

Truth

Magazine

TM

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The Work in the PHILIPPINES

And He said to them, "Go into all the world and preach the gospel to all creation. He who has believed and has been baptized shall be saved; but he who has disbelieved shall be condemned" (Mark 16:15-16, NASB).



Truth Magazine

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■ THE NEED FOR FAITHFULNESS AND FOCUS

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Having labored for many years in the Philippines, brother Ron suggests ways in which we can help spread the borders of Christ's kingdom, both at home and abroad.

■ THE NEED FOR OBEDIENCE

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Refuting the Calvinistic concept of salvation by grace alone, brother Cariño reviews examples from the Old and New Testaments showing that obedience is an essential element of saving faith.

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By emphasizing basic principles of Bible study, brother Salunga helps us fulfill the mandate, "So then do not be foolish, but understand what the will of the Lord is" (Eph. 5:17).

■ THE NEED FOR STRONG FAMILIES

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Despite differences in our cultures, American and Filipino brethren face similar challenges. Brother Bautista highlights the importance of building our homes upon a solid spiritual foundation.

■ THE NEED FOR WORKING TOGETHER

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Since faithful disciples are described as fellow workers, fellow soldiers, and fellow partakers in the promises, brother Gumpad stresses the need to strengthen the ties that bind us together.

The Message, Not the Messenger

by Mark Mayberry

My monthly editorial reviews a current controversy that is troubling Filipino brethren, namely, “Is it necessary that baptism be administered by a faithful Christian?”

In April of this year, brother Ron Halbrook and I labored together for three weeks in the Philippines. It was an enjoyable and productive trip. As a follow-up, the theme section of the July issue of *Truth Magazine* is devoted to the Lord’s work in the Philippines.

I have asked several Filipino brethren with whom we recently worked to submit articles. These men are seasoned and mature—devoted laborers in the Lord’s vineyard. American brethren will benefit from their insights and observations.

My monthly editorial reviews a current controversy that is troubling Filipino brethren, namely, “Is it necessary that baptism be administered by a faithful Christian?” I am adapting the sermon, “The Message, Not the Messenger,” that I presented at Binan, Laguna on April 28, and again at the Kapitbahayan church on April 29.

Sometimes people put too much stock in the messenger and too little emphasis on the message. Recently in social media, someone said, “Preachers should be handsome, not ugly. An ugly preacher might cause someone to lose their faith and turn away from God.”

How foolish! Stature and physical attractiveness do not correlate with spirituality. King Saul was physically imposing, but lacked character (1 Sam. 10:23–24). The Messiah is described as having “no stately form or majesty that we should look upon

Him, nor appearance that we should be attracted to Him” (Isa. 53:2). Furthermore, do they not know that what matters is the message—not the messenger?

When God called Moses to return to Egypt, and command Pharaoh to “Let my people go!” he sought to avoid responsibility, by claiming that he was slow of speech and tongue. The power was with God, not the prophet (Exod. 4:10–17). Paul correctly understood that the power was in the message instead of the messenger. He trusted, not in his persuasiveness or great gifts of communication, but in the revelation of Christ that was made known through the Holy Spirit (1 Cor. 2:1–5). The testimony of Jesus was of far greater importance than the angelic messenger who communicated it to John (Rev. 17:1; 19:9–10).

The role of an evangelist is that of an insignificant servant who is charged with the responsibility of preaching the truth. Paul said, “I planted, Apollos watered, but God was causing the growth” (1 Cor. 3:1–9). As a mere servant, the messenger is unimportant. The message is *all important*. Evangelists should humbly seek to help wherever they can.

Where is the Power?

The Power is in the Word (Heb. 4:12; 1 Pet. 1:22–23).

For the word of God is living and active and sharper than any two-edged sword, and piercing as far as

the division of soul and spirit, of both joints and marrow, and able to judge the thoughts and intentions of the heart (Heb. 4:12, NASB).

Since you have in obedience to the truth purified your souls for a sincere love of the brethren, fervently love one another from the heart, for you have been born again not of seed which is perishable but imperishable, that is, through the living and enduring word of God (1 Pet. 1:22–23, NASB).

The Power is in the Seed (Mark 4:26–29; Luke 8:11–15).

The sower went out to sow his seed (v. 5). Please note that no emphasis is given to the sower. It did not matter if he was tall or short, fat or skinny, white or brown, or for that matter, a good man or one with character deficiencies.

The seed is the word of God (v. 11). Imagine two farmers, one wicked and one good. If both sow the seed, what will be the result? In either case, the seed will sprout and grow

A fundamental rule of nature is that a seed reproduces after its kind. This is true for all living things: plants, fish, fowl, and animals (Gen. 1:11–12, 21, 25).

This principle also applies in the spiritual realm. If the seed of the gospel falls into a good and honest heart, it will produce a Christian. However, if you plant a different seed, it will produce different fruit. If you plant the Roman Catholic catechism in a person’s heart, they will become a Catholic. If

you plant the message of John Calvin, you will produce a Calvinist. If you plant the Book of Mormon in a person's heart, it will produce a Mormon. If you plant the doctrine of the Watchtower Society in the heart of a man or woman, they will become a Jehovah's Witnesses. However, if you preach and teach nothing but the gospel of Jesus Christ, the result will simply be a Christian.

The Power is in the Gospel (Rom. 1:16-17; 1 Cor. 1:18, 22-25).

For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek. For in it the righteousness of God is revealed from faith to faith; as it is written, "But the righteous man shall live by faith" (Rom. 1:16-17, NASB).

For the word of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God (1 Cor. 1:18, NASB).

For indeed Jews ask for signs and Greeks search for wisdom; but we preach Christ crucified, to Jews a stumbling block and to Gentiles foolishness, but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God. Because the foolishness of God is wiser than men, and the weakness of God is stronger than men (1 Cor. 1:22-25, NASB).

Consider the Example of Josiah

Hilkiah, the high priest, found a copy of the book of the law in the temple (2 King 22:8; Deut. 31:24-26). Shaphan, the scribe, read it in the presence of King Josiah (2 King 22:10). Realizing that Israel had incurred God's wrath through disobedience, the king was deeply grieved (2 Kings 22:11-13). Huldah, the prophetess, pronounced judgment upon the nation of Israel because of their apostasy (2 Kings 22:14-17). She also pronounced a blessing upon King

Josiah, because his heart was tender and he humbled himself before God (2 Kings 22:18-20). After reading from the book of the law, King Josiah made a covenant with the people to obey the word of the Lord (2 Kings 23:1-3). Then the king instituted a variety of sweeping reforms (2 Kings 23:4-24). As a result, he is praised as a faithful king (2 Kings 23:25). Unfortunately, the nation had gone so far into apostasy that they would not be spared (2 Kings 23:26-27).

What lessons can we learn from this passage? First, recognize that the Old Testament was written for our learning (Rom. 15:4; 1 Cor. 10:11-12). Second, we should obey God while there is time and opportunity (2 Cor. 6:1-2; Heb. 3:13-15). Third, if we find we are in sin, how can we make things right? If an unbroken succession of faithful priests was necessary for Israel to perform the priestly service scripturally, they were without hope, because the line of faithful service had been broken. However, the power is in God's law, not in the spokesman, the priest or the people.

In like manner, those who argue that baptism is valid only if administered by a faithful Christian make the same mistake. Such would require an unbroken chain of faithful disciples all the way back to the apostles.

Roman Catholics make the same argument regarding apostolic succession. According to Catholic teaching, there is an unbroken line of succession for those who would serve as bishops. One cannot serve in this capacity unless they have received the laying on of hands from a duly appointed bishop, who was also appointed by someone duly recognized, etc., etc.—going all the way back to the apostles. We know this is false. Yet, the same argument is advanced regarding baptism!

The solution is not an unbroken chain. Like Israel of old, we must

go back to the Bible (Isa. 8:19-20). The power is in the pattern, not the preacher. Follow the pattern of God's inspired word (2 Tim. 1:13-14). In humility, we should receive the implanted word, which is able to save our souls (James 1:21-25).

Conclusion

If the messenger hopes to benefit from his message, he must pay attention to himself as well as his teaching (1 Tim. 4:16; cf. 1 Cor. 9:26-27). If the messenger hopes to be saved, he must apply the word to his life. He must avoid hypocrisy, evil actions, corrupt speech, and sinful attitudes.

However, the power of salvation is in the message, not the messenger. If the messenger has a bad attitude, engages in gossip or slander, or is hypocritical in his conduct, he will not share fellowship with the Lord Jesus Christ. However, if such a person preaches the truth, there is reason to rejoice because Christ is being proclaimed (Phil. 1:12-18).

Finally, I offer a personal comment that I shared with one brother in the Philippines who is causing division on this issue: "I would like to share a word of advice that is commonly voiced by Christians in America: 'Let us remember, in matters of doctrine, let us seek unity; in matters of opinion, let us grant liberty; in all things, let us manifest charity.'"



Mark Mayberry
Editor

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

God's Simple Plan for the Home

by Kyle Pope

Using Paul's comments to the Colossians as a springboard, Kyle discusses the relationship of husbands and wives, parents and children, and the corresponding responsibilities of headship and submission.

In Paul's letter to the church in Colosse, he wrote four verses that set down in clear and simple terms the plan God has for the home. In an age of ever-increasing confusion over the family, let's consider these inspired words.

Wives

"Wives, submit to your own husbands, as is fitting in the Lord" (Col. 3:18, NKJV). Americans value independence. We pride ourselves on standing up for our rights and not letting anyone take advantage of us. To many, a command to "submit" does not set well—but, let's make sure we understand what this means. This word is translated from the Greek word *hupotassō*, a military term describing subordination within an arrangement or order. All relationships need organization to function. If all lead, a group goes in different directions. So it is in the home. God has ordained, as a consequence of the events in Eden, that man be given headship in the home and leadership in the church (cf. Eph. 5:23; 1 Tim. 2:13-14).

However, this does not mean that man is of greater value than woman. Christ died for all, and in Him, male and female "are all one in Christ Jesus" (Gal. 3:27-29). Submission does not mean the husband always knows best and the wife's judgment is worthless. The example of Nabal and Abigail illustrates this well. Her wise counsel, yet submissive

disposition saved her foolish husband from slaughter (1 Sam. 25:1-42).

Submission means that a wife willingly places herself under the authority of her husband for the orderly functioning of a home. She shows him respect (Eph. 5:33). An organization will not flourish if its members treat its leaders disrespectfully. A godly wife does not talk bad about her husband or mock him. The example of Sarah calling Abraham "Lord" is not just a quaint story of a woman that did not know any better—it is an example of speaking well of a husband to his face and to others (1 Pet. 3:6). A wife's submission involves obedience. Paul told Titus that older women must teach younger women to be "obedient to their own husbands"—adding the warning that, if this is not done, the word of God will be "blasphemed" (Titus 2:5). Yet, as in all things, this does not mean wives must obey an instruction to violate God's law—"we ought to obey God rather than men" (Acts 5:29). In Christ, there is a sense in which all are to submit to one another (Eph. 5:21); so, the godly husband considers the wife as he leads.

It is now fashionable in our world to portray husbands as buffoons, incapable of good decisions and leadership. This may be in reaction to the portrayal in years past of the "I Love Lucy" type wife whose foolish decisions always resulted in disaster. As Christians, we must not allow popular media to determine our views of the

home. If a wife treats her husband as untrustworthy and foolish, he will likely act that way. If she treats him with confidence, respect, and love, she will generally find that he assumes his place of responsible leadership in the home as God intended.

