

### Those to Serve

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

### October 30

Noon Fellowship

November 6th

Mission Sunday

Daylight Saving Time

November 11th

Veterans' Day

November 13th

Men's Business meeting

November 24th

Thanksgiving Day

### Prayer List:

Valerie's sister-in-law  
Anita Adams  
Diane Savage (Virginia's niece)  
Cheryl Burks  
Virginia Lovell  
Dora Martinez  
Letha Sheldon  
Pray for our Nation  
Our Troops  
Law Enforcement  
Rescue Personnel

### Yes and No

By Bill Brandstatter

I grew up in a time when a man made a promise and kept it. Yes meant yes and no meant no. Our times, however, are changing. Man's promises are not what they should be. Sometimes promises are rashly made and then not kept.

I am glad that God's promises are trustworthy. The Bible connects yes and no with the keeping of promises. The apostle Paul tells us that "All the promises of God in him are yes, and in him amen, to the glory of God through us." (2 Cor. 1:20). God's promises are sure and faithful. We can rely on Him to keep His word.

When Jesus said, "He that believes and is baptized shall be saved" (Mark 16:16). He meant it. You can count on it. No matter what man says concerning salvation, that is what Jesus said.

God promises eternal life to the obedient. Peter tells us that God has give us "exceedingly great and precious promises" (2 Pet. 1:4). In the book of Hebrews, we read about those. The writer tells of some who "died in faith, not having received the promises, but having seen them afar off were assured of them, embraced them and confessed that they were strangers and pilgrims on the earth" (Heb. 11:13). From that text, we learn that God's promises can provide assurances that can be embraced.

Jesus is the author of eternal salvation to all who obey Him (Heb. 5:8,9). If we obey Him, we have the promise of salvation from our sins and the hope of a home in heaven with Him.

### Happy Birthday

Valerie Garza Nov. 1st  
Tammy Burks Nov. 3rd  
Jorge Garza Nov. 12th  
Theresa Pruett Nov. 14th  
Calvin Burks Nov. 26th  
Linda Houts Nov. 28th  
Terry Day Nov. 30th

# Edifier

Evant church of Christ

310 W Brooks Drive

Evant, TX 76525

254-471-5705

October 30, 2022



*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:

Will Vann, Preacher

9:30 am Bible Study

863-899-0987

10:20 am Worship

Email: [wvann@yahoo.com](mailto:wvann@yahoo.com)

12:30 pm Afternoon

[www.evanchurchofchrist.org](http://www.evanchurchofchrist.org)

Wednesday Night

6:00 pm

## ***The First One to Plead His Cause Seems Right***

“The first one to plead his cause seems right, until his neighbor comes and examines him” (**Proverbs 18:17**).

Wise Solomon observed the reflexive tendency on the part of man to accept as truth the first version of events presented in a potential controversy.

When gossip circulates through the workplace, the neighborhood, or even the church, the first version of events is usually presumed to be true. This is so because “The words of a talebearer are like tasty trifles, and they go down into the inmost body” (**Proverbs 18:8**). Just as a well prepared meal will go untouched by a child who has spoiled his dinner with a bag of candy, similarly the truth holds no interest for those willing to accept rumors. The “other side of the story” may never be heard, and even when it is, it is often disregarded as a weak defense against the supposed facts already established in everyone’s minds.

For this reason, it is imperative to refrain from spreading rumors in the first place. “Where there is no wood, the fire goes out; and where there is no talebearer, strife ceases” (**Proverbs 26:20**).

God commanded, “You shall not go about as a talebearer among your people” (**Leviticus 19:16**). The behavior of a “busybody” is described as “disorderly” (**II Thessalonians 3:11**) because “gossips and busybodies” are those who say “things which they ought not” (**I Timothy 5:13**). And, Paul exposed the wickedness of “whisperings” (**Romans 1:29; II Corinthians 12:20**) inasmuch as gossip thrives on whispers while the truth demands an open hearing.

When a dispute must be resolved, both accounts deserve fair consideration. The Pharisees opposed Jesus, but Nicodemus correctly asked, “Does our law judge a man before it hears him and knows what he is doing?” (**John 7:51**). The will of God in such cases is plain: “Test all things; hold fast what is good” (**I Thessalonians 5:21**), for “He who answers a matter before he hears it, it is folly and shame to him” (**Proverbs 18:13**).

- by Bryan Matthew Dockens

## ***The Sinner’s Prayer?***

A common unbiblical teaching is the idea of praying to become a Christian. In the denominational world, it might be called “The Sinner’s Prayer,” or “Asking Jesus into your Heart,” et. al. While it is unbiblical, many use faulty reasoning to disprove it.

Some say the sinner’s prayer is unbiblical because you cannot find the words “the sinner’s prayer” in the Bible. While the claim is true, the reasoning is flawed. There are many Biblical principles or terms that simply cannot be found explicitly in the Bible. For example, you cannot even find the English word “Bible” in the Bible. Furthermore, you cannot find the explicit words “opening prayer” or “closing prayer,” but that does not make those terms unbiblical. Rather, they are acceptable manmade terms used to put a handle on concepts we seek to communicate.

Some say the sinner’s prayer is unbiblical because you cannot find the explicit words contained in the sinner’s prayer in the Bible. This is not the best argument, either. For example, we pray prayers all the time that are not explicitly found in the Scriptures; however, if they be in accordance with the principles we find in Scripture, they are biblical prayers.

Rather, the sinner’s prayer is unbiblical because nowhere has God commanded it, nor authorized it. Explicit examples of individuals converting to Christ are some of the best ways to learn how a person can become a Christian today.

Jesus appeared to Saul of Tarsus, who was traveling to Damascus inflict more harm on Christ’s church. Informed of his error, Saul was sent to Damascus to wait for further instructions. Once there, he prayed and fasted for three days. Truly, Saul believed in Jesus at this point. I believe his fasting and praying are also fruits of his godly sorrow and repentance (**cf. 2 Corinthians 7:10**). However, his fasting and praying could not be the means whereby he was saved. Saul’s own account records that Ananias came to him and said, “And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord” (**Acts 22:16**). Saul was not saved before his sins were washed away. Many say “calling on the name of the Lord” refers to prayer. Saul and Ananias said “calling on the name of the Lord” refers to obeying God’s authority.

Cornelius of Caesarea was a devout Gentile man who prayed to God and God heard his prayers (**Acts 10:1–6**); however, his prayers did not make him a Christian. In Peter’s later recounting of the event, he noted, “And he shewed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter; Who shall tell thee words, whereby thou and all thy house shall be saved” (**Acts 11:13–14**). If Cornelius’ prayer alone could make him a Christian, why did he need to meet with Peter and be told how to be saved? Peter preached the gospel to Cornelius and his household, and his conclusion was this: “He commanded them to be baptized in the name of the Lord” (**Acts 10:48**).

By Clifton Angel