

News and Notes


PLEASE PRAY FOR:

- Harrell Davidson** - Hornbeak, Tenn. preacher. Recovering from surgery for blocked colon.
- Earlene Holley** - Sherlene’s mother. Moved to Bell Ave. Nursing Home.
- Janice Ruffner** - Roelf Ruffner’s wife, Columbia, TN. Blood clots, Fibromyalgia, Lung problems.
- Pat Miller** - Wife of Jim Miller, Gray, Maine preacher. In therapy from auto accident.
- Nancy Reed** - Various health issues.
- Patrick King** - Hemiplegic Migraine.
- Sandy Craig** - Ongoing kidney problems.
- Jo Ann McLerran** - COPD.
- Glenda Marble** - Lexington, Okla. - Heart problems.
- Debbie Post** - Wife of Salisbury, Maryland preacher Doug Post - Cancer.
- Sissy Craig** - For spiritual and emotional strength.
- Charles and Linda Pogue** - Congestive heart failure.
- Nancy Verkist** - Ellensburg, Washington. Von Hippel Lindau disease.
- Chuck Verkist** - Ellensburg, Washington. Undergoing treatment for Prostate Cancer.
- Don Smith** - Faithful brother in Christ persecuted for teaching fellow inmates in an Ohio prison.

PREACHING SUNDAY - Earl Reed will preach at both worship periods this week.

KENYA REPORT - Contributing to the Kenya Fund this week were the Eastside church, Lexington, Okla.; the Morton Street church, Denison, Texas; and the Berea church, Rives, Tenn. Benard posted this note: “Our preacher boys will be coming back to school on 6th next month keep them in prayers.” This is the second of three 8-week courses that are taught each year at Kalamindi for preaching students.

Website - www.necocelkcity.com Face Book - www.facebook.com/nechurchofchristecok You Tube - www.youtube.com/channel/UCjd5rSEV1vXCNx52ouOrXoQ	
Those Who Serve Sunday Morning, Mar. 25, 2018 First Prayer - Patrick King Closing Prayer - Dylan Brewer Communion - Landry Brewer Offering - Jerry Brewer Sunday Afternoon, Mar. 25, 2018 First Prayer - Earl Reed Closing Prayer - Jerry Brewer	Records - Mar. 18 Bible Class.....n/a Morning Worship.....10 Afternoon Worship.....11 Contribution.....\$1,067.00
Weekly Meeting Times	
Sunday Morning Bible Classes.....9:30 Sunday Morning Worship.....10:30 Sunday Afternoon Worship.....5:00	



Sound Doctrine

“But speak thou the things that become sound doctrine” (Titus 2:1)

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“Forging Our Identity As Churches of Christ”

Jerry C. Brewer

The following comes from the website of Abilene Christian University (ACU):

Abilene Christian University was established in 1906 by members of Churches of Christ and has been closely affiliated with this body for nearly a century. The university is committed to biblical principles. Historically we believe these principles were reaffirmed through the Stone-Campbell Restoration Movement begun in early 19th-century America and expressed today through Churches of Christ. Defining ourselves as a ‘movement,’ we are constantly in the process of articulating the basic elements of our biblically-based faith for our times—all without the involvement of denominational hierarchy. As an institution of Christian higher education within the movement, we are called to examine how our theological perspectives shape our educational philosophy. We also recognize that the church-related colleges in the Restoration Movement (and ACU in particular in the 20th century) have played a major role in forging our identity as Churches of Christ (www.acu.edu/faith.html).

Colleges have played a major role in the gradual rise of a new denomination from among “mainstream churches of Christ.” This is admitted in the above excerpt. “... church-related colleges in the Restoration Movement (and ACU in particular in the 20th century) have played a major role in forging our identity as Churches of Christ.” The identity they have forged is foreign to New Testament Christianity.

In the last five or six decades, colleges have increased their influence over the church to such an extent that they are regarded as adjuncts of it. Seemingly innocent things, like “mission work” carried on by colleges, such as that done by Oklahoma Christian

University (OCU) has helped forge “our identity as Churches of Christ.” From the OCU website comes this:

Summer mission work is a widespread opportunity for OC students. From a mission trip to Australia with OC Missionary in Residence Kent Hartman to a summer with Associate Professor of Youth Ministry Dudley Chancey in Honduras, around 20 different groups participate in summer missions.

