

Truth

Magazine

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FAITHFULNESS

“God is faithful, through whom you were called into fellowship with His Son, Jesus Christ our Lord” (1 Cor. 1:9).



Truth Magazine

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pg 35



Features

■ SO MANY SUICIDES!

by Mark Mayberry

pg 4

In his editorial, Mark contemplates the large number of suicides that have recently occurred, offering biblical principles and prescriptions for a properly-lived life.

■ WILL ONLY MEMBERS OF THE CHURCH OF CHRIST BE SAVED?

by Kyle Pope

pg 6

Since we frequently encounter this question in our interaction with people in the religious world, Kyle helps us prepare to answer it correctly.

■ TEACHING OUR CHILDREN: THE PRINCIPLE OF THE LESSON (PART II)

by Aleta Samford

pg 8

Revisiting the topic of “Teaching Our Children,” Aleta reminds us of the pivotal importance of laying the proper foundation on which decisions may be formed and actions properly based.

■ SERMON ON THE MOUNT: THE PERILS OF LUST

by David Flatt

pg 12

Considering the often-overlooked perils of lust, David emphasizes the necessity of controlling the heart and the hand, i.e., our attitudes and our actions.

■ A TRIBUTE TO SHERELYN

by Mark Mayberry

pg 16

Mark reflects on forty years of marriage and offers a tribute to Sherelyn—the bride of his youth and his faithful companion and friend.

■ QUESTION & ANSWERS

by Bobby L. Graham

pg 17

Bobby addresses the question, “When we appear before the Lord at the final judgment, will our sins already have been forgiven or will He then forgive us?”

■ UNDERSTANDING BIBLICAL EVENTS THROUGH ANCIENT TABLETS

by Trent and Rebekah Dutton

pg 18

Using several relevant examples, Trent and Rebekah show that tablets from the ancient world can help us better understand actions and decisions in the biblical narrative.



Faithfulness

■ THE PROGRESSIVE MINDSET: WOMEN'S ROLES IN THE CHURCH

by Chris Reeves

pg 22

In another installment of “The Progressive Mindset,” Chris focuses on changing attitudes toward the role of women in the church.

■ THE GOOD AND THE FAITHFUL

by Steve Wallace

pg 24

While goodness and faithfulness are both important, Steve affirms that faithfulness calls for a greater commitment than does goodness.

■ A WANTED MAN HELPING FIND OTHER WANTED MEN

by Ron Halbrook

pg 26

Ron reviews a recent book by Michael P. Glaesemann, a heart-rending story of ruin and redemption. Michael's search for truth inspires us all to value the spiritual blessings that are in Jesus Christ.

■ REFLECTIONS ON AN ACCIDENT

by Aaron Linden

pg 28

Contemplating his experiences as a paramedic, Aaron notes life's brevity and blessings, God's graciousness and our corresponding responsibility.

■ BOOK REVIEWS

by Chris Reeves

pg 30

Chris offers candid and insightful reviews of three books that New Testament Christians will find helpful.

■ JAMES E. COOPER

by Wayne S. Walker, etc.

pg 32

Wayne Walker and several other brethren offer personal recollections upon the passing of brother James E. Cooper.

■ CHANGING GOD'S MESSAGE

by Dennis Abernathy

pg 34

In his typically concise style, Dennis offers an amusing illustration of man's tendency to change heaven's message.

So Many Suicides!

by Mark Mayberry

In his editorial, Mark contemplates the large number of suicides that have recently occurred, offering biblical principles and prescriptions for a properly-lived life.

Contemplate the following list of notable individuals who committed suicide in the first half of 2018: *Stephanie Adams*, American former glamour model; *Avicii*, Swedish DJ and music producer; *Anthony Bourdain*, American chef and author; *David Buckel*, American LGBT rights lawyer and environmental activist; *Jill Messick*, American film producer; *Mark Salling*, American actor; *Kate Spade*, American fashion designer; *Jon Paul Steuer*, American actor and musician, known as the first actor to play the Star Trek character, Alexander Rozhenko.

Sadly, this list is only the tip of the iceberg. According to the American Foundation for Suicide Prevention, suicide is the tenth leading cause of death in the US. Each year 44,965 Americans die by suicide. For every actual suicide, there are twenty-five attempts.

Like the psalmist who said, “As for me, my feet came close to stumbling, My steps had almost slipped,” we recognize that life can (at times) be demoralizing and depressing (Pss. 73:1-14; 94:17-19). What is the solution to such despair?

Biblical Examples

Zimri was the fifth king of Israel, who murdered his predecessor, King Elah, reigned for seven days. He then committed suicide when Omri, the commander of Elah’s army, besieged and captured Tirzah, the capital city (1 Kings 16:8-20, esp. vv. 18-19).

Ahithophel was one of David’s counselors who assisted Absalom in his revolt. When it became obvious that Absalom’s rebellion was doomed, Ahithophel hanged himself (2 Sam. 17:23).

Other examples include King Saul and his armorbearer (1 Sam. 31:4-5), and Judas who killed himself because of his shame for having betrayed Jesus (Matt. 27: 3-5).

While some incidents of suicide may result from mental illness, in considering examples from Sacred Scripture, a consistent thread is discernable: this is generally an act of desperation committed by those who are in a state of rebellion against God’s established order.

Biblical Principles

Suicide is a violation of the sixth commandment: “You shall not murder” (Exod. 20:13; Deut. 5:17). In every dispensation, the wanton shedding of human blood has been counted as a grave offense (Gen. 9:5-6; Exod. 21:12-14; Matt. 26:52; Rom. 13:3-4).

Because we are made in God’s image, human life is sacred (Gen. 1:26-27). David said, “I will give thanks to You, for I am fearfully and wonderfully made; Wonderful are Your works, And my soul knows it very well” (Ps. 139:13-18, esp. v. 14).

Because our bodies are the temple of the Holy Spirit, they must not be defiled or destroyed (1 Cor. 6:19-20).

Paul was not a *hierosulos*, i.e., a temple-despoiler (Acts 19:37; Rom. 2:22). Robbing, desecrating, or destroying temples was counted as a grievous offense among the ancient Greeks and Romans. Should not Christians have even higher regard for their physical bodies, which are counted as the habitation of the Spirit (Rom. 8:9, 11; 1 Cor. 6:19-20; 2 Tim. 1:14)?

Suicide stands in opposition to self-preservation, i.e., the life-instinct that God placed within each of us. As such, it is an act that is against nature; and like other similarly described actions, is against God’s ordinances (Rom. 1:26-27, NKJV).

It is an act of finality, foreclosing any opportunity for repentance on the part of self or others. What if Job had yielded to despair, preemptively taken his own life, either directly or through an act of divine provocation (Job 1:20-22; 2:9-10)? If the suffering patriarch had ended his agony prematurely, subsequent generations would have been robbed of a story that inspires us to accept the good with the bad, and to trust in God, and to cling to faith, despite overwhelming odds. Job would have never experienced the joys that came when God restored his family and fortunes (Job 42:10-17).

What if Solomon had given up in Ecclesiastes 2:17 and not persevered until he came to the realization of verses 24-25? Had this wise man yielded to the despair of Ecclesiastes 4:1-3, he would have never reached the

helpful recognition of verses 9-12, much less the profound realization set forth in the closing statement of the book.

Finally, suicide can be viewed as an act of cowardice. There is a vast difference between someone, like Job, who longs for death, but patiently submits to suffering (Job 3:20-23; 7:11-18). In his grief and despair, Job asked, “What is man that You magnify him, and that You are concerned about him, that You examine him every morning and try him every moment?” (Job 7:11-18). God actually offers an ennobling answer to Job’s question (Psa. 8:4-9).

Biblical Prescriptions

If we live according to the biblical world view, we recognize that life has purpose, enjoy forgiveness through the sacrifice of Jesus Christ, and, accordingly, we have hope. However, if we live according to a secular world view, life has no meaning; we continue to bear the burden of sin, and, accordingly, we have no hope.

A Properly-Lived Life Has Purpose

God endows life with purpose (Prov. 16:4; Eccles. 3:1-15). Jesus Christ lived with purpose (Luke 4:42-44; John 12:27-28). So also did King David (Acts 13:36-37). In like manner, those who obey the gospel find purpose in living (Eph. 1:9-12; 1 Pet. 2:21-25).

Jesus Christ is the answer to aimlessness and misplaced priorities. He provides us with singular vision. Speaking to the rich young ruler, Jesus said, “One thing you lack: go and sell all you possess and give to the poor, and you will have treasure in heaven; and come, follow Me” (Mark 10:17-22, esp. v. 21). While visiting in the home of Lazarus, He said, “Martha, Martha, you are worried and bothered about so many things; but only one thing is necessary, for Mary has chosen the good part, which shall not be taken away from her” (Luke 10:38-42, esp. vv. 41-42). Through obedience to the

gospel, Paul also learned this lesson: “One thing I do: forgetting what lies behind and reaching forward to what lies ahead, I press on toward the goal for the prize of the upward call of God in Christ Jesus” (Phil. 3:12-15).

A Properly-Lived Life Has Hope

Jesus Christ is the answer to loneliness. Obedience brings the promise of a loving spiritual family (Matt. 19:27-30). Through obedience to the gospel, Paul shared in this blessing, calling both Timothy and Titus “my true child in the (common) faith” (1 Tim. 1:1-2; Titus 1:4). Furthermore, it extends to all believers (Rom. 8:16-17; 2 Cor. 6:17-18).

Those who are lost in sin have no hope, but believers enjoy reconciliation and redemption in Jesus Christ (Eph. 2:11-22). Those who die as faithful disciples enjoy the hope of the resurrection (1 Thess. 4:13-18).

A Properly-Lived Life Has Pardon

Denying God’s reality and rule, foolish men suffer the consequences of their rebellion (Ps. 14:1-7). Yet, the alienation caused by sin is removed through the sacrifice of Jesus Christ (Rom. 3:9-26).

Jesus Christ is the answer to guilt. Obedience brings the promise of forgiveness (Acts 2:38; 5:30-31). He is our perfect High Priest whose sacrifice offers complete pardon (Heb. 10:11-18). If Paul, a former persecutor, could obtain mercy, so also can we (1 Tim. 1:15-16).

Conclusion

Contrast the differing responses of Judas and Peter to their failures. Yielding to despair, Judas went out and hanged himself (Matt. 27:3-5). Yielding to Christ, Peter was restored to faithful service (John 21:15-17). Instead of yielding to despair, let us manifest the attitude, “It is too soon to quit.” Otherwise, you may never know the

good things that God has in store for you (Acts 16:25-34).

Urging the Colossians to “keep seeking the things above,” Paul said, “When Christ, who is our life, is revealed, then you also will be revealed with Him in glory” (Col. 3:1-4, esp. v. 4).

Similar statements frequently occur in the New Testament. Ascribing glory to the Incarnate Word, the fourth gospel begins by saying, “In Him was life, and the life was the Light of men” (John 1:4). Jesus said, “I am the way, and the truth, and the life; no one comes to the Father but through Me (John 14:6). The apostle Paul declared, “Christ lives in me” (Gal. 2:20). Contemplating an uncertain future, he affirmed, “For to me, to live is Christ and to die is gain” (Phil. 1:21-26).

