

<u>Times of Services</u>	
<u>Sunday</u>	<u>Wednesday</u>
9:00 a.m. Worship	7:00 p.m. Bible Study
10:00 a.m. Bible Study	
11:00 a. m. Worship	
<u>Other Study and Worship Opportunities</u>	
<ul style="list-style-type: none"> • 2nd Sunday 2:00 p.m. Trinity Care Home Worship Service • 2nd Saturday 6:30 a.m. Men's Bible Study –Ranch House Restaurant • 3rd Sunday Neighborhood Bible Study 6:00 p.m. (TBA) • Young Bible Scholars monthly meeting (TBA) • 5th Sunday Singing (TBA) 	
<u>News and Notes</u>	
<ul style="list-style-type: none"> • Home Bound Members: Mike Butler, Eula Mae Harliss • Limited Health: Joyce Monasco, Willena Woods, Wade and Doris McCrary . • Others to remember: Marion Butler, Steve Coburn, April Green, Marilyn Lavender, Jim Ratcliff, David Allen Williams, Doris Young (Lynette Coburn's mother), & Vickie Stevens (wife of Tim Stevens). • Prayer Requests: Kyle Green is recuperating from brain surgery. Leo Briggs, grandson of Dan and Carol Briggs, had successful cranial surgery in October. Virginia Logan had successful arterial surgery. Ed Williams' mother, Sara, suffered a fall and broke 6 ribs on Nov. 4th. Jim King, brother-in-law to Vallie Gallop, is now undergoing cancer chemo treatments. Leon Speck, father to Teresa Couchman, is very ill. Mike McCrary, son of Wade and Doris McCrary, is to have additional surgery soon. David Fry will be undergoing cataract surgery December 6. • Births: Clyde and Janice Hollis have a new granddaughter, Hollis Claire Gilpin, born Nov. 9 to Brittany and Andrew Gilpin. 	
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East Columbus Bulletin

The Call and The Church

Surely, Paul enjoyed responses from his preaching, but the kind he got at Ephesus was a riot - literally. Demetrius the silversmith called his fellow craftsmen together and incited a mob who chanted for more than two hours. *"Some therefore cried one thing, and some another: for the assembly was confused; and the more part knew not wherefore they were come together,"* The town clerk finally quieted the crowd and explained that they would probably be called into question for "this day's uproar" He said, *"But if ye enquire any thing concerning other matters, it shall be determined in a lawful assembly"* (Acts 19:23-41)

Luke's account of the incident illustrates all the elements of both the call of the gospel and the resulting assembly.

First is the call. As Demetrius called the silversmiths together in a common cause, Christ calls sinners together for salvation. The call is not "the call of the wild," but rather the call of understanding, repentance, and discipline - and it is pervasive in the New Testament.

Christians are "*the called of Jesus Christ*" (Rom 1:6) Christians are exhorted to make their "*calling and election sure,*" (II Pet 1:10) and to '*walk worthy of the vocation wherewith (they) are called*" (Eph 4:1) Christ's call for sinners begins in Matthew and reverberates all the way through Revelation: *"These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful"* (Rev 17:14)

Second, when Demetrius issued his call, his fellow craftsmen came together in **an assembly**. (Acts 19:41) "Assembly" is from "ekklesia,"

the very word translated "church" in our New Testament. "... From ek, out of, and *Klesis*, a calling ... was used among the Greeks of a body of citizens gathered to discuss the affairs of State ..." (W. E. Vine.) It is the word Jesus used when He said "*I will build My church (ekklesia).*" (Mt 16:18) When Paul later wrote to the Christians at Ephesus, Demetrius' home town, he said that Christ is "*head over all things to the church (ekklesia),*" He said that God's wisdom for all the ages could be seen in the ekklesia. He said that the ekklesia should be subject unto Christ.

You see then that the church - the assembly - the *ekklesia* - is composed of those who have answered the call of the gospel, just as Demetrius' call resulted in an assembly.

Third, there are lawful assemblies and unlawful assemblies, This point is surmised from the words of the town clerk, who referred to "*a lawful assembly*" Demetrius' riotous mob was an unlawful assembly, but the town clerk could call citizens out for a lawful assembly.

Jesus calls through the gospel to assemble a church for salvation -a lawful assembly before God. He said, "*I will build My church, and the gates of Hades shall not prevail against it.*" (Mt 16:18)
"*And the Lord added to the church daily such as should be saved*" (Acts 2:47) The idea is that the Lord's assembly, the church, is composed of those who are saved, whose sins are forgiven. It is the called out assembly of the saved.

There are various calls in the world, and various assemblies resulting from those calls. To the churches of Galatia, Paul wrote, "*I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel....*" (Gal 1:6) The call had been perverted, and the result was an unacceptable gospel, and also an unacceptable assembly. "*Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace*" (Gal 5:4)

The solution to this problem is to carefully adhere to the gospel call. Jesus said to the apostles, "*I will build My church... And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shall bind on earth shall be bound in heaven: and whatsoever thou shall loose on earth shall be loosed in heaven*" (Mt 16:18-19) In the New Testament there are binding and loosing. Some things are permitted, some things are not. Some things are required, some things are forbidden.

Demetrius' call was shameful and without direction. "*The assembly was confused; and the more part knew not wherefore they were come together*" Certainly, Jesus Christ would not issue such a call of discord. (I Cor. 14:33)

II Thessalonians chapter two warns of a great falling away from the faith and instructs: "... *He called you by our gospel, ... Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle.*" (vss. 14-15) To avoid apostasy Christians must adhere to those God-ordained traditions found in the gospel, the call

Search the New Testament, my friends, for the many references to "**the call**" You will see that the call results in converts to Christ being added to the *ekklesia*, and that some churches are in harmony with the call while some are not.

"There is one body, and one Spirit, even as ye are called in one hope of your calling;" (Eph 4:4)

"Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called:... it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints." (Jude 1-3)

A fourth observation to make concerns "*election*." Peter said to "*make your call and election sure.*" (2 Pet 1:10) The Calvinist will have some kind of idea that only the elect will be saved, regardless of whether or not they respond to the call. But the call is to "*every creature*" not just the elect (Mk 16:15)

And consider that we are the ones who make our "*call and election sure.*" Whoever the elect are, they have a significant part in the business of salvation, Jesus said, "*For false christians and false prophets will rise and show great signs and wonders to deceive, if possible, even the elect.*" (Mt 24:24) Well, yes, falling away is possible for the elect. Jesus, Peter, Paul, John and all the scripture warns against it.

The elect are those who respond positively to the call and add the Christian graces listed off by the apostle. (2 Pet. 1) They make their own choice, and they make their election sure by faithful obedience.

George Hutto

The Bible does not need to be re-written. It needs to be re-read. (Israel Study Center)
