

SLIDELL CHURCH OF CHRIST

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Preacher's Point

By Dan Schillinger



Will We Know Each Other in Heaven?

The assumption we begin with here is that “we” in this question are God’s redeemed people, only. This will include all God’s faithful people under previous covenants (e.g., Matthew 8:11; Hebrews 11-12:1), as well as those whom the Lord finds to be faithful Christians under our present New Covenant, because Jesus said, **“Not everyone who says to me, ‘Lord, Lord,’ will enter the kingdom of heaven, but the one who does the will of my Father who is in heaven”** (Matthew 7:21).

Occasionally I have encountered Christians over the years that deny or at least question that the redeemed will know each other in heaven. The first thing I note in reply is that there is no passage of Scripture that states that the redeemed will not know each other in heaven. Why should the burden of proof be upon those of us who believe that the redeemed will recognize each other in heaven? Let this burden be upon those who deny it!

Nevertheless, though we could appeal to several passages in support of the teaching of future recognition, I’ll confine myself to just two. First, in speaking of the future resurrection of the Thessalonian Christians, Paul writes, **For what is our hope, our joy, or the crown in which we will glory in the presence of our Lord Jesus when he**

Today's Sermon

a.m. **“The Good Confession”**

1 Timothy 6:11-16

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

comes? Is it not you? And the apostle also tells the Corinthian Christians, **He who raised up the Lord Jesus will also raise us up with Jesus, and will present us with you.** (2 Corinthians 4:14, NKJV) Citing these passages, our late esteemed brother Guy N. Woods explains,

Who among us can believe that these who were to be raised would be total and utter strangers to Paul, and he to them, with no memory of any former association, with the recollection of their great obligation to him completely blotted out, not even knowing that it was he who led them out of darkness into light and from the power of Satan unto God? Truly, the words, **“shall present us with you,”** must signify more than the mere gathering of unfamiliar personalities, the assembly of strangers!

- *Shall We Know One Another in Heaven?*, page 13).

In other words, if the redeemed would not recognize one another at the resurrection because all of our fond memories of one another are forever gone, how can we be comforted by Paul telling us that we will all be together? Truly, in the light of the comfort that Paul gives us in these passages, we can be sure that we will know one another in heaven!

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

Sydney Zanco (eight year-old daughter of Angela Richardson's friend) - was in an ATV accident, has extensive injury to her right leg, will be in hospital for at least a month. Physicians are hoping they can restore all blood flow and nerves so she won't lose the leg.

Merissa Ridner - eight year-old niece of Dan & Margaret's son-in-law, in Tullahoma, TN. She is diagnosed with cancer of her lymphatic system.

Steve Sanders - former minister here, now in Missouri, diagnosed with cardiac fibrillation.

Clara Leonard - diagnosed with pleurisy.

Claude Fairley - husband of Dorsie's coworker, passed away last week.

Cecilia McDonald - Kate's mother, will not need stent surgery after all.

JayCee Johns - Joyce Carter's granddaughter: pray that she will come to her senses and repent from recent bad attitudes and decisions.

Jimmy Barnett, friend of Wally's: thanksgiving that he has a clean bill of health following recent medical setbacks.

Donald Boudreaux (Joyce LeBlanc's brother-in-law) - scheduled for kidney cancer surgery.

Irvin Briant, Jr. (Greg Briant's brother) - receiving Hospice care at home. Pray for his comfort and encouragement.

Dorothy Bryan - recovering very well from recent cancer surgery and is doing well with her chemo treatments.

Leonard Cousin (friend of Nayla's) - has a brain hemorrhage.

Mike Mustafa - Nayla's uncle, had a fire inside his gas station eight days ago at the corner of Thompson Road and W. Hwy 190. No one was hurt. Pray for the speedy recovery of his business.

Janet Despenza - still awaiting a corrective leg brace, while suffering foot pain.

Angela Keys - diagnosed with cancer.

Terry McKenzie (friend of the Caseys in Jackson, MS) - not given much time to live.

Ernest Moragne (brother of Paul Moragne) - has incurable lung cancer.

Zach Steele - health issues.

David Gilstrap, former deacon here - pray for his recovery from recent surgery in both eyes intended at least partially to restore his sight.

Sally Hestle, former member here - recovering from surgery on her right hand last Wednesday.

Greg Briant - pray for his transfer to a different assignment within the Orleans Parish Sheriff's Dept.

Tod Grabert - former member here, will need more back surgery soon.

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

Going the Second Mile

“And whoever compels you to go one mile, go with him two. Give to him who asks you, and from him who wants to borrow from you do not turn away.” (Matthew 5:41, 42, NKJV)

What was the original setting in history for our Lord Jesus’ words here? Roman soldiers were hated pagan occupiers of the Holy Land. They would walk along a road in Galilee. The centurion, a commander of from 60 to 100 Roman troops, was at the rear, observing and watching for stragglers. The century, the unit he commanded, was ready and able to fight at a moment’s notice. The soldiers carried their own military hardware and packs; however, other people, non-soldiers, were pressed into service in order to move the luggage and supplies.

Most places where the unit would stop for a rest were where a Jew would be working his plot of ground. One of the standing sentries would call to the Jew, “Come and carry my burden.” This “press into service” usually evoked outrage from a Jew. At the end of one mile any Jew would customarily throw the burden to the ground in disgust.

But in his teaching here Jesus is recommending a *different* sort of reaction to the Roman “draft.” Imagine instead a Jew taking the initiative without being pressed into service, coming and casually picking up the load as the soldiers moved out. And imagine as well that at the end the Jew would say to the pagan soldier, “I will carry your burden on to your next rest.” Imagine that at that place the drafted Jew setting down his load and saying to all, “I am a disciple of the prophet Jesus, called the Christ of God, and I follow his teachings. Will you come with me tomorrow to see and hear the Savior?”

“Going the second mile” was a new and revolutionary idea then, and it is a part of our language today. Setting the right example of cheer-

ful cooperation and friendliness with the non-Christians with whom we work and otherwise associate is still a great way for us to gain a hearing for the Good News.

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The Origins of Early Catholicism

The story of the development of early Catholicism is not so much the story of the emergence of a distinct priesthood; rather, *it is the story of the emergence of a distinct laity who did not exercise priestly functions. The Roman Catholic Church is the ghost of the Roman Empire sitting on its grave.*

Polity/Church Government

Original New Testament pattern: Ac 14:23; 20:17, 28; 1 Pe 5:1-3--a plurality of elders/shepherds/overseers in each Christian congregation. Ph 1:1--deacons beneath them.

Changes: a “monarchical bishop,” regional councils of bishops, first world-wide council of bishops (Nicea, 325), the church’s imitation of Roman imperial administration once the Empire was gone: “*Pontifex maximus*” (Latin, ‘Greatest bridge-builder’), a former term for the Emperor, was transferred as a title for the so-called “bishops of Rome,” who later were known as the popes.

Baptism

Modern Evangelical thought: Baptism and the Lord’s Supper are *just* symbols.

Biblical thought: a “symbol” has power.

Original New Testament pattern: an immersion of an accountable believer in Jesus--a “symbol” bringing with it (among other things) the believer’s sharing with Christ in his death, burial and resurrection; the forgiveness of sins, gift of the Holy Spirit, and entry into the Body of Christ.

Changes: 1 Pe 1:3; Mt 18:3; Titus 3:4-6. “*The whole language of ‘rebirth’ in connection w/baptism implies the guiltlessness of infants. The idea is the return to an original purity which would be meaningless if the child were thought of as sinful.*” - Everett Ferguson, *Early Christians Speak*, p. 59.

