

# The BEACON



By the Newton church of Christ PO Box 893, 28658 Meeting at: 656 St. James Church Rd.  
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## Accurate Transmission of the New Testament Text

*by: Harry Osborne*



Can we be sure that the inspired words of the original text were accurately transmitted to be the words found in our Bibles today? Skeptics often point out the fact that we have none of the autograph books making up the Bible. So, how can we have confidence that our Bible today has the same inspired message that was delivered to the original writers? The short answer is that we must examine the Bible the same way we examine other books regarding the accuracy of transmission. In this article, we will begin to examine the New Testament books for evidence regarding the accuracy of their transmission.

Consider the fact that we have none of the autograph works of William Shakespeare, yet his plays are taught in schools without question as to the authenticity of their textual transmission. Those works are about 400 years old, much less than the age of the New Testament books. Yet, of the 37 surviving plays of Shakespeare, there are about 100 or more texts in each of those plays still disputed by scholars as to the original words used – many of those cases materially affecting the meaning of each passage. However, more than 1900 years after the original writing of the New Testament, there is a general consensus of scholarship on the original text of all but 10 to 20 verses. Of that number, none of the differences related to textual content would affect even one doctrine or critical fact of the gospel.

How can we be so sure of the accurate transmission of the New Testament text? A major factor has to do with the number of pieces of evidence to help establish that text. When one considers the evidence for the New Testament text in contrast to the text for other works on antiquity, the difference is striking. The chart below gives the facts comparing the number of extant manuscripts and the time gap between the original writers and the oldest manuscripts for these ancient works:

AUTHOR	BOOK	DATE WRITTEN	EARLIEST COPIES	TIME GAP	NUMBER of COPIES
Homer	<i>Iliad</i>	800 B.C.	c. 400 B.C.	c. 400 yrs.	643
Herodotus	<i>History</i>	480-425 B.C.	c. A.D. 900	c. 1350 yrs.	8
Thucydides	<i>History</i>	460-400 B.C.	c. A.D. 900	c. 1300 yrs.	8
Plato		400 B.C.	c. A.D. 900	c. 1300 yrs.	7
Demosthenes		300 B.C.	c. A.D. 1100	c. 1400 yrs.	200
Caesar	<i>Gallic Wars</i>	100-44 B.C.	c. A.D. 900	c. 1000 yrs.	10
Livy	<i>History of Rome</i>	59 B.C. – A.D. 17	4 <sup>th</sup> cent. (partial) mostly 10 <sup>th</sup> cent.	c. 400 yrs. c. 1000 yrs.	1 partial 19 copies
Tacitus	<i>Annals</i>	A.D. 100	c. A.D. 1100	c. 1000 yrs.	20
Pliny Secundus	<i>Natural History</i>	A.D. 61-113	c. A.D. 850	c. 750 yrs.	7
Inspired Writers	<i>New Testament</i>	A.D. 50-96	c. 114 (fragment) c. 200 (books) c. 250 (most of NT) c. 325 (complete NT)	25-50 yrs. 100 yrs. 150 yrs. 225 yrs.	5686 - Greek 19,284 - Other languages <b>24,970+</b> Total

Taken from *The New Evidence That Demands a Verdict* by Josh McDowell (p. 38)

In his excellent work, *The New Testament Document*, F. F. Bruce made these observations based on the above evidence:

Perhaps we can appreciate how wealthy the New Testament is in manuscript attestation if we compare the textual material for other ancient historical works. For Caesar's *Gallic War* (composed between 58 and 50 BC) there are several extant MSS, but only nine or ten are good, and the oldest is some 900 years later than Caesar's day. Of the 142 books of the Roman History of Livy (59 BC-AD 17) only thirty five survive; these are known to us from not more than twenty MSS of any consequence, only one of which, and that containing fragments of Books iii-vi, is as old as the fourth century. Of the fourteen books of the *Histories* of Tacitus (c. AD 100) only four and a half survive; of the sixteen books of his *Annals*, ten survive in full and two in part. The text of these extant portions of his two great historical works depends entirely on two MSS, one of the ninth century and one of the eleventh. The extant MSS of his minor works (*Dialogue dc Oratoribus*, *Agricola*, *Gcrmania*) all descend from a codex of the tenth century. The History of Thucydides (c. 460-400 BC) is known to us from eight MSS, the earliest belonging to c. AD 900, and a few papyrus scraps, belonging to about the beginning of the Christian era. The same is true of the History of Herodotus (c. 488-428 BC). Yet no classical scholar would listen to an argument that the authenticity of Herodotus or Thucydides is in doubt because the earliest MSS of their works which are of any use to us are over 1,300 years later than the originals (pp. 16-17).

