

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*

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Know Your Bible: Answers

1. Two (Matthew 26:57-66)
2. His father-in-law, Jethro (Ex. 18)
3. The lame man Peter and John had healed (Acts 4:14)
4. He taught Jesus aimed to change the customs taught by Moses (Acts 6:11-14)

This Week's Assignments & Events

Sunday Worship

Greeter: Truett Blazek
Announcements: Jordan Thomas
Encouragement Talk: Leighton Daniels
Opening Prayer: Kyle Crain
Scripture Reading: Corwin Richardson
Luke 22:39-46
Song Leader: Josh Emerson
Table Talk: John Van Baale
Contribution: Tyler Blazek
Helper: Aaron Emerson
Fruit of Vine: Billy Lovell
Helper: Aaron Heald
Helper: Lester Mabry
Closing Prayer: Ronnie Ramsey

Sunday Afternoons

June 14 3PM Interior Building Workday

June 21 Nothing

June 28 3PM Devotionals

July 5 Nothing

Wednesday Evening

Song Leader: John Franks
Speaker: Tyler Blazek



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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Be Ye Separate

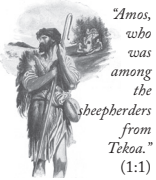
“Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty” (2 Cor. 6:17-18). Peter affirmed that Christians are a peculiar people (1 Peter 2:9). Peculiar (peripoiesis) refers to the acquisition of a thing, a purchased people, unique, special because of the purchased possession; not odd, nor strange.

Christians are in the world, but not *“of the world”* (John 18:36). Problems arise when the world gets into Christians! Confronted with worldly temptations and norms, one faces a struggle to maintain the purity for which Christ died. The church is to be without spot, wrinkle, or any such thing; but should be holy and without blemish (Eph. 5:27). Separate (aphorize) means to make off by bounds (Vine’s dictionary). God has set certain limitations for His people. One is to be holy as Christ is holy (1 Pet. 1:15-16). Experiencing the same physical needs as every other individual, one must be doubly careful not to become tainted with the world.

Worldly people will not appreciate the distinctive life of the Christian. Jesus warns, *“Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man’s sake”* (Luke 6:22). The world will mark the Christians as one to avoid, as they are troublemakers because they will not condone evil.

Paul warns, *“Have no fellowship with the unfruitful works of darkness, but rather reprove them”* (Eph. 5:11). One must be doubly careful with his earthly involvements, lest they become worldly. Remember, we belong to the Lord, He has purchased us. Another encouragement was, *“Touch not; taste not; handle not...”* (Col. 2:21). *“Abstain from all appearance of evil”* (1 Thess. 5:22). Easy said, difficult to do!

Donald Willis



God has repeatedly said through Amos that all the tribes of Israel are guilty and deserving of His judgment. He has pled with them to return, but they would not. His desire was for their return that they might live, but they would not stop sinning. Because of their sin the Lord proclaimed, *“I will make you go into exile beyond Damascus”* (5:27).

The attitude of His people was not concern over their sin. They were *“at ease in Zion”* (6:1). They had an abundance so that they reclined on beds of ivory and ate well (6:4), made music (6:5), and used the finest of oils (6:6). God surely blessed them as a people, but they had no grief over their sin (6:6). God sums up their attitude saying, *“I loathe the arrogance of Jacob and detest his citadels”* (6:8). Their lack of concern about spiritual things has brought the wrath of God. He will *“command that the great house be smashed to pieces and the small house to fragments”* (6:11).

Amos pleads with God on two occasions regarding the punishment and God *“changed His mind”* (7:1–6), but punishment was due. *“Thus He showed me, and behold, the Lord was standing by a vertical wall with a plumb line in His hand. The Lord said to me, “What do you see, Amos?” And I said, “A plumb line.” Then the Lord said, “Behold I am about to put a plumb line in the midst of My people Israel. I will spare them no longer”*” (7:7–8). The purpose of a plumb line is to identify if the vertical surface is straight or bowed. The weighted line allows for a straight reference for comparison. The image is of God measuring His people against His standard. He has found them unacceptable and in need of correction. His desire is for them to hold to His word in obedience.

This image of the plumb line is so appropriate for our consideration as well. Will we be found straight and true as God desires? His standard is unwavering and must be our standard. God always judges according to His standard, so we would be

Know
Your
Bible

Courts & Trials

1. When Jesus was brought before the Council, how many false witnesses were brought in to accuse Him?
2. Who suggested to Moses that he appoint judges so that he would not have judge all cases himself?
3. What person’s presence at the trials of Peter and John kept the rulers and priests from punishing the two apostles?
4. When Stephen was brought to trial, what was the charge against him?

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.



foolish to accept anything else. Jesus said *“the word I spoke is what will judge him in the last day”* (John 12:48). The doctrine of Christ is God’s permanent plumb line by which we are measured. *“Anyone who goes too far and does not abide in the teach of Christ, does not have God; the one who abides in the teaching, he has both the Father and the Son”* (2 John 9). Brethren in the Lord’s Church can have different opinions, but not about things which have been stated in Scripture. We cannot pick and choose which aspects of Christ’s teaching to obey. On the surface we understand this, but the personal application is at times lacking. We see the importance of the church behaving in a way that follows Scripture, but we at times want to overlook our personal sin and still think we are right with God. Some are at ease, happy and contented with life, while God is displeased. A lack of grief over sin still exists among us today as it did in Israel in the time of Amos. We must learn from this text that God still uses His plumb line.

Amos faithfully relayed the message of God, so much so that Amaziah, the priest of Bethel (who worshipped the golden calf set up by Rehoboam), sent word to Jeroboam saying *“Amos has conspired against you in the midst of the house of Israel; the land is unable to endure all his words”* (7:10). Amaziah was so displeased with the message of God he told Amos, *“Go, you seer, flee away to the land of Judah and there eat bread and do your prophesying. But no longer prophesy at Bethel, for it is a sanctuary of the king and a royal residence”* (7:12–13). Amos declared he was not a prophet but a herdsman, but God took him from the flock and said, *“Go prophesy to My people Israel”* (7:14–15). For his desire to not hear the prophecy of God Amaziah was told of personal punishments that would come to him and his house (7:16–17).

Amos was not the only prophet rejected by the people of God. Most were. And the same is true today. Many who claim to be God’s children do not accept the message of God. They fire the preacher who demands God’s word be followed. Elders who lead in a godly way not allowing the congregation to participate in unscriptural worship are dismissed from their role so that instrumental music can be adopted “with the approval of the elders.” Faithful members who stand up for the truth of God are labeled by unrighteous elders as troublemakers and creators of strife. We learn a good lesson from Amos! He was not familiar with the role of a prophet, but when told to be quiet and go away, his reply was to tell again of the judgment of God upon the unrighteous. He did not wilt or stop obeying God, and neither can we. Our obedience to God has nothing to do with the reaction of men. God may take us from our jobs to bring his message to others, and we should be happy to be called into service, even when the task is difficult. Perhaps a few will listen and repent and serve God as we all should. Amos understood God’s plumb line applied to him personally. Is that our understanding?