

Truth

Magazine

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Sweet

COMMUNION

When we meet in sweet communion
Where the feast divine is spread
Hearts are brought in closer union
While partaking of the bread.



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Sweet Communion

by Mark Mayberry

The Lord's Supper, a vital part of Christian fellowship and worship, is the focus of the 2017 *Truth Lectures* that will be held on the campus of the Athens Bible School from June 19-22.

This issue of *Truth Magazine* is entitled "Sweet Communion," a phrase communicating the concept of fellowship. Christians share many forms of spiritual and physical association. The articles in the "Exhortations and Instruction" section are an assorted collection, offered by brethren young and old, that provide needed spiritual guidance. Sweet indeed! David described the Law of the Lord as "more desirable than gold, yes, than much fine gold; sweeter also than honey and the drippings of the honeycomb" (Ps. 19:10).

Additionally, the 2017 *Truth Lectures*, scheduled for June 19-22, address the theme, "When We Meet in Sweet Communion." Adapted from the lyrics of a beloved gospel hymn, these lessons will focus upon various aspects of our worship and practice involving the Lord's Supper.

The Evening Lectures

Evening lectures are scheduled for Monday, Tuesday, and Thursday, with singing starting at 7:00 p.m. and the lectures starting at 7:30 p.m. each evening.

On Monday, brother Daniel King, Sr. will address "The Original Passover," discussing the significance of the Exodus event, and how Israel's deliverance from Egypt parallels our deliverance from sin, that was made possible through the death of Christ.

On Tuesday, brother Bruce Reeves will focus on the phrase "In Remembrance of Me," discussing the meaning of the Lord's Supper and its significance in Christian worship.

On Thursday, brother Jeff Himmel will speak on "Sweet Communion," focusing upon God's grace, mercy and love, as seen through the sacrifice of His Son. The redemptive work of Jesus enables us to enjoy fellowship with God and also share the same with one another.

During the day lectures that will take place on Tuesday, Wednesday and Thursday, we have planned several interconnected themes:

The 8 a.m. Lectures

During the eight-o'clock track, speakers will address different controversies involving the Lord's Supper.

Tuesday's topic is entitled "What is the Lord's Supper: Transubstantiation, Consubstantiation, or a Memorial?" Brother Greg Litmer will focus on these historic controversies, comparing the answers offered by Roman Catholicism, Lutheranism, and the Bible.

Wednesday's topic is entitled "If One Partakes, Must All Partake?" Brother Philip Chumbley will focus on this question which has been a matter of controversy among some brethren.

Thursday's topic is entitled "The One-Cup Controversy and the Emblems

of the Lord's Supper: 'This Bread' and 'This Cup.'" Brother Kyle Pope will consider the One-Cup controversy and will also address questions that have arisen regarding the emblems/elements of the Lord's Supper.

The 9 a.m. Lectures

During the nine-o'clock track, speakers will engage in expository studies connected with the theme.

Tuesday's topic is entitled "The Lord's Supper's Relationship to the Kingdom (Matt. 26:29)." Brother Shawn Jeffries will focus upon Matthew 26:29, which says "But I say to you, I will not drink of this fruit of the vine from now on until that day when I drink it new with you in My Father's kingdom" (NASB). He will consider the connection between the Lord's Supper and the kingdom (i.e., church) of Christ.

Wednesday's topic is entitled "Hindrances to Proper Observance (1 Cor. 11:17-34)." Brother Terry Partain will focus upon Paul's statement, "Therefore when you meet together, it is not to eat the Lord's Supper..." (NASB). He will address attitudes and actions that make it impossible for brethren to properly observe the Lord's Supper, such as the carnality evidenced by the Corinthians.

Thursday's topic is entitled "The Devotion of Early Disciples (Acts 2:42; 20:7)." Brother Matt Bassford will consider the familiar statement, "They were continually devoting themselves

to the apostles' teaching and to fellowship, to the breaking of bread and to prayer" (NASB). He will discuss the worship of the early church, as reflected in this and related passages, including the example of the church at Troas, as it relates to the the day and frequency of scriptural observance.

The 10 a.m. Lectures

During the ten-o'clock track, speakers will offer practical lessons regarding the Lord's Supper.

Tuesday's topic is entitled "Preparing our Hearts for Communion." Brother David Dann will set forth various Biblical texts that may be used in devotional talks offered before observing the Lord's Supper, such as Isaiah 53, and the various gospel accounts of Jesus' betrayal, trials and crucifixion, and subsequent resurrection.

Wednesday's topic is entitled "Sweet Communion, Not a Social Meal." Brother Ron Halbrook will focus upon the question, "Is the Lord's Supper a common or social meal?" He will also consider the meaning of "love feasts" (Jude 12; cf. 2 Pet. 2:13).

Thursday's topic is entitled "Setting the Mood for Communion." Brother Dick Blackford will address the tendency of some who attempt to set the mood for the Lord's Supper by emphasizing emotionalism and atmospherics, such as dimming the lights, sitting in circles, holding hands, testifying, etc.

The 11 a.m. Men's Lectures

During the eleven o'clock men's track, speakers will consider various personal challenges involved in properly observing the Lord's Supper

Tuesday's topic is entitled, "Is My Life Consistent with My Communion (1 Cor. 10:1-22)?" Brother Warren Berkley will discuss the necessity of walking

worthy of the gospel. The Corinthians were not living lives consistent with their profession, and were thus ready to fall, as the Israelites had earlier done.

Wednesday's topic is entitled "Staying Focused." Brother Allen Dvorak will reflect upon what one should meditate upon while observing the Lord's Supper. Do we just think of the death of Christ, and His physical suffering, or consider more broadly the cost of our salvation, the grace of God, etc.? Through the years, some have accused faithful brethren of not appreciating grace, but a weekly observance of the Lord's Supper is a significant acknowledgement of grace.

Thursday's topic is entitled "Leading in the Lord's Supper." Brother Jonathan Chaffin will address the question, "What are My Duties in Waiting upon the Lord's table?" He will discuss the proper wording of relevant prayers, etc., and also offer guidance to younger men and new disciples who wish to serve in this capacity.

The 11 a.m. Women's Lectures

During the eleven-o'clock women's track, speakers will consider the theme, "Sweet Communion Outside the Lord's Supper"

Tuesday's topic is "Hospitality." Sister Connie Niemeier will speak to the women on the need to manifest hospitality with special consideration on how sisters in Christ can be active in this regard. She will note the importance of welcoming non-Christians (as part of the evangelism process) and also members (as a means of strengthening the church).

Wednesday's topic is "Friendship and Association." Kay Hutto LaGrone will focus on the need to show friendship, not only to those with whom we share a natural affinity, but in reaching out, avoiding cliques, and extending association beyond

our family units, etc. New members should be warmly welcomed into a congregation. We must be open to those from different cultural, ethnic, financial, and racial backgrounds.

Thursday's topic is "Ministering to the Needy." Sister Nancy Picogna will focus upon the importance of ministering to (and showing compassion toward) those who are challenged and have problems, along with those who are hurting, suffering and/or wounded.

The Afternoon Sessions

During afternoon sessions, on Tuesday and Wednesday, scheduled from 2 to 4 p.m. brother Steve Niemeier will address the subject of church growth. Having recently completed a workbook on the subject, Steve will share concepts on how congregations are built up, both numerically and spiritually, and how individual Christians are a vital part of such evangelistic efforts.

Conclusion

Much work has gone into this special effort. Having been involved in the development of this lecture series, and in the editing of the various manuscripts, I am personally excited about the potential for spiritual growth and understanding. So, we encourage you to attend the 2017 *Truth Lectures* that will be held on the campus of the Athens Bible School in Athens, Alabama from June 19th to 22nd.

For more information, please visit <http://truthlectures.com/>. 



Mark Mayberry
Editor

Mark and Sherelyn have labored with the Adoue Street church of Christ in Alvin, TX since 1998, where he serves as the evangelist and an elder. His website is <http://markmayberry.net/> and his email is mark@truthpublications.com.

God's Covenant with Israel

by Kyle Pope

The first books revealed by God in the inspired record focus on His covenant with the descendants of Jacob. Three major events led to the formation of the thirty-nine books that make-up the Old Testament.

Years ago, I belonged to a book club. Once a month, a new book was sent to all members of the club. That allowed each of us to build up a complete set of some series of books as time went on. The Bible is not just one book—it is a collection of books revealed over a period of fifteen centuries. How did these individual books grow into the collection of books we now have? In this study, we will look at the process that brought us the first books of the Bible.

The Old Testament

The Old Testament identifies the first thirty-nine books of the Bible. They were revealed during a period spanning from around 1400 BC to 400 BC. These books were written by inspired authors of vastly different backgrounds and experiences. Some were kings and some were shepherds. Some were wealthy; others were former slaves and captives. Yet, all of these books form a united message, because they all came from a divine source.

The Old Testament focuses upon God's efforts to establish a special relationship with the family of a man named Jacob (whom God called Israel). The grandson of Abraham, Jacob, had shown great faith in obeying God's, commands no matter how difficult they were. From this family God would build a nation through whom, ultimately, Jesus Christ would come into the world. The Old Testament deals with the background of this family, the laws and covenants God made with

them as a nation, and their history of faithfulness and unfaithfulness leading up to the time when Jesus would come.

Key Events in the Formation of the Old Testament

To understand how these thirty-nine books came together, we must consider three important events:

The Giving of the Law of Moses

Jacob's descendents developed into a nation while sojourning in Egypt. When God brought them out of Egyptian captivity, He gave His first known written revelation to Moses, the man He chose to lead the Israelites. In the last book of the Old Testament, God commanded, "Remember the Law of Moses, My servant, which I commanded him in Horeb for all Israel, with the statutes and judgments" (Mal. 4:4, NKJV). We noticed in our last lesson that some of this Law was written on stone (Exod. 24:12). On two stone tablets, God Himself wrote the Ten Commandments (Exod. 34:1, 28; Deut. 10:2, 4), but that wasn't all that God revealed to Moses. The Law of Moses

comprises five books, sometimes called the Pentateuch (meaning in Greek "five scrolls"). The first, the book of Genesis, revealed to Moses all that had occurred before his time, from Creation until Jacob's family came to Egypt. The next four record God's dealings with the nation of Israel after leaving Egypt and the laws that He gave to them. These five books form the "Law of Moses" and are called "the law" (see Gal. 4:21-22 [in quoting Genesis]; Rom. 7:7 [in quoting Exodus]; Rom. 10:5 [in quoting Leviticus]; 1 Cor. 9:9 [in quoting Deuteronomy]).

Though the Bible clearly affirms that these books were written by Moses and inspired by God, even as early as the 19th century, some scholars have rejected this. A German professor named Julius Wellhausen, who was heavily influenced by Darwin's theories of evolution, developed



Sunrise in Sinai, where God's revelation first provided "light" for His people

the “Documentary Hypothesis.” He argued that the Pentateuch was pieced together long after the time of Moses from separate sources he labeled: (1) The J Source (texts he imagined that first referred to God only as Jehovah); (2) The E Source (texts he imagined that only referred to God with the Hebrew word Elohim); (3) The D (“Deuteronomistic”) Source; and (4) The P (“Priestly”) Source. Although this view is widely taught in many universities, there is no evidence to support it. There are no manuscripts of these imagined J, E, D, or P sources. In fact, these different names for God are found side by side forty-seven times in the Pentateuch and together in the same verse 413 times! This would be highly unlikely if these documents were pieced together from earlier sources. Later books of the Bible affirm that Moses wrote the Law (Neh. 8:1; Mal. 4:4; Mark 12:26; John 1:17; 7:19). Ancient writers claimed that Moses wrote the Law (see Josephus, *Against Apion*, Book 1.8.1; 26.4). Wellhausen’s hypothesis is nothing more than an attempt to explain away the Bible’s claim that it comes from God.

The Recovery of the Law by Josiah

We discussed in our second study the example of God’s preservation of His word in the days of Josiah. During that time the Israelites in Judah had become so wicked they had actually lost the “Book of the Law.” The Bible tells us as the temple was being cleared, “Then Hilkiah the high priest said to Shaphan the scribe, ‘I have found the Book of the Law in the house of the Lord.’ And Hilkiah gave the book to Shaphan, and he read it” (2 Kings 22:8). Remember, this was long before printing presses, much less high-speed printers and copiers. The common people usually couldn’t afford books. All written documents were hand-produced and, thus, very expensive. Was this the only remaining copy of the Law? We are not told for sure, but clearly it had not been read in a long

time or followed in daily life. As it was brought to the king and read before him, Josiah was deeply saddened when he realized how far his nation had turned away from God (2 Chron. 34:19-21).

What was this “Book of the Law”? Was this one book out of the Pentateuch, or did it include all five? After the first five books of the Bible this phrase is used often (Josh. 1:8; 8:31, 34; 22:11; 2 Kings 22:8, 11; 2 Chron. 17:9; 34:14; Neh. 8:1, 3, 18; 9:3; Gal. 3:10), but Scripture never speaks of the “books of the Law” even though (as we noted above) the books of the Pentateuch are called “the law” (Gal. 4:21-22; Rom. 7:7; 10:5; 1 Cor. 9:9). Therefore, this was likely either one scroll with all five books, or separate scrolls containing all five.

When Josiah learned what the Law taught, he called all the people together and read it before them. Together with the leaders of the people, they all committed to follow the Law and restore true worship of God (2 Kings 23:1-3). Altars for idol worship were torn down, and a major effort to turn the nation back to God began (2 Kings 23:4-25). Undoubtedly, this involved efforts to circulate and collect Scriptures that had been revealed in the years prior to this. Unfortunately, Josiah was the last faithful king in Judah before the nation fell to Babylon and was carried off into exile as punishment for its apostasy. Without doubt, the diligent work of Josiah helped to prepare the remnant of the faithful to retain and preserve God’s word during the time of this exile.

The Restoration and Reforms of Ezra

As difficult as the exile would be, God revealed to the prophet Jeremiah that it would actually preserve the remnant of the faithful like a basket of “good figs” (Jer. 24:1-10). When the exile ended, the truth of this promise was realized. When faithful Israelites who have been removed from the land were allowed to return, they showed

themselves to be zealous to follow the word of God in all things. Among those who returned was a priest and scribe named Ezra. The Bible tells us, “Ezra had prepared his heart to seek the Law of the Lord, and to do it, and to teach statutes and ordinances in Israel” (Ezra 7:10). The Persian king, Artaxerxes, authorized Ezra to restore and to teach worship and conduct in accordance with the Law of Moses (Ezra 7:12-25). Like Josiah, Ezra led both the returning exiles and the Jews who had remained in the land in a nationwide restoration of obedience to God’s word (Ezra 8:1-8). Ezra (the scribe) and Nehemiah (the governor) were both inspired to write books during this period and apparently did much to circulate and preserve the books of Scripture that had been revealed to that point.

While a few other prophets came after this, the reformation of Ezra was the final major event involved in the formation of the Old Testament. Jews after that time called Ezra and the men with him who taught the people the “Great Assembly (or Synagogue).” The Jewish *Mishnah*, a collection of rabbinical teachings, written after the New Testament, reflecting Jewish traditions over several centuries, claimed, “Moses received the Torah (i.e. the Hebrew word for “Law”) on Sinai, and handed it down to Joshua; then Joshua to the elders; then the elders to the prophets; and then the prophets handed it down to the Men of the Great Assembly” (Perke Aboth 1).

In our next lesson we will consider some questions regarding what distinguishes books inspired by God that properly constitute Old Testament books from other uninspired texts that came before the New Testament. **11**



Kyle Pope

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God Give Us Christian Homes

by Sherelyn Mayberry

Christian homes provide a loving environment in which children may grow in wisdom and stature, learning to please God and properly interact with others.

The song “God Give Us Christian Homes” (*Psalms, Hymns, and Spiritual Songs* #553) is a heartfelt plea for guidance in molding our families into Christ-like units. Realizing our dependence on God to accomplish this task is the first step leading to this goal. The Lord is the source of our success in this endeavor. “I can do all things through Christ who strengthens me” (Phil. 4:13). In the Parable of the True Vine, Jesus teaches that we bear much fruit as we abide in Him, and apart from Him we can do nothing (John 15:5). One fruit of our labor is the Christian home that God helps us build.

