

Today's Order of Worship

Announcements: Greg Lowery

Song Leader: David Key

Opening Prayer: Charles Berryhill

On the Table: Head - Ralph Burleson
Servers - Josh Berryhill
Lannie Key
Eddy Dickinson

Closing Prayer: Leonard Key

Preparing the Lord's Supper Deborah Box

Weekly Service Times

Sunday

Bible Study	10:00 am
Morning Worship	10:45 am
Evening Worship	5:00 pm

Wednesday

Bible Study	7:00 pm
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Visit Our Website

www.brilliantchurchofchrist.org

Elders: Deacon: Al Corkren
Leonard Key / David Key
Billy Box / Eddy Dickinson Minister: Greg Lowery

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Skills Without Christian Values



*The
Brilliant
Beacon*



Is It Wrong For Christians To Have Fun?

By Cecil May, Jr.

Three things need to be said in response to this question.

First, for the devout, Christianity itself is fun! “Rejoicing” is usually the first recorded reaction following a person’s becoming a Christian (Acts 8:39; 16:34). The notes of joy and rejoicing are sounded throughout the New Testament (Luke 2:10-11; Philippians 4:4; Revelation 19:6-7).

The story is told the brother Gus Nichols was advised by his doctor to get some recreation and rest.

“Play a little golf sometime,” the doctor urged.
“I don’t like golf,” brother Nichols replied.

“Well, what about fishing?” the doctor inquired.
“I don’t like to fish,” was brother Nichols’ reply.

“Well, what do you like to do?” the doctor asked.
Brother Nichols responded, “I like to preach!”
“Well, go ahead and preach, then!” was the doctor’s final word.

The Psalmist said, “I was glad when they said to me, Let us go to the house of the Lord!” (Psalm 122:1). That is the Christian’s feeling also. On a night on which several opportunities present themselves, including a good movie to see, an interesting television program scheduled, a sporting event to attend, and a good preacher preaching in a gospel meeting nearby, I would have the most fun going to the gospel meeting. We can find pleasure in our service to God.

THOSE WHO NEED OUR PRAYERS

Faye Cotton: recent scans showed no new growth, please be praying that some new treatment can be found that will help her

Mary Eddy: she is recovering from knee surgery, please be praying that the she makes a full and quick recovery

Barbara Wilkinson: still having problem with infection on her feet, please pray that the medicine she is taking will cure this infection

Bill Foster: surgery went well to replace aorta valve, please be praying that his health will continue to improve

Danny Harbin: recently diagnosed with prostate cancer, please keep him in your prayers

Mable Weeks: recent scans showed no new growth of cancer, please continue to pray that this cancer can be defeated

Barb Lemay: friend of Christie & Aaron, from the Midway congregation – she has advanced colon cancer; please be praying that treatments will help

Denise Kimbrell: has completed her treatments; please be praying that cancer will not return

Sandy McCaleb: has started cancer treatments, please be praying that this cancer can be treated and defeated

Edward Skinner: has been recently diagnosed with cancer, please pray that this cancer will be treatable

Kay Dodd: has started treatments and will take them through November, please be praying that the treatments will defeat this cancer

Charles Gay: has a brain tumor, attends the Cleveland congregation, please pray for him and his family

Upcoming Events

Today	Tri-County Singing {Tidwell Chapel}	2:00 pm
July 2 nd	Country Place {Devotional}	2:00 pm
July 9 th	Nursing Home {Winfield}	2:00 pm
July 16 th – 20 th	Vacation Bible School	

THOSE WHO NEED OUR PRAYERS

Samuel Walker: having some heart problems, please be praying that he will receive help for this problems

Rebert Corkren: diagnosed with lung cancer, please be praying that he will receive the help needed defeat this cancer

Jan Franks: problems with a collapsed knee, please be praying that he will receive the help he needs

Pam Burkett: (Kim’s sister) is fighting breast cancer, please pray that she can receive treatment that will defeat this cancer

Second, we live in a pleasure-mad, whatever-feels-good-do-it world. Christians are to be separate from the world (John 17:6). Our conduct, affections, and goals are to be different from those of the world (Colossians 3:1-4; 1 John 2:15-17; James 4:4). We cannot share the world’s love for sensual gratification. The Christian must avoid those avenues of “the feeling pleasures of sin” (Hebrews 11:26) which violate scriptural principles and those questionable activities which sully our consciences and tarnish our influence. The Christian must also be sure that secondary matters like recreation and sport do not take the place of those things that are truly primary (1 Timothy 4:7-8).

