

SUNDAY MORNING

Announcements

Jon Barry

Song Leader

Daniel Allgor

Lord’s Supper

Jack Calvert   Mark Davis

Bill Rinehart

Prayers

Bryan Garlock   Willie Standokes

WEDNESDAY EVENING

Announcements

Bill Brittenham

Song Leader

Clay Morris

Prayers

Daniel Allgor   Rodney Ellis

Invitation

Jack Calvert

to repent and be baptized or to return home, the voice of the Father prevails. Thank God He does not give up on His children!

The heart is the target of the gospel message. It’s what was pierced on the day of Pentecost at the preaching of the crucifixion and resurrection of Jesus Christ (Acts 2:37). No matter how stony or calloused, the gospel is the power of God (Rom. 1:16) to break through and find its mark. Make your choice. And don’t look back.

God is calling yet. Let us admonish one another to heed His pleading voice.

ABOUT US

Elders

Jack Calvert   Rodney Ellis

Jon Barry   Bill Brittenham

Mike Davis   Clay Morris

Evangelist

Bryan Garlock

SERVICE TIMES

Sunday

Bible Study .....9:30 A.M.

Worship .....10:15 A.M.

Monday (Zoom)

Bible Study .....7:00 P.M

Wednesday

Bible Study .....7:00 P.M.

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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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The Problem of Profanity

Dee Bowman

Then Nadab and Abihu, the sons of Aaron, each took his censer and put fire in it, put incense on it, and offered profane fire before the Lord, which he had not commanded them. So fire went out from the Lord and devoured them, and they died before the Lord. Then Moses said to Aaron, ‘This is what the Lord spoke saying:  
By those who come near Me  
I must be regarded as Holy;  
And before all the people,  
I must be glorified.’  
So Aaron held his peace” (Leviticus 10:1-3).

I am interested in the word “profane” in the above passage. It means irreverence for sacred things. Profanity is sinful because it bespeaks of a lack of regard for God. It may occur in either language or conduct, mind you, and is often seen in our age in the presumptuous undertaking of religious projects without duly constituted precedent. The profane actions of the

sons of Aaron in the above narrative are the result of their taking the liberty to do as they pleased, without regard for God. Such presumptive supposition caused them to commit their act of effrontery, and thereby bring the wrath of God upon them.

Seemingly man just can’t seem to content himself with doing what God has commanded in the way He commanded it. He presumes upon God’s commands just as did Nadab and Abihu. He wants to do it his way—and he far too often does. Without shame, he writes creeds, alters Scripture, changes authorized worship, and makes his own rules superior to the rules of God. I suppose there to be no more repugnant sight to God than the visage of the skillful religionist, adorned in the trappings of his own innovations, bowing in his own self-righteousness before the altar of his own making, and worshiping God in the way that he has himself concocted. Presumptuous!

## FAMILY TALK

*Continue to remember and check on our shut-ins/sometimes shut-ins: **Bonnie Allgor, Pat Buls, Maxine Burnham, Sonny & Cathy Monaghan, Pete & Beth Rowland,** and **Francine Davis.***

Any sort of man-made creed is presumptuous. Any statement of belief that is more or less than Scripture cannot be pure Scripture, and is therefore odious to God. Any effort to add some new thing to what God has said must be met with immediate opposition by all God-fearing persons, since such innovations presume against the authority of the divine directive (II John 9). Conversely, we must studiously avoid any doctrine which would seek to please God with less than His word stipulates, for we simply don't have any assurance that He is pleased with less than what He has said (James 4:17). To substitute any human standard for the divine one is to invite sure spiritual disaster (Galatians 1:6-9), for no matter how much "another gospel" seems to resemble the original, even the smallest change presumes upon the omniscient wisdom of the Most High God.

"Seek the Lord while He may be found. Call upon Him while He is near. Let the wicked forsake his way, and the unrighteous man his thoughts. Let him return to the Lord and He will have mercy on him; and to our God, for He will abundantly pardon. 'For My thoughts are not your thoughts, nor are My ways your ways,' says the Lord. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts

higher than your thoughts" (Isaiah 55:6-9).