We must diligently seek God’s will, because we love it and know it needs to be taught. Like David told Solomon, may we impress our families with the thought that, if we seek the Lord, He will let us find Him so we may learn of God (1 Chron. 28:9; John 6:45). Then, as we hide His word in our heart, allowing it to mold our thoughts and actions, we are strengthened that we might not sin against our Lord (Ps. 119:11). When we have sought and applied the Master’s will, we see a beautiful home patterned after God’s example of sacrificial love.

What makes a Christian home? Christian homes have fathers who are true and strong. In such homes, we see a father who leads as head of his house (Eph. 5:23-29). Like Joshua, this godly father says, “As for me and for my house, we will serve the Lord” (Josh. 24:15). As leader, he evidences his understanding of his position by loving and cherishing his wife. She,

in turn, submits to him in everything, showing that she accepts her position and supports her husband in his role. This example of the mother encourages her children to submit to their parents and the Lord. Also, the father’s strength and love for his children leads him to discipline them, producing a harvest of righteousness and peace (Heb. 12:7-11). As a result, the home has stability, lending itself to love, joy, and song.

“
Unless the LORD builds the house, They labor in vain who build it... (Ps. 127:1).”

The mother of this Christian home strives to show her children that God’s way is always the best way. Like Eunice and Lois, she teaches her children the Sacred Scriptures, leading them to wisdom and salvation through faith (2 Tim. 3:15). Striving to maintain a household that seeks God first, she helps her children make proper choices. When they have activities that conflict with worship services, she helps them see the necessity of giving God first priority (Matt. 6:33). Even if the wisdom of man suggests another supposedly better way of action, she teaches her children that “we ought to obey God rather than man” (Acts 5:29). By her

godly example, this mother evidences that the Lord’s presence is in this home and He is a welcome guest in everyday life.

Children in such homes are brought up in the nurture and admonition of the Lord (Eph. 6:1-4). They see Christ’s love evidenced in His sacrificial death on the cross. Their parents love them and mold them to obey and honor God, so this matures into a love for God that brings blessings in this life and in eternity. Like the widow indeed, this godly mother teaches her children to show piety at home which is evidenced by a reverence for the Lord and all things holy (1 Tim 5:4).

God assured Abraham that, through his seed, all families of the earth would be blessed (Gen. 12:3). This promise was ultimately fulfilled in Jesus Christ; thus, godly families are its by-product. Christian homes are worshipful abodes where, like Abraham and Jacob, sacrifices are made and the altar fires burn and glow—living sacrifices of broken and contrite hearts that God will not despise (Ps. 51:17). Manifesting such contrition, may we allow the will of God to transform our family into that good and acceptable and perfect Christian home (Rom. 12:1-2). **TL**

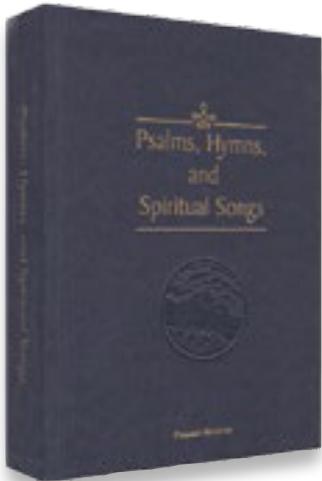


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Recent Controversies Involving Grace vs. Faith

by Chris Reeves

In Ephesians 2:8, Paul affirms that God’s grace and man’s faith both work together to bring about salvation.

In the first century, some brethren taught that God’s grace allowed for one continuing in sin. Paul addressed their error with the following question: “What shall we say then? Shall we continue in sin, that grace may abound? God forbid” (Rom. 6:1-2). Jude also warned against the error of the ungodly who were “turning the grace of our God into lasciviousness” (Jude 4).

Paul wrote succinctly in Ephesians 2:8 concerning man’s salvation: “for by grace have ye been saved through faith; and that not of yourselves, [it is] the gift of God” (Eph. 2:8). Both the grace of God and the faith of man operate hand-in-hand to bring about man’s salvation from sin. Unfortunately, the balance that Paul teaches in Ephesians 2:8 has been the subject of much controversy through the centuries. In this article, I want to look at a few examples of controversies in recent years concerning grace and faith among our brethren. A few examples from evangelicals will also be given.

Grace and Faith Controversies Among Brethren

Some brethren in the 1970s and 1980s taught views of grace and faith that were in conflict with scripture, borrowing the language of “grace only” and “faith only” from reformers like Calvin and Luther. One view said that baptism was necessary for salvation,

but man is still saved by “faith alone” apart from works. According to this approach, faith, not obedience or works, saves. Faith was given pre-eminence over obedience in the realm of salvation. This view also attempted to separate the act of baptism and other acts like repentance and confession from obedience (works), and connect them with “a principle of faith alone” (Williams). Lindy McDaniel wrote the following in 1973:

Some preachers among us are beginning to accept “denominational” concepts of “grace” and “love.” They are teaching that justification is conditioned upon faith apart from obedience to the laws of Jesus Christ. They admit that baptism is included in the “principle of faith” as a condition of salvation, but deny that “observing all things whatsoever the Lord has commanded” is embraced by the principle. It is said that obedience to Christ inevitably flows from faith, but it is faith itself that saves. With the exception of baptism being included in the principle of faith, this is what many “denominations” have been teaching for hundreds of years. Are we ready for this?

Some brethren who taught their brand of “faith only” at this time divided local churches. Borrowing language from Calvinistic teaching, they spoke ambiguously of the need for obedience, and (when confronted) would cry, “We are being

misrepresented!” Sound brethren who contended earnestly for the faith answered this error in numerous articles and lessons. One entire lectureship was devoted to answering this error and the lessons were published in *Neo-Calvinism in Churches of Christ*. This particular “faith only” view among some brethren continued into the 1980’s. Today, you may continue to see similar types of “faith only” views being posted by some brethren on Facebook.

Grace and Faith Controversies Among Evangelicals

How does this issue impact today’s mainline evangelicals? Generally speaking, there is a wide divergence of understanding between evangelicals, Lutherans, and Catholics on the doctrines of grace and faith. Regarding the justification of mankind, many evangelicals (following John Calvin) and Lutherans (following their founder, Martin Luther) differ in these two ways: (1) Lutherans believe in justification by faith alone, and conceive of faith as purely passive—a work and gift of God to man. Evangelicals, on the other hand, believe that faith is active—a human act of the will. (2) Lutherans believe in the absolute bondage of the will of man—who can in no way act to bring about his salvation. Evangelicals, in contrast, believe in a level of free-will in which man’s will is not totally

bound—man can do something to bring about his salvation through a direct operation of the Holy Spirit (Murray).

Evangelicals are divided among themselves and with Lutherans and Catholics regarding the teaching of grace and faith. More recently, some evangelicals have attempted a kind of ecumenical unity with some Catholics in their belief of justification by faith alone. However, one point of agreement does not constitute ecumenism and cannot overturn the many points of disagreement between evangelicals and Catholics (Gulley).

In the past 30 years, the New Perspective on Paul (NPP) has taken the evangelical world by storm. This perspective, set forth by evangelicals like N.T. Wright and James D. G. Dunn, offers a new teaching on justification by faith. According to the NPP, justification by faith is not about what a guilty sinner must do to be saved and be right with God, but about the identifying marks that God uses to declare that one is in God's covenant. Proponents say that the primary focus of justification is not about salvation, but about who is in the church (Reeves).

What do we make of these controversies found among brethren and others? We must come back to what Paul taught in Ephesians 2:8 concerning God's grace and man's faith working together in balance to bring about salvation (see also Rom. 4:16; 5:2; 1 Tim. 1:14). When these inspired words are properly interpreted and understood, the aforementioned teachings can be clearly seen as error.

Grace and Faith in the Bible

What do the scriptures teach about God's grace and man's faith?

“By grace”

Divine grace (χάρις) is the favor, blessing, or kindness that God freely bestows upon man in saving him from

his sin (Rom. 3:24; 5:15, 17). Grace is the opposite of works of merit or debt. Man can do nothing whereby God owes him something or is indebted to man to save him. God's grace is unmerited (Rom. 4:4; 11:6) and is not granted through the works of man (Eph. 2:9; 2 Tim. 1:9; Tit. 3:5-7). Divine grace is available to all mankind (Titus 2:11) through the death of Jesus Christ (1 Cor. 1:4; Gal. 2:21; 5:4; Eph. 1:6-7; 2:5-7; Heb. 2:9; 10:29) and the preaching of His word (John 1:14, 16-17; Acts 14:3; 20:24, 32; Gal. 1:6; Eph. 3:2, 8; Col. 1:5-6; 1 Pet. 1:10).

“Through faith”

While God's grace is unmerited, it is not unconditional. Access into God's grace is conditioned upon man's faith (Rom. 3:21 – 4:25; 9:30; Gal. 2:16; 3:1-14, 26; Phil. 3:9). The room of God's grace is accessed by the door of man's faith (Acts 14:27; Rom. 5:1-2).

Man's faith (πίστις) is the belief, conviction, or trust that one has in God to obey what God said to do to be saved. Believers must be “obedient to the faith” (Acts 6:7). That is why we sing “Trust and obey, for there's no other way...” In order for sinful men to be saved by God's grace, faith must be active and obedient (Rom. 1:5, 17; 16:26; James 2:14-26). True faith obeys (Heb. 11:8); true faith works righteousness (Acts 10:34-35; James 2:22-26).

Man's faith will work the works of God in believing (John 6:28-29), and it will work righteousness in being baptized (Acts 10:35, 43, 48; Col. 2:12). Man's faith will also result in repentance (Acts 20:21; 26:18) and confession (Rom. 10:6-10). God's grace can be “seen” when man's faith is active and obedient to the gospel (Acts 11:23).

Peter agreed with Paul when he preached in Jerusalem that hearing the gospel (faith comes by hearing the

gospel, Rom. 10:17; 1 Cor. 2:1-5; Gal. 3:2, 5), faith and grace all work together to save mankind (Acts 15:7-11).

Do not over-accentuate the amazing grace of God while downplaying the obedient faith of man, or vice versa. Rather, let us always side with the balance of truth found in scripture, and avoid the controversies of man which lead to error. ❏

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Chris Reeves

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The Responsibility of Wives

by David Dann

A godly wife is a blessing to her husband and children, extended family, friends and neighbors; moreover, through her life of devotion and service, she gives glory to God.

The inspired wise man writes, “An excellent wife is the crown of her husband, but she who causes shame is like rotteness in his bones” (Prov. 12:4).

God set forth a specific plan for wives in the marriage relationship. Though the world may generally ignore and reject His plan, God’s plan remains in place, along with the expectation that every lawful marriage should operate according to His plan. What exactly is God’s plan for wives?

A Helpful Companion to Her Husband

When God created man, He said, “It is not good that man should be alone; I will make him a helper comparable to him” (Gen. 2:18). Accordingly, woman was created and was brought to the man in order to be his mate, helper, and suitable companion (vv. 21-22). The creation account provides clear indication that God designed the role of the wife to be one in which she serves as a companion and helper to her husband in a unique manner that cannot be accomplished by another man, an animal, or by anything else. In other words, the husband is complemented and completed by the wife in a way that he could not be on his own. In the beginning, the woman (taken from the man) was placed in the role of being one who would benefit her husband in their “one flesh” relationship (vv. 23-24). She is not his

maid, his mother, or even merely his friend; she is his helper and companion. In order to fulfill this role, she will need to be with her husband both physically and emotionally as she encourages and helps him to be the best he can be as a husband, as a father, in his work, and in his service to God.



An excellent wife, who can find? For her worth is far above jewels. The heart of her husband trusts in her, and he will have no lack of gain. She does him good and not evil all the days of her life” (Prov. 31:10–12, NASB95).



A godly helper and companion will have a great influence for good on her husband. The fulfillment of this part of God’s plan is seen in Elizabeth, who joined with her husband, Zacharias, in faithfully serving the Lord so that the Bible says: “they were both righteous before God” (Luke 1:6). Priscilla is another great example of one who was a companion and helper to her husband, Aquila (Acts 18:26; Rom. 16:3-

5). God expects wives to be there for their husbands, providing the help that they need.

Submissive to the Leadership of Her Husband

The apostle Paul writes, “Wives, submit to your own husbands, as to the Lord. For the husband is head of the wife, as also Christ is head of the church; and He is the Savior of the body. Therefore, just as the church is subject to Christ, so let the wives be to their own husbands in everything” (Eph. 5:22-24). The biblical concept of submission is not one in which the wife does whatever her husband may dictate, even if he wants her to sin. Instead, she is to submit to him “as is fitting in the Lord” (Col. 3:18). The wife is given the responsibility of submitting to her husband’s leadership instead of trying to compete with her husband’s leadership. Wives who jockey for position with their husbands in an ongoing competition to see who is going to be the head of the family will surely bring destruction and sorrow upon their own homes. A godly wife will do what is best for her family by obeying the Lord and submitting to the leadership of her husband as she supports his decisions in the home. Even if her husband is not all that he should be, she may help him to become what he should be by faithfully continuing to fulfill her role instead of attempting to step into one for which she was not designed (1 Pet. 3:1-2).

Respectful of Her Husband

Of the husband-wife relationship, Paul writes, “Nevertheless let each one of you in particular so love his own wife as himself, and let the wife see that she respects her husband” (Eph. 5:33). Wives who belittle their husbands, gossip to their friends about their husbands, and generally disrespect them should not wonder why their husbands are not the men they want them to be. Husbands need to be respected, and the role of the wife is to provide that respect. Sarah is held up in Scripture as a shining example of a godly wife in her conduct and respectful attitude toward her husband. Encouraging wives to imitate her example, the apostle Peter points out, “Sarah obeyed Abraham, calling him lord” (1 Pet. 3:6). Husbands are imperfect men who will not likely do everything exactly the way their wives think they should; nonetheless, wives are divinely commanded to show them respect.

Loving Her Husband and Children

Paul instructs older women in the church to admonish the young women to love their husbands and their children (Titus 2:4). The wife is to possess an affectionate and tender attitude toward her husband and is to show this love to him. This love includes the physical aspect of the relationship (1 Cor. 7:3), and yet, also extends to every aspect, including that which is emotional, mental, and spiritual. The “Proverbs 31” wife is a great example of one who loved her husband. Due to her attitude and behavior, her husband feels secure in their relationship (vv. 10-11), and her love extends well beyond a mere romantic feeling, reaching into the kind of love that seeks what is best for the other person at all times (v. 12). One reason she is held up in Scripture as the portrait of the ideal wife is because she



truly loves her husband. Such a woman will not have her eye on another man nor allow her mind to entertain the thought of enjoying the affection of another man because her love and affection will be directed only toward her husband.

Managing the Home for Her Husband

In addition to teaching the younger women to love their husbands, Paul says the older women are to also teach them “to be discreet, chaste, homemakers, good, obedient to their own husbands, that the word of God may not be blasphemed” (Titus 2:5). To be a “homemaker,” or “worker at home” (Greek: *oikouros*), is to be one who is busy “taking care of household affairs” (Thayer, 442). Rather than being a mere maid or babysitter, wives are entrusted with the weighty responsibility of managing the home and making sure that it is an environment of peace and order rather than a climate of chaos and confusion.

Conclusion

Although the world scoffs at the idea that a wife should submit to her

husband, there is a blessedness that results from husbands and wives following God’s plan in their respective roles in the home. When a godly wife lives in submission to her own husband, it naturally follows that, “The heart of her husband safely trusts her” (Prov. 31:11). When it comes to the marital relationship between husband and wife, rest assured that modern man will never be able to improve upon God’s ancient plan. **■**

Source

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Bobby L. Graham

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QUESTION: Are the statements “he was baptized” and “he obeyed the Gospel” equal and interchangeable? It seems to me that baptism is an action taken once in a lifetime, while obeying the Gospel begins at the point of baptism but continues throughout one’s life. I would appreciate very much your thoughts and answers on this.

Many of us use these terms interchangeably, as in these statements: (1) John was baptized yesterday; (2) John obeyed the Gospel yesterday. It is correct, in my judgment, to describe such action as baptism, also as “obeyed the Gospel.” Why do I say this?

