

TRIUMPH

“Do you know that in a race all the runners compete, but only one receives the prize? So run that you may obtain it” (1 Cor. 9:24)

Figurative Language and Symbolism (3)

Gabriel Rodriguez

Inside This Issue:

“not given to much wine” (4)

Shepherd's Corner:

Was There Power in the Resurrection of Jesus Christ?

Interpreting the Bible is bit of challenge. There is a process one must use to correctly extract its meaning. One of the more serious violations and common mistakes stems from not being able to decipher between literal and figurative language. Here are four troubled spots encountered by the Bible interpreter.

First, *calling something figurative that is literal*. For example, the six days of creation in Genesis 1 are literal 24-hour periods (*yom*), and not days, which symbolically stand for millions of years. This thought arose when theists tried to conform the theory of evolution with the teachings of the Bible, called theistic evolution. Second, *calling something literal that is figurative*. For example, when Jesus said in Matthew 5:29-30 to pluck out your right eye or cut off your right hand if they offended you. Was Jesus advocating mutilation of the body? Of course not. The body was never the problem as he addressed in the preceding verses, the mind was (vss. 27-28). The mind leads the body in its actions and this is what Jesus was

referring to figuratively. Therefore, Jesus' point was, get rid of wicked habitual thoughts stored in the mind that leads the body into sinful actions. Third, *it is not honest Biblical interpretation to call something figurative simply because you don't understand it, or don't want to believe it*. Laziness in thought is not going to help us in extracting the correct meaning of Scripture. We must be willing study in-depth, connecting the dots of understanding. Remember, God's word is perfect and there is a reason for everything He says, where He says it, when He says it, to whom He says it, and how He says it. And fourth, *figures of speech used in the Bible are precise and exact, not haphazard*. God didn't place figures of speech in His word to fill in space or be comical, rather He placed them there to help us understand more perfectly His will.

The goal of figurative language was to help us think more deeply, but more importantly, to help us figure out the true meaning of things. This is the challenge sent before us. Will we rise to the occasion?

“not given to much wine” (4)

Church News and Announcements

CONGREGATION

Our Sunday luncheon is scheduled for next Sunday after our morning services. The menu will be seafood.

The men's dinner will be on September 22, and the ladies' get together will be on September 24. Sign up sheets are in the foyer.

YOUTH

Our next youth devotional will be hosted by Sister Lucille Neaves on Sept. 18th at 7:00 pm in the annex building. All youth are encouraged to attend.

YOUNG ADULT

Our next young/middle age adult devotional is scheduled September 25. Place and time to be announced later.

AREA NEWS

There are several area meetings for adults and youth in the area. Please check bulletin board in foyer for more information.

Another argument given for the consumption of alcohol in a social setting is in the word “drunk” or “drunkenness” (Acts 2:13; Gal. 5:21; Eph. 5:18). The argument goes something like this: “God doesn't condemn the moderate (social) consumption of alcohol, only the drunken state, where man is no longer in full control of his mental faculties.” Is this a good argument?

Once again, let's bring in the Old Testament teaching to the forefront. From the OT, we learned that God **COMMANDED** his people to *stay away from* and *avoid* any alcoholic beverages (Lev. 10:9-10; Num. 6:1-4; Pr. 20:1; 23:29-31; 31:5-7; Habbak. 2:15). Why? God understood that the process of “becoming drunk” began with the first drink. So in order to avoid this, God commanded total abstinence. And this is consistent with the word “*sober*,” which is used 12 times in the New Testament. As referenced already, the Greek word for “*sober*” is *nepho* and is defined as “to abstain from wine; to be calm and collected in mind.”

Now, let's look at the words “drunk” and drunkenness.” Both words come the root Greek word *methuo*, which is defined as “to get drunk, to become intoxicated.” Focus on the words “*to get*” or “*become*,” which clearly expresses a process of becoming. This word then condemns the “beginning process” of becoming intoxicated, which means God wants us to abstain from any substance which has the potential in harming our mind/thought process (cf. Pr. 31:5-7). (This would not only

include alcohol, but any other drug that distorts the mental faculties of man.) And this makes sense. A drunk person “becomes drunk” by sipping the first drink. So in order to avoid “becoming drunk,” it makes sense that God said, “Don't even start the process!”

