

SLIDELL CHURCH OF CHRIST

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March 1, 2015

Preacher's Point

By Dan Schillinger



Is Anything Too Hard for the LORD?

*"Behold, I am the LORD, the God of all flesh.
Is anything too hard for me?"*
(Jeremiah 32:27, ESV).

God told Jeremiah that his cousin would come to him and ask him to redeem a piece of land. Jeremiah was instructed to buy it. What was strange about this request? Jeremiah was being held prisoner for prophesying the certain overthrow of Judah. Yet Jeremiah did just as the LORD commanded. Why? Because he believed God would bring Israel out of captivity as he had promised. What a wonderful act of faith!

Somewhere humanity got the idea that life ought to be trouble free in spite of the Scripture telling us we will have trouble. When trouble comes, we feel we have done something wrong. We must remember that God uses our trouble to strengthen us to meet more trouble. God reminds above text, *"Behold, I am the LORD, the God of all flesh. Is anything too hard for me?"* God recognizes the man or woman who, even through doubts, will still follow God's word. *"This is what the LORD says, he who made the earth, the LORD who formed it and established it - the LORD is his name: 'Call to me and I will answer you and tell you great and unsearchable things you do not know.'"*
(Jeremiah 32:2, 3, NIV).

Today's Sermon

a.m. *"The Power by which Baptism Saves"*

1 Peter 3:20-22

p.m. Special Guest Speaker: *Dennis McClintock, of Churches of Christ Disaster Relief in Nashville, TN*

Welcome Visitors

We are pleased to have the opportunity to welcome you to our service. We think you will find our congregation family to be one that enthusiastically embraces newcomers and warmly welcomes them into our fellowship. We hope you feel right at home as you join us in worship, praise and thanksgiving.

REMEMBER IN PRAYER

&

"ENCOURAGE"



With Visits, Calls, & Cards

Ashley Cheri (Courtney's brother, of Flippin, Arkansas) passed away Friday morning.

Heather Cheri (age 20, Courtney's niece, of Slidell), awoke in Ochsner Northshore Hospital ICU from sedation due to repeated seizures Friday afternoon.

Janet Despenza - now feeling much better as she recovers at home from recent cervical vertebrae surgery.

Harold Evans (Sharon's husband) - scheduled for surgery to remove a yet benign mass from his pancreas on March 25. This is expected to boost his immune system.

Mildred Tymkiw - suffering some sort of respiratory difficulty.

Claire Keith (Susan Mooney's granddaughter) - recovering from recent brain surgery at St. Jude's Hospital in Memphis.

Tina (whose maiden name was **Elders**) - former member here, has leukemia and is undergoing treatment.

Dan Alderete - having been treated for several malignant tumors, he was discharged last Thursday from Interim LSU Hospital in New Orleans. (from *Facebook* yesterday)

Gerald Molina - experiencing neck pain.

Becky Gilbert - secretary at the Tammany Oaks congregation, undergoing chemotherapy.

Dan Schillinger - experiencing pain in his left knee.

Ken Jones - pray for peace from his in-laws.

Joyce Carter and **Clara Leonard** - travelling on another Caribbean cruise; due back today.

Pray for all who are travelling.

Pray for the Spanish Bible study.

Pray for our elders: Courtney Cheri, Dwight Jones and Gerald Molina.

Pray for President Obama and all our elected officials.

Pray for our men and women in our armed forces, both here and abroad!

FOOD FOR THOUGHT

How We Got the Bible

(part 2)

The New Testament Canon

The word **canon** may be defined as the books of the Bible recognized by Christians as genuine and inspired.

Writings attributed to the Apostles spread among the earliest Christian communities. Paul's letters were circulating, perhaps in collected forms, by the end of the 1st century AD. Justin Martyr, in the mid 2nd century, mentions "memoirs of the apostles" as being read on the Lord's Day alongside the "writings of the prophets." A four gospel canon (the *Tetramorph*) was asserted by Irenaeus, c. 180, who refers to it directly.

