

The Harvester



Preparing Souls

To Serve The Lord



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Andraé Smith

Graduating December 10, 2017



Brother Smith is originally from Huntington Station, Long Island, New York. While in New York he worked for Comtech Electronics in Melville as a computer tech, while attending Katherine Gibbs, a computer networking trade school from which he received an associates degree. He also worked as a stock broker trainee and then as a loan officer. He came to Florida in 2003, working as a security guard and then in telemarketing. He came in contact with members of the church and was baptized by James Lee in 2008. After much Bible study, he baptized his future wife, Shani Stefanyk, in January 2016, and married her on August 5, 2016. After graduation, brother Smith plans on preaching full-time. At the time of this printing, he was interviewing with congregations and was soon to make a decision.

Who Is a “Sound” Preacher?

By Brian R. Kenyon

The director was recently asked by a member of a denomination what kind of preachers the Florida School of Preaching produces. The initial answer, without much thought, was “sound preachers,” thinking of Paul’s words to Timothy: “For the time will come when they will not endure sound doctrine” (2 Tim. 4:3). The inquirer then asked, “What do you mean by ‘sound’?” The director went on to explain what he meant by that term. That question, however, was very good. How many times do we hear the term “sound”? How many know its meaning? As another student graduates the Florida School of Preaching, an opportunity presents itself to examine a “sound preacher.”

Meaning of “Sound”

As a verb, “sound” (from *hygiaino*, ὑγιαίνω) means to be in good health, be healthy” (Bauer 832). It is often used of good physical health (Lk. 5:31; 7:10; 15:27; 3 Jn. 1:2). In fact, the English word “hygiene” comes from this Greek word. One commentator described the word as “a medical term describing the physical effects of proper teaching” (Mounce 336). “Sound” (*hygiaino*) also describes good spiritual health (Titus 1:13; 2:2). However,

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the most relevant connection for the consideration of sound preachers is the word's reference to "correct or well-grounded ... Christian teachings and teachers" (Newman 186). Of particular interest are the word's occurrences in First and Second Timothy and Titus, since these letters were written specifically to preachers. A sound preacher must use sound doctrine as his standard.

Standard of Discernment

While discussing the purpose of law, Paul said that "the law is not made for a righteous person, but for the lawless and insubordinate," and then went on to list a number of characteristics that describe such people (1 Tim. 1:9-10a). He finished the list by summarizing "any other thing that is contrary to sound doctrine" (1 Tim. 1:10b). Here, "sound doctrine ... aptly describes a body of teaching that is correct, accurate, valid, and which contributes to the well-being and building up of the church" (Ellingworth and Hatton 25). It denotes the "wholesomeness or healthiness of true Christian teaching" (Guthrie 72). This doctrine is the standard by which Timothy was to discern who was "lawless and insubordinate" (cf. "the tradition which he received from us," 2 Thes. 3:6).

Timothy also was told how to test whether a person was in opposition to God: "If anyone teaches otherwise [from what Paul taught] and does not consent to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which accords with godliness" (1 Tim. 6:3). The verse itself defines "wholesome [sound, NAS] words" as "the words of our Lord Jesus Christ" and "the doctrine which accords to godliness."

Titus was told to "speak the things which are proper for sound doctrine" (Titus 2:1). In

the context, "'soundness' or 'healthiness' is set against the disease of heresy which was troubling the church" in Crete (Guthrie 203). Thus, sound doctrine was to be Titus' standard of discernment to know whether he was properly speaking.

A sound preacher then is a preacher who distinguishes lawless people, false teachers, and improper words by the standard of "sound doctrine" and/or "wholesome words." He is not to distinguish based on a flimsy standard of culture, popularity, or what "was said to those of old" (Mt. 5:21). Additionally, a preacher should not base his understanding of a Bible topic upon what a respected preacher in the past has taught, nor should he refuse to understand a Bible topic based upon what a disrespected preacher of the past has taught. A sound preacher should base his understanding of a Bible topic on whether it is in harmony with "sound doctrine," no matter which other preachers agree or disagree!

Standard of Living

Paul wrote Timothy, "For this reason [living and teaching the Gospel] I also suffer these things; nevertheless I am not ashamed ... Hold fast the pattern of sound words which you have heard from me, in faith and love which are in Christ Jesus" (2 Tim. 1:12-13). "Sound words" definitely include what Paul taught (cf. 2 Tim. 2:2; 3:14), and those "sound words" were to be the basis of the "pattern [form, KJV; standard, NAS]" to which Timothy was to "hold fast [retain, NAS; follow, ESV]"! These "healthy words" emphasized "the correctness of Paul's gospel and the benefits it brings in contrast to the opponents' sick and morbid cravings (1 Tim. 6:4) that spread like gangrene

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*Our final deposit for the month is usually made on the last Wednesday of the month. All contributions received after that time are reported on the next month's financial statement.

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The Biblical View of the Home?

