

Truth and Reason

Speaking the Words of Truth and Reason ♦ Acts 26:25

Volume I

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Man's Role in the Home

AT THE TIME OF CREATION, God saw that it was not good for man to be alone so He created woman and provided for the marriage relationship, the beginning of a home in which children would be born and raised (Gen. 2:18-24).

God has given guidelines to govern conduct in the physical family just as He has for the spiritual family, the church. Each person is to study the word of God to know his/her role in the physical family whether as husband, wife, parent or child. As Christ is the head of the church (Eph. 1:22-23; 5:23), He is to be the "head" of every physical family, thus, His will should guide them in all things.

In this article, we will focus on the role of the man in the family as husband and father.

The Role of Man as Husband
Matthew 19:5-6 says he is to

leave father and mother. Leaving that relationship in favor of another has many implications. He leaves the "headship" of his parents to become the head of his own family. He leaves the financial support of his parents to provide for himself and his own household.

He is to cleave to (NKJV: "be joined to") his wife (Matt. 19:5-6). His wife is to be his highest earthly loyalty and he is to live for her and to think of her and please her before his parents. "Cleave" literally mean cemented, glued, adhered to. The word used in the original Greek in Matthew 19:5 is also used in Acts 11:23 when Barnabas was sent to the Christians in Antioch to instruct them to "continue" (KJV: "cleave;" NASU: "remain true to") with the Lord. Since God has joined the husband and wife together, they are to become "one flesh." The godly husband sticks with his wife in and

through all things—"for better or worse."

According to Ephesians 5:23 he is to be the head of his wife. Proper leadership is needed in every family, therefore, the husband must live up to his God-given responsibility. He is to be head of his wife as Christ is head of the church. Thus, his headship must be exercised in love, humility and consideration of his wife and her needs before himself and his own needs. He is neither to be a tyrant nor a dictator—his wife is not to be his salve and "bow and scrape" before him.

He is to honor his wife. 1 Peter 3:7 says, "Husbands, likewise, dwell with them with understanding, giving honor to the wife, as to the weaker vessel, and as being heirs together of the grace of life, that your prayers may not be hindered." Many wives are profaned, treated as common and/or taken for granted.

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Peter's instruction suggests respect, esteem and treatment expressive of proper honor in both word and deed. How different this attitude is than that which was normally expressed toward the woman in society in Biblical days.

"In every sphere of ancient civilization, women had no rights at all. Under Jewish law a woman was a thing; she was owned by her husband in exactly the same way as he owned his sheep and his goats; on no account could she leave him, although he could dismiss her at any moment...In Greek civilization the duty of the woman was 'to remain indoors and be obedient to her husband.' It was the sign of a good woman that she must see as little, hear as little, and ask as little as possible. She had no kind of independent existence and no kind of mind of her own, and her husband could divorce her almost at caprice, so long as he returned her dowry. Under Roman law a woman had no rights. In law she remained for ever a child. When she was under her father she was under the *patria potestas*, the father's power, which gave the father even the right of life and death over her; and when she married she passed equally into the

power of her husband. She was entirely subject to her husband, and completely at his mercy. Cato the Censor, the typical ancient Roman, wrote: 'If you were to catch your wife in an act of infidelity, you can kill her with impunity without a trial'... The whole attitude of ancient civilization was that no woman could dare to take any decision for herself." (Wm. Barclay, *Daily Study Bible, The Letters of Peter*, 258-259)

"The lot of women in non-Greek countries, particularly before the influence of the gospel began to be felt, was a deplorable one. Aristotle writes that among the barbarians (non-Greeks) women and slaves held the same rank; and though among the Greeks her position was not quite so degraded, they considered her as holding only an intermediate position between free persons and slaves, mother of her children, but not worthy to educate them, qualified to receive orders, but never to give them." (Gospel Advocate Commentaries, Commentary on First Peter, 86)

A man's wife is to be honored:

• As "the weaker vessel."
Though some believe this has

reference to the physical weakness of the woman in comparison to the man, a better explanation is that she is to be honored as a piece of "fine china" rather than as a piece of the "everyday stoneware."

• Because she is a fellow heir "of the grace of life."

• So that "one's prayers may not be hindered."

• Because she has honored her husband—of all the men to whom she could have chosen to give herself and her life, she chose her husband.

