

Truth

Magazine

FEBRUARY 2018 | NO. 2 | VOLUME 62

PRECEPTS & PRINCIPLES

“Therefore everyone who hears these words of Mine and acts on them, may be compared to a wise man who built his house on the rock” (Matt. 7:24).



Truth Magazine

(ISSN 1538-0793) is published once a month by Truth Publications, Inc., 220 S. Marion, Athens, AL 35611. Postage paid at Bowling Green, KY and additional mailing offices.

Manuscripts should be sent to the editor:
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Subscriptions, renewals & other correspondence should be sent to:
Truth Magazine
220 S. Marion
Athens, AL 35611

Book orders should be sent to:
CEI Bookstore
220 S. Marion
Athens, AL 35611
Phone: (855) 492-6657
truthbooks.com

Online Website:
truthmagazine.com

Send change of address to Postmaster at:
220 S. Marion
Athens, AL 35611

Graphic Designer:
Kelly McCombs
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Features

PLANS

by Mark Mayberry

pg 4

We consider the importance of plans, comparing those of God to those of men. Are our plans proud expressions of self-will or do they humbly acknowledge the power and providential purposes of God? We also discuss some specific plans for 2018 that relate to Truth Publications, Truth Magazine, and the upcoming Truth Lectures.

WAS PHILIPPI A “SPONSORING CHURCH”?

by Kyle Pope

pg 6

Following up on last month’s review of the Cullman meeting, Kyle offers additional observations on the institutional controversy, asking, “Was Philippi a ‘Sponsoring Church’?”

TEACHING OUR CHILDREN: THE PRINCIPLE OF THE LANGUAGE (II)

by Aleta Samford

pg 10

Emphasizing the importance of language in teaching our children, Aleta counsels, “If the lesson is in our minds and our hearts, the best words, and visuals will become obvious.”

THE SERMON ON THE MOUNT: AN INTRODUCTION

by David Flatt

pg 12

David offers an introduction to Jesus’ Sermon on the Mount. Over the next 24 months, he will lead us in a detailed examination of this important text and the vital doctrines contained therein.

COMING TO KNOW GOD

by Mike Willis

pg 16

Acknowledging that religious people express considerable interest in knowing God, Mike asks, “What does it mean to know God and how does one come to know Him? How can parents help their children truly come to know God?”

QUESTION & ANSWERS

by Bobby L. Graham

pg 18

We address a question that some have raised from Luke 12:41-48, namely, “Are there varying degrees of punishment in hell? Also, are there different degrees of reward in heaven?”

THE COVE OF THE SOWER

by Barry Britnell

pg 20

Barry explores “The Cove of the Sower,” a site on the northern shores of Galilee from which Jesus may have addressed the large multitudes while sitting in a boat.



Precepts and Principles

■ THE PROGRESSIVE MINDSET: INSTRUMENTAL MUSIC

by Chris Reeves

pg 22

Should songs of praise offered to God as worship during the Christian era be acapella (i.e., without musical accompaniment) or is the use of instrumental music an acceptable alternative?

■ ARTEMUS OF EPHESUS AND WOMEN PREACHERS

by Shane Carrington

pg 26

Are the biblical restrictions on the role of women in teaching and leadership rooted in ancient culture or divine revelation?

■ BECOMING ALL THINGS TO ALL MEN

by Joe R. Price

pg 28

What principles regulate Paul's magnanimous statement, "I have become all things to all men, that I might by all means save some" (1 Cor. 9:22)?

■ QUARTERLY REPORT

by Ryan Thomas

pg 30

Report on the work of the Lord in northern Michigan from August to November of 2017.

■ LESSONS FROM ANCIENT "AI"

by Jarrod Jacobs

pg 32

After successfully conquering Jericho, the armies of Israel suffered a serious setback at Ai. Victory occurred because they walked by faith; tragedy struck because sin was in the camp.

This month, we take a break from focusing on a specific theme and offer a variety of articles written by faithful brethren that provide much needed biblical instruction, addressing a range of precepts and principles.

Plans

by Mark Mayberry

We consider the importance of plans, comparing those of God to those of men. Are our plans proud expressions of self-will or do they humbly acknowledge the power and providential purposes of God? We also discuss some specific plans for 2018 that relate to Truth Publications, Truth Magazine, and the upcoming Truth Lectures.

Introduction

Having transitioned from 2017 to 2018, we look forward to a new year with expectation and hope. Let us consider what Sacred Scripture says regarding plans and purposes. Individually and collectively, future success is dependent upon formulating and following an effective plan.

The Plans of God

As Conceived

The plans of God, perfectly formulated, have existed from long ago, i.e., from eternity (Isa. 25:1). Fashioned before the foundation of the world, prophetically foreshadowed down through history, God's redemptive purpose was revealed in the fullness of times in the person of Jesus Christ (Eph. 1:3-12).

As Revealed

The importance of following God's pattern is seen in the admonition given to Moses regarding the tabernacle: "According to all that I am going to show you, as the pattern of the tabernacle and the pattern of all its furniture," said the Lord at Sinai, "just so you shall construct it" (Exod. 25:9, 40; cf. Heb. 8:1-6).

Later, David supplied Solomon with the plans for the temple, received by divine revelation (1 Chron. 28:11-19), which were faithfully implemented. After seven years of diligent labor, "the house was finished through

all its parts and according to all its plans" (1 Kings 6:37-38).

Although the house of God is no longer physical, but spiritual, we must follow the biblical pattern in the Christian era as we worship God in spirit and truth. Faithful disciples are obedient to that form (i.e., model, mold, pattern) of teaching that is revealed in the gospel (Rom. 6:17-18; Phil. 3:17-21; 2 Tim. 1:13-14).

As Implemented

While God frustrates the plans of the peoples (i.e., those who are wicked), His counsel stands forever, and the plans of His heart endure from generation to generation (Ps. 33:6-12). The messianic kingdom, divinely established during the Roman domination, will never be destroyed, but will endure forever (Dan. 2:44-45).

Even in administering punishment, God has a plan for His people, if they will humbly seek Him and submit to His will: "For I know the plans that I have for you," declares the Lord, "plans for welfare and not for calamity to give you a future and a hope" (Jer. 29:10-14, esp. v. 11).

The Plans of the Wicked

The wickedness of ungodly men is reflected in their words, deeds, and plans: "He plans wickedness upon his bed..." (Ps. 36:1-4). Sinful men plot against God and His chosen people (Ps. 83:2-5), scheming and devising folly

(Prov. 24:8-9). They overlook God's divine omniscience: "Woe to those who deeply hide their plans from the Lord, and whose deeds are done in a dark place, and they say, 'Who sees us?' or 'Who knows us?'" (Isa. 29:15). Rejecting His call to repentance, they stubbornly persist in their evil plans and plot against faithful prophets (Jer. 18:11-12, 18). Nevertheless, the Lord God sees, knows, and judges. Classed among those sinful behaviors that God hates/abhors is "a heart that devises wicked plans" (Prov. 6:16-19; 15:26). He will recompense: "I am bringing disaster on this people, the fruit of their plans, because they have not listened to My words" (Jer. 6:19).

The Plans of the Righteous

Successful plans require consultation and counselors (Prov. 15:22; 20:18). Successful plans require a humble acknowledgment of human limitations (Prov. 16:1, 9; 19:21). Successful plans require a spiritual commitment (Prov. 16:3). Successful plans require diligent and thoughtful implementation (Prov. 21:5). In contrast with the rogue, who devises wicked schemes, the noble man devises noble (i.e., honorable) plans, and by such, he stands (Isa. 32:7-8).

Truth Publications Plans for 2018

CEI Bookstore

We are excited about our outstanding staff at CEI Bookstore.

Lance Taylor serves as Director of Operations of Truth Publications, including managing the bookstore. Tammy Woodward serves as Sales Manager of Truth Publications. Our CEI Bookstore team includes Herbert Alexander, Kerri Calvert, Rebekah Craig, Joan Hughes, Jeremy Niehuss, Olivia Rigsby, Connor Roth and Jonathan Winland. As our Chief Operating Officer, Gary Watt, says, "This dedicated and knowledgeable group provides personalized service to ensure an excellent customer experience."

Our entire team stands ready to assist you. If you visit Athens, Alabama, please drop by the CEI Bookstore (located just off the square) and experience southern hospitality at its finest. Please visit us online at truthbooks.com or give us a call at (855) 492-6657.

Truth Magazine

We plan to continue the publishing cycle that we pursued last year, having two successive issues of the magazine that focus on select themes, followed by an open month in which we publish a collection of articles written by faithful brethren.

We have several interesting themes planned for 2018. Over the next several months, we will focus on the importance of leaving a spiritual legacy. We will also be promoting the upcoming Truth Lectures. Additional anticipated themes include foreign evangelism and a deep-dive into specific books of the Bible.

We appreciate the willingness of those who have participated in focused studies in the past and anticipate similar responsiveness for those special



themes we have planned for the upcoming year.

We also invite faithful brethren to submit articles for potential inclusion in *Truth Magazine*, as time and space permit. When we make article assignments, specific guidelines are included. For unsolicited manuscripts, please use simple formatting (avoid the use of underlining, use bold for section headings, and use italics for emphasis), and restrict the length to 1500 words or less. Please send manuscripts in Microsoft Word format to mark@truthpublications.com.

2018 Truth Lectures

The 2018 Truth Lectures "In the Beginning..." (Studies from Genesis) will be held June 25-28, 2018, at the Athens Bible School in Athens, Alabama. As I put the finishing touches on this editorial, today (1/15/2018) is the due date for manuscripts relating to the upcoming Truth Lectures. Kyle Pope and I, who share the responsibility of editing the manuscripts and compiling them into book form, are enthusiastic about this upcoming event.

Kyle notes, "Although Genesis is the oldest text God has revealed to us, it is filled with lessons as relevant and moving to us today as it was when Moses first penned its words. Our

lectureship this summer will be a wonderful exploration of this rich book with discussions that will edify and encourage all who share in our studies."

Evening lectures address certain enduring questions, "Who is God?" "What is Man?" "Why a Savior?" Day lectures deal with controversies from Genesis, lessons from archaeology, learning from ancient failures, and families of faith. We

will have much more to say about this in an upcoming special issue of *Truth Magazine*. Please mark your calendar and make plans to attend.

Conclusion

Successful plans require that we learn to deal with disappointment (Job 17:6-11; 1 Thess. 2:17-18). Successful plans require that, in looking to the future, we do not lose faith or focus. Let us determine to "seek first His kingdom and His righteousness," trusting that God will provide (Matt. 6:31-34). Avoiding a materialistic mindset, may we remember the words of Jesus, who said, "Beware, and be on your guard against every form of greed; for not even when one has an abundance does his life consist of his possessions" (Luke 12:13-21, esp. vs. 15). Finally, as we formulate and follow well-laid plans, let us never discount God's power and providential purpose, but say "If the Lord wills..." (Acts 18:18-21; James 4:13-17). 📖



Mark Mayberry
Editor

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Was Philippi a “Sponsoring Church”?

by Kyle Pope

Following up on last month’s review of the Cullman meeting, Kyle offers additional observations on the institutional controversy, asking, “Was Philippi a ‘Sponsoring Church?’”

Recently I had the privilege of participating in a three-day study in Cullman Alabama, over issues that have divided brethren since the middle of the twentieth century concerning methods of church cooperation, church support of human institutions, and church-sponsored social activities. Brethren from both sides were allowed to present their understanding of what the Bible teaches followed by a period of discussion. During this study, brother Glenn B. Ramsey, professor of Religious Education at Tennessee Bible College in Cookeville, Tennessee, addressed the same topic I was also assigned—*Church Government and Cooperation*. In 1986 brother Ramsey had actually debated brother L.A. Stauffer on these same issues. I believe the recent study was conducted in a very brotherly manner and the discussion was quite constructive.

During his talk, brother Ramsey made an interesting argument that I would like to explore. Brother Ramsey looked at two passages: Philippians 4:15-16 and 2 Corinthians 11:8-9. The first, addressing the support Philippi sent to Paul, reads:

Now you Philippians know also that in the beginning of the gospel, when I departed from Macedonia, no church shared with me concerning giving and receiving but you only. For even in Thessalonica you sent aid once and again for my necessities (Phil. 4:15-16, NKJV).

