

Prayer List

Peggy Driscoll, Doris Reyes Fernandez, Marc Genua, Ashleigh Green, Eleanor Green, Alice Hall, Amanda Hatcher, Gordon Hatcher, Philip Hutton, Jim Ledbetter, Norman Lee, Mary Lynn McAleer, Matthias Meredith, Tony Priola, Chris Ragle, Norma Ragle, Ronald Russell, Tim Smith, Dolores Snyder, Tresa Snyder, Sheila Sollars, Jimmy Thompson

- Eleanor Green is improving, but is still at Children's Hospital recovering from a virus.

The Numbers

Attendance	Sunday, October 9	
	Wednesday, October 12	
Offering	Sunday, October 9	\$

Those Serving

Prayer Before Sunday Classes David Snyder

Sunday Morning Worship

Announcements & Prayer	Keith Keever
Songs	David Snyder
Sermon	Brad Green
Lord's Supper & Contribution	Charles Hatcher
Assistants	Levy Cox and Donald Shipley
Closing Prayer	Tommy Sanders

Sunday Afternoon Worship

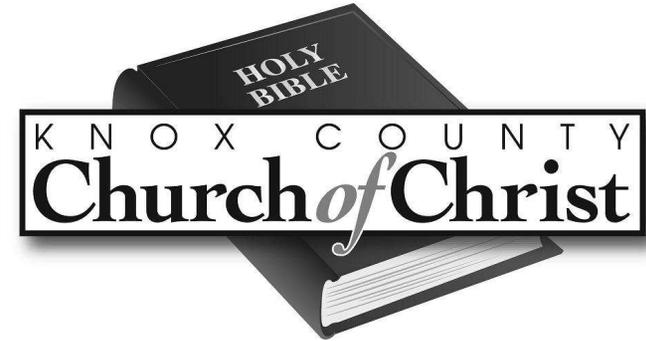
First Prayer	Brad Green
Songs	Keith Keever
Sermon	Brad Green
Lord's Supper	Barry Simmons
Closing Prayer	Donald Shipley

Wednesday Night

Songs	Lance Green
First Prayer	Tommy Sanders
Devotional	David Snyder
Closing Prayer	Charles Hatcher

Knox County Church of Christ
 PO Box 22441
 Knoxville, TN 37933

October 16, 2011



<http://www.knoxcoc.com>

Meeting Location:
 130 Mabry Hood Road
 Suite 102
 Knoxville, TN 37922
 865.247.4620

Schedule of Services

Sunday

Bible Study.....9:30 AM
 Worship.....10:30AM & 1:30 PM

Wednesday

Bible Study.....7:00 PM



From The Preacher's Pen

“SPIRITUAL PERSPECTIVES AND THE LOCAL CHURCH”

[This article is written by Kent Bailey, preacher for the Northside church of Christ, Calhoun, GA]

Being faithful to Christ necessitates that we maintain a proper perspective of life. When we keep our priorities straight we will react to Biblical obligations in the way God would have us do and function in the manner as set forth in the Scriptures.

The church of the Lord is no accident. The New Testament church plays an important role in God's scheme of Redemption. The church, as God designed it, has two extensions – universal and local. The universal extension of the church is set forth in the Scriptures as the body of those saved (Mat. 16:18-19; Acts 2:47). It is a relationship in Christ into which one is baptized (1 Cor. 12:13). It has no collective function. The local extension of the church has collective function, thus exists as an organized collective functioning unit of the Lord's people on earth. Whereas one becomes a member of the universal extension of the church by obeying the Gospel of Christ; one becomes a member of the local extension of the church by identifying with such (Acts 9:26).

In the development of proper spiritual perspectives Christians will, through the study and application of the principles of divine Truth, learn to execute obligations to God, not only in a personal sense, but also in collective means by carrying out our responsibilities within the local church (1 Tim. 3).

As Christians we have obligations to the local church. Many lack a proper understanding of Bible authority and thus are confused as to what even constitutes a local church. The local New Testament church is comprised of individuals, however it is more than an individual or individuals. It is inclusive of a specific location, however it is more than location. A local church indeed involves all of these components, however it also must

include Scriptural organization, a local treasury, local discipline in addition to authorized worship and work. When we properly ascertain the truth of the Scriptures one will conclude that the only way the church of Christ can properly function in collective capacity is through the means of the local autonomous independent church. When one attempts to fulfill God-given obligations through human institutions, para-church organizations, and missionary societies one supplants the local church, goes beyond the doctrine of Christ and thus becomes guilty of sin (2 John 9-11). When one takes a method that within itself is Scriptural, then elevates such a method to become an institution or attempts to extend the work of a single local church to control other local churches in their God-given work, such is not cooperation – it is centralization and is destructive of the very essence of the local church.

As Christians we have an obligation to the local church of exhortation that we mutually need to remain steadfast. Hebrews 10:24 mandates that we in collective capacity encourage one another to good works. Hebrews 10:25 mandates assemblies of exhortation. Within these assemblies we not only worship God in spirit and Truth (John 4:23-24), we also edify one another in the most holy faith (Eph. 4:4-16). As Christians we have an obligation of faithful attendance. In further consideration of Hebrews 10:24-25 we thus note the principle of all the efforts of the local church – especially so in the areas of worship and Bible study. Show me a one hour-a-week Christian and I will show you a weak Christian. From the ranks of Christians who only attend one hour a week come no elders, no deacons, no preachers, and no teachers. They cannot be depended upon for any work. They are not steadfast (1 Cor. 15:58).

As Christians we have an obligation to the local church of faithful financial support. Scriptural financial support of the Lord's work within the framework of the local church has a two-fold purpose: (1) The worship of God; and (2) Doing the work that God has collectively assigned to the

church (Acts 5:1-4; 1 Cor. 16:1-2; 2 Cor. 8 and 9). The case being that the universal extension of the Lord's church has no collective function and the case also being that the collective work God has assigned the church is accomplished through the local extension of the church, the only way one can financially support the work of the church in the areas of evangelism, edification, and benevolence is thus by giving to the treasury of the local church. As a Christian I have both the responsibility and privilege to serve Christ in this capacity.

As Christians we have an obligation to the local church to develop a Scriptural attitude toward every member. The church at Corinth was carnal (1 Cor. 3:1), puffed up (5:2), contentious and litigious (chapter 6), factious (11:18), jealous and envious (12:15). These problems hindered that church until Paul stated that, in those conditions, "it is not possible to eat the Lord's supper" (11:20). We hear of local churches today that are split with hatreds and animosities, yet physically occupying the same building. The Lord addressed this attitude when he stated, "leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift (Mat. 5:23).

We owe it to God and our fellow Christians to "endeavor to keep the unity of the Spirit in the bond of peace" (Eph. 4:3). Perhaps some have not learned the difference in contending for the faith (Jude 3) and in being contentious. However, there is a joy of brotherhood and blessing of unity that needs to prevail in the local church to which we all can contribute. Such unity can and will exist when we strive with all of our being to develop the mind of Christ doing nothing through strife or vainglory; but in lowliness of mind each esteeming the other better than themselves (Phi. 2:3-5). -- *Kent Bailey*

Welcome Visitors

We're glad you are with us today. Feel free to ask us any questions you may have. We look forward to getting to know you better.