

Truth

Magazine

Taking His hand, helping each other home.



TM

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BEARING FRUIT

“So that you will walk in a manner worthy of the Lord, to please Him in all respects, bearing fruit in every good work and increasing in the knowledge of God” (Col. 1:10).



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You Should Have Known

by Mark Mayberry

By saying, “Take heed how you hear!” and asking, “Have you not read?” Jesus necessarily infers that disciples must draw correct and crucial conclusions from the sacred text.

Introduction

Jesus answered and said to him, “Truly, truly, I say to you, unless one is born again he cannot see the kingdom of God . . . Truly, truly, I say to you, unless one is born of water and the Spirit he cannot enter into the kingdom of God” (John 3:3, 5).

Jesus concluded His discussion of the new birth with Nicodemus by saying, “Are you the teacher of Israel and do not understand these things?” (John 3:9-12). In other words, the Lord gently chided Nicodemus, a teacher in Israel, by asking, “Why are you having such a difficult time understanding these concepts? You should have known!”

The Responsibility of Teachers

Teachers bear a weighty responsibility (Jas. 3:1). They must steadfastly avoid hypocrisy (Rom. 2:17-23), fruitless discussion, speculation, and ignorant assertions (1 Tim. 1:3-7).

Faithful prophets frequently rebuked Israel’s supposed spiritual leaders: “Those who guide you lead you astray and confuse the direction of your paths” (Isa. 3:12; cf. 9:16). Jesus denounced the scribes and Pharisees, who loved to be called “Rabbi,” but were ineffective blind guides (Matt. 15:12-14; 23:1-12).

The Responsibility of Students

Christ concluded the parable of the lamp by saying, “So take care how you listen.” In other words, He said, “Use your ability to reason. Make proper application.”

When the disciples failed to help a demon-possessed child, Jesus sternly

rebuked them, and dramatically demonstrated His power by casting out the evil spirit. Afterward, He said, “Let these words sink into your ears; for the Son of Man is going to be delivered into the hands of men.” Yet, they did not understand the statement or perceive His meaning (Luke 9:37-45).

During His earthly ministry, and afterward, in revealing the Apocalyptic message of Patmos, the Lord repeatedly said, “He who has ears to hear, let him hear” (Matt. 11:15; cf. 13:9, 43; Rev. 3:6, 13, 22; 13:9; etc.).

Teachers and students share responsibility for the learning process. May we diligently seek God’s approval, endeavoring to understand the word of truth, consistently live according to its precepts, and accurately communicate them to others (2 Tim. 2:15; Eph. 5:17; Col. 1:9-12).

In this lesson, let us consider certain truths that Nicodemus should have recognized, both as a student of God’s word and as a teacher of the same. Ultimately, we must apply these principles to ourselves.

Re-reading the Encounter

Jesus’ encounter with Nicodemus is recorded in John 3:1-21. Nicodemus offers an accurate opening observation (vv. 1-2). Our Lord responds with an abrupt and unexpected statement (v. 3). Nicodemus objects by implying that Jesus’ declaration is absurd (v. 4). Jesus patiently elaborates, expanding His original pronouncement and proving His point (vv. 5-6). Demonstrating

obstinacy, Nicodemus asked, “How can these things be?” (v. 9). Reprimanding Nicodemus, Jesus replied, “Are you the teacher of Israel and do not understand these things?” (v. 10). Subsequently, the Lord offered a detailed explanation—rebuking Nicodemus’ unbelief, appealing to his reasoning ability, recalling examples from Israel’s past, making relevant application (vv. 10-15). Jesus concluded by contrasting divine mercy and judgment, and distinguishing between light and darkness, good and evil, obedience and rebellion (vv. 16-21).

Reflecting upon Its Meaning

For our present purposes, let us focus upon the opening salvos of this discussion. By declaring, “Rabbi, we know that You have come from God as a teacher; for no one can do these signs that You do unless God is with him” (v. 3), Nicodemus confessed a truth that he had not fully embraced. The signs that Jesus performed proved His provenance: He was, indeed, from God. Since that was the case, certain consequences and conclusions must necessarily follow.

In the ensuing discussion, Jesus made two inter-related and declarative statements (vv. 3, 5). Both connect with citizenship in God’s kingdom. The latter expands upon the former: “born again” (v. 3) is inflated to being born of water and the Spirit (v. 5).

The Proper Use of Symbolic Language

When Jesus said, “You must be born again,” He was speaking symbolically.

Just as circumcision has both a physical and spiritual meaning in the Old Testament (Deut. 10:12-16), so likewise, Nicodemus should have recognized that the birth process can be understood literally and figuratively (John 3:1-8; cf. 1 Pet. 1:22-23).

The Biblical Imagery of Newness and Renewal

Nicodemus should have recalled Old Testament imagery of newness and renewal (Ezek. 36:22-27; cf. 2 Cor. 5:17).

The Role of Necessary Inference

Jesus was saying, “Your original statement was correct: I am from God. Therefore, Nicodemus, you need to look at things from a different perspective.” Immediately, the Lord challenged his underlying assumptions.

False concepts and foolish ideas often achieve near-universal endorsement. Today, this is seen in the widespread acceptance of evolution, socialism, global warming, non-binary gender identity, etc. Similarly, first-century Judaism anticipated the establishment of a physical Messianic kingdom.

Kingdom citizenship is not achieved through military conquest but by personal conversion. It results in a spiritual alteration of individuals, not a political reordering of the world. It is not attained by fleshly but spiritual power. It is not visible but virtual. These changes are mostly unseen, like the wind, but are undeniably real—dramatically impacting all aspects of life.

Recalling Similar Statements

Jesus frequently employed the concept of necessary inference in communicating spiritual truths.

Regarding Eating Grain on the Sabbath

When the Pharisees rebuked Jesus for permitting His disciples to eat on the Sabbath, He twice said, “Have you not read...” (Matt. 12:1-7, esp. vv. 3, 5). In other words, the answer

to their accusation was contained in Sacred Scripture. Using the concept of necessary inference, they should have drawn correct conclusions from these relevant passages.

Regarding Marriage, Divorce, and Remarriage

On another occasion, the Pharisees tested Jesus, asking, “Is it lawful for a man to divorce his wife for any reason at all?” He pointed them to Genesis 2. When God instituted the marital relationship, what did He actually say? Marriage is between a man and a woman. It requires leaving and cleaving. What does this imply? It is a binary choice: involving a man and a woman, not two individuals of the same gender. It is a life-long choice: leaving and cleaving doesn’t come with an expiration date.

Regarding Life Beyond the Grave

Rejecting the materialistic view of man advanced by the Sadducees (namely, there is no resurrection), Jesus said, “You are mistaken, not understanding the Scriptures nor the power of God” (Matt. 22:29-33). First, heaven and earth are different and distinct realms. Second, when God revealed His name to Moses at the burning bush on Mt. Sinai, He not only affirmed His continuing existence (“I AM WHO I AM” [Exod. 3:13-14]), but also the continuation of human life beyond the grave (“I AM THE GOD OF ABRAHAM, AND THE GOD OF ISAAC, AND THE GOD OF JACOB” [Exod. 3:6]).

Making Relevant Application

What about us? God’s word will judge us in the last day (John 12:48-50). Therefore, we must respect the authority of Sacred Scripture (2 Tim. 3:16-17; Col. 3:17).

The Holy Spirit guided the inspired apostles and prophets to use three basic methods of authorizing religious actions: direct statements, divinely approved examples, and necessary inferences.

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Hades and Sheol (Part 1)

by Kyle Pope

The Bible uses the terms Sheol and Hades to describe the place of the dead before the resurrection and final judgment. What does it reveal about this realm? How should this impact our lives?

Introduction

This summer, the 2020 Truth Lectures will focus on the biblical teaching on Eschatology (the study of end times). To whet our appetites for these studies, for the next three articles in this column I would like to dig into a subject that runs throughout the Old and New Testaments, but is seldom examined in depth—the subject of Hades (or Sheol).

The Greek word *hadēs* occurs eleven times in the New Testament. When quoting Old Testament passages, this word is consistently used to translate the Hebrew word *sheōl* (cf. Acts 2:27, 31; Ps. 16:10; 1 Cor. 15:55; Hos. 13:14). *Sheōl* occurs sixty-five times in the Old Testament. In the Septuagint (LXX), the Greek Old Testament translated before the time of Christ, sixty of these instances are rendered with the word *hadēs*.

The King James Version (KJV) in many cases translated both words “hell,” in keeping with the Old English meaning of the word *helle* as the “nether world, abode of the dead, infernal regions” in addition to being the “place of torment for the wicked after death” (*Online Etymology Dictionary*). Since modern English now uses both the word “hell” and the word “hades” almost exclusively in reference to the place of final punishment for the wicked, this has led many to apply Scriptures referring to *sheōl* or *hadēs* to the place of final punishment. What does the Bible teach about this place referred to in Scripture as *sheōl* or *hadēs*? In this study, we will seek an answer by surveying the use of both words.

References to Sheol in the Old Testament

The KJV translated *sheōl* in the following ways: “grave” (31x); “hell” (31x); “pit” (3x). In spite of this, unlike some of the synonyms for *sheōl*, we will consider later, it does not seem that *sheōl* is ever used simply of a physical pit or grave. We will test this assertion by considering what is said about Sheol in general.

First, it is clear that the living are said to go to the dead in Sheol (Gen. 37:35). A man’s death is described as being “gathered to his people” (Gen. 25:8, 17; 35:29; 49:33; Num. 20:24; Deut. 32:50). This is reflected in David’s words at the death of his son: “I shall go to him, but he shall not return to me” (2 Sam. 12:23). Sheol is where one is said to go when he dies (Gen. 42:38; 44:29, 31). Sheol is the place of the dead. One does not generally go “alive” into Sheol (Num. 16:28-33 [30, 33 “pit” = *sheōl*]; cf. Ps. 55:15), because it is the house of the dead (Job 17:13). All the dead go there (Ps. 89:48; 141:7). This includes the wicked (Ps. 9:17), the wealthy (Job 21:13), the mighty (Isa. 14:9-15), and even the righteous (Ps. 16:10).

Some hyperbolic language is used in connection with Sheol. For example, those spared from death and delivered from danger are said to be “brought up” from Sheol (Ps. 30:3; 86:13; Jonah 2:2). In trials, one is said to be near Sheol (Ps. 88:3). Discipline delivers one from Sheol (Prov. 23:14), but adultery is the path to Sheol (Prov. 5:5; 7:27). One should not conclude from this that Sheol is

not a real place. This use of hyperbole describes the actual result that can come from sin and certain dangers.

Although this is a spiritual condition, there are spatial descriptions given to it. For example, it is said to be deep (Job 11:7-8). It has “lowest” parts (Deut. 32:22; Ps. 86:13; Prov. 9:18). In this vein, it is the Lord who brings people down to (or up from) Sheol (1 Sam. 2:1-10 [6 “grave” = *sheōl*]). It is said to be “beneath” (Prov. 15:24; Isa. 14:9). We should note that this is a spiritual condition and should not be confused with pagan concepts of a physical place located somewhere underground. Just as the abode of God is said to be “above,” the abode of the dead is said to be “below.”

