

# The Better Way

Volume XXXIX, Issue 28

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## SPRING CHURCH OF CHRIST

Physical Address:  
1327 Spring Cypress Rd.  
Spring, TX 77373

Mailing Address:  
25403 Lancewood Dr.  
Spring, TX 77373

Office: 281-353-2707

springcoc@gmail.com  
www.churchesofchrist.com

### SCHEDULE OF SERVICES

#### SUNDAY

Bible Study.....9:00 a.m.  
Worship.....10:00 a.m.  
Afternoon Worship.....1:00 p.m.

#### WEDNESDAY

Bible Study.....7:30 p.m.  
(via Zoom Meetings)

#### ELDERS

David P. Brown  
Ken Cohn  
John West

#### DEACONS

Bret Bailey  
J. D. Gunter  
Eric Paluka

#### EVANGELIST

David P. Brown

#### SECRETARY

Sonya West

## IMMODESTY

David P. Brown

### INTRODUCTION

Are people interested in their bodies—their physical appearances, the clothing of them, and the accessories that pertain thereto? To ask that question is to answer it. People are not only interested, but many are interested to the extreme in their physical appearance—how much “skin” they expose to the public and its decoration. The tattoo and body piercing craze testify to that fact. Sex appeal is the underlying factor by which most of the aforementioned matters are governed and determined. The entertainment, fashion, and advertising businesses have long depended on the exposure of the human body, its clothing, and decoration in sexually provocative ways to magnify, attract, hold the attention of, and persuade people to embrace whatever it is that they are promoting or selling. For the most part those in the fashion business are only interested in clothing on the basis of how sexually attractive it is. Biblical modesty has no place in the thinking of those involved in developing today’s fashions. If anything, the fashion elite stand diametrically opposed to the Bible’s teaching about modesty.

In the midst of this flesh pot culture, God does not lower His standard for Christian living. Indeed, the leavening influence for good (as the Bible defines the good) is needed now more than ever. God demands that Christians (as that term is defined and used in the New Testament) be radically different from any culture that is governed and dominated by **“the lust of the flesh, and the lust of the eyes, and the pride of life”** (1 John 2:16; Mat. 5:16). To one extent or another, all world cultures are governed thereby. To this world Christians are **“strangers and pilgrims”** (1 Pet. 2:11). They do not love the world, and thus they do not love the things in the world (1 John 2:15). Moreover, Christians know if they do love such things, the love of the Father is not in them (2:15).

To the Corinthian brethren Paul wrote, **“Be not deceived: evil communications corrupt good manners”** (1 Cor. 15:33). **“Evil communications”** was rendered by the translators of the *American Standard Version* (1901) as **“evil companionship.”** It conveys the idea of keeping company with “evil people” (as the Bible defines “evil people”). Church members are companying with evil people when they have an indifferent and smug attitude regarding the worldly influences that are churning our society and invading the church.

Christians will seek to avoid situations and circumstances that encourage immoral thoughts and inflame lust (Luke: 9:23; 1 Cor. 6:18). Through faith in God and in His power they will keep themselves pure (1 Cor. 10:13; Eph. 3:20; Phi. 4:13). Also, because Christians fear God and seek to please Him, they can overcome lustful thoughts as well as avoid those environments that encourage and tempt one to sin (Psa. 51:4; 2 Cor. 5:9-11; 7:1; 1 The. 4:2-5). Christians know the consequences of disobeying God and do not want to bring upon themselves God’s wrath (Heb. 12:9-11; Jam. 1:13-15). Furthermore, knowing that lust seldom remains a private

matter, and because they are children of God, Christians are always deeply concerned about their own reputation (Pro. 22:1; Ecc. 7:1). Their love for God, His Christ, the Gospel system, the church of Christ, and the spiritual well-being of their fellowman motivates the faithful to consider the impact of their conduct on the lives of all those round about them (Mark 12:28-31; Eph. 5:3; 1 The. 4:6; 5:22).

