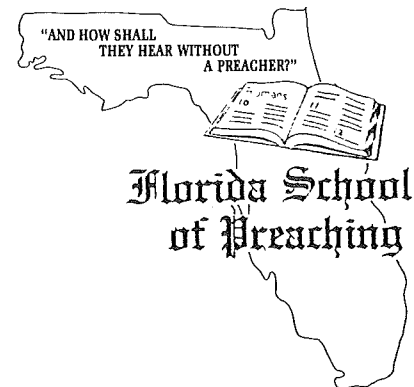


# THE HARVESTERS



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## SPRING SEMESTER BEGINS January 29, 1990

The Spring Semester like the Fall Semester will have sixteen weeks. If you are not registered be sure and do so immediately. It may not be possible if you wait beyond the essential registration time period.

A number of items await the spring semester which will be of interest to you.

### BOOSTER BANQUET

This is scheduled for March 13, 1990. It will be an evening affair when the faculty, staff and student body express appreciation to the loyal supporters of *The Florida School of Preaching*. Dinner is served and enjoyable evening is had by one and all. If you are not a supporter of the School be sure and become one that you might be a part of this growing number of fellow-workers in the Lord (III John 8).

### RESEARCH WEEK

March 19-23, 1990 will be a week in which regular classes will be dismissed that unfinished work for the semester might be completed.

### GRADUATION

The semester ends on May 25, 1990. Graduation will be May 27, 1990. This is always a great occasion as students receive their diplomas. Time passes swiftly and the cause we cherish is a noble one.

## SPRING SCHEDULE

### MONDAY

8:30 to 12:00	Christian Evidences
10:00 to 10:30	Chapel (Daily)
12:00 to 1:00	Lunch (Daily)
1:00 to 4:30	Hermeneutics
2:30 to 3:00	Recess (Daily)

### TUESDAY

8:30 to 12:00	English Grammar
8:30 to 12:00	Greek II
1:00 to 4:30	Romans
7:00 to 9:30	Daniel, Ezra, Nehemiah and Esther

### WEDNESDAY

8:30 TO 12:00	General Epistles
1:00 to 4:30	I & II Thessalonians, I & II Timothy

### THURSDAY

8:30 to 12:00	The Preacher and His Work
1:00 to 4:30	Leviticus, Numbers, Deuteronomy
7:00 to 9:30	Psychology of Counseling

### FRIDAY

8:30 to 12:00	The Cults
1:00 to 4:30	The Sermon On the Mount

Special studies will be given by brothers Eugene W. Clevenger (January 29 through February 2) and Perry B. Cotham (April 9-12).

# Systems of Infidelity

By

Jackie M. Stearsman

To refuse to consider the evidence for God is infidelity. To ignore what God has authorized is infidelity. Unfaithful to the will of God is infidelity.

There are individuals involved in infidelity that may not be aware of it. To be called an infidel does not in and of itself mean that one is an unbeliever. There are systems of religion that do not have the Bible as their guide but label those who do not comply with that system as infidels.

It is important that we understand what constitutes infidelity. We may be involved in systems of infidelity without knowing it.

## Infidelity Of Israel

Few Israelites would have considered themselves as infidels but God labels them as unbelievers "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. . . . For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses. But with whom was he grieved forty years? was it not with them that had sinned, whose carcasses fell in the wilderness? And to whom sware he that they should not enter into his rest, but to them that believed not? So we see that they could not enter in because of unbelief" (Heb. 3:12, 16-19). These individuals heard but provoked God to discipline them because of their unbelief. These people were blessed of God's grace but displeased God. That which displeased God and provoked His wrath

was the sin of disobedience. The sin of disobedience is unbelief.

## The Example Of Israel

Paul directs our attention to this in hopes that we might learn from their unbelief. "*Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as*

THINK

*some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. (I Cor. 10:7-11).*

In addition to the above mentioned categories of sin could be listed the specific rebellion occasioned by the unbelieving ten spies (Numb. 12:1ff.). The sin of Nadab and Abihu was not unlike many other sins of unbelief--to act without divine authorization equals infidelity and is a capital offence (Lev. 10). The rejection of the authority of Moses by Korah and his party is another major example of infidelity among the people of God (Numb. 16; Jude 11). To

study the Old Testament properly will impress you with the infidelity of the "chosen" people.

The unbelief of Israel is shown to lie deep in her prophets (false prophets), her priests, her princes, and her people (Ezekiel 22:25-30). Her infidelity is symbolized (pictured) in the two wayward girls, Oholah and Oholibah (Ezekiel 23). For a most graphic picture of infidelity read Ezekiel 16.

## Israel And Us

The Biblical record is not written and preserved for historical facts alone. The record has an eternal value for all men today. "*For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope*" (Rom. 15:4). "*Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. . . . Wherefore let him that thinketh he standeth take heed lest he fall. There hath no temptation taken you but such as is common to man: but God is*

### The Harvesters

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*faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (I Cor. 10:6, 12-13).*

#### Conclusion

The actions of Israel are labeled by God as infidelity, unbelief. The actions of Israel in her infidelity are recorded for our learning. The actions of Israel are like the actions of all infidels. Infidelity in Israel led her to deny the wisdom and power of God. When Israel disbelieved the Word of God she forfeited the mercy and providence of God.

