

ANNOUNCEMENTS

MAR 7, 2010 SICK

LIST:

HEALTHCARE CENTERS:

Bertharine Burton, Maudie Jones, Ruby Harrison

HOME: Flora Millwood, Freddie Alexander, Gloria Windham, Paul Mays, H.C. Brown, Frances Vinson, Lois Boshell, Jim Windham, Wendy Wood

PRAYER LIST: April Lazenby, Amanda Rutledge, Kimberly Wilcox, Pat Cush, Emmitt Pendley, Fritz Pendley, Jerusha Key, Sonya Parnell, Michelle Howell, Anna Turner, Francis Rushing, Irene Palmer, Vera Fike, Sue Hinds, Virginia Nicholas, Harold Walton, Paul Lockhart, Larry Drummond, Jim Murrell, J.B. Pruitt, Louise Alexander, Robin Busby, Drew Aldridge, Clyde Hall

AM SERMON - BEN WRIGHT - HOW SHALL WE ESCAPE IF WE NEGLECT SO GREAT SALVATION?

PM SERMON - BEN WRIGHT - OBTAINING AND KEEPING THE GLORY OF JESUS CHRIST

SEE GENE OR LINDA FOR BIBLE CORRESPONDENCE COURSES

SEE DAVID FOR TAPES

BIRTHDAYS:

- Mar 7: Frank Brown
- 8: Zachary Wood
- 9: Jamie McDonald & Erin Windham
- 10: Hoyt Sims
- 12: H.C. Brown
- 13: David Barton

REMEMBER GBN ON INSPIRATION NETWORK ON DIRECTV AND DISH SUNDAY MORNINGS AT 6 AM

THE

WEST WALKER WELCOMER

WEST WALKER CHURCH OF CHRIST
26036 HIGHWAY 78
CARBON HILL, AL 35549
(205) 924-9038
westwalkerchurchofchrist.org

TIMES OF SERVICES

SUNDAY MORNING

BIBLE CLASS 9:30

WORSHIP 10:20

SUNDAY EVENING 5:00

WEDNESDAY BIBLE STUDY 7:00

ELDERS:

Gene McDonald 924-4827
924-2376
Carlton Myers 221-0637
Neil Myers 924-9289
Bruce Windham 221-2348

DEACONS:

Danny Busby 387-0213
Randy Wood 221-2508

MINISTER:

Ben Wright

**HOW SHALL WE ESCAPE IF WE NEGLECT SO GREAT SALVATION?
(Hebrews 2:1-4)**

- I. Salvation is _____.
- A. Salvation means _____.
- B. This is great for several reasons, beginning with the _____ of eternal salvation.
1. This verse tells us the author is the Lord because it first began to be _____ by Him.

2. This Author is the _____ of God so it must be of great importance.
- C. It is great because it saves from _____.

 1. Sin brings _____ (James 1:14-15).
 2. Some of the Corinthians had been heinous _____, but were saved by the blood of Jesus (1 Corinthians 6:9-11).

- D. It is great because it saves from _____.
- E. It is great because of the _____ to which it leads?
- F. It is great because of what _____ it about.

II. Salvation can be _____.

- A. There are those that neglect the message when it is first _____ to them.
 1. Some are like _____ and look for a more convenient time in which to be saved (Acts 24:25).
 2. Some are like _____ and almost persuaded (Acts 26:28).
 3. Some are like those who stoned Stephen and stop their ears when presented with the _____ (Acts 7:57).
- B. Others neglect it after hearing and _____ the message.
 1. I know that some teach that you can't fall away, but this passage in Hebrews was written to those who were _____ Christ.
 2. What would be the use of this type _____ if they couldn't neglect it?
- C. Jesus spoke of the kinds of _____ on which the seed falls in Luke 8.
 1. These soils represents types of hearts in which the seed of the gospel is _____.
 2. These people hear the word and accept it for a time but _____ away.
 3. They allow temptation or materialism to _____ the word out of them.

III. There is no _____ when we fall away.

- A. Those that lived under the Old Law are used as an _____.
- B. We now live under a different dispensation that has a _____ law given by a great Savior.
- C. There is no way God is going to allow people to ignore or turn their back on His Son and not be _____.
- D. He explicitly tells us this in His _____ (2 Thessalonians 1:7-8).

Law and Grace

By Franklin Camp

A major problem in religion today is a misconception of law and grace. This has been a stumbling block from the time sin entered the world. A failure to grasp the subject is fatal to the soul. Grace is the foundation of redemption. The one who errs here will miss heaven (Eph. 2:8-10).

A cardinal fallacy is the doctrine that law excludes grace. This position creates paramount issues. If grace excludes law, it excludes obedience. Law is essential to obedience. One must have something to obey. One cannot obey nothing.

The religious world generally denies the necessity of obedience in becoming a Christian. Some equate obedience with works that do not save. But James 2:14-26, along with other passages, cannot be harmonized with the doctrine of "faith alone." Others know obedience is essential, yet struggle in trying to exclude law, but not obedience. If grace excludes all law, no door is open for obedience. If law excludes grace, one of two things must follow: either there is no room for obedience, or if obedience is essential, one must explain what must be obeyed. One may say "commandments" must be obeyed, but this will not resolve the issue. A difference in "command" and "law" cannot be explained by those who reject law but want to retain commands. *"Blessed are the undefiled in the way, who walk in the law of the Lord...Then shall I not be ashamed, when I have respect to all thy commandments"* (Psa. 119:1,6). Law and commandments are synonymous terms throughout the Bible.

Does grace exclude obedience to the commands of the Gospel? The Gospel has commands (I Cor. 14:37). God would not provide salvation by grace and give commands that conflict with grace. Some say grace and commands harmonize. If grace and commands harmonize, grace and law also harmonize. The exclusion of law excludes commands. There is no way one can exclude law and include commands. Denominational preachers try to avoid the problem by teaching obedience is not essential in becoming a Christian, but necessary for the Christian. When pressed, they will deny that one's obedience has anything to do with salvation, but they refuse to teach their members obedience is not important. Thus, they find themselves in a strange situation—obedience is important, but not required. Some say, "But a Christian will want to obey." Why obey something that has no relationship to going to heaven?

Let me raise some questions for those teaching that grace excludes law. Is grace no longer essential *after* becoming a Christian? When one is saved by grace, does he then live a Christian life by law without grace? Surely not. Does it follow that one obeys after becoming a Christian and that obedience does not conflict with grace? When the Christian obeys, what is obeyed? If commands, it is the law. One not only becomes a Christian by faith, but the Christian lives by faith (Gal. 2:11,20). One cannot live the Christian life by faith alone—that is, faith minus obedience. Then why think one may become a Christian by faith minus obedience?

No one denies a Christian must be obedient (Heb. 5:8,9). What does the Christian obey? Is it law? If not, what does he obey? If law, then law does not exclude grace. Christians are not sinlessly perfect. That kind of imperfection requires grace. There is a second law of pardon for the Christian. I do not hesitate to refer to it as the law of pardon for a Christian. When a Christian sins, he must repent (Acts 8:22). He must confess his sin and pray (I John 1:7-9; Acts 8:22). Would one deny that a Christian must obey these commands? When one obeys them, is it

submission to law? Does one's obedience cancel out grace? When one is forgiven, it must be in one of two ways: merit or grace. Forgiveness by merit is an impossibility. Pardon is extended only through grace. When a Christian sins, repents, confesses it, and prays, he has submitted to law and receives pardon. Obedience is necessary, but it does not earn pardon. If the second law of pardon does not conflict with grace, why would the first law of pardon; the one for the alien? Grace does not exclude law, if correctly interpreted.