

# SLIDELL CHURCH OF CHRIST

994 Old Spanish Trail  
Slidell, LA 70458-5016

PHONE/ FAX: (985) 643-4826

March 8, 2015

## Preacher's Point

By *Dan Schillinger*



### When I Grow Up

*But maturity  
will someday appear,  
and a lack thereof  
will then disappear.*

- 1 Corinthians 13:10, Dan's paraphrase translation

How do we know when we have really "grown up"? What is the benchmark of true spiritual maturity? Paul reveals the answer in First Corinthians 13. Spiritual maturity is not measured by what a person can do (v. 1), how much he or she knows (v. 2), or how committed he or she is (v. 3). Rather, the quality that distinguishes a mature Christian from everyone else is how much he or she loves (vs. 4-8). This includes how patient and kind he is with those who are "behind" him in their level of service, knowledge, or commitment to the Lord. Jesus, the ultimate example of spiritual maturity, modeled this aspect of love. When his disciples acted foolishly, demonstrated a lack of knowledge and understanding, or failed to follow through on their commitments, he didn't pour on the guilt or brandish whips of harsh words. He didn't toss them aside to find others who could do better. Instead, he called them to him and gently, patiently instructed them again, looking ahead to their future potential rather than dwelling on their present deficiency. We, too, will reach spiritual maturity only when we learn to love as he loved.

Heavenly Father, please help us to grow up in you by learning to see others through your eyes and love them with your heart. In Jesus' name we pray. Amen.

## Today's Sermon

a.m. "The Word that Happened"

Acts 10:34-43

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

## 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

**Regina Halston** - Rose Acker's sister, passed away last Sunday evening.

**Larry McReynolds** - former member here, expected by doctors to live only another week or so.

**Charles Acker** - Walter's uncle, is now bedridden.

**Janet Despenza** - continuing to feel much better as she recovers at home from recent cervical vertebrae surgery.

**Nayla Mustafa** - just diagnosed as suffering from fibromyalgia.

**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.

**Clara Leonard** - sore after a recent fall.

**Paul Moragne** - sore after a recent fall from a ladder.

**Joyce Carter** - being treated from a hemorrhage in the rear of her left eye, which fortunately is not affecting her vision.

**Mildred Tymkiw** - feeling better following recent respiratory difficulty, but now has knee problems.

**Gerald Molina** - experiencing neck pain.

**Ken Jones** - having problems getting his medications regulated properly.

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

**Cindy Castanza** - friend of Fairie Roig's, thanking that her third total knee replacement seems finally to be successful.

**Dan Schillinger** - left knee pain has mostly diminished, but some weakness remains.

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

**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***

### ***What Does the Bible Say about Sexual Cohabitation?***

Adapted from

[http://www.gospelway.com/morality/sexual\\_cohabitation.php](http://www.gospelway.com/morality/sexual_cohabitation.php), accessed 24 July 2013

Many couples now live together without marrying. Cohabitation is called a "trial marriage" or "domestic partnership." Instead of speaking of husbands, wives, and spouses, we hear about partners, companions, significant others, and meaningful relationships. The New Morality, sexual liberation and "free love" movements have popularized premarital and extramarital sexual relations. But what about fornication and adultery? What does the Bible teach?

*Increasingly, couples in our society are living together without marriage.*

Some say marriage is "just a piece of paper," a legal formality. Others have a "trial marriage," saying they want to know if they are compatible before they make a commitment. Others justify sexual relations for those who are just dating as long as they care for one another and have a "meaningful relationship." Still others get married but then have a lover on the side.

The 2000 US Census counted nearly 4 million couples living together without being married. That contrasts with 56 million married couples living together.

When I was young, occasionally unmarried couples were known to cohabit, but people generally viewed it as shameful and immoral. People who did it were ashamed to admit it. Yet in a single generation it has become socially acceptable. Everyone knows people who do it. Those who are involved speak of it casually and without shame.

