SUNDAY MORNING

Announcements Clay Morris

Song Leader Daniel Allgor

Lord's Supper Joseph Barry Cole Meador Randy Ellis

Prayers Mike Davis Jack Calvert

WEDNESDAY EVENING

Announcements Daniel Allgor

Song Leader Bryan Garlock

Prayers Clay Morris Randy Ellis

> **Invitation** Jon Barry

would put God's will above personal relationships.

You may not often think of it this way, but every command God gives "puts you to the test, whether you are obedient in all things." Anyone will obey requirements that are pleasant, seem wise, and demand no hard choices. That says nothing about us. The real test of our obedience, and therefore the real test of our faith, comes when God's commands are otherwise. How well do you score on this exam?

ABOUT US

Elders Jack Calvert Rodney Ellis

Jon Barry Mike Davis Clay Morris

> **Evangelist** Bryan Garlock

SERVICE TIMES

Monday (Zoom) Bible Study7:00 P.M

Wednesday Bible Study7:00 P.M.

WWW.TXKCHURCH.COM

GOD'S PLAN FOR SALVATION

Hear the word of truth Romans 10:13-17

Believe the truth..... Hebrews 11:6; John 8:24

- **Repent** from all sins Luke 13:3; Acts 2:38
- **Confess** the name of Christ ... Matthew10:32-33; Romans 10:9-10

Be Baptized in His name Mark 16:16; 1 Peter 3:21; Colossians 2:12

Walk in newness of life and **be faithful** unto death Romans 6:1-4; Revelation 2:10



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Issue 8

Worship is Boring? Doy Moyer

If we think "traditional" worship is boring, then look not first at those who around us in judgment, but to our own hearts, "For in passing judgment on another you condemn yourself, because you, the judge, practice the very same things."

Calling worship boring is more a revelation and judgment of our inner spiritual drought than of those who are sincerely striving to glorify God regardless of outward show. To call it boring is to lay the blame on others for not making it exciting for "me," as if worship is all about me in the first place. "But you say, 'What a weariness this is,' and you snort at it..." (Malachi 1:13). This attitude may well cause us to bring to the Lord that which is lame and sick. "Shall I accept that from your hand?" Are we more concerned with what we accept as exciting than with what God actually accepts as worship?

If you want to effect change, then start with your own heart because the problem with "traditional" worship is not that "it" is boring. It's that the heart, deceitful as it can be (Jeremiah 17:9), fails to be content with simplicity. We feel we must keep bringing more to the table to make things more exciting. This focuses on outward show, and when we feel this to be the problem, we will always have to keep ramping up what we are doing. What was exciting yesterday is boring today. We must progress further to keep our excitement level up. The show must move on to bigger and greater things if it is going to keep my attention. And if it doesn't, then I feel justified judging others for carrying on such a boring service.

Such a focus is selfish and does not really deal with the issue of the heart. Instead of fixing our eyes on Jesus, we are fixing our eyes on carnal pleasure.

Boring? Speak for yourself. And if you do speak such, then listen to yourself because you've just identified that there is a heart problem to be reckoned with. I cannot fix

FAMILY TALK

Continue to remember the health concerns of *Maxine Burnham*, *Francine Davis, Gerald Eaton, Joey Avance, Jerry Schnelle, Bonnie Allgor, Pat Buls, Sonny & Cathy Monaghan Beth Ellen* and *Pete Rowland*.

Nancy Rowe had shoulder surgery and doing okay but in pain!

"boring" for you. I can only know my own heart and trust the Lord.

"Keep your heart with all vigilance, for from it flow the springs of life." (Proverbs 4:23)

Pray That I Won't Waste All This Suffering Kenny Chumbly

It is important to distinguish between suffering and punishment. In Luke 23:39–41, a thief said of himself and another, "We receive the due reward of our deeds," but of Christ he said, "this man hath done nothing amiss." All of the crucified were dying the same horrible death, but there was something qualitatively different about their traumaswhile two were in agony as punishment for their crimes, one was in anguish despite his innocence. Evil visited upon the innocent is what I mean by suffering. It is hurt that "cannot be traced to ourselves" (C. S. Lewis), which can result from moral (Luke 13:2) and natural (Luke 13:4) causes. It is such hurtsuch suffering-that is behind the worst of our perplexity and distress. It is such suffering that causes us to ask why (Matt. 27.46). And

it is with regard to such suffering that we most struggle to find a balanced response.

