

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

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Won't you come
study the word of
God with us?

**Servants during June:****Songleader:** David (2), Chandler (9), Dwight (16), Stanley (23), Larry (30)**Reading:** Mike**Announcements:** Stanley**Communion:** Buddy, Robert, Marty, David**Wednesday Lesson:** Stanley (5), Kris (12), Mike (19), Larry (26)**Lawn Mowing (week starting):**

Robert (2), Larry (9), Kris (16), Billy (23), Marty (30)

Singing: The Vilander's (23)**Area Meetings:** Hughes Road (15-21); Isbell (16-19); Tri-Cities (16-21); Helton Dr (23-26); Underwood Heights (Florence, 23-28); Truth Lectures (24-27)**Hays Mill church of Christ**

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The Bible . Examiner

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

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What Did God "Establish"?

By Robert F. Turner

World scholars seem to agree that the church was established in Jerusalem, the first Pentecost after the resurrection of Christ. Acts 2 gives the record, and only a few with some creed to defend offer objection. But **WHAT was established when the church was established?** Foolish question?? Well, read Acts 2 carefully.

Any "dedication" services? "Chairman" appointed? Any of the "institutional" procedures one would expect if today's common conception of "church" were correct? It just isn't there.

Today the emphasis is upon the party—the church is something like a lodge, or "Royal Order of Saints"—a society, somehow related to certain buildings. This conception is missing in God's record of establishment.

Prophecies concerning the establishment of the church invariably refer to the relationship, or the basis for the relationship, between God and individuals. Isaiah says, "The mountain of Jehovah's house shall be established on the top of the mountains—" referring to **the establishment of God's law for all**

nations, Isa 2:1-4. The promised kingdom was a promise of peace according to divine government, Isa 9:1-7. The ransomed of Jehovah would walk in "The Way of Holiness," Isa 35:8-10.

Little Red Wagon

It seems many think of the church as something like a little red wagon. "Established on Pentecost"—it stood ready to roll, and people could jump in and ride to heaven. But somewhere along the line a side-rail broke, an axle was bent, the tongue came loose, and finally a wheel fell away. Luther tried to put the wheel back on, but further bent the axle in his effort. Others replaced the tongue with a new but different instrument—unsuited to the purpose and function of the original tongue. Alas, the church was broken down and out of service.

Then Alexander Campbell and Barton Stone determined to restore the church. They straightened the axle, replaced the tongue with an original model, repaired the side-rail and put the wheel back in place. Now people could again ride home to heaven.

Have I stretched the picture?

Perhaps—but only to emphasize what I believe to be an entirely erroneous conception of the church established on Pentecost. This is a denominational concept. It glorifies the “party” and does not properly distinguish between faithful and unfaithful people.

WHO are The Church??

The word “church” is a collective noun, and it “collects” people. But not just any people. Christ’s church consists of “Saints and faithful brethren,” “a people for God’s own possession,” Col 1:2; 1 Pet 2:9. Of all the multitude gathered in Jerusalem, only those who “gladly received his word” and “were baptized” became members of the church, Acts 2:41.


Members of the church do sin, but they are expected to repent and pray God for forgiveness. Failing to do this, they are denied the fellowship of Christians, 1 Cor 5. A congregation of Christians who, collectively, no longer act in keeping with God’s will is unworthy of a name and place among the churches of Christ, Rev 2:1-7. **The Lord’s church consists of people identified with the truth—not just a people identified with a party.**

God’s Establishment Unchanged

What God established—truth; the New Covenant—never changes, 1 Pet 1:23-25. But the party—the people—could fall away, 1 Tim 4:1-3. First their attitude toward divine authority is altered, then their practices, then, usually many years later, their terminology. Because the **rule** is one thing, and the **people** who supposedly follow the rule is another, Paul said we must not measure ourselves by ourselves, 2 Cor 10:12-18.

One may “stay with the building” “stay with the preacher” “stay with the elders” “stay with 90% of the people”—and yet **leave the church which God established**. In fact, this is precisely the history of denominationalism with its creed-bound people.

Christians today need to restudy their conception of Christ’s church. We must rededicate ourselves, not to some “party” but to the Christ, and to His cause. I must know the truth, and obey it, regardless of the action of others—“in the church” or out of it. I must remember that it is the purified and cleansed church—not the “party”—that Christ promises to save eternally, Eph 5:26-27. What God really established is firm and sure, and cannot be shaken, Heb. 10:28.

—via Plain Talk, v1n1, Jan 1964 

expressed replies given this question on other occasions will show the fallacy of such reasoning.

When some of the Pentecost multitude asked, “What shall we do?” they were told, **“Repent, and be baptized.”** (See Acts 2:6-38 for details.) And when Saul asked what to do he was directed to Ananias, who told him to **“Arise, and be, baptized.”** (See Acts 9:1-18; 22:6-16 for the record.)

If only the expressed reply is to be considered we would have to conclude that the jailer was saved by faith alone, and that those on Pentecost were saved by repentance and baptism (i.e., without any faith) and that Saul was saved by baptism alone, without either faith or repentance. Of course none of these conclusions are valid.

A fair study of the context shows that the same elements, and **all three** of these elements, were present in **each** of the cases examined. One must have faith in Christ to be saved, but faith that is not strong enough to cause one to obey the Lord’s commands is a “dead” faith, (Jas 2:24-26)

Why Did The Answers Differ?

Because the questions were asked by people in different circumstances. A man in Burnet may ask, “how far is it to San Antonio?” and be told, “100 miles.” In

Marble Falls this question would get a different answer. And in Blanco, the same question would get a third, and different answer. Yet all would be part of one great truth.


There is no indication that the Philippian jailer had either knowledge or faith in the Christian system; so he was told to believe, and then “they spake unto him the word of the Lord.” He repented, as indicated by washing their stripes, and he was baptized, as stated in Acts 16:38. Thus he **truly believed**, v34.

But those on Pentecost heard the preaching of Christ before they asked their question. The preaching “pricked” their hearts; i.e., they believed. Then they were told “repent and be baptized.”

And Saul (later called Paul) had already believed, and had spent three days penitently praying, when he was told, “Arise and be baptized, and wash away thy sins.”

Where Are You??

Your status or condition before God must be considered in answering **your** question, “What must I do?” The Lord will save “all who will obey,” Heb 5:9, and has given one gospel to all, Gal 1:8; Rom 2:11. Have you proven your faith by full and complete obedience to His will?

—via Plain Talk, v1n2, Feb 1964 

Three Answers to One Question

By Robert F. Turner

Could one question be given three differing answers, and all answers be correct? Seems unlikely doesn’t it? Yet this is the case in the N.T. book of Acts when the question, “What must I do [to be saved]?” is asked.

The expressed answer given to the Philippian jailer was **“Believe!”** (See Acts 16:25-34 for the full account.) Some insist that this expressed reply is complete, and hence salvation is by faith only. However, a consideration of the

Remember in Prayer

Please continue to pray for **Bernice Osburn** and **Bob Broadus**; as well as **Mickey Bates**, and **John Beckman**.

The **Leopard family** should have returned from their vacation in the Dominican Republic (with many interesting stories, I’m sure) by now; and

the **Vilander children** have returned—thank you so much for your prayers!

Remember **Ruth Black** and **Madelene Britnell**, both in nursing homes; and pray always for **Lois Adams**, **Carolyn Dennis**, **Tim** and **Dot Hice**, **Polly McNatt**, and **Hazel Teeples**. 