



upon the precious book divine

# Reflections

July-August 2005

Volume 1, Number 5

## “WHAT’S IN A NAME?”

- by Rick Popejoy

### Ephesians 3:10

To the intent that now unto the principalities and powers in heavenly *places* might be known by the church the manifold wisdom of God.

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### Romans 16:16

Salute one another with an holy kiss. The churches of Christ salute you.

October 2, 1981 is a date forever etched in my mind. Upon this day, almost twenty-four years ago, a young lady gave up her family name and freely took upon herself the name Popejoy, no longer to be called Mona Kay Sipe “till death due us part.” As my bride she wears my name. I remember the words of the preacher, Hoyt Thatcher, to the crowd of witnesses, “I present to you, Mr. and Mrs. Rick Popejoy” and from that day forward we would be known as the Rick Popejoy Family. Suppose my beautiful bride to be, some twenty-four years ago, had whispered in my ear, before the ceremony that she wanted to take the name of the best man, Todd Collins. Now, it is because of the wonderful influence of the Collins family (as well as others in the Tuttle community) that I am a member of the Lord’s church today. No doubt it is a good name (Pro. 22:1) but it is not my name! Mona was not becoming his bride but mine. It would be an insult to me and to our relationship for my bride to wear her own name, the name of another, or for her to wear a hyphenated name such as Mona Kay Collins-Popejoy.



“The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their house” (1 Cor. 16:19)

Now, you might be asking, “What’s in a name?” many things indeed for I speak concerning Christ and the church (Eph. 5:32). As the bride of Christ,<sup>1</sup> the church bears His name. Individually we bear the name *Christian* while collectively we bear the name *churches of Christ*. Each of these designations clearly distinguishes the relationship we bear to Jesus Christ (cf. Eph. 5:23-33). For example, Even though the Father is the great architect of the church (Eph. 3:9-11) and the Holy Spirit is the wonderful organizer thereof (2 Pet. 1:21) never do we find the expression, within Scripture, *church of the Father* or *church of the Holy Spirit*. You will find the generic *church of God* found on many occasions in the same sense that you find the word *God*. Used in this sense, the term *God* refers to deity without distinguishing a person. Jesus Christ on the other hand was the executor of the will of the Father. Jesus Christ was the one who came in the flesh and suffered the limitations and temptations of the flesh (Jho. 1:14; Mat. 4:1-11; Heb. 4:12-13; 1 Jho. 2:15-17), died on the cross for the redemption of man (1 Tim. 1:15), built the church (Mat. 16:16) and gave Himself for it (Acts 20:28).

Now there are those who want to take that blood-bought institution and make it into a sect or a denomination, thus dividing the body and hyphenating the name of the bride of Christ. It is a travesty for us to call ourselves by the name of mere men, even if those men are good men (cf. 1 Cor. 1:10-13). There are even those who after many years of wearing the name of *Christ* who are seeking to be loosed from that name. If you loose yourself from that name you must also loose yourself from the relationship that goes with it. What is wrong with the name *Christ* (Acts 4:12)? What is wrong with *the churches of Christ* (Rom. 16:16)? What is wrong with the name *Christian* (1 Pet. 4:16)?

~R

<sup>1</sup> This article is only dealing with the spiritual inscription of “the bride of Christ” and no other.

### WHAT IS THE CHURCH?

- by Nathan Brewer

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In First Timothy 1:15, Paul explains why Jesus left Heaven and came to the earth, "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." But how did He accomplish His mission?

Jesus' death satisfied divine justice, so the quick answer is that the blood of Christ saves us. But His blood was also the currency that purchased His church. When sinners contact His blood, the Lord simultaneously saves them and adds them to the church, the body of the saved.

**The Promise:** In Matthew 16:16, Peter confesses to Jesus: "Thou art the Christ, the Son of the living God." Two verses later, Jesus explains that upon the foundation of those facts - His being both the Christ and the Son of God - He will build His church, and even His death won't prevent it.

This declaration must have surprised His disciples, for they hoped that their leader would re-establish the political kingdom of David and reign from his throne in Jerusalem (see Luke 24:18-21; Acts 1:6). But their miracle-working teacher announces that He is preparing something else.

The word "church" is translated from a Greek word that essentially means "the called out." Those in the church have been called out from society at large, into this body for a particular purpose. The significance of this institution escaped His disciples at the time, but it all became clear when Heaven's plan for saving man was finally revealed.

