

StraitWay



October 2003

Volume 5 Issue 10

Overseeing The Flock Part Nine (Contending For The Faith)

Jude said, “Beloved, while I was giving all diligence to write unto you of our common salvation, I was constrained to write unto you exhorting you to contend earnestly for the faith which was once for all delivered unto the saints.” (Jude 3).

In the not to distant past, it seems many folks were more willing to speak out publicly against error being taught, even outside their own congregation. For example, Ferrel Jenkins in the Gospel Guardian, (March 24, 1966) and reprinted in Truth magazine (September 18, 2003) said, “One of the glaring weaknesses of God’s people in too many places is the indifference and noncommittal attitude toward various problems that arise within the brotherhood. The main problem has been the lack of respect for proper authority in spiritual matters.” Brother Jenkins further stated that there were individuals and churches who have preferred non-involvement, wishing to avoid any problems.

Guy Woods wrote in his commentary of Jude, “We must never be indifferent to, or unmindful of, those who would lead the faithful away from the truth. False teachers evermore constitute a threat to the peace and security of the saints, and must be resisted and refuted.”

All across our country, some congregations with the name “church of Christ” are practicing error and supporting false teaching. Some are having “mixed” worship with denominations.

One congregation that has the name “church of Christ” is advertising a “Fall Revival.” Their advertisement says, “Bible preaching.” They had “special music” quartets and soloists. They had speakers from several denominations around the area. There were Methodist, Presbyterian and Baptist, to name a few. They are doing all of this in the name of “unity”.

It is past time elders demand that the evangelist preach some sermons that will support preparing the congregation for battle. Problem is, many don’t see false teaching and practice by others, outside the “flock,” as a threat. They think speaking out against false teaching by others is a violation of church autonomy. Many seem to think if they don’t have the problem at the moment the solution is to just ignore it and it will not affect them.

But, when we allow error to be blatantly taught publicly without rebuke, it will lead many that do not know any better to believe all churches of Christ support such teaching and practice. For example, I heard one man say he was glad that churches, including the church of Christ, were showing more love and tolerance for each other. And, it also affects those that should know better. This has been proven when strong rebuke of error taught outside the congregation was preached against and names were named. Some left.

Brethren, we are never to be mean spirited or have ill will toward anyone, but we must contend for the faith. Paul said he was “set for the defense of the gospel.” Truth is, if we allow folks to be comfortable in their sin, they will never see the need to change.

As an elder, I fully realize the responsibility to tend the flock, “which is among us.” But, if we don’t inform them of error, no matter where it is taught, and prepare them to combat it, we will wake up one day and find ourselves being nothing more than just another denomination.

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Preacher Training

In this series we are breaking down the work of training preachers into segments for consideration and our hope is that some seed for thought might be encouraged in each area.

Working With Elders

In one congregation years ago, I was approached by a number of the young men who wanted a summer course in “preaching”. Many of those evening studies were spent on some of the same subjects in this series and “Working With Elders” was one of them. It seemed important at the time, and still does, that young men who desire to preach learn to work with shepherds. At that time, instead of teaching the class myself, I asked several of the local bishops to step in and speak their concerns, and take questions. Since that is not possible in this format, I’ll just share a few thoughts with you.

There are more congregations in our fellowship today without elders than with them and subsequently many men may work all their lives in service to the gospel without working with shepherds. However, shepherds overseeing the flock, not evangelistic oversight IS the New Testament pattern. In striving for that goal many congregations WILL have elders and young preachers need to learn to work with them. There are a number of passages that speak to this relationship I believe.

First, the young man needs to remember who it is that he’s dealing with. These are men who in the view of the local group have voluntarily submitted themselves and their family to inspection as examples, 1Peter 5:2-3. They are “guards” over the flock, Acts 20:28. They will “give account” for their work, Hebrews 13:17. And though a few may be worthy of it, usually they are not paid for their hours, their visits, or their grief as the preacher is. All these need to be considered when a young man is told “no” to his new ideas, or things don’t move as quickly as the preacher thinks they should. If a local church is training men to preach, perhaps it would be good for the local shepherds to have the ‘intern’ into their home frequently and discuss the different aspects of the elder’s work to help the young man may see the whole picture.

