

SUNDAY MORNING

Announcements

Mark Davis

Song Leader

Daniel Allgor

Lord's Supper

Jerry Schnelle Jon Barry

Joseph Barry

Prayers

Clay Morris Bill Brittenham

SUNDAY EVENING

Announcements

Scripture Reading

Song Leader

Lord's Supper

Prayers

WEDNESDAY EVENING

Announcements

Song Leader

Prayers

While we are all concerned about our brethren's welfare – especially each other's health – the welfare of God's kingdom is much more frequently the subject of NT prayers. While we see the suffering and weakness of our bodies, always remember that the health and welfare of our souls is vastly more important.

BB

ABOUT US

Elders

Jack Calvert Rodney Ellis

Jon Barry Bill Brittenham

Mike Davis Clay Morris

Evangelist

Bryan Garlock

SERVICE TIMES

Sunday

Bible Study9:30 A.M.

Worship10:15 A.M.

Worship6:00 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 6

The People of God - Their Attitude Towards the Social Order

Ed Harrell

Throughout history, in relating themselves to the world, the two options which Christians have most often pursued were to vigorously strive to control the world or to disdainfully withdraw from it. Some have dreamed that they would make their society "Christian," necessarily defined in cultural and nationalistic terms, and have passed laws, mounted reforms, and, ironically, fought wars, in the name of Christ. At the other end of the spectrum have been the ascetics who, seeing the folly of coercing sinners into behaving like saints, have denounced the sinful world and withdrawn into isolation — hermits, monks, Amish, and the like.

However much these two models seem consistent to us, they are not what Jesus had in mind. "I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the

world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth; thy word is truth. As thou hast sent me into the world, even so I have also sent them into the world." (John 17:14-18.) There is the dilemma — *in it but not of it*. *The Christian does not belong here, even as Jesus did not belong here, but he has a work to do in the midst of the persistent filth and degradation. We have work to do. But that work is not the redemption of the world — a world which is beyond redemption and can only hate those who rise above sin. The work is the eternal salvation of the honest and good souls.*

Perhaps when compared with the sacred literature of other religions, the most remarkable feature of the New Testament is its almost total disregard of the society of its day. This of course, is quite a contrast to the Old Testament where God's kingdom, for prophetic

FAMILY TALK

Continue to remember and check on our shut-ins: **Bonnie Allgor, Maxine Burnham, Ann Thomas** and **Francine Davis**.

Sandy Burnham is continuing medical evaluation.

Bryan and **Jennie Garlock** are dealing with the Covid virus.

James Rayborn has also been diagnosed with the virus.

Cathy Monaghan has a doctor's appointment in Little Rock on the 11th.

Donna Mobley texted positive for the virus but has no symptoms. She is in quarantine for 10 days. Please keep in touch with her and Wendell.

Lyndee Barley's father is having health issues. Please pray for him.

Bonny Allgor's great granddaughter, **Arwen Spaulding** is having breathing problems.

Pete and **Beth Ellen Rowland's** daughter, **Jo**, continues to have Covid related problems.

Pat Buls is in Amarillo for a while. Her granddaughter, **Colby Chancellor** is getting married next month.

Bible Study: 9:30 AM (and Zoom)
Services: 10:15 AM (and Zoom)
Kids Only: 5:00 PM (Zoom)
Monday: 7:00 PM (Zoom)
Wednesday: 7:00 PM (Zoom)
Thursday: 7:00 PM (Zoom)

reasons, was civil as well as religious. But one could read the New Testament through and go away knowing almost nothing of the society in which it was written. How was the government structured? What were the laws of inheritance, labor, family relations, and foreign relations? Clearly, Jesus did not much care. It is true that the New Testament occasionally recognizes the fact that the powerful oppress the weak (James 2:6-7), but it offers no general solutions. Just a certain note of resignation. No revolutions were launched. It is just as if these things really did not matter. And that is exactly the case.

Spiritual Work or Social Reform?

Jesus explained to Pilate that his kingdom was not of this world, thus his servants would not fight. (John 18:36) His kingdom was spiritual and his followers would be occupied with spiritual work. Jesus had come to seek and save the lost. He never envisioned that society would become just — in fact, he clearly stated that most people would reject the path of righteousness which he taught. Individual regeneration makes people better, but the reformer who imagines that the world will become a moral utopia craves a millennium which the scriptures do not promise. Our escape from evil will come only with our escape from this wicked world.

One of the persistent marks of apostate religion is a shift in emphasis from the spiritual to the work of social reform. This change of emphasis marks a people whose spiritual purpose has become blunted. Salvation, forgiveness, and heaven become inadequate ends, and "other-worldly" religion is supplanted by "this-worldly" ethical and moral reform. When a man

comes to spend most of his time worrying about the predicament of man in this world, he has lost view of the consummate importance of the next world. Physical suffering or death are of little consequence when compared with eternal matters. In the honor roll of those who died in faith (Hebrews, chapter eleven), suffering and injustice appear as irrelevant tragedies in this transient life, overshadowed by the truly significant triumph of those who live by faith to the saving of their souls.

So, it is easy to get things out of perspective. Men infatuated with this world come to center their religion on the problems of this world rather than the salvation of souls. Modern liberal Protestantism is a religion that has lost its spiritual zest and has become little more than soft-headed reformism. The solution that one has to the world's problems is not so much the point as the truth that those who seek to save the nations are not likely to be much interested in saving people. Jesus and his disciples ignored Rome to seek and save those who were lost.

Keep Things in Perspective

All of this does not mean that a Christian is socially calloused, nor does it mean that one is forbidden to participate in the political order in which he lives. Christians live lives of compassion, and are ready to help those in need always as they have ability and opportunity. A Christian has a right to exercise any civil exercise that the government grants to him which does not cause him to violate the principles of Christian conduct. One may pay taxes (Matt. 22:17-21), appeal to the courts (Acts 25:8-12), and, I believe, hold a civil office (Phil. 4:22; Acts 19:12) without

undermining his Christian commitment. And certainly has a right, and an obligation, to try to make the society in which he lives as peaceful and hospitable as possible, using the means that the government grants to him as a citizen.

The point is: keep it in perspective. A runaway sentimentality and distortion of New Testament social teachings has led many to involve local churches in unscriptural ends. And a runaway zeal for a politically moral society has led some to forget how little difference the shape of this world makes. We need always to keep our priorities in order. On the rare occasions when I begin to fret and take this world seriously, I still find it useful to ask the question: "Would Jesus have really cared?" I can let the world go, and get back to the business of seeing my fellow-man as one who is spiritually lost and who needs the salvation which Jesus came to give him.

[Edited: Published in 2011]

When We Pray

During public prayer, are we listening to and understanding the words being prayed? (Recently, we have been looking closer at the songs we sing to make sure we understand what we are singing.) Can we truly "Amen" a prayer — "give our agreement to" the prayer? Do our private prayers reflect our hearts' true expressions? Or are we just repeating words familiar and comfortable?

Spend some time and consider the prayers found in the New Testament. Look at the subjects and the concerns of those prayers.