According to Romans 12:1-2, Christians do not conform to this world, but they march to the Scriptural cadence of the Captain of their salvation—the Lord and Savior Jesus Christ. Only Jesus calls cadence for his army of saints through His authoritative New Testament (2 Tim. 2:15; Col. 3:17; Jam. 1:25; Rom. 10:17; 2 Cor. 5:7; John 12:48; 14:6, 15). Thus, their minds are renewed and their lives thereby transformed as they walk in the light as Christ is in the light (1 John 1:7; Acts 2:42). The significance of this heavenly transformation is seen in the Biblical doctrine of modesty.

As a part of this life-transformation few believers in Christ would argue against the necessity of Christians controlling and guarding their speech and behavior. However, strange as it may seem, when it comes to the human body's presentation to the public, for whatever reason, some fail to realize that the way one clothes, decorates, and presents one's body is a part of one's behavior. Such behavior projects the spiritual and moral system forming, governing, and motivating a person. So the following question is posed—**Why is the preceding fact so difficult for some who claim to be servants of Jesus to understand and make the necessary application of it to their lives?**

Thinking people fully understand that the human body, the clothing of it, and how clothing is worn exercise a powerful influence over those around them whether for good or bad. Thus, above all people, Christians must realize that the presentation of their bodies, **what** they wear, and **how** they wear it send very strong messages to those around them. Also, the moral and spiritual principles molding one's character direct the choices one makes concerning the exposure of the body, including clothing and how it is worn. We, therefore, should not be surprised that Jesus said, **“Ye shall know them by their fruits,”** and **“Wherefore by their fruits ye shall know them”** (Mat. 7:16, 20). Clearly our Lord's statements find much broader application in the lives and conduct of Christians than some *believers* want to admit. Hence, if anyone on earth should be greatly concerned about one's appearance, it

is the Christian. Remember *Christian* means “of Christ.” Therefore, this definition should be enough to cause any Christian to realize that the appearance of one's body (how it is dressed and decorated), speaks volumes to one's fellow man about Christian character—the spiritual and moral precepts forming and controlling it.

### MODESTY—WHAT IS IT?

We continue our study by noticing a dictionary definition of *modesty*—“reserve or propriety in speech, dress, or behavior.” However, that definition does not tell us the details of what it means to be “reserved” and “proper”—how those terms bear on our “speech, dress, or behavior.” Only God can correctly teach us the details in being “reserved or proper in speech, dress, and behavior.” The only place one can find God speaking about these matters is in the Bible (2 Tim. 3:16-17; Jam. 1:25). With this important background material in mind, we go forward in this study of modesty.

### The Bible's Definition Of One Being Naked And Being Clothed

Without God's guidance people determine, engage in, and omit all sorts of things on the sole basis of what seems right to them. However, the Proverbs' writer tells us the consequences of man directing his own affairs: **“There is a way that seemeth right unto a man, But the end thereof are the ways of death”** (16:25). It is terrible thing that mankind in general has never learned and followed the message of Proverbs 16:25 in their approach to God and their interaction with their fellow man. Instead, the following best describes the routine conduct of most people throughout mans' history: **“Every way of a man is right in his own eyes”** (21:2). Therefore, from Eve's first bite of the forbidden fruit until this present hour (and I am fully persuaded till the end of time), Proverbs 21:2 will describe the approach most people take in determining what is right and what is wrong.

The first mention of clothing is found in Genesis 3:7. Eve and Adam's sin changed their view of themselves. In their sinless innocence, they did not know they were naked. However, following their transgression of God's law, their knowledge of things was greatly altered. With it came a change in their perception of themselves and, no doubt, their understanding of many other things. Aware of their nakedness, they were ashamed because of it (3:7, 10-11; 1 John 3:4). In their efforts to cover their nakedness, they did not have God's guidance in the garments they made.

The divine record informs us that Adam and Eve “**sewed fig leaves together**” to make aprons to cover their nakedness. Although Adam was wearing his *homemade apron*, he knew he had not covered his nakedness. Notice his response to God: **“And the Lord God called unto Adam, and said unto him, Where art thou? And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself”** (Gen. 3:9-10). Thus, he was ashamed to be in the presence of God in that condition—which is more than can be said for many today, including some church members.