A second consideration is the matter of the working relationship itself. The commands that speak to all Christians speak to preachers too. Hebrews 13:17 uses the term “submit.” The biblical idea of submission is “to arrange oneself under.” One may not agree with the elder’s judgment, goals, or reasoning, but if it does not lead to sin all Christians are urged to arrange themselves under their shepherd’s leadership. This does not preclude reasoning with them, but complaining and divisions are absolutely forbidden, Js.5:9, 1Tim.5:19. A study done several years ago among churches of Christ indicated a strong difference in the thinking of preachers and elders. That is as it should be. Their functions are different and require a different focus usually. That difference in function and focus is a strength in the body. We are not all “ears” or “eyes” or “feet” in the body. However, it is our differences that can become problems in our relationships with one another. Young men need to learn fellowship as well as leadership.

A last consideration that needs to be shared with the young man deals with his responsibility and work. Shepherds are men, as are preachers. From time to time, they will make mistakes. Some of these will be more serious than others and some may even be sinful, 1John 1:8. Every disagreement is not sin, but some may be and the preacher’s responsibility does not cease because it is an elder that sins. It does not cease because his job is at stake, his kids are in school, or his wife works. As with any brother, privately approaching one and seeking repentance is preferred. At all times, 1Timothy 5:1 admonishes the preacher to NOT sharply rebuke an older man, but instead appeal to him as a father. 1Timothy 5:20-21 is the end result. Timothy was told to rebuke him in the presence of all and to be impartial in his doing of it. A wise man and elder told me a few years ago when one of these occasions arose, “You have to do what you have to do, but you might as well have your bags packed.” Unfortunately, getting “fired” is often the result of correcting an elder, but young men who desire to preach need to know that this is part of the work. It is not the end of the world. In fact, the Lord is pleased when any of His servants do his will. The hurt for the moment, however, will be there, and should not be unexpected.

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Passing The Sword

Second Timothy

In our last study on Second Timothy, I mentioned that I would deal with 2 Tim. 2:15 that tells Timothy and us to study to show ourselves approved unto God, a workman that needeth not to be ashamed, handling aright the Word of God.

I want to use some of brother Flavil Nichol's remarks about the study habits of his father, Gus Nichols. He says concerning brother Gus:

After his conversion from denominationalism, Dad would take his New Testament to the field with him in the bib pocket of his overalls. After hitching his mule to the plow an the end of a row, he would read a Bible verse. Then while plowing the row, he would recite aloud that verse from memory over and over and over again. At the opposite end of the field, he would let the mule rest while he verified his memory work. If he had memorized that verse correctly, he would read the following verse and quote it aloud as he plowed the next row. Frequently he would quote together all the verses he had memorized, making sure that he had the flow of thought and the precise wording of each verse. In this manner he memorized much of the New Testament and some of the Old.

Years later, after he bought a car, Father would ask one of the children in the back seat to read a verse aloud from the Bible, just any verse the child chose. Then Dad would immediately quote the verse before that one, and the one following the verse read and then he would tell the book, chapter, and verse where it was found.

To show his desire to learn the Bible after his conversion, Dad would walk four miles to the railroad depot with a small empty suitcase, and would then ride the train twenty miles. Then he would walk three more miles out to the home of C.A. Wheeler, the preacher that converted him. He borrowed such books as the preacher thought would be helpful to a new Christian. Then, he would retrace his journey back home.

But, being a farmer, he had to read at night, after working all day. Lying on a quilt in the floor, with his head toward the hearth, he read by the fire-light of pine knots burning in the open fireplace. For mother's benefit, Dad read aloud to her while she churned, or sewed, or mended clothes, etc., beside the fireplace. He often read until his eyes became blood-shot! When she suggested that he quit for the night, he would cover one eye with his hand, forcing it to rest and continued reading with the other eye. He would alternate from eye to eye. After he had completed the books that he had borrowed, he would go and borrow others. His thorough knowledge of the Bible was the result of such diligent study habits.

In 1939 brother Franklin Camp heard Dad say that he averaged studying five hours a day! Brother Camp remarked, "If Gus Nichols needs to study five hours a day, I need to study six hours a day!" and he did, the rest of his life! May both of these men encourage YOU to study diligently, too!

Paul told Timothy not to be ashamed of certain things: Don't be ashamed of the Lord Jesus Christ – Mk. 8:38; Lk. 9:26; Matt. 10:32,33. Many times we sing: "I'm not ashamed to own my Lord, Nor to defend His cause; Maintain the honors of His Word, The glory of His cross." Don't be ashamed of the gospel or the testimony of Christ – 2 Tim. 1:8; 2:15; Rom. 1:16. Don't be ashamed of being a Christian or of others that are Christians – 1 Pet. 4:16; 2 Tim. 1:8-18.

