

# *It Is Written*

*A weekly publication of the  
Junction Highway church of Christ in Kerrville, TX.*

*Vol. 7*

*May 25, 2025*

*No. 21*

## *Slaves To Emotion*

By Dan Shipley

*"People don't ask for facts in making up their minds. They would rather have one good, soul-satisfying emotion than a dozen facts." (Robert Leavitt)*

Without a doubt, emotions do motivate the masses. Whatever their cause and whether they be good or bad these strong personal feelings are intensely powerful movers of men. Emotions have influenced all; dominated many. As strength is measured by its conquests, we see impressive evidence of just how strong emotions can be when such things as truth, right, justice, and good judgment are often made subordinate to their prompting. But perhaps nowhere is the narcotic-like effect of emotionalism more prominent or persuasive than in the spiritual realm. Even those who escape its inordinate influence elsewhere succumb to it here — and with the worst possible consequences. Truly, emotionalism is a popular and compelling power in religion; one that needs to be recognized and reckoned with.

But this is not to say that all emotion is wrong, or even that it is wrong in religion. What sincere person can read of the crucifixion of Christ and not be moved? Is not the Godly sorrow associated with repentance a strong feeling of remorse for having sinned against God? (2 Corinthians 7: 10). Are we not to rejoice and weep with one another? (Romans 12:15). This sort of emotion is altogether right and appropriate, being expressible within the bounds of Divine truth.

But there is a subtle and dangerous kind of emotionalism which leads many in the broad way that seemeth right (Proverbs 14:12). These are the feelings that men come to trust and rely on, even above the word of God. This attitude is well-exemplified in the oft heart [felt] expression, "I wouldn't trade the feeling in my heart for all the Bibles in the world!" — which is just another way of saying that one has more confidence in his feelings than in the word of God. The man who trusts anything more than what God says insults the veracity of God!

However, others honor their feelings in less obvious ways. While God promises to save only those who do His will (Matthew 7:21), many persist in feeling that sincerity and good intentions are sufficient. With many, the matter of eternal torment becomes another emotional issue in which the word of God is made subordinate to feelings. Questions dealing with the religion of parents, whether one is judging another, whether everyone is going to hell except your bunch, whether one church is as good as another, or whether the Lord's church can scripturally support an orphans home can easily become more emotional than scriptural issues - and the big problem with this is that not everyone appreciates scriptural answers to emotional arguments.

All important decisions, especially those affecting ones standing with God, ought to be based on something more substantial than emotions. Feelings of the moment, no matter how strong, can never be more trustworthy than Gods word which will judge all. The slave to emotion cannot be the servant of Christ.

Attitudes Toward The Weak

By Bill Hall

The Messiah's attitude toward the spiritually weak is pictured by Isaiah in the following words: "A bruised reed will he not break, and a dimly burning wick will he not quench" (Isaiah 42:3).

In our zeal for purity and strength in the church, we may be guilty of doing the very thing that our Lord does not want done. We create a mental image of what the ideal church ought to be, and then go about to establish one. Every member is going to attend every service. Every member will be "sound" in his convictions. Worldliness will not be tolerated. This church is not going to have the weaknesses that characterize other churches we know of. This is going to be a strong church, a model church.

A new convert is made, and immediately he is indoctrinated in what this church is, and the contribution he is expected to make to the maintaining of this ideal. Each newcomer is viewed as a potential threat. If he's not going to "line up," we don't want him. Weaker members are handled with a "shape up or ship out" attitude. People soon recognize that there is far more concern for the image of the church as an organization than for them as struggling and weak children of God. While the Messiah is tenderly and delicately nursing the "bruised reeds" back to health, we may be there crushing them. While He cups His hand around these fluttering, dimly burning flames to protect what fire is left, we may be there quenching them.

We are not suggesting that unrepentant false teachers and immoral members ought to be tolerated. They must be warned, marked, and withdrawn from. Nor are we suggesting that the weak ought to be left alone in their weakness. They must be taught, encouraged, reprov'd, rebuked, and exhorted, but with all longsuffering, and with a view toward strengthening them. "Admonish the disorderly, encourage the fainthearted, support the weak, be longsuffering toward all" (1 Thessalonians 5:14). Ask not what they can do for the church but what the church can do for them.

As long as there is a little life in that "bruised reed," there is hope. Don't crush it! As long as there is a little fire left, it might be fanned to burn more brightly. Don't extinguish it!

## Finding Your Purpose

By Kyle Campbell

"For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast: for all is vanity. All go unto one place; all are of the dust, and all turn to dust again" (Ecclesiastes 3:19-20). Death is a natural part of life, but suicide, sadly, is an unnatural part; it is a taking of something for which we do not have a right.

Why do people commit suicide? Perhaps it is because all of the problems of life are not dealt with adequately. The true purpose of life has not been exploited. In Luke 15, the prodigal son thought he had found purpose in life when he spent his inheritance. In Luke 16, the rich man thought he had found purpose in life with the acquisition of riches. But both the prodigal son and the rich man had the wrong purpose in mind.

How can someone know their purpose in life? To me, the best way is to look at what God intended to be the directions for life: the Bible. The apostle Paul wrote, "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" (2 Timothy 4:6-8). Paul had found purpose, and it involved serving the Lord (cf. Ecclesiastes 12:13-14). If someone who is having problems in life can hang on and look for heaven while faithfully serving our gracious God, they can be glorified far beyond the issues that are plaguing them. Do you know your purpose in life? If you would like to know more, please contact us for a Bible study.