

POWER

“the gospel is the power of God unto salvation” (Romans 1:16)

Except You Repent, You Will All Likewise Perish

In my experience, some passages in the New Testament are often quoted but **rarely explained within their context**. Among those is Luke 13:1-5. Many preachers will reference verse 3 and 5 (“I tell you, no; but unless you repent you will all likewise perish.”) when giving the plan of salvation.

These verses are used to show non-Christians the necessity of repentance in order to escape judgment. If we look closely at the passage, we might find that this was not the real message Jesus was declaring. Let us examine this passage with four questions.

1. “What is the Background of the Conversation?”

A deeper look into the background of the conversation recorded in Luke 13 sheds light on the meaning of these verses. Luke 13:1 begins, “There were present at that season some who told Him [Jesus] about the Galileans.” Luke is drawing on the preceding chapters for the reason that this statement occurred.

Luke 11:37 describes Jesus as being in Judea having been invited to a dinner hosted by a Pharisee. During that feast, He will pronounce “woes” upon the Pharisees, the Scribes and the Lawyers. Consider the following:

“Now you Pharisees make the outside of the cup and dish clean, but your inward part is full of greed and wickedness” (vs. 39).

“Woe to you, scribes and Pharisees, hypocrites! For you are like graves which are not seen...” (vs. 44).

“Woe to you also, lawyers! For you load men with burdens hard to bear, and you yourselves do not touch the burdens with one of your fingers” (vs. 46).

The result is verse 53, “And as He said these things to them, the scribes and the Pharisees began to assail Him vehemently, and to cross-examine Him about many things.”

Chapter 12 brings us forward to when the multitudes had come together to hear Jesus. The events of both chapter 12 and 13 take place at this location.

2. “Why did they tell Jesus about these Galileans?”

Luke 12 provides insight into this question. Throughout the discourse found in Luke 12 between Jesus, His disciples, and the multitudes, Jesus addresses the Pharisee’s hypocrisy, the dangers of covetousness, and the necessity to be wise stewards who are ready for the Lord’s return (cf. 12:1, 8, 13-15, 28, 33, 39, 43, 47). He then concludes with verses 54-59,

“Whenever you see a cloud rising out of the west, immediately you say, ‘A shower is coming’; and so it is. “And when you see the south wind blow, you say, ‘There will be hot weather’; and there is. “Hypocrites! You can discern the face of the sky and of the earth, but how is it you do not discern this time? “Yes, and why, even of yourselves, do you not judge what is right? “When you go with your adversary to the magistrate, make every effort along the way to settle with him, lest he drag

THIS ISSUE

REPENTANCE

EXCEPT YOU REPENT, YOU WILL ALL LIKewise PERISH

BY **AARON COZORT**

SEEKING AND HELPING THE WAYWARD TO REPENT

BY **JOE RUIZ**

CAN AN EVIL MAN CHANGE?

BY **ADAM B. COZORT**

POWER FROM THE PAST

TRUE REPENTANCE

BY **BRIAN KENYON**

POWER FROM THE ORIGINAL

THE DEFINITION OF REPENTANCE

BY **AARON COZORT**

PUBLICATION INFORMATION

POWER IS A MONTHLY PUBLICATION
OVERSEEN BY THE ELDERS OF THE
SOUTHAVEN CHURCH OF CHRIST,
SOUTHAVEN, MISSISSIPPI.

EDITORS

MARK TESKE
AARON COZORT

ELDERS

LARRY EVERSON
CON LAMBERT
VERN SCHRIMSHER

CONTACT US

PHONE: 662-393-2690

FAX: 662-342-7152

EMAIL: POWER@SOUTHAVENCOC.ORG

WEB: WWW.SOUTHAVENCOC.ORG/POWER

you to the judge, the judge deliver you to the officer, and the officer throw you into prison. "I tell you, you shall not depart from there till you have paid the very last mite." (NKJV)

The Jews, as a nation, were to be expecting the Messiah's prophesied arrival. He accuses them of being hypocrites who were unable to discern spiritual matters, let alone physical ones, and that judgement was coming as a result.

