

someone will stand in a breach and say to him: "You'll do it, but you'll do it over my dead body!" But no one cared enough.

Is there no need today for people to stand up? Is there no need for a man or a woman to stand up against the corruption that is devouring the nation and provoking God to wrath and Judicial anger? The problem is not who's currency is strong, who has the military might – it's not who's economy is progressing or who has the oil. The issue is, who has God? It is righteousness that exalts a nation and it is sin that is a reproach to any people (Proverbs 14:34).

But what can one do? Maybe she can influence others to join her march for God. Maybe he can influence some high ranking official for God. But what if they could do no more than stand for God themselves? That'd be enough. The three youths in Daniel 3 might well have bowed to the idol saying: "everyone is doing it!" but that never entered their minds.

Ezekiel 22:30 ends with the sad phrase "and I found not one."

Commentary on Ezekiel. Lubbock: Montex. 1979. 242-243.

News:

Potluck today after A.M. Services.

The Morenci church of Christ appointed elders on Monday, June 10. Their elders are Scott Adams and Fred Austin.

Nysha Atchley is feeling homesick. She would be cheered up by receiving some notes and/or pretty cards from folks at home. Her address through July is:

Nysha Atchley
c/o Dorothy Paden
621 6th Ave S.
Glasgow, MT 59230

Chad Cavasos is having health problems.

Louella Briggs recently lost a grand niece to SIDS. Her family needs comfort. Please continue to pray for Tatyana's daughter Olga who is undergoing treatments for cancer.

Douglas Gardner's doctors have informed him there are no more treatment options for his leukemia. Please keep the Gardner family in your prayers.

Prayer List:

Healing: Jerry Robinson's daughter Christie, Jerry Robinson's mother Norma. Mike and Sandy Cavasos, Ben Atchley, Faye Atchley, Nicolas and Annie Self, Douglas and Jonda Gardner, Dave Morse, Richard Tuey. **Travels:** Tatyana Knowlton, John and Sharon Cunningham.

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Safford Church of Christ

3888 S Hwy 191, Safford, AZ 85546

16 June 2013

Sermon Topics

A.M.: The Role of Fathers

Deuteronomy 6:4-9

P.M.: Woe to David's City

Isaiah 29

Wednesday: Solomon's Temple Dedication

1 Kings 8

Pulpit Evangelist

Ken Knowlton: 428-5974

Elders

Ben Atchley: 428-2246

Greg Briggs: 428-8756

John Cunningham: 428-0895

Services

Sunday Bible Class	10:00 A.M.
Sunday Morning Worship	11:00 A.M.
Sunday Evening Worship	6:30 P.M.
Wednesday Evening Class	6:30 P.M.
Thursday Ladies Bible Class	10:00 A.M.

Give Thanks to the Lord

Miles Custis, Bible Study Magazine, March/April 2013

Psalm 92 is a thanksgiving psalm. These types of psalms would have led a congregation of worshipers in giving thanks. The psalmist emphasizes the value of giving thanks to God. How does the psalmist do so [*in his time and context*] (92:2-3)? How do you give thanks to God? How often do you thank Him?

The psalmist praises God for His great works in 92:4-5. What type of works do you think he had in mind? What works do you praise God for? Are you made glad by God's works? How do you express this gladness?

The psalmist describes those who do not understand God's works in 92:6-9. What words does he use to describe them? Why do these people fail to understand God's works? How does the psalmist contrast these people with the righteous (92:12-14)? Compare Jesus' statements about who is "blessed"

in Matthew 5:3-12. For what purpose does the psalmist say the righteous flourish (92:15)? How do the attributes of God described in Psalm 92:15 encourage thanksgiving?

For other thanksgiving psalms, read Psalms 30, 34, 107 and 138. What do these psalms give thanks for? How do they encourage you to express your thankfulness to God?

