The Christian Courier

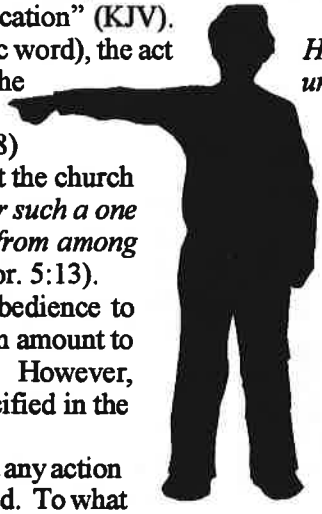
March, 1996

Send correspondence to: 1034 S. 140th St., Seattle, WA 98168
Writers are responsible for their own articles.

"*Deliver Such a One to Satan*"

Recorded by the Apostle Paul in 1 Cor. 5:5, we find the above command. Admittedly, it is a commandment of God to the church at Corinth, and thus to all churches of Christ.

This was prompted by the actions of one of the Christians at Corinth. A man was engaged in an abominable act which was evidently well known to all in Corinth and abroad. ("*It is reported commonly* ..." 1 Cor. 5:1) Paul said this man was engaged in "fornication" (KJV). Actually (for "fornication" is a generic word), the act was specifically incest, inasmuch as he was cohabiting with his "*father's wife*." (his step-mother — Lev. 18:7-8)



In view of this, Paul demanded that the church take action against this man: "*Deliver such a one to Satan*" followed by "... *put away from among yourselves that wicked person.*" (1 Cor. 5:13).

No one doubts the necessity of obedience to these commands. (Actually, they both amount to approximately the same command.) However, the means to carry this out is not specified in the command.

Some in the church seem to feel that any action is justified if it results in the desired end. To what extremity are Christians allowed to go in order to "*put away from among*," or "*deliver to Satan*," one who has done such a horrendous sin as this man had done?

Are we allowed to stand at the door and prevent any such from entering the place of worship? Is anyone permitted to set up himself as a latter-day inquisitor who can pass on the qualifications of other members? Can a worshipper be physically ejected from the services of the church? These questions should be answered as the scriptures direct, and not as we may feel to be right.

To ask these questions is not to say that the church is powerless to discipline those who are blatant transgressors of God's law, especially those who do so as the sinful man recorded by Paul. Rather, I would hope that they would be the cause for reflection on the part of all Christians, that we should not go beyond what is written in God's word.

Perhaps, if we inquire of Paul, himself, as to how he handled situations such as this, it will be helpful. Also, we should ask what our Lord had to say about sin and sinful persons in the church.

In a similar expression Paul said, "... *of whom is Hymeneus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme.*" (1 Tim. 1:20)

Further, Paul states, "*Alexander the coppersmith did me much evil: the Lord reward him according to his works.*" (2 Tim. 4:14-18)

These men had put away faith, "*made shipwreck*," (Tim. 1:19-20) and resisted Paul's ministry (2 Tim. 4:14, 17). It is not revealed exactly what Paul did to "*deliver*" these men to Satan, except that he prayed God would reward them "*according to their works*" (verse 14). Also, it seems that the Lord stood by him and strengthened him in his preaching the gospel (verse 17). Nothing further is stated as to what he did at this point.

However, we should not assume that Paul left us to our own devices in this matter!

Recorded in Acts 18:6 is a similar incident that occurred in nature which prompted a response from Paul that should help us to understand the meaning of this statement. While at Corinth, Paul, according to his custom, reasoned with the Jews in the local synagogue concerning the gospel. When they blasphemed and contradicted themselves, he "*shook his raiment*" and said, "... *your blood be on your own heads; I am clean: from henceforth I will go to the Gentiles.*"

It is true that Paul did not use the words "*deliver to Satan*" to describe his actions, but it is obvious that this

is exactly what he did. He had devoted precious time teaching the gospel to them. When they rejected it, he rejected them.

While at Corinth, Paul did the following:

(1) He abandoned them to their self-chosen fate. (Acts 18:6)

(2) He declined responsibility for their condition. (verse 6)

Concerning Hymeneus and Alexander he:

(1) turned them over to God for justice. (2 Tim. 4:14)

(2) warned others about these individuals. (verse 15)

(3) prayed that it not be laid to their charge. (verse 16)

(4) was upheld in his preaching by the Lord. (verse 17)

Obviously, this was how these blasphemers were "*delivered*" to Satan. There is no evidence that Paul, or any other apostle, ever authorized more extreme measures to be taken.



If it seems unusually harsh to refer to this discipline as "*deliver*(ing) *to Satan*" and putting away the sinful person, it must be remembered that these wicked acts were exceptionally blatant, obvious, and known to all. They brought public reproach on the church. These measures were in keeping with the nature of the acts; i.e. blasphemy and incestuous behavior. These measures are to be used only in the cases authorized by the scriptures.