Husbands

"Husbands, love your wives and do not be bitter toward them" (Col. 3:19). Unlike the parallel text in Ephesians 5:23-33, Paul does not here emphasize that "the husband is head of the wife" (Eph. 5:23a). The focus in Ephesians is two-fold. Paul is teaching about the home, but also about the church, comparing the headship of the husband to Christ's headship of the church (Eph. 5:23b). In our text, the emphasis is on love and attitude.

Many falsely see leadership as dominion, but the Bible teaches that it is service. Paul told the Ephesians that the husband's love for the wife is "as Christ also loved the church and gave Himself for her" (Eph. 5:25). This is not a tyrant who is only concerned with his own way; it is sacrificial love giving oneself for the good of his wife. Paul taught, "husbands ought to love their own wives as their own bodies" (Eph. 5:28). We care for our bodies. We feed and protect them. We consider what is best for them. That is how the husband should love his wife. There is no place for neglect, abuse, or mistreatment. Such behavior is sinful and totally contrary to Scripture!

In our text, Paul adds that husbands must “not be bitter toward them” (Col. 3:19b). All relationships have times when conflict or irritation occurs. A submissive wife may struggle with how to express her needs and concerns to her husband. If our attitude is not what it ought to be, we may see this as nagging and ignore the feelings of our wife that motivated her words. In areas of intimacy, there are times when one mate or the other may not be as receptive because of the stresses of the day, fatigue, or other concerns. While husbands and wives must not neglect this responsibility to one another (1 Cor. 7:2-5), neither should we allow it to become a source of bitterness and resentment. The husband who loves his wife as Christ loves the church will look out for his wife’s needs, interests, and condition over and above his own (Phil. 2:4).

Peter wrote, “Husbands, likewise, dwell with them with understanding, giving honor to the wife, as to the weaker vessel, and as being heirs together of the grace of life, that your prayers may not be hindered” (1 Pet. 3:7). The husband who is pleasing to God is one who considers the spiritual well-being of his wife and family over and above all other things.

Children

“Children, obey your parents in all things, for this is well pleasing to the Lord” (Col. 3:20). As children, it is not always easy to obey our parents. Sometimes we do not like what they tell us to do—we think we know better. Sometimes it means we cannot do what we want to do. Why shouldn’t we? After all, lots of kids around us disobey their parents, and they’re ok; so, why should we obey our parents?

In his letter to the Ephesians, Paul put it, “Children, obey your parents in the Lord, for this is right” (Eph. 6:1). We should obey our parents because it is the right thing to do. Our parents know

things we do not. They are looking out for us, and have experienced things we have not. Unless our parents instruct us to do things that God condemns (Acts 5:29), it is always the right thing to obey them. Paul went on to tell the Ephesians, “‘Honor your father and mother,’ which is the first commandment with promise: ‘that it may be well with you and you may live long on the earth’” (Eph. 6:2-3). Things go better for us as children when we obey our parents. We do not get in trouble as often. Our parents trust us more and will usually give us more freedoms when they know we will follow their instructions. In our text in Colossians, Paul tells us that obedience to our parents is “well pleasing to the Lord” (Col. 3:20). All of us should want to please God. He has loved us more than anyone ever has. We should want to do what pleases Him and avoid things that do not.

Children sometimes imagine that obedience to their parents is a sign of being “a baby,” and long for the time when they can do whatever they want. The truth is that obedience to our parents teaches us obedience to God. Christians are children of God. In faith and baptism, we become “sons of God” (Gal. 3:26-27). This is a great blessing. As mere humans, we can “be called children of God” (1 John 3:1). As God’s children, we are entitled to certain things. Paul told the Romans that if we are children, then we are “heirs of God and joint heirs with Christ, if indeed we suffer with Him, that we may also be glorified together” (Rom. 8:17). Imagine that! We can be “joint heirs with Christ” of the glories of heaven! However, if we are children of God, what kind of children must we be? Peter said we must live “as obedient children” (1 Pet. 1:13-16). If we obey our parents when we are young, it helps us obey God throughout our entire life.

Parents

“Fathers, do not provoke your children, lest they become discouraged” (Col. 3:21). While the role of headship may, at times, place a special responsibility on the father to train children, the fact that Paul in this text addressed only the father should not be seen as excluding the mother’s responsibility to her children. In some cases, a mother may bear much of the responsibility. This was true in the case of Timothy. The fact that his father was a Greek (Acts 16:1, 3), but his mother and grandmother are praised for passing on their faith to him (2 Tim. 1:5), likely suggests that his father provided little or no spiritual influence in his life. In Paul’s letter to Titus, he specifically tells older women to teach younger women “to love their children” (Titus 2:4). Proverbs teaches that neglect of discipline demonstrates hatred, but prompt discipline shows love (Prov. 13:24). It warns, “The rod and rebuke give wisdom, but a child left to himself brings shame to his mother” (Prov. 29:15). This would not be said to shame the mother if she held no responsibility in matters of training and discipline. The home will not be what it should if the father and mother neglect their duty to discipline and train children.

In his letter to the Ephesians Paul qualifies this instruction by writing that fathers must “bring them up in the training and admonition of the Lord” (Eph. 6:4b). This tells us some things. First, parents must not raise children based on human theories and ideas. Children must be trained in the principles taught in Scripture. Far too often, parents imagine that their ideas and God’s ideas are the same. They are not. We must teach them the things God sets as priorities and emphasize the attitudes that He demands. Second, it shows that God considers it the responsibility of parents to shape the direction

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Let All Things Now Living

by Shereilyn Mayberry

Contemplating the wonders of God's creation, our hearts should be filled with thanksgiving and praise (Ps. 148:1-14).

Not only is thankfulness required of God's people, it brings abundant blessings. In the song "Let All Things Now Living," *Psalms, Hymns, and Spiritual Songs* # 27, the author speaks of the wonderful marvels of God that deserve our awe and reverence. He created the heavens and the earth and all beings that inhabit the world. In 1 Chronicles 16:8-12, we are admonished to thank the Lord and tell others of His great wonders. Seeking the Lord and His strength, we enjoy gladness of heart. God's marvels and judgments lead us to glory in His name.

Since He is the Potter and we are the clay, He deserves to mold our lives. We are the work of His hand (Isa. 64:8). We are His workmanship created to walk in good works (Eph. 2:10). Through His word, we are guided to a proper understanding of good deeds. As our lives are ordered aright by His word, we become living sacrifices of thanksgiving (Ps. 50:23). Through honoring Him, we will be shown the salvation of God.

We can be thankful that God directs our path. The Lord sets a victory banner before those who fear Him (Ps. 20:5; 60:4). Like Moses, we can remember, "The Lord is My Banner," as we struggle through the battles of life (Exod. 17:15). He is our light—a cloud by day and a fire by night—that leads the faithful remnant. The canopy over His glory will be to us a shelter, a refuge, and protection from the storm (Isa. 4:5,6). The unbelieving live in the shadow of darkness and perish, because they do not see the light of the gospel (2 Cor. 4:4). In contrast, Jesus, the Light of the world, banishes darkness and gives the light of life to all believers (John 8:12).

God, who created the universe and all things living, shines forth as the One who alone does great wonders. He set in motion the laws that govern the sun to rule the day, and the moon and stars to rule the night (Ps. 136:4-9). These heavenly bodies declare the glory of God, and are as marvelous as a bridegroom coming out of his chamber. The sun bursts forth into glorious day (Ps. 19:1-6). The beauty of God's creation—hills, mountains, rivers, and oceans—

evidences His eternal power and divine nature, so that man is without excuse (Rom. 1:20,21). How can we ignore the awesomeness of our Lord? He deserves our honor, sincere thanks, and devotion.

Thanksgiving should be expressed in worship and song. We "enter His gates with thanksgiving and His courts with praise" as we assemble to bless His name and learn more of His lovingkindness and faithfulness. He is our one true God who made us and shepherds His sheep (Ps. 100:1-5). Our gratitude is evidenced by our acceptable service with reverence and fear (Heb. 12:28).

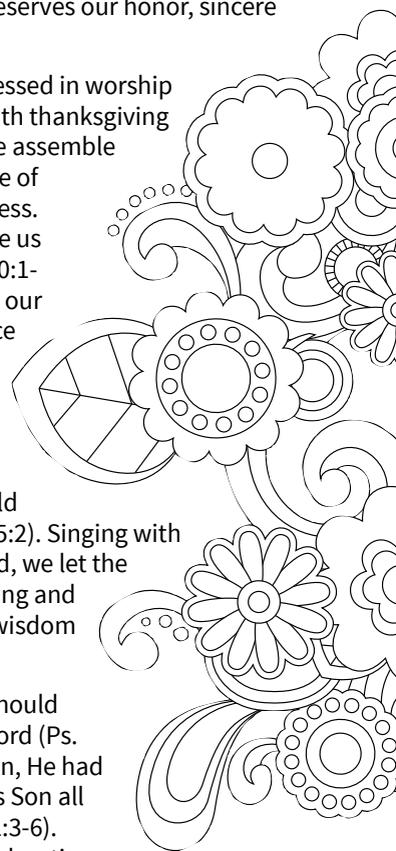
Through joyful song, we express our trust in Him who is our strength, shield, and helper in time of need. Our hearts should exult in thanksgiving (Ps. 28:7; 95:2). Singing with thankfulness in our hearts to God, we let the word of Christ dwell in us, teaching and admonishing one another with wisdom (Col. 3:16).

United with all creation, we should praise the name of the exalted Lord (Ps. 148:1-14). Before the world began, He had a plan for man—that through His Son all humanity could be saved (Eph. 1:3-6). Therefore, let us proclaim with adoration and thanksgiving, "Hosanna and Praise!" 



Shereilyn Mayberry

Shereilyn is the wife of Mark Mayberry, who labors with the Adoue Street congregation in Alvin, TX as an evangelist and elder. She can be reached at shereilynmayberry@live.com.



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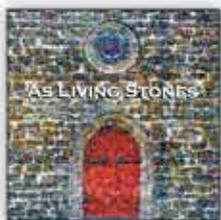
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FEATURES

Missing Stanzas:
recovered from archives,
relate meaning to Jacob's dream

328 • Nearer, My God, to Thee

1. Near - er my God, to Thee, Near - er to Thee!
2. Though like the sun - der - er, The sun gone down,
3. There let the way ap - pear, Steps an - to heav'n;
4. There with my wak - ing thoughts Bright with Thy praise.

Phrased Notation:
width of hymn set by length of phrases,
not by page margin

Let though it be a cross, That rais - es me,
Dark - ness be a - ver me, My rest a stone;
All that Thou send - est me, In mer - cy giv';
Out of my sto - ry griefs, Beth - el, fill mine.

D.S.—Near - er my God, to Thee Near - er to Thee!

Still all my song shall be, Near - er, my God, to Thee.
Yet in my dream I'd be Near - er, my God, to Thee.
An - gels to beck - on me Near - er, my God, to Thee.
So by my woes to be Near - er, my God, to Thee.

#1 5N8*(7)*+1(-/7)*08*1.234*0'562778.8
1 *#5N8*5151)*+(-/1)+82011121345
* 95'.1..7)*0'761..26'<236288',=) -> 8'5'76221
* <236288',=) -> 8'5'76228'<23628'5'76212@

* A1'76292**',7835628C76)-28'9312'3*>'35'82758
1 1 678 895534719' -141'281=8..8p+<41=82+5

Optional Arrangement:
in this case, a suggestion
to incorporate readings from Genesis 28

07*5.8.3.-
1497-081991

Take the Name of Jesus with You • 329

1. Take the name of Je - sus with you, Child of sor - row and of woe.
2. Take the name of Je - sus ev - er, As a shield from ev - ry snare.
3. O the pre - cious name of Je - sus! How it thrills our souls with joy.

