

SLIDELL CHURCH OF CHRIST

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September 27, 2015

Preacher's Point

By *Dan Schillinger*



Wake up! Christian Parents *--Part 1 of 2*

It is well-known that many of our children raised in the church are leaving by their second year of college. Two major reasons for this are worldly influences and neglectful parents.

There are parents who seemingly have forgotten that it is their Christian duty to raise their children up in the way of the Lord (Deut. 6:6; Prov. 22:6; Eph. 6:4). If you are not teaching your children about God by your example or teaching them the importance of God's Word, then you may lose your children to the world. If the current trend continues, the church will die out in America.

We can work against this trend by taking action and making time to teach our children about God in our homes. We should not expect our children to get all their education about God at church because it is not enough. Your children are being influenced by world in many ways. For example, when you send your children to public school, not only are they taught the fundamentals of education, they are taught that amoeba-to-evolution is a fact. They are being taught to think that we should not oppose worldly views. Instead, we should accept them and just call them alternative lifestyles. They are also being taught there is no absolute truth and many other things that are contrary to God's Word. Many of these teachings are coming from their textbooks.



The Word of God!

Today's Sermons

a.m. "God is Love"

1 John 4:8, 16

**p.m. "A Square Peg
in a Round Hole"**

Luke 5:33-39

The world understands that if they can train our children along these lines, then they can change our nation. Adolf Hitler understood this, which is why he said: "Let me control the text-books and I will control the state..." During a speech he delivered on November 6, 1939 Hitler said: "When an opponent declares, 'I will not come over to your side,' I calmly say, 'Your child belongs to us already.... What are you? You will pass on. Your descendants, however, now stand in the new camp. In a short time they will know nothing else but this new community.'"

Not only do we have to combat worldly views our children are learning from their textbooks, they are being influenced by their worldly friends. Peer pressure is very powerful because most do not want to stand out from what is popular. influenced by Hollywood and by the Internet.

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

The Family of Teresa Ridenhour (Teresa Morange's ex-sister-in law, of North Carolina) - passed away unexpectedly last Wednesday. She had just visited our congregation here a few weeks ago. She is survived by two sons, David and James Martinez, and a brother and sister, Roger Whitley & Karen Crainshaw, and a few grandchildren. She and Teresa were very close.

The above mentioned **Roger Whitley** - suffering from emphysema.

Angel Mangus (of Houston, TX, niece of Carl Mangus) - afflicted with inoperable stage 4 brain cancer.

Jase Roig (infant son of Colton Roig) - has resumed eating in the normal manner, but is still afflicted with an arachnoid cyst in his brain, and cardiac openings that have not yet healed.

Walter Acker, Jr. ("Butch") - hospitalized with fluid congestion in his heart.

Dwight Jones - feeling much better as he heals from his recent prostate removal surgery. He is out and about some, but not yet returned to work.

Mildred Tymkiw - still suffering complications following her recent heart-valve surgery, and is back once again Ochsner Hospital in Harahan.

Jerry Kimbrough (former member here, now at the church of Christ at S. Baton Rouge) - dia-

gnosed with cancer in his eye, and will be undergoing chemotherapy soon.

Ken Jones - thanksgiving that he has now recovered pretty well from his annual September post-traumatic stress syndrome.

Shirley Ervin - thanksgiving that she is healing well following recent neck surgery and is striving now to return to normal activity levels.

Lucille Delaney (Dorothy's daughter-in-law, near Hattiesburg) - recovering from about a foot of her intestine being removed.

Stephanie Smith (sister of Kevin Cox) - needs surgery for her right shoulder, but a calcium deficiency won't permit this now.

Anna Jones (Mr. Dale's daughter) - needs back surgery that Medicaid won't pay for, and is trying to get into their Pain Management program.

Jaimie and Jessica (two of Molina's daughters) - that they would get their spiritual life together.

Elery Martin (friend of the Caseys, near Montgomery, AL) - five year-old girl experiencing seizures, awaiting recent tests results.

Margaret Schillinger - experiencing some limited relief from her recent knee-pain flare-up.

Fairie Roig - also has a recent flare-up of pain in her right knee.

Zach Steele - for success and healing through the process of receiving his long-awaited bone marrow transplant.

Rosa Nuñez (good friend of the Vargas family) - having serious painful health problems.

Jessica Fowler (Jesse and Shirley's granddaughter, a resident of Lockport, LA) - has some vexing problems besetting her.

Roy Carter, Jr. - recovering well from an apparent insect bite.

Terri Jones - pray that she'll come to feel better through her negative phases in her Epstein-Barr disorder.

Dale Epperley - awaiting a new prosthesis to

that will relieve the pain and inflammation in his leg.

Gerald Molina - still seeing doctors for spinal stenosis.