Forbidden

Consultation with the Lord's words will aid us in understanding further what we must **NOT** do. We have an emphatic statement in the words of Jesus on this very matter (Matt. 13:25-40). This is, of course, the "parable of the tares." Let us notice some important facts:

(1) The subject is the "Kingdom of heaven." (verse 24)

(2) Good seed was sown in the master's field. (verse 24)

(3) An enemy sowed "*tares*" (weeds, darnel) in the wheat. (verse 24)

(4) Servants asked "[shall we] ... *go and gather them up?*" (verse 25, 28)
(also translated as "*go and pull them up*")

(5) The master answered, "*No.*" (verse 29)

(6) "*Let them grow together until the harvest.*" (verse 30)

(7) "*Tie in bundles to be burned.*" (verse 30)

Note the explanation of the parable:

(1) Jesus sowed the wheat (good seed). (verse 37)

(2) The field is the world. (verse 38)

(3) The seed are the children of the kingdom. (verse 38)

(4) The tares (weeds) are the children of the devil. (verse 39)

(5) The enemy who sowed these tares is the devil. (verse 39)

(6) The harvest is the end of the world (age). (verse 39)

(7) The reapers are the angels. (verse 39)

It is abundantly clear that Jesus was speaking of the present dispensation. Also clear is the fact that he spoke of the situation we often find in the church today. (This is not new; it has been present from the beginning of the church.) In the church we find the devout, upright Christian, and also the insincere and hypocrite. The situation is the same, and the remedy must be the same!

"*Let them both grow together until the harvest ...*" (verse 30). Can anything be more clear? There must be discipline, but it does not consist of rooting out the tares. Quite the contrary!

Purpose of Discipline

The object of exercising discipline is to save, not to destroy. To "*deliver to Satan*" is not to resort to total abandonment, but is done in hopes of recovering the one lost (1 Cor. 5:5) "... *that the spirit may be saved ...*" He also said that we should take measures to halt the spread of this "*leaven*" (sin) before it contaminates the whole "*lump*" (congregation). (1 Cor. 5:6-8)

In view of our Lord's words, we cannot eject the offenders physically, but there is something that can be done to stop the spread of these sins.

The Remedy

The congregation is to "*gather together*" (meet together, assembled — 1 Cor. 5:4). This is obviously a disciplinary meeting.

There is to be a united effort on the part of all to shun the party committing the act. ("*not to company*" —1 Cor. 5:9) In this context we are not even to eat a meal with this person (verse 11). This is obviously an ordinary meal, and is a way of avoiding company with, or shunning, the offender.

This cannot refer to the Lord's supper, for we are commanded to "*grow together*" and let the angels root out the "*tares*" at the end of time (Matt. 13:39).

Not The Only Sin

It is important to note at this point that the incestuous man was not the only one we are to "*deliver to Satan*," or "*put away from among us*." "*... I tell you not to associate with any professing Christian who is known to be an impure man or a swindler, an idolator, a man with a foul tongue, a drunkard, or a thief. My instruction is, don't even eat with such a man.*" (Phillips. Other translations read: "*... don't sit down to eat with ...*", "*... don't even eat lunch with ...*", "*... you should not even eat a meal with ...*")

The following is a list of the offenses in verse 11 which merits this penalty:

(1) immorality (adultery, incest, etc.).
(2) greed (covetousness).
(3) idolatry (including those of the heart — adulation, love of money, etc.).
(4) railing (slander, reviling, abusive, etc.).
(5) drunkenness.
(6) extortion (in this case, thievery).

Further, let us refer to 2 Thess. 3:14-15, "*... if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother.*" Note the words "*have no company with him*": same penalty; same command! Now, note the desired result: "*... that he may be ashamed. ... not as an enemy ... as a brother.*" No evidence of physical separation of sinner and congregation here; but an action by all designed to make ashamed, and admonishment to repentance.

It is noteworthy at this point to recognize that one of the reasons for Paul's admonition was that some were not working for their living, but were a burden on the church (2 Thess. 3:6-12). They were commanded to stop this and work and eat their own food. In addition, Paul broadened his admonition to include "*And if any man obey not our word by this epistle, note that man, and have no company with him ...*" (verse 14).

Paul had already discoursed at length on various subjects before issuing this command. It seems the same penalty is here prescribed as in the case in 1 Cor. 5. Obviously, the thought here is to shun association with, but not total abandonment. Nothing here to indicate barring from the communion, but brotherly admonition to repent. Yet, the command is the same, and what is meant in one instant is also true in the other.

In Eph. 5:11 it is recorded, "*... have no fellowship with the unfruitful works of darkness, but rather reprove* (expose) *them.*" This is tantamount to the commandment in 1 Cor. 5. Note the reason for Paul's command in verse 5 in Ephesians: "*For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolator, hath any inheritance in the kingdom of Christ and of God.*"

Compare this with the list of offenses in 1 Cor. 5, and note the similarity. In 1 Cor. 5, he commands to "*not company with,*" and in Eph. 5, he commands to "*have no fellowship with*" those who do such things. So then, it seems that to "*deliver to Satan*" means to reject one who will do such things. **WE SHOULD NOTE THAT THIS IS AN ACTION THAT MUST BE DONE BY ALL THE CHURCH GATHERED FOR THIS PURPOSE!** (1 Cor. 5:4).

