

SUNDAY MORNING

Announcements
Jon Barry

Song Leader
Jack Calvert

Lord's Supper
Daniel Allgor Mark Davis
Bill Rinehart

Prayers
Cole Meador Joseph Barry

WEDNESDAY EVENING

Announcements
Bill Brittenham

Song Leader
Bryan Garlock

Prayers
Clay Morris Jack Calvert

Invitation
Bill Brittenham

old things have passed away, and all things have become new. 2 Corinthians 5:7; Colossians 3:1-17

9. He has a new master, Christ; self has been dethroned, and Christ has been enthroned in that person's heart and life; his life is now committed to doing the will of Christ in all things (Galatians 2:20; Matthew 16:24). He is now the Lord's bondservant (Romans 6:16-18).

10. He has begun a journey, embarked upon a voyage, entered a race, enlisted for life in an active army (2 Timothy 4:7; Hebrews 12:1; 1 Timothy 6:12; 2 Timothy 2:3-4).

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.

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



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Issue 39

You--Yes, You!--Are Responsible for Caring for the Needy

Matthew Bassford

The older I get, the more I appreciate the law of unintended consequences. It posits that every time you act, there will be a result that you anticipated and a result that you didn't anticipate. The members of the human race tend to focus so hard on what they want to accomplish that they don't see what they will accomplish without intending to.

I think this principle has been at work in the non-institutional churches of Christ ever since the brotherhood controversies of the 1950s and '60s. In that time, many preachers argued—correctly, I think—that churches are not authorized to provide for the needs of the world's poor. As the saying goes, general benevolence is to be a work of individuals, not a work of the church.

In many churches, this preaching and teaching accomplished its end. Even now, I am part of a congregation that does not go beyond what has been written in the way it spends the Lord's money. However, I believe it also

accomplished something its adherents did not intend—a neglect of the individual Christian's responsibility to care for the poor.

When I was growing up, I heard countless sermons on "the issues". These sermons relied on texts ranging from the familiar ("Let not the church be burdened!" in 1 Timothy 5:16) to the obscure ("Hock their horses!" in Joshua 11:6). I learned that James 1:27 does not authorize the church to act, but I heard much less about what it meant for my actions. When it came to the poor, "If a man does not work, neither should he eat," received much more play. I wonder if, even as brethren were careful to separate the work of the church from the work of the individual, they conflated the work of the individual and political activism.

As I have written before, it is difficult to know how to apply the law of Christ in the voting booth. It is simple to know how Christians should care for the poor

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.**

and vulnerable. James 1:27 is a good start. So is Luke 12:33. So is everything that the Bible says about mercy.

Honestly, this is a struggle for me, as I think it is for many Christians. I don't want to get played by a con artist. I struggle with the extent to which many poor people are responsible for their own problems, and therefore may not deserve help (Note: if you are giving something to someone who deserves it, that is justice, not mercy). By God's grace, though, I think I'm making progress.

I assemble with many Christians who are better at this than I am, but I think we all have room to grow here. We have to be more concerned with showing compassion and less concerned about looking foolish. We must learn to see more clearly the value that Christ places on everyone.

This has nothing to do with politics and everything to do with His call to discipleship. No, general benevolence is not a work of the church, but it has to be our work as individuals—filling the physical, emotional, and spiritual needs of everyone we encounter. There are lots of ways for us to do this, but every one of us needs to be doing something. When God has been so merciful to us, we must show mercy to others.

“Traditional Vs. Contemporary”

Drew Edwards

Have you noticed that churches have been offering different service times for their audiences on Sunday and they list them as “traditional” or “contemporary”?

Some places even advertise “come as you are” and a “casual” environment in which to worship God. You can wear anything from cowboy boots to t-shirts and drink anything from espresso to Red Bull while you watch other people offer a surrogate form of worship to God.

Why do churches feature different styles of worship? One website suggests: “offer worship services of varying styles so that everyone can attend a service that meets their personal preferences.”

I've got a simple (and perhaps seemingly uneducated) question here -- since when do my preferences determine my worship to God?

Churches are scrambling to offer services that “keep up with the times” and make people feel “comfortable” when approaching God in worship -- which is actually not even what is being accomplished. How can you even attempt to unify a congregation around a common cause when you are catering to so many different tastes, preferences and styles?

In Acts 2:42, we read that the disciples from the early church in Jerusalem “continued steadfastly in the apostles’ doctrine and fellowship, in the breaking of bread, and in prayers.” They were unified by a clear purpose, a clear doctrine, and clear practices. This group, though several thousand strong, did not have to be placated with entertainment, food, and their own styles of worship. Their common bond and strength were through Christ!

When I approach God in worship, I have to be humble enough to realize that it is not about me! How haughty and proud it must be to God to tell Him that you can't trust in what He has prescribed for worship -- that it is “outdated” -- and that it needs to be according to our desires.

How ridiculous is it for people to think in their minds (and with their actions) that coffee and doughnuts (or food in general) has to be provided in order to get someone to come to worship? Have they considered the way that Jesus said God wanted to be worshiped, and who He is?

“God is Spirit, and those who worship Him must worship in spirit and truth” (John 4:24).

While we're catering to different tastes, backgrounds, music styles, fashion preferences, and building designs, we are forgetting that God is Spirit and doesn't care about all of that. He wants our hearts dedicated to Him with our lives and a reflection of that through our worship!

When we worship God, we must come before Him desiring truth and recognizing that He is holy. Let's not worry about “traditional” or “contemporary . . . and focus on “TRUE”!

When A Person Is Baptized

Bill Crews

When a person is baptized as God requires, or as the Bible teaches:

1. He has already heard the gospel (good news) of Christ, so he has been taught. Mark 16:15-16; Acts 18:8 In the New Testament every instance of baptism is preceded by teaching.

2. He has already believed that gospel, thus he has already believed with all of his heart that Jesus is the Christ, the Son of God. Mark 16:15-16; Acts 15:7; 18:8; 8:35-38

3. He has already repented of his sins against God, for this repentance is both essential and precedes baptism. Acts 2:37-38; 3:19; 17:30

4. He has already confessed who Jesus is, the Christ, the Son of God, our Lord, and this confession precedes baptism. Acts 8:35-38; Romans 10:9-10

5. He receives salvation (Mark 16:16; I Peter 3:21), remission of sins (Acts 2:38). He has his sins washed away by the blood of Christ (Acts 22:16; Revelation 1:5; 7:14). He enters Christ (Romans 6:3; Galatians 3:27) and the spiritual body of Christ, the church (1 Corinthians 12:13). He dies to sin (Romans 6:1-4). He becomes a disciple of Christ (Matthew 28:19; Acts 14:21). He becomes a child of God (Galatians 3:26-27). He enters the kingdom of heaven or the kingdom of Christ (John 3:3, 5; Colossians 1:13).

6. He has obeyed “from the heart” that “form of teaching (or doctrine)” unto which he was delivered (Romans 6:17-18). Just as Christ for our salvation experienced a death, burial and resurrection, so he has had a similar experience in dying to sin, being buried with Christ in baptism, and being raised to walk in newness of life (Romans 6:3-4). • us, it was the decision and desire of that person, done because he wanted to, done not to please any man, but God himself (Galatians 1:10).

7. It should be a happy, joyous occasion (Acts 8:38). “Tis done this great transaction's done; I am my Lord's, and He is mine.” “Happy day, happy day, when Jesus washed my sins away.” [From the song, “O Happy Day.”]

8. He is now ready to change his life because he has become a new creature,