While the manuscript evidence of the New Testament text is daunting considered alone, it does not come close to exhausting the evidence for that text. Below is a chart showing the number of quotations of the New Testament text contained in the works of a few early "patristic writers" further attesting to the content, distribution and availability of the New Testament text:

<b>Writer &amp; Known Dates (A.D.)</b>	<b>Gospels</b>	<b>Acts</b>	<b>Epistles of Paul</b>	<b>General Epistles</b>	<b>Revelation</b>	<b>Totals</b>
<i>Justin Martyr</i> (converted 130 – martyred 165)	268	10	43	6	3 266 allusions	330
<i>Irenaeus</i> (born 115-202?)	1038	194	499	23	65	1,819
<i>Clement of Alex.</i> (150-215)	1107	44	1127	207	11	2,406
<i>Origen</i> (185-254)	9231	349	7778	399	165	17,992
<i>Tertullian</i> (140-230)	3822	502	2609	120	205	7,258
<i>Hippolytus</i> (160-225)	734	42	387	27	188	1,378
<i>Eusebius</i> (263-340)	3258	211	1592	88	27	5,176
<b>Grand Totals</b>	<b>19,368</b>	<b>1,352</b>	<b>14,035</b>	<b>870</b>	<b>664</b>	<b>36,289</b>

Edited from *The New Evidence That Demands a Verdict* by Josh McDowell (p. 43) with added material by HRO

Based on the evidence from these Anti-Nicean (pre-AD 325) patristic writings, Sir David Dalrymple embarked upon an extensive search of these works and found that all but 11 verses in the New Testament are quoted in them (see citation by Charles Leach in *Our Bible: How We Got It*, pp. 35-36). Furthermore, the above list of early patristic writings does not exhaust the New Testament citations from this period. Ignatius (A.D. 70-110) quoted extensively from Matthew, John, Acts, Romans, 1<sup>st</sup> Corinthians, Galatians, Ephesians, Philippians, Colossians, 1<sup>st</sup> & 2<sup>nd</sup> Thessalonians, 1<sup>st</sup> & 2<sup>nd</sup> Timothy, James and 1<sup>st</sup> Peter. Polycarp (70-156), a disciple of the apostle John, also referred to New Testament passages in his known works. Cyprian, who died in A.D. 258, cited New Testament passages about 1030 times in his writings.

The facts are compelling! No document from antiquity to modern times has even close to the evidence for its accurate transmission to the present as does the New Testament. If we cannot have confidence in the reliability of its transmission, we cannot establish the text of any work in history. Yes, we can have a firm assurance that we have the message delivered to the inspired writers of the New Testament! There can be no reasonable doubt about it.

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## **HOLYWATER ?**

*"When was Holy Water introduced into churches?" (C. L. S.)*

*Collier's Encyclopedia* says concerning the origin of "Holy Water": "Its use in the Catholic Church dates from about the second century." (Vol. 10, p. 123.) There is no trace of it among Christians before about 120 A. D.

Catholics admit that the practice was borrowed from Pagans and Jews:

"Catholics use holy water to drive away evil spirits, and to call to mind the purity of heart with which they should come into the presence of Christ, really present upon the altar . . .

"Reason suggested to the Greeks and Romans that water, the natural element for cleansing, was symbolic of interior purity. They used it frequently in their religious ceremonies, to bless their fields, their cities, and their armies. The Jews used holy wate extensively in their ritual ..."

