

Schedule of Meeting Times: *modified until April 17 due to the pandemic.*

WKAC 1080 AM Sunday 7:30 AM

Speaker, Robert Emerson

Study Sunday **Postponed**

Worship Sunday **Postponed**

Worship Sunday **Postponed**

Singing every 2nd Sunday evening

Study Wednesday **Postponed**

Our gospel meeting is currently still scheduled with Lowell Sallee, April 26 to 29!



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Servants during March:

Songleader: Peter (4/19),
Chandler (26), Stanley (5/3),
Larry (10), David (17), Peter
(24), Chandler (31)

Reading: TBD

Announcements: TBD

Table: TBD

Wednesday Lesson: Kris (4/22), Larry (29),
Stanley (5/6), Kris (13), Larry (20),
Stanley (27)

Lawn Mowing (week starting):

Robert(3/29), Larry (4/5),Kris (12),
Marty (19), Stanley (26), Robert(5/3),
Larry (10), Kris (17), Marty (24), Stanley
(31)

Hays Mill church of Christ

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The Bible . Examiner

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

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To Meet, or Not to Meet

By Kris Vilander

That is the question. We understand that Christians meet together on the first day of the week: Sunday. It is a blessing to them!

Paul instructed Timothy, "Flee also youthful lusts; but pursue righteousness, faith, love, peace with those who call on the Lord out of a pure heart," 2 Tim 2:22. It's not that believers are to avoid all contact with unbelievers (first, it's not possible, 1 Cor 5:9,10; second, it's not desirable, Mt 5:16); but God designed us as social creatures, and He uses social contact to encourage His children to remain faithful, Heb 3:12,13! And so it is that we meet on Sunday, promoting love

and good works, and encouraging one another, Heb 10:23-25.

But it is far more than a simple time of encouragement; it is a day set aside to worship the Lord! After describing how the Lord's Supper was instituted by the Lord Himself, Paul continued, "For as often as you eat this bread and drink the cup, you proclaim the Lord's death until He comes," 1 Cor 11:26. In saying "as often," Paul indicates there is some frequency in which it is to be observed; and in Acts 20:7a, Paul illustrated that frequency, when he met with the church in Troas, "On the first day of the week, when we were gathered together to break bread..." In a way similar to how the Jews met each Saturday, Christians

met each Sunday for the purpose of taking the Lord's Supper—a day that accordingly became known as the Lord's Day, Rev 1:10.

If at all possible, we are to meet together with other saints; but it is more than an obligation, we should want to gather! Again, it is a blessing from God: as King David wrote, Psa 122:1 "I was glad when they said to me, 'Let us go to the house of the LORD.'"

Some time ago, the President recommended that all Americans avoid social gatherings in groups of more than 10 people; but Alabama only restricted groups of 25 or more at the time. So, on Sunday, 3/22/20, we met together—less than 25 of us, never shaking hands, never touching one another, using hand sanitizer and soap, and yet, worshiping God with happy hearts! It's true, the unleavened bread was in separate paper cups, just as the fruit of the vine was in separate plastic ones, but we each took part in the Lord's Supper!

Many in the state were willing to give up their God-given privilege at this time. What will happen if persecution should come, when death for meeting as a church is not just remotely possible, but probable? "For if they do these things when the tree is green, what will happen when it is dry," Lk 23:31?

However, effective the next Saturday evening, 3/27/20, the governor of Alabama ordered that all non-work related gatherings of 10 or more people, and all gatherings where it wasn't possible to maintain a 6-foot separation between each other, was prohibited—and it would be enforced with a fine.

Now, if human authority comes into conflict with God's will, God's Word must always take precedence, regardless of consequences, because "We must obey God rather than men," Acts 5:29b; cf 4:19,20. But that Sunday, we did not meet as a church. Should we have ignored the governor's order? I would suggest there are several things to consider.

1) The governor's order is temporary, and has a definite expiration date; on the other hand, the apostles were told to "spean no longer to any man in [Jesus'] name," Acts 4:17.


2) Her order was given, not for harm, but for good—the public health—which is a legitimate function of government, "...it is a minister of God to you for good," Rom 13:4.

3) It does not target Christians or the Church; rather, it is dealing with all non-work related gatherings, so it is not persecution. In fact, I am given to understand that the federal government is going

violence His soul hates," Psa 11:5. Since the Lord hates the very soul of the one who loves violence, wouldn't it be wise to completely remove any affection for violence from our hearts? Do you enjoy movies, television programs, or books that contain violence? Do you desire to solve problems at home, in the work place, among neighbors, or in the church through violence or threat of it? Do you hate violence, or do you love it?

