

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 2nd Sunday evening
 Study Wednesday 7:00 PM

Preacher / bulletin editor:

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“Open rebuke is better than love carefully concealed,”

—Proverbs 27:5

**Servants during March:**

Songleader: Dwight (3), Stanley (10), Larry (17), Dwight (24), Stanley (31)

Reading: Stanley

Announcements: Larry

Table: Mike M, Larry, Marty, Stanley

Wednesday Lesson: Larry (6), Stanley (13), Kris (20), Larry (27)

Lawn Mowing (week starting):

Kris (17), Marty (24), Stanley (31)

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

Volume 6

March 17, 2024

Number 41

Armenianism Among the Restorers

by Colly Caldwell

Almost every volume dealing with the “restoration movement” and written by denominational authors refers to the leaders of the movement as “Arminians.” I was interested in discovering just what was meant by the term “Arminian” when I first began to read these books.

Contextual setting almost always gives two clues to the “Arminians.” They stand opposed to the Calvinists, and, they are filled with evangelistic fervor.

Origin of Arminianism

In 16th century Europe, the “reformation movement” led by such notables as Martin Luther and John Calvin, achieved phenomenal success. In Holland, Calvinistic Presbyterianism was approved by the national Dutch synods which adopted the Heidelberg Catechism as the theological standard of the Reformed Church of Holland. After 1575, the University of Leyden became a primary center for the study of the Calvinistic views of this denomination.

In 1603, however a man named James Arminius was added to the theology faculty of the University. While a proponent of reformation, Arminius did not accept all aspects of Calvin’s theology. He was primarily concerned that Calvinism as taught by his associates left no alternative but to consider God as the author of sin. He was also convinced that it left man only a machine in the hands of a God who had already determined his every movement and decided his eternal destiny.

Arminius proposed that a national synod debate his positions, but when it was finally allowed in 1618 (nine years after his death), each of those advocating his beliefs were censured. They were called “Arminians,” and although expelled from orthodox Presbyterianism, exerted a great influence upon Anglican and Methodist adherents after 1625.

The “Arminian Philosophy”

James Arminius wished to modify

four of the five cardinal tenets of John Calvin's system of theology.

Total Hereditary Depravity: Arminius, like Calvin, accepted the fact that man is born in sin and from his birth needs the atonement of Christ.

Unconditional Election: While Calvin believed that man had nothing at all to do with his election to salvation, Arminius held that man can initiate his own salvation by turning to God. God, he said, created man with free moral ability to choose whether he would cooperate with God in salvation or reject the Lord.

Limited Atonement: Calvin affirmed that Christ died only for the elect. Arminius taught that while Christ's death only benefited those who came to be classified as believers, it was sufficient for all; i.e., any who would believe would receive its blessings.

Impossibility of Apostasy: Calvin held that God would supply grace to all the elect sufficient to keep them from so sinning as to be lost eternally. Arminius preached that while God cared for his own and provided them with grace sufficient to withstand sin's temptations, it was nevertheless possible for them to fall by resisting the will of God and thus his grace.

Predestination and Foreordination: Calvin taught that God decreed that


certain ones were elect to salvation before birth and others were elect to damnation. Arminius disputed that by saying that men are indeed personally elect, but that the election is not arbitrary; it is based upon the foreknowledge of God that some will believe and others will not.

The Restorers

It is not difficult to see why the leaders of the "restoration movement" in America are often classified as "Arminians." Any "revivalist" might be so called, because the essence of "revivalism" is the belief that man may choose his eternal destiny and that the preaching of the word of God is needed to convince him that he must choose to serve the Lord.

When Campbell and Stone quoted Acts 2:38, "Repent and be baptized every one of you...", they were denying the Calvinistic teachings of Presbyterians and Baptists. Unlike Arminius, they also opposed the doctrine of total hereditary depravity; but like him, they opposed the other major doctrines of John Calvin.

(Note: Historical data may be verified by Philip Schaff in [History of the Christian Church](#), Vol III; or by Earle E. Cairns in [Christianity Through the Centuries](#).)

—via [Searching the Scriptures](#), Sept 1971 

Learning to Like Being Slapped in the Face

by Steve Klein

Few of us would regard a slap in the face as a kindness. But there are occasions when it is. I can recall scenes

from movies and TV programs in which a character became so emotionally distraught and hysterical that someone

would slap them in the face and tell them to "snap out of it." The classic response was often, "Thanks, I needed that!"

Rebuke is a verbal slap in the face that is often needed and ought to be appreciated. Psalm 141:5 says, "Let the righteous strike me; It shall be a kindness. And let him rebuke me; It shall be as excellent oil; Let my head not refuse it." This attitude toward being rebuked is rare indeed. Most of us, when we're told that we're wrong, commonly react by becoming defensive, making excuses or pointing out the faults of the one rebuking us. The vast majority of us (self included) need to work hard on changing our attitude toward rebuke.

The next time someone corrects or rebukes you, take a moment and remember the following:


Rebuke is often motivated by love. If someone is taking the time to correct you, they probably care sincerely about you. In Revelation 3:19 Jesus said, "As many as I love, I rebuke and chasten." Rebuke manifests love. Truly, "Open rebuke is better than love carefully concealed," Prov 27:5.

People respect and admire those who can take correction, but those who can never admit that they are wrong are despised. The Scriptures state it this way: "Poverty and shame will come to him who disdains correction, but he who regards a rebuke will be honored," Prov 13:18.

Wisdom comes from recognizing and learning from our mistakes. Proverbs 15:31,32 states, "The ear that hears the rebukes of life will abide among the wise. He who disdains instruction despises his own soul, but he who heeds rebuke gets understanding."

Learning that you are wrong is better being told than you are right when you aren't. We can find a lot of people in this world who will assure us that we are "ok." But, "It is better to hear the rebuke of the wise than for a man to hear the song of fools," Eccl 7:5.

Taking correction is a beautiful thing. Let's each resolve to work harder to see it that way. "Like an earring of gold and an ornament of fine gold is a wise rebuker to an obedient ear," Prov 25:12.

— *The Bulletin of the Church of Christ at New Georgia*, February 27, 2005 

Remember in Prayer

Joyce continues to struggle with brain cancer, but had felt some better last week. Remember others with chronic illnesses as well, including **Mike B; Carolyn; Betty;** and **Kathy Mitchell.**

Pray for **John, Sylvia and Paige Pollard;** they may be moving to Sugarland, TX, which might be a great blessing in caring for Paige. Also pray for

the continued health of the church they would leave in Germantown, MD.

Please pray for the brethren suffering persecution throughout the world, and those laboring among them teaching the truth. Continue to pray for our leaders and our nation; as well as the upcoming election—that we would select those men most fit to lead. 