God then killed animals, took their skins, and made coats from them to properly cover Adam’s and Eve’s nakedness. (Although it is a very interesting study in this investigation of what the Bible teaches about modesty, we will not consider if there is any significance in God killing the animals to cover Adam’s and Eve’s naked bodies with skin coats, the possible relationship of those coats to the couple’s sin, their nakedness, their shame, and the first animal sacrifices.) It was only after Adam and Eve were covered (as God defined being properly covered) with the animal skin coats that He pronounced the first couple to be clothed (Gen. 3:21).

#### **Hebrew Words Bearing On The Meaning Of Modesty**

As we continue our study, we learn that the coats God made for Adam and Eve covered the upper body and extended well below the waist. It must be noted that in Genesis 3:21 the Hebrew word translated “coats” (“tunics” or “garments” in some versions), means literally “covering robes.” The Holy Spirit inspired Moses to choose these words to describe the part of the body covered by Adam and Eve’s fig leaf aprons. The words are: “*Chagowr, khag-ore*”; and (feminine) *chagowrah, khag-o-raw*”; or *chagorah, khag-o-raw*”; from 2296; a belt (for the waist):—apron, armour, gird (-le)” (Strong 2290). Thus, as previously noted, Adam knew he continued to be naked although he was wearing his apron (Gen. 3:10)—and so did God (3:21). This is the case because their aprons only covered the midpart of their bodies and nothing else. The word used to describe both Joseph’s coat of many colors, and the priests’ clothing is the same Hebrew word translated “coats” in Genesis 3:21.

While they may have accomplished the following for Adam and Eve, their coats were not for the purpose of adornment, helping to keep them warm, or for the protection of their bodies. Let it be emphasized that the purpose of the coats God made for Adam and Eve was to cover their naked

bodies. Also, one may be sure that whatever God made, it covered whatever God defined as *naked*. God knew and knows what nakedness is and how to cover it so man will be modest. By examining other Scriptures bearing on this topic one can get a better picture of God’s definition of *naked* and *clothed*. By what He explicitly and implicitly teaches elsewhere in His Word one can learn more about the length of the skin coats He made for Adam and Eve; thereby one can understand God’s view of a modestly dressed person.

#### **God’s Pattern For The Priest’s Clothing**

Under the Law of Moses, regarding the attire worn by the priests in their service around and in the Tabernacle, God gave the pattern for the priest’s clothing. He declared, **“Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon”** (Exo. 20:26). Furthermore He directed, **“And thou shalt make them linen breeches to cover their nakedness; from the loins even unto the thighs they shall reach”** (28:42). Also, the following passage from Isaiah helps one to understand the Lord’s definition of what nakedness is and what it is not. The great Messianic prophet of God declared:

**Take the millstones, and grind meal: Uncover thy locks, make bare the leg, Uncover the thigh, pass over the rivers. Thy nakedness shall be uncovered, yea, thy shame shall be seen: I will take vengeance, and I will not meet thee as a man** (Isa. 47:2-3).

In concise language God revealed that the “waist” and “the thighs” are to be fully clothed for one’s nakedness to be covered. He makes it very clear that if they failed to cover themselves **“from the loins even unto the thighs”** (Isa. 28:42), they were naked. To expose one’s nakedness is the same as revealing one’s shame. To “make bare the leg,” and “uncover the thigh” one’s “nakedness shall be uncovered”—modern definitions of nakedness and unfaithful church members notwithstanding. Thus, when we take the totality of the Scriptural information bearing on what it is to be naked and what is to be covered, it is not difficult to see that the area from the shoulders to at least the knees was to be covered. To cover less of the human body meant that God judged that person to be naked.

As it was with Adam and Eve’s nakedness, throughout the Bible nakedness is not limited to one wearing no clothing at all. It also labels the improper covering of the human body as naked. Other examples of the human body being called naked when it was improperly clothed are the

bodies of the following men: Saul, David, Isaiah, and the apostle Peter. They were considered naked because they were in their under clothes (1 Sam. 19:24; 2 Sam. 6:14, 20, 1 Chr. 15:27; Isa. 20:2-4; John 21:7). Indeed, Peter did not want Christ to see him until he was properly clothed.

