

News and Notes

PLEASE PRAY FOR:

Kacee Wasonga - Veroon and Hulder's daughter in Kenya. Undergoing rabies treatment and doing well.
Hiram Njiru - This Kenya brother in Dubai asked for prayers for his spiritual strength.
Patrick King - Neurological problems. Awaiting MRI Test.
Lee Moses - On medication and in therapy.
David Brown - Spring, Texas preacher, blood clots in his leg.
Sandy Craig - Ongoing kidney problems. Kidney function is up to 37 percent, but should be 70.
Jo Ann McLerran - Back problems/COPD, but able to be in worship last week.
Glenda Marble - Faithful Christian at Lexington, Okla. Heart problems.
Debbie Post - Wife of Doug Post, Salisbury, Maryland preacher - Cancer.
Sissy Craig - For spiritual and emotional strength.
Charles and Linda Pogue - Congestive heart failure.
Nancy Verkist - Ellensburg, Washington. Suffers from Von Hippel Lindau disease.
Chuck Verkist - Ellensburg, Washington. Prostate Cancer.
Don Smith - Faithful brother in Christ persecuted for teaching fellow inmates in an Ohio prison.

"THANK YOU" FROM JO ANN - Jo Ann expresses her heartfelt gratitude for the generosity of the Northeast church in aiding her with the \$200 deposit she needed to move into a handicap-equipped apartment.

HEALTH ISSUES - Nancy Reed was released from Sayre Hospital on Monday, after being hospitalized on Thursday, suffering from pneumonia and low potassium. Brother Chuck Verkist had a Bone and CT Scan in Yakima, WA on Monday, Oct. 2 to determine if his prostate cancer has spread to his bones and lymph nodes. He will have results of those tests on Wednesday, Oct. 11.

KENYA REPORT - Contributing to the Kenya Fund this week were Glenda Marble, Lexington, Okla.; Holley Brewer, Noble, Okla.; the Eastside church of Christ, Lexington, Okla.; the Fish Hatchery Road church of Christ, Huntsville, Texas; and the Parkview church of Christ, Odessa, Texas. The gospel meeting at Lieta has concluded. Benard said he refused to baptize a man there who has been married 12 times. God's marriage law must be respected and one who will not leave an unscriptural marriage has not repented.

GOSPEL MEETING IN TEXAS - Jerry will preach in a meeting with the Fish Hatchery Road church in Huntsville, Texas Oct. 13-15. Patrick will preach at Northeast on Oct. 15.

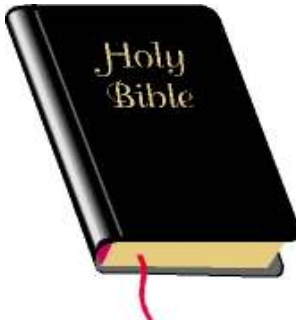
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Those Who Serve
Sunday Morning, Oct 8, 2017
 First Prayer - Jerry Brewer Closing Prayer - Earl Reed
 Communion - Jerry Brewer Offering - Earl Reed
Sunday Afternoon, Oct. 8, 2017
 First Prayer - Patrick King Closing Prayer - Dylan Brewer

Records - Oct. 1
Attendance
 Bible Class.....15
 Morning Worship.....17
 Afternoon Worship.....16
 Contribution.....\$425.00

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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“A Text Taken Out Of Context Becomes A Pretext”

Ron Cosby

The concept that the Scriptures were not written *to* us, but *for* us is helpful in making proper applications to the many Bible verses. Another helpful principle is students must keep the thoughts of the text within the context. Truly, “A text taken out of context becomes a pretext.” Misuse of the context occurs repeatedly in respect to miraculous events and promises. Some students make the terrible mistake of claiming a textual promise that has not been made to them.

One modern miracle worker who debated that miracles continue today was fond of his slogan which said, “What they did we can do.” He was mistakenly applying this thought to the miraculous healings of the first century, claiming he, like they, could perform the same miracles. This may have been impressive to some but when it was pointed out that the man making the claim could not replace missing body parts, he quieted down. No doubt the apostles could replace legs, feet, hands, fingers, and ears of those who were suffering. However, these marvels cannot be done today because such mighty works served their purpose and then ceased (1 Cor. 13). Everyday observation also shows that such marvels are no longer happening. No one today has seen a man without a leg suddenly grow a leg. If students will interpret such wonders within their first century settings, they will better understand and apply Holy Writ.

