

# View

July 22, 2007

## This Week's Agenda

### The Lord's Day

9:30 AM: Singing, Prayer, Lord's Supper, Sermon: David Posey

5 PM – Singing, **Prayer**, Lord's Supper, Sermon

### Classes Offered This Week

Today at 5:30

Classes for all ages 18 months and up.

Auditorium: Studies in Authority

Room 11-12: Seed Sowers Workshop

Tuesday at 7 PM

John's Gospel (Posey's home)

Wednesday

7:30 PM – Summer Program - Everyone 6th grade and up will be in the auditorium. Classes for younger ages.

### News & Prayer Concerns

*"First of all, I urge that entreaties and prayers, petitions and thanksgivings, be made on behalf of all men..."*

#### Prayer Concerns

Pray for Naomi Fannin. She had surgery for gallstones.

Pray for Herman Ward. He is doing better and he is home. He is getting stronger each day.

Pray for Tom Royston. He finished his treatments for nerve disease and began the oral Chemo portion of his treatments which drains him of his strength. Also, remember Boots in your prayers.

Continue your prayers for Dylan Franklin, David Ramsey, Julie Bumgarten, Kathy Wilson and Sharon Jones. Keep Myrtle Farrell, Gwen's mother, in mind.

Continue to pray for Jackson Agee, Logan and Julie's child.

Remember Carl and Arlene Hanson in your prayers. Carl can not walk (yet), but is undergoing therapy daily and hopes to be on his feet soon. He is continues to get stronger. Arlene is close by his side.

Pray for those who are expecting: Sarah Cain, Nicole Grinnell and Jamie Gardner, April Franklin and for the couples that would like to have children, but have not been able.

Continue your prayers for those who serve our country. Jeremy Allen, Art and Peggy's son, is heading back to Iraq and will be serving in the Baghdad area, so pray for him.

#### Quarterly Singing

Our next quarterly singing will be held on September 30th, the last Sunday of the quarter.

#### Karlsson Family

A few people have asked me for Magnus & Ambers new address: See Elders

#### Out of Town

CJ and Matthew Woolington will be in Nevada for the balance of the summer. Pray for their welfare while they are away and for Dawn.

Randy and Sally Clark are in Hawaii and will return July 25th. Amanda Bremer and Kaitlan Reagan are in Jamaica. David and Carly Posey will be leaving for Hawaii Tuesday.

#### Gospel Meetings

Reminder: Mark your calendar for October 8-10, 2007 for a meeting with Ed Harrell. We have also booked gospel meetings with Bob Owen in the Fall of 2008, Paul Earnhart in 2009 and Dee Bowman in 2011.



**Read your Bible  
each day, and  
spread the word!**

# The Role of the Holy Spirit in the Book of Acts

by David Posey

## Introduction

When one considers the role of the Holy Spirit in the book of Acts, he is immediately impressed with the realization that the role of the Holy Spirit is the whole point of the book of Acts. Indeed, some have been so bold as to entitle commentaries on Acts by the name, "Acts of the Holy Spirit" (e.g., Arthur T. Pierson, "Acts of the Holy Spirit," 1895 or C. Peter Wagner, "Acts of the Holy Spirit," Regal Publishing, 2000). A few have proposed that the traditional title, "Acts of the Apostles," be changed to "Acts of the Holy Spirit" (e.g., Johann Bengel in the 18<sup>th</sup> century, according to John Stott, *The Message of Acts*, p. 33).

Luke wrote the book of Acts, probably, around AD 62, addressing it to the same individual, "Theophilus," to whom he address his gospel. He begins the book where he left off in his gospel, tracing the beginning and growth of the church in the first century. Though titled "Acts of the Apostles," it is certainly not a complete record of the acts of the apostles, by any means. McGarvey notes: "'the Acts of the Apostles' is misleading: it leads the uninitiated reader to suppose that it treats of all or nearly all the acts of all the apostles; whereas it actually treats of only a few acts of any of them, and of almost none of the acts of the majority" (p. vii).

Before we canvass the particular passages in Acts that refer to the Holy Spirit, it is important to make two observations, by way of introduction. First, at the risk of stating the obvious, we must remember that the Holy Spirit is not a force, a liquid or a "thing," but divine personality. He is as much a person as Jesus Christ and God, the Father. While this point is easily established from many citations in the Bible (e.g., I Cor. 12:11; Eph. 4:30; Mt. 12:31, 32; 1 Tim. 4:1; Rom. 8:26, etc.), it will be firmly established by the statements and implications in the passages that we review in Acts.

