

A Sound Church

A sound church is not merely a church that sounds good, but rather one that is firmly anchored in truth!

“That they may be sound”
Titus 1:13

- Sound in **DOCTRINE** • Titus 2:1
- Sound in **FAITH** • Titus 1:13
- Sound in **UNITY** • John 17
- Sound in **ORGANIZATION** • Ephesians 4:11
- Sound in **WORK** • Titus 3:1
- Sound in **WORSHIP** • John 4:24
- Sound in **TEACHING** • 2 Timothy 4:1-4
- Sound in **GIVING** • 2 Corinthians 9:7-8
- Sound in **ZEAL** • 2 Corinthians 9:2
- Sound in **LEADERSHIP** • Acts 2:38



“But speak thou the things which become sound doctrine.” Titus 2:1

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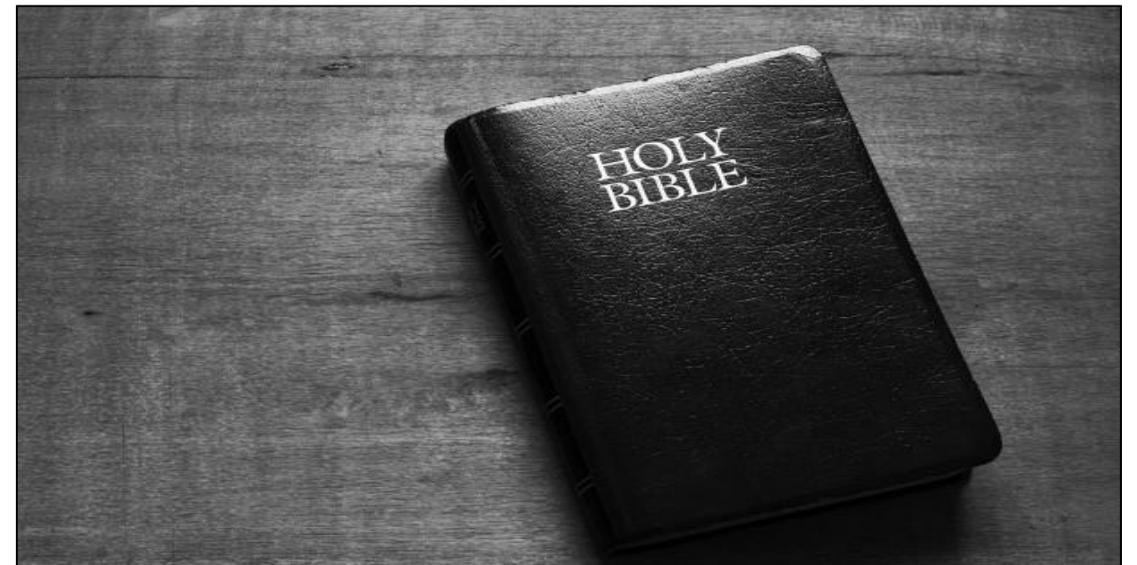
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I Know The Lord Has Made A Way For Me



The Brilliant Beacon



UNCLEANNES

By James Moffett

“The works of the flesh are manifest, uncleanness . . . (Galatians 5:19e). ”

The Greek word, akatharsia, is translated uncleanness in the KJV and ASV, and impurity in the RSV, and NEB. Akatharsia is the word that we will concentrate on in this article.

The word is defined by Thayer as: “Uncleanness, a. Physical (Matt. 23:27). b. In a moral sense, the impurity of lustful, luxious, profligate living (Rom. 1:24; 6:19; 2Cor. 12:21; Gal. 5:19; Eph. 4:19; 5:3; Col. 3:5; 1 Thess. 4:7: used of impure motives in 1 Thess. 2:3.“ Arndt and Gingrich say: “Impurity; dirt: 1. literally: ‘refuse’, of the contents of graves, causing ceremonial impurity (Matt 23:27). 2. Figuratively: ‘immorality,’ ‘viciousness,’ especially of sexual sins; . . with immoral intent.

By the definition we can see the general nature of uncleanness, and realize the temptation to include other assignments in this article.

William Barclay says, “Akatharsia is a word which began in the physical world, made its way into the ritual and ceremonial world, and finished up in the moral world; it indicates a general defilement of the whole personality, tainting every sphere of life”.