Jesus promised the Comforter. The promise was made only to the apostles. Within the context of the promise of the Comforter, students can see for themselves two necessary qualifications that the Lord Himself specified had to be met by the beneficiaries before they could rightfully claim for themselves Jesus’ promise. These two

qualifications demonstrate conclusively that the benefit was restricted to first century recipients. In John 15:26-27, Jesus states the first requirement that the recipient must fulfill. He said, "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall bear witness of me: and ye also bear witness, because ye have been with me from the beginning." No individual since the first century has been with Jesus from the beginning. Jesus gives a second requirement, saying that the Comforter was for those He had taught personally. "But the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you" (John 14:26). By the very nature of what Jesus said within these two verses, this particular contextual promise of the Comforter is restricted to personal first century acquaintances that actually walked and talked with the Christ.

The following illustration will further clarify the point. A gospel preacher was discussing the subject of miracles with a holiness preacher. The holiness preacher claimed, "Jesus promised to bring to our remembrance through the Comforter." The gospel preacher then ask him, "Where did Jesus make such a promise?" The holiness preacher stumbled and stuttered for a moment and then answered, "I don't remember." To which the gospel preacher responded, "John 14:26." Ironic, isn't it? The one claiming the promise couldn't remember, while the other could.

First Corinthians 2:9-16 is another text that speaks of the miraculous which men claim for themselves. In this context, Paul claims he has received divine revelation; and that, he has the supernatural capability to teach what has been revealed without error. In other words, revelation, inspiration, and confirmation. The apostles, including Paul, spoke the same thing and practiced the same doctrine because each of them had been immersed in the Holy Spirit. The Spirit did not inspire one of the gifted apostles to say that baptism in water was unto remission of sin and then have another deny it (Acts 2:38; 22:16; 1 Pet. 3:21). The Spirit did not inspire one of the gifted apostles to say that baptism in the Holy Spirit was temporary and then have another teach that more than one baptism was to continue (Mat. 28:19; Eph. 4:5). So-called Spirit inspired men today contradict other so-called inspired men daily. Actually, so-called Spirit inspired men today even contradict themselves. These contradictions occur because modern man is not miraculously endowed. It is not because God is confused. You will notice that not a single one of these so-called gifted men has produced writings equal to the Bible. That is telling!

Taking texts out of their context causes false beliefs and false practices, and it produces unbelief in the world (John 17:21).

"Just Preach Christ, Not Doctrine"

Jerry C. Brewer

Have you heard the old cry that preachers ought to "Just preach Christ, and not doctrine?" What people usually mean by that is, "Just tell of Christ's death, burial and resurrection, but don't say anything about baptism for the remission of sins, the church for which Jesus died, or the religious name men must wear." What does it mean to "preach Christ?" Like all religious questions, that one must be answered from God's word. When Philip left Jerusalem in Acts 8, the record says he "went down to the city of Samaria and preached Christ unto them" (Acts 8:5). This verse states the thesis of Philip's preaching, but does not give its details. Those are to be found in succeeding verses, so we must read further to see exactly *what* Philip preached when he "preached Christ."

Three things are mentioned in Acts 8:12 that are included in the term "preaching Christ." It says, "But when they believed Philip preaching the things concerning, 1) the kingdom of God and, 2) the name of Jesus Christ, they were, 3) baptized, both men and women." Philip preached the importance of the church in salvation, for the church is the kingdom which was included in "preaching Christ." Jesus defined the church as the kingdom when he used those two terms interchangeably in Matthew 16:18-19. It is the *church* which Christ saves (Eph. 5:23), so the preaching of Christ involves preaching the importance of the church for which He died.

When Philip preached Christ, he preached the importance of Christ's name. The religious world often appeals to Shakespeare when it comes to wearing religious names. They quote the bard's statement that, "A rose by any other name would smell as sweet." That may be great literature, but Shakespeare isn't the authority in religion. There is only one name in which men can be saved and that is Christ's name (Acts 4:12). The human names which men wear in religion today have no basis in Scripture. Christ's followers are authorized to wear only the God-given name "Christian" (Acts 11:26; 26:28; and 1 Peter 4:16).

In preaching Christ, Philip also preached the necessity of baptism. When he preached to the Samaritans, the Scripture says, "they were baptized, both men and women." How did they know that they needed to be baptized? Because Philip "preached Christ unto them." They would not—and could not—have known that if Philip hadn't preached it to them. Philip preached the same gospel Peter preached on Pentecost, telling his hearers to "repent and be baptized for the remission of sins" (Acts 2:38).

Anyone can see from Acts chapter 8 that it's impossible to preach Christ and not preach what Christ taught about the importance of the church, the name we are to wear in religion, and the necessity of baptism in order to have our sins forgiven. Those who ignore these things and "just preach Christ" are not preaching Christ at all. They are false teachers.