

December Fruit of the Spirit
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Page 1 of 2

I could not have said it better:

What name does a husband expect his wife to wear? A faithful wife desires to wear the name of the husband she loves. She considers this an honor. Is it not likewise a dishonor for the church, as the bride of Christ, to wear the name of another, rather than Jesus Christ?

What we do not find in the word of God is where the church ever wore a name that originated with or honored some other man. The church was built and bought with the blood of Jesus (Acts 20: 28). The church is His bride and therefore should wear a name identified with Him, one that brings honor to Him. How can one claim to be a part of the bride of Christ and wear a name that does not honor Him? Printed in the Anderson News 12/2017 by Steve Hardin, Lawrenceburg, KY

I was so glad to read an intellectual's response to the Reverend Michael Kinnamon of the Lexington Theological Seminary saying it was the "less educated" caste who thought homosexuality was a sin or that most intellectuals overlook that sin. The one person who never sinned didn't over look it.

He created them; and through their love for each other, they were to propagate and fill the world. He didn't make two men for each other. That sin is one of the most hated of God. God gave them over to their own lust – one to another, man to man, and woman to woman.

When man tries to bring God down to his own level, the Bible becomes just another book. That was what happened when Christ was on earth. The scribes and the chief priest were so full of their own learning and importance that, having eyes, they saw not and having ears, they heard not. It is still true today.

It was frightening to me that Kinnamon narrowly missed being made president of the Disciples of Christ, and we hope he won't in the future. Printed in the Herald Leader 4/1992 by Cathryn Young, Lawrenceburg, KY

Human wisdom is helpless before the problem of pain. It has no explanation of suffering. Philosophy offers two common solutions. The first tells the sufferer to harden his spirit, grit his teeth, and live above the pain. It rallies him to bear it; not in faith and love, not in hope and trust, but in stern stiff denial. The second, offers an alternative: silence the pain with drugs. The second enables man to endure pain by some subtle vapor. Temporarily, the sense of pain is silenced, but the light of the soul is also extinguished. The dying flesh is quieted. But there is an expense account. Reason and intellect are gagged. Drugs are drugs! Earth's wisdom does for moments what suicide vainly promises – the chance to get away from it all. This is never the answer, It is a hallucination. Drugs offer a temporary, artificial sleep. Paul introduces an exciting element. He declares that pain is the forerunner of joy. Let me say this: Christ sees fit on many occasions to appropriate to His own complete triumph the companion of pain; to heal, and miraculously deliver to an inheritance of physical restoration. I have seen it over and over again. The Victor of Calvary does not allow pain to be a taskmaster. He orders it to be subservient – to work. Thank God for this light that is thrown upon pain! A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into this world (John 16: 21 KJV). The Lord set forth a parable to teach me, to be used as a daily guideline as I minister. I can say positively, fearlessly, and with authority, that this, "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." Through it, God is bringing better things to birth. To a believer it is a divine pregnancy. This is God's revelation and answer to us. It is beyond human wisdom. Printed in Revivaltime Pulpit 1967 by C.M. Ward, Springfield, MO