The expression, “Christ, who is our life” (3:4), could be more concisely stated, “Christ is our life.” Contemplating the significance of this statement, we recognize an essential truth: God grants us the secret of maintaining balance and emotional equilibrium (Ps. 73:15-28). Christ is the key to happiness. Nevertheless, realization of these benefits requires faith (Rom. 3:21-23) and obedience (Heb. 5:8-10). **■**

Sources

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Mark Mayberry
Editor

Mark and Sheryln 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.

Will Only Members of the Church of Christ be Saved?

by Kyle Pope

Since we frequently encounter this question in our interaction with people in the religious world, Kyle helps us prepare to answer it correctly.

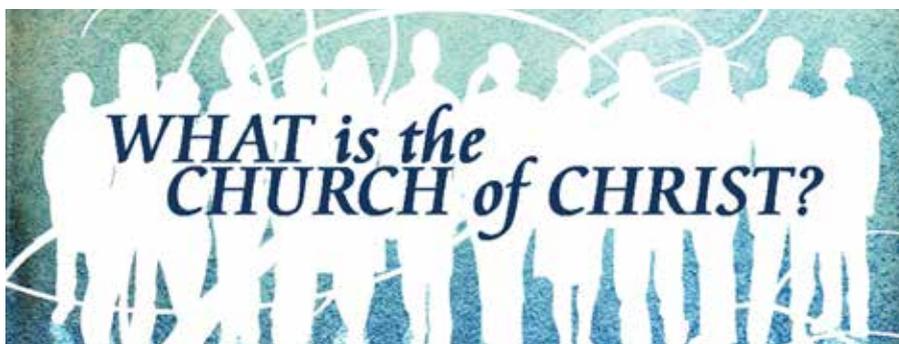
Definition of Terms

Let's start by defining some terms used in this question. Three terms are significant:

“Church of Christ”

The Bible teaches that while Jesus was upon earth, He declared His intention to build His church. In Matthew 16:18, after Peter confessed that Jesus was the Christ, the Lord told him “And I also say to you that you are Peter, and on this rock I will build My church” (NKJV). Notice from this text that Jesus did not declare His intention to build His *churches* (plural), but His “*church*” (singular). After Jesus ascended back into heaven, Luke records that those who followed Him in truth were said to be “added” to this church that He had built. When people accepted the gospel on Pentecost, Luke writes, “And the Lord added to the church daily those who were being saved” (Acts 2:47). We note from this that Christ's church is made up of those whom the Lord has “added” to it and are said to be those who are “being saved.” So, if we use biblical terminology, Christ's church is made up of those who are saved.

The Bible makes it clear that God is not pleased with, nor intends for those who follow Christ in truth to be divided. When people who claimed to follow Christ became divided, the Holy Spirit said such division was “carnal” (i.e., *fleshly*, as opposed to *spiritual*).



The church in Corinth began to divide and declare to one another, “‘I am of Paul,’ or ‘I am of Apollos,’ or ‘I am of Cephas,’ or ‘I am of Christ’” (1 Cor. 1:12). In response to this, Paul asked rhetorically, “Is Christ divided?” (1 Cor. 1:13a). The inferred answer was “No!” Later in the same epistle, Paul wrote, “For when one says, ‘I am of Paul,’ and another, ‘I am of Apollos,’ are you not carnal?” (1 Cor. 3:4). This shows that the church Christ built was not intended to be a division of diverse groups, but one church. It is to this church that the Hebrew writer says that true Christians have come. He writes, “But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, to an innumerable company of angels, to the general assembly and church of the firstborn who are registered in heaven” (Heb. 12:22-23a). So, the Lord's church is made up of those living and dead whose names are “registered in heaven.” This is properly, the church of Christ—not a denomination or a subset of the Lord's church, but the church that belongs to Christ.

“Members”

The New Testament frequently uses the term members for parts of the physical body. Christ's church is often figured as His body with His followers acting as members of that body. Colossians 1:24 equates His church with His body—speaking of, “His body, which is the church.” Having left sin, Christians used to be “strangers and foreigners,” but in Christ, they become “members of the household of God” (Eph. 2:19). Although they may be diverse and very different from one another, they are part of “one body.” Paul told the Romans, “For as we have many members in one body, but all the members do not have the same function, so we, being many, are one body in Christ” (Rom. 12:4-5a). This speaks of the different gifts, strengths, and talents that individual Christians have as a part of the church. So, members of the Lord's church are those functioning as a part of His body as a result of God having added them to Christ's body, the church of Christ.

“Be Saved”

To be saved is to enjoy forgiveness of sins and the hope of eternal life with God in the age to come. We have already seen that the church is made up of those “registered in heaven” (Heb. 12:23). We have also seen that on the day of Pentecost, the Lord added to the church “those who were being saved” (Acts 2:47). Thus, the church by definition is made up of those members of Christ’s body who are saved by His blood and added to Him. So, under these definitions, we may say, “Yes, only members of the Lord’s church (i.e., the church of Christ) will be saved because the church by definition is composed of the saved.”

What This Does Not Mean

This is easy enough to understand, but let’s also clearly define what this does not mean. It does not mean...

Those who are members of some human denomination that calls itself “the church of Christ” or “the church of God.”

The Bible makes it clear that the Lord knows “those who are His.” Paul declared to Timothy, “The solid foundation of God stands, having this seal: ‘The Lord knows those who are His,’ and, ‘Let everyone who names the name of Christ depart from iniquity’” (2 Tim. 2:19a). The issue is not about what we may call ourselves—it is about what the Lord established and what the Lord identifies through His word. It is about those whom the Lord recognizes as His. The Bible makes it clear that things the Lord has not established will be uprooted. Jesus told His disciples, “Every plant which My heavenly Father has not planted will be uprooted” (Matt. 15:13b). It is not enough to wear a Bible name but follow human traditions and man-made doctrines. Jesus condemned this attitude, declaring, “These

people draw near to Me with their mouth, and honor Me with their lips, But their heart is far from Me. And in vain they worship Me, teaching as doctrines the commandments of men” (Matt. 15:8, 9). Unless our faith and practice is grounded upon the word of God, it is futile and useless. Further, this does not mean...

Simply those who have obeyed the gospel.

Just as the “church” is, by definition, those who are saved, each of the saved must abide in the word. Jesus said, “If you abide in My word, you are My disciples indeed” (John 8:31). We may stand against the false doctrine of “once saved, always saved,” yet if we imagine that our responsibility to the Lord ends when we come up out of the waters of baptism, we are espousing the same error. Those who follow Christ in truth are His. Paul said to the Romans, through the Holy Spirit, “But you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. Now if anyone does not have the Spirit of Christ, he is not His” (Rom. 8:9). The “Spirit of Christ” was obedient to the will of the Father. We must do the same.

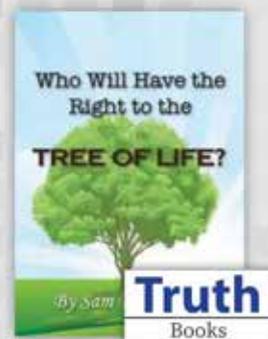
Conclusion

We end this study with a few simple questions to you the reader—Why be a member of a human denomination? Why not seek, with faithful Christians throughout the world, to be members of nothing more and nothing less than the Lord’s church? You can do that by obeying the gospel of Jesus Christ, and identifying yourself with a sound local congregation of the Lord’s people. **IT**



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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Teaching Our Children: The Principle of the Lesson (Part II)

by Aleta Samford

Revisiting the topic of “Teaching Our Children,” Aleta reminds us of the pivotal importance of laying the proper foundation on which decisions may be formed and actions properly based.

We introduced the Law of the Lesson in June’s article with a problem our family faced in our son’s fifth grade elementary class. The issue concerned the surprising introduction of a new philosophy curriculum. After reviewing the material, we asked that our son be excluded from the class.

Here were our objections: (1) The moral issues and situations that occurred among the children in the curriculum’s instructional scenarios had definite answers found in God’s word, but the students were encouraged to express their own conclusions with the assurance that there were no wrong answers. (2) The children became the highest standard. (3) The “active force” in the students’ minds and lives was not God. (See quote in June article, Gregory, 67). Our goal was that God and His Word be the “active force” in our children’s lives.

Paul said, “Beware lest anyone cheat you through philosophy and empty deceit, according to the tradition of men, according to the basic principles of the world, and not according to Christ” (Col. 2:8). The footnote for the phrase “cheat you” (NKJV) says “plunder you” or “take you captive.” Jacob was still very young, and we didn’t want this philosophy class to take his mind captive and cheat him of the goals we had for him, a goal that focused on God’s word as the answer to all the issues of life.

To help illustrate this further, imagine a stairway. Step by step, children learn new things with the help of old, familiar things. No right-thinking mother would place her baby at the top of the stairs to learn to climb! They must get comfortable with those first steps. The philosophy class in the 5th grade would have put our “babe” on the top step of solving moral issues, which would have been spiritually dangerous. Jacob’s ability to discern right from wrong was not equipped to take on discussions about moral issues with other children and void of God’s presence. (As a senior in high-school, the same scenario presented itself and he was prepared!)

Foundational steps must be built over a child’s lifetime. Taking it one step at a time, we proceed from what the

children know to what they do not know. That’s common sense. That’s the Law of the Lesson. “The truth to be taught must be learned through truth already known.”

This is also the way we should plan and teach each lesson in the classroom. We want to lead their minds, step by step, helping them build on new information and in the process, train them to come to the proper conclusions—God’s conclusions. Moreover, from my experience, this is the best way to get and to control their attention (the Law of the Learner).

In the February 2016 issue, I introduced a little boy named Billy. In just one class period, I connected with him by finding the step he was on and helping him build from there (the Law of the Lesson). The “old familiar things” is how we speak their language, drawing them in (the Law of the Language), and, let’s not forget the importance of being well prepared in the first place (the Law of the Teacher).

The children in the philosophy class were placed in a teetering position at the top of the stairs as the teacher basically asked, “What does this mean to you?” regarding several moral issues. This kind of question, if asked before one has laid proper foundations of knowledge, encourages answers based on one’s opinions and speculations. We ask this question when we are ready to make applications, not before truths and facts are gathered.

When you descend the stairway and ask the right questions to find where your students are, they will feel you entering their world and become interested, empowered and motivated to take in more information. The right questions we should be asking—and that we should encourage our students to ask—will be discussed in the next article. **TL**



Aleta Samford

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

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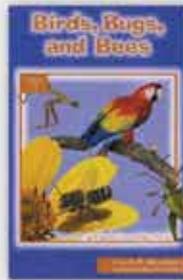
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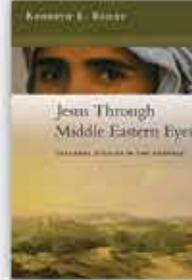
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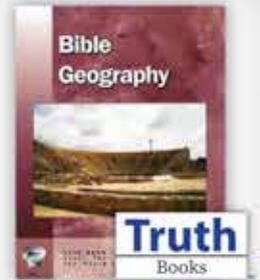
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Sermon on the Mount: The Perils of Lust

by David Flatt

Considering the often-overlooked perils of lust, David emphasizes the necessity of controlling the heart and the hand, i.e., our attitudes and our actions.