It will joy and com - fort give you; Take it then, wher - e'er you go.
If temp - ta - tions round you gath - er, Breathe that ho - ly name in pray'et.
When His lov - ing arms re - ceiv - us, And His songs our tongues em - ploy!

Familiar Versions:
in this case, the version
published by Austin Taylor

CHORUS
Pre - cious name, O how sweet! Hope of earth and joy of heav'n.
Pre - cious name, O how sweet!

Pre - cious name, O how sweet! Hope of earth and joy of heav'n.
Pre - cious name, O how sweet, how sweet!

Song Leader Aid:
includes key, beat, and starting note

07*5.8.3.-
1497-081991

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1. O LORD, our Lord,
2. O LORD, our Lord,
3. O LORD, our Lord,

such a worm as I?
love be - yond de - greet
man the crea - ture's sin,
melt my eyes to tears,
all that I can do.

Sweet - er al - so

Hymn, lit. • Psalm 19:7-10 (KJV)
Tune: Joanne Roberts Graham (1969)
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Sermon on the Mount: Murder in the Kingdom

by David Flatt

David emphasizes the importance of manifesting the right attitude toward our fellowman. Recognizing that man is made in the image of God helps temper our attitude toward others.

Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire. Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing (Matt. 5:21–26, KJV)

At this point in the Sermon on the Mount, Jesus instructs His hearers how to exceed the righteousness of the Pharisees. The remainder of His teaching in chapter five deals with moral and ethical principles which are to govern the attitudes and behaviors of citizens of God’s kingdom. As with the Beatitudes, these principles are the means by which we reflect the

image of God and advance the kingdom of God on earth as it is in heaven.

Before getting into the details, note how Jesus introduces each point. He begins each section by saying, “Ye have heard that it was said by them of old.” In doing this, He is not quoting from the Law of Moses. When Jesus quoted from the Law of Moses, He used expressions like, “It is written.” In this part of the sermon, Jesus is identifying corruptions of the Law of Moses. He is citing the traditions of the elders (Mark 7:5). Similarly, Jesus is not giving His opinion of the Law of Moses. Jesus was not another rabbi giving His spin on the Law. Rather, Jesus uses His authority as the King of the kingdom to clarify the Law and move us closer to the kingdom by commanding specific conduct of citizens which serve His purposes.

You Have Heard It Said by Them of Old...

Jesus addresses a common means of moral and ethical justification among the Pharisees. They felt an action was moral and ethical so long as it was not illegal. Of course, this view of morals and ethics persists today. People often justify bad behavior by saying things like, “Well, it might not be moral, but it is not illegal.” While the Pharisees did not condone murder,

they did excuse the mistreatment of others which fell short of bodily harm.

But I Say to You...

Jesus does not accept mistreatment of any kind by citizens of His kingdom. This should not come as a surprise when we understand love as being the foundation of kingdom ethics. He expects us to love our neighbor as ourselves. He has no tolerance for the mistreatment of others. Jesus states that unloving thoughts and words are as evil as physical violence. Both endanger our soul.

Specifically, Jesus condemns being angry with our brother without a cause. Of course, when we are angry, there is always a cause; yet, the cause is not always justified. What about saying, “Raca.” And “fool”? What does this mean? “Raca” means “worthless” and “fool” means “one who is senseless.” Does this mean we can call someone anything short of senseless and worthless? The Pharisees would have approved of this interpretation. When the terms are combined, Jesus is teaching we are not to treat our fellow man as worthless and senseless. Mistreatment of others is the result of viewing another as worthless and senseless.

How we treat our fellow man is a reflection of our heart. All attitudes

and behaviors proceed from the heart (Prov. 4:23; Matt. 15:17-20). Until we view our neighbor as being valuable as ourselves, we will easily be able to justify our mistreatment of them.

Reconciling with Our Brother

While we are not to treat others as worthless and senseless, we often do. What does Jesus expect of us when we have harmed someone else? Jesus demands we do what we want to do least: reconcile with the one we have hurt.

There is nothing easy about reconciliation, apologizing, and seeking forgiveness. Reconciliation is so difficult that we often do other things in its place. We will hopelessly try to rationalize and justify our mistreatment. Maybe we tell ourselves that our victim is “thin-skinned” or “easily offended.” We may concede we have hurt someone’s feelings but did not sin against them. If breaking the royal law of love is not sin, what is (Jas. 2:8)? We might say our conflict is a “doctrinal issue.” As long as this is the case, we feel as though we can say whatever we want however we want so long as what we say is “the truth.” Perhaps we may become more devoted in worship, hoping to make amends for our sin. Jesus mentioned taking a gift to the altar. On another occasion, He rebuked the Pharisees for harming widows and then pretentiously praying long prayers (Matt. 23:14). Worship is no substitute for reconciliation.

What should we do if we are guilty of harming someone else? If we have hurt someone, Jesus demands that we urgently seek reconciliation. Our eternity depends on us seeking reconciliation. When we treat someone as worthless and senseless, the only thing which becomes worthless and senseless is our worship. When confessing his sins, David acknowledged that God did not want his sacrifice or worship; rather,

God wanted his broken heart. The sacrifices of God were a broken spirit (Ps. 51:16-17). Micah, the prophet, later declared that, in addition to acts of worship, God desired justice, mercy, and humility (Micah 6:6-8). The absence of these qualities leads to the mistreatment of others.

Love One Another

Sometimes, we minimize the importance of how we treat each other. We tend to have the problem of justifying our mistreatment of others by worshipping correctly or having the doctrine right. We think that what matters most is having the right answer, and how we treat others is secondary. If what we do is done in the name of truth and we hurt someone in the process, well, that is their problem. This approach has no place in God’s kingdom.

In Jesus’ teaching, He ties together form and motive. For example, consider a surprisingly positive encounter Jesus had with a certain scribe:

And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all? And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord: And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these. And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he: And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole

burnt offerings and sacrifices. And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question (Mark 12:28-34).

Jesus’ reaction to this scribe is significant. Both were in agreement about what was most important to God. Love was more valuable than all burnt offerings and sacrifices. Yes, correctly observing the Law was important; however, more valuable than all sacrifices was how worshippers of God treated each other. We are all valuable creations of God; therefore, we owe our love to one another (Rom. 13:8).

Conclusion

Learning how to treat our neighbor is fundamental. Loving our neighbor as ourselves is a first principle of the kingdom. John would later describe someone with hatred in his heart toward his brother as a murderer (1 John 3:18). We must never view our fellow man as worthless and senseless. Peter expressed our intrinsic worth by writing, “Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot” (1 Pet. 1:18-19). The sacrifice of Jesus Christ must be the determining factor in how we appraise the value of each other. Such a high appraisal of our neighbor will help prevent mistreatment and urge reconciliation when we have hurt someone. Love for our neighbor will help expand the kingdom of God on earth as it is in heaven. **TL**



David Flatt

David Flatt and his family have labored with the Thayer Street congregation in Akron, Ohio since 2008. He can be reached at dflatt85@yahoo.com.

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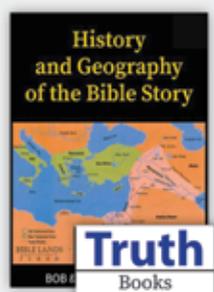
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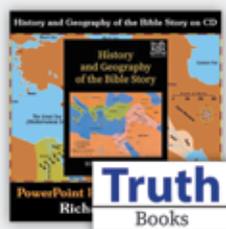
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When Am I Ready to Be Baptized?

by Ron Halbrook

In homes where children are raised in the nurture and admonition of the Lord, the question often arises, “When am I ready to be baptized?” Ron helps godly parents provide an appropriate answer.

One of the most difficult yet rewarding challenges parents face is helping our children find the answer to the question, “When am I ready to be baptized?” There is no more important question and no more important decision in a lifetime. Philip the evangelist taught the Ethiopian treasurer in such a way as to provoke the question, “See, here is water; what doth hinder me to be baptized?” (Acts 8:36) Parents must teach their children in a manner which enlightens their mind and awakens their conscience, leading them to desire to submit to Christ in water baptism for the remission of their sins (Acts 2:38).

Seriousness of Sin

No one of any age is ready for baptism until he understand the seriousness of sin. Paul came to an age and stage of life when he grasped the reality of sin in his own conscience from the study of God’s Word. “Once I was alive apart from law; but when the commandment came, sin sprang to life and I died” (Rom. 7:9, NIV). He died spiritually when his relationship with God was destroyed by his sins. Paul learned that he violated God’s law by sins both of commission and of omission (Rom. 7:15). In godly sorrow he cried out, “O wretched man that I am! who shall deliver me from the body of this death? (Rom. 7:24).

Regular Bible study in the home will lead a young person to know he has sinned when his mind and

conscience can grasp the reality and the seriousness of sin in his own life. There is a vital difference between leading a child to examine his own conscience and pushing a child to be baptized. A wise parent will ask his inquiring child to explain what sin is and what it means. In order to make some assessment of the child’s understanding, we might even ask, “What sins have you committed?” When the answer is something like, “I was bad because I was not careful and I spilled my milk during supper,” we know the child has a tender conscience, but he does not yet grasp the moral dimension of sin. That is a good time to say, “Let’s continue to think and study about it.” His answer is a clear signal he is not ready.

Another question which helps us and helps the child is, “If you died tonight, would you go to heaven or to hell?” For the moment, we are bypassing the hadean world and thinking about our final destiny. Whatever answer the young person gives will help us gauge his understanding. It is good to follow up with the question, “Why do you think that is where you will go?” Especially if the child says he will go to heaven, it is a sign that he has not yet sinned and tasted the pain and shame of sin’s guilt. He is not ready to be baptized and a wise parent will suggest, “Let’s continue to study another time.”

Understand the Basis of Salvation

We must lead our children to understand the basis or foundation of God forgiving sin. Above all, our hearts must know how much God loves us as Jesus explained in John 3:16, “For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” Having the young person memorize and recite this passage will be a good step. Family devotions, sermons, and Bible classes will acquaint the child’s mind with the perfect work of Jesus Christ for our salvation including his death, burial, resurrection, ascension, and present rule at the Father’s right hand. All that Christ has done and continues to do proclaims God’s love for us.

Above all, the young person will not be ready for baptism until his mind and conscience wrestles with the issue of why Jesus Christ had to die. It will help to study Romans 3:23-26 with the child. After explaining that “all have sinned,” Paul shows that God made our salvation possible through the propitiation or perfect sacrifice of Jesus Christ on the cross. Verse 26 paves the way to explain that in Christ’s death God proves Himself “just” by punishing sin.

The young person will begin to understand the meaning of God’s justice as he learns to think about the necessity of punishing disobedience.

“What would happen if traffic laws were not enforced or if the criminals were not arrested and punished?” “What would happen if your father and mother did not punish you when you disobey?” “What would happen in our world if people thought God does not punish sin?”

Since our children hear about school shootings, it might be well to explain why one teenager said he took a gun to school to kill students. An officer in the sheriff’s department reported the teenager “said he was an atheist and that his life had no purpose and other people’s lives also had no purpose.”¹ There is no moral justice in the world if such criminals are not punished. They will simply go on committing more and worse crimes. The concept of God’s moral justice is established by His punishment of sin.