**The Establishment:** In Acts chapter one, Jesus ascends back to heaven, and in chapter two the apostles preach the Gospel for the first time. After telling an audience of Jews that they had cruci-

fied the Messiah, Peter explains that God raised Jesus from the dead, and that God has made Jesus both Lord and Christ (vv. 22-36).

When believers ask what they need to do, Peter tells them to repent and be baptized to be forgiven of their sins (Acts 2:38). Verse forty-one says that those who accepted the apostles' message were baptized that day and *added*, but to what were they added? Verse forty-seven says that the Lord added to the church.

**God's Plan:** Were the death of Jesus and the establishment of the church last minute substitutions in God's plan, or were they part of the plan all along? Paul's letter to the church at Ephesus explains that it was the latter, and that salvation is tied to both events.

Ephesians chapter one declares that Jesus has all authority and is head over the church, which is His body (vv. 21-22). In chapter three, Paul sets forth his own mission: explaining to non-Jews God's plan of saving man through Christ, which was in God's mind from eternity (vv. 7-11). In Ephesians chapter five, Paul writes that Jesus is the savior of the body (v. 23). If Jesus saves the body, and if the body is the church, then Jesus saves the church.

Paul reinforces this conclusion in chapter five, verses twenty-five and twenty-six. He tells husbands to love their wives just as Christ loved the church—enough to give "himself for it; That he might sanctify and cleanse it with the washing of water by the word." The cleansing of the church is the washing away of sins by the blood of Christ when believers contact His blood and He adds them to His body. The sanctification, or separation, that Paul mentions

*(Continued on page 5)*

# THE CHURCH: ALIVE & WELL

- by Ben Bailey

We live in a time when many are bemoaning the liberal and lethargic state of the church. Yet, how encouraging it is to know there are still many congregations of the Lord's church that are alive and well! Please understand that the purpose of this article is not to name every church that is or is not faithful. The purpose of this article is to identify three characteristics that every congregation must possess if it is going to thrive and grow.

**Sound in Doctrine.** If the church is going to glorify God, it must first be sound in doctrine. Plainly stated, being sound in doctrine means we must preach the truth in love (Eph. 4:15). A healthy congregation is one that is not afraid to, "Preach the word!" (2 Tim. 4:2). Jesus plainly taught us that nothing could cause a congregation to become sick and die quicker than false doctrine. To the church in Pergamos Jesus said, "You also have those who hold the doctrine of the Nicolaitans, which thing I hate. Repent, or else I will come to you quickly and will fight against them with the sword of My mouth" (Rev. 2:15-16). Sadly, there seems to be an arrogant spirit among some congregations of the Lord's church today. Some think that they can teach about 95% of everything the Bible says, while avoiding the difficult issues. This is reminiscent of the church in Corinth. The Corinthian church had a man living in adultery, and they thought they could overlook that sin. Paul warned the congregation to remove the adulterer or the whole congregation would be infected with sin (1 Cor. 5:6-8). Just as in the first century, we must preach the whole counsel of God to be alive and well (Acts 20:28). For example, although it is not popular among some of our brethren, we must preach fornication is the only scriptural reason for divorce (Mat. 19:9). In a

time of ecumenicalism and "community churches", God's people must boldly and lovingly preach the oneness of the church. Out of concern and love for the lost, we must preach denominationalism is a sin that will cause people to be lost (1 Cor. 1:10-13). This principle of teaching sound doctrine is so paramount that if a person or congregation does not continue in the truth, they do not even have God as their Father (2 Jho. 9-10). May every congregation of the Lord's church strive to be sound in doctrine!

**Solid in Leadership.** One of the greatest things the Lord's people can do to have a healthy and growing congregation is to appoint godly elders (Tit. 1:5ff). Congregations must strive diligently to put men in the office of an elder who meet the qualifications of 1 Timothy 3 and Titus 1. When we put men in who do not meet the qualifications, we are doing great harm to the Lord's church. For example, a congregation put in two men who were not really qualified to serve as elders. However, they thought to have these men wear the title of elder would be better than having none at all. These two men had not served long until it came time to make a rather tough and highly opinionated decision. The disagreement between these two men became so sharp that it came to the point of yelling and almost came to blows. How do you think hearing about this fight between these pseudo-elders affected the congregation? They finally came to their senses and realized it would have been better not to have elders than to have ones who were not qualified. My point exactly! The Lord's church needs men who are concerned about souls (Luke 19:10). Congregations that have elders who truly care for the spiritual welfare of the flock are richly blessed (Acts 20:28-31). How thankful we should be for every

elder who serves faithfully. Truly, they are worthy of double honor (1 Tim. 5:17). May every congregation of the Lord's church strive to be solid in leadership!