There's a principle in that passage that cannot be ignored. It plainly states that we have no method high enough that when implemented will result in our return to God. Nor is there any inventive genius in man potent enough to bring about his salvation. Truly, "the way of man is not in himself" (Jeremiah 10:23). Only as he turns to God and allows Him to direct his life can he have the hope of redemption and eternal life. Any less is presumptive and will surely bring about his eventual doom.

Jesus is the true and living way (John 14:6); no man can return to the Father by his own creed, no matter how pious he may seem to be. Jesus gave man the teaching he needs (II Timothy 3:16-17), and we must follow it, not his own inventions. Let us cast off the shackles of human reasoning; let us do away with the councils and synods, conventions and associations, and return to New Testament Christianity. "If any man speak, let him speak as the oracles of God..." (I Peter 4:11).

### God Calling Yet

Bubba Garner

Through the inspiration of the Holy Spirit, Paul commanded the churches in Ephesus and Colossae to sing "psalms and hymns and spiritual songs" (Eph. 5:19; Col. 3:16). This act of worship was to be both vertical, "to the Lord," and horizontal, "to one another." Thus, singing in the assembly of the saints does not only express thanksgiving and adoration to God, it is also a way to encourage and uplift the fellow worshipers.

True to the passage, we sing songs that are psalms from the Old Testament put to the music: Hallelujah! Praise Jehovah (Psa. 148) and The Lord's My Shepherd (Psa. 23). We also sing hymns, which might also be called

praise songs: Worthy Art Thou and O Magnify My Master. But the majority of our songs fall into the third category: spiritual songs written on a general Biblical theme: When We All Get to Heaven and He'll Go With Me. These mostly have to do with our daily living and the commitment necessary to reach our goal.

I love music. I love to sing. But this can make it more difficult to fulfill the passage to sing and make melody in my heart. The command from God is not given just so that I will be entertained by the chords of the song. "Speaking to one another" takes words. "Teaching and admonishing one another" takes words. We have to concentrate on the words we're singing lest we get carried away by the notes. It is not just how we sound that is important; it is what we say.

Do you have a favorite song? Or, if you're like me, do you have several favorites? While the arrangement of the music has a lot to do with it, what usually makes a hymn have special meaning is the lyrics. The words speak to us and motivate us. We recall them in our minds throughout the week while we sing the song, either aloud or to ourselves.

My favorite invitation song is God Calling Yet. I understand that these words are not inspired by God. They were written in 1735 by Gerhard Tersteegen and translated from German to English by Sarah Findlater in 1855. But they tell the age-old story of a person whose heart is changed by the word of God. Perhaps this spiritual song is speaking to you.

"God calling yet; shall I not hear? Earth's pleasures shall I still hold dear? Shall life's swift passing years all fly, and still my soul in slumber lie?" In the Old Testament, God

spoke directly to the fathers and the prophets. He called to them, and they answered him. While He does not operate that way today, God is calling yet. He calls us through the gospel (2 Thess. 2:14). He speaks, but many do not heed His voice.

Whether through hearts hardened by pride or prejudice, some refuse to answer God's call. They are like the wayside soil that Jesus described in the Parable of the Sower; "the evil one comes and snatches away what has been sown in his heart" (Matt. 13:19). Yet, with patience and mercy, God continues to call.

"God calling yet; shall I not rise? Can I His loving voice despise and basely His kind care repay? He calls me still – can I delay?" There's a reason James wrote that humility is necessary to "receive the word implanted" (Jas. 1:21). It takes someone who is "poor in spirit" to recognize who and what they are without God. It takes an honest heart to admit that the path you've been pursuing is selfish and contrary to the will of the Lord. All the while, you hear the voice of Jesus ringing in your ears, "Father, forgive them; for they know not what they do."

But there's one thing still lacking: a decision! It is one thing to realize where you are and how far you've gone from God. It is another thing to do something about it. God calls us. The choice is ours to answer and obey.

"God calling yet; I cannot stay. My heart I yield without delay. Vain world, farewell, from Thee I part; the voice of God hath reached my heart." After several attempts to blunt His voice or tune Him out altogether, there comes a time when you can no longer put off what you know is right. Whether it's making the decision