

INDEPENDENCE CHURCH OF CHRIST~
OCTOBER 23, 2022

RESPONSE: Jason House responded last Sunday morning. Let us pray for him and encourage him.

SICK: Mario and Kennadee Arrington and Reese Kinney (flu) were sick midweek. Michaela Ashmore (classmate of Greyson Hadley) has a broken arm. Carol Oglesby (second cousin of the Browns) has been awaiting an exploratory throat surgery. Tish Clarke (wife of the MSOP director) has a melanoma on the back of her left arm. She will have immunotherapy [two or three months], then surgery, then more immunotherapy [about a year]. Keith A. Mosher, Sr. (instructor at MSOP) will have hip surgery December 13th.

PROTRACTED: Kim Arrington—elbow; Scooter Birmingham (friend of Destiny Clayton); Brian Brown (Paul Brown's nephew)—epilepsy; Lauren Brown (niece of Paul Brown)—heart; Suzanne Brown—arthritis; Shelly Cates—fibromyalgia; Janet Daniel (sister of Melinda Haas)—lupus; Addliae Farrow (Tabatha Clayton's great niece)—heart; Ella Cobb, granddaughter of the Houses—seizures; Jimmy Ferguson (former preacher here)—heart rhythm; Jane Haas (Wesley Haas' mother)—hip; Melinda Haas—Lyme's Disease; Cody Hadley—Rocky Mountain Spotted Fever; Kaylie Hadley—UCTD; Paula Harrison—Meniere's Disease; Lorraine Hounshell; Wanda Jackson—a-fib; Monica La Rock (granddaughter of Orelia Ferguson and mother of Noah); Garrett Lentz (son of a co-worker of Cody Hadley)—seizures; Easton McCullough (Grayson Hadley's best friend)—Bell's Palsy; Becky Munns (Tabatha Clayton's aunt)—heart problems, Crohn's Disease; Shelby Peyton—knee; Robert Rawson (preacher at Crockett)—diabetes; Ray Reynolds (Sheila Massey and Mary West's dad)—memory trouble; Brett Rutherford (Dan Cates' friend)—MS; Francis Wallace (friend of Mary Ray); Anthony and Rita Stacks (nephew-in-law and niece of Allene Baldwin and Syble Embrey)—strokes and Alzheimers, respectively; and Jerry Worthington (neighbor of the Hounshells)—physical and emotional difficulties.

CANCER: Sherry Brown (retired MSOP secretary); Alicia Busby (from the community); Gary Darnell (Ella Darnell's son)—leukemia as well as diabetes; Brenda Davis (a grandmother of Edra and Ryan Farrow); Tommy Hensley (uncle of Paul Brown)—liver; Nathan Jones (the Hounshells' neighbors' 16 year old family member)—brain; Sara Kiestler (an FHU student)—Hodgkin's; Wade Loggins (member of congregation in Elkmont, AL); Trina McKinney (Mary Ray's grandson-in-law)—prostate; Dorothy Mosher (wife of an MSOP instructor); Carol Oglesby (family of Sonny Stewart and the Browns)—stomach; Tommy Pierce (the Browns' friend); John Riley (member of the church who lives in this community)—lung; and Tabby Waters (Tabatha Clayton's sister-in-law)—leukemia.

SHUT-IN: Janice Bailey (at the Arringtons'), Orelia Ferguson (home), Annette Cates (Dan Cates' mother who is in a care center in Pensacola, FL), Lorraine Hounshell (home), and Ruth House (Lawayne House's mother who is at home).

SERVING: Dylan and Maggie Cooper (Air Force, Offut AFB, Neb.), Cameron Hadley (Grayson Hadley's dad—Marines, Hawaii). Also, please continue to pray for Kyle Embrey (Syble Embrey's grandson—policeman) and all other military [especially who are going or remain abroad] and for all those in authority that we might live "quiet and peaceable" lives (1 Timothy 2:1,2).