The Bible uses the language “obeyed the Gospel” in different passages:

Paul says, “But they have not all obeyed the gospel...” (Rom. 10:16).

Again, he affirms that Christ will come in vengeance “on those who do not know God, and on those who do not obey the gospel of our Lord Jesus Christ” (2 Thess. 1:8).

Moreover, Peter asks, “What will be the end of those who do not obey the gospel of God?” (1 Pet. 4:17).

Observe that the first passage, Romans chapter 10, describes the failure of some of the Israelites to respond to the gospel of Christ as not obeying the gospel. While the other two passages in 2nd Thessalonians chapter 2 and 1st Peter chapter 4 probably speak of a broader rejection of the gospel than the failure to become Christians in primary obedience, they might well include primary obedience.

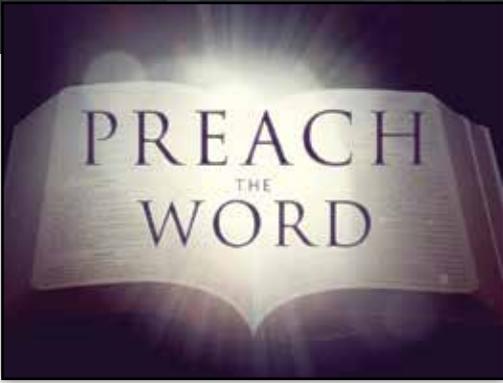
I also call the reader’s attention to Romans 6:17-18, where Paul focused his thanksgiving on how they turned to Christ in primary obedience to the Gospel (as shown in the context of the chapter’s early verses), which he designated as “that form of doctrine.”

But God be thanked that though you were slaves of sin, yet you obeyed from the heart that form of doctrine to which you were delivered. And having

been set free from sin, you became slaves of righteousness (Rom. 6:17–18).

Such turning on their part and ours includes the entire range of obedience rendered to the Lord—from the faith generated by hearing the preaching of the Gospel, to repentance from one’s past sins, to confession of the Lord’s name, and also including one’s immersion into Christ. All of this is done in obedience to the Gospel, just as the obedience of one’s entire life from baptism onward is possibly contemplated in the two passages already noted above.

In other words, any act rendered to the Lord is obedience to the Gospel, and a group of acts rendered to Him is obedience to the Gospel. The Scriptures cited and considered above prove that the Bible uses obedience to the Gospel in various ways. **■**



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The Discovery of Sodom: Interesting and Challenging

by Daniel H. King, Sr.

The Tall el-Hammam Excavation Project is a scientific endeavor of the College of Archaeology, Trinity Southwest University, operating under the auspices of the Department of Antiquities of the Hashemite Kingdom of Jordan.

The mound of ancient Sodom, modern Tall el-Hammam, represents many challenges for excavators today, not the least of which is the fact that a Palestinian pit viper inhabits the place called the “five steps,” which if one is bitten by it, it is said that he has five steps before he falls over dead. Most people are careful about where they step, and even more so where they sit down! Too, in the twentieth century it was generally avoided for many years because of the danger of unexploded land mines and other munitions at the location. Eventually the Jordanian military cleared the area of that threat. Irritating flies also live there in great abundance, constantly aggravating those who visit or work on the mound as well. Assuredly it is much less like the Garden of Eden now than it was in the days of Abraham and his nephew Lot.

In addition, a headless corpse was discovered at the spot, a mystery which has never been resolved. And, then, of course, there is the penetrating smell of brimstone, a sulfurous stench

that exudes from the freshly disturbed soil of the ancient city. Quite literally, it is a hellish scent (see Jude 7). So, there seems to be plenty of reason for people to avoid this ghostly place, haunted as it is as well by frightening remembrances, ancient stories of death and destruction.

Dedicated archaeologists, like Dr. Steven Collins, have nevertheless braved the dangers as well as the inconveniences of the location to uncover the history of the ancient city that once stood proudly in this prominent place on the eastern edge of the earthen disk referred to in the Bible as the Kikkar of the Jordan, precisely where the Bible said the evil city of Sodom was to be found in

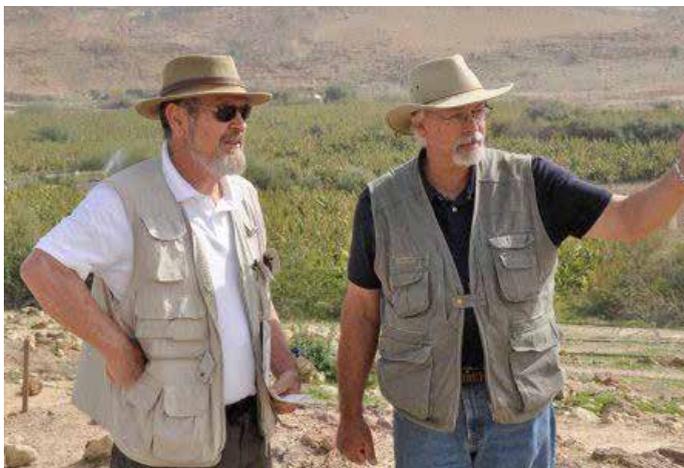
Genesis. The results of their work have been quite exciting, even exhilarating, for those who have great interest in the biblical narratives regarding the existence of the once-proud cities of the plain, especially Sodom, and their ultimate termination and mysterious disappearance from recorded history.

Regarding this last point, Dr. Collins observes about the site:

...normally curious people want to know why a civilization -- built upon one of antiquity's best-watered agriscapes at the crossroads of the region's main north-south and east-west thoroughfares -- collapsed suddenly and literally disappeared from history for seven hundred years. It's a phenomenon that begs for an explanation.

The ash and destruction debris from Tall el-Hammam's terminal Middle Bronze 2 occupational level ranges from half a meter to two meters thick over both the upper and lower tells. Embedded in those layers are broken and tumbled mudbricks, smashed and charred pottery vessels and other day-to-day objects, and human bones—all violently churned into a telltale, ashy matrix.

Obviously, Tall el-Hammam suffered a violent end. Could it have been an earthquake? Perhaps; but what appears in the excavation seems out of character for an earthquake,



Dr. Leen Ritmeyer and TeHEP Chief Archeologist, Dr. Steven Collins, discuss the site's impressive defensive architecture.

far beyond the simple lurching and collapse of structures that buried objects and inhabitants. If an earthquake was the culprit, then why was the city not rebuilt as it had been after previous earthquakes? Cities on crossing trade routes with abundant water and arable land were almost always rebuilt after earthquakes or military destruction. However, this was the utter annihilation of an entire civilization and what had been one of the mightiest city-states in the southern Levant for more than two thousand years.

Furthermore, it wasn't just Tall el-Hammam that had the mysterious gap of human occupation for seven centuries. The vibrant, prosperous lifestyle, unchallenged for two thousand years from the Chalcolithic Period through the Middle Bronze Age and then conspicuously absent, is an occupational profile also seen collectively in the Kikkar sites surrounding Tall el-Hammam.... Archaeologists familiar with this Kikkar phenomenon call it "the Late Bronze gap" (*Discovering the City of Sodom*, 156, 157).

Thus, the age of Abraham, the Middle Bronze Age, is well attested at the site. This is precisely what we would expect if the biblical report is to be taken at face value and if this is the right location. However, no structures belonging to the Late Bronze Age or even much from the period designated Iron Age I have been located there up to this time. This also is to be expected if the narratives of Genesis are accurate and this is where they took place.

Collins notes in this regard:

While the Bronze Age continued to play out through the next four centuries in lands to the east, west, and north of the Kikkar, the cities and towns of the Kikkar itself were frozen in time by what can only be described as a fiery catastrophe—an ecological disaster of biblical proportions (158).



He further asserts: "...there's no evidence of Late Bronze Age habitation at Tall el-Hammam. At all. This is true of all of the other sites on the eastern Kikkar as well" (164).

It is interesting to note that excavators at Tall Nimrin, a mound just 6 km north, had earlier observed similar results in their work there in the 1980's and 90's. Their report implies that at least a part of the city was somehow swept away from its foundations and stripped from its platform, except for the largest and heaviest and deepest foundations. This is what Collins and his team have found at Tall el-Hammam.

We're seeing a similar phenomenon as we excavate more and more of Tall el-Hammam. We saw it first on the lower tall, where the terminal destruction layer is laying right on the surface. There's a lot of ash, but very little mudbrick remains. Preserved there from the MB Age are the stone foundations of its 12 foot thick city wall and defensive towers, and its 100-150 foot thick defensive rampart: the big stuff. Inside the city wall—which itself is missing from the foundation up—only one to three courses of MB domestic foundation

stones remain. The mudbrick foundations are entirely gone (165).

Collins observes that the type of destruction found at this location is very distinct and different from what is customarily found in such archaeological excavations. One feature of what has been experienced in this instance is that little in the way of precious metals or "treasures" appear. Thieves could have stolen them, of course. However, a better potential explanation for this is that the nature of the destruction of the place was such that it so severely disrupted the once mighty metropolis and its contents that few artifacts survived in situ. They were simply swept away in the violent catastrophe that ended the city. "Indeed, many of Tall el-Hammam's artifacts are found fragmented and "floating" in the ash/debris matrix and not in contact with any surfaces like floors or streets" (177). This is a rather unique discovery, but quite consistent with the biblical depiction of some sort of fiery and violent ending sent down from the heavens.

This was true also in regard to the human remains which have been found. "The human remains are mixed in with fallen mudbricks, pottery, other

artifacts, and lots of ash. It was a dire way to die: their world disintegrated around them and then engulfed them” (178). His depiction of the dead that have been found there is haunting and at the same time frightening for the captivated reader:

What we see are bodies wrenched around in a facedown position, as if they were thrown down in the process of running away from something -- in an unconscious reaction, as if protecting themselves.

Some of their joints are hyperextended or twisted apart unnaturally, not in any normal or burial position. One is charred off at mid-femur. Their condition at death attests “extreme trauma.” This is terminology from our osteologists as they observed and documented the condition of the bones in situ...

The destruction matrix lay undisturbed since the event that caused it. This is the terminal destruction layer -- the big, bad one that ended the life of the city and the entire surrounding area for the next six or seven centuries.

All the materials in the matrix were laid down together with the human remains in the mix, an unspeakable concrete. It was violent, probably instantaneous.

And these human remains, these skeletons, aren’t from just any layer in the dig. They are from MB2, the time of Abraham. They’re surrounded by a thick layer of architectural debris -- parts of buildings -- and voluminous, bitter ash.

This is a grisly scene. It is destruction, literally, of biblical proportions (179, 181).

We wish that we had more space to describe what Dr. Collins and his team have found and to explore further some of the reasoning behind some of their conclusions regarding the site itself and what they have discovered there. We certainly look forward to more reports from Collins and company in the future.

Until that time the sheer magnitude of this discovery begs to be duly appreciated. In our humble opinion, this is the most exciting discovery in the field of biblical archaeology in the last half century, and given the nature of what they have found, perhaps ever. This of course could be characterized as an overstatement, but this writer thinks it is spot on.

We therefore recommend that you get the book by Drs. Steven Collins and Latayne Scott, and read it for yourselves. I will assure you that at several points in this work you will have the hair stand up on the back of your

neck (“goosebumps”) because of what you will read.

Your faith will also be strengthened. Steven Collins is not antagonistic to the biblical text, as is so often the case with those in his chosen discipline of late. He takes the text of Scripture very seriously, handling it with respect and caution, so even though at times you may not agree with him, you will certainly be glad that you have read after him. Buy his book and read it! 📖

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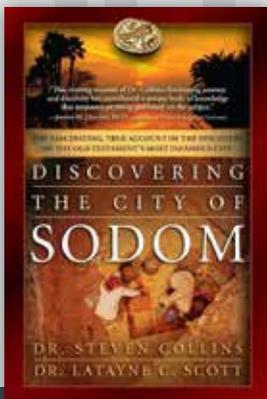
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Map: <http://www.dailymail.co.uk/sciencetech/article-3270999/Has-Biblical-city-Sodom-Monstrous-site-Jordan-matches-descriptions-area-destroyed-God.html#i-22448bc63994e3bd>



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Discovering the City of Sodom

by Drs. Steven Collins and Latayne C. Scott

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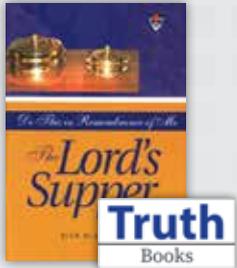
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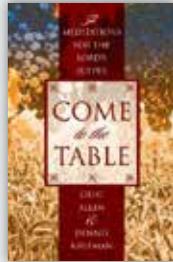
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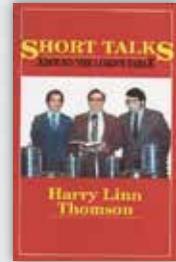
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Young Man, What Are You Going To Do?

by Tadd Corder

Contemplating the question, “What am I going to do with my life?” young men who are committed to the cause of Christ should consider devoting themselves to the work of preaching.

I have three daughters. I love them very much, and am blessed to have them in my life. However, because I have three daughters, I have also learned to appreciate the boys and young men around me who are growing up into godly people of faith.

As I watch them growing up, I see that they are talented, hard-working, conscientious, and living by the principles of their faith. I know that whatever their hand finds to do, they will do it with their might (Eccl. 9:10). There is no shortage of ambition among our talented young men, either, because they are endeavoring in their studies to prepare for difficult and important professions. As I talk with them, their intelligence is obvious and evidence of their work ethic and success are already apparent. I am confident that these wonderful young men will be able to perform whatever work they eventually decide to do. So, young man, may I add preaching the gospel to that list of interesting and important possibilities?

So far as I know, preaching does not appear on any of those tests that you take to see what kind of job you might be good at, nor do I know of any guidance counselors in the public schools who are regularly trying to convince young men to preach. People in the world do not talk about preaching as a potential future for our most gifted young men, and many

in the world have the idea that one must receive a “call from God” in order to preach. Yet, it was Barnabas who wanted to take John Mark along on the second journey, even after what had happened on the first journey (Acts 15:37, 38), and it was Paul’s idea to take Timothy with him as he was leaving Galatia (Acts 16:1-3). My point is that Mark and Timothy both became effective and useful teachers, not because they received some irresistible call, but because older brethren recognized their potential and took an interest in them. So, I ask you, young man, have you considered using all that ability and determination that I observe in you to preach the gospel of Jesus Christ?

Many opportunities exist for studious and hard-working young men to pursue the rewarding work of preaching the gospel. Numerous churches bring younger men in to study with an older preacher and the elders of the church. Many of these churches also pay the young man for his work and his time. Such opportunities will not yield a degree that you can hang in your office, but if you approach them with the same seriousness that you would a college course, they will equip you to do the work of an evangelist without breaking the bank. This writer does not claim to be able to provide what other men with greater experience could offer, but he would be willing to do whatever he

could to help any young person grow in their ability to teach the word of God. I also am confident in saying that this would be true of the elders or preacher wherever you are. So, young man, why not begin by asking them what you can be doing right now to grow in your ability to preach the gospel of Jesus Christ?

There are some unpleasant challenges in the work of preaching. Maybe you’ve heard some horrible stories, and decided that preaching just isn’t for you. It can be hard to stay in one place long enough to “get settled.” In fact, it may be hard to even predict where you will end up living. Even if you “get settled,” it can be hard to “feel settled.” However, those nagging doubts about our effectiveness and whether or not it is time to move on are rarely as serious as they seem to be in our minds. Many times those doubts are great motivators to keep us diligent in our work (2 Tim. 2:15).

People can be slow to change, and some will never change no matter how carefully you may approach them. It will usually take years to see any evidence of how your work with a group has helped you or them. Some become discouraged because they believe that it is the job of the preacher to change people. Yet, in this writer’s understanding, the sower went forth to sow, and the most important factor in determining the outcome of his work

was the type of ground (i.e., hearts) in which the seed was sown (Matt. 13:19-23). Nothing is so rewarding as seeing what happens when the seed does come into contact with good ground. So, remember that and remember to take heed to yourself and to the doctrine (1 Tim. 4:16). If you do this, you will be an instrument that God can use to accomplish much good, even if you do not preach “full time.”