The use of the word unclean catches our attention when we see that uncleanness (akatharsia) makes it impossible for a person to come into the presence of God. “And a highway shall be there, and it shall be called the Holy Way; the unclean shall not pass over it, and fools shall not err therein” (Isa. 35:8).

Now to be more specific, what makes us unclean? How do we get dirty? These questions are raised assuming that we have been cleansed (Tit. 3:5).

There are three ways that we can become unclean (impure). These ways are through unclean thoughts, unclean talk, and unclean touch. Now we realize the progression and plasticity of these ways one “begets” the other, or one flows into the other, or backs up into the other.

THOSE WHO NEED OUR PRAYERS

Mary Rainey: has bone cancer throughout her body, please be praying for her and her family

Patty Berryhill: having problems with a hernia, please pray that the doctors can help her with this problem

Billy Lee & Jimmie Ann Hardy {Carolyn’s Brother & Sister} both are in the nursing home in Guin, please continue to pray for them they both have some health issues

Joey Colburn: is taking treatments for cancer, please pray that the treatments will be successful in defeating his cancer

Felicia Berryhill: she is having some ongoing health problems, please pray that she will be able to receive the right medical treatment to help her

Angie Ganey Gardner: breast cancer surgery went well and is waiting learn the next course of treatment, please pray that this cancer will be defeated

David Warren: he is fighting cancer, please be praying that his cancer will be defeated

Bobby Sanderson: continues to improve, please pray he has no further problems

Gunner Pendley: recovering from severe brain injury, please keep him and family in your prayers

Janet Spann: has severe COPD and other health problems, please keep her and her family in your prayers

Tommy Housh: diagnosed with bladder cancer, please pray that they will be able to successfully defeat this cancer

Ren Garrison (Donna Martin’s Nephew): is still dealing with an issue concerning his heart, please be praying that this issue will be dealt with successfully

Tyler Upton: is now home recovering, please keep him and his family in your prayers

THOSE WHO NEED OUR PRAYERS

Tammy Dodd: recovering from recent stroke, please pray she makes a full recovery

Jeff Upton (Donna Martin’s Co-worker): weakness in his legs, please pray that this will improve

Mary Box: some ongoing other health problems, please pray that she will improve

Jack Willis (Meg Rutledge’s Father) is fighting cancer, please keep him and his family in your prayers

Shauna Silas: diagnosed with thyroid cancer, please be praying that with treatments this cancer will be defeated

Celia Grace Hamlett (3 year old): biopsies came back cancer they are doing blood studies to confirm; let us pray that the results are negative and that she is cancer free

Buddy Frazier: is fighting cancer and is not doing well, please keep him in your prayers

Nelle Fraizer (Lellie’s Sister); she has some ongoing health problems

Winfred York: is at home and has been placed under hospice care, please continue to pray for him and Mrs. Vertie

Larry Eads: (member at Carbon Hill) passed away last week, his funeral was Friday, please keep his family in your prayers

Unclean Thoughts

The disciple of Jesus can think on certain things and be made unclean. He may visualize sexual relationships, contrary to the will of Jesus, and be made unclean (Matt. 5:28; Gal. 5:19). He may look upon another with envy and be made unclean (Gal. 5:21). He may think racial or religious thoughts that will make him unclean: “You yourselves know how unlawful it is for a Jew to associate with or to visit any one of another nation; but God has shown me that I should not call any man common or unclean” (Acts 10:28)

Unclean Talk

The disciple of Jesus can talk about certain things and be made unclean. He can tell “dirty-jokes”; he can say, “nigger”; or he can defile the purest thing with a smutty jest: “But now put them all away: anger, wrath, malice, slander, and foul talk from your mouth” (Col. 3:8).

Unclean Touch

The disciple of Jesus can touch a person in such a manner as to be made unclean. He can commit sexual sins and become unclean. He can reduce the finest action to a mean motive. “They have become callous and have given themselves up to licentiousness, greedy to practice every kind of uncleanness” (Eph. 4:19).

All of the works of the flesh are unclean and thus it is evident that more than sexual impurity is involved. A man’s brain and a man’s tongue may make him as unclean as his sex organs. Thus the constant warning to the early disciples, like Ephesians 5:3-5; “But immorality and all impurity or covetousness must not even be named among you, as is fitting among saints. Let there be no filthiness, nor silly talk, nor levity, which are not fitting; but instead let there be thanksgiving. Be sure of this, that no immoral or impure man, or one who is covetous (that is an idolater), has any inheritance in the kingdom of Christ and of God”.

