

# *StraitWay*



January 2003

Volume 5 Issue 1

## **Overseeing the Flock Introduction**

God intended the church to be overseen by qualified men known as elders or bishops (Acts 14:23; Titus 1:5). God's plan is for every congregation to have elders (Acts 14:22-23; Titus 1:5). The Holy Spirit has given the qualifications for becoming an elder (1<sup>st</sup> Tim. 3:1-7; Titus 1:5-11) and directions of how to conduct one's self in the office (1<sup>st</sup> Peter 5:1-3; Acts 20:28). The office of a bishop is ordained of the Holy Spirit. Elders are told to "take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers..." (Acts 20:28).

Christians should read and understand the qualifications of an elder as taught in 1<sup>st</sup> Timothy 3:1-7 and Titus 1:5-11. However, they need to understand this does not make these men perfect. We must never forget that elders are men. Elders do not possess any miraculous spiritual gifts of the Holy Spirit. Elders do not possess any exceptional wisdom that cannot be attained by others. Elders do not have any authority to make laws in the kingdom. Elders must make many judgment decisions, and elders can, and do, make mistakes. They should be willing to say I was wrong.

Elders will seldom please all members with their decisions. Members may not always know the complete story and the elders can't always disclose all information. They must oversee realizing they are not in a popularity contest, and must be capable of enduring criticism.

Elders must keep themselves informed of things going on in the world around them. And, they must understand that things practiced by denominations, and other brethren, affect the congregation they oversee. We do not live in a vacuum. Elders must take a stand on issues that face the church from without and within, and make sure folks know what that stand is. They cannot use "church autonomy" as an excuse to bury their head in the sand while danger is lurking at the door. They must inform the congregation of dangers that threaten and the defense against them. They must keep in mind that preaching the whole council of God will cause folks to either be converted or to leave.

The body is not one member, but many (1<sup>st</sup> Cor. 12:14). Just as the different parts of the physical body are unique, so is each member of Christ's body, the church. "Now ye are the body of Christ, and members in particular" (1<sup>st</sup> Cor. 12:27). The elder must always be mindful that he is overseeing individuals with different needs, while making decisions that are best for the entire body, and most importantly, according to God's pattern and principles.

Elders, the same as preachers, are not counselors. When problems are brought before him, he must consult the word of God for the answer. This is not to say one cannot give some advice from lessons learned from similar situations. But, the ultimate authority is the truth God has revealed in the Bible. The elder must ponder his answers long and hard. There is nothing wrong with saying, "I need to study this some more." "I will get back to you."

Although the elder is given rule (Heb. 13:17) and must take the oversight (1<sup>st</sup> Peter 5:2) he must always remember that he is not the head of the church (Eph. 1:22-23). The elder must remain humble and never forget he is also to be in submission (Eph. 5:21; James 4:6-7; 1<sup>st</sup> Pet. 2:13). He must be one that has willingly become a servant for Christ's sake, realizing God is holding him accountable for how he serves (Heb. 13:17).

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## Preacher Training

My dubious thanks go to Dan Henderson for inviting me to write on the subject of training preachers. “Thanks“, because the work of encouraging worthy men and helping them to “fulfill their ministry“ is one in which I've been blessed to participate in for a number of years and which is close to my heart. “Dubious“, because I think I'm probably not the most experienced in this area that could be sought out. However, I am the one he asked so I shall do my best in the coming months to share my thoughts and experiences in this important area of kingdom work. I believe the work of training preachers to be a vitally important work, for a number of reasons. Here are four.

First, it is important because **leadership is always important**. John Maxwell, a well-known speaker on leadership defines leadership as “influence“. The Holy Spirit used the term “example“, 1 Timothy 4:12. Whichever term appeals to you, the influence/example of a leader in the kingdom needs to be helpful to men, glorifying to God (Matthew 5:14-16), evangelistic to outsiders (1 Peter 2:12), and hindering to Satan (Ephesians 4:27). Many mistakes that preachers have fallen into that gave Satan an opportunity in their lives or the lives of the church they work with could have been avoided with some experience in a good training program where they would have profited from the wisdom of an older man. I'm talking about financial mistakes, sexual sins, relationship problems with members, and even doctrinal problems.