Money can be another concern for those who consider preaching the gospel. You do not preach for money. Rather, you preach because the word of the Lord is like a fire burning inside of you (Jer. 20:9), and believe it or not, preaching can actually feed that fire, causing it to burn hotter and brighter throughout your lifetime. No, you don't preach for money, but if you're going to devote your time to it fully, or if you're going to have a family, you will need to be able to live. God has ordained that those who preach the gospel should live from the gospel (1 Cor. 9:13, 14). Despite what you may have heard,

brethren are, more often than not, quite generous. They're pretty dependable, too. In our first work, we were receiving support from four different churches for almost five years and not once in all that time was a check ever late. Occasionally, the economics of the congregation and the local area into which you might move may mean that you are offered less than what you were receiving in your previous work. However, I'm not worried about that causing you to stumble, because I'm sure that you wouldn't decide to preach to get rich physically (1 Tim. 6:8, 9). I also know that you do not work hard because you want to be rich; rather, you work hard because you want to glorify the Lord and be useful to Him (Col. 3:23, 24). I know this because I see you living by the principles of your faith each and every day.

So, young man, what do you think? You don't have to decide right now, but I hope that you will not forget that there is a great need in our world for the important work of preaching the gospel

of Jesus Christ. We need men who will stand and boldly proclaim the whole counsel of God (Acts 20:27), and, may I add that we need women who will stand with them, encouraging them to hold fast the pattern of sound words (2 Tim. 1:13)? In fact, the woman that you marry may have a lot to do with your decision to preach; it did for me.

You may have already figured this out, but you're the kind of man that I would like those three daughters of mine to eventually marry. If one of my daughters decides to marry you, young man, I hope that the two of you will stir up the fire of God's word within one another. If that happens, well, I'm hoping that you will find it harder and harder to keep from preaching. 🙏



Tadd Corder

Tadd Corder has been working with the church of Christ in Chipley, FL for the last two years. He labored with the Crossville, AL church from 2010 to 2015. He and his wife, Kendra, have three daughters. He can be reached at tadd.corder@gmail.com

"Be diligent to present yourself approved to God as a workman who does not need to be ashamed, accurately handling the word of truth" (2 Tim. 2:15).



Reflections and Remembrances

by Bobby Graham

Brother Carrol Sutton devoted his life to the preaching of the gospel, having been encouraged by John Hayes, an earlier soldier of the cross and proponent of the ancient pattern.

Recent Loss

Carrol Ray Sutton was born in Limestone County, Alabama, to Thomas and Irene Sutton on April 13, 1932. He was tragically killed in an automobile accident near Winchester, TN, on December 20, 2016. In the same accident, his wife, Mamie, was severely injured; however, she now is recuperating well at her home in Albertville, AL, where she is being cared for by her youngest son, Jonathan, and his wife, Samantha Sutton, who moved into her house to help after the wreck.

Carrol spent his life from the age of fourteen to his death at eighty-four preaching the Gospel of Christ. His last sermon was presented in Shelbyville, TN, at the El Bethel congregation on Sunday evening, December 18, 2016.

Though his preaching took him to many locations, including Eastern Kentucky, Illinois, and Tennessee, it was his fifty-three years of work with the East Albertville church in Albertville, Alabama, which marked the highlight of his preaching career. He also served as an elder there since 1991. *The Instructor*, a mail-out bulletin which survived many similar bulletins now extinct across the country, also was his work for fifty-three years. His many sermons, classes, articles, debates and radio lessons are among the works that now follow him. Let none doubt the scope, depth, quality or benefit of brother Sutton's work in God's kingdom.



Earlier Interview

The following observations came from an interview with Carroll Sutton on June 8, 2014, concerning brother John Hayes.

John Hayes was a Limestone County native who was born in Athens on October 20, 1870. He lived in a house at the corner of Hobbs and Clinton Streets, and died on October 2, 1959, at his home near Athens, Alabama. He spent his final three weeks on his sickbed preparing a tract for publication. To many, including himself, he was "Old Brother Hayes."

When David Lipscomb and James A. Harding opened the *Nashville Bible*

School in 1891 on the Lipscomb farm, John Hayes was one of six young men waiting for the school to open. A letter I have from Hayes' daughter, Lucille Qualls, says that John Hayes was waiting on the steps for David Lipscomb to open the building that morning. I have seen pictures of the first class. He studied there for two and a half years.

Afterwards, Hayes returned to Limestone County to preach and to farm, though he spent a small period of time preaching in Texas and Florida. At the time of the division in Athens over the instrument in 1903, because of which some people with social standing had moved into the church building for a wedding, but never removed, John Hayes took a firm stand against it and refused to preach for the digressives after the division.

For years he preached often at the Athens Church of Christ, which became Market Street after their move to its present location in 1950, and also in various county churches, gaining a reputation as a "hard liner" for holding closely to the Scriptures. When I came to the county in 1967 to preach and teach school, many brethren asked me if had known "old Brother Hayes." Unfortunately, he had died some eight years previously.

About a year before his death, John Hayes had a conversation with Carroll Sutton, seeking to impress on brother Sutton the same spirit of faithfulness and adherence to the Scriptures which

became so characteristic of Carroll Sutton's preaching.

Brother Sutton described this conversation to me in 2014. It originally took place after Sutton, in 1958, preached a sermon concerning "Institutionalism," which was the raging issue of that day. He commended Carroll for preaching the truth on his subject, adding that the issues he had discussed were the same ones involved in the battle with the Christian Church. Hayes observed, "That's what our battle with the Christian Church was all about."

He also told Sutton of a trying time which he had experienced in his preaching. In a lean times, when John Hayes wore patched overalls and his third wife Helen wore patched dresses,

a representative of the *Alabama State Missionary Society* made Hayes an offer: "If you will join us, I will assure you \$600 (or some such figure of which Sutton was unsure, BLG) from the *Society*." Sutton thought the offer was made in 1898.

John Hayes later told his wife Helen of the offer, only to be reminded not to sell out his convictions because he taught the truth. "John Hayes," she responded, "if you sell out to that brother, I won't have any more respect for you. Don't sell out!" He didn't sell out, nor did Carroll Sutton.

Hayes opposed the Mormons when they tried to exert some early influence in Limestone County. According to my interview with Carroll Sutton, because John Hayes stood for truth, he bought

radio time to answer a denominational preacher.

In like manner, brother Carol Sutton also was firmly committed to the truth. I wonder how many radio sermons, debates, and bulletin articles brother Sutton wrote in propagation and defense of truth! I also wonder how many sermons I heard him preach from bed-sheet charts. He truly was "The Instructor." 



Bobby L. Graham

Bobby L. Graham preaches & is an elder for the Old Moulton Rd church of Christ. He & his wife, Karen, have three children: Richard, Mary Katherine Winland (Darren), & Laura Paschall (Jeremy). His email is bobbylgraham@pclnet.net.



First Faculty and Student Body at Nashville Bible School - 1891

Top row, from left: Unidentified, Edward Vernon Mills, A.D. Rogers, William Taylor, Will Logan, William Sisco, **John Hayes**, O.L. Trahern, 3 unidentified

Seated center: Paul Hays, James A. Harding, David Lipscomb, William Lipscomb

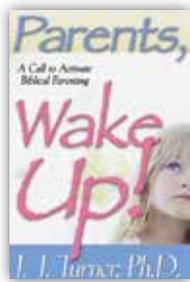
Seated front: Eugene Houston, Leon Harding, O.T. Craig, Dan Gunn and unidentified

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Book Reviews

by Chris Reeves

These books offer a wake-up call to parents, reflect upon Messianic prophecies from Isaiah, and consider archaeology's relevance to Christian evidences.



Parents, Wake Up! A Call to Activate Biblical Parenting

Written by J.J. Turner, Ph.D.
Publishing Designs, Inc., 2016.

ITEM 9780929540993

\$9.95

J.J. Turner has recently published another good book in his *Wake Up! Call* series for elders, deacons, preachers, and Christians. *Parents, Wake Up!* is a book that encourages parents to follow the biblical model for parenting. God made the first parents and He tells us in His word what we need to know and do to be good parents. *Parents, Wake Up!* opens with the "Ten Commandments" for parents and children. It moves on to cover the fundamentals of parenting, the reasons parents need to wake up, successful parenting, parenting responsibilities, styles, and communication. One chapter gives biblical examples of "problem parents" and "proper parents." Each chapter closes with a set of questions to help the reader evaluate how he is doing in understanding the subject of biblical parenting. Satan is trying to destroy our

homes and families. Disciples definitely need to wake up to proper parenting! This book, along with the others in Turner's series, will stir you up to be the Christian and parent God wants you to be.



Lo, Your Salvation Comes: An Examination of the Messianic Prophecies in the Book of Isaiah

Edited by Jon W. Quinn and Warren E. Berkley
Expository Files, 2016. 160 pages, softback.

ITEM 9781530437801

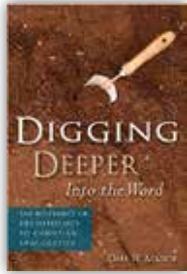
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Writing around 740 BC, Isaiah made wonderful predictions about the coming Messiah, our Lord Jesus Christ. Isaiah told of the Messiah's divine nature, His saving mission, and the true, spiritual people who would follow Him. Brothers Jon Quinn and Warren Berkley have assembled a group of writers to explain and exegete these important Messianic prophecies. The

following prophecies from Isaiah are covered: the Lord's house (2:1-4), the virgin birth (7:14), the prince of peace (9:6-7), the branch of Jesse (11:1), the voice in the wilderness (40:3), the good shepherd (40:9-11), the just servant (42:1-4), the vindicated servant (50:4-11), the tender shoot (53:1-3), the suffering servant (53:4-9), the portion with the great (53:10-12), and the coming redeemer (59:9-29).

Each prophecy is studied first in its original context (What did it mean then?), followed by the New Testament fulfillment (How was it used in the future?), and then practical lessons are given (What does it mean for us today?). Some of the authors in this book go into detail concerning the different interpretations of their assigned prophecy. Jeff Smelser, for example, presents both sides of the argument for the virgin birth and then sets for his case as to why he believes the dual-fulfillment approach to the virgin birth is best.

Other authors offer very practical material that can be used in preparing sermons. Jacob Hudgins' chapter on the Prince of Peace is well outlined and can be preached as is. *Lo, Your Salvation Comes* contains much insightful, informative and encouraging material. It will help the Bible student gain a better understanding of the book of Isaiah, the great good news "gospel" of the Old Testament.



**Digging Deeper in the Word:
The Relevance of Archaeology
to Christian Apologetics**

Written by Dale W. Manor
Warren Christian Apologetics Center, 2015.
114 pages, softback.

ITEM 9781936548200

\$15.95

It is a well-known fact that archaeology confirms the biblical story. No archaeological find, surveyed correctly and interpreted accurately, has ever controverted a single Bible

truth. In a recent published lecture, Dale W. Manor, Bible professor at *Harding University*, documents some important archaeological finds that confirm the Bible story. Chapter 1 gives an overview of the value of archaeology. Chapters 2 and 3 cover archaeological discoveries that illuminate the story of Abraham and Hezekiah respectively. Chapter 4 discusses some of the important inscriptions found on monuments, ostraca, manuscripts, seals and coins. A good list of references is also given at the end of the book for anyone interested in further research.

Manor is well qualified to address this subject, having over 30 years' experience in the field and is currently serving as Field Director of the *Tel Beth Shemesh Excavations* in Israel. *Digging Deeper* is published as a part of the *Spring Apologetics Lectures*

delivered annually at the Warren Christian Apologetics Center in Vienna, WV. Other published lectures include discussions of *Early Apologists* (2011), *Truth Acknowledged* (2012), *The Case for the Christ* (2013), *Genesis 1* (2014), and *Worldviews* (2016). *Digging Deeper*, as well as these other lectures, make for great reading in the area of apologetics.



Chris Reeves

Chris Reeves preaches for the Warfield Blvd. church of Christ in Clarksville, TN. His Bible study website is <http://thegoodteacher.com>. He can be reached at chrisreevesmail@gmail.com.

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Neo-Catastrophism and the Death of Uniformitarianism

by Joshua Gurtler

Here is a secret that secular geologists don't want you to know: many now acknowledge that Biblical geologists may have been right all along in interpreting the geological column as being formed by catastrophic processes.

Summary

Secular geology used to interpret the geological column as being formed by "uniformitarianism" (i.e., slow and gradual buildup over hundreds of millions of years). In recent years, however, secular geologists have conceded that the Biblical geologists may have been right all along in interpreting the geological column as being formed by catastrophic processes. Although they still deny the Biblical worldwide flood, secular geologists now concede that the column was formed by "neo-catastrophism."

Body

Prior to circa AD 1800, the formation of the geological column (the thousands of feet of sedimentary layers of rock that make up most of the earth's crust) was interpreted by most western universities (e.g., Harvard, Yale, Cambridge, Oxford, etc.) as a result of cataclysmic processes (i.e., catastrophism), most notably, interpreted by the ex-nihilo creation of the world by Jehovah and the global noahic flood. However, with rising modernism, and the mad rush to discredit Biblical miracles and/or supply naturalistic explanations for all of these phenomena, men such as Jean-Baptiste Lamarck, James Hutton and Charles Lyell provided an alternative explanation

for the formation of the geologic column that was embraced by the secular world: uniformitarianism, or gradualism, in opposition to Georges Cuvier's assertion of geological catastrophism. "During his time at the Museum of Natural History, Lamarck came into conflict with Cuvier over both geological gradualism and transmutation, both concepts to which Cuvier was totally antagonistic" (Behie and Oxenham, 157).

Uniformitarianism (gradualism) affirms that the same geological rates and conditions that occur today, wherein sediment accumulates on the earth's crust, were responsible for slowly building the geologic column over hundreds of millions of years. The key assumption is that geologic formation is slow and gradual. Lyell mockingly wrote that the Biblical creationists of his day would not be able to stand up to his "anti-noahic" writings.

Few realize that it was Lyell's teaching that most heavily influenced young Charles Darwin, when he spent five years sailing around the world in 1832 as a naturalist aboard the H.M.S. Beagle. Most believe that it was the biological diversity that deluded Darwin into losing his faith in the Biblical teaching, from which he developed his evolutionary ideas. Although Darwin did record biological findings on his trip, the chief catalyst

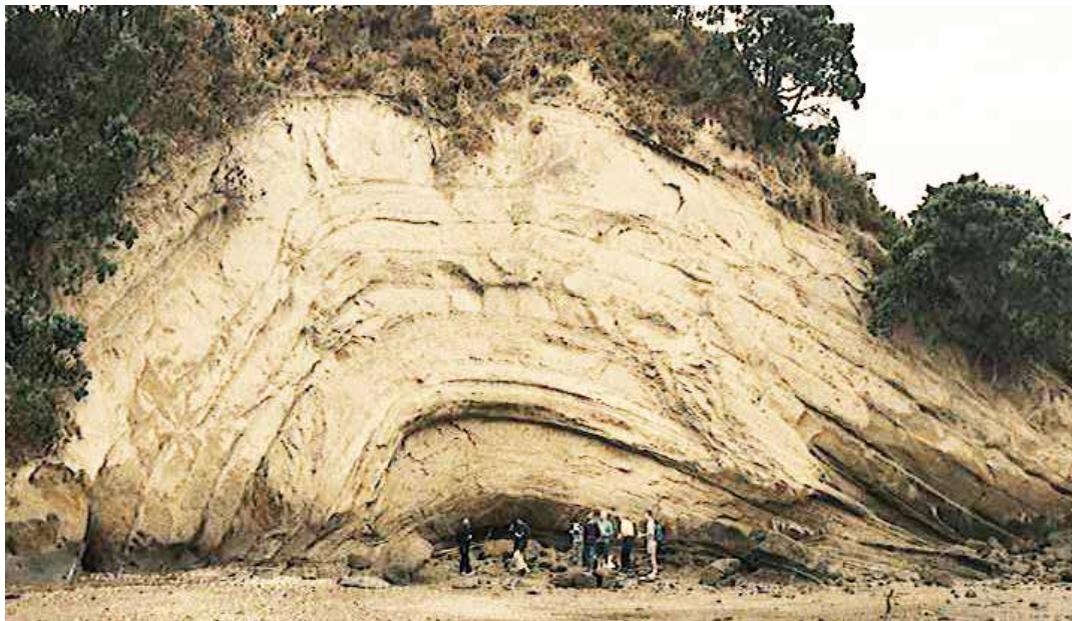
that morphed him from a communion-partaking believer at the beginning of the journey into a creationist critic by the end, were actually the geological and hydrological features that he encountered and recorded during the journey. Darwin was heavily influenced by Lyell's book, *The Principles of Geology*, which he read during this period. By the end of the voyage, Darwin concluded that the Holy Scriptures had no more validity than the writings of a barbarian. Lyell convinced Darwin (as a crude example here) that if it presently takes 100 years to build an inch of sediment on some parcel of land, then a 1,000 foot cliff today must have been formed over a period of ca. 1.2 million years (i.e., 1,000 feet x 12 inches x 100 years = 1,200,000 years).