The purpose of this disciplinary meeting is to reprove (expose) the nature of the offense. In the presence of all the church the charges are to be spelled out (1 Cor. 5:4). Having done this, the position of the church must be made known. There can be no fellowship with this "*unfruitful work*" (Eph. 5:11). The offender must be made to realize the seriousness of the offense and be informed that as long as he/she continues in this act, he/she will not be fellowshipped by the church.

He who has committed the offense is thus effectively isolated from the membership inasmuch as the members will not associate with him, even as far as refusing to eat a meal with him.

The principle is much the same as that of a person who is infected with an illness and receives proper doses of antibiotics which isolate and destroy the germs which have invaded the body, thus allowing the sickness to proceed no further.

WE ARE NOT AUTHORIZED TO RESORT TO SURGERY TO SEVER THE DISEASED PART FROM THE BODY TO CURE IT!

If the offender, thus isolated (rejected — Titus 3:10), departs, so be it; if he remains, his influence is neutralized, and he cannot harm the body. **HOWEVER, THERE IS ALWAYS THE POSSIBILITY THAT HE MIGHT REPENT AND ULTIMATELY BE SAVED!** We are not to "*... count him as an enemy, but admonish him as a brother.*" (2 Thess. 3:15).

If The Offending Brother Remains

The question is asked, "If the 'fornicator' (or railer, thief, drunkard, etc.) remains, will not the body be con-

taminated by his/her presence? Is it not better to remove his presence from the congregation, or perhaps, remove ourselves from his presence?"

Consult the scriptures for the answer. Surely, there is an answer to this question. It may not be the answer we expect to find, or that we prefer, but we should heed the examples in the scriptures given for our admonition.

We have an example in the words of Jesus, himself. The church at Thyatira (Rev. 2:19-25) had this very problem among its members. Their virtues were noteworthy (verse 19). At the same time some serious offenses were taking place (verses 20-23). Jezebel taught, enticed to fornication (actual or spiritual? it does not matter), idolatry, etc.



What did Jesus instruct the members to do? Were they commanded to leave the congregation to avoid contamination? **NOT AT ALL!** Quite the contrary. Note verses 24-25, "*But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak;* ***I will put upon you none other burden. But that which ye have already, hold fast till I come.***" ("*... I will not impose any other burden on you: Only hold on to what you have until I come.*" — NIV)

Evidently, Jesus did not feel that the unoffending members were being corrupted by the sins of the wicked ones. "Hold on!" Was the directive, "*till I come*!?"

At Sardis, also, (Rev. 3:1-4) we find a similar situation. This was a "dead" congregation (verse 1). One could not get much worse than this (read verses 2-3). Note verse 4, "*But a few of you there in Sardis have kept your clothes clean. You will walk with me, clothed in white, because you are worthy to do so.*" (NEV).

Jesus did not feel that the corruption of the wicked extended to those with unsoiled garments. They were not commanded to leave the company of the church.

If they followed the words of Jesus and also Paul, they know that they must "*grow together until the harvest.*" (Matt. 13:30)

In addition, they knew they could have no fellowship with "*the unfruitful works*" of the wicked ones (Eph. 5:11). Obviously, they did not associate with the wicked ones even to the eating of a meal with them (1 Cor. 5:11).

Why Not Root Out The Tares From The Church?

We are told (Matt. 13:29) why we cannot attempt to "*root up*" the tares, "*... lest, while ye gather up the tares, ye root up also the wheat with them.*" Jesus did not lay this responsibility upon Christians, rather upon the angels. I, for one, do not wish to be responsible for this work, for I am not capable.

What Of The Incestuous Man At Corinth?

There is strong evidence to believe that the actions of the church (exposing his sin, isolating him, not associating with him even to eating a meal with him) had the desired effect on him, causing him to repent.

Note 2 Cor. 2:1-9. It is obvious that Paul is writing about this very man, and of the "*punishment, which was inflicted of many,*" referring to his isolation by all of the church (verse 6). He had been brought to the point of repentance by this punishment, and Paul said, "*So that contrariwise ye ought to rather forgive him, and comfort him, lest such a one should be swallowed up with overmuch sorrow.*" This was in keeping with Paul's reasons for shunning him in the first place, "*... that the spirit may be saved ...*" (1 Cor. 5:5).

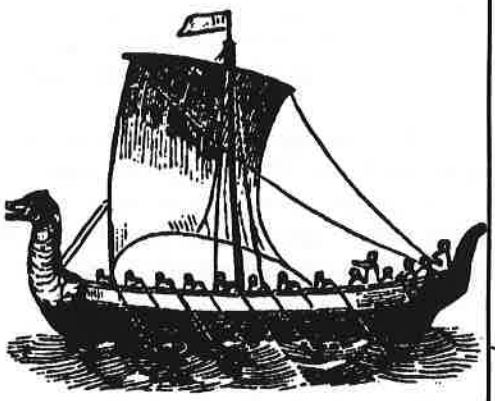
Brethren, let us never be guilty of usurping the prerogatives of the angels, nor following the dictates of our own minds when engaging in congregational discipline. Let us never attempt to cast out anyone from the church, lest we become as Diotrophes of old.

