

Schedule of Meeting Times:

WKAC 1080 AM Sunday 7:30 AM
Speaker, Robert Emerson
 Study Sunday 10:00 AM
 Worship Sunday Morn 11:00 AM
 Worship Sunday Eve 5:00 PM
Singing every 2nd Sunday evening
 Study Wednesday 7:00 PM

*"Beloved, do not imitate what is evil,
 but what is good. The one who does
 good is of God; the one who does evil
 has not seen God." —3 John 11*



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**Servants during September:**

Songleader: Peter (4), Stanley (11),
 Larry (18), David (25)

Reading: Robert

Announcements: Larry

Table: Stanley, David, Peter, Mike

Wednesday Lesson: Kris (7), Larry
 (14), Stanley (21), Kris (28)

Lawn Mowing (week starting): Kris
 (4), Marty (11), Stanley (18),
 Robert (25)

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The Bible . Examiner

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

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Do You Need To Be Encouraged... or Warned?

By Gary Henry

Next Sunday morning, which kind of sermon do you need to hear: a comforting lesson that helps you deal with discouragement or one that gets in your face and warns you to take God more seriously? Depending on your circumstances, you will probably need one more than the other, but whatever your needs are, the Scriptures have what you need.

If, despite your best efforts, you've been struggling and doubting whether you're going to make it to heaven, you need to be encouraged. You need to trust a God who is greater than your hardships, and there are texts in the Scriptures that you need to pay particular attention to. You need, for example, to hear Jesus

encourage His disciples: "In the world you will have tribulation; but be of good cheer, I have overcome the world," Jn 16:33.

But if you've been lax and overconfident lately, your problem lies in the opposite direction. You need to be warned, and there are passages that will do just that. You need to hear, for example, the Lord blistering the Laodiceans: "I know your works, that you are neither cold nor hot. I could wish you were cold or hot. So then, because you are lukewarm, and neither cold nor hot, I will vomit you out of My mouth," Rev 3:15-16.

Passages that give us solace and

security (such as Heb. 4:16: “Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need”) are not in conflict with those that stress reverence and responsibility (such as Heb 12:29: “For our God is a consuming fire”); they just address two different needs, both of which we will have at one time or another. The Bible is a medicine cabinet that contains both sedatives and stimulants; which medicine we need at a particular time depends on what is happening at that moment.

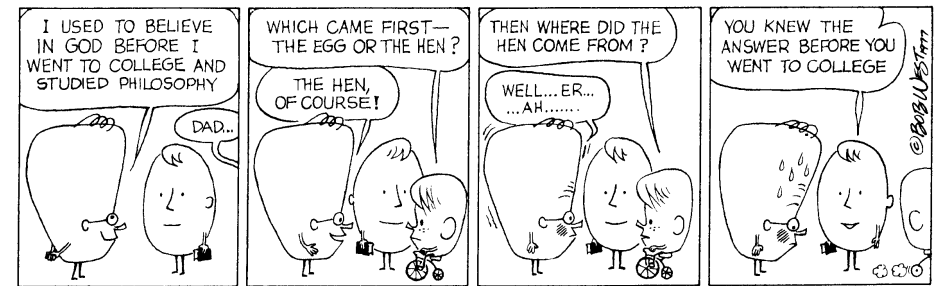
Over time, of course, all will need a balance of both, and that is one good argument for learning all that is in the Bible. We need to be so familiar with all the book of God that in the exigencies of any moment we can turn to the passage we need to hear at that moment. And not only that, we need to be able open the Bible and read to someone else what they most need to hear at that moment.

Any time a gospel preacher steps into the pulpit, he faces a tough challenge: he must judge the needs of a group of listeners wisely and present a lesson that meets the main need of the group as a whole, without doing damage to individuals in the audience whose needs lie in the opposite direction! A group that needs to be encouraged may contain an individual who is already overconfident concerning his salvation, and a lesson that comforts the group is likely to send that

overconfident individual away confirmed in his overconfidence. On the other hand, a strong lesson that warns those who think they stand to take heed lest they fall is likely to have a discouraging effect on that downtrodden soul in the audience who was already doubtful of her salvation and now goes away thinking the task is even more impossible than she thought.

So what is the answer? It is that we all need all of God’s word. And not only that, we need all of those who preach and teach God’s word. Some individuals need encouraging while others need warning. Some congregations need to be comforted while others need to be confronted. Some preachers tend to be better encouragers while others do a better job of warning. It is the net effect of all of us doing what we personally think needs to be done that — over time — will be the mix out of which God will bring forth the accomplishment of His purposes, 1 Cor 12:14-22. The work is much too important (and much too big for any individual) for us to waste time quibbling about whether someone else is putting the emphasis where we personally think it needs to be put.