He is to dwell with his wife with understanding (1 Pet. 3:7). A husband may never be able to completely understand his wife and her way of thinking but that is not what is commanded here. The understanding he must have is that of the marriage relationship and his God-given responsibilities toward his wife in that relationship. Ginosko, from the original Greek, "signifies to be taking in knowledge, to come to know, recognize, understand, or to understand completely." (W.E. Vine, *Expository Dictionary of NT Words*, 637) Marvin Vincent says it is, "With an intelligent recognition of the nature of the marriage relation." (*Word Studies in the NT*, Vol. I, 651)

He is to provide for the needs

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Book of the Month

A Study of the Books of the Bible from Truth and Reason

First and Second Chronicles

I. General Data

A. Names: 1 and 2 Chronicles.

1. "Chronicles" means "events or annals of the day" (cf. 1 Chron. 27:24). The name describes the happenings of a particular historical time.
2. "The two books of Chronicles were so named because they are largely records of the kings of Judah and Israel. The word chronicle comes from the Greek and is related to our word chronology. A chronicle was a detailed account of history arranged in order of time. The term was first used in the Septuagint Version." (William S. Deal, *Baker's Pictorial Introduction to the Bible*, 112).
3. "Like the books of Samuel and Kings, 1 and 2 Chronicles were originally a single continuous work. The two books were first separated by the translators of the Septuagint (Greek Old Testament). The name "Chronicles" comes from Jerome in his Latin Vulgate Bible (A.D. 385-405): *Chronicorum Liber*. He meant this title in the sense of "The Chronicles of the Whole of Sacred History." (Nelson's *Complete Book of Bible Maps & Charts*, 139)

B. Author.

1. "It is not known just who wrote these two books. That they were the work of one person rather than several is evident, however, from their style, continuity, and their unity of language and expressions. For a long time both Jewish and Christian authorities have held that they were written by Ezra...There seems to be more evidence in these books of Ezra's authorship than that of any person known. There are a number of similarities between his book Ezra, and the Chronicles..." (Deal, 112)
2. "Although the author and date are not stated in the text, the Jewish tradition that Chronicles was penned by Ezra may be correct." (Nelson's, 139)
3. The author apparently had a vast library of Jewish history to which he could refer as sources. These include:
 - a. Official documents.
 - 1) The Book of the Kings of Israel and Judah. (1 Chron. 9:1; 2 Chron. 16:11; 20:34; 25:26; 27:7; 28:26; 32:32; 33:18; 35:27; 36:8)
 - 2) The Chronicles of King David. (1 Chron. 27:24)
 - 3) The Commentary on the Book of Kings. (2 Chron. 24:27)
 - 4) The Decree of David, King of Israel, and the Decree of Solomon His Son. (2 Chron. 35:4)
 - b. Prophetic writings and records.
 - 1) The History of Samuel the Seer. (1 Chron. 29:29)
 - 2) The History of God the Seer. (1 Chron. 29:29)
 - 3) The History of Nathan the Prophet. (1 Chron. 29:29; 2 Chron. 9:29)
 - 4) The Prophecy of Ahijah the Shilonite. (2 Chron. 9:29)
 - 5) The Visions of Iddo the Seer. (2 Chron. 9:29)
 - 6) The Commentary of the Prophet Iddo. (2 Chron. 13:22)
 - 7) The History of Jehu the Son of Hanani. (2 Chron. 20:34)
 - 8) Isaiah the Prophet on Uzziah. (2 Chron. 26:22)
 - 9) The Vision of Isaiah the Prophet (2 Chron. 32:32).
 - 10) The History of Hozai (the Seers). (2 Chron. 33:19)
 - 11) The Lamentations. (2 Chron. 35:25)
 - c. Additional sources.
 - 1) The messages and letters of Sennacherib. (2 Chron. 32:10-15,17)
 - 2) The words of Asaph and David. (2 Chron. 29:30)
 - 3) The document with plans for the temple. (1 Chron. 28:19)
 - 4) Letter from Hiram. (2 Chron. 2:11-16)
 - 5) Letter of Elijah. (2 Chron. 21:12-15)

