

Truth

Magazine

Taking His hand, helping each other home.



TM

NOVEMBER 2019 | NO. 11 | VOLUME 63

THE INTERNET GENERATION

**“Therefore be careful how you walk, not as unwise men but as wise, making the most of your time, because the days are evil”
(Eph. 5:15-16).**



Truth Magazine

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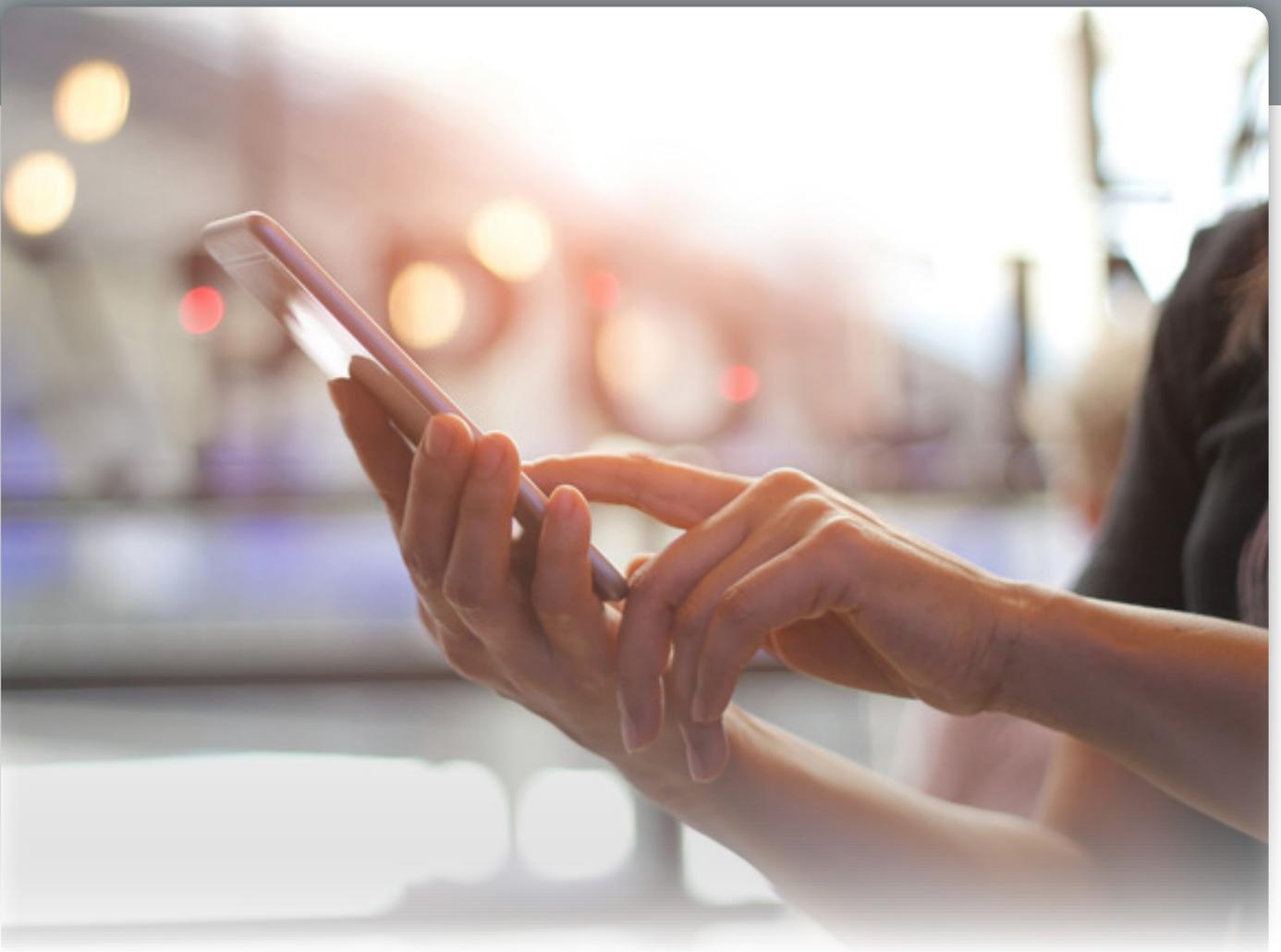
Beginning in 1952, the Herald of Truth has used mass media (radio, television, and now, the internet) to share the gospel. However, two problems exist: they solicit funds from churches of Christ, and they have drifted far from biblical truth.

■ HARAN, HOME OF THE PATRIARCHS

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The Internet Generation

■ SOCIAL UN-NETWORKING

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Since the dawn of time, man's chosen means of communication have consisted of words, letters, and signs. We still use these same forms of communication to convey our thoughts and messages, albeit with very different tools.

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In an age of easy communication and constant connectivity, one must ask, "Whatever happened to real relationships?"

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Social and entertainment media dramatically impact our lifestyles and influence, so let us use these in discerning ways to further godliness, not worldliness.

■ OVERCOMING DIGITAL TEMPTATIONS

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Christians must remain alert while online, knowing that the devil effectively uses advancing technology to entice, entrap, and destroy us in sin.

O Be Careful

by Mark Mayberry

Oh, be careful, little eyes, what you see, Oh, be careful, little eyes, what you see. There's a Father up above looking down in tender love, Oh, be careful, little eyes, what you see.

Profound truths can be shared with simple words. Consider the familiar children's song, "Oh Be Careful." The Bible repeatedly warns the people of God to "be careful" (Deut. 6:1-9; Ezek. 36:22-32; 1 Cor. 3:10; Eph. 5:15-16; Titus 3:8). Prudence is required with our hearts, hands, and feet. Don't forget your eyes, ears, and mouth. In every aspect of life, let us remember that God is watching.

When Paul says, "Be careful" (1 Cor. 3:10; Eph. 5:15-16), he uses the Greek word *blepō*, which means "to look at, observe, or see." In other words, "Watch what you are doing!" There is a difference between mindlessly staring at a page, and actively trying to comprehend the text. Used in this sense, "to see" means "to process information by giving thought, *direct one's attention to something*" (BDAG, 179). Bible study requires mental discipline. Spiritually speaking, we must not "sleepwalk" through life. In Matthew 24 and Mark 13, Jesus discusses signs of the end, making application to the destruction of Jerusalem (which occurred in AD 70) and the end of time (which remains in the future). He ends both sections by saying, "Take heed" (Mark 13:23, 33). In other words, "Heads up!" Paul shows similar seriousness in warning the Philippians, "Beware of the dogs, beware of the evil workers, beware of the false circumcision" (Phil. 3:2-3). In other words, "Pay attention!"

Heart

We must be careful with our hearts. Proverbs 4:23 says, "Watch over your heart with all diligence, For from it flow the springs of life." In saying, "That which proceeds out of the man, that is what defiles the man," Jesus echoed this theme (Mark 7:20-23).

God commanded the nation of Israel, "Only give heed to yourself and keep your soul diligently, so that you do not forget the things which your eyes have seen and they do not depart from your heart all the days of your life; but make them known to your sons and your grandsons" (Deut. 4:9). Solomon said, "Incline your heart to understanding" (Prov. 2:1-6, esp. v. 2).

Hands

We must be careful with our hands. Jesus said, "If your hand or your foot causes you to stumble, cut it off and throw it from you; it is better for you to enter life crippled or lame, than to have two hands or two feet and be cast into the eternal fire" (Matt. 18:8; Mark 9:43-44). May we keep our hands spiritually clean (1 Tim. 2:8; Jas. 4:8) and actively dedicated to doing good (Eccl. 9:10; 1 Thess. 4:9-12).

Feet

We must be careful with our feet. Sinners may say, "Come with us. Let us share the spoils of wrongdoing." Wisdom entreats, "My son, do not walk in the way with them. Keep your feet from their path, for their feet run to

evil" (Prov. 1:10-19, esp. v. 15). Our Lord offers a similar warning (Mark 9:45-46).

Therefore, may we live with purpose, watching the paths we trod (Prov. 4:20-27), making straight paths for our feet (Heb. 12:12-13). Be prepared. Although frequently overlooked, proper footwear is essential. Running and rock-climbing shoes serve different needs. So also flip-flops and work boots. Have you shod your feet with the preparation of the gospel of peace (Eph. 6:15)? Are you conducting yourself as a vessel for honor, sanctified, useful to the Master, prepared for every good work (2 Tim. 2:20-21)?

Eyes

We must be careful with our eyes. Jesus said, "The eye is the lamp of the body; so then if your eye is clear, your whole body will be full of light. But if your eye is bad, your whole body will be full of darkness. If then the light that is in you is darkness, how great is the darkness!" (Matt. 6:22-23). He soberly warned against allowing our eyes to cause us to stumble (Matt. 5:27-29; 18:9; Mark 9:47-48).

May we allow morality to govern the gift of sight. Job said, "I have made a covenant with my eyes; How then could I gaze at a virgin?" (Job 31:1). Failure in focus can be catastrophic: Remember David's folly (2 Sam. 11:2-5; Prov. 6:23-29). Instead of being captured by the eyes of a seductress (Prov. 6:23-29), search for a spiritually-minded spouse who will be a loving

and life-long companion (Song of Sol. 4:1, 8-9; 7:4). Wait patiently until the time is right (Song of Sol. 2:7; 8:4).

Ears

We must be careful with our ears. In ancient Greek mythology, Sirens enticed sailors with their sweet voices, luring them close to the rocky coasts of their island, leading to shipwreck and ruin. Potiphar's wife looked with desire at Joseph, and said, "Lie with me." Although she entreated him day after day, Joseph did not listen to her to lie beside her or be with her (Gen. 39:5-13, esp. v. 10).

Positively, we must be attentive to wisdom and receptive to truth. God says, "Listen, O my people, to my instruction; incline your ears to the words of my mouth..." (Ps. 78:1-4; Prov. 23:12). Parables cloak the truth from

those who were indifferent but divulge the truth to those who are discerning (Matt. 13:10-17). When God's word challenges our preconceptions, may we heed Jesus' warning, "Let these words sink into your ears..." (Luke 9:37-45).

Mouth

We must be careful with our mouths. David said, "I will guard my ways that I may not sin with my tongue; I will guard my mouth as with a muzzle..." (Ps. 39:1). May we speak truth, not falsehood (Ps. 34:11-16; Eph. 4:25), bless and not curse (Eph. 4:29-32; Jas. 3:2-12).

Conclusion

Remember, God is watching (Ps. 11:4-7; 139:1-12, 23-24). We will give an account of our thoughts (Jer. 17:10; Heb. 4:12-13), words (Matt.

12:36-37), and deeds (Matt. 16:27; Rom. 2:4-11). God will judge our secret sins, along with those that are brazenly public (Eccl. 12:13-14; Rom. 2:16; 1 Pet. 4:3-6). Are you prepared to stand before Him in judgment (2 Cor. 5:10-11; Rev. 20:11-15)?