And what is the application for me personally? It is that I probably need to hear that which I think I least need to hear! The preacher who emphasizes things that I think don’t need to be emphasized is probably bringing a helpful counterbalance to my thinking. And the passages of



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One ship drives east, and another west
 With the self-same winds that blow;
 ‘Tis the set of the sails and not the gales,
 Which decides the way to go.

Like the winds of the sea are the ways of fate
 As the voyage along through life;
 ‘Tis the will of the soul that decides its goal,
 And not the calm or the strife.

—Ella Wheeler Wilcox 📖

Remember in Prayer

Buddy is still very tired; **Pam** tested positive for Covid-19, and is also very tired—at the time of this writing, she is at the emergency room; however, their son **Eliot** is doing better after a sinus infection. **Shirley’s** sister-in-law, **Carol**, is out of the hospital following a bout with both the virus and pneumonia. **Jeremy** and **Lauren’s baby (Stanley**

and **Alice’s grandbaby**) is still in NICU, but is doing well. Please remember them all as you pray.


And don’t forget pray for those that cannot meet with us, including **Lois Adams, Madelene Britnell, Carolyn Dennis, Tim and Dot Hice, Polly McNatt, and Bernice Osburn.** 📖

action they did, “We must think the thoughts which they thought. Their intellectual life centered around the meetinghouse. They were intent upon religious worship. While there were always among them men of deep learning, and later those who had comparatively large possessions, the mind of the people was not so much engrossed in how much they knew, or how much they had, as in how they were going to live. While scantily provided with other literature, there was a wide acquaintance with the Scriptures. Over a period as great as that which measures the existence of our independence they were subject to this discipline not only in their religious life and educational training, but also in their political thought.” In other words, the Bible was central to their thinking in all aspects of life, including politics—otherwise, they would never have appealed to the “Laws of Nature and of Nature’s God”: a God evident to all, whose laws are understood even by the godless, Rom 1:19,20. Nor would they have assumed it “self-evident, that all Men are created equal, [and] that they are endowed by their Creator with certain unalienable Rights,” as one could expect, because, “...He made from one man every nation of mankind to live on all the face of the earth, having determined their appointed times and the boundaries of their habitation,” Acts 17:26.

Coolidge warned, “We live in an age of science and of abounding accumulation of material things. These did not create our Declaration. Our Declaration created them. The things of


the spirit come first. Unless we cling to that, all our material prosperity, overwhelming though it may appear, will turn to a barren scepter in our grasp. If we are to maintain the great heritage which has been bequeathed to us, we must be like-minded as the fathers who created it. We must not sink into a pagan materialism. We must cultivate the reverence which they had for the things that are holy.”

There has always been a temptation to trust in wealth and our own knowledge (the word “science” literally means, “to know”), 1 Cor 1:26; Lk 10:21. And yet, God rules in the kingdom of men, Dan 5:21; He has authority, and takes action. He has “determined their appointed times and the boundaries of their habitation” for an ultimate purpose: “...that they would seek God, if perhaps they might grope for Him and find Him, though He is not far from each one of us,” Acts 17:27. While thankful for abundance, and the blessings of scientific thought, they cannot become our gods. As Christians, we must seek God ourselves, and help our neighbors to find Him, as well. We must repent and turn from national sin (and there is much to repent of), pray for those in authority, and call on them to lead in a way that glorifies God, Dan 9:15,19; 1 Tim 2:1,2. And we should express thanks for His kindness in allowing us to live in such a truly exceptional nation.

—Calvin Coolidge (one of our most under-rated presidents) quotes are from his “Address at the Celebration of the 150th Anniversary of the Declaration of Independence in Philadelphia,” www.presidency.ucsb.edu/node/267359 

Scripture that seem least congenial to my thinking on a given day are probably those that I most need to listen to.

Variety is more than just the spice of life; it’s a requirement for spiritual survival. Do you want a deeper devotion to God? Do you want to be

more devout? Then study Bible passages you think you don’t need to study and listen to gospel sermons you think you don’t need to listen to. Somehow, you’ll be encouraged. Sooner or later, you’ll be warned. And in the long run, you’ll be healthier spiritually. 

THE NIGHT IS COMING

By Jim Ward

You probably don’t recognize the name of Henry Allingham, do you? How about Jeanne Calment? No? Well, there’s really no reason why you should; they both lived an entire ocean away, he in England, she in France. Why, then, should we link their names together, you ask, “What did they have in common?” Just this: they were both recognized as the oldest person in the world at the time of their death. Mrs. Calment died in 1997 at the age of 122. Mr. Allingham, at 113 years and 13 days, died in July of 2009.

These two were members of a rather select group dubbed supercentenarians. There are only seventy-seven of them in the world at the moment, at least according to those who keep count of such things. And, they also say, there have been only

something over a thousand of these hoary heads documented in history.

