

WICK LIST:

HEALTHCARE CENTERS:

Bertharine Burton, Ruby Harrison

HOME: Freddie Alexander, Gloria Windham, Ed & Bettie Barrett, H.C. & Jimmie Nell Brown, Fred & Romaine Elliott, Bessie Files, Cynthia McMeans, Henry McDonald, Brenda Rushing, Sue Lockhart, Gene McDonald, Kenneth Windham

PRAYER LIST: April Lazenby, Kimberly Wilcox, Sonya Parnell, Anna Turner, Sue Hinds, Harold Walton, Larry Drummond, Jim Murrell, Louise Alexander, Donnie Bryant, Joshua Jackson, Elmer Williams, Debra Webb, Sharon Lawson, Esther Sutton, Wilma Howell, Patsy Tucker, Rhonda Poe, Debbie Odom, Dicey Wright, Michael Pope, Wanda Williams, Robert Turner, Kristee McDonald, Wonda Ivie, Bobby Wright, Misty Aldridge, Gregory Morris

W - WADE WEBSTER

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OUR GOSPEL MEETING BEGINS TODAY WITH WADE WEBSTER. WE WILL HAVE A FELLOWSHIP MEAL AFTER THE SUNDAY MORNING SERVICE AND MEET BACK AT 7 PM TONIGHT

REMEMBER THERE WILL BE MEALS BEFORE EACH WEEKDAY EVENING SERVICE BEGINNING AT 5:30 PM. THERE IS A SIGN UP SHEET IN THE FOYER

BIRTHDAY:

Aug 7: Eli Phillips & Shanna Robbins

8: Paige Busby & Chuck Windham

ANNIVERSARY:

Aug 10: Rick & Cindy Pope

THE WEST WALKER WELCOMER

WEST WALKER CHURCH OF CHRIST
26036 HIGHWAY 78
CARBON HILL, AL 35549
(205) 924-9038
westwalkerchurchofchrist.org

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

HOW DO I TELL MY FRIENDS ABOUT THE ONE CHURCH

Todd Clippard

This is the question for consideration and study. Allow me to suggest four ways to communicate effectively this vital Bible truth.

Speak Intelligently — this requires Study! "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15). May we never be guilty of misusing or misrepresenting God's Word. Speaking intelligently requires a knowledge of what to say, but it also includes knowing how to say it. Too many people have been driven from the truth by well-meaning Christians either through poor attitudes or poor selection of words. Colossians 4:6 says, "Let your speech be always with grace, seasoned with salt, so that ye may know how ye ought to answer every man." Jesus spoke in words that the common man could understand (Mk. 12:37). Use words that are easily understood and create an interest in learning more.

Speak Incrementally — don't try to teach everything you know (or think you know) in one sitting. Sometimes in our zeal to teach, we overload our audience with too much information. Remember! Most of our friends have never considered the idea that denominationalism is anti-biblical and an abomination before God! The "one church is as good as another" idea has been taught to them all their lives. Even Jesus practiced this principle. In John 16:12, He told the twelve, "I have many things to say unto you, but ye cannot hear them now." These men had been with Jesus, heard His teachings, and witnessed His miracles for three years, yet Jesus knew the limitations of their understanding. Paul writes similarly to the Corinthians in Corinthians 11:34.

Speak Illustratively — "A picture is worth a thousand words." The same is true in teaching. We all love to hear folks who can "spin yarns" and place you in the middle of their stories as if you were an invisible spectator. Great teachers and preachers do the same. Consider Jesus' first recorded sermon in Matthew 5-7. Jesus pictures His audience as the light of the world and a city on a hill (5:13-16). Not coincidentally, He was on a mountain at the time. He illustrated the hypocrisy of the religious leaders (6:1-8) and the worthlessness of worry (6:25-34). He illustrated using hyperbole (an intended exaggeration—7:1-5). He spoke of narrow and broad roads (7:13-14), of sheep and wolves, figs and thistles (7:15-20), of firm and unshaking foundations (7:21-27).