C. Time span.

1. Time.
 - a. The Chronicles were written after the return from Babylonian captivity. (1 Chron. 3:17ff; 2 Chron. 36:22-23)
 - b. "Everything in these books points to the time of the return from captivity as the period in which they were written. The expressions used, the references made to several places known by these names at this time, and those of some special words point to this period." (Deal, 112)
2. Time span.
 - a. From Saul's death and the beginning of David's dynasty (1 Chron. 10:1) to Cyrus' edict for the captives of Babylon to return to their homeland (2 Chron. 36:22-23).
 - b. "The books of Chronicles cover a wider space of time than any other work in Scripture. The genealogies and narrative of I Chronicles span the period from Adam to the end of the life of David. Second Chronicles recounts the downfall of the Davidic dynasty from Solomon to the Exile." (Nelson's, 139, 141)

D. Historical setting.

1. The declaration of Cyrus, Medo-Persian king, of 536 B.C. allowed the Jews to return to their homeland. (2 Chron. 36:22-23)
2. Ezra returned to Jerusalem around 458 B.C. in the "seventh year of the king" (i.e. Artaxerxes I, ruler of Persia from 465 to 423 B.C.). (Ezra 7:8)
3. Although the temple had been rebuilt in 520-515 B.C., the people were lax about their spiritual duties.
4. Under Nehemiah's political leadership, beginning in 445 B.C., there existed a set of circumstances favorable to the writing of a book like Chronicles.

E. Purposes.

1. "In order to provide the proper background for the restored Jewish state, Ezra may have felt the need for an up-to-date account of the history of Israel that made his generation conscious of the importance of the Temple, and the priests who were responsible for leading in the religious observances according to the prescriptions in the Mosaic law and the organization begun by David, the first great king of Israel. The Book of Chronicles would have provided such a historical background." (*Zondervan Pictorial Encyclopedia of the Bible*, 809)
2. "There must have been a two- or three-fold purpose for these books. First, they provided a fresh review of Israelitish history for the newly returned captives from Babylon...Again, there was more material which needed to be added to bring the historical survey of Israel and Judah up to date, so a new history of the nation was evidently thought wise. Finally, there was here a new reminder for the people of the mercies of God by which they had been brought back to their present state." (Deal, 112)
3. "The books of 1 and 2 Chronicles cover the same period of Jewish history described in 2 Samuel through 2 Kings, though from a different perspective. While the books of Kings relate the history of Israel from the standpoint of captivity in Babylon, Chronicles presents the history of the Jews from the post-exilic standpoint of those who have returned from captivity to the land of promise." (Nelson's, 139)

F. Emphases in the books.

1. The temple.
 - a. Its erection and worship, the provisions made for continual worship and sacrifice, various efforts to restore it after its defilement which brought God's restored favor to Judah, are all stressed.
 - b. "The temple in Jerusalem is the major unifying theme of 1 and 2 Chronicles. Much of the material found in Samuel and Kings is omitted from Chronicles because it does not develop this theme...The temple symbolizes God's presence among His people and reminds them of their high calling. It provides the spiritual link between their past and future." (Nelson's, 141)
 2. The priesthood.
 - a. The books detail its genealogies, sanctification, its courses for service, the Levites who aided them and the faithfulness of God's appointed servants during prosperity and adversity. Their activities are given more prominence than the faithless kings.
 - b. "Chronicles is written from a priestly perspective. The primary historical theme centers around the priestly worship of Judah, from the time of Saul until the return of the Jewish nation to the land following the decree of Cyrus (538 B.C.). This religious history depicts the faithfulness and promises of God to His people, the power of the Word of God, and the central role of worship in the lives of God's people" (Nelson's, 141)
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3. The kings of Judah.
 - a. These preserved the kingly lineage of David in accordance with God's covenant with David.
 - b. Rebellious Israel is hardly mentioned.
 4. Religious festivals. The restoration of worship after it had been forsaken for so long.
 5. Genealogies.
 - a. Included to show the people they are the people of God's covenant.
 - b. David's lineage and the descendants of Levi are given special prominence.
 - c. "The line and dynasty of David, recipient of the promises of the Davidic covenant (I Chr. 17:3-15), is important to Chronicles. The genealogies of I Chronicles 1-9...demonstrate God's keeping of His covenant promises in maintaining the Davidic line through the centuries. In keeping with the priestly interest of Chronicles, special attention is also paid to the tribe of Levi." (*Nelson's*, 141)

