

# SLIDELL CHURCH OF CHRIST

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September 13, 2015

## *Preacher's Point*

By *Dan Schillinger*



### ***Facts about the Bible--Part 1 of 2***

The following are various Bible facts that every student of the Word will want to know and understand:

- As many as forty authors wrote the Bible over a period of more than 1,500 years (from 1500 B.C. to about A.D. 100). The thirty-nine books of the Old Testament were composed between 1400 and 400 B.C., the twenty-seven books of the New Testament between A.D. 50 and 100. These forty authors differed widely in their culture and education, and with personality and intellectual perception, and yet the books they wrote do not contradict one another.
- Moses wrote the first books of the Bible, and the apostles John and Peter wrote the last. Moses wrote the first five about 3,500 years ago, and John and Peter (in 2 Peter) the last, 1,600 years later.
- Some thirty authors wrote the books of the Old Testament. Their lives covered a period of about 1,200 years.
- Nine men wrote the New Testament in a period of about fifty years: Matthew, Mark, Luke, John, Paul, the unknown author of Hebrews, Peter, James, and Jude. At least five of these men were apostles, and all the rest evidently were close associates of apostles.



**The Word of God!**

**Today's Sermons**

**a.m. "Your Toughest Job Interview"**

**Luke 9:57-62**

**p.m. "How's Your Hearing?"**

**Mark 4: 4:1, 2a, 9-12, 24, 25**

- The Bible deals with the subjects of history, biography, poetry, speeches, proverbs, songs, parables, prophecies, romances, drama, tragedies, sermons, dialog, and ethical teachings.
- The Hebrew/Aramaic Old Testament is traditionally divided into 3 parts: The Law, the Prophets, and the Psalms (or the Writings). Jesus so referred to it in Luke 24:44. The English Old Testament from early Greek Septuagint version is divided into four parts: The Pentateuch, History, Poetry, and Prophecy.

The New Testament has three main parts: history (the Four Gospels and Acts), teaching (in the Epistles), and apocalyptic (Revelation). The New Testament may also be grouped into Four Gospels, one book of history, twenty-one letters to churches and individuals (thirteen Epistles of Paul and seven General Epistles)--and one apocalyptic book (Revelation).

# 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

**Dwight Jones** - healing at home from his prostate removal surgery last week.

**Mildred Tymkiw** - still suffering complications following her recent heart-valve surgery. She is currently suffering from a renewed lung fluid build-up, and so has returned to Ochsner Hospital in Metairie after a few days last week at Elmwood Rehabilitation Center in Harahan.

**Lois Cremeans** (sister of Mark Cremeans, former disaster relief worker here) - recently very sick with a especially serious infection which is often fatal: Necrotizing Myositis, a very fast moving illness that affects the muscles.

**Jerry Kimbrough** (former member here, now at the church of Christ at S. Baton Rouge) - diagnosed with cancer in his eye, and will be undergoing chemotherapy soon.

**Jesse Fowler** - healing from a recent heart attack and subsequent surgical stent implantation.

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

**Charles Espadron** (Claudia's brother, in Atlanta) - diagnosed with cancer in one lung. Because of his weak heart, doctors see no treatment options.

**Ken Jones** - suffering from his annual

September post-traumatic stress syndrome, stemming from his near-fatal shooting and squad-car accident years ago.

**Shirley Ervin** - thanksgiving that she is healing well following recent neck surgery. She is awaiting test results before her doctor OKs her returning to normal activity levels. Pray that she will soon be able to return to normal life.

**Joshua Hankins** (Cheri's grandson, in Arkansas) - healing from an infection and burst eardrum.

**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.

**Scott Casey** - thanksgiving that recent tests have found no evidence of anticipated internal problems.

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

**Margaret Schillinger** - for relief from recent flare-ups in her arthritis.

**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.

**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.

**Jace Roig** (newborn son of Colton Roig) - lost his ability to eat normally and therefore he was put on an intravenous feeding tube at home. He is also still afflicted with an arachnoid cyst in his brain, and cardiac openings that have not yet healed.

**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.

**Chad Michael** - a recent visitor who is undergoing hardships.

**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.

**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***  
(continued)

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

3. Sound exegesis may cause us to discover greater uniformity than first appears to be the case. For example, in the matter of food offered to idols, one can make a good exegetical case for the Greek word in Acts and Revelation to refer to going to the temples to eat such food. In this case the attitude would be consistent with Paul's in 1 Corinthians 10:14-22. However, precisely because these other matters appear to be more cultural than moral, one should not be disturbed by a lack of uniformity. Likewise, one should not pursue exegesis only as a means of finding uniformity, even at the cost of common sense or the plain meaning of the text.

4. It is important to be able to distinguish within the New Testament itself between principle and specific application. It is possible for a New Testament writer to support a relative application by an absolute principle and in so doing not make the application absolute. Thus in 1 Corinthians 11:2-16, for example, Paul appeals to the divine order of creation (v. 3) and establishes the principle that one should do nothing to distract from the glory of God (especially by breaking convention) when the community is at worship (w. 7, 10). The specific application, however, seems to be relative, since Paul repeatedly appeals to what is "proper," "custom" or "nature" (vv. 6, 13, 14, 16). This leads us to suggest that one may legitimately ask at such specific applications, "Would this have been an issue for us had we never encountered it in the New Testament documents?" In Western cultures the lack of a covering on a woman's head (especially her hair) with a full-length veil would probably create no difficulties at all. In fact, if she were literally to obey the text in most American churches, she would thereby almost certainly abuse the "spirit" of the text. But with a little thinking one can imagine some kinds of dress--both male and female--that would be so out of place as to create the same kind of disruption of worship.

5. It might also be important, as much as one is able to do this with care, to determine the cul-

tural options open to any New Testament writer.  
The degree to which a New Testament writer agrees with a cultural situation in which there is only one option increases the possibility of the cultural relativity of such a position. Thus, for example, homosexuality was both affirmed and condemned by writers in antiquity, yet the New Testament takes a singular position against it. On the other hand, attitudes toward slavery as a system or toward the status and role of women were basically singular; no one denounced slavery as an evil and women were held to be basically inferior to men. The New Testament writers also do not denounce slavery as an evil; on the other hand, they generally move well beyond the attitudes toward women held by their contemporaries. But in either case, to the degree to which they reflect the prevalent cultural attitudes in these matters they are thereby reflecting the only cultural option in the world around them

*(to be continued)*

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