

# Church of Christ

# Florence

January 29, 2017

## Elders

*Robert Budy*  
home (859) 525-7396  
*Art Green*  
cell (859) 743-3290

If you have any questions or need assistance, please contact one of the elders.

## Deacons

*Jesse Black*  
*Matthew Hallmark*  
*Wyatt Robbins*

## Minister

Bruce House  
cell (270)570-0830

## Schedule of Services

Bible Class 9:30 am  
Worship 10:30 am  
Evening Worship 6:00 pm  
Wednesday Class 7:00 pm

## Contact Information

1141 Boone Aire Rd.  
Florence, KY 41042  
  
(859) 283-2355  
www.florencecc.org  
churchoffice@florencecc.org

### FROM THE ELDERS

Due to safety concerns  
The church doors will be locked  
10 minutes after the beginning of service.  
  
Someone will be stationed in the foyer  
to allow admittance to latecomers.

## The Security of the Believer

by Robert F. Turner

There seems to be a resurgence of interest in "security" perhaps due to emphasis upon "grace" and both subjects are worthy of our consideration. Because of earlier battles with Calvinists on grace, faith only, and "once saved, always saved," certain prejudices adhere to the very words (for example, words in my heading); and these can keep us from fairly dealing with scriptural aspects of the subject. We believe the current desire for "security" and "confidence" has also caused some to attempt detailed explanations which "go beyond that which is written"; and this, in turn, has spawned reactions that also "go beyond." We do not imagine ourselves to be a brotherhood doctor, but are persuaded all saints should keep calm, and lend whatever influence and knowledge they have to a scriptural solution upon which true unity may be established.

Confidence respecting our salvation and security is objectively determined, according to the Apostle John. That means we must look outside ourselves for the proof: must depend neither on our "feelings" nor upon solutions originating in human reason. "We know that we have passed from death unto life, because we love the brethren" (I John 3:14f). The love of brethren is not the whole story, but he is saying, without the fruit we have no assurance. This continues to be the context. Let us not love in word only, "but in deed and truth" (I John 3:18). "Hereby (by obeying his commandments) shall we know that we are of the truth. . . ." (I John 3:19). "Whatsoever we ask, we receive ... because we keep his commandments" (I John 3:22). And I John 3:24 continues this context -- "hereby we know that he abideth in us, by the spirit which he hath given us" -- possibly referring to the "spirit" of obedience which we learned from Him. We are out of context to say it is the Holy Spirit, subjectively determined.

The very conscientious saint may tremble in recognition of his unworthiness. So, "If our heart condemn us, God is greater than our heart, and knoweth all things" (I John 3:19-20; see Plain Talk, Sept. '83, for detailed study). He reassures by reminding that God knows us better than we know ourselves. But he does not say good intentions take the place of obedience, nor change his theme that assurance is via God's promises and conditions. Can we know we are saved? God knows (II Timothy 2:19); we rest on God's promises! There are two avenues for negation: ignorance of His truth (light), and failure to walk in His light. But on the positive side:

1. we have the ever present remedy, the blood of Christ;
2. we are told how to obtain its benefits; and
3. sinful man, seeking to obey God, has a heart-seeing merciful Judge.

Assurance is as strong as one's faith in God.

(continued on page 2)

*The Church you read about in the Bible*

Apparently I John was written to counter false assurance being taught by the gnostics of that day. Some contend all matter is evil, hence distinction was made in the human Jesus and the divine Christ. The "spirit" was all -- the flesh of little or no importance. Those who claimed this superior knowledge (gnosis) said the "enlightened" one's soul was steeped in light, and he need not worry much about his conduct. But John declares that Christ came in the flesh, which the witnesses saw, handled, and heard (I John 1:1-2). He passes to us the divine knowledge necessary for fellowship with God, saying, "God is light" (in very essence, I John 1:5); and, there is no compatibility between the life of ungodly conduct advocated by the gnostics (walking in darkness, I John 1:6), and the Christian life (walking in light, I John 1:7). This is the basic thrust and context of 1 John 1.