In love of the truth,

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The Travel's of Paul

Third Journey — Ephesus





Some time after Paul completed his second missionary journey, he started his third with a re-visitation of all the congregations previously established in Galatia and Phrygia (Acts 18:23). His purpose, as before, was to establish the young churches in the faith.

In verse 21, Paul had promised Aquila and Priscilla that he would return to them at Ephesus. However, before his return, Aquila and Priscilla were doing some establishing of their own. They heard a certain Jew, named Apollos, teaching things concerning Jesus; but his knowledge was incomplete, knowing only the baptism of John (vs. 24-25). He was an excellent speaker, and he spoke boldly in the synagogue. Aquila and Priscilla took him aside and taught him the way of the Lord more accurately (vs. 26).

Apollos had been very knowledgeable of the Old Testament scriptures concerning the prophecies of Christ, and was able to prove to the Jews that Jesus was the Christ (vs. 27-28). He became a very valuable asset to the church, as will be shown later. Apollos left Ephesus to work with the brethren in Achaia, principally Corinth. Paul later affirmed the work Apollos did at Corinth when he wrote, "*I have planted, Apollos watered; but God gave the increase*" (1 Cor. 3:6).

After Apollos left Ephesus, Paul arrived coming in from the north (Acts 19:1). He found some others, like Apollos, who had been baptized into John's baptism and knew nothing concerning the baptism of Acts 2:38 (vs. 2-3). After teaching them concerning Jesus and the Holy Spirit, Paul baptized them in the name of the Lord Jesus (vs. 4-5); then he laid his hands on them, and they received the Holy Spirit, and spake in tongues and prophesied (vs. 6-7).

This special gift that was performed was only imparted by the laying on of hands by an apostle. When Philip (not an apostle) taught and baptized some into Christ at Samaria (Acts 8) they did not receive these gifts until some apostles had come down from Samaria. "*And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money,*" These were of those things which were in part and done away (1 Cor 13). Paul said, "*For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away.*" (1 Cor. 13:9-10. When the apostles finished the "*perfect law of liberty,*" (James 1:25) the special gifts, no longer needed, were stopped.

Paul went to the Jewish synagogue and taught boldly for three months (vs. 8). Some of them that were hardened rejected this teaching, so Paul moved his reasoning to the school of Tyrannus, where he taught daily for the space of two years (vs. 9-10). The churches in Asia benefited greatly by Paul's extended teachings at Ephesus (vs. 10). As converts heard the word, they carried it to neighboring cities where it took root.

Many miracles of healing were performed by Paul's hands. Some people even took articles of clothing touched by him unto the sick who could not be present (vs. 11-12). The purpose of Paul's miracles was the same as the Lord had indicated in Mark 16:20, "*And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following.*"

Some of the Jews who thought themselves to be exorcists decided to try to remove evil spirits themselves by using the name of "*Jesus whom Paul preacheth*" (vs. 13-14). "*And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye?*" (vs. 15). Then the evil spirit leaped upon them, wounded them, and caused them to flee out of the house naked (vs. 16). As word of this happening spread, people feared; and the

name of God was magnified, with many coming forward confessing their deeds (vs. 17-18). Several had confessed to practicing magical arts, and brought their books together to be burned for all to see (vs. 19). The price of all these books added up to fifty thousand pieces of silver (if these were Greek coins, the cost would be about $9,000; if they were Jewish shekels, the cost was about $35,000).

The word of God prevailed in that region mightily (vs. 20), which brought about a great stir from the craftsmen of idols, who felt their trade was at stake with public sentiment going against idolatry. Demetrius, a silversmith, who made shrines of Diana, acted as a spokesman at a gathering of fellow craftsmen (vs. 23-25). They all had visions of the source of their wealth vanishing. He stirred them up by claiming that "the great goddess Diana" was in danger of being torn down by the Christians (vs. 26-27). Their primary source of gain was making replicas of this great statue. They responded to this news with shouts of "Great is Diana of the Ephesians;" then went to the streets with this cry, confusing the city (vs. 28-29). Their march continued until they came to the theatre where Paul taught. They rushed in and seized Paul's traveling companions, Gaius and Aristarchus (vs. 28-29). Paul, not present at the time of this entry, desired to go in and speak to these men, but the disciples restrained him from doing so (vs. 30). The city officials, who were Paul's friends, also begged Paul not to enter (vs. 31).

There was a very mixed assembly of people in the theatre, with many confused, not knowing what all the commotion was about (vs. 32-33). Alexander tried to calm the assembly, but when they saw that he was a Jew, they chanted "Great is Diana of the Ephesians" for two solid hours.

The town clerk (highest city official at that time) spoke to them, bringing quiet (vs. 35). He quickly catered to their prejudices concerning the temple of Diana, but also told them that they were in danger of an illegal assembly. When he had thus spoken, he dismissed the assembly (vs. 36-41).

