

Noteworthy

Prayer Requests: Jo Anderson, Margaret Blackburn, Joe Brown (*cancer*), Marian Church (*neck and back*), Mildred Church (*at Wedgewood Rehab Center*), Jim & Mary Elliot (*taking care of Jim's sister*), Linda James (*ongoing medical*), Yvonne Jordan, Paul Lloyd, Neil Miller (*will meet with specialist tomorrow*), and Butch Morgan (*ongoing medical*), Dottie Reynolds, Suzette Stevens, and Wayne Ryland.

Our family and friends: Tonya Bryan (*Dottie's Reynold's daughter*), Ned Hicks (*ongoing medical*), Plen Hicks, Herb Grannemon (*Bucky Day's uncle*), Brian James (*cancer*), Jesse Jordan (*Yvonne Jordan's husband*), Ardis Tucker (*ongoing medical*), Bob Waldron (*ongoing medical*), and Charles Woods (*Ed and Terrell's brother-in-law*).

Out of Town: All of the Sadlers (*both families are in Texas*).

Bible Class Review: The kid's review class will be held tonight, shortly after the evening services, in classroom # 7.

Group Meeting: The NEW Group 1 will meet tonight after the evening worship service (*Please check to see what new group you are in*).

Ladies Bible Class: The next Ladies' Bible class will be held on Monday, February 13th at Kaitlyn Sadler's home (*@ 7PM*). In preparation, please study lesson number VIII that begins on page # 137 in the book, "Some Do's and Don'ts for the Christian". (*See the sign-up sheet in the foyer*)

Assignments for Worship Service

Wednesday Night: 1/18/17

Song Leader: Trent Stevens
Opening Prayer: Eric Stevens
Invitation: Keith Marschall
Announcements: Larry Hicks
Closing Prayer: Jordan Lawson
Recordings: Bob Marschall
Usher: Mike Sadler

Sunday Evening: 1/22/17

Song Leader: Joe Brown
Opening Prayer: Larry Hicks
Lord's Table: Mike Sadler
Announcements: Bob Marschall
Closing Prayer: David Williams
Recordings: Clay Sadler
Usher: Gus Johnson

Sunday Morning: 1/22/17

Lord's Table: Ronnie Henderson (B)
Clay Sadler (C)
Serving: Trent Stevens
Jordan Lawson
Song Leader: Colby Sadler

Opening Prayer: Jim Elliot
Announcements: Bob Marschall
Closing Prayer: Jerry Williams
Recordings: Nick Ross
Usher: Gus Johnson



Lakeland Hills Leader

LAKELAND HILLS CHURCH OF CHRIST

2510 Lakeland Hills Boulevard Lakeland Florida 33805 (863) 688-4336

www.lakelandhillschurchofchrist.com

ELDERS

Larry Hicks (863) 899-7405
Leon Miller (863) 640-6378
Larry Wisdom (863) 583-4311

SERVICES

Sunday
Bible Study 9:00 A.M.
Morning Services 9:50 A.M.
Evening Services 6:00 P.M.
Wednesday
Bible Study 7:30 P.M.

DEACONS:

Robert Marschall
Michael Sadler
Moses Stevens
David Williams

EVANGELIST:

Ian Rice (863) 213-9795

How Readest Thou?

When reading the Bible, it seems that some folks lay their common sense aside. They make ordinary words and phrases take on meanings that they would not have in any other kind of communication. The same words and phrases found in a newspaper or novel, or just in ordinary conversation, would never be interpreted the way they are when found in Scripture.

I am thinking of words and phrases like: "All" – "All men" – "All things" – "Everything" – "Everyone." When reading or hearing these words in various settings, one can determine the extent of their application, whether they are universal or limited, without a moment's hesitation. Yet, finding the same words or phrases in biblical writings generates near endless debate.

In the county where I grew up, there was a weekly newspaper. It had "reporters" in various communities throughout the county who would send in an account of the happenings in their communities. They would report on a quilting or mattress

making at Mrs. Stones house. After giving various details of things that transpired throughout the event, they would almost always close their report with, “and a good time was had by all (or everyone).” “All” who? Those present, of course. Not all in the community or county.

Or, maybe there would be a report of an estate auction. Buyers came from everywhere. Everyone was surprised that everything sold at a premium. None that I knew would read that account without understanding that **everywhere, everyone** and **everything** were limited and not universal. Why should it be any different in understanding the Scriptures?

When we see these words, which I call elastic words, in the Scriptures we need to be aware of their context in order to determine how far they should be stretched to cover. Only to the extent the context will allow.

When Paul spoke at Athens, he said, “God that made the world and all things therein...” (Acts 17:24). It is obvious here that **all things (everything-nkjv)** is universal.

When Luke wrote concerning the early saints at Jerusalem, “*And sold their possessions and goods, and parted them to all men, as every man had need*” and “*And laid them down at the apostles’ feet: and distribution was made unto every man according as he had need.*” (Acts 2:45; 4:35). Here it is obvious that “**all men**” and “**every man**” is limited to the saints at Jerusalem.

Now, let’s look at couple of passages that are often given universal application when limited application should be made due to the context.

2 Cor. 9:13 is often used as authority for the church practicing general benevolence – to saint and sinner alike. It is pointed out that Paul said that the contribution that was sent Jerusalem was to be used for saints and sinners alike because it says, “*Whiles by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men.*” It is said that “them” means saints and “all men” means all men everyone including sinners. If that is the case then Paul solicited the funds under false pretenses. In 9:1, the called it “ministering to

the **saints**.” In 8:4, “fellowship of the ministering to the **saints**.” In 1 Cor. 16:1, “Now concerning the collection for the **saints**.” In Rom. 15:25-26, “*But now I go unto Jerusalem to minister unto the **saints**. For it hath pleased them of Macedonia and Achaia to make a certain contribution for the **poor saints** which are at Jerusalem.*” All of these refer the same event. So, what does “them and all men” refer to in 2 Cor. 9? “Them” refers to the saints at Jerusalem and “all men” refers to saints elsewhere. The saints at Jerusalem would praise God for the contributing churches’ liberality toward them (saints at Jerusalem) and not only them but toward all (saints) elsewhere. By the way, “men” in this passage is supplied by the translators of the King James and New King James translators, but is not in the original text.

One other passage to consider – Rom. 8:28: “*And we know that all things work together for good to them that love God, to them who are the called according to his purpose.*” This passage has been and continues to be a comfort to Christians and rightly so. But the question is, just how elastic is “all things” in this passage? Does it cover every single thing in the world? Including all disasters,

our sins, the works of the flesh, etc. or is it limited by the context. If limited to the context it is no less comforting. Look at just a few of the “things” in the context that work for our good as Christians:

“No condemnation” – v. 1
 “The law of the Spirit of life” – v. 2
 “Life and peace” – v. 6
 The indwelling and intercession of the Holy Spirit – vv. 14-27
 Sons of God with right to call God Father – v. 15
 Joint-heirs with Christ – v. 17
 Promise if we suffer with Him will be glorified with him. – v. 18
 Hope and assurance of glory.
 And the list can go on...

Let me suggest that you read Romans 8 several things and make your own list of things found in that context that are working for your good as a Christian. What a privilege to have all these working together for our eternal good?

- Ed Bragwell