Second, it is important to refresh our senses with regard to the vital importance of the book of Acts. Someone has observed that if you walk into a Bible class in a church of Christ in nearly any city, they will likely be studying Acts or I Corinthians. But there is a reason for this: if we did not have the book of Acts, we would know virtually nothing about the beginning and growth of the early church. We may be able to piece together some aspects of it from the letters, but that would still leave us mostly in the dark about how the church functioned in the first century. These two primary points – the Spirit as divine person and the significance of the book of Acts – intersect when we realize that the book of Acts is a record of the beginning and

growth of the church under the divine guidance of the person of the Holy Spirit. It is the New Testament's one history book, but much more. If any given historical record is a combination of the facts and interpretation of those facts, then we see the importance of Acts as history as interpreted by God Himself. Acts is unique in that it is a book inspired by Holy Spirit to record the Acts of the Holy Spirit as the early church was taking form.

## The Place of the Holy Spirit in the New Testament

The role of the Holy Spirit is described very clearly by Jesus and it is helpful to review a few of Jesus' words before moving on to Acts.

Before He was crucified, Jesus had several "heart-to-heart" discussions with His apostles. One fairly lengthy discourse is recorded in John 14-16. Most Bibles title this section, "Jesus Comforts His Disciples," and rightly so. But His words of comfort are not just pretty phrases designed to make them feel good. The main thrust of His words is to remind them of His work and encourage them to do their work.

In the process, Jesus enlightens them about the coming of a "Comforter" (Greek, *paraclete*, "one who goes along beside"). In John 14:16-17, He tells them that the Father will send them "another Helper, that He may be with you forever; that is, the Spirit of truth..." The apostles could scarcely understand what He said at this point; little did they know how vital this promise would become to them in just a few days.

In John 15:26-27, after telling them that the world will come to hate them, as they hated Him first, Jesus encourages them with these words: "When the Helper comes, whom I will send to you from the Father, that is the Spirit of truth who proceeds from the Father, He will testify about Me, and you will testify also, because you have been with Me from the beginning." It is crucial in our understanding of the Holy Spirit's role in Acts to comprehend the importance of Jesus' words here. The Holy Spirit is not only a Revealer of truth, but also a "Comforter" or "Helper." "Comforter" does not imply a downy pillow kind of thing. Instead, the Spirit will be a ramrod down the back of the apostles that will stiffen their resolve and help them to be faithful unto death. Not only will the Spirit provide the sword for them to wield, but He will also the strengthen them to endure and to withstand the "fiery darts of the evil one" (Eph. 6:16). In two texts in John 16, Jesus further explains the purpose of the coming of the Spirit. In John 16:7-8, He tells them that He will be sending the "Helper" back to them and "when He comes, [He] will convict the world concerning sin and righteousness and judgment." Then, in John 16:13, He once again refers to the coming of the "Spirit of truth" who will

“guide you [the apostles] into all the truth.”

These texts are crucial to understanding how the Spirit functioned in New Testament times. There is no indication in the language that the Spirit was coming to make the apostles giddy about their faith or even, in these texts, to speak in tongues or do other signs. While those activities would be a partial manifestation of His presence, it was not that function that Jesus emphasizes here. Perhaps John, writing by inspiration of the Holy Spirit in 90 AD or later, after most spiritual gifts had ceased with the passing of most of the apostles, wanted to put the emphasis on the spoken word (the “testimony”) because that was most relevant to second and third generation Christians. After all, “the word I spoke is what will judge him in the last day” (John 12:48). In John 20:22-23, Jesus breathed on the apostles and said, “Receive the Holy Spirit.” But, again, He does not emphasize the miraculous manifestation of the Spirit in the words that follow, but the power He is giving them to forgive sins (indeed, a different kind of “miracle”). While signs and wonders would play an important role in establishing the credibility of the apostles, it was hardly the most important aspect of the working of the Spirit. Jesus indicated that the main focus of the Spirit would be on the power of the gospel message as communicated through the inspired apostles.