Timothy was told to avoid bad company – 2 Tim. 2:19-26; 3:1-5; 1 Cor. 15:33. He was also told not to forget his upbringing – 2 Tim. 1:3-5; 3:14-17. He was told to preach the word – 2 Tim. 4:1-4; 1 Cor. 1:21; Jer. 5:20-31; Ezk. 33:30-33.

I will conclude my year's work on the Books of 1 Timothy, 2 Timothy and Titus in my next article. I have enjoyed being able to help young men to understand better and the use and necessity of these books in their lives especially if they plan to preach the gospel.

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The Church That Jesus Built

“Now when Jesus came into the parts of Caesarea Philippi, he asked his disciples, saying, Who do men say that the Son of man is? And they said, Some (say) John the Baptist; some, Elijah; and others, Jeremiah, or one of the prophets. He saith unto them, But who say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee, but my Father who is in heaven. And I also say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of Hades shall not prevail against it. I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.” (Matt 16:13-19, ASV)

Heaven had long planned for it and both angels and men had long wondered about the church, which would bring to pass the fullness of the hidden purpose of God (Eph. 1:3ff; 1 Pet. 1:10-12; Eph. 3:1-11). Involved in the plans of God for the church were the demonstrating of His wise plan for man’s redemption, and the securing of such a spiritual privilege for all human beings, Jews and Gentiles alike. It should not surprise any reader that the Christ would here introduce such a subject into the discussion with His trusted associates, into whose hands the work of establishing the church would soon fall. After gaining insight into the varied opinions of men about His identity, Jesus then directly asked the disciples of their understanding of who He was. Peter’s response was so profound and timely that here Jesus used the opportunity to anticipate the church, as her existence would rest upon the solid base of truth acknowledged by the apostle. “Thou art the Christ, the Son of the living God.”

The Foundation of the Church

In Peter’s confession we hear the two elements of Jesus’ person—His Messianic role and His divine nature. Squarely upon this foundation would the people of God, the church, rest. No building is any stronger and more permanent than its foundation; expensive and elaborate buildings begin with foundations planted deep in the earth. Thus God secured for the church a stable and an enduring foundation.

In Old Testament prophecy the Messiah was depicted as deity (Isa. 7:14; 9:6; Mic. 5:2). Though they stress different aspects of His role in the world, the witnesses of the Christ all agree concerning His divine nature in their accounts in Matthew, Mark, Luke, and John. The full force of prophecy also presented Him as the Messiah, the “anointed one,” which finds its New Testament equivalent in the word for Christ. Its meaning stems from the practice of anointing, used there to acknowledge one as God’s choice for a particular office. Prophets, priests, and kings were often shown to be God’s men for the office through the ceremony of pouring oil upon the individual’s head. The question arises about which office of the three Jesus was meant to fill. We do not have to choose one over the others, for Jesus came to fill all three—prophet, priest, and king.

He is that prophet like Moses, speaking for God with authority and finality (Deut. 18:15-18). In fact, He is God’s final prophet, coming after a long line of divinely sent spokesmen (Heb. 1:1-2). His prophetic role comes “in these last days,” in connection with God’s final arrangement for mankind. Jesus also is God’s priest (Psm. 110:4; Heb. 5:6, 10; 6:20; 7:17). One of the astounding portraits of the Christ in the Hebrew letter is that of His high priestly role, as He offered Himself for the world’s sins and then took the blood of His own offering into the holiest of holies in heaven. We lose something of the Christ’s significance if we ignore Him as king. The same passage in Psalms 110 also speaks of His people (subjects) being willing in the day of His power (royal, kingly), and Zechariah declares the simultaneous execution of His dual roles as priest and king on His throne (6:13). Jesus assumed none of these roles and undertook no initiative on His own, but He did all in subjection to the Father’s will. For all of this work He had been “christed,” anointed by the Father. So secure was His standing with God and the basis for it—His messiahship and His deity—that not even the gates of Hades would be able to prevail against the building of the church in the death of the Savior. What certainty the affirmations of the Approved One here conveyed!

