



The Harvester

*Preparing Souls
To Serve The Lord!*

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The Promise of Redemption

A Preview of the 2020 Lectureship Book

Brian R. Kenyon

Two major changes have taken place with this lectureship book, and one major characteristic remains the same. First, consider the changes. After twenty years, we decided to retire the “Do You Understand ...” series of titles, which began with *Do You Understand Preaching?* in 2000 and ended with last year’s volume, *Do You Understand the Christian’s Relationship to the Civil State?* We also changed the outside look of the book from a red cover with gold lettering to dark charcoal with silver lettering. Second, concerning that which has not changed, this book, like all of them since our first hard-cover volume in 1994, will still address a very timely biblical subject in a very biblical way.

Redemption is arguably the greatest theme in the Bible! Indeed, it includes all that is summarized in the most famous Bible verse, “For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life” (Jn. 3:16). As is our custom for the January *Harvester*, below are some excerpts from the book that will give our readers an idea of the whole 531 page volume and the tone of our 45th annual lectureship.

In his chapter titled, “Why Was Blood Required,” Stephen Atnip summarizes:

The God of heaven has taught man, from his first sin, that sin required a violent, bloody death as its penalty. Through the types and shadows of the Old Testament sacrifices, God showed that this death penalty could be atoned for by an unblemished, substitution-

ary death. However, the only violent, bloody death that God would accept in substitution would be the death of another human being, unblemished by sin. With that thought in mind, from the foundation of the world, God planned, prophesied, and prepared a body for His Son, Jesus Christ to pay man’s penalty for sin. At Calvary, the sinless Son of God shed His blood as God’s foreordained sacrificial Lamb in a violent, bloody death. At the moment of departing this life, He cried, “It is finished” (Jn. 19:30). This cry was an eternal declaration: the sacrifice of God’s Son proclaims to man that heaven’s substitutionary blood sacrifice was finally made in reality and in totality. His blood then covers not only sinful man in his approach to God, but it covers every new covenant-authorized act of approach in worship, purifying both the sinner and his means of approaching a holy, just and loving God. This is why blood is required. (56-57)

Jeff A. Jenkins encourages Christians in his chapter titled, “Christ: Manifestation of Redemption”:

Our Creator is the originator of redemption. Paul writes, “All this is from God, who through Christ reconciled us to Himself and gave us the ministry of reconciliation” (2 Cor. 5:18). He is the author, or source, of redemption (Heb. 5:9). From beginning to end, His Book, the Bible, is a book about redemption. We see the introduction of His redemptive plan in Genesis 3:15. “I will put enmity between you and the woman, and between your offspring and her offspring; he shall bruise your head, and you shall bruise his heel.” The closing chapter of the Sacred Scriptures reminds us of God’s plan to redeem man. “Blessed are those

who wash their robes, so that they may have the right to the tree of life and that they may enter the city by the gates” (Rev. 22:14). (116-117).

James E. Barnes writes about one of the many metaphors for redemption in his chapter, “Forgiveness: Removal of Sin’s Debt.” As he introduces the topic, he illustrates:

Americans are very familiar with debt. Financial debt is one of the greatest burdens faced in our affluent society. Our country’s national debt is in mind-boggling trillions of dollars. Many families are in debt up to their eyeballs and students often start their adult lives owing thousands of dollars for their education. Borrowing (no pun intended!), a tune from Snow White and the Seven Dwarfs, we sing “We owe, we owe, so it’s off to work we go,” with the albatross of debt hanging around our necks. Debt has caused the American dream to become the American nightmare for many, each day faced with stress, anxiety, and depression. There would be rejoicing from sea to shining sea if all these fiscal debts were declared cancelled, washed away, covered, pardoned, even the memory of them forgotten! This is the meaning of forgiveness. This is what God so graciously offers to do for all mankind regarding another kind of debt, one that is vastly more pernicious than fiscal debt. God offers to us the forgiveness, or remission, of our debt of sin. (427-428)

As in previous years, our Monday forum is geared toward the youth, since it is a holiday (MLK, Jr. Day) and many young people are out of school. In this section, Forest An-

temesaris, in his chapter, “The What, Why, and How of Redeeming the Time,” writes:

The obvious and easy answer to the question of why we ought to redeem the time is that God has commanded it. Though this is true, the answer is more complex than a mere “Do it because God says so.” In part, we ought to redeem the time because time is something that is entrusted to us by God, and He will judge us according to how we have used it. God created time (Gen. 1:1; Ps. 90:2; Jude 25), and He gifts it to us (Gen. 6:3; Ps. 90:9-12; Jas. 4:13-15). Unlike God, we are bound by time and subject to it. Time is an inescapable facet of reality, as it was woven into the very fabric of creation by God as the universe began. God is the creator of time and the master of time. He can end time as we know it whenever He wills (Zeph. 1:2-3; Acts 17:31; 2 Pet. 3:8-10), and we only have time because He has graciously blessed us with it (Acts 14:17; Ps. 103:13-16). When God entrusts something to His servants, He expects them to use it well. (342)

Hiram Kemp is also a part of the forum geared toward young people. In his chapter, “Protecting Self from Believing in Vain,” he writes in his section of applications:

Love the Bible and the brethren. The better we know the Bible and the more we love the brethren, we assure ourselves that we will not drift or believe in vain. Jesus said the entire law was summed up by loving God with everything we have and by loving our

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1807 South Florida Avenue
Lakeland, Florida 33803
(863) 683-4043

