

Those to Serve

(B) Jack Wall
(FV) Jorge Garza
(O) Doug Pruett
(A) Calvin Burks
1st prayer Keith Stifflemire
2nd prayer Calvin Burks
Announcements: Judd Wall
Singing: Kevin Grant

Stuff About Things

"POCO POCO"

Which is an expressive Spanish phrase meaning "little by little." on a recent trip to El Paso I heard it used often as a soft-spoken senora described her family's conversion to Christ.

Over twenty years ago one member of the family broke with traditional Catholicism and became a simple New Testament Christian. She was ostracized, rejected by friends. But "poco poco" - little by little, the truth prevailed. In April of this year the last member of the immediate family-an aunt-- was baptized into Christ. Down in the interior of Mexico I heard it again. "How goes the work?" "Ah! Poco poco!" Deep sacrifice here; long hours, much prayer; but little by little the cause of Christ grows.

Christ likened the kingdom to the small mustard seed that, when grown, becomes a tree. And to leaven, which affects the whole loaf. "Who hath despised the day of small things?" Zech. 4:10. The materialist sets God's plan aside, and builds his tower of Babel; but the faithful work on, poco poco, and conqueror through Jesus Christ.
By Robert F. Turner

Prayer List:

David Jones
Virginia Lovell
Janell Houts Hall
Odell Mallett
Dora Martinez
Mona Lancaster
Willis Hughes
Letha Sheldon
Ruby Jones
Pray for our Nation
Our Troops
Law Enforcement
Rescue Personnel

February 28th

Noon Fellowship

March 7th

Mission Fund

March 14th

Daylight Savings

Happy Anniversary

April 1st

Calvin & Tammy Burks

April 18th

Jack & Cindi Wall

Happy Birthday

Eloisa Garza March 2nd

Koh Stapp March 12th

Dennis Sheldon March 30th

Doug Pruett April 1st

Edifier

Evant church of Christ

310 W Brooks Drive

Evant, TX 76525

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February 28, 2021



Attending church services regularly is like making a path through the forest: the more often you use it, the less obstruction you find in the way."

Sunday Worship:

9:30 am Bible Study

10:20 am Worship

12:30 pm Afternoon

Wednesday Night

6:00 pm

Will Vann, Preacher

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Is The Church a Non-Prophet Organization?

I once wrote a bulletin article with this title, but my elderly secretary corrected it to read "Non-Profit" Organization. I took a bit of razzing for it. One member joked, "Just what I always thought:: the church is in it for the money." But jokes aside, the question is valid: does the church have prophets or does it not? To answer that we must first define the term: what (not who, but what) is a prophet?

The common understanding is that a prophet is one who can see and foretell the future, what is going to happen – some woe or weal that is coming. That is actually only part, sometimes a relatively small part, not even a necessary part of a prophet's message. Prophets are forth-tellers not fore-tellers – like a president's press secretary They speak for another, by revelation or instruction; they speak what they are given by or have received from the one for whom they speak. It may be instruction or information, approval, or warning – not always a forecast but sometimes an explanation or summary of past or present conditions. The prophet himself is not the source but only the conduit of a message from the one for whom he speaks, an oracle -- literally a "mouthpiece" through whom the source speaks. Oracles have been common, sometimes famous and revered because of the import and impact of the messages they delivered. The true source from which the oracle receives the message must be identified separately. The Christian preacher, teacher, oracular disseminator of the word of God is the oracle, the mouthpiece of God – the message he or she delivers can also be called an oracle. Apostle Peter says anyone who speaks the message and words of God is an oracle of the Lord (1 Peter 4:11).

The test of validity of a message delivered in the name of the Lord – that is, the words from a prophet – is simple: if it is a prediction or pronouncement of something to come does it come to pass as stipulated, does it actually happen? (Deuteronomy 18:22). If it is information it must be proved true. If words given in God's name or the name of Christ or the Holy Spirit are not true and/or do not come to pass, the speaker is proved to be a false prophet.

Does the church have prophets today? None who are receiving messages directly from God – that kind of prophecy has ended (see 1 Corinthians 13:9-10). We can repeat what was taught by prior prophets, revealed in scripture – which makes us prophets too, prophet preachers. Any profit we seek is for God or our audience. Preachers and proclaimers can tell forth the message of prior prophets – it happens anytime we repeat the prophetic message of God. Even you can be that kind of prophet.

By Gerald Cowan

Non-Christian Church Members

Not all church members are Christians! This is true in more ways than one; but because different people use these terms differently, a careful study of this matter is in order.

The church, in its universal sense, is the kingdom of Christ (COL.1:13). This refers to the relation of individuals to Christ, as subject to King. If Satan is allowed to rule in our lives, we are in Satan's kingdom (Cf MAT.12:26 JOH.8:44 ROM.6:16 etc.). Neither Satan's, nor Christ's kingdom function as a visible organized unit, but these terms depict the relation of subject to ruler in a figure.

When one becomes a Christian he becomes a citizen in Christ's kingdom, a member of His body, a branch on the vine, and a part of the called-out people, the Church (ACT.2:47 EPH.1:22-23 JOH.15:1-6 etc.). In this sense all Christians are members of Christ's church, and all true members of Christ's church are Christians. We enter this relationship by obedience to the commands of King Jesus; and those who refuse to obey Him, no matter how "good" or how many denominations they join, are neither true Christians nor members of His church.

But "church" is used in another sense -- those Christians who agree to work together as a collective unit; having Bishops (overseers) deacons (servants of the church) and pooling their means and abilities to function as one (PHI.1:1,4:15-16). This is the "local" church, dependent upon the mutual agreement of its members for its existence (see ACT.9:26-28). Let's apply our subject to this. Certainly God intended that the members of the local church be Christians. But because the human element is here involved, sometimes people are accepted as members who are not what they seem (1JO.2:19) and sometimes people truly "bought" by the blood of the Lamb (2PE.2:1) make shipwreck their faith (1TI.1:19-20). Only a few in the church at Sardis were acceptable to God (REV.3:4)

Christians are commanded to keep the local church pure. This is done by restoring the erring brother (GAL.6:1) or, failing this, to deny him their fellowship (1CO.5:1-f.)

Of paramount importance here is the fact that such breaking of fellowship, to be acceptable before God, must be done with God's word as the standard -- not majority rule (JAM.2:12,4:11-12 ROM.16:17). The church at Corinth accepted the incestuous man, but God denied him. Diotrephes led a church which cast out John's brethren, but God received them.

Yes, one may be a member of a local church, yet not be a Christian. Such a thing does not argue against the importance of the church, but it may bring shame upon the church that allows such to go uncorrected (REV.2:20). Fellowship with "church members" must never be allowed to take precedence over fellowship with the Lord.

Perhaps the greatest lesson learned here is that heaven is not gained by following a "party" of people, by stying in a certain building, or by agreeing with the majority. We must be faithful to God and His word. By Robert F. Turner