



“I shall always be ready to remind you of these things...”
2 Peter 1:21



CABOT WESTSIDE CHURCH OF CHRIST

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When We Meet

Sunday
 Bible Classes – 9:00 am
 Worship – 10:00 am, 5:00 pm
Wednesday
 Bible Classes – 7:00 pm

Our Elders

R.D. Hopper
 Norman Kemper

Our Deacons

Troy Hunter
 Kelly Kendall
 Tony Ramick

Our Preacher

Alex Hale

The Angels of Revelation I
 by Alex Hale

One of the keys to understanding the book of Revelation is to recognize that the book is written in a unique style. The message was given to John through a series of visions (1:10-11; 4:1-2). John explains to the reader that he is using symbolic imagery. The first example we see of this is in the first chapter, as John writes of seven golden lampstands and seven stars (1:12-16). For John’s benefit (and for the benefit of the reader), Jesus explains the meaning of these symbols (1:20). The lampstands represent the seven churches of Asia Minor (see also 2:5), and the stars are said to be “*the angels of the seven churches.*”

Who or what are these angels? The Greek uses the word *angeloi*, which is the plural of the word *angelos*. This word can be used to denote a celestial, heavenly being, and many believe this is what Jesus meant. However, the same word can also be used to describe a human messenger (for example, John the Baptist – Matthew 11:10-12; Mark 1:2; John’s messengers – Luke 7:24).

Throughout scripture, those who spoke or wrote God’s revealed message are called messengers (Haggai 1:3; Malachi 2:7; 3:1). Though the Greek word *logos* is often used to speak of a message (Acts 20:7; 2 Timothy 4:17), John chooses to use the word *angelia* when he speaks of a message being delivered (1 John 1:5; 3:11). Taking this into consideration helps us reason that the “*angels*” of Revelation 1 would be the ones delivering the message to the seven churches.

So who would be delivering the message? If we answer that question, we can determine who the “*angels*” of this chapter are. How would the churches receive the message? It would be read to them (1:3). Throughout the New Testament an evangelist (Greek *euangelistes*) proclaimed the good news (*euangelion*). Note the close relation in Greek between the word for evangelist and the word for angel/messenger. The role of an evangelist included teaching, but also involved reading epistles before a congregation (Colossians 4:16-17). The message was written to the angels of each church (2:1). The angels were the ones who would read the message before the assembly. They were the evangelists. In this context, angel simply means messenger.

The How of Learning the Bible
 by Alex Hale

In last week’s bulletin, this nation’s level of biblical illiteracy was illustrated by the fact that over 50% of graduating high school seniors surveyed thought that Sodom and Gomorrah were husband and wife. To avoid biblical illiteracy, how do we learn the Bible?

Regular periods of collective study and worship. The faithful Christian recognizes the value of being with his or her brethren to focus on things of a spiritual nature (Hebrews 3:12-14; 10:24-25). Churches provide opportunities for Christians to study together. As Christians, we need to take advantage of these opportunities.

Regular periods of personal study and devotion. If the only study of God’s word you do is at the church house, you will forever be a weak Christian. Just as we eat physical food each day, it is important to feed on God’s word daily (cf. Psalm 1:1-3; 119:97-98). When you come to know the story, you also come to know the Author. Though it is possible to know the Bible without knowing the Lord, you cannot know the Lord without knowing the Bible.

There is definitely a problem of biblical illiteracy in our world today. However, this problem does not originate in Washington or Hollywood. As Albert Mohler has written, “We will not believe more than we know, and we will not live higher than our beliefs. The many fronts of Christian compromise in this generation can be directly traced to biblical illiteracy in the pews and the absence of biblical preaching and teaching in our homes and churches.” He goes on to say, “This generation must get deadly serious about the problem of biblical illiteracy, or a frighteningly large number of Americans – Christians included – will go on thinking that Sodom and Gomorrah lived happily ever after.” Will we be a part of the problem or a part of the solution (cf. James 1:21)?