

The BEACON



By the Newton church of Christ PO Box 893, Newton, 28658 Meeting at: 656 St. James Church Rd.
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WILL U.S. GO THE WAY OF ROME?

One of the most widely read books of all time is "The Decline and Fall of the Roman Empire." Written in 1788 by Edward Gibbon it sets forth five basic reasons why that great civilization withered and died. These were:

1. The undermining of the dignity and sanctity of the home, which is the basis for human society.
2. Higher and higher taxes; the spending of public money for free bread and circuses for the population.
3. The mad craze for pleasure; sports becoming every year more exciting, more brutal, more immoral.
4. The building of great armaments when the real enemy was within -- the decay of individual responsibility.
5. The decay of religion; faith fading into mere form, losing touch with life, losing power to guide the people.

The oft-heard warning that "history repeats itself" has an ominous meaning in the light of the above.

The average age of the world's greatest civilizations has been 200 years. These nations progressed through these sequences:

From bondage to Spiritual Faith . . . From Spiritual Faith to Great Courage. . . From Courage to Liberty. . . From Liberty to Abundance. . . From Abundance to Selfishness. . . From Selfishness to Complacency. . . From Complacency to Apathy. . . From Apathy to Dependence. . . From Dependence Back Again to Bondage.

In a few years the U. S. will be 200* years old.

This cycle is not inevitable, ---it depends on you.
Will the United States follow the way of Rome?

[Adopted from an article by Wade. R. Bedell.]

[Editor's note: The above article should cause all of us to think. The only way to clean up this, nation or any nation is by a return to God's Word. When the people clean then will the nation be clean. It is up to God's people to take the Word to as many as possible, for God would have them to be both salt and light.}(JWA Path Finder *1973)

ISN'T IT STRANGE?

"And why call ye me, Lord, Lord, and do not the things which I say?" (Luke. 6:46)

To call Christ 'Lord' is to indicate one's submission to his will. All men everywhere should recognize the Lordship of Christ but not with just lip service as some do. Jesus called attention to the fact that some called him 'Lord' but actually they would not be subject to him. That type of person is still with us today.

There are those in today's religious circles who nominally believe in God, that Christ is His Son and that the Bible is His Will to man. But that is as far as it goes. It is just nominal.

Of such Isaiah had prophesied and Christ refers to his prophecy in Matthew 15: 8. "This people draweth nigh unto me with their lips; but their heart is far from me." Lip service does not please God. Christ wants obedience, not just so much talk. Christ "became the author of eternal salvation unto all them that obey him." (Heb. 5:9)

It is not difficult to read the New Testament and learn what the will of the Lord is. It is another thing to get people to do what they know it says.

For instance, the New Testament teaches faith. Men read this and yet practice faith only in spite of James 2:24 which says we are not justified by faith only or alone. It is not a question of understanding. It is a question of obedience to what we know it says.

The New Testament speaks of "one body" which is "the church" (Col. 1:18; Eph. 4:4.) Christ promised to build "my church" meaning it would be his. We can read this and agree that it teaches "one church". Yet men do read and do understand but say this is narrow and that one church is just as good as another. Is a man-made church as good as a Christ-built church? We really do know the answer, do we not?

In worship to God the New Testament instructs Christians to sing and to make melody in the heart. (Eph. 5:19; Col. 3:16) We read and we know this is the way it reads. Yet, while knowing this, many say the organ or piano along with the singing is all right. Again, it is not a question of understanding but of doing what it says.

This is the kind of thing the Lord Jesus had in mind in Luke 6:46 when he said "why call ye me, Lord, Lord, and do not the things which I say?" Isn't it strange that this is true of so many?

Actually Jesus called it exactly what it was, namely, hypocrisy. Pretense has never pleased the God of Heaven and never will. The Lord wants the proper action to proceed from the genuine heart in service to him. He will not settle for less. The apostle James dealt with this when he said by inspiration, "Therefore to him that knoweth to do good, and doeth it not, to him it is sin." James 4:17.

Let us, therefore, learn God's Will and do it. --J. Wiley Adams 1973

ARE YOU A ROBBER?

Nobody wants to be called a thief or a robber. Such is dishonorable. Yet we seem to have another set of standards when it comes to the matter of spiritual things. Robbery is the taking of that which rightfully belongs to another and appropriating it to our own use. He who does this is a thief. He is guilty of stealing.