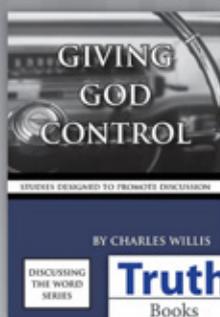
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BDAG = Bauer, Walter, Frederick W. Danker, William Arndt and F. Wilbur Gingrich. *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*. 3rd ed. Chicago: University of Chicago Press, 2000.



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“Be Angry and Do Not Sin”

by Kyle Pope

The sacredness or sinfulness of anger/wrath is determined by its motivation, intent, and expression. It is not wrong to feel passionately about something. However, such strong emotions must be given proper channel and expression.

In the fourth Psalm, David charges the reader, “Be angry, and do not sin. Meditate within your heart on your bed, and be still” (Ps. 4:4, NKJV). The apostle Paul quotes the first part of this verse in his epistle to the Ephesians, and offers either additional instruction or a paraphrase of the last part of the verse, declaring, “Be angry, and do not sin: do not let the sun go down on your wrath” (Eph. 4:26).

This text is often applied in one of two ways. First, we understand it to refer to our behavior when something makes us angry. For example, a car pulls out in front of us on the highway, and in our fear of an accident, we get angry. A repairman cheats us by charging too much, leaving the job undone, or lying to us about work that was done. This makes us feel

angry and resentful that someone has taken advantage of us. Perhaps, it is an unkind and hurtful word that was spoken to us—our blood boils, the pressure rises, and anger builds within. In such cases, we look at the instruction of the psalmist and the apostle as warnings not to allow this sudden anger to lead us to sin.

Secondly, we also use this text as a justification for *righteous indignation*. We consider the fact that Jesus, on occasion, was angered by sinful and hypocritical behavior. He drove out the moneychangers with a whip (John 2:15-16), yet Scripture tells us Jesus was “without sin” (Heb. 4:15). From Jesus’ example and the words of the psalmist and the apostle, we see that anger alone is not sin but must be controlled, lest it lead us to commit sin.

These applications of this text are valid, but they do not address all that Psalm 4:4 would teach us. The Hebrew word translated “angry” is *ragaz*, defined, “to be agitated, quiver, quake, be excited, perturbed” (BDB, 919). While the New Testament, in Ephesians 4:26 uses a word that more narrowly addresses anger, *ragaz* is used variously in Scripture in reference to fear (Exod. 15:14), earthquake (1 Sam. 14:15), dislocation (2 Sam. 7:10), tumultuous waters (Ps. 77:16), and rage (Isa. 37:29). The New American Standard Bible renders this, “Tremble, and do not sin.”

Many things in life lead us to agitation and uneasiness. These might include fear, worry, frustration, persecution, hardship, weakness, or anger. What do we do when we have such an unsettled feeling? It is so easy to allow agitation, anxiety, or distress to make us sin! We allow ourselves to see sin as justified. We might say to ourselves, “They wronged me; I’ll wrong them.” Or, we lose our self-control. The trembling agitation of the moment robs us of the good sense we would normally use to avoid sin. Although it is easy at such times to sin, the psalmist tells us, “Don’t do it!” Instead, do two other things: (1) “Meditate within your heart” (i.e., think about it and carefully consider the situation); and (2) “Be still.” This is not apathy or a refusal to address a problem. It is simply a matter of calming the raging emotion of the moment to allow a



cool evaluation of the situation. How often are the good motives of the heart short-circuited by the hasty movement of the tongue or body, as the mind has become disengaged in the process of rash anger?

James says the same thing in charging us, "Be swift to hear, slow to speak, slow to wrath" (Jas. 1:19). Only a few verses before this, he taught that all sin has an internal beginning in the desires of the heart (Jas. 1:15). Jesus addresses this in its broadest terms. To those who were interested only in external cleanliness,

He explains, "What comes out of a man, that defiles a man" (Mark 7:20). Listing a variety of sins, Jesus says, "All these evil things come from within and defile a man" (Mark 7:23).

We will face many things in life that lead us to feel unsettled. The Lord calls us to realize that when we experience these things, the challenge for us, as God's children, is not to let them lead us to sin. We will tremble, shake, be agitated, be angry, or perturbed, but it can and must be that we "tremble, and do not sin." **T**

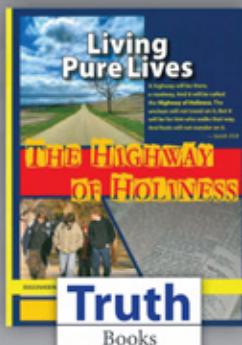
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BDB = Brown, Francis, Samuel Rolles Driver, and Charles Augustus Briggs. *Enhanced Brown-Driver-Briggs Hebrew and English Lexicon*. Oxford: Clarendon Press, 1977.



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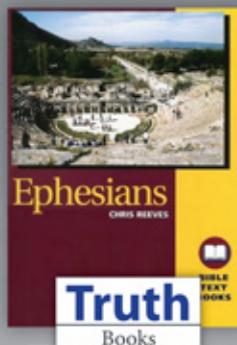
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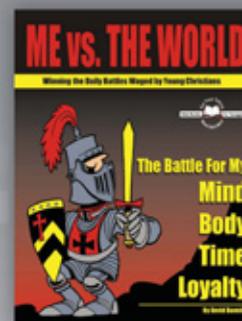
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The Principle of the Teaching Process (Part 1)

By Aleta Samford

“Education is not the filling of a pail, but the lighting of a fire”—William Butler Yeats.

To review, “the law of the lesson” (which we concluded in August’s article), emphasized the importance of finding where the student is in his knowledge before introducing more material. Our goal is to help them feel empowered to learn more. It is unwise to think that we can start at a random, unfamiliar place without losing the attention of our students.

We move now to “the law of the teaching process,” which states, “Excite and direct the self-activities of the pupil and as a rule, tell him nothing that he can learn himself.”

Once you’ve found where to begin with your students, it’s time to nudge them to learn more. Now is the time for motivation. “Make your students discoverers of truth. Make them find out for themselves. Wake up your students’ minds. Set your students to thinking. Arouse the spirit of inquiry” (Gregory, 85).

Do you remember this quote by Dwight D. Eisenhower: “Motivation is the art of getting people to do what you want them to do because they want to do it”? President Eisenhower said that motivation is an art. Some may think that means having the knack, as in, “Yes, but it just comes naturally for her!”

However, that’s not always the case. If you have been taking all the Laws seriously, you’re on your way to perfecting the art, to becoming natural motivators. Just as you feel confident that, when fertile soil, water, and sun are present, your flowers will grow, so, when all the principles of teaching are applied, you can be confident that the seed will grow in the hearts of your students and the desire (motivation) to act upon what they have learned will blossom.

We want our children to dig out the information for themselves. Only then will it become a permanent part of their thinking. Under special circumstances, you can disregard this part of the Law: “tell him nothing that he can learn himself.” Those special circumstances may be (1) to save time, like when you’re trying to beat the bell, (2) if a child is discouraged, or (3) when their interest is high, and there’s a demand for quick information. All in all, from each student’s

perspective, he must know for himself and use his powers. Students will resent you answering for them all the time.

“The eye must do its own seeing, the ear its own hearing, and the mind its own thinking” (Gregory, 27). It takes patience to allow children time to think, but it’s something we *must* allow. Why? Because they will one day have to work out their own salvation, just as we will. We must think of them as soldiers in training who are learning how to don the spiritual armor of God, so they can get used to relying on it. Satan is prowling for their souls, and they need to be ready to stand against him.

Also, like us, they have a race to run! They need to get and stay in shape. While they are little, our goal is to motivate them to want to search out the answers and to obey on their own.

God reveals the principle of the teaching process in this familiar verse: “But solid food belongs to those who are of full age, that is, those who by reason of use have their senses exercised to discern both good and evil” (Heb. 5:14).

Paul chose similar words in writing to Timothy: “Exercise yourselves toward godliness” (1 Tim. 4:7). This is beginning to sound like a workout, isn’t it? That’s exactly what it is: a workout of the heart, soul, and mind. It is the teacher’s responsibility to prompt the children in this workout.

One of my favorite places to start is by appealing to the senses of my students. What do they smell, taste, feel, hear, or see in the lives of the Bible characters for themselves? For the youngest children, bright colors and things in motion serve as sense-exercisers, pulling them into the story. For the older students, appeal to their thoughts and feelings. Please join me in February’s article as we look at this law further. 📖



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 forty-four 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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Whose Image and Inscription Is on the Coin?

By David Flatt

Let us consider the deeper meaning of Jesus' encounter with the Herodians. This famous scene has far more meaning than merely our obligation to pay taxes.

In Matthew 21, a strange and unusual scene is described. Combining the symbols of Hanukah and Passover, Jesus is paraded through Jerusalem to the chant, "Hosanna to the Son of David! Blessed is he who comes in the name of the Lord! Hosanna in the highest!" (Matt. 21:9). The celebration of Hanukah, or the Feast of Dedication, was a commemoration of the victory of Judas Maccabaeus. The people waved palm branches as they praised Judah. Each year, Israel remembered their independence and the rededication of the temple. Yet, Hanukah was not just about the past, but also focused on the future—anticipating the time when Israel's real King would be enthroned.

The Passover commemorated the Exodus: the time when Jehovah rescued Israel from Egyptian slavery. However, like Hanukah, Passover was not just about remembering the past. This celebration was about the future—anticipating the time when God would rescue Israel by the Messiah.

In this scene depicted in Matthew 21, symbols of Hanukah and Passover are combined and connected to Jesus. He was Israel's king come to save them from oppression; albeit, He would save Israel and the world in a way completely unanticipated. Little did the multitudes know how differently Jesus would be paraded through those same streets in a few short days.

Jesus Goes to the Temple

As the events of Passover unfolded, Jesus went to the temple. Surprisingly, the various Jewish sects conspired in an alliance against Jesus. Different Jewish groups were in constant competition with one another; yet, they found common ground in their hatred of Jesus. Each group asked a question, attempting to discredit and embarrass Him. Like any skilled lawyer, these carefully crafted questions were intended to destroy His reputation.

The Herodians were the first to approach Jesus. Along with the Pharisees, they plotted how to entangle Him in His words. They said, "Teacher, we know that you are true and teach the way of God truthfully. You do not care about anyone's opinion, nor are you swayed by appearances. Tell us, then, what you think. Is it lawful to pay taxes to Caesar, or not?" Jesus, aware of their malice, said, "Why put me to the test, you hypocrites? Show me the coin for the tax." And they brought him a denarius. And Jesus said to them, "Whose likeness and inscription is this?" They said, "Caesar's." Then he said to them, "Therefore render to Caesar the things that are Caesar's, and to God the things that are God's." When they heard it, they marveled. And they left him and went away (Matt. 22:15-22).

As their name indicates, the Herodians had aligned themselves politically with the house of Herod. Herod's dynasty had a storied

past with the Roman Empire. The Herodians' support of Herod made them supporters of Rome. The scenario they presented was precisely stated. This legal question presented Jesus with a legal and moral dilemma.