In the second, as Paul explains why he did not accept support from Corinth while working with them, he writes:

I robbed other churches, taking wages from them to minister to you. And when I was present with you, and in need, I was a burden to no one, for what I lacked the brethren who came from Macedonia supplied. And in everything I kept myself from being burdensome to you, and so I will keep myself (2 Cor. 11:8-9).

Brother Ramsey argued that, when taken together, these passages show that “other churches” supported Paul while he was in Corinth by sending their support to Philippi, who sent it to Paul directly. If so, this would constitute an authorized example of an arrangement to support evangelism that is often called a “sponsoring church” arrangement. This practice is common among mainstream churches of Christ, but is at the core of the divisions mentioned above.¹ Brother Ramsey does not like the term “sponsoring church,” but believes this approach is scriptural. Let’s test this conclusion.

Brother Ramsey’s argument rests on the conclusion that these passages refer to “the same *time* and *situation*” (81).² Let’s consider some issues if this is correct.

If This Is the Same Time and Situation...

1. The Representative Plural.

Paul told the Philippians, “no church shared with me... but you only,” but he tells Corinth that “other churches” gave him support. If this is the same situation, one of these statements is not technically accurate. Brother Ramsey explains this to mean “other churches” helped him *through* Philippi “only,” but is that the only way this could be explained? In linguistics, there is something known as the *associative* (or *representative*) *plural* in which a plural form is used to refer to a part associated with the plurality. Someone might say, “I had to go to *others* for help,” when only one person actually offered that help. Could this be what Paul is saying?

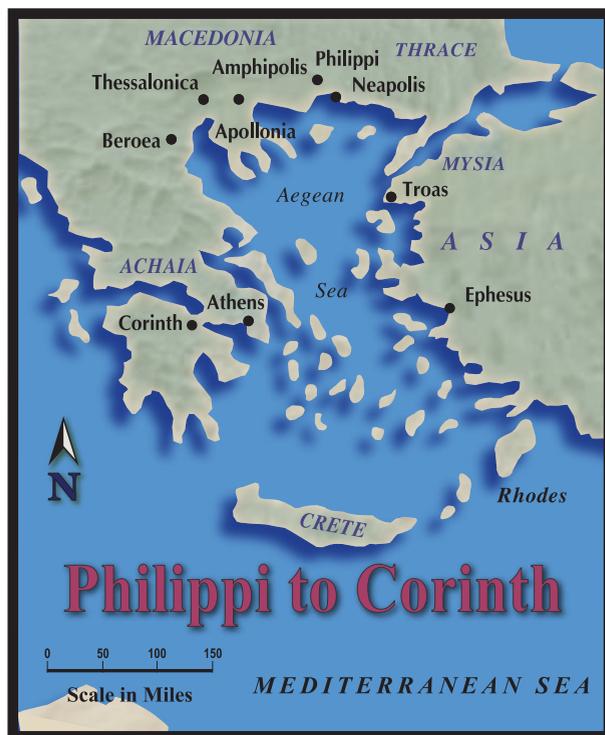
2. Fellowship in Giving. The word translated “shared” in Philippians 4:15 is the Greek word *koinōneō*, the verb form of the familiar word *koinōnia*, usually translated “fellowship.” Thayer defines it as “joint participation” in an endeavor. The New Testament focuses on what Paul calls “fellowship in the gospel” (Phil. 1:5), the spiritual partnership that comes through shared faith in the revelation of God (cf. 1 John 1:3).³ Four times in the New Testament *koinōnia* is used of material or financial contributions made to support the teaching of the gospel (see Rom. 15:26; 2 Cor. 8:4; 9:13; Heb. 13:16). This shows that financial support given in the

cause of Christ is “fellowship in the gospel” of Christ. The problem is, if Paul is describing the same situation, and churches sent support to him *through* Philippi according to Philippians 4:15, this does not constitute “fellowship in the gospel.” Paul said, “no church shared (*koinōneō*) with me... but you only.” So even if Philippians 4:15 shows an example of an authorized “sponsoring church” arrangement, churches that contribute to another church are not extending *financial fellowship* to the preacher supported by that church—only the “sponsoring church” is. Does not that elevate one church over another?

3. Ingratitude. According to a review of the 1986 debate, brother Ramsey raised this same argument on that occasion.⁴ In response, brother Stauffer made a point that I brought out during the discussion period. If this is the same situation, and other churches helped Paul through Philippi isn’t this very ungracious on his part to tell Philippi, “no church shared with me... but you only”? Would the Holy Spirit lead Paul to completely ignore the fact that other churches had helped in his support (*through* Philippi) and say inaccurately “you only” were involved in “giving and receiving” with me? How would other churches who contribute to a “sponsoring church” today feel if a preacher told the church that sends his support, “you were the only one that helped me”? It is hard to see that Paul would show such ingratitude if this is truly what is being described.

Is This the Same Time and Situation?

If the two passages do not refer to the same time and situation, then we



map caption here

cannot infer beyond question that Philippi supported Paul from funds sent to them from other churches.

How does Paul identify this time frame? He says it was, “in the beginning of the gospel, when I departed from Macedonia.” The book of Acts identifies when the gospel first came to Philippi. While in Troas, after receiving a vision of a “man of Macedonia” pleading, “Come over to Macedonia and help us” (Acts 16:9), Paul traveled to Philippi (16:12). There he converted Lydia (16:14-15), the jailer and his family (16:16-34), and perhaps others referred to simply as “the brethren” whom he encouraged in the house of Lydia before leaving the city upon his release from prison (16:40). This was certainly “the beginning of the gospel” for those in Philippi.

Paul further identifies the timeframe as “when I departed from Macedonia.” How we identify this determines whether the two passages are the same

or distinct situations. From Philippi Paul went to four other cities in Macedonia: Amphipolis, Apollonia, Thessalonica (17:1), and Berea (17:10), before going to Athens (17:14-15) and Corinth (18:1) which were both in Achaia. We might conclude that the phrase “when I departed from Macedonia” refers to his work after leaving Berea, but what is puzzling is the specific example he cites. He says, “For even in Thessalonica you sent aid once and again for my necessities” (Phil. 4:16). Thessalonica was in Macedonia, but Paul considers this as a prime example of their help to him when he had “departed from Macedonia.”

Why would Paul speak this way? Paul is writing to the Philippians. Luke identified Philippi as “the foremost city of that *part* of Macedonia”

(Acts 16:12b, emphasis mine). When the Romans took Macedonia in 168 BC, Macedonia was divided into four regions (Livy, *History of Rome* 45.29.5-8). When Augustus was emperor, Philippi was awarded the status of a Roman colony,⁵ as Luke records (16:12c). Paul seems to be describing his departure from the *part* of Macedonia associated with Philippi, not the entire territory of Macedonia. An example from classical literature may speak in the same way. The Greek historian Thucydides, in his history of the Peloponnesian War, describes forces withdrawing from Macedonia to go to Berea (1.61).⁶ Berea was also in Macedonia, but Thucydides, like Paul, may be speaking of a departure from a specific region of Macedonia (not the entire territory).

If this is correct, what does it tell us about the question of these two passages? When Paul departed from Philippi, he did not carry with

him support from churches he had established before coming into Macedonia. Upon leaving Philippi he came to Thessalonica, and during his brief stay, he established a church composed of “some of them” he has taught in the synagogue, along with “a great multitude of devout Greeks” and “not a few of the leading women” (17:4). Unfortunately, these brethren faced immediate persecution. Paul refers to this persecution in both of his epistles to Thessalonica (1 Thess. 1:7-7; 2 Thess. 1:3-4), which were likely written shortly after his time there. Luke records that envious Jews stirred up opposition against Paul, forcing the brethren to send him away by night to Berea (Acts 17:5-10). This was a difficult time for Paul, which explains why Paul would emphasize the Philippians’ care to him “even in Thessalonica” (Phil. 4:16). The Philippians supported him “even” during this most difficult time.

From Thessalonica, he went to Berea, whose citizens are praised for their reception of the gospel (Acts 17:11). There, he established another church when “many of them believed, and also not a few of the Greeks, prominent women as well as men” (17:12). He stayed in Berea until opponents from Thessalonica came (17:13), forcing the brethren to send him away by sea to Athens (17:14-15). Paul does not emphasize the Philippians’ care to him in Berea, because (on the whole) this was not as difficult a period of time. Given that his time in Berea followed Thessalonica, it is likely that it, too, falls in the period he considers “when I departed from Macedonia.” It is very likely that Paul needed support from Philippi while in Berea as well, but before Paul made it to Corinth, the circumstances would change significantly.

After leaving Berea, Paul taught in Athens (17:16-33), where “some men joined him and believed, among them Dionysius the Areopagite, a woman

named Damaris, and others with them” (17:34). Luke does not indicate how long Paul was in Athens, but it is after this that he went to Corinth (18:1), where he worked among them for “a year and six months” (18:11). It was during his time in Corinth that he later explained to the Corinthians that he had “robbed other churches” having received support from “brethren who came from Macedonia” (2 Cor. 11:8-9). From the time Paul left Philippi until Corinth, he had preached in at least five cities, establishing at least three churches. During this period, many souls had been converted to Christ. The Bereans were described as “fair-minded” (Acts 17:11). The Thessalonians were said to have become “examples to all in Macedonia and Achaia who believe,” from whom “the word of the Lord has sounded forth... in Macedonia and Achaia” (1 Thess. 1:7-8). This is a much different condition than the desperate situation Paul faced when he first came to Amphipolis, Apollonia, and “even in Thessalonica,” where he saw intense persecution. It was at that time he would say, “no church shared with me concerning giving and receiving” except Philippi, but by the time Paul was in Corinth, at least three churches had been established in the entire territory of Macedonia that were in a position to offer him support. These are not the same conditions he faced when he first left Philippi.

All of this makes it clear that the two passages are not describing the same time or the same situation and cannot, therefore, be used as authority for one church to send funds to another church in order to support a preacher. The pattern in Scripture is clear that churches always sent directly to preachers in order to support the preaching of the gospel. This prevents any exaltation of one church over another, and this is the pattern we must follow. **TL**

Endnotes

¹ After reading this, bro. Ramsey emphasized to me that he does “not like the idea of the sponsoring church designation,” adding that he does “not see any evidence of a church starting a program and then soliciting help for the program.”

² The audio files of this study are freely accessible at: www.eciconference.com. The written lectures are published in *Pursuing the Pattern: A Careful Examination of New Testament Practices*, Jim Deason, editor. Self-published, Jim Deason, 2017 available through Amazon.

³ For a survey of this topic see my tract *Fellowship in the Gospel: A Study of the Greek Word Koinōnia* [online] <http://www.ancientroadpublications.com/Tracts/FellowshipintheGospel.pdf>.

⁴ Stringer, Johnny. “The Stauffer – Ramsey Debate” *Guardian of Truth* 30.19 (Oct. 2, 1986) 589, 598 [online] <http://www.truthmagazine.com/the-stauffer-ramsay-debate>.

⁵ This is attested in Latin inscriptions (Johann Caspar von Orellius, *Inscriptionum Latinarum selectarum amplissima collectio: ad illustrandam romanae antiquitatis*. Vol. 1 [Orelli, Fuesslini et Sociorum, 1828] 512).

⁶ This reference has puzzled scholars, but it may be that Paul, like Thucydides, was addressing a departure from a specific part of Macedonia rather than the entire region generally identified as Macedonia.



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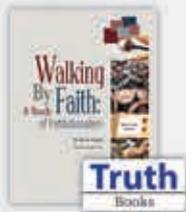
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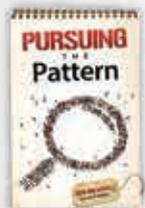
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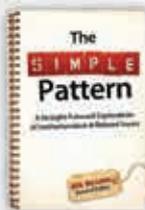


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Teaching Our Children: The Principle of the Language (II)

by Aleta Samford

Emphasizing the importance of language in teaching our children, Aleta counsels, "If the lesson is in our minds and our hearts, the best words, and visuals will become obvious."

If you have thoroughly studied the Bible text for your lesson, and if you have referred to the dictionary for simpler ways to define the more difficult words of the Scriptures, then you are well on your way to speaking the language of your class and making God's word clear. You will satisfy the natural yearning of your students to learn, instead of frustrating them with material that does not make sense.