Ye have heard that it was said by them of old time, Thou shalt not commit adultery: But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell (Matt. 5:27-30).

Jesus' teaching in the Sermon on the Mount was both relevant and personally challenging. While not the main objective of this sermon, He properly corrected misrepresentations of what God was seeking to accomplish within Israel through the Law of Moses. The legalistic Pharisees obsessed over the letter of the law, but out-rightly ignored the spirit of the law. A certain apostle would later write that the real Jew was one whose heart had been transformed (Rom. 2:29). The Law of Moses conveyed holiness. The Pharisees were anything but holy. While they did not commit murder, they treated their fellow man with hatred and condescension. At this point in the sermon, Jesus indicated that the Pharisees did not commit

the physical act of adultery, but their hearts and minds were filled with lust.

About Lust

Lust is an often-overlooked problem of the heart. Lust is not just one sin among others. It is the root cause of idolatry which evidences itself through specific acts of sin. This evil influence urges us to worship the gods of this world: money, power, and sex. It is deceptive. Lust disguises itself as love, but it is *not* love. To this end, the apostle of love wrote,

Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever (1 John 2:15-17).

Lust cannot satisfy or bring blessedness to our lives. It only destroys. James wrote, "Ye lust, and have not: ye kill, and desire to have, and cannot obtain..." (Jas. 4:2). Lust is not just a passing thought. Lust is not just seeing something forbidden or sensual. As Jesus indicates in this passage, lust is the result of eyes which intently focus on what is forbidden; in this case, a married man focusing on a woman who is not his wife.

A clear example of what Jesus is condemning can be noticed in David's scandal with Bathsheba. David saw Bathsheba ceremonially purifying herself as the law commanded. What David saw was accidental or coincidental. There was nothing sinful with the situation itself. What became sinful was David fixing his mind on this woman. Rather than turn away from Bathsheba, David planned how he might act on his lust and commit adultery with her (2 Sam. 11:2-5). In the end, David was exposed and the child that was conceived died. This sad incident illustrates the principle that James would later identify regarding lust, sin, and death: "But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death" (Jas. 1:14-15).

Lust and the Heart

Jesus always connected His teaching to the heart. This is especially evident in this sermon. All of our thoughts, words, and actions are products of our hearts. This truth, however, is not readily accepted by most people. Most people are willing to acknowledge that their thoughts, words, and actions are not always good, but will often rationalize their behavior by claiming that their heart is in the right place.

We may admit wrongdoing, but often insist that we have good hearts. Yet, sin is proof that our hearts have a divided allegiance and pockets of selfishness. Only the poor in spirit can accept this harsh reality.

The Pharisees likely would have admitted to lust, but quickly have defended themselves by saying they did not act on their lust. They did not commit adultery. The irony of the Pharisees' position was that the Law of Moses condemned lust. The ninth commandment stated, "You shall not covet your neighbor's house; you shall not covet your neighbor's wife, or his male servant, or his female servant, or his ox, or his donkey, or anything that is your neighbor's" (Exod. 20:17). What is more disturbing about the Pharisees' position is that Solomon described adultery as a product of lust (Prov. 6:23-32). However, none of this seemed to matter to the Pharisees. The Pharisees thought they could be justified before God so long as they did not act on their thinking. They believed that God was unconcerned about how they thought, and only cared about what they did. Clearly, the Pharisees had a deranged view of God.

On another occasion, Jesus connected sin to the heart. He said, "Do you not see that whatever goes into the mouth passes into the stomach and is expelled? But what comes out of the mouth proceeds from the heart, and this defiles a person. For out of the heart come evil thoughts, murder, adultery, sexual immorality, theft, false witness, slander. These are what defile a person. But to eat with unwashed hands does not defile anyone" (Matt. 15:17-20).

Sin is proof that our hearts are not right, and that we are acting on lustful impulses. What did Peter tell Simon when Simon coveted the divine power of the apostles? Peter said, "May your silver perish with you, because you

thought you could obtain the gift of God with money! You have neither part nor lot in this matter, for your heart is not right before God. Repent, therefore, of this wickedness of yours, and pray to the Lord that, if possible, the intent of your heart may be forgiven you" (Acts 8:20-22). The covetous heart of Simon was not unique to him. This is the heart of those whose lust is unrestrained by the Gospel of Christ.

Addressing Our Lust

Jesus defines lust as the essence of adultery. There is no acceptable justification for lust. Lust must be sacrificed. Jesus describes poking out eyes and cutting off hands to emphasize the urgent need of eliminating lust from our hearts. The thoughts of our hearts must be captivated through obedience to the Gospel (2 Cor. 10:3-5).

As husbands and wives, we must honor our marriage vows. Most marriage vows typically include something about "forsaking all others." This is a daily choice that spouses make to control their thoughts, words, and actions as a means to remain faithful to one another. Job asked, "I have made a covenant with my eyes; how then could I gaze at a virgin? What would be my portion from God above and my heritage from the Almighty on high?" (Job 31:1-2).

When this statement from Job is referenced, usually just the covenant of the eyes is mentioned. What about the question Job asked? What would we be given if we violated the covenant we made with our eyes? Paul gives an answer to this question in his letter to the Galatians. After listing the works of the flesh, he writes that those who participate in them will not inherit the kingdom of God (Gal. 5:19-21). Jesus is offering the kingdom of God to us in this sermon. Receiving the kingdom demands sacrificing lust.

Focusing the Mind

We must learn where to focus our hearts and minds. Paul famously wrote, "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (Phil. 4:8). Lust is the opposite of everything Paul highlights in this passage.

To the saints at Colossae, Paul wrote, "If then you have been raised with Christ, seek the things that are above, where Christ is, seated at the right hand of God. Set your minds on things that are above, not on things that are on earth. For you have died, and your life is hidden with Christ in God. When Christ who is your life appears, then you also will appear with him in glory. Put to death therefore what is earthly in you: sexual immorality, impurity, passion, evil desire, and covetousness, which is idolatry" (Col. 3:1-5).

By the grace of God, we must learn to practice self-control. We always have a choice in how we focus our minds. David had a choice with Bathsheba. Rather than simply turn away, he chose to focus his mind on how to vainly gratify sensual impulses. We must follow the example of Paul and learn to restrain our bodies (1 Cor. 9:27).

Citizenship in God's kingdom mainly revolves around self-control. Practicing self-control is difficult in our society. Our society largely functions by tapping into lust. Corporations, entertainment, and politics all use lust to advance selfish agendas. We must be aware of how the world uses lust to shape us for its purposes. As Paul urged the saints in Rome, we must renew our minds so as to produce transformation (Rom. 12:1-2). The Sermon on the Mount is about a renewal of the mind which leads to

a transformation of life. Jesus teaches us how to be transformed into image bearers of God by refusing to conform to the idols of this world. Gaining control of the desires of our hearts is an essential step toward transformation.

Conclusion

As we have been considering the moral and ethical teachings of this part of the sermon, an important aspect of Jesus' teaching should start to emerge. Mainly, Jesus holds us accountable not

just for what we do, but for what we *think*. How we use our mind matters. Solomon stated that we are what we think (Prov. 23:7). Therefore, Jesus teaches that a husband who thinks like an adulterer *is* an adulterer.

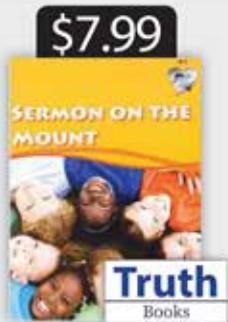
Since the garden of Eden, man's heart has often been filled with lust. Jesus offers us the means whereby our minds can be renewed and our lives transformed. This section of Jesus' sermon certainly does not

come naturally to us. Yet, becoming part of His kingdom and growing therein demands that our hearts and minds to be reshaped. **11**



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.



The Sermon on the Mount

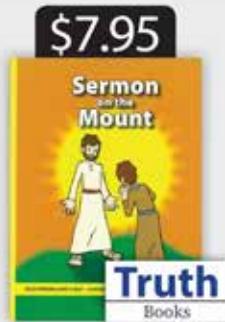
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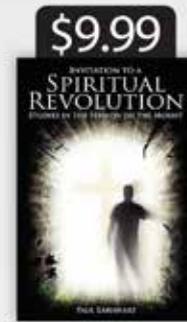
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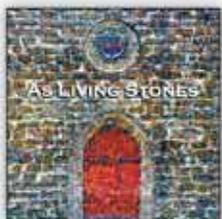
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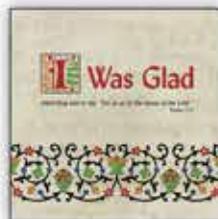
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A Tribute to Sherelyn

by Mark Mayberry

Mark reflects on forty years of marriage and offers a tribute to Sherelyn—the bride of his youth and his faithful companion and friend.

How do you adequately express appreciation to someone with whom you have shared forty years of friendship and happiness? Sherelyn and I were married in Longview, TX on June 23, 1978. Earlier this summer, we observed our 40th anniversary. Busy schedules required us to postpone our big celebration, but we are soon scheduled to spend two-weeks in Oregon, where we plan to share quiet time together and enjoy the spectacular beauty of the Pacific Northwest.

As I look back on my life, I'm amazed at how quickly time has passed. Indeed, life is a vapor. Most of us fall in love and get married when we are young and inexperienced. I count myself as very fortunate. It wasn't luck. It was the Lord.

Our first home was in Tampa, FL—a small, half-duplex frame house that cost \$65/month. Our landlady, aged Mrs. Hattie, and her insane chihuahua dwelt on one side; Sherelyn and I on the other. Mrs. Hattie liked to watch wrestling. On Saturday evening at supertime, through paper-thin walls, we could hear Mrs. Hattie shouting, “Kill em! Kill em!” At the time, Mrs. Hattie seemed old to us. However, she was only in her 60s. It's all perspective.

The daughter of Ernest and Frances Finley, Sherelyn possessed an innate understanding of a preacher's home.

She has always been supportive of my efforts to proclaim the gospel—accepting the ups and the downs, the blessings and the trials, the certainties and uncertainties with assurance and aplomb.



Over the years, we have lived in a variety of communities. Groveton (79-81) and Cooper (86-91) were tiny Texas towns; Tyler, TX (81-86) and Clarksville, TN (91-98) were closer to 100,000. For the past twenty years, our home has been Alvin, TX. Sherelyn adjusted to these different locales—accepting each as home, integrating herself into the community and the local church.

Our first son, Nathan, was born in 1986; Ryan came along in 1991. They have brought such joy into our lives.