In like fashion, the church is pictured in many ways. It is called a kingdom in Matthew 13, meaning it has king, subjects, a law, and a boundary. In 1 Corinthians 3, Paul describes the church as a family (v. 1), a field or vineyard (v. 9), a building (vv. 9-14), and as a temple (vv. 16-17). All of these characteristics of the church can be explored individually.

Finally, speak insistently — "Buy the truth and sell it not" (Prov. 23:23). Do not compromise the truth. Where the Bible speaks definitively on a subject, we must be firm in our resolve concerning that truth. The Bible speaks clearly as to the number of churches having a scriptural right to exist...ONE! Ephesians 4:4 says there is one body. Earlier in that same epistle, Paul equated that body with the church (Eph. 1:23). Later, in Ephesians 5:23-32, Paul uses 12 nouns and pronouns to describe the church...all of them singular. This should settle the matter once and for all!

We must not be ashamed to say what the Bible says on this or any other subject (Mk. 8:38). Let us all prepare ourselves to speak as oracles of God (1 Pet. 4:11). Anything less is to do God and His Word a terrible injustice.

Preaching as Worship
Kevin Cauley

God once spoke directly to the children of Israel in Exodus 20:1-17; their response is recorded in verse 19: “And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die.” God’s direct revelation of the Ten Commandments to the children of Israel was so awesome that the people did not want to endure it again. Instead, they asked Moses to be God’s spokesperson; his was a voice that they could endure. From that time forward until his death, Moses was God’s man for delivering His message to Israel.

Preaching was not a new phenomenon to the children of Israel. 2 Peter 2:5 informs us that preaching went at least as far back as Noah who was a preacher of righteousness himself. Joseph appears to have been a very good public speaker when addressing Pharaoh’s concerns (Gen. 41:25-36). And in Genesis 44:18-34, Judah presented a most eloquent speech to Joseph regarding sparing his Brother Benjamin’s captivity in Egypt. Though God promised to be with them, and even give His inspired men their words, we need not merely dismiss their personal abilities, because “the spirits of the prophets are subject to the prophets” (1 Cor. 14:32).

It was on Mount Horeb that God appeared to Moses to make him a prophet, and preacher, to the children of Israel. Moses resisted initially; he said, “O my Lord, I am not eloquent, neither heretofore, or since thou hast spoken unto thy servant: but I am slow of speech, and of a slow tongue” (Ex. 4:10). God responded, “Who hath made man’s mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the Lord? Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say” (Ex. 4:11-12). Since that time, preaching the word of God has become a time honored institution.

The Hebrew word *qara*, which means to call, proclaim, or read aloud, captures the essential notion of preaching. In Exodus 33:19 God said to Moses, “I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee...” The word “proclaim” is the Hebrew word *qara*. It is translated “preach” in Nehemiah 6:7 and Jonah 3:2. In Greek, the word *kerusso* has the same force. The idea is to proclaim a message after the manner of a herald so that all may hear. Jesus used this word in Mark 16:15 to command the apostles to “preach the gospel,” and we find them doing just that in Acts 13:42: “And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.”

Preaching has always been central to the life of God’s people. From the time of Noah, to Moses, to Nehemiah, to Jesus and His apostles—preaching is God’s way of communicating with His people. Ideally, preaching is supposed to embody the very voice of God. If we consider prayer to be speaking to God, we should consider preaching to be God speaking to us, and when God speaks, we had better maintain a worshipful attitude toward Him and His message.

But this places a grave and solemn responsibility upon the proclaimer of God’s truths. He has divine authority to explain and “give the sense” of God’s word (Neh. 8:8). However, he must not turn to the right hand nor to the left when it comes to preaching God’s message (Deut. 5:32, 12:32, 28:14). He must not put forth his opinion as God’s divine precept, but speak distinctly what is God’s will for man. He must speak as the oracles of God (1 Pet. 4:11).