In Malachi 3:8 God accused Israel of robbing Him? While appearing to serve, they had in reality left God. When God accused them of going away from his ordinances and admonished them to return they assumed an air of innocence saying "Wherein shall we return?" (v. 7) Many today are like that. When accused of leaving the ordinances of God they piously ask "What have I done?" They, like Israel of old, know full well what they have done. They are just too stubborn to admit.

They also raised the question as to "Wherein have we robbed thee?" The reply was clear and plain: "In tithes and offerings." God said that whole nation had robbed him. They were all then thieves. In v. 10 he said, "Bring ye all the tithes into the storehouse..."

In the New Testament by inspiration, Paul commanded that "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him.. ." Literally this means to put into the treasury according to our prosperity and each one is to have a part in this. We do not have a certain percentage stipulated but the proportion is clear--"as God hath prospered him." This is a Divine command. To disregard it is to make us guilty of robbing God and thus thievery. (I Cor. 16:2)

In II Cor. 9 there are some principles laid as to attitude and motive in the matter of giving. In v. 6 the principle of sowing and reaping is set forth. This is something we all understand. We reap what we sow and in direct proportion to it. In v. 7 there is purpose of heart. We should plan to give and that bountifully. Giving is not to be grudgingly or forced but cheerfully done. It is the cheerful, bountiful, purposeful giver that God loves.

My friend, do you give of your means as prospered on the first day of the week. If you do not, by every rule in the book you are a thief! J. W. A. 1975



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PREDESTINATION

FOREWORD. We hope you, our readers, will find the material interesting but mostly" enlightening in the light of God's Word. Somewhat like Joseph's coat of many colors, Calvinism exists today in various and sundry forms in today's religions. Even in the church of the Lord some have become enamored with various "stripes" of John Calvin's damnable heresy. Let us see what it really amounts to. "Come now, and let us reason together...." Isa. 1:18a.

Is there anything that man can do in this life that will be conducive to the securing of God's favor so as to prevent the loss of his soul hereafter? This is the underlying thought as we approach the subject of predestination. The Presbyterian Confession of Faith, chapter 3, section 1, defines this doctrine thus: "God, from all eternity, did, by the most wise and holy counsel of his own will, freely and unchangeably ordain whatsoever comes to pass."

If this doctrine be true, then, of course it is virtually impossible for mankind to err, for any act committed by man—good or bad—is that thing which God has ordained that he must do. If a man lies, steals, kills, or is immoral, according to the doctrine, then God ordained for it so to be. Cain slew his brother, Abel, which God had ordained that he must do and then God cursed Cain for doing the very thing that God had ordained for him to do. Although Cain could not help it, God cursed him for it anyway!! Brents has very ably concluded in his book, Gospel Plan of Salvation, page 9, "That God should unchangeably ordain that a certain thing should come to pass, and at the same time forbid it, is an inconsistency entirely incompatible with His divine character, especially when we add to it the thought that He threatens the guilty with endless punishment." The basic error involved in this type of thinking is that God has predestinated unconditionally. That he has predestined, we do not and cannot deny but that this must be qualified in the light of the Scriptures we cannot deny either. God has predestined many things, for instance, that the righteous shall be saved and that the unrighteous shall be lost. But man's ability to choose has been left in his own hands to do good or evil at will. However, he will reap the consequences of his action. Did not God say, "Yet forty days, and Nineveh shall be overthrown," Jonah 3:4. Was not this a decree of God? But did it come to pass? No! It did not for it was conditioned upon whether the people of Nineveh repented of their wickedness. The people repented, therefore, God repented of the destruction which he had promised because the people obeyed. But again, Hezekiah was told to set his house in order "for thou shalt die, and not live." 2 Kings 20:1. Was this a decree of God? Yes! Was it conditional? Yes! For Hezekiah turned his head to the wall and prayed, God heard his prayer, revoked the decree. Can God then make provisional laws or decrees? He most certainly has done so in the past and, consistent with His nature, is still doing it through His Word, the law of liberty, Christ's law being applicable in our day.