The Herodians asked Jesus whether or not it was lawful to pay tax to Caesar. What did the Herodians mean by "lawful"? If Jesus said it was lawful to pay taxes to Rome, some might accuse Him of being a Roman sympathizer. If He said it was not lawful to pay taxes to Caesar (which was probably what the Herodians expected), they could accuse Him of treason. No matter how Jesus answered, the Herodians thought He would be discredited.

Now, the Herodians were right about one part of their analysis. Jesus was an impartial teacher of God. His impartiality and justice resulted in His correct assessment of the Herodians: they were brazen hypocrites. Little did they realize how He was about to expose their corruption.

The Master Teacher's answer to their question was surprising. Jesus asked for a coin. He asked the Herodians whose image and inscription were on the coin. Of course, Caesar's image was graven on it. Roman coins from this period had the image of Emperor Tiberius with the inscription, "Caesar Tiberius, son of the divine Augustus." After receiving the coin, Jesus told the Herodians to give to Caesar what was his and to God what was His. The answer of Jesus created quite

a dilemma for the Herodians. They needed to make a moral judgment as to what belonged to the God they claimed to know and serve. The Herodians were astonished and amazed by Jesus' response. Why was that?

Taking a Closer Look

Perhaps we have not given this passage the attention it deserves. If all we take away from this teaching is that, in addition to serving God, Christians need to pay their taxes, we miss the point. Jesus' teaching is not limited to the issue of taxation. Yes, Christians must pay their taxes; however, the message is much more profound. Taxation is not what left the Herodians speechless.

First and foremost, this teaching is a warning against idolatry. The coin that was handed to Jesus was a symbol of idolatry. The very inscriptions on the coinage declared man to be a god. The politically-minded Herodians had aligned themselves with the rulers of this world. The Herodians had compromised their loyalty to the Creator and become idolaters. Do you remember the first commandment? It was a prohibition against idolatry:

And God spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God... (Exod. 20:1-5).

This commandment was first for a reason. Without following the first, one could not obey the second or any other command. Much to their surprise, Jesus exposed the Herodians for having broken the first commandment. Yes, the Herodians had become idolaters. They had

deceived themselves into thinking they could gain favor with both Herod/Rome and God. Their desire to court the favor of the existing political establishment led them to reject the Messiah sent by the true and living God.

If we are not careful, we can also become idolaters. We often elect to serve the gods of this world: the gods of money, sex, and power (1 John 2:16). We can deceive ourselves into thinking we can gain the favor of this world and the Creator. Such balance is not possible. Ultimately, our idolatry is expressed through specific acts of sin (Rom. 1:18-25). Idolatry and transgression will keep us from our Creator in this life and the next. The only hope we have is to allow Jesus to reveal, examine, and expose our hearts. If we let Jesus question our hearts, we might be shocked at what the examination might reveal.

Secondly, this encounter between Jesus and the Herodians teaches us the importance of our image. The image of Caesar was not just on the coin. The image of Caesar was inscribed on the hearts of the Herodians. This had to change.

We would be wise to consider whose image and inscription is on our hearts. God endowed us with His image (Gen. 1:27), thus distinguishing us from the rest of His creation. As God's image-bearers, we should reflect His glory into the world. An idolater cannot reflect the glory of the Creator. Rather than being a symbol of the Giver of Life, idolaters are symbols of death. Thankfully, our image can be restored and renewed by faith in the Messiah. Note how Paul described renewing our image:

Put to death, therefore, what is earthly in you: sexual immorality, impurity, passion, evil desire, and covetousness, which is idolatry. On account of these the wrath of God is coming. In these you too once walked, when you were living in them. But now you must put them all

away: anger, wrath, malice, slander, and obscene talk from your mouth. Do not lie to one another, seeing that you have put off the old self with its practices and have put on the new self, which is being renewed in knowledge after the image of its Creator (Col. 3:5-10, ESV).

Sins that arise from our hearts are evidence of our idolatry. God's wrath will be poured out upon idolaters. This has been demonstrated in the past when Israel would turn aside to idols. Paul warns against the punishment that will be poured out on idolaters:

Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power (2 Thess. 1:6-9).

God's image needed to be restored in the hearts of the Herodians. If we heed this warning, God's image can be restored in us. Jesus can transform our hearts, making us into useful vessels of honor (2 Tim. 2:21). In so doing, we can become symbols of the Creator pointing to a bright, glorious eternity with Him.

Lastly, this account of Jesus and the Herodians teaches us an important lesson about order. What did the Herodians owe Caesar? What did the Herodians owe God? The Herodians knew they owed *everything* to God. Regrettably, this truth was not being reflected in their lives. After all, here they stood, rejecting the Savior that God had sent to rescue them.

Similarly, we accept that everything belongs to God, but often do not reflect this truth in our lives. How we choose to order our life greatly matters. While

prioritizing our life is not easy, we must continuously evaluate what is most important to our families and us, and sacrifice accordingly. Putting God and His kingdom first in our lives means using our lives, abilities, and possessions to His glory. We are to use who we are and what we have to serve the Creator and help others. Only self-giving love is to characterize the lives of those who bear the image of the Creator and bring Him glory.

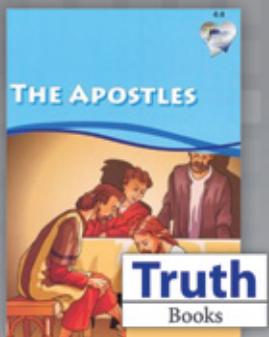
Conclusion

This encounter with Jesus and the Herodians is deep and rich with meaning. It represents a clash between the Creator and Caesar—the kingdoms of this world and the kingdom of heaven—a clash in which we are in the middle. Who will we choose to worship? Whose image and inscription is engraved upon our hearts? **T**



David Flatt

David and his family began laboring with the Fry Road church of Christ in Houston, TX in 2019. The church website is fryroad.org. He can be reached at dflatt85@yahoo.com.



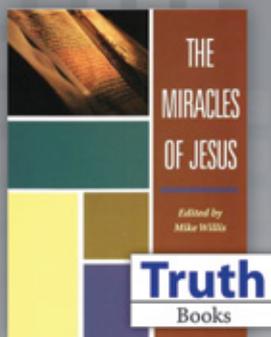
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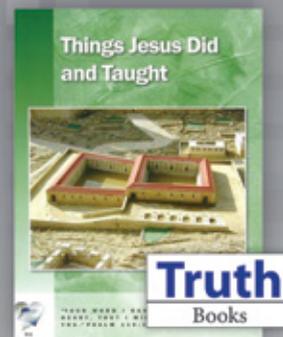
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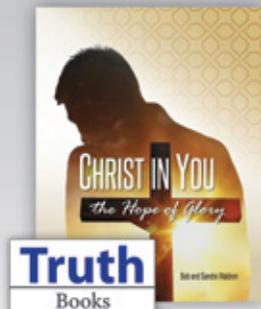
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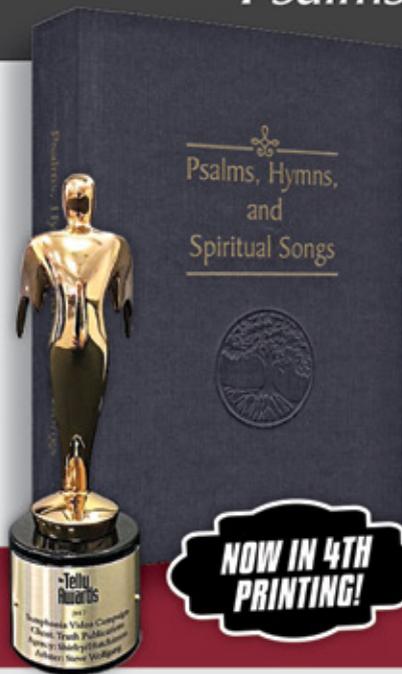
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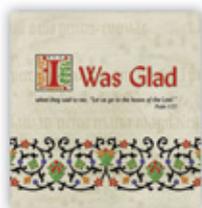
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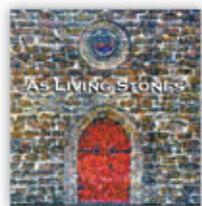
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Cultivating Diligence in Our Children

by Daniel Mayberry

Diligence is demanded in the word of God. How do we cultivate this quality in ourselves and our children?

You may have heard the saying, “If a job is worth doing, it’s worth doing well.” The first recorded use of this expression was in a letter from Philip Stanhope, Fourth Earl of Chesterfield, to his son in 1746. He wrote, “In truth, whatever is worth doing at all, is worth doing well; and nothing can be done without attention.” Perhaps you were told this at some point in your life. Similar thoughts are expressed in the Bible. For example, the writer of Ecclesiastes affirmed:

Whatever your hand finds to do, do it with all your might; for there is no activity or planning or knowledge or wisdom in Sheol where you are going (Eccl. 9:10).

The term “diligence” is frequently used in the Scriptures and suggests this idea of making a great effort to accomplish something. It occurs in many forms in the New Testament, but looking at the verb *speudō*, it means “(1) to be in a hurry, hurry, hasten; (2) to go in haste; (3) to cause something to happen or come into being by exercising special effort; (4) to be very interested in discharging an obligation, be zealous, exert oneself, be industrious” (BDAG, 937-938).

Sacred Scripture associates diligence with other desirable qualities. In 2 Peter 1:10, the apostle discusses the salvation that his readers enjoy: “Therefore beloved, give all diligence to make your calling and election sure.” As Christians, we have received the gift of salvation. Let us be careful to

stay in that condition, so that we may ultimately inherit God’s blessings.

What is involved when we talk about diligence? Look at different ways it is used in Scripture. To start, it is the opposite of being lazy. In Hebrews 6, the writer encourages Jewish brethren, some of whom were in danger of returning to Judaism. In verse 11, he states, “We desire that each one of you show the same diligence so as to realize the full assurance of hope until the end, so that you will not be sluggish, but imitators of those who through faith and patience inherit the promises.” Disciples need to be diligent not to let go of the perfect law of Christ. Sluggish is descriptive of one who is lazy. Many proverbs contrast diligence with laziness. For example, “The soul of the sluggard craves and gets nothing, but the soul of the diligent is made fat” (Prov. 13:4).

In Luke 15:8, Jesus told a parable about a woman who possessed ten coins, but lost one. She swept the house and searched carefully until she found it. She showed diligence. We’ve all been in this situation, searching for something of value that we have misplaced, like our cell phone or keys. If the lost object is valuable, we will search for it with diligence.

Diligence communicates the concept of physical haste. When Paul was imprisoned in Rome, likely facing death and knowing that his end was near, he urged Timothy, saying, “Make every effort to come to me soon” and

again, “make every effort to come before winter” (2 Tim. 4:9, 21). If we are making every effort to accomplish an important goal, we will not procrastinate but will respond quickly.

Diligence is connected with growth. In 2 Timothy 2:14-15, Paul admonished Timothy, and by extension, all believers, “Be diligent to present yourself approved to God as a workman who does not need to be ashamed, accurately handling the word of truth.” We must not be content with casually reading the Bible, but should exert ourselves to accurate handling of the word.