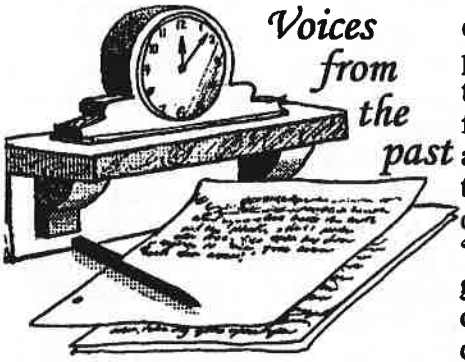
After this uproar ceased, Paul decided it was time to resume his journey (Acts 20:1).

Next issue: Macedonia.

Written in love of the truth,

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Thanks Unto God



Most of us are careful to express our thanks to those who do a favor for us. We are also careful to teach our children to say "thank you" for gifts and favors done them. But do we think to give thanks to God for the good things of life? Do we realize that *"every good and perfect gift cometh down from God, the Father of lights, in whom there is no variableness or shadow of turning"*, as James 1:17 says. In Acts 17:28 Paul says, *"... in him we live, and move, and have our being ..."* Do we remember that God in the beginning created all things that are in the heavens and the earth and man out of the dust of the earth, set him over the works of His hands, gave him command to multiply and replenish the earth and subdue it? Gave them every herb and tree bearing seed for food, forbade them eating the fruit of the tree of the knowledge of good and evil, of which they partook and ate, and God drove them from the garden. Death was pronounced upon all mankind.

But God provided a way by which man could be redeemed from this curse. *"For as in Adam all die, even so in Christ shall all be made alive."* (1 Cor. 15:22). Are we thankful for the sacrifice Christ made to save us from eternal death, when He came to earth, suffered, bled, and died on the cross of Calvary in order to atone for our sins? Are we thankful enough for this sacrifice to come together on the first day of the week (Acts 20:), and keep in memory His death by the breaking of bread, which He asked His disciples to do? (1 Cor. 11:23).

We should also be thankful to submit to Romans 12:1-2, *"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."* Col. 3:5 says, *"Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry:"*

Col. 3:15-17 reads, *"And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord*

Jesus, giving thanks to God and the Father by him." 1 Tim. 2:1-2, *"I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty."* We should be very thankful that we live in a country where we can worship God as we understand the scriptures Ä worship Him acceptably, with reverence and Godly fear. Heb. 12:28-29 says, *"Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: For our God is a consuming fire."* We should be thankful that we are protected in our worship by the laws of our land.

Do we realize that we should be thankful that God has provided a way for our escape from temptation, and will not allow us to be tempted above that we are able to bear? (1 Cor. 10:13).

Phil. 4:6, *"Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God."* Eph. 5:20, *"Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ;"* Psalms 100:4, *"Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name."* Let the peace of God rule in your hearts and be ye thankful. John 3:16, *"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."* 2 Cor. 9:15, *"Thanks be unto God for his unspeakable gift."* Col. 1:12-14, *"Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: In whom we have redemption through his blood, even the forgiveness of sins:"*

We find an example of unthankfulness in Luke 17:17, where Christ healed ten lepers. Only one returned and with a loud voice glorified God. He fell down at His feet and gave thanks, *"And Jesus answering said, Were there not ten cleansed? but where are the nine?"* Only one had returned to give thanks to God.

Let us always be thankful Ä not just once in a while.

J. H. Lackey

(reprinted from *The Christian Courier*, January, 1966.)

Love One Another

Once upon a time a fellow got real mad at something that was done in the church. So he said, "I'll never go to church again — I'll die and go to hell first!" He remained true to his statement; he died, and he did.

At first, this little story may appear to have a hint of humor in it, but this truly is a sad story because this actually happens in the lives of people. Too many times we make hasty, irrational judgments based on strong emotion with little or no basis in the facts. Many times we make snap decisions that we later realize were wrong, but we won't relent because our pride gets in the way.

How foolish we are when we cause ourselves to be condemned because of another's wrong. It may have been an honest mistake, perhaps a misunderstanding. Even if it were an actual sin, two sins never make a saint. When we put distance between ourselves and God because of the wrong another has done (or we think they have done), we are even "wronger" than they. We are guilty of two things — not helping them and going about to destroy ourselves.

My friends, if you are a person who is unfaithful to the church because you have been offended, please look at your life before God. Please remember the qualities of LOVE... "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; Rejoiceth not in iniquity, but rejoiceth in the truth; Beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away." (1 Cor. 13:4-8).

In our daily lives with other people (both in the church and out) let us remember love. If people were perfect, we wouldn't need love in the first place. Let's not let pride stand in the way of anything in our life. When pride is in control of our life, Satan is really the one who is in control.

— Anonymous

(submitted from Delta, CO)

Cards and Letters



Aloha, OR

Greetings to everyone from water-logged Oregon,

The Lord has watched over us and kept us safe in this harsh winter.

