

UPCOMING EVENTS

- ◆ OUR GOSPEL MEETING IS AUG 6-9 WITH MARK LINDLEY SPEAKING
- ◆ GOSPEL MEETING @ BARN CREEK JULY 23-27
- ◆ VBS @ CURRY JULY 23-27

BIRTHDAYS

JULY:

- 1: Danny Busby
- 5: Karen Griggs
- 15: Danny Rushing
- 24: Allie Roden
- 25: Ann Myers
- 27: Adyson Preston

SERMONS

July 23, 2017

AM: THE WORK OF A DEACON

PM: CHRIST IN US, VISIBLE TO MEN

PRAYER LIST

April Lazenby, Sue Hinds, Joshua Jackson, Elmer Williams, Debra Webb, Patsy Tucker, Debbie Odom, Robert Turner, Ricky McDonald, David Brown, Kim Elliott, J.D. Dailey, Donna Laratta, Kathy Windham, John Pruitt, Madison Banks, Martha Ann, Margie Thomasson, Micah Earnest, Vonciel Phillips, Wanda Self, Jamie Sanford, Bruce Windham, Raymond Johnson, Joyce Jacobs, Gene McDonald, Mike Miles, Jon Sanford, Marvin White, Jimmy Harrison, Diane Chambers, Angie Jones, Victor Crosby, Brianna Cordell, Michael Griggs, Bud Howell, Margaret Henson, Judith Homer, Mason Chambers, Danielle Dodd, Mark Barker, Mike Myers, Amy Suddeth, Renea Lawson, Chuck Peltz, John Aldridge

SICK LIST

Fred & Romaine Elliott, Gene McDonald, Bobbie Dailey (Ridgeview, Rm 148), Travis Richardson

THE WEST WALKER WELCOMER

westwalkerchurchofchrist.org

Times of service:

Sunday:
Bible Class:
9:30 AM
Worship:
10:20 AM & 5 PM
Wednesday Bible Study:
7 PM

Elders:
Eugene McDonald
924-4827
Carl 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
471-3747

Preacher:
Ben Wright
522-8004

PILGRIMS AND STRANGERS

Neal Pollard

The two Sundays Kathy and I spent in Israel were with the church in Nazareth, about two hours north of where we are staying near Jerusalem. An interesting fact in a nation where an overwhelming majority of citizens are either Jews, the largest group, or Muslims, still a significant, but smaller group, is that there is a fairly small number of those professing to be Christians. The congregation in Nazareth, which has around 40 members, is comprised almost entirely of Arab people. As I spoke with one of the men yesterday, he said something that will stay with me a long time. He talked about how Arab Christians are viewed by their fellow-citizens. If Jews sees him standing beside a Muslim, they think he's a Muslim. As most Arabs in Israel are Muslim, that seems logical. They see him as a potential threat and enemy. But, Arabs who find out he's a Christian, and there are so many ways to readily see he's not a Muslim--clothing, customs, etc.--see him as infidel or even a traitor. His remarks were in response to the sermon I preached from 1 Peter 2:21-25 on how Jesus handled persecution. He says that the Arabic Christians can tend to feel like people without a country.

Now, while you and I do not share the unique circumstance of Arab Christians in Israel, there is a similarity we see from earlier in 1 Peter 2. Peter tells Christians, "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation." (11-12). We're going to "look" different, abstaining from fleshly lusts. We're going to "act" different, keeping our behavior excellent doing good deeds. Whether we physically look like the people who observe us or we look different from them, our Christianity will be noticeable and observable.

WHEN GOD IS SILENT

Mark Lindley

Those reading this article will likely agree that we should do what God says in his word. When God has given a commandment, those who love God will obey (1 John 5:3). But how should we interpret God's silence? In cases in which God has given no instruction, do we have the authority to engage in those practices? This question is vital because, sometimes, good, sincere people will ask, "Where does the Bible say we are 'not' to do this?" Usually, such statements are made when someone wants to add something to worship for which there is no biblical instruction. Since there are cases in which God has been silent, some believe that God's silence is to be viewed as authority for adding anything to worship or religious practice that is not forbidden.

However, it would be good if we would consider the following examples: When God told Noah to build the ark of "gopher wood," did God then have to specify all the types of wood that Noah was "not" to utilize in building the ark—oak, hickory, pine, etc.? No, when God specified "gopher wood," Noah knew that all other wood was not to be used (cf. Genesis 6:22). When God told the Israelites to offer a lamb for the Passover sacrifice, did he then have to specify all the animals that the Israelites were not to use (Exodus 12:5)? When God specified that priests were to come from the tribe of "Levi," did God then need to specifically exclude all other tribes (Numbers 8:9-15)? No, the people understood that when God said "Levi," this would naturally exclude all other possibilities.

Now, if we can understand this principle that is so clear from the Old Testament, I am certain that we can understand the following modern-day applications: When God says that we are to "sing" in worship, is there any need for God to state, specifically, that singing and playing an instrument is not authorized by the New Testament (Ephesians 5:19)? No, the command to "sing" authorizes singing, not singing and playing an instrument. When God says that we are to pray to him through Jesus, does God have to specifically exclude praying through Mary (John 14:13)? When God says that those who are to be baptized must be individuals who "believe" and "repent," is there any need to specifically condemn infant baptism (Mark 16:16; Acts 2:38)? No, infants cannot believe or repent and do not need baptism. When God states that baptism is an immersion in water, does he then need to specifically exclude sprinkling and pouring (Colossians 2:12)?

All of these examples establish that God's silence does not authorize us to add whatever we want to worship or religious practice. Rather, God's silence prohibits. Let us resolve that we will "speak where the Bible speaks, and be silent where the Bible is silent."

SERMON ADVANTAGE

THE WORK OF A DEACON

(Acts 6:1-5)

I. An early _____.

- A. The term deacon is _____ in this text.
 - 1. The noun form is in 6:1, where it is translated _____ and in 6:4 where it is translated _____.
 - 2. The verb form is found in 6:2, where it is translated _____ and is the same term found in 1 Tim 3:10, 13, where it is translated "used the office of a _____ well."
- B. There is also similarity in language concerning the word _____ with Titus 1:5.
- C. These seven men at least set the _____ for what would become the role of a deacon.
- D. These seven men were _____ by the congregation and _____ by the apostles.

II. The idea of _____.

- A. This should be the _____ for each of us in some sense.
- B. _____ was called a servant, which is the word translated deacon (Romans 16:1).
 - 1. Some have taken this verse and used it to teach that women can be deacons.
 - 2. There is no way she could have been a deacon because she could not have a _____.
- C. It shouldn't be _____ that there is a special role or work with this title.
- D. The qualifications must be met _____ men are appointed for this work.

III. The _____ of deacons.

- A. Deacons are to be an _____ of what it means to be a servant.
- B. There is no _____ in the office of a deacon by itself.
 - 1. Any authority they have comes from them being given work by the _____.
 - 2. There are no passages that teach us to _____ to the authority of deacons.
- C. Deacons have _____ in specific areas of the work of the congregation.
- D. When deacons fulfill those roles, it allows the elders to be the _____ they need to be.