

# SLIDELL CHURCH OF CHRIST

994 Old Spanish Trail  
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August 9, 2015

## Preacher's Point

By *Dan Schillinger*



### How to Be Still Within

*"And the peace of God, which transcends all understanding, will guard your hearts and your minds in Christ Jesus."* (Philippians 4:7)

True Peace. The person who has learned to be content in whatever circumstances he finds himself or herself is the one who know how to live at peace with within (Philippians 4:10-11). Such an individual is not upset because he does not win every contest. Rather, he or she finds satisfaction in playing the game simply for the joy of playing, not focusing on victory alone.

Such a person has thought through his or her sense of godly values so that the fulfillment of his desires brings inner satisfaction and peace of mind rather than unrest and remorse (1 Timothy 6:6; cf. 1 Timothy 4:7-8).

True peace is as often found in resisting passions as in satisfying them (Colossians 3:1-15). The danger lies not so much in what we want, as in wanting something simply to satisfy an unworthy desire (James 4:1-4; cf. Psalm 66:18).

The individual who is content with himself knows how to be quiet within. Meditate on this!

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## Today's Sermon

a.m. "  
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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

**Jesse Fowler** - healing at home following a recent heart attack and subsequent surgical stent implantation.

**Paul Moragne** - healing at home following a procedure that flushed out some small gallstones that had caused a gall-bladder infection accompanied by much pain.

**Dwight Jones** - biopsy results reveal two test spots out of eight that display some prostate malignancy.

nancy. He has opted to have the organ surgically removed soon.

**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.

**Carl Mangus** - afflicted with congestive heart symptoms, feeling weak, and losing weight.

**Shirley Ervin** - scheduled for right shoulder surgery on 11 Aug at Northshore Ochsner hospital her in Slidell.

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

**Jeff Vaccaro** - for the healing a recent sun-burned blisters on both legs.

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

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

**Cecilia McDonald** (Kate's mom, in Pleasanton, Texas) - thanksgiving that her physical condition has improved well enough for her to attend church. Pray that her health continues to improve while she receives in-home care.

**Eddie Greene** (of Atlanta, Dwight & Dorsie's on-in-law) - afflicted with sciatica.

(life-long friend of Kathy Pederson's daughter Brandy) - facing cancer surgery soon.

**Dorothy Bryan** - suffering hearing loss, and she was scheduled for a cat scan on 05 Aug.

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

**Ken Cheri** (Courtney's brother) - still healing well following recent successful hip replacement

surgery.

**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 current negative phase in her Epstein-Barr disorder.

**Dale Epperley** - thanksgiving that his health is showing no symptoms of impairment despite the presence of a 70% blockage in his right carotid artery and a 40% blockage on his left side. For now, doctors think that no treatments are necessary.

**Gerald Molina** - has an appointment to see a surgeon on 03 Aug. for possible scheduling of lower-back surgery in the near future. But he continues to be afflicted with fluid build-up throughout his body.

**Jace Roig** (newborn son of Colton Roig) - health has improved enough for him to be transferred to Ochsner-Northshore Hospital in Slidell. But he is afflicted now with a strep B infection, and still has 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.

**Maria Aurelia Alsaro** (Marisol's mother, in Costa Rica) - afflicted with kidney problems.

**Clara Leonard** - pain continues to subside somewhat.

**Mildred Tymkiw** - resting at home and trying to regain well-being after some recent chest pains.

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

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

**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**

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

We come now to what we referred to previously as questions of application. What do these texts mean to us? This is the crux of everything, and in comparison to this task, exegesis is relatively easy. At least in exegesis, even if there are disagreements at particular points, most people are agreed upon the parameters of meaning; there are limitations of possibilities set by the historical and literary contexts. Paul, for example, cannot have meant something that he and his readers had never heard of; his meaning at least has to have been a First-Century possibility.

However, no such consensus of parameters seems to exist for *hermeneutics* (*learning to hear the meaning in the contexts of our day*). All people “do” hermeneutics, even if they know nothing about exegesis. Through the various faith groups who look to the Bible as their authority, despite our differences, there is in fact a common ground of hermeneutics among us, even if we have not always articulated it. We can advance our biblical understanding first of all by describing the common hermeneutics of most believers, show its strengths and weaknesses, and then discuss and offer guidelines for several areas where this common hermeneutics seems inadequate. The big issue among those committed to Scripture as God’s word has to do with the problems of *cultural relativity*: what is cultural and therefore belongs to the First Century alone and what transcends culture and is thus a word for all seasons. Therefore we will give this issue a considerable amount of attention.

Our problems--and differences--are generated by those texts that lie somewhere in between these two, where some of us think we should obey exactly what is stated and others of us are not so sure. Our application difficulties here are several, but they are all related to one thing--our lack of consistency. This is the great flaw in our common hermeneutics. Without necessarily intending to, we bring our theological heritage, our ecclesiastical traditions, our cultural norms, or our concerns for daily living to the Epistles as we read them. And this results in all kinds of selectivity or “getting around” certain texts.

It is interesting to note, for example, that everybody in conservative American Christendom would agree with our common stance on 2 Timothy 2:3 and 4:13. However, the cultural milieu of many of the same people causes them to argue against obedience to 1 Timothy 5:23: ***“No longer drink only water, but use a little wine for your stomach’s sake and your frequent infirmities.”*** That had only to do with Timothy, not with us, we are told, because water was unsafe to drink back then. Or else, it is even argued that wine really meant “grape juice”--although one wonders how that could have happened when Welch’s processing and refrigeration were not available! But why is this personal word limited to Timothy while the exhortation to continue in the word (2 Timothy 3:14-17), which is also an imperative addressed only to Timothy, becomes an imperative for all people at all times? Perhaps one might well be right in bypassing 1 Timothy 5:23 as not having present personal application, but on *what grounds?*

Or take the problems that many traditional churchgoers had with the “Jesus people” in the late 1960s and early 1970s. Long hair on males had already become the symbol of a new era in the counter culture of the 1960s. For Christians to wear that symbol, especially in light of 1 Corinthians 11:14, ***“Does not even nature itself teach you that if a man has long hair, it is a dishonor to him?”***, seemed like an open defiance of God himself. Yet most of those who quoted that text against the youth culture allowed for Christian women to cut their hair short (despite verse 15), did not insist on women’s heads being covered in worship, and never considered that “nature” came

about by a very *unnatural* means--a haircut.

These two examples simply illustrate how culture dictates what common sense is for any one of us. But other things also dictate common sense – ecclesiastical traditions, for example. Notice how easy it is for believers today to read their own tradition of church order into 1 Timothy and Titus. Yet very few religious organizations have the plural leadership that seems clearly to be in view there (1 Timothy 5:17; Titus 1:5; Timothy was *not* “the” pastor; he was a temporary delegate of Paul’s to set things in order and to correct abuses). And still fewer churches actually “*enroll widows*” under the guidelines of 1 Timothy 5:3-16.

And have you noticed how folks’ prior theological commitments cause many of us to read that commitment into some texts while we read around others? Bible believers seldom ask what these texts mean; they want to know “how to answer” them! What kinds of guidelines, then, are needed in order to establish more consistent hermeneutics for the Epistles? *(to be continued)*



### **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 am