We must not overlook the fact that some of God's decrees are not provisional. He has always punished the wicked and rewarded the righteous. This is not conditional. It just

depends on which group we are in but man can so conduct himself as to be in either group, the obedient or the disobedient. Man's will is left free! Jeremiah 7:31 says, "They have, built. also the high places of, Baal, to burn their sons and their daughters in the fire which I commanded them not, neither came it into my heart." Jeremiah 14:5 says, "They have built also the high places of Baal, to burn their sons with fire for burnt offerings unto Baal, which I commanded not, non spake it, neither came it into my mind." But did the people do these things? They certainly did. Now listen friend, if God fore-ordained everything, then he did this too. But God said he did not command them, speak them, neither came it into His mind. Will some devout follower of John Calvin do me the favor of telling me how God predestined things which never entered His mind? --J. Wiley Adams, Path Finder 1974

ELECTION AND REPROBATION

The Calvinist creed concerning election and reprobation states: "By the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others fore-ordained to everlasting death. These angels and men thus predestinated and fore-ordained are particularly and unchangeably designed, and their number is so certain and definite that it cannot be either increased or diminished. Those of mankind that are predestinated unto life, God, before the foundation of the world was laid, according to His eternal and immutable purpose and the secret counsel and good pleasure of His will, hath chosen in Christ, unto everlasting glory, out of His mere free grace and love, without any foresight of faith or good works or perseverance in either of them, or any other thing in the creature, as conditions or causes moving him thereunto." Confession of Faith, chapter 3, sections 3,4,5.

If then, this "number is so certain and definite that it cannot be either decreased or diminished," then we are forced to the conclusion that the teachings of the scriptures will substantiate this assertion. On the other hand, it will logically follow that if the scriptures allow an increase or a diminishing in even one instance, that this statement from the Calvinist's creed proves to be inaccurate and, consequently, anti-scriptural. We propose to demonstrate that the scriptures teach that the number of the elect can and does change, not only in one instance but in several. We now supply these instances from the New Testament.

In 1 Cor. 10:12, Paul says, "Wherefore let him that thinketh he standeth take heed lest he fall." Here by implication Paul suggests that the Corinthian church is liable to diminish as to the elect, which diminishing would of necessity increase the number of the reprobate. We raise the question as to whether the admonition by Paul would be a sensible one if it were not possible for the Corinthians to forfeit their election to salvation by apostasy.

In chapter 9, verse 27 of 1 Cor. Paul suggests the possibility of, not only the Corinthians falling away, but the danger of this happening to himself. He says, "But I keep under my body, and bring it into subjection: lest that by any means, when I have

preached to others, I myself should be a castaway." Surely we can see that Paul considered it possible for himself to surrender his place among the elect by allowing his life to be overcome by sin. And, are we wrong in supposing that if Paul had succumbed to sin and not have kept his body under subjection, that the elect would have been diminished by one and the reprobate correspondingly increased by the same number.

In John 15, verses 5 and 6, "I am the vine and ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned." We need to consider that dead branches must at some time have been live branches else they would not be branches at all, dead or alive. Why would Jesus have given the cautioning words to abide in Him, if it were not possible for men to do other than that? And if some branches perchance did not abide in Him, would not the elect be diminished and the reprobate increased?

Paul said in Gal. 5:4: "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace." This plain statement needs no comment for it is self-evident that one could not possibly fall from a position which he had never occupied. Christians who were attempting to go back under the law of Moses for justification by it were "fallen from grace." --J. Wiley Adams, Path Finder 1974

(Editor's Note: We suggest that all Calvinists who read this series of articles make some effort to answer the material set forth herein. If they have the truth, they have nothing to fear, but if it is found that the position they occupy is false, they must renounce it and replace it with the truth. Both sincerity and honesty require it.)

THE FOREKNOWLEDGE OF GOD

When we speak of "foreknowledge" we simply mean, by definition, to know beforehand. When the word is used as a noun form it properly defines one aspect of God's omniscient nature, the ability to foreknow.

