

April 5, 2020

Viewpoint from the **Valley Grove Church Of Christ**

Should Mom & Dad's Beliefs Keep Me From Changing My Views?

By Roy Fenner

There was once a man who operated a general store. On his counter top he had nailed a yardstick. He measured yard goods, rope, etc. by that yardstick. Eventually, the man died and his son moved back and took over the operation of the little store. One day, an employee of the Dept. of Weights and Measures came by, examined his "yardstick" and pronounced it a full inch less than a yard in length. All those years the gentleman had honestly thought that his measuring stick was accurate, but he was wrong. His honesty did not make him right.

Now the son was faced with a decision. He could refuse to admit his father was wrong and, therefore, be wrong himself — or he could say, "My father honestly thought he was right. I know something my father did not know. If I do not live up to the knowledge I have I will not be as honest as he was." (No doubt, most people would make the second decision.)

Strange as it may seem, many reason differently in religion. Some learn "the way of God more accurately" than their parents. However, they refuse to make any changes because they fear any change from their parents' religion would cast upon the father and mother an unfavorable reflection.

Let us say that a man's God-fearing parents taught him to reverence the Bible. Yet they were misinformed on some vital points. His parents were honest. If they had understood the truth as he does, would they not have obeyed it? If he turns his back on recognized Bible truth, is he as honest as they were?

The apostle Paul was one who had to make this decision. In Galatians 1:11-14, we find Paul's life before Christianity was one of a Jew, which his parents had taught him. He advanced greatly in that religion and was very zealous in teaching what he believed to be the truth. But in Galatians 1:15-17, when Paul was taught that what he believed was wrong, he changed and began to preach the truth.

(Continued on page 2)

(Continued from page 1)

Paul did not (as many do today) say, “My parents have been Jews all their lives and so have I, and I will die a Jew” or “If that is true, then that means my parents are lost.” Just because we may have been something religiously does not make that religion right, and just because my parents believed a certain way about the Bible does not make it so. Paul was honest and sincere enough to change his life and live right. We need to constantly compare our beliefs with the Bible. Are we as honest as Paul was?

1 Peter 4:3 And ‘Social Drinking’

By Ron Halbrook

Three words are used in I Peter 4:3 which have a bearing on modern drinking practices. All three words describe the life style of the old man, dead in sin — living “in the flesh to the lusts of men.” Peter pleads with those who are alive “to the will of God” to leave buried in the shameful past such practices as the OINOPHLUGIA, KOMOS, and POTOS.

1. OINOPHLUGIA. The KJV translates this “excess of wine.” The word METHE (drunkenness, Gal. 5:21) refers to habitual intoxication, deep drinking, drunken bouts. No one respects the down-and-out drunk, the sickening wino. Such extreme indulgence and debauchery is universally a shame. The gutter drunk “may induce permanent mischief on the body” by his habitual, senseless excesses. The body, mind, and soul are deadened and finally destroyed.

But, “excess of wine” (OINOPHLUGIA) while indicating intoxication, “marks a step in advance of METHE.” In other words, it is a level of drinking that is less than that indicated by habitual “drunkenness” (METHE). The fatal debauch of Alexander the Great, for instance, is signified by OINOPHLUGIA in ancient records.

2. KOMOS. This word appears as “revelings” in KJV. There is a descent or digression in the strength of our three words. There is a level of drinking in KOMOS which is distinguishable from “excess of wine.”

The one who practices OINOPHLUGIA staggers, stumbles, or even sleeps in his stupor. If he swings his fist, he is the one likely to get hurt. If he drives, he is more danger to himself than to others; he will likely to drive right up a tree, but other drivers can see him a mile away and get out of the way.

But the one who practices KOMOS is a “live wire.” He is intoxicated, but not so debauched as to miss all the fun. “He’s flying high.” KOMOS combines

(Continued on page 3)

(Continued from page 2)

intoxication with merrymaking. It suggests shouting, singing, dancing, and generally stirring wanton desires with merry companions — all with the help of intoxicants. “Take one down, pass it around, 49 bottles of beer on the wall,” and the songs go on. “Wine, women, and song” is the modern way of saying KOMOS.

Where do we go from here?
What’s the next level down?

3. POTOS. This word is translated “banquetings,” which is obscure to the modern reader. Or, worse, he may confuse this word with our practice of a social meal with speakers, awards, or entertainment.

Today’s English Version and the New American Standard translates POTOS as “drinking parties”; be careful not to read that “drunken parties,” which would be KOMOS. Rotherham has “drinking bouts” — not necessarily drunken bouts. The New English Bible says “tippling” — drinking, especially continuously in small amounts.

Literally, POTOS is “a drinking,” without reference to amount. The verb form is POTTZO, “to give to drink,” without regard to amount (as Matt. 10:42 — “give to drink . . . a cup of cold water”). R. C. Trench says concerning POTOS, “not of necessity excessive” (Synonyms of the N. T., p. 211). He further explains that POTOS is related to words of excess in that it gives “opportunity for excess.” This, then, is the cocktail party drinking, sipping the wine,

“having a few drinks with the boys,” social drinking.

Rather than excusing our sins, let us cease from them (I Pet. 4). Let us put off the old man and put on the new man (Col. 3). “Ye are the salt of the earth. . . . Ye are the light of the world” (Matt. 6). Let us live so as to bring men to Christ and glory to God.

But He Never Enlisted!

By Sewell Hall

He served in the army but . . . “he wasn’t a soldier.” We believe there is a lesson in the following Associated Press report: “An Army spokesman said Friday that 15 year old Walter Les Martin is not recognized as a soldier — despite two periods of serving in Vietnam, because he did not enlist, was not drafted and did not enter the army through any regular means.

“He was not officially in, did not officially enlist or enter through any normal means,” Barrante said. “He was, in fact, not a soldier.”

Two periods of service in Vietnam, twice wounded in action; yet no purple hearts, no honorable discharge, no veterans benefits; he did not legally enlist.

This reminds us of a host of men and women whom we have observed serving among the soldiers in the army of the Lord. They serve faithfully and even sacrificially. They

(Continued on page 4)

(Continued from page 3)

reject the sins of the flesh and live a pure life. They attend services regularly, give liberally of their money, and are ready unto every good work. They often study the Scriptures, defend the truth and attack error. Often they are outstanding in their performance as soldiers, except that they never enlisted.

The “Captain of our salvation” knew in advance there would be such individuals. He warned in advance of the fate they may expect: “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. 7:22-23). What a pity to spend a lifetime enduring “hardships as a good soldier” only to miss the veteran’s benefits because of a failure to enlist.

There was no way that the young man described above could have legally enlisted, he was ineligible. But anyone who is a sinner can enlist in the army of the Lord if he is willing to leave his sins. The conditions are simple: “He that believeth and is baptized shall be saved” (Mk. 16:16). “Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost” (Acts 2:38).

April Birthdays:

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This Bulletin is a weekly publication of the
Valley Grove Church Of Christ, Southaven, MS

Sunday

Bible Study . . . 9:30 A.M.

Worship 10:30 A.M.

Worship 5:00 P.M.

Wednesday

Bible Study . . . 7:00 P.M.

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