

**THOSE TO SERVE May 26, 2019**

Worship Leader: Tim Spain  
Lord's Supper: Jeff Nicks, Frank Roberson, Tyler Kendall, Rick Yates, Josh Scott, Tyler Bolton  
Scripture Reading: Jim Robertson  
Closing Prayer: Chris Gooch  
Power Point: Tim Spain  
Greeters (side): Jim & Susan Robertson  
(back): Wade & Christy Henson

**DAILY BIBLE READING SCHEDULE**

May 19 2 Samuel 19-21  
May 20 Psalm 5, 38, 41-42  
May 21 2 Samuel 22-23; Psalm 57  
May 22 Psalm 95, 97-99  
May 23 2 Samuel 24; 1 Chronicles 21-22; Psalm 30  
May 24 Psalm 108-110  
May 25 1 Chronicles 23-25



**SMALL THINGS**

Today marks the beginning of what the elders believe will be the next step in the process of developing our youth, encouraging the congregation as a whole and helping our young families. We have looked forward to this day for many months as Carter Milam and the Troy family begin our work together. Today marks the beginning of his official full-time work. Welcome Carter to our family!

There are a lot of activities and fun things that our youth can be involved in throughout the year. Yes, there will serious Bible study and activities that will have a spiritual emphasis. However, never overlook the reality that those small moments of interaction, a word of kindness or encouragement, the soothing of a painful wound inflicted by a friend, casual conversation that deepens into some soul-searching – all those small things can make a difference in the life of our youth. Never underestimate "small things".

Okay, it's time for a short history lesson to make the point about 'small things'. Israel had been in Babylonian captivity for decades when Persia captured Babylon. Meanwhile, Jerusalem's temple and the wall around the city had been in ruins for generations. At the time of Zechariah's night visions (520 B.C.), the people's enthusiasm in Jerusalem had begun to fade into despair. The rebuilding of Solomon's Temple was taking a long time to get going, they were losing heart and the work came to a screeching halt.

In his fifth vision (Zechariah 4), the angel showed Zechariah (who was in charge of the temple rebuilding project) a golden menorah in the middle of two olive trees (vv. 2-3) to supply it with oil for continuously light. Responding to Zechariah's confusion about the meaning of this vision, the angel explained that the two trees are the two anointed ones (vv.14-15)—Joshua the High Priest and Zurabbabel, a descendent of David in the line of Judah, both symbolic analogies of Christ, the coming priest-king!

**SMALL THINGS—continued from pg. 2**

The angel assured Zechariah that Zerubbabel would indeed complete the temple (vv. 9-10). But to show God's great power, he declared that the renovation would be completed "Not by might nor by power, but by my Spirit," says the LORD Almighty... Who despises the day of small things?" (vv. 6, 10).

Here's the point:

- 1) Because small beginnings don't appear important, we overlook them. We tend to like the big program, the big building, the finished product.
- 2) Because small beginnings are hard, we are prone to spiritual laziness. In a church – especially in a small church – everyone's participation is needed.
- 3) Because we tend to think the small things are unimportant, we don't realize that the work of the Lord almost always begins small. Small beginnings take faith in the promises of God, and we had much rather live by sight.

The message to Zechariah to his people was this: Stop looking at the finite progress of your rebuilding program and start looking to your infinite God who is working beyond what your eyes can. Focus on the goal of glorifying God and let his Spirit rule the day instead of focusing on your power and might. This is his project; let him finish it. Don't overlook the power of small things. God's work often begins with small things. Remember the mustard seed analogy, a baby in a basket, a baby in a manger? The small things may be the hand of God working to finish what we've started. Don't despise small things!