Second, a training program is important because **James 3:1 says that “teachers“ will incur a stricter judgment**. This passage is not teaching that God will judge teachers any “stricter,“ He is impartial. Instead, James is warning teachers that other men will hold them to a higher standard. In contemporary speech, they will live in a fishbowl. Young men every single year begin and then quit the work of gospel preaching. One of the main complaints is criticism and fault finding. In not many jobs will a man find himself trying to please from 10 to 50 bosses, among whom are always some who feel they are doing him a favor to constantly point out his flaws. This column is about training “preachers“ so I won't comment on the error in that thinking, but preparing ones attitude, developing ones love for the saints, and some experience in dealing with people would go a long way in this area.

A training program is important because **it is one area that we have neglected over the years**. We have studied, researched, debated, and written books about the Holy Spirit's qualifications for elders. We consistently teach on fathers, mothers, husbands, wives, and deacons, but what preacher likes to get up and talk about preachers? At the same time, in many congregations we have encouraged anyone who could put together an outline to get up and preach, ir-regardless of his ability, his home life, his character, his experience, or his knowledge. What welder, electrician, or doctor was ever told to “just go out and do it. You'll get better as you go.“ If raising up preachers and teachers for the next generation is a responsibility of the church (and I believe it is) then the Lord's church is fully sufficient and able to accomplish this task. Congregations, wherever possible, should step up to the plate with commitment, finances, and the scriptures to encourage and direct the next generation of leaders. Whatever area of Biblical practice or knowledge we neglect becomes a fertile ground for the Devil to work in. I hear much complaining about loose and liberal teaching coming from younger men. You don't like the influence of schools? You don't like the influences of denominational speakers? Stop complaining and get in the business of training yourself then, and give the direction you feel is lacking.

Lastly, **I believe the work of training preachers is a Biblical work**. I gather that Paul was in the “preacher training business“ as I read his words to Timothy and Titus calling them his “son“ and “faithful child“ in the faith. His commendation and obvious love for men like Epaphroditus and Tychicus make we wonder if they were two more “trainees“. I wonder how many of his “co-workers“ he mentions in his letters were men who traveled with him and learned from him over the days, nights, and years of his ministry? And then, consider; what type of learning experience short of the direct operation of the Spirit could be more scriptural and effective than a Paul-Timothy relationship of mentoring and directing. A classroom is a good learning tool and a classroom under the direction of an elder(ship) is even step better. Two week training schools have their place and summer opportunities to fill a pulpit can be encouraging. But, none of these will match the day to day sharing of attitudes, service, encouragement, prayers and studies of a

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## **Passing The Sword Introduction**

Dan Henderson has invited me to write some articles under the above heading, that will be published each month over a period of twelve months in his publication: STRAITWAY. I appreciate the invitation and will do my best to offer some things that will be helpful.

### **FROM THE OLDER TO THE YOUNGER.**

In 1949, I preached my first full length sermon. I still have the original sermon, which was written out in full and memorized, in my files. In the years that have past since that time I have learned to just use outlines to keep me on the straight and narrow as I present a lesson. Yes, I have that first lesson in my files along with all the other outlines of sermons I have preached over the past 52 years.

I had a preacher tell me that he uses an outline just one time and then he destroys it. I suppose he had his reasons for doing that but I personally think that such is a waste of time and effort on his part. I think such outlines would not only be helpful to him in the future but they could be of help to others, especially young men that are preparing to preach the gospel and need some help in preparing outlines and applying scriptures to definite subjects. Yes, I have two file cabinet drawers full of outlines of past sermons. Since I got online on the internet about four years ago, I have sent out all of those outlines to lists and individuals and have had many comments from different ones that have read them and used them in their studies. Especially, young men have thanked me for helping them in their preparations to preach the gospel.

When I first started trying to preach, I too was very happy to get all the help I could get from my older brothers and sisters in Christ. I am so thankful to them for their timely assistance.

Yes, the sword, which is the Word of God, must ultimately be passed from the hands of the elderly, whether preachers, or elders, hands that are becoming feeble and weak from age, and minds that are beginning to forget, to young, strong, zealous hands that will continue to press on in the fight in Jesus Name.

Over the years, since I have matured in my efforts to preach the gospel, I have opened the pulpits where I have labored to every young man that was trying to gain experience.

