

ANNOUNCEMENTS

JUNE 12, 2016

HOME: Fred & Romaine Elliott, Henry McDonald, Gene McDonald

PRAYER LIST: April Lazenby, Sue Hinds, Joshua Jackson, Elmer Williams, Debra Webb, Patsy Tucker, Debbie Odom, Robert Turner, Bobby Holloway, Ricky McDonald, David Brown, Kim Elliott, J.D. Dailey, James Horsley, Donna Laratta, Kathy Windham, Arthur Mason, John Pruitt, Madison Banks, Charles Crump, Martha Ann, Margie Thomasson, Micah Earnest, Vonciel Phillips, Wanda Self, Jamie Sanford, Bruce Windham, Raymond Johnson, Joyce Jacobs, Patrick Parker, Gene McDonald, Sabrina Handley, Mike Miles, Terry Galloway, Jon Sanford, Marvin White, Jimmy Harrison, Otto Tolbert, Diane Chambers

AM - BEN WRIGHT - "DON'T LABOR IN VAIN"

PM - BEN WRIGHT - "DON'T GO ON SINNING"

SYMPATHY IS EXTENDED TO HENRY MCDONALD DUE TO THE DEATH OF HIS DAUGHTER ROBIN MULLIS WHO LIVED IN CALIFORNIA

THANKS TO ALL WHO WORKED SO HARD ON OUR VBS. BE PRAYING FOR THE SEEDS THAT WERE PLANTED TO GROW!

GOSPEL MEETING JUNE 12-16 AT CARBON HILL WITH NEIL PREACHING

VBS AT BLACKWATER JUNE 12-16

OUR 5TH SUNDAY CONTRIBUTIONS ARE GOING TO BE GIVEN TO VARIOUS MISSION EFFORTS WE SUPPORT: JULY - L.T. GURGANUS, OCTOBER - MSOP/GBN

THE WEST WALKER WELCOMER

WEST WALKER CHURCH OF CHRIST
26036 HWY 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
Neil Myers 924-9289
Bruce Windham 221-2348

DEACONS:

Danny Busby 387-0213
David Preston 300-1927
Kevin Richardson 295-8864
Chris Robbins 388-1354
Vince Roden 924-4062

MINISTER:

Ben Wright 522-8004

DON'T LABOR IN VAIN
(Psalm 127:1-2)

I. _____ God in and _____ His work.

- A. 1 Chronicles 17 records that _____ had the idea to build God a house.
- B. However, God didn't want him to build the house, He wanted _____ to do it.
- C. The most powerful Being there is will not _____ His way into your home.
 - 1. He wants to give us good gifts and to build our homes into secure and strong _____.
 - 2. However, He won't if He is not _____ to do so.
- D. Once we invite Him in, we need to _____ the work He does (Proverbs 3:6; Ephesians 3:20-21).

II. Follow God's _____.

- A. Notice 1 Chronicles 28:11-18.
 - 1. _____ gave this pattern to _____.
 - 2. The answer is _____ - 1 Chronicles 28:19.
- B. The temple, like the tabernacle, had been _____ by God.
- C. If you look at the world, you see so many homes where God's plan is not even _____, let alone followed.
- D. We don't turn to _____ ways when it comes to building a home (Jeremiah 10:23).

III. Have a _____ to work and then _____.

- A. Someone once said, " _____ as if it all depends on God and _____ as if it all depends on you".
- B. Later, when God's people return from _____ to rebuild Jerusalem, this was God's plan.
- C. If you and I want our homes to be God-built, then we have to pray and study and then put into _____ that which we've studied.
 - 1. We have to base our _____ on God's plan.
 - 2. We have to acknowledge His _____.

IV. Don't get _____.

- A. When you read the book of Ezra, which is about the return of God's people, you realize that the people had _____ working on the temple.
 - 1. Notice Ezra 4:4-5.
 - 2. For _____ years there was no work done on the temple.
- B. How many times do we allow the physical work of life to get in the way of the spiritual work that must be done to _____ a God-built home?
- C. We must _____ and _____ Colossians 3:2.

When Silence Is Eloquent **WAYNE JACKSON**

On that fateful night before his death, Jesus and his disciples had adjourned to the garden called Gethsemane, a place where the Lord had frequently communed with his little band of men (cf. Jn. 18:2). Judas, the traitor, surmising the Lord's whereabouts, led a group of soldiers and temple police to the secluded spot. With torches and lanterns (and in the light of a full Passover moon), the blood-thirsty mob made their way up the slope of Mt. Olivet in search of the Son of God, With weapons they came seeking the Prince of Peace.

As they sought to arrest the Lord, the following incident occurred, as recorded by the apostle John. "Simon Peter therefore having a sword drew it, and struck the high priest's servant, and cut off his right ear" (18:10). We are informed that the servant's name was Malchus. The Master rebuked his impetuous disciple, warning him that "all they that take the sword shall perish with the sword" (Matt. 26:52), further purposing to drink the cup of death which had been appointed by his heavenly Father (Jn. 18:11).

With this dramatic event in mind, let us go forward in time several hours and observe the Lord's appearance before Pilate, the Roman governor. Pilate interrogated Jesus: "Are you the king of the Jews?" (18:33) That was not a question that could be answered with a simple "yes" or "no." No, he was not a political king who had come to establish earthly Jewish supremacy (a lesson some religionists could well learn today), but yes, he was the long awaited king of the Jewish scriptures.

The Savior thus answered the governor's question in the following way. "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence" (36). Christ argued that his kingdom is not of a political nature, as evidenced by the fact that his followers would not fight to prevent his arrest by the Jews.

It is at this point, however, that a very intriguing question arises. Why did not Pilate stop this defense of Jesus by calling attention to an obvious "flaw" in his argument. He might have said, "Hold it a second. It is well-known that one of (7) your disciples — Simon Peter by name — attempted to fight in your defense only hours ago. In fact, he cut off the ear of Malchus. The incident was witnessed, and as a matter of fact, one of the victim's kinsman is in the vicinity right now." (cf. 18: 26). Would not that have been a powerful rebuttal?

Yes indeed — except for one gigantic problem. Christ might well have responded: "Now why don't you bring Malchus himself into this court? Let him testify. Let us examine his wounded head." Had the gentleman been brought into court what an awkward situation that would have created for the Jewish authorities and indeed for Pilate himself, for, as one learns by an examination of Luke's record, the amputation of the ear was not the end of the incident. Luke, the physician, ever interested in investigating medical matters, declared that Jesus "touched his ear, and healed him" (22:51). Now we know why this event was never mentioned. The last thing these men wanted at this point was to attract additional attention to the miracle-working deeds of the Son of God.

And in this respect, their silence becomes all the more eloquent. The incident was simply too well-known and too powerful not to use against Christ had it not been for the fact that his healing miracle demolished it! This case affords, therefore, very strong indirect evidence for one of the miracles of Jesus; and it is a type of evidence which no gospel writer could ever have contrived. The miracles of our Lord bear up under the most rigorous investigation. He is the Christ, the Savior of all who obey him (Heb. 5:8, 9).