

# Safford Church of Christ

3888 S Hwy 191, Safford, AZ 85546

## 17 November 2013

### Topics

**A.M. Bible Class: Our Future Glory**

Romans 8:17 ff

**A.M. Lesson: Living as Christians**

Ephesians 4:17 ff

**P.M. Lesson: Wake up, wake up (17)!**

Isaiah 51

**Wednesday: Ben-Hadad Attacks Samaria**

1 Kings 20

Pulpit Evangelist

*Ken Knowlton: 428-3494*

Elders

*Ben Atchley: 428-2246*

*Greg Briggs: 428-8756*

*John Cunningham: 428-0895*

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.

## Inconsistent Attendance is a Sign of Heart Trouble

Some members of the church willfully absent themselves from the assembly of the local church. Many reason within their own minds, the Sunday evening or midweek services are simply not important. Furthermore, they excuse themselves from Bible class because they feel it too is simply not important. However, church attendance is a good indication of one's spiritual health. Forsaking the assembly is a sign of "heart trouble."

A weak love of the Lord allows other things to come before worship (John 14:23-24). What many are looking for is "Brylcream" religion: "A little

dab'll do you."

While some fail to attend because of ignorance, because they are not well taught of the necessity of assembling, others simply make it a willful habit that is surely sinful. Failure to attend the services has become almost acceptable, common and respectable. While there are valid excuses for not attending such as health, work and natural disasters, the reasons to attend are great and should be considered.

The Lord expects us to assemble (Heb. 10:24-25). It was the general practice of Christians in the first century to assemble together (Acts 2:42). They came together for various reasons including partaking of the Lord's Supper (Acts 20:7), giving (1 Cor. 16:1-2) and hearing the word taught (Acts 20:7). The purpose of assembling is summed up in Hebrews 10:24, "And let us consider one another in order to stir up love and good works." There are several areas that assembling helps to "stir us up."

via Grant St church of Christ  
Liberal, KS  
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## The Old Tolerance vs. the New Tolerance

The old view of tolerance assumed that (1) there is objective truth that can be known; (2) various people, groups, and perspectives each think they know what that objective truth is; and (3) as people/groups disagree, dialogue, and debate their conflicting views of the truth, everyone involved will have an opportunity to learn, grow, change, and possibly arrive together at the truth.

The new tolerance is different from the old tolerance. The new view of tolerance assumes that

(1) there is no objective truth that can be known; (2) various people, groups, and perspectives do not have the truth but only what they believe to be the truth; and (3) various people, groups, and perspectives should not argue and debate their disagreements because there is no truth to be discovered and to assume otherwise only leads to needless conflicts and prejudices.

A few things are perhaps most curious about the new tolerance. One, it denies moral absolutes while holding to the moral absolute that there is no moral absolute. I know that's confusing. It's like saying, "There is no such thing as absolute truth"—to which the question should be asked, "So does that mean you're lying when you want us to believe your absolute statement that truth does not exist?" You cannot say absolutely that there are no absolutes. I hope you see that the statement itself saws off the very limb it's sitting on.

Two, the new tolerance is dreadfully intolerant. Ask average people arguing that every moral view is equally valid and respectable whether they think it's right for big corporations to destroy the planet, that women at one time could not vote, or that people once smoked on airplanes, and see if they are willing to truly welcome, embrace, celebrate, and tolerate everyone and everything.

I'm pretty sure if an old guy smoking a cigarette while buying stocks in oil companies and gun makers and bemoaning that it was a big mistake to let women learn to read was sitting on a plane next to a feminist on staff with Greenpeace, she would not defend his equally wise and welcomed alternative lifestyle to the flight attendant who was being intolerant for asking him to put out his cigarette.

Today morality is more like wine tasting than banking. In banking, there is a right and wrong answer. If you deposit a thousand dollars in a new bank account and a week later try to withdraw eighty dollars, you would not be willing to agree to disagree when the teller says your account is empty.

But we don't see morality like banking anymore. Instead, we see it more like wine tasting. In wine tasting, everyone has their favorite blends and no one is necessarily right or wrong—it all depends on individual palates. No one has the right to declare as an absolute truth that simply because they prefer a specific grape or vintage, it is superior to all other

wines.

The problem is, the God of the Bible sees morality like banking, not wine tasting. This is why Jesus referred to sins as "debts" in the world's most famous prayer (Matt. 6:12).

Today there are not sins. There is only one sin, and that is calling anything a sin.

Adapted from Mark Driscoll's new book *A Call to Resurgence: Will Christianity Have a Funeral or a Future?*  
<http://theresurgence.com/2013/11/14/intolerant-tolerance>

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## News

Pot Luck today after services in the Annex.



## Prayer List:

*Healing: Jerry Robinson's mother Norma. Mike and Sandy Cavasos, Ben Atchley, Faye Atchley, Nicolas and Annie Self, Jonda Gardner, Dave Morse, Richard Tuey.*

Back issues are posted at  
<http://saffordchurchofchrist.org>