The gnostics had invented "details" of assurance contrary to the most basic principles of genuine divine knowledge. And I fear some brethren have missed the point of I John 1 by inventing details of assurance not in the text; while others have countered with "details" (mechanically interpreted) which ignore the intent and purpose of John's language. "If we walk in light" (I John 1:7), and "if we confess our sins" (I John 1:9), are indeed present, active subjunctive; and express linear, ongoing, continuous action. Then, "cleanseth" (I John 1:7) is present active indicative: conforming grammatically with the contingencies; and says the "cleansing" takes place to the same extent we "walk," confessing our sins. When we say the cleansing takes place "even as we sin" we add an element not in the text, and abuse this passage.

But John is not describing the details of a particular event. He is saying that in the course of a Christian's life we sin, and we repent, acknowledge our sin and need for mercy, and God forgives us. This happens over and over again, the ever available blood of Christ being a promised benefit to Christians, offering "assurance" that is as strong as our faith in God's promises. The text does not contemplate a single act of darkness or light. It contrasts "walking" in light, with "walking" in darkness: two conflicting and incompatible realms, or spheres of action (see details in previous article, "Much Ado..."). "Pray without ceasing" (I Thessalonians 5:17) is not violated should we spend time doing something other than conscious prayer; nor is "rejoice evermore" (I Thessalonians 5:16) violated should we "weep with those that weep." We would misuse those passages should we so interpret them. We also abuse I John 1:6-7 when we try to break it into a "step" of either light or darkness. It was written in a different vein, for a different purpose, and we should leave it exactly where the Holy Spirit put it.

Some try to "get out" of their first bad exegesis by pleading distinctions in sins. There are legitimate differences in certain aspects of sin, but each is still sin, needing the forgiveness offered upon conditions. But another says "walking" is like a doctor "practicing" medicine. There is some likeness; but the doctor's past practice will not cure a present patient. He must continue his practice, and we must continue our repenting, confessing, and prayer, to meet today's needs. We are offered false dilemma: take either "cleansed as we sin" or "sinless perfection," or "infallible knowledge of sin details," or "no assurance whatsoever." These are not true dilemma, for they do not represent the total field. We can scripturally reject all of them, and take I John 1 as contrasting two realms-period. And when we do that we also reject "a sin" as removing us from grace, from Christ, His kingdom, etc. Brethren, poor exegesis has begotten poor exegesis; and uncharitable treatment of one another has gotten us into a sorry mess.

A sincere effort is being made to avoid self-justification in this paragraph. The writer knows his terminology is not faultless, and could be or has been ambiguous at times. I have written much on the importance of proper attitude, but never have I said attitude or intention served for obedience. I have written the very opposite. While explaining "walking in light" I have stressed the linear, ongoing, manner of life the phrase depicts. But never have I taught that general direction of life removes the need to actually meet God's conditions for forgiveness. I have stressed the merciful nature of God, but never dreamed of teaching man could offer comfort on the basis of what he believes God would do in special cases. I have repeatedly stated this was not man's prerogative. "Whittling on God's end of the stick" is, so far as I know, my expression which others have copied. When bits and pieces of my Plain Talk articles are offered as proof I espouse "automatic" or "continuous cleansing" "even as one sins," they are grossly misused.

There are other things to be considered when men are quoted. Even highly respected commentators and exegetes are sometimes wrong. Also, had they been writing at the present time, in the light of current controversy, they may have stated themselves differently. Uninspired writings are not protected by the all-seeing eye of God, so that their principles have universal application. And finally, wide confirmation by men is not equal to proof from God's word.

Assurance and confidence before God are not to be found in the perfection of our knowledge or doing, per se. This concept led the Jews to ask, "Which is the great commandment?" or "All these things have I observed: what lack I yet?" We must put our trust in God, not in ourselves. But "imputed righteousness," "difference in sins," "cleansed even as we sin," and the like, are also false hopes. They are doctrinal gadgets for assurance, and when carefully compared with the whole of Bible teaching, may leave us in a deeper despair. If we would understand "assurance" and increase confidence in our salvation, we must strengthen our faith in God's promises and provisions.