The Calvinists claim that God, from all eternity, foreknew everything that ever has or ever will come to pass. In this respect the Calvinists are in agreement as to the principle—that of God's knowing everything that would come to pass—with the Universalists. The Calvinists apply this principle to the elect and the Universalists apply it to all men. Both of them are extreme positions which rest upon a false assumption. They assume that God has foreknown everything. But to prove it they are at a loss. They cry out that to not so believe is to limit the omnipotence, or all-powerful nature of God. Surely if one were to question the power of God it would be a terrible sin. Let me hasten to state that this editor believes God Almighty is all-powerful. It is not a question of what God can do but it is a question of what he has done, is doing and will do.

Paul said, "Of the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! for who hath known the

mind of the Lord? or who hath been his counselor?" Rom. 11:33,34. We do not presume to know the why of the mind of God as would seem to be the case with the Calvinists and Universalists. We accept the fact of God's foreknowledge without questioning God on the matter. What He has revealed to man concerning His foreknowledge, we accept and believe. But that is just the point. What has he revealed on the subject? Come now to the Divine Book.

Is there anything that God cannot do? Titus 1:2 says, "...which God, that cannot lie, promised before the world began." What is it? God cannot lie! Further on in Heb. 6:18 it says "...in which it was impossible for God to lie..." Not only can He not lie but it is impossible for God to do so! If there are some things which God, though omnipotent, cannot do, is it so incredible that there some things God did not know, though He is omniscient? God cannot lie due to any lack of power but because it does not harmonize with His Divine nature. Then it follows that God did not know before creation whether mankind would be good or evil because such foreknowledge would have been incompatible with man's free moral agency and responsibility. Infinite power does not require God to everything. He has the ability to do whatever is in harmony with His Divine attributes and purposes, In Genesis 18:20,21, God said, "Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous, I will go down now, and see Whether they have done altogether according to the cry of it which is come unto me; and if not, I will know." Could not God have known without using angels to serve as messengers in the likeness of men to get this information for Him? Now if God knew all things be-foretime, why seek to find out that which He already knew or would anyone dare infer that the God of Heaven had forgotten? Surely no one is prepared to say that God forgot! Then it follows that if He did not forget then He must have chosen not to know until then and that to be reported to Him by angels He sent.

What does all this add up to, friend? Simply this. It is true that God fore-knew many things but never did he interfere with man's will in the matter to do bad or good. Now he has foreknown that the obedient will be saved and that the disobedient will be lost. That is unconditional, for God cannot lie. Hear Rom. 8:28, "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." From this passage it is plain that the "called" and "them that love God" are the same. 1 John 5:2,3. "By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments: and his commandments are not grievous." Election and obedience cannot be separated. God has foreknown that the obedient will be saved. Calvinist friend, there is something for you to do in spite of what false teachers have said. Why not get busy and find out what God would have you to do and when you have done this you will be among the "called according to his purpose." --J. Wiley Adams 1974

If the scriptures furnish us completely unto all good works, then what must be true of those religious practices which cannot be found in the word of God?

Is Baptist Doctrine True??

According to the World Book Encyclopedia there are more than 27 differing Baptist groups in the United States. Under "doctrine" it is stated that "Baptists derive their basic principles from the Bible, which they regard as their rule of faith and practice."

1. FAITH ONLY. The doctrine of salvation by faith only is standard Baptist doctrine. Evidently they claim to derive this doctrine from the Bible. Yet the Bible does not teach faith only. It teaches faith but not faith only. There is a great difference between the two. Hebrews 11:6 states that "without faith it is impossible to please God" while at the same time James 2:24 declares, "Ye see how that by works a man is justified, and not by faith only." Now, my Baptist friends, do you believe the Bible at both places? If not, then you do not accept it as your rule of faith and practice. If you will accept what the Bible says, you must reject the Baptist doctrine of faith only as false. What would an honest person do?

2. BAPTISM NON-ESSENTIAL TO SALVATION. Although Baptists insist on immersion as the correct action in baptism, which is what the Bible teaches, they deny that baptism is for the remission of sins. Rom. 6:4 portrays the action of baptism as that of a burial. Baptists believe this because the Bible teaches it. Acts 2:38 teaches that baptism is "for the remission of sins" yet Baptists believe that "God has for Christ's sake forgiven" their sins at the point of belief before baptism. Why do Baptists believe Rom. 6:4 but disbelieve Acts 2:38?

