

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

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Servants during January:

Songleader: Larry (6); David (13), Chandler (20), Dwight (27), Stanley (2/3)

Reading: Robert

Announcements: Larry

Communion: Chandler, David, Stanley, Marty

Wednesday Lesson: Larry (9), Stanley (16), Kris (23), Mike (30), Larry (2/6)

Lawn Mowing (week starting):

On winter vacation...

Singing: TBD (27)

Area Meetings: Hughes Road (Singing 25); Eastside (Singing 2/13-2/17)

The Bible . Examiner

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

Volume 1

December 23, 2018

Number 39

Martin Luther King and Jesus Christ

By Jere E. Frost

We have, as a society, nearly deified Martin Luther King, and anyone that will do other than praise him will usually suffer for it. This article was written shortly after Mr. King's death, and accurately makes some significant observations.

The life and death of Martin Luther King are deserving of more than casual interest to all who are interested in understanding and correcting the religious concepts of this age. He was a Baptist preacher (a "reverend," to use their term of reference) and it was as a religious leader that he advocated the sweeping social and civil rights changes synonymous with his memory. His violent death has been followed by lofty tributes and eulogies, even to the point of being compared to Jesus our Lord. There is a profound significance in all this, and also an opportunity to present certain commonly overlooked

truths.

The first point to note is that there is no comparison, but rather a contrast, between Jesus of Nazareth and Mr. King. Consider: Christ did not come into the world to lecture on the facts of economics, to advocate political protests and demonstrations, or the civil rights of slaves or to champion the social cause of any group suffering discrimination from either the Romans or the Jews. Jesus emphasized spiritual truth, and filled men's minds with it. He utterly refused to be diverted into being a judge of property rights, political imbalances, economic or social inequities (Lk 12:13-15). This is not to say it is amiss for men to be concerned or involved with such. Social work and politics are legitimate undertakings. But it does declare that this was not the realm of Jesus' work, is not the nature of a

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gospel preacher's message, and that such activities should not be confused with anything Christ ever did or taught. Do not mistake social reform, much less social agitation, and political efforts as being Christ's gospel. The gospel is spiritual.

Jesus never taught His disciples to ever demand any right or anything from anybody, not even with a "non-violent" threat. The slave was taught, for example, not to rebel, organize and demonstrate, but to concentrate on obeying God and serving his earthly master well, and to be exemplary of the gospel despite the hardships of his social station. The master was taught, not to revolutionize the social order and economy by freeing the slave, but to do right within the existing social order and treat his slave fairly (Col 3:22-4:1; Eph 6:5-9).

Christ never sought an advantage of any kind by interrupting and disrupting any normal and lawful proceedings of society. And he never led his apostles or the 'poor slaves' on a protest march to Caesar's palace at the capitol. He was not a revolutionary.

It is incredible that in the name of Christ Mr. King taught "passive

resistance." Jesus was neither passive nor resistant toward the law. He rather taught and practiced active obedience and compliance to civil law (see Mt 22:21; 1 Pet 2:13), and he never broke a single law—not one—never—ever!

Our Lord emphasized the individual and his responsibilities. He did not try to change the circumstances of the masses. He rather strove to change the individual despite his circumstances. "He did not try to take the people out of the slums, but to take the slums out of the people." He did not blame society or circumstances of the sins and failures of man, but rather charged each individual with responsibility for his own sins, held him to be guilty and without excuse, and preached repentance.

The gospel of Christ, and not the social revolution of Mr. King, is the answer. Let us follow the Prince of Peace and teach and practice obedience to God and government. God will be glorified, souls will be saved, peace and not constant violence will attend our way and prevail in our hearts, and heaven will be our home forever.

—Via the Pine Hills Exhorter, May 1968, vol 7, no 4. 

To Be, or Not to Be, Seen!

By Robert F. Turner

Did Jesus contradict himself in the Sermon on the Mount? He said, "Ye are the light of the world. A city that is set on a hill cannot be hid... Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven," Mt 5:14,16. But later he said, "Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven," Mt 6:1ff.

"To be seen of men" indicates a self-glorifying motive; doing things with no genuine desire to serve God or other men. This is labeled exactly what it is; i.e., hypocrisy. By such we deceive ourselves most often; perhaps a few others; but never fool God. Hypocrisy is not true light in the first place. It has no heavenly reward; only praise of deceived men.


Regarding the first verses, true light will shine—that is its nature. If we will concentrate on being true lights rather than on being seen, the light will make known its presence. It will not be hidden unless we follow a policy of obscuration.

But why would anyone want to hide his light? A few years back it

may have been fear of being called a "square." Now it may be a desire to be thought "free" or "uninhibited." But light-hiding usually means we are ashamed of the gospel of Christ, and fear the unpleasant consequences that may come to those who defend and live its principles.

Cowards can find plausible excuses for using the "bushel." They "show a brotherly deference" to prejudice—a condescending attitude, less than honest. They wish to "gradually accustom" men to their new idea. They are lovers of "peace" (where there is no peace). I remember one fellow saying that John lost his head because he lost his head—he failed to use tact and diplomacy. But John's light shone, and continues to shine on us.

"Let your light shine" means we must live for Christ in open, unashamed fashion. We must "reprove, rebuke, exhort with all longsuffering and doctrine." We must be primarily interested in pleasing the Lord, not in what men see or think of us.

—Via Plain Talk, v13 n2, April 1976 

Remember in Prayer

Please remember those that are unable to meet with us: Lois Adams, Ruth Black, Carolyn Dennis, Tim

and Dot Hice, Polly McNatt, and Hazel Teeples... 



Theophilus
Matthew 7:24-27