Could there be any more solid and enduring foundation for the church? The attempts of men to start their own religious organizations have always manifested their own plans and ideals, but Christ came in demonstration of that eternal wisdom planned by God before the world began. When the church sprang forth on the earth, beginning on the first Pentecost after Jesus’ resurrection from the tomb, she came out of the divine womb as a consequence of people’s willingness to hear the prophet, submit to the king, and benefit from the priestly work of Christ. Such was the substance of Peter’s confession and such also was the very foundation of Christ’s people, His church. Only in hearing Him, bowing before Him, and being

“Home” Needs A Godly Mother

Earlier we discussed the role of a woman as a wife. Now let's turn our attention to her role as a mother. Webster's first definition of "mother" is "a female parent, especially one of the human race." Another definition is: "that which has produced or nurtured anything; source or birth or origin." Thayer's Greek-English Lexicon suggest the word "mother" comes from a root word which means measure, but whether denoting the 'molder' or 'manager' is debated. In his discussion, one comes to understand that this word involves origination or producer as well as caring for or providing a secure place. Therefore, just as there is more involved in being a father than just the ability to produce offspring, there is so much more involved in being a mother than just the ability to bear children. Most all women can bear children, but not all women have been sufficiently taught and trained to be godly mothers, the kind God intended to be a part of the home.

Time and space prohibit great detail regarding motherhood. However, let me share a few thoughts I believe will be helpful in one of the greatest and most rewarding works on earth. The bond between mother and child, as God would have it, is probably the strongest of any, with possibly the exception of that between husband and wife. This very close bond that exists between mother and child, serves to illustrate the tremendous influence that a mother has over her children.

In her book "The Woman of Valor" Mrs. L. W. Hayhurst said: "The highest honor that can be placed on a woman is motherhood." From the same book comes this quote from Margaret E. Sangster: "Mother is indeed a sweet name, and her station is indeed a holy one; for in her hands are placed minds to be molded almost at her will." And who has not heard the statement: "The hand that rocks the cradle rules the world." Such quotes emphasize the responsibilities of motherhood. A woman unwilling to accept the responsibilities of motherhood should refrain from bearing children. Just because a woman is able to bear children does not make her a godly mother.

In far too many homes, mother is almost never there for the child when needed. So as far as the child is concerned the mother might as well be dead. Some children are literally deserted by their mothers and some are in practicality deserted because of mother's continual absence. Many mothers, (by abortion), abandon their children before birth. Any woman worthy of being called "mother" could not and would not do such a thing. Yet, more babies have been killed through abortions than were killed in all the wars beginning with the revolutionary war, to the present. This is a sad commentary on our efforts to teach young women to love their children Tit 2:4. It takes dedication, work and much sacrifice to be a good mother Prov. 31:10-28.

Among the many and varied responsibilities of a mother is that of discipline. God placed the primary role of teaching, training and punishing (disciplining) a child on fathers Eph. 6:4. However, looking at various passages in Proverbs (19:18; 22:6; 1:8,9; 29:15,17; 22:15; 23:13,14) you will notice in many no gender of parent is indicated. Remember, correction is proof of love Heb. 12:5-11 and mothers must be taught to **love** their children (Titus 2:4). The conclusion is logically drawn, that if you do not discipline your child you do not love them. The statement "spare the rod and spoil the child" is applicable also to mothers. In Eph. 6:1,2 Paul wrote "Children obey your parents...." and "parents" means both mother and father.

In discussing the influence that a mother has on her child, it seems to me that we need to address the very common practice of hiring a "babysitter" for the children, so mothers can work "full-time" outside the home. Basically a babysitter becomes a substitute mother. Graham B Blaine Jr. M.D. in his book, "Are Parents Bad For Children" made the following statement: "The liberation movement threatens the traditional family by challenging women to leave home and fulfill themselves through full-time

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Serving for *His* Glory

Giant seas of grass encompass much of southeastern Montana. The landscape is broken only by a shallow river here and there; pine covered buttes; and the snow covered mountains on the western horizon. Here, on these rolling plains is the scene of the very famous battle where a cocky, pompous American died – along with hundreds of soldiers under his command. Some say Lt. Col. George A. Custer got what he deserved; others disagree. No matter your take on history, those who visit Little Bighorn Battlefield will not only learn more about Custer – but many others who took part in the most famous battle of the American Indian Wars of the 1870's. Throughout the battlefield are white, stone markers reading, "US Soldier fell here." There is no name – just a marker where the soldier fell. Who were these men? What was their life like? What must have gone through their minds on the day of that great battle? Regardless of one's opinion on the Indian wars – we know these men paid the ultimate price.