3. SECURITY OF THE BELIEVER. Baptists teach that at the point of faith one is saved and becomes a child of God. They believe that once saved by God's grace it is impossible under any conditions to so sin as to be lost or fall from the grace of God. Yet, these people who claim to believe the Bible apparently are unwilling to accept Gal. 5:4 which teaches some erring children of God plainly in these words: "Ye are fallen from grace." Why do Baptists ignore what the Bible says about falling from grace? It has been my experience over the past 25 years as a gospel preacher that Baptist preachers in general do not like to be challenged on their doctrine. I have never been nor am I now afraid to challenge any man when his doctrine is contrary to the Bible. We have many Baptists among our readers including some Baptist preachers. Our purpose in dealing with this matter is not to ridicule or to be unfriendly but to try to get these people to turn away from their false doctrine, to obey the gospel instead and be saved, thus becoming a member of the Lord's church. Will any Baptist, preacher or otherwise, deny the truthfulness of this article? Let us hear from you.

When our pockets bulge with money, our stomachs poach from gluttony, and our brains are fat with facts, it is easy to feel full. When our church buildings rise in splendor, our worship resounds each Sunday, and our evangelistic efforts grow in size and noise each year, how easy it is to think that we are well fed. when we actually may be starving! —Gene Shelburne

Who Is a Christian?

Three times the Bible uses the word Christian. (1) Luke reports that Barnabas and Saul assembled themselves with the church at Antioch for a whole year, "And the disciples were called Christians first in Antioch." (Acts 11:26.) (2) Agrippa said to Paul, "Almost thou persuades me to be a Christian." (Acts 26: 28.) (3) Writing on the subject of suffering, Peter remarked, "Yet if any man suffer as a Christian, let him not be ashamed: but let him glorify God on this behalf." (1 Pet. 4:16.) The name "Christian" is now applied in such a loose manner that its distinct meaning has virtually disappeared. Who is a Christian? This question deserves careful study.

1. Not a believer in Jesus in a broad and general sense. People often speak of Mohammedans, Jews, Hindus, Buddhists, and Christians. In this usage the name Christian points to some kind of connection (it may be quite vague) with Christ. There is much more to being a Christian than not being a Mohammedan, Hindu, Buddhist, or Jew.

2. Not an American. This country is often styled a "Christian nation." Some who know nothing at all about holy scripture may claim to be Christians on the strength of their American citizenship. Americanism and Christianity are not synonymous. Multitudes of Americans are not Christians, and many Christians have never set foot on American soil.

3. More than a moral person. We frequently hear a remark such as the following: "John Doe is a fine Christian man." This John Doe has never professed faith in Jesus, he is -not a member of any sort of religious body, and he makes no claim of being a Christian; notwithstanding, his splendid moral character Christianizes him in the eyes of some. By this standard Cornelius would have been a Christian before hearing the gospel and before being baptized. In that state Cornelius was lost (Acts 11:14), but his morality would make him "Christian" in the thinking of many twentieth-century folks.

4. More than a believer in the Deity of Jesus. Some would readily agree with the foregoing points, insisting that one must believe in Jesus as God's Son before being entitled to the name Christian.

However, the Bible reveals that accepting the Sonship of Jesus. One may sincerely believe that Jesus is the Messiah, the only begotten Son of God, and still fail to obey the commandments of Jesus. "And why call ye me, Lord. Lord, and do not the things which I say?" (Lk. 6:46.) Unless one believes in the Deity of Jesus to the point that he does something about it — bringing his life into conformity to Christ's will, he is not a Christian.

5. Not an Old Testament character. Abraham. Moses, Elijah. Isaiah, John the Baptist, and other godly men were not Christians. These men were not Christians because they lived and died before the New Testament age began.

There were no Christians until after the establishment of the church of Jesus Christ. In a Bible class a woman once remarked in response to the action of an Old Testament character under study, "That doesn't seem to me to be the Christian way to act." She could not understand why God approved this man's action when to her it was not "Christian." She needed to realize that the man under study was not a Christian, and that God tolerated many things in ages past that are not permitted under the new covenant.

6. Not just a religious person. Saul of Tarsus was quite religious before he ever became a Christian. The people of Athens were very religious when Paul attempted to make Christians of them. Most any one can join some kind of a church, whether he changes his life or not. But "joining" a religious group is not the same as becoming a Christian.

