



### Today's Sermons

Morning: The Transfiguration of Christ

Evening: Song Service

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FOR THE RECORD	
Sunday Bible Study	19
Sunday AM Worship	23
Sunday PM Worship	19
Wed. Bible Study	n/a
Offering	\$1324

**FOUL LANGUAGE**  
F\*\$#i S&#@!  
**of ANY SORT**  
should never pass a  
**Christian's Lips,**  
because it is totally  
**out of Character with**  
**his** Eph.4:29  
**New Life In CHRIST!**



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**Times of Services:**  
Sunday  
Bible Study:... 10:00am  
AM Worship...11:00am  
PM Worship:...6:00pm  
2<sup>nd</sup> Sunday:.....1:30pm

Wednesday  
Bible Study:.....7:00pm

Radio Program  
Sunday:.....7:30am  
"Back to the Bible"  
AM 580 WSKS  
93.5 FM

**We Extend A  
Warm & Cordial  
Welcome  
To All Our  
Visitors!**

## The Addictive Nature of Sin

by David King

"For we know that the law is spiritual, but I am carnal, sold under sin. For what I am doing, I do not understand. For what I will do do, that I do not practice; but what I hate, that I do. . . . But now, it is no longer I who do it, but sin that dwells in me. . . . I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members" (Rom. 7:14-17, 23).

The men who wrote the Bible were not psychologists, so the topics they wrote about do not use modern terminology. In modern terms, Paul's description here of the human struggle with sin is a classic description of addiction. The dictionary defines addiction as "the habitual psychological and physiological dependence on a substance or practice beyond one's voluntary control." A practice can become so ingrained in a person's behavior that it seems impossible to break it, even when the person is aware of the negative impact of the behavior, and desires to quit it. Not every sin is addictive. But many are, or have the potential of being so. For example, there are some sins that can have such a powerful grip on people's lives, and are so damaging, that there are treatment programs designed to help people break that grip—

*Continued Inside*

sins like drug and alcohol addiction, gambling, sexual promiscuity, anger, and stealing (e.g., shoplifting). Other sins are considered less socially destructive, but are no less addictive. These include sins like gossip, laziness, cursing, and envy or jealousy. All of these sins can become compulsive, i.e., seemingly beyond the victim's ability to control or avoid it. Like Paul's description, it is a losing battle.

But what makes these sins so addictive? How can sin get such a stranglehold on our lives? Some addictions are largely physiological in nature, that is, chemical dependencies are established that warp a person's ability to make rational decisions. This is clearly the case with alcohol and drug addiction. (Recent studies suggest that all addictive behaviors create mild chemical imbalances in the brain that contribute to the compulsion. We'll not argue that possibility here.)

Other addictions are the result of years of habit. However we developed these bad habits, the behavior has become so much a part of our character that it is an unconscious part of our lives. We just do it without thinking about it.

All addictions have one thing in common. There is some kind of appeal to a perceived pleasure or satisfaction that continually feeds the addiction. There is something in our nature as creatures of flesh that craves the payoff. The Bible refers to this as "the lust of the flesh, the lust of the eyes, and the pride of life" (1 Jn. 2:16). These natural desires are constantly rattling the cages, demanding to be released.

How can we break these compulsive behaviors? No addiction can be broken without a determined will to break it. But will power alone is rarely enough (the topic of Paul's frustration in Rom. 7). Obviously, in the case of chemical addictions, professional help is needed. The real breakthrough, however, comes when a person seeks help in the resources that are available in a relationship with Jesus Christ—faith, hope, and the assistance of others who are fighting the same battle. With God's help, sin can be beaten.

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*"My son, forget not my law; but let thine heart keep my commandments:  
For length of days, and long life, and peace, shall they add to thee. Let  
not mercy and truth forsake thee: bind them about thy neck; write them upon  
the table of thine heart: So shalt thou find favour and good understanding in  
the sight of God and man" (Proverbs 3:1-4).*

## The Adopted Slave

Mark McWhorter

It was rare for a Roman citizen to adopt a slave, but it was done from time to time. In most instances, it was because the man had no children and thus had no heir. By adopting a slave, the man had an heir.

The adoption was handled in two stages. First, all ties between the slave and his father were completely severed, the destruction of the potestas. The slave was to no longer have any familial connection with his father. The second stage was making the Roman man the father, the paterfamilias. The slave agreed to be completely answerable to the Roman. He was now to be under his rule. All that the slave owned now became the property of the new Roman father. All that the slave had was now under his control. The authority of the Roman was now absolute over the adopted son. However, the adopted son also became heir to what the Roman owned; he became a free citizen and a member of the kingdom.

For the transaction to be legally formalized, the presence of seven reputable witnesses was required. If necessary, their testimony would refute any challenge to the adoption after the father's death.

When one becomes a Christian, one becomes an adopted child of God (Galatians 4:4-5; Ephesians 1:5). People go from being the slaves and children of Satan to being the adopted children of God. A person's ties and relationship to Satan and sin are severed. The person agrees to acknowledge that Christ owns and controls all of his possessions, his own body and his mind. The Christian acknowledges Christ's rule over his life and recognizes it as absolute.

By becoming a Christian, a person becomes the heir of heaven (Galatians 3:29; Romans 8:17). While the Roman man adopted a son so that his name would be continued and given honor (in most instances, it was done for the father's honor), the Christian's adoption is to his benefit. God receives glory for His wonderful mercy and grace, but the benefit from the adoption is to the Christian.

God never dies. So, there is no need for seven witnesses to refute any challenge of adoption. However, it is interesting that when Peter converted Cornelius, he took six men with him as witnesses. These men then went with Peter to Jerusalem to tell that Cornelius was converted with God's consent and that Cornelius was now an adopted son of God.

## ANNOUNCEMENTS

- Jan 31 – Evening Song Service
- Feb 7 – Men's Business Meeting & Ladies' Class
- Please give support money for Chinese orphans to Minnie Kennell
- Wireless Internet Password: 94615548