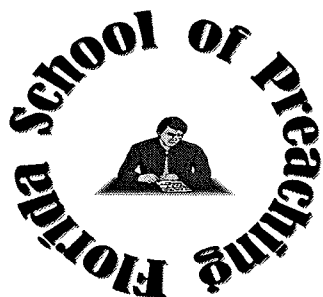


The Harvester



Preparing Souls

To Serve The Lord



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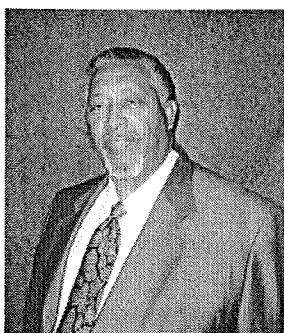
Sandra Golson

Sandra Golson is originally from Brazil. She audited the two year program, attending full-time. She has helped establish churches of Christ among the Brazilian people in New Jersey and Brazil. She has also worked with women's prison ministries. She will move to North Florida and work with her husband, Ken, who preaches in Perry.

Brian Howard is from Muncie, Indiana. He graduated from Ball State University with a Bachelor of Science before coming to school here. He will be working in the mission fields of Western Canada with the Prince Rupert church of Christ. He is still in need of support and would be glad to speak with any who are interested in helping with this work.



Brian Howard



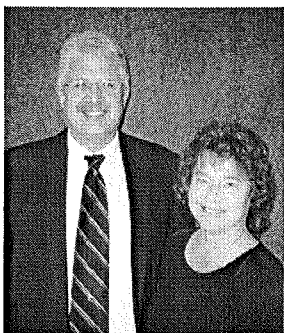
Titus King

Titus King is from Orlando. He first began taking night classes in 1983, and since retiring from the Orange County School Board in 2000, he became a full-time day student. He has overcome many challenges since first enrolling and has persistently endured. He and his wife, Madelaine, will continue working with the church of Christ at West Orlando.

Christopher Lowe is originally from Jamaica. He began full-time studies with us in 2001. After completing his first year, he had to remain in Jamaica while working out his visa. During that time he preached for the Elletson Road church of Christ in Jamaica. He and his wife, Lorna, desire to work with the Peace River church of Christ in Punta Gorda.



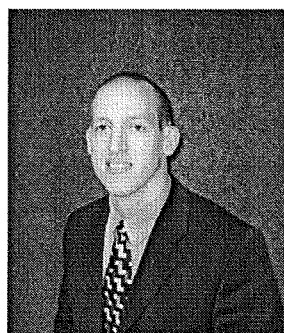
Christopher Lowe



Chuck & Kathy Oppermann

Chuck and Kathy Oppermann are from Fox Lake, Wisconsin. Chuck retired from John Deere in 2002 after thirty years of service. Kathy worked as a systems analyst and retired in 2001. Kathy served as Chuck's "coach." She audited the classes, attending full-time. They will return to Wisconsin and work with the Beaver Dam church of Christ.

Will Vann is originally from Texas, last living in Evant. Before enrolling here, he served five years in the US Navy Seabees, completing three tours of duty in Kuwait and Iraq. He is engaged to be married to Autumn Kenyon on June 14, 2008. At the time of this printing, he was looking for a full-time preaching work, interviewing with congregations.



Will Vann

The Inclusion Principle

By Gene Burgett

Members of the churches of Christ are often asked why we do not use musical instruments in our worship assemblies. I understand why the question is asked; it is something that sets us apart from the practices of most of Christendom. It is simply human nature to want to understand why an individual or organization is different from others of its class or category.

I suppose it is best to state bluntly from the outset that our reason for not using musical instruments in our worship assemblies is not because the Bible specifically forbids their use. There is not, to my knowledge, any Biblical statement to the effect: "Thou shalt not play a piano in the worship assembly." The reason we do not use musical instruments in our worship assemblies is because we recognize the inclusion principle.

