

Those to Serve

(B) Calvin BURks

(FV) Jorge Garza

(O) Doug Pruett

(A) Jack Wall

1st prayer Keith Stifflemire

2nd prayer Jack Wall

Announcements: Mike Mallett

Singing: Judd Wall

Point of view

"When we take a dollar bill down town to buy groceries, it looks about the size of a postage stamp. But when we bring it to church to drop into the collection plate, it has grown to approximately the size of an old fashioned bed-spread with a border on it."

—Rufus Clifford

If you cause a man to think that he is right when he is wrong, you are a hypocrite.

Praising yourself to the skies won't get you there.

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

April 4th

*Mission Sunday
& Easter*

April 25th

Noon Fellowship

May 2nd

Mission Sunday

May 9th

Mother's Day

May 30th

Noon Fellowship

Happy Anniversary

April 18th

Jack & Cindi Wall

Happy Birthday

Steve Sugg April 6th

Emma Burks April 28th

Connie Mallett April 30th

Jana Wall May 18th

Edifier

Evant church of Christ

310 W Brooks Drive

Evant, TX 76525

254-471-5705

April 4, 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

863-899-0987

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A Member of the Family

Karl Stegall tells of two brothers who entered the first grade. One said he was born January 1, 1984. The other said he was born April 4, 1984.

"That is impossible [that you are brothers]," said the teacher.

"No," replied the first brother, "one of us is adopted."

"Which one?" asked the teacher.

"I don't know," he replied. "One day I asked my Dad [that question] and he kissed us both and said, 'I forgot.'" *

The relationship of these two brothers to their father and to one another illustrates two descriptions of how one may be brought into the family of God.

Some Scriptures speak of being born into God's Family. Jesus told Nicodemus: "Most assuredly, I say to you, unless one is born again, he cannot see the kingdom of God." Nicodemus said to Him, "How can a man be born when he is old? Can he enter a second time into his mother's womb and be born?" Jesus answered, "Most assuredly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God" (John 3:3-5). This is a reference to baptism (immersion) in water when a penitent believer in Christ receives the forgiveness of sins and the gift of the Holy Spirit (Acts 2:38; 22:16). Upon his or her baptism, the penitent believer is added to the family of God, the church (Acts 2:41, 47; Galatians 3:26-29).

Other Scriptures speak of the redemptive process as being adopted into the family of God (Romans 8:15-17; Galatians 4:4-6; Ephesians 1:5). The idea is that because of our sins, we are orphans and desperately lost. But God loves us and wants to adopt us into His family. The Son of God, Jesus, paid the price for our redemption – and our adoption – by dying on the cross for our sins (Ephesians 1:7). The Apostle Paul wrote to Christians: "For you did not receive the spirit of bondage again to fear, but you received the Spirit of adoption by whom we cry out, 'Abba, Father.' The Spirit Himself bears witness with our spirit that we are children of God, and if children, then heirs; heirs of God and joint heirs with Christ, if indeed we suffer with Him, that we may also be glorified together" (Romans 8:15-17).

When is one adopted into the family of God? Here is where the two pictures combine: one is adopted into the family of God when he or she is born again.

God will save and adopt into His family those who place their faith and trust in Jesus (Acts 16:30-31), turn from their sins in repentance (Acts 17:30-31), confess Jesus before men (Romans 10:9-10), and are baptized – "born again" – for the forgiveness of sins (Acts 2:38; 22:16). He adds us to His family, the church, and we enjoy all the spiritual blessings that are found in Christ (Ephesians 1:3), including knowing God as our heavenly Father and sharing relationship with brothers and sisters in Christ.

As Christians we exclaim, "How great is the love the Father has lavished on us, that we should be called children of God! And that is what we are!" (1 John 3:1).

The Good News is that YOU can be "born again" and "adopted" into the Family of God, too. Trust and obey Jesus. God wants you to be in His family, forever.

By David A. Sargent

"Where Two or Three Are Gathered Together in My Name"

In a frequently cited verse Jesus promises "***where two or three are gathered together in my name, there am I in the midst of them***" (Matthew 18:20). Often folks apply this to situations where they join with one another in prayer about a specific problem. The idea is that if they agree together and jointly offer prayers, Jesus is 'with them' in regards to the desired outcome. Even more often this verse is used concerning worship. The concept is that Jesus approves and is effectively 'there' in any assembly of two or more that have joined in worship.

While people have drawn comfort from both of these notions, they sadly represent a rather serious misuse of the text in question. As in all studies, the context of Matthew 18:20 must be considered in order to draw a true conclusion about its meaning.

Jesus' specific contextual thoughts begin in verse 15 where He addresses a situation in which a brother has committed a trespass. He instructs us to "go and tell him his fault". If he "will not hear thee" then the next step is to "take with thee two or three witnesses". Finally, in the case of an unrepentant brother, we must "tell it unto the church" and if that fails he is to "be unto thee as an heathen and a publican". Jesus is, of course, describing a very serious and sad consequence. We commonly refer to this as 'church discipline'. In these matters He gives assurance that "whatsoever ye bind on earth shall be bound in heaven" (vs. 18). It is in this specific sense that He promises "where two or three are gathered together in my name" (or by His authority) "there am I in the midst of them". He is 'with us' in the sense of approving our actions.

Thus we see that the frequently quoted phrase really does not have 'prayer groups' or, especially, worship assemblies in view at all. To use (misuse) the passage in this way has led Christians to faulty conclusions like this: go ahead and skip the regular assembling of the church, have a brief devotional in their hotel room, and then head off to the amusement park for fun and games. Folks who do so should not take any false comfort in the idea that Jesus is 'with them' in such abuses. Matthew 18:20 offers no such justification. Think!

Special note: The misuse of Matthew 18:20 has been very evident in our current coronavirus crisis. Brethren are using this verse to justify the 'virtual', 'online', 'remote', 'at home' observance of the Lord's Supper. Again, the text in question does not speak to or authorize such. We firmly believe, as many have expressed, that the Lord's Supper is to be done when "the whole church has come together into one place" (1 Cor. 14:23 – see also 1 Cor. 11:18, 20, 34 and Acts 20:7)

- by Greg Gwin