The Muratorian fragment is a copy of perhaps the oldest known list of the books of the New Testament. This 7th Century Latin copy, consisting of 85 lines, has a text that implies an original composition in Greek of around **AD 170**. The beginning of the fragment is missing, and it ends abruptly. It accepts the following books in the New Testament canon:

1. The Gospel of Luke is the first Gospel mentioned by name, but it is referred to as "the third Gospel," strongly implying that Matthew and Mark had been at the head of the list.

2. The Gospel of John.

3. The Book of Acts.

4. All thirteen of Paul's letters.

5. 1 John, and one other letter of John. It is not clear if this latter is 2 John or 3 John.

6. The Epistle of Jude.

7. The Book of Revelation.

The only NT books not mentioned in the fragment are the Hebrews, James, 1 and 2 Peter, and one of the letters of John. Perhaps these were listed in the original parts of the fragment that are now missing. “Notwithstanding these omissions, this early list provides in broad outline the substance of our modern New Testament.”¹

In **A.D. 367** Athanasius of Alexandria published a list of the same 27 books that we now recognize as the entire NT.²

Looking back on this process, we can see the earliest Christians had four “Criteria for Canonicity” that they used to perceive which books are properly included in the New Testament:

Apostolic Origin - attributed to and based upon the preaching/teaching of the first-generation apostles (or their close associates).

Universal Acceptance - acknowledged by all major Christian communities in the ancient world (by the end of the 4th century) as well as accepted canon by Jewish authorities (for the Old Testament).

Liturgical Use - read publicly when early Christian communities gathered for the Lord’s Supper (their weekly worship services).

Consistent Message - containing a theological outlook similar to or complementary with other accepted Christian writings.

¹ Neil R. Lightfoot, *How We Got the Bible*. The Living Word Series. R. B. Sweet Co., Inc., 1962, p. 55.

² *Ibid.*

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The Need to “Interpret” the Bible (part one) by Dan Schillinger.

I don’t much like the word “interpret” as it is applied in today’s world to the Bible. It’s not that I have anything against the concept, properly understood. But in the thought that dominates our culture ‘interpreting’ the Bible has come to mean “Everybody has their own opinion about what a text means, and one person’s opinion is as good as another.” In effect, this is saying, “God is incapable of communicating to us in ways that we can all understand alike.” This idea is false (2 Peter 1:20, 21). This view is a way for man to excuse himself from seeking and doing God’s will, and to exonerate himself from any accountability before God. But in this class we will be using the word some, because we *are* going to try properly to understand the concept.

We must learn how to interpret the Scriptures because, whether one likes it or not, every reader is at the same time an interpreter. That is, most of us assume as we read that we also *understand* what we read. The aim of good interpretation is *not* uniqueness; one is not trying to discover what no one else has ever seen before. The aim is simple: to get at the “plain meaning of the text.” And the most important ingredient one brings to that task is enlightened common sense. The test of good interpretation is that it makes good sense of the text.

Sometimes what we *bring to* the text (our “presuppositions”), unintentionally to be sure, leads us astray, or else causes us to read all kinds of foreign ideas into the text. Let’s consider some examples that illustrate this point.

When a person in our culture hears the word “cross,” centuries of Christian art and symbolism cause most people automatically to think of a Roman cross –



although there is little likelihood that that was the shape of Jesus’ Cross, which was probably shaped like a “T.”

Our Leaders!

Elders

Dwight Jones
Courtney Cheri
Gerald Molina

Preacher

Dan Schillinger

Deacons

Jesse Fowler
James Richardson

Our Services

Sunday Morning Bible Class 9:30 a.m.
Sunday Morning Worship 10:30 a.m.

Sunday Evening Worship 5:00 p.m.

Wednesday Evening Bible Class 7:00 p.m.

Ladies Bible Class Tuesday 10:30 am