

SLIDELL CHURCH OF CHRIST

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March 29, 2015

Preacher's Point

By Dan Schillinger



Two Huge Questions about Restoring New Testament Christianity (2 of 2)

2. "Have we really restored the New Testament church?"

In outward ways we definitely have (e.g., scriptural terms for the church, scriptural baptism, weekly Lord's day observance of the Lord's Supper, our organization with elders and deacons). But remember the principle taught by our Lord in Matthew 23:23, "*Woe to you, scribes and Pharisees, hypocrites! For you tithe mint and dill and cumin, and have neglected the weightier matters of the law: justice and mercy and faithfulness. These you ought to have done, without neglecting the others.*" Applying Jesus' principle, we are compelled to admit that we have done less well in *matters of our individual discipleship and inner life of the Spirit* – things like commitment, holiness, and spirituality.

Just compare ourselves with the inward qualities possessed by our 1st Century brothers and sisters:

- 1) *Love* – according to Christ at John 13:34, 35 and Paul at 1 Corinthians 13:1, 2ff. Love is the acid test of our discipleship.

Today's Sermon

a.m. "The Marks of the Church:
The Kingdom Has Come
upon You"

Matthew 12:24-28

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

2) *Fervent evangelism and a missionary spirit* – Mathew 28:18-20. The 1st Century church evangelized the entire Roman world in *one* generation.

3) *Unceasing prayer.*

4) *Compassion towards others* – cf. Jesus' Parable of the Good Samaritan, Luke 10:29-37.

5) *An eager anticipation of the Second Coming of Christ.*

Our 1st Century brothers and sisters were so concerned about spiritual things that they were almost unconcerned about material things. But today we have this backwards.

So have we restored the New Testament church? Outwardly, yes, and this *is* important. But in our inward personal walk with God, *no*. Therefore our vision of the restoration of the New Testament church ought to be that it is *our continuous, ongoing goal; a process, not a perfect accomplishment* handed down to us from the past.

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

Dave Gilstrap – former member here, gravely ill, has been admitted to a nursing home in Orlando, Florida.

Terri Jones – in a lighter phase of her Epstein-Barr disease. Right now.

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

Ted Blackburn (Fairie’s brother-in-law) – recovering from kidney stone surgery

Irvin Briant Sr., & Irvin Briant Jr. (Gregory Briant’s dad and brother) – health issues.

Alexis Leonard – suffering a hurt knee.

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

Janet Despenza - continuing to recover well at home from recent cervical vertebrae surgery.

Nayla Mustafa – thanksgiving that she has experienced some improvement in her health.

Harold Evans (Sharon’s husband) – had a successful surgery to remove a benign mass from his pancreas last Wednesday.

Clara Leonard - sore after a recent fall.

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

Gerald Molina - experiencing neck pain.

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

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? (part 5)

Adapted from
http://www.gospelway.com/morality/sexual_cohabitation.php, accessed 24 July 2013

IV. What Constitutes Marriage?

Again, the passages we have studied should settle the truth about cohabitation before marriage. However, I have had people claim that they were “married,” even though they had never entered a legal or Scriptural marriage bond. So consider what the Bible teaches about the nature of marriage.

A. The Origin of Marriage

The passages

Genesis 1:26-28 - God created humanity, including the sexual union. In particular, God created both male and female and gave them the responsibility to reproduce and populate the earth. As our Creator, God has power to make the rules that govern us and that govern sexual activities.

Genesis 2:24 - Woman was created to be a companion for man. God then ordained marriage, saying man should leave his parents and cleave to his wife. Man and woman were to become one flesh.

Conclusions

- 1) Marriage is a relationship defined and ordained by God. Therefore, it must follow His rules. Man has no right to change those rules or to violate them.
- 2) Further, marriage is a relationship between a man and a woman: male and female.
- 3) It is a relationship between *one* man and *one* woman: the *two* become one flesh.
- 4) It is a new relationship, separate from parents' families: they leave father and mother.
- 5) It is intended to be a *permanent* relationship: the two *cleave* to one another. The new relationship is stronger even than the man's ties to his own parents.
- 6) The sexual union is to occur within this marriage relationship: the two become one flesh. God told the man and woman to repro-duce, then He gave a relationship within which they are to participate in the act the results in reproduction.

Whenever the sexual union occurs there is the possibility that a child will result, and children need the security of a father and a mother to raise them. Here is another reason for reserving the sexual union for marriage: so any children that might be conceived would have the benefit of being raised by two parents who have a lifetime commitment to the family.

Does cohabiting fit this Bible teaching? When a couple lives together before marriage, do they intend to form a marriage: a new family unit separate from their parents' family unit? Do they intend to "cleave" in a permanent relationship, even more permanent than their family relationship with their parents? If not, then they are not abiding by God's rules for marriage and have no right to the sexual union.

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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 trouble with using only *one* translation, be it ever so good, is that one is thereby committed to the exegetical choices of *that* translation as the word of God. The translation you are using may be correct, of course; but it also may be wrong. Consider, for example, the following four translations of 1 Corinthians 7:36:

KJV: "If a man think that he behaveth himself uncomely toward his virgin . . ."

NASB: "If a man think that he is acting unbecomingly toward his virgin daughter . . ."

NIV: "If anyone thinks he is acting improperly toward the virgin he is engaged to . . ."

NEB: "If a man has a partner in celibacy and feels that he is not behaving properly towards her . . ."

The KJV is very literal, but not very helpful, since it leaves the term "virgin" and the relationship between the "man" and "his virgin" ambiguous. Of one thing, however, one may be absolutely certain: Paul did *not intend* to be ambiguous. He intended one of the other three options, and the Corinthians, who had raised the problem in their letter, knew which one--indeed they knew nothing of the other two.

In terms of the inherent possibilities for this verse in the original language, *none* of these other three is a *bad translation*. However, only one of them can be the *correct* translation. The problem is, which one? For a number of reasons, the NIV reflects the best exegetical option here. However, if you regularly read only the NASB (which has the least likely option here) then you are committed to an *interpretation* of the text that may not be the

right one. And this kind of thing can be illustrated, thousand times over. So, what to do?

First, for *reading* it is probably a good practice to use mainly one translation, provided it really is a good one. This will aid in memorization, as well as give you consistency. Also, the better translations will have notes in the margin at many of the places where there are difficulties. However, for the *study* of the Bible, you should use *several* well-chosen translations. The best thing to do is to use translations that *one knows in advance will tend to differ*. This will highlight where many of the difficult exegetical problems lie. To resolve these problems you will usually want to have recourse to a good commentary.

But *which* translation should you use, and which of the several should you study from? No one can necessarily speak for anyone else on this matter. But your choice should *not* be simply because “I like it,” or “This one is so readable.” You *do* need to like your translation, and if it is a really good one, it will be readable. However, to make an intelligent choice you need to know some things both about the science of translation itself as well as about some of the various English translations.

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Our Leaders!

Elders

Dwight Jones
Courtney Cheri
Gerald Molina

Preacher

Dan Schillinger

Deacons

Jesse Fowler
James Richardson

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>Ladies Bible Class</i>	Tuesday 10:30 am