

News and Notes

PLEASE PRAY FOR:

- Dennis Dillon** - Preacher, Parkview church, Odessa, Texas - Esophageal Cancer.
- Nancy Reed** - Various health issues.
- Patrick King** - Hemiplegic Migraine.
- Sandy Craig** - Ongoing kidney problems.
- Jo Ann McLerran** - Back problems/COPD. Doing better after receiving injections for back pain.
- Glenda Marble** - Faithful Christian at 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.

APPEAL FOR BROTHER DILLON - Dennis Dillon, preacher for the Parkview church in Odessa, Texas, suffers from esophageal cancer, and is on radiation. His Medicare will not nearly cover the high cost of his medical bills. Brother Dillon is a faithful preacher, a dear friend, and worthy of our aid. Please send what financial aid you can to, Dennis Dillon, 1706 Rosewood Ave Odessa TX 79761.

KENYA REPORT - Contributing to the Kenya fund this week was Glenda Marble, Lexington, Okla. Benard issued a warning this week on Face Book concerning a man named George Collimore who is asking for money from brethren in the U.S. Collimore’s real name is George Ochieng Omollo and was one of my students at Kalamindi School of Preaching in 2012. Following graduation, he and Kennedy Odongo cast their lot with an anti faction for money. George took 20,000 Kenya Shillings (Ksh) from Benard for gospel meeting expense, but never conducted the meeting and never returned the money. On Nov. 25, George Collimore posted a plea for money on his FB page, saying there was a “famine” in Nyanza Province because of election violence. That is absolutely false. Nyanza is where Benard lives and he says all things in Nyanza are well. Do not be deceived by Collimore. He is a false teacher after money.

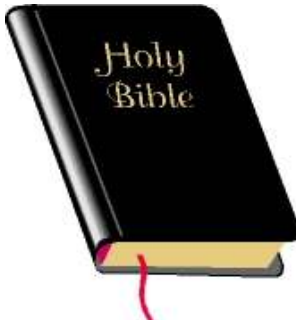
Our building is located at East Avenue C and North Locust in Elk City, Oklahoma, one block east of Van Buren on Avenue C. You are invited to visit with us at any of our meeting times.

Weekly Meeting Times

Sunday Morning Bible Classes.....	9:30
Sunday Morning Worship.....	10:30
Sunday Afternoon Worship.....	5:00

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You Tube - www.youtube.com/channel/UCjd5rSEV1vXCNx52ouOrXoQ
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Sound Doctrine

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

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Do We Have The Right To Be Wrong In Religion?

Jerry C. Brewer

Most people have no idea that the religion of Jesus Christ is one of absolute Truth and, therefore, believe that they have a perfect right to be wrong in religious matters. They consider it of no consequence if the Bible proves they are members of a religious organization not found in the Bible, or if they follow the wrong plan of salvation or worship in the wrong way. Believing they have the right to be wrong in religion and still please God, they are satisfied with their error and don't bother to consult the Bible for the right way. Does anyone *really* have the right to be wrong in religion?

The answer to that question, “Yes and No.” The U. S. Constitution guarantees us the freedom of religion. No one—not even the government—has the right to force us believe something we do not want to believe. Neither does God force His truth on anyone. Jesus invites all to come to Him of their own free will. He says, “Come unto me, all ye that labor and are heavy laden and I will give you rest” (Matt. 11:28-29). Neither do Christians force anyone to accept Christ’s truth. We only preach and persuade as Jesus commanded when He said, “Go ye into all the world and preach the gospel. He that believeth and is baptized shall be saved, but he that believeth not shall be damned” (Mark 16:16). So, “yes,” in *one* sense, we *do* have the right to be wrong in religion.

But the real question is this: “Do we have the right to be wrong about religion and still be eternally saved.” That is the central issue and the Bible answer to that question is, “No.” We understand this principle from the physical realm in which we live. I have the right to drink whatever I want, but if I drink rat poison, honestly believing

it is beneficial, I will die anyway. This is also true in the spiritual realm. Christians do not, and cannot, jail people for not accepting the gospel, but *all must* do God's will if we are to be saved eternally. Adam and Eve didn't have the right to be wrong about eating the forbidden fruit and still have fellowship with God (Gen. 2:17). Nadab and Abihu didn't have the right to offer fire which God had not commanded and still please Him (Lev. 10:1-2), and the people of Noah's day did not have the right to become exceedingly wicked and still live (Gen. 6-9).