Scriptural Descriptions:

1. **"A new creature."** To be a Christian one must unite himself with Christ through gospel obedience. By this union he becomes a new man. "Therefore if any man be in Christ, he is a new creature: old things are passed away: behold, all things are become new." (2 Cor. 5:17.)

2. **"Purified" and "born again."** Obedience to the truth enables one to be purified by the blood of Christ. This purification that makes one a new creature is presented under the figure of a birth. "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently. Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." (1 Pet. 1:22.2 3.)

3. **A "lively stone."** The church of our Lord is a spiritual house, and each Christian is a living stone in that house. "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." (1 Pet. 2:5.)

4. **"King and priest."** The Christian is exalted to the highest honor — that of sharing in the blessings of Christ, therefore his is a kingly position. Since he is privileged to offer up spiritual sacrifices, he is a priest, John wrote, "Unto him that loved us, and washed us from our sins in his own blood, And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen." (Rev. 1:5,6.)

5. **"Member" of the body.** No one is a Christian unless he has been baptized into the body of Christ. "For by one Spirit are we all baptized into one body. . ." (1 Cor. 12:13.) All members have not the same function, yet each has his work to perform. "But now are they many members, yet but one body." (1 Cor. 12:20.) "Now ye are the body of Christ, and members in particular." (1 Cor. 12:27.)

6. **"Heir of God."** To become a Christian is to become a child of God. The Holy Spirit testifies through the scriptures as to how one becomes a child of God. Each person's own spirit can testify as to whether or not he has obeyed the gospel. Thus, "The Spirit

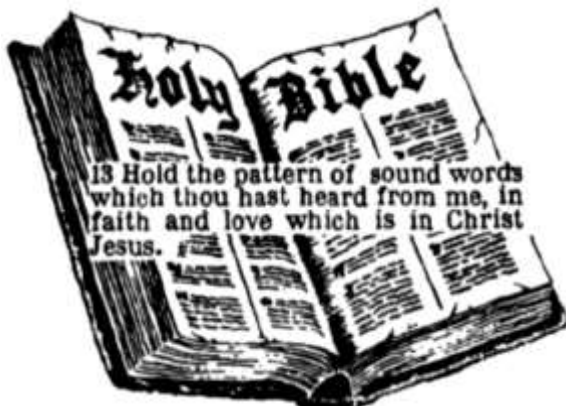
itself beareth witness with our spirit, that we are the children of God: And if children, then heirs; heirs of God. and joint-heirs with Christ . . ." (Rom.

8:16, 17.) An heir is one who inherits. The Christian's inheritance is incorruptible and undefiled. and is reserved in heaven. (1 Pet. 1:4.)

7. "**Fellow citizen with the saints.**" (Eph. 2:19.) A Christian is one who enjoys the blessings and shares the responsibilities of citizenship in the kingdom of God. He has been delivered from the power of darkness and translated "into the kingdom" of God's dear Son. (Col. 1:13.)

8. "**Sanctified**" person (1 Cor. 1:2.) Christians are referred to in scripture as "saints" because they are set apart to godly living. One is sanctified when he is washed and justified. (1 Cor. 6: 11.) Being set apart to holiness, a Christian walks not after the flesh but after the Spirit, (Rom. 8:1.) He puts away the works of the flesh and bears the fruit of the Spirit. (Gal. 5:16-25.) *By Irvin Himmel 1 965*

From the viewpoint of	A Christian is a
Knowledge	Disciple
Faith	Believer
Character	Saint
Relationship to God	Child
Relationship to Christ	Follower
Relationship to other Christians	Brother
Combat	Soldier
Influence	Light
Submission	Servant



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God's Plan of Salvation for all Mankind

Hear the Gospel Rom. 10:17

Believe Rom. 10:10; Gal. 3:26; Heb. 11:6

Repent of Sins Acts 2:38; 17:30

Confess Jesus as the Son of God Acts 8:27-39; Rom. 10:10

Be Baptized for Remission of Sins Mark 16:16; Acts 2:48; Rom. 6:4-6; Gal. 3:27; I Pet. 3:21

Live Faithfully *If you fulfill these commandments, you will be saved, and the Lord will add you to His Church (Acts 2:47). You'll be a Christian and are expected to serve God faithfully until death (Rev. 2:10)*

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