However, are words the only way we communicate? What about the bulletin boards and walls of our classrooms? Do we take the time to consider the *language* of the visuals that are displayed, or do we thoughtlessly rely on whatever we can find, so long as the walls aren't bare? Would an observer think they had stepped into a class for secular, rather than spiritual, learning? What do our walls speak to our students?

There are many books available that are full of ideas on how to prepare a Bible classroom. One idea fixed in my mind was the suggestion to decorate with the theme of a three-ring circus. We adults have learned to see the figurative in certain illustrations, but I could not see the relevance of this one. It was cute and colorful and catchy to the eye, but it was confusing and distracted my thoughts from any lesson found in God's word.

Keep in mind that children are very literal and need exact visuals to provide pictures behind the words and the messages we want them to absorb. Idea books are just that—ideas. Visuals should be selected after a deliberate study of the Bible text, not before. In other words, do not start the teaching process by flipping through idea books and blindly choosing something cute and colorful. Take the time to get the theme for the quarter and the lesson's goals in your own mind. Let the fruits of your studies produce ideas that will, word for word and visual for visual, train your students' perceptions of our Almighty Creator and Lord.

This next suggestion is purely subjective, but please consider my thoughts on bringing the fantasy world of decorations into the classroom. I am referring to such things as talking animals that might be used to tell a rule or to

illustrate the Bible story itself. It is fantasy for an animal to talk (unless it is a miraculous talking donkey!) and that's okay in the imaginary and secular world, but our goals are different from pleasurable reading or secular schooling. Our goals are to teach about sin and accountability. We do not want to leave our children at the stage of thinking that Bible stories are filled with fantasy, clouding their view of a God who has real expectations of them. Let's not hinder them from coming to Christ and the Heavenly Father by confusing the *language* we have worked so hard to prepare.

I say this to stress a better choice. It is the tiny, fundamental things that matter in establishing authority and laying the proper foundations. Ponder how God aided our longing to grasp His awesomeness and His great love through the visuals of creation: "In the beginning, God created the heavens and the earth" (Gen. 1:1), and His Son, Jesus Christ, "If you have seen me, you have seen the Father" (John 14:9).

The Old Testament is brimming with visuals of God's mighty works. Get out that timeline. Wear it out. Illustrate with threads of visuals that weave God's redeeming plan from Genesis to the coming of Christ. Accentuate the visual that *is* Christ. Use pictures that not only tell the story but are the story.

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Aleta Samford

Aleta is the wife of Gene Samford who preaches for the church that meets in Kemp, TX. She has taught Bible classes for 42 years and, to help other women join the ranks, presents a series of lessons based on God's word, *The Seven Laws of Teaching*, and her own experiences. She may be reached at aletas10@sbcglobal.net.



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The Sermon on the Mount: An Introduction

by David Flatt

David offers an introduction to Jesus' Sermon on the Mount. Over the next 24 months, he will lead us in a detailed examination of this important text and the vital doctrines contained therein.

Just as Isaiah had prophesied, the Light of the world came preaching the Gospel of the Kingdom in Galilee (Isa. 9; Matt. 4:12-25). What had quietly begun at a wedding reception in the town of Cana turned into an unstoppable movement that only seemed to gain momentum by the day. People from as far away as Syria poured into the northern region of Israel to find a man who spent His days healing the sick and teaching the Gospel of the kingdom. At the height of this popularity, Jesus of Nazareth preached a sermon the world would not soon forget.

The Sermon on the Mount may be the best-known teaching of Jesus; however, its precepts are rarely practiced. The longest recorded sermon of Jesus in the Bible, this teaching best exemplifies the faith He authored. According to Luke's chronology, Jesus preached this sermon during the second year of His public career. This lesson distinguished Jesus as a teacher from those whom others may have mistakenly considered to be His "contemporaries." Jesus had real authority, unlike the scribes and rabbis of His day. This sermon helped solidify His authority in the minds of many who heard Him teach.

The sermon is the Gospel of the kingdom: the good and hopeful news about God's kingdom. The whole of the Old Testament anticipated God's Messiah and the kingdom (Rom. 1:3-4;

1 Cor. 15:3-4). With the birth of the Messiah, the kingdom was at hand (Matt. 4:17). Ultimately, the kingdom of Jesus would be established through the cross and resurrection. However, for people to become part of the kingdom and advance the kingdom on earth as it is in heaven, they would have to live by the teachings of this most transformative sermon.

Jesus describes kingdom life in this sermon—a life through which the purposes of God are unleashed in the world. This is critically important to understand. Many have viewed the sermon from merely a moral and ethical perspective—teachings which can improve life in the world. Yes, these teachings can improve our lives. However, living this sermon may also bring persecution. Therefore, this sermon is not designed merely to bring happiness, but holiness. This sermon, and the teaching of Jesus as a whole, is designed to transform humanity into a force which reflects the glory of God into the world and restores order to His creation. Briefly consider how this works in the Sermon on the Mount.

Matthew 5

Jesus begins the sermon with the Beatitudes. What does being human, the pinnacle of God's creation, mean? What did God intend humans, His image bearers, to do in life? In the Garden of Eden, being human involved

bearing the image of God, man and woman living harmoniously in marriage, reproducing, and subduing the earth (Gen. 1:27-30). Adam and Eve did some of this for a time, but became corrupted by idolatry. They wanted to be as gods (Gen. 3:5). Their idolatry was evidenced through sin. Life in God's creation became drastically different from its original function. Sin, decay, and death became part of the human experience.

Likewise, the same cycle has been repeated many times by the human race. For example, Paul described Gentiles rejecting God, turning to idolatry, and living in sin (Rom. 1:18-32). Turning to idolatry and sin brings decay which culminates in death. Therefore, God sought to restore order to creation and offer eternal life. This order and eternal life have been restored and offered through the Messiah and His kingdom (Rom. 3:21-31; 5:14-21).

How does this relate to Jesus and the Sermon on the Mount? The life Jesus describes in this sermon is designed to transform humanity one person at a time. This transformation enables humanity to bring glory to the Creator. The Beatitudes describe the true character of what God has always wanted for us. This character of life is brought into being by submission to God through Jesus. Bringing our lives into harmony with these traits is how

we become the salt of the earth and light of the world. For what purpose? So that we might influence the rest of the world to share in a life directed towards glorifying God (Matt. 5:3-16).

Yet, this is not all. The renewal we experience is a renewal of heart and mind which transforms our approach to engaging with the rest of humanity. Rather than advancing ourselves by oppression and violence, we promote the kingdom through love. Yes, power in this kingdom is both understood and used differently than worldly power (Mark 10:42-45). We treat our fellow man with dignity and respect. When we treat others as worthless and senseless, we must seek reconciliation with our victims (Matt. 5:21-26). We learn to control lustful passions from an awareness that actions of sexual immorality begin in the heart (Matt. 5:27-30). We pursue marital fidelity due to a recognition that marriage is a powerful symbol to the world of God's harmonious order (Matt. 5:31-32). We practice honesty in all areas and situations of life (Matt. 5:33-37). We never act or react with vengeance and retribution (Matt. 5:38-42). We learn to love our enemies (Matt. 5:43-48). We are ministers of God's redemptive love, not His wrath. We seek to make family out of our enemies that even they might join in glorifying God. All of these are easy to say, but hard to do. However, they are essential to the life of the citizen of the kingdom.

Why do we live the life of a citizen of the kingdom? Just to keep the rules? To become better than those who refuse to live this life? As a means to calculate how to accomplish the greatest good by hurting the fewest number of people? No, we live this life to reflect the glory of God in the world as a means to advance His kingdom on earth as it is in heaven. The hope of the world being united with the Creator in heaven rests in how they will respond to believers reflecting His image. If we

fail to reflect the glory of God in life, our conduct will only cause the world to speak against God (Rom. 2:24). The quality of life described by Jesus is strange to those whose eyes are not focused on their Creator. However, the life explained in this sermon is precisely how our Creator intended life to be lived.

Matthew 6

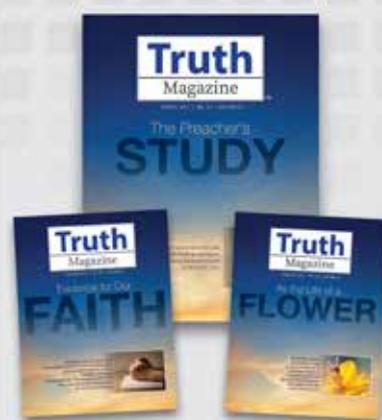
In the middle part of Jesus' sermon, He identifies three human-made hindrances to reflecting God's glory: self-righteousness, materialism, and anxiety. One of the primary methods whereby we reflect the glory of God in the world is through worship. When saints worship, united in their desire to glorify God, they powerfully declare the rule of the Savior to the end that the world might believe (John 17:20-23). Jesus warns against the dangers of corrupting worship. Worship must never become an exercise in egotism, but a way of exalting God's glory (Matt. 6:1-18). Worship which promotes humans is idolatry. Idolaters will only incur the wrath of God (Rom. 1:18).

Too often, the lust of the eyes captures our hearts and minds. We become consumed with life in this world. We obsess over material possessions to the detriment of the blessedness Jesus earlier preached in this sermon. Today too many have bowed to the god of mammon in the place of the Creator. Jesus warned of the dangers that materialism and anxiety produce. Both will prevent faith, keep us out of the kingdom, and render us useless to advance its cause in the world (Matt. 6:20-34).

Matthew 7

Many have mistaken the purpose of God's kingdom in the world. Many have been misguided, malicious, and even murderous in their attempts to advance the kingdom. In this sermon, Jesus declares we are not to pass

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self-righteous, hypocritical judgment against others. The purpose of kingdom work is not to pass judgment against the world. On one occasion, James and John were deeply offended by the Samaritan's rejection of Jesus. In their self-righteous, vengeful anger, they asked Jesus if they should call down fire from heaven to destroy the Samaritans (Luke 9:54). Rebuking James and John, Jesus said, "Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them..." (Luke 9:55-56).

Like James and John, some do not realize whose spirit they reflect by their self-righteous indignation towards sinners. Our kingdom work is about salvation, not condemnation. Those living in sin already have a Judge. They do not need another. What those in sin need is for someone to help them and save them. As royal priests in God's kingdom, we are ministers of God's mercy. Our ministry is to be shaped by our struggles with sin and personal challenges to repent. Dealing with sin is sensitive work. The Golden Rule must shape, guide, and direct our approach to advancing the kingdom in the lives of sinners (Matt. 7:1-12). Yes, love motivates our work.

As Jesus begins to bring His sermon to a close, He indicates the choices we have to make in life. What we do with Jesus and His teaching matters. We cannot render the teachings of Jesus inconsequential through indifference or rejection. Jesus forces us to choose a path in life. As complicated and confusing as life can seem at times, Jesus simplifies our choices. We have two options with two very different results. We can choose a narrow road or a wide road. One leads to life. One leads to destruction. The choice is ours to make (Matt. 7:13-14).

In making this choice, beware. False prophets may cloud our ability

to discern the right path. They may deceive us into thinking the wide road leads to life. Many have fallen prey to false prophets. Before heeding what someone offers, we must pay attention. We can know what is in a person's heart by his works (Matt. 7:15-20). Some will be deceived. Some will be led to believe they can have life without living in harmony with the teachings of Jesus. For those, Jesus describes an unpleasant and rude awakening in judgment (Matt. 7:21-23).

Then, to illustrate the choice we must all make about Jesus and His teaching, Jesus provides a parable. After all, what would a sermon by Jesus be without a parable? Two men built houses. One man was wise. One man was foolish. The wise man built on a rock. The foolish man built on sand. Both houses experienced a storm. The house on the rock withstood the storm. The house on the sand fell.

The parable is analogous to how we choose to live life. We all build lives. We all have hopes and dreams. We all have goals. However, there is a storm on our horizon if we do not respond properly to the teaching of Jesus. If we do not build our lives on Jesus, the Rock, great will be our fall in death (Matt. 7:24-27). Through Jesus and His kingdom, God is seeking to save us in death. This is why our choice to obey or reject Jesus and His teaching matters. At the end of all things, only His Kingdom will endure, and only His faithful followers will be saved (1 Cor. 15:24-28).

When Jesus finished this sermon, the people were amazed. It distinguished Jesus from the scribes. Jesus solidified His authority in the hearts and minds of the people (Matt. 7:28-29). As Jesus came down from the mount, the people followed Him. In each of the interactions Jesus had with the people, they appealed to His authority to be used to heal them (Matt. 8:1-34).

