the local church? We must train preachers. Will you help us to train preachers to assist congregations in realizing their full potential in the Lord.

In Memory

Mark Kuettel, former student, died suddenly, June 28, 1989, in Duluth, MN. Sympathy is extended to the family and friends.

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