The use of "Holy Water" was one of the first departures from the pure doctrine of Christ. It was without mention in the New Testament. (Apostolic Doctrine 1960)

# The Divine Calling (No. 1)

By J. Wiley Adams

Introduction This is the first of a series of three articles on the above subject. In today's religious circles, we notice many who speak of "getting the call." This reflects a serious misunderstanding of what the Bible teaches concerning the Divine calling. In the first place such a concept is hinged on belief in the direct operation of the Holy Spirit in the salvation of lost souls. This idea is not found in the Word of God. It has to do with the better-felt than-told religions. Such reasoning reduces the religion of our Lord Jesus Christ to a sensual farce rather than a spiritual reality. It makes God a respecter of persons and transfers the burden of responsibility for all the lost to the Almighty rather than on sinful man where it belongs. Let us now consider together what the scriptures have to say about this important subject.

## The Caller—God

Surely one would have to be grossly ignorant of the Word of God to deny that God calls men to salvation. In Acts 2:39 in Peter's reply to those Jews present who desired to know what they must do to be saved, having commanded them to "repent and be baptized for the remission of sins," he also said, "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." At a glance we can see that God is the caller. Further confirmation of this fact is found in 1 Thess. 2:12, ". . . that ye walk worthy of God, who hath called you unto his kingdom and glory." The members of the church at Thessalonica had been called of God. In Romans 8:30 again God is presented as the caller. "Moreover whom he did predestinate them he also called: and whom he called, them he also justified..." The Corinthians also had been called of God as reflected in 1 Cor. 1:9, "God is faithful, by whom ye were called unto the fellowship of His Son Jesus Christ our Lord." In view of these considerations, all who believe the Word of God to be true must acknowledge that, indeed, God calls.

## The Means—The Gospel

This brings us to the major point of misunderstanding which is that of the means which God, the caller, uses to call men unto Him. Does God let a person know that he is called by some unusual experience, dream, illusion, bodily sensation, etc? If so, why does God not present to others, who want to be saved equally as much, the same token? Does God play favorites? Is He petty and arbitrary in His dealings with lost and undone man? Surely this presents God as a partial Creator. If one is lost, would it not be God's fault, according to this view? We have only to resort to the Holy Scriptures to remove such erroneous implications. Notice 2 Thess. 2:13, 14, "But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth; Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ." Here we have it! God calls through the gospel. Related to this is Romans 1:16,

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth: to the Jew first, and also to the Greek." God calls through the gospel of Christ, it being God's power unto salvation.

### **Whom Does God Call?**

Granted, then, that God calls, his means of calling is the gospel, but whom does He call? In Matt. 20:16 as well as Matt. 22:14 this question is answered. "For many be called, but few chosen." God's disposition toward the lost is also revealed in Acts 17:30, "And the times of this ignorance God winked at; but now commandeth all men everywhere to repent." Peter through inspiration also said in this connection, "The Lord is not slack concerning his promise as some men count slackness, but is longsuffering to us-ward, not willing that any should perish, but that all should come unto repentance." (2 Pet. 3:9.) In the great commission of Mark 16:15,16 all possible doubt as to whom God calls by His power, the gospel of Christ, should once for all be removed. "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." God's call or summons goes out to all men through the gospel. Some of these who hear the gospel call will heed and obey. These are the chosen. Others, though bidden to respond to God's call, will turn a deaf ear. These are the disbelievers. They will be eternally lost if they continue to reject God's invitation to accept the terms of the gospel and be saved.

## **The Divine Calling (No. 2)**

In our first article we pointed out that God calls or summons all men to come unto Him through the gospel of Christ. We now propose to set forth some things concerning those who compose the body of God's called.

### **The Called —**

#### **The Church**

In Acts 2:47 we learn that "the Lord added to the church daily such as should be saved." The church, therefore, is the body of the saved. By definition the word church means "called out." Logically, then, the saved are "the called out." Those who had "gladly received the word" (Acts 2:41) were baptized. They were then added to the church by the Lord. When anyone obeys the teaching of the Word of God, the Lord takes care of the adding. The adding is not left up to man. We can better understand that the called out and the church are one and the same by turning to a few passages in the New Testament. To the church at Colosse it was said that God "hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son." (Col. 1:13.) Here we can see the idea of being "called" from darkness to light. They had been translated into the kingdom of God, the church. Again, the church at Rome was regarded as having been "called to be saints." (Rom. 1:6,7.) A saint and a Christian are one and the same thing. The church is composed of Christians or disciples of Jesus Christ. (Acts 11:26.) The Romans were said to be among the "called of Jesus Christ." In Romans

