

WICK LIST:**HEALTHCARE CENTERS:**

Bertharine Burton, Maudie Jones, Ruby Harrison

HOSPITAL: Mitchell Davidson (WBMC, ICU)

HOME: Freddie Alexander, Gloria Windham, Paul Mays, Ed & Bettie Barrett, H.C. & Jimmie Nell Brown, Fred Elliott, Henry McDonald, Bessie Files

PRAYER LIST: April Lazenby, Kimberly Wilcox, Sonya Parnell, Michelle Howell, Anna Turner, Francis Rushing, Vera Fike, Sue Hinds, Harold Walton, Larry Drummond, Jim Murrell, Louise Alexander, Donnie Bryant, Joshua Jackson, Joe Windham, Vera Burke, Elmer Williams, Sandra Myers, Debra Webb, Sharon Lawson, Esther Sutton, Robin Harrison, Bob Daniels, April Kinney, Wilma Howell, Patsy Tucker

WM - BEN WRIGHT - "LET BROTHERLY LOVE ABOUND"

WM - BEN WRIGHT - "TURN TO GOD"

WOSPEL MEETING AT SIXTH AVENUE, SEP 25-28

WOSPEL MEETING AT EAST WALKER, OCT 2-5

READING FOR THE WEEK: SUN- AMOS 1-3; MON- 4-6; TUES- 7-9; WED- OBADIAH, ZEPHANIAH; THUR- MICAH 1-4; FRI- DANIEL 5-7; SAT- NAHUM; SUN- HABAKKUK

BIRTHDAYS:

Sep 30: Deloris Brown & Margie Mays

ANNIVERSARY:

Oct 1: Hoyt & Faye Sims

THE WEST WALKER WELCOMER

WEST WALKER CHURCH OF CHRIST
26036 HIGHWAY 78
CARBON HILL, AL 35549
(205) 924-9038
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TIMES OF SERVICES

SUNDAY MORNING

BIBLE CLASS 9:30

WORSHIP 10:20

SUNDAY EVENING 5:00

WEDNESDAY BIBLE STUDY 7:00

ELDERS:

Gene McDonald 924-4827
Carlton Myers 221-0637
Leil Myers 924-9289
Bruce Windham 221-2348

DEACONS:

Danny Busby 387-0213

MINISTER:

Ben Wright 522-8004

LET BROTHERLY LOVE ABOUND

(1 John 3:14-19)

It is a sign of our _____ and of the promise of eternal life (vs. 14-15).

- A. John 13:34-35.
 - 1. He told His apostles that all men would know who His disciples were because they would _____ their brethren.
 - 2. People will know we are not disciples of Jesus when we _____ to love our brethren.
- B. When we keep this command of Jesus, we know we _____ in Him and He in us (1 John 3:23-24).
- C. God abides in us as well when we love our _____ (1 John 4:12).
- D. Love is a _____ of discipleship to others and lets us know we are saved because we love our brethren as Jesus commanded.
- E. Involved in loving our brethren is living a life that is _____ in order to be a proper example to them.

I. It is a _____ of God's love and our love for God (vs. 16).

- A. God's example of love _____ us to love others (1 John 4:7-11).
- B. If we can't show love towards _____, we can't show love towards God (1 John 4:20-21).
- C. We can't be a _____ of Jesus without brotherly love.

II. It is a _____ that must be made (vs. 17).

- A. The love we show is a _____ love (Galatians 5:13).
 - 1. The Greek word itself indicates _____.
 - 2. We sacrifice or _____ the ones we love.
- B. If we want to be _____, we have to bless others (1 Peter 3:8-9).
- C. If we must be willing to die for our brethren, we should certainly be willing to sacrifice _____ things for them.

V. It is a _____ that must be done (vs. 18).

- A. Loving our brethren is not _____ (John 15:17).
- B. Notice how Peter says we are to _____ (1 Peter 1:22).
- C. _____ gave us a tremendous example of this (Philemon 7).
 - 1. No doubt he did not like everyone or _____ about everyone.
 - 2. He still _____ his brethren.

7. It allows us to know we are of the _____ (vs. 19).

- A. We are following God as _____ when we love one another (Ephesians 4:31-5:2).
- B. We _____ the truth in love so that we can grow (Ephesians 4:15).
- C. When we love as God commands, we can have _____ in regard to our salvation (1 John 4:16-17).

THE CROSS AND THE LOVE OF GOD

Al Brown

during the closing days of His life, as the specter of the cross loomed ever larger, Jesus seemed almost reoccupied with His coming death. This was not only because the disciples needed to be prepared for this ataclysmic event, but because, as a man, He dreaded the ordeal through which He must pass. Three days

efore "His hour," this apprehension was expressed when He exclaimed, "Now is my soul troubled, and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. Father, glorify thy name" (Jn. 12:27ff). Then, in the darkness of Gethsemane, with His face in the dirt and His bloody sweat falling onto the ground, out of the deep, indescribable anguish of His soul, He prayed, "O my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt" (Matt. 26:39). A little later He prayed, "O my Father, if this cup may not pass away, except I drink it, thy will be done" (Matt. 26:42).

We all know that Jesus loved His Heavenly Father (and mankind) with a perfect love. Jesus had taught that He expresses His love of God by obeying His Word (will) (Jn. 14:15), and the apostle John repeated this same Truth in 1 John 5:3 and 2 John 6. In keeping with this principle, Jesus had repeatedly said that His great aim or purpose in life was to do His Father's will (Jn. 4:34). Yet, no one can read the gospel account of Gethsemane without realizing here was a part of God's Will (His going to the cross) that Jesus most decidedly did not want to do. In fact, this was the primary purpose for which He came into the world: "For the Son of man is come to seek and to save that which was lost" (Lk. 19:10; cf. Mk. 10:45).

Clearly, this teaches us that, regardless of how the world may define "love," the primary response in a biblically acceptable love for God is to do His will even when, for one reason or another, we would rather do the very opposite. Can any say he is following in Jesus' footsteps unless he has the same attitude toward God's will and the same determination to do that will that characterized Jesus?

One of the excuses people give today for refusing to obey the Lord is that the thing God commands is too hard, or that it lays too heavy a burden on one if he obeys. Hence, they imply that God is unjust even to ask for such a sacrifice, and man is justified in refusing to obey such an unreasonable demand. Homosexuals argue that, no matter what the Bible says, God could not possibly require that they stop this sinful practice since it would involve their making a sacrifice beyond all reason. People who are divorced on unscriptural grounds and have remarried rationalize that God would not condemn such action since a loving God would not be that demanding. The sacrifice would just be too great. However, when the Israelites had entered marriages which were not approved by God, they were commanded to break up those unscriptural unions (Ezra 10:3 & 11). Obviously, God didn't think it was too much to ask of them.

Clearly, everyone knows that God loved His only begotten Son with an infinite, perfect love, yet He required the ultimate sacrifice from Him — His life — and in the most humiliating, degrading way one could die. If He did not excuse His own Son from having to make whatever sacrifice was necessary in order to comply with His Divine will — even the forfeiting of His life — how can any of us think for a moment that He requires any less of us?