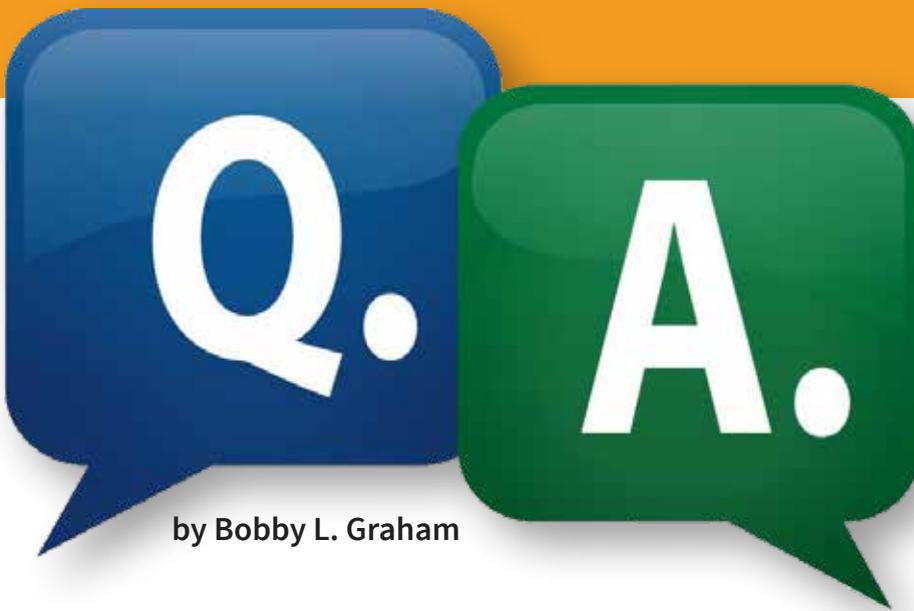
Nathan says, “Mom tirelessly serves others. Whether by cooking a

meal, homeschooling my brother and me, proofreading an article for Dad, teaching a Bible class, or welcoming others into the home, she constantly attends to others' needs. I appreciate you doing this tribute to Mom. We've all been so blessed by her!”

Ryan adds, “Mom always put God first and taught us to do the same. Like the worthy woman in Proverbs 31:27, ‘She looks well to the ways of her household.’ She taught us the word of God, and constantly lived as an example of a godly Christian. I can't count the times I've heard Mom singing hymns in the kitchen, shining God's light around our entire home. “

Over the years, Sherelyn has been my friend and faithful companion, my confidant and counselor. We have grown up together, raised a family, rejoiced as our sons found mates of their own, married, and started their own families, and blessed us with grandchildren. We have shared heartache and happiness, trials and triumphs.

Recently, I asked Sherelyn, “What's the key to a happy marriage?” In her straightforward manner, she answered, “Both partners having sacrificial love coupled with kindness, patience, and forgiveness.” My wife has lived by these principles: By putting God first, growing and giving, she graces the lives of her family, friends and faithful brethren. **T**



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:

When we appear before the Lord at the final judgment, will our sins already have been forgiven or will He then forgive us?

Answer:

This question, I surmise, represents more people than we might think. Just a day or so after receiving this question, I heard another person in a Bible class wondering aloud whether our sins have already been remitted or will they accompany us to the judgment. What does the Bible teach us concerning divine forgiveness?

First, the Bible teaches that God is willing to forgive completely. Jesus is able to save to the uttermost those coming to God through Him, ever living to make intercession for them (Heb. 7:25). He “is not willing that any should perish, but that all come to repentance” (2 Pet. 3:9). For this purpose, Jesus died for all, not just for some elected group (Heb. 2:9).

Second, our forgiveness comes from the Lord when we obey the gospel of Christ and when we repent of our sins after conversion to Christ. Initial forgiveness comes upon our willingness to put our faith in Jesus Christ, repent of our sins, and be baptized upon confession of our faith (Acts 2:38; 22:16). Subsequent forgiveness comes upon our penitent prayer to the Lord to forgive us when we have confessed our sins to those knowing of them (Acts 8:22-24).

Third, God never calls up our sins again after forgiving us of them. “For I will be merciful to their unrighteousness, and their sins and lawless deeds I will remember no more” (Heb. 8:12). “The Lord is merciful and gracious, slow to

anger, and abounding in mercy. He will not always strive with us, nor will He keep His anger forever. He has not dealt with us according to our sins, nor punished us according to our iniquities. For as the heavens are high above the earth, so great is His mercy toward those who fear Him; As far as the east is from the west, so far has He removed our transgressions from us. 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. 103:8-14). “He will again have compassion on us, and will subdue our iniquities. You will cast all our sins into the depths of the sea” (Micah 7:19).

At the final judgment, God will not have to consider or deal with our sins already forgiven. Rather, He will pronounce His saints justified. His work on the day of judgment will not consist of conducting a trial to ascertain our guilt or innocence; rather, it will be a time for the announcing of verdicts—guilty or innocent/forgiven. Consider the fact that every scriptural account of judgment indicates it to be for announcement of verdicts, not determination of guilt or innocence (Matt. 16:27; 25:31-46; Rom. 2:6, 16; 14:12; 2 Cor. 5:10; 2 Thess. 1:6-10; Rev. 20:11-15).

From the foregoing evidence, I believe it is safe to conclude that sins once forgiven during our lifetime will not again face us in the judgment. That will be the day when the righteous will hear “Well done, good and faithful servant” or “Come, you blessed of my Father.” 

Understanding Biblical Events Through Ancient Tablets

by Trent and Rebekah Dutton

Using several relevant examples, Trent and Rebekah show that tablets from the ancient world can help us better understand actions and decisions in the biblical narrative.

Christians occasionally find themselves staring at a passage, wondering, “Why would he do *that*?” That’s a perfectly acceptable question for 21st-century Westerners, and the sort of question that can be illuminated by the ancient texts that archaeology reveals. Two examples are Aaron’s statement in Exodus 32:24 and Joshua’s request in Joshua 10:12-13.

“...And this calf was born.”

Aaron’s defense in Exodus 32:24 has struck many a Bible class as nonsensical: “*I cast [the gold] into the fire and this calf came forth.*”

In the ancient world, however, Aaron’s statement *may* have been expected. Numerous tablets from 2000-600 BC throughout Mesopotamia describe a two-day ceremony for debuting new idols. They detail the artisans’ oaths: “*(I swear) I did not make (the statue)...*” before their hands are symbolically “cut off.”

Following mass sacrifices and celebration, like Exodus 32:6, the artisans swore that gods were indeed responsible, and the statue was “born.” Other tablets explain: idols were made in a “birthing hut” on the birthing bed of Belet-ili (Mother Goddess)—the artisans simply functioned as midwives.¹ We, like they,

¹ These tablets use the Akkadian verb *waladu*, “to give birth or be born,” which is a cognate of Hebrew *yalad*.

understand they made these objects, but we have no reason to doubt they sincerely believed the gods acted through them, like Bezalel, Aholiab, and the craftsmen of Exodus 31:1-6.



Tablet A.418 describes the “birth” of an idol, including a diagram in the lower right of how the birthing bed and images were to be arranged. Source: Istanbul Archaeology Museum.

The significance of these tablets on Aaron’s statement is three-fold. First, their geographic and temporal spread attest to a ritual that was

almost certainly common knowledge. Secondly, Aaron, the artisan, denied making a god. Finally, even the calf was “birthed” when nuancing the translation of Exodus 32:24, “...*I cast [the gold] into the fire, and this calf was born.*”²

Thus, was Aaron using a sophisticated evasion by referencing the artisan’s oath, as though trying to convince Moses of the propriety of his actions? Or, by appearing to follow the culturally correct ritual for giving Yahweh an earthly avatar, did he believe the calf was born through divine means—demonstrating Israel’s egregious misunderstanding of the God not made with hands? Regardless of the motive for his sin, Deuteronomy 9:20 tells us that Aaron only escaped God’s wrath through Moses’s intercession.

“Sun, stand still over Gibeon...”

In Joshua 10:12, Joshua made a request that is sometimes called “The Longest Day.” Yet, if Joshua simply wanted to extend daylight, why would he reference the moon and specify Gibeon and Aijalon? The sun, then, was in the east (Gibeon) and the moon in

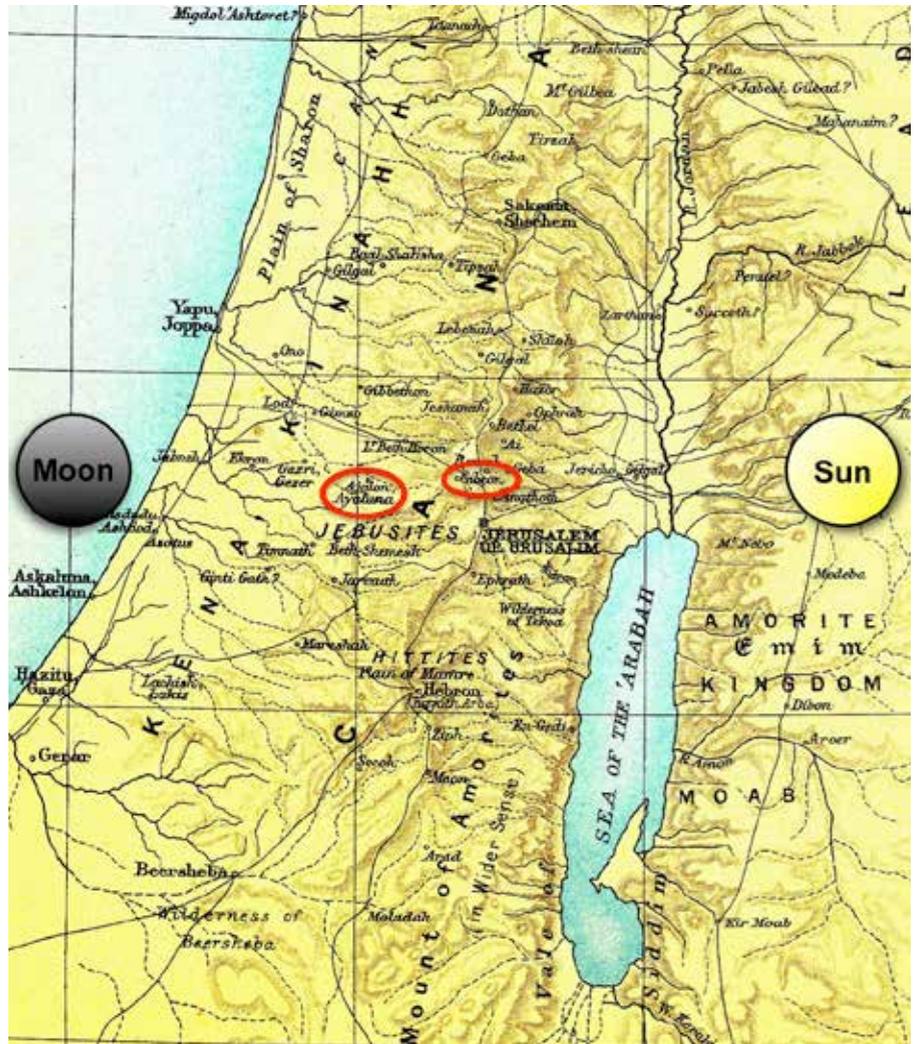
² Hebrew *yatsa* is used numerous times to indicate birthing, including inanimate sea and ice (Job 38:8, 29), as well as being used synonymously with *yalad* in Deuteronomy 28:57.

the west (Aijalon Valley)—apparently indicating that this prayer was made in the morning, before the events of the day.

