

Our Prayer List

- ◆ Sarah Adams
- ◆ Dawn Copes
- ◆ Bill Cyrus
- ◆ Dottie Daniels
- ◆ Jackie Eubank
- ◆ Tom & LaVonne Haines
- ◆ Keith Hodges
- ◆ Beulah Keppler
- ◆ Bob Meiers
- ◆ Gaylin Miller
- ◆ Liz Miller
- ◆ Mike Miller
- ◆ Janice Ortman
- ◆ Hallie & Don Phillips
- ◆ Cora Shrake
- ◆ Katie Wood
- ◆ Mark Young
- ◆ Shirley Young
- ◆ Geco "Hannah's Aunt"

Health

Encouragement

- ◆ Bill Copes
- ◆ Don Craig
- ◆ Matt Wood

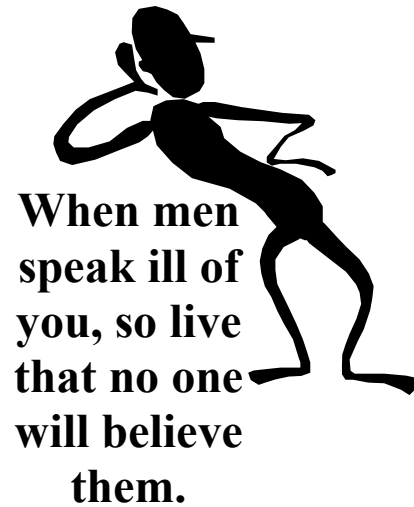
Order of Service

Morning

Song Leader	David Craig
Prayer	Charlie Bryson
Table	Bob Whitaker
Assist	Jerry Witt
Assist	Bob Calvert
Assist	Arnold Miller
Lesson	Shawn Daniels
Prayer	Don Craig

Evening

Song Leader	Doug Cyrus
Prayer	Bob Calvert
Lesson	Men's Night
Prayer	Don Craig



This Morning Sermon

“The Letter to the Seven Churches of Asia—Philadelphia”

(Rev 3:7) And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth;”

Ps 145:17
The Lord is righteous in all his ways, and holy in all his works.

Weekly
Memory
Verse



After asking this question, Jesus then gives a parable. He says, “Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like: He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock.” (Luke 6:47-48)

You see here that a person that does the commandments of Christ is the same that builds his house on a solid rock. Why? Jesus’ commands are true. His words are the firm foundation that will stand through all. Peter says, “But the word of the Lord endureth for ever.” (1 Peter 1:25) His words will ultimately judge us. Jesus says, “He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.” (John 12:48)

When you build upon the words of Christ, you build upon truth; you build upon something that will stand forever. Your building will not fall because it is founded upon truth, and you accomplish this building by doing the things that Jesus says!

What happens if you do not the things that Jesus says? Jesus continues in His parable, “But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.” (Luke 6:49)

What a terrible situation! This is a story of vain labor. The man no doubt built just as nice and sturdy structure as the one that built upon the rock. The

foundation was the only flaw mentioned. However, all the work that the man did was a work of vanity. It was wasted effort!

This is what happens when you try to be religious and build a religious life, and at the same time ignore the commandments of Christ. You build a life of vain religion. Is your worship lip service? If so it is vain religion. Are your practices according to Christ’s authority? If not it is vain religion. (Matt 15:8-9)

This is a serious mistake of many religious people. Jesus tells us, “Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? And in thy name have cast out devils? And in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.” (Matt 7:21-23)

The foundation was the only flaw mentioned

Notice that these people built an active religious life. If these people were your neighbors, you would think that they were awesome Christians and surly were headed for heaven, but Christ said that he didn’t know them and that they worked iniquity. Why? They did not do the will of God; they built upon some other authority.

Let us not do this! We need to always remember the words of Christ when building our building. Let us build our religious life upon the great foundation of Christ’s words! Let us do all things according to His authority. (Col 3:17)

GSD

mon was far, to the north, yet its fragrant dews descended upon the lesser hills of Zion, spreading over hillside and vale. So unity, as an emblem of grace and benediction, will make the church a center of fragrance and a fount of blessing.

THE UNITY OF THE SPIRIT.

Exhorting the brethren to “keep the unity of the Spirit in the bond of peace,” Paul outlines, in Eph. 4:4-6, the basis of unity. “There is one body, and one Spirit, even as ye are called in one hope of your calling: one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all.” The “unity of the Spirit” is the unity the Spirit teaches, or that results when the Spirit’s word is obeyed.

There is one God--unity in worship. A divided worship cannot be rendered “in spirit and in truth.” Wherever and whenever rendered, true worship must have the two elements--the right spirit and the right act; for God is one, and “seeketh such to be his worshippers.”

There is one Lord--unity in authority. Human authority in religion is wrong. Christ is Lord, and his word only is authority.

There is one faith--unity in message. The Spirit, which guides “into all truth,” does not impart conflicting messages. The gospel promotes unity; and where there is division, something else has been preached.

There is one baptism--unity in practice. Modes of baptism! As well talk about shades of white. There is no such thing.

There is one body--unity in organization. The church is one body. It is impossible to have “spiritual unity” and “organic” division. Unity is both spiritual

and organic.

There is one Spirit and one hope--unity in life, in desire and expectation.

Thus Paul outlines the only basis of unity. Let the world cease their efforts toward amalgamations, federations, alliances, and unions, and adopt the divine standard and basis of unity--oneness in Christ.

THE PRAYER FOR UNITY.

The Lord’s prayer in John 17:1-21 was an ardent petition for unity. “May they all be one.” Jesus praying for the unity of be-

lievers! Yet it has not touched the heart of those who are promoting denominationalism in the world, nor even of brethren who sow discord and stir factions in the church.

