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read aloud is laziness. This simple act takes less than ten minutes. Merely reading it once at least brings the content to mind and sets it on the heart.

Look up words. If the reading presents an unfamiliar word, consider that a vocabulary assignment. The definition can be checked in the dictionary, but that only scratches the surface. Find some Greek or Hebrew resources, interlinears and lexicons, and learn how to use them.

Compare translations. The King James Version, New King James Version, American Standard Version, New American Standard Bible, and English Standard Version all contribute in some way to comprehending the Scripture. Don't be limited to a single version, when more can easily expand one's grasp of the subject. If there appears to be a discrepancy, that could be the basis of a good question for class.

Write down questions. Having read the material, one should be curious about it, wondering about its meaning and application. Connections should be pondered, such as whether similar phrases from other Scriptures have the same meaning here as there, or if the immediate context sets it apart in some way. Put these thoughts to paper and when the pertinent verses arise in class discussion, ask away! Teachers might have instant replies to provide clarity, enriching everyone's comprehension, or they may very well respond, "I'm not sure; let me look into it and get back to you next week," which presents a healthy challenge for everyone to reflect upon.

Write down answers. If there was an assignment, such as questions to answer from the chapter, it ought to have been done. These assignments are intended to help the students prepare for class and develop an awareness of the material. If the answers were readily arrived at, good; if not, that's still good because it presents a question to ask in class.

What did you bring to the potluck? *"In lowliness of mind let each esteem others better than himself. Let each of you look out not only for his own interests, but also for the interests of others"* (Philippians 2:3-4). The student who does not arrive prepared to ask questions, answer questions, and offer observations could stand to be a bit more considerate of the rest of the class. There are many more commands in the New Testament to edify others than there are to receive edification. Not only that, but the better prepared the student is, the more he will get from the study.

THE 2 A.M. PHONE CALL

B.C. Goodpasture

Marshall Keeble related an incident that happened during a Gospel meeting in Fort Smith, Arkansas, in which eighty-six souls were baptized. He told of a lady and her husband who attended the meeting every night and would jot down on paper the passages of Scripture that he referred to, and would go home and hunt them and read them. One night, the wife could not find one of the Scriptures, and she said to her husband: "It's almost two o'clock in the morning, but I am going to call and ask him where is that passage of Scripture." So she called the house where he was staying and the lady of the house answered the phone, and went and knocked on brother Keeble's door, saying, "Brother Keeble, it's very late, but somebody wants to speak to you." Brother Keeble said, "The first thing that jumped into my mind was, something is the matter at home... My mind ran back to my home, and I told her 'just as soon as I can get dressed, I will go to the phone.' I went and picked up the receiver and said 'Hello.' The lady on the other end said 'Is this Brother Keeble?' and I said 'Yes.' She said 'I want to ask you a question.' Just as soon as I caught her voice, I knew it wasn't my wife and my nerves got quiet. So I said, 'What is it?' She says, 'Will you tell me where is that verse in the Bible that says Baptism washes away your sins?' I said, 'Acts 22:16.' Flop went the receiver. Poor thing was so glad to get it, that she forgot to say 'Thank you.' And the next night she and her husband came walking down the aisle when the invitation was extended to make the confession that brought death to our Savior and demanded baptism to wash away their sins. Thank God for people that will sit up all night looking for a passage that says 'Wash your sins away.'"

FOSSIL CLAM GRAVEYARDS

Author Unknown

Dead clams, like many other sea creatures – have much to tell us about the flood of Noah's time. Clams are known as bivalve mollusks. They have two valves that are hinged together, and they can close their shells very quickly to protect themselves from predators. When a clam dies of natural causes, the clam releases its grip on its shell, and it opens within a matter of hours. But if a buried clam shell is found shut tight, it shows that the clam was buried suddenly.

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"WHAT MUST I DO TO BE SAVED?"

ACTS 16:30

LEARN THE GOSPEL

John 6:45; Romans 10:17

BELIEVE IN CHRIST

Hebrews 11:6; John 3:16

CONFESS CHRIST

Matthew 10:32-33; Romans 10:9-10

REPENT OF SIN

Acts 3:19; 17:30

BE BAPTIZED INTO CHRIST

Mark 16:16; Romans 6:3-6

REMAIN STEADFAST

1st Corinthians 15:58; Revelation 2:10

"THE ASSEMBLING OF OURSELVES TOGETHER"

HEBREWS 10:24-25

SUNDAY

Worship @ 10:00 a.m.

Studies @ 11:45 a.m.

WEDNESDAY

Studies & Worship @ 7:00 p.m.

75 Sherrod Boulevard
Belén, New Mexico

**Seekers Welcome.
Members Expected.**

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We mention this because fossil clam graveyards are found all over the world, even on mountaintops, containing millions of clams with their shells shut tight. This speaks to us of a catastrophe that buried billions of clams very quickly – in other words, the worldwide flood of Noah's time. Since these fossil clam beds are found all over the world, and are often high above their natural habitat, it can only mean that the biblical worldwide flood is a fact of history.

Now, if the Bible is right about the worldwide flood, the earth is much younger than it appears to be, so there simply isn't enough time for evolution to take place. Graveyards of closed clams have given us an open-and-shut case for biblical creation!"

"WHOLE COUNSEL"

ACTS 20:27

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WHAT DID YOU BRING TO THE POTLUCK?

Bryan Matthew Dockens

Church members sometimes become discouraged and stop attending classes. They're getting nothing out of them, they say. The content isn't stimulating. The teacher is dull. There's just no motivation any more.

While reflecting on the foregoing mindset, ponder that same attitude at a potluck. (In certain parts of the country this might be called a covered dish or a pitch-in.) A guest departs a potluck, grumbling that Susan's fried chicken was dry, Mary's fruit salad had those annoying mini-marshmallows again, and Jane didn't even bring her signature deviled eggs. And then the question arises, "What did you bring to the potluck?" It is common courtesy to bring enough food to such an event to feed oneself and one's own household. That dish is meant, foremost, for sharing, but it has the added advantage of ensuring the bringer will have something to eat he knows he likes!

The application is obvious. Just as the person who brought nothing to the potluck cannot reasonably complain about what others did bring, so the one giving up on studies in Scripture with the church has no standing to complain about discouragement if he has not been contributing to the lessons. Novices in the faith might presume they are exempt from this obligation, but that is incorrect. There is plenty for every student to offer, even the newcomers.

Read the chapter. Waiting until the class is gathered to hear the text

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