

**DeKalb Church
of Christ**

1265 E. Front St.
Hwy. 82 East
DeKalb, TX 75559
903-667-2388

**Schedule of
Services**

Sunday

Bible Study 9:30
Worship 10:25
Worship 6:00

Wednesday

Bible Study 7:00

Preacher

Michael Gilbert
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**What must I do to
be saved?**

1. **Hear the Gospel.**
(Rom. 10:17; Acts. 18:8)
2. **Believe in Christ.**
(Jn. 8:24; 20:30-31)
3. **Repent of my sins.**
(Acts 17:30-31)
4. **Confess my faith in Christ.**
(Acts. 8:37; 1 Tim. 6:12)
5. **Be baptized into Christ.**
(Acts. 2:38; Mk. 16:16)
6. **Be faithful.**
(Rev. 2:10)

Record (10-7-07)

B.C. – 30
A.M. – 58
P.M. – 27
Wed. - 37
Offering – \$1,417
Wkly Bdg. - \$1,702

News & Notes

Shut-Ins/Extd illness - *(Remember with calls, cards, prayers, visits, etc.)*

Carlos Rodgers; Bessie Daniel; Paula Hodgson; Netia Ward; Neta Wilsford
Pat and Mary Ann Davis; Homer Batchelor; DeWayne Garner; Kellie Fletcher

Prayer List *(b/c of space, names appear only once)*

Ola Mae Garner (aunt of Buddy Ray, @ St. Michael's, fell and broke her
shoulder, hopes to have surgery this week)
Bobby Hodgson (having cataract surgery at the VA Hospital in Shreveport this
Tuesday)
DeWayne Garner (requests our prayers on his behalf)

Announcements

- ***Birthdays:** Doyle Sikes (14th), Benny Booth (17th), Dot Swint (19th), and
Paula Booth (19th)
- ***Anniversaries:** Sikes' (16th) and Rodgers' (17th)
- ***Singing Practice** Today @ 5PM
- ***Ladies Bible Class** Wednesday @ 10 AM.
- ***Youth Devo**, tonight after Sunday evening services @ Gilberts'. Boys bring
drinks, girls bring desserts.
- ***Bible Bowl** - study Matthew (chapters 1 - 4) for tomorrow's competition. The
Bible bowl is open to all school age young people in grades 1-12.
- ***Birthday Party** @ Sunny Acres this Wednesday. Please sign up to bring a cake.
- ***Devotional** @ Sunny Acres next Sunday @ 3PM.
- ***Ladies Night Out** next Tuesday. Details to follow.
- *For those interested in helping Medina Children's Home with "staple pantry
items", they can be placed in the church library. Items will be picked up the first
week in November.

Brotherhood Events *(see bulletin board for flyers)*

- *Ladies' Day at Night @ **Hope** church of Christ, Oct. 16, 6:30pm - 8:45pm.
(please RSVP by Oct. 5 - see flyer for details)
- *Ladies' Day @ **Dotson St.**, Oct. 20. Theme: "*Life and Death are in the Power of
the Tongue*", Registration from 8-9am.
- *Ladies' Day @ **Mt. Vernon**, Oct. 20. Theme: "*Having a Mary Heart in a
Martha World*"
- *Gospel Meeting @ **New Boston**, Oct. 21-24, Floyd Johnson preaching.
- *Ladies' Day @ **Highland**, Nov. 3, Theme: "*Reaching the Port of Heaven*".
- *Gospel Meeting @ **N. Jefferson**, Nov. 4-7, Marvin Weir preaching.
- *Gospel Meeting @ **Blossom**, Nov. 4-8, Dwight Butler preaching.

DeKalb Digest

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October 14, 2007

Privileged To Serve...

October 14th

Announcements & 1st Prayer.... Buddy Ray

Song Leader (AM / PM)....John Gibbert

Lord's Table.... Craig Loe, Phillip Raney, Mitchell Weeks

Scripture Reading (Communion): Michael Gilbert
Scripture Reading (Sermon): Michael Gilbert (Ruth 1:16-17)

Prayers -- AM & PM

2nd prayer.....Alex Evans

Closing.....Charles Evans

AM Sermon: Lessons from Ruth (1)

PM Sermon: Lessons from Ruth (2)

Welcome!

The DeKalb Church of Christ is committed to the 'old paths' (Jer. 6:15). We preach Jesus Christ as the resurrected Son of God (I Cor. 15:1-4) and the Bible as His revealed will for all nations of the earth (Mk. 16:15-16).

We invite you to come worship with us at every opportunity you may have. Should you desire to study the Bible with us in your home, please let us know. We will be happy to give you a Bible answer for your Bible question.

We have two elders: Dickie Dalby and John Loe. These men oversee the congregation (Acts 20:28; Heb. 13:7, 17; I Tim. 3:1ff). We also have three deacons - Giles Feazel, Dwayne Jeffery, and Jim Reaves, who serve the congregation in various ways (Acts 6:3; Phil. 1:1; 1 Tim. 3:8ff). Our preacher is Michael Gilbert (2 Tm. 4:2).

**Highlights From
Highlighted Passages**

*"Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the Living God"
(Heb. 3:12, KJV)*

The phrase "take heed," as found in Hebrews 3:12, is of interesting derivation. It is from the Greek word *blepo* which Arndt and Gingrich tell us relates to "activity of the eyes".

How, then, does the word come to signify "take heed"? Vine defines the word "to look, see, usually implying more especially an intent, earnest contemplation." To paraphrase, we could say that the writer of Hebrews urged Christians to see what was there to be seen. They were to open their eyes and contemplate the reality that lay before them (Highers, The Spiritual Sword, vol. 34, num. 1, Oct. 2002, pg. 1).