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neighbors as ourselves (Mk. 12:29-31). If we remain close to God and close to His people, we will remain on the path that leads to heaven. No one likes to waste time, but we must also be sure that we do not waste our opportunity of eternity with God. If we gain the entire world and forfeit our souls, we will have lost in the worst way (Mt. 16:24-26). If we do not cross the finish line “in Christ,” it will not matter how long we previously served Him nor how faithful we once were; all will be forgotten (cf. Ezek. 3:20). However, if we persist in our faith, then our works will follow us into eternity (Rev. 14:13). We will be saved if we keep in mind the messages contained in Scripture and if we refuse to believe in vain (1 Cor. 15:2). (366-367)

This lectureship also features three ladies’ sessions, the most we have had in recent memory, mainly due to a lack of space. Sisters Shenia Brownlow-Dindy and Hannah Giselbach have developed encouraging topics for ladies. In her chapter, “Eve and Redemption,” Shenia writes:

Sin is such a lucrative business. It is promoted in commercials, movies, and talk shows. It is peddled to our children like street drugs. “Try it once; it won’t hurt.” Many fall into this trap, like Eve fell to Satan’s deception. Sadly, people walk upon this earth oblivious to the fact that they are in need of redemption. They look at sin as a necessary part of life instead of something from which they should stay away. They go about this life eating, drinking, and being merry. Many never take advantage of the plan that God has put in place for us to have our souls cleansed by the precious blood of Christ, having our sins forgiven. They do not realize that without the shedding of blood, there is no remission of sin (Heb. 9:22), and that the blood of bulls and goats would not do (Heb. 10:4). It would take the blood of God Himself to cleanse us from our sins. (292-293)

Hannah, in her chapter, “Rahab and Redemption,” writes concerning Rahab’s hiding the spies:

Rahab’s display of her new faith was not a mere confession of belief in the God of Israel, but immediate action to step out of the box and courageously act upon her faith through an opportunity which was dropped in her lap. This decision meant turning her back on her entire culture, her entire lifestyle, her entire background, and her entire hometown. It was a true act of faith. What is interesting is that, at the point of action where she had a quick decision to make when the king’s men came knocking, she hid the spies of Israel with no knowledge of whether they would return the favor, or protect her in any way. At the time of this decision, her plea she would make


to them to save her and her family had not yet been made. She had no guarantee they would heed her words or consider her plea. ... It was likely a quick decision, but heavily grounded in faith that the God of Israel was the true God. She had heard recounted the evidence of Israel’s history. She had clearly considered the future of Jericho. She was aware of what could happen if the king’s men decided to search her house. She still chose to step out in faith. She threw political correctness to the wind and acted in a reasoned response to her trust in Jehovah. (303)

Redemption is not just a theological principle, but it has practical applications as well. Brothers Allen and Wade Webster deal with two very important practical aspects. Wade writes in his chapter, “Connecting Redemption with Evangelism”:

The question of the hour is whether or not we have made the connection between redemption and personal evangelism. We have been saved to save. We have been won to win. We have been shown to show. We have been sought to seek. We have been called to call. We have been rescued to rescue. We have been loved to love. We have been taught to teach. We have been found to find. We have been turned to turn. We have been fed to feed. We have been led to lead. What we have not been saved to do is to sit or to be silent. In this lesson, I want to give two very basic reasons why we must connect redemption and personal evangelism [namely; something bad is going to happen to us and something bad is going to happen to others if we do not make the connection]. (141)

Allen, in his chapter, “Connecting Redemption with Christian Edification,” writes:

Christians spur one another on in faith (Acts 14:22), hope (Rom. 15:4), unity (Rom. 15:5; Col. 2:2), joy (Acts 15:31), strength (Acts 15:32), fruitfulness (Heb. 10:24-25), faithfulness (1 Thes. 2:12), perseverance (Heb. 10:25), and the certainty of Christ’s return (1 Thes. 4:16-18). ... A man opened his front door one morning to get his newspaper and was surprised to see a strange dog with his newspaper in its mouth. Delighted with his unexpected delivery service, he gave the dog a treat. The next morning the man opened his door to get his newspaper and was surprised to see the same dog wagging his tail sitting on a pile of newspapers. ... Encourage someone today. It will bring out the best in them. (160)

From these snippets, it is clear that this book will be of great value in understanding many key aspects of redemption. Order your copy today! If you read this before January 20, 2020, make plans to attend this 45th annual lectureship! 

Florida School of Preaching



1807 South Florida Avenue
 Lakeland, FL 33803
fsop.net fsop@fsop.net
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Day	Time	Lakeland Classes	Instructor	Credit
Monday	__ 8:30-12:00	Denominational Dogmas (131)	Bauer	3
	__ 1:00-4:15	Marriage and the Family (254)	Richardson	3
Tuesday	__ 8:30-12:00	Psalms (268)	Wheeler	3
	__ 1:00-4:15	Life of Christ (117)	Wheeler	3
Wednesday	__ 8:30-12:00	Personal Evangelism (120)	Patterson	3
	__ 1:00-4:15	Pentateuch (164)	Kemp	3
Thursday	__ 8:30-12:00	Christian Evidences (224)	Beals	3
	__ 1:00-4:15	Isaiah and Jeremiah (113)	Brownlow-Dindy	3
Friday	__ 8:30-12:00	Acts (118)	Atnip	3
	__ 1:00-4:15	English II - Composition (125)	Kenyon	3
Extension Classes				
Thursday	__ 6:00-8:30	First and Second Timothy and Titus (238) (Tenth Street church of Christ, Apopka)	Brownlow-Dindy	2.5
Thursday	__ 6:00-8:30	Isaiah (281) (Orange Street church of Christ, Auburndale)	Bauer	2.5
Thursday	__ 7:00-9:30	Gospel of Matthew (289) (Wesconnett church of Christ, Jacksonville)	Kenyon	2.5