Some of these spatial descriptions may be given to explain some facts about its nature that are personified. For example, it is never satisfied (Prov. 27:20; 30:16; Hab. 2:5). It is never full (Isa. 5:14). It is cruel (Song of Sol. 8:6). Sorrows are associated with it—either sorrow in going there or sorrow in being there (Gen. 43:38; 44:29, 31; 2 Sam. 22:6; Ps. 18:5; 116:3).

A key theme to which references to Sheol often relate is the fact that it is a place hidden from the things of life (Job 7:9; 14:13; Ps. 6:5), even though God sees all those who are there (Job 26:6; Ps. 139:8; Prov. 15:11). One cannot hide from God in Sheol (Amos 9:2), and the wicked are silenced in that realm (Ps. 31:17). Those “under the sun” cannot see activity in Sheol (Eccl. 9:10). While this text has led some to argue that the state of the soul in Sheol is one of



unconsciousness, we should note that the focus of Ecclesiastes is on things as they appear “under the sun” (Eccl. 1:3, 9, 14; 2:11, 17, 18, 19, 20, 22; 3:16; 4:1, 3, 7, 15; 5:13, 18; 6:1, 12; 8:9, 15, 17; 9:3, 6, 9, 11, 13; 10:5). Solomon addresses things as they appear, not as they necessarily are. “Under the sun,” one can see nothing that the dead do. Because of this, the dead cannot praise God in the company of the living (Ps. 30:9).

Sheol is said to “swallow” people up (Prov. 1:12). It has a “mouth” or entrance (Ps. 141:7; Isa. 5:14) that consumes the sinful (Job 24:19; Prov. 9:18). Bars enclose it (Job 17:16), and gates guard access to it (Isa. 38:10). These descriptions will be important when we see New Testament references to this place and its nature. In general, those who have gone there do “not come up” (Job 7:9). Yet, a promise is made of the time when God will “ransom” or “redeem” souls from Sheol (Hos. 13:14; Ps. 49:15).

Words Used in Synonymous Parallelism

At least two Old Testament words are used prominently in synonymous parallelism with *sheōl*: (1) *shachath* and (2) *bowr*. Considering the use of these words further demonstrates biblical teaching on the realm of the dead.

1. Shachath is used twenty-three times in the Old Testament and translated in the KJV in the following ways: “corruption” (4x); “pit” (14x); “destruction” (2x); “ditch” (2x); “grave” (1x). Unlike *sheōl*, there are many cases in which it is clear that only a literal physical pit is being described (Job 9:31; Ps. 7:15; 9:15; 35:7; 94:13; Prov. 26:27; Isa. 51:14; Ezek. 19:4, 8). However, in several cases, its association with *sheōl* makes it clear that a spiritual sense is being described. For example, one of the most important Messianic texts declares, “For You will not leave my soul in Sheol (*sheōl*), nor will You allow Your Holy One to see corruption (*shachath*)” (Ps. 16:10, NKJV). Jonah uses hyperbole in speaking of his deliverance, saying, “I went down to the moorings of the mountains; the earth with its bars closed behind me forever; yet You have brought up my life from the pit (*shachath*), O LORD, my God” (Jonah 2:6; cf. 2:2 “Out of the belly of Sheol (*sheōl*) I cried”). Job says in sorrow, “If I say to corruption (*shachath*), ‘You are my father,’ And to the worm, ‘You are my mother and my sister,’ Where then is my hope? As for my hope, who can see it? Will they go down to the gates of Sheol (*sheōl*)? Shall we have rest together in the dust?” (Job 17:14-16).

As we saw with the word *sheōl*, one who is delivered from danger is kept from *shachath* (Job 33:18, 22, 24, 28; Isa. 38:17). Redemption from *shachath* to the “light of the living” is similarly foreshadowed (Job 33:30; Ps. 103:4). The wicked shall be brought down to *shachath* (Ps. 55:23; Ezek. 28:8). In all of these texts, it is clear that *shachath* is being used to describe the place of the dead, generally called Sheol.

In our next study, we will consider another word also used in synonymous parallelism with *sheōl* and look closely at two important Old Testament passages on the subject. **T**

Sources

“Hell.” *Online Etymology Dictionary*. <https://www.etymonline.com/search?q=hell>.



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Lessons from the Dinner Table

by Deborah Towles

The strategies that help parents encourage picky eaters also help adults feast fully at the spiritual banquet that God has provided.

Mealtimes can be a time of feasting, not only on delicious and nutritious food but also on love and fellowship. Most mothers take seriously their responsibility to provide healthy meals for their families. Yet, meals are often a time of frustration and contention instead of occasions of relaxed companionship and positive communication. The very thing that should unite the family can be a source of discord and frustration as a result of picky eaters. Young children's taste preferences take time to develop; they often prefer the comfort of familiar foods and view strange new items on their plate with suspicion. Some strategies can help children overcome their initial rejection of new foods and support parents in their desire to raise strong, healthy children.

Providing healthy options fulfills a parent's primary responsibility regarding food, but some things can be done to encourage a child to develop healthy eating habits. Introducing new foods in very small portions, along with familiar favorites without undue pressure, is more effective than forcefulness. Asking a child questions, encouraging observation and discussion about a new food helps it become familiar and less threatening. Don't expect a new food to be a hit the first time it is offered. It may take a child as many as fifteen times before he feels comfortable with a new food. If he ventures a taste, ask him to tell you about it rather than, "Do you like it?" A child who is actively involved in growing,

choosing, and preparing a new item is more likely to try it. Modeling healthy attitudes toward food is essential. Does your child see you enjoying your meals and willing to try unfamiliar items? Sometimes a child may need to get hungry so that the food set before him is more appealing. Even too much of a good thing, like milk or juice, can blunt hunger enough to replace necessary nutrients found in other foods and can promote obesity and malnourishment. All of these things take time and patience, but the results are rewarding to all.

God has invited us to a feast (Luke 14:16-24), no meager pauper's meal with mean portions and scant choices, but an abundant, luxurious banquet, a time of celebration, fellowship, and blessings. Unlike a physical meal, this feast is not a smorgasbord from which we may pick and choose. If we do so, we deny ourselves the true spiritual nourishment and health with which God means to bless us. We may initially look with distrust and suspicion on the unfamiliar choices before us. Does a serving of forgiveness seem foreign because we have been gorging on grudges? Is the flavor and texture of real joy completely unfamiliar because we have only dined on pleasure? Do we choke on a serving of humility because we have only been consuming pride? Are we malnourished because we have been feasting on the nutritionally empty junk food the world offers? Do we recognize our hunger for real food that fills our greatest desire and thirst for the drink that quenches our desperate need (John 6:4, 10-14)? If so, come to the feast that God has prepared with the courage and willingness to taste and see that the Lord is good (Ps. 34:8). It is only here that we can truly be filled (Matt. 5:6)!

The same strategies that help our children overcome the limitations of picky eating can help us benefit fully from the bounty of God's great feast. In so doing, we help lead the way for them to come to their place at the table of the Lord. Bon Appetit! 🍴



Deborah Towles

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Justified like Abraham

by David Flatt

Understanding how Abraham was counted as righteous illustrates the way that we can share a relationship with God.

The Family of Abraham (Rom. 4:1-9)

In Romans 4, Paul begins to analyze Abraham's family. If sinners can be added to God's covenant family through faith in Jesus, what is their relationship to Abraham? After all, Abraham was the beginning of God's covenant family. If justification is what God does by adopting sinners into His family through faith in Jesus, what kind of family do they join?

Paul asks, "What shall we say then? Have we found Abraham to be our ancestor in a human, fleshly sense?" In other words, is the family into which believers are adopted an ethnic, physical family, or are we related to Abraham in some other way? There was a great deal of misunderstanding about the answer to this question.

Many Jewish Christians in the first century demanded that Gentile converts be circumcised to become part of God's covenant family: Abraham's descendants. This issue is addressed in other writings, not the least of which is Paul's letter to the Galatians. In Romans 4, the apostle begins to answer these questions.

By introducing Abraham, Paul is not using him as a random example of justification. Instead, he is explaining God's original intent for making a covenant with Abraham. His description of the nature and scope of Abraham's family climaxes in Romans 4:17, which affirms that this family is comprised of many nations, not just Israel. To reach this point, Paul

starts by explaining how Abraham was declared righteous by God.

The historical context of this passage is found in Genesis 15. God promised that Abraham's heirs would be more numerous than the stars of the sky (Gen. 15:4-5). The patriarch responded to this promise by believing: "And he believed in the Lord, and he counted it to him for righteousness" (Gen. 15:6).

Belief was the basis of the covenant relationship between God and Abraham. God expressed His will. Abraham believed. God justified Abraham by faith. Obviously, justification by God requires more than being born into a particular physical family. Abraham may serve as an example of the very kind of Gentile that Paul described in the second chapter: one who had God's law written on His heart by the Spirit (Rom. 2:26-29).

Abraham's justification by faith predated Moses and the law. Abraham received no revelation about the details of this future law. All he had was his faith in God. Abraham's faith was based on his understanding of God's character. This is explained in Hebrews 6:

For when God made a promise to Abraham, since he had no one greater by whom to swear, he swore by himself, saying, "Surely I will bless you and multiply you." And thus Abraham, having patiently waited, obtained the promise. For people swear by something greater than themselves, and in all their disputes an oath is final for confirmation. So when God desired to show more convincingly to the heirs of the promise the unchangeable character

of his purpose, he guaranteed it with an oath, so that by two unchangeable things, in which it is impossible for God to lie, we who have fled for refuge might have strong encouragement to hold fast to the hope set before us (Heb. 6:13-18, ESV).

Abraham not only believed that God would give him a family, but he also believed that God would justify the ungodly through faith. Why? This was how He justified him.

We do not know much about Abraham's background. We can conclude, however, that Abraham was ungodly (i.e., a sinner) when God met him. Had it been otherwise, Abraham would have had something of which to brag (Rom. 4:2). When details of the covenant were initially given in Genesis 12, Abram and Sarai traveled to Egypt, seeking refuge during a famine. Although God had made a covenant promise to Abraham, he and his wife began to lie about their relationship (Gen. 12:10-13). Yes, Abraham was a sinner; yet, God was willing to work with him. Abraham believed in God who justifies the ungodly (Rom. 4:5). God is willing to meet the wicked where they are, and extend the offer of justification by faith. God justifying Abraham by faith is what He offers to do for us as well.

To further strengthen his argument of how Abraham—and by extension, all humanity—are made part of the covenant family by faith, Paul cites David (Ps. 32). In this Psalm, David celebrates the forgiveness of sins. By faith, sinners can be forgiven and added to the covenant family. God's

covenant is designed to deal with the problem of sin. God reckons those who are members of the covenant family as being in the right, i.e., justified. Their sins are not held against them. Why? Because God sent Jesus the Messiah to shed His blood at the seat of mercy and provide for the forgiveness of sins (Rom. 3:25-26). God is willing to meet sinners at the seat of mercy, the cross—offering grace and forgiveness if they believe.