It is then in this context that the multitude came to Jesus and told Him concerning the Galileans who Pilate had killed.

3. "Who needed to Repent, and what was their Current Condition?"

The Scriptures, as well as history, tell us of the Judean's scorn for the Galileans as "unlearned" and "lesser" Jews.

The Jews then drew an incorrect conclusion that the Galileans who were killed by Pilate must have been the kind of hypocrites of which Jesus was speaking.

Jesus' replied, "Do you suppose that these Galileans were **worse sinners** than all other Galileans, because they suffered such things? I tell you, no; but unless you repent you will all likewise perish." (vs. 2-3).

"Do you suppose these Galileans were worse sinners..."

Jesus then followed that up with a current event that occurred in Jerusalem. Among the "spirituality Jews!"

"Or those eighteen on whom the tower in Siloam fell and killed them, do you think that they were worse sinners than all other men who dwelt in Jerusalem? I tell you, no; but unless you repent you will all likewise perish" (Luke 13:4-5).

Jesus showed the error of their reasoning. Tragedy in a person's life is not conclusive evidence of their spiritual condition.

Jesus was specifically speaking to the Jews, who should have been faithful stewards waiting for their Messiah, but instead were hypocrites. He pointedly told them that unless **they** repented, they too would perish.

4. "How does this apply today?"

Luke follows this with the record of Jesus speaking of a vineyard owner who commanded a fig tree that wouldn't bear fruit to be cut down. It seems clear that the fig tree was the

Jewish nation who had become hypocrites and would delivery Jesus to the Cross.

The Jews were the chosen nation of God through whom the Messiah would come. They were the descendants of Abraham, Isaac, and Jacob, not pagan Gentiles. Jesus was telling the Jews of their need to repent. This context, when applied today, is not for the one who has not yet obeyed the Gospel, but is for the Christian who is living the life of a hypocrite.

Just as Jesus rebuked the Jews for judging others as worse sinners, this passage should help Christians refocus on their own spiritual condition as stewards of God.

When Jesus says, "I tell you, no; but unless you repent you will all likewise perish", every Christian should read and understand for himself, "...but unless **I** repent **I** will likewise perish."

2015 POWER LECTURESHIP

THEME: Reprove, Rebuke, & Exhort
JULY 26 - 30, 2015

SOUTHAVEN CHURCH OF CHRIST

1483 Brookhaven Drive

Southaven, MS 38671

Telephone (662) 393-2690

*SEE LECTURESHIP SCHEDULE ATTACHED

Subscribe and get MORE!

If you are not currently a subscriber to the Power Journal, we encourage you to subscribe to our email list. You will receive the Power Journal on a monthly basis and have access to an archive of POWER content through our website.

The best part, it is FREE.

Visit our website to sign up today!

WWW.SOUTHAVENCOC.ORG/POWER



Seeking and Helping the Wayward to Repent

by Joe Ruiz

In Luke 15, we have a parable with three points: the lost sheep, the lost coin and the lost boy. This parable speaks regarding lost things with respect to the individual's responsibility to himself and with respect to the responsibility of others to him.

First, the lost sheep. With responsibility to himself, he did not even know he was going astray. Sheep have a poor sense of direction and poor eyesight. So, as the sheep nibbled along the grass, every blade of grass in front of his nose looked a little greener and he took another step and another -- all the time he was going astray, never knowing he was going astray! When the sheep lifted up his eyes and looked about him; he did not see anything he recognized and it was then he knew he was lost! Being a lost sheep, the animal would be subject to the elements, a prey to predators, and unable to find his way home. There you have the lost sheep with respect to responsibility to himself. **Now, what about the responsibility of others to the sheep?** There was a shepherd who let him go astray. **He is responsible for him!** What did the shepherd do? **He searched for him!** How long did he search? He searched for the sheep **until he found him!**

Next, the lost coin. The lost coin with respect to itself was not responsible for getting lost. The lost coin with respect to itself did not even know it was lost! It became worthless as long as it remained lost! It could not be spent nor used in any way. What did the woman do, knowing that she was responsible for the coin being lost? She turned the house inside out, upside down, until she found the coin, and **there was great rejoicing!** (Luke 15:6,9).

