



### What Happened to Edom?

sword shall fall. I will make you perpetually desolate, and your cities shall be uninhabited; then you shall know that I am the LORD" (Ezekiel 35:3-9).

"Thus says the Lord GOD: "Behold, O Mount Seir, I am against you; I will stretch out My hand against you, And make you most desolate; I shall lay your cities waste, And you shall be desolate. Then you shall know that I am the LORD. Because you have had an ancient hatred, and have shed the blood of the children of Israel by the power of the sword at the time of their calamity, when their iniquity came

to an end, therefore, as I live," says the Lord GOD, "I will prepare you for blood, and blood shall pursue you; since you have not hated blood, therefore blood shall pursue you. Thus I will make Mount Seir most desolate, and cut off from it the one who leaves and the one who returns. And I will fill its mountains with the slain; on your hills and in your valleys and in all your ravines those who are slain by the

In this passage, and in the book of Obadiah, God promised that Edom (Mount Seir) would become a desolate country, travelers would no longer pass that way, and the cities of it would never be rebuilt. Just as they had perpetually hated Jacob, so their country would be perpetually empty.

And it is to this day. ~

We meet on James M Harvell Rd next to the public library in Navarre. Call for directions and more information (850) 939-8109

Navarre church of Christ  
8490 James M Harvell Rd  
Navarre, FL 32566

Place Stamp Here

#### Assembly Schedule Sunday

Bible Class for all ages \_\_\_ 9:00 AM  
Morning Worship Service \_\_\_ 10:00 AM  
Evening Worship Service \_\_\_ 6:00 PM

#### Wednesday

Bible Class for all ages \_\_\_ 7:00 PM

#### VISITORS ARE WELCOME!

This entire publication and previous issues are available online at [navarrechurchofchrist.net](http://navarrechurchofchrist.net) along with some more useful information

For a free Bible correspondence course by mail, call us.

# NAVARRE MESSENGER

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## Phariseeism



ther basically what the Pharisees had said to Jesus, "This man receiveth sinners and eateth with them." They objected to Jesus receiving sinners, "but the Pharisees and the lawyers rejected for themselves the counsel of God, being not baptized of him (John)" (Lk. 7:30). The Pharisical attitude is shown by those who criticize faithful teachers for teaching the truth, while refusing to listen or teach it themselves.

by Frank Jamerson

Pharisees that Jesus condemned.

The Pharisees were probably condemned more severely than any other group of people by the Lord during His life on earth. The label of "Pharisee" has come to us as an extremely uncomplimentary label. Often it is misused by false teachers and those in sympathy with them. Let us notice some of the characteristics in

They were critical of Jesus for teaching sinners, but would not listen to Him themselves. The great chapter on God's attitude toward the lost and what ours should be, Luke 15, was spoken to Pharisees who murmured because Jesus associated with sinners. Their attitude was demonstrated in the elder son who stayed home, but said to his fa-

The Pharisees were hypocritical because they claimed to be interested in the details of the law, but ignored it when it suited their purposes. Jesus said, "But woe unto you Pharisees! for ye tithe mint and rue and every herb, and pass over justice and the love of God: but these ought ye to have done, and not to leave the other undone. Woe unto you Pharisees! for you love the chief seats, in the synagogues, and the salutations

in the marketplaces" (Lk. 11:42,43). They liked to appear "righteous," but, justice and love were not part of their armor. When men today profess to be interested in God's law, but lie, refuse to pay their debts, etc., they are demonstrating Pharisaical hypocrisy.

Pharisees were long on talk and short on practice. Jesus said: "All therefore whatsoever they bid you observe, that observe and do; but do not after their works: for they say, and do not" (Matt. 23:3). This spirit of finding things for others to do, but not for self did not die with the first century Pharisees! "Do as I say, not as I do" may be good advice; Jesus gave it; but He did not commend the conduct of those who lived that philosophy.