### **The Holy Spirit in the Book of Acts**

When we turn to Acts, we note that the Holy Spirit is mentioned by name 53 or 54 times in the book of Acts, more than any other book in the New Testament. He is mentioned in various contexts, as we’ll see as we examine some of the passages below, and we can safely say that the pages of this book of the history of the church literally rustle with the activity the third person of the godhead.

We read that the Spirit is engaged in speech acts, spiritual gifts of various kinds, comfort (or encouragement) of the disciples as they were persecuted, and guidance, whether leading or restraining movement from place to place. The only conclusion we can draw from the description of the Spirit’s work in Acts is that the church was guided, protected and directed by the person of the Holy Spirit. The degree to which the Spirit allowed men to choose their own course is not completely disclosed, but we know that there were problems and sin that occurred because of poor choices made by individuals. For example, in Acts 5, Ananias and Sapphira; in Acts 6, the Hellenistic widows were being neglected in the daily administration of help; and in Acts 15, the attempt to impose Jewish regulations on the Gentiles was causing consternation in the church at Antioch. But even in these cases the Holy Spirit is active and vitally involved in solving these problems. It is safe to say that Spirit is never out of the picture as the events recorded in the book of Acts unfold. He is there, even when not mentioned by name.

### **Review of the Activity of the Spirit in Acts**

1:2 – Referring back to his first work (the gospel), Luke

recounts how the apostles received their “marching orders” through the Holy Spirit, although Jesus uttered the words; see Luke 24:44-49; Acts 1:4-5.)

1:5, 8; 2:1-4 – The apostles were told that they would be baptized (immersed) with the Holy Spirit in a few days and, in dramatic fashion, they were, on the Day of Pentecost in 30 AD (2:1-4). Armed with this power, the apostles would go out “into all the world” and fulfill the Great Commission (Mt. 28:18-20), being His “witnesses” (Greek, *martus*) in Jerusalem, in Judea and Samaria and “even to the remotest part of the earth” (Acts 1:8). Later, the Gentiles would be “baptized with the Holy Spirit” (Acts 10:44-47; 11:15-16) fulfilling the prophecy of Joel in which he predicted that God will “pour forth His spirit on all mankind” (Joel 2:28; Acts 2:17). Both the Jews and the Gentiles have received the Holy Spirit and, in both cases, they were empowered to speak in tongues (other languages, see Acts 2:8). Through their witness, they would exalt God.

The role of the Holy Spirit in these cases is profound: to demonstrate that God has accepted all mankind and to empower the apostles, specifically, to carry that good news to “all the nations” (Mt. 28:19). The purpose of the giving of the Spirit is not to save men directly, but to empower and reveal. As the Spirit came upon the apostles, they began to speak as the Spirit gave them utterance (2:4).

1:16 – In this and Acts 4:25, the Holy Spirit is referred to as the one who inspired David to prophecy. The Holy Spirit, who is giving these men the power to preach, as well as its content of their speech, refers to His own previous work in the prophet David as proof that the current events are from God. See Acts 28:25.

2:38; 5:32 – The Holy Spirit is, in some sense, a “gift” to believers. Is this something the Holy Spirit gives or is it the Holy Spirit himself that is the gift? If I say, “John has received the gift of Abraham Lincoln,” I could be referring to a gift that Abraham Lincoln gave John or I could be saying that John has Abraham Lincoln in him; i.e., he has the “spirit” of Lincoln. The gift mentioned in v. 38 is given to all baptized believers. The gift can not be spiritual gifts because not all baptized believers are endowed with spiritual gifts. And it is not the same as the baptism of the Holy Spirit since that baptism was sent by God specifically upon the apostles and Gentiles (Acts 10-11). Both were passive in receiving of the baptism of the Holy Spirit but, here, baptism is something to be done – it’s a command to be obeyed. McGarvey makes the following comment on Acts 10:47-48: “...Peter, who knew the purpose (of the gift), plainly indicates what it was by the use he makes of it. he uses it to remove from the minds of his Jewish companions any doubt which they might still entertain as to the propriety of baptizing Gentiles. This, then, is the purpose for which the miracle was wrought...and herein we find reason why no such event as this ever occurred afterward, or is now to be expected; for when

it was once demonstrated that uncircumcised Gentiles might be baptized, the question was settled forever, and needed not be settled again" (New Commentary on Acts of the Apostles, p 216-17).