Whether that includes (what shall we call them? Super-super centenarians of Genesis chapter five) is doubtful. Many people consider the Bible only a myth. Christians are not in that number; we believe that the Bible is history and not myth.

If so, the patriarchs of Genesis five are the hoariest of all the hoary heads on record, with ages ranging from 777 to 969 years. But aside from the advanced ages of these men of old, there is another hard fact that jumps out at us from this text: each brief biography (with the exception of Enoch’s) ends with the words, “and he died.” It happened that way with Ms. Calment; she lived 122 years and she died. And Henry Allingham; he lived 113

years and he died. That's how my story ends — and yours, and the story of all humankind. What's more, it's no big secret; "the living know that they will die," Eccl 9:5. We'd have to be dense to overlook the constant parade of hearses.

Why bother, then, to write about the certainty and universality of death? Why spend the time and ink and paper? Surely, it's superfluous, isn't it? My answer is no. Even though we know it, we don't seem to get it. We hide it back in some dark recess of our minds; we deny it. Jeremiah said, "The heart is deceitful above all things, and desperately wicked; who can know it?" Jer 17:9. We have to teach about things we already know because the human heart has a remarkable capacity for blocking out things it doesn't want to hear. And if we don't block them out entirely, we convince ourselves that we have plenty of time to deal with them.

Consider, then, two questions suggested by the fact of death:

When Must We Get Serious?

My short answer is: immediately, if not sooner. But let's look at the issue in biblical language. The writer of Ecclesiastes wrestled with the meaning of life, and here is his reply to our question:

"Remember now your Creator in the days of your youth, before the difficult days come, and the years draw near when you say, 'I have no pleasure in them,'" Eccl 12:1.

Life is fleeting, he says, so it's best to enjoy your youth while you can, Eccl 11:9ff. Just do so with an eye on judgment. Enjoyment and seriousness

are not mutually exclusive.

But what if youth passes us by and we fail to sober up until later in life? My answer is still the same: get on with it now. Jacob uttered a bit of unstudied wisdom after he learned that his lamented son Joseph was alive. He said, "I will go and see him before I die," Gen 45:28. Before I die — those are the pivotal words. It's the only time we have to act. And procrastination is folly; who can say when death will batter down our door? We all know someone to whom it was a sudden and cruel intruder.

Even Jesus was constrained by time. "I must work the works of Him who sent me while it is day," He said, "the night is coming when no one can work," Jn 9:4. If true of the Master of time, how much more true of us. The wise will take it to heart.

What Must We Be Serious About?

Birth and death are common to us all; it's what comes between which distinguishes us from each other. Life is a stream of ever flowing choices, and they all matter because they all have consequences. The wise son of David tried them all. Here's what he found:

Wisdom, though preferable to folly, falls short of being the key to life. To the contrary, "in much wisdom is much grief, and he who increases in knowledge increases sorrow," Eccl 1:18.

The party life is a washout. Pleasure, wine, laughter — "What does it accomplish?" Eccl 2:1-3.

Possessions don't cut it. Fine houses, servants, gold, silver, vineyards, flocks and herds — he denied himself

nothing. And it was about as satisfying as a handful of wind.

So he wound up hating life "because the work that was done under the sun was distressing to him," Eccl 2:17. But then, finally, he worked his way to what he called "the conclusion of the whole matter: Fear God and keep His commandments, for this is man's all," Eccl 12:13.

So what will it be? God has set before us "life and death, blessing and cursing," Deut 30:19. With Moses, I urge you, "Therefore, choose life," and one more thing: do it now. "The night is coming when no one can work."

—via *The Lost River Bulletin*, Bowling Green, Kentucky 

Our Religious World



Blessed to Be Here

By Kris Vilander

Americans are blessed. Certainly, Christians can live, have lived, and do now live under a variety of governmental systems; and true Christianity thrives particularly in times of persecution, because its adherents cling only more closely to its founder, Jesus: Paul declared, 2 Cor 12:10, "Therefore I am well content with weaknesses, with insults, with distresses, with persecutions, with difficulties, for Christ's sake; for when I am weak, then I am strong."

However, while scripture teaches that authority, and therefore, government, comes from God, Rom 13:1, the fact is that not all governments (or governmental

systems, such as communism) are godly. A nation (or its government) can be characterized as righteous or sinful—Prov 14:34, "Righteousness exalts a nation, But sin is a disgrace to any people." This is often reflected in a nation's laws: "The ultimate sanction of law rests on the righteous authority of the Almighty," (Calvin Coolidge, 30th US president). Law, absent the authority of God, is unrighteous.

Righteousness or sinfulness can also be reflected in the thinking of a nation's founders. In a speech given on the 150th anniversary of the Declaration of Independence, Coolidge noted that to understand why the founding fathers chose the course of