Let us now notice the facts we have learned thus far from this study of Biblical modesty.

- It is the case that God determines the definitions of *naked* and *clothed*.
- It is also the case that Adam and Eve's fig leaf aprons did not cover their nakedness and Adam knew it.
- It is the case that God made skin coats to properly cover their nakedness.
- It is the case that the Hebrew word translated *coats* means garments that cover from the shoulders to well below the waist.

Moreover, it is the case that Exodus 28:42 and Isaiah 47:2-3 teach us that to "**make bare the leg**" and "**uncover the thigh**" is to expose one's "nakedness."

Thus, it is the case that the skin coats God made for Adam and Eve covered from the shoulders to below the knee.

### **Family Members Are Not to Appear Naked Before Their Families**

God also expects family members not to appear naked before one another. That general rule is seen in the case of Noah and his three sons found in Genesis 9:22-24. Of that event Moses wrote:

**And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without. And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness. And Noah awoke from his wine, and knew what his younger son had done unto him.**

Because of Ham's conduct he and his family were cursed because he saw his father's nakedness and told his brothers about it. It is very important to note how Shem and Japheth were careful to cover their father without looking on him. Obviously, as a general rule God demands that we do not see the nakedness of family members.

There are exceptions to this general rule. One of those exceptions is found in the husband and wife relationship (Gen. 2:24; Heb. 13:4). A second exception has to do with caring for innocent infants, babies, and little children who must be bathed, clothed, and tended when sick. A third

exception must be made for any ill family member, those with disabilities, and the infirmities of the elderly. Even in the previous cases modesty should be maintained as much as possible. This necessary viewing of naked people for the previous reasons, under these given situations and circumstances, is no more and in some cases less than what physicians, nurses, and other caregivers must experience in caring for patients. And, certainly, when one accidentally sees a naked family member it does not constitute sin. However, one should as quickly as possible remedy the matter. Of course we should attempt to avoid situations where this may happen. Fleshly Israel under the Law of Moses was taught in Leviticus 18:6: "**None of you shall approach to any that is near of kin to him, to uncover their nakedness: I am the Lord.**" After all, it is in the home where children ought to be taught and trained regarding spiritual and moral matters—which would include being taught and trained in Biblical modesty and what God's definitions of nakedness and being clothed are.

### **The Modest Mind**

With the previous necessary information examined, we should be better equipped to understand the Bible's teaching concerning modesty and better able to apply it to everyday living. Actually the study of modesty does not begin and end with the clothes one wears and how they are worn. **Modesty pertains to one's attitude or mindset—especially as that attitude relates to, is associated with, and involves one's actions before and with other people.** One who craves the attention of others to the point of being bold, forward, and brash in getting their attention does not possess a modest attitude, and it will show up in the conduct of that person.

Concerning the Christian sister's attitude and demeanor Paul wrote:

**I will therefore that men pray every where, lifting up holy hands, without wrath and doubting. In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; But (which becometh women professing godliness) with good works (1 Tim. 2:8-10).**

The apostle Peter had the following to say on the same topic:

**Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; But let it be the hidden man of the heart, in that which is not corruptible, even the orna-**

**ment of a meek and quiet spirit, which is in the sight of God of great price** (1 Pet. 3:3-4).

What did these inspired apostles desire their readers, especially girls and women, to understand by the following: **“professing godliness,” “hidden man of the heart,” “the ornament of a meek and quiet spirit”?**

