

NEWS

Terry Jordan was in the Regional Hospital in Longview for over a week, but he was scheduled to go home this past Thursday. He does have a heart valve that is not working properly, and the doctors will be helping him with that—**James Johnson** went home from the hospital last weekend and is doing better—**Judy Hinson's** cancer has returned and she and the doctors will be working with that, and remember her in your prayers—**Tonette Harrel** continues in Tyler and they were working to get her in a Rehab facility there (continued on page 3)

ELDERS:

Bob Arnold 563-2977
Leon Goff 572-6809
Kendall Johnson 717-0265

DEACONS:

Ricky Davis 572-9428
Ken Ferguson 572-4135
Pat Marshall 572-9347

SERVICES:

Sunday

Bible Study 9:45 AM
Worship 10:30 AM
Worship 5:00 PM

Wednesday

Ladies Class 10:00 AM
Bible Study 7:00 PM

PREACHERS:

Drew Nelson 254-541-3815
Leon Goff 572-6809

ASSIGNMENTS FOR:

January 26, 2020

Serving The Lord's Supper

Sunday Morning

Scripture: Jimmy Lewis

Jerry Wildman **Thomas Hockaday**
Jesse Carillo **Carlos Garcia**

Sunday Evening

Jerry Wildman **Thomas Hockaday**

PRAYERS

Sun. AM—Duane McGough (Opening)

—**Luke Arnold (Closing)**

PM—Richard Tapparo (Opening)

—**Andrew Arnold (Closing)**

ANNOUNCEMENTS

A.M.—Ken Johnson

P.M.—Alec Capel

(call Pat Marshall if unable to serve)

Think It Over—If you were to die today...Where would you spend eternity? To all who love God, and to those who do not, but should, to all who are weary and heavy laden; to all who are lonely and sad; to all who sin and need a Savior, and to whosoever will come a hearty welcome is extended.

Southside
Church of Christ
P.O. Box 242
Mt. Pleasant, TX 75456

Southside Church of Christ

Bulletin

1220 E. Ferguson Rd. Mt. Pleasant, Texas 75455

(903) 572-2148

Website: www.thesouthsidechurch.com

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Number 3

Should We Be More Tolerant?

By Allen Dvorak

We preachers have just been much too hard on thieves and thievery. We have spent way too much pulpit time condemning theft when we could have been preaching on understanding, love and tolerance for thieves. We have instead insisted upon telling people that stealing is a sin and that they shouldn't behave that way.

Now, I know what the Bible says about stealing. One of the ten commandments given to the nation of Israel was "You shall not steal" (Exodus 20:15). Of course, the Law of Moses was fulfilled by Jesus and we don't live under that law any more. Still, the gospel of Jesus Christ as revealed by the inspired apostles and prophets of the New Testament also condemns theft. The apostle Paul wrote to the Ephesians that any thieves should stop stealing (4:28) and he actually told the Corinthians that thieves would not inherit the kingdom of heaven (1 Corinthians 6:10)! Paul seems to have believed that stealing was a sin, but then he probably also hated thieves, don't you think?

If someone steals a car, I guess the proper thing to do is to avoid referring to that person as a "thief." Identifying someone by their conduct has never helped anything, has it? It's just the way that people who considered themselves to be "morally superior" put others down. The person who stole the car probably couldn't help it anyway, since we all know that some folks are compulsive thieves. Besides, the Bible is an old book and we are more enlightened people now.

The reasoning offered above is seen to be ridiculous when applied to stealing. Does anybody actually believe that preachers who identify

theft as a sin therefore hate thieves? Is it “discrimination” to identify someone who steals as a “thief”? (Actually, it is — by the general meaning of the word “discriminate,” i.e., to make a distinction between different things, people, etc. Modern society, however, has attached such an unsavory connotation to the word that ANY discrimination is seen as undesirable). Unfortunately, the same kind of argument is routinely used to defend other kinds of immoral behavior and to attack those who speak out against such behavior.

I personally have had enough of “political correctness.” Note the craftiness of the homosexual movement which portrays any criticism of homosexuality as “discrimination” tantamount to racism. Those who identify homosexual behavior as sinful are classified as “bigots” who hate homosexuals. Never mind that the Bible identifies homosexual behavior as “vile passions, “against nature,” “shameful,” “error,” and “debased” (Romans 1:26-28). Never mind that forgiveness of sin and eternal salvation is available to ANYONE who will turn from his sins and seek divine grace (Acts 17:30-31; Titus 2:11-14). I recognize that there are individuals who are hateful toward homosexuals, but to assume such of everyone who disapproves of that lifestyle is no more reasonable than suggesting that disapproving of thievery implies the hatred of thieves!

