

SUNDAY MORNING

Announcements

Clay Morris

Song Leader

Daniel Allgor

Lord's Supper

Jon Barry Rodney Ellis

Joseph Barry

Prayers

Mark Davis Jack Calvert

SUNDAY EVENING

Announcements

Scripture Reading

Song Leader

Lord's Supper

Prayers

WEDNESDAY EVENING

Announcements

Song Leader

Prayers

the way is broad that leads to destruction, and there are many who enter through it. "For the gate is small and the way is narrow that leads to life, and there are few who find it.

Have A Safe and Profitable Journey!

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 ... Matthew 10:32-33; 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

Think On These Things

Franklin Drive Church of Christ

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Volume XXV

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Issue 49

Come to Faith or Continue in Faith (John 20:31)?

Shane Scott

Toward the end of the fourth gospel the author states his purpose for writing:

Now Jesus did many other signs in the presence of the disciples, which are not written in this book; but these are written so that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name. (John 20:30-31)

That you may believe. The Gospel of John is written to persuade people to come to faith in Jesus Christ.

Or is it?

Many Greek manuscripts of John contain the Greek term that means "come to believe" (*pisteusete*). But many other manuscripts have a different term (*pisteuete*) which means "that you may hold the faith." It's only one letter's difference, but it makes a big difference in this case. Is John writing so that his readers come to have faith, or is he writing so that his readers hold onto the

faith they already have? Most of our English translations choose the former (like the ESV above), but my limited reading on the textual evidence suggests that the slightly better attested reading is reflected in versions like the *New Living Translation*: "that you may continue to believe."

If this is the case, why would John write such a gospel? Why is he concerned about whether his readers will persist in their faith in Christ? One answer might be a distinctive emphasis of the fourth gospel, the threat of expulsion from the synagogue. John's gospel is the only one of the four that mentions this threat.

- His parents said these things because they feared the Jews, for the Jews had already agreed that if anyone should confess Jesus to be Christ, he was to be put out of the synagogue. (9:22)

FAMILY TALK

Continue to remember and check on our shut-ins: **Bonnie Allgor, Maxine Burnham, Ann Thomas and Francine Davis.** Cards, calls and visits are ALWAYS needed and appreciated.

Please remember **Maxine Burnham** and **Jean Cronce** in your prayers.

Cathy Monaghan is recuperating from her surgery.

Here is the current schedule of services:

Bible Study: 9:30 AM

Services: 10:15 AM

Kids Only: 5:00 PM

Wednesday: 7:00 PM

Sunday and Wednesday Bible Studies are in **Galatians**.

Additionally, we are having studies.

Monday: 7:00 PM

Thursday: 7:00 PM

Ladies Bible Class:

Next Class is Dec. 8th

- Nevertheless, many even of the authorities believed in him, but for fear of the Pharisees they did not confess it, so that they would not be put out of the synagogue. (12:42)
- I have said all these things to you to keep you from falling away. They will put you out of the synagogues. Indeed, the hour is coming when whoever kills you will think he is offering service to God. (16:1-2)

Late in the first century, in response to the spread of Christianity, the rabbis included in the cycle of benedictions at the synagogue a prayer that condemned heretics like the “Nazarenes.” This prayer, the *Birkat ha-Minim* drew a line in the sand for any Jewish believer in Christ – reject the Christian heresy or face the consequences. Since the synagogue was the center of religious and social life for first-century Jews, to be excommunicated from the synagogue was to be disowned by your family and your community.

If the original wording of John’s stated purpose was to encourage his readers to continue to believe, such a backlash against Jewish Christians around the Empire may offer a reason for his concern. And it may also explain the unique structure of the gospel, which focuses on the signs of Jesus’ ministry in chapters 1-11, and the “glory” of Jesus’ death and resurrection in chapters 12-21. John wants his readers to know that the faith they have placed in Jesus is well-founded so that as they face suffering they will maintain their commitment in light of the promise of glory to come.

That makes the fourth gospel incredibly relevant to our own time. The social structures of the contemporary culture here in America are exerting tremendous pressure on Christians to surrender fundamental commitments of faith. It is going to get more difficult to hold on to our confession that Jesus is Lord and King. John has already explained why this is happening:

And this is the judgment: the light has come into the world, and people loved the

darkness rather than the light because their works were evil. For everyone who does wicked things hates the light and does not come to the light, lest his works should be exposed. (John 3:19-20)

And Jesus told his first disciples that hatred of him would redound to hatred of them:

If the world hates you, know that it has hated me before it hated you. (John 15:18)

No one wants to be hated. I certainly don’t! But if Jesus is who he says he is, then I would rather be hated by others and loved by him forever. And the signs of the first half of this gospel are designed to assure me that Jesus is indeed who he claimed to be, so that I will have greater confidence in the promises he claims to give.

If you need encouragement to hold on to your faith, I suggest you take a look at the Gospel of John.

Via focusmagazine.org

Why Pray? (Mark 1:35)

Berry Kercheville

And rising very early in the morning, while it was still dark, he departed and went out to a desolate place, and there he prayed. (Mark 1:35 ESV)

Why is Jesus praying? Why does Jesus need to pray? What does this teach us about prayer? Let us begin by considering what Jesus is doing by going off alone to pray. The Gospel of Mark is picturing the very active ministry of Jesus. Jesus calls his disciples, they go to Capernaum and immediately cast out an unclean spirit,

which spreads the fame of Jesus throughout the surrounding region of Galilee. They leave the synagogue and go to Simon Peter’s mother-in-law and Jesus heals her. Then the whole city gathers at the door, bringing all who were sick or oppressed by demons. Jesus heals many who were sick with various diseases, casts out many demons, and would not even permit the unclean spirits to speak. What a day! Jesus had a very full day in Capernaum, a day that we would surely find to be extremely exhausting. But what does Jesus do? Jesus does not sleep in. Jesus does not take a day off. Jesus does not take a vacation. Jesus wakes up very early in the morning to pray.

Jesus was not too busy to pray. Prayer was critical at this moment because of all that was going on in the life of Jesus. Prayer is pictured as the engine that drove the work of Jesus. Prayer is central to Jesus’ ministry. This is often the opposite of how we see the use of prayer. We get too busy to pray. Yet in a whirlwind of activity, Jesus creates the time to pray.

Via focusmagazine.org

Travel Instructions

Act 18:25 *This man had been instructed in **the way [road] of the Lord**; and being fervent in spirit, he was speaking and teaching accurately the things concerning Jesus, being acquainted only with the baptism of John;*

Matt. 7:1-14 *“Enter through the narrow gate; for the gate is wide and*