

Those to Serve

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

Psalms 100 KJV

1 Make a joyful noise unto the Lord, all ye lands.
2 Serve the Lord with gladness: come before his presence with singing.
3 Know ye that the Lord he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture.
4 Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name.
5 For the Lord is good; his mercy is everlasting; and his truth endureth to all generations.

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

June 20th

Father's Day

June 27th

Noon Fellowship

July 4th

*Mission Sunday
& Independence Day*

July 25th

Noon Fellowship

Happy Anniversary

July 10th

Judy & Kevin Grant

July 25th

Valerie & Jorge Garza

Happy Birthday

Mike Lovell July 16th

Keith Stifflemire July 22nd

Edifier

Evant church of Christ

310 W Brooks Drive

Evant, TX 76525

254-471-5705

June 20, 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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Unstable

There are at least two words (and there may be others) that are unique to James in the Greek New Testament. The two I have in mind both can be found in James 1:8. "A double-minded man is unstable in all his ways."

The Greek word translated "double-minded" is only found in this verse and in James 4:8 in the New Testament. The Greek word translated "unstable" is only found in this verse and in James 3:8 in the New Testament. Who wants to be unstable "in all his ways"? To avoid such, we must first understand what it is and its origin.

First, we can see that the unstable man is double-minded. This literally means "two-minded" or "split-spirited." I get the image in my head of the extreme tension and stress placed on a rope in a game of tug-of-war. The double-minded is the person who prays to God, but doesn't really believe God will answer. He is the person who assembles with the church, but he doesn't make application of the sermons. He is a "Sunday saint" and a "weekday sinner." James 4:8 indicates it is a heart problem.

Second, we can see that the unstable man is driven. He is "like a wave of the sea, driven with the wind and tossed." On a recent trip to the ocean, I was reminded of the unpredictability of the waves. Some waves seemed large yet would be calm once they reached the shore. Some others that seemed small could travel further inland and surprise the beach visitors. Furthermore, a twenty-four hour span could amount to a drastic change in the ocean's waves, wind, current, tide, and characteristics. James' use of the waves of the sea is a vivid illustration of the unstable man.

Third, we can see that the unstable man is doubtful. Incidentally, this is where it all starts. This is what causes him to be like a wave that is driven with the wind and tossed. This is what causes him to be double-minded. This is what leads to him being unstable "in all his ways." It is a heart problem. It is a heart that lacks faith in God's nature as a giver of good things (James 1:5, 17). It is a heart that lacks faith in God's willingness to answer our prayers (James 1:5). It is a heart that lacks faith in God's faithfulness to bring us through trials, stronger than before (James 1:2-4).

Who wants to be unstable "in all his ways"? In the words of authors Vep Ellis & W.F. Lakey, "Where is your heart, O pilgrim? What does your light reveal? Who hears your call for comfort, When naught but sorrows you feel? Do you know my Jesus? Do you know my Friend? Have you heard He loves you, and that He will abide 'til the end?" By Clifton Angel

Are Strict Teaching and Love Mutually Exclusive?

Many in the religious world today stress that we need to use caution in what we teach and preach from the Bible. Some tell us that we need to avoid teaching about controversial subjects and instead focus on our love for one another and Jesus' love for us. They contend that we lack love for others if we teach and demand a strict, conservative interpretation and application of the scriptures. Is this proposition valid? Can we demand strict adherence to the teachings of the Bible and still possess love for one another? Or, as many claim, are the two mutually exclusive?

To find an answer to this important question, let's look at the instructions Paul gave to Timothy. In II Timothy 1:13, Paul instructed Timothy to "Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus." Here Paul commanded Timothy to "hold fast" to the form or pattern that he had given him. Many in the religious world today would put a large number of the things that Paul had taught Timothy in the "controversial", "taboo" category. What, then, did Paul mean by this instruction? Did Paul expect Timothy to disregard the controversial "sound words" that he had heard of him and only "hold fast" to the non-controversial "sound words"? Maybe Paul wanted Timothy to just use the "sound words" as a general "guideline" for the things that he would believe and practice, modifying the "sound words" if they got too controversial? Obviously not! Paul wanted Timothy to hold on to the things that he had taught him, controversial or not.

Some would contend that this interpretation places Timothy in a position that would cause him to be devoid of any love. After all, they would claim, if Timothy were to be inflexible and strict about something he had been taught from Paul, think of all the controversy that he would cause. The answer to this objection is found in this verse. Paul tells Timothy to "hold fast" to the things that he had been taught "in faith and love which is in Christ Jesus." Clearly, then, demanding a strict adherence to the things that Paul had taught him would not cause Timothy to lack any love for others. Rather, Timothy was to possess love as he held on to the things he had received of Paul. We can "hold fast" to the teachings of the scriptures and still possess love.

While some would agree with our conclusions drawn from this verse, they might argue that this instruction was just applicable to Timothy's personal life. Paul had taught Timothy some things that would cause trouble or controversy if taught to others. They might go on say that Paul was concerned that Timothy would hold on to the pattern that he had learned, but didn't want him to teach this pattern to others. This, however, was not the case. In II Timothy 2:2, Paul told Timothy, "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." We see that Timothy was not only to "hold fast" the pattern that he had received of Paul in his own life, but that he was also to teach this pattern to others. These individuals, then, would "hold fast" to the pattern in their personal lives and "teach others also", all the while possessing the "faith and love which is in Christ Jesus."

Clearly we can teach and demand a strict adherence to the teachings of the Scriptures and still possess love for others. We need not allow the rhetoric of the "religious" world to keep us from following the Divine pattern that Paul delivers in II Timothy 1:13 and 2:2.
by Jacob Gwin