

**SICK LIST:****HEALTHCARE CENTERS:**

Ruby Harrison

**HOME:** Freddie Alexander, Fred & Romaine Elliott, Michael Files, Henry McDonald, Bruce Windham, Vercie Griffin, Gene McDonald, Willie Nelson

**PRAYER LIST:** April Lazenby, Sue Hinds, Harold Walton, Louise Alexander, Donnie Bryant, Joshua Jackson, Elmer Williams, Debra Webb, Patsy Tucker, Rhonda Poe, Debbie Odom, Robert Turner, Bobby Holloway, Ricky McDonald, David Brown, Kim Elliott, James Felton, J.D. Dailey, James Horsley, Brenda Holloway, Jake & Diane Chambers, Donna Laratta, Kathy Windham, Lane Clark, Arthur Mason, John Pruitt, Madison Banks, Charles Crump, Martha Ann, Debbie Jackson, Diane Townley, Ralph Moon, Elesia Wright, Jamie Long, Margie Thomasson

AM - BEN WRIGHT "THE BIBLE AUTHORIZES IN CERTAIN WAYS #1"

PM - DAVID STAFFORD

**WE REJOICE THAT LEIGH BETH WEEKS WAS RESTORED LAST SUNDAY**

**RICKY BERGER WILL BE WITH US ON THE EVENING OF MARCH 8 TO REPORT ON THE MISSION WORK HE HAS BEEN DOING**

**BIRTHDAYS:**

Feb 25: Travis Richardson

27: Brooklyn Griggs & Kevin Richardson

28: Neil Myers & Jack Wright

**ANNIVERSARIES:**

Feb 28: Carl & Ann Myers & Stephen & Leta Phillips

# THE WEST WALKER WELCOMER

WEST WALKER CHURCH OF CHRIST  
26036 HWY 78  
CARBON HILL, AL 35549  
(205) 924-9038  
westwalkerchurchofchrist.org

## TIMES OF SERVICES

### **SUNDAY MORNING**

Bible Class 9:30

Worship 10:20

### **SUNDAY EVENING 5:00**

### **WEDNESDAY BIBLE STUDY 7:00**

### **ELDERS:**

Gene McDonald 924-4827  
Carlton Myers 221-0637  
Neil Myers 924-9289  
Bruce Windham 221-2348

### **DEACONS:**

Danny Busby 387-0213  
David Preston 300-1927  
Kevin Richardson 295-8864  
Chris Robbins 388-1354  
Vince Roden 924-4062

### **MINISTER:**

Ben Wright 522-8004

**THE BIBLE AUTHORIZES IN CERTAIN WAYS**

**(John 4:24)**

**I. \_\_\_\_\_ statements.**

- A. Notice Mark 16:16.
  - 1. This is not a \_\_\_\_\_ but has the force of one.
  - 2. This declarative statement puts an \_\_\_\_\_ on those who desire to be saved.
- B. Notice Matthew 7:21.
  - 1. We learn it takes \_\_\_\_\_ than saying, "Lord, Lord" to be saved.
  - 2. We must also do the will of the Father.
- C. All of the \_\_\_\_\_ are simple declarations.
- D. We see that declarative statements \_\_\_\_\_ authority for action.

**II. \_\_\_\_\_ statements.**

- A. Genesis 3:9 - same as God \_\_\_\_\_, "Adam, tell me where you are."
- B. Genesis 3:13 - posed as a \_\_\_\_\_ but really a command to tell Him what she had done.
- C. Acts 22:16 - Ananias was not wanting information, but \_\_\_\_\_ Saul to action.
- D. 1 Corinthians 6:7 has the \_\_\_\_\_ of a command in question form.
- E. Sometimes God makes \_\_\_\_\_ on us by the questions He asks through His word.

