

SUNDAY MORNING

Announcements

Jon Barry

Song Leader

Jack Calvert

Lord's Supper

Daniel Allgor Bill Rinehart
Mark Davis

Prayers

Randy Ellis Clay Morris

WEDNESDAY EVENING

Announcements

Randy Ellis

Song Leader

Clay Morris

Prayers

Daniel Allgor Alec Capel

Invitation

Jack Calvert

ABOUT US

Elders

Jack Calvert Rodney Ellis

Deacons

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

“Be good to your
servant while I
live, that I may
obey your word.”
(Psalm 119.17)

Think On These Things

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Issue 11

Coping With Our Mistakes

David Diestelkamp

Nobody knew Jim was the one who did it, so he just shrugged and turned away. He didn't get far before there was a hard tap on his shoulder and, in an accusatory tone, some- one said, "But I saw you do it!" While still walking away, he mumbled, "It's no big deal," and when someone voiced an insistent, "What?!" he said, "It didn't hurt anyone... everyone does it—in fact you've done it yourself!" Jim managed to avoid them for a while, and he hoped it was over.

Wait, wait, wait. Is that how we handle our mistakes? Do we deny them? Are we skilled at making excuses for what we do wrong? Is it our goal to escape facing problems we have caused and wish they will somehow go away? When we make a mistake - whether spiritual or physical, sin or just a slip-up - we need to stop and notice how we are dealing with it.

Denial Isn't Resolution

“When I kept silent, my bones grew old through my groaning all the day long. For day and night Your hand was heavy upon me; my vitality was turned into the drought of summer” (Psalm 32:3-4). It's sleepless nights. It's fear of being dis- covered. You can't get it out of your head. You feel like something is dying on the inside; your strength is gone, and life has lost a sense of joy, peace, and meaning.

When David tried to keep silent about his sin, when he hid and denied it, his life was eaten up by it – spiritually, emotionally, and physically. To make matters worse, living a lie sears the conscience (1 Tim 4:2). Hearts are dulled, and spiritual ears and eyes aren't open to pure truth anymore (Mt 13:15).

Self-justification leads us to “call evil good, and good evil... put darkness for light, and light for darkness... bitter for sweet, and sweet for bitter!” (Is 5:20). But the truth is still there. Denial, lies, and rewriting doesn't change or resolve anything.

FAMILY TALK

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

Excuses Aren't Resolution

“The woman whom You gave to be with me, she gave me of the tree, and I ate” ... “The serpent deceived me, and I ate” (Gen. 3:12-13). Beginning with the very first sin, the art of excuse making was born. So which excuse will we use today: bad crowd, bad parents or childhood, public school, stress, physical illness, weakness, “It didn't turn out as planned,” “I can't help it,” “I was made this way,” “Everyone does it,” “It didn't hurt anyone,” “I have stronger desires than others,” “You don't understand my life...”?

“Abraham is our father” was a popular first century Jewish conscience salve (Jn. 8:33-41). But explanations and exceptions and excuses don't change the past—they don't make a mistake into something right, and they don't make sin into righteousness.

Escape Isn't Resolution

“But Jonah arose to flee to Tarshish from the presence of the Lord” (Jon. 1:3). We don't like to be around problems. So we avoid people we have offended and hurt. And we don't feel like being around people who are peacemakers—people who show us our

problems and urge us to resolve them. We scoff at Jonah—fleeing from the presence of the Lord! But how often have we run and hid from dealing with mistakes and sin? I asked a friend why people kept using drugs and alcohol when it clearly often didn't make them feel good and exacerbated their problems. She said it was because it dulled what they didn't want to feel and made it so they didn't have to face life. There is a sense in which the book of Ecclesiastes is one man's attempt to escape life (and death). But distraction, pleasure, burying one's self in work, and numbing one's senses are all empty. In the end, nothing has been resolved. The problems, mistakes, and sins are still there.

Repentance, Admission, and Forgiveness Are Resolution

Remember David who was being consumed by the guilt of his sin in Psalm 32? Now see how it was resolved: “I acknowledged my sin to You, and my iniquity I have not hidden. I said, ‘I will confess my transgressions to the Lord,’ and you forgave the iniquity of my sin” (Psa. 32:5). It's not about pride, what others think, always being right, or defending one's self. Those things fuel denial, excuses, and escape.

We need to be people who resolve our mistakes. When we're wrong, whether it is sin or not, we accept it, admit it, and apologize. As sons of God, we are peacemakers (Matt. 5:9) who want to quickly agree with our adversaries (Matt. 5:25). And we crave forgiveness more than a false veneer of perfection. So we admit our faults to others (Jas. 5:16). We confess our sins (1 Jn. 1:9). We say that we're sorry and ask to be forgiven, without denial, excusing, or hiding.

This is how things are really resolved with one another and with God.

Reflections on History Wayne Jackson

Have there been members of the true church of Christ since Pentecost? Some answer yes, based upon certain biblical texts; others doubt it since there appears to be no continuous historical record of such.

In contrast is the common allegation that the church of Christ is a relatively modern phenomenon, substantially beginning in America with the Stone-Campbell movement of the early 1800s. To the people who profess being Christians only, sometimes the pejorative term "Campbellites" is attached—“ignorantly by the non-church public ... viciously, as well as ignorantly, by the less enlightened members of less enlightened sects” (Vergilius Ferm, Encyclopedia of Religion, p. 116).

Daniel, in considering the future administration of the Roman Empire (63 B.C. - A.D. 476), declared: And in the days of those kings shall the God of heaven set up a kingdom which shall never be destroyed, nor shall the sovereignty thereof be left to another people; but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. (2:44)

History at best is a sketchy record of human achievement. This is particularly so before the invention of the printing press (ca. 1445). There are many movements that cannot be traced in an unbroken line throughout the centuries of the post-apostolic age. The fact is,

since God took his church into "the wilderness" during those bloody epochs of persecution, it is not to be expected there would be a definitive chronology of the historical movement. It clearly is the case, however, that genuine churches of Christ can be documented significantly preceding the Stone-Campbell movement, and far beyond this continent.

A widely-circulated quotation from Dr. William Robinson (1888-1963), principal of Overdale College in Birmingham, England, contains the following statement: In the Furness District of Lancashire in N.W. England there existed in 1669, during the reign of Charles II, a group of eight churches of Christ. Most of them are not now in existence. An old minute book has been found of the year 1669 and it shows that they called themselves by the name church of Christ, practiced baptism by immersion, celebrated the Lord's Supper each Lord's Day, and had elders and deacons. There was also a church of Christ in Dungannon, Ireland in 1804 and in Allington, Denbeighshire. In 1735, John Davis, a young preacher in the Fife District of Scotland was preaching New Testament Christianity twentyfive years before Thomas Campbell (Alexander Campbell's father) was born.

To suggest that non-denominational churches did not exist until modern times is the epitome of pseudo-scholastic irresponsibility. Just because one cannot exhume a written record from the trash heaps of antiquity with an unbroken listing of congregations of Christ affords no proof of the absence of such.