All infidel systems of religion do as did Israel. They deny the teaching of the Bible, they organize false systems of leadership, they develop false systems of worship, and they become immoral in their conduct.

There are those who claim to be followers of God but in reality are infidels (John 8:31-45). May we consider our religious attitudes and actions that we not be a part of a religious system repeating the ever popular systems of infidelity. Let us never forget: *"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity"* (Matt. 7:21-23). *"And why call ye me, Lord, Lord, and do not the things which I say?"* (Luke 6:46).

## Questions & Answers

### Gomer

[The following article written by J. W. McGarvey appeared, July 12, 1902, in *The Christian Standard*. I have taken it from *Short Essays in Biblical Criticism*, pp. 398-400. I believe it to be of significant value to readers of religious literature. The truth which McGarvey presents here is not often read. Editor]

I am requested to answer the following question: How may we reconcile Hos. 1:2,3 and 2:1-3 with God's law of unity and with his law of monogamous marriage?

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### Did God Violate His Law By Having Hosea Marry Gomer?

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As I understand the first three chapters of Hosea, there is nothing in them to be reconciled to God's law. True, if the command to Hosea, *'Go, take unto thee a wife of whoredom and children of whoredom,'* stood by itself, we should understand that the wife to be taken was already guilty of whoredom, and that she already had children born to her while leading this life. But the latter implication is forbidden by the fact that the children evidently referred to were born, as the rest of the chapter shows, after the marriage, and they were all the legitimate children of Hosea. The idea advanced by some writers, that he had doubts about some of them being his, is absolutely groundless. There is not a hint of anything of the kind in the text. If, then, the

children whom he was to take, were to be his own, and not the offspring of sin, why are they and their mother called *'a wife of whoredom and children of whoredom'*? The reason is plainly given in the text: *'For the land doth commit great whoredom, departing from Jehovah.'* While the people to which the woman Gomer belonged, and to which her children were born belonged, was given to whoredom against God, and she and her children were no exceptions to this, she was a wife of whoredom, and they[,] children of whoredom in the same sense that all the people were.

The married life of Hosea, let it be distinctly noted, as it is described in the first chapter, continuing till the birth of the third child, is without blemish.

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### Was Gomer Unfaithful To Hosea?

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The address of Jehovah in the second chapter, beginning with the words, *'Plead with your mother, plead: for she is not my wife, neither am I her husband,'* is addressed, as its contents clearly indicate, to individual Israelites with reference to the nation personified as their mother. She had committed adultery, but Gomer, the wife of the prophet, had not.

The third chapter opens with these words: *And Jehovah said to me, Go yet, love a woman beloved of her friend, and an adulteress, even as Jehovah loveth the children of Israel, though they turn unto other gods, and love cakes and raisins. So I bought her to me for fifteen pieces of silver, and a homer of barley: and I said to her, Thou shalt abide for me many days; thou shalt not*

*play the harlot, and thou shalt not be any man's wife: so will I be toward thee.'*

Here the prophet is plainly told, not to marry, but to love a woman who was at the time an adulteress. She was a slave, as is implied in his buying her for money and some barley. He keeps her from the embraces of other men, but he does not make her his own wife. He promises that he will be toward her as he requires her to be toward other men. The case is plainly this, that he loves an abandoned woman sufficiently to buy her out of slavery, and to guard her against a return to the life from which he had rescued her. Her former bad life and her rescue from it are made symbols of Israel's coming misery and her rescue from it; for Jehovah goes on to say: *'For the children of Israel shall abide many days without king, and without prince, and without sacrifice, and without pillar, and without ephod or teraphim; afterward shall the children of Israel return, and seek Jehovah their God, and David their king; and shall come with fear unto Jehovah and to his goodness in the latter days.'*

It suits the whim of certain interpreters to assume that this woman of the third chapter is Gomer, who had abandoned her husband after the birth of her third child, had been reduced

to such misery in her reckless life as to be sold as a slave, and that the prophet was required to love her again and remarry her. But there is not the slightest hint that she was the same woman; and the absence of all allusion to her as such, which certainly would have appeared in the text if such had been the conception of the writer, is sufficient proof that she was not.

The conceit which is floating around among certain writers, that Hosea learned the love of God for his people by the infelicities of his own household, and his foolish weakness in recalling and loving again a wife so utterly degraded, is a specimen of sentimental froth. It has been whipped up in the interest of the denial that the Book of Deuteronomy had as yet been written, from which especially Hosea could have learned how God loved Israel.



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Several thousand dollars were also donated to the student aid fund from the sale of these tapes. We appreciate brother Herndon for these gifts and his continued interest in the training of preachers.

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