During this era of academic and philosophical transition, there were Biblical creationist geologists (discussed extensively by Dr. Terry Mortenson) who did their best to stem the tide, and argue for geological catastrophism, opposing uniformitarian gradualism. They were summarily dismissed and mocked as fable-believing churchgoers, upholding an archaic theological position and refusing to accept the Lamarck-Hutton-Lyell revisionist geology of the day. Gradualism is still the belief of most mainstream secular philosophers and scientists, and is taught in primary

and secondary schools, as well as to non-geology majors in college. What the best geologists know, as well as many professors, geology majors and graduate students, is that with regard to catastrophism, Bible-believing geologists were generally right all along. In the most authoritative writings of the geology literature, it has been admitted that uniformitarianism (as taught by Lyell and passed down to the present day) died an empirically-validated death long ago. Space here does not permit inclusion of the many quotes by secularists who admit that “neo-catastrophism” is chiefly responsible for the geologic column, and that gradualism was wrong all along. Nevertheless, a few are here provided to corroborate this assertion.

Hear from the eminent late Harvard paleontologist, Steven J. Gould, writing on this very issue over 50 years ago.

“Uniformitarianism is a dual concept. Substantive uniformitarianism (a testable theory of geologic change postulating uniformity of rates of material conditions) is false and stifling to hypothesis formation... Substantive uniformitarianism as a descriptive theory has not withstood the test of new data and can no longer be maintained in any strict manner... The term today is an anachronism [outdated term]: for we need no longer take special pains to affirm the scientific nature of our discipline” (Gould, 1965, 223, 227).



In 1984, Gould wrote: “I wish to argue the following: (1) Gradualism has operated for the past one hundred and fifty years as a serious constraining bias in the history of geology. (2) Gradualism was never ‘proved from the rocks’ by Lyell and Darwin, but was rather imposed as a bias upon nature” (Gould, 1984, 16).

If the highest tiers of paleontology and geology scholars knew this half a century ago, then why is uniformitarianism (gradualism) still taught in schools, museums, colleges, state and national parks today to convince the uninformed that the geological column is hundreds of millions of years old? The answer is so shockingly simple that some may not believe me if I told you myself. So, consider the following quote by Dr. James Shea, Professor Geology, University of Wisconsin:

“If the creationists could mount a successful attack on the validity of uniformitarianism, they would succeed in their

effort to discredit modern geology” (Shea, 105).

Finally, here are three more experts endorsing the idea that uniformitarian gradualism is not a valid theory or nomenclature for explaining the geological column today.

Dr. Peter E. Gretener (Professor, Department of Geology, University of Calgary) said,

“Despite many rescue attempts, the term ‘uniformitarianism’ remains an unfortunate choice. Overwhelming evidence demonstrates that the course of the earth’s history is anything but uniform. The term ‘uniformitarianism’ should be abolished because it is misleading” (Gretener, 87).

Dr. R.H. Dott (Stanley A. Tyler Distinguished Professor of Sedimentary Geology, University of Wisconsin) stated,

“Finally, it even means that catastrophism, in the sense of not straining the intensities of

processes, was a better premise than Lyell's uniformitarianism" (Dott, 16).

Dr. Derek V. Agar (Evolutionist, Agnostic, Professor and Head of the Department of Geology and Oceanography, University College of Swansea) wrote,

"My intention is to show that catastrophism (in my sense) or at least episodicity, is apparent in everything... For a century and a half the geological world has been dominated, one might even say brain-washed, by the gradualistic uniformitarianism of Charles Lyell. Any suggestion of 'catastrophic' events has been rejected as old-fashioned, unscientific and even laughable" (Ager, xi).

"One must constantly ask oneself, 'Is the present a long enough key to unlock the secrets of the past?' I shall discuss this further in chapter 12... I think that the 'catastrophist' Georges Cuvier was a better geologist than the 'uniformitarian' Charles Lyell and my first chapter is devoted to a defence of that great Frenchman" (ibid, xviii).

"Coal seams, like so many other things in earth history, were formed in very brief moments, geologically speaking" (ibid, 47).

"Everyone knows, or at least accepts, that things were very different in the early days of earth history. There surely our strict uniformitarianism approach does not apply" (ibid, 165, 166).

The two major events that laid down the sedimentary layers, as described in the Bible are:

The Creation

1. The creation of the world and bringing together dry land.

Then God said, "Let there be a firmament in the midst of the waters, and let it divide the waters from the waters." Thus God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament; and it was so... Then God said, "Let the waters under the heavens be gathered together into one place, and let the dry land appear;" and it was so" (Gen. 1:6-9).

The Flood

2. The great Noahic flood, resulting in/from the great fountains of the deep being opened up, tectonic plate shifts, volcanic activity creating sedimentary layers interspersed with ash, and the compacting of thousands of feet of vegetation and organic debris, creating the great coal seams, oil and natural gas deposits.

All the fountains of the great deep burst open, and the floodgates of the sky were opened... All the high mountains everywhere under the heavens were covered (Gen. 7:11, 19).

Thou didst cover it with the deep as with a garment; The waters were standing above the mountains... The mountains rose; the valleys sank down to the place which Thou didst establish for them (Ps. 104:6-8).

I challenge you to take this knowledge and spread it within your purview of influence. Finally, thanks go out to Amanda Smelser for reviewing this manuscript and providing helpful feedback. 

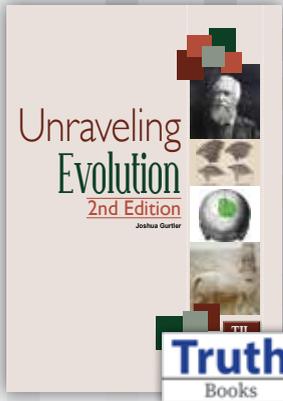
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Joshua Gurtler

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Unraveling Evolution

2nd Edition

by Joshua Gurtler

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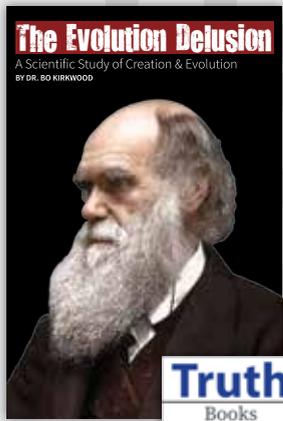
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Joshua Gurtler is a senior research scientist for the USDA Agricultural Research Service in Wyndmoor, PA, and frequently teaches and lectures on Biblical topics and apologetic issues.

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Do You Care What's Right or Wrong?

by Dennis Abernathy

May we, like Moses, pursue the pathway of faith, looking to the promised reward, instead of fixating upon the passing pleasures of sin.

Kris Kristofferson's once-popular song said: "I don't care what's right or wrong, I won't try to understand. Let the Devil take tomorrow." Those lyrics describe the attitude many people have toward God, toward sin, and toward Satan. They seek sinful gratification right now, and leave the consequences for tomorrow.



If someone doesn't care what's right or wrong, and chooses to sin, saying: "Let the Devil take tomorrow," God will let them. Why? Because God created man with the ability to make choices. Thus, man can choose to serve Him, but he also has the freedom to choose rebel!

Romans 6: 23 says, "The wages of sin is death." James 1: 14-15 says, "Each one is tempted when he is drawn away by his own desires and enticed. Then, when desire has conceived, it gives birth to sin; and sin, when it is full grown, brings forth death."

If you choose to sin, God will allow you to do so. However, God will also allow you to pay the penalty for the sin you have chosen to commit! The good news is that God sent Jesus, His Son, to die for us, and He will forgive our sins, if we will turn to Him in obedience.

So, what's your choice? You can choose to continue in sin and suffer the consequences (and thus die the second death), or you can turn away from sin and turn to God for His forgiveness and the gift of eternal life.

You can "let the Devil take tomorrow" or you can let God give you eternal life? The choice is yours! Think on these things. **IT**

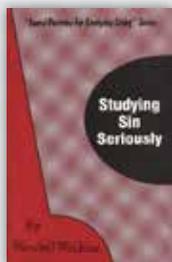


Dennis Abernathy

Dennis Abernathy has preached for the White Oak church of Christ in White Oak, Texas for the past thirty years. He can be reached at preachab@suddenlink.net.

Opening his mouth, Peter said: "I most certainly understand now that God is not one to show partiality, but in every nation the man who fears Him and does what is right is welcome to Him" (Acts 10:34-35).

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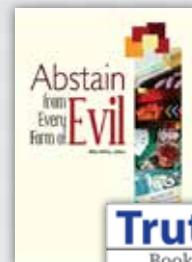


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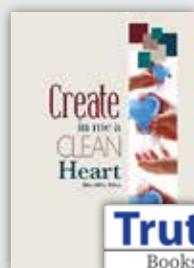


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“Locker Room Talk”

by Joseph Lachausse

On that final day, we will stand before God and give account for our thoughts, words, and deeds.

Last year, during the 2016 election cycle, at a town hall-style debate, Republican presidential nominee, Donald Trump, strongly denied that he had sexually-assaulted women after a leaked video captured him making such claims. Though candidate Trump made a defiant apology, he downplayed the recording as he answered the first question of the night. “It’s locker room talk, and it’s one of those things,” he said before pivoting to another topic.

In defending himself, Mr. Trump also threw light onto what previously President Bill Clinton has done physically to women in the past to the unwanted groping to rape charges. “Bill Clinton has said far worse to me on the golf course—not even close,” Trump went on to say.

In no way am I defending either of what these men have said or done, but quite the opposite. Mr. Trump has said, along with many other Americans, that doing the action is worse than speaking

about it. The question is this: Is it worse to speak evil or to do evil?

Our Speech

Let’s begin with speech. Most people will say that it isn’t a big deal to speak on unwholesome subjects, just as Mr. Trump did, but the Bible says otherwise. In Ephesians 4:29-31, Paul tells the Ephesian brethren, “Let no unwholesome word proceed from your mouth, but only such a word as is good for edification according to the need of



“Whatever you do in word or deed, do all in the name of the Lord Jesus...”
(Col. 3:17).

the moment, so that it will give grace to those who hear. Do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption. Let all bitterness and wrath and anger and clamour and slander be put away from you, along with all malice.”

The apostle Peter also says in 1 Peter 3:9-10 that we must not be guilty of “returning evil for evil or insult for insult, but giving a blessing instead; for you were called for the very purpose that you might inherit a blessing. For, The one who desires life, to love and see good days, Must keep his tongue from evil and his lips from speaking deceit.”

James tells us in James 3:9-10 that with our tongue, “We bless our Lord and Father, and with it we curse men, who have been made in the likeness of God; from the same mouth come both blessing and cursing. My brethren, these things ought not to be this way.” From just a few passages we can see evil speaking is a sin.

Our Actions

Finally, let’s look at action. Without question, the Bible condemns sinful action.

It speaks against sexual immorality. In 1 Corinthians 6:18, Paul tells us, “Flee from sexual immorality. Every other sin a person commits is outside the body, but the sexually immoral person sins against his own body.” In 1 Thessalonians 4:3-5, the inspired apostle also says, “For this is the will of God, your sanctification: that you abstain from sexual immorality; that each one of you know how to control his own body in holiness and honor, not in the passion of lust like the Gentiles who do not know God.”

It speaks against murder. In Matthew 5:38-39, Jesus tells us, “You have heard that it was said, ‘An eye for an eye, and a tooth for a tooth.’ But I say to you, do

not resist an evil person; but whoever slaps you on your right cheek, turn the other to him also.” Also in James 2:11, we read, “You have heard that it was said, ‘An eye for an eye, and a tooth for a tooth.’ But I say to you, do not resist an evil person; but whoever slaps you on your right cheek, turn the other to him also.”

It speaks against stealing. In 1 Corinthians 6:9-10, Paul once again tells us, “Or do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived: neither the sexually immoral, nor idolaters, nor adulterers, nor men who practice homosexuality, nor thieves, nor the greedy, nor drunkards, nor revilers, nor swindlers will inherit the kingdom of God. Also in Ephesians 4:28, we read, “Let the thief no longer steal, but rather let him labor, doing honest work with his own hands, so that he may have something to share with anyone in need.”

Once again, from just a few passages we can clearly see that doing evil is a sin. So, what is the answer? Both!

Both speaking evil and doing evil is absolutely wrong! If we are to be a chosen race, a royal priesthood, a holy nation, a people for God’s own possession as 1 Peter 2:9 instructs us to be, then we need to be careful not only about what we say, but our actions as well, because both of them can lead to sin which will lead to spiritual death. Let us, therefore, truly dedicate our lives to God to be pure and holy to Him!



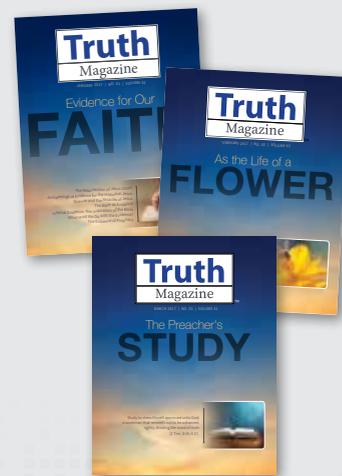
Joseph Lachausse

Joseph Lachausse has been participating in a preacher training program with the Loop 287 church of Christ in Lufkin, Texas for one and a half years, and will be finished at the end of July. He can be reached at j_lachausse@yahoo.com.

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Wresting Scripture

by Johnie Edwards

Disciples must faithfully communicate the true teaching of Scripture, not distort or twist its meaning, so that the resulting explanation is false and fraudulent.

Peter wrote, "They that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction" (2 Pet. 3:16). I know of no one who does this any more than those who hold to the AD 70 doctrine. Peter then warned: "Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness" (2 Pet. 3:17). Come and look at how some "wrest the scriptures:"

The Resurrection

1 Corinthians 15 is the resurrection chapter. The question was asked: "How say some among you that there is no resurrection of the dead?" (1 Cor. 15:12). "The Sadducees say that there is no resurrection" (Matt. 22:23). They "wrest the scriptures." Some teach that there will be more than one general resurrection. The Bible says there will be "a resurrection" (Acts 24:15). These "wrest the scriptures." Paul referred to Hymenaeus and Philetus, "who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some" (2 Tim. 2:17-18). These men "wrest the scriptures."

Do you know of any one today who teaches that the resurrection has already occurred? 1 Corinthians 15 is discussing the resurrection of the body. There are those who say that "the body" is not the human body, but the body is the church. If this be true, is the church "mortal, corruptible and will put on immortality and incorruption" (1 Cor. 15:53-54)? If you call this a spiritual

resurrection, where is the proof? Folks who define Bible words to suit their doctrine are "wresting the scriptures."

The Church

Prophecy tells us that the Lord's house (i.e., the church, 1 Tim. 3:15) began: "In the last days, when all nations flowed unto it, in the city of Jerusalem" (Isa. 2:2-3; Zech. 1:16). This would occur "in the days of these kings i.e., the Roman Empire (Dan. 2:44); when one went to God in a cloud (Dan. 7:13-14; Acts 1:11); in the life time of some then living (Mark 9:1). All of these things were fulfilled in Acts 2. Now, here comes the AD 70 doctrine: It says that the kingdom/church was not fully set up until AD 70. Then they say that the kingdom did not come with glory and power until AD 70. They are wrong on both counts. According to Ephesians 3:20-21, both power and glory were in the church before AD 70.