Applying all diligence, Christians should grow in faith, moral excellence, knowledge, self-control, perseverance, godliness, brotherly kindness, and love (2 Pet. 1:5-11). Since these qualities must be ours and increasing, diligence in these areas is not optional. Does our parental example show our children that this is our most important goal? Do we surround them with other faithful Christians who care about them and will encourage them to serve God? The encouragement and positive example of brethren can push our children to reach deeper in their service to God.

Diligence should also be seen in benevolence. In writing to the Corinthians, Paul instructed Christians to contribute on the first day of each week to assist the needy saints in Jerusalem (1 Cor. 16:1-2; 2 Cor. 8:7-8, 16, 22). The time was getting close when the apostle would come and

collect their contribution. Would it be ready? Did the Corinthians care deeply about helping their brethren? They needed to put their promises into practice. Do you know Christians today who, when they see a need, don't have to be told, but just act? Let's *all* have that attitude! Do our children see us practice benevolence? Are we, as parents, providing our children with opportunities of helping others who are less fortunate?

Proverbs 4:23 says, "Watch over your heart with all diligence, for from it flow the springs of life." It is critically important for all disciples, especially the young, to guard their hearts. This doesn't just happen; it requires us to turn away from temptations as they present themselves. We cannot walk blindly through life, but must keep our eyes focused—watching our steps and making good choices along the way. May we diligently guard our hearts.

Moses emphasized the parental responsibility of teaching one's children: "These words, which I am commanding you today, shall be on your heart. You shall teach them diligently to your sons and shall talk of them when you sit in your house and when you walk by the way and when you lie down and when you rise up" (Deut. 6:6-7). Let us abide by this command. As parents, we have a limited window of opportunity to teach our children. In a few short years, they will be grown and gone. This duty cannot take second place to entertainment, sports, or even our children's education. Have our children witnessed such an effort by their parents? If so, it will help stress the importance for them to teach others.

Another critical area where we should manifest diligence is when repentance is required. Paul commended the Corinthians for their swift change. After pointing out the need for change in his first letter, he

followed up by saying, "Behold what earnestness this very thing, this godly sorrow, has produced in you" (2 Cor. 7:8-13, esp. v. 11). When we recognize that changes are required, we should quickly repent. When we make mistakes as parents, are we diligent in repenting and making whatever changes are necessary for our lives?

Finally, faithful Christians will diligently strive to enter God's promised rest (Heb. 4:11). They will labor so as to realize the full assurance of hope to the end (Heb. 6:11). They eagerly anticipate the coming of God (2 Pet. 3:12) and will strive to be found in Him in peace, spotless and blameless (2 Pet. 3:14).

We have looked at several areas where we should show diligence. Further applications can be made from God's word. The best teachers for our children are godly parents who recognize the need for diligence in all areas of life. May our lives reflect this quality every day.

So how do we cultivate diligence in our children? They need to know what diligence is, see it being lived out in others, and ultimately recognize the benefit in exercising diligence themselves. **TL**

Sources

BDAG = Bauer, Walter, Frederick W. Danker, William Arndt and F. Wilbur Gingrich. *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*. 3rd ed. Chicago: University of Chicago Press, 2000.



Daniel Mayberry

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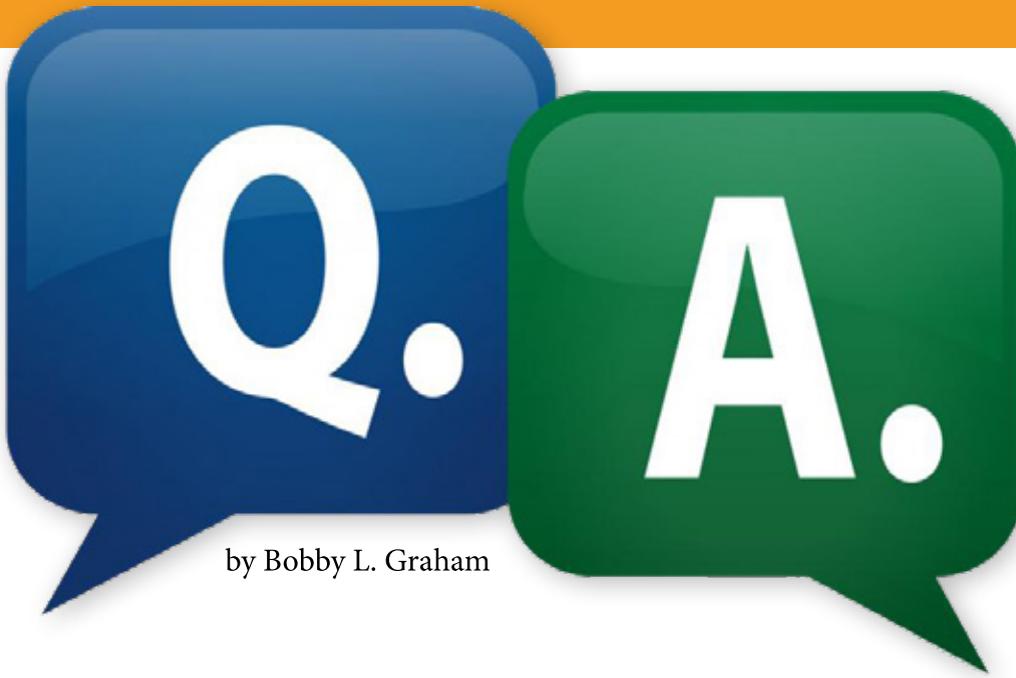
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by Bobby L. Graham



Bobby L. Graham

Bobby actively participates in fill-in preaching, Belize trips, teaching an hour each day at Athens Bible School, and in gospel meeting work. He and his wife, Karen, have three children. He can be reached at bobbylgraham@pclnet.

QUESTION:

Someone invited a representative from the Herald of Truth to give us a presentation on a program they have for personal ministry. The man had some interesting things to say, but I heard things that gave me pause. Do you know anything about them and their program?

ANSWER:

This question was received recently from a brother in Christ who now lives in a distant state. I have known him since he was a small child here in North Alabama. Because I covered the complete nature of a sponsoring church organization in an earlier column, I will not here include much of what I then wrote, only my initial response. I provided enough in my answer so that he might consider for the present. If he has sufficient concern about this matter, he will ask more. From that earlier column, I quote here one paragraph which summarizes what needs to be said:

The Catholics, Presbyterians, Methodists, and other groups have placed their local churches under some central coordinating agency, some to a greater degree than others. What makes their organizational scheme unscriptural but the sponsoring church scheme scriptural? In both instances, there is a clear deviation from the New Testament model of local church operation, oversight, and autonomy. If one deviation is right, then the others are; if one is wrong, then the others are just as wrong!

My Letter to the Inquirer:

Hello brother, you asked a question that could require several pages to answer. I will spare you the long answer and give you the short one for now. The Herald of Truth started many years ago in the early 1950s as a local radio program, later became a nationwide radio program, and still later became a television program. Sadly, it served to divide congregations of the Lord's people all across the nation.

Its divisive nature is because it is a missionary society, another organization besides the local church serving to do the local church's evangelistic work/preaching the gospel. In other words, it takes the place of a local church in its organization and its function, all the while receiving funds from local churches all over the country.

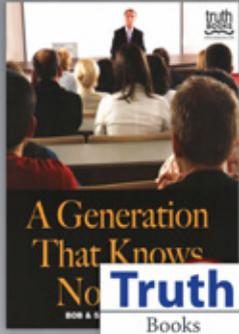
Many congregations, which once supported it, no longer do so because it has increased in its liberalism. It has come under the control of very far out, liberal, even progressive

people. Their convictions concerning truth and biblical authority are quite weak.

I will cite two passages showing that the Herald of Truth cannot function scripturally. Acts 20:28 instructs elders to tend the flock of God among them. 1 Peter 5:4 also tells elders to do the same thing. The set up of this organization is people who are not local elders tending to the work of other local churches (those who send the money). All that the local elders in the sending churches are doing in this particular endeavor is overseeing the money before it is sent. After it arrives in Abilene, its oversight changes from elders in sending churches to whatever staff are set up over this

nationwide organization. They make all decisions regarding what to spend, whom to support, what evangelistic efforts to make, etc. As you surely can see, this is not consistent with New Testament teaching. There is no New Testament authority for such a scheme as this. If you can find this authority, you're reading a different Bible than I am.

Brother, I urge you to take a stand against this. If the congregation will not stand for the truth and insists on spending funds on such unauthorized works and you cannot convince them to change, then you need to leave and find a congregation where you can conscientiously participate in full fellowship with the work that is being done. **11**



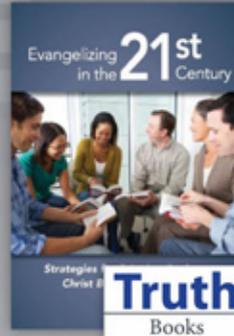
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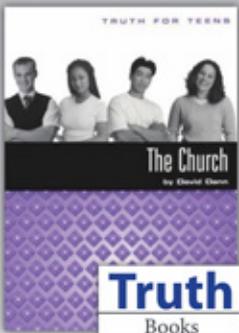
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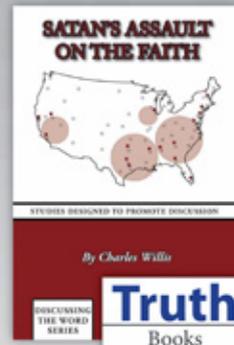
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Haran, Home of the Patriarchs

by Leon Mauldin

Let us look at the Haran of the patriarchs and note its importance in the Genesis account of the history of Abraham, Isaac, Jacob, and the sons of Israel.

Haran was located in upper Mesopotamia and occupied an important role in the history of the patriarchs. By faith (Heb. 11:8), Abraham (still called Abram) left Ur of the Chaldeans, with extended family traveling with him. Haran was not just a stopping place along the journey to Canaan; instead, “they came to Haran and dwelt there”

(Gen. 11:31; “settled,” Acts 7:4, NASB; spelled “Charran,” KJV). Abraham’s father, Terah, died in Haran (v. 32).

When Abraham was seventy-five years old, he obediently departed from Haran (Gen. 12:4), leaving his family behind. Years passed. When the time came for Isaac to be wed, it was important to Abraham that his son not marry one of the pagan Canaanites

(Gen. 24:3). He made his faithful servant swear to this, and that he “go to my country and to my kindred, and take a wife for my son Isaac” (v. 4). “And he arose and went to Mesopotamia, to the city of Nahor” (v. 10).

Although there was a city called Nahor, which was near Haran, the phrase here more likely means “the home of Nahor,” i.e., Haran





(cf. Wenham in WBC). God granted Abraham's servant success, showing him that, indeed, Rebekah (daughter of Bethuel, son of Nahor, brother to Abraham, Gen. 22:20-23) was to be the wife of Isaac. The family said, "We will call the young woman and ask her personally." Then they called Rebekah and said to her, "Will you go with this man?" And she said, "I will go" (Gen. 24:56-57). Afterward, Isaac "took Rebekah and she became his wife, and he loved her" (v. 67).

