

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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“Jesus answered, “Truly, truly, I say to you, **unless one is born of water and the Spirit** he cannot enter into the kingdom of God.”

—John 3:5

**Servants during August:**

Songleader: David (1), Peter (8), Stanley (15), Larry (22), David (29)

Reading: Robert

Announcements: Marty

Table: Larry, Mike M, Peter, Stanley

Wednesday Lesson: Larry (4), Stanley (11), Kris (18), Larry (25)

Lawn Mowing (week starting):

Larry (1), Kris (8), Marty (15), Stanley (22), Robert (29)

**Hays Mill church of Christ**

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The Bible . Examiner

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

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The “few” in Sardis

By Robert F. Turner

Many “good” brethren tell me they know the congregation of which they are members is engaged in practices for which there is no divine authority. They deplore the situation—to hear them tell it—but are horrified at any suggestion that they may have to worship elsewhere. Were there not a “few—in Sardis” acceptable to God—and they were not told to leave??

The severing of congregational ties is not a thing to be taken lightly. Much harm has been done by self-willed people who run hither and yon, too immature to establish a happy working relationship with others. If those who play hide-and-seek with the mythical “perfect” local church could find such a group, their admittance would change its status. “Perfection” for saints, individually and collectively, consists of a striving—forgetting the past and “pressing” toward the divine

goal, Phil 3:13-15.

But when it becomes apparent that such an attitude toward God’s word has been abandoned—when brethren make no effort to “prove all things” by the scriptures, and resist honest efforts to study the “issues” in the light of God’s word—does the situation in Sardis (Rev 3:1-6) justify my condoning, supporting, and being a part of this church in error?

Rev. 3:1-6 describe conditions in a church “ready to die”; a church being warned that God will not long tolerate such conditions. It is ridiculous to think God would ask the “few” to accept, condone and support on a permanent basis, what He would soon deny. Acknowledging the “few” who had not “defiled their garments” shows that we are judged as individuals; and certainly does not relieve these “few” of individual responsibility to


fight error. On the contrary, it indicates that they must have been “fighting the good fight”—opposing the error, and seeking to restore the fallen.

In the previous letter (Rev 2:18-29) Christ censured the brethren at Thyatira “because thou sufferest that woman Jezebel...” To “suffer” is to “allow”, to refuse to oppose. The Lord gave time to repent; but said that if they did not repent “I will kill her children with death.” Does this teach that we may “allow” sin to go unopposed in the church today, and reap no ill effect? It certainly does not!

Rev. 2:1-7 records the status of the church in Ephesus—at the time of the writing. For that time the Lord continued to recognize this congregation, but said, “repent, and

do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.”

The fact that there were a “faithful few” in Sardis—at the time that letter was given—offers no solace to those who compromise convictions, and refuse to accept their individual responsibilities to serve the Lord. A Jezebel, or Diotrephes (3 Jn 9), can control a church only because these so-called “good” brethren allow and support their action. These robes are not white. They are stained with the blood of martyrs whose plea for purity was drowned in the hypocritical cry, “Preserve the Party!!”

—via Plain Talk, May, 1968 

Baptism and Conscience

By Robert F. Turner

I have never had a fellow tell me this, but if one could honestly contend that to be baptized would violate his conscience toward God—that he believed God would consider him a sinner for doing such a thing—then I certainly would not insist that he be baptized. I would insist that he restudy God’s word on the subject, for his conscience needs resetting.

It is possible that to be baptized would violate someone’s conscience

toward man. Parental ties and religious background may be such as to make one feel such action would be against his mother’s wishes, etc. But Jesus warned that we must be prepared to “love him more” than parents, cf Mt 10:34-39.

We need to understand that our conscience is a valuable moral governor; a bell that rings, a light that flashes, in keeping with our understanding of what is right and

wrong. But it is not the thing that determines—it is not the standard—of truth. If we have an erroneous understanding of any matter, the “set” of our conscience on that subject will be inaccurate. We will be pricked, or the conscience will allow, uncoordinated with the truth of the matter.

In 1 Pet 3:15-17, the NASB reads, “...but sanctify Christ as Lord in your hearts, always being ready to make a defense to everyone who asks you to give an account for the hope that is in you, yet with gentleness and reverence; and keep a good conscience so that in the thing in which you are slandered, those who revile your good behavior in Christ will be put to shame. For it is better, if God should will it so, that you suffer for doing what is right rather than for doing what is wrong.”


Good behavior must be “in Christ.” It is God’s will that determines the right course, and a “good conscience” toward God, the real goal.

Now, in 1 Pet 3:21 we read “Corresponding to that, baptism now saves you—not the removal of dirt from the flesh, but an appeal to God

for a good conscience—through the resurrection of Jesus Christ...” The act of baptism, per se, does not save. Christ is our Savior! But Christ is Savior of those who put their trust in Him—who believe in Him so fully that they set their conscience, and act, in keeping with His will—“unto all them that obey Him,” Heb 5:9.

All who give serious consideration to Christ’s will, know that He commands baptism, Mk 16:16; Acts 10:48. Knowing this, one cannot have a good conscience toward God while refusing to do His bidding. It is that simple.

Then baptism is not a “church doctrine”—it is not “for conscience toward the church” that men should be baptized. It is not a “church ordinance” as is so often asserted. It is a thing done in response to a divine mandate, and for those purposes which the Lord has determined, Acts 2:38. It pictures death to sin, burial with Christ, resurrection to a new life, Rom 6:3ff. It is not so surprising that such a thing as this should mark one’s becoming a Christian, and entrance into the kingdom, Jn 3:3,5.

—via Plain Talk, April, 1968 

Remember in Prayer

Please continue to remember the McNatt’s brother-in-law, **Mark Horton**; as well as our sister, **Joyce**. Please pray for two friends of the Vilander’s, young sisters in Christ: **Jordan Pack** and **Brynna Ward**; both

have multiple serious congenital health issues.

Also, don’t forget **Madelene Britnell**, **Carolyn Dennis**, and **Tim and Dot Hice**. 