

**Schedule of Meeting Times:**

WKAC 1080 AM Sunday 7:30 AM  
 Study Sunday 10:00 AM  
 Worship Sunday Morn 11:00 AM  
 Worship Sunday Eve 5:00 PM  
*Singing every 2<sup>nd</sup> Sunday evening*  
 Study Wednesday 7:00 PM

**Preacher / bulletin editor:**

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“For by grace you  
 have been saved  
 through faith; and  
 that not of  
 yourselves, it is the  
 gift of God,”

—Ephesians 2:8

**Servants during November:**

**Songleader:** Stanley (5), Larry (12),  
 Dwight (19), Stanley (26)

**Reading:** Larry

**Announcements:** Marty

**Table:** Mike M, Larry, Marty,  
 Stanley

**Wednesday Lesson:** Stanley (1), Larry (8),  
 Kris (15), Larry (22), Stanley (29)

**Lawn Mowing (week starting):** On  
 sabbatical for the winter!

**Area Meetings:**

**Hays Mill church of Christ**

21705 Hays Mill Road

Elkmont, AL 35620

# The Bible . Examiner

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

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## Two Men Err Regarding Grace

by Bill Hall

Two men err regarding grace. **The first man** preaches grace, but fails to recognize that God’s grace is linked to human responsibility. **The second man** preaches responsibility, but seldom speaks of God’s grace.

**The first man** believes that salvation is solely by God’s grace. He contends that any required action on man’s part in obedience to commands would nullify grace and would constitute meritorious salvation. “It is absurd to believe that God’s grace could be linked to anything like baptism,” is the way one person stated it.

**The second man** speaks well of the requirements of the gospel. He often preaches the necessity of baptism, faithful attendance, liberal giving, good morals, doing one’s part in the activities of the local church, etc. He speaks of Jesus as our perfect example and of His full submission to the Father in His death, but rarely of Him as the propitiation for our sins. Seldom does he bring his listeners to feel their

constant need for God’s mercy and forgiveness and their absolute helplessness and hopelessness apart from the cleansing blood of Christ.

**The first man** would promise salvation without the necessary diligence in learning and doing God’s will. **The second man** would place so much emphasis on learning and doing God’s will that he would focus the eyes of his listeners more on themselves than upon the Lord. **The first man** needs to learn the truth of Titus 2:11,12: “For the grace of God that brings salvation has appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in the present age.” **The second man** needs to learn and appreciate the exhortation of Philippians 3:1: “Finally, my brethren, rejoice in the Lord.”

We would remind **the first man** of the nature of God’s grace as it is revealed throughout the ages. We would begin with God’s grace as it was extended to Noah at the time of the

flood. *“Noah found grace in the eyes of the LORD,”* Gen 6:8. Noah, however, was given instructions to be obeyed. And Noah recognized the necessity of obedience: *“Thus Noah did; according to all that God commanded him, so he did,”* Gen 6:22. Had Noah failed in his responsibilities, he would never have been saved from the flood by the grace of God. We would remind this man of God’s grace as it was extended to Joshua in the capture of Jericho. *“See! I have given Jericho into your hand,”* Josh 6:2. But God had instructions for Joshua: march, blow the trumpets, shout. When Joshua and the Israelites fulfilled their responsibilities *“the wall fell down flat. Then the people went up into the city,”* Josh 6:20. We would remind this man of the blind man of John 9 whose eyes the Lord opened, Jn 9:14,17,21,26,30, when he did what the Lord commanded. Our first man should be able to see that: (1) God’s grace does not rule out instructions (law); (2) God’s grace does not rule out obedience; and (3) God’s grace does not rule out strict obedience.