Haran factors a third time in patriarchal history. Rebekah told her son Jacob to "flee to my brother Laban in Haran" (Gen. 27:43), ironically thinking this would only be "a few days" (v. 44). It turned out to be twenty years! He worked seven years ostensibly for marriage to Laban's daughter, Rachel. Yet, the morning after the wedding, Jacob discovered, to his great dismay, that he was married to her sister, Leah. Laban assured him

this was no problem: he could also marry Rachel (after waiting one week in deference to Leah), and then work seven more years for her. He did so, laboring six more for wages. Only then did he return to Canaan (Gen. 28-31).

The site of Haran has geographical and historical significance. The name *Haran* means "highway," and was strategically "situated on the historic east-west trade route that linked the Tigris River with the Mediterranean Sea," and was "one of northern Mesopotamia's important commercial and religious centers, widely known for its dedicated worship of the moon god, Sin" (*NIV Archaeological Study Bible*, 47).

The photos included here show the beehived structures that served as housing in Haran. These are said to be about 200 years old, but are built like those in the time of Abraham. Also pictured is the temple site associated with the worship of the Moon god

Sin, which brings to mind Joshua's reference to "the gods your fathers worshiped beyond the Euphrates River" (Josh. 24:15, HCSB). **T**

Sources

HCSB = *The Holy Bible: Holman Christian Standard Version*. Nashville: Holman Bible Publishers, 2009.

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Leon Mauldin

Leon has worked with the Hanceville church of Christ in Hanceville, AL for twenty-nine years. He and his wife, Linda, have three children and eight grandchildren. His websites are leonmauldin.blog and mauldinbiblelandtours.com.

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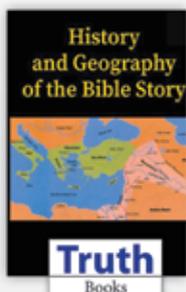
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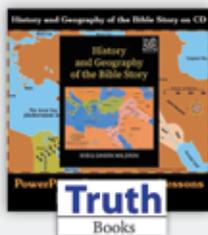
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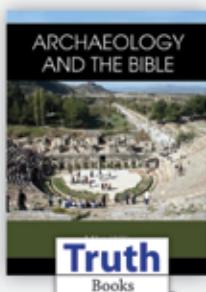
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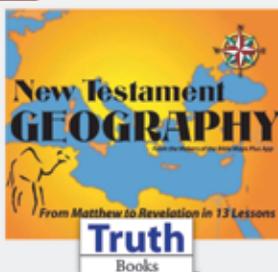
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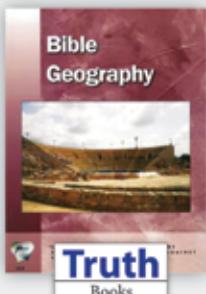
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Social Un-Networking

by Zachery Henry

Since the dawn of time, man's chosen means of communication have consisted of words, letters, and signs. We still use these same forms of communication to convey our thoughts and messages, albeit with very different tools.

In our technologically advanced world, billions of people now have access to social media platforms. Only a little more than a decade ago, this term would have failed to register with most people; however, fast forward to 2019, and social media platforms like YouTube, Facebook, Twitter, and Instagram, have become household names.

Social media platforms are convenient tools for communicating with our friends, co-workers, and relatives. Yet, few realize that these “networking” sites present a significant risk to our health, our relationships, and our spiritual well-being.

As of 2018, the average daily social media usage of internet users worldwide amounted to 136 minutes per day, according to Statista.com. Just imagine what we could instead be doing with those two hours. Time spent online is oft disconnected from the happenings of real-life.

Please don't misunderstand: There's nothing wrong with expanding your network. Soliciting career advice from industry leaders, reconnecting with old friends, and reading life updates from a family member are all good things.

This is not where the danger lies. Instead, the risk is in how we interact with others on these social media platforms, and the amount of time we spend developing social media connections, rather than investing that time in building “real connections.”

Bringing the World Closer Together

On June 22, 2017, Facebook CEO Mark Zuckerberg posted a note entitled, “Bringing the World Closer Together,” in which he states the “most important thing” the social media giant can do is “bring people closer together.” Zuckerberg wrote at the time that he would “change Facebook's whole mission” to ensure that it happened.

Upon reading this statement, I recall thinking how odd it seemed that the CEO of a significant social media platform would say such a thing, especially considering that Facebook's original mission statement was “to give people the power to share and make the world more open and connected.” One has to ask: If the largest social media platform's corporate mission for more than a decade was to “make the world more open and connected,” why would it have to *change* its defined mission to “bring people closer together?”

It's evident—even to the founders of these social media platforms—that their products contain a serious flaw. While there are significant advantages and benefits to connecting with anybody, anywhere in the world, there is also a staggering drawback when this becomes mainstream practice—our personal, daily connections suffer.

It Feels Good to Be Liked

In a June 2019 article in *Psychology Today*, psychologist Loren Soeiro, Ph.D., writes, “More time spent on the most commonly used social networks correlates to higher feelings of loneliness and isolation.” Citing additional independent studies, Soeiro maintains that “higher social media use is associated with higher anxiety” and “the ability to feel good about oneself—to have healthy self-esteem—may be compromised by social media use.”

Another study of teens ages thirteen to eighteen, commissioned by the UCLA Brain Mapping Center, found that receiving a high number of “likes” on photos showed increased activity in the reward center of the brain. The study also reported young adults were influenced to “like” images, regardless of content, based on high numbers of “likes.” Psychologist Katie Hurley may have put it best when she astutely observed: “It feels good to be ‘liked’ and ‘herd mentality’ is big on social media. Like what others like and you're in.”

Consider the rhetorical questions posed by Paul to the churches of Galatia: “For am I now seeking the approval of man, or of God? Or am I trying to please man? If I were still trying to please man, I would not be a servant of Christ” (Gal. 1:10).

Our goal in life should not be to accumulate the most “likes” or have the most Facebook “friends.” It

should be to fear God and follow His commandments (Eccl. 12:13). Instead of chasing the praise of men, we should be seeking the approval of our Lord.

The time and energy that we spend on social media can often be better spent elsewhere. Along with avoiding contentious online arguments, this could lead to improved mental health, happier lives, and stronger personal relationships.

Ignorant Controversies

Because today's news travels fast, we are constantly bombarded with stories that provoke an emotional response. It is tempting to turn to the platforms at our fingertips and opine on "breaking news." Disregarding the importance of the news itself, it seems significant to us at the time, and so we feel obligated to share our thoughts with the world. Humans love to receive praise and validation from others—and what better place to spout off our opinion than a platform that offers a global pulpit?

It's a pattern we've seen time and time again: A person receives critical feedback from someone who doesn't share their opinion, leading to a debate between both parties, where each morph into "keyboard warriors," squabbling over whose opinion is right. If the two parties aren't careful, the debate can quickly spiral out of control, and before you know it, what began as a difference of opinion can become a heated and contentious argument. It is even worse when this occurs between Christians.

The apostle Paul instructed Timothy to avoid "foolish, ignorant controversies" because "they breed quarrels" (2 Tim. 2:23). As Christians, our attention should be on pursuing spiritual things. If we become distracted by the trivialities of this world, we cease to focus

on what really matters, and our spiritual lives suffer as a result.

Christians who purposely walk headlong into debates or arguments should remember and heed the admonishment of James: "Let every person be quick to hear, slow to speak, slow to anger; for the anger of man does not produce the righteousness of God" (Jas. 1:19-20).

Face to Face

Consider the words of Paul: "Therefore watch carefully how you walk, not as unwise, but as wise; redeeming the time, because the days are evil" (Eph. 5:15-16). Are we better off spending hours following other people's lives and engaging in fruitless debates on social media, or investing effort in fostering personal relationships with those around us and focusing on sharing the gospel with strangers? The answer is obvious.

Social media is an incredible tool. It allows us to stay connected with fellow Christians whom we may go long periods without seeing, it lets us share our faith with non-believers with the click of a button, and it provides an ever-increasing audience to whom we can reach out and teach from the comfort of our living room.

Nevertheless, let's not forget the feelings John expressed when he wrote to the church: "Though I have much to write to you, I would rather not use paper and ink. Instead, I hope to come to you and talk face to face, so that our joy may be complete" (2 John 12). Nothing can replace seeing and speaking with someone in person. There is no substitute for taking time out of one's day to stop and ask a friend or relative how they are doing. The genuineness of such an act can't be replicated any other way. Let's look for more opportunities to talk face to face. It's worth it. 

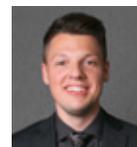
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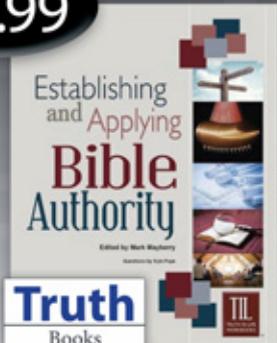


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Virtual vs. Real Relationships

by Bruce Reeves

In an age of easy communication and constant connectivity, one must ask, “Whatever happened to real relationships?”

The Genesis account vividly describes God’s divine purpose in the creation of humanity: “Then God said, ‘Let Us make man in Our image, according to Our likeness...’ God created man in His own image, in the image of God He created him; male and female He created them” (Gen. 1:26-27). Among the attributes that we share with our Creator is relationality. The Godhead reveals that the Father, Son, and Holy Spirit have enjoyed divine fellowship eternally (John 1:1-3; 17:24; Heb. 1:1-3). Humanity has been created to glorify God, not only in sharing a relationship with our heavenly Father (Eccl. 12:13-14; Matt. 6:9-13; Eph. 3:15) but also through our fellowship with one another (John 13:34-35; 1 John 1:1-4). These truths are as vital and significant today as they have ever been!

We live in the “Internet Generation,” or “I-Gen,” as some express it. Thanks to modern technology, there are many benefits and even opportunities to connect with friends and share the gospel of Christ. Few people today operate “off the grid.” Yet, for all the blessings that instant communication has brought to us, there are plenty of pitfalls of which we must be cautious.

Is “Virtual Church” Really the Same As Being There?

I have been blessed to preach for the Highway 65 church of Christ in Conway, Arkansas for twenty years. We have had the privilege of working with many very zealous and convicted young Christians

who serve as an integral part of our fellowship. However, just the other day, we had a new college student who began to attend with us. When asked about his plans to attend all of the worship services, he told one of our elders that he would just watch online from his dorm room during the other times of services. The elder responded, “You mean you do not want to be with us on Sunday and Wednesday evenings?” The young man replied, “Come on! It’s the twenty-first century.”