The Inclusion Principle Explained

Often we hear religious groups posit some really weird and wacky trains of thought in order to justify a teaching or practice; however, the inclusion principle is neither weird nor is it wacky. The question many religious groups ask about any idea or practice is, "Does the Bible forbid it?" The inclusion principle changes the question to, "Does the Bible endorse or authorize the idea under consideration?"

The principle of inclusion is one most of us use on a daily basis. For example, virtually every time we draw up a list of items to be purchased before we go to the store we have used the principle of inclusion. Our list does not consist of all of the items we do not want to purchase (i.e., the principle of exclusion); rather, we write down

all of the things to be purchased (the principle of inclusion). When the Department of Transportation wishes to regulate how fast people drive they use the principle of inclusion by posting a sign that states how fast one is authorized to travel on a given section of road. Imagine how ridiculous a sign would look that listed all of the rates of speed one is forbidden to travel. When someone is having a house built they recognize the principle of inclusion when they have drawn a set of blue prints that reflect what they want the house to look like, rather than a lengthy list of all of the things that are not wanted.

Operating under the principle of inclusion means an idea or practice is justified only if one can find it endorsed (or authorized) by a Biblical statement(s). To say the idea or practice in question is not specifically prohibited in the Bible is not the same as finding it approved in God's word.

To put the matter rather succinctly: the principle of inclusion is concerned with thou shalt and the principle of exclusion deals with thou shalt not. We do not use musical instruments in worship because we find nothing in the New Testament that either specifically or by implication teaches thou shalt use musical instruments in worship.

Is The Principle Biblical?

Here is an interesting thought: even the principle of inclusion cannot be assumed to be the correct way to discern God's will. The inclusion principle is subject to itself, which simply means if one is going to use the principle of inclusion as the basis for determining God's will, then the principle itself must

be endorsed by the Bible. Here are a few examples where the principle of inclusion is recognized in the Bible.

In Leviticus 10:1-2 we read, "Now Nadab and Abihu, the sons of Aaron, each took his censer and put fire in it and laid incense on it and offered unauthorized fire before the Lord, which he had not commanded them. And fire came out from before the Lord and consumed them, and they died before the Lord" (ESV).

If God's judgment of this situation had been based on the principle of exclusion, then no fault would have been found in the actions of Nadab and Abihu, for their actions violated no specific prohibition in the Law of Moses. However, the charge against them is "they offered unauthorized fire." God judged their actions inappropriate in that they acted without divine approval, and failure to find divine condemnation is not the same as

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finding divine approval. Nadab and Abihu's mistake was in instituting a practice not endorsed by God's law.

A second example where we find the principle of inclusion in action can be found in First Chronicles 13. In this text David is attempting to move the Ark of the Covenant from a rural location to a place more easily accessed (vs. 1-4). The method of transport David chooses is to place the ark on a "new cart" driven by two men: Uz-zah and Ahio. Suddenly, "Uzza put out his hand to hold the ark, for the oxen stumbled. Then the anger of the lord was aroused against Uzza, and He struck him because he put his hand to the ark and he died there before God" (1 Chr. 13:9-10). Clearly Uzza's transgression was in touching the ark, but in what way was this violation of God's word?

In First Chronicles 15:1-2, we find that David discovered wherein his plan earned divine disapproval. "David built houses for himself in the City of David; and he prepared a place for the ark of God, and pitched a tent for it. Then David said, 'No one may carry the ark of God but the Levites, for the Lord has chosen them to carry the ark of God and to minister before Him forever'" (NKJ, emphasis added,


GB). Notice David did not say they were guilty of doing something forbidden by God in their earlier attempt to move the ark. He said, "No one may carry the ark but the Levites." The reason only the Levites could carry the ark was because "the Lord has chosen them to carry the ark of God." God did not list all who could not carry the ark (principle of exclusion), rather He specified who could carry the ark (principle of inclusion). If it is true that all ark-carriers are Levites, then it is false to claim some ark-carriers are not Levites.