Who Can Become Part of Abraham's Family (Rom. 4:9-12)?

Who receives the blessings of justification? Who receives the benefits and blessings of the covenant? Only the circumcised? Only the uncircumcised? In providing an answer, Paul asks an important historical question: when was Abraham justified? Was it before or after he was circumcised? Abraham's circumcision occurred after being justified and receiving the covenant (Gen. 17:10-11). Abraham, along with Ishmael and all of his household, were circumcised the same day (Gen. 17:23-27).

That Abraham was justified before being circumcised has significant theological consequences which Israel was ignoring. Abraham was justified by faith as an uncircumcised pagan, Gentile, non-Jew, sinner, or however else one might label him at that point. Of course, this sequence of events was not coincidental. Paul explained they happened in this order: "The purpose was to make him the father of all who believe without being circumcised, so that righteousness would be counted to them as well" (Rom. 4:11b).

Yes, God's intentions for initiating the covenant with Abraham were not just to save Abraham's biological descendants. Instead, He intended to save the world through the seed (i.e., descendants) of Abraham, or, more specifically, One descendant in particular. Now, as a consequence of what God did through the Messiah, the

true descendants of Abraham are those who walk in the steps of Abraham's faith, the same faith he had when he was uncircumcised (Rom. 4:12).

To this point, Paul has redefined the family of Abraham in the minds of most Jews. He both expands and narrows this family: (1) broadening the family, in the sense of opening it to Gentiles through faith; (2) narrowing the family, in the sense of excluding unbelieving Jews. Yes, more is required to be part of the covenant family than merely being a biological descendant of Abraham, being circumcised, or possessing the Law of Moses.

Abraham and the Law (Rom. 4:13-17)

The promise of being an heir of the world was not received by blood, circumcision, or the law. The covenant God made with Abraham included more than just his biological descendants. Blood alone did not make a person part of Abraham's family. It gave no one a claim to the inheritance. Instead, the promise of inheritance was received through faith.

Abraham was not justified according to the law. It had not yet been given to anyone. At this stage, Paul introduces a significant point: If the law was to be a defining characteristic of God's people, as is faith, then He would not have a people for Himself.

Israel had broken the law; none had kept it perfectly. God's wrath was being poured out against them and the Gentiles. For God to have people who are His, there must be, in a sense, a law-free space. This was the kind of space where Abraham entered the scene. He lived before the law.

Also, the Gentiles would need a space without the law to have the opportunity to become part of God's covenant family. Paul is saying that, by faith, the Gentiles can come into the covenant family on equal footing with Israel. Neither Jew nor Gentile

had an advantage over the other. After all, Abraham's family was never limited to biological descendants but included people of all nations.

Well, how does God do all of this? How does He make one covenant family out of the Jews and Gentiles? How does God make one covenant family out of sinners? The ability of this covenant family to form is the result of the creative power of God. He can give life to the dead. God can call into existence things that do not exist (Rom. 4:17).

What about Our Faith (Rom. 4:18-25)?

Paul reminds the saints at Rome of Abraham's faith and hope. As impossible as these divine promises may have seemed, Abraham believed God would do just as He promised. Despite the advanced age of Abram and Sarai, he trusted that He would give him a son, and countless other descendants, namely, a family. As a result, Abraham was justified: i.e., reckoned to be righteous. This is how Abraham and Sarah are remembered:

For when God made a promise to Abraham, since he had no one greater by whom to swear, he swore by himself, saying, "Surely I will bless you and multiply you." And thus Abraham, having patiently waited, obtained the promise. For people swear by something greater than themselves, and in all their disputes an oath is final for confirmation. So when God desired to show more convincingly to the heirs of the promise the unchangeable character of his purpose, he guaranteed it with an oath, so that by two unchangeable things, in which it is impossible for God to lie, we who have fled for refuge might have strong encouragement to hold fast to the hope set before us (Heb. 6:13-18).

By faith Abraham obeyed when he was called to go out to a place that he was to receive as an inheritance. And he went out, not knowing where he was going. By faith he went to live in the land of promise, as in a foreign

land, living in tents with Isaac and Jacob, heirs with him of the same promise. For he was looking forward to the city that has foundations, whose designer and builder is God. By faith Sarah herself received power to conceive, even when she was past the age, since she considered him faithful who had promised. Therefore from one man, and him as good as dead, were born descendants as many as the stars of heaven and as many as the innumerable grains of sand by the seashore (Heb. 11:8-12).

As impressive as Abraham and Sarah may be, we can share in their faith and hope. We can be justified if we believe God has redeemed us through Jesus, the Messiah. Again, Paul reminds the brethren of the good news, i.e., of what God had done for them, and all humanity. By extension, this includes what God has done for us.

For some Christians, such faith is nearly impossible. Disciples often question their growth potential. Doubting one's salvation is even more prevalent; the promise of eternal life in heaven is considered out of reach by far too many. Is the hope of heaven any more impossible than an aged man and woman giving birth to a child? Only faith can answer these questions.

Summary of Romans 1-4

What Paul here states about Abraham and Sarah stands in stark contrast to what he said about the Gentiles in the first chapter. Gentiles ignored the Creator as the giver of life, whereas Abraham and Sarah believed the Creator and trusted Him to give them a descendant.

In this masterful letter, we are beginning to understand how God restores order to the creation through

the Messiah. This is all foreshadowed in what God did through Abraham. What God does through Abraham is a response to the fall of Adam. Of course, Adam is addressed in chapter 5.

At this point in the letter, Paul has come full circle in declaring how God proved faithful to the covenant that He made with Abraham through Jesus the Messiah. This section supports Paul's thesis: the just shall live by faith. Behind his complex arguments stand a simple truth: everyone can become part of God's family through believing the gospel. **IT**



David Flatt

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



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THUR. *Am I Ready for the End?* BOBBY GRAHAM

Day Lectures

The Kingdom
8:00 A.M.

TUE. *Has the Kingdom of Christ Been Established?* JOE PRICE

WED. *Does the Physical Nation of Israel Still Play a Role in God’s Final Plans?* STEVEN RUSSELL

THUR. *Can Signs Foretell When the End Will Come?* ALLEN DVORAK

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9:00 A.M.

TUE. *What Does the Bible Teach about the Coming of Christ?* KEVIN KAY

WED. *What Is the Biblical Teaching on the Resurrection?* BRUCE REEVES

THUR. *Does the Bible Teach the “Rapture,” the coming of an Antichrist, and the Battle of Armageddon?* MARK MAYBERRY

Tough Questions
10:00 A.M.

TUE. *Does the Bible Teach an End of This Universe?* CHRIS REEVES

WED. *What Is the Focus of the Olivet Discourse?* KYLE POPE

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Eschatology
11:00 A.M.

TUE. MEN'S TRACK *Where Are the Dead?* JESSE FLOWERS

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WED. WOMEN'S TRACK *Does the Bible Teach Purgatory?* DIANA DOW

THUR. MEN'S TRACK *Does the Bible Teach Reincarnation?* STEVE WALLACE

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The Need for Authority

by Kevin Maxey

Many affirm, “No rules. Just Jesus.” “Religion sets rules. Jesus sets us free.” “You don’t have to follow the rules to follow Jesus.” However, such catchy clichés don’t reflect spiritual reality.

“No rules. Just Jesus.” “Religion sets rules. Jesus sets free.” “You don’t have to follow rules to follow Jesus.”

A “no rules” spiritual mentality marches relentlessly across the religious landscape in twenty-first century America. Although appealing to some, this “no rules” approach demonstrates the dangerous and deceptive rise of anti-authority attitudes present in numerous churches today. This popular view claims that authority for church doctrine and practice is neither important nor necessary.

The Anti-Authority Church Culture

Rules are “instructions that tell you what you are allowed to do and what you are not allowed to do” (collinsdictionary.com). Clear sermons on authority are seldom heard in most churches today because “no rules” adherents don’t like to be told what they can and cannot do. Paul instructed Timothy to courageously preach a soul-saving “sound” doctrine, not a “no rules” doctrine (2 Tim. 4:1-5). This “no rules” theology is simply an outgrowth of our secular societies’ pervasive anti-authority culture. Defiant songs, shirts, and stickers glorify, celebrate, and encourage a stubborn spirit of rebellion.

“Be a rebel. Be free.” “Rise. Rebel. Resist.” “Question authority.” “Why follow the rules when you can rebel?”

A rebel is “a person who *does not like rules* or authority” (dictionary.cambridge.org). The “no rules” church, by definition, is a rebellious church.

The Issue Is Not

During his opening statement in this January’s controversial U.S. Senate Impeachment trial, one of President Donald Trump’s defense lawyers, Alan Dershowitz, perceptively explained:

The issue today is not what the criteria of impeachment should be, not what a legislative body or a constitutional body might today decide are the proper criteria for the impeachment of a president, but what the framers of our constitution actually chose and what they expressively and implicitly rejected (Para. 6; Time 04:12).

Former Harvard professor Dershowitz spoke precisely to the heart of this constitutional issue. It doesn’t matter what Democrats or Republicans *think* presidential impeachment criteria should be; it only matters what the U.S. Constitution *authorizes* it to be. Similarly, when determining the requirements for the work of the Lord’s church, the issue is not what we *think* it should be, but what Jesus *authorizes* it to be.

Dershowitz went on to define relevant constitutional terms as used by our founding fathers, stating, “I will then examine why the framers selected the words they did as the sole criteria authorizing impeachment” (para. 6). Twenty-first century U.S. lawmakers do not have the liberty to redefine eighteenth-century constitutional terms according to personal preference. Likewise, twenty-first century Christians do not have the freedom to redefine first-century terms according to current popular opinion.

Consequences of Rejecting Christ’s Authority

Consider the consequences of a church rejecting the authority of Christ. The statement, “*Religion sets rules, Jesus sets free,*” erroneously insinuates that submitting to authority is negative, burdensome, and oppressive. Such statements falsely promise freedom outside the boundaries of Christ’s authority. By any definition, freedom necessarily involves living out one’s own free-will choices. Ironically, only one condition exists in which living out one’s own free-will choices equates to true freedom. Anything else is Satan’s guise of freedom decorating a reality of abasement and slavery (Gen. 3:1-5; John 8:44). If you are living out your free will, but not within the will of God, then you are, in fact, nothing more than a slave to sin (Rom. 6:16, 20). True freedom from sin is not found in a “no rules” theology but comes solely by freely submitting to the authority of Christ: “God be thanked that though you were slaves of sin, yet you obeyed from the heart that form of doctrine to which you were delivered” (Rom. 6:17; Heb. 5:9).

Consider the consequences of “no rules” theology. In rejecting the authority of Christ, the “no rules” church becomes:

A Headless Body

Jesus is “head over all things to the church, which is His body” (Eph. 1:22-23; 5:23, 30; Col. 1:18, 24). Jesus, as head, has the sovereign right to direct His body. Severe dysfunction and abnormality exist when a body part

no longer acts under the control of the head. Similarly, spiritual dysfunction exists when members of a church body act outside of the direction of her divine head. When churches engage in activities outside the authority of Christ, they sever themselves from Christ (Col. 3:17; 2 John 9).