8:27,28 we discover that the "called" receive consideration from God which others do not receive. "And we know that all things work together for good to them that love God, to them who are called according to his purpose." In 1 John 5:3, the apostle says, "For this is the love of God, that we keep his commandments: and his commandments are not grievous." Putting these thoughts together, we arrive at this conclusion: THE "CALLED" ARE THOSE THAT LOVE GOD AND KEEP HIS COMMANDMENTS. One who does not obey God cannot be said to really love Him. In speaking to the church at Corinth, Paul said they had been "called to be saints." (1 Cor. 1:2.) He also said they were "sanctified in Christ Jesus." Jude<sup>1</sup> addresses members of the church as being "sanctified by God the Father, and preserved in Jesus Christ, and called." Please note that Jude regarded the brethren to whom he wrote as "sanctified . . . preserved . . . called." In Rev. 17:14 we learn that those who will be with the Lamb (Christ) in the spiritual fight against the forces of evil are "called, and chosen, and faithful."

In conclusion, we add up the column of scriptural information by saying that the called out are the church. They have been called out of darkness and are now in the kingdom of God. But the called out are the church, the body of the saved. Therefore, the church and the kingdom are the same thing. Various, the body of the called out, the church, is described as being saints, lovers of God, sanctified, preserved, called, chosen and faithful. According to these things from the gospel of Christ, are you one of the called out? If not, you should read Acts the second chapter and learn how to become one.

## **The Divine Calling (No. 3)**

Webster defines the word calling to mean "the action of the verb call; one's usual occupation; vocation; business; trade." According to Vine's Expository Dictionary of New Testament Words the word calling is always used in the New Testament of that calling the origin, nature and destiny of which are heavenly. Those who have heard God's call through the gospel and have obeyed the same have become the called, the ecclesia, the church, the body of Christ, the saved. The subsequent life which they are to live becomes their calling or vocation. It is what we call the entire Christian life—the Divine calling. The life of a Christian is not a part-time occupation to be engaged in periodically, much as one would engage in some favorite sport, hobby or pastime, and then to be laid aside at will until we have another whim or fancy to work at it again. It is a full-time calling to last until death. (Rev. 2:10.)

Since by very definition the Divine calling is a spiritual one, it would be good for us to delve into the nature of this calling more specifically as we turn to the pages of Holy Writ.

In Eph. 1:18, it is revealed, "The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of his inheritance in the saints." God is the antecedent of "his calling," therefore it is to be regarded as God's calling. In view of this we might expect that it is indeed a high calling. This is seen in Phil. 3:14, "I press toward the mark for the prize of the high calling of God in Christ Jesus."



There can be no ambition more noble than this. Those who are not yet Christians should take this into consideration.

Since it is God's high calling, and since it is not characteristic of God to be partial, we certainly would expect it to be an impartial calling. Many think that God acts differently in this respect. God did not send His Son to earth to right all social and economic wrongs. He came to save sinners and to turn individuals from the way of darkness into the way of light. To the extent that men turn to the Lord, to that same extent the other matters will be resolved. However, the Lord stated it much better than man could, so let us use His words. In 1 Cor. 7:20 Paul said by inspiration, "Let every man abide in the same calling wherein he was called." He repeats this in verse 24, "Brethren, let every man, wherein he is called, therein abide with God." If a man is called and his status is that of a servant, he can serve God acceptably in that capacity. If he is called and is found to be a master over others, he can serve God in that position. His place in life is regulated by the teaching of the word of God. This applies to all, regardless of station in life, who have obeyed the gospel of Christ. The Divine calling is an impartial one.

2 Tim. 1:8,9 indicates that God "hath saved us and called us with an holy calling ..." The Christian must be pure and clean in all that he does. This is a vital part of the Christian life, God's calling. Nothing could be more foreign to the spirit of Christ than to see those who have named the name of the Lord who are worldly, sensual and vile in their daily living. It is a reproach on the church. Gal. 5:19-21 catalogs a number of things which destroy holiness in the life of a Christian. To such Paul warns "that they which do such things shall not inherit the kingdom of God." Here it is to be noted that this was said to Christians, members of the church. Our example in this connection is pointed out to us in Heb. 3:1, "Wherefore holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus."