The admonition to avoid uncleanness and the condemnation of uncleanness, should make it clear that a Christian today can become unclean, and, thus, be unable to come into the presence of God: “For God has not called us for uncleanness, but in holiness’ (1 Thess. 4:7).

How sad for one to glory in his impurity! “For I fear that perhaps I may come and find you not what I wish, and that you may find me not what you wish; that perhaps there may be quarreling, jealousy, anger, selfishness, slander, gossip, conceit, and disorder. I fear that when I come again my God may humble me before you, and I may have to mourn over many of those who sinned before and have not repented of the impurity, immorality, and licentiousness which they have practiced” (2 Cor. 12:20, 21).

There is a way for the unclean to become clean: “*And such were some of you...But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and in the Spirit of our God”. (1 Cor. 6:11). There is a way for the clean to stay clean: “But if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus his Son cleanses us from all sin” (1 Jn. 1:7). If the clean become unclean there is a way for them to be clean: “If we confess our sins, he is faithful and just to forgive our sins and cleanse us from all unrighteousness” (1 Jn. 1:9).

The Spiritual Sword, vol. 2, no. 4, July 1971, p. 1-2.

Is Sincerity The Standard For Acceptability?

By Winfred Clark

One should hasten to emphasize the necessity of sincerity. Surely one must be sincere in religious matters (Matt. 22:37; Eph. 6:24; I Peter 2:2; II Cor. 8:8; Phil. 1:17; I Peter 1:22). Proper motivation is of utmost importance.

There are numerous examples where people have shown deep sincerity in religious matters. The woman who feeds her child to crocodiles pays a tremendous price. Would you for a moment doubt her fervent sincerity? I surely would not. You would try to teach her better, wouldn't you? You would have her cease such a practice even though she was sincere. In this case, you would not allow that sincerity is the standard of acceptability. In fact, you would try to show her that more than sincerity is demanded. You wouldn't endorse what she did though she is sincere. You wouldn't endorse it because you know God doesn't. You would not be sectarian because you did that, would you? Could this lady be sincerely wrong on this point and still be saved? If she could, wouldn't you render a disservice to her to try to get her to give up the practice?

I think Sarah was sincere in her proposal that Abraham father a child of Hagar (Gen. 16:2). Surely you wouldn't doubt her sincerity, but would that justify the practice? The intentions of both Sarah and Abraham were good. They wanted to obtain a child. Would their sincerity and good intentions make void Genesis 2:24? Wouldn't you have an addition and substitution in this situation in spite of the sincerity and good intentions of both parties involved? Who among us would endorse this state of affairs in spite of the sincerity?

Take the case of Saul of Tarsus and his violent persecution of the church. You must freely admit his total sincerity. He tells of such. To the council he said, “Men and brethren, I have lived in all good conscience before God until this day” (Acts 23:1). I have no reason to doubt that. Such a life would demand sincerity. He later stated that he “verily thought that he ought to do many things contrary to the name of Jesus of Nazareth” (Acts 26:9). Again, one finds an affirmation of his sincerity. I wouldn't doubt it for a moment. But, is that alone the standard for acceptability? If so, he didn't need to change, did he? You would hasten to say that he must change. You would say this because his practice was wrong in spite of his sincerity. Could he still be sincere in his opposition after he learned the truth about his mistake?

Now, does a person's sincerity in the use of mechanical instruments in New Testament worship mean God will accept such a practice? After all, it is a practice for which there is no authority. It is a practice of presumption. Such adds to and substitutes from that which God ordains in worship (Eph. 5:19; Col. 3:16). There is no scriptural authority for its use in New Testament worship! Sincerity will not change that fact. Sincerity will not make it acceptable anymore than such would make ice cream and cake a part of the Lord's Supper acceptable. In fact, you wouldn't attempt to justify the latter on that basis.

May I hasten to add you are not sectarian to point out these matters of grave importance. For we all know sincerity is not the justifiable standard for the mother who feeds her child to a crocodile, nor for Sarah and Abraham's substitution of Hagar, nor for Saul of Tarsus and his persecution of the church, nor for the addition of a mechanical instrument into New Testament worship. These stand or fall together. [*Expositions Of “The Expositor”*, vol. 1, p. 437-438.]