I trust, that over the coming months, in looking at Paul's writings to Timothy and Titus we will be able to mine many treasures for the use of our young men that are going to be preparing themselves to preach the Word of God. Please study with us.

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### **Preacher Training** (Continued from Facing Page)

mentoring relationship between one teacher and one student. From the days of ancient Greece centuries before Christ, through the time of our Lord and his relationship with twelve men, through the years of Paul and Timothy, all the way to modern business practices of today; this method of teaching, exemplifying, modeling, and uplifting has been proven effective.

This effort is Biblical, effective, and waiting to be done. Over the coming months I'll be sharing my limited experiences in this work and I hope it will be helpful and encouraging to anyone that is considering an effort of this type. If you have any thoughts, insights, outlines, or material that you think would be helpful as we consider this subject, I'd love to hear from you. You can email it to mcmurray@spiritbuilding.com. Don't wait until I cover a section and then send it, it'll be too late. I'd especially like to hear any anecdotal insights you might want to share.

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## **The Deacon's Work**

### **Introduction**

The apostle Paul wrote in the first book to the young evangelist Timothy, "For those who have served well as deacons obtain for themselves a good standing and great boldness in the faith which is in Christ Jesus"(3:13). If we want to properly understand and apply this text we need to understand what a deacon is and what a deacon is supposed to do. We are going to look at the office of the deacon in several different aspects. We want to look at what it is, as well as what it is not. We also want to look at what qualities a man needs to become a deacon. We also want to look at the deacon's responsibilities as well as his duties.

The word deacon comes from the Greek word DIAKONOS. This word in the Greek text is most simply defined as a servant. There are, however, two different ways this word is used in the New Testament. The first usage is anyone who would do any type of servile work. This word used in this way is in reference to servants, civil rulers, ministers and even to Christ. Another way it is used is to denote one who has been chosen to serve the church as a deacon. The word "deacon" is an anglicized form of the word diakonos. Translators have used the word "deacon" to help us see the difference in the usage of the word. We must be careful when we read the different translations to be sure the context is referring to one appointed to be a deacon in the Lord's church.

What is a deacon? As we alluded to earlier a deacon is one who has been appointed to serve the Lord's church in a special capacity. The deacons are qualified men who have a knowledge or expertise in a specific area of the work of the church. The elders then assign them tasks that relate to that area. The deacon's responsibility is to carry out the work that the elders have selected for them to do. As we see in Acts 6:1-6 the deacons are the ones who would execute the day-to-day tasks leaving the apostles time for weightier matters. "Then the twelve summoned the multitude of the disciples and said, 'It is not desirable that we should leave the word of God and serve tables. Therefore, brethren, seek out from among you seven men of *good* reputation, full of the Holy Spirit and wisdom, whom we may appoint over this business; but we will give ourselves continually to prayer and to the ministry of the word.'" (Acts 6:2-4). The elders are given the responsibility of the oversight and feeding of the church. The deacons, as appointed servants, are obliged to help them in implementing the methods and means of accomplishing this work. This briefly summarizes the work of the deacons; we will discuss their duties and their qualifications in greater detail in future articles.

Over the years there have been a lot of attributes given to the office of a deacon that I believe are not found in the scriptures. I have heard of a man being appointed a deacon to see if he would make a good elder. A deacon is not an elder in training. There are qualifications for deacons and different qualifications for elders. A deacon might later become an elder but we should not use this office as a proving ground for training elders. There are good men who can serve well as deacons who might not have the desire or qualities to become an elder, yet can still be an asset to the church as a deacon.

The office of a deacon is not someplace to put a brother who needs encouragement to try to strengthen him. This might be done with all good intentions to help a brother feel more involved and encourage him. 1 Timothy 3:10 tells us that the deacon must first be proved and then let him serve. The deacon must be an example to the other members. He should lead in his attendance, and his submission to the elders. A weak brother should be encouraged and when he can be an example to others then he can serve.

A deacon is not part of a board of directors made up of the elders and deacons that run the church. As we have already seen, the elders and deacons have very different responsibilities and duties. Some have blurred the lines of distinction to the point you can't see where their responsibilities vary.

The office of a deacon is an important work in order for the church to function smoothly and Paul told Timothy the one who serves well in it acquires a good standing. We hope to learn more about what these servants do in the coming months.