## What Is A Servant?

By Erista Brown

So, what's it like to be a servant? Well, we are servants of God. What's that mean? Well, you have a choice of who to follow. There are two religious choices, God and Satan. There are more choices, but I will get to that part later. God's our master that we should always choose. But why is he our master if no one sees him? Satan isn't seen either, yet many people follow his ways. God is our master because he is the king of faithfulness, righteousness, and kindness. Satan on the other hand, is the ruler of selfishness, cruelty, and dishonesty. When we follow God, we are his servant. We are kind, honest, and caring, just like him. We are servants every day, even if you think otherwise. Now, you might be wondering, how are we servants every day? Well, when you do something good, you are being a servant of God. If you do something bad, you are being a servant of Satan, and you seriously don't want to be Satan's servant. Servants of God know Ruth 3:5: "All that you say, I will do." When you are a servant, you can choose anyone you want to follow. When Ruth says, "All that you say, I'll do," she is telling Naomi that she will be there for her as needed. Ruth told Naomi this when she was poor. In a conversation, in Ruth 3:9 between Ruth and Boaz, they both say, "and he said, 'Who are you?' So she answered, 'I am Ruth, your maidservant. Take your maidservant under your wing for you are a close relative.'" See, Ruth called herself a servant because she told Naomi that she would serve her as needed. When you are a servant, it just means in general, helping others. You can help others such as your parents. When your mom asks you to clean your room, or clean up the dinner table, you should do it, to help her out. If your dad is grilling, and he asks you to get a seasoning for him, just do it. You'll feel good when you do it. Just keep Ruth 3:5 in your head, "All that you say, I will do." Even though we can't see God, he's still with us during happy and difficult times, just like Ruth was there for Naomi, when she was poor. Remember when I said you should always choose God as your master. If you choose him, when you die, you will go to this beautiful place called heaven, where there is no pain. If you follow Satan, you will go to this very reddish place called hell, where you feel the burn of fire. Just think of two paths, a left path, and a right path. Let the left path represent the path of sin. Let the right path represent the path of righteousness. Most people take the left path, and here's why. On this path, there are snack shops. These snacks and sodas are making you feel terrible, yet they are so addictive, that you just can't stop eating and drinking. At the end of this path, there is a large patch of fire, which is represented as hell. Very few people take the right path, and here's why. This path is narrow and very uphill. On this path there is a lion that tries to knock you onto the other path. Those who make it past the lion, come to this beautiful place at the end of the path. This is heaven. These people feel no more pain. They are always happy. Thanks for reading my article.

### Centurions of Scripture

We would like to challenge the entire congregation to memorize 100 scriptures. Our youth do this as a part of the Lads to Leaders program. We ask that you do this with your family. We will be putting two scriptures in the bulletin each week.

Psalms 119: 85-86

85. The proud have dug pits for me,  
Which is not according to Your law.

86. All Your commandments are faithful;  
They persecute me wrongfully; Help me!

## Prayer List

Ron Bates heart issues  
Will Rogers pneumonia  
Sue Gorman surgery  
Velma Holleman in hospital  
Connie Campbell, Sue Gorman's niece  
Tricia Whaley, friend of Nita Mayfield, auto accident  
Allison Mayfield, Nita's daughter in law, pregnancy  
Candice and Raelynn, friend of Cassi Lemay  
Eunice Chumbley  
Alice Sowder  
Lois Cravens, Teddi Budy's sister, knee surgery  
Charlene Dickerson knee replacement surgery  
Roy & June Pugh  
Alexis Aiken, Joyce Bewley's Great Granddaughter,  
Nancy Noojin, Karen Brown's cousin, health issues  
Bowen Becker, Bob Becker's grandson, heart problems  
Cindy Walker health issues  
Our Elders  
Our Nation's Leaders  
Our Military Personnel  
Our Police, Emergency and Healthcare Personnel  
The Churches of Christ around the world  
All those traveling  
The Emergency Shelter  
The Creation Museum and Ark Encounter  
Those Who Have Lost Loved Ones  
Marie Gibson's Family

### Those with cancer and their families

Libby McDonald	Dennis Blundell	Margie Koons
Randy Williams	Desirae Wilson	Janice Gallagher
Gary Burke	Dwight Lowerg	Kay Shinck
Jim Kennedy	Layla Adkins	Jim McCarthy
Kristen Shaw	Ayden Egan	Donnice Palmer
Donna Farrar	Peggy Davis	Mike Lohman
Lorraine Starr	Gwen Miller	Lindy Blankenbuehler
Tammy Palmer	Chad Fischer	Buddy Webb
Ashley Pike	Debbie Hellman	Lois Stroub
Theresa Falukner	Nancy Lambert	Ruth Phelps
Mike Lowe	Steve Dobson	Serena
A.T. Pate		