- Ron



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**THOSE SERVING THIS WEEK**

Sunday, May 19, 2019

Worship Leader: Tim Spain  
 Lord's Supper: Chris Gooch  
 Scripture Reading: Jeff Nicks  
 Sermon: Ron Newberry  
 Closing Prayer: Keith Connor  
 Elder Available After Worship: Ron Newberry  
 Children's Church: Jamie Cunningham  
 Attended Nursery: Traci Orr  
 Nursery Next Week: Dawn Guy  
 Greeters (side): James & Anita Nicks  
 (back): Tony & Brenda Henson



**PRAYER LIST**

**OUR CHURCH FAMILY:** Mary Johnson, Vernelle Sellers, Vallie Burden, Anita Nicks, Aaron Tittle.

**OUR COMMUNITY:** Yates Graham, Scott Albright, Hudson Hayes, Debbie Jordan, Mary Hepler, Debbie Bowling, Evelyn Williams, Carl Ivey, Michelle Cook (Brian Clark's boss), Shawn Weaks, Jean McCullough

**OUR RELATIVES & FRIENDS:** Erica Albritton, Alan Jones, William Gardner, Hazel Williams, Terry Grady, Louis Woods (cousin of Aaron Tittle), Adam & Jennifer Cooley, Katie Harris, Clinton Battles, Jason Elliott, Kimberly & Giovanni Rodriguez, Tresa Mudd (Autumn Garrigus's mom), Dwight Baggett, Philis Wilkinson (Amy Hawkins' mom), Bob Yates, Thomas Aker

**THOSE SERVING OUR COUNTRY:** Jay Thomas, Thomas Booker, Chris Mays, Rebecca Gooch, Claire Lloyd, Brady Moore, Dakota McCord, Matt Hester, Clayton Fowler, Brady Moore, Chris Floyd, Eb McCage

**MISSIONS WE SUPPORT:**  
 Baja California, City of Children, China, Guyana, Zambia.



**The Church and Morality: Whatever Became of Sin? (15)**

We continue this week with the series of articles on the church and morality. I've been reflecting on some thoughts in David Wells' book titled, *Losing Our Virtue*.

While we all like to talk about the wonderful good news we call the gospel, we can't legitimately discuss the good news without pointing out some bad news. It's called sin. However, if it were possible, I am sure those who market the church with slick ads and slicker words would have found it. After all, they have managed to turn the church into being more about consumption than repentance.

Our look at David Wells' book, *Losing Our Virtue* brings us to that very issue. Wells asserts that the church (he speaks of Christianity and church in the broadest of terms) has accommodated itself to a culture in which sin makes no sense anymore. He asks the question, "What has befallen the idea of sin?" and then traces the answer through history – modern history – to derive an answer.

The reality is the disappearance of sin isn't in actuality a disappearance of sin at all. Sin hasn't vanished; we've just lost our capacity to understand our lives as being sinful. So how did we arrive at this juncture in our culture?

By the turn of the 20<sup>th</sup> century, sin lost its original meaning because the target of the violations called sin (God) had disappeared. He had ceased to be a reality which we have to reckon with in our culture. The church continued to shout about sin but the world lost the capacity to associate sin with God either because they had abandoned God to mythology like Zeus or they had declared for practical purposes there is no God.

Certainly we continue to deplore robberies, rapes, kidnappings, murders, etc. However, we no longer measure the state of darkness against the presence of a pure and holy God. A nation weeps at man's inhumanity to man, but it cannot confess because it has eliminated the one to whom it must confess. We cannot bring our sin before God because we have shoved him out of the picture, indeed, off the planet. In short, we are unable to penetrate the real nature of sin because we cannot see its nature in relation to God. God isn't "dead"; we've just treated him as if he were dead.

Only about 15 percent of Americans define sin in relation to God. The consequence is the very nature and definition of sin is obscured. Sin is reserved for an infraction that some church decides is wrong. The result is when our culture searches for a word to describe what the Bible calls sin, it employs the word evil. For example, when suicide bombers flew airplanes into the World Trade Center towers, we didn't hear any news broadcaster, not a single network, not even most religious speakers refer to those acts as sinful; they were called acts of terror that were evil.

This is a convenient word to use at such times. We can express our moral outrage without being forced to define clear standards by which the action is seen to be repugnant. In fact, the very language we use to describe evil becomes meaningless because the standard by which an action is judged repugnant has disappeared. Today we can neither explain evil, nor even sustain an argument that evil exists. Therefore, evil becomes subjective – individually defined. There is no moral standard. In banishing God from the scene, we have eliminated the capacity to define sin as sin.