Present-day Departure From Prayer

From *The Power of Prayer* by Reuben Archer Torrey, 1856-1928

<http://ratorrey.webs.com/>

Editorial note: Reuben Torrey was an evangelical and therefore not completely sound in some important doctrines. I support what he says in this excerpt from a much longer article. -ns

There is nothing else in which the church and the ministry of today or, to be more explicit, you and I have departed more notably and more lamentably from apostolic precedent than in this matter of prayer. We do not live in a praying age. A very considerable proportion of the membership of our evangelical churches today do not believe even theoretically in prayer. Many of them now believe in prayer as having a beneficial "reflex influence," that is, as benefiting the person who prays, a sort of lifting yourself up by your spiritual bootstraps. But as for prayer bringing anything to pass that would not have come to pass if we had not prayed, they do not believe in it, and many of them frankly say so, and even some of our "modern ministers" say so. I believe it is still the vast majority in our evangelical churches – even they do not make the use of this mighty instrument that God has put into our hands that one would naturally expect. We do not live in a praying age. We live in an age of hustle and bustle, of man's efforts and man's determination, of man's confidence in himself and in his own power to achieve things, an age of human organization and human machinery, human push and human scheming, and human achievement, which in the things of God means no real achievement at all.

I think it would be perfectly safe to say that the church of Christ was never in all its history so fully, so skillfully and so thoroughly and so perfectly organized as it is today. Our machinery is wonderful; it is just perfect, but, alas, it is machinery without power; and when things do not go right, instead of going to the real source of our failure, our neglect to depend on God and look to God for power, we look around to see if there is not some new organization we can get up, some new wheel that we can add to our machinery. We have altogether too many wheels already. What we need is

not so much some new organization, some new wheel, but "the Spirit of the living creature in the wheels" we already possess.

I believe that the devil stands and looks at the church today and laughs in his sleeve as he sees how its members depend on their own scheming and powers of organization and skillfully devised machinery. "Ha, ha," he laughs, "you may have your Boy Scouts, your costly church edifices, ... your brilliant university-bred preachers, ... your immense men's Bible classes, yes, and your Bible conferences, and your Bible institutes, and your special evangelistic services, all you please of them; it does not in the least trouble me, if you will only leave out of them the power of the Lord God Almighty sought and obtained by the earnest, persistent, believing prayer that will not take no for an answer." But when the devil sees a man or woman who really believes in prayer, who knows how to pray, and who really does pray, and, above all, when he sees a whole church on its face before God in prayer, "he trembles" as much as he ever did, for he knows that his day in that church or community is at an end.

Prayer has as much power today, when men and women are themselves on praying ground and meeting the conditions of prevailing prayer, as it ever has had. God has not changed, and His ear is just as quick to hear the voice of real prayer and His hand is just as long and strong to save as they ever were. "Behold, the Lord's hand is not shortened, that it cannot save: neither his ear heavy, that it cannot hear." But our iniquities may "have separated between us and our God," and "our sins have hid his face from you, that he will not hear" (Isaiah 59:1,2). Prayer is the key that unlocks all the storehouses of God's infinite grace and power. All that God is, and all that God has, are at the disposal of prayer. But we must use the key.

The Missing Man

Jim McGuigan

In [Ezekiel 22:30] we have *a searching God*. God on the look-out. Why does he bother? Because he's a lover! The heavens declare the glory of God but the Son "exegeted" him (John 1:18). In the heavens we see God's glory but in Christ we really see God's glory in its fullest sense (John 1:14), full of grace. And in Jesus God told us he came looking for the lost (Luke 19:10); he came to serve and not to be served (Matthew 20:28); he came to save sinners (1 Timothy 1:15). The law was "given" through Moses but grace and truth "came" by Jesus Christ (John 1:17).

In this passage we have *a scarce man*. The passage carries a bold figure. There is a breach in the wall of Jerusalem and God is heading for it, to enter the city and utterly destroy it. As he approaches it he is hoping that