

**THE WICKED HAVE VENOM LIKE THE VENOM OF
A SERPENT, LIKE A DEAF COBRA THAT STOPS UP
ITS EAR SO THAT IT DOES NOT HEAR THE VOICE
OF CHARMERS**



Nolan Tewell, of Billings, MT
preaching from the stump
50th annual Men's Peaks
Delmoe Reservoir, near Butte, MT

**"Since the beginning of time it has
never been heard that anyone opened
the eyes of a person born blind. If this
Man were not from God, He could do
nothing."**

John 9:32,33

"Getting the Lord's work done in 2021!!"

August 22, 2021

Christ's Church

Meeting at

30 Red Fox Lane — Bozeman

2902 17th St. S. — Great Falls

400 W. Park St. — Butte

BOZEMAN - 8:45 - Gunnar Landsgaard

9:00 am - classes

10:00 am - Assembly

St'dship - Tyson Jacobs

L.S. - Steven Doty

Preaching - Luke Wilson

L.D. EVENING 7:00 PM -

L.S. - Jeff Landsgaard

GREAT FALLS - 2:45 - Gabe Clark

3:00 pm - classes

4:00 pm - Assembly

St'dship - Bobo Womagno

L.S. - Zac Zech

Preaching - Jay Wilson

BUTTE - 7:30 pm - Classes

8:15 pm - Assembly

L.S. - Jay Wilson

Preaching - Jay Wilson

Bozeman -

Prayer and fasting for evangelism -

Aug. 28,29. Potluck Lord's Day Aug.
29 following assembly.

School begins - Mon. Sept. 13, 7:30
am

Butte -

Beginning Lord's Day, Sept. 12,

assembly will be at the **Holiday Inn**

Express just off the Harrison Ave exit



BOZEMAN -

Wed. night, 7:00 pm:

Phil Sutton on 1 Peter

GREAT FALLS -

Wed. night, 7:00 pm:

Caleb Wilson

Great Falls -

"Backyard Movie" - Sat. Aug 28th

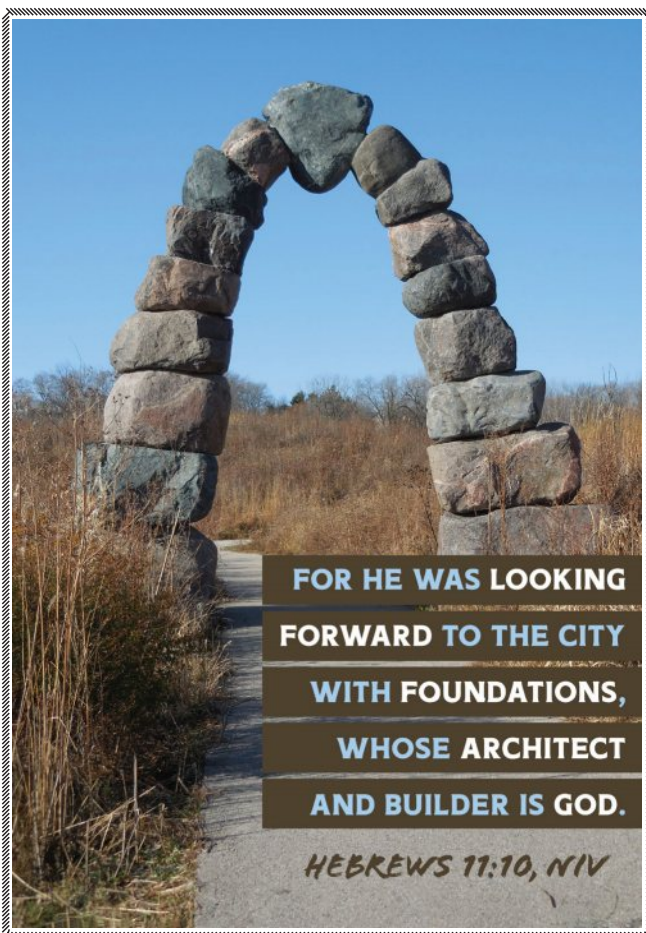
School begins - Wed. Sept. 8, 7:30

am

ANNOUNCEMENTS:

2021 Family Camp - Sept. 3-6, Theme: "Powerful
Pictures from the Prophets"

Spiritual Warriors' Weekend - Oct. 29,30



**FOR HE WAS LOOKING
FORWARD TO THE CITY
WITH FOUNDATIONS,
WHOSE ARCHITECT
AND BUILDER IS GOD.**

HEBREWS 11:10, NIV

Question of the week:

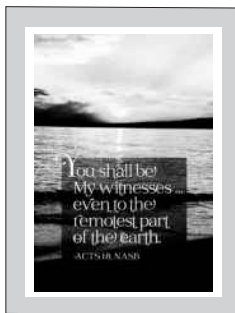
In discussing the divisions in the church at Corinth and the Lord's Supper, what was Paul's comment about a person who does not judge the body rightly?