Third, recreation and wholesome fun do have an important place in the life of a Christian. Sports, reading books or watching films, indoor games involving boards or cards, fishing and hunting, crafts of various kinds – these are varieties of recreation which can be enjoyable and wholesome at the same time. Any appearance of gambling should be avoided, modest apparel should be worn, and the stories read or watched should not be salacious or harmful, but with such cautions taken, these things can have positive benefit. They can rest and refresh our minds, give an enjoyable occasion for getting to know others better and provide an outlet for tension and anxiety.

May, Cecil R., Jr., *Bible Questions and Answers*, (Montgomery, AL: Faulkner University, 2012) p. 279-280.

Did Jesus Endorse Situation Ethics?

By Wayne Jackson

“At that season Jesus went on the sabbath day through the grainfields; and his disciples were hungry and began to pluck ears and to eat. But the Pharisees, when they saw it, said unto him, Behold, thy disciples do that which it is not lawful to do upon the sabbath. But he said unto them, Have ye not read what David did, when he was hungry, and they that were with him; how he entered into the house of God, and ate the showbread, which it was not lawful for him to eat, neither for them that were with him, but only for the priests?”

So reads the inspired narrative of Matthew's Gospel record (12:1-4). There are those who employ this narrative as biblical precedent for the philosophy of situation ethics.

Situation ethics is the notion that there are no absolute rules governing "right" and "wrong". Rather, all human activity is determined by the situation of the moment - supposedly guided by "love" alone. The aforementioned case regarding Israel's great king is cited as authoritative for this concept of human conduct.

On a certain occasion, David and his men were hungry (see 1 Sam. 21:6). In a time of crisis, they resorted to eating the sacred bread that was reserved for priests. This act was not lawful, but the desperation of the hour justified the conduct - so we are told. It is alleged that Jesus Himself cited with approval what David did. Supposedly, Christ endorsed David's practice of situation ethics, and, thereby, justified the law-breaking conduct of His own disciples.

Joseph Fletcher contended that Jesus "blessed David's act on the basis of the situation". And so, he argued, it is clear that: "Only the end justifies the means: nothing else".

The narrative in Matthew 12 does not provide support for the dogma of situation ethics. On a certain Sabbath day, the Lord and his disciples were passing through a grain field. The disciples, being hungry, began to pluck grain and eat it. Certain Pharisees saw this, and charged the Savior's men with breaking the law of Moses.

Did the disciples violate divine law? They did not. Admittedly, they transgressed the uninspired "traditions" of the Jewish elders, but they had not broken the law of God. Alfred Edersheim, himself of Jewish extraction, carefully discussed this passage. He observed that the disciples' conduct "was not a breach of the Biblical, but of the Rabbinic Law".

Additionally, it is not accurate to suggest that Jesus endorsed David's conduct in partaking of the showbread, which only priests were authorized to eat. In fact, just the opposite is true. The Lord said that Israel's king ate that "which it was not lawful for him for him to eat" (4). Could a statement be plainer?

That, then, brings us to this question. Why did Christ introduce the case of David and the temple-bread?

The use of this Old Testament illustration is an example of a form of reasoning known as Ad hominem argument. An Ad hominem (literally meaning, "to the man") argument is not made for the purpose of establishing positive truth. Rather, it is employed to highlight an opponent's inconsistency. The Lord's point may be paraphrased as follows: "You Pharisees revere David as a great king and Hebrew hero. David once broke the law of Moses by the illegal consumption of sacred food. But you do not condemn him for that! By way of contrast, my disciples have violated only your silly traditions - yet you charge them with sin. How very inconsistent you are!"

J.W. McGarvey described the matter in this fashion: "Now the real argument of Jesus is this: David, when hungry, ate the show-bread, which it was confessedly unlawful for him to eat, yet you justify him: my disciples pluck grain and eat it on the Sabbath, an act which the law does not forbid, and yet you condemn them".

This incident contains not a vestige of support for the concept of situation ethics. Those who attempt to justify situation ethics by the use of Matthew 12:1ff have totally misconstrued the force of Christ's argument.

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