Verse 26 also shows God is “the justifier” who forgives sin based on the atoning sacrifice of Christ on the cross. Thus, the death of Christ serves dual purposes: proving God punishes sin, and providing the perfect sacrifice which is the basis for God to forgive the sins of people who are willing to receive this gift. Christ was not punished because he sinned but because we sinned—but he offered himself as the sacrifice for our sins. Children can begin to grasp these concepts if we speak to them on their level.

Understand Conditions of Pardon

God does not force anyone to receive His gift of forgiveness. Ephesians 2:8-9 says, “For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast.” Parents can easily explain the difference between a gift given without conditions and a gift provided with conditions. For instance, a child might become sick or injured and his parent will take him to the doctor without any conditions. Or, a parent might tell

his child, “I will give you \$1.00 if you will put it in a safe place to learn how to save money, but I will not give it if you will only spend it immediately.” The \$1.00 is a gift, but the child must submit to the parent’s condition in order to receive it. Salvation is the gift of God which we can never earn, but we must submit to God’s conditions in order to receive it.

As a result of studies with the young person, a parent can gauge his progress by letting him name and explain each of the conditions. Read passages such as Mark 16:15 and Romans 10:17 to discuss the importance of opening our hearts to hear the gospel of Christ. Ask simple questions like, “What should be the result if we hear and understand God’s Word?” Let the child explain what he understands about the word “faith” or “believe” in connection with Mark 16:16 and John 3:16. Be sure he gets the point that total trust in Christ requires obedient faith.

Can the child explain repentance as based on godly sorrow, involving a change of heart leading to a change of conduct? Passages like Luke 24:47, Acts 2:38, and 2 Corinthians 7:10 will help. Talk with the young person about the implications of confessing Jesus Christ to be the Son of God (Rom. 10:8-10; Acts 8:37). This confession commits us to believe and obey everything he teaches.

The young person should be able to explain baptism as immersion and the purpose as a final condition in order to receive God’s forgiveness of our sins based on the perfect sacrifice of Christ (Mark 16:16; Acts 2:38; 22:16). If the parent must explain all of this every time the subject is discussed, the young person is not ready to be baptized. We need to wait until the child himself can express these things.

Ready to Make a Commitment

Discussions are needed about baptism representing a commitment

to the Lord first above everything and everyone else (Matt. 6:33; 10:34-39). We want to be sure the young person is making a conscious decision to serve God for the rest of his life (1 Tim. 6:12; 2 Tim. 4:6-8). It is important to know that lukewarm, half-hearted Christians are disgusting to Christ (Rev. 3:15-16). As Christ gave his life to die for us on the cross, we give our lives to love, serve, follow, and obey him all the days of our life.

We are anxious to see our children obey the gospel, but we must do everything in our power to be sure they do it by their own volition, from their own heart, as Paul expressed it in Romans 6:17, “But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.” A person is ready to be baptized when he knows the seriousness of his sins, the basis of salvation, the conditions of pardon, and the total commitment necessary to follow Christ. 📖

Endnotes

- ¹ Gabe Parker entered the Marshall County High School in Benton, KY on January 23, 2018 and shot 16 students, two of whom died. For more information, see the following article: Sayers, Justin, and Andrew Wolfson. “Gabe Parker Saw Marshall County School Shooting as an Experiment, Officer Says.” *The Courier-Journal*. March 08, 2018. <https://www.courier-journal.com/story/news/local/2018/03/07/marshall-county-school-shooting-gabe-parker-experiment-motive/403035002/>.



Ron Halbrook

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Ron has shared preaching duties at the Hebron Lane church of Christ in Shepherdsville, KY since August of 1997. David Dann and Ron have worked together there since April of 2016. Ron has made 70 trips to the Philippines. He can be reached



by Bobby L. Graham



Bobby L. Graham

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

QUESTION:

In Colossians 3:3, Paul says, “For you died, and your life is hidden with Christ in God.” What is the meaning of the phrase, “hidden with Christ”?

Answer:

I will give you my best judgment about this statement.

1) “For you died...” Paul provides reasons for setting their minds on heavenly things, as in verse 2. They died to the world and sin when they repented of their sins in obedience to the gospel, showing their willingness to separate themselves from the world, i.e., the things on the earth.

2) “Your life is hidden with Christ in God.” Despite their spiritual death to sin as a way of living, they were alive spiritually, enjoying union with Christ in their relationship to God. In fact, their life was hidden. Surely this does not mean that they were not showing any signs of spiritual life, that others could not even see that they were spiritually alive. That could not be Paul’s meaning, given his commendation of them in 1:3-8. Rather, it must mean that the source of their spiritual life was hidden from the world. In other words, the world did not understand the source of their life in Christ, because they do not view things from the standpoint of the understanding found in the Bible. The world is ignorant of such things; therefore, they live in denial of the good that is in Christ, refusing to believe His claims, embrace

His authority, accept His offer, enjoy His blessings, or stand upon His promises.

3) Paul makes it clear that at the appearance of Jesus Christ upon His return, He who is their (and our) life—the source and cause of all spiritual life is in Him and available only in relation to Him —would consummate their (and our) life in eternal glory (“then you also will appear with Him in glory”). This is the end toward which spiritual life in Christ leads us if we persist faithfully in serving Him.

Therefore, it behooves all Christians to be careful about their lives, stay focused on the heavenly goal, and maintain their steadfast pursuit of the Lord’s will by remembering that Christ is the source of their life, that only in union with Him is such life preserved unto the end, and that He will ultimately reward the faithful with eternal life when He comes again. 📖



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Petra, Capital of the Nabataean Kingdom

by Leon Mauldin

Located in the rugged desert canyons and mountainous region of southern Jordan, Petra was the capital of an ancient empire. Called the Rose City, Petra is famous for its tombs and temples that were carved into pink sandstone cliffs.

In Old Testament times, Petra was in the territory of Edom. During the Divided Kingdom period, Judah's King Amaziah (797-767 BC) captured Sela: "He struck down ten thousand Edomites in the Valley of Salt and took Sela by storm, and called it Joktheel, which is its name to this day" (2 Kings 14:7, ESV). Though not unanimous, many scholars identify Sela, which literally means, "The Rock," as the city of Petra.

It is *possible* that, when Paul went to Arabia following his conversion and early preaching in Damascus, he went to Petra. "In his Letter to the Galatians, Paul writes that, while he was at Damascus, he 'went away into Arabia' for a time (Gal. 1:17). He does not say exactly where, nor does he say why. 'Arabia' in Paul's time was the region of the Nabateans, whose capital was the isolated rock-carved city of Petra in the lonely wilderness of ancient Edom" (*The Biblical World in Pictures*). R.N. Longenecker writes, "It [Arabia] lay to the east of the Jordan valley rift, and traditionally extended from the Red Sea on the southwest to the Euphrates River on the northeast. Its main cultural centers were Petra in the south and Bostra in the north" (34).

The Lexham Bible Dictionary has this information on Petra:

Prior to occupying Petra, the Nabataeans were a nomadic people. They flourished in Petra during the

late Hellenistic and early Roman periods. Before the arrival of the Nabataeans, the region had been part of Iron Age Edom, whose neighboring tribal kingdoms were Moab to the north and Ammon in the northeast (Barrett, *The Ceramic Oil Lamp*, 17).

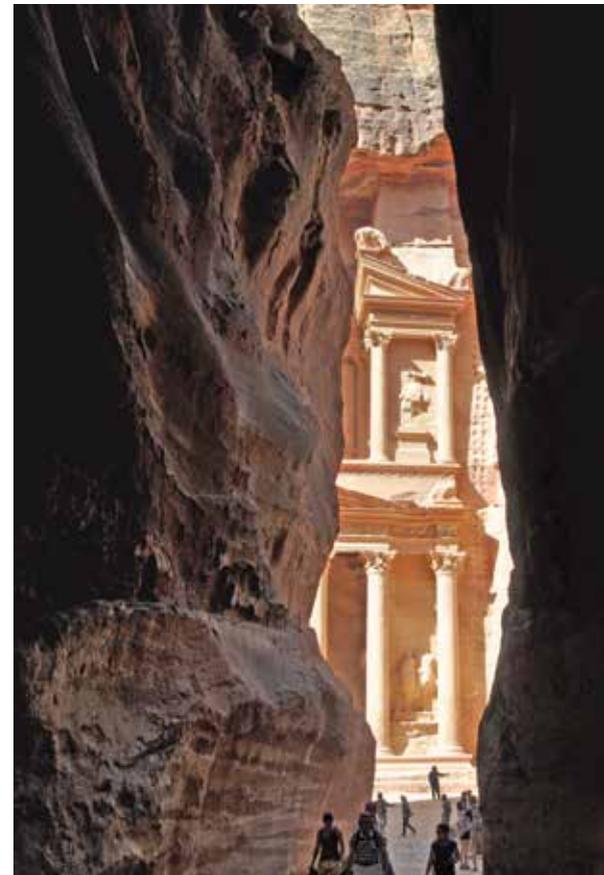
Apart from archaeological excavations, which have offered insight into the ancient Nabataean kingdom, two classic sources have formed the basis of historical studies of the Nabataeans:

1. In the fourth century BC, the historian Diodorus of Sicily tells of the Greek general Antigonos Monophthalmus' campaign against the Nabataeans in 312 BC.
2. The writings of geographer, philosopher, and historian Strabo, which were based on both earlier and contemporary sources, mention the Nabataeans (Negev, *Nabatean Archaeology Today*, 1).

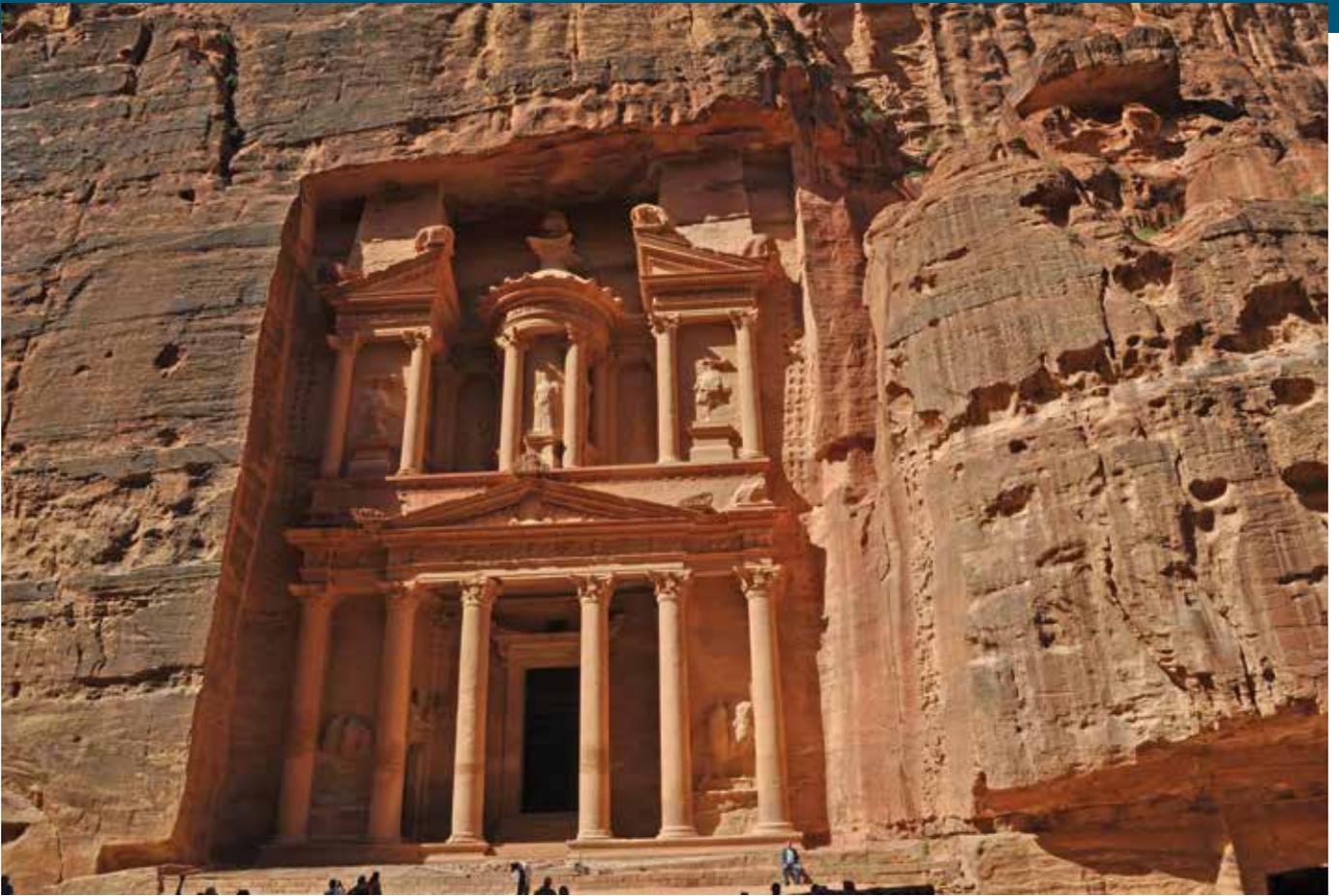
Petra became a Nabataean settlement in part because of the security provided by its towering cliffs and water. Due to Petra's location, the Nabataeans controlled one of the major lines of communication between the East and West, stimulating the cultural and commercial exchanges across the area. Until its eventual defeat by the Romans in the second-century AD, Petra served as one of the places in