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## **“Home” What is it?**

Our society and nation, as well as the whole world is plagued with a variety of religious, social and political problems which I believe, for the most part, are directly traceable to problems in the home. Arnold J. Toynbee (1889-1975), a professor of history at the University of London, said: “Homes are the building blocks of civilization.” An unknown author penned these words: “Home is the chief school of human virtues.” From these two quotes we are made to realize the tremendous importance of the home. But just what do we mean when we use the word “Home”? Today we use the word “home” rather loosely to designate a variety of different ideas and such is generally the case in the Scriptures. The context in which the word home is used must determine just what is meant. In this article I want to examine the idea or ideas conveyed by the word “home” and specify just what I am referring to in my usage of the word “home”. Then in future articles I plan to look at various aspects of the home, as will be defined for our consideration, and how they relate to us and our relationship to God.

When you hear someone use the word “home” what is the first thing that comes into your thoughts. Sometime we think of a “home place” where our parents or our grandparents live or maybe the place where we currently live. Pliny the Elder said: “Home is where the heart is.” So, in a sense, “home” can be wherever a person may be. Two definitions from Webster’s New Collegiate Dictionary of the word “home” are: <sup>(1)</sup> One’s dwelling place; abode of one’s family <sup>(7)</sup> The social unit or center formed by a family living together; used as an adverb: to the place where it belongs. So, “home” can be persons, place or thing. From Phyllis Theroux in an article titled THE MEANING OF FAMILY; in parents Magazine; May 1988 comes the following quote about home or family. “It is about a certain sustained knowing and consciousness that exists between its members, a security that comes less from the roof over our heads than the place in our lives that we make for each other.” And another quote (the author of which was not given) was taken from a workbook God’s Way For Man by Carroll C. Trent. “Home is the place where a world of strife has been shut out and a world of love shut in. Home is where the great is small and the small is great. Home is the place where faults are hidden and virtues are exalted. Home is where our stomachs get three meals a day and our hearts get a thousand. Home is the place where we complain the most and have the greatest blessings. Home is the father’s kingdom, the mother’s world and the child’s paradise. Homes are vestibules of heaven.”

From the Scriptural standpoint there are at least two Greek words that are variously translated: “home”, “household”, or “family”. In Acts 21:6 the word “home” is used, according to Strong’s Hebrew and Greek Dictionary, “as *pertaining to self*, that is, *one’s own*,” which could refer to one’s material possessions or to one’s own people. The same Greek word is used in 1Tim 5:4 where it seems to me, the word “home” refers to one’s own people. In fact the Revised Version renders the Greek word as “family” in that text.

Obviously, the word “home” is used in more ways than the ones referred to above. However, for the purpose of our study in this series of articles we will be using the word “home” with reference to the family unit and not some material structure made out of wood, brick and mortar. It is my conviction that the God of heaven instituted the home (family) in the very beginning of creation. And this unit (family or home) is the very basic institution of our society. We also understand that the home/family is composed of individuals who have the God given ability to think, reason and understand, thereby reaching various conclusions which affect the structure, working methods and accomplishments of this basic institution of any society. And with this ability comes responsibility and accountability.

What or who makes up this institution, how do the various parts of this institution relate to and influence each other and how did God intend for this unit to function? As we continue to look at this basic building block of civilization we will endeavor to answer these as well as other questions relating to the home (family). In our next installment the title will be: “Home God’s First Institution”.

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## Foreign Evangelism Understanding The Need

One of the greatest experiences I have had in preaching came from my trip to Belize in 1998. Over four weeks, I took part in more personal bible studies and witnessed more baptisms than many congregations see in one year. The trip forever changed my perspective on preaching, and served me with notice about the tremendous need for preaching in areas outside the United States. Before going, I was reminded from a few brethren about the need here in the United States. *There are so many areas right here at home where the church is not strong, we need to work there first*, were among the comments I received. And no doubt there are areas here at home that need attention – such as the upper Midwest, the Rocky mountain region; and the Northeast. Many men and their families labor in these areas – with success! Let's continue to pray for, support them, and thank God for their desire to serve God in difficult places!

