

Prayer List



Of Our Number

- ♦ Janice Carnley—Shoal Creek
- ♦ Jennifer Derrick—scans 2/27
- ♦ Wilfred Derrick—kidneys not functioning well
- ♦ David Howze—good results

Others in Need

- ♦ Deb Aplin—kidney stones
- ♦ Willy Brackin—surg. recovery
- ♦ Mary Lou Joseph—cancer
- ♦ Katie Gonzalez—6, rare disease
- ♦ Michael Hudson—stage 4 cancer
- ♦ Lynn Johnson—health problems
- ♦ Tony Jones—Parkinson's
- ♦ Thad McCall—health problems
- ♦ Richard McCool—heart attack
- ♦ Mary Milsted—lung cancer
- ♦ Shane Price—cancer
- ♦ Larry Shappley—hospice care
- ♦ Cody Skinner—amp. leg, pain
- ♦ Ronnie Wells—health problems

Continued in next column...

♦ Earthquake victims in Turkey / Syria

- ♦ Christians overseas, Ukraine
- ♦ Sound Bible schools, civil leaders, military, 1st responders, the lost, our enemies.

Events



March 6-10, Mon.-Friday
Gospel Mtg. in Silverhill, AL

April 16-19
Innerarity Point Gospel Mtg, various speakers

May 7-11
Our Gospel Meeting

June 4-7
Gospel Mtg. at Sasser

Faithful Worship — **1) Praying** to God the Father in the name of Jesus Christ (Luke 11:1-2; John 16:23; Eph. 5:20; Phil. 4:6); **2) Singing** without mechanical instruments (Matt. 26:30; Eph. 5:19; Col. 3:16-17; Heb. 2:12); **3) Preaching** God's Word (Mark 16:15-16; Acts 2:42; 20:7); **4) Giving** weekly as prospered, cheerfully (1 Cor. 16:1-2; 2 Cor. 9:7); **5) The Lord's Supper** on the first day of every week (Matt. 26:26-28; Acts 20:7; 1 Cor. 11:20-34; 16:2; Heb. 10:23-31).

To Our Visitors

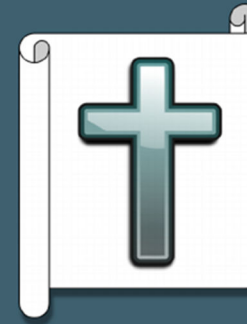


We are happy and honored that you are here! Please fill out a visitor's card and give us a chance to get to know you. If you have any questions about anything said or done in Bible class or worship, please ask. We seek to give a Bible answer for everything we do (Colossians 3:17; 1 Peter 3:15; 4:11).

Privileged to Serve



Announcements—Leo Derrick
Song Leading—Sunday—David Howze; Wednesday—Caleb Howze
Serving the Lord's Supper
Head: Glenn Howze; Helpers: Wilfred Derrick, Mark Howze, Johnny Moss
Lord's Supper PM
Head: Glenn Howze
Helper: Mark Howze
Scripture Reading—Ezra Howze



THE BAKER BULLETIN

The weekly bulletin of

The church of Christ in Baker, FL

February 26, 2023

Meeting Times

Sundays:

- 10AM Bible Class
- 11AM Worship
- 6PM Worship

Wednesdays:

- 7PM Bible Class

Other Information

5761 Hwy. 4
P.O. Box 285
Baker, FL 32531 USA
850-669-9117

Website:

churchofChristatBaker.com

Radio Program:

104.7FM Sundays 8:30AM
WAAZ1047.com livestream

Jason Hilburn's Info:

850-826-8198
hilburnjasonp@gmail.com
TheBibleDomain.com
JasonsBibleBlog.com

Being Habitually Late

By Jason Patrick Hilburn

Sometimes things happen that are outside of our control, causing us to arrive late for certain events, but what about someone who is habitually late for spiritual events when they did not have to be? Being habitually late generally indicates several things:

- Selfishness
- Laziness
- Disrespect for other people
- Disrespect for God
- Misplaced priorities
- Lack of interest in spiritual things (being carnally-minded)

Being late can also have a negative impact on others around

us:

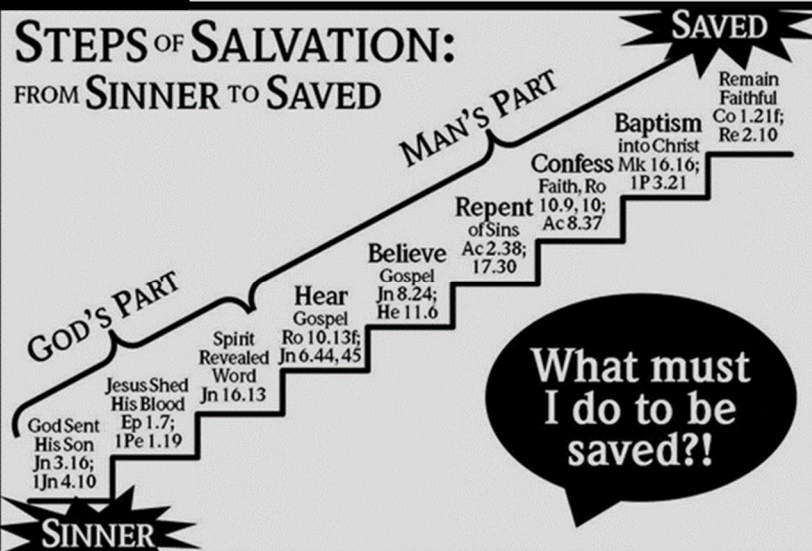
- It can be a distraction to those who are trying to learn
- It can be a distraction to those who are serious about worshipping God properly (Jn. 4:24), pulling their focus away from God to you
- It can be a discouragement to those who are trying their best
- It can make others think spiritual things should not be a priority
- It can tempt others to do the same thing