“...for this my son was dead and is alive again; he was lost and is found.”

- Luke 15:6

Finally, the lost boy; the most tragic of all! The lost boy with respect to himself, knew exactly what he was doing. He knew where he was going and what he wanted to do. He told his father he wanted his inheritance; he wanted to enjoy life and live it up right now! So, that young man went astray, and knew where he was going. Later, when he got there, and knew where he was, he knew what he needed to do to get back home (Luke 15:17-21).

Why is it that when the sheep went astray, the shepherd went and searched for him until he found him? When the coin was lost, the woman turned the house upside down until she found it? These with respect to themselves did not know they were going astray, did not know they were even lost, and did

not know how return. Why did the young man's father not go looking for his son? **The young man knew he was going astray, knew where he was, and knew how to return!**

Brethren, there are erring members in the church just like the coin and the sheep. There are those in the church who have gone astray and they don't know they have gone astray. The Lord calls them **“lukewarm”** in Revelation 3. There are also those in the church who go astray and realize they have gone astray, yet don't know how to come back. **We need to seek these brothers and sisters out in order to help them realize their need to repent and be restored to the fold.**

We also have some erring members in the church who are rebellious and self-willed. They go astray fully aware that they are going astray. They know they are getting further and further away, and no one can convince them of their need. Like in the parable, the father knew he could not make his boy return. **However, when that young man realized on his own where he was, he came back!** I do not believe it was an accident the father just happen to be standing and facing the direction the boy would come home when he finally returned, do you? I think about all those days the father must have stood there and how he longed for that boy to come home!

Finally there was a dot on the horizon, and he thinks, “Maybe this is my boy!” Perhaps, as the dot on the horizon came closer he thought to himself, “Oh! That's my boy, I can tell. It looks like my boy. But it can't be, my boy left here with a robe on his back, and this man does not have a robe on his back. My boy left here with shoes on his feet, and this man does not have any shoes on his feet. As the boy got closer, tattered and torn as his spiritual life was, the father recognized his son, and *“he ran and fell on his neck and kissed him... For this my son was dead and is alive again; he was lost, and is found.”* (Luke 15:20, 24). There was great rejoicing when the son came home. **Just as it is possible for Christians to go astray, it is possible for them to return home. It takes genuine repentance and prayer. We must seek them out and help them to repent and be restored. However, some will not receive the admonition!**

With respect to public repentance and confession of sins committed, allow me to quote the late brother Guy N. Woods. “James 5:16 and I John 5:16, properly construed, teach that the publicity which attends the confession of sin should be exactly the same as the sin committed: sins known only to God, confessed only to God; sins known only to a few, confessed to the few; a public sin, confessed before the church. First John 1:7,8, teaches us that sins involving frailties, weaknesses, unintentional lapses are continuously cleansed as “we walk in the light” of God's truth. Such failures ought to be taken to the throne of God in private prayer and not in the public assembly.” (Question and Answers, Volume II, page 187, Guy N. Woods).



Can an Evil Man Change?

by Adam B. Cozort

King Manasseh of Judah is one of the lesser known kings of the people of Israel, in spite of the fact that his 55-year reign was more than any other king in the northern or southern kingdoms. This man only has two chapters dedicated to his life in Scripture: the first is 2 Kings 21; the second is 2 Chronicles 33. But within these two chapters is the account of one of the greatest life changes in the Bible.

