

NEWS

Paul Relph was taken to the ER in Pittsburg Wednesday afternoon, and waited until the middle of the night Thursday night before a bed was available in Tyler for him, and he was still awaiting surgery Friday night—**Belinda Coffman** was sick last Sunday and not able to be in our service—**Dale Rockett** had surgery to remove a cancerous tumor last Monday and came home Tuesday evening and is recovering at home. He is doing well but sore—**The Nelsons** have been sick but all are doing much better and Drew will be preaching both times this Sunday—**Richard Tapparo** had an ear (continued on page 3)

ELDERS
Bob Arnold 563-2977
Leon Goff 572-6809
Richard Montgomery
936-577-4819

DEACONS:
Ricky Davis 572-9428
Ken Ferguson 572-4135
Pat Marshall 572-9347

SERVICES:
Sunday
Bible Study 9:45 AM
Worship 10:30 AM
Worship 5:00 PM

Wednesday
Ladies Class 10:00 AM
Bible Study 7:00 PM

PREACHERS:
Drew Nelson 254-541-3815
Leon Goff 572-6809

Assignments

February 6, 2022

Scripture and Lord's Supper
Jerry Wildman

Song Leader
Richard Montgomery

PRAYERS

Sun. AM—Paul Chapman (Opening)
—Willie Don Davis (Closing)
PM—Terry Jordan (Opening)
—Ken Johnson Closing

Announcements

AM.—Ken Ferguson
P.M.—Ken Ferguson

(call Ken Ferguson if unable serve)

Think It Over—If you were to die today...Where would you spend eternity? To all who love God, and to those who do not, but should, to all who are weary and heavy laden; to all who are lonely and sad; to all who sin and need a Savior, and to whosoever will come a hearty welcome is extended.

Southside
Church of Christ
P.O. Box 242
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Southside Church of Christ

Bulletin

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February 6, 2022

Number 6

Acts 15 And Bible Authority (By Randy Harshbarger)

Salvation in First Century was certainly “good news” for the Gentiles. “The Jews” first was the order of preaching beginning at Pentecost. Soon, Those who were... *aliens from the commonwealth of Israel and strangers from the covenants of promise...* (**Ephesians 2:12**) were brought into the kingdom through the preaching of Peter (**Acts 10, Cornelius**) and Paul (**Acts 13 Antioch of Pisidia**). When Paul and others returned to Antioch of Syria, they spoke of their work among the Gentiles reporting...*all that God had done with them, and that He had opened the door of faith to the Gentiles* (**Acts 14:27**).

The good reports did not mean that all was OK. In fact, a “doctrinal” issue, simmering at first, was getting hotter. While the Gentiles could be part of the kingdom, something the Jewish elders in Jerusalem admitted, the leaders were still quite concerned about the Gentiles being baptized not being circumcised. Could a Gentile really be part of the kingdom when he retained his ethnic identity? Would the Gentiles have to make commitments to the Law of Moses in order to be accepted?

And certain men came down from Judea and taught the brethren, unless you are circumcised according to the custom of Moses, you cannot be saved (**Acts 15:1**). Whoever these men were, the fact that they came from Judea, the place where the gospel was first preached to the Jews, probably lent some credence to their objections regarding the Gentiles. After discussing the issue, Paul, Barnabas and others traveled to Jerusalem to visit the apostles and elders about the matter. Along the way they visited with other brethren telling about the reception of the Gentiles into Christ's church; this brought joy to all. Discussions in Jerusalem continued. Although God was working in

of the Gentiles (vs. 4 *all things that God had done with them*), others objected. The Pharisees, in their zealousness, believed it was necessary ...to circumcise them, and to command them to keep the law of Moses.

Peter’s “sermon” (vss. 6-11) summarized his preaching to and the subsequent acceptance of the gospel by Cornelius and his household; he had spoken about these matters before (Acts 11). Peter concluded: Since God has accepted the Gentiles on the basis of faith, why can’t you accept them in the same way? Why should you ...*test God by putting a yoke on the neck of the disciples which neither our fathers nor we were able to bear?* If the Jews could not gain salvation through obedience to the Law of Moses, why think the Gentiles could do so? Paul to the Galatians ...*that a man is not justified by the works of the law but by faith in Jesus Christ, even we have believed in Christ Jesus, that we might be justified by faith in Christ and not by the works of the law; for by the works of the law no flesh shall be justified.....I do not set aside the grace o God, for if righteousness comes through the law, then Christ died in vain (Galatians 2:16-21).*

God made no distinction between Jew and Gentile. All could be and can be saved by grace, through faith in Christ. The gospel Paul and others preach was “a level playing field.” The blessed gospel is for all. But that gospel is Christ’s, not Paul’s or Peter’s or the Jews, or ours.