We would remind **the second man** that good works without God’s grace can never save. We would begin with the message of Ephesians. Paul in Ephesians did indeed give

instructions—practical instructions, instructions that must be obeyed, concerning morals, duties of wives, husbands, children, parents, servants, masters—but not until he had firmly established God’s grace as the basis of salvation (chapters 1-3) and as the motivation for obedience to God’s instructions (observe the word *“therefore”* in 4:1). We would remind this man of the danger of being like the Pharisees who *“trusted in themselves that they were righteous, and despised others,”* Lk 18:9-14. We would remind him that when one sins he has *“nothing to pay”* and therefore must approach God as one who is poor in spirit, mourning, meek, and hungering and thirsting after righteousness, Lk 7:41,42; Mt 5:5,6. We would not dare to say which of these teachers is the more dangerous, for they both err regarding grace. We find ourselves naturally recoiling at the teaching of the first man and greatly fearing the consequences of his teaching, but we never want to be guilty of the error of the second. We cannot preach grace without preaching responsibility, but we must not be guilty of preaching responsibility without preaching grace.

—via *Two Men*, p4-6 

keeping with that teaching he did *“receive Jesus into his heart.”* He did feel this wonderful peace sweep his soul. And he *“knows”* that he is saved.

**The second man’s** assurance is based on the promise of God. He had read in God’s word, *“He who believes and is baptized will be saved,”* Mk 16:16. From other passages he had learned the necessity of repentance and confession of faith, Acts 2:38; 8:57; Rom 10:10. Trusting God’s promise of salvation, he obeyed from the heart those commands, Rom 6:17, and has never doubted since that God forgave him of all his past sins, according to His promise.

**The first man’s** assurance of salvation is based upon an unsure foundation. The Bible teaches neither the action he has taken nor the criterion he has accepted. We do not question his feelings; but we do question that such feelings are proof of salvation, for they are the product of his teaching. The cultist who has been taught certain gross practices in religion and has become the victim of his perverted leader will experience similar feelings. If the feelings of the latter are not sufficient proof of salvation, neither are the feelings of the former.

*“But an angel appeared and spoke to me,”* someone may be thinking; or, *“I spoke in tongues.”* The Bible teaches,

however, that even unusual, inexplicable occurrences in one’s life cannot set aside the teaching of God’s revealed word. Many who will be in Hell will have said, *“Lord, Lord, have we not prophesied in Your name, cast out demons in Your name, and done many wonders in Your name?”* Mt 7:22. But all their experiences, even *“miracles,”* will not substitute for their doing the Father’s will as it is recorded in the scriptures, Mt 7:21; cf Gal 1:8; 2 Thess 2:9-12; Deut 13:1-5; Col 2:18,19.

**The second man** has based his assurance on a solid foundation. God’s promises are sure. He cannot lie, Heb 6:18. What He has promised He is able to perform, Rom 4:21. The person who obeys His commandments through trust in His promises can know, because God is faithful. *“Now by this we know that we know Him, if we keep His commandments”* 1 Jn 2:3.

We ask our readers, *“Who really demonstrates strong faith in God: the one who simply trusts God’s promises and finds assurance in His word or the one who must experience some overwhelming feeling that sweeps his soul?”* God’s judgment will be based, not on what we *“know,”* but on His word. Be not deceived!

—via *Two Men*, p2-4 

## Two Men “Know” they are Saved

by Bill Hall

Two men “know” they are saved.

**The first man** bases his assurance of salvation on his experience. He had been assured that when he completely turned his life over to Jesus Christ, accepted Him as his personal Savior, and received Him

into his heart, that an inner peace and feeling of well-being would sweep his soul; that he would be able to recognize that feeling when it came; and that his peace and feeling of well-being would be unmistakable evidence of his salvation. In

## Remember in Prayer

**Pam** will undergo tests for symptoms of gallbladder issues; **Betty** has to be must off her feet for several more weeks, so is wheelchair bound; **Mike** is to have tests on his heart valves, hopefully sometime soon. Several brethren are feeling the effects of age, as well as infirmity. Please pray for these, and each of our brethren and their families—

particularly **Carolyn**; **John**, **Sylvia**, and **Paige Pollard**; and **Joyce**.

Let’s not forget to pray for brethren that are persecuted for Christ’s sake in other regions, here or abroad; as well as for those in authority, whether local, state, national, or international, 1 Tim 2:1-4. 