This is disturbing on several levels, especially as we consider the true nature of relationships, connections, sharing, and fellowship. Reflect upon the function and blessings of being a part of a local congregation that is committed to Christ. First, we are thankful for godly shepherds who “keep watch” over our souls and care for the believers who are among them (Heb. 13:17). These men strive to set a faithful example for those whom they oversee (1 Pet. 5:1-4). How is this possible if we remove ourselves from actual relationships with our spiritual shepherds? Paul writes, “But we request of you, brethren, that you appreciate those who diligently labor among you, and have charge over you in the Lord and give you instruction, and that you esteem them very highly in love because of their work. Live in peace with one another” (1 Thess. 5:12-13).

Consider also the relationship we are to share with our fellow-believers

on a regular basis. Early Christians relied on each other for encouragement and edification in a very personal and uplifting way (Acts 2:42-47; 4:32). Our worship is optimally experienced when we are personally present with our brothers and sisters in the Lord, jointly offering adoration to God (1 Cor. 14:23-26). The worship assembly is not merely a spectator sport, but joins us with one another and leads to spiritual interaction with our God as we meet Him at His word (1 Thess. 2:13). Moreover, we partake of the Lord’s Supper each first day of the week in the assembly of the saints (Acts 20:7; 1 Cor. 11:23-26). There is power in God’s people praying together (Acts 12:5; 1 Tim. 2:1-3). The Scriptures refer to believers “speaking to one another in psalms and hymns and spiritual songs, singing and making melody” with our hearts to the Lord (Eph. 5:19).

All these concepts speak of reciprocal action. We are to hold one another accountable in real relationships to encourage true spiritual growth. My mother passed away a couple of years ago with a rare terminal disease. One of the difficult aspects of her illness was that she could not assemble with the saints. She enjoyed hearing sermons and the singing through our website, but had you asked her whether she preferred being with her brethren in the assembly or watching online—the answer would have been obvious.

I am not saying that we cannot communicate God's word via internet capabilities, but I am saying that "virtual fellowship" must never supplant being with one another, both in praising God and in the proclamation of His word. There is disconnectedness that comes to those who exchange real relationships for "virtual church."

As "connected" as we seem to be through social media, many people complain of loneliness and the isolation of depression. We see it in the family that cannot put phones down long enough to be able to have a prayer and an actual conversation over dinner. Although it may seem humorous that everyone is texting each other in the living room rather than talking to one another, we all know there are real consequences in our relationships due to a lack of communication. Neither

can we supplant the need for our personal participation and involvement in a local fellowship merely because we have internet access.

Sin Made Easy or Discipleship Encouraged?

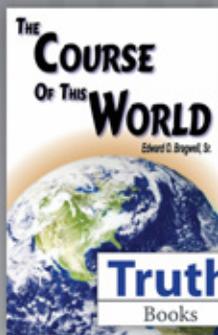
When people declare on social media that they are taking a fast from social media, one has to scratch his head a bit. Nonetheless, social media of all kinds can be used for good or evil. Marriages have been rocked and shattered because someone made a connection with an old flame and decided they wanted a "re-do." Envy and strife have found fertile ground for the world to read online. Anger has been tolerated and encouraged by the label of "venting" to everyone.

Nevertheless, believers can be encouraged in moments of need (Eph. 4:29), and the beauty of God's creation can be put on display (Ps. 19:1-6). Books that encourage faith can be shared, and the word of God can be quoted (Ps. 1). Families can reconnect, and brethren in Christ can re-establish their relationships. The key is to never confuse social media for the ultimate end of life or a determination of what is real and true. Let us resist all forms of temptation that come through the internet and take advantage of every opportunity to glorify God. Thank God for real relationships! 



Bruce Reeves

Bruce has labored with the Highway 65 church of Christ in Conway, AR for twenty years. He and his wife, Rachel, have one child. The church website is hwy65churchofchrist.org. He can be reached at brochuck1@aol.com.



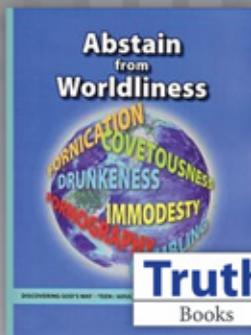
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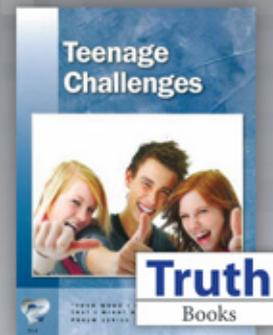
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Digital Distractions

by Jesse Flowers

Christians today live in a world that is filled with digital distractions; therefore, it is vitally important that we refocus our attention on Christ and His unchanging, eternal truths.

“Martha was distracted with much serving...” (Luke 10:40). Jesus was in her home. He was teaching, but she was distracted. Martha wasn’t distracted by anything inherently sinful. She was being hospitable, working hard to prepare a nice meal for Jesus and her other guests. Yet, even this good deed caused her to lose sight of spiritual and eternal matters happening just a few feet away, as her sister Mary “sat at Jesus’ feet and heard His word.”

Here we are today, almost 2000 years removed from the scene described to us in Luke chapter ten; yet, our world and our lives are too often consumed with distractions. Modern inventions and advancements have brought about a multi-faceted array of distractions in our modern world. Many of these distractions are in the digital realm.

Consider a few brief excerpts from articles on the topic of digital distractions:

Love it or hate it, we live in the digital age and there’s no going back. But today’s tsunami of digital distractions can pose challenges to the neural networks that regulate attention (Harvard Health Publishing).

Technology is so pervasive it can be hard to put down the phone or turn off the laptop. But spending too much time with digital devices can be detrimental to personal relationships and even dangerous (Digital Responsibility).

In less than three decades, computer technology has moved from being in the room (the desktop), to being anywhere we like (the laptop), and now as computers have shrunk to fit in a pocket, to being always in our hands (the smartphone). This has ushered in a culture of nonstop use that is compulsive and, quite simply, distracting. Our connectedness is now so total that a recent British study says that we pick up our devices every 12 minutes: That is roughly eighty times during one day’s waking hours... Two recent studies show that people enjoy social situations less when they keep their smartphones with them (Hobsbawm).

Surely if the world recognizes the problems caused by digital distractions, New Testament Christians should also. Let us consider the numerous ways digital distractions negatively impact our daily lives.

Digital Distractions Effect...

Our Spiritual Growth. Can we be honest enough to admit that the time spent on social media, texting, emailing, playing game apps, etc. has taken away precious time that should be spent in Bible study and prayer? Do we hunger and thirst for righteousness more than we do social media (Matt. 5:6)? Do we pray without ceasing (1 Thess. 5:17), or unceasingly check our phone throughout the day? Are we giving all diligence to add to our faith (2 Pet. 1:5), or are we diligent in adding the next exciting app to our phone?

Our Worship. Sadly, even worshipping God in spirit and truth (John 4:24) has been negatively impacted by this age of digital distractions. Phones are brought in to the assembly, not silenced, and occasionally ring—disrupting the worship service. There is the natural temptation for saints to use their phones for something other than Bible study: checking or responding to a text message or email, glancing at the score of a game, looking at social media, playing games, etc. Of all times not to be distracted is during our worship of Almighty God!

Our Marriages. How many marriages, even among Christians, have been negatively affected by digital distractions? It can interfere with pillow-talk time. It draws our attention away from truly listening to our spouse. It may even subtract from the time that should be used to express affection and intimacy towards our mate (1 Cor. 7:1-5). Am I genuinely giving honor to my wife (1 Pet. 3:7) or to my smartphone? Am I truly showing respect for my husband (Eph. 5:33), or to social media?

Our Child-Rearing. How much time are we permitting our children to watch TV, play video games, or spend on the computer or tablet? How careful are we in safeguarding their hearts and minds from the many evils lurking on such things? Are we allowing these digital distractions to interfere with dinner time and actual conversations with one another? How often are

we scheduling family Bible studies? Parents, are we training up our children in the way they should go (Prov. 22:6; Eph. 6:4)? Are we training them in the ways of God or the ways of this world?

Our Relationships. Consider how this digital age affects our relationships with others. We may have hundreds of virtual relationships, but how many *actual* and *personal* relationships? The wise man stated, “A man who has friends must himself be friendly” (Prov. 18:24). How often do our digital devices interfere with engaging people, even family members, in normal conversation and personal interaction? The ironic thing about living in this “social” media age is that it has made many of us into social introverts or hermits. Digital distractions have had an enormous impact on forming and cultivating relationships with family members, co-workers, brethren, and even strangers.

Our Evangelism. Undoubtedly, digital distractions have taken away our focus on a Christian’s most important duty of all—sharing the gospel with the lost (Mark 16:15-16). How many opportunities to engage people in a spiritual conversation have come and gone because we were so distracted by our phones, computers, and tablets? How often have we failed to “redeem the time” (Eph. 5:16) in planting the seed of God’s word in the hearts of others, because of these digital distractions? How often do we stay home, filling our free time with various forms of media, rather than heeding the Lord’s call to go and make disciples of all nations (Matt. 28:18-20)?

Our Good Works. Jesus said, “Let your light so shine before men, that they may see your good works and glorify your Father in heaven” (Matt. 5:16). Are others able to see our good works, or do they see us acting like everyone else—occupied and distracted with our smartphones? Do

not these digital distractions eat up time that should be spent productively in visiting hospitals and nursing homes, writing and mailing cards, making phone calls, and checking on the physically and spiritually sick?

Our Mood. An increasing number of studies reveal a correlation between high social media usage and feelings of loneliness, stress, anxiety, and even depression, especially among teens. Are digital distractions affecting your mood, or your children’s mood (Phil. 4:6-7)? If so, does that not, in and of itself, suggest a problem?

Staying Focused in an Age of Digital Distractions

Redeem the Time. Christians must be devoted to “redeeming the time” (KJV), or as expressed in the ESV, “making the best use of the time” (Eph. 5:16; Col. 4:5). Are we not ignoring this divine instruction when we allow our day to be filled with so many digital distractions?

Put God First. Jesus commands us to seek first the kingdom of God and His righteousness (Matt. 6:33). In this digital age, let’s be sure that God always comes first instead of our smartphones.

Set Your Mind on Things Above. Modern media often sets our minds on things on the earth. Let us refocus our attention and direct it towards heaven, where Christ is (Col. 3:1-2).

Practice Self-Control. It is a fruit of the Spirit (Gal. 5:23) that every Christian is to add to his faith (2 Pet. 1:6). Paul wrote: “All things are lawful for me, but I will not be brought under the power of any” (1 Cor. 6:12). Sadly, many have been brought under the power of their smartphones. Have you?

Unplug. Occasionally make a conscious decision to unplug. For one day, or at least for one evening a week, have the entire family turn off

these distraction-filled devices. Read a book. Have a game night with the family. Visit more with your spouse. Go for a walk. Read the Bible and pray.

One Thing Is Needed. Returning to our opening Bible text, Jesus tenderly reminded Martha, “One thing is needed, and Mary has chosen that good part, which will not be taken away from her” (Luke 10:42). In a world of digital distractions, let us also be reminded that ultimately, one thing is needed—Jesus and His words of eternal life (John 6:68).