Independence Church of Christ
8543 Highway 305
Coldwater, MS 38618

INDEPENDENCE CHURCH OF CHRIST

The Informer



8543 Highway 305

Coldwater, MS 38618

662-560-8045

www.independencechurchofchrist.org

Services: Sunday 10 a.m., 11 a.m., 4:45 p.m. (pew-packers), 5 p.m.
Wednesday 7:15 p.m.

Ministers: Every Christian

Elders: Dan Cates (662-560-8045)

Carl Hounshell (812-653-2358)

Evangelists: Dan Cates (662-560-8045; dsmccates@yahoo.com)

Savion Rayson (903-742-1187; savionrayson1@gmail.com)

Missions [the latest reports from these works are on the bulletin board in the foyer]

Kakinada, India [Providing Bibles and Overseeing Funds]

Memphis School of Preaching

Brown Trail School of Preaching (Spanish Department)

Tri-Cities School of Preaching (David B. Jones)

Jamie Long (Four Seas Bible College, Singapore)

Warm Heart Missions (Roger Chambers)

Pablo Horna (Panama) [Overseeing funds]

Netcasters and Fishers of Men (Tim Wilkes, II)

Tennessee Children's Home, West

School of Biblical Studies (Jos, Nigeria)

Save Asian Souls (Providing physical and spiritual aid)

Other one-time, domestic and overseas, mission efforts

INTRODUCTION TO THE BIBLE

Daniel F. Cates

Part XXI: Ecclesiastes

(Continued from last week) Numerous obvious key words come to mind, such as "vanity" (thirty-three times), "wisdom" (twenty-eight times), and "fool" (fourteen times); however, two words can be easily overlooked: "I" and "me"--the former is found ninety-five times; the latter is found seventeen. In all of these words it is evident that Solomon had been self-absorbed! Such is in stark contrast to what ought to be the attitude of the Christian who hold the Lord as "Christ, *who is* our life" (Col. 3:4). One of the key phrases of the book echoes the above thought; "vanity and vexation" is found seven times. The other key phrase, "under the sun" is found twenty-nine times; showing the realm of Solomon's self absorption--his eyes and affection had not been focused heavenward [what a contrast with the Christian's (Col. 3:1,2)!].

The key verses are an interesting contrast: On the one hand, "God hath made man upright" (Ecc. 7:29); on the other, the one marred by sin sees that "all is vanity" (Ecc. 12:8). What a wonderful commentary on man's initial innocent state, and what a sad one on sin's terrible reality. The key passages demonstrate times and seasons, the nows and whens, of the activities of this life (Ecc. 3:1-8) and Solomon's conclusion (Ecc. 12:13,14). Day by day will pass, appointments will pass, earthly responsibilities will pass; when it is said and done, though, one's having feared and obeyed God will be all that matters in judgment. Solomon's experiment (Ecc. 2) and his application (Ecc. 12) are the key chapters.

A number of poignant lessons may be gleaned from this short, but challenging book: first, there is nothing new under the sun (Ecc. 1:9); second, even the wise struggle when they leave God out of the equation (Ecc. 1:18); third, one must not experiment with sin (Ecc. 2:1-12); fourth, God blesses man with good things ... or bad (Ecc. 2:24-26); fifth, one must pay his vows, especially to the Lord (Ecc. 5:4-5); sixth, one's name is valuable (Ecc. 7:1); seventh, one should be slow to anger (Ecc. 7:9); eighth, postponement of justice encourages sinfulness (Ecc. 8:11); ninth, sinners are punished; the righteous are rewarded (Ecc. 8:12-13); tenth, all die (Ecc. 9:3; cf. Heb. 9:27); eleventh, sin's effects are pervasive (Ecc. 9:18); twelfth, youth is the time to prepare for a righteous life (Ecc. 11:9-12:1); thirteenth, fearing and obeying God is the whole of man (Ecc. 12:13); and, fourteenth, the apparent and secret will be judged of God (Ecc. 12:14).

