

SLIDELL CHURCH OF CHRIST

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April 19, 2015

Preacher's Point

By *Dan Schillinger*



Degrees of Reward

Many people don't realize that the Bible teaches that the redeemed will experience varying degrees of reward in heaven, just as the lost will experience varying degrees of punishment in hell. Consider Daniel 12:3, *Those who are wise shall shine like the brightness of the sky above; and those who turn many to righteousness, like the stars forever and ever.* (ESV) Note the term "many," as compared to fewer. This language clearly implies a level of reward commensurate with one's evangelistic labors.

Christ declared that at the time of his return he will *"repay each person according to what he has done"* (Matthew 16:27 ESV). The preposition *according to* here implies in the original language a norm or standard by which "rewards or punishments are given" (F.W. Danker, *et al.*, *Greek-English Lexicon*, University of Chicago, 2000, p. 512). The existence of such a standard logically requires that there would be a proportionately fair dispersal over a range of possible rewards.

Finally, the apostle Paul admonished the Corinthian Christians about the manner in which they sought "materials" for the make-up of the Lord's spiritual house, the church (1 Corinthians 3:10ff). He urged them to reflect upon the spiritual worth of those they were laboring to save (i.e., earnest people, versus the superficial), for the time would come when the true quality of that "construction material" would be put to the test and revealed. Paul noted that if one's "work" (i.e., one's converts; cf. 1 Corinthians 9:1) did not remain

Today's Sermon

a.m. *"The Marks of the Church:
The Seed is the Word of God."*

Luke 8:4-15

p.m. *Opportunity for discussion
and reflection on the morning
message*

faithful, though the laborer might be saved, he would suffer *"loss."* The loss would be the joy and glory (cf. 1 Thessalonians 2:19, 20) of knowing that his labor endured eternally (cf. Galatians 4:11). The implication is plain: The more of our converts who remain faithful and finally arrive in heaven, the greater our joy and reward will be.

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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

Candie Smith (wife of a coworkers of Dorsie Jones) - diagnosed with final-stage cancer.

Barron Jones & family - struggling to recover from a recent personal setback.

Paul Moragne, Jr. - awaiting diagnosis from a cluster of symptoms: partial loss of motor control, migraine headaches, and fluid behind his ear.

Teresa Moragne - suffering from low blood pressure and dizzy spells.

Kaitlyn McDonald (Kate's daughter) - awaiting results from her recent teaching praxis.

Anna Jones (Mr. Dale's daughter) - doing better managing her pain, and is due for surgery on May 12.

Phyllis Tansil - for lasting relief from her chronic back pain.

George Roig - thanksgiving that he is experiencing relief from recent respiratory difficulties.

James Roig (son of George & Fairie Roig) - dealing with the decline and imminent passing of grandmother, Nemie Anna Dunn.

Morgan Dennis (granddaughter of George & Fairie Roig) - recovering from a broken elbow.

Irvin Briant, Sr. (Gregory Briant's dad) struggling to regain better health in a special-needs hospital in Covington.

Irvin Briant, Jr. (Gregory Briant's brother) - has become weaker and less coherent.

Sharon Honore (Anita Briant's sister) - being treated for cancer at M.D. Anderson Hospital in Houston.

Alexis Leonard - suffering a hurt knee.

Cheryl Leonard (Clara's youngest daughter) - has a strep infection with fluid in her ear.

Colton Roig - for his faith-walk with the Lord.

Janet Despenza - for her continued recovery following recent cervical vertebrae surgery.

Cheryl Elkin (member of the church in Pigeon Forge, TN and a friend of Joyce Carter's) - tests have revealed a growing spot and two new spots in her lung, despite recent chemotherapy.

Patricia Fowler (sister of Reneitha Dean) - diagnosed with stage-four lung cancer. She is a member at the West Looxahoma church of Christ in Senatobia, MS.

Irvin T. Johnson (brother of Freida Hollis) - of Tuscaloosa, AL: scheduled for prostate surgery in about a week. Pray that the surgery may not ultimately be necessary, and that God will heal him.

Harold Evans (Sharon's husband) - for his continued recovery following recent successful surgery to remove a benign mass from his pancreas.

Devon Nelson (grandson of George & Fairie Roig) - preparing to enlist in the U.S. Army soon.

Gerald Molina - experiencing neck pain.

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

Sid Westbrook - Meghan's uncle, in Snyder, Texas. He passed-out at work recently and sustained a gash to his face. Similar incidents have been an intermittent problem for him. Tests have revealed that these seem to be due to a twisted blood vessel in his brain. A MRA test will be conducted soon.

Steve Lapinto and family (co-worker of Barbara Myers) - newborn son Anthony hospitalized in Children's Hospital with serious health difficulties.

T.J. Leonard (Joyce Carter's grandson) - laid-off as machinist in Thibodaux, and looking for new employment.

Shirley Ervin - thanksgiving that body aches and pains and lung problems have declined somewhat.