which both art and the Hellenistic civilization were preserved (Horsfield, "Sela-Petra [1960]," 1).

Consequently, the economic power exhibited by the state of Nabataea during the first centuries BC and AD was due to their control of the trade route between the Arabian coasts



The Siq, the entrance into Petra.



The Royal Tombs, also known as The Treasury.

and the Far East. The commercial trade fostered diplomatic relations between Nabataean monarchs and the Hasmonaean and Herodian dynasties of Judaea, as well as with the Roman authorities. Much of the Nabataean chronology of rulers has been established with some certainty because of Nabataean Aramaic inscriptions and coinage (Barrett, *The Ceramic Oil Lamp*, 21).

The first Nabataean ruler named in ancient literature is Aretas I, who is also mentioned in 2 Maccabees 5:8. During the days of Aretas I (ca. 150 BC), Jason served as the high priest in Jerusalem. As Jason had become the high priest by means of a “present” to King Antiochus IV, he later was excluded from office and supplanted by Menelaus. Thus, Jason was forced to flee Jerusalem and requested asylum from Aretas I in 168 BC (Hammond, “New Light on the

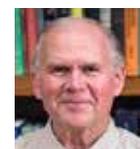
Nabataeans,” 2). Most of the Nabataean rulers who reigned in Petra from Aretas I until the end of the Nabataean kingdom in AD 106 are well-known. The Syrian governor Cornelius Palma, a Roman general and legate of Trajan, annexed the Nabataean kingdom to Rome in AD 106. Although Petra was no longer the capital of the province, it flourished for a time under Roman rule. Petra’s decline was accelerated by several earthquakes, and the city was eventually abandoned during the Arab conquest of the mid-seventh century (Báez, “Petra”).

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Leon Mauldin

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The Need for Faithfulness and Focus

by Ron Halbrook

Having labored for many years in the Philippines, brother Ron suggests ways in which we can help spread the borders of Christ's kingdom, both at home and abroad.

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God (Rom. 12:1-2, KJV).

These stirring words of Paul remind us to keep our focus on serving God and not to be diverted from our duties by worldly pressures or inducements. I was fortunate to play on a high school football team that had an amazing string of unbroken wins. Coach Bill Burke taught us that, as soon as a play was completed, we should focus on the upcoming play, not the last one. Our line coach said, "Don't be looking for nickels, keep your head up," i.e., pay attention to the person we were assigned to block. In serving the Lord, we must focus on what needs to be done next and not obsess over the past. We should keep our heads up and pay attention to the task at hand. Such reminders are needed in spreading the gospel in the Philippines during this harvest season.

Jesus Christ, Our Perfect Example

Even at the young age of twelve, Jesus devoted time to listening to and asking questions of the teachers at the temple. His parents were surprised

that He had not joined the journey back to Nazareth; He was equally surprised that they did not understand his devotion to God's Word and the Father's will: "How is it that ye sought me? Wist ye not that I must be about my Father's business?" (Luke 2:49).

Many people came to Jesus in Perea, saying, "John did no miracle: but all things that John spake of this man were true" (John 10:41). When news of Lazarus' serious illness reached the Lord, He remained for two days—concentrating on the opportunity at hand before proceeding to Judea to raise Lazarus (John 11:1-7). Our Lord had a clear focus on what needed to be done in each place. He did not "drop the ball" in Perea to rush immediately to Judea.

When the soldiers came to Gethsemane to arrest Jesus, He told Peter to sheathe his drawn sword, saying, "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the scriptures be fulfilled, that thus it must be?" (Matt. 26:53-54). Christ knew well the Father's plan for our redemption through His perfect sacrifice, and He was fully committed to fulfilling that plan. Only at His dying breath could He say, "It is finished" (John 19:30).

Philippine Fields Are White unto Harvest

In God's providence, the gospel goes where souls are most receptive, where the fields "are white already to harvest" (John 4:35). God prepared for a great harvest which occurred beginning on the day of Pentecost in Acts 2, and that harvest has extended to the farthest reaches of the earth until now. The harvest does not remain at its peak in any one place. Satan assaulted the church from within and without. The church in Jerusalem was decimated by persecution but grew again later (Acts 8:1; 9:31).

The true gospel came to the Philippines shortly after the Spanish-American War of 1898, when the Philippines became a U.S. territory. George S. Benson reported visiting Mindoro in 1928 and baptizing fifty-two souls (*Gospel Advocate*, Sept. 27, 1928, p. 927). When the Japanese bombed Pearl Harbor on December 7, 1941, they also bombed Manila, and soon invaded the Philippines. Churches were scattered, buildings were burned, and some brethren ended up in internment camps. After WW II, the gospel spread again rapidly, and a great harvest continues to this day.

Only God knows how many hundreds and thousands of churches of Christ are scattered throughout the Philippine islands. They are mostly small groups, struggling to provide

basic things like a meeting place, Bibles, songbooks, and communion ware. Many of our brethren are very evangelistic. They keep putting one foot in front of another to find the means to spread the gospel and to make contacts. Radio preaching is very effective. Eighty percent of all Filipinos are nominal Catholics, but ancient animism, typical Eastern religions, and many denominations are also present. Brethren must stay focused on preaching the fundamentals of the faith.

Mature Filipino saints are seeking to edify the established congregations with two important goals in mind (Acts 11:23). Despite a third-world economy, they would like to become self-supporting. Most of our brethren are from the poorest classes and can barely maintain their daily needs, yet mature preachers remind them to sacrifice for the cause of Christ. Another crucial goal is developing men who will be qualified to serve as elders (Acts 14:23). There are already churches that have elders such as at Navotas, Laoag City, Davao City, and other places.

How Can We Help the Philippine Harvest?

In NT times, churches in Jerusalem, Antioch, Philippi, and Thessalonica were evangelistic-minded in spreading the gospel far and wide. None of these churches attempted to function as “mother” churches in overseeing new congregations. Rather, they sent out preachers who helped to proclaim the gospel, to baptize the lost, and to edify new works so they could function as independent and autonomous churches.

Mature preachers from the U.S. and other countries can likewise help the Philippine harvest. We must studiously avoid trying to manage, control, or oversee Filipino churches. The Hebron Lane Church of Christ in Shepherdsville, KY, sustains my family needs while I make four trips each year to the



Filipino Brethren

Philippines and a few other countries. July will mark the seventy-first trip.

Filipinos even in remote places can gather an audience of people, large or small, to sit down and hear the gospel preached. They love to engage in open forums after the lessons. There is a spirit of searching as the people see the emptiness of the widespread corruption, immorality, and false religions in their land. The work can be physically exhausting but spiritually uplifting. There are often baptisms, but the poverty keeps scattering the people as they look for work. Just as happened in Acts, Satan stays busy trying to disrupt the work from without and within. We can help by steadily and consistently preaching the first principles of the gospel.

Many brethren, and especially preachers, are hungry to be edified. It is helpful to conduct classes lasting all day or for several days on such themes as “The Bible Is the Word of God” (showing why there are sixty-six books with nothing lost and nothing added), “Home and Family Life” (emphasizing God’s pattern for the home, because immorality is widespread, with Muslims and people in remote areas practicing polygamy), “Basic Bible Doctrine” (I use Robert Harkrider’s four workbooks.), individual books of the Bible, the church (its work, worship, and organization), and many other topics. When we teach Filipino preachers, they are better

equipped to teach these lessons in the local dialects among the churches. This can be hard work with all-day sessions and expensive work in renting venues and providing materials—but it is also extremely effective work!

Wisdom and compassion must be balanced in providing assistance. Bibles and songbooks are desperately needed, but care should be taken to get these materials into the hands of reliable, sound men. Men needing support should be vetted. Careful research should be done before benevolence is sent. We must continuously reiterate that benevolence is for emergency needs and not as a social welfare program. Men supported should provide regular reports and should be reminded to teach the local church the duty of supporting preachers.

While this harvest continues, let us stay on course. May we exemplify Paul’s admonition that we should use our lives as “a living sacrifice, holy, acceptable unto God,” and do all the good we can in this dark world until the Lord calls us home. 📖



Ron Halbrook

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The Need for Obedience

by Jonathan Cariño

Refuting the Calvinistic concept of salvation by grace alone, brother Cariño reviews examples from the Old and New Testaments showing that obedience is an essential element of saving faith.

There is much confusion about the relationship of grace, faith, and works. Some argue that if a man obeys God's conditions, he does not depend on the grace of God; that man has nothing to do except believe only—that "grace is all of God and none of me." However, the Bible teaches that compliance is required; otherwise, it is not obedience.

What is obedience? It involves willing submission to rightful authority. It is not based on pressure from other men, nor the result of human reasoning that suggests it is the proper thing to do. Rather, we are servants to whom we obey. "But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you" (Rom. 6:16-17). There is no neutral ground: "He that is not with me is against me; and he that gathereth not with me scattereth abroad" (Matt. 12:30).

In this lesson, we emphasize that grace has two parts: God's part and man's part. God provides the grace and set forth the conditions that man must meet to receive the grace. Man's responsibility is to believe (Heb 11:6) and comply with all the terms that are required by God (Heb. 5:8-9). Man has something to do. He must work the works of God—an example of which is believing: "Jesus answered and said unto them, This is the work

of God, that ye believe on him whom he hath sent" (John 6:28-29).

Some works cannot save. These include meritorious works by which man vainly attempts to "earn" salvation independent of God's will (Eph. 2:8-9), and also works of the Law of Moses (Gal. 2:16, 21). What works, if any, can save us? The works which God prepared before the foundation of the world are works that can save, and we should walk in them (Eph. 2:10). To do the works of God, we must know and understand His will. When a man does God's works, he renders obedience to God. In the three periods of Bible history, we observed various divine requirements in these three different dispensations. While specific requirements may vary, the principle is the same—*obedience*.