Command Or Example?
(Robert F. Turner)

If there is a book or letter in the New Testament addressed to Robert F. Turner I have failed to find it; nor do I recall a single command that was specifically addressed to me. But as I read Dr. Luke’s treatise regarding the history of the early disciples of Christ (addressed, either specifically or as a literary mechanism, to Theophilus) I notice he gives the gist of a sermon preached by Peter and the apostles, about 30 A.D., to some Jews in Jerusalem; in which they were told to repent and be baptized. He didn’t say the Lord wanted me to do that! But he did say the promise was to all that are afar off, even as many as the Lord our God shall call. The context indicates the blessings of the promise are for those who do what he told the Jews of his audience to do.

The I read a first-century biography on the life of Christ, and find that he told his disciples they were to wait in Jerusalem until they received the Holy Spirit (he will guide you into all truth). Then they were to go into all the world and teach all nations, every creature: He that believeth and is baptized shall be saved...Since Luke’s history refers to this promise, and describes the Jerusalem sermon as a result of these promised events; I begin to get the idea that the Pentecost message was for Robert Turner — a creature of one of the nations. A fellow named Paul wrote some letters during the first century, addressed — not to Robert Turner, but to some followers of Christ of his day. These

creatures were far removed from Jerusalem, and were gentiles like me, yet they had believed, repented and been baptized; and evidently enjoyed the promised blessings as did the Jerusalem converts.

The evidence accumulates — I am more convinced that Christ has a common message for mankind, and that the sent ones delivered this message in person and by writing (Luke 1:1-4; Jn. 20:30-31; 2 Pet. 3:1-2). The apostle Paul told saints in Ephesus (not RFT) that they could understand his knowledge by reading what he wrote. (I got that information by reading his inspired letter — just like I read uninspired letters written to me today.) I begin to think I can understand about Jesus Christ, just like the Ephesians did — even before I read a single book on Art of Exegesis or The Role of Examples in Interpretative Analysis.

He may not know if he got it by example or command, but maybe there’s still hope for any ol’ hillbilly who can hear or read, and love the Lord.

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Epistle Essentials for 2 Corinthians:
(By Reagan McClenny)

Theme: Seeking Full Reconciliation by Reaffirming Love

Summary: Paul is coming back to Corinth soon, and so he writes this letter in the hopes that his visit will not be a confrontational one, but one of joy. As he says in 2:3, “**And I wrote this very thing to you, lest, when I came, I should have**

sorrow over those from whom I ought to have joy, having confidence in you all that my joy is the joy of you all.” Paul wrote 1 Corinthians out of love for these brethren (2:4), but understood that the reproving and rebuking done in that letter made them “sorrowful.” Though this sorrow led to “repentance” (7:9), Paul wisely saw the need they needed to reaffirm his love and compassion to these brethren and seek full reconciliation. Thus, he writes with **three main goals** (all pertaining to reconciliation): 1. *To remind* the majority of Christians in the church at Corinth who repented at his rebuke of his love for them and his work as an apostle on their behalf; 2. *To appeal* to this primarily Gentile church to further the ongoing reconciliation of Jews and Gentiles by giving to the needy saints in Jerusalem; and 3. *To expose* the false apostles who were seeking to undermine Paul’s motives and authority in the church for who and what they were.

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NEWS (from back page)

infection and the doctor gave him an antibiotic that they think may have caused his foot to swell to where he had difficulty walking on it——**William White** has not been feeling well this past week, and **Yvonne** fell and sprained her wrist——Remember **Dale Rockett, Bob Arnold, Charles Davis, Rance Hockaday, Kenneth and Beverly Amerson, Kenny Ferguson, Ricky Davis, June Johnson, Randy Blackmon, Frank White, Willie Don Davis, William and Yvonne White, Judy Hinson and Catherine Moss**——Remember our Shut-in: *Marion Shurtleff*