So it is with mankind today. We interpret our *civil* right to be wrong in religion to mean that we can do whatever we want and still be acceptable to God. That interpretation is eternally fatal. God demands a *right* way for us to do His will and all of the sincerity in the world will not save one who disregards the right way, believing he has a right to be wrong in religion and still please God.

There are two more questions we need to ask in religion: 1) Is there nothing in religion about which a man must be right?" and 2) "Do we have to be right in points of doctrine?" We do not have the right to be wrong about faith in God (Heb. 11:6) or faith in Christ as God's Son (John 8:24). Neither does man have the right to be wrong about believing the gospel (Mark 16:15-16). We do not have the right to be wrong about repentance (Acts 2:38; Luke 13:3), or baptism for the remission of sins (Mark 16:16; Acts 2:38).

To be saved, one must learn that error isn't as good as God's Truth. Jesus said, "And ye shall know the truth and the truth shall make you free" (John 8:32). Error damns men's souls, according to Second Thessalonians 2:8-12. The answer, then, is, "No. Man does not have the right to be wrong in religion and still be saved in heaven." Study your Bible, learn, understand, and obey the truth.

After Death, What Then?

Jerry C. Brewer

Jesus pulled aside the curtain of eternity and allowed us a glimpse into the next world in the account of the Rich man and Lazarus in Luke 16:19-31. In so doing, He anticipated—and refuted—many false ideas man has about life after death.

Solomon said, "There is no new thing under the sun" (Eccl. 1:9). Every perversion of God's word was anticipated by God in the Scriptures, and that is made clear in Jesus' account of the rich man and Lazarus. There are multitudes of people in our society who believe that death will make everything right with God. That, somehow, God will give everyone a second chance when they die. But the rich

man was offered no comforting promise of a second chance. In fact, when he tried to get relief from his torment, he was refused.

He cried to Abraham to, "have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame" (Luke 16:24). But Abraham's answer offered no second chance for the rich man. In fact, it offered not even a faint glimmer of hope for him. Abraham simply confirmed the man's hopeless state, saying, "Son, remember that thou in thy lifetime receivedst thy good things and likewise Lazarus evil things; but now he is comforted and thou art tormented" (Luke 16:25). Then Abraham told the rich man that none could cross the great gulf that was fixed between paradise and torment (Luke 16:26). No, there will be no second chance after one dies. Judgment will be as death finds us. "It is appointed to man once to die, but after this the judgment" (Heb. 9:27) and the judgment will be according to the deeds done in this body, not in a second chance (2 Cor. 5:10).

Many people believe that death erases our identities. That is also refuted in Jesus' account in Luke 16. The rich man was still the same person. He had not lost his identity. "And the rich man lifted up his eyes and saw Lazarus in Abraham's bosom." Lazarus was the same person he had been before he died and the rich man recognized him. He also recognized Abraham and talked with him. Neither Lazarus, Abraham, nor the rich man had lost his identity in death. Had that been so, the rich man would not have recognized either Lazarus or Abraham. Of his child whose body was yet unburied, the grief stricken David said, "Can I bring him back again? I shall go to him, but he will not return to me" (2 Sam. 12:23). David knew that when he should "go to" the child he would be conscious of being in his child's presence. I will still be me and you will still be you after death. Like the rich man, Lazarus and Abraham, none of us will his identity when he dies.

The lives we live today are probationary. This life is our only opportunity to prepare for eternity. There will be no second chances and no opportunities to escape from torment. Jesus Christ died to save us from our sins. In His Son's death, God extended His grace and mercy and now invites all to partake of it. But He forces no one to be saved. The Bible is clear in telling us to believe in God and Christ His Son (Heb. 11:6; John 8:24), to repent of our sins (Luke 13:3; Acts 2:38), confess our faith in Christ (Acts 8:37) and be baptized into Christ for the remission of sins (Mark 16:16 and Acts 2:38). God has extended His grace so no one should to have eternal regret. Learn well the lessons of the rich man and Lazarus.