

Prayer List



Of Our Number

- ♦ Janice Carnley—Shoal Creek
- ♦ Jennifer Derrick—good visit
- ♦ Wilfred Derrick—health problems
- ♦ Jeff Mashburn—health problems

Others in Need

- ♦ Danny Davis—health problems
- ♦ April Estain—expecting soon
- ♦ Mary Lou Joseph—cancer
- ♦ Tony Jones—Parkinson's
- ♦ Denver Kitzan—surg. recovery
- ♦ Mary Milsted—lung cancer
- ♦ Shane Price—cancer
- ♦ Larry Shappley—hospice care
- ♦ Yoel Urra—improving
- ♦ Ronnie Wells—health problems
- ♦ Craig Wray—stage 4 cancer
- ♦ Pray for Christians overseas, such as those facing intense persecution in Pakistan and certain parts of India.

Continued in next column...

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

Events



Nov. 5
Meal after AM Worship

Nov. 12
Men's Meeting

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).

THE BAKER BULLETIN

The weekly bulletin of

The church of Christ in Baker, FL

November 5, 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

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A Few Words from Jason

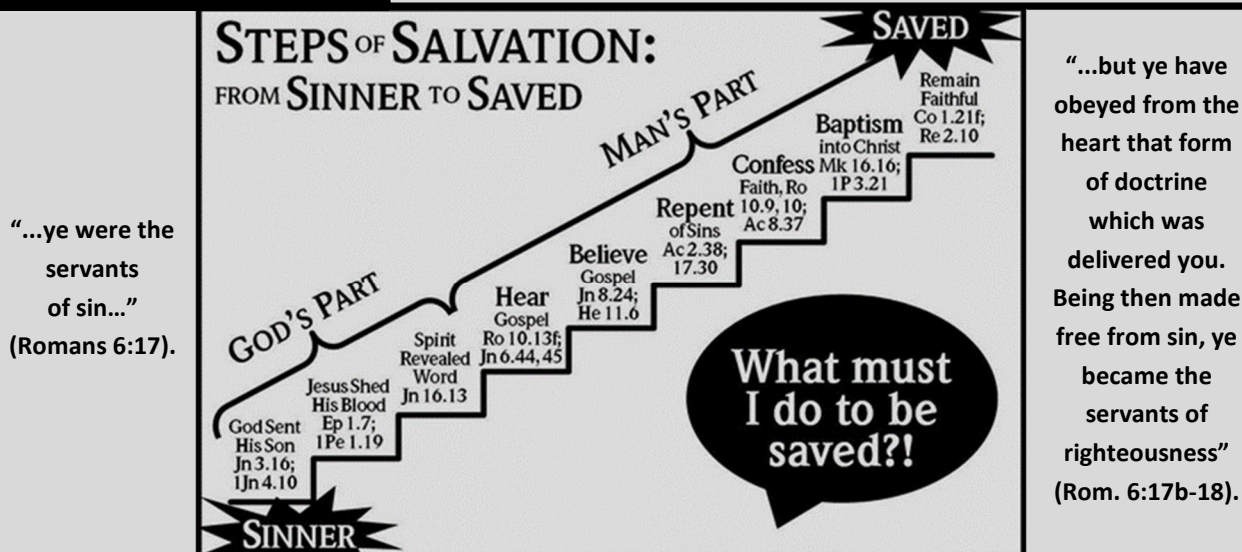
Near the end of September I shared that brother Vandan Kumar was planning on studying with 9 to 12 preachers from various denominations. I did not put the update in the bulletin, but 9 of those preachers realized that they had not done what God said to be saved, and that they had not been teaching the Truth. They repented and obeyed the true Gospel of Christ to be added to Christ's church that He promised to build in Matthew 16:18! Most of these had been attending our online classes also.