Many overlook the fact that the Christian life is a conditional calling. "Wherefore the rather, brethren, give diligence to make your calling and election sure." (2 Pet. 1:10.) It would be superfluous indeed to command a Christian to "make your calling and election sure" if in reality he could do no other. Some think that once saved always saved or once in grace always in grace. The Christian life is a conditional calling. If a life of faithfulness is not pursued, the blessings and the hope of eternal life are forfeited. Without this blessed hope the Christian life would be meaningless. It is hope which causes us to push on in the face of difficulties and trials. Concerning this hopeful calling the Ephesian letter says, "There is one body, and one Spirit, even as ye are called in one hope of your calling." (Eph. 4:4.)

In conclusion, we have learned that the Divine calling is God's calling, a high calling, a holy calling, a heavenly calling, an impartial calling, a conditional calling and a hopeful calling. A life of such nature is worthy of our pursuit. If you are not a Christian, will you consider these things? If you are already a Christian, will you strive more diligently to be what God expects you to be?



# How to Identify the True Church

*The true church can be identified from the New Testament. The New Testament is the full, complete, and final revelation of God. (2 Tim. 3:16, 17; Jude 3; James 1: 25.) It is the pattern God has given for His church. (Heb. 8:1-5.) To identify the true church one need but study the New Testament and observe all things said about the church, its characteristics, mission and work. We ask the reader to look up and study all the passages of Scripture herein cited. Get your Bible now and begin your search.*

*The **FOUNDATION** of the church is Jesus Christ. Isaiah so prophesied of Him. (Isa. 28:16.) Peter quotes this passage and applies it to Christ. (1 Pet. 2:6-8.) If Peter were the foundation, then why did he not apply it to himself? Peter and all Christians are "living stones" in the holy temple of God. (1 Pet. 2:5-9.) Paul laid the foundation of Christ at Corinth and people built on it. There is no foundation besides Jesus Christ. (1 Cor. 3:9-12.) Jesus is the foundation which the apostles laid. (Eph. 2:20.) He is also the head or chief cornerstone. (Psa. 118:22; Acts 4:11, 12; Eph. 2:20.) Peter is not the foundation, nor are the apostles themselves the foundation of the church. The Roman Catholic claim that Peter is the foundation is false, and even Peter himself said that it was otherwise. (1 Pet. 2:6-8.) The **FOUNDER** of the church is Jesus Christ. He built it. (Matt. 16:18.) He shed His blood and purchased it. (Acts 20:28.) The church was not built in the days of Abraham, Adam, or during the personal ministry of Christ. It originated on the first Pentecost' after the resurrection of Christ. (Mk. 9:1; Acts 1:8; 2:1-47.) The place was Jerusalem. (Lk. 24: 46-49.) The time was the last days. (Joel 2:28- 30; Acts 2:11-20.) Its name was given as the church "of Christ" or "Lord." (Acts 20:28; Rom.16:16.) Salvation is in His name, and salvation is in none other name. (Acts4:12.) The Lord gave His church a divine name and is Himself its divine builder. All human builders are excluded and all human names are without divine authority. (Psa.127:1; Matt.15:13-15.) The **WORSHIP** of the church consists of five items. The apostles' doctrine was taught and people continued steadfastly in it. (Acts 2:42.) They gave of their means on every first day of the week, Sunday, as God prospered them. (Acts 2:42; 1 Cor. 16:1-2.) Also, they broke bread weekly—every first day of the week. (Acts 20:7;2: 42.) They engaged in prayer and sang praises to God. (Heb. 2:12; Col. 3:16, 17; Eph. 5:19.) Any other acts of worship engaged in are unauthorized in the New Testament. Can you give the passage that describes the mass, instrumental music, pie suppers or rummage sales? Where is authority for having the Lord's Supper monthly, quarterly or annually? Where is the passage that teaches us to pray to saints or to Mary? There is only one Mediator and that is Jesus Christ. (1 Tim. 2:5.) The **ORGANIZATION** of the church is local congregations only. Each congregation had as their officers elders, bishops or pastors. These titles refer to the same office. There was a plurality of elders in every congregation. (Acts 14:23.) Deacons were appointed in each congregation to serve (Acts 6.) The qualifications for elders and deacons are given in 1 Tim. 3 and Titus 1. This is all the organization the New Testament churches had. (Phil. 1:1.) There were no "modernday pastors," neither was there a hierarchical form of church government. Jesus is the only head of the church. (Eph. 1:22, 23; 4:4-6.) He has no representative head on the earth. The **WORK** of the church is simple. The primary work is evangelizing or preaching the gospel so that people may obey the truth and be saved. (Mk. 16: 15, 16; Rom. 1:16, 17; 1 Pet. 1:22, 23.) The church gave assistance to the saints in the way of relieving their necessities of life. The church under its own eldership is sufficient to do all the work of benevolence and evangelizing and edification that God commanded her to do. She cannot scripturally set up any human organization to do the work God gave her to do. The local congregation is perfect in organization to do all of God's will. (By Arvid K. McGuire Apostolic Doctrine)*