**Serious about Evangelism.** If a church is going to be alive and well it must be executing the divine goal of the church—saving lost souls (Eph. 3:20-21). A congregation can be doctrinally sound with qualified leaders and still be dead if they lose their first love for evangelism (Eph. 2:4). Sometimes I think we lose sight of what the goal of the church is. Someone has aptly stated, "**It is the whole duty of the whole church to take the whole gospel to the whole world!**" The Book of Acts gives us a clear picture of the work of the church. Why were 5,000 added to the body of Christ in Acts 5 and multitudes more added throughout the Book of Acts? The reason is simple. "Those who were scattered went everywhere preaching the word" (Acts 8:4). Each congregation of the Lord's church must ask itself, "Are we really serious about evangelism?" The first century model of evangelism stands the test of time for today. "And daily in the temple and from house to house they did not cease teaching and preaching Jesus as the Christ" (Acts 5:42). May every congregation of the Lord's church strive to be serious about evangelism!

Dear friend, I believe the church of the Lord has a bright and exciting future. But, the future of the church starts with us. May each of us look to our own congregation and ask, "Are we sound in doctrine? Do we have solid leadership? Are we really serious about saving lost souls?" When we strive to apply these three characteristics to our congregations, I know the church can and will be alive and well. May God give us the courage to help our congregation be faithful to God!

# WHEN WAS THE CHURCH ESTABLISHED?

- by Jerry Brewer

As the great pyramids of Egypt had their origin in the mind of a designer, so the church of Christ began in the purpose of its Designer—Almighty God. It is a divine entity which God purposed, promised, prophesied, prepared and perfected in Christ, through the Holy Spirit. The church is related to today’s world as the ark was related to the world of Noah’s day. As the ark was the only locus of salvation from the flood, so the church is the only place where man may escape the guilt and eternal consequences of sin. To be in Christ today, redeemed by His blood (Eph. 1:7), is to be in the church which is His fulness (Eph. 1:22-23). If one is in Christ, he is in the church, and if one is in the church he is in Christ.

The church is neither a stop-gap measure, an after-thought in God’s mind, nor the product of a 19th century religious movement on the American Frontier. That the church as we know it today came from what apostates call “The Stone-Campbell Movement” is absolutely false and is a denominational concept embraced by those who have drunk too long and too deeply at denominational cisterns. The church of the New Testament was built by Jesus Christ and exists in our country today because of the “seed of the kingdom” planted in honest hearts (Luke 8:11). The gospel of Christ is God’s power to save (Rom. 1:16-17) and whenever and wherever that gospel is preached without addition, subtraction or substitution, and believed and obeyed it produces the church as it did on Pentecost (Acts 2:37-41, 47).

Its divine origin includes not only its purpose in God’s mind, but the time of its establishment. When the church began on earth is important, since that is one of the identifying marks of the church of Christ in the Scriptures. It began on the first Pentecost following Christ’s resurrection and any religious organization that had its genesis before or after that time is not the church purposed by God and built by His Son, Jesus Christ. When Jesus said, “Upon this rock, I will build my church...And I will give unto thee the keys of the kingdom of heaven” (Matt. 16:18-19) He used the

