

**New Caney
Church of Christ**

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Assembly Times

Sundays
Bible Class 9:30 a.m.
Worship 10:30 a.m.
Wednesdays
Bible Classes 7:00 p.m.

***Retaining The Standard
Of Sound Doctrine***

Evangelist: Charles Willis
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Know Your Bible: Answers

1. Jacob (Genesis 28:18)
2. Olive Oil
3. Aaron and his sons (Lev. 8:23)
4. Christ
5. Cyrus (Isaiah 45:1)

This Week's Assignments & Events

Sunday Worship

Greeter: Ronnie Lightfoot
Announcements: Arturo Orozco
Encouragement Talk: Eddie Bowen
Opening Prayer: Kyle Crain
Scripture Reading: Corwin Richardson
Colossians 1:17-21
Song Leader: John Franks
Table Talk: Harper Flores
Contribution: Brad Smith
Helper: Theo Edge
Fruit of Vine: Tyler Blazek
Helper: Jonathan Lovell
Helper: Billy Lovell
Closing Prayer: Rayan Haarmann

Sunday Afternoons

June 18 Nothing
June 25 5PM Worship - singing, Flores to preach
July 3 3PM Bible Fundamentals Class
July 9 To Be Announced

Wednesday Evening

Song Leader: John Franks
Speaker: Todd McAdams



Standing Firm

“Take up the full armor of God, that you may be able to resist
in the evil day, and having done everything, to stand firm”
Ephesians 6:13

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The Committed Heart

With Matt. 6:19-24, Jesus outlines His theme of the Christian’s absolute love of God, but from a new direction. The first and fundamental threat to that love arises from self—the pride and arrogance which corrupt all our attempts at piety (6:1-18). Following closely upon the problem of ego is the challenge of “the world” -- not the universe, or the people in it, but the “world” as a mindset, a system of values, a way of looking at life that treasures the present and the tangible above everything else (Lk. 12:15).

This section of the Sermon on the Mount is a call to unreserved commitment in the choice between earth and heaven. Jesus begins by demonstrating why that commitment ought to be made to God and continues with two illustrations calculated to show the wretchedness and impossibility of trying to “ride the fence.”

“*Lay not up for yourselves treasures upon the earth...*” Jesus’ warning about the earthly treasures must not be trivialized into a prohibition of bank accounts or the mere possession of anything material. This admonition does not address the question of how much of this world’s goods the kingdom citizen ought to possess but is concerned with his attitude toward them. The “treasures” of this text are understood to be whatever a man puts his whole heart into. They are not just things we value but things we value above all else. Our treasures and our persons become one.

Jesus’ observations about temporaries and uncertainties of such things as clothing, food and money constituted no news to His hearers. The world of our Lord’s day was even more visibly fragile than our own. In their simple conditions, rot and mildew, insect and worm attacked their storehouses with a vengeance and their mud-brick walls offered no deterrent to thieves who could wipe out a lifetime overnight. Our modern refrigeration, closely guarded banks and casualty insurance often cause us to feel safely removed from the impermanence of the ancient world -- but we should all know better. All “things” are subject to ultimate decay, the genius of man notwithstanding. It is impossible to secure material wealth against the ravages of time and circumstance. It is removed from us or we are separated from it (Eccl. 6:13-15; Lk. 12:20), and if we had it forever it would not bring us lasting satisfaction (Eccl. 5:9,10; 6:7). Jesus means to protect us from the horror of seeing our whole lives go up in smoke (2Pet. 3:10).

It doesn't take much intellect to see that to rest one's very soul on such insubstantial vapor is an act of folly, but we must never underestimate the power of covetousness to turn common sense into quivering jelly. We are living in an age which values men by the wealth they collect. It is madness, of course, but this spirit can breathe itself into us before we know it and suddenly we find ourselves mindlessly grubbing for "things" like all the rest. Materialism is destroying many disciples, some even while they are faithfully "going to church." The charade continues but their heart is no longer in it. Prosperity has become the trial of those of us who live in what is perhaps the richest society in human history, and it is severe. Thomas Carlyle once observed that for every ten men who can stand adversity there is one that can stand prosperity.

