

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

Preacher / bulletin editor:

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God "...has saved us and called us with a holy calling, not according to our works, but according to His own purpose and grace which was granted us in Christ Jesus from all eternity,"

— 2 Timothy 1:9

**Servants during May:**

Songleader: Larry (2), David (9), Peter (16), Stanley (23), Larry (30)

Reading: Stanley

Announcements: Larry

Table: David, Peter, Marty, Robert

Wednesday Lesson: Kris (5), Larry (12), Stanley (19), Kris (26)

Lawn Mowing: Marty(2), Stanley (9), Robert (16), Larry (23), Kris (30)

**Hays Mill church of Christ**

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The Bible . Examiner

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

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TWO "FELLOWSHIPS"

By Robert F. Turner

(Read this twice, then think about it awhile!)

In 1 Jn 1, John describes his fellowship with God as one dependent upon his walking "in the light" of God's truth. He had learned of Christ, first hand, and then wrote this truth for our benefit; so that we may have the same kind of fellowship he had, i.e., fellowship with God. There is no fellowship with God for those who walk in darkness—error and sin.

But in 3 Jn 9,10 John tells us of some of his brethren (evidently folk who had fellowship with God) who had been cast out of the church. Diotrophes had severed fellowship with them, and forbade others to have such fellowship. This was wrong, undoubtedly; but the fact remains that it could and did happen. This is a case where God maintained a fellowship which men refused.

The opposite is true in 1 Cor 5. Here, a member of the church in Corinth (whom we conclude to have had fellowship with God at one time) now lived in immorality. According to 1 Jn 1 (and implied here) this man had now severed his fellowship with God. He walked in darkness. But the brethren in Corinth continued to keep fellowship with him. This, too, was wrong—but it did happen. Men maintained a fellowship which God refused.

Thus, two types of fellowship are apparent—that with God, depending wholly upon our walking in truth; and that with men (even brethren), which is subject to man's approval or disapproval. Saying we should approve only that which God approves (with which I agree) does not change facts. Brethren sometimes approve that which they should not—or disapprove that which they should accept. God knows the difference,


and judges accordingly; but the “party” doesn’t always act as God would have it act.

As we individually obey the gospel we pledge ourselves to serve God. To Him we must individually give account when life is through, Mt 16:24; Rom 14:4,12. Following this agreement of allegiance, and subject to its obligations, we join hands with others to work and worship together in a local fellowship, or congregation. God commands this union; the ties of this association are grand and its obligations real; but it remains the means of serving the Master, and must never become our Master.

Fellowship of men with men is an earthly tie which has an acceptable religious significance only when it complements our service to God. It is

given divine regulations, but men do not always follow those regulations. One who counts on the outward bond of “church” fellowship alone to guarantee his spiritual redemption, leans on a broken reed. NO, I DO NOT DEPRECIATE THE IMPORTANCE OF THE CHURCH. I seek to emphasize the meaning of the true church, as God’s people, who do God’s work, in God’s way—praised for their allegiance and service to God, rather than for their faithfulness to the “party.”

Brethren who are primarily interested in keeping their fellowship with God intact, will be drawn to one another by this common interest, and find a congregational fellowship that forecasts the sweetness of heaven.

—via Plain Talk, Nov 1964 

“You Ain’t Got Me Yet!”

By Robert F. Turner

Many years ago—it seems like a former dispensation by today’s standards—a very young preacher baptized twenty-one people in the cold, clear waters of a Kentucky creek. As he climbed the narrow trail out of the hollow—wet, tired, but Oh, so happy—a local “rowdy” fell in step with the boy and boasted, “Well, preacher, you ain’t got me yet!”

As I remember it—and this gets better every time I tell it—I said, “Mr. _____, what makes you think that I want you? I don’t want you—it is the

Lord that wants you—although I find it difficult to understand why. But He wants you, and died to save you. You just turn your face up to heaven and tell the Lord, ‘Lord, you ain’t got me yet!’”

Whatever I said (It was something like that) the heckler grew silent, and soon we were parted. But the memory lingers, and has become an illustration in many sermons.

The invitation to salvation from sin is not a “church” invitation; it is the invitation of the Lord. “The Spirit

and the bride say, ‘Come.’ And let the one who hears say, ‘Come,’” Rev 22:17. But it is “Come—” to the Lord. Christ invites—“Come to Me, all who are weary and heavy-laden, and I will give you rest,” Mt 11:28. He alone is “the source of eternal salvation” “to all those who obey Him,” Heb 5:9.

The church does not save, it is the saved. People being people, some will “travel around on sea and land to make one proselyte”—to swell the church roll, for prestige, higher collections, or, knowing no better, out of loyalty to “the party.” At the worst, this may make the “convert” “twice as much a son of hell as yourselves,” Mt 23:15, and at the best, to be charitable, it can do no more than make another “party” member. It can never make a true Christian, for this calls for freewill acceptance of the cost of discipleship, and full dedication to Jesus Christ.

In Antioch preachers preached “the Lord Jesus.” A great number believed, and turned “to the Lord.”

Barnabas exhorted them to remain true “to the Lord.” And others were brought “to the Lord,” Acts 11:20-26. These people were “the church” in Antioch, and I certainly have no objection to so speak of them, v26. But they were the church “of Christ” (belonging to the Lord) because it was the Lord who bought them, and called them. They came to the Lord in the primary sense and to other brethren only in a secondary sense, 2 Tim 1:8-12. We commit ourselves unto the care and keeping of the Lord.

I believe much of our preaching fails for want of proper emphasis. Men need Christ, and Christ invites!! When men truly come to Christ, they become a part of His church.

And what happened to the rowdy who said, “You ain’t got me yet”? Well, ten or twelve years later I was passing through Kentucky, and stopped for worship in a certain country community. Can you guess who was leading the singing? That’s right! The Lord finally “got” him.

—via Plain Talk, Nov 1968 

A Christian sharing the gospel is simply one beggar telling another beggar where to find bread.

Remember in Prayer

Joyce has been suffering a good deal of facial pain due to her cancer medication; **Buddy** continues to deal with excess fluid retention; **Alice’s brother David** recently had successful heart surgery, and her **grandson Andrew** had tubes put in his ears.

Please also pray for **Kris and Cindy’s friend, Christy Bennett**; she recently had a stroke, and currently cannot speak or write.

Let’s not forget our brethren **Madelene Britnell, Carolyn Dennis, and Tim and Dot Hice.** 