Like artisan oaths, another series of tablets is just as far-flung geographically and temporally: celestial omens. Diviners throughout the Fertile Crescent were employed by kings and armies to interpret the gods' will through omens. Particularly noteworthy were lunar omens, since the Near East generally measured months by phases of the moon. Normal months were 30 "full" days, meaning the sun and moon stayed in their prescribed locations in "the midst of the sky," and the new moon appeared on the 30th day. The luck of kingdoms was inextricably linked to the first day of the full moon, which should land on the 14th day, "standing" or "waiting" until the sun rose, as in the omen: *"When the moon and sun are seen with one another on the fourteenth day...the gods intend Akkad for happiness."*

However, if they appear on the 12th, 13th, 15th, or 16th day, military defeat is at hand, as one tablet states: *"When the Moon and Sun are seen with one another on the fifteenth day, a powerful enemy will raise his weapons against the land. The enemy will destroy the gate of my city."*

If the sun and moon were on the east and west horizons in Joshua 10:12, then it was near the middle of the month, and the Amorites would be gazing skyward at dawn. It is reasonable to consider that Joshua, while perhaps wanting more daylight, may have also wanted a psychological blow—that the sun and moon hang in the sky on an inauspicious day, the omen of calamity. This interpretation of Joshua 10:10-14 is bolstered by both Habakkuk 3:11 and a tablet describing divine wrath: *"The sun lay at the horizon, the moon stopped still in the midst of the sky...an evil storm..."*



Map illustrating the locations of the sun and moon in Joshua 10.

God declared judgment in a way the Amorites recognized, leading to the confusion that routed their army.

Considering the culture and Joshua's terminology echoing celestial omens, a more refined translation may read: *"So the sun waited and the moon stood, before the nation took vengeance on its enemies. Is it not written in the book of Jasher, 'The sun stood in the midst of the sky and did not hurry to set as on a day of full length?'"*³

³ See Walton, 190 for further explanation of this translation.

Conclusion

The inspired writers do not reveal the motives behind Aaron and Joshua's statements, and so any conclusions must only be possibilities. However, archaeology provides texts that help us understand that these events are neither laughable nor inexplicable.

Archaeology instead gives us an opportunity to view God's narrative through the lens of its ancient context, revealing a God and a people who understood the signs of their times (as in the case of Joshua), yet occasionally gave voice to idolatrous concepts (as in the case of Aaron). ■



This planisphere, K.8538, demonstrates the precision with which astrologers tracked the celestial bodies. Source: British Museum.

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Trent & Rebekah Dutton

Trent and Rebekah Dutton both hold Master's degrees in Biblical Archaeology from Wheaton College, in the Chicago, IL area. They have participated in four full excavation seasons with The Leon Levy Expedition to Ashkelon, Israel, and two seasons at Tel Shimron in the Jezreel Valley. They can be reached at trentdutton@gmail.com.

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The Progressive Mindset: Women's Roles in the Church

by Chris Reeves

In another installment of “The Progressive Mindset,” Chris focuses on changing attitudes toward the role of women in the church.

Another area of the Lord's church where we are witnessing a progressive mindset involves the role of women. For many years in various religious denominations, biblical teaching regarding a woman's role has been ignored. Over the past twenty years or so, the same has been true in some liberal Churches of Christ.

For example, in 2014, Laura King was appointed as one of the ministers for the Fourth Ave. Church of Christ in Franklin, TN. One current website labeled *Where the Spirit Leads* (wherethespiritleads.org) is set up to promote “gender equality and inclusion in the churches of Christ.” This website lists many “gender inclusive and egalitarian Churches of Christ.” There are seventy-seven churches listed in the United States and three in Canada. These churches encourage women to “use the gifts they have received from God.” These “gifts” include leading in public worship (prayer, communion, song leading, reading scripture), preaching from the pulpit, teaching classes of both men and women, and serving as an elder or deacon.

Women in Subjection from Creation

God's plan is for a woman to be in subjection in the home and in the church (Gen. 3:16; 1 Cor. 11:3; 14:33-35; Eph. 5:22-24; Col. 3:18; 1 Tim. 2:11-15; Tit. 2:5; 1 Pet. 3:1,5). “Subjection” does not mean inferiority, repression,

or subjugation. Rather, “subjection” simply means “under authority.” Women are equal in value to men as to their relation to Christ, but possess different roles and responsibilities in the home and in the church.

Unfortunately, the Women's Liberation and feminist movements around the world have been pushing for “equal rights” for women. They have restructured marriage, the home, and the church. They assume that women are not equal, when in fact they are. These modern liberal movements say that women are “repressed” and “subjugated”! No, women are “equal” in value, but not “equal” in role. The general rule of God for women in the church is laid down by Paul in 1 Timothy 2:11-12 and a specific application of this rule is set forth in 1 Corinthians 14:34. Let us now briefly examine some of the words and phrases in these two passages.

A Study of 1 Timothy 2:11-12

“*Let a woman learn in quietness...*” The word “quietness” (here and in verse 12) or “silence” (KJV), is from the Greek word *hesuchia*, meaning “quiet; peaceful; not causing disturbance” (see Acts 22:2; 2 Thess. 3:12). “Quietness” is the opposite of loud, boisterous, disturbing, or domineering behavior. It is a calm, meek, and quiet spirit.

Paul adds, “...with all subjection.” The word “subjection” is from the

Greek word *hupotage*, meaning “under authority; subjection” (see 3:4). Paul wants Christian women to learn in subjection and not take the leading role of teaching in a worship assembly where men are present.

“*But I permit not a woman to teach, nor to have dominion over a man....*” Note the “permit not” here. Those of a progressive mindset want to allow today what Paul does “not permit.” Note also the “but” which presents a contrast. The woman is to learn (v. 11), “but” not to teach (v. 12). Paul's instruction here is not an absolute statement, such as, “women are not to teach, period.” If it were, then it would contradict other plain Bible passages which require a woman to teach. The words “teach” and “dominion” modify “over a man.” A woman is not to teach “over a man,” nor is she to have dominion “over a man.”

“*Dominion*” is from the Greek word *authentein*, meaning “one who does a thing himself; one who acts by his own authority; to exercise authority; to exercise control.” The words “nor have dominion” are explanatory. They explain the word “teach.” The word “nor,” from the Greek word *oude*, explains the specific kind of teaching that is forbidden. A woman is not to teach in an authoritative way over a man; that is, teaching that dominates over a man. The kind of teaching that is forbidden here is teaching that

violates the principle of subjection. It is not teaching per se that is forbidden, but teaching with dominion “over a man” that is forbidden. Elsewhere in the New Testament, women are commanded to teach (Titus 2:3-4; etc.). Yet, here, a woman is not permitted to teach with dominion over a man.

In the KJV, the wording is different. It reads “usurp authority over the man.” Because of this translation, some expositors believe that what is forbidden is the “usurping” of authority. They conclude that if a woman is given authority by man (the man acquiesces to the woman or invites her) to preach, be an elder, etc., that she can do it, so long as she does not “usurp” (take by force or assume) the authority for herself. This use of “usurp” in the KJV is misleading. What is forbidden here is simply to “have dominion” (ASV, ERV), “have authority” (NKJV), “exercise authority” (NASV, ESV, NET), or “use authority” (Greek interlinear) over a man. Paul does not forbid a woman to “usurp” (take by force or assume) authority. He forbids her to “have,” “exercise,” or “use” authority over a man.

A Study of 1 Corinthians 14:34

“Let the women keep silence...”
The word “silence” is from the Greek word *sigao*, meaning “to keep silence; hold one’s peace; say nothing.” The “silence” demanded here is not absolute and unconditional. Rather, the context determines why and when the woman is to be silent. There is a connection between “silence” and “subjection.” The “silence” of the women shows their “subjection” (vv. 34-35), just as the “silence” of the prophets shows that their spirit is in “subjection” (vv. 28-32). Why do many today ask about the “silence” of the women, but not ask about the “silence” of the tongue-speakers and prophets in verses 28 through 32? Note that the prophet also had to be

“silent” under some circumstances, but later could speak (vv. 30-31). We must not force the meaning of the words “let the women keep silence,” beyond the range of its specific application and its immediate context.

Paul adds, “*for it is not permitted unto them to speak.*” Again, note the words “not permitted” (just like the “permit not” in 1 Timothy 2:12). The progressive mindset wants to allow today what Paul does “not permit.” The word “speak” is from the Greek word *laleo*, meaning “to talk.” What kind of speaking or talking did Paul have in mind in this context? Consider the use of the Greek *laleo* throughout the context of 1 Corinthians 14 (vv. 2, 3, 4, 5, 6, 9, 11, 13, 18, 19, 21, 23, 27, 28, 29, 34, 35, 39). After reading these verses, two things are obvious: first, it is spiritual-gift speaking that is occurring (tongue-speaking, prophesying); and, second, it is speaking that leads the assembly; that is, formal speaking in the assembly or publicly addressing the assembly with a public discourse.

The speaking in 1 Corinthians 14 came from one in the *role* or *position* of a public speaker or public teacher (tongue speaker, prophet). A woman is not to have this *role* or *position* in the assembly. She is not to speak in the same manner as the tongue speakers and prophets. (The exception would be the female prophetess mentioned in 1 Corinthians 11:5-6 who is veiled.) Paul forbids the women to do a specific kind of speaking; that is, addressing the assembly. Paul is not forbidding speaking in informal teaching arrangements in which Bible classes are conducted. Rather, he prohibits speaking that disrupts the formal assembly. Not all speaking is here prohibited; otherwise a woman would be forbidden to sing (Eph. 5:19) or say “Amen” (1 Cor. 14:16). To say that this passage forbids any and all speaking by women is to go

against the immediate context and plain teaching of the New Testament.

Paul adds, “*but let them be in subjection....*” The word “subjection” is from the Greek word *hupotasso*, meaning “to arrange under; submit; subject.” Note also the word “but.” The word “but” presents a contrast. The kind of speaking that Paul had in mind was of the sort that would not allow a woman to place herself in subjection (the verb is in the middle voice, “subject themselves”). It was speaking that was not in subjection. Paul forbids, not just any kind of speech, but the kind of speech that is not in subjection.

Women’s Roles in the Church

When 1 Timothy 2:11-12 and 1 Corinthians 14:34 are taken together, we find that Paul restricts the role of Christian women in the church (“permit not” is found in 1 Tim. 2:12 and “not permit” is found in 1 Cor. 14:34). Remember, these are the words of the apostle Paul, and what he writes are the commandments of the Lord (1 Cor. 14:37).

A woman is not authorized or permitted to preach with men present because it is this kind of public “speaking” that Paul forbids (1 Cor. 14:34). Her preaching would put her in a position of exercising authority over the ones to whom she is preaching, which Paul forbids (1 Tim. 2:11-12). A woman is not authorized to teach men in a class setting for the same reason. A woman is not authorized to be an elder or deacon simply because the inspired apostle assigns these roles to a “man” who is a “husband of one wife” (1 Tim. 3:1-2, 12).

