

## SCHEDULE OF ASSEMBLIES

Sunday morning worship (Bible study) .....	9:30 AM
Sunday morning worship (Preaching) .....	10:30 AM
Sunday afternoon worship (Preaching).....	4:00 PM
Wednesday evening worship (Bible Study).....	7:00 PM

## NEWS AND NOTES

**VISITORS:** If you are visiting with us, we welcome you and ask that you please sign our guest book and fill out a visitor's card and put it in the collection basket or give it to one of the men in the congregation

**GOSPEL MEETINGS:** There are several gospel meetings that will be in progress this week and in coming weeks. Underwood Hgts. June 18-23 with Joe Corley and Don Miller 7:00 each evening and Isbell 18-20 with Steve Tidwell 7:30 each evening. Then one at the Tri-Cities church June 25-30 with Gary Henry. There may be others; I will pass information along as soon as I receive it.

**SCHEDULE:** The schedule for June is posted on the bulletin board so the men can see what their responsibilities are for that month.

**SYMPATHY:** Jerry Henderson's brother-in-law, Jerry Rickard, passed away Wednesday at 1:24 AM. His funeral was Friday at 11:00 AM. Please remember my sister, Joyce, in your prayers. Jane Edwards' sister-in-law, Sylvia Carpenter, passed away this past week, her visitation and funeral was Thursday.

**OUT OF TOWN:** I don't know of any who are out of town this week.

**SICK AND SHUT-INS:** Remember Peggy Tiffin's brother-in-law as well as other family members. George Humphries had an Arterial Venous **Shunt** put in this past Friday to be ready for dialyses when needed. He came home Saturday and was doing alright Saturday afternoon.

**PRAYER:** Sarah Dornier (Bruce and Beulah Tooley's daughter) is expecting twin boys.

**NOTE:** I am sure there are others we know about that need to be remembered in our prayers. If you know of someone who should be mentioned in the announcements please tell the one who makes the announcements. To have information put in the bulletin please get it to Jerry before about 4 pm Saturday.

## POINTS TO PONDER

- It isn't your position, but your disposition that determines your happiness.
- If Christ cannot go with us, we should not go.

# THE EASTSIDE REMINDER

2Pet 1:12-15

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## WHAT IT MEANS TO RECEIVE THE WORD

The Scripture says in John 1:14 that the Word was made flesh. Certainly, in the light of the first part of that chapter we recognize that this verse is talking about Jesus Christ. Acts 2:41 says "they that gladly received his word were baptized." Of course, we understand this to be the word spoken by Peter. However, these words were not Peter's own, but those inspired by the Holy Spirit, according to the first part of chapter two. Also, in John 14:26; 16:13 Jesus promised the Holy Spirit would guide them into all truth and bring all things to their remembrance. So, we conclude that the word which Peter spoke on Pentecost was the word of God, that which God would have them speak. Therefore, when we talk about them receiving "His" word we are in effect saying that they received "the" Word or that they received Christ.

Today we hear people talking about "receiving the word" or "receiving Christ," who have an entirely different concept of what that involves than what the Scriptures indicate is involved in receiving the word.

What was involved in "receiving the word" on the day of Pentecost? They first heard the word as Peter preached to them. When they heard what Peter said it is obvious that they believed those words because they were "pricked" in their hearts, that is, the word had an effect on them and as a result of this effect, they wanted to know what to do to be saved. In response to this request, Peter said to them "Repent and be baptized every one of you in the name of

Jesus Christ for the remission of sins....." Then they that "gladly received" His word were baptized. Involved in receiving the word then, is obedience to the commands contained in the word. In the Greek the words "gladly received" are actually one word and it means to accept without reservation. This is certainly what these people did. When one receives the word without reservation they receive ALL of it. If you receive the passive part of the word (faith) and yet reject the active part (works) you haven't really received it because James says that faith without works is dead Jas 2:20. These Pentecostians not only received the passive part of the word (which is really not passive at all in its fullest sense because Jesus says that believing is a work of God Jhn 6:29) they also acted on the commands. They repented and were baptized. As a result then, of this obedience they were added to the church Acts 2:47.

When one receives the word it necessitates their giving up error. These people on Pentecost had to give up their former beliefs, because they were the ones guilty of having Jesus crucified. Peter said "that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." They believed this truth, hence the phrase "pricked in their hearts". Jesus tells us in Jhn 17:17 that the word is truth. Therefore, they could not retain their error and receive the word at the same time. When Paul received Christ (the Word) he gave up his previous beliefs. In Phil 3:4-7 Paul lists his credentials but he says those things that were gain to him he counted as lost for Christ. Receiving the word necessitates giving up everything that is contrary to Christ, the word which is truth Jhn 17:17.

Some who say they want to receive the word really don't, because the cost is more than they are willing to pay. There is an example of such a one in Matt 19:16-22. When this man heard the cost involved in following (receiving) Christ he went away sorrowful because he was not willing to pay the price.

For individuals to be eternally saved they must "receive the word" in the same way these people on Pentecost did. They must not only hear the word, but also understand and act upon what is heard. This is what is referred to as obedience to the Gospel or obeying from the heart that form of doctrine and being made free from sin Rom 6:16-18. But, of course, this is not the end of our obedience; it is just the beginning. The word receivers on Pentecost continued steadfastly in the apostles doctrine Acts 2:42. The

Corinthians had received the Gospel and were standing in it 1Cor 15:1,2 and Paul admonishes them to be steadfast 1Cor 15:58. We must continue to work for the Lord, to be faithful to the end Rev 2:10.

When a person receives the Word they accept without reservation and act accordingly, giving up all that is contrary to the word. In light of what it means to receive the word, ask yourself this question: HAVE I RECEIVED THE WORD? (jlh)

## **WE "HAVE A NAME"**

By Robert Turner

Concerning the church at Sardis the Lord said, "I know thy works, that thou hast a name that thou livest, and art dead" (Rev. 3:1). Now think, where did they get that "name"?

"Name" is here used in the sense of reputation -- the popular opinion. But the smallness and insignificance of the cause of Christ in the world at that time negates any suggestion that this was a "name" in the world's hall of Fame. The world couldn't care less. Yet, someone had to give them that name, and give it such general acceptance as to warrant significance. The Lord certainly did not sanction this appraisal; so we are forced to conclude that their peers, or social circle, gave them their "name."

Other churches, others of their professed "kind," must have talked of their "good works," "wonderful spirit," "liberal contributions" or whatever that generation considered great. It is apparent that brethren of that age were no more qualified judges of what God approves than their current counterparts. Doesn't it shake you? They had a good reputation -- they got it from their own brethren -- and it did not amount to a hill of beans (when beans were cheap). No wonder Paul said those who "measure themselves by themselves, and compare themselves among themselves, are not wise."

For the Lord said of Sardis, that Big Name church, "thou art dead." What remained was "ready to die." The "few names in Sardis" who had not defiled their garments must have stood out from the rest like a sore thumb -- a few cranks or "fanatics" who would not line up with the majority. Perhaps those "on the march" wished them gone, so as to remove that source of criticism and embarrassment; not realizing that they were the last bit of salt in the whole stinking mess.

The majority "had a name" -- and it seems the "name" was more valued than the truth. Well, we all have a name -- of some sort -- with both God and man. Our concern for what men think often blinds us to what God thinks of us -- and that's what I'd call real near-sightedness. Man, a good reputation is not enough. We've got to consider who gives us our "name."

-- Via Plain Talk, January 1978