

Prayer Requests & Announcements

- Tom and Kate have been traveling and are currently visiting family in Colorado. They plan to drive back to Blackfoot tomorrow.
- We have a special Gospel Meeting this week with Rody Gumpad, from the Philippines, Wednesday 11/15- Sunday 11/19. Rody and Tessie will arrive in Idaho Falls tomorrow
- Keep April in our prayers.
- The Christians in the Philippines.
- Bible class at Chad & Kass' will be postponed this week and will resume next week.

Assignments

<p>Today Bible Study – David Porter Song Leader – David Porter Lord's Table – Ross Ward Sermon – Ross Ward</p>	<p>Wednesday Bible Study – Rody Gumpad Song Leader – Chad Mitchell Invitation – Rody Gumpad</p>
<p>Next Sunday Bible Study – Rody Gumpad Song Leader – Chad Mitchell Lord's Table – David Porter Sermon – Rody Gumpad</p>	<p>Next Wednesday Bible Study – Ross Ward Song Leader – Tom Mitchell Invitation – Ross Ward</p>

Blackfoot Church of Christ
 370 North Shilling Ave.
 Blackfoot, Idaho 83221

Meeting Times:

Sunday Morning Classes 10:00AM
 Sunday Morning Worship 11:00AM
 Wednesday Evening 7:30PM



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Coffee Bean Religion

Jefferson David Tant | Roswell, Georgia, USA

My grandfather, J. D. Tant, liked his coffee strong. In his time (1861-1941), many ground their own coffee beans. One day while eating with a family where he was preaching, he asked the housewife, "Sister, do you have any coffee beans?" "Why, yes brother Tant. I just bought some a few days ago." "Well," he replied, "If you'll bring me a coffee bean, I'll lay it here on my saucer and smell of it while I drink this lukewarm water you've poured in my cup." (Grandfather could be a bit plain-spoken at times.)

Is it possible that's how some try to get a religious "flavor"? They are lukewarm in serving God, but keep a Bible on the coffee table in the home thinking its "flavor" will be sufficient.

Through the years, I've known many so-called "coffee bean Christians." They are usually good, moral people, and quite often are regular in their church attendance. But they are like the student in the school classroom when the teacher calls the roll. She calls, "Snerdly Churndasher?" "Here," he answers. Yes, he is present, but that's all. His lesson was not prepared, and his mind is on the weekend fishing trip with his dad. He is just occupying space. Or it might be like the man with a paralyzed arm. His arm is "present" as a part of his body, but it has no useful function.

What's the missing ingredient among the "coffee beaners"? Would you say it is zeal, commitment? As a matter of fact, Christ used my grandfather's "lukewarm" term in the letter to the church at Laodicea. "I know your deeds, that you are neither cold nor hot; I wish that you were cold or hot. So because you are lukewarm, and neither hot nor cold, I will spit you out of My mouth" (Revelation 3:15-16).

The words "whole heart" are used often in Scripture. When Hezekiah asked God to spare his life, he prayed, "Remember now, O LORD, I beseech You, how I have walked before You in truth and with a whole heart and have done what is good in Your sight" (2 Kings 20:3). When God promised to restore Israel from captivity, he said: "I will give them a heart to know Me, for I am the LORD; and they will be My people, and I will be their God, for they will return to Me with their whole heart" (Jeremiah 24:7). David advised Solomon as a wise father: "As for you, my son Solomon, know the God of your

father, and serve Him with a whole heart and a willing mind; for the LORD searches all hearts, and understands every intent of the thoughts" (1 Chronicles 28:9).

The 119th Psalm uses "all my heart" ("whole heart"— ASV) eight times, as in verse 10: "With all my heart I have sought You; Do not let me wander from Your commandments." While that particular phrase is not in the New Testament, the sentiment is clearly seen in such passages as First Corinthians 15:58: "Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that your toil is not in vain in the Lord." "Abounding" is from the Greek "perisseuo," and is defined by Strong's Greek Dictionary:

"to superabound (in quantity or quality), be in excess, be superfluous; also (transitively) to cause to superabound or excel:--(make, more) abound, (have, have more) abundance (be more) abundant, be the better, enough and to spare, exceed, excel, increase, be left, redound, "remain (over and above)."