Conclusion

Is it time for us to take a fresh look at this sermon? Is it time for us to take a new look at Jesus and His teaching? Believer and unbeliever alike often look at Jesus and His teaching from purely a moral and ethical perspective. Jesus just gave people a set of rules, a moral standard, or an ethical code of conduct. In our post-modern world, where truth is considered relative and traditional norms and mores are quickly rejected, Jesus and His teaching are brushed aside with little thought. Many think Jesus and His message have no place in modern society. Even among those claiming to be His followers, many attempt to soften His teaching by offering alternative meanings to what Jesus taught and commanded.

For the next two years, Mark Mayberry has committed the Doctrine Column to a study of the Sermon on the Mount. Each month, insights will be offered to better understand the purpose of this most transformative sermon of Jesus. May I strongly urge the readers of this magazine to rededicate themselves to Jesus. Let us resolve to rededicate ourselves to bringing our hearts and minds into harmony with the principles of Jesus' message. Let us rededicate ourselves to bring glory to God to advance His kingdom on earth as it is in heaven. May God bless us in this effort. 🙏

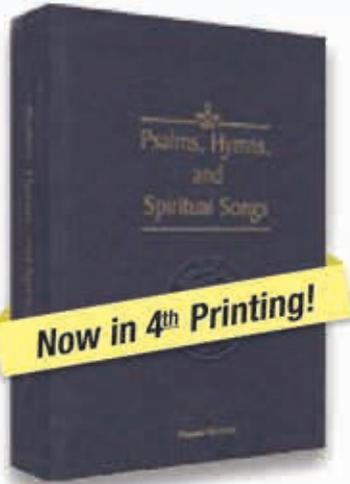


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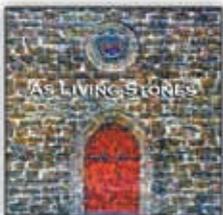


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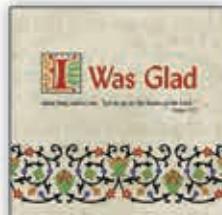
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Coming to Know God

by Mike Willis

Acknowledging that religious people express considerable interest in knowing God, Mike asks, “What does it mean to know God and how does one come to know Him? How can parents help their children truly come to know God?”

The Scriptures speak of those in the kingdom of Christ “knowing God.” Quoting from Jeremiah 31:31-34, the writer of Hebrews said:

None of them shall teach his neighbor, and none his brother, saying, “Know the LORD,” for all shall know Me, from the least of them to the greatest of them (cf. Heb. 8:6-13, esp. v. 11).

Recently, there has been quite a bit of interest in knowing God expressed among religious people. What does it mean to know God, and how does one come to know Him? What is the difference in knowing about God and knowing God? How can parents help their children come to know about God?

Some affirm that knowing God occurs by having some emotional, ephemeral, touchy, feely experience. What is concluded from such experiences does not always agree with what the Bible teaches about God. For example, the experience of the Muslim and the experience of a Jehovah’s Witness are radically different. Which is right?

Experiences are always subjective by nature, and there is no absolute standard for all religious experiences. Unfortunately, many who claim to know God, and some who claim to know Him most personally, are very deluded. Oral Roberts claimed that God spoke directly to him on several occasions and that he had even seen a 900-foot tall Jesus, though how he knew Jesus’ height is unknown.

Consider this quotation from a young lady that I found posted on the internet:

I am learning that God speaks to me through conversations. Text conversations, in person conversations, phone calls, etc. That’s when I hear His voice. I don’t think I realized this until the other day. I was sitting at a local coffee shop with my best friend one evening when another dear friend of mine Facebook messaged me to get my number. She text(ed) me and talked about the Rez (Reservation, mw) in South Dakota that we have both been to. Then somewhere along the way, Jesus was doing His thing and speaking to both of us. Through this conversation, I learned that my tears when I cry are literal prayers. I don’t have to speak in tongues or speak at all to talk to God. I am emotional. I cry a lot. Just ask anyone who knows me. They’ll agree with me. I know that God sees me and personally cares for me and that He hears me all the time, but I never made the connection that He hears and sees my tears. He accepts them as my prayer. I weep for my Native people. I weep for the situation going on with the Dakota Access Pipeline. I weep when I’m excited. I weep at everything. God hears me. He sees me. These are my prayers, and I’m blown away at this connection.

What this young lady learned about knowing God came from human

experience and is nothing but her subjective opinion on the subject.

Learning to Knowing God

Let’s begin in a very simple manner by asking, “How does one get to know *anyone*?” Let’s imagine that a stranger comes to a worship service. One introduces himself and they begin to talk with each other. Through words, he comes to know about that person. He learns his name, his employment, and about his family. Over a course of time, he begins to know him even more intimately. He comes to know the person through their associations with one another. He learns that this visitor has a good sense of humor, is sensitive about different things (his weight, his balding hair, etc.), and that he is especially knowledgeable about various subjects, depending upon his areas of expertise (a doctor or nurse, a mechanic, an electrician, a financial planner). We learn what he likes (fishing, golf, ice cream, clothes, house decorations, etc.). Over a longer, more extended period, they become friends.

Of course, there are levels of friendships. Some friends stick closer than a brother (Prov. 18:24); they are not “fair weather” friends (Prov. 17:17). How closely two people bond with each other as friends depends upon how closely their spirits align. Over the years common experiences create precious memories that glue their hearts together as one. Coming to know God works in the same manner as one comes to know any other being.

Knowing about God

One can know about God in much the same way as he becomes

acquainted with any new friend. He learns God's name: Yahweh or Jehovah (Exod. 3:13-14; 6:3). Through other descriptive names, God makes Himself known as *El Shaddai*: Lord God Almighty; *El Elyon*: The Most High God; *Adonai*: Lord, Master; *Jehovah Nissi*: the Lord My Banner; *El Olam*: the Everlasting God; and *Jehovah Jireh*: The Lord Will Provide. Other Bible designations of God could be listed to extend this list, but this is a first step in knowing God.

One learns Yahweh's nature and attributes through His word and actions, just as he learns about any other individual. Jehovah is eternal (Deut. 33:27), omnipresent (Ps. 139:7-16), and omniscient (John 16:30; 21:17). The Lord is holy for He is designated as the "Holy One of Israel" (Isaiah uses this phrase 25 times). He is a God of love (1 John 4:8, 16) and righteousness (Ps. 11:5-7).

Through the revelation of His will, we learn what God hates. Proverbs 6:16-19 explains that God hates a proud look, a lying tongue, hands that shed innocent blood, a heart that devises wickedness, feet that are swift in running to mischief, a false witness who speaks lies, and he who sows discord among brethren. Yahweh hates hypocritical worship (Amos 5:21), one having evil in his heart against his neighbor (Zech. 8:17), and false doctrine, as demonstrated by Jesus' attitude toward the deeds and doctrines of Nicolaitans (Rev. 2:6, 15). One learns what God loves: justice (Isa. 61:8), the whole world (John 3:16), those who love him (Prov. 8:17; John 14:21), and a cheerful giver (2 Cor. 9:7).

Experiencing God

One learns to know God more personally by doing His commandments. Hosea 8:1-2 shows that the opposite of knowing the Lord is breaking the covenant and transgressing the Law. Jeremiah proclaimed that to know God includes judging righteously the cause of the

poor and needy (Jer. 22:15-16). The authors of the *Word Commentary* on Jeremiah expressed what getting to know God involves: "Israel does not first know God, then later discover what God wants. Knowledge of his person and will are identical, and both are grounded in his self-revelation" (*Word Commentary 27: Jeremiah*, 135).

By conforming one's spirit to God's Holy Spirit, he develops a close association with Him. The word "know" (Greek: *ginōskō*) is used to speak of a knowledge gained from experience. He walks in God's ways (Deut. 5:33; 10:12; Ezek. 20:19), walks humbly with our God (Mic. 6:8), and, as he walks with Yahweh, He walks with him (2 Cor. 6:16-18). One experiences God first hand. He "come to know, to know, His Messianic dignity... His divinity... his consummate kindness toward us, and the benefits redounding to us from fellowship with him" (Thayer). The Everlasting Father has become his Shepherd (Ps. 23:1), Rock (Ps. 18:2, 31, 46), Shield and Protector (Gen. 15:1; Ps. 115:9-11). The disciple finds out for himself that Jehovah Jireh is a present help in trouble (Ps. 46:1). He personally experiences the peace that passes all understanding (Phil. 4:7). Through years of walking with God and He with us, one experiences first hand that God will never leave or forsake him (Heb. 13:5-6).

A saint's experience of sweet fellowship with God is somewhat like the understanding the Queen of Sheba had of the glory of Solomon's kingdom. She first heard of, and later experienced, the majesty of that kingdom: "Indeed the half was not told me. Your wisdom and prosperity exceed the fame of which I heard" (1 Kings 10:6-9, esp. v. 7).

Conclusion

Do not be misled by the Devil who would try to persuade one that he can find a closer, more intimate fellowship with God by deviating from what God has revealed to man through

His word. Some who formerly were within our fellowship have become persuaded that they can move closer to God by departing from His revealed word, calling the precise adherence to God's word "legalism" or "legalistic." These men have turned their backs on strictly clinging to God's word and are in the process of moving further and further away from what is revealed therein. Only time will demonstrate how far away from God this decision, not to be restrained and guided by God's revealed word, will take them. They know what they have rejected, but they have not articulated the goal to which they aspire.

When one departs from Jehovah's word, he will move far away from, not draw more closely to, Him (Zeph. 3:2); one draws ever nearer to the Everlasting God by clinging to His word and will. David wrote,

You will guide me with Your counsel, And afterward receive me to glory. Whom have I in heaven but You? And there is none upon earth that I desire besides You. My flesh and my heart fail; But God is the strength of my heart and my portion forever. For indeed, those who are far from You shall perish... But it is good for me to draw near to God; I have put my trust in the Lord GOD, That I may declare all Your works" (Ps. 73:24-28). 

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QUESTION:

We address a question that some have raised from Luke 12:41-48, namely, “Are there varying degrees of punishment in hell? Also, are there different degrees of reward in heaven?”

Answer:

This question arises from the following passage in Jesus’ teaching, as well as some other passages:

And that servant who knew his master’s will, and did not prepare himself or do according to his will, shall be beaten with many stripes. But he who did not know, yet committed things deserving of stripes, shall be beaten with few. For everyone to whom much is given, from him much will be required; and to whom much has been committed, of him they will ask the more (Luke 12:47-48).

As the reader might observe, the two verses quoted above are part of a larger section where Jesus considers what it means to be a faithful and wise steward (servant); or its opposite, an unfaithful and unwise one, including the punishment due the latter. It might appear to some that Jesus here implied varying degrees of punishment in hell as He spoke of the many stripes and the few stripes, but such an implication is not necessary. “Stripes” refers first to the temporal punishment given to the servant, and then, by implication, is to the punishment suffered in the fire of hell by others. Is there perhaps another explanation which better fits the whole of Biblical teaching about eternal punishment?

When asked this same question concerning degrees in heaven, David Lipscomb answered many years ago:

We do not know. Christ came to this world to break down middle walls of division and to make the different families, tribes, and nations of earth one new man. We do not think that he has erected divisions or barriers between the redeemed in the world to come. If there be difference there, it will arise from different capacities for enjoyment. Some of the elite, the polished, the cultivated, think it a little hard to have to associate with the uncultivated clodhoppers and unpolished working women of the country and the town in the world to come; and so the idea has become rather prevalent that they will have a higher sphere nearer the heavenly throne than the horny-handed mechanics of the cities and the country boors who are Christians. But we have never found any Scripture authority for such an idea. It has its origin in the foolish ambition of some who have but little chance for a home in the better land. If there be differences in capacity for enjoyment there, the higher capacity will not be measured by any intellectual culture, by polished manners or cultivated taste or high family there, but by self-sacrificing, self-denying devotion to the honor of God and the good of man here (*Questions Answered*, by Lipscomb and Sewell, p. 173).

Brother Lipscomb obviously spoke of a different time and culture, but he also captured something of the spirit which still energizes and motivates some to view fellow-Christians as rivals.