Do I really hate false teaching? In Rev 2:6; 1:5, Jesus makes it plain that He hated the false teaching of the Nicolaitans and that He expected church members to do the same. Can we honestly say that we really hate false doctrine when we refuse to "mark" and "avoid" those who teach it, because they "have


been our friends for years," or they "are such kind and caring people"? Toleration of false teaching and those who teach it can scarcely be called hatred (cf. Rom 16:17,18).

Hating evil is not un-Christ-like. It is most Christ-like. Jesus hated evil more than anyone ever hated anything. The Book of Hebrews says of Him: "You have loved righteousness and hated lawlessness; Therefore God, Your God, has anointed You with the oil of gladness more than Your companions," Heb 1:9. Let us be like Christ; let us hate sin. To hate sin is to know love, for love "does not rejoice in iniquity, but rejoices in the truth," 1 Cor 13:6. "Through Thy precepts I get understanding, Therefore I hate every false way," Psa 119:104. 

Remember in Prayer

Deborah had surgery to her throat due to being struck by an object thrown while mowing, but she is doing well, and has returned home.

Let's continue to pray for **our leaders** and for **one another** (1 Tim 2:1,2; Jas 5:16) in these unusual times!

Continue to pray for **Hazel Teeples** as she has cancer treatments every other week; and don't forget **Ruth Black, Madelene Britnell; nor Lois Adams, Carolyn Dennis, Tim and Dot Hice, and Polly McNatt.** 

*We will not meet again as a church until after April 17th, due to restrictions on all non-work related activities as outlined by the state health officer in response to the coronavirus pandemic. **Let us keep in contact with one another!***



to be examined carefully. Each of us needs to ask our self: “Do I really hate this sin?”

Do I really hate pride, arrogance and a perverse mouth? Do we fully agree with the wise man who said: “The fear of the Lord is to hate evil. Pride and arrogance and the evil way and the perverse mouth I hate,” Prov 8:13?

Pride, arrogance and perverse speech are common sins in our society. We see them in politicians, sports figures, neighbors, and sometimes in ourselves. When we see our favorite basketball player or politician lifted up with pride and arrogance, spewing forth obscenities, do we hate it as we should?

Do I really hate lying? “A righteous man hates lying,” Prov 13:5. All of us, both righteous and unrighteous, hate being lied to, but the question is, “Do you yourself hate lying?” Some may only hate lying if they are caught at it or up in it. The righteous man must loathe every instance of it in his life and in the lives of others.

Do I really hate taking God’s name in vain? In Psalm 139:20-22 the Psalmist says: “Your enemies take Your name in vain. Do I not hate them, O Lord, who hate You? And do I not loathe those who rise up against You I hate them with perfect hatred, I count them my enemies.” There is not a day that goes by in

which I do not hear someone take God’s name in vain. Expressions such as “Oh my God,” “God — it” and just plain “God!” are some of the most frequently heard exclamations in the English language. Euphemisms for these expressions are very common as well. “Oh my Gosh,” “Oh my word,” “Gosh darn it,” “Golly” and “Gosh” are merely mild substitutes for the same phrases. Language does not become correct just because it is common. We must not allow continual exposure to this sin to dull our sensitivity to it. God is to be revered. His Holy name is to be blessed not cursed or used in vain (cf Psa 89:7; 103:1). God-fearing people should consistently abhor the practice of profaning God’s name.

Do I really hate Covetousness? “He who hates covetousness will pro-long his days,” Prov 28:16. The desire for what others possess is commonly depicted as a virtue in our materialistic culture. Covetousness is defined as unlawful desire for that which belongs to another. Rather than allowing cultural influences to lull us into accepting and participating in covetousness, we should hate covetousness with every fiber of our being.

Do I really hate violence? “The Lord tests the righteous, but the wicked and the one who loves

out of its way to ensure that “faith related businesses” are treated equally with secular ones in the aid package congress put together.

4) We are able to offer worship to God either individually or with other brethren, whether or not we meet as a local church, Heb 13:15,16; Eph 5:19. So, while it is far from ideal, we can worship God on Sunday apart from a local church; certainly for a limited period of time—just as, though not ideal, a church can exist acceptably without elders, Tit 1:5.

6) As far as the Lord’s Supper is concerned, our fellowship when partaking is primarily with the Lord, 1 Cor 10:16; secondarily, it is with the church—but in the universal sense, not in the local, 1 Cor 10:17. That being the case, we can partake of that memorial outside of the context of a local church—perhaps as the Ethiopian eunuch would have, until the word began to spread through his efforts.

