

Schedule of Meeting Times:

WKAC 1080 AM Sunday 7:30 AM

Speaker, Robert Emerson

Study Sunday 10:00 AM

Worship Sunday 11:00 AM

Worship Sunday 5:00 PM

Singing every 2nd Sunday evening

Study Wednesday 7:00 PM

Preacher / bulletin editor: Kris Vilander**Phone:** (256) 472-1065; (256) 472-1042**E-mail:** kris@haysmillchurchofchrist.org**Website:** www.haysmillchurchofchrist.orgCome study
with us!**Servants during May:****Songleader:** Larry (6), David (13),
Chandler (20), Dwight (27)**Reading:** Robert (May)**Announcements:** Marty (May)**Communion:** Mike, Buddy, Lakin, David**Wednesday Lesson:** Stanley (2), Mike (9),
gospel meeting (16), Kris (23), Larry
(30)**Lawn Mowing (week beginning):**Stanley (29 April), Robert (6),
Larry (13), Kris (20), Billy (27),
Marty (3 June)**Singing:** Kris and Cindy's (May 27)**Area Meetings:**

The Bible . Examiner

"Examine everything carefully..." - 1 Thessalonians 5:21 NASB

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Saved... by Fire?

Examining 1 Cor 3:15

Marshall E. Patton

Several false doctrines are based upon this verse and its context, one of which is the Catholic doctrine of purgatory. However, a careful examination of this verse in the light of its context shows the doctrine to be a perversion of truth.

In verse nine Paul says, "ye are God's building." This identifies the material under consideration, namely, members of the church. Under the figure of a builder Paul refers to himself as having laid the foundation, i.e., his **work** was that of **beginning** the church in Corinth. He points out further that others have built upon this foundation, i.e., others had made new converts. These individuals are the material in the building — they represent "every man's work." In time this **work** (individuals) will be made manifest whether it be good or bad. This is determined by those experiences that test men's faith. The word "fire" is used figuratively to represent all the things by which our faith is tested. In verses fourteen and fifteen Paul shows that some men's

work will abide; other's will suffer loss. Some converts will remain faithful through every trial, and will thereby, according to the figure, emerge triumphant from the testing **fire**. Some, unfortunately, will not stand the test; they will fall away and be lost.


These verses reveal a twofold objective. First, Paul shows what will happen to one if some of his converts are lost. The answer is that his converts (works) will be lost, but he will be saved, provided he is found **faithful** after passing through whatever trial (fire) has come his way. Not only will every man's work (converts) be tested, but he himself will also be tested. Thus, it is that a man's work may be lost, yet he may be saved, but not without being tested himself — hence, "so as by fire."

Another objective is pointed out in verses ten and eleven when Paul warns of the danger of bringing men into the church on any bases other than that of sound doctrine — the foundation laid by Jesus Christ. If they are brought in on the basis of social, political, economic,

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entertainment, or other carnal considerations, the chances are they will only be wood, hay, or stubble, and, therefore, will not stand the test of fire.

Indeed, the gospel is the only power of God unto salvation (Rom. 1:16).

Via "Answers for Our Hope,"
*Searching the Scriptures, Nov 1965, V6
N11* 

Hear the gospel of Christ!

Invite your friends and neighbors to



our meeting May 13-16

this week with Kasey Harbin

A Common Thread

by Kris Vilander

What do Bathsheba, Uriah, and Joab all have in common with each other? You might say, "They were all major characters in the account of David and Bathsheba," 2 Sam 11, and of course you would be right. But there is something else they have in common; something that we, at one time or another, may also have had in common with them—or rather, with David.

Some time ago, a college student from France came to be an intern at a company I was with, and was assigned to work with me. We worked on the same projects, shared the same cubicle, and had many conversations with each other—both of work and non-work related subjects.

He was a personable, moral man who had a good work ethic; but in all the time we were together, he would never

accept an invitation to meet with the church or to study—in fact, he made it clear that for the time being, he wanted nothing to do with religion. Six months later, shortly before he left, I asked him why he felt that way. He revealed to me that when he was young, a priest had said something in his hearing that, I had to admit, should not have been said—and which my friend would never forget. Secondly, he said that the Catholic Church (which is the predominant religion in France) had itself done many things in the name of God that were harmful to men and mankind—things which he knew were not from God. For him, these represented Christianity, and he didn't want any part of it—at least for then.

You see, of all the things I learned from my foreign friend, perhaps the

most valuable was that of the importance of influence; and that is the common thread between Bathsheba, Uriah, and Joab—influence. David used his influence with each one of them to get them to do something they knew was wrong: Bathsheba, to commit adultery; Uriah, to become drunk; Joab, to commit murder.

No matter what we may think, each one of us will be an influence on others; the only choice is whether that influence is for good or for bad. We may influence those who work with us and for us, we may influence our friends; if we are married, we most certainly will influence our spouse and our children.


At times, we may decide to use our influence improperly, as did King David. More often, though, our influence is felt passively—simply by what we say and do. Our words, like those of the priest my friend spoke of, can leave marks that will last eternally; and our actions, like those of the Catholic Church, can speak volumes more than our mouths ever could.

James declared that "...For we all stumble in many ways. If anyone does not stumble in what he says, he is a perfect [or, mature—kv] man, able to bridle the whole body as well" (Jas 3:2). It was for this reason that he wrote earlier (v1), "...Let not many of you become teachers." By our words, we can either help someone on their merry way to destruction, or to true peace with God. While this is sobering, it doesn't

mean that we should avoid teaching at all or keep from speaking to anyone; but it does mean we must watch what we say. Paul commanded, "Let your speech always be with grace, as though seasoned with salt, so that you will know how you should respond to each person" (Col 4:6).

Of works, Jesus himself said, "(16) 'Let your light shine before men in such a way that they may see your good works, and glorify your Father who is in heaven' (Mt 5:16). The opposite is also true; if others see us doing what is not good, knowing that we profess to be children of God, they may want nothing to do with what we profess to be a part of.

It may be that my friend was using these reasons as an excuse—I don't know; but I do know this: we will be an influence; and if we are thoughtless with our words, or not careful in our example, that influence may last for more than a lifetime.

As we parted, I asked that he not judge God by what mere men say or do, but instead to come to know him by his own words—the Bible. I don't expect to see my friend again in this life; it's unlikely that either of us will visit the other's nation in the future. Still, my hope is that God used my family and me as an influence for good. Perhaps a seed of truth was planted, and we will get to see one another again—only this time, in Heaven with God. 

Remember in Prayer

We are grateful to God that our brother Tim recovered quickly from his illness, and that our sister Polly appears to be doing well following having broken her foot!

However, continue to pray for those who are unable to meet with us, including: Lois Adams, Ruth Black, Carolyn Dennis, Dot and Tim Hice, Polly McNatt, and Hazel Teeples.