Look at it from this point of view. When we look at other sins, which incidentally are mentioned with “drunkenness,” such as rape, murder, adultery, and pedophilia, would one make the conclusion that it would be alright to engage in “small actions” of these sins just as long as it didn't lead to rape, murder, adultery, etc.? For example, would one argue that a spouse can engage in a “little flirtation” with a stranger just as long as they don't commit adultery, or that an adult can look at child pornography just as long as they don't molest a child? A logical person would certainly say “No!” It's not alright for someone to engage in a “small acts of deviancy,” because they know the danger that lies when someone “begins the process.” This is why, with any sin, God commands that we stay away from the “beginning process” that would tempt us to engage in certain sinful conducts. This is why parents were instructed to train their children in the ways of God “early on” in their life (Pr. 22:6), so that their mind and actions could be formed to do good (Pr. 29:15). This begins by instructing and molding them with a process to do good, so that evil thoughts and behavior may not form. May God be praised!
Bro. G. Rodriguez

WHAT SAITH THE LORD?

Nearly two thousand years ago an important question was raised before the Apostles after they had delivered the good news of Jesus's life, death, burial, and resurrection (Acts 2:21-36). The hearer's conscience were pricked of sinful conduct (2 Cor. 7: 10-11) and asked: "*Men and brethren, what shall we do* (in order to be saved)? (Acts 2:37). Without hesitation, Peter elevated his voice and proclaimed: "*Repent and be baptized every one of you in the name of Jesus Christ for the remission of your sins, and ye shall receive the gift of the Holy Spirit*" (Acts 2:38).

Upon hearing the words of Peter, the people obeyed. This demonstrated their belief in Christ (Jn. 8:24). Hence, they repented of sin and confessed allegiance to the name of Christ (Matt. 10:32-33). Afterwards, the people were baptized for the remission of their sins (Acts 2:41, cf. Mrk. 16:16; 1 Pet. 3:21).

The people's submission to the words of salvation granted them a relationship with God the Father by accessing citizenship into the church of Christ (Acts 2:47, cf. Matt. 16:18; Mrk. 9:1; Acts. 2:1-4). As a member of Christ's body (Acts 8:4) the people were then encouraged to live faithful unto death by conquering sin in their lives (Rev. 2:10; Rom. 6: 4-12; 2 Tim. 4: 6-8). We then await for the coming day in which all men shall be judged the word of God (Jn 12:48; Acts 17:30-31; 2 Cor. 5:10). Will we be ready?

SHEPHERD'S CORNER

Was There Power In The Resurrection Of Jesus Christ?

The apostle Paul wrote of Jesus, "Who was declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead" (Ron. 1:4). The apostles were told by the Lord, "Go ye into all the world and preach the gospel to every creature" (Mk. 15:15), and basic to their message was the resurrection of Jesus Christ. They preached it in that first gospel sermon (on Pentecost, Acts 2:22-36), they preached it in Jerusalem to the Jews (Acts. 3:15); 4-10) and elsewhere to the Gentiles (Acts 10:40; 17:30-31). Paul said, "I declared unto you first of all that which I also received: that Christ died for our sins according to the Scriptures; and that he was buried; and that he hath been raised on the third day according to the Scriptures" (1 Cor. 15:3-4). The message of the risen Lord is found in Matthew, Mark, Luke and John, in the Acts and throughout the other writings of the New Testament Scriptures.

The devout desire of the apostle Paul was, "That I may know him, and the power of his resurrection from the dead" (Phil. 3:10). Because Jesus arose from the dead, many things result. As we read, "Declared to be the Son of God with power...by his resurrection" (Rom. 1:4). His resurrection, witnessed by the apostles and more than 500 brethren (1 Cor. 15:5-8), gives proof that His claims are true: "I and the Father are one...I am come down from Heaven...I lay down my life, that I may take it again...Destroy this temple and in three days I will rise it up" (Jn. 10:30; 6:38); 10:17; 2:19). Those who crucified Him knew His claims, knew that he had foretold that He would arise the third day, and went to great lengths to guard the tomb (Matt. 27:62-66). But a major of the "power of the resurrection" is in what Jesus is still doing for us today, because He arose and still lives.

