

New Caney
Church of Christ

(physical) 19351 FM 1485
(mail) P.O. Box 903
New Caney, TX 77357
281-399-5900
www.NewCaneyChurchofChrist.org

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
281-841-5718
charleswillisNCCofC@gmail.com

Know Your Bible: Answers

1. Rebecca, mother of Jacob and Esau (Gensis 27)
2. Potiphar's wife (Genesis 39)
3. Pashur (Jeremiah 20:1–6)
4. Gehazi, his serrvant (2 Kings 5)
5. Ananias and Sapphira (Acts 5)

This Week's Assignments & Events

Sunday Worship

Greeter: Casey Thomas
Announcements: Josh Emerson
Encouragement Talk: John Franks
Opening Prayer: Kevin Buckner
Scripture Reading: Aaron Emerson
Luke 22:47–53
Song Leader: Arturo Orozco
Table Talk: Paul Hainline
Contribution: Jordan Thomas
Helper: Truett Blazek
Fruit of Vine: John Van Baale
Helper: Verlin Wilson
Helper: Corwin Richardson
Closing Prayer: Tyler Blazek

Sunday Afternoons

June 21 Nothing

June 28 3PM Devotionals

July 5 Nothing

July 12 3PM Summer Study

Wednesday Evening

Song Leader: Jordan Thomas
Speaker: Leighton Daniels



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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Working Hard Or Hardly Working?

This is a flippant kind of question we tend to ask of friends. What we mean is “how busy are you”. I think this is a good question for the Christian to consider.

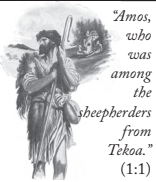
I wonder how many Christians could answer this by saying “I’m hard at work” in my personal study. Most of us will do some intensive “research” before purchasing a car or some other product, but do we spend a similar effort in “researching” a Bible question? Do we study regularly, often, habitually? Do we only study for things going on in a Bible class, or does a desire for understanding drive us to dig into something we heard, read, or thought of?

I would kindly suggest that if you seldom if never study your Bible, you are “hardly working”. What then about those who never attend Bible studies, devotionals, or gospel meetings? What about those who attend a Bible class but never have a lesson prepared? What about those whose idea of Bible study is to ask someone else what they think? How pleased will God be with the effort we have put forth in personal study? “*Study to show thyself approved unto God*” (2 Tim. 2:15). By “working hard” or “hardly working?”

We must also consider if we are hard at work to “*encourage one another*” (1 Thess. 5:11). It should be a daily effort - Hebrews 1:13 tells us “*encourage one another day after day*”. Encouragement should be something always on our mind, and frequently accomplished. We are often encouraged by others and we all know how helpful it is. We are happy to receive encouragement, but do we give it to others? If you are not purposefully trying to encourage others, day after day, then I would argue you are “hardly working.”

We are to be a people “*zealous of good works*” (Titus 2:14). Can we be “hardly working” and still be considered zealous by God? I believe the Bible indicates we need to be hard working. The heavenly “rest” is for the laborer.

By Charles Willis



The Lord Who Does This

In a fourth vision Amos is shown a basket of summer fruit which God marks as the end for Israel, *“I will spare them no longer”* (8:2). He declared that many would die. The reason is because of their sin.

To those who trample the needy, to do away with the humble in the land, who say when can we open the market *“to make the bushel smaller and the shekel bigger, and to cheat with dishonest scales, so as to but the helpless for money and the needy for a pair of sandals, and that we may sell the refuse of the wheat?”* (8:5–6) God has sworn, “Indeed, I will never forget any of their deeds” (8:7). In that day He promises a strong earthquake (8:8) and the sun will *“go down at noon and make the earth dark in broad daylight. Then I will turn your festivals into mourning and all your songs into lamentation; and I will bring sackcloth on everyone’s loins and baldness on every head. And I will make it like a time of mourning for an only son, and the end of it will be like a bitter day”* (8:9–10). The terrible destruction of that day in which many die will result in great mourning so that lamentation, sackcloth, and tearing out of hair will be everyone’s degree of mourning.