“Political correctness” is often used to hide the truth about certain kinds of behavior. For instance, there are those who argue that it is improper, even hateful, to refer to those who enter our country illegally as “illegal aliens.” “Alien” simply means that they are not citizens (which is true) and “illegal” simply refers to their method of entry into the

country, i.e., in violation of United States immigration law (which is true). The political lobby for illegal aliens has learned well from the homosexual movement; the terms used in the national discussion of a subject can be half the battle!

Christians must not be afraid to stand up and identify what the Bible calls “sin.” That won’t make us popular with a large segment of the population, but, like the apostle Paul, our objective is to please God, not men (Galatians 1:10). Part of the reason that our society has lost its moral bearings is that religious people (I include the members of denominations) have become reticent to identify sin for what it is. At the same time, we must remember that the object of the preaching of the gospel is to encourage men and women to seek God. We must be plain, but not hateful. We must be firm, but not vindictive.

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Two Ways to “Soundness”

(By Robert Turner)

Three men rebel against hypocrisy, but they vary greatly in their reactions. The first man turns to total moral abandonment. He throws off all restraint as he gives himself to the fulfillment of every fleshly desire. “Self” becomes his god. He hardens himself to the tears of his family as he goes out to do what he wants to do. His “justification” for his shameful conduct: “At least I’m not a hypocrite!”

The second man goes to the opposite extreme. He is fed up with the weakness and hypocrisy that he sees in all the churches, and he is not going to be like such people. He will become a Christian and from the beginning “he’s “he’s going to live it.” He will be an example

of what a Christian really ought to be. To him, the cure for hypocrisy is perfection.

The third man wants to avoid hypocrisy in his life, but at the same time, he has a deep sense of his own imperfection. So he takes on no air in infallibility, but sets out to be genuine. His genuineness soon becomes apparent to others. He does not claim perfection, but he strives for perfection. As he worships God, he does not claim to be perfect as a worshipper, but when the singing begins he gives his heart to what he’s doing; when the prayer is led, he listens and makes the prayer his prayer; during the supper he meditates on the suffering of the Lord; and throughout the sermon he participates in a study of God’s word; if his mind wanders, he brings it back; and when the worship period ends, he asks God to forgive him for his failure and to accept his worship in spite of his imperfection. When he goes to his job, he does not claim perfection among his fellow workers, but they know that he will try to give eight hours of work for eight hours of pay; that he is trustworthy; that he is pure in speech and life; and that if he is ever overcome by pressure around him to sin, he will humbly seek the forgiveness of those who have been wronged.

He is the same in the home. His family respects him because he is genuine and does not claim strength and goodness beyond reality. His family sees his faults, but his one redeeming quality that enables him to maintain their respect is his ability to say, “I’m sorry.” In every area of his life, he walks humbly before his God and his fellow man.

Our third man has found the true cure for hypocrisy. The first man, if he does not repent, will someday be a miserable wretch, his life

completely torn and shattered. The second man is headed for disillusionment. His goals are unreal; his outlook is totally wrong. But the man who “walks humbly with his God” and is wholly free from guile and is a blessed man indeed. His life and his attitude with God is what God wants it to be and he lives in hope of heaven.

“Blessed are the poor in spirit, for theirs is the kingdom of heaven” (Matthew 5:3).

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One Confession

Shea Bilbo came forward last Sunday morning and made confession of sins and unfaithfulness. We rejoiced in that God loves us and is willing to forgive when we repent. And we rejoice that we have the opportunity to forgive him. Welcome home, Shea.

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NEWS (continued from back page)
in Tyler—**Paul Chapman** has been sick this past week with an upper respiratory and sinus infection and he was not able to be in our service Wednesday night—**Jennifer Wildman** has been sick for over a week—**Laverne McCurdy** has now been placed on Hospice and is not doing well—Remember **Enoch Waldrep’s brother, Kenny Ferguson, Marion Shurtleff, June Johnson, Randy Blackmon, Teresa Tate, Frank White, William and Yvonne White, Laverne McCurdy, Willie Don Davis, Judy Hinson, Catherine Moss, Deborah Brown**—Remember our **Shut-ins: James Johnson, Betty Rust and Wanda Sikes.**