Conclusion

Undoubtedly, digital distractions are here to stay. So, if we use these various sources of media, we must learn to use them righteously and with balance, always keeping the proper perspective. If we have lost our focus, then let us refocus our hearts and minds “looking unto Jesus, the author and finisher of our faith” (Heb. 12:2). **TL**

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A World of Knowledge

by Danny Linden

How can Christians effectively use the world of knowledge that is available on the internet without falling prey to misinformation or worse?

Over the last few decades, the internet has provided an unprecedented distribution of knowledge and access to information on every subject. We have amazing tools at our disposal, but there is much room for abuse. What should Christians consider when using the internet to do research or learn about a topic? How should we react to the headlines and links that are thrust toward us every day?

Distribution and Access

Not long ago, knowledge was distributed through formal channels that typically had restrictions on who could be involved. Books, newspapers, magazines, radio, and television had publishers, editors, and producers who were empowered to ensure that the quality and often the stance were in line with their standards. Of course, some did a better job than others, but most sources of knowledge and media outlets had more than one person involved in the process, and some level of rigor was applied. This arrangement developed, in part, because of the significant costs involved in distributing media widely. As technological advancements have lowered that cost, it has become easier for anyone to make his voice heard, regardless of the effort or attention used in the message.

Our access to information is now incredibly open. While some information is still sold in similar ways as it was in previous decades, more and more is now freely available

online, including world and local news; specialized data on science, technology, economics, and medicine; scholarly resources; and in-depth explanations of technical information, including religion. A few decades ago, the first step for many with religious questions was to seek out a minister, priest, or other person believed to have specialized knowledge on the topic. A common alternative was to find a book on the subject. Today, the first step is often a Google search—and where will that search lead? We can certainly benefit from blogs, websites, social media, and other forums that allow us to learn from well-studied people, both near and far. But since distribution is so easy, we must be aware of how much low-quality or even inaccurate information is available.

Discretion

The internet offers access to concordances, dictionaries, commentaries, blogs, sermons, articles, and many more resources that can be invaluable in our Bible study. Even the Bible itself is on the internet! If I want to compare multiple translations of a particular verse when I'm away from home and don't have a physical Bible with me, I can still do so from a phone or tablet. Christians in the early church might be jealous of our ability to read Scripture and easily access supplementary information when they had to go to great lengths to do the same. Yet, mixed in with this useful information is a lot of garbage.

When seeking knowledge on any subject, especially religion, consider that not all sources are equally valuable. Remember how trivial it is to be a content creator on the internet! The author of what you are reading or watching may be biased, misinformed, have a financial interest in getting you to agree with him, or motivated by more malicious intent. We must use discretion and wisdom in assessing the reliability of what we hear. For biblical matters, we know that truth comes from God, and the Bible is His authoritative word. When you hear a message that contradicts God's word, you must reject it, no matter who said it, how many followers and likes it has, or how polished the website may be. Never take anyone's word for it!

An Example

Google and many other sites track where you go and will serve you different ads and search results to match where you typically go or things in which you have an interest. So, I opened up a new search on Google with no connection to my current account. With a clean slate, I searched, "how can I be saved." What did I find? Google presented me with about 1.38 billion results, lending credence to the claim made earlier about the sheer number of voices on any given topic. However, most people only look at the first page of search results. Here's what came up for me, at least on the day that I searched:

Four ads from churches and people who paid to have their site appear when these search terms are submitted. These sites can say almost anything and can be popular or unpopular as long as the people in charge of them are willing to pay Google to have them displayed.

A short video from a church explaining how much God loves us and how we just need to have faith.

Two different versions of a “sinner’s prayer” that allegedly has the power to save.

Another short video claiming that salvation is solely from God, and our actions are meaningless—God loves us, gives us faith, saves us, and leads us in our every action.

A written breakdown of God’s love and an exhortation that we should have faith and repent of sin.

A Q&A site claiming that faith is the only necessary step—all other good works are important but have nothing to do with salvation.

A claim that salvation requires verbal confession, belief, and a miracle from God.

A detailed explanation that we need to believe and confess that God raised Jesus from the dead and He is Lord.

All these came from the first page of my search results and could be accessed by anyone with this common and basic question. Yet, notice that all of these answers are either wrong or incomplete. Only by carefully studying Scripture will we see what God has done for us and what He requires us to do in response. This same effect is magnified as the complexity of the issue increases.

A Final Note

While this article has not spent much time addressing secular knowledge, the same phenomenon is also present. Christians are to be wise as serpents and harmless as doves. Part of that means that we should not

accept what we read or watch at face value! Anyone can put anything on the internet, and we have no way of knowing whether that person is who he says he is or if his intentions are pure. Be especially aware of outlandish claims that are often presented without evidence or anything that elicits a strong emotional reaction. The goal of many sites is not to be truthful, but to goad you into clicking so that they can make ad revenue. May God bless us with wisdom and discretion as we access the world of knowledge that the internet provides. **IT**



Danny Linden

Danny begins working with the Santee church of Christ in Santee, CA this month. He previously labored with the Northside church of Christ in Del Rio, TX for over five years. He and his wife, Lauren, have two children. The church’s website is santeechurchofchrist.org. He can be reached at danny@dannylinden.com.

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Influence and Influencers

by Shane Carrington

Social and entertainment media dramatically impact our lifestyles and influence, so let us use these in discerning ways to further godliness, not worldliness.

We are bombarded, continually, with every temptation imaginable.

We do this to ourselves, daily, putting temptation directly in front of our eyes. Social media, television shows, streamed movies, etc. carry near-porn (if not worse), immoral relationships, and corrupt messages. All of these come to us via our smartphones, tablets, and televisions, and our culture loves it.

Many such outlets see themselves as important agents of change in society. In an article written called “How advertising has become an agent of social change,” Charly Jaffe says:

When brands paint an inclusive picture of society, they play a role in redefining what is considered mainstream, sparking national conversations and speeding the social acceptance of marginalized groups. “TV commercials are a culturally powerful force, shaping society and giving voice to those outside the mainstream,” CEO and Forbes contributor Avi Dan explained, arguing that “advertising can move public opinion faster, and farther, than any other influencing factor.”

This is not just true of advertisers. Social media companies view themselves similarly. Truly, we face an uphill battle in modern culture regarding the appropriate use of media of various kinds.

Lest we think twenty-first century Americans have invented media that influence for Satan, we need only recall first-century Rome,

Corinth, and Ephesus, and, even further back, Sodom and Gomorrah. References to fornication (*porneia* and its companion words and their coordinating influences) appear over fifty times in the New Testament. The problem is ancient, even though the medium through which we receive these influences has changed. I am aware of at least three couples whose marriages have been destroyed through illicit overtures begun with social media (specifically Facebook). The problem is ancient, but the packaging has somewhat changed. Rather than personal, face-to-face first contact, intrigue builds in cyberspace through less personal means, diminishing the intimidation and potential threat. Behind a touchscreen or keyboard, boldness replaces shyness, ultimately leading to personal meetings where inhibitions have already greatly subsided. The results are spiritually disastrous.

None of this says social media is inherently evil or corrupt. Many employ these resources to uplift, encourage, edify, and evangelize. As with any other neutral activity, social media may either be used for good or bad. Disciples of Jesus must exercise caution in avoiding the bad and fostering the good.

Jesus, the Word—through His life, teachings, and example—was a medium through whom God disseminated light, powerfully influencing the world (John 1:1-4,

14-18). God also uses the written word as a tool. “The sword of the Spirit” (Eph. 6:17) is the medium declaring His specific message for humankind so that we may genuinely know Him (John 20:30-31; 2 Tim. 3:16-17). Believers who radiate the light of Jesus, as exemplified in His life and taught in Scripture, are “the light of the world. A city set on a hill” that “cannot be hidden” (Matt. 5:14-15), shining lights whose “good works... glorify your Father who is in heaven” (Matt. 5:16). We, too, serve as media employed by God to His glory and to the enlightenment of our neighbors with whom we interact. Social media, used with discernment, can powerfully radiate His light to the world.

How to Avoid the Bad

Limit interactions with media (including social media, television, etc.). “Estimates suggest that in 2019, U.S. adults will spend an average of three hours and thirty-five minutes watching TV each day” (Statista). That is about twenty-five hours each week. Regarding how much time the average person spends with social media, BroadbandSearch says, “We can estimate that the number has now grown to 153 minutes per day.” That is two and one-half hours daily. Three hours and thirty-five minutes of television plus two and one-half hours of social media equal about six hours of each day spent with electronic media. The average person sleeps and works about eight hours per day—only

two hours more each than spent using media! So far, twenty-two hours of our day are consumed by media (6 hours), work (8 hours), and sleep (8 hours). That only leaves two hours for everything else! Budgeting time spent with social media needs to be a priority. “Therefore be careful how you walk, not as unwise men but as wise, making the most of your time, because the days are evil” (Eph. 5:15-16).

Exercise caution in the kinds of things consumed. Beware of “clickbait.” Like the teaser on the nightly news designed to keep you watching through the commercials to the story (“You don’t want to miss this!”), website designers and social media magnets spend millions of dollars annually for research and development on ways to entice us to click on their stories. Yet, one bad click on a website can lead you down the rabbit hole of temptation. If the title sounds salacious or the picture appears seductive, pass it by. Only click on stories and images that seem harmless. This will not alleviate every temptation, but it will reduce the number of bad clicks. “Examine everything carefully; hold fast to that which is good; abstain from every form of evil” (1 Thess. 5:21-22).

Specifically, use media to uplift, instruct, and encourage. Taking a positive approach diminishes the negative. “You are the light of the world... Let your light shine before men in such a way that they may see your good works and glorify your Father who is in heaven” (Matt. 5:14, 16).

How to Foster the Good

Many disciples use the internet, social media, and other forms of mass communication in godly, productive ways.

For many of our neighbors, congregational websites are the first contact non-Christians will have with the gospel. “97% of people learn more

about a local company via the internet” (SEO Tribunal). While congregations are certainly not “local companies,” our neighbors will investigate us the same way they do everything else: internet research. Having an informative, easily navigable website can be a powerful tool to teach our neighbors, perhaps leading them to call, email, or visit our assemblies. Congregations can also use social media to teach, inform, invite, and encourage. The most effective means of reaching the lost is personal contact, but websites and social media can be means through which we might contact people who otherwise might remain uninformed about our existence.

Personal use of social media provides powerful opportunities for us to impact our neighbors, both Christian and non-Christian. Avoid “Liking” and “Sharing” things that are coarse or worse. Avoid unseemly self-promotion. Others seldom (or never) enjoy our eloquence about how great we are to the level that we do. Instead, say kind words, show genuine interest in others, encourage or cite Scripture, invite others to study and worship. Be the godly, loving neighbor on social media that you strive to be in personal interactions. Social media is powerful for good if we so use it. “Conduct yourselves with wisdom toward outsiders, making the most of the opportunity. Let your speech always be with grace, as though seasoned with salt, so that you will know how you should respond to each person” (Col. 4:5-6).

Conclusion

We are continually bombarded. Worldly things can and do distract and dissuade us from the desire we claim and the destiny we anticipate. The devil powerfully uses modern media to our detriment and destruction—if we allow him to do so.