Infant Baptism

Some teach that infants are to be baptized; yet, this is not Bible baptism. Babies may have water sprinkled on them, but Bible baptism is a "burial and a planting" (Rom. 6:1-5; Col. 2:12). These people wrest scriptures as they look at household conversions and assume there were infants in the household. They use the example of Acts 16:15, and other household conversions, to teach this false doctrine. However, they need to tell us the age and the names of these infants.

Sabbath Keeping

Some try to justify sabbath keeping, by arguing that, since Paul "reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks" (Acts 18:4), he was (of necessity) keeping the sabbath. Yet, they wrest the scriptures because there is no such proof.

Instrumental Music

Trying to justify instrumental music in worship, many wrest Revelation 14:2 to say that there will be literal harps in heaven. They assert, "If it is good enough for heaven, it ought to be good enough in the church." Yet, these were not literal voices of waters or thunder or harps; just sounding as these. "They were singing..." (Rev. 14:3). "Harps" in Revelation 5:8 is figurative language as it says "which are the prayers of the saints."

Calling on His Name

Many wrest the scriptures regarding what it takes to be saved. Quoting, "For whosoever shall call upon the name of the Lord shall be saved" (Rom. 10:13), they teach that all one has to do to be saved is to say "Lord, Lord, save me!" However, one must hear, believe, repent and obey in order to be saved (Rom. 10:14-16; Acts 22:16). **TI**



Johnie Edwards

Johnie Edwards has been preaching 65 years. He preached for the church of Christ in Ellettsville, IN, for 40 years. At the present time, he is working with the Church of Christ West in Plainfield, IN. johnieedwards@gmail.com.

CHURCHDirectory

The following congregations have paid for advertising in *Truth Magazine*. Inclusion of churches in this list is not an attempt by *Truth Magazine* to certify their faithfulness to God. We do believe the vast majority are striving to uphold the Word in faith and practice.

To make changes to your ad, contact:
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ALASKA

ANCHORAGE

Rose Street church of Christ
3124 Rose Street
Bible Study 9 A.M., Worship 10 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: David Webb (907) 350-8358

ALABAMA

BIRMINGHAM

Pine Lane church of Christ
3955 Pine Lane Bessemer, AL
(N. side of Exit #6 at I459)
Bible Study 9:15 A.M., Worship 10 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: David Deason (205) 425-2352

BIRMINGHAM

Vestavia Hills church of Christ
2325 Old Columbiana Rd. (near I-65 & Hwy. 31)
Bible Study 9 A.M., Worship 10 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelists: David Banning and Doy Moyer
(205) 822-0018 or 822-0082

FLORENCE

College View church of Christ
851 N. Pine St. (Next to University Campus)
Bible Study 9:30 A.M., Worship 10:15 A.M.,
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: Kenny Moorer (256) 766-0403

HUNTSVILLE

Chapman Acres church of Christ
2137 Penhall Dr., NE (I-565, Exit 21, right on
Maysville Road left on Chapman Avenue,
right on Penhall Drive)
Bible Study 9 A.M., Worship 10 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: Isaac Muñoz, www.chapmanacres.org

MOBILE

West Mobile church of Christ
129 Hillcrest Road
Worship 9-9:30 A.M., Bible Study 9:30-10:30 A.M.
Worship 10:30-11:30 A.M., Wednesday 7 P.M.
(251) 342-4144 or 342-2041
Ken Sils - Minister (765) 307-8048

MONTGOMERY

Ashburton Drive church of Christ
(formerly Southeast)
70 Ashburton Drive
Sunday Bible Study 9 A.M.,
Sunday Worship 10 A.M. & 5 P.M.
Wednesday Bible Study 7:00 P.M.
Contacts: Kirk Moore (334) 546-3788
John Humphries (334) 306-4172

MONTGOMERY

Eastbrook church of Christ
650 Coliseum Blvd.
Bible Study 9 A.M., Worship 10 A.M.
Wednesday 6 P.M.
Contacts: Brian Moore: (334) 279-1077
Charles Martin: (334) 283-2983

PARRISH

McArthur Heights
church of Christ, 5082 Hwy. 269
Bible Study 10 A.M., Worship 11 A.M.
Evening 5 P.M., Wednesday 6:30 P.M.
(205) 686-5978 or 686-5620

SCOTTSBORO

Eastside church of Christ
John T. Reid Pkwy., (Hwy. 72, 2 mi. E. of Hwy. 35)
Worship 9 A.M., Bible Study 9:30 A.M.
Worship 10:30 P.M., Wednesday Summer 7 P.M.
Wednesday Winter 6 P.M.
Evangelist: Aaron Andrews
(256) 574-1603 or 575-2664

ARKANSAS

CONWAY

Hwy. 65 church of Christ
271 Highway 65N
Bible Study 9 A.M., Worship 10 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: Bruce Reeves, Bldg: (501) 336-0052

CONWAY

Eastside church of Christ
1540 E. Oak Street 72302
Sunday Bible Classes 9:30 A.M.
Sunday Worship 10:30 A.M.,
Wednesday Bible Classes 7 P.M.
www.conwaychurchofchrist.org

CONWAY

Prince Street church of Christ
2655 Prince St., (Hwy. 60)
Bible Study 9 A.M., Worship 10 A.M.
Evening 5 P.M., Wednesday 7 P.M.
(501) 339-6917

FORT SMITH

South 46th St. church of Christ
2323 South 46th Street
Bible Study 9:45 A.M., Worship 10:30 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: John Hagenbuch
Bldg: (479) 782-0588

HARRISON

Capps Rd. Church of Christ
407 Bella Vista Dr.
Bible Study 9:30 A.M., Worship 10:15 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Norman E. Sewell
www.cappsroad.org
870-741-9104 or 870-741-5151

JACKSONVILLE

church of Christ
1807 McArthur Drive
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 5 P.M., Wednesday 7 P.M.
(501) 982-6413 - church bldg
(501) 533-8801 - Jason Lankford
www.mcarthurdcoc.com

JONESBORO

StoneRidge church of Christ
514 Airport Road
Bible Study 10 A.M., Worship 11 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Dick Blackford (870) 933-9134
rlb612@aol.com

LITTLE ROCK

church of Christ
7115 West 65th Street
Bible Study 9 A.M., Worship 10 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: Don McClain, Res. (501) 847-6677
Study (501) 568-1062

MARVELL

Marvell church of Christ
Highway 49 • Marvell, AR 72366
Bible Study 10 A.M., Worship 11 A.M.
Evening 5 P.M., Wednesday 6 P.M.
(870) 714-1452 or (870) 338-1833

PINE BLUFF

Highway 79 South church of Christ
4341 S Camden Road
Bible Study 9:45 A.M., Worship 10:45 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: Clarence W. Sell (870) 879-2079

POCAHONTAS

Westside church of Christ
3644 Hwy 90 West • P.O. Box 43
Bible Study 9 A.M., Worship 9:45 A.M.
Afternoon 1 P.M., Wednesday 6:30 P.M.

TEXARKANA

church of Christ
2301 Franklin Drive
Bible Study 9:30 A.M., Worship 10:15 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Rick Boswell

ARIZONA

GLENDALE

church of Christ
6801 N. 60th Avenue
Bible Study 9 A.M., Worship 9:40 A.M.
Evening 5 P.M., Wednesday 7:30 P.M.
Evangelist: Chance Ruffino

TUCSON

church of Christ
145 N. Country Club Road
Bible Study 9 A.M., Worship 10 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Hugh Delong
(520) 326-3634 or 722-3179

CALIFORNIA

BELLFLOWER

Rose Ave. church of Christ
17903 Ibbetson Ave.
Bible Study 9:45 A.M., Worship 10:50 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
(562) 866-5615, <http://www.roseavenue.org>

CANOGA PARK

(San Fernando Valley)
church of Christ
7054 Winnetka Ave.
Bible Study 9:45 A.M., Worship 10:45 A.M.
Afternoon 2:30 P.M., Wednesday 7:30 P.M.
Minister: Bruce Evans (818) 795-5566
Spanish congregation (818) 701-0112

FOLSOM

church of Christ
900 E. Natomas St. • P.O. Box 492
Sunday Bible Study 9:30 A.M.,
Sunday Worship 10:30 A.M.,
Sunday Bible Study 4 P.M.,
Wednesday Bible Study 7:30 P.M.
Evangelist: David Posey
(530) 676-9514 or (916) 608-4866
www.folsomchurch.com

LONG BEACH

church of Christ
3433 Studebaker Road
Bible Study 9:50 A.M., Worship 10:45 A.M.
Evening 5:30 P.M., Wednesday 7 P.M.
JP Flores (562) 420-2363
Mark Reeves (562) 377-1674
www.JustChristians.org

OCEANSIDE-VISTA

church of Christ
2020 Sunset Dr.
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 5 P.M., Wednesday 7 P.M.
(760) 940-8003

COLORADO

GRAND JUNCTION

church of Christ Western Slope
2923 North Ave., Unit 3
Grand Junction, CO 81504
Worship 10:30 A.M., Evening 5 P.M.
Wednesday Bible Study 6 P.M.
www.churchofchristwesternslope.com

LOVELAND

Poudre Valley church of Christ
4202 North Garfield Avenue
Bible Study 9:30 A.M., Worship 10:30 A.M.
Afternoon 1:30 P.M.
Evangelist: Richard Thetford (970) 667-0469
www.poudrevalleychurchofchrist.org

MONTROSE

San Juan church of Christ
1414 Hawk Parkway, Unit C
Bible Study 10 A.M., Worship 11 A.M.
Evening 1:30 P.M., (970) 249-8116

DELAWARE

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Lighthouse church of Christ
14574 Coastal Hwy. Rt. 1
Worship 9:30 A.M., Sunday School 10:45 A.M.
Wednesday 7 P.M., (302) 644-7379

FLORIDA

DESTIN

South Walton church of Christ
64 Casting Lake Road
Bible Study 9 A.M., Worship 10 A.M.
Evening 6 P.M., Wednesday 7 P.M.
(850) 622-3817
www.southwaltonchurchofchrist.com

FORT LAUDERDALE

Northside church of Christ
912 NW 19th St.
Bible Study 10 A.M., Worship 11 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
(954) 763-1404

FORT MYERS

Southside church of Christ
13641 Learning Court
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: David P. Schmidt
(239) 433-2838 or 482-2158

FROSTPROOF

Frostproof church of Christ
40 W. "A" St., Frostproof, FL 33483
Bible Study 9:30 A.M., Worship 10:30 A.M.
Wednesday 7 P.M., (863) 635-2607 or 635-4278

GENEVA

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Bible Study 9:30 A.M., Worship 10:45 A.M.
(407) 349-9998

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8150 Driggers Street
Bible Study 10 A.M., Worship 11 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Jamie Rhoden, (904) 781-5704
or 693-0432, www.mariettacoc.com

KEY LARGO

Key Largo church of Christ
100695 N. Overseas Hwy.
33037 m.m. 100.7 on US 1
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Evening 6 P.M., Wednesday 7 P.M.
Evangelist: William LeDent (305) 451-1194

MARY ESTHER

church of Christ
6 Lane Drive
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: Joey Rankin (850) 244-9222

MIAMI

church of Christ
Eglise du Christ de Miami
8343 NE 3rd Court
Bible Study 10 A.M., Worship 11 A.M.
Wednesday 7 P.M.
Minister: Junot Joseph (305) 244-8295

ChurchDirectory

MIAMI

Flagler Grove church of Christ
(Nearest to Airport), 500 N.W. 53rd Ave.
Bible Study 10 A.M., Worship 11 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
Evangelist: John Buttrick (305) 634-5924

MIAMI

church of Christ
12780 Quail Roost Dr.
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Clark Pace
(305) 233-9590 or (954) 430-1437

OCALA

Anthony church of Christ
9778 N.E. Jacksonville Rd., Anthony, FL 32617
Bible Study 9 A.M., Worship 10 A.M.
Wednesday 6:30 P.M.
Evangelist: Greg Cruz (352) 629-5505
www.anthonycoc.com

ORLANDO

Azalea Park church of Christ
6800 Lake Underhill Rd.
Bible Study 9:30 A.M., Worship 10:30 A.M.
Wednesday 7:30 P.M.
(407) 277-7931

ORLANDO

church of Christ at S. Bumby
3940 S. Bumby Ave.
Sunday Worship 9 A.M., Bible Study 10 A.M.
Worship w/ communion 10:55 A.M. (No Evening Service), Wednesday 7 P.M.
Evangelist: Adam Willingham
Office: (407) 851-8031

ORLANDO

Pine Hills Church of Christ
890 Hastings Street
Sun. Bible Study 10 A.M., Sun. Worship: 11 A.M.
Sun. Evening Worship: 6 P.M.
Wednesday Bible Study: 7:30 P.M.
(407) 293-2851 or (407) 290-8650

PALMETTO

Palmetto church of Christ
1575 14th Avenue W.
Bible Study 9 A.M., Worship 10 A.M.
Wednesday 7 P.M.
www.palmettochurchofchrist.com
(941) 722-1307

PANAMA CITY BEACH

Beach church of Christ
8910 Front Beach Rd.
Bible Study 10 A.M., Worship 11 A.M.
Evening 6 P.M., Wednesday 7 P.M.
(850) 234-2521

PENSACOLA

East Hill church of Christ
2078 E. Nine Mile Rd. at Camberwell Rd.
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: Hal Hammons
(850) 479-2130 or (850) 602-8420

SEFFNER

church of Christ
621 E. Wheeler Rd.
Bible Study 10 A.M., Worship 10:50 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
Evangelist: Bobby Witherington (813) 684-1297
www.seffnercoc.org

GEORGIA

CENTERVILLE

Centerville church of Christ
250 Collins Ave. (Near Robins AFB)
Bible Study 10 A.M., Worship 11 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
Evangelist: J. Wiley Adams (478) 922-1158

COLUMBUS

River City Church of Christ
3900 River Road, Columbus GA 31904
Bible Class 9:30 A.M., Worship 10:30 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelists Jeff McCrary & Bo Couchman
(205) 451-9028, rivercitychurchofchrist.com
backtothebible@rivercitychurchofchrist.com

CONYERS

Rockdale church of Christ
East Metro Atlanta, 705 Smyrna Road
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 5:30 P.M., Wednesday 7:30 P.M.
Building (770) 929-3973

PINE MTN. VALLEY

church of Christ
Route 116 (near Callaway Gardens)
Bible Study 10 A.M., Worship 11 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
Evangelist: Tommy W. Thomas
(706) 628-5117 or 628-5229
www.pmvchurch.com

SAVANNAH

Coastal church of Christ
Bible Study 10 A.M., Worship 11 A.M.
(912) 344-1687
coastalchurchofchrist@outlook.com

VALDOSTA

church Of Christ
4313 North Valdosta Rd.
(Located 1 mile E. of Exit 22 off I-75)
Worship 9 A.M., Bible Study 10 P.M.
Communion 11 A.M., Wednesday 7 P.M.
(229) 244-8630, www.northvaldostacoc.com

IOWA

GRINNELL

church of Christ
1402 Third Ave.
Bible Study 9:30 A.M., Worship 10:30 A.M.
Wednesday 7 P.M.
(641) 521-6485, (641) 236-3883
www.grinnellcoc.com

DES MOINES

church of Christ
1310 N.E. 54th Ave.
Bible Study 9:30 A.M., Worship 10:40 A.M.
Wednesday 7 P.M., (515) 262-6799

IDAHO

BLACKFOOT

church of Christ
370 N. Shilling • P.O. Box 158-83221
Bible Study 10 A.M., Worship 11 A.M.
Wednesday 7:30 P.M.
(208) 785-6168 or 681-1552

ILLINOIS

CHICAGO

church of Christ
1514 West 74th Street
Bible Study 9 A.M., Worship 10 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: James E. Scott
Bldg. (773) 224-9279, (708) 339-6126

DOWNERS GROVE

church of Christ
1236 63rd St., (1 and 1/2 mile E. of I355)
Bible Study 9 A.M., Worship 9:55 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
(630) 968-0760 • www.dgccc.org

GLENN ELLYN

Glen Ellyn Church of Christ
796 Prairie Ave.
Glen Ellyn, IL. 60137
Sunday Bible Study 9:30 A.M., Worship 10:30 A.M.
Sunday Evening 5 P.M.
Evangelist: Keith E. Brown
(630) 858-2290, (630) 377-3990

