

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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“Whatever you do in word or deed, do all in the name of the Lord Jesus, giving thanks through Him to God the Father.”

—Colossians 3:17



The Bible . Examiner

“Examine everything carefully...” –1 Thessalonians 5:21 NASB

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Servants during July:

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

Reading: Larry

Announcements: Stanley

Table: David, Peter, Mike B, Robert

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

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



Hays Mill church of Christ

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Elkmont, AL 35620

No Authority for a Church’s Building!?!

By Greg Gwin

“We all do lots of things that we don’t have authority for.” That’s a response some of our brethren use when we challenge them to produce authority for the innovations that they have introduced into the work and worship of the church. (For instance, we might ask them for “book, chapter, and verse” for their fellowship halls, church kitchens, and gymnasiums. Or, we may request a scriptural explanation for their support of human institutions, the sponsoring church arrangement, or other “missionary society” type organizations.) “What about church buildings,” they will continue, “there’s no authority for church buildings, but we have them anyway.”

Let us try, once again, to put an end to this fruitless line of argumentation. First of all, do not

forget that we MUST have Bible authority for everything we say and do. Paul commanded that “whatsoever ye do in word or deed, do all in the name of (by the authority of) the Lord Jesus,” Col 3:17. To act without scriptural authority is a sin.


Therefore, if there truly is no authority for church buildings, then the right thing to do is to get rid of the buildings and repent that we ever had them. We definitely should NOT use one wrong thing to justify doing other wrong things. Would you tell the thief that, since he’s already a sinner, he might as well go out and commit murder? Of course not! But that is exactly the perverted “logic” of those who use this church building argument.

In truth, there IS authority for church buildings. The authority is

inherent in the command to worship, Heb 10:25. Since we are told to assemble, there must be a place for such assembly. Since the Word does not specify where to meet, we must employ sound judgment and good stewardship in making an expedient decision about a meeting place, 1 Cor 10:23. This is much like the command to “go into all the world and preach the gospel,” Mk 16:15. We MUST “go” but the Lord did not specify HOW to go. Therefore the apostles were at liberty to walk or use some other

mode of transportation (i.e., horseback, chariot, or ship), write via letter, etc. Expedient judgments are inherent in general (non-specific) commands.

Our brethren have simply missed it when they make this “no authority for a church’s building” argument. By using it they are, in fact, admitting the sinfulness of their practices. Think!

My wife and I met a brother this past weekend that made this very argument, suggesting that we do things all the time with no authority... not true! Article slightly edited, KSV 

The Gospel Writers

By Wayne Jackson

There were eight known New Testament writers: Matthew, Mark, Luke, John, Peter, Paul, James, and Jude (the writer of Hebrews is unknown). Let us look carefully at these men.

Peter, John, and Matthew were in the original apostolic company; they were with Jesus during his ministry for three and one-half years. They were by his side virtually day by day, hence they wrote as eyewitnesses of the things they saw and heard.

James (not the brother of John; cf. Acts 12:2) was a leader in the Jerusalem church (Acts 15:13; cf. Gal 2:9), and a half-brother of Jesus (Gal 1:19; cf. Acts 1:14).

At first he and his brothers did not believe on Christ (Jn 7:5; cf. Mt 13:57), but later he happily acknowledged himself as “a servant of God and the Lord Jesus Christ,” Jas 1:1. James’ credibility is extremely high, because something overcame his natural reticence to endorse his brother’s claims. Only the Savior’s resurrection explains that turn-around.

Too, since Jude was a brother of James, and thus also a half-brother of Jesus, he too overcame an initial disbelief and acknowledged Christ as Lord, Jude 1.

Mark was the son of Mary of Jerusalem, and the cousin of Barnabas, Col 4:10. She must have

had a close relationship with the apostles, because Peter went immediately to her house when he was released from prison (Acts 12:12ff).

The familiarity of this family with the apostles is confirmed by Peter’s reference to Mark as his “son” (1 Pet 5:13), suggesting a spiritual relationship (cf. 1 Tim 1:2). Thus, Mark himself would have been a witness of many of Jesus’ deeds. Several ancient writers (e.g., Papias, Irenaeus, and Tertullian) testify that Mark’s Gospel reflects Peter’s influence.

Luke was a Greek whose Gospel narrative was grounded in the eyewitness testimony of those familiar with Christ “from the beginning,” Lk 1:1-4. After studying Luke’s writings carefully, Sir William Ramsay, once a skeptic himself,

declared that “Luke’s history is unsurpassed in respect of its trustworthiness”.

Saul of Tarsus (Paul), of course, was a scholar of no meager ability. He was contemporary with Christ and became acquainted with at least some of the apostles (cf. Gal 1:18). His defenses of Christianity are classic (see Acts 22; 26). Though there is no evidence that Paul saw Christ face-to-face before that encounter on the Jerusalem-to-Damascus road, he had ample opportunity to know the facts regarding Jesus’ miracles, teachings, and influence.

Of course, all of these eight men were inspired of God, but in this brief piece, we have examined their credibility only in the light of recognized historical principles. Their writings pass the test superbly.



Remember in Prayer

Buddy’s test Monday showed no heart blockages; his fluid retention appears to be related to his liver condition. **The McNatt’s brother-in-law, Mark Horton**, is in the ICU with severe health issues; **Dwight’s brother, Steve Mitchell**, is now suffering from high blood pressure. **Justice Gentry**, a nine year old grandson of a friend of Kris and Cindy (**Brenda Haraway**), suffers from Legg Calve Perthes—a serious

hip condition, very rare in young children.

We thank God that **Javion Moore, a close friend of Chandler’s**, was baptized into Christ last Sunday!.

Please pray for all these, as well as for **Madelene Britnell, Carolyn Dennis, Tim and Dot Hice, and Joyce Smith.** 