Manasseh became king at the age of 12 (2 Kin. 21:1). He was the son of one of the greatest kings Judah had ever seen in King Hezekiah, yet his father's influence did not rub off on the young Manasseh. When Manasseh became king he went out of his way to destroy everything his father had accomplished. A cursory examination of 2 Kings 21 reveals that Manasseh built up the idolatrous high places that his father had destroyed as well as rearing up idols of his own (Vs. 3). He built altars to idolatrous gods and placed them in the temple of God (Vs. 4). He burned his children alive in offerings to these idolatrous gods and dealt in witchcraft (Vs. 6). He shed innocent blood in Jerusalem to the point that it filled Jerusalem from one end to the other (Vs. 16). He did more evil in his reign than the nations that were destroyed by God before the children of Israel (Vs. 9). Manasseh was an evil and vile man whose reign was marked with rebellion, idolatry, violence, perversion, and hatred.

Moreover Manasseh shed very much innocent blood, till he had filled Jerusalem from one end to another

- 2 Kings 21:16

If all we saw about Manasseh was 2 Kings 21, it would certainly be one of the most terrible and horrific accounts of the Old Testament. For truly the actions of Manasseh were ones that dropped Judah into some of her deepest, darkest times. But in 2 Chronicles 33 we read what Paul Harvey would have called, "the rest of the story." The Lord brings the host of Assyria against Manasseh because of his wickedness (Vs. 11). Manasseh will be captured, taken prisoner, and carried to Babylon in chains. While

imprisoned there, Manasseh humbled himself greatly before God asking his forgiveness and pleading for his release (Vs. 12-13). God heard his prayers and returned Manasseh once again to Jerusalem. Manasseh was now a changed man. He removed the altars and images that he had created in Israel (Vs. 15). He rebuilt the nation of Judah and fortified it (Vs. 14). He reinstated the worship of God and had offerings of peace and thanksgiving raised up before God (Vs. 16); and from all indications of Scripture he served God the rest of his life.

There are two great lessons to learn from the life of Manasseh. **The first lesson is that any man can change his ways if his desire is strong enough.** Manasseh was one of the greatest villains of the Old Testament. His wicked deeds and rebellious actions were rivaled by few in the inscriptions of the Bible. Yet, when he humbled himself and turned, his turning was a complete 180. He did not try to half-heartedly "do better," but went full force in the opposite direction. Such is what is necessary for an evil man to change.

The second lesson is that, though a man may change, the consequences of his actions are still present. Though Manasseh changed his ways and served God, the damage of the wickedness of his life was already done. Many innocent lives had been lost. The people had been turned from God to idolatry. The son of Manasseh, Amon, who would reign after him, would follow in the early footsteps of his father, instead of the footsteps of his repentance. Though Manasseh changed, his legacy was already in place. We must ensure we live our lives with the understanding that every decision we make, every direction we take, has an impact on others around us. When we make wrong decisions we may be able to make them right before God, but we can't always change the impact they've had on others.

Manasseh should be far better known than he is. His story is inspiring because it shows that humility and godliness can change anyone. But his story is also a warning because the path of evil leaves great destruction in its wake.

POWER from the PAST

The archive of POWER is a vast storehouse of sound, doctrinal articles from some of the best writers in the brotherhood, past and present. The POWER from the Past articles will provide another generation of readers the opportunity to read the best of the best from previous POWER issues.

TRUE REPENTANCE

by Brian Kenyon

It has been observed that repentance is one of the hardest commands to obey. It is not always easy to change one's mind and reform his or her life. There are many biblical examples that teach true repentance, but for this study let us consider the Corinthians. In 1 Corinthians, Paul addressed many problems with the church. However, when Paul wrote 2 Corinthians about six months later he had a much more pleasant tone. Why? Because the Corinthians had truly repented! Let us learn from 2 Corinthians 7:8-11 what true repentance requires.

First, true repentance requires the realization of the nature and consequence of our sin.

"For though I made you sorry with a letter, I do not repent [regret it ASV], though I did repent [regret it ASV]: for I perceive that the same epistle hath made you sorry, though it were but for a season" (2 Cor. 7:8). Paul's writing of 1 Corinthians brought to their attention the grievous sins they had committed and the consequences of those sins (cf. 1 Cor. 5:11-13). Because of this confrontation, the Corinthians were made sorry, and thus repented. Paul did not regret that he confronted them with their sins, because his letter accomplished its purpose of making them sorry for their sins. Suppose that Paul had never brought these sins to their attention. Would they have been made sorry? Would they have repented?