Denominationalism is the misrepresentation of Christianity--a horrid caricature--and the authors of perversions in religion are enemies of Christ professing and even honestly thinking

themselves to be his friends.

But “charity begins at home.” We cannot with good grace preach unity and practice division. “I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment.” (1 Cor. 1:10.) Paul’s beseechment should not only be our preaching, but also our practice. The unity of Christians is the only hope of bringing the world to Christ. Jesus knew it, and therefore prayed that “they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us.”

FEW

Article taken from “Gospel Advocate” June 1931



“The Unity of the Church”

By: Foy E. Wallace Jr.

The book of Psalms has been appropriately called “the hymn book of the Bible.” There are more than twenty-five hundred verses in its one hundred and fifty chapters, and doubtless that many songs have been composed from them through the centuries and millenniums since their sentiments swelled the bosom of Israel’s sweet singer.



Many of these verses were chanted in the worship of early Christians, and they will be sung in every generation wherever people are found worshipping God until we learn the “new song” in heaven, “when all the redeemed singers get home.”

To rob our modern productions of the sentiments and psalms of David would be, indeed, to impoverish our worship of praise.

A SONG OF UNITY.

Psalm 133 is a song of unity. “Behold, how good and how pleasant it is for brethren to dwell together in unity!” There is nothing more stifling and stultifying to the emotions of the soul than strife and division. There is nothing more soothing and beneficent to the spirit than peace and unity.

Unity among brethren is like “the precious ointment upon the head,” in the psalmist’s refrain. The Easterns perfumed with fragrant oil. Unity perfumes the church and sweetens the atmosphere like the precious oil “that ran down upon the beard, even Aaron’s beard: that went down to the skirts of his garments.”

Unity among brethren is like “the dew of Hermon, and as the dew that descended upon the mountains of Zion.” Lofty Her-

Continue on page 6

The Old and New Testament

By: Shawn Daniels

Many people in their quest to study and understand the Scriptures run into the problem of recognizing the difference between the Old and New Testament. Why two testaments? Which one are we to believe and obey?

The reason why there are two testaments is because God’s plan of salvation required it. God’s plan of salvation required a nation in which he could bring to us the gift of His Son and in turn salvation! In order to create such a nation, God had to create a law to keep this nation in His way. Paul says, “Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator.” (Gal 3:19) The law, therefore, was added be-

cause of transgressions, and God had to restrain their transgressions.

Paul goes on to say, “Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster.” (Gal 3:24-25) The word schoolmaster is not used in the same sense that we think of a schoolmaster. Today when we think of a schoolmaster, we think of a principle of a school. This schoolmaster was more like the bus driver. He was one who took you to school. The law was this ‘bus driver’ that brought us unto Christ. Paul says that once the faith, which is to say the new covenant of God, came then we were no longer under a schoolmaster.

This idea goes along with the idea in Hebrews. Paul says, "Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second." (Heb 10:9) It is impossible to be under two covenants at one time. Therefore it was imperative for God to take away the first in order to give us the second. Under the first there was no salvation, only a law that condemned. Under the second there is salvation!

Those that wrote in the Old Testament prophesied that the Old would be abrogated. Jeremiah said, "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah" (Jer 31:31) The Old was never meant to be a permanent Law but a temporary law to bring in the salvation of the world. Once Jesus came and died for our sins, he nailed to the cross the Old Testament.

Paul says, "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross." (Col 2:14) We are no longer under the Old Testament. Paul also says, "In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away." (Heb 8:13)

With that said, it is evident that both are to be believed as true. Paul told Timothy, "from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." (2 Tim 3:15) The words 'Holy Scriptures' is in reference to the Old Testament that gave Timothy knowledge of the coming Messiah and salvation. Paul tells the Romans, "For whatsoever things were written aforetime

were written for our learning, that we through patience and comfort of the scriptures might have hope." (Rom 15:4) The Old Testament was written for our learning to give us proof of the Messiah. We can read in the old scriptures all the prophecies concerning Jesus Christ and have assurance to the truthfulness of the New Testament.

Therefore, we believe all Scriptures, both Old and New, but what about the precepts of the Law? Do we obey the precepts and commands? The answer to this question is no. We are no longer under the Old Testament but under the New, therefore, we can not obey it. Can you obey the command to build the ark that God commanded Noah? Of course not, Why? The command was not given to us, and no one can obey a command that God didn't give. The same principle applies to the Old Testament.

As we study the Scriptures, let us remember these distinctions of the Old and New Testament, and let us grow stronger in the knowledge of God's word. *GSD*

Tell an out-of-town friend to sign up for an e-Bulletin, and they can have an e-Bulletin delivered to their email inbox every week!



Can you obey the command to build the ark that God commanded Noah?

Article taken from previous Sunday Bulletin, October 19, 2008

CHURCH NEWS & EVENTS

Announcements

Church Family News

Birthdays this month:

Hallie Phillips	6
Lemuel Miller	8
Doris Miller	15
Michelle Whitaker	22

Anniversaries this month:

Shawn & Tracy Daniels	12
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Hickory Estates Singing Night will be held on March 26, 2009 at 6:30 pm.

READ AND STUDY YOUR BIBLE DAILY!

"A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels"
(Prov 1:5)



Presented by the church of Christ in Plover, Wisconsin Women's Online Bible Study

The Women's Online Bible Study was designed to give women, that perhaps cannot come to a traditional class, a chance to study the Bible with others. If you are interested in signing up or know others in the community or abroad that may be interested, please pass the word of this work.