A Foundationless House

The Holy Spirit describes the church as a house built upon a foundation of divinely inspired authority. Christians are “members of the household of God, having been built on the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone” (Eph. 2:19-22; 1 Pet. 2:5; Matt. 15:13). The church is not the pillar and ground of “no rules,” but the pillar and ground of “truth” (1 Tim. 3:15).

An Unfaithful Bride

The church is the bride of Christ (Eph. 5:21-27; 2 Cor. 11:2; Rev. 21:1-2). To His bride, Christ says, “If you love Me, keep My commandments” (John 14:15). Further, He explains, “He who does not love Me does not keep My words” (John 14:24). What kind of bride is your church? One who loves Christ? Or one who does not love Christ? Churches who defiantly refuse submission to “rules,” by Christ’s declaration, do not love Him.

A Breeding Ground for Sin

Religious groups who advocate for “no rules” ultimately promote an “anything-goes” mentality. Consider the following rainbow-colored church sign quotes:

“Radically Inclusive: God takes pride in you. So do we!” “Born This Way Baby!” “Jesus had two dads, and he turned out just fine!”

One self-described “inclusive” LGBT+ church website states, “Your sexual orientation or gender identity makes absolutely no difference.” Their goal is to provide LGBT+ people “a place where they can learn and not fear being judged or feel ashamed.”

Blessings of Submitting to Christ’s Authority

Count the benefits enjoyed by a church that submits to the authority of Christ. Consider the blessings that come from abiding within Christ’s authority. In submitting to the authority of Christ, the church:

Has a Clear Path Forward

Submitting to the authority of Scripture equips us “for every good work” (2 Tim. 3:16-17). We do not have to come up with a new plan to reach the lost. We do not have to reinvent the “church” in every generation. We do not have to modify the gospel to address the ever-evolving moral issues of our day. We are not left without instruction. We have been given “all things that pertain to life and godliness” (2 Pet. 1:3).

Is Assured Success

In a day of excessive denominationalism, how can one know which “church” is right? Under the leadership of Joshua, God’s people found success when they submitted to the authority of God. “Observe to do all that is written in it. For then you will make your way prosperous, and then you will have good success” (Josh. 1:8). Similarly, God’s people today are guaranteed spiritual triumph when they “do all in the name of the Lord Jesus” (Col. 3:17; Matt. 7:21). Churches that submit to authority are wisely building on the stormproof rock that is Christ (Matt. 7:24-27).

Is Guaranteed Unity and Peace

The “no rules” church seeks to achieve unity and peace by ignoring sin and error. They cry, “Peace, peace! when there is no peace” (Jer. 6:14). They call “evil good, and good evil” (Isa. 5:20). True unity and peace only come when we courageously abandon the opinions of men and humbly cling to the word of God (1 Cor. 1:10; Eph. 4:1-6).

Finds True Freedom and Blessing

True freedom emerges as individuals decidedly choose to align their will

to the will of Christ. Within the will of God, we live out the desires of our heart, while simultaneously living out the desires of God’s heart. We desire what He desires. We choose what He chooses. We love what He loves. Uniting to God’s decision follows naturally in the lives of those who believe God, and fully surrender to Him (Prov. 3:5-7). “All these blessings shall come upon you and overtake you because you obey the voice of your God” (Deut. 28:1f; 10:13).

Labors Are Not in Vain

The religious world is filled with good people spending and being spent in pursuit of supporting the work of “their church.” We must do God’s work in God’s way. Otherwise, all is vanity. “Unless the Lord builds the house, they labor in vain who build it” (Ps. 127:1). Why spend our moments, days, and years diligently laboring “for the Lord,” but not in alignment with His will—only to have Him say in the end, “I never knew you; depart from Me, you who practice lawlessness” (Matt. 7:21-23)? Instead, we can know our labor is not in vain when we keep His commandments. “Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord” (1 Cor. 15:58; 1 John 2:3). 

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Kevin Maxey

Kevin has worked with the Port Royal church of Christ in Spring Hill, TN for twelve years. He and his wife, Jennifer, have five children. The church website is springhillchristians.com. He can be reached at maxeyspringhillchristians@gmail.com.

Q.

by Bobby L. Graham

QUESTION.

Some are now contending for the Lord's Supper to be eaten as part of a full meal. Is this because of the context of 1 Corinthians 11?

ANSWER.

Such attempts to revise or renovate the Lord's Supper into a full-fledged common meal were unheard of before twenty to thirty years ago, but people such as John Mark Hicks and F. LaGard Smith somehow, somewhere, and sometime learned something "new." There is no telling which rock they overturned to discover this new information because they did not find it in the Bible.

Both men contend that complete "table fellowship" is needed for us to experience what first-century Christians experienced when they ate the supper. Some maintain that the love feast (*agapē*) was involved in New Testament gatherings, even in 1 Corinthians 11. One wonders if the Holy Spirit and the apostle Paul had never learned what these men somehow learned, in spite of Paul's teaching that the "Spirit searches all things, even the deep things of God" (1 Cor. 2:10). Whoever heard of such in the Bible? The closest I can get to this idea is the desecration being acted out as the Corinthians

abused the Lord's Supper to the extent that Paul even denied that they came together to eat the Lord's Supper, saying they came together for the worse, not the better (1 Cor. 11:17, 20).

Smith did say that the Lord's Supper arose out of a full meal, the Jewish Passover. "Without question, on the occasion of its inaugural introduction—there in the upper room on the night Jesus was betrayed—the memorial was part of an actual meal being shared" (*Radical Restoration*, 129). He further wrote on page 133, "The Lord's Supper gave meaning to their table fellowship, and their table fellowship gave meaning to the Lord's Supper." Possibly these quotations explain why such men contend for a full meal or full table fellowship.

Nevertheless, I judge that they overlook specific facts, to which I now call attention.

Different Meal

Christ personally commanded this part of New Testament worship when He and His disciples had eaten

the Passover meal. Notice that He instituted a new feast and did not perpetuate the old one. It is never called the Passover, but "the Lord's Supper." It is a different meal in that He began it "after supper" (Luke 22:20).

Different Elements

The same foods which had formed the Passover meal were available to Jesus and the disciples, but He used only two of them in this new meal. While roasted lamb and bitter herbs could have been His choice, only the unleavened bread and the fruit of the vine were present in this new meal, the Lord's Supper. Jesus did not offer the three or more cups in this new meal, as was done in the Passover; He instituted this new supper by offering the cup to His disciples only one time.

Different Meaning for Elements

Jesus assigned to the bread an association with His body that was offered on the cross. The cup/fruit of the vine was associated with His shed blood (Matt. 26:26-28). These



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were new meanings, altogether different from what was signified in the Passover supper.

Different Purpose

The Passover served as a reminder/memorial of Israel's deliverance from Egyptian bondage in the Exodus (Exod. 12:17), whereas the Lord's Supper served as a reminder/memorial of Jesus's sacrificial death to release people from their sins (Matt. 26:27-28).

Different Kind of Meal

The Israelites ate the Passover supper on the night before leaving Egypt—in preparation for their departure and journey. On the night when Jesus ate with the disciples, it served as a full meal, as commonly was the case in Israel. When the time came for Jesus to institute the Lord's Supper, full stomachs would imply to us that this second meal was not designed or intended to do the same but to memorialize Jesus' death. While no mention is ever made of the amount consumed, it is clear that the purpose would forbid eating as one would do at mealtime. It was a different kind of meal.

Some mock those who "pinch and sip" in observing the Lord's Supper. Yet, they fail to show where Jesus intended that partaking of this meal was ever meant to fill the stomach or satisfy the appetite. Surmising is not the same as the citation of evidence!

When Paul wrote to the Corinthians about their gathering on the first day of the week to eat, he did not approve of what they were doing, including approaching it as a common meal. In fact, the apostolic correction told them to eat at home. Paul could have told them to change the way they were eating their common meal, but he did not. He commanded them to eat at home. I conclude that adding a common meal to the supper is an addition not acceptable to God, regardless of what learned men might say. **T**



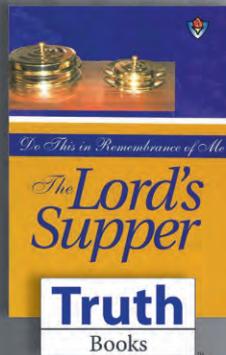
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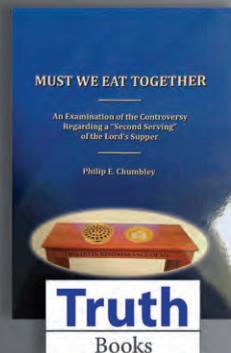
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The Tel-Amarna Tablets

By Leon Mauldin

The Amarna tablets help us to visualize life in the Canaanite city-states in the mid-second millennium BC.

Tell el-Amarna is an archaeological site situated along the Nile River in Egypt, about 170 miles southwest of Cairo. It is located on the eastern bank of the Nile, covering about six miles north to south. Abandoning the ancient capital of Thebes, Pharaoh Akhenaten (Amenhotep IV) made Amarna his new capital of Egypt in the fifth year of his reign (1352-1336 BC). (I understand that this period corresponds to the biblical era of Judges.) After his death, the city was abandoned and never rebuilt.

Peasants living in the area found a large hoard of clay tablets around 1887. The site was first excavated in 1891-1892 by Flinders Petrie, who was assisted by Howard Carter. By 1907, 358 tablets were in the collections of various museums.

Even though the language of Egypt was Hieroglyphics, the script employed in the tablets is the Babylonian language, Akkadian cuneiform, the diplomatic *lingua franca* of the day. As Charles Pfeiffer noted when the tablets were initially being read, cuneiform “seemed strangely out of place in Egypt” (*Tell El Amarna and the Bible*, 10). The tablets represent diplomatic correspondence between various vassal princes of the Egyptian empire and Pharaohs Amenhotep III and Akhenaten.

What is the biblical significance of the Tel-Amarna Tablets?

J. L. Kelley notes:

The Amarna Letters are particularly relevant for the field of biblical historical geography and archaeology. Biblical historical geographers

correlate the ancient texts of the Near East with the study of the physical geography, toponymy, and geology of the land of the Bible and peripheral areas such as Egypt, Anatolia, and Mesopotamia. This type of research provides insight into both the texts and the geographical regions in question. Biblical historical geography relies on numerous texts from the ancient Near East, including the Bible and the vast corpus of extrabiblical epigraphic material from the Near East. The Amarna Letters contain a wealth of toponymic references that can be correlated with those of the biblical text. These place-names, along with those in the Bible, are particularly helpful in the identification of archaeological sites in Israel or Palestine (compare Aharoni, *The Land of the Bible*, 92–97; Rainey, *The Sacred Bridge*, 9–24). (“Amarna Letters,” *The Lexham Bible Dictionary*).