Whether with or without the same motivation for the idea, some still see in Jesus' teaching the basis for varying degrees of eternal punishment operating in hell, so that the hottest section is reserved for the worst offenders and the other sections for those of less degrees of offense. I find it more reasonable to conclude that the differing degrees refer to degrees of enjoyment in heaven or punishment in hell. People who have known of the joys of serving the Lord, but then deserted Him, shall experience even more conscience-imposed suffering than those who never served Him because they know what they are missing! Likewise those who have truly matured over many years in sacrificing themselves of the Lord shall be better prepared to enjoy the bliss of heaven than some others. Their capacities for such enjoyment and their awareness of what they could have enjoyed are greater. This does not mitigate the fact that all of the saved will enjoy their blessings and all of the lost will be punished.

Another passage where some find reason for their conclusion is Matthew 11:21-24:

Woe to you, Chorazin! Woe to you, Bethsaida! For if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say to you, it will be more tolerable for Tyre and Sidon in the day of judgment than for you. And you, Capernaum, who are exalted to heaven, will be brought down to Hades; for if the mighty works which were done in you had been done in Sodom, it would have remained until this day. But I say to you that it shall be more tolerable for the land of Sodom in the day of judgment than for you.

Jesus obviously taught here that those with greater opportunities, which they had spurned, will definitely be judged by a stricter standard than Sodom, though even Sodom will suffer judgment. This same principle might also be involved in the Parable of the Wicked Servant in Luke 12:47-48.

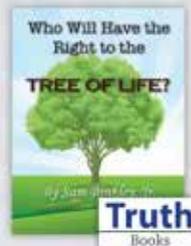
It is certain, nevertheless, that all who go to heaven will be blessed of the Lord so they enjoy it as fully as their ability allows. Their preparation in this life, however, will determine how much they can enjoy heaven. It is likewise just as certain that all of the lost in hell will suffer eternal punishment, with some suffering more than others, possibly because of their rejected opportunities.

I cannot be certain about this matter, but I have presented another possible explanation. While we might differ about this question, we all must agree that hell's punishment will be excruciatingly and eternally painful and that heaven will surely be worth it all! No one wants to go to hell, but all want to go to heaven. Don't allow such speculations to waste your time and opportunity to prepare for heaven and to avoid hell. **T**

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The Cove of the Sower

by Barry Britnell

Barry explores “The Cove of the Sower,” a site on the northern shores of Galilee from which Jesus may have addressed the large multitudes while sitting in a boat.

That same day Jesus went out of the house and sat beside the sea. And great crowds gathered about him, so that he got into a boat and sat down. And the whole crowd stood on the beach. And he told them many things in parables, saying: “A sower went out to sow. And as he sowed, some seeds fell along the path, and the birds came and devoured them. Other seeds fell on rocky ground, where they did not have much soil, and immediately they sprang up, since they had no depth of soil, but when the sun rose they were scorched. And since they had no root, they withered away. Other seeds fell among thorns, and the thorns grew up and choked them. Other seeds fell on good soil and produced grain, some a hundredfold, some sixty, some thirty. He who has ears, let him hear” (Matt. 13:1-9).

Just west of Capernaum, along the northern shore of the Sea of Galilee, there is a small indentation in the shoreline. Around this indentation, the land slowly rises creating a small amphitheater type of environment. This place is called “The

Cove of the Sower” and marks the traditional location of where the events of Matthew 13 occurred.

I have been fortunate enough to visit Israel several times, and have viewed the Cove of the Sower several times from the water. However, I have never walked down to the actual cove itself. The land between the main road around the northern part of the lake and the cove is private property. Usually, the property has a grove of mango trees on it. Therefore, the only way to access it is to park at Capernaum and then hike to the west along the shore and over fairly large

boulders until you get there. It takes about 45 minutes and is generally too difficult for a tour group.

However, last July, as part of the work that I was doing with Appian Media, we decided to make the hike and see this site for ourselves. The walk turned out to be even more difficult than we imagined, including cutting through some thick underbrush to get there. Nevertheless, we made it.

It was a wonderful experience to be there. It is easy to use your mind’s eye and envision Jesus sitting out in a boat and speaking to the crowds. While we were there, Jeremy Dehut



The Cove of the Sower on the northern shores of Galilee



The Cove of the Sower on the northern shores of Galilee

and I decided to try an experiment. We wanted to see how far you could stand from the edge of the water and still hear someone speaking. I left Jeremy at the shore and proceeded to walk up the hill and view Jeremy from about 100 yards away. Once I was in position, Jeremy began to read loudly the passage from Matthew 13.

I was amazed.

Jeremy's voice reflected off the water and just bounced up the hill in my direction. I could hear him as clearly as if he was standing right next to me. No doubt, Jesus could have been heard by hundreds of people (at least) as he spoke to them from a similar location.

What did we learn from this experiment? We learned that even the smallest details in the Bible should not be glossed over. It would have been

easy for Matthew to simply record for us that Jesus taught by the Sea of Galilee. But, he makes the extra effort to tell us that the crowd was large. In fact, the crowd was so large that Jesus could not properly address them from the shoreline. He needed to get out into a boat and push a few feet from shore. All of these details are important. They provide a layer of reality to the story that he wanted us to know. By going to the Cove of the Sower and performing this experiment, we were able to physically see and hear this story come true before our eyes.

If we can have confidence that the smallest details are true, then we can be assured that the more significant and important details of the Bible are also accurate.

Notes

If you are interested, Jeremy and I had our experiment recorded by the video crew that was with us. If you would like to see it, go here: <http://bit.ly/2EgwmZ>

Also, if you are interested in purchasing the "Following the Messiah" videos, you can do so online from the CEI Bookstore: <http://www.ceibooks.com/new-products/following-the-messiah-episodes-1-5/> 



Barry Britnell

Barry Britnell is the founder of Exploring Bible Lands, LLC (www.exploringbiblelands.com) and leads Bible Study tours to the land of Israel. He also works with Appian Media (www.appianmedia.org) to produce Biblically-sound videos used in teaching others about the Bible. Barry and his wife, Tabatha, have three children, and live in Athens, Alabama, and worships with the Capshaw church of Christ.

The Progressive Mindset: Instrumental Music

by Chris Reeves

Should songs of praise offered to God as worship during the Christian era be acapella (i.e., without musical accompaniment) or is the use of instrumental music an acceptable alternative?

In 2015, *USA Today* ran an article about the Otter Creek Church of Christ in Brentwood, TN, that did something “radical” by adding instrumental music for the first time to their Sunday service. The story went on to report that about 20 of the 12,000 Church of Christ congregations nationwide now offer instrumental music and those congregations started adding instruments around the early 2000s.

Many religious people today, including some brethren, simply do not understand the music question. One thing they know about [most] churches of Christ is the absence of instrumental music, but they do not know why. Various religious denominations act as if instrumental music has always been in their church. (See the many quotes from church scholars and historians to the contrary.) They cannot seem to understand why churches of Christ do not have instruments as well. Often we are asked, “Why don’t you use an instrument?” or “Why don’t you have music?”

What exactly is the issue with the instrumental music question? (Remember, it’s always good to be able to state and understand the root issue of any question first, before proceeding on to the details of that question.) This issue is not: Do we believe in music? Yes, we do. Do we use or like mechanical instruments of music

outside the worship service? Yes, we do. Can we afford a mechanical instrument for the church? Absolutely. Do we have the musicians to play a mechanical instrument in the church? Certainly. Are mechanical instruments of music in worship to God found in the Bible? Of course, they are. Are mechanical instruments of music themselves sinful? No, they are not.

So, what is the issue? The issue is: What kind of music is authorized by God? Vocal music, instrumental music, or both? What kind of music is authorized by God in the New Testament, for use by the New Testament church? Is mechanical instrumental music in worship to God sinful and unauthorized?

In this article, I want to first make the case for singing (without instruments) in the New Testament, and then I want to answer some arguments that some people put forth in favor of instrumental music in worship to God.

The Case for Singing in the NT

When you examine all the New Testament, you find that there are six passages that involve music in worship to God with Christians (individually or in the assembly). They are:

But about midnight Paul and Silas were praying and *singing* hymns unto God, and the prisoners were listening to them (Acts 16:25).

What is it then? I will pray with the spirit, and I will pray with the understanding also: I will *sing* with the spirit, and I will *sing* with the understanding also (1 Cor. 14:15).

Speaking one to another in psalms and hymns and spiritual songs, *singing* and making melody with your heart to the Lord (Eph. 5:19).

Let the word of Christ dwell in you richly; in all wisdom teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts unto God (Col. 3:16).

Through him then let us offer up a sacrifice of praise to God continually, that is, *the fruit of lips* which make confession to his name (Heb. 13:15).

Is any among you suffering? Let him pray. Is any cheerful? Let him *sing* praise (James 5:13).

When you examine these passages carefully, you will note that all them, except for Hebrews 13:15, refer to “sing” or “singing.” There are three more passages that speak of singing even though Christians are not involved. One pertains to Jesus and His disciples, and the other two are quotations from the Old Testament. They are:

And when they had *sung* a hymn, they went out unto the mount of Olives (Matt. 26:30, cf. Mark 14:26).

And that the Gentiles might glorify God for his mercy; as it is written, Therefore will I give praise unto thee among the Gentiles, And *sing* unto thy name (Rom. 15:9).

Saying, I will declare thy name unto my brethren, In the midst of the congregation will I *sing* thy praise (Heb. 2:12).

There are passages in Revelation, of course, where heavenly beings praise God. However, regarding God's people on the earth, these are *all the passages* on music in the New Testament that *refer to worshipping God* and most *involve Christians*. Every example is that of singing. *No one* disagrees the New Testament teaches that singing is right; *all* admit from these nine passages that singing is right. Singing is what is authorized in the New Testament.

Arguments that Appeal to the Bible

Some people use the Bible to justify instrumental music in worship to God. Let's briefly examine and answer some of these arguments.

Argument: Instruments were used in Patriarchal times (Gen. 4:21; Exod. 15:20-21). **Answer:** What was used by individuals in Patriarchal times does not apply to the local church in the New Testament.

Argument: Instruments were used by King David in the Psalms (1 Chron. 23:5; 2 Chron. 29:25-28; Ps. 98:5-6; 149:3; 150:3-5). **Answer:** What was used in the temple service in the Old Testament does not apply to the local church in the New Testament. The Law of Moses as has been abolished (Rom. 7:6; Col. 2:14; Heb. 10:9). Are you willing to introduce other Old

Testament practices into the church such as the Sabbath day, the Passover, animal sacrifices, incense, etc.? In Psalm 149 and 150, there is dancing with instruments. Would this authorize church dancing today? In Psalm 66:15, there is sacrifices and incense. Would this authorize church burnt offerings and incense today?

Argument: Instruments were used by the father of the prodigal (Luke 15:25). **Answer:** What was used by individuals in a personal party does not apply to worship in the local church (see also Matt. 11:16-17).

Argument: Instruments were referenced by Paul (1 Cor. 13:1; 14:7-9). **Answer:** Paul was using an illustration of an instrument to make a point, not describing New Testament worship (see also 1 Cor. 9:24).

Argument: Instruments are used in Ephesians 5:19 because the Greek word *psallo* (*psallantes* = "making melody") is used and this word means "to play an instrument." **Answer:** Paul wrote, "speaking ... in psalms" and "singing" (Eph. 5:19). There is no instrument here. The "heart" is specified as the object of "making melody" (see also Col. 3:16). The object [an instrument of any kind] is not inherent in the definition of *psallo*. The object must be determined, specified, or supplied by the context. Yes, the Greek word *psallo* can mean "to play an instrument," but *in NT times*, it meant to "sing." The basic meaning of *psallo* is literally, "to pluck; to twang; to twitch; to strike;" then, to play an instrument; then, to sing." Greek lexicographers are careful to point out the change in meaning in *psallo* from OT times to NT times: from plucking, to playing, to singing. Read the verse again and take note of some things. *Psallantes* ("making melody") is a command for everyone, not just one person playing an instrument or a few. *Psallantes* ("making melody") is done "with your heart," not with

a mechanical instrument. And, with regard to "psalms" in the NT, they were quoted (Luke 20:42; 24:44; Acts 1:20; 13:33), spoken (1 Cor. 14:26), and sung (Rom. 15:9; 1 Cor. 14:15; James 5:19; Eph. 5:19; Col. 3:16), but never played. *Psallo*, by NT times, meant "to sing," not "to play."