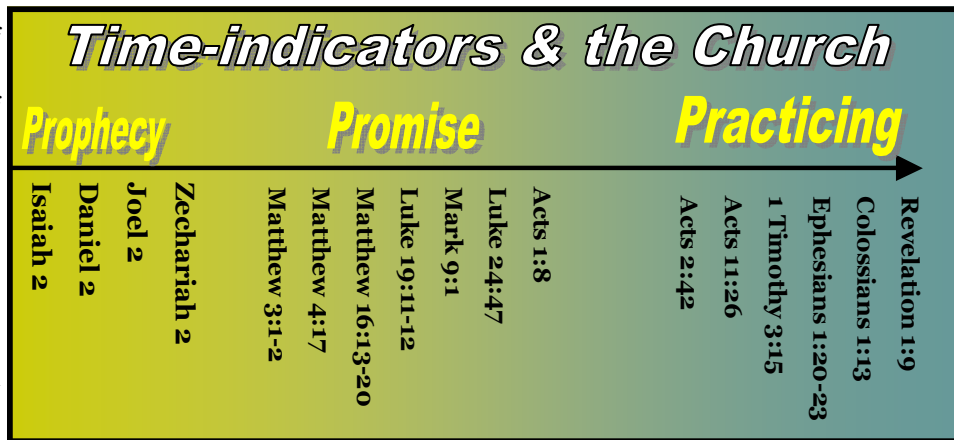
belly of brass, legs of iron and the feet a mixture of iron and clay. In the dream, the image was broken into pieces by a small stone cut out of a mountain “without hands”. The phrase, “without hands,” indicated that this was not a thing of human, but divine, origin. The small stone represented the kingdom of heaven—the church—which “became a great mountain and filled the whole earth” (Dan. 2:34-35).

God revealed the dream’s meaning to the king through Daniel who said the various parts of the image were four kingdoms of men. The head of gold represented the Babylonian kingdom over which Nebuchadnezzar reigned. The breast and arms of silver represented the Medo-Persian empire. The thighs and belly of brass were the empire of Alexander the Great, and the legs of iron and the feet of iron and clay were the

Roman empire. The dream, Daniel said, foretold the establishment of the church, or the everlasting kingdom of heaven in the days of the kings represented by the feet of iron and clay. “And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms and it shall stand forever” (Dan. 2:44).

“In the days of these kings”—the Roman Empire—specified when the kingdom of God would be established. That time, during “the days of these

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terms “kingdom” and “church” to refer to the same institution. The church which He built is the kingdom over which He reigns today. That church—or kingdom—was the subject of Old Testament prophecy which foretold both the time and place of its establishment.

As the church existed in God’s eternal purpose (Eph. 1:9; 3:8-11) so it also existed in Old Testament prophecy when men of God, moved by the Holy Spirit, foretold the coming kingdom. One of those was Daniel, a Judean captive taken to Babylon by Nebuchadnezzar. In a dream which he could not recall, the king saw a great image with a head of gold, breast and arms of silver, thighs and

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kings”, was further narrowed in a later vision Daniel had.

I saw in the night visions, and behold one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed (Dan. 7:13-14).

Daniel predicted that the Son of man (Jesus Christ), would come to the Ancient of Days (God) with the clouds of heaven. When this occurred, He would be given dominion, and glory and a kingdom. Those events surrounding the establishment of the church, and predicted by Daniel some five centuries before, were precisely fulfilled in the New Testament in approximately 33 A. D. (cf. Acts 1:9-11).

Christ was given dominion after He ascended to the Father and the church was established when the events described in the above passage took place. The kingdom was established on the day of Pentecost following Christ’s death, burial, resurrection and ascension. On that day, Peter recounted those events, crowning his sermon with the proclamation that Christ is now the ascended and crowned King.

“This Jesus hath God raised up, whereof we are all witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear...Therefore let all the house of Israel

know assuredly, that God hath made that same Jesus, whom ye crucified, both Lord and Christ” (Acts 2:32, 33, 36).

The church was established when Rome ruled the world. That was the last great kingdom represented by feet of clay mixed with iron of the image of Nebuchadnezzar’s dream and the establishment of the everlasting kingdom of God took place “in the days of those kings.”

What Daniel called “the days of these kings,” Isaiah called “the last days” in his highly figurative prophecy and also

*Daniel’s “in the days of these kings” is the same time-table as Isaiah’s “in the last days.”*

foretold the place where the church, would be established.

And it shall come to pass in the last days that the mountain of the

Lord’s house shall be established in the top of the mountains, and it shall be exalted above the hills; and all nations shall flow unto it” (Isa. 2:2).

“The mountain of the Lord’s house” in Isaiah’s prophecy is the church. This is made clear by Paul’s statement to Timothy: “that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God” (1 Tim. 3:15). Isaiah also prophesied of the universal nature of the church in saying, “all nations shall flow unto it” and that, “out of Zion shall go forth the law and the word of the Lord from Jerusalem.” The church of Christ was established in Jerusalem on the day of Pentecost following Christ’s resurrection as prophesied by Isaiah and Daniel. It is an eternal entity, originating in the mind of God and established when God sent forth His Son in “the fulness of time” (Gal. 4:4) while Rome ruled the world.