In addition to naming various biblical cities, the Amarna tablets also refer to the *Hapiru*. Some see a linguistic connection to the biblical Hebrews, though this is not certain. Fant and Reddish note,

The *Habiru* extended across several nations long before the Hebrews appeared in Israel and, therefore, cannot be equated with the Hebrews of the early chapters of the Bible. Nevertheless, when the descendants of Abraham, Isaac, and Joseph appeared in Palestine . . . they certainly would have been regarded as *Habiru* by the local inhabitants, and just as unwelcome (*Lost Treasures of the Bible*, 42).

We here note two such tablets (referencing the *Habiru*) displayed in the British Museum. Here (E29832), the King of Gezer, identified as Yapahu, begs Pharaoh for help in defending his city against raids by the *Habiru*.

To the king, my Lord, my god, the Sun, the Sun [f]rom the sky: Message of Yapahu, the ruler of Gazru, your servant, the dirt at your feet, the groom of your horses. Truly I fall at the feet of the king, my lord, my god, and my Sun, the Sun from the sky, seven times and seven times, on the stomach and on the back. I have listened to the words of the messenger of the king, my lord, very carefully. Fully. May the king, my lord, the Sun from the sky, take thought for his land. Since the `Apiru [*habiru*] are stronger than we, may the king, my lord, [g]ive me his help, and may the king, my lord, get me away from the `Apiru lest the `Apiru destroy us.

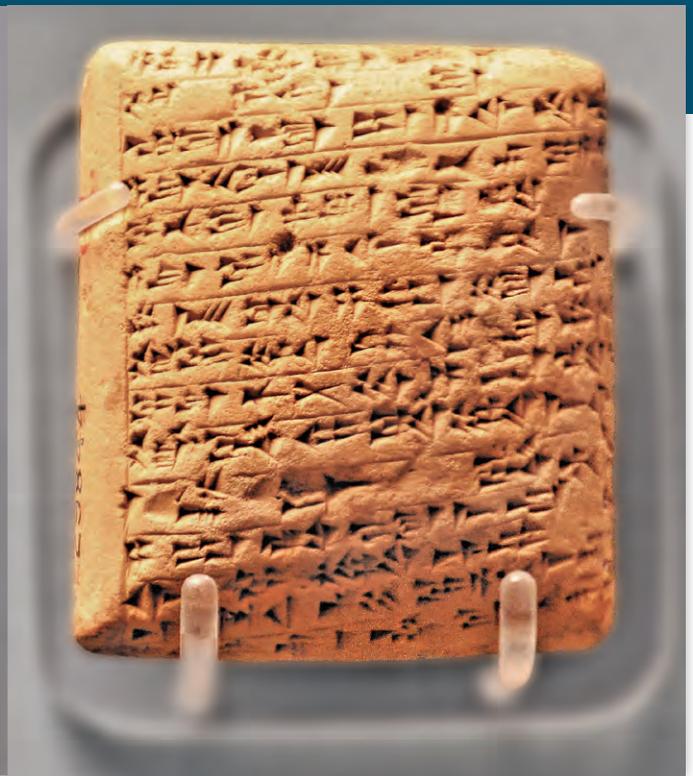
Another tablet (E29844) is from Labayu, ruler of Shechem. The accompanying placard reads:

From Labyu, Ruler of Shechem, who denies accusations of treachery and failure to comply with pharaoh’s orders. He justifies his capture of a certain town by quoting a proverb, “When an ant is struck, does it not fight back and bite the hand of the man that struck it?” It is significant that Labayu, the leader of the *Hapiru*, is seen as the ruler of Shechem, a city which lay in the heart of the hill country and which must have served as a power base for the *Hapiru*.

Though the Amarna tablets do not mention by name any biblical persons,



This letter was sent from Yaphu, ruler of Gezer, to the pharaoh of Egypt. British Museum, Exhibit #E29832.



This letter was sent from Labayu, ruler of Shechem, to the pharaoh of Egypt. British Museum, Exhibit #E29844.

they are of value in helping us to visualize life in the Canaanite city-states in the mid-second millennium BC. 📺

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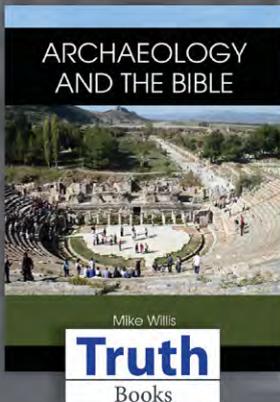


Leon Mauldin

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Leon's next scheduled tour is for Greece/Turkey, Apr. 27-May 8, 2020, "In the Steps of Paul and John".



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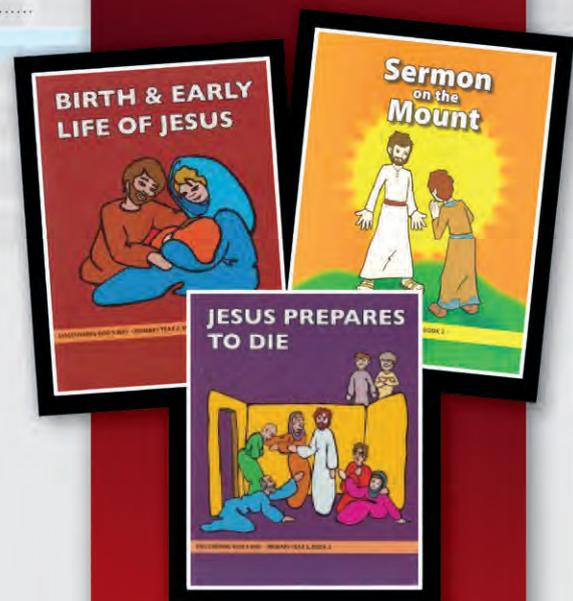
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Soldiers Still on the Firing Line

by Stan Adams

Wiley and Connie Adams personify the precept, “Take up the full armor of God, so that you will be able to resist in the evil day, and having done everything, to stand firm” (Eph. 6:13),



Wiley Adams (center) celebrates his 95th birthday with Stan (right) and Carla (left).

Leviticus 19:32 says, “Thou shalt rise up before the hoary head, and honor the face of the old man, and fear thy God: I am the Lord.” Similarly, Paul says, “Render therefore to all their dues tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor” (Rom. 13:7).

Mark has asked me to write an article of tribute to my father, Wiley Adams, and my uncle, Connie Adams. Dad is ninety-five years old and continues laboring in the vineyard. In a few months, Uncle Connie will celebrate his ninetieth birthday and is still serving the cause of Christ. Brethren and family count each as beloved.

Uncle Connie and my father have been devoted to the cause of Christ their entire lives. Along with other preachers and teachers of their generation, we honor these men for their faithful example. They show what it means to stand on the “firing line” during the battle. They rally present and future generations of the Lord’s army to keep fighting the good fight of faith by properly wielding the sword of the Spirit.

Wiley Adams, born in 1925, is the oldest son of Nollie and Joyner Adams, who, from an early age, taught their children to serve the Lord. Joyner Adams was a humble man of God

who was a role model—leading his family in the paths of the Lord. He served as an elder in two churches.

The influence of this godly couple, along with an entire extended family of faithful Christians, helped Wiley and his siblings to realize that Christianity was not a pastime. Instead, it involves a commitment to what was right, no matter what changes it demands.

Connie was born in 1930 and shared the same benefits as Wiley. In their early years, each felt the effects of the great depression. Their father was known to walk miles to pay a man a nickel because they shook hands on it, and a man’s word was his bond.

Wiley and Connie were also blessed to be raised in a household that included a grandmother and a great grandmother. Three generations of wise, godly women helped to mold them into the men they would become.

The influence of godly women in the lives of both continued as they chose their wives. My mother, Wilma, and my aunts, Bobby and Bobbie, were rocks on which each could rely. They stood behind their husbands’ labors and tended the home fires while each preached and served others. All their children recognize the tremendous contribution of our mothers to the work that our fathers performed.

After hearing solid preaching in a gospel meeting that they attended, my family left the Christian Church. A total of forty-five left (all of whom were leaders and teachers). They did so

because of the unscriptural innovations that were being introduced. My dad had a difficult time taking this step because of his love for instrumental music and his participation in it. After long study and his grandmammy telling him he could not get around “book, chapter and verse,” he left.

My dad was influenced to preach the gospel by John Varner, who came to town for a tent meeting that was set up in the black community. During that meeting, 165 souls were baptized, including the Baptist preacher and most of his congregation. Dad’s first sermon was, “Up Jumped the Devil,” taken from Job 1:6. He prepared a forty-minute lesson but was through in ten minutes!

Connie went to Florida College and further prepared himself to preach. He preached his first sermon at the age of fifteen. When he and Martin Lemon went to FC, it left only one Dixie Boy (the band dad started). Dad took twelve years of classes at the Richmond Conservatory of Music to learn how to play guitar and also taught Connie. They had aspirations of being professionals one day. Both still love their music but had to make decisions along the way. Would they devote their lives to music or preaching? Thankfully, both chose to preach.

My father worked at a chemical plant for nine years before devoting himself to full-time preaching. Bob Cooper, the local preacher, encouraged him to do so. Dad was married with two children and was making a good living when he and my mother decided to go to Florida College. With two small children and a lot of faith, they moved to Tampa.

Here Connie and Wiley crossed paths with Weldon Warnock, and the Dixie Boys were revived. While they gained acclaim and success at FC and had the opportunity to go further in music, they remembered their commitment to preaching. While attending college, Connie, Wiley, and Weldon taught at various places. Brethren would often pay them in livestock and change.

The battles my father faced as a gospel preacher were many. The institutional issues were the first trial he faced. He and other men at Florida College received letters from liberal churches offering to pay off their college bill if they would commit to standing with institutionalism. My father wrote them back and said: “I am not for sale.” He maintained this stance all of his life.

The largest congregation for which he preached numbered 300 members, while the smallest was about ten. His recollection of the number of meetings he held is around 250, mostly for small churches who could not pay much. Yet, that never stopped him from preaching.

When we moved to Macon, Georgia, Dad steadfastly withstood the Holt-Ketcherside false doctrine. It was a long battle, but he and the church stood firm. He labored with the Westside church in Warner Robins for twenty-three years, serving much of that time as an elder. During this time, he preached on radio and television. After my mother passed in 1990, dad continued with the new Centerville work, where he remains to this day. He has preached a total of fifty-four years in Georgia. Dad says, “As long as the devil is in Georgia, I better stay also.”

Connie’s path is more well known. He did full-time local work for several years and then focused his attention on full-time meeting work and editing *Searching the Scriptures*. Bond Stocks, a gospel preacher who stayed in my grandparents’ home, encouraged Connie to preach. The influence of his grandmother, Mosella Stotesberry, also significantly impacted him. I still remember the bond that he and my dad shared with her.

Connie has held over 900 gospel meetings across the United States and overseas. His writings continue to exert an influence for good. He has told many, “If you want to preach after you die, WRITE!” Behind the scenes of his efforts in the kingdom were his children and his wife, Bobbie. Few know of the toil in which she and the boys engaged to

ensure that *Searching the Scriptures* met deadlines and mailings properly.

Wiley and Connie Adams continue to serve the Lord as they age. From humble roots in eastern Carolina and Tidewater, Virginia to their continued labors in the Lord’s kingdom, they have remained faithful and not only encouraged others to stand—they have personally taken stands at a high cost.