The gift of the Holy Spirit, then, is probably a gift the Holy Spirit gives and that gift is mentioned in v. 39. There it's called "the promise." The promise is the gospel, the good news of Jesus Christ and salvation. Those who were baptized received what Holy Spirit was giving: fulfillment of the promise of salvation through Christ. In Acts 5:32, as the apostles stood before the Council, Peter says that the Holy Spirit is given "to those who obey [God]," clearly implying that the Council did not enjoy the gift because they refused to obey God.

4:8, 31 – In several passages in Acts, the texts affirm that the Holy Spirit is doing the speaking through a preacher. "Then Peter, filled with the Holy Spirit, said..." (4:8). This attribution of speech to the Holy Spirit is common in Acts (see Acts 21:11) and reminds us that these men were not speaking on their own initiative, but "as the Spirit gave them utterance" (Acts 2:4). Not infrequently, the Holy Spirit is referred to not only as inspiring the speech, but as the one who actually does the speaking. See Acts 8:29; 10; 19; 11:12; 20:23.

5:3, 9 – These verses are representative of those that emphasize the person of the Spirit, a person that can be lied to and tested, grieved (Eph. 4:30) and resisted (Acts 7:51), as well as obeyed (Acts 5:32). The text doesn't attribute the death of Ananias and Sapphira directly to the Spirit, but we may infer that He was the agent. After all, Peter, in both cases, refers to their sin against Him and they immediately fall down and die. If this is the Spirit's doing, it may be an example of being "slain in (or by) the Spirit," – but not in the Charismatic Movement's sense! Again, we see the Spirit's role clearly delineated: He is guiding and protecting the church against the devious movements and deceptive schemes of Satan.

Acts 6:3, 5 – There are several passages in Acts, such as these, that refer to men or a man being "filled with the Spirit." Many people, with denominational or Roman Catholic backgrounds, view this concept in mostly emotional terms. They may refer to a "burning in the bosom" or a special boost of enthusiasm they feel at certain times. But "filled with the Spirit" does not have such a mysterious connotation. It simply means that these men were filled with knowledge of God's will, the source of which is the Spirit. In Acts 8:29, the Spirit told Philip, one of the men "filled with the Spirit" (Acts 6:3, 5) who was chosen to serve tables in Acts 6, to "join the chariot" of the Ethiopian eunuch and aid him in learning the gospel. He obeys the command and the man's response is completely different than the Jews who heard Stephen in Acts 7. Interestingly, Philip is "snatched away" after the eunuch's obedience. We

might wonder why Stephen was not "snatched away" in order to save his life. Certainly, the Spirit had the power, but it wasn't God's will to save Stephen. In the process we learn two important lessons from the Spirit's work in Acts: First, we learn how to die for Christ, like Stephen and, second, we learn how to live for Him, like Philip. And that's the point.

We also read in Acts 9:17 that Paul would be "filled with the Spirit" (Acts 9:17). Even a casual student of the New Testament knows that Paul viewed his purpose in life as teaching the gospel to as many lost people as he could. He was a "debtor" and "compelled" to preach (cf. Romans 1:14-15; I Cor. 9:16). His being filled with the Spirit was not for the purpose of making him feel secure, but for the purpose of spreading the word of God.

In each case where one is said to be "filled with the Holy Spirit," we find words to the effect that they "began to speak" (see 2:4; 4:8, 31; 13:9). Whether they did this with a "burning in the bosom" or not is quite beside the point. The fact is that one who was "filled with the Spirit" was moved to reveal God and His plan. In II Peter 1:20-21, referring to the Old Testament prophets, Peter says, "For no prophecy of scripture comes from someone's own interpretation. For no prophecy was ever produced by the will of man, but men spoke from God as they were carried along by the Holy Spirit" (ESV).

Acts 10:44-48; 11:15 – In these passages, the Spirit is said to "fall" upon the crowd as they heard the gospel preached. This terminology, on first glance, may contribute to the view that the Holy Spirit is something other than divine personality and not a little "mysterious." Similar to the term "poured out," it reminds one of a liquid or a "force" of some kind. But the emphasis here is not on the personal indwelling of the Holy Spirit, but on empowerment. The Spirit's "falling" on them is another way of saying they were baptized or immersed with the Holy Spirit. This is clear from Acts 11:15-17. The purpose was to declare, without any reservation or doubt, that God was with the Gentiles, just as surely as He was with the Jews. This was such a profound truth, and so difficult to accept for the Jew, that Paul devotes three chapters to it in his letter to the Romans (chapters 9-11). Paul argues in those chapters that, although the Jews have largely rejected the gospel, they can be saved on the same basis as the Gentiles. The Jews were as "branches broken off" of an olive tree, and the Gentiles were "grafted in." But, Paul says of the Jews, "And even they, if they do not continue in unbelief, will be grafted in, for God has the power to graft them in again" (Rom. 11:23). The Spirit's role was to indicate, without any fear of misunderstanding, that the gospel is for everyone (cf. Acts 15:8; Romans 1:15-17).