Argument: Instruments will be used by Jesus (1 Thess. 4:16). **Answer:** What Jesus uses at His second coming has nothing to do with New Testament worship now in the church.

Argument: Instruments are used in heaven (Rev. 14:2). **Answer:** John heard a "voice," not an instrument. The "voice" began to "sing" (v. 3). Also, the word "as" or "like" (Greek *hos*) is used three times in verse two to show what the "voice" sounded like (see ASV, NASV, NIV, RSV, NRSV). However, you might say, what about Revelation 5:7-8; 15:2-3? What is done in this heavenly scene does not apply to the New Testament church on earth (see Matt. 22:30). Revelation also speaks of a throne, a sea of glass, golden bowls, lamps, living creatures, precious stones, incense, and many other things in heaven. Should all these things be in the church also?

Arguments that Appeal to Human Reasoning

Other people use human reasoning to justify instrumental music in worship to God. Let's briefly examine and answer some of these arguments.

Argument: Where does the Bible say not to use instruments? **Answer:** When God specifies one *kind* of music for worship, any other kind of music is excluded. God specified "singing" in Ephesians 5:19 and Colossians 3:16. Had God said, "Make music," any kind of music would be authorized. We go by what God says, not by what He does not say (Lev. 10:1; Deut. 17:3; 18:20; Jer. 7:31; Acts 15:24). Remember, a practice does not have to be expressly forbidden to be sinful.

Argument: The New Testament does not specifically prescribe instruments or forbid them. They are “adiaphorous.” (This is a term used by the Lutheran Church and others, and it means morally neutral; neither right nor wrong). **Answer:** God *has* spoken about the kind of music he wants in the church (see above). When he specifically authorizes “singing,” all other music is forbidden.

Argument: There is no specific mention of instruments in the New Testament, like church buildings. The Scriptures are “silent” on mechanical instruments, so the issue is in the realm of opinion. **Answer:** This is mixing “apples and oranges.” The church building is authorized under the generic authority to assemble (Heb. 10:25). The instrument is excluded by the specific authority to sing.

Argument: Instruments are only an “aid,” like songs books, song leaders, or a pitch pipe. **Answer:** A true “aid” does not add anything to, or change in any way, that which is specified. A true “aid” is not an addition. Mechanical instruments of music are an addition. When using a songbook, *one* thing is still being done—singing. When singing with a mechanical instrument, *two* things are being done – singing music *and* playing music. God’s generic authority allows any expedient or aid to fulfill the generic authority. An “aid” first must be lawful (1 Cor. 6:12-13; 10:23); secondly, it must edify (1 Cor. 10:23); and, third, it must not cause destruction (1 Cor. 8:13; 10:32-33). But, in the case of music, we have not generic authority, but specific authority: “singing.”

Argument: We use instrumental music in the home. **Answer:** There are some things that are morally right when done in the home, but religiously wrong when done in the church (Mark 7:3-7; 1 Cor. 11:22, 34; Gal. 5:1-4).

Argument: I use my talent to praise God. I have a God-given talent to play the piano in worship. **Answer:** This argument would allow anything in worship to God. Standing on your head and hog calling are talents. Should these be in the church? God’s prescription and pattern come first (Exod. 25-30), then man’s talent (Exod. 31, 35-39), not the other way around.

Argument: I don’t see any harm in it. I like it. It sounds good. **Answer:** What about Eve (Gen. 3)? What about Uzzah (2 Sam. 6:6-7)? The important thing is what does *God* want? What does *He* like (1 Cor. 2:12-13)? What does God say (Heb. 1:1-2)? Will-worship, what we want, is sinful (Col. 2:23; see also Matt. 15:9 and Acts 17:22-23; Isa. 55:8-9; Jer. 10:23; Prov. 14:12)! “What saith the scriptures (Rom. 4:3)?” should be our guideline, not, “What do I like?”

Conclusion

So, to recap, why don’t we use instruments of music in worship to God? It’s not because we do not like it or there is no one to play them. It’s not because we cannot afford them. It’s not because our “Church of Christ tradition” prohibits them (a so-called “Restoration Movement tradition”). It’s not because we just want to stay away from what the denominations are doing without cause. It’s not because we simply want to provide an “a cappella singing alternative (tradition)” to the religious community.

We do not use instruments of music in worship to God because they were never commanded by Christ (Matt. 28:18-20; Col. 3:17). They go beyond the doctrine of Christ and add to the word of God (2 John 9-11). They make for vain worship (Matt. 15:1-9). They are not a part of true worship (John 4:24), not a part of the “the truth” of the apostles (John 16:13; 17:17), and not a part of walking by faith (Rom. 10:17). We do not use instruments of music in worship to God because it creates

division which is sinful (John 17:20; 1 Cor. 1:10) and it cannot accomplish what God wants to be done. God wants singing (Eph. 5:19; Col. 3:16).

The fact is, instruments of music were never used in the NT church. Please provide the NT passage that speaks of a mechanical instrument of music in worship to God in the church. Many quotes from church history could be given here to show that instruments of music were introduced into worship by the Catholic Church sometime between AD 600 to 800.

Do you understand better the issue over the instrument? We “sing” because that is what God said he wanted. We refuse to play a mechanical instrument because God never authorized it in the New Testament. We can unite upon what is in the New Testament. We can never unite upon what is not in the NT. Mechanical instruments of music in worship to God by Christians are never found in the New Testament. Do you want unity or division? Do you want divine authority or human wisdom? 📖

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Artemus of Ephesus and Women Preachers

by Shane Carrington

Are the biblical restrictions on the role of women in teaching and leadership rooted in ancient culture or divine revelation?

The New Testament was written long ago in a culture far, far away. Consequently, struggles arise when trying to decide if a teaching applies today and, if so, how. Paul plainly addresses teachings concerning restrictions of the roles of women with the following words:

A woman must quietly receive instruction with entire submissiveness. But I do not allow a woman to teach or exercise authority over a man, but to remain quiet (1 Tim. 2:11-12, NASB).

An overseer, then, must be above reproach, the husband of one wife... (1 Tim. 3:2).

Deacons must be husbands of only one wife... (1 Tim. 3:12).

These passages plainly prohibit women from serving as elders, deacons, preachers, and teachers of Bible classes that include men.

Some, though, regard these teachings as cultural, thus not applying to our twenty-first century American circumstance. Two typical quotations along this line:

In the first century situation with its generally patriarchal society, where women played little part in public affairs, teaching by women could be regarded as an unacceptable breach of behavior patterns, whether among Jews or also among some Gentiles.

Accordingly, the restriction can be interpreted as a culturally shaped prohibition that is no longer binding in a different setting.¹

In an ancient society, where illiteracy and lack of education were common, it was especially the women who would suffer from these disadvantages.²

These lines of reasoning, while not accepted by all, commonly surface in both casual conversations and academic discussions. However, are these rationales valid? To determine this, consider two lines of reasoning. First, are the above statements consistent with the ancient cultures to whom these writings were originally given? Second, are these considerations consistent with the contexts in which they are found?

Ancient Culture and Roles of Women

Different cultures possess different histories and sometimes view similar concepts differently. Because of this, finding evidence from one culture may not give clear evidence as to how those concepts are used in a different culture. Here we must exercise caution.

For example, “The attitude of the Greeks toward women’s place in society was not altogether uniform. Plato gave them practical equality with men. But Aristotle thought their activities should be severely limited....”³

Since Paul wrote 1 Timothy (from which our quotations for this article come) to the young evangelist while he was working in Ephesus (1 Tim. 1:3), let’s consider first-century Ephesian culture to determine whether or not Paul’s teachings here are culturally restricted.

Ephesian Culture

Artemis/Diana was the chief deity in Ephesus. Her temple was among the seven wonders of the ancient world⁴, and was quite magnificent, measuring close to 400 feet long by 200 feet wide and containing 127 columns, each about six feet in diameter and about 60 feet high.⁵ Ephesians hailed their city as, “guardian of the temple of the great Artemis and of the image which fell down from heaven” (Acts 19:35). When the gospel impacted their culture, the silversmiths became angry at the financial hit their Artemis statue business took (Acts 19:23-27), causing quite an uproar.

As to the role of women in Ephesian culture, consider the following: First, Artemis was a goddess—their most famous and influential deity—not a male figure. Second, the Artemis cult had female leaders—not primarily male leaders. Thus, women in Ephesian culture possessed power and influence. Consider the following:

...one of the main things we know about religion in Ephesus is that the main religion...was a female-only cult. The Temple of Artemis

(that's her Greek name; the Romans called her Diana) was a massive structure that dominated the area. As befitted worshippers of a female deity, the priests were all women. They ruled the show and kept the men in their place.⁶

The temple was attended by a very large hierarchy of religious persons, of which the chief were the Megabizes (cf. Pliny, *Nat. Hist.* xxxv.40 [123]), eunuchs, and young virgins. There were male and female priests...⁷

Prior to the empire, the supreme priest of the Ephesian Artemis appears to have been a eunuch, who adopted his successor. The Romans... transferred the lead function to a grand priestess, a virgin assisted by a college of virgins...⁸

...it is clear that women played a significant role and held important offices in many cults. The mythology of Ephesus [including the myth that Ephesus was founded by warrior women known as Amazons] bolstered their status in the Artemis cult. According to Pausanias...the Amazon women resided at the sacred place and performed rituals to Artemis there (7.2.4). Cultic activity for women was more prominent in Asia Minor than elsewhere (Ramsay 1900:67). Kearsley notes that the fifteen women who were *archieirai* ("chief priests" or "high priests") in Ephesus is the largest group known from any city (1986:186). At least some held the title in their own right and were not dependent on the title of their husbands. Women were prominent in the Artemis cults as priestesses...⁹

The cult was served by priestess courtesans whose dress suggested some ancient link with the warrior-maids of Asia Minor.¹⁰

With women serving in such capacities, the argument that limitations on the role of women in Paul's letter to Timothy were due to the male dominance of their culture—and female subjugation—is false. Actually, Paul's writings in 1 Timothy run contrary to the culture in which they were received. Paul's teachings limit the role of women; Ephesian culture not only lacked such restriction, but women held powerful, public positions there. Paul's teachings are countercultural in Ephesus, not a repetition of the cultural norm.

Thus, the argument that scripture on this subject in 1 Timothy is cultural, not general, is unsubstantiated.

Considering the Context

A woman must quietly receive instruction with entire submissiveness. But I do not allow a woman to teach or exercise authority over a man, but to remain quiet (1 Tim. 2:11-12).

With the cultural rationale set aside, now we may consider the immediate context. What reasons does Paul cite for the submissive role of women? The argument is two-fold:

First, in the garden, the male was created first: "For it was Adam who was first created, and then Eve" (1 Tim. 3:13). Second, in the garden, the woman was deceived. "And it was not Adam who was deceived, but the woman being deceived, fell into transgression" (1 Tim. 3:14).

While we may struggle with the precise significance of these statements, the rationales are rooted in creation, not culture (1 Tim. 2:11-15). Thus, appealing to either culture or context to set aside the force of these passages is moot.

Conclusion

Bible teaching often runs contrary to our feelings, opinions, and perceptions based on our experiences. Such

occasions may challenge our faith. However, true faith seeks God's will, even when Scripture runs contrary to our intuition. Trust Him, and honor Him, through submission to His powerful word. 📖

Endnotes

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Becoming All Things to All Men

by Joe R. Price

What principles regulate Paul's magnanimous statement, "I have become all things to all men, that I might by all means save some" (1 Cor. 9:22)?

The apostle Paul wrote,

For though I am free from all men, I have made myself a servant to all, that I might win the more; and to the Jews I became as a Jew, that I might win Jews; to those who are under the law, as under the law, that I might win those who are under the law; to those who are without law, as without law (not being without law toward God, but under law toward Christ), that I might win those who are without law; to the weak I became as weak, that I might win the weak. I have become all things to all men, that I might by all means save some.

Now this I do for the gospel's sake, that I may be partaker of it with you (1 Cor. 9:19-23, NKJV).

Paul willingly served others to advance their prospect of salvation (1 Cor. 9:22). He did this by relinquishing personal rights and privileges to improve his access to those who needed the gospel he preached (1 Cor. 9:15; 2 Cor. 11:7-9). He did this by giving up personal liberties to protect the weak in conscience from sin (1 Cor. 8:7-13). Foregoing personal liberties, and using personal liberties to advance the gospel and salvation, is what it means to "become all things to all men." Doing so demands discernment (Phil. 1:9-11).