The Use of the Church Building

The apostolic church enjoyed common meals together, called "love feasts" (1 Peter 2:13; Jude 12). Historians indicate that these meals took place immediately before or after worship and at the place of worship (as with our fellowship meals). With the advance of apostasy following the apostolic period, the concept of sacredness of the church building evolved. By A.D. 397 this idea was made "church law" as the Council of Laodicea forbade any to eat or spread tables "in the house of God" (i.e. the church building). Those today who oppose eating in the church building are not imitating the apostolic church, but the apostate church.

Those who hold such a view commit at least two faults: (1)

STEPS OF SALVATION: FROM SINNER TO SAVED



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

"...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).

They view the building rather than the people as the church; (2) they make a law where God has not made one. The first of these may be due to ignorance of what the church really is. The second often arises from a brazen attempt to usurp the dominion of the Lord. Whether or not by intent, such folk are governed by the traditions of men rather than the Word of God, which the Lord clearly condemned (Matthew 15:16-19).

God does not live in any kind of building, including a church building: "The most High dwelleth not in houses made with hands" (Acts 7:48; 17:24). To eat food in a church building does not desecrate it; it is not God's temple to begin with. We, as God's people, are the temple, the dwelling place, of God (1 Corinthians 3:16,17; 6:19,20). To misuse the body and its abilities is to desecrate God's temple (Luke 10:27; Romans 12:1-3).

Does Paul's order that if one is hungry he should "eat at home" (1 Corinthians 11:22-34) forbid eating in the church building? If so, it would mean that Priscilla and Aquila (Romans 16:3-5) and others in whose homes the church met would have been both commanded and forbidden to eat in their homes! Further, Paul included drinking as well as eating (1 Corinthians 11:22). Strangely, those who object to eating in the building never object to a water fountain. Yet, it is clear that they stand or fall together.

An honest consideration of the context will reveal that Paul is not addressing the right or wrong use of the Lord's building, but of the Lord's Supper. He directed his rebuke at the practice of making the Lord's Supper into a gluttonous physical meal, which is what we would have to do to duplicate the abuse Paul addressed.

- Dub McClish

Can We Withdraw from the "Withdrawn"?

"Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us."

2 Thess. 3:6

A brother or sister "quits the church," or more correctly quits the Lord. Is there anything the church can do beyond urging them to return? Usually when we suggest that maybe the church should consider withdrawing from such a one, we are faced

with: "You can't withdraw from those who have withdrawn themselves." We do not believe that those who raise this objection are willfully trying to avoid responsibility for discipline. I have heard it from some of the finest and more conscientious brethren that I know. But, I do believe that they have a misconception of the withdrawing process.

There is more to "withdrawing yourselves" than making a formal announcement at church and then no longer "using them" in a public way. Many seem to think that since the quitter no longer attends and participates in congregational activities that this constitutes his having withdrawn himself so we cannot "withdraw our fellowship" since the quitter has already withdrawn himself. But this solution to the problem will not do.

We suspect that part of the problem is that of referring to discipline as "withdrawing fellowship." The scriptures refer to "withdrawing yourselves." There is a difference. When one withdraws himself it is true that his spiritual fellowship is withdrawn, but it goes beyond that. One withdraws his person, his company, or his social association from the offending party. Surely one can do this even though the brother or sister no longer attends the meetings of the church. Such withdrawal or isolation is designed to make the offender ashamed of his conduct and produce repentance. If Christians refuse to have any social association with such a one and let him know why he can have none then we believe many would feel the pressure and be restored that probably would otherwise be lost. Of course, this severing of company does not preclude contacts for the purpose of admonishing (2 Thess. 3:15) and/or fulfilling other obligations one may have toward the person.

I have known many who have "withdrawn themselves" who continue to enjoy the day to day association with Christians. That association has not been severed at all. It is precisely the company ("mixing up with" — Vine's Dictionary) that must be withdrawn (See 1 Cor. 5:9-13; 2 Thess. 3:14). Such a person can still be "marked" or "noted" by the church and then each member can withdraw his company (association) that the one might be ashamed.

We can mark and refuse to company with a brother who walks disorderly whether or not he attends services. In fact, the very refusal to attend faithfully is walking disorderly and is grounds for marking and withdrawing ourselves.

- Edward Bragwell