This will be the beginning of God’s punishment. He goes on to describe a famine for hearing the word of God. *“They will go to and fro to seek the word of the Lord, but they will not find it”* (8:12). The young will faint from thirst for the word (8:13). They placed their trust and confidence in their idols (8:14). Because of the nation’s continuance in sin and refusal to listen God would stop sending prophets. His prophets brought the true word (2:2), but they would not listen. Hosea, a contemporary of Amos, states *“For the Lord has a case against the inhabitants of the land, Because there is no faithfulness or kindness Or knowledge of God in the land”* (Hosea 4:1). And again, *“My people are destroyed for lack of knowledge. Because you have rejected knowledge, I also will reject you from being My priest. Since you have forgotten the law of your God, I also will forget your children”* (Hosea 4:6).

The thirst for the word is also apparent in our world. Think of nations like Russia, China, and Korea which have rejected the word

Know Your Bible

Lies

1. What mother lied to procure a blessing for her favorite son?
2. What frustrated Egyptian wife claimed her hebrew servant tried to seduce her?
3. What lying prophet put Jeremiah in the stocks and was later told that he and his household would die in exile?
4. What was turned into a leper for lying to the prophet Elisha?
5. Who died after lying to Peter about the value of the possessions they sold?

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.



of God and remember how desperately hungry some within those lands are for the word of the Lord. This is a dire warning for our nation which is strongly rejecting God’s word and removing it from society. More is our need to keep God’s word before us individually, and within our homes. If we fail, there will come a time of mourning when our children will not know the truth and will seek the truth but not be able to find it. They will turn to false gods, just as Israel did.

A final vision is seen at the beginning of Amos chapter 9 where God says He would slay the remainder of the nation with the sword and no fugitive or refugee will escape. *“I will set My eyes against them for evil and not for good”* (9:1–4). The image of destruction is full and complete. It is then proven to be true by a consideration of who God is: *“The One who touched the land so that it melts...the One who builds His upper chambers in the heavens”* (9:5–6). There is no reason to doubt that God is capable of the punishment conveyed in this prophecy. God declares the sons of Israel are like the sons of Ethiopia to Him, despite His deliverance from Egypt and other nations that arose (9:7).

God does not leave the nation with no hope. *“Behold, the eyes of the Lord God are on the sinful kingdom, and I will destroy it from the face of the earth; Nevertheless, I will not totally destroy the house of Jacob”* (9:8). He would destroy the sinners (9:10), but He would raise up the *“fallen booth of David, and wall up its breaches; I will also raise up its ruins and rebuild it as in the days of old”* (9:11). *“I will restore the captivity of My people Israel, And they will rebuild the ruined cities and live in them; They will also plant vineyards and drink their wine, And make gardens and eat their fruit. I will also plant them on their land, And they will not again be rooted out from their land Which I have given them,” Says the Lord your God”* (9:14–15).

The promise of destruction was fulfilled by the captivity and dispersion of the ten tribes of Israel which occurred about 722–721 B.C. The kingdom of Israel was never to be established again. The remnant likely refers to some of the ten northern tribes that returned from the Babylonian captivity with Zerubbabel, Ezra, and Nehemiah. The ultimate fulfillment of the remnant points to Christ and the new covenant: *“That they may possess the remnant of Edom and all the nations who are called by My name”* (9:12). God’s restoration was not for the Israelites alone, but for all nations. Christ was the heir of David who raised *“the fallen booth”* (9:11) to reign eternally.

It is *“the Lord who does this”* (9:12). By His power He executes judgment upon sinners. By His power He causes the remnant to return. By His power He brings all nations into His covenant of grace. By His power He established Christ forever on the throne of David. The message of Amos is powerful. Because of sin we face the wrath of God, so we need to give heed to His warning and repent. God marvelously saves those who are His people who live in obedience to His word. Let us learn from the poor example of the Israelites that we must serve God completely, in reverence and awe for who He is. The One who can do these things, and the one *“who does this.”*

Charles Willis