

SERVICE SCHEDULE for December 2 , 2012

Announcements for the Week Jason LaChappelle
Morning Service
Prayer- Phillip Dorn
Song Leader- Doug Davidson
Communion:
 -- **Comments** – Andy Dobbs
 -- **Assisting** – Roger German
 -- **Assisting** – Marshall Foxworthy
 -- **Assisting** – David Johnson
 -- **Assisting** – Gary Goddard
Scripture – Kevin Criswell
Closing Prayer- Dan Buselmeier
Evening Service
Prayer- Andy Fuller
Song Leader- John Paul Baker
Comments – Roger German
Serving – Payden Frix
Scripture – Alex Tucker
Closing Prayer- Andy Dobbs
Wednesday Night – December 5, 2012
First Prayer – Roger German
Song Leader – Matt Fuller
Invitation – David Fuller
Closing Prayer – Jay Dobbs
December 23 Sunday Night – Prayer & Song Service

Upcoming Assignments:

December	Communion	Cleaning
9	Dobbs	Foxworthy, German, McMullen, Jones, Stewart
16	Land	McIlvain, Ferrell, Criswell, Tucker

Notes:

The Ladies meet on the first and third Monday of the month. Next meeting is tomorrow, December 3rd at 7PM.

Spring Gospel Meeting: The Elders have asked Ben Hall to speak for use this Spring for a gospel meeting. They are meeting with him next weekend to firm up the dates and times.

If you have any suggestions as to sermon topics, please give them to the elders. No themes or topics have been settled upon as yet.

'Tis the time to visit: The holiday season offers opportunities to reach out to others. Look and pray for opportunities to do so.



9441 Bypass, P.O. Box 768, Covington, GA 30015 --- [770] 787-1119
 Elders: Dan Buselmeier, Andy Dobbs, Bill McIlvain
 Deacons: John Paul Baker, Doug Davidson, Andy Fuller,
 Marshall Irvin, Jason LaChappelle

December 2, 2012

Altar Trivia

1. Who had a vision of the Lord standing beside the altar?
2. What king of Israel changed the religious institutions of the country by building an altar at Bethel?
3. What good king's birth was foretold hundreds of years before the fact by a prophet standing before the altar at Bethel?
4. Who built the first altar?



Putting Christ Back In Christian

By Andy Diestelkamp

It seems to happen earlier every year. The stores begin displaying their Christmas merchandise. Many bemoan the crass commercialization and blatant materialism often associated with what some declare to be a holy day. It won't be long before we will again hear the plaintive cry to put Christ back in Christmas.

Ironically, from a scriptural perspective Christ has never been in Christmas. This annual festival is a conglomeration of human traditions that has evolved into a sentimental event with a smattering of spiritual jargon. With that kind of background, it was inevitable that it would turn into something more carnal than Christian.



Schedule of Services

Sunday: 9 a.m., 10 a.m. & 5 p.m. Wednesday: 7:30 p.m.

This bulletin is published weekly. Edited by Bill McIlvain.
 Send any articles for the bulletin to WMaxx@charter.net
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Putting Christ Back In Christian

Continued

O come all ye faithful! If we are really interested in putting Christ back into something, then let's forget about Christmas and start by putting Christ back into Christian. Those who wear the name need to be primarily concerned with putting Christ back in their daily lives. Christ is not the reason for a season but for eternity. The term Christian is so glibly used these days. It may be attached to the most carnal of things from merchandisers to political parties. As a result of its flippant overuse, its scriptural meaning is being lost.

The term Christian is used in just three places in God's word. The first is Acts 11:26. There we learn that the disciples in Antioch were the first to be called Christians. There is no shame or inaccuracy in disciples of Jesus being called Christians.

If we are going to scripturally put Christ back into Christian, then we who identify ourselves as Christians must be disciples of Jesus Christ. What it means to be a disciple of Jesus is what it means to be a Christian. They are synonymous. Therefore, whatever Christ taught about being His disciple is what it means to be a Christian.

True disciples of Jesus Christ abide in His word because the truth He taught has the power to make us free (John 8:30-36). When Jesus taught this to His fellow Jews, they protested, "We've never been in bondage to anyone." In other words, they thought they were already free and didn't need to be given freedom.

Americans in this so-called "Christian nation" might have a similar response. However, Jesus is not talking about civil liberties but freedom from the bondage of sin. Unfortunately, even many who call themselves Christians believe they are at liberty to live as they wish and ignore Christ's word. Putting Christ back into Christian means obeying His word.

The word Christian appears in Scripture a second time when used by King Agrippa in response to Paul's powerful message about the resurrection from the dead (Acts 26:21-29). Festus had interrupted Paul to declare him crazy. Paul countered that he spoke words of truth and reason and subsequently pressed Agrippa about his faith in the prophets of old concerning the Messiah. When Paul expressed confidence in Agrippa's belief, Agrippa said, "You almost persuade me to become a Christian."

It must be observed that Paul takes no offense at the term Christian, but takes the name for himself by equating the term Christian with what he was. The only clarification that Paul makes in his response to Agrippa is over the word "almost." Almost a Christian is not sufficient.

"Altogether" a Christian is what Paul wanted him and others to become. Paul also takes no exception to the idea of one becoming a Christian through persuasion.

Christians are not made by fleshly birth. We are not Christians because our parents were, or our spouses are, or because we associate with Christians, attend their assemblies, and/or embrace their lifestyle. A Christian is one who has been persuaded and, therefore, believes and is obedient to the gospel. This is a spiritual birth (John 3:3-5). Putting Christ back into Christian means believing in the power of Jesus' atoning sacrifice on the cross, His subsequent burial, and His resurrection from the dead. It means being buried with Him through baptism into His death and rising to walk in newness of life (Romans 6:3,4).



The final time in Scripture the word Christian is used is in connection with suffering as one (1 Peter 4:14-16). It should not come as a surprise that we might be called upon to suffer for the name we wear. It is to this that we have been called (2:20-24). Like our Lord, we have not been called to be served but to serve (Matthew 20:24-28; John 13:1-17) and glorify God in this Name. If that be through persecution, let us rejoice that we are counted worthy to suffer for the Name (Acts 5:41).

There will be those who will blaspheme the noble name by which we are called (James 2:7), but let it not be because we are Christians in name only. Putting Christ back into Christian means departing from sin (2 Timothy 2:19) and living lives of selfless service to the glory of God.



Answers from page 1

1. Amos [Amos 9:1]
2. Jeroboam [1 Kings 12:32]
3. Josiah's [1 Kings 13:2]
4. Noah [Genesis 8:20]