The Crossing of the Red Sea

To illustrate, consider the crossing of the Red Sea (Exod. 14:21-30). God's part was to save His people and divide the sea. God's condition for them is to cross the Red Sea. Man's role was to believe and to pass over. If grace is "all of God and none of me," who will cross the Red Sea? God? Absurd. It is not God who will cross the Red Sea. It is man who crossed the sea. We see man has to do something—He must work. Who saved them? God! When did God save them? After they obeyed. In other words, the power of God to save them worked after their

obedience. Israel believed but was not yet saved. They still had to cross over to the other side. Is this not work?

The Destruction of Jericho

Consider the destruction of the walls of Jericho (Josh. 6:1-21). God's grace was giving the city of Jericho into the hands of Israel. Did they receive Jericho at the point of belief after they heard about it and learned God's conditions? No. It was not given on a silver platter because they had to work for it. What were God's conditions? They were commanded to march around thirteen times for seven days without saying a word. After the last round, they had to blow the trumpets and shout. If grace is "all of God and none of me," who will go around the walls of Jericho? Obviously, the people of Israel. If grace is by faith only, then marching around the walls, blowing the trumpet, and shouting were not necessary. Who caused the walls to collapse? Was it the sound of the trumpets and their shouts? No! Divine power caused the walls to fall after Israel obeyed by completing all of God's conditions. In other words, the power of God worked after their obedience.

The Healing of Naaman

We see the same pattern in the case of Naaman (2 Kings 5:1-14). Naaman believed but was not cleansed; faith alone is not enough. Did he do something more? Who went down

into the water? God or Naaman? Naaman dipped seven times in the Jordan river. Was it the water that cleansed Naaman of his leprosy? No. God's power cleansed Naaman after he obeyed by meeting the conditions set forth by Elisha the prophet.

The Salvation of Sinners

Is salvation "all of God and none of me?" Are we saved by believing only, or by faith only, without works? How were the first converts saved in Acts chapter 2? Did they do something to receive the remission of their sins? What was God's part? He provided grace—the remission of sins. Only God can forgive sins and save us. This is God's part. To this end, He gave His only begotten Son. He gave the gospel, the power of God unto salvation (Rom. 1:16).

What are God's conditions for man to find forgiveness? God required repentance and baptism. What is man's part? Man's part is to believe, repent, and be baptized. What happened after they heard the gospel? They understood and believed the message (Acts 2:37). Were they saved at the point of belief? No! They still needed to repent and be baptized for the remission of sins (Acts 2:38). 3,000 souls all did the same thing—believing, they repented and were baptized (Acts 2:41). Is it the water that saves? No. What saved them? Their obedience to the truth (1 Pet. 1:22-23). God's power to remove our sins, takes place after we render obedience to the gospel of Jesus Christ. Salvation is not by faith only; neither is it "all of God and none of me."

Jesus is the Savior of all those who obey the gospel. He set the example of obedience when He suffered death on the cross (Heb. 5:8-9; Phil. 2:9).

Those who are disobedient to the gospel, the unrighteous, the lost, the ungodly, the sinners are outside the church. Where then, do you find those who are obedient to the gospel of

God, the righteous, the saved, those who are godly, and counted as saints? They are found inside the church.

Jesus is the Savior of the church (Eph. 5:23). The Lord adds those who are saved to His church (Acts 2:47; 5:14). Since judgment will begin at the house of God, which is the church (1 Tim. 3:15), what will be the end of those who obey not the gospel of God (1 Pet. 4:17-18)? Just as obedience saves, the disobedient will be lost. When Jesus comes back, He will take vengeance on those who do not know God and on those that obey not the gospel of our Lord Jesus Christ (2 Thess. 1:7-9).

Conclusion

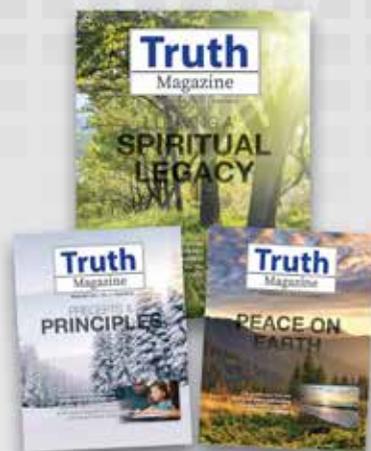
As we have seen, the Israelites worked by crossing the Red Sea. Later, they worked by marching around the walls of Jericho, blowing the trumpets, and shouting. Naaman worked by dipping himself in water. 3,000 worked out their own salvation when they obeyed the Lord in baptism. Thus, grace is not "all of God and none of me." Grace is not by faith only. Faith without works is dead (Jas. 2:20-24). The works they performed were the works that God made and commanded. Doing the works of God requires obedience. Will you not obey God, and receive His grace? **!**



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The Need for Oversight and Planning

by Jereme Toreja

Since qualified elders are an essential part of God's pattern, brother Toreja discusses ways that spiritual leaders can help develop the talents and skill-sets of each member.

Be on guard for yourselves and for all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood (Acts 20:28, NASB).

Elders of a local church play an important role in making sure that everything is in order according to the Bible. In all operations, from monitoring physical systems to having spiritual concern for each member of the congregation, overseers are responsible to check what is lacking and correct what is wrong based on the word of God. Christ loves the church (Eph. 5:25), being the head of the church and the Savior of the body (Eph. 5:23; Col. 1:24). He wants all things in order. Each member should obey God's commandments and follow all instructions. Jesus' aim is "That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Eph. 5:27, KJV). How do these things happen? That is why the apostle Paul left Titus in Crete and commanded that he should set in order the things lacking and appoint elders in every city.

With these verses mentioned, we can think of the importance of having elders who are commanded to shepherd the church of God which He purchased with His own blood (Acts 20:28). If no one is taking care of the flock, it will go astray, and

each member will do the things he would like to do. This may expose the congregation to false teachings that will lead the church into danger. No group of people can guard or look after the welfare of the congregation as effectively as elders. The preachers preach, but elders are specifically mentioned in the Bible, being assigned oversight of local congregations.

What can we do if we are members of a congregation without elders? What if it seems impossible in your present situation to follow the instructions in appointing elders? Yes, we should always go by the Bible pattern. We cannot appoint elders just to have elders. It is really a sin if we will have elders appointed not based on the Bible requirements. In such situations, we teach and preach, and help men grow to the point where they are qualified to scripturally serve.

The Kapitbahayan church of Christ is blessed to have members in almost all age groups. We presently have elders and have several young men and young adults preparing to serve as deacons and elders some day. To succeed, we should trust in the Lord, obey from the heart, and follow God's commandments.

A key point to consider is the need for "Planning and Preparation". You have the goal "to have elders some day" for the sake of the church, and for the glory of God. He knows our

heart and He is always there to guide us if we continue on the right path.

Long-term planning will benefit the next generation of Christians. It is like planting a seed, which eventually becomes a mature plant, growing and bearing fruit. The one who harvests will enjoy the fruits, and the process will repeat again and again. Continue teaching members to do the same thing with the seed (the word of God) to preserve the life of the church. Don't stop. Keep planting the seed. It will not dissolve or die by itself because it is sustained by God's power. Remind brethren to go "Back to the Basics" in order to preserve purity of teachings and the church as a whole.

Be active in continuously preaching and spreading the gospel. Convert people to become Christians. Gear the members to grow spiritually in all aspects and to be edified in the faith according to the Bible. Do not stop with baptism. Converts should continue toward maturity. Usually preachers report many numbers of souls who are baptized, but next comes the difficult job of edification. Through encouraging growth, you are preparing members to develop their hearts to desire to become mature disciples, even to some day serve as elders or deacons according to the will of God.

What activities help achieve this desired goal efficiently and correctly? Here are some things we are doing in

the Kapitbahayan congregation that you may consider implementing also:

- (1) Assign deacons to form different groups led by preachers (or other mature Christians) as a scheduled basis for the weekly distribution of tracts.
- (2) Invite non-Christians to participate in home Bible studies and attend church services.
- (3) Identify brethren who are always absent in mid-week Bible study and worship services, identify their problems or reasons, and do something about it.
- (4) Visit brethren who are sick and poor, as well as victims of calamities to manifest love and encouragement for those who are suffering.
- (5) Ask members to participate by inviting their friends and relatives to attend church services, and if they attend, recognize their presence by mentioning their names.

Elders should think of programs where individual members can benefit. You may choose to conduct a men's training class where young men are given a chance to develop as preachers. Schedule a ladies' Bible class where women of the church are trained to teach other women and children. Hold children's Bible classes where little children are nurtured with the word of God, so that, in years to come, they will not depart from the faith. Have classes for newly baptized Christians, so that they may grow in knowledge of the basic Bible teachings, so that they will know of your concern for their spiritual welfare.

At Kapitbahayan, we invite preachers from other churches of Christ, local or foreign, to lead in the studies, and to deliver sermons. We welcome sound preachers who are interested in conducting lectureships and preacher training seminars, and in teaching different Bible lessons that enhance the knowledge

of truth among the brethren, especially the men of the church.

Elders may ask deacons to assign young preachers who are in training to join with adult preachers by two's in different respective preaching engagements, so they can learn from the example of those who are mature. Every two to three years, our congregation holds a gospel meeting where every member of the church is asked to bring at least one person whom they have invited. (After the assembly, the brethren share a meal together as individuals, much like American brethren do with "pot-lucks." by MM, editor) We use personal individual contributions that are separate from the Sunday contribution to feed visitors who are non-Christians.

We schedule visitation and distribution of tracts every Saturday. These activities are led by preachers of the congregation and various groups of members. We schedule a church forum every first Sunday of the month after worship services when each member is allowed make suggestions, offer comments, and express their concern for the church according to the Bible. Women can speak when they ask permission from the elders with submission. These questions are written down by the deacons who are present during our meeting and included in their finished report.

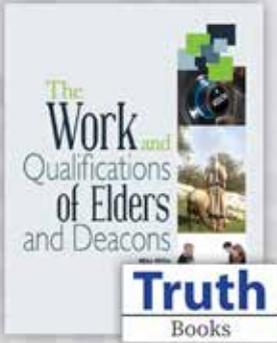
On top of all these activities, the future life of the congregation will develop from the obedience and faithfulness of our young individuals, as they mature through efficient and correct activities. Young people are the future leaders of the church, if they are being trained according to the will of God (Prov. 22:6). Let us, therefore, be dedicated to molding their heart to serve in the church for God's glory! Younger preachers of today should desire in their hearts to someday, at the proper time, become

elders of the church when they meet the requirements set forth in the Bible. Let us manifest obedience every day, at every service, and trust in the Lord with all our hearts. 



Jereme Toreja

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The Need for Proper Understanding

by Lordy Salunga

By emphasizing basic principles of Bible study, brother Salunga helps us fulfill the mandate, “So then do not be foolish, but understand what the will of the Lord is” (Eph. 5:17).

God has planned and executed His plan to save man from sin. He has revealed this through the Bible. For us to access the grace which God has given to us, we need to understand the Bible to be able to comprehend His will. We must spend time and effort to be able to handle the word of truth correctly. It is not automatic to understand God’s will. This endeavor to understand the Bible is called hermeneutics. Let us study some of the basic principles.

Distinguishing Between the Covenants

First, let us understand that we are no longer under the Law of Moses, but under the Law of Christ. Much error has arisen from a failure to recognize this fact: tithing, instrumental music, observance of the Sabbath, to name a few. The Law of Moses has been taken out of the way, being nailed to the cross (Eph. 2:14-15; Col. 2:14). In writing to the Corinthians, Paul spoke of being under the Law of Christ (1 Cor. 9:21). Christ alone has the authority in the spiritual realm (Matt. 28:18), and He is the head of all things to the church (Eph. 1:22-23). One who seeks to be justified by the Law is severed from Christ and His grace (Gal. 5:4).

