

SUNDAY MORNING

Announcements

Clay Morris

Song Leader

Jack Calvert

Lord's Supper

Jon Barry Cole Meador

Randy Ellis

Prayers

Daniel Allgor Alec Capel

WEDNESDAY EVENING

Announcements

Daniel Allgor

Song Leader

Clay Morris

Prayers

Cole Meador Mark Davis

Invitation

Willie Standokes

“Follow God’s example, therefore, as dearly loved children and walk in the way of love, just as Christ loved us and gave himself up for us as a fragrant offering and sacrifice to God.”

Ephesians 5.1-2

ABOUT US

Elders

Jack Calvert Rodney Ellis

Jon Barry Mike Davis

Clay Morris

Evangelist

Bryan Garlock

SERVICE TIMES

Sunday

Bible Study9:30 A.M.

Worship10:15 A.M.

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 ... 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

2301 Franklin Drive ■ Texarkana, AR 71854 ■ (870) 772-0746



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Issue 9

Remain Silent, and You're Guilty by Association

Bryan Garlock

In Leviticus 20, God instructed Moses to put to death all those who sacrificed their children to the god Molech. Then God said of His people, "[If they] close their eyes to that man when he gives one of his children to Molech, and do not put him to death, then I will set my face against that man and against his clan and will cut them off from among their people, him and all who follow him in whoring after Molech." (20.4-5)

The reason God would condemn those who remained silent is that they were complicit with the child-murderers by refusing to obey God and kill them. One could argue that they approved of their actions.

Thus, God instructed His prophets (like Ezekiel) to warn the people of sin and judgment. If they did not, not only would the people be lost, but the prophets would

be held accountable. (Eze 33.1-9) Paul alluded to Ezekiel's words when he said to those who opposed the gospel, "Your blood be on your own heads! I am innocent." (Ac 18.6; cf. 20.26-27; Pr 24.25)

Warning people is one purpose of revelation: "...when he [the Holy Spirit] comes, he will convict the world concerning sin and righteousness and judgment...." (Jn 16.8) That is, He will expose sin, tell us how to correct and refrain from sin, and explain what will happen if our sins are not corrected. So, likewise, God's people expose corruption using this outline.

While we sometimes must deal with our sins privately (1 Jn 1.9; James 5.16), at other times our sins must be dealt with in a public way. (Mt 18.15-17; Ga 2.11-14) For public sins that God's people are

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 is still recovering from shoulder surgery.

Beth Ellen is improving but still weak.

Joey has some high blood pressure issues.

March Birthday and Anniversaries

11 Zane Morris Birthday
12 Jetta Avance Birthday
25 Clay & Laci Morris Anniversary
26 Cole Meador Birthday
27 Davis Meador Birthday
28 Charlotte Haley Birthday
28 Karen Rinehart Birthday
31 Bentley Garlock Birthday
31 Maelie Garlock Birthday

aware of, God demands that His people expose those wicked deeds. (Eph 5.11) The purpose of exposing corruption in the lives of others is to bring those sins to light where they can be dealt with appropriately so that outsiders see that God's people do not compromise with unrighteousness. (1 Co 5; Jn 3.16-21; James 5.19-20)

Unfortunately, there will be weak Christians who complain about the exposure of another's sins with excuses like, "Who are we to judge?" or "Let's be careful not to offend them!" Or, perhaps, some Christians will merely remain silent and "brush the sin under the rug." To the complainers and those who stay silent, Paul says, "Though they know God's righteous decree that those who practice such things deserve to die, they not only do them but give approval to those who practice them." (Ro 1.32; 1 Ti 5.22; 2 Jn 9-11)

We should note that many Christians think that those who must speak up are the elders and preachers. But all Christians have this obligation. (Ga 6.1-2) And all Christians concerned about anything affecting their relationship with God will gladly receive any loving rebukes from their brother or sister in Christ. (Pr 12.15; 15.31-32) Simply put, we either remain silent (enabling sin) or expose sin (to correct the sin). BG

Enoch Walked with God

Mark McCrary

"And Enoch walked with God; and he was not, for God took him." (Genesis 5:24)

Genesis 5 is filled with a lot of words like "begot" and names like "Cainan" or "Mahalalel" and "Lamech." People are living hundreds of years. That's distant stuff. But, in

the middle of all this is a brief account of a man named Enoch.

Not much is given about his life, but one phrase is used that stands out—"Enoch walked with God; and he was not, for God took him" (v. 24). On the surface, that sounds like something we should be able to understand. But the more we think about it, the more distant and bizarre it sounds as well. Of the eleven people mentioned in this chapter, representing hundreds or even thousands of years, he is the only one of whom this statement is made. So, what does it mean?

There are a couple of routes we can take in understanding this. One, that in some unusual way, he more literally walked with God, just as of Moses we are told he interacted with God "face to face" (Exodus 33:11). This seems to have some merit because his passing from this world suggests his exit was rather unusual as well. Repeatedly, we are told of each one listed, "And he died." Only of Enoch are we told "and God took Him."

Most agree, though, that it simply meant that he was a rare godly man in a world that was slowly spiraling deeper and deeper into unrepentant sin. In fact, when chapter 6 reveals mankind's point of no return, we find the same statement made of Noah (6:9). Different variations of the phrase are found in other passages, either of people or as an admonition to people: Micah 6:8 speaks of walking humbly with God; Deuteronomy

6:8 of walking humbly in His ways; 2 Chronicles 7:17 of faithfully following God. Paul spoke often in his letters of our walk being our way of life (Romans 13:13; 2 Corinthians 5:7; Galatians 5:16; Ephesians 2:10, etc.); John speaks of "walking in the light as He is in the light" (1 John 1:6-7). If this is the case, then this passage isn't as mystical or other-worldly as it seems at first. It is practical and doable for us as well as it was for Enoch. What does it look like? Walking with God means to be faithful, obedient and committed to Him. Or, as Micah wrote in Micah 6:8, "He has shown you, O man, what is good; and what does the Lord require of you but to do justly, to love mercy, and to walk humbly with your God?"

So, we have two ways to look at this, both viable possibilities. Either this man was so godly that God had a special and very unique relationship with him. Or, that his walk spoke of his extreme devotion to God. This devotion made him stand out among the peers of his day. Let us determine to walk with God, in fellowship with Him, emulating Him (justice, mercy) and seeking to please Him in everything we do. Let's apply that to our lives.

How's your walk with God?