If we are to truly repent we must also realize the nature and consequences of our own sins. The consequences of sin are spiritual death and separation from God (Isa. 59:1-2; Ezk. 18:20; Rom. 6:23). It is no wonder then that Jesus said, *"But, except ye repent, ye shall all likewise perish" (Lk. 13:3).*

Second, true repentance requires godly sorrow.

"Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing. For godly sorrow worketh repentance to salvation not to be repented of [which bringeth no regret ASV]: but the sorrow of the world worketh death" (2 Cor. 7:9-10). Paul's previous letter, accomplished its purpose--repentance (cf. 2 Cor. 2:3-4). Note that the Corinthians were made sorry after a "godly manner" and that their sorrow is described as "godly sorrow." Godly sorrow is literally "sorrow according to God." That is, godly sorrow is the automatic result when we see sin as God sees sin. God hates sin (Prv. 6:16-19; cf. Ps. 1:6)! Therefore, we must hate sin (Ps. 119:104; Prv. 8:13) and be of such a disposition that sin rends our hearts and causes us to seek forgiveness from God (Mt. 5:3-4; Jms. 4:8-9). Note also that godly sorrow works towards repentance, thus leading to salvation. There is a difference between mere

sorrow and repentance. Sorrow may lead to repentance, but it is not repentance. One can be sorry without repenting, but true repentance can never occur without first being sorry after a "godly manner." Repentance is a change of will, produced by sorrow for sin, which leads to a reformation of life (cf. Lk. 15:17-20a). Godly sorrow is also contrasted with the "sorrow of the world" which "worketh death." Sorrow of the world is a sorrow which results from worldly considerations rather than sin. We can be sorry for something merely because we "got caught," or because we lost respect in the eyes of men, or because we lost out on some worldly activity or fleshly lust. However, such sorrow leads to death because it does not lead us to true repentance. Only when we realize that sin is an offense to God and results in our separation from Him, will we have godly sorrow which "worketh repentance."

Third, true repentance requires a reformation of life.

"For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea what fear, yea, what vehement desire, yea, what zeal, yea what revenge! In all things ye have approved yourselves to be clear in this matter" (2 Cor. 7:11). The Corinthians had changed! They now had an earnest care (cf. "carefulness") for their present course (cf. 1 Cor. 5:2). They removed the evil from among them and were thus self-vindicated (cf. "clearing of yourselves"). They now possessed a righteous anger (cf. "indignation") with themselves that they allowed and tolerated such sins as were mentioned by Paul in 1 Corinthians. They now had a "fear" for the measures Paul could have taken had they not responded to his word (cf. 1 Cor. 4:21). They now had a longing (cf. "vehement desire") not only to be restored to God, but to gain a restoration of favor with Paul. They now zealously sought to make up for their past indifference toward sin. They now had properly disciplined the offender(s) according to Paul's instructions, thus leaving "revenge" (avenging ASV) to God. Through this reformation of life the Corinthians proved themselves to be pure in this matter and, therefore, showed that they had truly repented.

True repentance requires: (1) the realization of the nature and consequences of our sin; (2) godly sorrow for our sin; and (3) a reformation of life. God calls all to repentance (Acts 17:31), and He is longsuffering to that end (2 Pt. 3:9). Whether one is outside of the body of Christ or an erring child of God, one must truly repent if he or she is to find favor with God (Acts 2:38; 8:22). Have you truly repented?

This article was first released
in the June 1994 issue.

POWER from the ORIGINAL

“Lost in Translation” is a concept that is true even when we consider the Word of God. Some concepts or words in one language like Greek do not fully translate into another language like English. The POWER from the Original articles will provide nuggets of understanding that will bless the lives of the biblical novice and the biblical teacher alike.