What Christian women are authorized by God to do in the local church is important. There are many good works that Christian women may do to promote the cause of Christ. Christian women need to learn God’s word and teach it to

Continued on page 34

The Good and the Faithful

by Steve Wallace

While goodness and faithfulness are both important, Steve affirms that faithfulness calls for a greater commitment than does goodness.

Solomon wrote, “Most men will proclaim each his own goodness, but who can find a faithful man?” (Prov. 20:6). “Goodness” has various shades of meaning. It is rendered “kindness” in Proverbs 19:22. This trait makes a person likable. According to our proverb, “most men will proclaim each his own goodness.” Solomon does not dispute this. God’s people of both Testaments are called upon to maintain good works (Lev. 19:1-37; Titus 3:8). Yet, the section of this proverb we focus upon follows the adversative “but.” *Something else must be considered.*

Focusing upon the second half of our proverb, the key word is “find.” It goes beyond what people might say about themselves to what we *discover* them to be. Our proverb states that it is easy to find people who will proclaim their own goodness, but it implies that faithfulness in a person, whether to God or man, is something harder to find.

Let us pause for a moment to get a better understanding of a faithful man.

Some Characteristics of a Faithful Man

A faithful man will not lie (Prov. 14:5). Although lying can make for an easier path in many situations, a faithful man will not engage in it.

A faithful man will be faithful in matters of lesser importance. The two servants who multiplied their talents

were told by their master, “Well done, good and faithful servant; you were faithful over a *few* things, I will make you ruler over *many* things” (Matt. 25:21, 23). Jesus said, “He who is faithful in what is least is faithful also in much...” (Luke 16:10).

A faithful man will teach others what he has learned from God’s word (2 Tim. 2:2). Only the gospel is God’s power to save (Rom. 1:16; Mark 16:15). It must be taught *faithfully* for the lost and erring to believe and obey it. Therefore, it must be taught as it was delivered to the apostles and prophets by the Spirit (Eph. 3:3-5; 1 Cor. 11:23; 15:3; Gal. 1:1, 11-12).

A faithful man will obey God (Luke 19:13-16). Hypocrites take the easy path of pretending obedience but practicing disobedience. After all, disobedience *may* be concealed until the final day. Concerning his responsibilities before God, Paul wrote, “Therefore judge nothing before the time, until the Lord comes, who will both bring to light the hidden things of darkness and reveal the counsels of the hearts...” (1 Cor. 4:5). Peter and John’s faithfulness is clearly seen in their words to the Jewish leaders: “We ought to obey God rather than men” (Acts 5:29). Faithful men will obey God even when it is difficult or unpopular to do so.

The words of our proverb imply that faithfulness calls for a greater commitment than mere goodness.

With these things in mind, let us look at some relevant examples.

The Good and the Faithful in God’s Sight

In Matthew 7:21-23, Jesus made a clear difference between the one who says, “Lord, Lord” and he “who does the will of My Father in heaven” (v. 21). Many will proclaim their own goodness in the last day (v. 22). Instead of recognizing them as faithful, Jesus says they practiced lawlessness (v. 23). He did not deny their good works. The problem was one of intent—they were not faithful to His word and did not do the will of the Father.

The Good and the Faithful in God’s and Man’s Sight

Consider Paul’s account of his confrontation with Peter:

Now when Peter had come to Antioch, I withstood him to his face, because he was to be blamed; for before certain men came from James, he would eat with the Gentiles; but when they came, he withdrew and separated himself, fearing those who were of the circumcision. And the rest of the Jews also played the hypocrite with him, so that even Barnabas was carried away with their hypocrisy. But when I saw that they were not straightforward about the truth of the gospel, I said to Peter before them all, “If you, being a Jew, live in

the manner of Gentiles and not as the Jews, why do you compel Gentiles to live as Jews?" (Gal. 2:11-14, NKJV)

Many good people are pictured in this passage, including Barnabas, who was "a good man" (Acts 11:24). However, there was *only one* faithful man in the matter addressed in the passage (vv. 11, 14)! We do not help good men who go astray by going along with them or remaining silent. Faithfulness, in God's and man's sight, is seen in helping such a one to understand his error.

Consider Paul's praise for Onesiphorus who proved to be a true friend:

This you know, that all those in Asia have turned away from me, among whom are Phygellus and Hermogenes. The Lord grant mercy to the household of Onesiphorus, for he often refreshed me, and was not ashamed of my chain; but when he arrived in Rome, he sought me out very zealously and found me. The Lord grant to him that he may find mercy from the Lord in that Day—and you know very well how many ways he ministered to me at Ephesus (2 Tim. 1:15-18).

In verse 15, Paul is not saying that all those in Asia had turned away from the Lord; rather, they had turned away from him. He later reported, "At my first defense no one stood with me, but all forsook me. May it not be charged against them" (2 Tim. 4:16). Perhaps Paul had written to some of them, requesting their presence. Let us remember that Ephesus was in Asia. Recalling the tears that were shed when Paul took his leave from the Ephesian elders (Acts 20:36-38), it is hard to believe such things as he describes above could happen! Whatever the case, there might have been many good men included among those whom Paul mentions in verse 15, *but there was only one in this passage who was faithful to him as a friend and brother.*

Goodness and faithfulness are both desirable traits. However, faithfulness calls for a greater commitment than does goodness.

Faithfulness

Faithfulness controls conduct. Paul was undaunted by the fact that the rest of the brethren at Antioch sided with Peter in his hypocrisy. Onesiphorus was not controlled by the opinions of others. When we are faithful to God and man, true goodness will naturally result.

In marriage, a faithful mate is preferable to a good mate. Christians sometimes marry non-Christians. In some cases, I have heard it said, "He's a good man, but he's just not a Christian." Some such marriages end with the husband leaving his wife. Too often, a mate is good to his spouse only as long as he wants to be. Remember Jesus' teaching in Matthew 19:4-6. Young people, listen carefully to the words of the one with whom you are starting to get serious. If that person lies to someone, recognize the very real danger that he/she may lie to you—regarding their wedding vows! *Look for faithfulness first.*

Faithfulness makes a good life. Many people want to live well—enjoying physical health, long life, good relationships, adequate possessions, etc. Jesus said, "But seek first the kingdom of God and His righteousness, and all these things shall be added to you" (Matt. 6:33). As the context shows, "these things" refer to the physical necessities of this world (vv. 25-32). Faithfulness is seeking first God's kingdom and righteousness. It gives hope and makes life worthwhile, no matter what our fortunes on this earth may be (Matt. 25:21).

Those in error need faithful men to withstand and correct them (Gal. 2:11-14). They do not need the many who proclaim their goodness. They

need faithful brethren who will snatch them out of the fire (Jude 23).

Faithfulness in a person is seen—in marriage, as parents, in the local church, at work, etc. As we noted above, Solomon wrote, "Who can find a faithful man?" By their works you shall know them.

Faithfulness is a personal responsibility which generally calls for Christians to be different from those around them. It may call for a Christian to be different from other Christians. Faithfulness to God and man is the key to being a light in the church and in this world. **1**



Steve Wallace

Steve has worked with the church in Round Lake Beach, IL for three years. He and his wife, Mary, have been married 33 years. He can be reached at alvincarl1@att.net.

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A Wanted Man Helping Find Other Wanted Men

by Ron Halbrook

Ron reviews a recent book by Michael P. Glaesemann, a heart-rending story of ruin and redemption. Michael's search for truth inspires us all to value the spiritual blessings that are in Jesus Christ.

Michael P. Glaesemann was born in 1956 and has lived for many years in Burkeville, Texas. He has supported himself in part-time preaching, serving whenever needed, with the encouragement of his wife, Donna. By the grace of God, Michael came out of a very dark and ugly world of self-destruction. The Bible literally saved both his life and his soul. He tells how God's providence opened door after door to save him in a very readable and engaging book entitled *A Wanted Man: a true story*.

Michael's story confirms one of my favorite verses in the whole Bible, which says, "That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us" (Acts 17:27). His father was raised Lutheran, his mother Catholic, and he was christened by a Methodist minister. The family moved from Rhinelander to Duluth, Minnesota when he was eleven, and drifted away from the Lutheran religion.

After his parents divorced, Michael lost what little interest he had in God and religion. Little by little, he was drawn down the path of alcohol, marijuana, and other illegal drugs as a teenager in the 1970's. Eventually, he was horrified to find himself "being engulfed in a huge black hole" (p. 21). His memory was replaced with spells of paranoia to the point that he had to be hospitalized in a psychiatric ward for months. Michael



was suffering "a chemically-induced central nervous breakdown" (p. 30).

Counselors mentioned the Bible only in negative ways, but assured Michael that fornication, alcohol, and marijuana could be enjoyed in a responsible way. Over time, he became well enough to advance to a halfway house. He took vocational classes so that he could get a job, got his own apartment in St. Paul, and became an assistant at the halfway house.

However, all these signs of apparent progress belied the emptiness which terrorized his soul to the point that he began to plan his suicide. "Many people who talk about suicide merely

reach out for attention. But, not me—I was through. It seemed as though it took years to get well enough to think, only to find out there was nothing to live for anyway" (p. 39). With every intention of taking his own life, one idea sidetracked his plan. It occurred to him that he had tried everything but reading the Bible. His counselors had already made it clear that such would be a colossal waste of time and could even drive people crazy, but what did he have to lose?

Although Michael was a slow reader, he determined to read the Bible in its entirety. As weeks turned into months, he found that its message of God,

truth, and righteousness fed his soul like water on parched earth. He tried attending some churches, but could see that they were not serious about following what he read in the Bible. He learned from John 3:5 that Jesus required water baptism for salvation, but saw a preacher kiss a baby's head and proclaim it as baptism!

In frustration, Michael literally walked away from his job and his apartment and made a journey—not knowing where he was going, but praying to God with the determination to find someone who was serious about obeying the Bible, who could help him. He traveled aimlessly from St. Paul back to Duluth. God kept opening doors on that journey until he stumbled onto a small, simply-worded newspaper advertisement, “WANTED—SOMEONE TO STUDY THE BIBLE WITH” (p. 88). Could that small ad be the answer to his prayers, his longings, and his hopes which had so often been disappointed?

Indeed, Michael was the man “wanted” by the people who placed the ad. They were the very people for which he had so

diligently and feverishly searched over a period of many months!

You must read the book to follow all the twists and turns taken in the life of this soul who found no peace or reason to live until he read the Bible. The grammar and format are so simple that anyone from junior-high school and up can easily read it. Once you start reading, you will not want to put it down until you can learn how God answers the piercing cries of this soul sinking into the abyss of sin. Use it as a birthday gift, a holiday gift, a graduation gift. Offer it to people you know who are sinking in despair as was Michael, and help them find the way out of the darkness as Michael did.

I asked Payton Halbrook, a granddaughter, to read this book and give me her impression of it. Here are some of her thoughts:

When I read the back cover of this book, I knew it was going to be an interesting story. As a thirteen-year-old, reading is not something on the top of my list of things I like to do. In this case, I enjoyed reading.

Every sentence fell into place and made me want to know what was going to happen next. My whole life I have gone to public school, and as I have gotten older, I have come to see how many terrible traps the devil can put out there. Since I was a baby, my parents have taught me the Bible. When reading this book, I started to think about how much I take for granted living in a home where the Bible is taught. Everyone has his own story of how he came to know Jesus, and I think this story is one you will not want to miss.

