

Today's Order of Worship

Announcements: Greg Lowery

Song Leader: Lannie Key

Opening Prayer: Ralph Burleson

On the Table: Head - Josh Berryhill
Servers - Eddy Dickinson
Greg Lowery
Billy Box

Closing Prayer: Leonard Key

Preparing the Lord's Supper Mary Eddy

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: Leonard Key / David Key
Billy Box / Eddy Dickinson

Deacons: Al Corkren / Josh Berryhill

Minister: Greg Lowery

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How Would God Have It



*The
Brilliant
Beacon*



Distinctive and Restrictive

By Winfred Clark

There is always the need to try and keep things in their proper focus. In this manner, things can be clearly seen and easily identified. When differences exist, then those differences should and must be taken into account. In the business world you will find this practice. When a company spends a vast sum to produce a product, they want to be sure people are able to identify that product. They will not hesitate to point out the distinctive qualities related to such. They do not operate from the thesis that one thing is just as good as another. They will spend great sums of money trying to educate men to see the differences. This they will not hesitate to do.

Sometimes we will find that such distinctions are not that popular in the religious affairs of men. People want to be appreciated by those with whom they work. They like to be like the people around them. This is often seen in the matters of dress. We know this kind of desire raised its head in the days of long ago. There was a time when God’s people came to one of His prophets and made a request. It was, “make us a king to judge us like all the nations“ (1st Sam. 8:5). What was at the root of this request? Why would those people make such a request? Take a look at what they later said. They said, “we will have a king over us; That we also may be like all the nations“ (1st Sam. 8:19-20). Now you have it. They wanted to be like those around them. Do you think any of them might be able to say, “We are just another one of the nations anyway?” Do you think some might even apologize to the other nations saying, “we have been sectarian to remain separate?” Would they decry the distinctive things that made them a distinctive nation?

Should one apologize today for the restrictive things he may be called upon to teach and practice? Should one feel that he is sectarian in spirit because his practice is distinctive? I do not believe for a moment that such is the case, and neither do thousands of others who are attempting to follow the will of the Lord. They know there are some restrictions that will make them a distinctive body of people. But this is not something drawn from their imagination. This is clearly set forth in the Word of the Lord. There are some restrictive and distinctive propositions found in God’s Word. Take a look at some of these.

THOSE WHO NEED OUR PRAYERS

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

Maylene McWhirter: her blood gases are showing signs of myeloid leukemia, please be praying for her and her family

Jack Waldon: {Linda’s Brother-In-Law} is under hospice care, please keep him and his family in your prayers

Billy Lee: {Carolyn’s Brother} diagnosed with renal failure, please keep him in your prayers

Jimmie Ann Hardy {Carolyn’s Sister}: is in the nursing home in Guin, please continue to pray that her health continues to improve

Doug Roberts: is in the nursing home in Hamilton recovering from a stroke, please keep him and his family in your prayers

Arthur Ewing: has lung cancer, please pray that he will be able to receive treatment that can help him

Robeana Green: has been diagnosed with cancer, please be praying that with treatments this cancer can be defeated

Timmy Weeks: is recovering from recent knee surgery, please continue to keep him in your prayers

Brandy Weeks: having back problems, please pray that this problem can easily be treated

Bobby Sanderson: continues to make improvements, please pray that this continues

Don Lawrence: met with doctors concerning blockage with kidneys and are going to wait until February before taking further steps, please continue to keep him your prayers

Upcoming Events

January 6 th	Country Place	2:00pm
January 13 th	Nursing Home	2:00 pm
January 20 th	Fellowship Meal	
January 20 th	Bible Bowl {Tidwell Chapel}	2:00 pm

THOSE WHO NEED OUR PRAYERS

Angie Ganey Gardner: has been diagnosed with stage 3 breast cancer, please pray that this cancer will be treatable

Amy Weeks {Donna’s Niece}: has asked for prayers to help overcome addictions, please pray that she will turn to God for help and strength

Jeff Upton {Co-Worker of Donna} severe back problems waiting to have surgery, please keep him in your prayers

Paul Glen Davis: experienced severe burns and is in serious condition at UAB, please pray for him and his family

Buddy Frazier: undergoing cancer treatments, please keep him in your prayers

Wyatt Spann: is currently fighting a brain tumor, please pray that with medical help he can win this fight

Winfred York: has been diagnosed with lung cancer, please keep him and Vertie Mae in your prayers

I. There Is A “None Other”

Peter would use this kind of language in a very dangerous place and before people who would kill. Listen to what he would have to say to some of the very same people who put Jesus to death. He would declare,

Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved (Acts 4:12).