The only ones that had to evacuate were Shelia and Hailey. I went over at 10 p.m. on Wednesday, the 7th, to get them. Hailey thought it was fun being carried out in the rushing water. Shelia and I really didn't see the humor. The water was very cold and dirty. Luckily they did not lose anything important. They stayed with us until Friday.

Sister Dorothy wasn't able to get home one night because of high water on the roads. Some of the brethren had to find alternate routes to get to work.

Thank you to everyone who called to make sure we were all okay.

I apologize for not mentioning in my last letter that Bonnie Dougherty is part of the faithful members from the Chesterton Indiana congregation. Bonnie and Shelia still need everyone's prayers.

Lynell, we also enjoy your visits. Your wonderful singing is an added bonus.

In Christian love,
Doris Jared
Aloha, Oregon

Broken Bow, AR

Dear Editor,

Would you put me on your mailing list. I enjoy reading all of it. I've been borrowing a friend's copy. I am Brother Treat's daughter-in-law.

Yours truly,
Mina Treat
Broken Bow, OK

(Thank you for writing, Mina, and we'll be happy to add your name. — Editor)

Baron, OK

Dear Brothers, Sisters, and Friends:

Greetings from the Baron congregation.

The church here is still doing okay.

Some of our members are not doing too good. Sister Sue Wilson was admitted to the hospital in Fort Smith, Arkansas, yesterday (20th) to see if they can find her problems. She has been sick for quite some time. Also, Sister Reba Wilson took sick at work. She is home, but don't know if it's the flu or other problems. We request all your prayers for them and all others who are sick of which we are not aware.

We have certainly had a very cold winter, but nothing like a lot of states have had Ä snow, ice, floods, tornadoes, and such like.

Don't have much news to write about at this time.

All our love and prayers,
From the Baron Church of Christ

Goshen, AR

Dear Brothers and Sisters in Christ:

Several here have had the flu and colds, but most seem to be on the mend at this time.

Brother Lawton Buchannan is ill. We pray that he will be back with us before long.

We are all happy to have Brother and Sister J. L. Jared's daughter, Carol, David, and son Joshua meeting with us again at Goshen. Also, to have Sister Jean Sloan, daughter Lana, and grandson meeting with us.

We want to announce our meeting at Goshen June 23rd - 30th with Brother Jim Brown from Baron, OK, congregation. Everyone is welcome.

In Christian love,
Isaac Ferguson
Goshen, AR, congregation

Stilwell, OK

Brethren,

I would like to announce the meeting for Pleasantview Church of Christ, Stilwell, Oklahoma. It is scheduled for May 26th through June 2, 1996. The speakers will be Brother Terry Warford and Brother Richard Johnston. Each Lord's day services will be 10:00 a.m. and 6:00 p.m.; during the week services will be 7:00 p.m. each day.

Everyone is welcome
Brother Gerald Buckner
Rt. 5, Box 3020
Stilwell, OK 74960

Moore, OK

Dear Editor of *Christian Courier*,

I found this clipping in a box of clippings (*Anniversary of Couple Observed*) saved by my mother, Nancy Ogletree. We lived at Victory from New Year's day, 1929, until the late Fall of 1938, then moved to Beckham, CO.

At Victory we had church services in the Victory School Auditorium in a corner heated by a huge pot-bellied stove burning coal. It helped very little, but we were grateful to be there.

In 1936 we had a meeting, and five people were baptized. Before the meeting was over, we moved the meeting to the Methodist Church a few blocks away, after learning from an old-timer that it was built to be a community building. Seventeen years later, my father's funeral was held in the same building, and he is at rest in the Victory Cemetery beside my mother.

I feel sure this clipping came from the "*Altus Times Democrat,*" since it was the only one there at that time.

After reading in the January, 1996, *Courier* about the Jim Prichard of Tecumseh, OK (see letter from San Pablo in that issue - Editor), I called him since he is in my toll-free calling area. He had a very nice voice, and seemed pleasant; however, he told me his church did not have Sunday school, did break the bread, and did have individual cups. I hope he enjoys our *Christian Courier* as much as I do.

In Christian love,
Ruth Clay
Moore, OK

Yuma, AZ

Greetings to all,

The church here in Yuma is doing well. Our winter attendance is always better than the hot months of summer. Frank and Doris Ridlon and Carl and Betty Carlson are yet with us. Their presence here enhances our congregation.

The weather has been near perfect this winter. Fruit trees are already blooming, and other signs of Spring are visible.

We still have several who are ill. Brother Orendorff has had surgery, and returns back to Tucson weekly. Brother Sonny Boling has been having kidney stone problems for quite some time; and just yesterday (2/12) had them removed by the explosion method at Tucson. Bud Davis is scheduled to have corrective surgery today (2/13), and has been in the hospital for several days. Sister Ruth Duncan has been very ill, but seems some better now. Others have had colds and allergy problems.

I failed to send word last month that Brother Clifford L. Schrader had passed away on December 8, 1995. He will be missed so much by his family and all of us. Most all may already know that Sister Arzella Renick also passed away. Our only joy in their passing is knowing that they are now with our Father.

