

News and Notes

PLEASE PRAY FOR:

Pam Patrick - General health problems. Now undergoing treatment with new medicine.

David Brown - Spring, Texas preacher, blood clots in his leg.

Sandy Craig - Ongoing kidney problems and awaiting results of recent tests.

Jo Ann McLerran - Confined to home but doing better.

Glenda Marble - Faithful Christian at Lexington, Okla. Heart problems.

Debbie Post - Wife of Doug Post, preacher in Salisbury, Maryland - Cancer.

Sissy Craig - For spiritual and emotional strength.

Charles and Linda Pogue - Congestive heart failure. Charles also reports they are riding out Hurricane Harvey in their Beeville, Texas home.

Nancy Verkist - Ellensburg, Washington. Suffering from Von Hippel Lindau disease.

Don Smith - Faithful brother in Christ persecuted for teaching fellow inmates in an Ohio prison.

WIRELESS MICROPHONE - Our new microphone arrived last week and is working fine in recording our sermons for You Tube.

PREACHING SCHEDULE - Patrick will resume his regular schedule in September of preaching on the second Sunday of each month, and Earl will preach on the fourth Sunday of each month, beginning this Sunday, Aug. 27. We are blessed to have men with the ability that Patrick and Earl have, and greatly appreciate their willingness to preach.

KENYA REPORT - Contributing this week to the Kenya Fund was Ronald Skinner, Lexington, Okla. Benard has been at home resting before continuing his schedule of gospel meetings. We have ordered an additional printing of our commentary on Galatians to send to Kenya preachers.

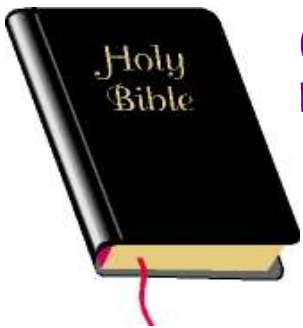
Our building is located at East Avenue C and North Locust in Elk City, Oklahoma, one block east of Van Buren on Avenue C. You are invited to visit with us at any of our meeting times.

Weekly Meeting Times

Sunday Morning Bible Classes.....	9:30
Sunday Morning Worship.....	10:30
Sunday Afternoon Worship.....	5:00

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Sound Doctrine

“But speak thou the things that become sound doctrine” (Titus 2:1)

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A Rebuke For Perverting The Gospel

Jerry C. Brewer

I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. For do I now persuade men or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ (Gal. 1:6-9).

After his short salutation to the churches of Galatia and without further preliminaries, Paul expresses his wonder and amazement that they had so soon been diverted from the gospel which he preached and had embraced a perversion thereof. They had not embraced “another gospel” because there is only *one* gospel. They had been bewitched by Judaizing teachers who enjoined certain aspects of the law—specifically the rite of circumcision—upon the newly converted Gentiles. Their teachings had the effect of diluting the gospel and thus perverting it. They had embraced “another” gospel of a *different* kind rather than “another” of the same kind.

My friend, Wayne Price, who taught Greek for many years, says this, “better renders the use of two different words for ‘another’ in the original language.” Their hybrid gospel, produced by intermingling certain parts of the law of Moses with the gospel of Christ, was powerless to save. It was not another gospel, but a perverted version of the pure gospel Paul had received by revelation and preached to them. As salt added to pure water renders it powerless to quench thirst, so error added to the gospel renders it powerless to save. Error mingled with Truth always results in error and there was never a case of Truth advancing or triumphing through compromise or mixing with error.

The finality of divine revelation through the apostles of Jesus Christ is forcefully affirmed in these verses—so forcefully affirmed that Paul repeats it for emphasis. The apostles were

guided into *all truth* (John 16:13). That leaves no room for latter day revelations such as those claimed by Joseph Smith in the Book of Mormon or Muhammed in the Qu'ran. Neither do these verses admit of so-called "revelations" to any preacher in our day. Jude's inspired book affirms that the faith has been "once delivered unto the saints" (Jude 3). Paul not only excludes modern revelations through men, but says that even angels are accursed if they "preach any other gospel unto you." Thus is Joseph Smith's claim of revelation from an angel named Moroni refuted. Even if such an angel had existed and given Smith that revelation, that angel is accursed. (*Unto The Churches Of Galatia: A Commentary On Paul's Epistle To The Galatians*, pp. 12, 13).