They were bound by traditions. In fact, the Pharisees were very strict when it came to observing their customs, even if they contradicted the teaching of God's word (Matt. 15:1-6). Though there is nothing wrong with a practice because it has been done for a long time, there is something wrong with elevating custom to a "thus saith the Lord." There was nothing wrong with washing hands before eating food, but to make this a law of God was to elevate man's traditions to an equality with God's word. Whether we have two songs and a prayer, or two prayers and a song are matters of judgment. Whether we have the Lord's supper before the sermon or after it; close with a song or with a prayer, are all matters of liberty, but when men elevate traditions to a "thus saith the Lord" they disrespect God's word. Likewise, when men substitute sprinkling for immersion, or add instrumental music to singing,

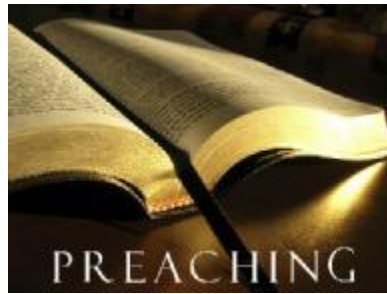
they are demonstrating the Phari-saical spirit.

Jesus told a parable to those who trusted in themselves that they were righteous, and set all others at nought in Luke 18:9-14. The Pharisee who had not been an "extortioner, unjust or an adulterer" and had given "tithes of all" that he got was not condemned because of those characteristics, but because of his attitude toward others. This was not the only condemnation of this bad trait. Earlier, Luke had said: "And the scribes and Pharisees watched him, whether he would heal on the Sabbath; that they might find how to accuse him" (Lk. 6:7). They had set their minds on finding fault, and faultfinders usually find fault!

Pharisees majored on minors. Jesus said that they "left undone the weightier matters" and "strained out the gnat, and swallowed the camel" (Matt. 23:23-25). Many misrepresent what Jesus said in this passage by saying that the little things are not important. Jesus did not say to "swallow the gnats," but He did say that those who are careful to strain out gnats and then swallow camels are inconsistent. All of God's word is important.

Not everything about Pharisees was bad. Paul said, "after the strictest sect of our religion I lived a Pharisee" (Acts 26:5), and "as touching the law (he lived) a Pharisee" (Phil. 3:5). We need to strictly obey God's law, but we must avoid the bad characteristics that God condemned in the Pharisees.—

Guardian of Truth July 3, 1986 ~



## Navarre church of Christ

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with

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Sunday times  
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Worship 10am and 6pm  
Monday through Wednesday:  
7pm

## The Challenge of Truth



There is challenge in TRUTH. Towering, majestic and awesome, it beckons the climber. Great and wonderful, clothed in mysteries, it threatens and promises. Benevolently reaching to the world, it summons all; yet sternly holds aloft its' crown, to challenge each who comes.

Below, in railed and graded trails move masses. Camera-clicking tourists, worn by travel; scarce grasp their guide's trained words, and far less understand the magic scene. And as the way grows steeper, more and more are faint, and wander aimlessly--adrift in parks and glades of theory, with their creeds.

Content to pay lip service to the fountainhead above, they sip its waters, grimace, and add sweets or bitters to their taste. "It's wonderful," they say. "We must or-

ganize a party and bring others to this way." So they sip, and talk; they praise with shallow phrase, then pause to rest, and resting, sleep.

Still TRUTH-- glorious, wondrous, whole truth, wreathes its head with hoary clouds and calls with voice of thunder: Onward! Upward! Excelsior! Error shouts derision, and stops the ear. With arrogance he hides his wounds and walks another way. Tradition, richly garbed and stiff with age, dares not attempt the rugged path. And weaklings, fearing to look heavenward, support a course that others plan, and wish themselves in better clime.

But faith responds, and in the

earnest seeker whets desire. He dares look up. Toiling, sweating, step by step, he climbs. Struggling across downed timbers on the slope, he pushes upward. Pressing through the brush slipping with the shale, he moves onward. Onward, upward, higher and higher, his lungs afire, he climbs with foot, and hand; with heart, and soul.

For TRUTH he lives and, if needs be, dies. He asks no quarter, hears no scorn. His hope is fastened on this goal, whose misty drapery sometimes part and to his raptured eyes reveal its sun swept crest.

He needs no other prize than this for here men humbly walk with God.

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