“Churches” originating this side of Acts two are not the church of Old Testament prophecy or New Testament estab-

lishment. Some of those and their dates of origin are, The Roman Catholic Church (606 A.D. as a result of apostasy) The Lutheran and Presbyterian Churches (1500s) Baptist Churches (1600s) The Methodist Church (1700s) The Mormon Church (1800s) Pentecostal Holiness, including The Assembly of God and The Nazarene Church (1800s-1900s) and the modern, so called, “Community Churches.” ~R

(Continued from page 2)

occurs at the same time. Believers leave behind the world of sin and enter a life of holiness and service to God when they enter the church—the “called out” body.

**The Application:** “But we’re not saved by the church - we’re saved by Christ,” someone may reply. Correct. The church doesn’t save us; the church is the saved.

Let’s go back to the beginning. When the good news of salvation is first preached in Acts chapter two, those who accept the message obey Peter’s instructions to repent and be baptized for forgiveness (vv. 38, 41). But verse forty-seven states that as they’re being saved, the Lord adds them to the church. Salvation and entrance into the church of Christ occur simultaneously - at the point of baptism, when we contact the saving blood of Christ (cf. Rom. 6:3-5).

When sinners submit to Christ and contact His blood in Gospel obedience, the Lord saves them and adds them to His body, the church. This was God’s plan from eternity - for His Son to atone for man’s sin by dying on the cross, then to call man out of sin to live faithfully in the sanctified body that His death purchased (cf. Acts 20:28). It’s in the church that we have salvation and fellowship with Christ, and it’s in the church that we prepare to live with Him forever in Heaven. ~R

# THE “COMMUNITY CHURCH” MOVEMENT

- by Roelf Ruffner

About ten years ago a pattern began to emerge among brethren across the land. Some have called it the Community Church Movement. Dissatisfied with what they perceive to be the status quo in a congregation (often fairly liberal ones) these rebels divide the body of Christ. Unjustified, unscriptural division is vigorously condemned in the Bible. “Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment” (1 Cor. 1:10).

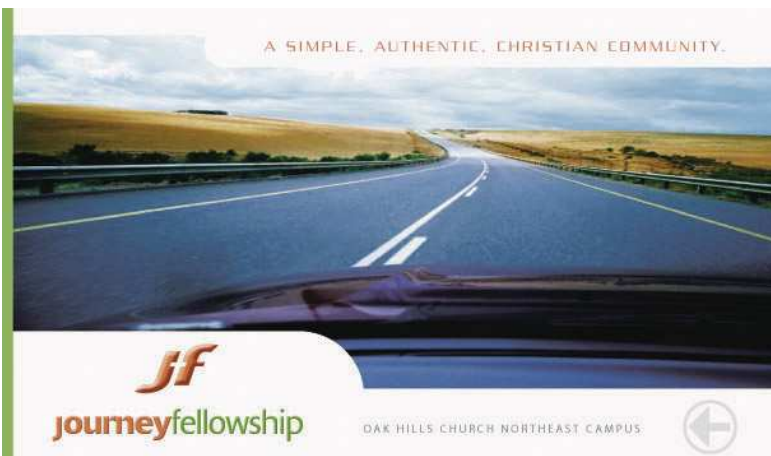
Brother Alan E. Highers in the October 2000 issue of *The Spiritual Sword* gave ten characteristics of this movement as they have developed among churches of Christ:

1. Contemporary music and what might be called “upbeat worship.”
2. Eliminating or diminishing the name “church of Christ.”
3. Casual emphasis in worship, both in style and dress.
4. Different kind of leadership model than “authoritative” elders.
5. Praise teams and entertainment oriented in worship.
6. A greater emphasis on “self,” including one’s own feelings and emotions.
7. De-emphasis on doctrine and the restoration plea.
8. Less contact and fellowship with mainline churches of Christ.
9. Divisions of existing congregations in order to implement the “community” model.
10. A market-driven program, i.e., striving to provide what people want or what they are seeking.

Within a heartbeat of separating themselves these rebels begin to change things. They begin by **changing the name**. They run from the scriptural appellation “church of Christ” (Rom. 16:16) as if it carries some shameful baggage. I have heard many variations: Family of

drama groups, skits, praise teams, and applause (If I can applaud in worship as a sign of approval, I can also boo in disapproval.). There is no scriptural authority for the entertainment style of worship. So it is essentially lawless in nature. “And whatever you do in word or

deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him” (Col. 3:17). They follow a long line of rebellious worshippers found in the Bible: Cain, Nadab, Abihu, Jereboam and Ahaz.