In answering the preceding question we will begin with *modest*. In the King James Version of the Bible our English word *modest* appears only in 1 Timothy 2:9. However, other words pertaining to modesty are found in the Bible. “Modesty” translates the Greek word *kosmios*, meaning “orderly, proper, decent, modest, respectable.” *Kosmios* and *kosmeo* are derivatives of their root *kosmos*, meaning “order, adornment, decoration.” Also, the Holy Spirit guided the inspired writers to use *kosmos* to reference the Divine order of the universe (Mat. 13:35; John 3:16; 1 John 2:15; Jam. 1:27). Furthermore, in 1 Timothy 2:9-10 “adorn” translates *kosmeo* and “modest” is rendered from *kosmios*. Also, in 1 Peter 3:3-4 “adorning” translates *kosmos*. In that passage, Peter makes reference to the inward man or spirit when he writes of the **“hidden man of the heart.”** In other words, the way one lives reflects one’s character and one’s character is formed by the moral and spiritual standard that guides one’s life. One’s Christian behavior is directly related to one’s faith, or the lack of it, in God, His Christ, and His Word—for faith comes by hearing the Word of God and **“we walk by faith and not by sight”** (Rom. 10:17; Heb. 9:14; 1 Pet. 2:19).

Clearly one’s attire can and does send a message to others. **“And, behold, there met him a woman with the attire of an harlot, and subtil of heart”** (Pro. 7:10; see also the “brides attire” in Jer. 2:32 along with Eze. 23:15). That being the case, what do the following kinds of attire advertise the person wearing them to be—halter and tube tops, “Tanks,” “Tees,” and “Camis,” sheer blouses, low-cut shirts and blouses, mini-skirts, low-rise jeans, short shorts, dresses with low-cut fronts or backs, skirts and dresses with side slits, skintight slacks, blue jeans, etc.? How can a person honestly wear the name Christian while exposing their bare mid-ribs, short tee shirts or camis worn with low-rise pants to reveal less than unflattering bellies, gross navels more times than not pierced and with some ring or piece of metal, and tattoos just above the cleavage of the derrière. Then there are the dyed, bleached jeans (many of them full of holes), the patterns of which give emphasis to the private areas of the body.

If the previously noted and described attire is not characteristic of “the attire of a harlot,” what would a prostitute wear to advertise her immoral business? However, many so-called Christians—parents and their children—claim to see no contradiction in their approval, wearing, and defense of such attire with the New Testament principles of modesty and godliness.

At home and public pools, on the beaches, the river banks, the parks, the malls, in public school activities, the movies, television programs, the Internet, X-Box games, and in literature of every description, nakedness and lewd conduct is marching boldly and without shame through every level of society in the culture of the Western world. Sadly, many of those who profess to be followers of Christ, not only participate in, but defend, and take pleasure in this ungodly activity.

Due to the differences in their physical bodies it is easier for a female to be immodest than it is for a male. But it is clear that the clothing in which God attired Adam, the Divine directives concerning the clothing for the priests under the Law of Moses, the teaching of the New Testament concerning Godly living, and what it teaches about modesty that men too must be greatly concerned about their own conduct. Of such matters the Psalmist wrote:

**Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word. With my whole heart have I sought thee: O let me not wander from thy commandments. Thy word have I hid in mine heart, That I might not sin against thee** (Psa. 119:9-11).

In the New Testament Paul wrote to the young man Timothy, already an evangelist of Christ: **“Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart”** (2 Tim. 2:22). No one can follow the previous instruction from the psalmist, the great apostle to the Gentiles, and the rest of the New Testament’s teaching pertaining to Christian living and participate in and enjoy the previous unscriptural activities or the ones to follow.

For many years, it has been acceptable in many cultures for males to go shirtless in public. Whether it is swimming or other recreational activities, men have disrobed to participate therein. This is the case because of man’s long accepted erroneous definition of what is and what is not naked. The skin-tight skimpy Speedo one sees worn by the Olympic male swimmers is a sad example of public male nakedness that has become acceptable to the United States culture. Realizing

that God put coats on Adam and Eve to cover their nakedness, would He not do the same today to the males and females who wear the commonly acceptable swimming and recreational attire of our culture? Indeed, Adam and Eve may have covered more of their bodies with their fig leaves than some people do *dressed* in today's swimming attire.

The Hip Hop attire of today is seen in the baggy trousers that are so *off the hips* it is difficult to understand why they do not fall down around the ankles of the wearer. This kind of dress originated in the inner-city culture and is anything but modest. The fashion of the Hip Hop culture cannot be separated from the explicit sexual lyrics of such music and its pornographic imagery that are a part of its performances.