Sharon Honoré (sister of Anita, and a member at the Crowder Blvd. church) - has advanced breast cancer.

Clara Leonard - overall pain continues to subside somewhat, though her ankle bothers her now.

Bobby Leonard - awaiting test results from his recent appointment with a kidney specialist.

Devon Nelson (Roig's grandson) - George asks that we pray for him that he will stay focused on soon enlisting in the U.S. Army.

Marie Peterson - has rescheduled her hysterectomy last Wednesday.

Pray for all who are travelling.

Pray for Latino evangelism in our area.

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!

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The Epistles: Applying Them Today (concluded)

Adapted from Fee & Stuart, *How to Read the Bible for All Its Worth* (3rd edition)

We have been discussing the subject of how to apply the New Testament epistles to our lives today. The area of application of any sort of literature to our lives today is called *hermeneutics*. What is the hermeneutics of the New Testament epistles, that is, what do these texts mean to us?

Deriving an Overall System of Application from the Epistles

As we have noted, much of the teaching of the Epistles is *task oriented* and therefore is *not* systematically presented. However, this must not be taken to mean that one cannot in fact systematically present the teaching that is either expressed in or derived from statements in the Epistles. To the contrary, this is one of the mandatory tasks of the Bible student. He or she must always be forming--and "reforming" a system of biblical teaching (a theology) on the basis of sound exegesis. And very often a given writer's theology is found in his presuppositions and implications as well as in his explicit statements. So we must raise some cautions as one goes about the task of deriving an overall system of application from the Epistles, cautions that are the direct result of their occasional nature.

1. Because of the Epistles occasional nature, we must be content at times with some limitations to our understanding. For example, to get the Corinthians to see how absurd it was for them to have two brothers going to the pagan court for a judgment, Paul states that Christians will someday judge both the world and angels (1 Corinthians 6:2, 3). But beyond that the texts say nothing. Thus we may affirm as a part of biblical teaching on the last things that Christians will in fact exercise judgments at the Day of Judgment. But we simply do not know what that means or how it is going to be worked out. Beyond the affirmation itself, everything else is merely speculation.

Similarly, in 1 Corinthians 10:16, 17 Paul argues from the nature of the Corinthians' own participation in the Lord's Supper that they may not likewise participate in the meals at the idol temple. What Paul says about that participation seems indeed to go beyond the theology of the Supper found in most of Christendom. Here it is not a mere remembrance, but *an actual participation* in the Lord himself. Other New Testament texts may define that participation as being by means of the Spirit through the benefits of faith. But even here we are going outside the immediate texts to express Paul's understanding in a theological way. The point is that we simply are not told *what* the precise nature of that participation is nor how the benefits come to the Christian. We all

want to know, but our knowledge is defective precisely because of the occasional nature of the statements. What is said beyond what the texts themselves reveal cannot have the same biblical or applicational import as what can be said on the basis of solid exegesis. We are merely affirming, therefore, that in Scripture God has give us all we *need*, but *not* necessarily all that we *want*.

2. Sometimes our problems with the Epistles derive from the fact that we are asking *our* questions of texts that by their occasional nature are answering only *their* questions. When we ask them to speak directly to the question of abortion, or of remarriage, or of infant baptism, we want them to answer the questions of a later time. Sometimes they may do that, but often they will not, because the question had not been raised back then.

There is a clear example of this within the New Testament itself. On the question of divorce Paul says, **“not I, but the Lord”** (1 Corinthians 7:10), meaning Jesus himself spoke to that question. But to the question raised in a Greek environment as to whether a follower of Christ should divorce a pagan partner, Jesus apparently had no occasion to speak. The problem simply lay outside his own Jewish culture. But Paul *did* have to speak to it, so he said **“I, not the Lord”** (v. 12). One of the problems, of course, is that we ourselves do not possess Paul’s apostolic authority nor his inspiration. The only way we can therefore speak to such questions is on the basis of a whole biblical theology, that includes our understanding of creation, the Fall, redemption, and the final consummation. That is, we must attempt to bring a biblical worldview to the problem. But no proof-texting, when there are no immediately relevant texts!

These, then, are some suggestions for reading, interpreting and applying the Epistles. Our immediate aim is for greater precision and consistency; our greater aim is to call us all to greater obedience to what we do hear and understand.

Our Leaders!

Elders

**Dwight Jones
Courtney Cheri
Gerald Molina**

Preacher

Dan Schillinger

Deacons

**Jesse Fowler
James Richardson
Hector Urbina**

Our Services

<i>Sunday Morning Bible Class</i>	9:30 a.m.
<i>Sunday Morning Worship</i>	10:30 a.m.
<i>Sunday Evening Worship</i>	5:00 p.m.
<i>Wednesday Evening Bible Class</i>	7:00 p.m.
<i>Stitches of Love</i>	Tuesday 9:30 a.m.