43rd Annual Lectureship

January 15-18, 2018

Brian R. Kenyon, Director



Hiram Kemp



John L. Lewis



Dean Miller



Troy Postlethwait

Monday

9:00 Family Beginnings (Gen. 2:18-25) Stephen Atnip
9:40 Blended Families: Different from the Start Jerry Martin
10:20 BREAK
10:50 Does OT Polygamy Justify Polygamy Today? Dan Stearsman
11:30 LUNCH

Forum: Young People and Family

1:30 A Christian in a Non-Christian Home Forest Antemasaris
2:00 What to Look for in a Spouse Ty Rhymes
2:30 Why Abimelech Could Not Have Her (Gen. 20) Hiram Kemp
3:00 BREAK
3:30 Questions And Answers On Forum Topic
4:30 DINNER
6:30 Congregational Singing
7:00 Biblical Role of Wives Troy Postlethwait
7:45 Wives Married to Non-Christians (1 Pet. 3:1-6) B. J. Clarke

Tuesday

9:00 Breakdown of the Home's Impact on Society Jason Hendrix
9:40 Harmonizing the Home Bill Davis
10:20 BREAK
10:50 Dealing with Adultery Logan Summers
11:30 LUNCH

Forum: Extra Effort Families

1:30 Special Needs Children Cloyd B. Frock, Jr.
2:00 Making Strides with "Steps" Teral Walker
2:30 Rearing Children in Blended Families Elvis Galbreath
3:00 BREAK
3:30 Questions And Answers On Forum Topic
4:30 DINNER
6:30 Congregational Singing
7:00 Biblical Role of Husbands Bruce Harris
7:45 Husbands Living with Their Wives (1 Pet. 3:7) Jimmy Clark

Wednesday

9:00 Sustaining Faith Through Unexpected Death Rick Kenyon
9:40 Reeling in Rebellion Bill Davis
10:20 BREAK
10:50 How the Love of Money Impacts the Home Jimmy Clark
11:30 LUNCH

Forum: Home Wreckers

1:30 Divorce David Stearsman
2:00 Pornography Jack Wilkie
2:30 Selfishness Chad Tagtow
3:00 BREAK
3:30 Questions And Answers On Forum Topic
4:30 DINNER
6:30 Congregational Singing
7:00 Traits of a Successful Father Christian Torres
7:45 Why Some Fathers Fail Terrance Brownlow-Dindy, Sr.

Thursday

9:00 Surviving Widowhood Dean Miller
9:40 Turning Trials to Triumphs Bill Davis
10:20 BREAK
10:50 Biblical Principles on Training Children Melvin L. Otey
11:30 LUNCH

Forum: Challenged Families

1:30 Inner City Families Rico Brown
2:00 Single Parent Homes John L. Lewis
2:30 Culturally Mixed Marriages Philip Vanwinkle
3:00 BREAK
3:30 Questions And Answers On Forum Topic
4:30 DINNER
6:30 Congregational Singing
7:00 Is the Lord Building Your House? Hiram Kemp
7:45 Christ: The Pattern for the Home Melvin L. Otey



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(2 Tim. 2:16)” (Mounce 489). In order for these “sound words” to be an influential pattern, they must be glued together in Christ-like “faith and love.”

Of this same standard of living, Paul also warned Timothy, “For the time will come when they will not endure sound doctrine, but according to their own desires, because they have itching ears, they will heap up for themselves teachers” (2 Tim. 4:3). Because people often want to live according to “the lust of the flesh, the lust of the eyes, and the pride of life” (1 Jn. 2:16), they do not like the pattern of living based upon “sound doctrine.” Thus, “they will not endure sound doctrine.” Instead, they will assemble to themselves teachers who teach a “pattern” of living they lustfully desire!

A sound preacher cannot change the pattern of living God has based on “sound doctrine.” He must teach “the works of the flesh” as standards of living to avoid (Gal. 5:19-21). He must teach “the fruit of the Spirit” as standards of living to embrace (Gal. 5:22-23)! He cannot “call evil good, and good evil ... put darkness for light, and light for darkness ... [nor] put bitter for sweet, and sweet for bitter!” (Isa. 5:20). The sound preacher must recognize there are matters of indifference for which God’s people can have different practices, as long as those practices do not violate plain Bible passages or principles (Rom. 14:1-

23). He must also realize there are matters that make a difference to God. In fact, living the entire Gospel, including those matters of indifference, is a matter of importance to God (Col. 3:17). It is impossible to be pleasing to God without living by “sound doctrine” (cf. 2 Tim. 3:16-17)!

Conclusion

There are many “preachers” in the religious world, but “sound” preachers are rare. Since a sound preacher bases his standards of discernment and living upon “sound doctrine,” then an “unsound” preacher bases his standards on something different, whether it be human doctrine, a religious “big shot’s” opinion, or his own lusts. “Sound doctrine,” of course, is not just for sound preachers. Every Christian should base his or her standards of discernment and living upon “sound doctrine.” 

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