The Definition of Repentance

by Aaron Cozort

I tell you, Nay: but, except ye repent (*metanoeo* - gr), ye shall all likewise perish. (Luke 13:3)

The Greek word here for “repent” is “*metanoeo*.” It is made up of two terms, “meta” meaning after, and “nous” meaning “mind.” Unfortunately, some have come to the conclusion that *metanoeo* means to change the mind, but not necessarily the actions.

While a strict construction of the etymology of the word could be stated this way, the context in which the word is used is ultimately the determining factor in its definition.

Some verses in the New Testament do use the word repent in a simple meaning of “regret” without spiritual change (cf. Matthew 27:3).

But the overall view of repentance consists “...of (1) a true sense of one’s own guilt and sinfulness; (2) an apprehension of God’s mercy in Christ; (3) an actual hatred of sin (Ps 119:128; Job 42:5,6; 2Co 7:10) and turning from it to God; and (4) a persistent endeavour after a holy life in a walking with God in the way of his commandments.” (Easton Bible Dictionary, Repentance, Power BibleCD by Online Publishing, Inc.)

Peter, in Acts 3:13-15, set the sin of the Jewish nation before them.

“The God of Abraham, Isaac, and Jacob, the God of our fathers, glorified His Servant Jesus, whom you delivered up and denied in the presence of Pilate, when he was determined to let Him go. But you denied the Holy One and the Just, and asked for a murderer to be granted to you, **and killed the Prince of life...**”

He followed that in verse 19 with, “Repent therefore **and** be **converted**, that your sins may be blotted out...”

When it comes to repentance, the change of mind must be followed by a change of action and life. Without such, there is no true biblical repentance.

Bonus Article from the Archive

WANT TO CHRISTIANS

by Brian K. Giselbach

“Therefore, laying aside all malice, all deceit, hypocrisy, envy, and all evil speaking, as newborn babes, desire the pure milk of the word, that you may grow thereby, if indeed you have tasted that the Lord is gracious” (1 Peter 2: 1-3).

One of the most important words in this passage is “desire.” The word comes from the Greek word *epitheto*, which means to be possessed with a desire or longing for. Webster’s Dictionary reveals that a synonym for “desire” is “want.” God wants Christians to have a **WANT TO** disposition when it comes to doing His will. It’s always easier and more enjoyable to do things when we want to do them. Likewise, this is true when it comes to serving the Lord.

As I look at the church today throughout the brotherhood, if there is one thing we need it is this **WANT TO** spirit. Imagine what we could do if every child of God had a deep abiding **WANT TO** in their hearts to serve God and give Him our very best!

What are some characteristics of **WANT TO** Christians?

WANT TO Christians have an intense desire to study God’s word (2 Peter 2:1-3; Ephesians 5:17)!

WANT TO Christians have an intense desire to worship God with fellow Christians (Hebrews 10:23-25)!

WANT TO Christians have an intense desire to conduct their lives worthy of the gospel (Philippians 1:27)!

WANT TO Christians have an intense desire to build up instead of tearing down (Ephesians 4:29)!

WANT TO Christians have an intense desire to teach the gospel to the lost and dying (2 Corinthians 5:20)!

WANT TO Christians have an intense desire to raise their children in the ways of God (Ephesians 6:4)!

WANT TO Christians have an intense desire to resist the devil (James 4:7)!

WANT TO Christians have an intense desire to be with God in heaven (2 Corinthians 5:2)!

Are you a **WANT TO** Christian? Maybe your spiritual life has stagnated. Perhaps you have lost interest in things pertaining to the kingdom of God. It could very well be that what is missing in your life is your **WANT TO**. The Lord needs **WANT TO** Christians in **WANT TO** churches!

This article was first released in the August 1994 issue.



