

Gospel Power



"For I am not ashamed of the gospel of Christ for it is the power of God unto salvation..." (Romans 1:16)

The Gospel Power is published in interest of New Testament Christianity and to enhance the work of the Anderson church.

**Anderson
church of Christ**
5900 Highway 207
Anderson, Alabama

Visit Us On The Web
Anderson-church.org

Men Privileged To Serve: Sunday, June 17th:

Bible Classes

Song Leader
..... Mark McIntyre
Bible Reading (Num. 5:1-10)
..... Rocky Rose
Prayer
..... Michael Clemmons

Morning Worship

Song Leader
..... Mark McIntyre
Prayer
..... Steve Parker
Lord's Supper
Presiding Kevin Chancellor
Assisting Jerry Dickey
Serving Jonathan Keenon
..... Ethan Pressnell
..... James McConnell
..... Tyler Cox
Closing Prayer
..... James Word

Evening Worship

Song Leader
..... Daniel Clemmons
Bible Reading (Num. 5:11-15)
..... Ray Tucker
Prayer
..... Brian Blakely
Lord's Supper
..... Kevin Chancellor
..... Jerry Dickey
Closing Prayer
..... Jimmy Glass

Volume XIV

June 17, 2007

No. 24

On What Rock?

Dee Bowman

Oliver Goldsmith, the Irish-born British writer, once said, "As I take my shoes from the shoemaker, and my coat from the tailor, so I take my religion from the priest."

That statement is the attitude of many religious people today. What they know of religion is what they've been told, not what they've learned from a perusal of the Scriptures. The Catholic takes his faith from what he has been told by his religious mentor, the Parish Priest; the Protestant takes his religion from the creeds devised by his religious leaders. The latest of these religionists, the member of the community church, takes his faith from his own subjective reasoning. Whatever he feels in his heart is true and he is accepted in the religious community based on that which he has decided.

The community churches—such as Joel Osteen's Lakewood Church, or the Grace Community Church, and literally dozens of others like them are proliferating at an amazing rate. They have become so popular, in fact, that many mainline denominations, once known as Baptists or Methodists (i.e., the Sagemont Church,) Pentecostals, have joined the crowd and are re-denominating themselves so as to conceal any sort or kind of peculiar doctrine. They no longer push their creeds or disciplines in preference for a more individualized sort of religion—one where you just accept anybody who is willing to "accept Christ as your personal Savior" and "feels right in his heart."

Actually, the concept of community religion has been around for some years. The mantra has been "it doesn't make any difference what you believe, just as long as you're honest and sincere." That seed has now grown into a full-blown radical subjectivism; it has but

one requirement—that you “accept Christ as your personal Savior.”

Under the guise (and a clever one at that) of promoting religious unity, the movement actually does just the opposite. It accepts religious disunity. The people who comprise the community churches don’t agree on hardly anything doctrinally, although they do have a same-mindedness about their feel good philosophy and their health-wealth gospel antics, none of which bear any resemblance to doctrinal purity as defined in Scripture. You never hear them quote Galatians 1:6-10, 1 Peter 4:11, 2 Timothy 3:16, or 2 John 9, nor do you hear them speak of the broad way as opposed to the strait and narrow way of Matthew 7:13-14, much less verse 15, for to them there is no such thing as a false teacher—saving, of course, for those of us who would dare call them back to the principle of giving Bible authority for all you do in religion.

Further, the community church concept is what I choose to call accommodative religion. It is a religion dedicated to providing whatever is wanted by the people. If you want a religion which features first-class musicians and entertainers, and stage productions par excellence, they’ve got it. If you want a pop-psychology religion, they’ve got it. If you want a religion where there are puppet shows, marches and parades, pageants at Easter and Christmas, fireworks on the Fourth, movies, coffee houses, seminars on subjects ranging from financial advice to mental health, they’ve got it. They can accommodate whatever you want. And if you want it on Saturday night instead of Sunday, you have that, too. They even have traditional or contemporary worship services, which ever you want. And, bear in mind, through it all you will feel good. I mean you will feel goooooood.

Whatever happened to preaching about sin? How often to you see on these people’s television broadcasts sermons on judgment and hell? Does the Bible have nothing at all to say about homosexuality, about lust, or covetousness? And if Jesus meant for you to feel good all the time, what did He mean when He said (Luke 6:26),

“Woe is unto you when all men shall speak well of you; for so did your fathers of the false prophets”? And what did Paul mean when he said, “. . .all who live godly in Christ Jesus shall suffer persecution” (2 Timothy 3:12)?

This movement is filled with appeal. It offers numerous benefits. It assures, with its “seed planting” financial suggestions, prosperity and respect. It even looks good on the outside. But it cannot deliver what it promises. The reason is simple: it’s founded on something other than the Rock.

~via *Southside Sunday*; Pasadena, Texas.



At The Shepherds’ Meeting

Allen Dvorak

The room was buzzing when Hermas arrived. As he moved about the room, he nodded to several men whom he recognized. He was still puzzled, however, about the reason for the meeting. He couldn’t remember the last time that there had been an area-wide shepherds’ meeting. Who was taking care of the sheep while all of us shepherds are here, he mused.