"...but lay up for yourselves treasures in heaven..." This is not an exhortation to find a way to transfer the things we treasure on earth to a heavenly bank. If so, there is no information given about how to accomplish it. I once heard of a man whose love for his house and land, together with his pre-millennial speculations, moved him to seek a means of guaranteeing the return to his property when the Lord came to establish His kingdom on the earth. The treasures of heaven are altogether of a different kind than those we might store up here.

Jesus' message is a simple one: "Learn to cherish the things of heaven, the things that have to do with your Father. Only these will last." His call is not simply to a better and more lasting treasure but to a total allegiance, an absolute commitment. To have one's treasure in heaven simply means to submit ones self completely to that which is in heaven -- God's sovereign rule (*"Thy Will be done..."*). This is the theme that follows in the succeeding verses (Matt. 6:22-24).

The key to understanding this whole section is found in Matt.6:21: *"where thy treasure is, there will thy heart be also."* The Lord is far more concerned with what a man does with his heart than with what he does with his goods. Things are not our problem, God created them. An appreciation of things is not our problem. They have God-given purpose. The love of things is our problem (1 Tim. 6:9,10) -- the disposition to let some moth-eaten old garbage take the place of the incorruptible God in our hearts is the problem.

By Paul Earnhart

Know Your Bible

Anointed Ones

1. Who anointed a stone and dedicated it to God?
2. What substance was usually used for anointing in Israel?
3. Who did Moses anoint with the blood of a ram?
4. What New Testament words means anointed?
5. What judge anointed Saul?
6. Which Persian king was God's anointed one?

Answers On Back

Sunday Sermon

Point your phone camera at the square below, then click on the link to hear the sermon. Recordings will change mid-week.



The Bible and A Woke Society

by Charles Willis

"Woke" has become a buzz-word in our society in the last two years. It is a past tense form of the word "wake." It has come to refer to being "aware of and actively attentive to important societal facts and issues (especially issues of racial and social justice)" [Merriam Webster Dictionary]. "Someone who is woke is very aware of social and political unfairness" [Collins Dictionary]. The "woke agenda" in our country was first seen as a call for racial justice, and was quickly adopted by those wanting to promote sexual sins and supposed gender identities. They claim the world is "waking up" and seeing the injustices and making corrections.

God is not racially biased, and neither is His holy word. *"Let Us make man in Our image, according to Our likeness"* (Genesis 1:26). What man perceives as differences (skin color, eye shape, language/culture, and more) does not change the reality that we are all made in God's image. It is true that for a period of time God blessed the Israelites as His people. God made provisions for non-Israelites to serve Him (Numbers 15:13-16), and God sent prophets to foreign nations. *"Before I formed you in the womb I knew you, And before you were born I consecrated you; I have appointed you a prophet to the nations"* (Jeremiah 1:5). Jonah was sent to Ninevah (1:2) which resulted in their repentance. Ezekiel 25-32 has messages for Moab, Edom, Philistia, Tyre, and Egypt. God has always been concerned about all men being saved. Acts 10:34-35 *"I most certainly understand now that God is not one to show partiality, but in every nation the man who fears Him and does what is right is welcome to Him."* As Christians we are not to be racially biased. *"For you are all sons of God through faith in Christ Jesus. For all of you who were baptized into Christ have clothed yourselves with Christ. There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus"* (Galatians 3:26-28).

God never approved of injustice. In Isaiah chapter 1, God severely speaks to the nation of Israel about their sin and calls upon them to change. Isaiah 1:17 says they need to *"Learn to do good; Seek justice, Reprove the ruthless, Defend the orphan, Plead for the widow."* However, God condemns sexual sins and punishes those who rebel against Him. Our current societal push to include and accept sexual perversions is not from God and in fact rebels against God (See Romans 1). Christians cannot view sin as acceptable to God.

Christians are told of the need to be woke. Revelation 3:2-3 *"I know your deeds, that you have a name that you are alive, but you are dead. Wake up, and strengthen the things that remain, which were about to die; for I have not found your deeds completed in the sight of My God."* This is a reality many Christians still need to accept and act upon.