Their influence has inspired many young men to preach the gospel. Dad’s advice has always been, “Don’t preach full-time if you can help it.” He says, “There has to be a fire in your bosom that will not go out.” and also, “If you put your hand to the plow, do not turn back.” He continues to practice what he has preached.

My grandmother urged all in the family who preached to “Plow deep, boys. Don’t just skim the surface. That does no one any good.” Her boys have followed that advice. Hopefully, those of us who have followed in their steps are doing the same. Nine full-time preachers, three part-time preachers, and a legacy into the sixth generation of faithful Christians are what has come so far in our family from the influence of our earthly ancestors. The influence of Wiley and Connie will continue to live in the lives of our family and countless others.

The value of godly men and women who influence us for good is truly a blessing. To dad and Uncle Connie, we say, “Thank you for your influence in our lives. We are all genuinely wealthy in spiritual things.”

To all who read this, we echo the words of the aged apostle: “Preach the Word. Be urgent in season, out of season, reprove, rebuke, and exhort with all long-suffering and doctrine.” **T**



Stan Adams

Stan has labored with the Lincoln church of Christ since 2019. He and his wife, Carla, have three children and seven grandchildren. The church website is lincolncoc.com. He can be reached at stan.adams1976@gmail.com.

Changes Preachers Can Make

by Chris Kramer

The gospel challenges us all to change. Chris reminds us that evangelists should internalize this principle: reflecting, retooling, restoring, and renewing their approach to teaching.

The need for change and repentance is the underlying message of most of our sermons. Sometimes we also need to consider making changes in our preaching styles and techniques, particularly if our habits detract from the gospel message. I want to share with you some changes I've tried to make as a preacher that have helped me be more effective in my presentations.

When I began preaching almost thirty years ago, my father warned me to be careful of the habits I developed early on in speaking because they will

stick with me for the rest of my life. He was right. It has been said, "It is better to build a child than to repair a man," because breaking any habit after doing the same thing for so long is difficult.

God said, "I do not change" (Mal. 3:6). If you are teaching the sound doctrine of Christ, do not change that doctrine. Our knowledge and understanding will change with time, circumstance, and experience. Our characteristics develop from the lessons in life that we either apply or reject. A preacher will experience various stages in his development—some good, some daunting, some that may engender pride, and others that are humbling.

The latter is the one that has helped me examine myself through the eyes of others, and most importantly, through the eyes of God (2 Cor. 13:5).

I have personally seen the need for changes in my preaching because of age and experience, but sometimes, a recognition of needed changes came from the encouragement of others. The suggestions were never about compromising the doctrine of Christ; they were solely about

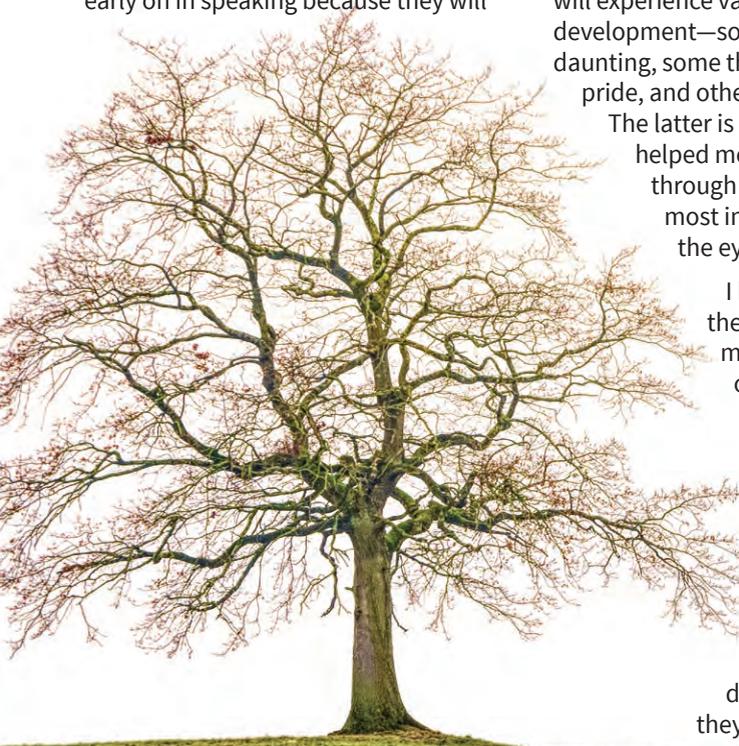
me. Like many, I developed habits and styles that I considered to be adequate or good enough. If pride gets in the way, we may even think of ourselves as great. We may become complacent and convince ourselves that, since we are preaching the truth, everyone should accept how we deliver the message and not hinder "God's work." We may not easily receive rebuke and criticism (Eccl. 7:5; Prov. 9:8). How often do you see a preacher who recognizes that he needs to make some changes, and is willing to do so for the benefit of his hearers?

Some may be fine with your preaching, but expecting *everyone* to accept *your* style may create dissension, leading to division (Prov. 6:19), and eventually, a departure. More than likely, that departure will be the preacher. Yet, at what cost? Did anyone weaken or lose their faith because a preacher was too stubborn to change? There is no reason to be divisive over changing a few techniques in public speaking.

Here are a few changes that have helped *me*. Keep in mind, these ideas work for me, but I had to find the meaning of these experiences for myself. I'm not saying, "*Do such and such*, and this will fix *your* problem." Therefore, how you pursue to change will be of your own accord.

Listen

I listened to myself (Jas. 1:19). I listened to the recordings of my lessons. I had to put myself in the



shoes of my brethren. What are they subjected to week after week? I had to ask myself, “Would I grow tired of hearing *me*?” I then began recording my sermons on video. There, I saw many habits and idiosyncrasies that I didn’t even realize I possessed. Self-critique was needed and useful. Once I was conscious of my habits, it did not take long to begin adjusting them.

I listened to others (Prov. 19:20). Last summer, I attended a “preacher training class.” Ministers of the gospel do well to learn from one another. (Prov. 27:17). I needed time and thought-provoking discussion with brethren who shared in the “profession” I have chosen and in which the Lord has entrusted me (1 Thess. 2:4).

Occasionally, it is helpful to be a student rather than always teaching—whether you are just starting your work as an evangelist, or have been preaching for some time. Observing how other preachers carry out their work can help refresh my ideas regarding teaching and relating to the audience.

Learn

I redeveloped my study habits (Josh.1:8). Everyone has different techniques in Bible study. How you do this is up to you. Changing things from time to time will refresh you, build up your creativity, and overcome the possible dangers of discouragement or burnout in personal study and lesson preparation (Eccl. 12:12). I keep a schedule of my studies and evangelism. Time management has helped in every facet of my life, and I have greater satisfaction in making the best use of my time. As a result, I study more.

Get Involved

I involve my brethren. I’ve been preaching for years to the brethren to “Get involved in the work,” but since I’m supported financially by the church, I put the responsibility to evangelize primarily upon my

shoulders. But guess what? People like a personal invitation to get involved. I find it useful to personally ask a brother to work with me with visiting, encouraging the weak, and sitting in on Bible studies. As a result, I’ve grown closer to my brethren, and they witness for themselves the work that I do. I ask brethren to help me with choices for sermons, Bible classes, and evangelizing. We are changing together.

Seek Input

I invite input from my brethren. Soliciting input from others helps overcome the sting of rebuke; therefore, they are comforted that I receive their help in a spirit of godliness (Prov. 3:11). Merely asking someone what type of sermon they would like to hear, or what I can do to make a better lesson encourages them and enhances the reception of my presentation (1 Thess. 2:13). They trust that I can receive their ideas without concerns over hurt feelings.

Communicate

I am writing more. For far too long, I let others give me their commentary on God’s word. For instance, I could always rely on finding articles on any given subject by searching the archives of *Truth Magazine*. I have always felt that so much has already been written, why do they need *my* thoughts?

While I significantly profit from reading the work of other brethren, I realize the benefit of writing for my studies. I keep journals to organize my thoughts and outlines. They help me increase my knowledge of the Bible and research topics more efficiently.

The more I write, the more I can account for my words and beliefs (Matt. 12:36). I do this for my learning (2 Tim. 3:16-17), and so that others may see my love for the gospel and better comprehend my teaching (1 Tim. 4:15-16).

God saw the importance of the written word in helping us to know His will. Israel’s kings were commanded to write their own copy of the law (Deut. 17:18). The ancients reveal their wisdom in the written word (Rom. 15:4; 1 Cor. 10:11; Ps. 119:100). Inspired apostles wrote the doctrine of Christ (John 20:31; Eph. 3:3-4). We should “take a page” from their examples.

As I continue to learn and apply these lessons, my happiness has grown in my work as a preacher, and as a Christian (Prov. 13:13-18). As I see the work that I do influence my brethren, it encourages me to continue preaching (Phil. 3:12-13); it also builds confidence in a growing congregation (Jas. 4:15), and greater hope for a crown of righteousness (2 Tim. 4:8).

Not only do I see opportunities to change my style of teaching and better relate to the hearers, but also I’ve found greater spiritual fulfillment in my relationship with God. The word I am preaching has become more personal to me than ever before (Rom. 10:8). I pray that the joy we share in Christ never changes. 🙏



Chris Kramer

Chris has labored with the Northside church of Christ in Russellville, KY since 2005. He and his wife, Jeanette, have three grown children and two grandchildren. The church website is churchofchristnorthside.weebly.com. He can be reached at chriskramer@hotmail.com.

Successful Gospel Meetings

by Casey Tolzda

In many places around the country, spring and fall are traditional times for holding gospel meetings. Yet, if we expect such efforts to bear fruit, everyone needs to do his part.

Many in churches of Christ have questioned whether gospel meetings are worth the effort. I believe that they are. Any time the gospel is preached, it does not come back void (Isa. 55:11). Additionally, gospel meetings help fulfill the Great Commission (Matt. 28:19-20). They also help to build up and edify the Christian (Eph. 4:2).

A local congregation should have confidence in the man chosen to speak, knowing that he will help the church accomplish the goals for the week. The church should select an individual who helps meet their needs while preaching the truth. It is an ideal time to invite friends, neighbors, families, those from the community, as well as members from other congregations to attend.

Considerable resources, as well as time and planning, go into meetings. Therefore, it should be taken seriously. Here are three quick ways that we can help with the success of such efforts.

Pray

Pray for a successful meeting. Pray for the safe travel of those attending. Pray for open and sincere hearts, and pray that all will say and do the right things.

We seek to fulfill the same mandate as did Paul: "To open their eyes, in order to turn them from darkness to light, and from the power of Satan to God, that they may receive forgiveness of sins and an inheritance among those who are sanctified by faith in Me" (Acts 26:18).

Many times a church engages in considerable preparation: cleaning the building, inviting others, advertising,

etc., but may still forget to pray. Make it a point to pray specifically for all aspects of the meeting, including the men doing the preaching and taking part publicly.

Attend

Attend every service. Consider the example of the Jerusalem congregation: "So continuing daily with one accord in the temple, and breaking bread from house to house, they ate their food with gladness and simplicity of heart" (Acts 2:46).