But what about the rest of the world, and what of our ability to teach the saving gospel of Christ to those who are desperately searching for God's truth? In answering this, let us examine an underlying principle expressed throughout the Scriptures. In Luke 10:30-37 Jesus tells us of a man robbed and left for dead. A priest and a Levite walk by and refuse to help. In verses 33-34, a Samaritan *came upon him, and when he saw him, he felt compassion...bandaged up his wounds...brought him to an inn...and took care of him*. In the story of the *Good Samaritan* who was more guilty: the robbers or the priest & Levite? We would all agree that the robbers were evil and needed to be punished for their actions. But we must not forget the priest & Levite. They were accountable for their **inaction**. They were presented with an opportunity to demonstrate mercy and compassion – and ignored it. A verse in James' epistle comes to mind: *Therefore, to one who knows the right thing to do and does not do it, to him it is sin.* (4:17) This verse teaches us that **ability + opportunity = responsibility!** American preachers have a responsibility to spread the gospel, not only here at home but abroad as well!

Millions around the world die each year without hearing the gospel. **What are we doing about it?** We cannot sit around and be spectators! We have to heed Jesus' command: *Go into all the world and preach the gospel to all creation.* (Mk. 16:15) We cannot afford to sit around and be comfortable while the rest of the world is lost! Reaching the lost was **the** mission of Jesus. (Lk. 19:10) Are we following after the mission of Jesus in spreading the gospel overseas? While all preachers may not be cut out for foreign work, there is a crying need for men to go and brethren to support them in their efforts! Tremendous opportunities are presenting themselves in Mexico and Central America. Over the years, this has been an area neglected by American preachers. Many men are now laboring in South America with success. New congregations are being formed in Europe, Russia, and Australia. Work is being conducted in Japan, China, the Philippines, and other parts of Southeast Asia. I know of good work being conducted across Canada – from Alberta to Ontario. The opportunities are limitless and the rewards gained from the work of spreading the gospel are priceless! All we have to do is **open our mouth** and plant the seeds of the gospel!

In 2 Kings 7:1-8 we read of a few lepers who stumbled into a Syrian camp. They find food, water, money, and horses! In verse 9 we read of the conversation between themselves: *we are not doing right. This day is a day of good news, but we are keeping silent; ...let us go and tell the king's household.* They knew it would be wrong to keep their good fortune under wraps. Brethren, how many people in the world know how wonderful it is to have salvation in Christ? How many people know how wonderful it is to understand the Bible without a theology professor, or know about true hospitality among Christians? **They need to be let in on our feast! Let's not keep the feast to ourselves!** *Whoever will call on the name of the Lord will be saved. How then will they call on Him in whom they have not believed? How will they believe in Him whom they have not heard? And how will they hear without a preacher? How will they preach unless they are sent? ...How beautiful are the feet of those who bring good news of good things!* (Paul, Romans 10:13-15)

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## “Teach Us To Number Our Days”

David prayed to God that he and the people might realize they did not have a perpetual lease on life (Psalms 90:12). As we stand on the threshold of another new year, we are made aware of our most precious and most fragile gift... TIME. No moment can be recalled or reclaimed. It cannot be put back on the clock or the calendar! We are reminded of the flowers that bloomed in the spring that are now faded and gone. Peter said, *“For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth and the flower thereof falleth away”* (1 Pet. 1:24). James described our lives as a *“vapor that appeareth for a little time”* (Jms. 4:14). Not only do we see the passing of another year, but we witness our children growing up so rapidly.

This is the season for balancing books, taking inventories, checking of ledgers, and plans for the coming year. As we appraise the worth of the past year, with its triumphs and failures, we must look ahead. As Israel approached the Jordan to enter the promised land, specific orders were given as to how they should progress. The explanation was, *“Ye have not passed this way heretofore”* (Josh. 3:4). Because we have not passed this way before, we must begin the new year *“redeeming the time”* (Eph. 5:15-16).

We have time and opportunity NOW (2 Cor. 6:2). When earthly life is over, *“the earth and the works therein shall be burned up”* (2 Pet. 3:). If you knew you would not live to the end of the new year, what would you seek? What would you change? Jesus said, *“For what is a man profited, if he shall gain the whole world, and lose his own soul?”* and *“Seek ye first the kingdom of God and his righteousness”* (Mt. 16:24; Mt. 6:33). Paul reminds us, *“We look now at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal”* (2 Cor. 4:18). Changing our priorities would be a premium if we knew we would not live beyond this year. Consider these...