II. An Outline of 1 and 2 Chronicles

- A. The Genealogies. (1 Chron. 1-9)
- B. The Reign of David. (1 Chron. 10-29)
- C. The Reign of Solomon. (2 Chron. 1-9)
- D. The Divided Kingdom. (2 Chron. 10-36) The reigns of Rehoboam (10-12); Abijah (13); Asa (14-16); Jehoshaphat (17-20); Jehoram (21); Ahaziah and Athaliah (22); Joash (23-24); Amaziah (25); Uzziah (26); Jotham (27); Ahaz (28); Hezekiah (29-32); Manasseh and Amon (33); Josiah (34-35);
- E. The captivity. (36:1-21) and epilogue: Cyrus' Edict for the Captives to Return. (36:22-23)

III. The Lessons of 1 and 2 Chronicles

- A. God's faithfulness to His penitent people.
 1. God restores His favor to them when they restore the temple and keep His word.
 2. The people prosper when faithful and face adversity when unfaithful.
- B. All reformation must begin in God's house.
 1. The good kings began their religious reforms in the Temple—Asa restored the broken-down altar, Jehoshaphat sent men out to teach and interpret the Scriptures, Josiah restored the Temple, Hezekiah reopened the doors of the Temple and encouraged worship, Josiah had the people adhere to the Law found in the Temple.
 2. All reform must begin with the house of God today—the church. (1 Tim. 3:15)
- C. God may overrule our best intentions.
 1. David's intentions were to build God a house—the intention of a good man with a noble purpose.
 2. God overruled David because He knew what was best.
 3. We do not always know what is best for ourselves, for others, and for the kingdom. Sometimes God may overrule even our best intentions. (Isa. 55:8-9)
- D. The importance of preparation.
 1. Although David could not be the builder of God's house, he did play a significant role in its ultimate construction (1 Chron. 22:5,14) because he left the plans and patterns for the Temple as well as having arranged the proper functioning of men who would become Temple officials.
 2. David knew the value of pleasing God through adequate preparation.
 43. Inadequate preparation inhibits the success of most endeavors even in the church— Bible classes, personal work programs, sermons, etc.
- E. The importance of leadership.
 1. The nation of Judah was never stronger than its king. When the king reformed, the people reformed. When he rebelled, so did the people.
 2. No army is better than its generals, no company than its executives, and no church than its elders.
- F. "In vain do they worship Me..."
 1. Judah's problem was that she observed the form of worship but neglected the substance. She worshiped at the right place, did the right things, and directed it to the right One, yet, the central ingredient of worship was missing. (2 Chron. 20:33; 25:2)
 2. The message of Chronicles is one of apostasy, contamination, consequence, and captivity because of a lack of true dedication.
 3. The worship today must be from the heart. (John 4:24; Matt. 15:8; Luke 9:23; 14:28)
- G. Evil associations.
 1. God would not bless Judah if she were in fellowship with those not in fellowship with Him. (2 Chron. 25:5-9)
 2. Such a message is often repeated in the New Testament. (2 John 9-11)
- H. Preachers of truth will be persecuted. (2 Chron. 16:7-10; 24:20-21)

- Gene Taylor

First and Second Chronicles Study Questions

Abijam: 913-911/10 B.C. (2 Chron. 13:1-22; 1 Kings 15:1-8)

1. What kind of king was Abijam? Why did God not remove him from the throne?

Asa: 911/10-870/69 B.C. (2 Chron. 14:1 - 16:14; 1 Kings 15:9-24)

2. Why, during the reign of Asa, did God provide peace for Judah? (2 Chron. 14:8) What seems to have caused the war with Israel that took place during his reign? (1 Kings 15:17; 2 Chron. 16:1; cf. 15:9)
3. List two instances in which Asa failed to show trust in God. (2 Chron. 16:1-14)

Jehoshaphat: 870/69-848 B.C. (2 Chron. 17:1 - 20:37)

4. List the important accomplishments of Jehoshaphat. (1 Kings 22:43, 46; 2 Chron. 17:1-9; 19:4-11) What kind of man was he? As a consequence, how did God bless him?