Understanding the Context

We need to appreciate the context properly. Context simply means “with the text.” We understand specific

passages of Scripture by considering the text where it is found. Many difficult passages can only be properly understood if the context is considered. 1 Corinthians 15:29 is a problem for many. How do we understand this passage? By its context. In verse 12, Paul said that there are brethren in Corinth who teach that there is no resurrection. Considering 1 Corinthians 15:29 in this light, it becomes clear. If there is no resurrection, why would one be baptized if he will remain with the dead? It is futile to be baptized if there is no resurrection from the dead.

Institutional brethren teach that a local church may help not only needy saints but needy non-saints as well. They use several passages of the Scriptures in an attempt to prove this teaching like Galatians 6:10 and James 1:26-27. But a careful look at these verses will indicate that these are not teaching the obligation of the church in benevolence, but instead, focus on individual obligations. In the sixth chapter of Galatians, Paul used terms that refer to individuals rather than the local church (man, anyone, each one, he, himself, him, us, we) The same is true in the context of James 1:26-27. James used words that pertain to individuals (anyone, his, one, oneself). These passages point to the obligations of individuals rather than that of the local church.

A Complete View

To correctly understand the truth on various topics in the Scriptures, we need a complete view. In other words, we should gather all (or at least the majority of) verses regarding an issue to arrive at a correct conclusion. A partial view is always dangerous, but by considering all that is said on a subject, we can arrive at a correct understanding.

For instance, the truth about salvation cannot be read in a single verse in the Scriptures. There are verses on the necessity of faith (John 3:16; Heb. 11:6), the importance of repentance (Luke 13:3; Acts 2:38), the essentiality of confessing one’s faith in Christ (Acts 8:37; Rom. 10:9-10) and the indispensability of baptism (Mark 16:16; Acts 2:38; 1 Pet. 3:21). Combining all these, we conclude that one needs to believe, repent, confess, and be baptized to be saved. Examining all the examples of conversion in the Book of Acts leads us to the same conclusion.

Understanding Literal and Figurative Language

We must distinguish between passages that are literal and those that are figurative. When we say literal, we simply mean taking words in their usual or most basic sense. When we speak of figurative language, we refer to the common practice of

using figures of speech to be more effective, persuasive, and impactful. Several kinds of figures are used in the Bible such as simile, metaphor, allegory, parables, personification, irony, etc. While a lack of space prevents a more detailed discussion, suffice it to say that much error is caused by failure to distinguish literal from figurative language.

One-cup brethren, for instance, misunderstand the figure of the cup to refer it to the container. In truth, the cup refers to the contents rather than the container. When one says, “Give me another cup of coffee,” do we give him another cup, or do we refill his cup?

Certain brethren have been arguing over whether the church is the bride or wife of Christ. This language does not literally (or exclusively) demand one over the other, but merely points to the various facets of the relationship of Christ shared with the church. When the church is described as a bride, it emphasizes the need for it to be chaste and pure. When it is described as the wife of Christ, we are reminded that, just as a wife must obey her husband, the church must also submit to Christ.

The Law of Harmony

All of God’s Word is truth (Ps. 119:160; John 17:17). The truth will never contradict itself, so the words of God will always harmonize with one another. When Calvinists teach that a man is saved by faith alone, we know that this is wrong, because it contradicts James 2:24, Hebrews 5:9 and the teaching in Hebrews 11. Faith that is acceptable is obedient faith.

Fear and Reverence for the Lord

The Psalmist of old said, “The fear of the Lord is the beginning of wisdom; a good understanding have all those who do His commandments” (Ps. 111:10). When we respect someone, we are

interested in what he has to say. When we have a reverential fear of the Lord, we have the same attitude. Reverence becomes an impetus to put forth our best effort to understand His will. It will give us a hunger and thirst for His Word (Matt. 5:6). As the Psalmist noted, those who do God’s commandments have a good understanding of His will.

Conclusion

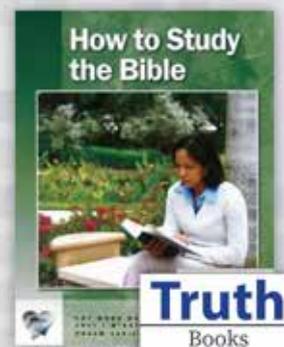
Many in the denominations, and even some among our very own brethren, have caused much confusion and error because of their failure to understand the will of the Lord correctly. When we fail to know the word of God, we let error have its way. When we diligently study God’s word, we are better armed to fight against the wiles of the Devil.

Through a proper understanding of the Scriptures, we are better equipped, as teachers of truth, to help our brethren in the work and service of the Lord. Will it not also result in Christians being better able to live godly lives worthy of their calling? Will it not result in stronger churches of the Lord? Therefore, let us study to show ourselves approved unto God. May we also remember the condemnation of ancient Israel: “My people are destroyed for lack of knowledge.” (Hos. 4:6) **TT**



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The Need for Strong Families

by Jhun Bautista

Despite differences in our cultures, American and Filipino brethren face similar challenges. Brother Bautista highlights the importance of building our homes upon a solid spiritual foundation.

God created the family. It was the first institution built by our Lord (Gen. 2:18-25). Since then, and even now, the family has been the foundation of all societies. The home is the cradle of civilization. However, it is sad to say that our society may be swaying on the border of disaster, because, nowadays the traditional home has degenerated beneath the weight of prosperity, materialism, and worldliness.

Strong homes provide strong support for the church. The glorious church was in the mind of God before the creation of the home (Eph. 1:4; 3:21). The church reveals God's manifold wisdom to all principalities and powers in heavenly places (Eph. 3:10-11). Christian homes serve as a seedbed in which the saving seed of the kingdom is sown. Churches grow and accomplish great service to God. Yet, the strength of local congregations depends upon the quality of righteousness emanating from individual families.

There is a great need for strong families. They are crucial for strong churches. Strong families consist of men who know how to be loving leaders (Eph. 5:23, 25, 28-29), and women who are virtuous and submissive in all things (Prov. 31:10-31; Eph. 5:22-24). In such homes, children are raised in the nurture and admonition of the Lord (Eph. 6:4). In this article, let us consider

several qualities that are essential to produce strong families.

Strong Families Begin with God

Strong families must begin with God building the house (Ps. 127:1). A home built by the loving hands of God is a home where our LORD is their King and their priority to serve in all activities of their life and not serve other gods. "But as for me and my house, we will serve the LORD" (Josh. 24:15). How we behave at home is a true indicator of who and what we are. The Psalmist said, "I will behave myself wisely in a perfect way. O when wilt thou come unto me? I will walk within my house with a perfect heart" (Ps. 101:2). Is Christ the King and Head of your home? Is He considered and consulted when you make decisions? Do you communicate with Him when a crisis occurs?

A home built by the loving hands of God is a home where the Bible is read and regarded (Deut. 6:5-9). Is the Bible part of your family life and room? One reason, I believe, that there were "family conversions" in the first century was because religion was the central point to those families, from the head down (Acts 10:24, 48; 16:15, 33; 18:8). Many modern fathers and mothers are not what they should be, because religion is not the focus of the family.

God-built homes are where mothers and fathers are active and dedicated Christians. Those homes where there is only a ceremonial display of commitment will not long survive in this evil world. Those families where superficial service to Christ is the norm are not declaring, "But as for me and my house, we will serve the LORD" (Josh. 24:15). Unfaithfulness and rebellion are rare in homes where parents are active and dedicated Christians.

Strong Families Have a Spiritual Focus

Families that focus on the spiritual rather than the physical are strong families (Matt. 4:4). Let us remember that, among all of God's creation, we are at the highest level. He created male and female in His own image and likeness. We are spiritual beings and not merely physical (Gen. 1:26-27; 2:7; Heb. 12:9; James 3:9). From this very fact, it is necessary that the needs of the soul must take priority. "As the hart panteth after the water brooks, so panteth my soul after thee, O God" (Ps. 42:1).

Too many families emphasize materialism. In Genesis 13:11, Lot made a big mistake: He chose for himself. Morality, and not materialism, must be what defines our homes. Let us develop the proper attitude about earthly things. While material things serve us, we must not serve them (Luke 16:9).

It is sad to say that some families are more concerned about gaining earthly treasures than saving lost souls, or even the spiritual status of their children. They seem uninterested in the salvation of the souls of their children. Material gain is their focus (Matt. 16:26). I have learned from the book of the wise man Solomon that there are three critical things on raising children (Prov. 22:6).

“There is a way a child goes.” Genesis 18:19 teaches us that our Lord trusted the father to command his children and his household in the way of the Lord. There is a way a child must go and learn (Eph. 6:4). Teach them in the Lord’s way while they are children; do not wait until they are get older (Eccl. 12:1-6). Parents should not forget this duty.

“It takes training and teaching—not instinct.” It is shameful to find out that some parents encourage their children to be accomplished in school and the business world, and never direct them to God.

“Produces lasting results.” I do not say that all bad children are the results of bad parenting, but I do believe that, if we emphasize spiritual matters in raising our children, we will usually be successful.

Strong Families Are Contented and Thankful

A spirit of contentment and thankfulness are seen in strong families (2 Tim. 3:2). I have encountered young people who grumbled whenever they are not given the latest brand of cellphones. They are complaining because the clothes they received did not have designer names. This is ingratitude and unthankfulness of the highest score. This attitude is often something learned at home. Successful families are not measured by what they have, but by what they are. Character and integrity are virtues

rooted in the soul—not in material possessions. Let us learn to be content and thankful for what we have (1 Tim. 6:8). Let us learn to count the blessings and not the problems. Remember the words of the gospel song, “Count your blessings, name them one by one, count your many blessings and see what God has done” (cf. Ps. 40:5).

Conclusion

Having reached the age of forty in my life, I have often been called to study with and try to help families in crisis. Sometimes I have been part of successful efforts, but frequently, I see families fall apart. The reason is always the same: an unwillingness to abide by the teaching of God’s word. Husbands are controlling and unloving because they refuse to be counseled by inspired scriptures. Wives become hostile and insubordinate because they refuse to be guided by the Holy Word. Children grow stiff-necked and rebellious, because they will not heed the teaching of God.

Strong churches need strong families. If we wish to establish strong and successful families, then we should apply these principles for success. Let God build our house. Always emphasize the spiritual over the physical. Learn to be content and thankful for what we have. **■**



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The Need for Working Together

by Rody Gumpad

Since faithful disciples are described as fellow workers, fellow soldiers, and fellow partakers in the promises, brother Gumpad stresses the need to strengthen the ties that bind us together.

Giving the Great Commission, Jesus said; “Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age” (Matt. 28:19–20, NASB). Evangelism is not a stay-at-home project. We must go down to the water to catch fish; also, it is nonsense if we just throw them back in the water after catching them. The point is we need to go, and we need to make disciples. To accomplish this, let us recognize the necessity of effectively working together. The ability of working together with our colleagues in effective teamwork is a key to growth and success.

Overcoming Problems

In writing to the Philippians, Paul exhorted the church to solve their internal problems so that they could bond as one man for the cause of the gospel. In like manner, believers today should work together to advance the gospel, even amid suffering and hardships.

Therefore if there is any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any affection and mercy, fulfill my joy by being like-minded, having the same love, being of one accord, of one mind. Let nothing be done through selfish ambition or conceit, but in lowliness of mind let each esteem

others better than himself. Let each of you look out not only for his own interests, but also for the interests of others (Phil. 2:1–4, NKJV).