Just as the United States must "take heed" and be aware of the activities of terrorists, Christians must "take heed" and be aware of serious spiritual dangers arising from the activities of false teachers. A Christian who is not aware of what is going on in the religious world around him will be ill-prepared to defend himself against Satan's fiery darts. False teachers are all around. We should open our eyes and deeply consider the spiritual world around us. False teachers are doomed eternally, as well as those who follow them (2 Pet. 2:1ff).

Dying Before Baptism?

by Kyle Butt, M.A., (see [ApologeticsPress.org](http://www.apologeticspress.org) for more great articles by Kyle)

The New Testament clearly states that water baptism is necessary for salvation (see Lyons and Butt, 2004). But one of the most frequently used arguments against the necessity of baptism for salvation is the idea that “God would not do that.” The question is asked, “What if a sincere believing person is on his way to be baptized and dies right before he gets to the water? Are you telling me that God would send that person to hell just because he did not make it to the water?” At first glance, this argument may seem legitimate. Upon further investigation, however, it is easy to see that it is simply a play on emotions, and in no way disproves the necessity of baptism for salvation.

The “God-would-not-do-that” argument can be used against almost any commandment in the Bible. For instance, the Bible repeatedly says that a person must believe that Jesus is the Son of God (Romans 10:11; John 8:24; et al.). Suppose, then, that a Christian had just begun to tell the story of Jesus to an older gentleman, when suddenly that gentleman has a massive heart attack and dies without getting to hear the rest of the story, and thus did not have the opportunity to believe. Should we, therefore, do away with the biblical command to believe in Jesus Christ, simply because a theoretical scenario can be concocted in which a potential convert dies moments before his compliance? To ask is to answer. Nor, with a wave of the hand, can we do away with the biblical command to be baptized for the forgiveness of sins (Acts 2:38).

Consider also the fact that the Bible plainly states that God wants all people to be saved. In 2 Peter 3:9, the inspired apostle wrote: “The Lord is not slack concerning His promise, as some count slackness, but is longsuffering toward us, not willing that any should perish but that all should come to repentance.” The Old Testament prophet Ezekiel was instructed by God to convey this message to the Israelites on God’s behalf: “‘As I live,’ says the Lord God, ‘I have no pleasure in the death of the wicked, but that the wicked turn from his way and live’” (Ezekiel 33:11). The apostle Paul told the young preacher Timothy that God “desires all men to be saved and to come to the knowledge of the truth” (1 Timothy 2:3-4). Therefore, if a person truly and honestly wants to become a Christian by being baptized for the forgiveness of his sins as God commanded, then God (Who wants all to be saved and is watchful of each individual human) certainly would provide an opportunity for that person to obey His commandment to be baptized. If no sparrow falls to the ground apart from God’s knowledge (Matthew 10:29), and God is no respecter of persons (Acts 10:34), then we can be sure that His providential care will ensure that each person is given a fair opportunity to respond to His commands.

REFERENCES

Lyons, Eric and Kyle Butt (2004), “Taking Possession of What God Gives: A Case Study in Salvation,” [Online], URL: <http://www.apologeticspress.org/articles/2546>.

(original article can found at <http://www.apologeticspress.org/articles/print/3331>)

A Preacher's Prospective....

by Michael Gilbert

(Hope you enjoy the following guest article...how many of us have truly "raised our Ebenezer"? Hopefully all of us! Michael)

Here I Raise My Ebenezer!

by Kyle Butt, M.A.

Many of us have grown up going to worship services where we sang age-old songs that were brought down to us from many years ago. In those songs, we often sing words or phrases that might not retain a popularly understood sentiment. Yet, even though we might not understand what we are singing, that has not stopped many of us from following the song leader through misunderstood stanzas of our old favorites.

One of the phrases that is of particular interest comes from the song O, Thou Fount of Every Blessing. The lyrics of this song (which originally was titled Come, Thou Fount of Every Blessing) were written by Robert Robinson in 1758. The second verse of the song begins with these words: “Here I raise my Ebenezer.” If you are like many who have sung this song, the word “Ebenezer” immediately brings to your mind visions of old Ebenezer Scrooge from Dickens’ Christmas Carol, screaming at Bob Cratchet to conserve coal and get to work. Yet, we all know that is not the idea behind this song. Where, then, does the term Ebenezer originate, and what does it mean?

In 1 Samuel 7, the prophet Samuel and the Israelites found themselves under

attack by the Philistines. Fearing for their lives, the Israelites begged Samuel to pray for them in their impending battle against the Philistines. Samuel offered a sacrifice to God and prayed for His protection. God listened to Samuel, causing the Philistines to lose the battle and retreat back to their own territory. After the Israelite victory, the Bible records: “Then Samuel took a stone and set it up between Mizpah and Shen, and called its name Ebenezer, saying, ‘Thus far the Lord has helped us’ ” (1 Samuel 7:12).

The word Ebenezer comes from the Hebrew words ’Eben hâ-ezer (eh’-ben haw-e’-zer), which simply mean “stone of help” (see Enhanced..., 1995). When Robinson wrote his lyrics, he followed the word Ebenezer with the phrase, “Here by Thy great help I’ve come.” An Ebenezer, then, is simply a monumental stone set up to signify the great help that God granted the one raising the stone. In Robinson’s poem, it figuratively meant that the writer—and all who subsequently sing the song—acknowledge God’s bountiful blessings and help in their lives.

The next time you sing about raising your Ebenezer, you will be able to “sing with the understanding” that you are acknowledging God’s help in your life (1 Corinthians 14:15).

REFERENCES

Enhanced Strong’s Lexicon (1995), (Oak Harbor, WA: Logos Research Systems, Inc.).