Jehoram (Joram): 848-841 B.C. (2 Chron. 21:1-20; 2 Kings 8:16-24)

5. Who was Athaliah? What were the consequences of Jehoram's marriage to her? (2 Kings 8:18-19, 26-27; 11:1-3; 2 Chron. 21:6-7; 22:1-5, 10)

Ahaziah: 841 B.C. (2 Chron. 22:1-6; 2 Kings 8:25-29)

6. What was the most important influence on the reign of Ahaziah?

Athaliah: 841-835 B.C. (2 Chron. 22:10 - 23:21; 2 Kings 11:1-21)

7. How did Athaliah come to have so power a position in Judah? (See Kings 8:18, 26-27) Why did she seek to destroy "the royal heirs"? (2 Kings 11:1) How was an end put to her usurpation?

Jehoash (Joash): 835-796 B.C. (2 Chron. 24:1-27; 2 Kings 12:1-21)

8. Since Jehoash was only seven years old when he began to reign (2 Kings 11:21), who was the real "power behind the throne" in his early years?
9. Why, during Jehoash's reign, did God deliver Judah into the hands of the Syrians? How did Jehoash purchase peace? (2 Kings 12:17-18; 2 Chron. 24:25-27)

Amaziah: 796-767 B.C. (2 Chron. 25:1-28; 2 Kings 14:1-22)

10. Describe the general character of Amaziah's reign. (2 Kings 14:3-4; 2 Chron. 25:2)

Azariah (Uzziah): 767-740 B.C. (2 Chron. 26:1-15; 2 Kings 15:1-7)

11. How did his reign end? (2 Kings 14:19; 2 Chron. 25:27)
12. What affliction came upon him? (2 Kings 15:5) What sin brought such a punishment? (2 Chron. 26:16-23)

Jotham: 740/739-732/31 B.C. (2 Chron. 27:1-9; 2 Kings 15:32-38)

13. Describe Jotham's general character. What building activity did he undertake? (2 Kings 15:35; 2 Chron. 27:3-4) What successful war did he fight? What explanation is given of his might? (2 Chron. 27:56) Who began to come against Judah during his reign? (2 Kings 15:37)

Ahaz: 732/31-716/15 (2 Chron. 28:1-27; 2 Kings 16:1-20)

14. What kind of king was Ahaz? (2 Kings 16:1-4; 2 Chron. 28:1-4) How did God chastise him? (2 Kings 16:5-6; 2 Chron. 28:5-15)

Hezekiah: 716/15-687/86 B.C. (2 Chron. 29:1 - 32:33; 2 Kings 18:1 - 20:21)

15. What made a great reform so necessary during Hezekiah's reign? (2 Kings 18:1-8; 2 Chron. 29:1 - 31:21)
16. What characteristics made Hezekiah stand out from all of the other kings of Judah? (2 Kings 18:5f)

Manasseh: 687/86-642/41 B.C. (2 Chron. 33:1-20; 2 Kings 21:1-18)

17. List the evils of Manasseh. Summarize how bad conditions had become. (2 Kings 21:1-18; 2 Chron. 33:1-9)
18. What chastisement brought Manasseh to repent? (2 Chron. 33:10-20)

Amon: 642/41-640/39 B.C. (2 Chron. 33:23-25; 2 Kings 21:19-26)

19. Describe the reign of Amon. How did he die?

Josiah: 640/39-609 B.C. (2 Chron. 34:1 - 35:27; 2 Kings 22:1 - 23:30)

20. Summarize the general character of Josiah. (2 Kings 22:1--2) What did he find in the 18th year of his reign? What did it cause him to do? (2 Kings 22:3-23:23)

Jehoahaz: 609 B.C. (2 Chron. 36:1-4; 2 Kings 23:31-35)

21. What foreign power dominated Judah following the death of Josiah? What happened to Jehoahaz?

Jehoiakim: 609-598 B.C. (2 Chron. 36:5-8; 2 Kings 23:36 - 24:7)

22. Describe the character of Jehoiakim. (2 Kings 23:37; Jeremiah 22:13-19; 26:20-24) In relation to Babylon, what did Jehoiakim do? What followed his action? (2 Kings 24:1-4)

Jehoiachin: 598-597 B.C. (2 Chron. 36:5-8; 2 Kings 24:8-17)

23. What is the major event that takes place during Jehoiachin's reign? How did he react to the above event? What were the consequences of it?