The Hebrew writer speaks of veterans of a spiritual war...those who have gone on before us. He mentioned unnamed prophets who *by faith conquered kingdoms, performed acts of righteousness, obtained promises, shut the mouths of lions, quenched the power of fire, escaped the edge of the sword, from weakness were made strong, became mighty in war, put foreign armies to flight.* (Heb. 11:33-34) He then mentions unidentified women who are remembered for their faith (11:35). We are then told of countless others who stood up for God. (11:36-38) God did not preserve their names for us. But, what is important is their example of sacrifice and perseverance in hope of eternal life. The Hebrew writer tells us *all these, gained approval through their faith* (Heb. 11:39). These unnamed souls now serve as an example and motivation for today's Christian - *Therefore, since we have so great a cloud of witnesses surrounding us, let us also lay aside every encumbrance and the sin which so easily entangles us, and let us run with endurance the race that is set before us* (Heb. 12:1)

At certain times, we find ourselves caving into resentment when we do not receive the recognition for spiritual service that we think we deserve. Let the ones in the Hebrews account remind us that God sees our work – and it is He who will reward us in the end! Jesus reminds us, *(our) Father who sees what is done in secret will reward (us).* (Mt. 6:18) Think of the unnamed ones in the church at Jerusalem who *endured a great conflict of sufferings; were made a public spectacle through reproaches and tribulations; and showed sympathy to prisoners.* (Heb. 10:32-34) What was their motivation? *A better possession and a lasting one.* They were told not to *throw away their confidence, which (has) a great reward.* Remember those who do the will of God **will** receive what is promised! (Heb. 10:35-36)

Right now – there are countless numbers of Christians who, on a daily basis seek to make a difference in the lives of those they touch. Think of men who quietly set the example of what a godly husband/father is. Remember their wives who toil at home – managing the household affairs; training up their children; and following Christ. Think about those who roll up their sleeves and get involved in the Lord's work within the congregation. They never draw attention to themselves – they just do what the need to do. Day by day – many Christians are doing great things that never make the bulletin, announcements, or bulletin board. Keep it up! These are the things that make such a difference in the war with the devil! Remember, stand up; fight the devil; and do good! Not for personal glory – but for the glory of Almighty God! Paul has said, *whatever you do in word or deed, do all in the name of the Lord Jesus, giving thanks through Him to God the Father.* (Col. 3:17) Let this column serve as a hearty "thank-you" to all those who serve God from the heart.

While we're busy serving God – let's look for opportunities to encourage others in their work. A simple word of thanks, a pat on the back, and a smile on the face make such a difference! Regular encouragement can be the driving force behind someone excelling even more. (1 Thess. 4:1, 9-10). So, *let us consider how to stimulate one another to love and good deeds.* (Heb. 10:24) Not only will our relationships flourish, but God's church will be strengthened as well!

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cleansed by Him does anyone have any standing with God and any part in His church. Whatever foundation the church has and whatever permanence Christians enjoy in God's long-range plan, we own to the foundation laid by Christ for His church. Such a foundation assures a people trusting in the One sent by the Father and anointed by Him.

Builder and Owner

"I will build My church." Whatever might have existed in earlier times and have been called "church" was not what Jesus here promised to build (Acts 7:38). What He anticipated would be something that He would initiate and would be peculiarly His own. It is true that Jesus did not personally construct the church while on the earth but left such work for His apostles to carry out after His ascension to heaven (Acts 2). For this work He sent the Spirit of truth to guide them (Jn. 16:13). Through their proclamation of Him as Lord and Christ and people's reception of the gospel message, the church began to take shape as the materials were being formed. This building process was possible because Jesus had laid the foundation by this time through demonstration of His messiahship and deity. It was for the belief of people that He demonstrated beyond honest and reasonable doubt that He was who He claimed to be; apart from that belief and the willingness to act upon it there could be no church. From heaven He sent the Spirit and from heaven He supervised the building of His church. It was and is His because all that pertains to it is part of His work: (1) His deity was His by essential nature and His messianic role was His by the Father's appointment, giving the foundation its divine quality. (2) All who compose the church are His by their willing reception of the gospel, including its message that He is God's Son with power, giving the superstructure its relationship to Christ. To state the same principle another way, we would say that all members of Christ's body have been filtered through the gospel, which admits only penitent, baptized believers into the church. By virtue of their belief of the gospel and their penitent obedience in baptism, they are saved from their sins and added by Christ to the church (Acts 2:38, 41, 47). Thus saved and added by Him, they are His—"My church."