“Wonderful,” says one who has no idea of the difference between the church and colleges. “They’re doing mission work. Why would you oppose that”?

For a most Biblical reason. No human organization was ever charged by the Lord to, “Go ye into all the world and preach the gospel to every creature” (Mark 16:15). That is the Great Commission given to the apostles and, consequently, to the church. By what Scriptural authority can any college—a human organization—do the work of the church? There is no such authority.

Who oversees, and is responsible for, the “mission work” of Oklahoma Christian University? Elders oversee the church and its work, which includes foreign and domestic evangelism, called “mission work.” Elders have no oversight over any college, nor should they. Their work is spiritual as shepherds of the church. Neither should any college do the work of the church—what OCU has presumptuously taken upon itself. This is one of the ways that colleges are “forging our identity as Churches of Christ,” and is the impetus for “mainstream churches of Christ” to become another denomination.

An “identity” foreign to the New Testament was forged for churches of Christ in the 19th century that resulted in the emergence of the Christian Church from the body of Christ. That “identity” was first forged in the work of the church with the establishment of the Missionary Society in 1849. In his address at the “unity” meeting between churches of Christ and the Christian Church in Indianapolis, May 3, 1939, H. Leo Boles said,

It will be admitted by all that the Missionary Society was thus the first departure from the original grounds of the New Testament teaching as set forth by the pioneers when they united; those who made the departure were responsible for the division on this point. The “Christian Church” departed from the ground of unity and attempted to justify its course in the organization of the Missionary Society.

The unauthorized incursions into the “mission work” of the church by colleges today is parallel to what caused the rise of the Christian Church from 1849 onward. They are leading “mainstream churches of Christ” away from the New Testament pattern in the work of evangelism.

About 20 years ago, one “mainstream church” in northeastern Oklahoma fired its preacher when he opposed that church contributing money to an elder’s granddaughter, a student at Oklahoma Christian, for her “mission trip” under the auspices of the college. Those are the kinds of “elders” who oversee “mainstream churches of Christ.” They have no concept of the church and its work, and are willing to let colleges be their modern missionary societies. And they are the ones which will eventually follow in the steps of the Christian Church and become a full fledged denomination.

Thoughts On Social Drinking

Author Unknown

Most would-be defenders of social drinking of alcohol say in its defense, “Jesus turned water into wine at a marriage feast” (John 2:1-11). The late Billy Graham is also on record as defending the use of alcohol with such a reference to our Lord’s first recorded miracle. But the assumption that Jesus made alcoholic wine, and therefore, we can drink alcoholic beverages today is false. The Greek word, *oinos*, from which *wine* is translated in John two can mean the grape vine, the grape, grape juice, grape juice concentrate, grape juice mixed with other flavors or alcoholic wine and can only be defined by the context in which it appears. Jesus lived under the Old Testament which forbade drinking alcohol. If Jesus had made alcoholic wine, he sinned and could not be the perfect sacrifice. If Jesus sinned we are all hopelessly lost in sin having no hope whatsoever of going to heaven. Therefore, Jesus did not make alcoholic wine.

About as popular as the former *defense* of alcohol is the contention that “The Bible condemns *drunkenness*, not drinking alcohol.” This theory rises from a faulty distinction between drinking and drunkenness which the Bible does not make. Medically, drunkenness is only a matter of degrees; one drink alone kills brain cells and deposits alcohol in the blood stream; additional drinks only increase the concentration of alcohol in the blood. The word, *drunk*, even by English definition, is simply “having the faculties impaired by alcohol”; drunkenness (one drink drunk) is only a matter of degrees of drunkenness (Gal. 5:21).

Included in commands against alcohol in God’s former law is warning not to even look upon alcohol (Prov. 23:31). The Gospel commands *soberness* (*nepho*) which by Greek definition “signifies to be free from the influence of intoxicants” (1 Thess. 5:6, 8; 2 Tim. 4:5; 1 Pet. 1:13; 4:7; 5:8). These considerations deflate this prevalent argument in favor social drinking of alcohol.

“Be not over much wicked, neither be thou foolish: why shouldest thou die before thy time?” (Eccl. 7:17).

“Wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you” (1 Pet. 4:4). (***The Northside Anchor, Calhoun, Georgia, Mar. 25, 2018***)