That sounds pretty much like the "whole heart," doesn't it? You might fill a glass of water all the way to the top, and keep pouring until the water is running over. That's "abounding."

Now, dear reader, how would you describe your religion? If your religion consists of leading a good, moral life while faithfully attending church meetings, "what do ye more than others?" as Christ asked in Matthew 5:47. Do you practice "pure and undefiled religion" through acts of benevolence (James 1:27)? Matthew 25:31-46 is a great passage describing the Judgment Day scene, and acts of mercy have much to do with our eternal destiny

Do you practice discipleship? We are all called to be disciples. That word is defined as one who is a "learner, a pupil." "A disciple is not above his teacher, nor a slave above his master" (Matthew 10:24). So... if we are to be a follower of Christ, then we are to be engaged in the same work he did. A carpenter's disciple or pupil is learning to practice the same trade as his teacher. And what was Christ's trade or occupation? "For the Son of Man has come to seek and to save that which was lost" (Luke 19:10).

If you are a disciple of Christ, how much effort do you put forth to talk to others, to set up studies with them, to save their souls? If you don't, then are you really a disciple? Don't be a coffee bean. Drink the whole cup!

Our Need to Be Distinctive

Randy Blackaby

In every generation, Christians undergo pressure to appear less out of the mainstream, less odd, and less peculiar. Often, the thing that makes us feel compelled to change is our perception that we won't grow if we don't become more like other groups that are growing in number.

But God's people are supposed to be unique, that is, distinguishable from the world. We are not to be conformed to this world; rather, we should be transformed (Romans 12:2). Jesus said we should be as salt and light for the world (Matthew 5:13-16). Salt has a

distinct taste; and light influences that which it contacts. They are distinctly and noticeably different from sugar and darkness. Sugar has a different taste, and darkness influences in a completely different way.

It is not, however, a matter of being different for the sake of being different. The Lord's church is one of a kind. It is separate from the denominational churches. This latter conglomeration of churches is identified by the fact that it teaches human traditions in place of God's commandments. Jesus condemned such traditions and said that the associated worship is vain, or useless (Mark 7:7-9).

Members of denominational churches cannot be saved from their sins. Denominations don't even teach people what the Bible says they must do to have their sins forgiven. Why would we want to be like such groups? God's people have the duty and mission and purpose of teaching the lost and bringing them to salvation through Christ Jesus. To accomplish these, we need pulpits that resonate with the distinctive message of Christ, the apostles, and the New Testament. If we modify the message to make it more popular and palatable, we may indeed increase our numbers, but we will not have increased the number of people who are free from their sins.

As we individually talk to people about the gospel, we must speak the truth in love. Honest searchers who have been reading their Bibles will recognize that what we are saying to them concurs with what they have been reading. They will realize that there are people who believe and practice what they've read about in their Bibles.

We must be careful not to leave the impression that there are Christians in many different denominations, because there are not. We must not leave our denominational friends with the impression that we are just different kinds of Christians, because there are only believers and unbelievers. "There is one body, one hope, one Lord, one faith, and one baptism" (Ephesians 4:4-6). Think about it. If there is only one of a thing, that thing is unique, distinctive, peculiar, and in a class by itself.

Read the gospel sermons of Peter, Paul, and others in the book of Acts. The messages of the first preachers didn't seek a common ground and ignore differences. Their messages convicted men of sin and laid down the singular means—Jesus' blood--through which they could receive forgiveness. Those who gladly received the word obeyed, and those who didn't gladly receive the word rejected it, fought it, and persecuted those who preached it. That pattern will continue until Christ returns.

If we want to be popular, we'll have to forsake the narrow way. But if we want to be a part of Christ's kingdom we must stand out from the crowd by adhering to his commandments (Matthew 7:13-14). Jesus made this clear when He said, "Not everyone who says to Me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of My Father in heaven. Many will say to Me in that day, 'Lord, Lord, have we not prophesied in Your name, cast out demons in Your name, and done many wonders in Your name?' And then I will declare unto them, I never knew you; depart from Me, you who practice lawlessness." (Matthew 7:21-23)

In the judgment day, being distinctive will be much more comfortable than it is today. Keep that in mind.