**Change the way you think.** Paul warned the saints at Corinth lest *“your minds should be corrupted from the simplicity that is in Christ”* (2 Cor. 11:3). When the mind is corrupted, the whole being becomes contaminated (Mt. 15:19-20)! We are to control our thoughts and think on right things (Phil. 4:7-8). We must set our minds on *“things above”* and *“bring into captivity every thought to the obedience of Christ”* (Col. 3:1-2; 2 Cor. 10:5). *“For as he thinketh in his heart so is he”* (Prov. 23:7).

**Change what you know.** Lack of knowledge has always gotten people into trouble. Hosea said, *“My people are destroyed for lack of knowledge”* (Hos. 4:6). The frightening fact is that very few people really study God’s word. Jesus rebuked the Sadducees, *“Ye do err, not knowing the scriptures, nor the power of God”* (Mt. 22:29). Peter charged that it was the sin of ignorance that crucified the Christ (Acts 3:17). We are commanded to *“study to present ourselves approved unto God”* (2 Tim. 2:15), yet many fail to realize this is the only road to knowledge of God’s will. Numerous Bible classes are offered, but the effort to learn must be individually yours. Will you avail yourself of such opportunities that you might *“grow in the grace and knowledge of our Lord and Savior Jesus Christ”* (2 Pet. 3:18)?

By relying upon God and keeping His word in our hearts, we can rise above impure and sinful thoughts and desires (Cf. Ps. 19:11-16). Changing what you know, changes what you think.

**Change what you say.** Our tongue can get us into more trouble than most any other member of our body. READ James 3:2-12. Our words should pass three gates before we speak. (1) Is it true? If it isn’t true, we should not say it at all. *“all liars shall have their part in the lake that burneth with fire and brimstone”* (Rev. 21:8). (2) Is it kind? *“A word fitly spoken is like apples of gold in network of silver”* (Prov. 25:11; Cf. Eph. 4:32). (3) Is it necessary? *“Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer each one”* (Col. 4:6). Jesus said, *“That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified and by thy words thou shalt be condemned”* (Mt. 12:36-37).

In changing what you think you can change your life. These are worthy of considerations as we make plans for the new year.

## Four Years Already!

If you have looked at the front page you may have noticed this issue begins the fifth year of StraitWay. We started as an idea Glenn Melton had to provide help to young preachers. Our goal was to help them understand the issues they would face and prepare them with information and guidance regarding study, diligence. Glenn wrote *"We have a desire to help others, to do good and no harm."* *"There is truth to be defended and error to be exposed."* Those statements still apply today.

When we started publication I considered myself one of those young preachers needing help. I am still a young preacher needing help but I have benefited greatly from the writings we have had in StraitWay over the last four years. I hope that you have benefited as well.

We started with a mailing list from the old **PathFinder** published by the Northside Church of Christ in Dyersburg, TN where Glenn was preaching at the time. We added addresses from many who expressed interest or knew of those who might benefit from StraitWay. I think our first issue went to less than 300 homes. More than 700 copies of this January 2003 issue have been mailed. I think we have grown some.

I continue to hear good comments regarding the articles found in StraitWay. Certainly our concern is not with how many people get StraitWay but with providing useful information regarding study and application of God's Word. Twenty-five men have covered a broad range of topics, Bible Authority, Conversion, AD 70 Doctrine, Satanism, Premillennialism, and Word Studies, to name a few. If you have followed our advice and studied along with us, comparing what has been presented with the Word of God, you should be much better equipped to ward off and fight our adversary, the devil.

I expect this year's articles will also be profitable. Our writers are working to provide useful studies. Topics and writers are: **Overseeing The Flock** – Dickey Howard; **The Deacon's Work** – Kent Ward; **Passing The Sword** – Jim Sasser; **Preacher Training** – Carl McMurray; **Foreign Evangelism** – Jim McDonald (starting in March); **The Home** – Jerry Henderson; **Miscellaneous Topics** – Matthew Allen and Dan Henderson

We will work to provide information and prick your interest. You must put forth the effort to study, learn, and apply what is Truth. A paper cannot be successful if the readers do not apply the lessons learned. If you study with us and apply what you learn from God's Word, our goal will be accomplished. Thank you for being with us to start our fifth year. Continue always to **study carefully and prepare diligently!**

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### StraitWay

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