Acts 13:2, 4; 16:6-7; 20:23 – These passages remove any

doubt about who was responsible for the preaching of the gospel throughout the world, at least as revealed in the book of Acts. The Holy Spirit takes the initiative and directs the prophets and teachers gathered in Antioch to set apart Paul and Barnabas for “the work to which I have called them.” This directive is not unlike God’s command to Abraham to go “to the land I will show you” (Gen. 12:1) in that Abraham was to “go” and God would tell him later where he was going.

The Holy Spirit was involved in guiding and directing the lives of the apostles and other men who preached the gospel and they moved out, like Abraham, by faith. On some occasions, the Holy Spirit blocked access to certain areas, at least for a time (16:6-7; cf. Rom. 1:13; cf. Acts 21:4). We’re not told the reasons for this, just that the Spirit didn’t permit it. Nothing was left to chance; it was all God’s doing under the direction of the Holy Spirit. This guidance, though often through rough waters, had to be a real comfort to the apostles as they did their work. While Paul would not have looked forward to dealing with the trials and hardships, it had to help to know that God knew what Paul was going through and prepared him for it (see Acts 20:23; 21:10-11).

This guidance and direction of the Spirit was not confined to travel plans or warnings about persecution. In Acts 20:28, Paul tells the elders in Ephesus that it was through the agency of the Holy Spirit that they became overseers in the first place; it is with that caveat that they are to “shepherd the church of God.”

### **A Summary of the Role of the Holy Spirit in the Book of Acts**

It is fascinating that when we examine these passages in which the Holy Spirit is mentioned by name, that there is an unmistakable emphasis on preaching the gospel and empowering those who were involved in preaching. While there are many miracles recorded in Acts, and we know the Holy Spirit was operating in that arena as well (see Heb. 2:4), the emphasis is clearly upon the fulfillment of the Great Commission. In fact, one way of outlining the book of Acts illustrates this point. Start at 1:8, then move to the paragraphs that summarize the condition of the church in Jerusalem in 2:42-47, 4:32-37 and 5:12-16. From there, read 6:7: “And the word of the Lord spread and the number of the disciples multiplied greatly in Jerusalem....” From there, go to the next summary statement in Acts 9:31: “So the church throughout all Judea and Galilee and Samaria enjoyed peace, being built up; and going on in the fear of the Lord and in the comfort of the Holy Spirit, it continued to increase.” The next summary verse is at 12:24: “But the word of the God grew and multiplied.” Then, 16:5, “So the churches were strengthened in the faith and they increased in numbers daily” (ESV). Next, look at 19:20, “So the word of the Lord continued to increase and prevail mightily” (ESV). Finally, Acts 28:31, “preaching the kingdom of God and teaching concerning the Lord Jesus Christ with

all openness, unhindered.”

Besides giving us some insight into the main work of the Holy Spirit, this outline also illustrates the purpose of the book of Acts. It is not a biography of Peter and Paul. Thus, the purpose is not to satisfy our curiosity about what becomes of Paul and the abrupt end of the book is called for because its purpose has been fulfilled: to chronicle the preaching of the gospel and, consequently, the growth of the church.

While the miraculous element is present, even its primary purpose was to get a hearing and to display that the power of God was with the disciples. But the actual power is in the gospel of Christ (Rom. 1:16-17), the truth that sets men free (John 8:32).

What is completely absent from these passages is any notion of the Holy Spirit as something that provides a nice warm feeling or tingle in your toes. There is no “feeling-better-felt-told” component in these texts. The Spirit’s purpose, as outlined by Jesus in John 14-16, could not be more lucid: He is the Spirit of truth; He would inspire and encourage men to preach that truth to the world; and He would direct their path every step of the way. The book of Acts is an inspired record of the elegant and precise manner in which those directives were carried out.