Why is it that Christians do not know that they are as obligated to God to find Bible authority for the way they present their bodies to the public, including what clothing they wear and how it is worn, as much as they are to have Bible authority for anything else they believe and practice (Col. 3:17). Furthermore, Christians are obligated to apply the principle, "**Prove all things; hold fast that which is good**" (1 The. 5:21), in determining what is and what is not modest attire.

### CONCLUSION

We have choices to make. We can believe and live our lives according to the following Scripture:

**Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil** (Ecc. 12:13-14).

Or, we can reject it and live according to the lusts of the flesh, eyes, and the pride of life. If we choose the latter, we must be prepared to face God in the final judgment and receive the eternal consequences of our failure to obey God. "**For he that soweth to his flesh shall of the flesh reap corruption**" (Gal. 6:8).

**Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God** (Gal. 6:19-21).

Christians are to "**walk worthy of the Lord unto all pleasing**" (Col. 1:10).

God expects parents to know what is involved in providing Spiritual training for their children. Training, instructing, and disciplining them is the obligation of Christian parents and God has not authorized them to pass the buck to anyone else—certainly not the public schools, or the parents of their friends, and believe it or not, the church is not charged by God to rear children. Parents are expected to set Godly examples before their children (Deu. 6:4-9; Eph. 6:4). For parents to discharge their God-given responsibility to their children, they must involve themselves in their children's lives. This means they must know where their children go, who their friends are, the Internet sites they visit, the books they read, the movies they watch, and what they are taught in school.

Parents must realize that relativism, subjectivity, and emotionalism are taking the place of absolute objective humanly attainable truth; that moral standards and rules are being replaced with feelings and opinions. Privileges are now confused with rights and all authority is questioned and challenged at every level of our society. This means Godly parents have a responsibility on their shoulders that previous generations did not have. Today, parents are not going to receive help and reinforcement from the government, the public schools, the news media, higher education, and many other parents when it comes to teaching their children the Biblical doctrine on anything and that certainly includes modesty. Nevertheless God has obligated children to obey and honor their parents (Eph. 6:1-3), and parents must do their duty to their children according to the teaching of the Bible regarding the same.

Parents must set the example, teach, train, guide, and, when all is said and done, see that their children comply with the Scriptural teaching about modesty. They must teach their children that there is no shame in being ridiculed and mocked because they chose to live like the Bible teaches regarding all of one's life—that certainly includes what it teaches about the modest mind and conduct.

### WORKS CONSULTED

All Scripture quotations are from the *King James Version* unless otherwise indicated.  
Harmon, Jim. "Modesty: Virtue Ignored." Psycho Heresy Awareness Ministries. 18 Mar. 2011.  
Strong, James. *The Exhaustive Concordance of the Bible*. Nashville, TN: Abingdon, 1997.~