Becoming all things to all men does not mean compromising truth and righteousness to accomplish a godly goal. Doing evil that good may come is not the Lord's will; the end does not justify the means (Rom. 3:8). It is worldly thinking that says the way to win souls for Christ is to remain silent about the sinner's sin, instead of exposing it (Eph. 5:11; 2 John 9-11).

How can we tell the difference (1 Thess. 5:21-22)? How do we become "all things to all men?" The answer is found in the nature of the activity in question, and in the association it produces. Is the activity sin? If so, we cannot participate in it (Rom. 12:9; 1 John 3:4). If the activity morally acceptable, yet, does engaging in it show allegiance to, and encouragement of, sinners in their sin? If so, we cannot participate (1 Cor. 5:11-13; 15:33-34). Remember, we do not advance righteousness by violating God's word.

Becoming all things to all men requires sacrificing self, and serving others (1 Cor. 9:19). It requires a humble heart, that considers others before itself (1 Cor. 9:20-22; Phil. 2:3-4). Also, it requires the primacy of devotion to the gospel, and to its power to save (1 Cor. 9:23). **IT**



Joe Price

Joe Price has preached for the Mt. Baker church of Christ, Bellingham, WA, for 21 years. His teaching material is available at bibleanswer.com and swordtips1.wordpress.com. He can be reached at joerprice@mail.com.

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Quarterly Report

by Ryan Thomas

Report on the work of the Lord in northern Michigan from August to November of 2017.

The Northern Michigan Church of Christ is temporarily meeting in the Richfield Township Hall located at 1410 North St. Helen Road, St. Helen, MI 48656

Greetings from the north country located on the 45th Parallel! It is my hope and prayer that this report finds you all in the best of health, diligently and faithfully serving our Lord and Savior Jesus Christ and God our Father, the Creator and Sustainer of the Universe and the Father of our Spirits (Zech. 12:1)! First of all, I want to say, “thank you” to all those who have offered emotional, spiritual, and financial support over the past few months. As some of you already know, this has been a time of transition for us, and the path forward has not always been clear. Even though the way has been dim at times, we are still required to “walk by faith” (2 Cor. 5:7) and stand for the truth in spite of all the trials, temptations, and obstacles we face in our daily lives. With all of the prayers, support, and concern that has been shown to us, it is my great honor and privilege to update you on the status of the work here in northern Michigan and to share with you some of the most recent developments.

Gospel Meeting in Grayling, Michigan

Earlier this year I asked brother John Isaac Edwards from Terre Haute, Indiana, to hold a gospel meeting at the Grayling Church of Christ where

I was then preaching. I had been preaching there full-time since January, 2014, attempting to direct them back to the pattern of the New Testament. After a considerable interval of time had passed, I felt the time had come to directly address several issues regarding the liberal practices in which they had been engaging for many years even before I arrived there. These issues centered mainly around institutionalism, so I requested John Isaac to preach on Bible authority, especially as it relates to the work of the church which he did for three consecutive nights from August 22-24. During the meeting, two different mindsets within the congregation emerged as about half of the members rejected the teaching while the other half was greatly encouraged by the lessons being presented. It was discouraging to see the reaction by some, despite the great effort put forth by brother Edwards. Even though it is very sad that some reject the truth, we know that such a reaction is to be expected due to the very nature of the truth itself (Heb. 4:12).

New Work Begins in Saint Helen, Michigan

The Sunday following (8/27/17) I requested to have a business meeting with the men of the Grayling congregation to see if we could iron out our differences. Unfortunately, during that meeting, it became clear that we would not be able to come to a satisfactory agreement on what

the Bible teaches. Therefore, after the meeting was concluded, I addressed the entire congregation and resigned as their full-time minister. This was most unfortunate. Even though we had formed many friendships during our time there, my wife and I felt that it was more important to be faithful to the Lord than to remain friends with those who persist in their religious error. Friendships and family relationships keep many from doing what the Lord requires (Luke 14:26), but that Sunday, my work there concluded. The following Sunday (9/3/17) I rented a meeting room at the Day’s Inn Hotel in Grayling where we held services and had a total attendance of ten. In the Bible class portion of our worship, I began a new topic: “What Kind of Church Does Jesus Want This Church to Be?” This is based on a study written by brother Raymond Harris. I am combining his material with that found in Roy Cogdill’s lesson book on the New Testament Church. I then preached a sermon on “Let Us Rise Up and Build” from the book of Nehemiah to motivate our group for the next phase of our work. These lessons were appropriate in light of the circumstances we were facing and were well received by the brethren.

Gospel Meeting in Saint Helen, Michigan

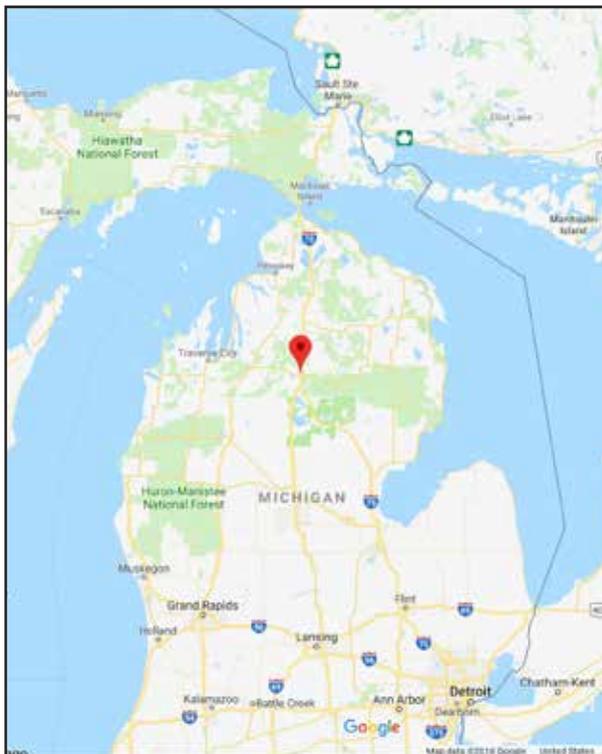
At that time, it became clear to me that more teaching was needed on the issues that divided us. Therefore, I took it upon myself to see that this

need was met and contacted brother Ron Halbrook to come and hold a gospel meeting for us. He offered to present a series of lessons on “The Authority of Christ” in which he would deal specifically with the issues we had been studying, and with which some were still struggling. Thankfully, the meeting was a huge success, as all the members were built up and edified through the teaching of the word of God.

This comes as no surprise, as that is exactly what it was designed for according to Acts 20:32. Unfortunately, those from the liberal congregations in the area chose not to attend any of the services. As sad as it may be, we cannot dwell on the past, but must now move forward despite the unwillingness on the part of some to abide in the teaching of Christ. As Paul said, we must “press toward the mark for the prize of the high calling of God in Christ Jesus” (Phil. 3:14)!

Gospel Preaching in Pickford, Michigan

I am happy to report that another conservative work has begun in the state of Michigan. Brother Tim Anderson and his wife, Jill Anderson, are now working with the saints located in the eastern portion of the Upper Peninsula. They are from Indiana where brother Anderson served as an elder at the congregation where they worshipped. In August, they held a gospel meeting with brother J.R. Bronger from Danville, Indiana. He came with brother Mike Turner, who is one the elders from the Danville congregation. I was able to attend one night, and he did an excellent job in presenting the truth.



Gospel Preaching in Bloomington, Indiana

By the grace of God, I was able to hold a gospel meeting in Bloomington, Indiana, at the Westside Church of Christ where my father, Craig Thomas, is laboring. It is located very close to the campus of Indiana University, giving students in the area the opportunity to worship with a sound church while away from home. Since this is a college town, the influence of liberalism can be clearly felt. It has been my experience that, in an environment such as this, the definitive nature of the truth can be made even more apparent. However, finding those who are interested can be exceedingly difficult. Thankfully, I was able to work with the Westside congregation from October 8-13. Unfortunately, there were no visible responses to the gospel, but the word of God was preached to the best of my ability and “I therein do rejoice, yea, and will rejoice” (Phil. 1:18)!



Ryan Thomas

Ryan has preached the gospel full-time for 10 years. He currently labors with the Northern Michigan church of Christ located in Roscommon, Michigan. He can be reached at ryanjthomas1981@gmail.com

Rody & Tessie Gumpad Visit Saint Helen, Michigan

After learning about our situation in Michigan, my father-in-law and mother-in-law, Rody and Tessie Gumpad, decided to visit us in the U.S. to give our newly formed congregation some much-needed encouragement. Rody is a faithful gospel preacher in the Philippines and preaches for the Metro-Tuguegarao Church of Christ, which lies in the northern province of Luzon, as well as the newly formed Edsa-Pasay congregation in Manila. He divides his time between the two works. His son, Rody Gumpad Jr., who is also a full-time evangelist, preaches there on a regular basis, dedicating much of his time to that work.

This was not an easy thing for them to do, but we appreciate their great love and sacrifice, and especially the other family members who donated financially to make their trip possible!

Moving Forward in 2018

As we look forward to the work ahead, we are optimistic about the spread of the gospel in our small, rural community. We trust that God will open doors of opportunity for us to sow the seed of the kingdom that His name might be magnified in this place. “Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen” (Eph. 3:21)! 🙏

Lessons from Ancient “Ai”

by Jarrod Jacobs

After successfully conquering Jericho, the armies of Israel suffered a serious setback at Ai. Victory occurred because they walked by faith; tragedy struck because sin was in the camp.

Israel’s journey to Ai under the leadership of Joshua is recorded in the seventh chapter of Joshua. At this point, they have defeated Jericho, and were traveling west to the city of Ai, which was located about ten miles away. However, rather than being victorious against Ai, the Bible says, “So there went up thither of the people about three thousand men: and they fled before the men of Ai. And the men of Ai smote of them about thirty and six men: for they chased them from before the gate even unto Shebarim, and smote them in the going down: wherefore the hearts of the people melted, and became as water” (Josh. 7:4-5). Let us study and learn why this happened and make applications to our lives.

Israel’s Trouble Was One Man

The loss of life and morale could be traced, not to a group of men, nor a vast conspiracy, but to one man. This man’s name was Achan (7:1, 19-20). His name, which means “trouble, troublesome” (Strong), is very fitting because of what he did to cause trouble for the entire nation of Israel!

To understand what he did and why this was so wrong, we need to go back to Joshua 6. At Jericho, God said Israel must keep themselves from “the accursed thing,” and that all the gold, silver, brass, and iron was to be given to God (6:19-20). When the time came for the soldiers to utterly destroy this place, Achan “took of the accursed

thing... silver, and... gold” (7:1, 21). In other words, this man was guilty of stealing what belonged to God! As a result of his sin, he and his family were executed (7:24-25). They piled stones up and named the place Achor (7:26), which also means “trouble” (Strong).

One man’s sin and selfishness brought trouble which resulted in the loss of lives (7:5, 24), the loss of morale (7:5), and confusion among the leaders (7:6-9, 21)! Some have the idea that one man’s sin has little effect in the grand scheme of things. They are wrong! If we have this attitude toward sin, repent of that now!

Just as Achan was a troubler of national Israel, we can be troublers in spiritual Israel! This happens when we allow sin to control us. Satan does not sleep! He is very happy to have us wrapped up in sin to impede the growth of the Lord’s church (1 Pet. 5:8). This is why examining ourselves according to the Scriptures is necessary (Ps. 119:59; Lam. 3:40; 2 Cor. 13:5; James 1:22-25). Sin affects us, our families, and the church! Let us never forget that.

Sin Is Very Destructive

Perhaps we do not appreciate the horrible nature of sin as we ought. Just think: One man’s sin did not merely affect his spiritual life! This one sin resulted in the death of thirty-six men. Therefore, there were no less than thirty-six families with no son/

husband/father/uncle. Achan’s sin destroyed him and his children (Josh. 7:5, 24). This “one sin” also kept the Israelites from accomplishing their goal set by God (7:4-5).

