

SLIDELL CHURCH OF CHRIST

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February 22, 2015

Preacher's Point

By *Dan Schillinger*



Called to Be Friends

Peace to you. The friends here send their greetings. Greet the friends there by name.
(3 John 14, NIV).

Jesus calls his disciples--including us--friends (John 15:12-17), the closest and most enduring of words. Abraham was the friend of God (2 Chronicles 20:7; Isaiah 41:8; James 2:23)--and Israel as well (Jeremiah 3:20).

In the time of Jesus, a few people were called friends of the emperor. This meant they had close acquaintance with that ruler. They had free access to his presence. They could talk with him at any time. It is like having his unlisted number. So when Jesus calls those who follow him friends, it is a great honor.

Today's Sermon

a.m. "Newness of Life"

Romans 6:1-14

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

But even beyond this, they are to love. This is a wondrous grace to be his friends and to be motivated to love. Years later, 3 John 15 is written. The writer recalls the earlier word of the Lord about choosing them through his death and resurrection and calling them friends. In this troubled and divided church, they needed to hear this. Notice the "Peace be with you," that precedes the statements about friends. "Greet the friends, every one of them." Don't leave any out! Jesus didn't. It is a humbling and thrilling reality that we are his friends and that he grants us to be friends to one another.

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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.

THE CHOSEN ONE

He has the power to heal
He has the gift of the second sight
He is the chosen one
So it shall be written
So it shall be done

"For I am not doing
The works
of my Father, then
do not believe me;
but if I do them,
even though you
do not believe me,
believe the works,
that you may know
and understand
that the Father
is in me and I am in
the Father."
(John 10:37-38)



REMEMBER IN PRAYER

&

“ENCOURAGE”



With Visits, Calls, & Cards

Ashley Cheri (Courtney's brother, of Flippin, Arkansas) - has become unresponsive, so his end may be near. He has been diagnosed with stage 4 lung cancer, and with another issue has been facing possible loss of his leg. Courtney and his brother Ken left yesterday to visit him; it is not known yet when they will return.

Janet Despenza - recovering at home from recent cervical vertebrae surgery; she is mostly unable to speak.

Steve Sanders (former preacher here) - had a sleep apnea test, and is still suffering from cardiac fibrillation.

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.

Anna – Dale Epperley's daughter, suffering from leg pain.

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

Dan Alderete - afflicted with several malignant tumors. He just finished 12 days in ICU, and has now been transferred to a normal room. Dan has also gone through six radiation treatments to reduce the size of a tumor blocking one of his airways (bronchi). He can now eat, breathe, and even lie down without much restriction. He is scheduled for four remaining radiation treatments beginning this week which will soon be followed by chemotherapy of some sort. (from *Facebook* yesterday)

Claudia Molina - experiencing unprecedented trouble now in her right eye.

Rusty Ridner (Schillinger's son-in-law) - suffering from a growth on his right temple.

Schillinger family - pray for their adaptation to big changes as their family has now moved here from Tennessee.

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 1)

The Old Testament Canon

The word *canon* may be defined as the books of the Bible recognized by Christians as genuine and inspired. At Romans 3:1, 2 we read,

What advantage, then, is there in being a Jew, or what value is there in circumcision? ²Much in every way! First of all, the Jews have been entrusted with the very words of God. (NIV)

The clearest testimony of the extent of the Hebrew canon comes from the first century writer Flavius Josephus (A.D. 37-100). He said that the Jews held as sacred only twenty-two books (which include exactly the same as our present thirty-nine books of the Old Testament). He wrote:

We have but twenty-two [books] containing the history of all time, books that are justly believed in; and of these, five are the books of Moses, which comprise the law and earliest

traditions from the creation of mankind down to his death. From the death of Moses to the reign of Artaxerxes, King of Persia, the successor of Xerxes, the prophets who succeeded Moses wrote the history of the events that occurred in their own time, in thirteen books. The remaining four documents comprise hymns to God and practical precepts to men.¹

What We Learn From this Quotation

At least four important things can be derived from this statement of Josephus:

1. Josephus includes the same three divisions of the Hebrew Scripture as mentioned by Jesus, Luke 24:44, ***“Everything must be fulfilled that is written about me in the Law of Moses, the Prophets and the Psalms.”***

2. He limits the number of canonical books in these three divisions to twenty-two. This would be the same as the current twenty-four – Ruth was attached to Judges, and Lamentation attached to Jeremiah.

3. He says there have been no more authoritative writings since the reign of Artaxerxes, son of Xerxes (464-424 B.C.). This is the same time of Malachi--the last book in the Old Testament.

4. Between the time of Malachi and Josephus' writing (425 B.C. to A.D. 90) no additional materials were added to the canon of Scripture. Consequently there was the notion of a long period

of time without a divinely authoritative Word from God.

It is safest to accept the Massoretic texts as the inspired Hebrew Bible (d. c. 1000 A.D.), rather than the earlier Septuagint translation into Greek (from pre-Massoretic Hebrew), though we must many recognize the latter's wide use by Greek-speaking Jews in the 1st century.

Jesus also gives some indication concerning the books included in the Old Testament canon. He once spoke of the time ***“from the blood of Abel to the blood of Zechariah, who perished between the altar and the sanctuary”*** (Luke 11:51), thus referring to the martyrs of the Old Testament. The first part of the Old Testament, of course, was Abel, and the last martyr was Zechariah (cf. 2 Chronicles 24:20, 21). It is to be kept in mind that the Jewish order of the Old Testament differs from ours, and that Chronicles is placed at the end of the Hebrew Bible. Thus the Old Testament which Jesus knew was a collection of writings reaching from Genesis to Chronicles, with all the other books in between, a collection which embraces the same books found in our Old Testament today.²

Early Christians also evidenced a knowledge of a canon of Scripture, based first of all upon internal evidence (1 Timothy 5:18; 2 Peter 3:15, 16).

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“Approved Examples” in the American Restoration Movement

“And we humbly think that a uniform agreement in *that* for the preservation of charity would be infinitely preferable to our contentions and divisions: nay, that such a uniformity is the very thing that the Lord requires, if the New Testament be a perfect model--a sufficient formula for the worship discipline and government of the Christian church.

“Let *us* do, as we are there expressly told *they* did, say as *they* said: that is, profess and practise as therein expressly enjoined by precept and precedent, in every possible instance, after *their* approved example; and in so doing we shall realize, and exhibit, all that unity and uniformity, that the primitive church possessed, or that the law of Christ requires.”

- Thomas Campbell, *Declaration and Address*, first edition, 1809

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