God, Christ Community Church, Christ’s Church, and Fellowship of Christ, etc. Most of the names they choose cannot be found in the New Testament. Ostensibly they claim they are trying to attract people who might be turned off by the name “church of Christ”. Even once faithful congregations are now amputating the name of Christ from their signs. They are seeking to disassociate themselves from their brethren and New Testament Christianity. “For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth: to the Jew first, and also to the Greek” (Rom. 1:16).

Accompanying this change in name is **a change in worship**. This may not immediately include the use of mechanical instruments of music in worship (a sin because it is unauthorized - Eph. 5:19; Col. 3:16,17) but ultimately leads in that direction. They choose a style of worship that is entertainment oriented:

Also in the community church movement there is a less obvious change, but one much deeper - **a change in doctrine**. They have forsaken the Bible for a belief system typified by religious liberalism, relativism and is essentially ecumenical in outlook. In short, they try to please everybody.

The necessity of baptism for remission of sins (Acts 2:38) is thrown out together with “of Christ.” They have joined the denominational world in being ashamed of baptism because it conflicts with faith-only or grace-only theology. These rebels see baptism as a ritual one does AFTER they are saved. The Bible teaches the exact opposite. The statement of Jesus rings out, “He that believeth and is baptized shall be saved; but he that believeth not shall be condemned” (Mark 16:16). The affirmation of the aged apostle Peter and the Holy

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# F *"We therefore ought to receive such, that we might be fellowhelpers to the truth" - 3 Jho. 8* S E L L O W H E L P E R S

