

## ***“Ban Bossy” (1)***

*David Halbrook*

Further evidence of America’s rebellion against God is seen in a nationwide campaign called “Ban Bossy.” They say assertive girls are called bossy instead of being encouraged to lead. “By middle school, girls are less interested in leading than boys—a trend that continues into adulthood. Together we can encourage girls to lead.”

Why does the trend they are fighting exist? In part, it is because some people value God’s plan for the family. *The husband is head of the wife* (Eph. 5:23). In the beginning, God planned for man to lead (1 Tim. 2:11-13). That is God’s decision, not man’s. The home is the training ground for life, so it is practical for boys to be more assertive than girls.

Boys also must be trained to lead by making sacrificial, not selfish, decisions (Eph. 5:25). Sadly, many boys never see loving leadership. Fathers often leave the family or force submission by angry words or physical attacks. No wonder most women hate the word “submit” and want to lead!

Next week, we’ll look at God’s plan for women and how that relates to the above campaign. Parents, teach your boys to become loving leaders who follow God.

Editor’s Note: Satan will pervert any part of God’s plan that he can. This week’s article in *Arkansas Weekly* focuses on God’s plan for the home. Get your house in order and help others to do the same.

### Simple opportunities to teach the lost and assist each other.

Pray for: Janice White, The Ledgerwoods, Samuel Southall, and others with ongoing trials, our brethren who are travelling, and new Christians among us.

Openings remain on two lists on the back bulletin board. Are you doing your share of our work together? No one will have to do it all if we all do some.

*We assemble each Sunday at 10AM, 10:45AM, 5PM & Wednesday at 7PM*

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# The Exhorter

Acts 11:23 *Exhorted them all... cleave unto the Lord*

Church of Christ--Quail Valley

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## ***Painting with a Broad Brush***

*John R. Gibson*

While it is unfair to judge a group, whether it is a school’s fan base or a local church, by the words and actions of few, is it not equally unwise to fail to see a widespread problem because there are a few exceptions? By way of illustration, consider 2 Peter 2 and its warning against false teachers. In this chapter they are described as...

- \* Secretly bringing in destructive heresies. 2:1
- \* Involved in covetousness or greed. 2:3
- \* Presumptuous. 2:10
- \* Self-willed. 2:10
- \* illing to speak against dignitaries. 2:10
- \* Speaking evil of things they didn’t understand. 2:12
- \* Engaged in carousing or revelry. 2:13
- \* Having eyes full of adultery. 2:14
- \* Unable to cease sinning. 2:14
- \* Making their appeal to people through the lusts of the flesh and lewdness. 2:19

Are we to understand that every teacher would possess all ten of these characteristics? If just one person could have been found who was teaching the same error as the others but lacked “eyes full of adultery,” would the readers have then been able to dismiss the apostle’s warnings with a comment about him painting with too broad a brush? While I can’t imagine anyone doing that, the broad brush criticism is frequently used to dismiss warnings that are sounded about various teachings and practices.

You can preach a lesson on the importance of Christians marrying Christians and cite Old Testament warnings such as the one found in Deuteronomy 7:1-4, point out the difficulty of rearing children as Ephesians 6:4 demands, look at the importance of the proper companions as in Proverbs 12:26 and 1 Corinthians 15:33, along with

several other biblical principles, only to have your sermon dismissively waved off with an anecdote about someone who maintained their faith, converted their spouse, and raised several godly children. You may be rebuked for painting with too broad a brush, but have you? Are those principles not valid? Do the exceptions, and they do exist, really mean that Christians should not be concerned about marrying Christians? Suppose you warn against the doctrine of once saved—always saved and point out that when people do not believe falling to be possible, they are less likely to take heed that they not do so (1 Corinthians 10:12). What if you say that believing in the impossibility of being lost can promote carelessness in one's service to God (Jude 1:4), but someone finds an avid believer in this doctrine who strives with all his might and to the best of his understanding to walk upright before God, have they rendered your argument invalid? Have they somehow disproven the danger of believing a doctrine that goes against 1 Corinthians 10:1-13; Galatians 5:4; Hebrews 10:26-31; 2 Peter 2:20-22; et al?

When we deal with widespread doctrinal error, we must sometimes speak in broad, general terms about attitudes, applications, dangers, etc., as was done in Colossians 2; Galatians 4-5; 2 Peter 2; Jude 1; and other passages, simply because we cannot examine every teacher individually. Will one be able to find a promoter of whatever error is in question whose character seems impeccable and is not guilty of the prideful presumption with which we might have described the movement? Almost certainly, but does that allow the warning to be disregarded as simply painting with too broad of a brush? That there are some whose character and motives are different from the majority doesn't change anything about the danger of the error being promoted and should not distract us from the real problem.

While it is possible to paint with too broad a brush and unfairly indict a group, let's not allow ourselves to be distracted from important principles and teachings by some exceptions that might seem to have gotten a little paint splattered on them.

-- *Editor's Note*: John Gibson preaches in the congregation among whom Lenoard Westbrook, Jr. is an elder and Lenoard Westbrook, Sr. is a member, in Athens, AL. The church's website has a variety of material, like this article, to assist you in your personal study of the Bible, [www.pepperoadchurch.org](http://www.pepperoadchurch.org)

## *Misunderstood*

Robertson L. Whiteside

To misunderstand a person is to fail to understand his purposes and aims. We may know exactly what he is doing, but we fail to understand his reasons for so doing. Because of this we often criticize when we should praise, and thereby cause many heartaches. Children are sometimes misunderstood, and so are parents, and such misunderstandings may cause wounds that never heal. Offense is often taken where none is intended, because we do not understand. Serious troubles have come up in churches because no honest effort was made to understand one another. When we know that our own purposes are good and true, we do not like for others to misunderstand and criticize. To put all we have and are into an unselfish effort to do good, and then to be misunderstood and criticized, and sometimes abused, by our friends and those we would help, causes indescribable sorrow to any unselfish soul.

Both enemies and friends misunderstood Jesus, and for a time even his brothers and his mother. His enemies said he was a lawbreaker and a blasphemer and possessed of a demon. His friends said he was mentally unbalanced, crazy (Mark 3:21); and his brethren seemed to think so too, "for even his brethren did not believe on him" (John 7:5). But little men cannot even understand great men; much less can the finite understand the Infinite. A few years ago a man wrote a book about Jesus, and the title of the book was, "The Man Nobody Know." There is more in the title of his book than even its author would recognize. "No one knoweth the Son, save the Father," said Jesus. (Matt. 11:27) Nothing less than Deity could fully understand Deity.

But these people could have known and recognized his mission and the purity of his life and motives. They, for a time at least, rejected the only key to the wonders of his life and works. They tried to account for him as a man. On these grounds no one can account for him. Had they seen in him God manifest in the flesh, all else could have been easily accounted for for this great truth that he was the God-man is the only explanation of his marvelous life and works. The world's greatest tragedy is its failure to understand Jesus. (Doctrinal Discourses, p64-65)

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Psalm 15 *LORD, who may abide in Your tabernacle? Who may dwell in Your holy hill? He who walks uprightly, and works righteousness, and speaks the truth in his heart; He who does not backbite with his tongue, nor does evil to his neighbor, nor does he take up a reproach against his friend; In whose eyes a vile person is despised, but he honors those who fear the LORD; he who swears to his own hurt and does not change; he who does not put out his money at usury, nor does he take a bribe against the innocent. He who does these things shall never be moved.*