God wants us to do our best in everything we do (Eccl. 9:10; Col. 2:23). Let's do our best to be on time, thereby demonstrating our love for God and our love for others (Mt. 22:36-40).

STEPS OF SALVATION:

FROM SINNER TO SAVED

"...ye were the servants of sin..."
(Romans 6:17).



What must I do to be saved?!

"...but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness" (Rom. 6:17b-18).

Does First Corinthians 11:17-34 Forbid Eating Meals in the Church Building?

Mark Henderson

What is the context of the entire book of First Corinthians? Throughout this epistle Paul dealt with issues that were dividing the Corinthian congregation.

He addressed divisions caused by respect of persons: "I am of Paul," or "I am of Apollos," or "I am of Cephas," or "I am of Christ." (1:10-17). Divisions caused by spiritual immaturity were addressed: "for you are still carnal. For where there are envy, strife, and divisions among you, are you not carnal and behaving like mere men?" (3:1-23). He covered divisions caused by tolerance of sin: "And you are puffed up, and have not rather mourned, that he who has done this deed might be taken away from among you." (5:1-13). Paul also mentioned divisions caused by selfishness: "No, you yourselves do wrong and cheat, and you do these things to your brethren!" (6:1-11). Divisions caused by not considering the weak conscience of one's brethren are dealt with (8:1-13). He goes into depth on divisions caused by an improper view of spiritual gifts (12:1-14:40). He also straightens out divisions caused by an improper understanding of the resurrection (15:1-58).

Divisions were also caused by class distinctions. This is Paul's issue and topic of discussion in our subject text (11:17-34), not whether or not to eat in a church building.

The very text tells us they were "eating and drinking" a common meal in the building where they were assembled as a church (v. 20 & 21). Unlike today, Sunday was just another work day in the first century[1]. After a hard day at work, a good evening meal was needed for strength before entering into worship to God. Thus, the members met together and ate a common meal before worship[2]. The problem was not *where* they were eating this meal, but *how* they were eating: "For in eating, each one takes his own supper ahead of others; and one is hungry and another is drunk." (v. 21). Apparently some members at Corinth were very well-off, others very poor. When the wealthy ate to the full while the poor went hungry, it witnessed to even further division among them. How could they afterward partake of the Lord's Supper as one body, when they had just showed such disunity and self-serving behavior? Better to eat before you come together than to openly shame

your brother in Christ (v. 22, 33-34)! Acts 20:7-12 makes it even more clear that the early Christians were eating in the same place they worshipped.

This passage is not condemning eating a common meal in a church building and is not recommending that they eat their meals only at home.

How can we be certain of this? For at least two reasons: First, they were meeting in homes! Where did the churches of the first century meet? From the scriptures, we find that first century Christians met in one of the homes of the members of the church. Priscilla and Aquila hosted one of the churches of Ephesus in their own home (Romans 16:3-5, 1 Corinthians 16:19). A brother named Nymphas hosted one of the churches of Asia in his home (Colossians 4:15). Philemon hosted the church of Colossae (Philemon 1:2, Colossians 4:9). The church being addressed in 1 Corinthians was meeting in a home of one of the members, Gaius (Romans 16:23). If this passage forbids eating in the building where the church meets, where could Gaius eat?

Second, there were no church buildings in the first century! The "church building" came along much later, around 300 years later than this text[3]. There is no way they could have conceived that the passage was barring them from eating in the building in which the church met and instead was recommending them eat at home. A "church building" did not even exist, but they understood the contextual meaning of the passage. It was not possible to eat the Lord's Supper correctly after experiencing the class division and respect of persons the Corinthian church demonstrated when they ate a common meal together. Instead, wait on one another (v. 33)! Do not shame the less well-off with your largess by not sharing equally with them! If such division exists (v. 21), better to fill your bellies before you leave home (v. 34), so that the unity that should exist during the Lord's Supper be not violated (v. 20).

This is the meaning of the text: we are to observe the Lord's Supper in the proper way. This passage has nothing at all to do with eating a common meal in a church building.

REFERENCES:

[1] <http://aquilaelba.info/did-romans-recognize-weekends/>

[2] Gospel Advocate Companion 2014-2014 (Nashville: Gospel Advocate Co., 2013), 24.

[3] <http://www.christianitytoday.com/history/2008/november/why-and-when-did-christians-start-constructing-special.html>