### Our shut-ins and those caring for them

Joyce Tingle	Chuck Gambil
Eveline Lanham	Dessie Hacker

*"For the eyes of the Lord are on the righteous and His ears are attentive to their prayer" 1 Peter 3:12*

## Serving in AM Worship

	<b>January 29</b>	<b>February 5</b>
Announcements	Bill Morgan	Bill Morgan
Opening Prayer	Dave Moster	TBA
Song Leader	Dale Franklin	Randy Johnson
Communion	Randy Johnson	Art Green
Serve	Daniel House	Dan Brown
Serve	Dan Brown	Elvis Byrd
Serve	Jerry Gorman	Dave Moster
Serve	Kyle Strasser	Steve Thomas
Serve	Matthew Hallmark	Wyatt Robbins
Serve	Bobby Lemay	Mark Walker
Scripture Reading	Jesse Black	Kyle Strasser
<i>Proverbs 3: 5-6</i>		
Sermon	Bruce House	Bruce House
<i>Keep On Trusting God</i>		
Closing Prayer	Art Green	Carl Power

## Serving in PM Worship

Announcements	Bill Morgan	Bill Morgan
Opening Prayer	Robert Budy	Robert Budy
Song Leader	Dale Franklin	Randy Johnson
Communion	Randy Johnson	Art Green
Sermon	Bruce House	Bruce House
Closing Prayer	Dan Brown	Jerry Gorman

## Wednesday

	<b>February 1</b>	<b>February 8</b>
Song Leader	Jesse Black	Robert Budy
Invitation	Bruce House	Wyatt Robbins
Closing Prayer	Dave Moster	Jerry Gorman
Announcements	Art Green	Art Green

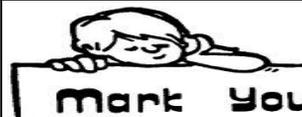
## Communion Prep

January	Browns
February	Blacks

## Greeters

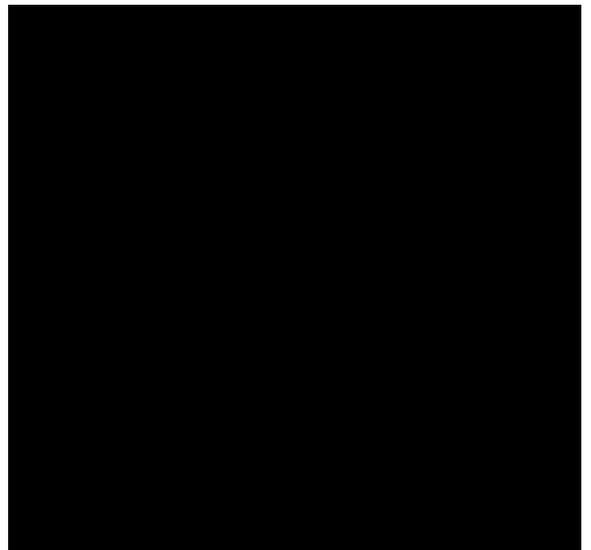
January	Blacks
February	Nancy Prater

*Serve*  
wholeheartedly, as  
if you were serving  
the Lord, not men.  
Ephesians 6:7



## Mark Your Calendar

Jan	29	VBS Meeting @ 4:00 Theme "MAY THE FAITH BE WITH YOU"
Feb	17	Bible Bowl Meeting
Feb	18	Lads to Leaders Group Scrapbook
Feb	19	Lads to Leaders Team A
Feb	26	Lads to Leaders Team B
Feb	26	Potluck



## Deacons

Jesse Black	<i>Children's Education/ Fellowships</i>
Matthew Hallmark	<i>Building Maintenance</i>
Wyatt Robbins	<i>Youth and as needed</i>

## Coordinators

Jerry Gorman	<i>Prime Timers</i>
Dave Moster	<i>Worship Service/ Duty Roster</i>

STAMP

Florence Church of Christ  
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