### **Conclusion**

As we look at these texts, we’re reminded that belief in the church and, indeed, in the gospel itself, requires that we believe in and embrace the person of the Holy Spirit, the most neglected Person in the godhead. The book of Acts is the divine record of the birth and growth of the body of Christ, the church. Without the Holy Spirit, it would never have occurred.

William H. Willimon’s comment is germane: “To those in the church today who regard the Spirit as an exotic phenomenon of mainly interior and purely personal significance, the story of the Spirit’s descent at Pentecost offers a rebuke. Luke goes to great pains to insist that this outpouring of the Spirit is anything but interior. Everything is by wind and fire, loud talk, buzzing confusion and public debate. The Spirit is the power which enables the church to “go public” with its good news, to attract a crowd and, as we shall see in the next section, to have something to say worth hearing. A new wind is set loose upon the earth, provoking a storm of wrath and confusion for some, a fresh breath of hope and empowerment for others. Pentecost is a phenomenon of mainly evangelistic significance, as the central question of the crowd makes clear: “What must we do to be saved?” (Acts, p. 33).

Willimon also observed that “Acts reminds us that despite rejection, persecutions, setbacks, and our own lethargy or cowardice the gospel proclamation continues to the very end of the earth, by God’s grace, unhindered” (Acts, p. 193).

In that sense, the Holy Spirit’s work continues even today. Too many times, we allow others to define our terminology for us. While many, from various religious groups, talk of how the Holy Spirit is working here and there, empowering them to speak in tongues or revealing new (Next page)

knowledge or just making them feel warm all over, we scarcely mention Him at all. Why? Are we afraid that we will be thought "denominational" if we say words to the effect that "the Holy Spirit has taught us" or "the Holy Spirit says..."? Ironically, in the book that is studied more frequently in churches of

Christ than any other, we have taken the main character out of play, at least in our language. Perhaps a fresh perspective on the Spirit's role in Acts will remind us of His continuing power, as He works through His word. Perhaps we can recover some of that power for our

continuing work in the kingdom. We should start by calling Bible things and persons by Bible names, beginning with the Holy Spirit.

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## Preachers We Help Support



John Scholtz - South Africa, Zimbabwe  
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Gary Stouffer - Vista, CA  
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Rosilito F. Nardo in Koronadal City.  
Johnny Buguis in General Santos City.

**The View** contains news and articles of interest to the members of the Folsom Point church of Christ. Announcing an activity or event does not necessarily imply that we financially sponsor the event or that the elders specifically endorse every component of that event, since it may not fall under the direct oversight of the elders. The church's work and the elders' oversight is limited by Scripture. We will not announce events that are primarily social in nature. However, we do want to publicize and encourage those activities that provide an opportunity to be built up in the faith and provide an opportunity for you to be a more involved and active member of the body at Folsom Point.

### ABOUT THE CHURCH OF CHRIST AT FOLSOM

We are a church of Christ patterned after the New Testament example of local churches. We believe in the authoritative word of God and will provide you with a Bible answer for everything we do in our doctrine and practice. We exalt Jesus Christ and seek to glorify Him, not ourselves (Ephesians 3:21). Therefore, our efforts are directed toward promoting commitment to Christ, not to any man or institution (I Corinthians 2:5).

Our assemblies are simple. We sing without use of an instrument (see Ephesians 5:19; Colossians 3:16; we will be happy to show you why we use no instrument, if you desire further study on this issue). We pray (I Timothy 2:1), partake of the Lord's Supper each first day of the week (I Corinthians 11:23-29; Acts 20:7) and teach from God's word. All preaching comes from the Bible.

The financial support of this congregations comes entirely from the free-will offerings of its members made on the first day of the week (I Corinthians 16:1-2; II Corinthians 8:1-5; 9:6-7). We never solicit funds from non-members. Contributions are used for the spiritual growth of this church and for the support of a few men in other areas, such as the Philippines, who are preaching the gospel. We do not use money collected here for social programs or the support of any human institution. We believe the church itself can do all the work God has given it to do. And we aim to do *only* the work God has given it to do — teach the gospel, build up the members, and help needy Christians. All other "good work" is the responsibility of individual Christians (Titus 2:11-14; James 1:27; Galatians 6:9-10).

We offer personal Bible studies at your convenience. We are here to help you with your spiritual needs: please favor us with a request for a Bible study or correspondence course that you can complete at your pace.