One can hope that Solomon was able to turn his focus Godward before his life ended; similarly, this book challenges that one to do the same--if he has lost focus!

"That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by

the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; But speaking the truth in love, may grow up into him in all things, which is the head, even Christ:" (Ephesians 4:14,15)

BIBLE QUESTION:

This week's question: Where did Philip live?

Last week's question: Who said, "It is more blessed to give than to receive"?

Last week's answer: Jesus (Acts 20:35)

SERMONS: *The Way of Spiritual Safety* (1 Peter 3:10,11)

"All the Counsel of God": Worship—Zeal

DAILY BIBLE READING (October 24-30):

| | Mon. | Tues. | Wed. | Thur. | Fri. | Sat. | Sun. |
|-------------|------|-------|-------|-------|------|------|------|
| Mark | 4-6 | 7-10 | 11-13 | 14-16 | | | |
| Luke | | | | | 1-3 | 4-6 | 7-9 |

READ SCRIPTURE (OCTOBER): Dan Cates (Matthew 16:24-26)

(NOVEMBER): *Savion Rayson*

PRESIDE OVER LORD'S SUPPER (OCTOBER): Cody Hadley

(NOVEMBER): *Lawayne House*

ASSIST ON LORD'S SUPPER (OCTOBER): Gavin Arrington and Mark Peyton

(NOVEMBER): *Wesley Haas and Ray Stanford*

CLEAN BUILDING (OCTOBER): Thomas and Sheila Massey

(NOVEMBER): *Tabatha Clayton*

PREPARE COMMUNION (OCTOBER): Melinda Haas and April Kinney

(NOVEMBER): *Shelly Cates*

PANTRY NEEDS: Please see the flyer of children's home needs in the foyer—the truck will be here October 25th.

UPCOMING EVENTS (For particular details, check the bulletin board for flyers):

October 23-26 (Today through Wednesday)

Gospel meeting at the Coldwater Church of Christ with Scott Cain. Times include 1:00 Sunday afternoon and 7:00 P.M. Monday-Wednesday.

October 25 (Tuesday)

The **Tennessee Children's Home** truck will be here. If someone can meet them, please let brother Hounshell know.

October 30 (Next Sunday)

Fifth Sunday **potluck** and **candy dispensing** after evening services.

November 6-9

Gospel meeting at the Thyatira Church of Christ with Aaron Gallagher preaching on *Ready to Give an Answer*. Times include 7:00 P.M. Monday-Wednesday.

WELCOME VISITORS!

We are honored to have you with us today! Please take a few minutes and fill out an attendance card for us so that we can have a record of your attendance.

INTRODUCTION TO THE BIBLE

Daniel F. Cates

Part XXII: Song of Solomon

What is commonly called today "The Song of Solomon" has been known by many names through the ages, including, "The Song of Songs" [one may note the same Hebraism seen in expressions like "God of gods," "Lord of lords," "King of kings," "Holy of Holies," "vanity of vanities," etc., which is an expression showing the supremacy of one over all others; therefore, this is title is effectively "The Best of Songs"] (Adam Clarke also suggested the translation of "*Shir Hashirim*," שִׁיר הַשִּׁירִים, as "Ode of Odes"; "Song of Songs" is the equivalent of "*Asma Asmaton*," Ἄσμα ἄσματων, in Greek versions and "*Canticum Canticorum*" in the Latin [hence, sometimes simply "Canticles"], "The Song of Songs Which Is Solomon's" (the Hebrew opening), "The Wisdom of Wisdoms of the Same Solomon" (Syriac), or simply "Solomon's Song" or "The Song".