**III. \_\_\_\_\_ statements.**

- A. Strictly speaking, commands fall under this \_\_\_\_\_.
- B. Acts 10:48 - don't know what words Peter used to command them, but probably \_\_\_\_\_ to Acts 2:38.
- C. It is interesting to note that many of the things we believe and practice as Christians are authorized in more than \_\_\_\_\_ kind of direct statement.
  - 1. \_\_\_\_\_:
    - a. Mark 16:16 - declarative statement.
    - b. Acts 2:38 - imperative statement.
    - c. Romans 6:3 - interrogative statement.
  - 2. Love of \_\_\_\_\_:
    - a. Hebrews 13:1 - imperative statement.
    - b. 1 John 3:14 - declarative statement.
    - c. 1 John 3:17 - interrogative statement.

**IV. \_\_\_\_\_ statements.**

- A. This is a statement of \_\_\_\_\_ - the writer is exhorting his readers to do some act (Hebrews 6:1; Hebrews 10:19-25).
- B. The Hebrews writer is exhorting his readers to \_\_\_\_\_ r spiritual heights - but really, he is commanding them to do so.

## QUESTIONS AND ANSWERS

### Guy N. Woods

#### What authority may scripturally qualified elders exercise over a congregation?

A summary of the passages touching the function of this class of laborers in the church of the Lord reveals that they are styled “elders (Phil. 1:1), “bishops” (1 Tim. 3:1), “overseers” (Acts 20:28), “pastors” (Eph. 4:11), “the presbytery” (1 Tim. 4:14). Other terms indicative of the functions of elders are *hoi proistamenoï* (“he that ruleth”) (Rom. 12:8; 1 Thess. 5:12), *hoi egoumenoi* (“the ones having the rule”) (Heb. 13:7), and *poïmenas kai didaskalous* (“shepherds and teachers”) (Eph. 4:11; 1 Cor. 12:28). It must follow, therefore, that the ideas inherent in these terms must be characteristic of the elders’ functions today, seeing they are used in the Scriptures to describe their functions in the apostolic age.

What do these terms suggest? Before we introduce the lexicons which all must concede to be the highest authority in the world today in determining the meaning of Greek words, we ask a candid reading of the following statement from those eminent scholars, Conybeare and Howson, touching the function of elders in the apostolic age. “The office of the presbyters,” these eminent authorities say, “was to watch over the particular church in which they ministered, in all that regarded its external order and internal purity; they were to instruct the ignorant, to exhort the faithful, to confute the gainsayers, to warn the unruly, to comfort the feeble-minded, to support the weak, to be patient toward all. They were to take heed to the flock over which the Holy Ghost had made them overseers, to feed the church of God which he had purchased with his own blood. In one word, it was their duty (as it has been the duty of all who have been called to the same office during the nineteen centuries which have succeeded) to promote to the utmost of their ability, and by every means within their reach, the spiritual good of all those committed to their care.”

The foregoing is, we believe, a fairly comprehensive statement of the duties and obligations of elders in the church today. In discharging these functions, to what extent may they, under God, assert themselves, and claim authority as such? The terms directly bearing on this phase of the question as applied to elders are: “overseers” (Acts 20:28), “pastors” (Eph. 4:11), “the ones having the rule over you” (Heb. 13:7), and the additional injunction to “obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for this is unprofitable for you” (Heb. 13:7).

Summarizing, elders, in the discharge of their duties, are to occupy a position of “*overseeing*,” it is their duty to “*shepherd*” the flock; they exercise “*rule*” over others, who in turn are admonished to “*obey them*,” and *submit* themselves to them, because the elders *watch for their souls*.

Conversely, the members of the church are to be *ruled, be overseen, be shepherded, obey them that have the rule over them, and submit themselves*. In view of these facts, how could one for a moment seriously entertain the view that elders, as such, have no authority, and may exercise their functions only as others may be willing to follow the example they set? A preacher who, in the face of these unequivocal statements from Holy Writ, can yet contend that elders cannot rule in the congregation, should sympathize greatly with denominational preachers who refuse to accept the plain significance of the passages touching the plan of salvation! They at least have much in

common in their attitude toward the Scriptures.