Denominational author Warren Wiersbe tells about a family friend who was hit with serious trouble. Her husband had gone blind and had then come down with an incurable disease. While trying to deal with this crisis, she had a stroke that forced her to retire from her job. Although they had many friends, they had no children. One day while visiting, Wiersbe sought to encourage her by saying, "I want you to know that we're praying for you." In response she said, "I appreciate that, but what are you praying for God to do?" This caught Wiersbe off-guard, as he had never been asked this question before. Trying to come up with an intelligent response, he said that he prayed for her healing and strength, and for mercy to deal with her pain. To this she replied, "Thank you, but please pray for one more request. Pray that I won't waste all of this suffering."

When I read this it hit me right between the eyes. In seeing her problems as an opportunity, this lady had a perspective on suffering that is thoroughly biblical, but is one, I'm ashamed to say, I have too often lacked.

2 Corinthians 12:7–10 says something important here. On three occasions Paul prayed that his thorn in the flesh (a metaphor for his suffering) be removed (ironically, not only was Paul's suffering not traceable to himself, but resulted from a blessing given him by God [12:1–4,7]). The Lord's answer to this was, "My grace is sufficient for thee." It is my opinion that Paul's thorn (12:7) and Christ's grace (12:9) here refer to the same thing. This wasn't a case where Paul was suffering, he prayed about it, and although the Lord didn't remove his suffering, He did send him some sort of blessing (grace) that made his suffering bearable. No, I believe the Lord is telling Paul that his thorn in the flesh was a manifestation of His grace! What Paul called a grievance, the Lord called a gift. What Paul saw as something the Lord needed to remove, the Lord saw as something Paul needed to receive.

Christ's answer put Paul's problems in a radically different light. And when Paul saw them in this light, and learned that his suffering was, rightly understood, grace from his Lord (which, among other things, was meant to keep him from soul-destroying pride, 12:7), he started viewing his problems as something not to be wasted—and his pleading turned into praise (12:9–10).

In the book The Problem of Pain, C. S. Lewis makes two points that are worth passing along. First, if God is truly wiser than we, it follows that His judgment may differ from ours on many things, so that what seems good to us may not seem good to Him and what seems bad to us may not seem bad to Him at all (37). Second, given God's wisdom, we should never doubt that when there is a discrepancy between Him and us concerning what is best for us, what He thinks and determines is always in our best interest (39).

If we can just wrap our heads and hearts around such things, maybe we'll learn what a waste it is to waste suffering.

God's Commands Are Tests Frank Himmel

The church at Corinth included a brother who was having an ongoing sexual relationship with his father's wife. For whatever reason, the rest of the brethren did nothing about it. When the Apostle Paul heard of the situation, he ordered bold action: "Remove the wicked man from among yourselves" (1 Corinthians 5:13).

Withdrawing from the ungodly brother was essential, both for his benefit and theirs. Hopefully it would impress upon him the seriousness of his wrong and lead him to repentance (v. 5). Regardless, it would check the spreading influence of sin within the congregation (vv. 6-8).

In 2 Corinthians 2, Paul spoke of a brother whom the church had punished. Evidently this refers to the same case. If so, the disassociation had produced its desired result. The brother was now seeking forgiveness. Paul advised, "... forgive and comfort him, lest somehow such a one be overwhelmed by excessive sorrow. Wherefore, I urge you to reaffirm your love for him" (2:7-8). Then he added, "For to this end also I wrote that I might put you to the test, whether you are obedient in all things" (2 Corinthians 2:9).

How did the instruction to cut off association from this brother test the Corinthians' obedience? Perhaps in several ways:

• Since taking such action is anything but enjoyable, it was a test of whether they would obey commands of God that are unpleasant.

• Some in our day question whether withdrawing is an effective way of dealing with brethren in sin. If any of the Corinthians felt the same way, it was a test of whether they would obey a divine command in which they saw little wisdom.

• This brother may have been popular or influential. If so, it was a test of whether they