The early church shared time in their personal lives, as well as in collective worship. Make it a point to attend every service.

Many times we are tired and busy. Yet, remember that we must make sacrifices for what is most important (Luke 9:24). You will never regret spending time in services, whether it be Bible study, Sunday worship, or gospel meetings.

When others see our example, it may motivate them unto more faithful service. If we all attend every assembly, then the visitors will observe our zeal. Not only that, it will add to the worship, singing, fellowship, and encouragement of all involved. When visitors attend and recognize what the church means to us, they may realize what it should mean to them.

Invite

Remember the Great Commission: "Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit" (Matt. 28:19).

Do not just attend, but invite others to come. Asking someone to attend a gospel meeting may make all of the difference in his eternal salvation. Something may be said or done that touches his heart. Once the meeting begins, remind them to attend, or continue to invite others up until, and including, the final night.

Don't forget to personally greet those who walk into the assembly. Many times, visitors have gone places and reported that nobody talked to them. As a result, they did not feel welcome.

When someone visits, follow up and thank him for coming. Touch base with every visitor in one way or another soon after the week has concluded.

Conclusion

The day of the gospel meeting is not over if we are willing to put in the work! We cannot blame society or culture. Instead, we should realize that the fields are ripe for harvest (John 4:35). It is time to get to work (John 9:4).

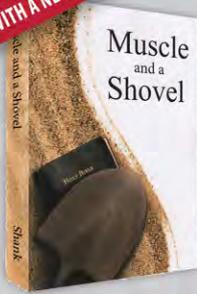
The success of the gospel meeting depends on the members of each local congregation. May those who enter our assemblies know that we not only give them a welcome but offer a message of life in a dying world! **TL**



Casey Tolzda

Casey works with Washington Street church of Christ in Beallsville, OH since 2018. He and his wife, Alyssa, reside in Beallsville. The church website is washingtonstreetcoc.com. He can be reached at casey.tolzda@gmail.com.

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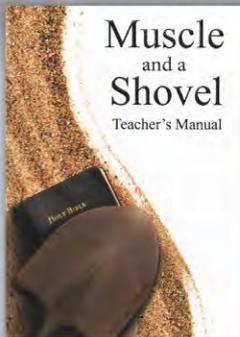
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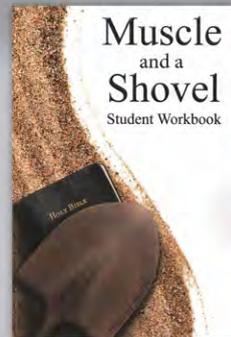
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The Christian's Response to Abortion

by Chase Byers

Progressives claim to seek social justice, but their radical commitment to abortion denies the sanctity of human life and disregards the clear teaching of God's word.

The following quote came from actress Michelle Williams in her acceptance speech at the 2020 Golden Globes:

I've tried my very best to live a life of my own making and not just a series of events that happened to me. But one that I could stand back and look at and recognize my handwriting all over. Sometimes messy and scrawling, sometimes careful and precise. But one that I had carved with my own hand. *And I wouldn't have been able to do this without employing a woman's right to choose.*

She went on to say,

To choose when to have my children and with whom . . . Now I know my choices might look different than yours, but thank God or whoever you pray to that we live in a country founded on the principles that I am free to live by my faith and you are free to live by yours (See Note #1).

Throughout and after her speech, you could hear the cheers of the world's most influential people echoing through the auditorium. In fact, you could hear one person exclaiming, "Preach!"

After seeing and hearing this unfold, one cannot help but think of the words of God in Isaiah 5:20a, "Woe to those who call evil good, and good evil." We now live in a time where abortion is not shunned but is rather celebrated. According to Worldometer (an organization that keeps a running tally of major world statistics and was recognized as one of the best free reference websites by the American Library Association), as

of December 31, 2019, there were 42.4 million abortions worldwide (See Note #2). To help put that in perspective, that is twice the amount of deaths caused by cancer, smoking, alcohol, traffic accidents, malaria, and HIV/AIDS cases in the world combined. Not to mention, the population of California is 40+ million alone!

The question must be asked, how does a Christian respond to a world that is celebrating such an evil thing? Practically speaking, what can Christians do about these heinous facts? Here are three things Christians must strive to understand in connection with this issue.

Understanding the Bible's Perspective on Abortion

The first place to start would be at the very beginning with an understanding of God's view of life. In Genesis 1:26-27, 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.*

From the beginning, it has been clear that God values those whom He has made. Seeing that man has been made in the image of God the Creator, those who respect God should have a *high* view of human life. Why? Because those creatures are *like God*. Later in the Genesis account, it is said that God "*breathed into his nostrils the breath of life; and man became a living being*" (2:7). A fetus, while in the womb, is living

before we even know it is there. We recently were blessed with a daughter. The doctors were able to let us listen to her heartbeat *as early as ten weeks*. They proceeded to tell us that the heartbeat can be heard even at four weeks!

Throughout my wife's pregnancy, I was reminded of what God told Jeremiah, "Before I formed you in the womb, I knew you" (1:4a), or what the preacher surmises in Ecclesiastes 11:5, "Just as you do not know the path of the wind and how bones are formed in the womb of the pregnant woman, so you do not know the activity of God who makes all things." I was amazed at the God-breathed life that was there; *I could see the life of my daughter even inside the womb!*

Once we understand that an unborn child *is* a person, there is only one passage needed to make the case that that person should *not* be killed. After Noah and his family left the ark, God said this to them, "Whoever sheds man's blood, by man his blood shall be shed, for in the image of God He made man" (Gen. 9:6). What is wrong with shedding a man's blood? *Men are made in the image of God*. How dare anyone be involved in the slaying of a man, let alone an innocent child! I believe this is as clear as any other command found in Scripture. Abortion is murder, and murder is sin (Jas. 2:11). *Abortion is sin!*

Understanding the World's Perspective on Abortion

Generally speaking, the world would still agree with us that murder

is not okay. This narrows down the issue a little more: *many of those who are pro-choice do not believe that a fetus is a person*. If they did think that a fetus is just as much a person as you or me, then they would be forced to say that abortion *is* murder. However, they believe they have found a way around that. It is in the very way they define *personhood*.

This is where the conversation of “choice” comes into play. Pro-abortionists will use arguments such as, “If someone comes into my house, I have the right to do whatever it takes to get them out? Why isn’t that true of my body?”

Consider the fact that, in the state of Pennsylvania, if a pregnant woman is murdered, the killer is charged with double homicide. Why? Because under the law, that baby is a “*child in utero*” as “*a member of the species Homo sapiens, at any stage of development, who is carried in the womb*” (See Note #3).

Nevertheless, when the discussion turns to abortion, confusion replaces clarity. If a woman decides to abort her baby, for whatever reason, that baby no longer fits this description in the law. This is all in an attempt to suggest that a fetus is only “human” when the mother decides he is. In other words, a fetus only receives personhood status when the mother *acknowledges* it as being her child.

Of course, this is a ridiculous claim, but it gets to the crux of the debate: *Those who are pro-choice have no respect for the word of God*. As we have already shown, Scripture is *clear* about how God sees and views human life. It is to be respected and honored—both inside and outside the womb. When someone doesn’t operate under that worldview, they naturally will not care about our perspective on abortion. As with anything, if we want to help people see the sinful nature of abortion, we will first need to convince them that life is

to be honored. Why? Because God affirms that life is sacred! If we don’t convince them of this, then there is no reasoning with them.

Understanding What We Can Do About Abortion

It is good and well to understand what is wrong and evil about abortion. However, as Christians, it is our responsibility to defend all of these helpless and innocent children. As Scripture affirms, we must “open our mouths for the mute, for the rights of all the unfortunate” (Prov. 31:8). If this means we go and protest to our legislatures, *then we must go*. If this means getting out and voting, *then we must go*, but, more practically speaking, if this means we need to offer our homes to the children of women who would rather abort than raise a child, *then we must be willing to adopt*. For some, the way to help may be funding a family’s adoption journey, and *if so, then do it*. This list of suggestions is not exhaustive; individual Christians can and should find different ways to help with the cause. Whatever our situation may be, let’s get up, be active, and do something about it! 

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Chase Byers

Chase has worked with a start-up work in Harrisburg, PA since 2018. He and his wife, Rebecca, are blessed with a newborn daughter. The church website is capitalcitychristians.com. He can be reached at cdbyers33@yahoo.com.

Wash Day

by Howard Whittlesey

Recalling yesteryear, Howard reminds us of wringer washing machines, scrub boards, and galvanized buckets. Physical garments are not the only objects that need cleansing (Rev. 22:14).

This writer has fond memories of his mother on washday. The ole wringer washer was downstairs in the basement. A few hours were spent in the process, which began by separating the clothes into piles. The three tubs were filled with water to set up three of the four-step process. First, she filled the washtub with warm water, along with each rinse tub. When a load was removed from the washtub, the wringer was engaged to wring out the soapy wash water. As the clothes were wrung out, they were

transferred into the first rinse tub, where Mother would work with the clothes to remove more of the suds. Step three was pretty much a repeat thereof before wringing them for the third time into a clothes basket and taking them to the clothesline. My mother would choose a hymn of her liking and sing it while doing the work. It was never perceived quite this way while she did this, but, in retrospect, it's easy to see that the singing was a sign that everything was "A-Okay" on wash day. No matter how soiled the clothes had become, they were fit for wearing once again as a result of her tireless work.

Have you thought of the "wash day" for the soul? As sinners, we must acknowledge the sin-soiled condition of our souls by being washed in the blood of the Lamb. When this washing occurs, we know that all the soil is removed, and our spiritual garments will be white as snow. King David made a similar analogy: "Wash me, and I shall be whiter than snow" (Ps. 51:7). A beautiful prophetic assurance is given in Isaiah 1:18, which says, "Though your sins be as scarlet, they shall be as white as snow." As with mother, a song accompanies the washing quite often. Mother made the clothing fit for wearing again; Jesus made the spiritual garment fit for the kingdom of heaven.

Mother and Jesus knew that, on the following days, garments would get dirty again, so as to require additional cleansing. When the light of day, or the lamp, revealed to mother that it was

time to "shed the dirty clothes," we put our clothes in the "dirty wash," as she called it. The apostle John has a similar idea for the soul in 1 John 1:7, which says, "But if we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus cleanseth us from all sin." The light that exposes the soiled condition of clothing, or of the soul, also reveals the cleanliness thereof for all to see.

Let's turn our thoughts to what God inspired two writers to share with us concerning our sins that were cleansed by the blood of Christ. (1) Jeremiah prophesied as follows: "And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more" (31:34). (2) The Hebrew writer offers a rerun of this prophecy. Hebrews 8:12 says, "For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." This thought is repeated in Hebrews. 10:17, which says, "And their sins and iniquities will I remember no more."

Question: Is there any similarity between forgiveness and renovation? Recognizing God's omniscience, we understand that He will never forget our sins. Yet, His commitment in the passages just cited show that He will never again bring up our sins, once the blood of Christ cleanses them. This necessitates



that the sinner, once purified, must initiate no recall himself as well.