Last week's question: In the days of Zerubbabel, when they first laid the foundation for the house of God in Jerusalem, what was the response of the returning captives when the inhabitants of the land offered to help them rebuild? *Answer: "You have nothing in common with us in building a house to our God" (Ezra 4:3).*

ATTENDANCE LAST WEEK:

Bible School – 108
Morning Assembly – 133
Evening Assembly – 80

Wednesday Night (8/18) – 77
Butte Lord's Day – 15
GF Lord's Day – 67,84, Wed. - 46



Acts Alive ...

Apollos' Aftermath

As Paul finished up his second apostolic journey in Corinth, he—along with Aquila and Priscilla—sailed from Cenchrea to Ephesus. In Ephesus, Paul went into the synagogue and reasoned with the Jews about the risen Christ. The Jews paid some attention to his teaching and requested that he stay longer, but he was determined to go on to Antioch. He did say, however, that he would “return to you again if God wills” (Acts 18:21). Leaving Priscilla and Aquila in Ephesus, Paul sailed to Caesarea, and traveled on to Antioch to meet with the congregation from which he had been sent out.

After spending some time with the brethren in Antioch, the apostle went back into central Turkey, strengthening the churches in Galatia and Phrygia as he made his way to the west coast and

Ephesus.

In the meanwhile, an eloquent preacher named Apollos wheeled into Ephesus. Having a good understanding of the Old Testament, and feverishly hot in his zeal, in the synagogue he powerfully proclaimed the life, death, burial and resurrection of Jesus. All he knew, however, was the immersion of John, which he *must have proclaimed as a part of his discourse!* As Priscilla and Aquila heard him in the synagogue speaking accurately concerning Christ but inadequate in his understanding of immersion, they took him aside privately “and explained to him the way of God more accurately” (Acts 18:26). Then they gave Apollos a letter of recommendation to the brethren, and sent him to preach the gospel of Christ in Corinth and Cenchrea.

Apollos was from Alexandria, Egypt, long a center of Hellenistic Jews, and the location of the translation of the Hebrew Old Testament into the Greek Septuagint. It was thus a focal point for Hebrew scholars to gather. Apollos must have been one of them, described in the inspired word of God as “an eloquent man” and “mighty in the scriptures” (Acts 19:24). This man, mighty in the Old Testament writings, understood that those writings from Moses onward pointed directly to the Messiah. Having garnered much knowledge of the life, death, burial, resurrection, and ascension of Jesus, he was able to piece those old covenant teachings together with the information concerning the Christ, and zealously begin to take that information to fellow Jews. Thus he arrived in Ephesus, and it just happened that Priscilla and Aquila heard him teaching in the synagogue and were able to increase his understanding of immersion. His knowledge of the Old Testament must have been superb, for it is recorded that after he came to Corinth, “he powerfully refuted the Jews in public, demonstrating by the scriptures [the Old Testament] that Jesus was the Christ” (Acts 18:28).

It is highly significant here, in Aquila and Priscilla’s interaction with Apollos, that the “way of God” includes correct teaching on immersion; Apollos had the story of Jesus right, what he needed correction on was his understanding of immersion. “Immersion into Christ” (Romans 6:3; Galatians 3:27) is the dividing line between lost and saved, and the New Testament affirms the following propositions:

- Immersion in Jesus’ name is for forgiveness of sins (Acts 2:38).
- Immersion washes away sins (Acts 22:16).
- Immersion now saves us (1 Peter 3:21).
- Immersion into Christ places us into the death of Christ, where the old man of sin is buried (Romans 6:3,4).
- Immersion into Christ also enters us into the resurrection of Christ (Romans 6:5-11).
- Immersion in Jesus’ name grants us the indwelling Holy Spirit (Acts 2:38).

While John’s immersion—as a foreshadow of immersion into the name of Jesus—granted the elements of forgiveness of sin, it was far short of what God intended for immersion under the terms of the New Covenant. Hence it was that Priscilla and Aquila “explained to him [Apollos] the way of God more accurately.”

As a result of Apollos’ powerful but incomplete preaching, there were disciples of Christ in Ephesus who needed some correction following Apollos’ departure for Corinth. The aftermath of Apollos needed Paul.

**PRISCILLA AND
AQUILA EXPLAINED
“THE WAY OF GOD
MORE ACCURATELY.”**

JAY WILSON