**In Memory:**

*In memory of Marlin Murray*

Wesley & Lorella Wilson (Newcastle, OK) \$30.00

*In memory of Wanda Pratt*

Tuffy Harmon (Lindsay, OK) \$2000.00

Wesley & Lorella Wilson (Lindsay, OK) \$40.00

Anonymous (Lindsay, OK) \$50.00

**Churches:**

Church of Christ (Elmore City, OK) \$100.00

Church of Christ (Willow, OK) \$100.00

Church of Christ (Elmore City, OK) \$100.00

**Individuals:**

Leon & Rosemary Osborn (Tuttle, OK) \$500.00

Howard & Lillie Jackson (Marlow, OK) \$35.00

Jessie A. Bray (Muskogee, OK) \$25.00

Reatha Y. Parker (Muskogee, OK) \$10.00

Alice P. McCormick (Muskogee, OK) \$25.00

Opal P. White (Lawton, OK) \$25.00

Howard & Lillie Jackson (Marlow, OK) \$25.00

L.D. & Margaret Howell (Lawton, OK) \$25.00

Connie D. Townsend (Muskogee, OK) \$50.00

Anonymous (Gordonville, TX) \$600.00

Anonymous (Lindsay, OK) \$100.00

Catherine Moore (Marlow, OK) \$10.00

Robert Moore (Marlow, OK) \$5.00

Tommy M. Anthony (Duncan, OK) \$40.00

Harmon & Brenda Parks (Duncan, OK) \$100.00

Wesley & Lorella Wilson (Newcastle, OK) \$50.00

Rose M. McCart (Muskogee, OK) \$30.00

M/M Harold Vinson (Lawton, OK) \$50.00

Vera & David Jennings (Muskogee, OK) \$100.00

M/M Wayne Loafman (Lindsay, OK) \$100.00

Darrell K. Moody (Chickasha, OK) \$25.00

G.K. & Betty Robertson (Duncan, OK) \$50.00

Howard Jackson (Marlow, OK) \$50.00

R.G. McFarland (Duncan, OK) \$20.00

Annis & Eddie Jones (Ft. Gibson, OK) \$25.00

David Ray (Yukon, OK) \$50.00

Norma Wahkahquah (Lawton, OK) \$25.00

Anonymous (Dimmit, TX) \$100.00

Lynda G. Russell (Lindsay, OK) \$50.00

Howard & Lillie Jackson (Marlow, OK) \$50.00

Velma Rainey (Wellington, TX) \$10.00

Anonymous (Wellington, TX) \$200.00

Anonymous (Sterling, OK) \$100.00

Anonymous (Lindsay, OK) \$413.00

Robert B. Moore (Marlow, OK) \$10.00

Catherine Moore (Marlow, OK) \$20.00

Wesley & Lorella Wilson (Newcastle, OK) \$50.00

Anonymous (Wellington, TX) \$100.00

Kenneth & Odessa Copeland (Chickasha, OK) \$300.00

Leon & Rosemary Osborn (Tuttle, OK) \$500.00

Anonymous (Gracemont, OK) \$75.00

Anonymous (Sweetwater, OK) \$1000.00

Daureen Mitchell (Poteau, OK) \$30.00

James & Charlotte Taylor (Monte Vista, CO) \$600.00

Lynda Russell (Lindsay, OK) \$50.00

M/M K.T. Adams (Healdton, OK) \$20.00

L.D. & Sharon Ryan (Wilson, OK) \$50.00

Larry & Rhonda Brown (Maysville, OK) \$20.00

M/M Wayne Loafman (Lindsay, OK) \$50.00

Wilma Pendleton (Healdton, OK) \$5.00

James Myers (Ada, OK) \$15.00

## *"Be Thou An Example..."*

**August 28-31, 2005**

**Sunday:**

**9:00 AM "in Word" - Josh Haley (Midwest City)**

**10:00 AM "in Conversation" - David Ray (Yukon)**

**6:00 PM "in Charity/Love" - Scott Elliott (Piedmont)**

**Monday - Wednesday @ 7:00 PM**

**Monday "in Spirit" - Ben Williams (Midwest City)**

**Tuesday "in Faith" - Roy Hardesty (Sayre)**

**Wednesday "in Purity" - Brant Stubblefield (Lindsay)**

### *Yukon Church of Christ*

702 South Ranchwood Road, Yukon, Oklahoma - 405.354.0238

*"Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity" - 1 Timothy 4:12*

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Spirit boldly says, "The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus" (1 Pet. 3:21).

The rebels who have embraced the community church movement are no longer in fellowship with the body of Christ. Like the false prophets of the early church of Christ they have "gone out into the world" (1 Jho. 4:1). ~R

**Editor's note:**

It is always a sad day when brethren ignore plain Bible teaching and depart from the faith. Paul would speak of such individuals "often, and now tell you even weeping, that they are enemies of the cross of Christ" (Phi. 3:18).



*May our neighborhood increase!*

## NEIGHBORHOOD NEWS

Below is a list of several events over the next couple of months that might interest and excite your spiritual taste buds. Brother R.L. Whiteside commenting upon Ephesians 4:16, correctly writes, *“The church is built up by the proper development of each member... There can be no growth in grace without exercise.”* Come join us at the following events:



### **Radio Stations:**

*The Words of Life*

**Sunday @ 7:30 am**

KOOL 105.5 FM,

Chickasha, OK

**Sunday @ 8:30 am**

KBLP 105.1 FM,

Lindsay, OK

**Sunday @ 9:00 am**

KTLS 106.5 FM,

Ada, OK

**Wednesday @ 12:30 pm**

KECO 96.5 FM,

Elk City, OK

**Friday @ 11:00 am**

KEOR 1110 AM,

Atoka, OK

**Saturday @ 8:30 am**

KKFC 105.5 FM,

Ada, OK

**Saturday @ 4:30 pm**

KTLV 1220 AM,

Oklahoma City, OK

### September:

- 17 Youth Meeting @ McLish Avenue in Ardmore, OK
- 18-21 Gospel Meeting @ Bowie Street in Wellington, TX with Kevin Rhodes
- 22-23 Hisle/Stubblefield Debate on the “One-Cup Issue” @ Barnes in Midwest City, OK
- 25-28 Gospel Meeting @ Eastside in Duncan, OK with Brant Stubblefield

### October:

- 2-5 Gospel Meeting in Piedmont, OK with Rick Popejoy
- 6-8 Gospel Meeting in Elmore City, OK with Brant Stubblefield
- 9-13 Lubbock Lectures @ Southside on “The Holy Spirit”
- 21-23 Cordell Lectures on “For Such A Time As This”
- 23-26 Gospel Meeting in Bangs, TX with Rick Popejoy

### November:

- 4-6 *Speaking as the Oracles of God* Lectureship @ Eastside in Muskogee, OK on “Building Up The Church”

*(If you would like more information, please contact the individual congregations)*



*upon the precious book divine*

## Reflections

*1205 W. Cherokee  
Lindsay, Oklahoma 73052*

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