

ASSEMBLY TIMES

Sunday

Bible Class 9:45am
Morning Assembly 10:35am
Evening Assembly 6:00pm

Wednesday

Bible Class 7:00pm

RADIO PROGRAM

The Bible Speaks



Sunday 9:00-9:30a.m.
KURM 790AM

Downtown Church of Christ

P.O. Box 447
201 W. Chestnut Street
Rogers, AR 72757
479-636-3575
www.downtowncoc.net



**Our heart holds no
secret that our conduct
does not reveal – in time.**

CLASS SCHEDULE

Today
All Classes
Ac 3-5

Next Sunday
All Classes
Ac 6-7

**This info is provided
to help everyone stay
in synch during our
three-year study thru
the Bible (Sunday AM).**

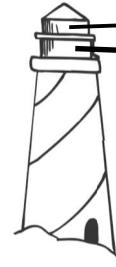
FAMILY NEWS

PRAYER LIST –

Preachers we support: Japan, Philippines, Vietnam, Canada, Mexico, Peru, & U.S.
Sick: Mary Lou Lewis, Kathy Fletcher, Marsha Swim, Nellie Shell, June Self,
Diane Willis, Shirley Cole, Etta Frazelle, & Rai Starr *Military:* Logan Dickey
Shut-ins: Betty Jo Young, Margaret Abel, Erton Usrey, & Billie Pennington

MARRIAGE CLASS – Continues this Monday at 7pm at the King's (session 3 of 6). Singles, couples, and prospective couples of all ages are invited.

OUR SYMPATHIES are extended to the Johnston, Johnson, and McKeel families at the recent passing of our sister, Helen Weiser. She will be missed.



DOWNTOWN GOSPEL BEACON

**PUBLISHED WEEKLY BY THE DOWNTOWN CHURCH OF CHRIST
ROGERS, ARKANSAS**

January 19, 2020

This World is Not My Home

In the last few days two aged sisters in Christ whom we have known — each 101 years of age — went home to be with the Lord. They never knew each other. In fact, they were different in many respects, from their ancestral roots to their most recent residences (Texas/Arkansas). Yet, they were more alike than different: born near the same time, surrounded throughout their lives with close family, and — most of all — sisters in Christ.

If ever two ladies could have felt at home in this world, these two could

have. Living into a second century virtually insures — for most — that their roots are deep into this world. After all, such a long expanse of time must seem like an eternity.

But, it's not.

Life under the sun is a mere mist. It's here one moment and gone the next, whether the time spent is one year or a hundred and one years (Ja 4:14). These two women understood that; and they understand it now more than ever. The question is, do we? >

Must we wait until our bodies are completely spent to understand that we are mortal? Must we wait for a terminal diagnosis from the doctor to understand that we already have a terminal illness — that our death was a given from the moment of our birth? Must we be like those the Psalmist wrote of: “Their inward thought is that their houses shall continue forever”? (49:11) Must we be so foolish?

Helen and Fran knew better.
The question is, do we?

- *WKing*

Helen Weiser

1918 - 2020

Fran Scott

1918 - 2020

Your Name Here

DOB - DOD

This World is Not My Home

This world is not my home
I'm just a-passing through.
My treasures are laid up
Somewhere beyond the blue.
The angels beckon me
From heaven's open door,
And I can't feel at home
In this world anymore.
Just up in glory land
We'll live eternally.
The saints on every hand
Are shouting victory.
Their songs of sweetest praise
Drift back from heaven's shore
And I can't feel at home
In this world anymore.

Oh Lord, I know,
I have no friend like you.
If heaven's not my home,
Then Lord, what will I do?
The angels beckon me
From heaven's open door,
And I can't feel at home
In this world anymore.

*Words and music by
Albert E. Brumley
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Faith in Context

“Christ sent me... to preach the gospel, and not with cleverness in the use of words, lest the cross be emptied of its power” (1 Cor 1:17). The proclamation of the gospel must serve the message, not the tastes of the people and the reputation of the orator. Interestingly, this runs contrary to expectations of today. Why would Paul feel inclined to say this?

First-century Greco-Roman culture was steeped in flashy orators, eloquent persuaders, and rhetorical masterminds, and everyday people were enamored by such skills, regardless of the message. In fact, we draw principles for oration today from the rhetorical mastery of this culture. But Paul decided not to play into the cultural expectations of sophists and orators.

He understood that using the world's means of gaining conviction would undermine the transformation that God sought in people's lives by confronting them not with beautiful speech but with the cross of a crucified Christ (1 Cor 1.18-25). Moreover, Paul explained that he was intent on having his converts' faith rooted in an experience of God and God's power, not in the persuasive artistry of a mere human being (1 Cor 2.1-5).

If the Corinthian's (along with all their problems) were to be won over to the gospel, it must be by the power of God and the convicting power of God's Holy Spirit. Their trust needed to rest in God's transforming power rather than in any human skill or fleshly excellence.

Do we have itching ears (2 Tim 4.3), or will we listen and long for the milk and meat of the Word (1 Pet 2.2; Heb 5.12)? - *WHSmith*