Here is very clearly defined a “none other” proposition. That is very restrictive. That term will rule out any other name by which we are saved. It limits the matter. We cannot be saved in any other. Would the use of such language make Peter sectarian? Does it breathe a sectarian spirit? Would the failure of Judas or Ananias and Sapphira mute such a declaration? Absolutely not. Peter still had a responsibility to teach the truth of God in the right and proper fashion if every person in the church failed. It was still a “none other” proposition.

II. The “No Other”

You will find this phrase in Paul’s language to Timothy when he said,

As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine (1St Tim. 1:3).

That will restrict what is to be taught and will also make it very distinctive. There is to be nothing taught in the name of the Lord that would differ from the apostles’ doctrine (Acts 2:42). Any other kind of teaching is surely excluded in the term “no other.” That just means no other than the gospel. Now we need to stop and ask ourselves if Paul was being mean or sectarian to give such a charge? Would such make Timothy unloving and unkind? What should be the view of Timothy and others who would teach something that differed from the apostles doctrine? Should there be an effort to find a “hermeneutic” that would allow them to teach something contrary, yet still be considered as God’s children? Such an idea would have been considered blasphemous in that day and should be seen in that way today. Timothy and Paul knew the apostles’ doctrine was restrictive, and such would make them distinctive.

III. The “Not Another”

In spite of the fact that there is a “none other” and a “no other” proposition, you will still have men who will act as if the church ought to be considered as just another religious group among others like it. Paul would never countenance any such idea. Such would be foreign to all that he taught and practiced. He never saw the gospel as just another message. Listen carefully to what he would have to say about the situation in Galatia. “Which is not another; but there be some that trouble you, and would pervert the gospel of Christ” (Gal. 1:7). Yes, there might be some who would call a perverted gospel, the gospel. This Paul would not do. Paul knew the gospel would produce the church. That which was a perverted gospel would surely not produce the church of the Lord. You would not want to classify that which is produced by a perverted gospel with the church that is produced by the gospel. The idea of the church being just another with the denominations would surely be alien to all that Paul had to say.

One does not need to be fearful when he respects that which is restrictive and that which makes him distinctive. As long as he does that which pleases God, that is all that matters.

Clark, Winfred, “Distinctive And Restrictive”, *Expositions Of “The Expositor”*, vol. 2, (Memphis, TN. Memphis School of Preaching, 2001) p. 624 – 626.

Sufficient Unto the Day

By Dean Kelly

"Take no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof" (Matthew 6:34). To me one of the most interesting phrases used by Jesus in his Sermon on the Mount is found at the end of this verse: "Sufficient unto the day is the evil thereof." What does it mean?

To begin to understand it we have to consider the context. 1. Jesus is teaching the fact that God will take care of us, and he uses several examples of that: the flower, the birds, the hair on our heads, etc.

2. Jesus is instructing us not to worry. Anxiety over what we will eat or where we will live or what we will wear is what he is dealing with. The old saying is appropriate: "Don't Worry. Don't worry about what you can change, change it. Don't worry about what you cannot change, for you have no control over it." Worry causes ulcers, sleepless nights, untold and often unnecessary distress, and can lead to depleted faith as well. 3. Jesus tells us to seek God and his kingdom above all else, and then we truly do not have to worry.

So, what does the phrase "sufficient unto the day is the evil thereof" mean? I believe that it means: 1. We have enough to deal with today. We have the toils and troubles, as well as joys and blessings, that the day may bring upon us. We have the responsibilities of Christian service, and the ever present battle with temptation. 2. We can only handle today's problems. We cannot backtrack and solve yesterday's problems, and we certainly cannot deal with the things the future may bring. We do not know what will be, and if we try to guess, we are more often than not wrong. 3. He is telling us to live today, and with our faith in him deal with today and all of its ramifications, both good and bad, easy or hard. 4. Tomorrow may never come. If it does come, it will become today, and then we can handle it. But tomorrow is an unknown and an uncharted voyage we will sail later. The bottom line is to simply serve God, put our trust in him, and then live our daily lives to the fullest, and leave tomorrow in the hands of him who holds all tomorrows!

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