This book reminds us that there is hope in Christ for every sin-sick soul. It also reminds us that God is always near at hand to help those who seek Him to find Him! This book by a wanted man will lead other wanted men to salvation through Christ who is the message of the Bible. **TL**



Ron Halbrook

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 71 trips to the Philippines. He can be reached at ronhalbrook@gmail.com.



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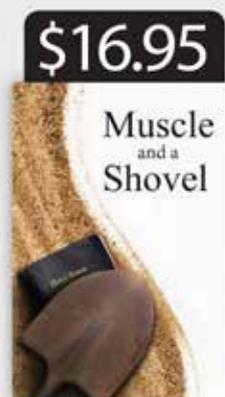
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told is responsible for much of the mental illness and misery in the world. He decides to read that book, the Bible, from cover to cover and word-for-word, as one would read any other book. He does so over a period of two years without a mentor, creed book, family member, or spiritual guide. The reader will be surprised at the unexpected decisions he makes as a result!



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Reflections on an Accident

by Aaron Linden

Contemplating his experiences as a paramedic, Aaron notes life's brevity and blessings, God's graciousness and our corresponding responsibility.

Paramedics face a wide range of situations and emotions. Of those, the ones most etched into our memories are often cardiac arrests, where a patient's heart has stopped beating, they have stopped breathing, and we must take over these normal bodily functions (through CPR, airway placements, and drugs) to try and buy time to let the body be able to take back over. I have been on several of these calls.

In the past, we went to a car accident where a two-year-old child went into cardiac arrest as a result of the collision. I was the second unit on the scene, meaning I would care for the less critical of the patients. The child was placed in the primary unit, where emergency personnel had more control over the environment and rushed to the hospital. I was left to put the mother on a backboard, get her into our ambulance, and provide care for her while we drove to the hospital.

Throughout the entire time that we were with her, the mother's only concern was for her child. The recognizable anguish in her voice and her lack of care about her own body were all to be expected—but were very different things to experience in person. Not having a child, myself, I was allowed a more intimate look at the love a parent has for their kids. Sadly, the child did not survive. As I reflected on this in the following months, it made me think of many things, a few of which I will share here.

Life Is Uncertain

There are instances in life where we are dealt crippling blows. Yet, God promises us something better beyond this physical world—that deals out pain from time to time. The psalmist David said, "I sought the Lord, and he answered me, and delivered me from all my fears" (Ps. 34:4). Jesus said, "Peace I leave with you; my peace I give you. I do not give to you as the world gives. Do not let your hearts be troubled and do not be afraid" (John 14:27). The Lord will always be there for us.

Life Is Short

No specific amount of time is promised to us. We are not guaranteed a tomorrow. "Man, who is born of woman, is short-lived and full of turmoil. Like a flower, he comes forth and withers. He also flees like a shadow and does not remain" (Job 14:1-2). "Lord make me to know my end and what is the extent of my days; Let me know how transient I am. Behold You have made my days as handbreadths, and my lifetime as nothing in Your sight; surely every man at his best is a mere breath" (Ps. 39:4-5). Although we are not promised tomorrow, we have today. We are granted time right now to make choices and commitments. To what will we be committed?

God Is Love

God loves His Son. That the Father allowed His Son to be put to death on our behalf is not something to

be viewed lightly. Isaiah says, "He is despised and rejected by men, A Man of sorrows and acquainted with grief. And we hid, as it were, our faces from Him; He was despised, and we did not esteem Him. Surely He has borne our griefs And carried our sorrows; Yet we esteemed Him stricken, Smitten by God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities; The chastisement for our peace was upon Him, And by His stripes we are healed" (Isa. 53:3-5).

We Are Accountable

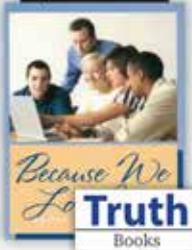
We are God's children, and He loves us as His own. We have been given eternal life and reward through the death of Jesus Christ, but this blessing brings responsibilities: We must hear His voice and obey His word. "My sheep hear My voice, and I know them, and they follow Me. And I give them eternal life, and they shall never perish; neither shall anyone snatch them out of My hand" (John 10:27-28). Again, "This is love, that we walk according to His commandments. This is the commandment, that as you have heard from the beginning, you should walk in it" (2 John 6). Have you been baptized (2 Pet. 3:21)? Are you living a life of obedience (Luke 11:28)? **T**



Aaron Linden

Aaron Linden is a paramedic for the city of Angleton. He and his wife, Virginia, attend the Adoue St. church of Christ in Alvin, TX. He can be reached at alinden207@gmail.com.

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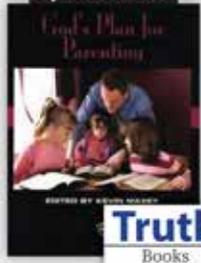


Because We Love You

edited by Mike Willis ISBN 158427123X

This is an excellent workbook for teenagers discussing important topics they may face. Various gospel preachers have contributed to this workbook and we believe generations to come will be blessed by their efforts. 13 lessons with questions following each lesson. The lessons are all prefaced by the statement "BECAUSE WE LOVE YOU..."

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EDITED BY KEVIN MAXEY

ISBN 1584271000

Chapter Titles and Authors:

- The Need for Godly Parents in an Ungodly World - Kevin Maxey
- Be Who You Want Your Children to Be - Steve Locklair
- Love Your Children By Loving Your Mate - Chris Reeves
- Fathers, Take the Lead - Andy Alexander
- Women, Keep the Home - Jennifer Maxey
- Discipline - Kyle Campbell
- Challenges for Parents With Small Children During Worship Services - Jarrod Jacobs
- Raising Teenagers - Donnie V. Rader
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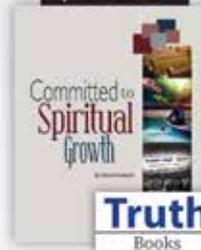
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by Mike Willis

ISBN 1584270020

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TRUTH IN LIFE SERIES

by Steve Niemeier ISBN 9781584274155

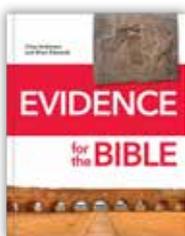
This book is written for individuals and churches that are committed to spiritual growth. At its core, Christianity has a growth imperative. Based upon Biblical teaching and years of personal experience, Steve Niemeier offers wise counsel and advice on how to achieve this goal, both individually and collectively.

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Book Reviews

by Chris Reeves

Chris offers candid and insightful reviews of three books that New Testament Christians will find helpful.



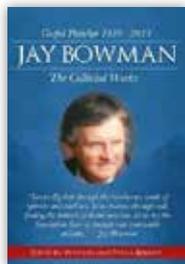
Evidence for the Bible

Evidence for the Bible. Clive Anderson and Brian Edwards. Day One and Master Books,

2018. 252 pages, hardback.
ISBN: 978-1683-441113

From its beginning in the early 1800's to the present day, archaeology has been used by many Bible students to confirm the historicity of the Bible and to illumine its stories. In a new book, *Evidence for the Bible*, Clive Anderson and Brian Edwards continue the long legacy of documenting archaeological finds that demonstrate a correspondence between the biblical record and historical fact. From ancient creation and the flood stories in Genesis to the seven churches of Asia in Revelation, and many places in between, this book outlines major archaeological finds over the past 150 years that validate and illuminate the Bible account. Recent finds, such as the remains of Khirbet Qeiyafa (2007), are also included in this work. Anderson and Edwards are careful and honest. They do a fine job of answering the modern “minimalist” skeptic who doubts the accuracy of the Bible. Yet, they are also careful not to claim more than the facts and evidence allow. This book contains many beautiful pictures of archaeological finds. More than 20

helpful extended notes pages are found at the end of this book. These pages include special studies, lists, timelines, and a scripture index. *Evidence for the Bible* is a beautifully-illustrated, up-to-date, and easy-to-read introduction to the world of biblical archaeology.



Jay Bowman: The Collected Works

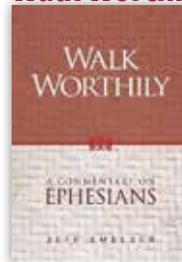
Jay Bowman: The Collected Works. Warren and Paula Berkley, Editors. Privately

published, 2016. 433 pages, softback. ISBN: 978-1523-327010

Jay Bowman (1936–2015) preached for many years in Odessa and Abilene, Texas. While preaching, brother Bowman did much writing in church bulletins, tracts, lectures, and religious journals. Some of his best writing has now been compiled and edited with great care by Warren and Paula Berkley and put into print for all to profit. When brother Bowman wrote, he was biblical and plain. You can see a “tell-it like-it-is” approach when you read his articles. This forthrightness is lacking among some Bible writers today. *The Collected Works* contains many good articles by brother Bowman. These articles are grouped together by category and they cover such things as Bible characters, Greek word studies, practical

encouragements, commentary, devotional material, doctrinal studies, and more. His series on fellowship and on adultery, alone, are worth the price of the book. One of the articles that I enjoyed especially had to do with how all of us are authors writing our own book of deeds that will be read one day in the judgment. Get *The Collected Works*. Bible commentators will learn how to write exceptionally, Bible students will learn how to study accurately, and Bible believers will learn how to grow spiritually.

Walk Worthily: A Commentary on Ephesians



Walk Worthily: A Commentary on Ephesians. Jeff Smelser. Deward Publishing Co., 2017. 273 pages, hardback. ISBN:

978-1936-341948

Jeff Smelser, who preaches for the Exton church of Christ in Exton, PA., has published a good exegetical commentary on the book of Ephesians. Of course, those who use commentaries regularly will immediately want to know how Jeff's commentary is different from those they already own. First, Jeff is a student of NT Greek; he works directly from the Nestle-Aland 28th edition of the Greek text, and he provides his own careful translation of the text. Any

Bible student can profit from this commentary, but the first or second year Greek student will especially benefit from Jeff's use of Greek grammar and exegesis. One would do well to pay close attention to Jeff's own translation as it differs, at times, from the standard translations. These differences offer great insight into the text. Second, in his introduction, Jeff provides an excellent comparison between Ephesians and Colossians and an extensive defense of the "encyclical" letter approach to Ephesians (i.e., the letter was intended especially for

Gentile Christians in Ephesus and in the surrounding area of Asia and Galatia). These two matters are often missing in other commentaries on Ephesians. Third, Jeff does not insert Calvinistic ideas into his explanation of the text so frequently found in commentaries published by Evangelicals. Will you agree with everything Jeff writes? Perhaps not. Will you look for a specific comment from Jeff about a specific matter that interests you and not find it? Most likely. Yet, this is true of any commentary. Overall, Jeff has attempted to analyze this

great book about God's glorious church in a careful, insightful, and practical way. Read *Walk Worthily* and it will greatly enhance your study and understanding of Ephesians. 📖



Chris Reeves

Chris preaches for the Warfield Blvd church of Christ in Clarksville, TN. His website is TheGoodTeacher.com. He can be reached at chrissreevesmail@gmail.com.