MATTOON

Southside church of Christ
1100 S. 17th Street
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7 P.M.
(217) 234-3702

SOUTH HOLLAND

Southeast church of Christ
16224 S Vincennes Ave.
Bible Study 9 A.M., Worship 10 A.M.
Evening 4 P.M., Wednesday 7 P.M.
Evangelist: Donald Hawkins, (708) 339-1008
www.southeastchurchofchrist.com

INDIANA

CLARKSVILLE

Clarksville church of Christ
407 W. Lewis & Clark Parkway, 47129
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
Evangelist: Brian Anderson (812) 944-2305
or (812) 948-9917
www.clarksvillechurchofchrist.org

GREENWOOD

Greenwood church of Christ
371 W. Main Street
Sun. Bible Study 9 A.M., Worship 10:30 A.M.
Evening 4:30 P.M., Wednesday 7 P.M.
Evangelists: Neil Tremblett
(317) 888-8288
www.churchofchristatgreenwood.org

HOBART

church of Christ
300 N. Liberty Street
Bible Study 9:45 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Jerry Cleek (219) 942-2663

INDIANAPOLIS

Castleton church of Christ
7701 East 86th Street, 46256
Sun. Worship 11 A.M., Sun. Bible Study 10 A.M.
Wed. Worship 11:15 A.M., Wed. Bible Study 7 P.M.
(317) 710-1204

JAMESTOWN

church of Christ
Bible Study 9:30 A.M., Worship 10:25 A.M.
Evening 4 P.M., Wednesday 7 P.M.
Evangelist: David McPherson
(765) 676-6404 or (270) 994-4397
www.jamestowncoc.com

MARION

South Marion church of Christ
3629 S. Washington St.
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: Alan Jones (765) 922-7602
www.southmarionchurchofchrist.org

OOITIC

church of Christ
400 Lafayette Ave. • P.O. Box 34
Bible Study 9:45 A.M., Worship 10:30 A.M.
Evening 6 P.M. Wednesday 7 P.M.
(812) 279-4332

PEKIN

church of Christ
(First St. & Karnes Ct.)
Bible Study 9:45 A.M., Worship 10:30 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: Jeremy Goen
(812) 967-3437 or 967-3520
www.pekinchurchofchrist.com

PLAINFIELD

church of Christ West
2028 Stafford Rd., Ste. C., (Marsh Shopping Cntr.)
Bible Study 9 A.M., Worship 9:50 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: Johnie Edwards
(317) 964-9404 or (317) 839-1769
www.churchofchristwest.org

SAINT LEON, IN

Church of Christ
7140 Hyland Rd., Guildford, IN 47022
I74 exit 164 1 mile south on SR 1
Bible study 9:30 A.M., Worship 10:30 A.M.
Evening 6:00 P.M., Wednesday 7:30 P.M.
812-637-1252 or 513-367-7871

SALEM

Westside church of Christ
2000 West State Rd. 56
Bible Study 10 A.M., Worship 10:45 A.M.
Evening 5 P.M., Wednesday 7 P.M.
(812) 883-2033, www.westsidechurchofchrist.net

TRAFALGAR

Spearsville Rd. church of Christ, 6244 S. 500W.
(1.2 mi. S. of Hwy. 135)
Bible Study 10 A.M., Worship 11 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Ed Rangel. (317) 878-5969
www.trafalgarchurch.com

KANSAS

TOPEKA

17th Street church of Christ
5600 SW 17th St.
Bible Study 9:15 A.M., Worship 10:30 A.M.
Wednesday 7 P.M.
(785) 235-8687 or 273-7977
www.17thstreetchurchofchrist.org

KENTUCKY

AUSTIN

Peter's Creek church of Christ
856 Thomerson Park Rd.
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M.
Evangelist: David Cox (270) 579-8074 or
(270) 646-0498, www.peterscreekcoc.com

BEAVER DAM

church of Christ
1235 Williams St.
Worship 10 A.M., Bible Study After Worship
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Mike Thomas
(270) 274-4451 or 274-4486

BRANDENBURG

Brandenburg church of Christ
612 Broadway
Bible Study 9:45 A.M., Worship 10:30 A.M.
Evening 5 P.M., Wednesday 6:30 P.M.
Evangelist: Charles J. White (270) 422-3878

CAMPBELLSVILLE

Sunny Hill Dr. church of Christ
A.M. Worship 9:30 A.M., A.M. Bible Study 10:30 A.M.
A.M. Worship 11:30 A.M., Wednesday 7 P.M.
Evangelist: Steve Lee (270) 789-1651
stevelee4510@windstream.net
www.sunnyhillcoc.com

CANEYVILLE

Caneyville church of Christ
103 N. Main St. • P.O. Box 233
Bible Study 10 A.M., Worship 10:45 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: Jarrod Jacobs (270) 589-4167,
(270) 274-3065 or (502) 724-2231

DANVILLE

church of Christ
385 E. Lexington Ave.
Worship 10 A.M., Bible Study 11:15 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: Scott Vifuquin (859) 236-4204

FRANKLIN

31-W North church of Christ
1733 Bowling Green Road
Bible Study 9 A.M., Worship 10 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Steve Monts, (270) 586-3978
www.31wchurchofchrist.com

HODGENVILLE

Hodgenville church of Christ
613 S Lincoln Blvd.
Bible Study 10 A.M., Worship 11 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Don Brady (270) 358-6053
Dbrady1295@aol.com

LEITCHFIELD

Mill St. church of Christ
733 Mill Street, Highway 62 E.
Bible Study 10 A.M., Worship 10:55 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: Michael Hardin
(270) 259-4968 or (270) 300-3239
www.millstreetchurchofchrist.org

LOUISVILLE

Valley Station church of Christ
1803 Dixie Garden Drive
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
Evangelist: Dudley Ross Spears (502) 937-2822

LOUISIANA

GONZALES

Southside church of Christ
405 Orice Roth Road, 70737, (Baton Rouge area)
Bible Class 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: R.J. Evans (225) 622-4587
rjevans@eatel.net

MANY

Lakeside church of Christ
12095 Texas Hwy. (Hwy. 6 W.)
12 miles west of Many
Bible Study 10 A.M., Worship 11 A.M.
Evening 5 P.M., Wednesday 7 P.M.
(318) 256-9396

STONEWALL

N. DeSoto church of Christ
2071 Highway 171 (South of Shreveport)
Bible Study 9 A.M., Worship 10 A.M.
Evening 6 P.M., Wednesday 7 P.M.
(318) 925-2733

MARYLAND

SEVERN

Southwest church of Christ
805 Meadow Rd.
Bible Study 10 A.M., Worship 11 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
Evangelist: Brandon Trout
(410) 969-1420 or (410) 551-6549
www.swcofchrist.com

MAINE

PORTLAND

church of Christ • 856 Brighton Ave.
Leave Maine Turnpike at Exit 48
(Breakwater School)
Bible Study 10 A.M., Worship 11 A.M.
Second service immediately following morning
worship. Mid-week Bible Study. Please call for
times & places. (207) 839-3075 or 839-8409

MICHIGAN

CEDAR SPRINGS

W. Michigan church of Christ
Sr. Citizen Center, 44 Park Street
(Grand Rapids Area)
Worship 11 A.M., Bible Study 12:30 P.M.
Wednesday 7 P.M.
Evangelist: Joseph Gladwell, (616) 975-2778
westmichcof10@yahoo.com

MINNESOTA

DULUTH

church of Christ
4401 Glenwood St.
Bible Study 9 A.M., Worship 10 A.M.
Bible Study 5:30 P.M., Wednesday 7 P.M.
Evangelist: Taylor Ladd (218) 728-3233

ST. CHARLES

church of Christ
636 Whitewater Ave.
Bible Study 10 A.M., Worship 11 A.M.
Bible Study 2:15 P.M.
Wednesday 7 P.M., call for location
FREE Bible correspondence studies
Evangelist: Robert Lehnertz (507) 534-2905

MISSISSIPPI

BOONEVILLE

Oakleigh Dr. church of Christ
101 Oakleigh Dr.
Bible Study 9:45 A.M., Worship 10:30 A.M.
Evening 4 P.M., Wednesday 7 P.M.
Building: (662) 728-1942

CLINTON

McRaven Rd. church of Christ
301 McRaven Rd. (I20, exit 36)
Bible Study 9 A.M., Worship 10 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Leonard White
(601) 925-9757 or 924-2645

MERIDIAN

Grandview church of Christ
2820 Grandview Ave.
Bible Study 10 A.M., Worship 11 A.M.
Sun. Evening 6 P.M., Wednesday 6:30 P.M.
(601) 482-0543, (601) 479-3394 or (601) 934-3675
Contacts: Ron Cooper & Jim Young
youngins@comcast.net

MERIDIAN

7th St. church of Christ
2914 7th Street
Bible Study 9 A.M., Worship 10 A.M.
(601) 483-3101

SOUTHAVEN

church of Christ
2110 E State Line Rd. (Exit I-55), (Memphis area)
Bible Study 9:30 A.M., Worship 10:30 A.M.
Wednesday 7 P.M.
Evangelist: James A. Brown
(662) 342-1132 - church Building

MISSOURI

BLUE SPRINGS

Southside church of Christ
4000 SW Christiansen
Worship 9 A.M., Bible Study 10 A.M.
Worship 11 A.M., Wednesday 7 P.M.
Evangelist: Brett Hogland (816) 228-9262

CAPE GIRARDEAU

North Cape church of Christ
121 S. Broadview St. Suite 2,
Cape Girardeau, MO 63703
Sunday Bible Study 9:15 & 10 A.M.,
Worship 11 A.M., No Evening Service
Wednesday 6 P.M./CST, 7 P.M./DST
Evangelist: Jerry Lee Westbrook (573) 334-9673

DONIPHAN

Southside church of Christ
Hwy. 142 E. 1/2 mile (P.O. Box 220)
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7 P.M.
(573) 996-3251 or 996-3513

FAIR GROVE

church of Christ
217 N. Orchard Blvd.
Bible Study 9 A.M., Bible Study 10 A.M.
Worship 11 A.M., Wednesday 7 P.M.
Evangelist: Walter Myers (417) 830-8972 or
(417) 736-2663

KENNETT

church of Christ
703 Harrison St.
Bible Study 10 A.M., Worship 11 A.M.
Evening 6 P.M., Wednesday 7 P.M.
(573) 888-6778 or (870) 650-1648
Nolan Glover, Preacher
www.westsidechurchofchrist.us

LILBOURN

church of Christ
P.O. Box 270 • 211 Benton St.
Bible Study 9:45 A.M., Worship 10:45 A.M.
Evening 5:30 P.M., Wednesday 7:30 P.M.
Evangelist: Shane Williams, (573) 688-2234
or 748-5204

RAYTOWN

Sterling Ave. church of Christ
5825 Sterling Ave. (Near Sports Complex)
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Jerid Gunter
(816) 356-3096 or (270) 585-4331
www.sterlingavechurchofchrist.org

ST. JAMES

church of Christ
685 Sidney St.
Bible Study 9:30 A.M., Worship 10:15 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: Lynn Huggins (573) 265-8628

ST. JOSEPH

County Line church of Christ
2727 County Line Rd.
Bible Study 9 A.M., Worship 9:50 A.M.
Evening 3 P.M., Wednesday 7 P.M.
(816) 279-4737
www.countylinechurchofchrist.com

NEBRASKA

BEATRICE

church of Christ • 7th and Bell
Bible Study 9 A.M., Worship 10 A.M.
Evening 6:30 P.M., 233-4102 or 228-3827
www.churchofchrist7bell.com

NEW JERSEY

VAUXHALL

church of Christ
Milbourn Mall Suite 6., 2933 Vauxhall Rd.
Bible Study 10 A.M., Worship 11 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
Contact: Harry Persaud
phone: (908) 964-6356 • cell: (908) 964-8570

NEW MEXICO

ALBUQUERQUE

Heights church of Christ
7801 Zuni Road, S.E.
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: Darrel Yontz (505) 266-7577
www.heightschurchofchrist.com

NEVADA

RENO

Central church of Christ
2450 Wrondel Way, Suite A
Bible Study 9 A.M., Worship 10 A.M.
Evening 5 P.M., Wednesday 7 P.M.
(775) 786-2888

NORTH CAROLINA

CHARLOTTE

Charlotte church of Christ
5327 S. Tyron Street
Worship 9 A.M., Bible Study 10: A.M.
Worship 11 A.M., Wednesday 7:30 P.M.
(704) 525-5655

OHIO

BEAVERCREEK

Knollwood Creek church of Christ
1031 Welford Drive
Bible Study 9:30 A.M., Worship 10:20 A.M.
Afternoon 3 P.M., Wednesday Afternoon 1 P.M.
Wednesday Evening 7 P.M.
(937) 426-1422
www.knollwoodchurch.org

CINCINNATI

Blue Ash church of Christ
4667 Cooper Road
Bible Study 10 A.M., Worship 10:45 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Russell Dunaway, Jr. (513) 891-3174
www.blueashchurchofchrist.com

CLEVELAND

Lorain Ave. church of Christ
13501 Lorain Ave.
Bible Study 10 A.M., Worship 11 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
(330) 723-0111 or (330) 590-0227
or (216) 322-9392
www.lorainave-churchofchrist.com

COLUMBUS

Laurel Canyon church of Christ
409 McNaughton Road
Bible Study 9:45 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7 P.M.
(614) 868-1375, www.lccc.org

DAYTON

West Carrollton
28 W. Main Street, 45449
Early Worship 9 A.M., Bible Study 9:30 A.M.
Worship 10:25 A.M., Wednesday 7 P.M.
Evangelist: Michael Grushon (937) 866-5162
or 848-3779, www.wc-coc.org

FRANKLIN

Franklin church of Christ
6417 Franklin-Lebanon Rd. 45005
Sun. Bible Study 10 A.M.
Sun Worship 10:45 A.M.
Tues. Bible Study 6:30 P.M.
Evangelist: Josh Lee (937) 789-8055
or (937) 746-1249, www.franklin-church.org

FREMONT

church of Christ
3361 W. State Street, 1 mi. W. of Fremont
on U.S. Rt. 20
Bible Study 10 A.M., Worship 10:45 A.M.
Evening 6 P.M., Wednesday 7 P.M.
(419) 849-3340 or 849-2980
www.fremontchurchofchrist.com

HAMILTON

Westview church of Christ
1040 Azel Ave.
Bible Study 9 A.M., Worship 9:45 A.M.
Evening 6:30 P.M., Wednesday 7 P.M.
Evangelist: Eugene Ford (513) 856-9288

HILLIARD

church of Christ
4840 Cemetery Rd.
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
(614) 876-4089

MANSFIELD

Southside church of Christ
687 Mansfield-Lucas Road
Bible Study 10 A.M., Worship 10:45 A.M.
Evening 5 P.M., Wednesday 5 P.M.
James Bond: (419) 526-2868
Leon Bond: (419) 525-3684
church: (419) 522-8982

NEW LEBANON

New Lebanon church of Christ
1973 W Main Street
Bible Study 9:30 A.M., Worship 10:30 A.M.,
Evening 6:30 P.M., Wed. Bible Study 7 P.M.
Evangelist: Bruce Hastings (937) 687-7150
or (937) 478-0367

MARIETTA-RENO

Marietta-Reno church of Christ
80 Sandhill Road
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6:30 P.M., Wednesday 7 P.M.
Daniel Ruegg: (740) 222-9160 or
Steve Foutty: (740) 473-9028

NORTHWOOD

Frey Road church of Christ
4110 Frey Rd. (Toledo Area)
Bible Study 10 A.M., Worship 11 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Donald Jarabek
(419) 893-3566, (567) 694-5062

UHRICHSVILLE

church of Christ
638 Parrish Street
Bible Study 9:45 A.M., Worship 10:30 A.M.
Evening 6:30 P.M., Mid-week 6:30 P.M.