***Our language and social customs are changing to accommodate the practice.***

Instead of using terms such as “husband and wife” or even “spouse,” businesses and advertisers speak of “partners” and “companions.” Instead of “getting married,” couples talk about “being together.” Couples who live together without marriage are called “domestic partners”--which may be people of the same or opposite sexes.

Businesses and governments are pressured to give “domestic partners” the same benefits as to married couples. The entertainment industry almost never pictures couples as married or getting married; instead they are simply portrayed as living together.

A major social change has occurred during our lifetime. It has accompanied the acceptance of other changes in sexual and family values such as divorce, homosexuality, abortion, coed college dorms, coed gym classes, etc.

\* \* \* \*

***The Need to “Interpret” the Bible (part two)***

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

Most modern churchgoers, when they read texts in the New Testament about the church at worship, automatically envision people sitting in a building with “pews” much like their own. When Paul says (in the KJV), ***“Make not provision for the flesh, to fulfil the lusts thereof”*** (Romans 13:14), people in most English-speaking cultures are apt to think that “flesh” means the “body” and therefore that Paul is speaking of “bodily appetites.” But the word “flesh,” as Paul uses it, seldom refers to the body--and in this text it almost certainly did not--but to a *spiritual malady*, a sickness of spiritual existence sometimes called ***“the sinful nature.”*** (cf. the NIV). Therefore, without intending to do so, the reader is interpreting as he or she reads, and unfortunately too often interprets incorrectly.

Translation is in itself a (necessary) form of interpretation. Good translators, therefore, take the problem of our language differences into consideration. But it is not an easy task.

The need to interpret is also to be found by

noting what goes on around us all the time. Every imaginable heresy or practice, from the Arianism (denying Christ’s deity) of the Jehovah’s Witnesses and The Way, to baptizing for the dead among Mormons, to snake handling among Appalachian sects, claims to be “supported” by a text. Consider too one of the current rages among American Protestants, especially “charismaniacs,” the so-called wealth and health Gospel. The “good news” is that God’s will for you is financial and material prosperity! One of the advocates of this “gospel” begins his book by arguing for the “plain sense” of Scripture and claiming that he puts the Word of God first and foremost throughout his study. He says that it is not what we think it says but what it actually says that counts. The “plain meaning” is what he is after. But one begins to wonder what the “plain meaning” really is when financial prosperity is argued as the will of God from such a text as 3 John 2,

***“Beloved, I wish above all things that thou mayest prosper and he in health, even as thy soul prospereth”*** (KJV)--

a text that in fact has *nothing at all* to do with financial prosperity. Another example takes the plain meaning of the story of the rich young ruler (Mark 10:17-22) as precisely the opposite of “what it actually says,” and attributes the “interpretation” to the Holy Spirit. One may rightly question whether the plain meaning is being sought at all; perhaps the plain meaning is simply what such a writer wants the text to mean in order to support his pet ideas.

It is no wonder that some argue for no interpretation, just reading. But as we have seen, that is a false option. The antidote to bad interpretation is not *no* interpretation, but *good* interpretation, based on common-sense guidelines.

A second reason we must learn how to interpret the Scriptures is because of the “tension” that exists between the Bible’s *eternal relevance* and its *historical particularity*. (Cf. Romans 16:16) The Scriptures certainly *do* have a message for us today (eternal relevance), but at the same God’s word to us was first of all his word to someone else in the past (*historical particularity*). Our problem is that we are *far* removed from the original recipients of the Bible in time, and sometimes in thought. This is the major reason one needs to learn to interpret the Bible.

One of the most important aspects of the human side of the Bible is that God chose to use almost every available kind of communication: narrative history, genealogies, chronicles, laws of all kinds, poetry of all kinds, proverbs, prophetic oracles, riddles, drama, biographical sketches, parables, letters, sermons, and apocalypses. To interpret

properly the “then” and there” of the biblical texts, one must not only know some general rules that apply to all the words of the Bible, but the special rules that apply to each of these literary forms (*genres*).

\* \* \* \*

### ***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**