Sometimes, we hear people say, “One sin will not hurt.” Some may think that a “small sin” (in the eyes of men) is of little consequence. Christians ought to know better! Remember that one sin condemned Adam and Eve (Gen. 3:16-21, 24). One sin was the motivation for sending Christ to the cross (Gen. 3:15; Isa. 53:4-6). Victory or defeat at Ai was determined by just one sin (Josh. 7). “Just one sin” resulted in the death of a baby, the ruin of a king (2 Sam. 11-12), and the death of a husband and wife (Acts 5:1-11)!

We need to appreciate how destructive sin is and stay far away from it! When we see sin in our lives, let us humbly approach God and ask for His forgiveness (1 Pet. 5:5-6). Let us be faithful to Him all the days of our lives (1 Cor. 15:58; Rev. 2:10). “Let us put on the armor of light” (Rom. 13:12; Eph. 6:11-17) that we might be able to stand in times of temptation, and not be guilty of sin.

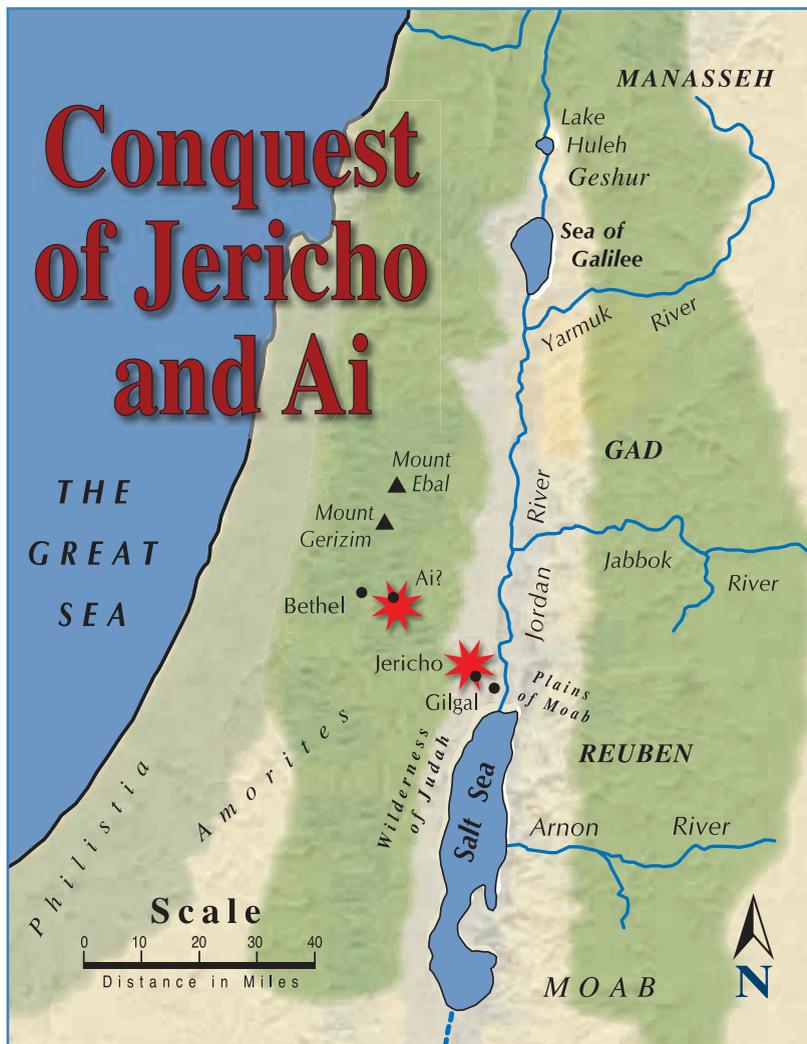
Israel Needed a Remedy

God made it clear to Joshua that the reason they had lost was because of sin in the camp (Josh. 7:10-12). God did not want Joshua to wait for an extended period, but take care of the sin quickly! Therefore, “Joshua rose up early in

the morning...” (v. 16). Solomon taught, “Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil” (Eccl. 8:11). Allowing sin to continue indefinitely will do nothing but harm. This is true nationally, and this is true in the church. This is why we read such passages as 1 Corinthians 5:3-7 and 2 Thessalonians 3:6-7, which give instruction for handling matters of sin in the body. We cannot wait indefinitely before dealing with sin!

Please read Joshua 7:16 again. Joshua did not wait for Achan to grow old and die; nor did he wait until it had been so long that people forgot what had happened. He took care of things the very next morning! If we love the Lord and love the truth, we will not allow sin to go unanswered, either! Many times, sins need to be taken care of privately (Matt. 5:23-24; 18:15). However, some sins are public and need to be taken care of in that fashion, and done so speedily (1 Cor. 5:3-7; 2 Thess. 3:6-7).

What if Joshua didn’t do what God said the very next morning? Would they have defeated Ai, anyway? Of course, not! For Joshua to wait and not deal with the sin would mean he would answer for his sin of rebellion against God’s will! Can we see how quickly



sin can compound when not handled “speedily”? This happens too many times today among God’s people. Let us take a lesson from God (Josh. 7:14). Time, as some suggest, may heal many wounds, but it will not heal the wound of sin!

Ignorance Was Not Bliss

In reading Joshua 7:6-9, evidently none knew of Achan’s trespass, initially (7:1). Yet, God did not allow them to succeed and capture Ai as if nothing was wrong (7:5). Their ignorance concerning Achan’s sin did not keep them from facing God’s wrath! We also need to see that ignorance is no excuse

for sinful behavior! Paul said, “For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse” (Rom. 1:20). Men today have no excuse for denying God.

Though ignorant of Achan’s sin, the Israelites suffered defeat. We as well will suffer God’s wrath, whether or not we are ignorant of our sin. We have multiplied opportunities and freedom to hear and obey God’s will. We are without excuse if we die in our sins today!

Your Sin Will Find You Out

This is a quotation from Numbers 32:23. This statement could also be applied to Achan. Though no one seemed to know what had happened at first, it was not long until all Israel knew (Josh. 7:14-18)! Ultimately, we see Achan found, confronted, and executed for his sin! I have often wondered if he thought the garment, gold, and silver were worth it just seconds before the first stone hit?

Just as Achan was guilty of stealing from God (6:18-19), are we guilty of stealing from God? Are we giving of our means as we ought (1 Cor. 16:1-2; 2 Cor. 9:6-7)? Are we stealing time from God (Ps. 1:2; 2 Tim. 2:15)? Are we stealing our children from God (Eph. 6:4)? Are we living for self or God (Rom. 12:1-2; 1

Cor. 6:19-20)? Let us not be a troubler like Achan, but live to edify and strengthen the brethren (Acts 4:36; Eph. 4:29).

How Could God Kill People?

I had a dear friend ask me how God could kill thousands upon thousands. He said it was hard for him to believe that God would want this. I appreciate this question and respect him for asking it. When we examine the Scriptures, we see that God wants folks to examine, test, and ask questions like my friend did (Isa. 1:18; Matt. 11:29; Acts 17:11; Eph. 5:10; 1 Thess. 5:21; Rom. 12:2). Below is my answer to my friend's question. We include it here in the hope that perhaps this answer might help others who have had the same question.

It is hard to imagine God telling the Israelites to kill another nation, but I have to remember that this is part of a larger context. It is not God randomly saying He wants to kill one group or another for no reason.

God had been patient with these people for at least 400 years. Go back to Abraham and read this in Genesis 15:1-17, where God promises to give the land of Canaan to Abraham, but said he cannot have it now, "because the iniquity of the Amorites is not yet full." When God saw that the people would no longer repent, then He took them out of the land. Therefore, when the Israelites came there under Joshua's leadership to take the land of Canaan, it was a fulfillment of God's promise, yes, but it was also as a punishment for the sins of the Amorites, Jebusites, Canaanites, etc.

We see a similar theme through the rest of the Old Testament. Even the Jews would be allowed to be killed at times and taken into captivity because of their sins before God. When they refused to repent, they would be handed over to another

nation for a while until they repented. We see this described in Judges 2:11-23. Also, when God gave over the northern tribes of Israel to Assyria, or later, the southern tribes over to Babylon, it was because of their sins and their refusal to repent (cf. Isaiah, Jeremiah, etc.)

God would overthrow Babylon later for similar reasons. He has a way of making folks face the consequences of their sins. This is true of individuals, and this is also true for entire nations of people. Read Daniel 4:31-32 about Nebuchadnezzar, king of Babylon.

Read Romans 1:21-32 and you will see a synopsis of God's dealings with the Gentiles over the years as they continued to sin before God. Especially notice verse 28. These people were given over when they got to the point they did not like to retain God in their knowledge.

I believe these things recorded in the Bible are also for our learning (Rom. 15:4). We need to understand that God keeps His word and that He will not allow sin to go unpunished. We learn that one day if we are in sin and away from God, we will be lost in Hell. Individual people will be judged... when He judges and shows how they had sinned before Him for years and years and years.

So, that is what we see happening in the Bible in places like Ai, and many others. These are not the acts of a random or vengeful God, but the acts of a just and righteous God who has said these people have lived in sin and refused to repent for too long and must answer for what they have done.

T



Jarrod Jacobs

Jarrod Jacobs has preached the gospel for over 25 years, and is currently working with the brethren in Caneyville, KY. He can be reached at jjacobs291@aol.com.

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(251) 342-4144 or 342-2041
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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

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Wednesday 6 P.M.
Contacts: Brian Moore: (334) 279-1077
Charles Martin: (334) 283-2983

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church of Christ, 5082 Hwy. 269
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(205) 686-5978 or 686-5620

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Worship 10:30 P.M., Wednesday Summer 7 P.M.
Wednesday Winter 6 P.M.
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Evangelist: John Hagenbuch
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rlb612@aol.com

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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>

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

Western Slope church of Christ
2923 North Ave., Unit 3
Grand Junction, CO 81504
Bible Study 9:30 A.M. Worship 10:30 A.M.
Evening 5 P.M.
www.churchofchristwesternslope.org

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: Richie 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

MILTON

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

church of Christ
Ave. C and 2nd St.
Bible Study 9:30 A.M., Worship 10:45 A.M.
(407) 349-9998

KEY LARGO

Key Largo church of Christ
100695 N. Overseas Hwy.
33037 m.m. 100.7 on US 1
Bible Study 10 A.M., Worship 11 A.M.
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

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. Bumpy
3940 S. Bumpy 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

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 A.M.
Communion 11 A.M., Wednesday 7 P.M.
(229) 244-8630, www.northvaldostacoc.com

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

IOWA

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

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

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

GLEN 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

OLITIC

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: Johnnie Edwards
(317) 964-9404 or (317) 839-1769
www.churchofchristwest.org

SAINT LEON, IN

Church of Christ
7140 Hyland Rd., Guildford, IN 47022
174 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.
Evangelist: R.J. Evans (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 or
(270) 274-3065

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 Vifquain (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
939 Whitewater Avenue
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

BRONSON

Eagle Rock Road church of Christ
432 Eagle Rock Road
Sun. Worship 9:30 A.M., Bible Study 10:30 A.M.
Sun. Evening Worship 5 P.M., Wednesday 6 P.M.
Minister: Philip North (417) 239-1036
Email: primrosenor@suddenink.net
www.eaglerockroadchurchofchrist.org

CAPE GIRARDEAU

North Cape church of Christ
121 S. Broadview St. Suite 2,
Cape Girardeau, MO 63703
Sunday Bible Study 9:15 A.M. & 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. ½ 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.
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. Tryon Street
Bible Study 9:30 A.M., Sun. Worship 10:30 A.M.
Wednesday 7:30 P.M.
(704) 525-5655
www.charlottechurchofchrist.org

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.lcccoc.net

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 5 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

MCALESTER

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.moorevillepikecoc.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

KINGSPOORT

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

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.faiithweb.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 St
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
Evangelist: Mark Mayberry (346) 216-1707
www.ascoc.org & www.markmayberry.net

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
211 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

Eastringe 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 5 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

LUBBOCK

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.lubbockchurch.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

TACOMA

Manitou Park church of Christ
(meets at Gray Middle School)
6229 S Tyler Street
Bible Study 10 A.M., Worship 11 A.M.
Wednesday 7 P.M.
(253) 242-3098
tacomachurch@gmail.com
www.tacomachurch.com

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.orcoc.org

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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CHANGE**

**2018
TRUTH LECTURES**

now re-scheduled for

JUNE 25TH - 28TH

**To be held on the campus of the Athens Bible School
in Athens, Alabama. The theme is
“In the Beginning... (Studies from Genesis).”**