Only as we believe Him and act according to His instructions as head of the church do we honor the One who built the church. There ought to be no inclination to speak or act as if the church is "our church." Whatever positive traits characterize the body of Christ derive from Christ, our foundation and builder. Redeemed with the price of His blood, all in the church are His property, with no property rights of our own. Paul explained that "ye are not your own, for ye were bought with a price" (1 Cor. 6:19-20). Only by viewing ourselves as being His possession and conducting ourselves in accord with His will can we glorify the Lord, whose we are.

Time of Building

Jesus looked to the future in His promise to build the church. "I will build My church." Nothing that originated before this discussion between Jesus and the disciples was the Lord's church, for Jesus said it still had to be built. It is sometimes claimed by men that the church had its inception at creation, in the call of Israel out of Egypt, or during the preparatory ministry of John the baptizer; but each such claim falls on its face as untrue against the clear light of Jesus' promise of the future building of His church.

A bit of study will reveal why Jesus could not have earlier build His church. Though Jesus was divine before His entry into this world by being born to Mary, His deity was not demonstrated to men. The same can be said of His role as messiah, for the Father's plan to send Him into the world with His approval did not become obvious to men until Jesus had come to earth, lived, died, buried, been resurrected from the dead, and ascended to heaven. Peter confessed Jesus in Matthew 16 because divine revelation caused him to do so. Divine revelation that would benefit all people awaited future events. Only when Jesus had completed His earthly career did people in general have a firm basis for belief in Him, and only after His coronation at God's right hand did He begin to exert His regal power as king. The foundation of the church thus depended on His life, death, resurrection, and reign. If the church had been build before Jesus ascended, there would have been no foundation. It is no surprise that Jesus built His church only after He had left earth. Only then was it demonstrable that the gates of Hades could not deter the building of His church. Only then would the gospel message be proclaimed in the name of the risen Christ (Lk. 24:26-27). Only then were people called upon to repent and be baptized in the name of Christ (Acts 2:38). Only then were baptized believers added by the Lord to the church (Acts 2:47). Any attempt to build the church before Pentecost in Acts 2 would have been truly premature, lacking the certainty that it could have later enjoyed.

(To be continued Next Month)

“Home”
Needs A Godly Mother
(Continued)

participation in jobs of the professions bypassing their role as child bearers and rearers. By relegating these functions to a lesser priority, the movement is discouraging women from having children and encouraging those who do choose to become mothers to delegate more and more of the responsibility for their upbringing to nursery schools and day care centers.” Moses was raised by a “babysitter” or nurse Ex 2:7-10. He was brought up as the son of Pharaoh’s daughter and was learned in all the wisdom of the Egyptians (Acts 7:22). However, his nurse (“babysitter”, his own mother) had the greater influence on his life (Ex 2:11,12; Acts 7:23-29). When Moses “grew up” he refused to be called the son of Pharaoh’s daughter and chose to suffer affliction with his own people (Heb. 11:24,25). This resolve and determination certainly was the result of teaching he received from his “babysitter”. I am certain Moses’ “babysitter” was more dedicated in influencing him than the “average” babysitter. However, this does show just how much influence a “babysitter” CAN have over a child in their formative years. So, mothers, if a child is basically raised by an unbeliever, what will be the result? Television and video games are probably the worst substitute (“babysitter”) for a mother’s influence. No, I do not believe it is sinful for a mother to contribute to a family’s income, the “virtuous woman” of Proverbs 31 did. However, it is sinful if she neglects her God given responsibility as a mother in order to do so.

Mothers need to realize the tremendous impact and influence they have in the lives of their children and get back to the business of being mothers instead of trying to be “career-women” and competing for the responsibilities that belong to the man. Mothers need to be at home when their children are at home so that they can influence their children in the way that God would have them do. Remember, Timothy’s faith dwelt first in his mother and grandmother 1Tim. 1:5. Godly mothers use their time and energy in instilling faith in God in the hearts of their children and this is a “full-time” job.

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