Most students of this book have attributed the authorship to Solomon who is specifically identified repeatedly: once as author [or, as a few would suggest, merely the subject] (Song 1:1), once as the one addressed (Song 8:12), and otherwise generally (Song 1:5; 3:7,9,11; 8:11). The general references to Solomon and especially the one in which he is directly addressed indicate the authorship, or more correctly the co-authorship, of another, Solomon's unnamed Shulamite bride who is herself also directly addressed (Song 6:13). This is apparently a love poem written by both Solomon and the Shulamite as they grew in and reflected upon the love which each had for the other. If this be the case, then the book would have been written in Jerusalem, Solomon's capital. Judging by its innocence and the speakers' apparent youth, likely this was written early in Solomon's reign—he was already king (Song 1:4; 3:9,11)—around the late 970s B.C. to early 960s B.C.

While it would be easy simply to say the book was written to the two young lovers (each being directly addressed [some have even "mapped out" which was speaking when]), there are other recipients, the daughters of Jerusalem who are more often directly addressed (Song 1:5; 2:7; 3:5; 5:8,16; 8:4). The argument may be made that these addressing of Solomon or the Shulamite or the daughters of Jerusalem applies not to the book as a whole but to each particular section where such address is made; that valid argument would leave the ultimate audience unknown. In this case, perhaps the audience was the couple or the daughters of Jerusalem or God's old covenant people Israel or any and all men who could benefit from such instruction or the church who could reflect on Jesus' love. Basically these options reflect how different students have viewed the purpose of and, therefore, have interpreted the book. In fact,

one's interpretation of the book may cause him to vary greatly on authorship and date of the book--due to extreme interpretations, some have even gone so far as to suggest that the book was penned over half a millennium later than Solomon, in the post-exilic period.

The Song of Solomon can, indeed, be subject to extreme interpretations. Some would interpret this book literally; others would interpret this book allegorically. A literal interpretation of the book sees Solomon as Solomon and the Shulamite as the Shulamite, period. The opposite extreme would see Solomon representing God and the bride as Israel or would see Solomon as the Christ and his bride as Christ's church, period. The book's sensuality may indicate its not being wholly spiritual allegory. These are people who are experiencing the desires of carnal affection. That said, there may be some typical importance to the book with Solomon's not only being Solomon in his love for the Shulamite but also serving as a type of Christ in His love for His bride, the church (Eph. 5:22-33). The simple purpose, taking the book at face value as being written by these lovers to each other in the tenth century B.C., was to show the innocence, depth, and progression of their love for each other; a secondary, and not to be forced, purpose *may be* to demonstrate the love of Christ for His church and the reaction of that bride to her Groom. One interesting note, and perhaps significant regarding how the Jews viewed the purpose, is that the Jews would read this book at Passover.

The key words of the Song of Solomon are "beloved" (thirty-three times) and "love" (twenty-six times). This poem is at its core a love story focused on two people and their desire for each other; these key words reflect that. The key phrase is "daughters of Jerusalem" (seven times with "daughters of Zion" another and simply "daughters" twice more) representing not only an "audience" of the book, but also the group from which the Shulamite has come and whom she excels (Song 2:2) and of whom she is blessed (Song 6:9). The key verse is the Shulamite's submissive tribute to the love of Solomon: "He brought me to the banqueting house, and his banner over me *was* love" (Song 2:4). The key passage is a tribute to the strength of love itself: "... love is strong as death; ... Many waters cannot quench love, ..." (Song 8:6,7).

Two lessons stand out in this poem: first, from a typical standpoint--rather intended or coincidental, as was Solomon's banner over the Shulamite, the Lord's banner over His bride is also love (Song 2:4). A second, and very personal and poignant, lesson is that sincere love's growth is reflected in the lessening of self and the elevating of the beloved. Note the progression of selflessness as love grows through the book: first, the bride says, "My beloved is mine" (Song 2:16); later, she says, "I am my beloved's, and my beloved is mine" (Song 6:3); finally, she could say, "I am my beloved's, and his desire is toward me" (Song 7:10). What beautiful sentiment; O that all lovers had such depth of love!