Turn the tables on Satan by refusing to participate in activities that would tempt us and damage our influence on others for Christ. Instead, let us use media to shine God’s light to those so desperately in need. Our culture needs light and longs for light. Remember, “You are the light of the world...” (Matt. 5:14). 📖

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Shane Carrington

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Overcoming Digital Temptations

by Heath Rogers

Christians must remain alert while online, knowing that the devil effectively uses advancing technology to entice, entrap, and destroy us in sin.

Satan has always tempted man to sin through three avenues: “For all that is in the world—the lust of the flesh, the lust of the eyes, and the pride of life—is not of the Father but is of the world” (1 John 2:16). He successfully used these three avenues as he tempted Eve in the Garden (Gen. 3:6). He tried to employ them when he tempted Jesus in the wilderness (Matt. 4:1-11). We can expect Satan to use these three avenues as he tempts us today.

The devil has always been able to adapt with the times. He makes great use of technology as it advances. The internet has provided the devil with an incredible tool as he entices mankind to sin in the current age.

The Tools of Satan

The Lust of the Flesh

These are natural desires, but Satan appeals to us to fulfill them in unauthorized or sinful ways. David had to walk on his rooftop to see a beautiful woman bathing (2 Sam. 11:2). Today, one can access such images (and worse) in an instant on their devices. Although specific numbers vary from year to year, statistics indicate that over 28,000 users are watching internet pornography every second.

The Lust of the Eyes

Covetousness is a greedy desire for *more* than one possesses. There is nothing wrong with wanting things, but a covetous spirit leads us (1) to be dissatisfied and ungrateful for

God’s blessing, (2) to be envious of those who possess the things that we desire, and (3) to commit sin in order to obtain them.

When tempting Jesus to sin, the devil took Him up on a high mountain and “showed Him all the kingdoms of the world in a moment of time” (Luke 4:5). The internet can effectively do the same thing. The developers of websites and phone apps exploit human behavioral tendencies, designing their products and sites in ways that attract and retain our gaze. Hours are spent on sites, as we look at things we want, while God’s work goes undone.

The Pride of Life

The internet fuels the pride of those who glory in self-promotion. Whether it be posts placed on social media, or videos posted on YouTube, some people are obsessed with the number of views, likes, and shares they received. Their importance is based upon their popularity online. Instead of seeking first the kingdom of God, or the benefit of their fellowman, they are seeking the highest number of hits, likes, shares, etc.

Overcoming Digital Temptations

What can a Christian do to protect his heart, soul, and influence in this internet age?

Fill Your Heart with the Word of God. “Your word I have hidden in my heart, that I might not sin

against You” (Ps. 119:11). Memorized Scripture is a resource to use when battling temptation from any source (Matt. 4:4, 7, 10), including the internet. How does your “screen time” compare to your Scripture time?

Use the Power of Prayer. We all need God’s help in overcoming temptation. Prayer is the means by which we seek and receive this help. Jesus taught us to pray, “Do not lead us into temptation, but deliver us from the evil one...” (Matt. 6:13). How many times do we ask the Father for such help and guidance in our daily lives?

Make Yourself Accountable. One danger of using the internet is that it offers a false sense of anonymity. Some feel they can go online, visit any site they want, and no one will know. God knows the things we see online (Heb. 4:13).

One safeguard against this danger is making yourself accountable to others (Prov. 27:17). We will be more careful of the websites we visit if we know we will be asked about where we have been online. Give a faithful friend your permission to ask you about where you have been online—and commit yourself to give an honest answer. Don’t delete your browser history. Spend your online time in the open where others can see you.

Ask Yourself, “Why Am I Wanting to Post This?” Why are you posting a selfie or video? Is it to see how many “likes” and “shares” you can

get? Why are you wanting to post a terrible review for a company or place of business? Is it so you can vent your feelings and make yourself feel better at another's expense? It would do us all good to ask these kinds of questions before we hit "Like," "Share," or "Send." Let's make sure we are not like the hypocrites that Jesus denounced who did things only to be seen by men (Matt. 6:1-6, 16-18).

Learn to Be Content. "Not that I speak in regard to need, for I have learned in whatever state I am, to be content" (Phil. 4:11). Marketers excel at creating a desire and convincing us that it is a necessity. There is nothing wrong with going online to look at things, but we need to learn to be satisfied with the blessings we already possess. Perhaps if we spent more time enjoying these things, instead of wasting time with online longing, we would be happier people.

When You Go Online, Stay on the Path. "Therefore you shall be careful to do as the Lord your God has commanded you; you shall not turn

aside to the right hand or to the left. You shall walk in all the ways which the Lord your God has commanded you, that you may live and that it may be well with you, and that you may prolong your days in the land which you shall possess" (Deut. 5:32-33). The internet can be a great benefit to the Christian, but many pitfalls and distractions are found online. Many people are trying to get our attention while we are surfing the web. Advertisements "pop up," enticing us to take a look. Some links are hijacked and send one to sinful websites. Fight the temptations that "pop up," stay on the path (i.e., do what you got online to do), and then log off.

"Cut it off!" Stay Off the Internet Altogether. "If your hand or foot causes you to sin, cut it off and cast it from you. It is better for you to enter into life lame or maimed, rather than having two hands or two feet, to be cast into the everlasting fire" (Matt. 18:8). We know Jesus was not teaching self-mutilation, but extreme self-control. If access to a specific temptation causes us a problem, we

need to act as if we have no eye to look at it, no foot to carry us to it, and no hand to grasp it. However, the warning, "Cut it off!" is especially applicable to the internet. We may live in the internet age, but we can survive without it: "If access to the internet is causing you to sin, cut it off. It is better for you to enter life without a smartphone, tablet, or laptop, rather than having such to be cast into everlasting fire."

Conclusion

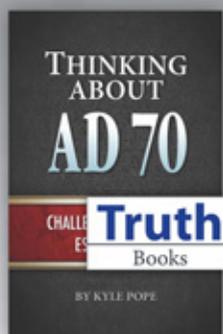
Satan is the restless enemy of God's people. He is always on the prowl, looking to devour the Christian (1 Pet. 5:8). We know the tactics of our enemy quite well (2 Cor. 2:11). Technology will bring new and exciting advancements, but the battle against the lust of the flesh, the lust of the eyes, and the pride of life rages still. We must remain on the alert when we are online. 📖



Heath Rogers

Heath has been preaching for the Knollwood church of Christ in Beavercreek, OH since 2011. He and his wife, Christy, have two children. The church website is knollwoodchurch.org. He can be reached at heathrogers71@yahoo.com.

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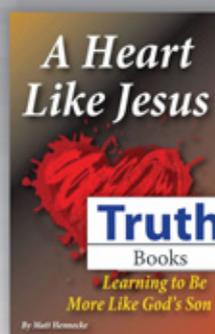
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Contacts: Kirk Moore (334) 546-3788
John Humphries (334) 306-4172

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Charles Martin: (334) 283-2983

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Wednesday Winter 6 P.M.
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Evangelist: Bryan Garlock

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strick93124@gmail.com

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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 Kline
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 10:30 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 5 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

OOITIC

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

PEKIN

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

PLAINFIELD

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

SAINT LEON, IN

Church of Christ
7140 Hyland Rd., Guildford, IN 47022
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 5 P.M., Wednesday 7 P.M.
Evangelist: Charles Wright
(317) 878-5969 or (317) 300-8790
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: Jerid Gunter
(270) 274-4451

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: B.J. Sipe (859) 236-4204

FRANKLIN

31-W North church of Christ
1733 Bowling Green Road
Bible Study 9 A.M., Wednesday 7 P.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Steve Monts, (270) 776-9393
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 6 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.
Wednesday 6:30 P.M.
Ron Cooper: (601) 934-3675
roncooper@bellsouth.net
Ricky Ethridge: (601) 737-5778
[rickymarsha@bellsouth.net](mailto:ricky-marsha@bellsouth.net)

MERIDIAN

7th Street church of Christ
2914 7th Street
Sunday Mornings:
Bible Study 9 A.M., Worship 10 A.M.

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: Justin Berss
(816) 356-3096 or (270) 320-6157
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

NEVADA

RENO

Central church of Christ
2450 Wronel 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 church of Christ
1031 Welford Drive
Bible Study 9:30 A.M., Worship 10:20 A.M.
and 3 P.M., Wednesday Bible Study 1 P.M.
For Adults and 7 P.M.all ages.
Evangelist: Heath Rogers
(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
or (216) 322-9392
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.lccoc.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.
Wednesday 4:30 P.M.
James Bond: (419) 564-3878
Mr. Kim Walton: (419) 651-3488
church: (419) 522-8982
<https://northsidecof.us/>

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

UHRICHVILLE

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: Terry W. Benton, Bldg. (803) 834-6978
<http://airport-church-of-christ.com>

TENNESSEE

COLUMBIA

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

COSBY

Cosby church of Christ
4894 Hooper Hwy., 37722
(15 mi. E. of Gatlinburg on Hwy. 321)
Bible Study 10A.M., Worship 11 A.M.
Evening 5 P.M., Wednesday Bible Study 6:00 P.M.
Evangelist: Olie Williamson
(423) 487-5540 or (423) 748-0844

JACKSON

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

JOHNSON CITY

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

JONESBOROUGH

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

KINGSTON SPRINGS

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

MT. PLEASANT

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

KINGSPOORT

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

MARYVILLE

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

MEMPHIS

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

MURFREESBORO

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

MURFREESBORO

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

NASHVILLE

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

NASHVILLE

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

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
dvraeder@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

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

EL PASO

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

FORT WORTH

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

GRANBURY

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

HOUSTON

Fry Rd. church of Christ
2510 Fry Road (77084)
Bible Study 9:30 A.M., Worship 10:20 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
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.springwoodschurhofchrist.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.northsidecfc.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

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 5 P.M., Wednesday 7 P.M.
Evangelist: Nathan L. Morrison (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

SEQUIM

Sequim church of Christ
American Legion Hall
7 W. Prairie St. at Sequim Ave.
Bible Study 10 A.M., Worship 11 A.M.
Wednesday night Bible study 7 P.M.
Evangelist: Jerry MacDonald
(360) 808-1021 or biblepage@att.net
www.churchofchristinsequim.com

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

MOUNDSVILLE

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

PARKERSBURG

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

WYOMING

RANCHESTER

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

CANADA

CALGARY, AB

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

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WRITTEN DISCUSSION:

The October 2019 issues of *Truth Magazine* and *Gospel Advocate* contain articles on this topic by Kyle Pope (evangelist at Olsen Park church of Christ, Amarillo, TX) and Doug Burleson (associate professor at Freed-Hardeman University, Dickson, TN).

PUBLIC DISCUSSION:

On Friday, November 15, 2019, at 7 pm, brothers Burleson and Pope will continue their discussion in person at the Freed-Hardeman University Renaissance Center, 855 TN-16, Dickson, TN 37055. **This meeting is open to the public and all are invited to attend.**