OKLAHOMA

MCALISTER

North A St. church of Christ
2120 No. A Street
Bible Study 9:45 A.M., Worship 10:45 A.M.
Evening 5:30 P.M., Wednesday 7 P.M.
Evangelist: Rob Lungstrum, Cell: (918) 931-1362
Office: (918) 423-3445

OKLAHOMA CITY

Seminole Pointe church of Christ
16300 N. May Avenue
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: John M. Duvall (405) 340-3189
or (405) 513-6691, www.seminolepointe.church

OREGON

SWEET HOME

Church of Christ
3702 E. Long Street, Sweet Home, OR
Bible Study 10 A.M., Worship 11 A.M.
Evening 7 P.M., Wednesday 7:30 P.M.
Building: (541) 367-1599

PENNSYLVANIA

PHILADELPHIA

church of Christ
7222 Germantown Ave., 19119
Bible Study 10:15 A.M., Worship 11:15 A.M.
Tuesday night 7 P.M.
Evangelist: James H. Baker, Jr. (215) 248-2026
www.mtairychurchofchrist.org

SOUTH CAROLINA

COLUMBIA

Lower Richland church of Christ
3000 Trotter Rd. (Hopkins, SC)
Bible Study 10 A.M., Worship 11 A.M.
Evening 6 P.M., Wednesday 7 P.M.
(803) 730-0452, <http://lowerrichlandchurch.org>

SUMTER

Woodland church of Christ
3370 Broad St. Extension
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 5:30 P.M., Wednesday 7 P.M.
Evangelist: A.A. Granke, Jr. (803) 499-6023

WEST COLUMBIA

Airport church of Christ
4013 Edmund Hwy. (Hwy. 302)
**OUR WEB SITE DISPLAYS OUR
CURRENT ASSEMBLY SCHEDULE.**
Evangelist: Seth Mauldin, Bldg. (803) 834-6978
<http://airport-church-of-christ.com>

TENNESSEE

COLUMBIA

Mooresville Pike church of Christ
417 Mooresville Pike
(.8 mi. N. of Hwy. 50/Jas. Campbell)
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 3:30 P.M., Wednesday 7 P.M.
(931) 388-5828 or (931) 381-7898
www.mooresvillepikecoc.com

COSBY

Cosby church of Christ
489 Hooper Hwy., 37722
(15 mi. E. of Gatlinburg on Hwy. 321)
Bible Study 10A.M., Worship 11 A.M.
Evening 5 P.M., Wednesday Bible Study 6:00 P.M.
Evangelist: Olie Williamson
(423) 487-5540 or (423) 748-0844

JACKSON

Sunset View church of Christ
3618 Hwy 70 East
(Exit 87 off I-40, 7mi. @ Spring Creek)
Bible Study 9 A.M., Worship 10 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Steve Wilkerson (731) 967-0590
or 968-9851

JOHNSON CITY

Brookmead church of Christ
2428 Lakeview Drive
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: Kevin Kay (423) 282-6251 or 426-1836

JONESBOROUGH

11-E church of Christ
240 Headtown Road
Bible Study 10:30 A.M., Worship 11 A.M.
Evening 5 P.M., Evangelist: David Wheeler
(423) 557-9119 or (423) 948-6464
www.christianadmonisher.jigsy.com

KINGSTON SPRINGS

Kingston Springs church of Christ
350 North Main Street
Bible Study 9 A.M., Worship 10 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: Steve Walker, www.kscoc.com

MT. PLEASANT

Locust St. Church of Christ
108 Locust Street • Mt. Pleasant, TN 38474
931-379-3704 or 931-964-3924
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: Daniel H. King, Sr.
www.lscoc.com

KINGSPOUR

Kingsport church of Christ
4938 Fort Henry Dr. • P.O. Box 554
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 5:00 P.M., Wednesday 7:00 P.M.
Evangelist: Tom Kinzel, Bldg.# (423) 239-3979
or (423) 579-2002 • www.kptcoc.org

MARYVILLE

Smokey Mt. church of Christ
2206 Montvale Road
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Harold Tabor (865) 977-4230
Lon Spurgeon (865) 388-8749
<http://tinyurl.com/smchurch>

MEMPHIS

Rocky Pt. Road church of Christ
516 E. Rocky Point Rd., Cordova
Bible Study 9 A.M., Worship 10A.M.
Wednesday 7 P.M.
rockypointchurch@gmail.com
www.rockypointchurch.org

MURFREESBORO

Cason Lane church of Christ
1110 Cason Lane
Bible Study 9 A.M., Worship 10 A.M.
Evening 5 P.M., Wednesday 7 P.M.
(615) 896-0090 (Building)
www.casonlanechurch.org

MURFREESBORO, TN

Northfield Blvd. church of Christ
2091 Pitts Ln. at Northfield Blvd.
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: David Bunting (615) 893-1200

NASHVILLE

Hillview church of Christ
7471 Charlotte Pike
Bible Study 9 A.M., Worship 10 A.M.
Evening 5 P.M., Wednesday 7 P.M.
(615) 952-5458 or (615) 356-7318
Evangelist: Lee Wildman

NASHVILLE

Perry Heights church of Christ
423 Donelson Pike
Bible Study 9 A.M., Worship 9:55 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Johnny Felker (615) 883-3118
<http://perryheights.faithweb.com>

PIGEON FORGE

King Branch Road church of Christ
560 King Branch Road
Worship 10 A.M., Wednesday 7 P.M.
Facilities available for Sunday evening services
upon request.
Evangelist: Roger Williams (865) 430-5980
www.KingBranchRoadchurchOfChrist.org

SHELBYVILLE

El Bethel church of Christ
1801 Hwy. 41-A North
Bible Study 9 A.M., Worship 9:50 A.M.
Evening 5:30 P.M., Wednesday 7 P.M.
Evangelist: Donnie V. Rader (931) 607-9099
dvrader@live.com

SHELBYVILLE

Shelbyville Mills church of Christ
1222 W. Jackson St.
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Jeff Curtis (931) 607-9118
djcurtis1963@hotmail.com

TEXAS

ALLEN

West Allen church of Christ
1414 W. Exchange Blvd. (2 miles west of Hwy. 75)
Bible Study 9 A.M., Worship 9:50 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
Evangelist: Jerry King (214) 504-0443
Building phone (972) 727-5355

ALVARADO

I-35 church of Christ
E. Service Rd. off I-35, N. of Alvarado
Bible Study 10:00 A.M., Worship 11 A.M.
Evening 6:00 P.M., Wednesday 7:00 P.M.
(817) 295-7277 or 790-7253

ALVIN

Adoue St. church of Christ
605 E. Adoue Street
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
Evangelist: Mark Mayberry (281) 331-4953
or (832) 837-9038

AUSTIN

Schultz Lane church of Christ
Faber Rd. & Schultz Ln., Pflugerville, TX 78660
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 2 P.M., Wednesday 7:30 P.M.
Evangelist: Ron Lehde

BAYTOWN

church of Christ at Pruett & Lobit
701 North Pruett Street
Bible Study 9:45 A.M., Worship 10:40 A.M.
Evening 6:30 P.M., Wednesday 7 P.M.
Evangelist: Jesse Flowers (281) 515-8939
Building: (281) 422-5926, Weldon: (713) 818-1321

BEAUMONT

Dowlen Rd. church of Christ
3060 Dowlen Road
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelists: Max Dawson & Benjamin Lee
(409) 866-1996

CONROE

Woodland Hills church of Christ
410 Woodland Hills Dr., 77303
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7 P.M.
phone: (936) 756-9322
www.conroechurch.com

CLEVELAND

church of Christ
310 E. Houston Street
Bible Study 9 A.M., Worship 10 A.M.
Evening 5 P.M., Wednesday 7:30 P.M.
Evangelist: Robert Davis (281) 592-5676
www.clevelandchurchofchrist.org

CORPUS CHRISTI

Hwy. 9 church of Christ
Worship 10 A.M., Bible Study 11 A.M.
Worship 12 P.M., Wednesday 7:30 P.M.
Call for location: Keith Kalies (361) 776-2304
or Patrick Frazier (361) 235-1990

DICKINSON

church of Christ
2919 FM 517 Road E.
Bible Study 10 A.M., Worship 10:50 A.M.
Evening 6 P.M., Wednesday 9:45 A.M.
Wednesday 7 P.M., (281) 534-4870
www.dickinsonchurchofchrist.org

DALLAS

Methodist Street church of Christ
2111 Methodist St. • Red Oak TX, 75154
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: D. LeRoy Klice
(972) 576-3119 or 363-7672
www.methodiststreetchurchofchrist.com

DUNCANVILLE

Whispering Hills church of Christ
2126 S. Main (South Dallas)
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 5 P.M., Wednesday 7 P.M.
(214) 874-5701, info@whchurchofchrist.net

EDNA

church of Christ
301 Robison Street
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7 P.M.
(361) 782-5506 or 782-2844
Elders: J. Mercer & S. Mercer

EL PASO

Eastridge church of Christ
3277 Pendleton Road
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 5 P.M., Wednesday 7 P.M.
(915) 855-1524

FORT WORTH

West Side church of Christ
6110 White Settlement Rd. 76114
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
(817) 738-7269

GRANBURY

church of Christ
4313 Old Granbury Road
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7 P.M.
817-913-4209 or 817-279-3351

HOUSTON

Fry Rd. church of Christ
2510 Fry Road (77084)
Bible Study 9:30 A.M., Worship 10:20 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
Bob Pulliam: (281) 832-4633, www.fryroad.org

HOUSTON

Spring Woods church of Christ
9955 Neuens Rd. at Witte Road
Worship 9 A.M., Bible Study 10 A.M.
Worship 11 A.M., Evening 6 P.M.
Wednesday 7 P.M.
Evangelist (713) 419-1750
www.springwoodschurchofchrist.com

IRVING

Westside church of Christ
2320 Imperial Dr. (closest to DFW Airport)
Bible Study 9 A.M., Worship 9:50 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
Evangelist: Mark Roberts (972) 986-9131
www.JustChristians.com

LANCASTER

Pleasant Run church of Christ
831 W. Pleasant Run Road
Bible Study 9:30 A.M., Worship 10:20 A.M.
Evening 5 P.M., Wednesday 7:30 P.M.
(972) 227-1708 or 227-2598

LIBBONA

Indiana Avenue church of Christ
6111 Indiana Avenue
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 5 P.M., Wednesday 7 P.M.
(806) 795-3377
www.libbonachurch.com

LUFKIN

Timberland Dr. church of Christ
912 S. Timberland Drive
Bible Study 9 A.M., Worship 9:50 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelists: Harold Hancock & Reagan McClenny
(936) 634-7110 or 632-7070

MANSFIELD

Northside church of Christ
1820 Mansfield-Webb Road
Bible Study 9:30 A.M., Worship 10:20 A.M.
Evening 5 P.M., Wednesday 5:30 P.M.
www.northsidecoc.us
Evangelist: Tom Roberts (817) 466-3160

NACOGDOCHES

Stallings Dr. church of Christ
3831 N.E. Stallings Drive
Bible Study 9:30 A.M., Worship 10:20 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelists: Randy Harshbarger & Jay Taylor

PLANO

Spring Creek church of Christ
2100 W. Spring Creek Pkwy., (North Dallas Suburb)
Bible Study 9 A.M., Worship 10 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
(972) 517-5582, www.planochurch.org

SAN ANTONIO

Grissom Rd. church of Christ
5470 Lost Lane at Grissom Rd.
San Antonio, TX 78238-2700
Bible Classes 9:30 A.M., Worship 10:30 A.M.
Evening 5 P.M., Wednesday (Ladies Class) 10 A.M.,
Wednesday (Bible Class) 7:30 P.M.
Terry Starling, Evangelist
www.grissomroadcoc.org

SAN ANTONIO

Pecan Valley church of Christ
268 Utopia Avenue, (I-37 S.E. Exit Pecan Valley)
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: Clyde W. Carter (210) 337-6143

SHERMAN

Westwood Village church of Christ
314 N. Tolbert
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: Jim Smelser

TEMPLE

Leon Valley church of Christ
4404 Twin City Blvd.
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
Evangelist: Jason Garcia
yourfriendjgar@gmail.com
www.biblemoments.org

WACO

Sun Valley church of Christ
340 E. Warren St. (In Hewitt, a suburb of Waco)
Bible Class 9:30 A.M., Worship 10:30 A.M.
Wednesday 7 P.M.
Evangelist: Marc Smith
(254) 666-1020 or 420-1484

THE WOODLANDS

Woodlands church of Christ
1500 Wellman Road • P.O. Box 7664 (77380)
Bible Class 9:30 A.M., Worship 10:20 A.M.
Evening 5 P.M., Wednesday 7:30 P.M.
(281) 367-2099
www.woodlandschurchofchrist.org

VIRGINIA

CHESAPEAKE

Tidewater church of Christ
217 Taxus Street
Bible Study 10 A.M., Worship 11 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Steve Schlosser (757) 436-6900

CHESTER

Chester church of Christ
12100 Winfree St., (Central to Richmond,
Hopewell, Petersburg, & Colonial Heights)
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 5:30 P.M., Wednesday 7:30 P.M.
church Building: (804) 796-2374, (804) 385-2725
or (804) 271-0877

NEWPORT NEWS

Harpersville Rd. church of Christ
315 Harpersville Road
Bible Study 10 A.M., Worship 11 A.M.
Wednesday 7:00 P.M.

RICHMOND (METRO)

Courthouse church of Christ
Courthouse Rd. at Double Creek Ct.
(2.2 miles S of Rt. 288)
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Gene Tope (804) 790-1629
www.courthousechurchofchrist.com

RICHMOND

Forest Hill church of Christ
1208 W. 41st Street
Bible Study 10 A.M., Worship 11 A.M.
Evening 6:00 P.M., Wednesday 7:00 P.M.
Evangelist: Jack Bise, Jr. (804) 233-5959

RIDGEWAY

church of Christ
2970 Old Leaksville Road
Bible Study 10 A.M., Worship 11 A.M.
Evening 5:30 P.M., Wednesday 7 P.M.
(276) 956-6049
www.churchofchristatridgeway.com

ROANOKE

Blue Ridge church of Christ
929 Indiana Avenue N.E. (5 min. from Roanoke
Convention Center)
1st Lesson 9:15 A.M., Bible Study 10 A.M.
Worship 11 A.M., Wednesday 7:30 P.M.
(540) 344-2755

VIRGINIA BEACH

Southside church of Christ
5652 Haden Road
Bible Study 10 A.M., Worship 11 A.M.
Robert Mallard (757) 464-4574

WASHINGTON

BELLINGHAM

Mt. Baker church of Christ
1860 Mt. Baker Hwy.
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Joe Price (360) 752-2692 or 380-2960
www.bibleanswer.com/mtbaker

WEST VIRGINIA

CHARLESTON

Oakwood Road church of Christ
873 Oakwood Road
Bible Study 10 A.M., Worship 10:50 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
Evangelist: Jonathan Chaffin (304) 342-5637
oakwoodrdcoc@suddenlinkmail.com
www.oakwoodroadchurchofchrist.com

CLARKSBURG

Westside church of Christ
Davisson Run Road
Sunday Morning 9:30 A.M.
(304) 622-5433
www.westsidechurchofchristwv.net

FAIRMONT

Eastside church of Christ
1929 Morgantown Avenue
Bible Study 10 A.M., Worship 10:45 A.M.
Evening 6 P.M., Wednesday 7 P.M.
(304) 363-8696 or (304)844-2437

GLADESVILLE

Gladesville church of Christ
2906 Gladesville Rd., Independence, WV 26374
Sunday Bible Study 10 A.M., Worship 10:45 A.M.
Sunday 7 P.M., Wednesday 7 P.M.
(304) 864-3078

MOUNDSVILLE

Moundsville church of Christ
210 Cedar Street
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6:30 P.M., Mid-week 7:30 P.M.
Evangelist: Tony Huntsman (304) 845-4940

PARKERSBURG

Marrtown church of Christ
825 Marrtown Road
Bible Study 9:30 A.M., Worship 10 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
(304) 422-7458 or 893-5227

WYOMING

RANCHESTER

Ranchester church of Christ
Hwy. 14 West, Ranch Mart Mall
Bible Study 9 A.M., Worship 10 A.M.
Evening 6 P.M., Wednesday 6:30 P.M.
Contact: Bob Reich (307) 655-2563

CANADA

CALGARY, AB

Northside church of Christ
803 20A Avenue NE
Bible Study 10 A.M., Worship 11 A.M.
Evening 6 P.M., Wednesday Bible Study 7 P.M.
+1 (403) 452-5116
www.churchofchristcalgary.com

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