## **New Testament Christians Wanted!!!**

Seeking men and women, young and old, from all walks of life, who are willing to serve and obey God.

As a Christian you will be:

- An ambassador of Christ (2 Cor 5:20)
- A member of a royal priesthood (1 Pet 2:9)
- A child of God (Gal 3:26)

### Requirements for being a Christian

- Love God and follow His commandments (John 14:15)
- Deny yourself (Matt 16:24, Gal 2:20)
- Share the gospel of Christ (Mark 16:15)
- Glorify God by letting your light shine before men (Matt 5:16)

### Benefits of being a Christian

- Forgiveness of sins (Acts 2:38)
- Membership to the one true Church (1 Cor 12:13)
- Faith (Heb 11:1, 1 Pet 1:6-9)
- Happiness (Prov 16:20)
- Citizenship in heaven (Phil 3:20)

All applications accepted. Just submit yourself to God's Plan of Salvation. (2 Pet 3:9)

- Hear the Gospel (Rom 10:17)
- Believe (Rom 10:10)
- Confess Jesus as the Son of God (Rom 10:10)
- Be Baptized for Remission of Sins (Mark 16:16)
- Live Faithfully (Rev 2:10)

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# Apostolic Terms

## **BAPTIST (BAPTISTES in Greek).**

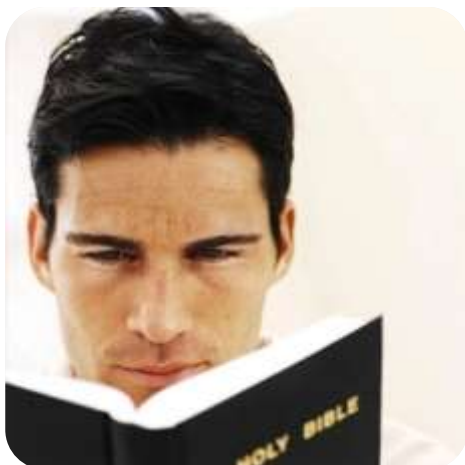
This word is used in the New Testament in the form of a title, and is applied to no other than John, the first man commissioned by God to baptize. It means baptizer or immerser. The American Standard and Revised Standard versions use the terms Baptizer and Baptist interchangeably in Mk. 6:24, 25. Several English versions use the word immerser. For instance, the Living Oracles Translation renders Matt. 3:1, "In those days appeared John the Immerser ..." The Bible never speaks of "Baptists," "Baptist Doctrine," or "Baptist Church."

## **ANATHEMA MARANATHA.**

"If any man love not the Lord Jesus Christ, let him be Anathema Maranatha." (1 Cor. 16:22.) Anathema is usually translated "accursed." (Gal. 1:8, 9.) Maranatha is a Syriac term meaning "The Lord Cometh." One who does not love the Lord Jesus stands accursed, but the execution of sentence will not be until the Lord comes. Some English versions simply have not translated these words. When fully translated, 1 Cor. 16:22 reads: "If any one love not the Lord Jesus Christ, he shall be accursed when the Lord comes."

## **Why Be Baptized?**

1. It is a command. (Acts. 10:48)
2. To get into Christ. (Rom. 6:3)
3. To enter the kingdom of heaven. (John 3:5)
4. To be saved. (Mk. 16:16)
5. To be added to the church. (Acts 2:47)



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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; 1 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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