This is about all the news from here. If any are traveling through, come and be with us. Let us all pray for the sick.

In Christian love,
The Yuma congregation

Newcastle, TX

To the Christian Courier:

We enjoy the paper each time.

The Church of Christ in Newcastle, Texas, is having a gospel meeting May 10-12, 1996. Brother Bob Eldredge of Baron, Oklahoma, has promised to preach for us.

Please announce this date in the Courier.

Thanks,
Ed and Francis Tate
Olney, TX

Anniversary of Couple Observed

Victory Couple Married 63 Years Ago

Mr. and Mrs. A. J. Jernigan of the Victory community celebrated their sixty-third wedding anniversary on Monday, when all except one of their children were present, in addition to a number of other relatives.

Mr. and Mrs. Jernigan were married at Groesbeck in Limestone County, Texas, on March 19, 1871, and have been residents of Jackson County for the past 12 years. For the past five years they have been making their home at Victory, where they reside with a son-in-law and daughter, Mr. and Mrs. J. C. Cadwell.

Jernigan, who has served as a minister in the Church of Christ for 55 years, continues to conduct services at regular intervals. He has served as minister of the Elk City Church of Christ over a period of several years, and also has conducted services frequently at Victory.

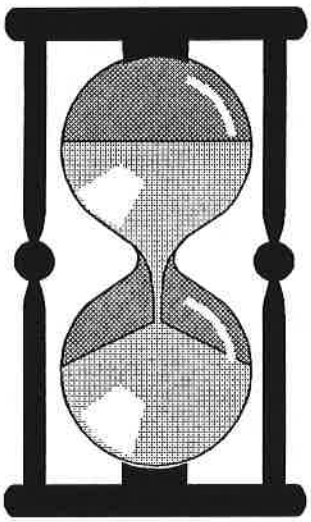
Present For Day

Jernigan is 85 years of age, and his wife is 78 years of age. They are the parents of four daughters and two sons. The daughters are Mrs. O. E. Atchley of Sweetwater, Oklahoma; Mrs. T. J. Atchley of Fresno, California; Mrs. L. C. Johnson of Elk City; and Mrs. J. C. Cadwell of Victory. The sons of E. L. Jernigan of Woodson, Texas, and C. W. Jernigan of Austin, Texas. All except the latter named were present for the anniversary observance Monday.

In addition to the sons and daughters, there are 21 grandchildren and 16 great grandchildren.

Ã submitted by Ruth Clay, Moore, OK

Precious Memories



***It Is Written*, March, 1956.** Brother McCluskey, Sacramento, CA, wrote that they had outgrown the room at Brother Herman Brown's residence, and were attempting to acquire some property with a building where they could meet. Brother Steve Laney, Wesley, AR, reported that they hoped to have seating for their new building for their meeting in the Spring. Brother R. C. Clements, Broken Bow, OK, reported that Brothers Treat and Daniels were back meeting with them. Brother J. W. Bedingfield, Magdalena, NM, reported on his meeting at Yuma. Brother W. H. Francis, Mangum, OK, said he went to Elk City, OK, for the funeral of Brother L. A. DeGarmo. Brother Link, Carlsbad, NM, reported on his meeting at Modesto, CA. He reported that some of their membership were moving away, leaving them few in number, but they had gained with the baptism of Marshall Spence of Eunice, NM. He also reported that they were starting a 15-minute radio broadcast on the local C. B. S. station following the Mormon Temple Choir.

***The Christian Courier*, March, 1966.** Sister Ogletree, Elk City, OK, reported that Brother Melvin DeGarmo fell and broke his left leg, and that Brother Garry Johnson was now out of the service and returned home from West Germany. Brother Don Dabbs, Phoenix, AZ, reported that they had several baptisms: Bob Shepherd, Claudya Shepherd, Gertrude Lobato, and John Shepherd. He also reported that Abe Lobato had moved to Tucson, AZ; Brother Homer McFarland had moved to Delta, CO; Brother Clarence Quinn was sent to Thailand in the Air Force; and Sister Madeline Quinn moved to Eureka, CA. Also announced was their upcoming meeting in August with Brother W. A. Nelson of Somerton, AZ. Brother Horace Orendorff, Yuma, AZ, reported that Brother Bud Wilkerson of Delta, CO, had visited them. Brother Ray Bishop, Olney, TX, reported that Brother Ken Baldwin preached for them while visiting. Sister Laura Willis, Carlsbad, NM, reported that they had some visitors: Brother Ken Baldwin from Delta, CO; and Brother Allgood of Hobbs, NM. Brother Ken Baldwin, Delta, CO, reported on his travels, visiting many congregations around the country: Wichita, KS; Stilwell, OK; Baron, OK; Bohanan Mt., AR; Broken Bow, AR; Ringold, TX; Loco, OK; Elk City, OK; Mangum, OK; Seymour, TX; New Castle, TX; Abilene, TX; Lorenzo, TX; Humble City, NM; Carlsbad, NM; Somerton, AZ; San Diego, CA; Lakeside, CA; and Brawley, CA. Brother L. E. Arnett, Waterford, CA, announced their meeting in June. Brother Elmer Hunt, Lakeside, CA, announced that he and Jerry McCay from Yakima, WA, were being sent out to preach the gospel by the Yakima congregation. He also reported on the passing of Sister Norma Lyons. The Bellflower congregation reported that they had several visitors, and there were four baptisms: Carl Taylor, Jerry Cook, Jay Way, and Okja Way.