# Vacation Bible School

## PARABLES OF JESUS # 1

July 15-17, 2024

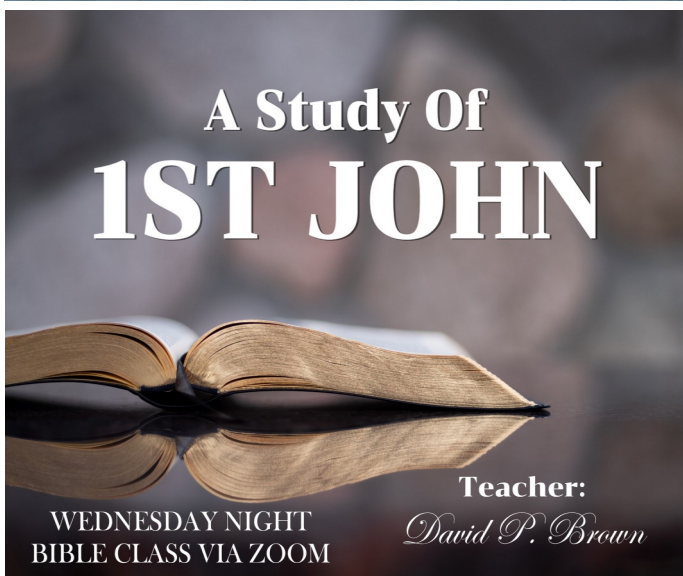
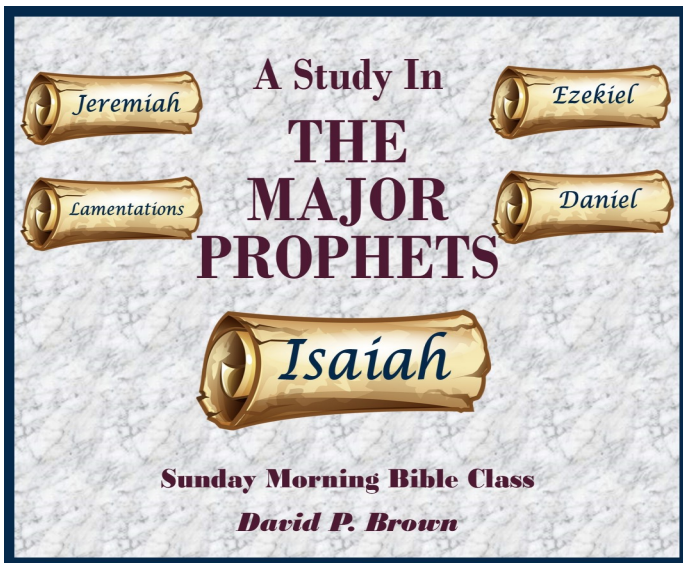
Monday-Wednesday

9:00 am—11:00 am

Spring Church of Christ

1327 Spring Cypress Road, Spring, TX 77373

281-353-2707 ~ [springcoc@gmail.com](mailto:springcoc@gmail.com)



## MARK YOUR CALENDARS

- **Mon-Wed, July 15th-17th:** VBS at Spring. Theme: "Parables Of Jesus."
- **Sunday, July 28th:** Monthly meal & afternoon singing service.
- **Tuesday, July 30th:** Ladies' Bible Class. Lauren Paluka will be presenting a lesson on the "Joy of Affliction."
- **Saturday, September 28th:** Fall Fellowship at Walker County Fairgrounds, Huntsville, TX.
- **Saturday, October 26th:** Fish Hatchery Road Lectureship. "James: Practical Christianity Part 3."
- **Saturday, November (TBA):** Chili Cook-off at Burroughs Park.

## THOSE TO SERVE

**SUNDAY, JULY 7, 2024**

Announcements	Ken Cohn
Scripture Reading	Ben Gunter Rev. 18:1-3
Song Leader	Bret Bailey
Prayer	Eric Paluka/Joshua West (AM) Joshua West/Gary Blasingame (PM)
Speaker	David Brown
<b>Lord's Table (AM)</b> (Matthew 26:26-29)	
Jonathan West	Stephen Cohn
Joshua West	Eric Paluka
<b>Lord's Table (PM)</b>	
J.D. Gunter	Ben Gunter
Audio/Video Monitor	Jonathan West
Camera/Door Monitor	J.D. Gunter

**WEDNESDAY, JULY 10, 2024**

*(via Zoom Meetings)*

Announcements	J.D. Gunter
Speaker	Steven Johnson
Bible Class Teacher	David Brown

## FOR JULY

Prepare Communion	West
Lock Buildings	Bailey
Prepare Bulletin Board	N. Cohn

## IN NEED OF PRAYERS

Ryan Young, Gayle Barnett, April McCain, Zack Nero, Debbie Brannon, Edith Young, Noah & Glenda Hackworth, Cynthia Jackson, Elnora Oxendine, Charles & Ann Nero, Nathaniel Rimmer, Chuck & Nancy Verkist, Freda Smith, Orlanda Chumbley, and Roelf & Janice Ruffner.

## TEST YOUR BIBLE KNOWLEDGE

What in the N.T. is called "the letter"?

**Answer to last week's question:**  
3; By Solomon, Zerubbael, & Herod