7) God knows what we can and cannot do; if we are unable to take part in the Lord’s Supper because of sickness or quarantine, God doesn’t require the impossible. There have been times when men have been in concentration camps, etc., when participation would have been impossible; perhaps this was the case when Paul was on-board ship as a prisoner in Acts 27:33. Of course, God knows when we make excuses as well, Ex 3:11; 4:10.

Certainly, we need to constantly be aware that this this kind of civil authority can be easily abused, and be prepared to stand against any encroachment on God’s authority; but at this time, and in this current crisis, the governor’s order does not come into conflict with God’s Word (it does not cause us to sin)—so we are required to obey it: Rom 13:2 “Therefore whoever resists authority has opposed the ordinance of God; and they who have opposed will receive condemnation upon themselves.”



Logical Fallacies

By Ryan Hasty

When engaging in discussion with an individual over a matter of difference, keeping the discussion honest and fair can prove trying. A

discussion can get dishonest when logical fallacies are introduced. A logical fallacy is defined simply as, “A fallacy in logical argumentation.”

Since all of us are guilty of this at some point, let's look at some of the more common ones to watch out for:

Ad hominem: Literally meaning "to the person", an ad hominem fallacy is an argument made personally against an opponent rather than toward the argument itself. This is a common tactic to change the subject when an individual realizes his argument doesn't stand on solid ground. For example, when Jesus tried reasoning with His Jewish brethren regarding truth, they responded, "Do we not say rightly that You are a Samaritan and have a demon?" Jn 8:48.

Begging the question: This fallacy comes about when a person merely assumes a claim they are trying to prove. It is also called circular reasoning. One simple example is, "Evolution must be true because it is a fact." A more subtle example might be, "If God was good then there wouldn't be so much suffering in the world. Since there is so much suffering, He either isn't real or doesn't care." This begs the question of how one could objectively determine what good and evil is if there is no moral standard upon which to base this observation.

Argumentum Ad Populum: This is a fallacy in which a claim is accepted as being true because


most people are favorably inclined towards it regardless of evidence to the contrary. When the officers would not seize Jesus because they had never heard a man speak as He, the Pharisees responded, "You have not also been led astray, have you? No one of the rulers or Pharisees has believed in Him, has he?" Jn 7:47,48.

Appeal to flattery: This is more than just "sucking up". It is an attempt to break down a person's defenses through complement and thereby weakening his ability to critically analyze a claim. One example is, "You, as an intelligent person, shouldn't have any problems understanding how atheism is superior to theism." The Pharisees and Herodians pulled this on Jesus when they said to Him "Teacher, we know that You are truthful and teach the way of God in truth, and defer to no one; for You are not partial to any. Tell us then, what do You think? Is it lawful to give a poll-tax to Caesar, or not?" Mt 22:16,17.

Ambiguity: Fallacies of ambiguity appear to support a conclusion only because of their imprecise use of language and definitions. This can occur when a particular set of words is stressed in a sentence without changing the words themselves. Another example of this, called "equivocation", is when a term is

used in two or more different senses within a single argument. This most often occurs when an individual cannot be clear in his position lest the consequences of his position be exposed for what they really are.

Appeal to humor: This fallacy is used by ridiculing an opponent or a

position to direct attention away from the real issue. Perhaps you've seen the clever pictures and clichés on Facebook. Don't be deceived! There is a method to the madness; to manipulate through distraction is useful only in undermining truth, not establishing it. 

IT'S TIME TO HATE!

By Steve Klein

The inspired wise man who wrote the Book of Ecclesiastes said: "To everything there is a season, a time for every purpose under heaven...a time to love and a time to hate," Eccl 3:1,8a. Most of us probably have a pretty negative view of hate. We think of it as a bad emotion. But in and of itself, hate is not any better or worse than love. Both love and hate have proper objects, they are both appropriate feelings to have toward certain things at certain times.

Sometimes love and hate are two sides of the same coin. Love for one thing might necessitate hate for something else (cf Matt. 6:24). That is the way it is with God and sin. If

we love God, we must hate sin. The Psalmist said: "You who love the Lord, hate evil," Psa 97:10.

It is high time for those who claim to love God to start hating sin. We must hate it in ourselves and in others, and hate it with an intensity of passion that is equaled only by the intensity of our love for God.

Sin should not be hated merely as some abstract, vague concept, but as real and specific instances of transgression. That is to say, we are not only to hate the idea of sin, but also every occurrence of sin. The Bible is very clear about this. Many plain statements of Scripture command or exemplify hatred of specific sins. These passages need