Zedekiah: 597-586 B.C. (2 Chron. 36:11-21; 2 Kings 24:18-21)

24. What happened in the 9th year of Zedekiah's reign? What two things encouraged him to rebel against Babylon? (Jer. 37:1-10; Ezek. 17:13-18; Jeremiah 28-29) What was the outcome of his rebellion? What became of him? Who replaced him as ruler over Judah? (2 Kings 25:22-26)

- Gene Taylor

of his wife. This would include:

- Her physical needs (1 Tim. 5:8).
- Her sexual needs (1 Cor. 7:1-4).
- Her emotional needs.

The godly husband understands the link between the emotional and sexual and will see that the emotional needs of his wife are satisfied.

- Her intellectual needs. He will converse with her and provide opportunities for her to develop her intellectual abilities.

- Her spiritual needs. As a joint heir of the grace of life (1 Pet. 3:7), he will support her in her quest to conform her life to the will of God. Nothing better complements the efforts of a wife trying to serve the Lord than a faithful husband doing the same.

He is to truly love his wife. Such a love is the summation of all the husband should be and do. The husband's love for his wife, when compared in Ephesians 5 to Christ's love for the church, shows it is to be:

- Sacrificial: "as Christ loved the church" (25).
- Preeminent: "as their own bodies" (28).
- Truly caring: "even as himself" (33).

The Role of Man as Father

The Bible says that a man who is a father is to provide for, love, teach and chasten his children.

Provide. 1 Timothy 5:8 states, "But if anyone does not provide for his own, and especially for those of his household, he has denied the faith and is worse than an unbeliever."

Teach. He is to see that his children develop in all the areas in which Jesus developed—wisdom, stature, favor with men and God (Luke 2:52)—so that they will be brought up in "the training and admonition of the Lord" (Eph. 6:4). He is to give them a solid foundation on which to build their lives (Prov. 22:6).

Chasten. Following the example of the Lord (Heb. 12:5-11), the father who loves his children disciplines them promptly (Prov. 13:24). He will not withhold correction (Prov. 23:13). He will chasten his children to properly mold them and preserve them from destruction (Pr. 19:18).

The man is to be the spiritual leader in the home. Ephesians 5:23 says, "the husband is the head of the wife, as also Christ is the head of the church." Ephesians 6:4 states, "And you, fathers, do not provoke your children to wrath, but bring them up in the training and admonition of the Lord." God has given this role to the man and it must not be neglected. He must follow the example of such godly

fathers as Joshua (Josh. 24:15) and Cornelius (Acts 10:2). The importance of heeding this instruction is seen in the fact that its fulfillment is a must for one who would serve as a leader of God's people (1 Tim. 3:5). As God did with Eli, He will judge all those who neglect this responsibility (1 Sam. 3:13).

Conclusion

When husbands fail to honor their wives, joyfully live with them and cleave to them, they endanger the most fundamental and intimate relationship God designed for mankind (1 Pet. 3:7; Eccl. 9:9; Matt. 19:5). When fathers neglect to live up to their responsibilities to their children, they have neglected a sacred responsibility and may suffer eternally because of that neglect.

The word "man" suggests an essential quality of a husband and father. He must be brave and courageous if he can be called manly. He must be ready for life's adversities and all the problems that come with being a husband and father and face them without surrender or even despondency. He must be ready for sicknesses, tragedies and losses and meet them with confidence. If he will act as a man, he will be rewarded with a loving family in this life and with eternal blessings in the life to come. 🙏

- Gene Taylor

Free Bible Tracts

"Born Again: The New Birth" This tract presents the teaching of Jesus in the third chapter of John on the necessity of being born again. It shows that the "new birth" is baptism in water for remission of sins.

"Can Christ's Church Exist Today?" This tract shows that in the midst of the plethora of denominations in existence that the church of the Lord continues to exist as it did in the first century.

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"Does God Exist?" This tract answers, from Scripture and from the world around us, this most challenging question. It can be given to the one who denies the existence of God.

"Is the Bible the Word of God?" This tract considers the many areas of supporting evidence which demonstrate the inspiration of the Bible and show it to be from God.

"Does God Approve of Religious Division?" This tract explains that is the desire of God that all be one religiously and that division, in particular denominationalism, is condemned.

"Are Christians to Keep the Sabbath?" This tract shows that the keeping of the Sabbath, the seventh day of the week as a day of worship, was discontinued when the Old Law was fulfilled and that Christians are not required to observe it.

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