Ella Fay Baker (mother of Schillinger's ex-son-in-law, and grandmother of all the children in their household) - in Centennial Hospital in Nashville, TN. Her health declined recently, with a blocked lobe in one lung, compelling intermittent ventilator use due to fluid build-up. At such times the ventilator renders her unable to speak, so she can only answer yes or no questions by blinking. She is also being tested for cancer.

Sheri Roig (daughter of George & Fairie Roig) - awaiting test results from last Wednesday.

Tod & Debbie Grabert - thanksgiving that they have sold their house here in Slidell.

Pearlington church of Christ - struggling to be able to support a preacher.

Schillinger family - coping with a total of twelve people now residing in their household.

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!

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Update on Church Properties Committee

We now have a committee of members who are tasked by our elders with advancing the sale of our existing church lots and purchasing a new lot somewhere in the Slidell area north of I-12. This new property must be sufficient for the erection of new church facilities. So far six volunteers have agreed to serve on the committee: Jesse Fowler, Dorsie Jones, Joyce LeBlanc, Paul Moragne, Paola Vargas, and Dan Schillinger. The elders would like to see up to ten members serve on this committee.

The committee will liaison with Evonne Machen, local commercial realtor who grew up in this

congregation, to accomplish these goals. Please speak with Dan if you would like to serve on the committee.

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THE BASIC TOOL: A GOOD TRANSLATION (continued)

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

The Question of Text

This article is intended to give some basic information about textual criticism so that you will know why translators *must* do it and so that you can make better sense of the marginal notes in your translation that say, "Other ancient authorities add . . .", "Some manuscripts do not have . . .", or, "The NU text has . . .", etc. For study deeper scholarly books are available which cover this area in detail.

The translator's first concern is to be sure that the Hebrew or Greek text he or she is using is as close as possible to the original wording as it left the inspired author's hands (or the hands of the scribe taking it down by dictation).

Let's look at two variants as illustrations of the work of textual criticism:

1 Samuel 8:16

KJV: "your goodliest young men and your asses"

NIV: "the best of your cattle and donkeys"

The text of the NIV ("your cattle") comes from the Septuagint, the usually reliable Greek translation of the Old Testament made in Egypt around 250-150 BC. The KJV follows the medieval Hebrew text, reading "young men," a rather unlikely term to be used in parallel to "donkeys." The origin of the miscopy in the Hebrew text, which the KJV followed, is easy to understand. The word for "your young men" in Hebrew was written (in our Roman alphabet transliteration) *bnyrykm*, while "your cattle" was *bqrykm*. The incorrect copying of a *single letter* by a scribe resulted in a change of meaning. The Septuagint was translated some time before the miscopy was made, so it preserved the original "your cattle." The accidental change to "your young men" was made later, affecting medieval Hebrew manuscripts, but too late to affect the premedieval Septuagint.

Mark 1:2

KJV: "As it is written in the prophets...."

NIV: "It is written in Isaiah the prophet. . . ."

The text of the NIV is found in all the best early Greek manuscripts. It is also the only text found in all early translations (Latin, Coptic, and Syriac) and is the only text known among all the early "church fathers," except one, before the ninth century. It is easy to see what happened in the later Greek manuscripts. Since the citation that follows is a combination of Malachi 3.1 and Isaiah 40:3, a later copyist "corrected" Mark's original text to make it more precise.

For the most part translators work from Greek and Hebrew texts edited by careful, rigorous scholarship. In the New Testament this means that the "best text" has already been determined by scholars who are experts in this field. But it also means, for both testaments, that the translators themselves have access to an "apparatus" (textual information in footnotes) that includes the significant variants with their manuscript support.

2. *Although textual criticism is a science, it is not an exact science, because it deals with too many human variables.* Occasionally, especially when the translation is the work of a committee, the translators will themselves be divided as to which variant represents the original text and which is (are) the scribal error(s). Usually at such times the majority choice will be found in the actual translation, while the minority choice will be in the margin.

The reason for the uncertainty is either that the best manuscript evidence conflicts with the best explanation of the corruption or that the manuscript

evidence is evenly divided and either variant can explain how the other came to be. We can illustrate this from 1 Corinthians 13:3:

NIV text: "surrender my body to the flames"

NIV margin: "surrender my body that I may boast"

In Greek the difference is only *one* letter: *kauthêVsomai/kauchêVsomai*. Both variants have good early support, and both have some inherent difficulties in interpretation (1 Corinthians was written well before Christians were martyred by burning; yet it is difficult to find an appropriate meaning for "that I may boast"). Here is one of those places where a good commentary will probably be necessary in order for you to make up your own mind.

With this example we recall something we said earlier. Note that the choice of the correct text is one of the *content* questions. A good exegete must know, if it is possible to know, which of these words is what Paul actually wrote. On the other hand, it should be also noted that Paul's *point* here finally is little affected by that choice. In either case, he means that if one gives the body over to some extreme sacrifice, or the like, but lacks love, it is all for nothing.

This, then, is what it means to say that translators *must* make textual choices. It also explains one of the reasons why translations will sometimes differ--and also why translators are themselves interpreters.

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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