An older shepherd named Isaac finally called the meeting to order. “We’re having this meeting of shepherds to discuss a question which has come up about some shepherds taking care of flocks without being present with the flock,” he explained. Hermas could tell by the way that he spoke that Isaac wasn’t in favor of “absentee shepherding.”

One of the other shepherds, Reuben, stood up and spoke in favor of absentee shepherding. “We can shepherd a flock over in the next valley as easily as we can watch over the flock that we are actually with,” he said. “Why, I’m currently

shepherding several flocks – two separate flocks in Nazareth and Capernaum and another three flocks down south in the Judean wilderness.” Hermas could hear the comments of several other shepherds as they agreed with Reuben. “You don’t have to actually be with the flock to shepherd it” one of the younger shepherds said. “That’s just old shepherd tradition,” he said with some smugness in his voice.

It was then that Jacob spoke up. All discussion stopped and every ear was turned to hear what he said in his low, soothing voice. “Reuben,” he asked, “when was the last time that you led any of those sheep in Galilee to still waters?” (Psalm 23:2). There was a long silence and Reuben didn’t respond. “When was the last time that you actually led those sheep into green pastures?” Another silence. “Who is making sure that the young lambs are not taken by wolves, lions or bears?” (Psalm 23:3-4). Jacob let the question sink in. Finally, Jacob asked, “Are you really pastoring those sheep or are you a shepherd in name only?” It got deathly quiet in the meeting and Reuben hung his head.

“How can any of us pastor a flock while we are absent from the sheep? We must be able to feed, water, guide and protect the flock or we are not really acting as shepherds,” Jacob continued. His point was evident to all and the meeting broke up pretty soon after that.

Elders (presbyters, pastors, bishops – all terms for the same men) are shepherds over God’s people (Acts 20:28). How can a group of presbyters oversee a flock in another country, state or even another city? Can they feed the flock upon the Word of God if they are not present to teach? Can they protect the weak if they are not present to know who is weak and needs attention? No wonder the Scriptures teach that each congregation should have its own elders (Acts 14:23; 1 Peter 5:2)!

-via *News & Notes*; Madison, Alabama.

Remember Our Bible Class Periods

Sunday at 9:45 a.m.
Wednesday at 7:00 p.m.

The Anderson church of Christ website at:

[www. Anderson-church.org](http://www.Anderson-church.org)

On the Site You Will Find:

1. Information about the church at Anderson
2. The *Gospel Power* in .pdf format uploaded each Sunday.
3. Sermons preached at Anderson in Real Audio.

News & Notes

THE SICK: *Janice Moody* has been unable to be at services after suffering a fall last week ... *James Word* was able to be at Bible study Wednesday after having kidney stones removed last week in Columbia ... *Dyanne Johnson* continues at home following surgery for her fractured foot ... *Myrtie Williams* continues in the Glenwood rehabilitation center in Florence ... *Jim Phillips* has been sick this past week with allergies and was not able to be at Bible study Wednesday night... *Audrey Goode* has been sick this week with a double ear infection ... *Tanya Hammond's father G. W. Long*, has been diagnosed with lung cancer ... *Lisa Word's father, Austin Dillinger*, continues in rehab in Florida ... *Signa Skipworth & C.L. Weathers' cousin, Hilda Fincher*, continues in the hospital... *Jack Tucker* is confined at home ... *Judy Williams' mother, Flossie Kazzaire*, continues in a nursing facility in Fayette.

GOSPEL MEETINGS/VBS: The *Isbell church* in Russellville is beginning a meeting today and it will continue through Friday. *Randall Hammock* will be speaking... The *Centerview church*

in Russellville is engaged in a gospel meeting this week and it will continue through Friday with services at 7:00 p.m.. *Frank Jamerson* will be the speaker in this meeting...The ***New Georgia church*** is beginning a vacation Bible school on Monday and it will continue through Friday with services at 10:00 a.m. *Greg Chandler* will be teaching the auditorium class.

COMMUNICATION GROUPS: Tonight is the night for Communication group three to meet. If you are in group three, remember to meet with your group this evening.

CHILDREN'S BIBLE DRILL: Remember the children's Bible drill will be this evening at 5:30. I hope that all of our children will attend and as many adults who can will be there to encourage our young people.

SONG SERVICE: Tonight will be the time for our regular scheduled song service. ***Daniel Clemmons*** will be directing the service this evening. I hope that everyone will make their plans to be present as we lift our voices in songs of praise to our God.

THE RECORD: Attendance—Week of June 10th

Sunday:

Bible Classes 101
 Morning Worship 118
 Evening Worship 69

Wednesday:

Bible Classes 86



Vacation Bible School

July 8-13, 2007

Leon Mauldin, Speaking

Anderson church of Christ

Highway 207 South
 Anderson, Alabama

Schedule of Services

Sunday

Bible Classes 9:45 a.m.
 Morning Worship 10:45 a.m.
 Evening Worship 6:00 p.m.

Wednesday

Bible Classes 7:00 p.m.

Elders

Michael Clemmons (256) 247-0836
 Scottie Goode (931) 565-3391

Deacons

Jimmy Glass (256) 247-0571
 Mark McIntyre (256) 729-8316
 Phil Pressnell (256) 232-8509
 Rocky Rose (256) 247-0011
 Brian Word (931) 565-3799

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