"That Will I Speak"

Jerry C. Brewer

John was beheaded because of his devotion to the truth (Matt. 14:1-12). Elijah boldly opposed Baal's false prophets (1 Ki. 18:20-40). In the face of hostility and danger to his own life, Jeremiah thundered God's warnings to a wicked and backsliding Israel (Jer. 26:8-11; 37:15-16), and Jesus was crucified because He spoke the truth (Matt. 26:1-4; 27:23-26). All were men of conviction who sillingly suffered persecution and death for their preaching.

The spirit of those men also burned in the late 18th and early 19th century restorers. They turned the world upside down with their clarion call to return to the Bible, to reject human creeds, and to speak where the Bible speaks (1 Pet. 4:11). Without today's material advantages, they willingly, and wholly, gave themselves to the cause of the Lord. Earl West described them:

They loved liberty and were willing to sacrifice everything for what they believed to be true. ...At first their views were peculiar to most hearers. Consequently, they invoked study. Moreover, with the clergy of the day they were greatly abhorred. Nobody accepted then, the gospel message because it was popular, for it wasn't. There was that courageous love for the liberty of the gospel, free from human creeds and from the authority of council that gave the impetus for men to submit to the living oracles. Once converted, they worked intensely to convert others. They were convinced they were right and would have others to be. The whole restoration movement soon took on the color of belligerency and aggressiveness. These pioneers believed in their cause, and they pressed on, wilting before no tribunal, but with the profound conviction that they had the truth and that the truth, under God, would triumph (West, Earl Irvin, *The Search For The Ancient Order*, Gospel Advocate Co., Nashville, 1964, Vol. 1, p. 127).

West's observation offers great lessons on the kind of preaching that is *still* necessary in our time. The gospel they preached swept the frontier like a prairie fire and consumed the hearts of its hearers. Their message was *not* one of compromise, and they were willing to sacrifice for it. The pioneers' preaching was "peculiar" and invoked study by their hearers. Sermons of flattery, praise and public relations offer no incentive for Bible study. True

gospel preaching will always bring opposition from many who hear it and, like Jeremiah, Elijah, and Jesus, the pioneers and their message were "abhorred" by the clergy of their day.

A sterling example of courageous preaching that is sorely needed from pulpits today is the Old Testament account of Micaiah. Israel's king, Ahab, and Judah's king, Jehoshaphat, allied to make war against the Syrian king at Ramoth-Gilead. But before he would consent to the plan, Jehoshaphat asked Ahab to inquire of the Lord about the matter. When Ahab produced 400 false prophets who spoke what the kings wanted to hear, Jehoshaphat asked, "Is there not here a prophet of the Lord besides, that we may inquire of him" (2 Ki. 22:2-7). Ahab's answer could have been spoken of most faithful preachers today. "And the king of Israel said unto Jehoshaphat, There is yet one man, Micaiah the son of Imlah, by whom we may inquire of the Lord: but I hate him; for he doth not prophesy good concerning me, but evil" (2 Ki. 22:8).

When Jehoshaphat insisted on consulting Micaiah, a messenger was sent to fetch him and gave him some stern advice about the message he should deliver.

And the messenger that was gone to call Micaiah spake unto him, saying, Behold now, the words of the prophets declare good unto the king with one mouth: let thy word, I pray thee, be like the word of one of them, and speak that which is good. And Micaiah said, As the Lord liveth, what the Lord saith unto me, that will I speak (1 Ki. 22:13-14).

Micaiah *could* have stood before the kings, clasped hands with the false prophets, raised them above his head, and given his blessing to their smooth words. Having done so, he would have received the praise of the false prophets and the blessings of the kings, and achieved "unity-in-diversity" with them. But that was not the message of God. Micaiah was not only bold in proclaiming God's message, but called the false prophets liars as well (2 Ki. 22:15-23). What he spoke incurred Ahab's wrath and resulted in his imprisonment (2 Ki. 22:26-27). Micaiah was a man of deep conviction, in whose soul burned a love for God's word, and he was willing to suffer rather than compromise it.

The gospel will still bring not only the same salvation today that it brought when first preached, but vitriolic opposition from the secular and religious world toward those who have the courage to preach it. When the heat of battle bears down upon us, we must *never* falter or compromise. With our faces steadfastly set toward Jerusalem, and our souls set for the defense of the gospel, God's servants must *always*, "...preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables" (2 Tim. 4:2-4).