2015 POWER LECTURESHIP

JULY 26 - 30, 2015

REPROVE, REBUKE, & EXHORT

SOUTHAVEN CHURCH OF CHRIST

1483 Brookhaven Drive; Southaven, MS 38671 • Telephone (662) 393-2690

Sunday, July 26

- 9:30 am - 10:30 am Jesus: A Case Study of Reproving, Rebuking, and Exhorting..... Glenn Hitchcock
- 10:30 am - 11:30 am 2 Timothy 4:2 – An Overview Robert Jefferies
- 6:00 pm - 7:00 pm Christian Relationships: Getting Past the Superficial and into Deeper Relationships.....B.J. Clarke

Monday, July 27

- 9:00 am - 10:00 am Preaching the Word with All Authority – Titus 2:15 Gary Colley
- 10:00 am - 11:00 am Developing an Atmosphere Conducive to Growth in the Local Congregation Mike Hixson
- 1:00 am - 12:00 pm Preaching Only Positive Sermons Kills Congregations..... Lane Dix
- 1:00 pm - 2:00 pm Matthew 18 – Going to a Brother in Sin without Gossiping..... Dan Cates
- 2:00 pm - 3:00 pm Teaching with Meekness – 1 Peter 3:15 Clifton Angel
- Ladies — 2:00 pm Training Up My Children Without Provoking Them to Wrath..... Becky Honeycutt
- 7:00 pm - 8:00 pm Making Christianity Attractive..... Joe Wells

Tuesday, July 28

- 9:00 am - 10:00 am A Case Study of Barnabas..... Chad Dollahite
- 10:00 am - 11:00 am Eli: A Case Study in Failing to Discipline Children Eric Lyons
- 11:00 am - 12:00 pm How God Chastises His Children – Hebrews 12:7-11 Rob Whitacre
- 1:00 pm - 2:00 pm Training Up My Child in an Anti-Spanking World Kevin Rutherford
- 2:00 pm - 3:00 pm “As Many as I Love” (Revelation 3:19): The Proper Motivation for Reproof..... Jim Dearman
- Ladies — 2:00 pm “Angry Words, O Let Them Never.....” Sheri Blackwell
- 7:00 pm - 8:00 pm Preaching on the “Taboo” Topics: Modesty, Morality, and Mixed Swimming..... Cliff Goodwin

Wednesday, July 29

- 9:00 am - 10:00 am Death and Life are in the Power of the Tongue Proverbs 18-21 Bill Irby
- 10:00 am - 11:00 am Preaching Against Sin: Homosexuality Ben Giselbach
- 1:00 am - 12:00 pm If Your Brother Sins Against You, Rebuke Him Luke 17:3..... Sam Willcutt
- 1:00 pm - 2:00 pm Overcoming Negativity and Learning to be an Encourager Frank Shepard
- 2:00 pm - 3:00 pm The Hateful Rebuker – Rebuking with Love Without Compromise..... Neal Pollard
- Ladies — 2:00 pm “Setting My Husband Straight” – Dealing with a Husband with a Sin Problem Kathy Pollard
- 7:00 pm - 8:00 pm Am I “Shepherd-able”? Submitting to the Authority of Elders..... Eric Owens

Thursday, July 30

- 9:00 am - 10:00 am When It’s My Toes: When the Rebuke Applies to Me Phillip Hines
- 10:00 am - 11:00 am Church Discipline: How to Do It Successfully – Proper Motivations, Methods for Winning Back Souls, etc... Timothy Wilkes, Sr.
- 11:00 am - 12:00 pm Rebuking: Is it Sinful to Call Names? Must I Go Privately to a Public False Teacher? Rick Popejoy
- 1:00 pm - 2:00 pm Elders Must Have Backbone – Titus 1:9 Tony Lawrence
- 2:00 pm - 3:00 pm A Soft Answer Turns Away Wrath Steve Higginbotham
- Ladies — 2:00 pm How God Encourages His Children – “Comfort Scriptures” Bonnie Ruiz
- 7:00 pm - 8:00 pm A Case Study of Paul: Knowing the Difference Between Matters of Judgment and Doctrine (Acts 15 vs Galatians 2)..... Robert Taylor, Jr.

Ladies’ Classes will be held in the Fellowship Hall

