

# THE SOUTHEAST SOWER

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## Is It All Right to Have Kitchens in the Church Building?

Gene Frost

The right or wrong of kitchens in the church's building is not determined by its relationship to the building but must be determined by its use therein relative to the church. The building, unlike the temple of the old testament, is not sacred. God's holy temple today is a spiritual temple, the church (God's people). (Eph. 2:21, 16, 1:22-23, 1 Pet. 2:5)

The purpose of kitchens in buildings constructed and furnished by a church is for social activities. The question therefore is whether the church is to furnish entertainment for its members or the facilities for entertainment.

The church in a locality is composed of saints who act together in the execution of the Lord's will wherein He directs this collective effort. Collective action is to be distinguished from individual action: The individual sustains relationships which include economic, political, domestic, spiritual, and social responsibilities. (Eph. 4:28, 2 Thess. 3:10; Rom. 13:1-7; 1 Tim. 5:1-6, Eph. 5:21, 6:4; Rom. 12:13, Heb. 13:2, James 1:27, Gal. 6:10; Matt. 7:12, Luke 10:30-37) The church is enjoined with spiritual responsibilities which include teaching the gospel, worshipping, edifying and ministering to its membership—the church is not an economic collective (to operate a business), nor a political collective (to campaign for political interests of its members), not a domestic collective (to operate nurseries, schools, etc.), nor a social collective (to provide welfare or entertainment for the community). (1 Tim. 3:15, Col. 3:16, Eph. 4:12, Acts 6:1-6)

For the church to furnish entertainment or facilities for entertainment is for the church to assume a role that God never authorized. That this is an activity of the home is evident by Paul's censure of the church in Corinth as he chides, "What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them which have not?" (1 Cor. 11:22) It is not the purpose of God's church to sponsor dinners, etc.

The first indictment against kitchens employed as a part of the church's program of activity, (built, furnished, and/or maintained by the church), is that they are unauthorized; and second, the lawless expression prostitutes the legitimate role and divine function of the church. Thirdly, they misappropriate the Lord's treasury. (1 Cor. 16:2, 2 Cor. 11:8, Phil. 4:15-16, Acts 11:27-30, 2 Cor. 8:4-14, etc.) Fourthly, the church is given a carnal emphasis thereby. (Phil. 3:19)

The social function of the church is that assumed by the theory of modernism, which attempts to change the church from its original form and function into a social agency. The Lord gave it no such function, so that what the church shall be in any place today depends upon the attitude of its members, whether they shall be directed by modernism or the Lord. (Matt. 28:18) To turn from the Lord to modernism is to defect from the faith. (Eph. 4:5, Jude 3, Rom. 10:17, 2 Thess. 2:3-12)

It is well for churches of the Lord to remember that the church has a spiritual function and is not a glorified business, nursery, café, or pleasure parlor! Let the church be the church and leave foreign functions to those whose legitimate business it is.

Of course, this Bible answer pertains to the body of Christ as revealed in the Bible. The Lord does not presume to direct other churches not His own and of which He is not the head. - "Bible Answers," Vol. I, pg. 90-93

**Southeast Church of Christ**

**35 Walnut Ct**

**Mogadore, OH**

**330-628-7432**

**Service Times:**

**Sunday: 10 am, 10:50am; 6:00pm**

**Wednesday: 7:30 pm**

# The Written Word

Leon Mauldin

Sir Leonard Wooley said, “All the archeological evidence available seems to prove that true writing was first developed in southern Mesopotamia.” This assertion is in agreement with the biblical teaching that Mesopotamia (the area included in the Tigris and Euphrates valleys) was the beginning of man’s existence (though no one can pinpoint the location of the Garden of Eden). Then mankind had the new beginning occasioned by the global flood, with the ark landing in the mountains of Ararat, just north of the heads of the Tigris and Euphrates Rivers (Gen. 6-8).

This act of writing has occupied a vital role in God’s dealings with man. It is true that during the Patriarchal Age that God’s communication to man was oral, and that spoken revelation to the fathers was handed down in verbal form. Beginning with Moses, God’s will was also communicated by the written word. Moses wrote the Pentateuch, the first five books of the Old Testament, the foundation for the rest of the Old Testament scriptures. “Moses wrote down all the words of the Lord” (Ex. 24:4, etc.). Jesus said, “For if you believed Moses, you would believe Me, for he wrote about Me” (John 5:46).

With the coming of the Gospel Age, Jesus promised the apostles they would be guided into all truth by the Holy Spirit (John 16:13). The gospel was preached orally, but the same message which was spoken by inspiration was also put in written form. “Now we have received, not the spirit of the world, but the Spirit who is from God, so that we may know the things freely given to us by God, which things we also speak, not in words taught by human wisdom, but in those taught by the Spirit, combining spiritual thoughts with spiritual words” (1 Cor. 2:12, 13). As Paul reminded the Ephesians, “that by revelation there was made known to me the mystery of Christ, which in other generations was not made known to the sons of men, as it has now been revealed to His holy apostles and prophets in the Spirit” (3:3-5).

I’m so thankful we have the written word today!

**Note:** Article taken from, “Biblical Insights,” Volume 15: Number 4, April 2015, pg. 32