In Philippians chapter 1, Paul exhorts saints to live worthy of the gospel. Emphasizing the importance of unity, Paul urges them to work together for Christ. Citizens of the kingdom of heaven should stand side-by-side as one man, striving to advance the gospel and not being intimidated by their opponents.

One of Paul’s favorite expressions, “in Christ,” is the believer’s position. First, we have been transferred from the kingdom of darkness into the kingdom of God’s beloved Son (Col. 1:13). We are no longer “in Adam,” stained with sin, condemned and guilty; rather, we are “in Christ,” enjoying all the blessings He has to offer (Rom. 5:1-2; 8:1).

Second, believers experience comfort from God’s love. In the OT, God’s covenant love was expressed toward Israel—even during their rebellion. In like manner, God demonstrates His love towards us while we were yet sinners (Rom. 5:8).

Third, we experience the fellowship of the Holy Spirit. Blessed with the indwelling of the Spirit (1 Cor. 6:19), empowered for service (1 Cor. 12), we are obligated to faithfully proclaim the gospel (2 Tim. 2:2). Thus, God the Father, Christ the Son, and the Holy

Spirit work in our lives in common and powerful ways. Because of this shared experience, believers should sacrifice their interests and desires for the sake of unity. As fellow laborers, we work together to advance the gospel.

Working Together

In the same passage of Philippians 2:2-4, Paul shares three ingredients for unity. First, unity is a choice (v. 2). The Philippian church must choose to have the same mind, to embrace the same thinking. While unity starts in the mind, it also involves having the same heart. A church is transformed when believers’ minds reflect the mind of Christ.

Second, unity comes through humility (2:3). When workers of Christ focus purely on selfish ambition out of pride or conceit, it results in conflict. We see this in Mark 9:33-37, when Christ’s disciples were arguing about who is the greatest in the kingdom. Those who want to be first must be last and those who want to be the greatest must become the servant of all (Mark 10:35-45). Laying aside our agenda, our pride, and our selfish desires, let us be clothed with humility, considering others better than ourselves.

Third, unity focuses on the needs of others. We are born self-centered. Some at Philippi were looking to their own interests with selfish desires and vain aspirations. There was an unhealthy competition in the church that resulted in conflict.

By inspiration, Paul exhorts them to lay aside personal desires, and look to the interests of others.

These directives would remedy the problems of the church in Philippi. These principles are still true today. By choosing unity, demonstrating humility, and focusing on the needs of others, we can work together to accomplish God's purposes.

There are many things we can discuss and disagree on, but by focusing on Christ's example and His command to make disciples of all nations, we can have unity in working together for the advance of the gospel for the glory of God.

Accurate Self-Assessment

In 1 Corinthians 3:5-9, Paul emphasizes that we are God's fellow workers. He says:

What then is Apollos? And what is Paul? Servants through whom you believed, even as the Lord gave opportunity to each one. I planted, Apollos watered, but God was causing the growth. So then neither the one who plants nor the one who waters is anything, but God who causes the growth. Now he who plants and he who waters are one; but each will receive his own reward according to his own labor. For we are God's fellow workers; you are God's field, God's building (1 Cor. 3:5-9, NASB).

Paul does a curious thing in this passage. In a straight question, he asks "What then is Apollos? What is Paul?" Instead of asking who, he said what then is Apollos? What is Paul? He wanted the Corinthians to understand that God's servants are not dignitaries but functionaries. How does Paul describe himself and Apollos? The simple answer is that they are servants. This shifts the emphasis away from personality to functionality.

God's servants should not be regarded as independent but as those who are dependent and interdependent. "I planted, Apollos watered, but God was causing the growth." Our ministry is a coordinated effort involving different persons and different abilities in a common field and toward a common goal. Paul saw himself and Apollos, with their differing ministries, not as rivals or competitors, but as "God's fellow workers." He saw the Corinthians as "God's field, God's building." In other words, they were not *his* field, nor *Apollos'* field, but *God's*. This applies to working together, both within a congregation, and outside a congregation.

One problem today for gospel preachers here in the Philippines, and perhaps also in other countries, is a failure to function as "fellow workers." Some labor in isolation, viewing other brethren as rivals rather than fellow workers. This is contrary to Scripture and leads, eventually, to inefficiency and failure, even when there is apparent success.

No matter how gifted or capable an individual may be, those who think they need no one else or that they are fundamentally indispensable, are immature. "No person is an island!" In other words, showing a spirit of "working together" is a litmus test of maturity.

The Example of Jesus

Christ, our Lord, serves as our perfect example. That is no less true regarding the issue of working together. I say this because of who He is: The God-man Savior. One might think that Christ, of all people, would not have enlisted the help of others to accomplish the things the Father had sent Him to do. This One could still the storms, raise the dead, heal the sick, make the blind see and the lame walk, bind demoniacs, forgive sins, and even possessed power to calling

ten thousand angels to his aid... Yet, Jesus enlisted a team of men, a small band of disciples as fellow workers.

Moreover, Christ selected common men to work with Him. By the standards of sophisticated culture (both then and now), the apostles would surely be considered as a rather ragged aggregation of souls. One might wonder how Jesus could ever use them—being impulsive, temperamental, easily offended, holding all the prejudices of their environment. In short, these men represented an average cross section of the society in their day. This is not the kind of group that one would expect to win the world for Christ. Yet, except for Judas, the Lord saw in these men the potential for turning the world upside down (and right side up) as they grew in their relationship with Him and as they would learn to work together for the kingdom of God.

Thus, at the very outset of His ministry, Jesus called this small team of twelve men to be with Him for training. Over time, He delegated to them responsibility, eventually entrusting His ministry into their care. Because of some doubts and shortcomings, these disciples were hardly the epitome or paragon of success, at least during the early part of their ministry. However, after the Lord's ascension and the outpouring of the Spirit of God in Acts 2, this first-century team of men became tremendously successful as they went forth spreading the gospel. They not only led people to Christ, but by bringing others into the work, invested and multiplied themselves in a great team effort. By His very methods, the Lord Jesus illustrates the indispensable principle of teamwork and being a team player. If we are to grow, become mature, and follow in His footsteps, we must learn to become team players, whether as leaders or followers.

Efforts in the Philippines

Like fellow gospel workers in other regions of our country, since 2003, I and my sons (Jerome, Jay Jay, Junior, and Mark), assisted by other faithful Filipino preachers and loving American brethren, have been holding preacher training programs here in the Cagayan Valley Region, as well as in Pasay, Manila. Sometimes these will last a week, a couple of weeks, or an entire month, depending on the budget and our resources.

We have no other purpose or personal interest in doing this than to strengthen the ties that already exist among the brethren and to help and encourage one another to work for the Lord. It is always very good to see young men (and older

men) attend these training sessions. Besides the doctrinal topics that we are teaching and discussing, we emphasize the importance of working together in unity, and the importance of prayer in a preacher's life.

Conclusion

Finally, may the Lord help us all work together with other faithful fellow gospel workers, as opportunities arise, so that we can win more lost souls and bring them to Christ (Gal. 3:27). May God also help all evangelists (especially those who may be working in isolation and viewing one another as rivals or competitors rather than fellow workers) to pay attention to what the inspired apostle said to the Corinthians and the Philippians (1 Cor. 3:59; Phil. 2:1-4). Likewise, may God help us all to hold

more preacher training programs when we have the opportunity because "The harvest is plentiful, but the workers are few" (Matt. 9:37) and Judgment is coming (Acts 17:31). In conclusion, may the good Lord help us all to see the importance of viewing fellow workers, not as rivals or competitors, but as "fellow laborers" in Christ because we are not dignitaries but functionaries. Let's work together in preaching the Word (2 Tim. 4:2). **TL**



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Meditations (Continued from page 7)

children take. The modern concept known as "free-range parenting" is one thing if the goal is teaching independence and personal responsibility, but another thing if it imagines that children should have no guidance in shaping behavior and attitudes.

Finally, this also shows us that training children must be both instructive and corrective—educational and punitive. The words translated as "training" and "admonition" are both used in a positive and negative sense in the New Testament. "Training (*Gr. paideia*)" is found in the "instruction (*paideia*) in righteousness" taught in Scripture (2 Tim. 3:16), but also in the suffering Christians must endure as the unpleasant "chastening (*paideia*)" God allows us to experience in order to help us grow (Heb. 13:5, 7, 11). "Admonition (*Gr. nouthesia*)" may take the form of lessons learned from studying Old

Testament accounts "written for our admonition (*nouthesia*)" (1 Cor. 10:11), or the rebuke that must be given to a divisive man in a "first and second admonition (*nouthesia*)" (Titus 3:10). Training of children that does not have a balanced degree of instruction and correction is not pleasing to God.

We must note, however, while Paul's warning not to "provoke your children to wrath" (Eph. 6:4a), or as in Colossians simply "provoke them" (Col. 3:21), infers a measure of training that may be seen by the child as unpleasant, it also cautions that unrestrained (or harsh) training can leave children "discouraged." The Psalmist explains the nature of God by comparing Him to parents as they should be. He writes, "As a father pities his children, so the LORD pities those who fear Him. For He knows our frame; He remembers that we are dust" (Ps. 103:13-14). We must understand our

children's limitations and be patient with them. While we must encourage them to grow, our attitude must not be bitter and harsh. This is seen in the example of church discipline. When a sinful man who had been disciplined repented, Paul told the Corinthians "to forgive and comfort him, lest perhaps such a one be swallowed up with too much sorrow" (2 Cor. 2:7). Training as God would have it shapes the behavior of a child but avoids harsh words and reactions that can leave a child discouraged and "swallowed up" by the discipline his parents have applied. May God help us to shape our homes by the simple pattern God has set for us. **TL**



Kyle Pope

Kyle preaches for the Olsen Park church of Christ in Amarillo, TX. He has written several books published by Truth Publications including *How We Got the Bible*. He can be reached at kmpope@att.net.

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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.,
Wednesday Bible Study 7 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

FORT COLLINS

Poudre Valley church of Christ
2926 E. Mulberry St., Unit B
Bible Study 9:30 A.M., Worship 10:30 A.M.
Afternoon 1:30 P.M.
Evangelist: Richie Thetford (970) 215-5797
www.poudrevalleychurchofchrist.org

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

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

OOBITIC

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

PEKIN

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

PLAINFIELD

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

SAINT LEON, IN

Church of Christ
7140 Hyland Rd., Guildford, IN 47022
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.
(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 Montz, (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

BRANSON

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 2 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
Preacher: Nolan Glover
www.westsidechurchofchrist.us

LILBOURN

church of Christ
211 Benton Street
First Worship 9 A.M., Bible Study 10 A.M.,
Second Worship 10:45 A.M., Wednesday 7 P.M.
Evangelist: Ben Lawrence, (501) 470-5390

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.
Evanagelist: 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.iccoc.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
4894 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 6 P.M., Wednesday 7:30 P.M.
(817) 738-7269

GRANBURY

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

HOUSTON

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

HOUSTON

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

IRVING

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

LANCASTER

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

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.
Evangelist: Terry Starling
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: Ronald Stringer

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.
oakwoodrdcoc@suddenlinkmail.com
www.orcoc.org • (304) 342-5637

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

MOUNDVILLE

Moundville 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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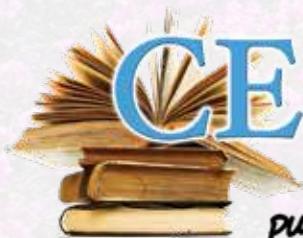
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