Hebrews 7:11-15 also teaches the principle of inclusion. The writer of Hebrews is attempting to demonstrate to his readers that the New Covenant instituted by Jesus is superior to the Old Covenant given through Moses. He reveals that if we look to Jesus as our high priest then we cannot live under the Old Covenant because "He [Jesus] of whom these things are spoken belongs to another tribe, from which no man has officiated at the altar" (Heb. 7:13). In verse 14 we learn why Jesus could not "officiate at the altar" under the Old Covenant: "For it is evident that our Lord arose from Judah, of which tribe Moses spoke nothing concerning priesthood." Jesus was from the tribe of Judah,

and only men from the tribe of Levi were authorized to be priests. Moses did not specifically forbid men from the tribe of Judah to be priests, but he never authorized them to be priests in that he "spoke nothing concerning [men from Judah being in the] priesthood." Again, we learn that failure to condemn does not equal divine approval.

Is The Principle Of Inclusion Important?

The above Biblical examples answer this question. Go ask Nadab and Abihu if there is a difference between an action not being specifically forbidden and its meeting with divine approval? Ask Uzza if absence of divine condemnation is synonymous with divine approval? How important is the law of inclusion? Even the Son of God did not consider himself above it.

How does the law of inclusion relate to instrumental music in worship? Singing is spoken of with divine approval in the New Testament (Eph. 5:19; Col. 3:16); there is total silence with regard to playing an instrument. As has been shown, divine silence does not equal divine approval. 

A Word of Appreciation



As we come to the close of our thirty-ninth school year, we express appreciation to our supporters. Without the generous support of individuals and local churches of Christ, we could not continue as we do in preparing souls to

serve the Lord. Only eternity will know the extent to which the borders of Christ's kingdom have been built up and expanded through the influence of our graduates since 1969. Thanks for your fellowship in this great work!



Students: Front: Will Vann, Robyn Miller, Kathy & Chuck Oppermann. Back: Luke Stone, David Simons, Michael Wells, Logan Summers, Bryon Schulz, Titus King, Christian Torres, Brian Howard, Derrick Brown, Ben Frock, Robert Guthrie, and Christopher Lowe.

“Who’s Going To Fill Their Shoes?”

By Brian R. Kenyon

The title of this article is not concerned about who is going to play in the Grand Ole Opry or the “Wabash Cannonball.” Rather, it concerns something far more important. We have seven students completing their studies on May 11, 2008. We have enjoyed their being with us, but it is time for them to move on to greater service in the Lord. “He that is faithful in that which is least is faithful also in much” (Lk. 16:10). Where will we find new students to take their place in training for a life of service to the Lord? Below are some suggestions.

First, let us look among the congregations of which we are members and find good men. This is exactly how Paul and Timothy became coworkers. Because Timothy “was well reported of by the brethren that were at Lystra and Iconium” (Acts 16:2), Paul became aware of him. Suppose the brethren never brought him to Paul?

Second, let us encourage new converts who have a desire to serve the Lord through preaching and teaching. Often, new converts (especially those coming out of denominationalism or just plain heathenism) are much more zealous for the Lord. We know that zeal “not according to knowledge” is dangerous (Rom. 10:1-3). What better place to gain Biblical knowledge than the Florida School of Preaching?

Third, let us help spread the word about the good work of the Florida School of Preaching. Since 1969, we have been faithfully training men to preach. Yet, there are some who are not familiar with our work. When we visit congregations or hear of men wanting to become preachers, let us at least give them the option of looking into the Florida School of Preaching. The school continues to take Biblical truths and “commit thou to faithful men, who shall be able to teach others also” (2 Tim. 2:2).

Dear readers, if the congregation of which you are a member would like to know more about the school, or if you would like a visit from the school to discuss our work or ways you can help, please feel free to call us or contact Gene Burgett, director of public relations. He may be reached by email: burgett@windstream.net

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