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James E. Cooper

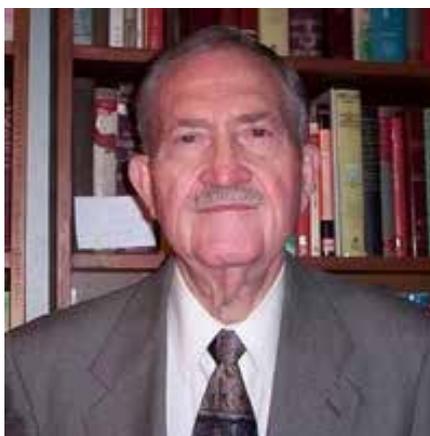
by Wayne S. Walker

Wayne Walker and several other brethren offer personal recollections upon the passing of brother James E. Cooper.

James Edward Cooper was born in Cleveland, Mississippi, on March 10, 1929, the oldest son of James Albert and Rose Eddison (Walker) Cooper. After graduating from David Lipscomb College (now University) in Nashville, TN, with an English degree, Jim became a minister with the Churches of Christ and started preaching in 1947. While preaching in Kentucky he met Anna Aline Bishop of Eubank and married her on September 7, 1953. They had four sons, Peter, Paul, Patrick, and Perry, and one daughter, Pamela. James will be remembered as a father with unwavering faith in his religious beliefs.

I first met Jim in the late 1960s and very early 1970s when I was a teenager growing up in Hillsboro, OH, and he came to work with the church in Mason, OH. We would see each other frequently in area gospel meetings and often talked about our ancestors—his mother’s maiden name was Walker, but while our families originally came from the same general part of the country, we could find no direct link. After I began preaching in 1974, I recall hearing Jim at North Ridgeville, OH, in 1975, again at the Thayer St. lectures in Akron, OH, in 1977, and then at Hilliard, OH, in 1990. We may have seen him and Alene from time to time at the Florida College lectures too. For many years he edited a little bulletin-like paper entitled *Words of Life* which he purchased from Paul Williams and sold to Glenn Seaton.

I don’t know where all Jim lived and preached after he left Mason. I



believe that he labored with churches in Elizabethtown, KY, and Foley, AL. Even when I first knew him, he suffered with arthritis, walking with a noticeable limp and using his hands with some degree of difficulty. When I first complained about having problems with typing due to my Parkinson’s disease, he sent me an e-mail about a computer program that would take dictation and set it in print.

Aline died on February 22, 2018. Jim passed away in Lebanon, Tennessee, at the age of 89 on Sunday, May 27, 2018. Preceded in death by his wife, his parents, three brothers, Samuel, Oscar and Ralph, and one sister, Bettie, he was survived by his children, one brother George, three grandchildren, three step grandchildren, one great-grandchild, and three step great-grandchildren. The funeral was held on June 2 at Morris and Hislope Funeral Home in Science Hill, KY, with burial in Lakeside Memorial Gardens.

Stan Adams also offers the following observations:

I got to know James Cooper during my time with the East Hill church in Pensacola, Fl. I always knew James to be ready and willing to help anyone who needed him. He was loved by the members at Foley. Sister Hulsey especially had a love for James and Aline. James was always willing to give advice and share his knowledge with others. Sister Hulsey’s son, Gary, was given some of James’ personal sermons, to help him in his life of service to the Lord. Although Gary never preached full time, he profited from sitting at James’ feet. James edited a bulletin that other congregations also used. I do not know the arrangement, but he would put their information on the bulletin so it would be more personal. He did an excellent job of writing, and through that venue, he being dead will continue to speak through the truthfulness of his articles and his life. He was a kind man, but he was firm in his convictions and uncompromising with the truth. He and others from his generation are passing on to their reward and it behooves all who remain to “stand in the way, and fill the hedge” with the precious “old paths wherein is the right way.”

Finally, Dan King shared these comments: In May of 2008 I was invited to conduct a gospel meeting at the Hickory Ridge congregation in Lebanon, TN. At the time my parents worshiped with that church. They were there for several years, and often spoke highly

of brother Jim Cooper, who was also a member there and an integral part of the work. He frequently taught Bible classes and preached as opportunities presented themselves there. Ron Hackney was the regular evangelist, but when he was out of town, brother Cooper usually preached. Jim and his wife had moved to the Lebanon, TN area to live with his daughter and her husband since they were both in ill health. During that week I was invited to the home of their daughter and spent the afternoon visiting and talking with brother Jim. It was a singular pleasure and a personal treasure to have been able to do so. This was the first time I had the opportunity to meet him and get to know him, even though I had heard of him all through my years of preaching, and read his excellent articles in church bulletins and brotherhood papers. Unfortunately, he

spent most of his time at that point in a wheel chair. This did not, however, curtail his efforts in the work of the gospel. He wrote for the local church bulletin and preached and taught from the wheel chair while sufficient health remained. He was a warm and gentle soul who clearly loved the work of preaching and teaching, and especially the task of writing articles on religious topics. He was well informed, because he was well read. His mind was sharp and clear, even though he was advanced in age. Several times during that week he engaged me on various subjects of interest to Christians in the brotherhood generally. In each instance he was plainly on the right side of every issue that was raised between us, and he demonstrated a mastery of the arguments involved and of the Scriptures that dealt with the matter. I was well impressed with him both as

a preacher/teacher, and as a faithful Christian gentleman. My Dad (who is now also deceased) and my mother both thought very highly of him. They came to love and respect him and his precious wife (who was suffering from dementia) as well as their daughter. Often they spoke of how loving and caring the church at Hickory Ridge was while they attended there. There is no doubt that the Coopers were central to making that congregation of the Lord's people what it was during the time they attended in Lebanon. **T**



Wayne Walker

Wayne Walker has preached for the Elm Grove church located in rural Marion County, IL, near Iuka, for nine years. He can be reached at wswalker310@juno.com.



Truth
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Changing God's Message

by Dennis Abernathy

In his typically concise style, Dennis offers an amusing illustration of man's tendency to change heaven's message.

There was an amusing little story about a Vermont restaurant near an Interstate highway that had a large sign saying "STEAK." When the restaurant was sold, and became a Chinese restaurant, it no longer served steaks. The new owner, however, didn't change the sign until people began to pressure him to stop advertising what he didn't sell. Finally he solved the problem by removing the letters "S" and "K" so the sign read "TEA."

God's original message in the Bible can also be changed by removing parts of the message. For example, God tells us to believe in Christ, repent of our sins, confess our faith in Jesus, and be baptized in water for the remission of our sins. Yet, many have removed

baptism from the message. True, many still practice something called baptism, but in many churches, real (scriptural) baptism has been replaced with mere sprinkling, and baptism of believers has been replaced with infant baptism, and baptism for the remission of sins has been replaced with being baptized to qualify for membership in a denomination.

However, in the Bible, baptism was immersion and it was for people who believed; it was never administered to join a denomination. Thus, Acts 2: 38, Acts 22: 16, Gal. 3: 27, 1 Pet. 3: 21, and other places in the Bible, teach that baptism is a part of what God requires of people who want to be saved and become Christians.

Like the restaurant sign that was changed from "STEAK" to "TEA" by removing some of the original letters, preachers who have tried to remove baptism from God's plan of salvation have changed the original message. Think on these things. **T**



Dennis Abernathy

White Oak Church of Christ
P. O. Box 454, White Oak, TX
75693. Phone: 903-845-6139,
preachab@suddenlink.net.

The Progressive Mindset: Women's Roles in the Church (cont. from p. 23)

by Chris Reeves

others while remaining in subjection. The Lord's church today needs godly, Christian women without a progressive mindset who will speak with subjection and help others go to heaven. Soon I plan to publish an article in *Truth Magazine* outlining the many good things that Christian women can do for the Lord in and out of the assembly. Please be looking for that material to come. **T**



Chris Reeves

Chris preaches for the Warfield Blvd church of Christ in Clarksville, TN. His website is TheGoodTeacher.com. He can be reached at chrisreevesmail@gmail.com.

CHURCH Directory

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

To make changes to your ad, contact:
mark@truthpublications.com

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ANCHORAGE

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3124 Rose Street
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Evening 5 P.M., Wednesday 7 P.M.
Evangelist: David Webb (907) 350-8358

ALABAMA

BIRMINGHAM

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

BIRMINGHAM

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

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College View church of Christ
851 N. Pine St. (Next to University Campus)
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Evangelist: Kenny Moorer (256) 766-0403

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John Humphries (334) 306-4172

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Contacts: Brian Moore: (334) 279-1077
Charles Martin: (334) 283-2983

PARRISH

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

SCOTTSBORO

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Worship 10:30 P.M., Wednesday Summer 7 P.M.
Wednesday Winter 6 P.M.
Evangelist: Aaron Andrews
(256) 574-1603 or 575-2664

ARKANSAS

CONWAY

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

CONWAY

Eastside church of Christ
1540 E. Oak Street 72302
Sunday Bible Classes 9:30 A.M.
Sunday Worship 10:30 A.M.
Sunday Worship 6 P.M.,
Wednesday Bible Classes 7 P.M.
www.conwaychurchofchrist.org

CONWAY

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

FORT SMITH

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

HARRISON

Capps Rd. Church of Christ
407 Bella Vista Dr.
Bible Study 9:30 A.M., Worship 10:15 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: Norman E. Sewell
www.cappsroad.org
870-741-9104 or 870-741-5151

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StoneRidge church of Christ
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Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Dick Blackford (870) 933-9134
rlb612@aol.com

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Evangelist: Chance Ruffino

TUCSON

church of Christ
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Evangelist: Hugh Delong
(520) 326-3634 or 722-3179

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www.JustChristians.org

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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
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Evening 6 P.M., Wednesday 7 P.M.
(850) 622-3817
www.southwaltonchurchofchrist.com

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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: Ken Chapman and Greg Klien
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

KINGSFORT

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

MARYVILLE

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

MEMPHIS

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

MURFREESBORO

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

MURFREESBORO

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

NASHVILLE

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

NASHVILLE

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

PIGEON FORGE

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

SHELBYVILLE

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

SHELBYVILLE

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

TEXAS

ALLEN

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

ALVARADO

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

ALVIN

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

AUSTIN

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

BAYTOWN

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

BEAUMONT

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

CONROE

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

CLEVELAND

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

CORPUS CHRISTI

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

DICKINSON

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

DALLAS

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

DUNCANVILLE

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

EDNA

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

EL PASO

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

FORT WORTH

West Side church of Christ
6110 White Settlement Rd. 76114
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 5 P.M., Wednesday 7:30 P.M.
(817) 738-7269

GRANBURY

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

HOUSTON

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

HOUSTON

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

IRVING

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

LANCASTER

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

LUBBOCK

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

LUFKIN

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

MANSFIELD

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

NACOGDOCHES

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

PLANO

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

SAN ANTONIO

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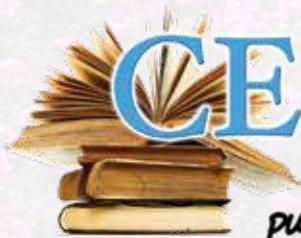
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