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. That the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3:16-17).

Bro. W. Holmes

CHURCH LEADERSHIP

BISHOPS/SHEPHERDS/ELDERS

(1 Tim. 3: 1-6)

Brother Elwyn Hipp (830) 510-6311,
Brother Wayne Holmes (210) 696-8597

DEACON

(Acts 6: 1-5; 1
Tim. 3: 7-12)

Brother Raul Baltierra
(210) 843-9730

GOSPEL PREACHER

(1 Cor. 9:1-16; 1 Tim.
4:6; 2 Tim. 4: 2-5)

Brother Gabriel Rodriguez
(210)315-4453



September 6

AM WORSHIP

Announcements: *B. Dorries*
 Opening Prayer: *T. Mayces*
 Song Leader: *A. Maldonado*
 Lord's Supper: *S. Hernandez; J. Cardenas; Open; Open*

Scripture: *Rom. 5:6-11*
 Sermon: *G. Rodriguez*
 Benediction: *R. Baltierra Jr.*

PM WORSHIP

Announcements: *B. Dorries*
 Opening Prayer: *M. de la Garza*
 Song Leader: *G. Rodriguez*
 Lord's Supper: *Z. Watkins; T. Mayces*

Sermon: *G. Rodriguez*
 Benediction: *E. Lerma*

After Greeter: *W & K Holmes*
 Greeter/Usher: *G. Gribble*
 AV Duty: *T. Mayces*
 Elder in charge: *E. Hipp*

REMEMBERING OUR BELOVED

(by writing, calling, and praying)

Wayne Holmes
 Juanita Mahan
 Richard Rodriguez
 Rina White
 Argelia (Janie's mother)
 Joe Guillen
 Sarah Cannon
 Olga (Joe's mother-in-law)
 Ina Dial
 David Sudhoff
 Elijah Sudhoff
 Roy Guajardo (battling Parkinsons)
 Rose Scott (grandmother of Clay and Wes Bond)

BATTLING CANCER:

Barbara Oakes Johna Dorries
 Abigail Reyes Graciola Anderson
 Lydia Cowan George Jackson
 Briana Nieves Sonny Cary
 Mary Purkey Elwyn Hipp
 Edna Wilks (cancer is back)

SHUT-INS:

Dorothy Harper
 Mary Louese Hughes
 Dazel Ball
 Mildred Geest

TRAVELING:

A. Jacob; Courtney Cobb (Japan)

SERVICE OPPORTUNITIES September

Organizing Monthly Luncheon: *Hernandez*
 Preparing Lord's Supper: *Neaves*
 Auditorium Service Duties: *Rodriguez*
 Wash baptismal garments; clean cry room *Rodriguez*
 Brother in charge of services: *B. Dorries*

AM Theme:
 "Praising God" - A Study in the book of Psalms
 PM Theme:
Setting the Church in Order - A Study in the books of 1 and 2 Timothy and Titus

AM Sermon:
Psalm 19

PM Sermon:
Rich in Moral Excellence (2)

WEDNESDAY NIGHT DEVOTIONAL

September 2: *R. Baltierra Jr*
 September 9: *T. Mayces*
 September 16: *A. Maldonado*

FOR THE RECORD

August 30

Attendance:

Sunday Bible Study 52
 Sunday AM Worship 65
 Sunday PM Worship 47
 Wednesday Bible Study 45
 Budget/Offering: **\$2,450.00/ \$1,791.00**

Weekly Bible Readers: 7 (Adult Bible class)

SHENANDOAH CHURCH OF CHRIST

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Church email Address:

shenandoah@shenandoahcofc.org

SCHEDULE OF SERVICES:

Sunday: Bible Study at 9:30 am; Worship at 10:30 am;
 Worship at 5:00 pm.

Wednesday: Bible Study at 7:00 pm