***The Christian Courier*, March, 1976.** Brother Charlie Burt, Knox City, TX, wrote that the congregation at Randlett, OK, was strong; and that the congregation at Seymour, TX, was doing fine. Brother Carl Johnson, Springdale, AR, wrote that he was available as a speaker for any congregation that wanted him during the last part of April. Brother Mike McCay, Yakima, WA, wrote that they had a few visitors. Sister Syrennia Roberson, San Bernadina, wanted to know if there was a loyal church near Fresno, CA.

***The Christian Courier*, March, 1986.** Brother Gerald Brockman, Bellflower, CA, reported that Myrtle Clouse was doing better, and was able to come to church. He also reported that his mother, Wanda Brockman of Chico, California, was recovering from surgery. Brother Robert McCay, Port Orchard, WA, wrote that he went to the Yuma meeting, and that they planned to have a meeting in August. Brother Earl Atchley, Elk City, OK, reported that he and Brother Willie Farrar were not in good health. Brother Harry Wegley, Medford, OR, reported that the church had moved to this city from Grants Pass, OR. He also reported that his wife, Betty, had fallen and dislocated her left shoulder and broke her top shoulder bone. Brother John McKinney, Selah, WA, wrote that Brother Clarence Sage had passed away. He also announced the engagement of his daughter, Felica, to Michael Geho. James Brown, Baron, OK, reported that his mother, Emma, was not doing well in a rest home. He also announced their meeting in June. Brother Homer Bryant, San Pablo, CA, reported that Brother Jack Cooper was plagued with the shingles; and that they had new pews in their church building.

BULLETIN BOARD

Meetings

May 10-12, 1996	Newcastle, TX	Bob Eldredge
May 26-June 2, 1996	Stilwell, OK	Terry Warford & Richard Johnston
June 16-23, 1996	Lorenzo, TX	Mike Geho
June 23-30, 1996	Goshen, AR	Jim Brown
June 29-July 8, 1996	Cedaredge, CO	Camp Meeting

Births

Katelynn Chanel McNally	Sea-Tac, WA	Feb. 13, 1996; 9 lbs., 2 oz.

Prayer of Faith for those in need

Shelia (Maloney)	Aloha, OR	Expecting baby - complications
Hugo Denny	Baron, OK	Serious heart problems
Reba Wilson	Baron, OK	Sick
Sue Wilson	Baron, OK	Sick for some time.
Sloan Vanderpool	Bohannan Mt., AR	Broken back
Erelene Chessman	Bellflower, CA	Fighting cancer
Bonnie Dougherty	Chesterton, IN	Health problems
Karla Jones	Comanche, OK	Surgeries & pain
Howard Taylor	Comanche, OK	Blood pressure problems
Larissa Smith	Comanche, OK	Heart problems & age
Lawton Buchannan	Goshen, AR	Sick
Luke Carpenter	Sacramento, CA	Cystic Fibrosis
Jessica Carpenter	Sacramento, CA	Cystic Fibrosis
Kathern Ann	San Pablo, CA	Diabetes
Howard McCay	Sea-Tac, WA	Fighting cancer
Mattie McCay	Springfield, OR	Broken hip surgery
Jerry Barker	Stilwell, OK	Leukemia
Bud Davis	Yuma, AZ	Corrective surgery
Horace Orendorff	Yuma, AZ	Very ill
Sonny Boling	Yuma, AZ	Kidney stones removed
Willie Davis	Yuma, AZ	Quadruple bypass surgery

Passings

Clifford Schrader	Yuma, AZ	December 8, 1995
Arzella Renick	Yuma, AZ	

50th Wedding Anniversary

Mr. & Mrs. James F. Brown of Baron, OK, will be celebrating their 50th wedding anniversary Saturday, April 6th, 1 to 5 p.m. in the Fellowship Hall at the Baron Church of Christ. The event is being sponsored by their 11 children and their families. Everyone is invited to attend and share this special event with them.

Submitted by Beverly Ross — daughter
P.O. Box 443, Stilwell, OK 74960

Word Search: March

B	S	R	E	P	A	E	R	P	B	V	X	Q	J	N	I	H
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ADAM
ADMONISH
ALEXANDER
APOLLOS
AQUILA
ARISTARCHUS
DEMETRIUS
DIOTROPHES
EPHESUS
FELLOWSHIP
GAIUS
GALATIA
HARVEST
HYMENEUS
KINGDOM
LEAVEN
PHILIP
PHRYGIA
PRISCILLA
RAIMENT
REAPERS
SARDIS
SHIPWRECK
SYNAGOGUE
TARES
THANKFUL
THYATIRA
TYRANNUS