The Readers Digest Encyclopedic Dictionary defines “renovate” as (1) “to make as good as new; repair; (2) to renew; refresh; reinvigorate.” If you have renovated anything, you recognize the impact of this definition. However, do you realize the same on behalf of your brother, whose soul is cleansed from all sin? It matters not whether the individual in question was immersed in baptism, or repented of his sinful condition and was heard in his confession of sins unto forgiveness. This soul seeks spiritual renovation. God has granted such.

What about *us*? *Think*: The sinner has demonstrated the courage to experience the renovation unto his soul’s salvation. When anyone who knows of the sinner’s sin, and also knows of his repentance, confession, and baptism—or his confession of past sins—then whatever relationship was marred by the sin must

undergo a renovation. Your forgiveness will never be what it needs to be without it. You must speak to that restored brother cordially, look at him with joy and tenderness, and not bring up his sin again. Oh yes, you may not forget it, but God’s promise to the sinner leaves a residual responsibility on each of us that knows the restored sinner.

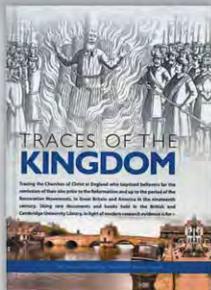
Please answer the following questions: (1) Can you shake his hand as before? (2) Can you invite him to a social occasion as before? (3) Can you discuss social or spiritual matters as before? (4) If yes—does your face show a quest for a growing love even more than before? (5) If you used to sit in the same pew, have you resumed that status due to his renovation? (6) If you told others outside the congregation about his sin, have you renovated the hearers of your words so that they can treat that person just as respectfully as you should? (7) How do you feel about facing God in judgment if you fail to do what these questions suggest?

Let’s finish with Jesus’ “Golden Rule” in Matthew 7:12, and focus on “*Do ye even so.*” Whether you are the offender or the offended, you are both working to defeat Satan’s quest to destroy one or more souls. The renovation of everyone concerned is paramount to our hope of eternal life. If Jesus said, “for this is the law and prophets,” in that same verse, then we have to believe that He is saying that relationships mean everything. Perhaps we should seek to be describable by Paul’s words in 2 Corinthians 5:17, “Old things are passed away; behold, all things are become new.” Be ye renovated! 📖



Howard Whittlesey

Howard lives in Denver, IN. He served as a choir director in grades 7-12 for thirty-nine years. He and his wife, Colleen, have four children. He can be reached at howcolwhit@aol.com.



Traces of the Kingdom

by Keith Sisman

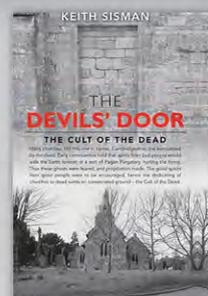
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What in the World?

by Chris Reeves

The pope, as Christ's alleged representative on earth, doesn't always represent Christ correctly, and Kathy Lee Gifford calls us to get back to the Greek and Hebrew of the Bible.

Pope Pandering

Pope Francis recently told a group of high school students in Rome that they should not try to convert unbelievers to Jesus. They should speak and set the right example for unbelievers, but never try to proselytize them. His words (roughly translated from Italian to English via Google) were:

In front of an unbeliever, the last thing I have to do is try to convince him. Never. The last thing I have to do is speak. I have to live consistent with my faith. And it will be my testimony to awaken the curiosity of the other who says: "But why do you do this?" And yes, I can speak there. But listen, never, never bring the gospel with proselytism. If someone says you are a disciple of Jesus and comes to you with proselytism, this is not a disciple of Jesus. Proselytism is not done; the Church does not grow by proselytism. Pope Benedict had said it, it grows by attraction, by testimony. Soccer teams do proselytism, this can be done, political parties can be done there but with faith no proselytism. And if someone says to me: 'But why you?' Read, read, read the gospel; this is my faith. But without pressure (See link to the official Vatican text is found below).

Did you catch that? You are not a disciple of Jesus if you try to proselytize (i.e., convert) unbelievers to Jesus. That is quite a bold allegation. The pope is telling his followers that they should never try to convert Jews, Muslims, Buddhists, Hindus, etc. to Christ. This is nothing more than the pope pandering

to the masses. The pope panders to and placates all who don't want to leave their false, man-made religions behind and come to Jesus. According to Catholic theology, the pope is supposed to be the "Vicar of Christ" on earth. Yet, he is practicing a popular "no pressure" religion. How odd that the so-called "Vicar" (i.e., representative or substitute) of Christ on earth is not even trying to convert people to Christ! Maybe Catholics should find another "Vicar." Catholics believe that Peter was the first pope. Pope Francis should read again what Peter did. He told people to change and come to Jesus (Acts 2:38-41; 3:19-26; 10:34-43). Even Jesus instructed others to change and come to Him (John 14:6). Peter and John told people to change (Acts 4:12). Saul of Tarsus, Paul, changed (Phil. 3:5-14). After Paul changed, he told others to change as well (Acts 13:38-39). Yes, some proselytizing is wrong (Matt. 23:15), but not all. The truth is, in fact, contrary to the pope's erroneous advice. Indeed, we are disciples of Jesus when we preach the gospel to others and seek to convert them to Jesus (Matt. 28:19-20; Mark 16:15-16; Luke 24:47). Let us all be busy doing this.

Gifford's Greek Guidance

Please allow me to humbly offer some guidance to preachers, Bible class teachers, elders, concerned church members in the pew, and anyone else who may benefit from it. I'm going to call this the "Gifford's guidance" because it comes from some remarks

made recently by Kathy Lee Gifford. When she was interviewed on the red carpet at the Avalon Theater in Hollywood during the 28th Annual Movie Guide Awards, she said the following:

We have not been taught the truth. And we wonder why we have no power in our lives. We're quoting Scripture that isn't true . . . If we're not quoting what it actually says in the Greek, actually says in the Hebrew, then we're not speaking the word, and the word is everything... I believe that when we start actually quoting the Scripture, properly, learning it properly, then we can apply it properly . . . Imagine the power that's going to erupt in our lives because we're doing what God said to do. Speak the truth in a spirit of love.

Wow! How refreshing to hear these words. I don't think I could have said it much better myself. We all need to "preach the word" (2 Tim. 4:2), "hear the word" (Luke 11:28), and "be doers of the word" (Jas. 1:22). It's simple. Preach, hear, and do what the Bible says—nothing more and nothing less. A big "Thank you" goes out to Ms. Gifford for this reminder. 🙏

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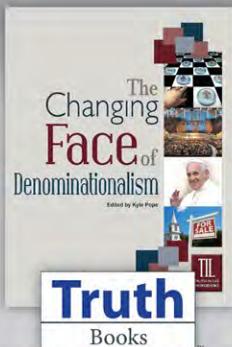
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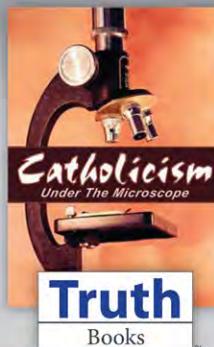
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You Should Have Known

(continued from p.5)

by Mark Mayberry

For the last three months, my editorials have focused on the subject of Bible authority. In the December 2019 issue, we asked, "How can unity be achieved?" In the January 2020 issue, we looked at how God's word employs direct commands, approved apostolic examples, and the concept of necessary inference. In the February issue, we applied these concepts to the mission of the church. Please consult those articles for more information.

As we conclude this series, consider how the concepts of divine command, approved apostolic example, and necessary inference come together in 1 Corinthians 16:1-4. Today the argument is advanced that this passage is not a pattern but an isolated example of disaster relief. What conclusions can we draw from the text?

The Lord has assigned the church the following responsibilities: evangelism, edification, and benevolence. Regarding

benevolence, the New Testament specifies how funds are to be raised to accomplish this assigned task: Christians are commanded to lay by in store on the first day of the week. If this is true for benevolence, which is a divinely authorized responsibility of the church, it must, of necessity, be true for the other divinely authorized responsibilities that are assigned to the church: evangelism and edification.

Conclusion

The aforementioned argument implies that God has not given a pattern for how the church raises funds for accomplishing its work. Where there is no law (pattern), there is no transgression. If we say the command, example, and inferences associated with 1 Corinthians 16:1-4 (along with related passages) have no bearing upon how the church finances its divinely authorized work, or how and when

those funds are collected, then several questions arise: What is wrong with raising funds through begging funds from businesses and people in the community, bake sales, bingo, lotteries, or raffles? Should congregations become directly involved in business enterprises to finance their spiritual mission? Can churches operate private schools and day-cares? Can we, like the Roman Catholics, produce and sell wine? If not, why not? Any objection to these practices is either an appeal to a divine pattern or a matter of personal preference. I come down on the side of appealing to the divine pattern.



Mark Mayberry
Editor

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

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

OCEANSIDE-VISTA

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

COLORADO

FORT COLLINS

Poudre Valley church of Christ
126 West Harvard St., Suite 6
Bible Study 9:30 A.M.
Worship 10:30 A.M. and 1:30 P.M.
Evangelist: Richie Thetford
www.poudrevalleychurchofchrist.org

MONTROSE

San Juan church of Christ
1414 Hawk Parkway, Unit C
Worship 11 A.M., Bible Study 2 P.M.
Evening 1:30 P.M., (970) 249-8116
sanjuanchurchofchrist.org

DELAWARE

MILTON

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

FLORIDA

DESTIN

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

FORT LAUDERDALE

Northside church of Christ
Pompano Plaza Shopping Center
70 East McNab Rd., Pompano Beach, FL 33060
Bible Study 9:30 A.M., Worship 12:30 P.M.
Wednesday 7:30 P.M.
(954) 822-1974
www.northsideftlauderdale.com

FORT MYERS

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

FROSTPROOF

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

GENEVA

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

KEY LARGO

Key Largo church of Christ
100695 N. Overseas Hwy.
33037 m.m. 100.7 on US 1
Bible Study 10 A.M., Worship 11 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: William LeDent (305) 451-1194

MARY ESTHER

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

MIAMI

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

MIAMI

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

MIAMI

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

OCALA

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

ORLANDO

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

ORLANDO

church of Christ at S. Bumpy
3940 S. Bumpy Ave.
Sunday Worship 9 A.M., Bible Study 10 A.M.
Worship w/ communion 10:55 A.M. (No Evening Service), Wednesday 7 P.M.
Evangelist: Ken Chapman and Greg 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

OOBITIC

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

PEKIN

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

PLAINFIELD

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

SAINT LEON, IN

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

SALEM

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

TRAFALGAR

Spearsville Rd. church of Christ, 6244 S. 500W.
(1.2 mi. S. of Hwy. 135)
Bible Study 10 A.M., Worship 11 A.M.
Evening 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 5 P.M., Wednesday 7 P.M.
(318) 256-9396

STONEWALL

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

MARYLAND

SEVERN

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

MAINE

PORTLAND

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

MICHIGAN

CEDAR SPRINGS

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

MINNESOTA

DULUTH

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

ST. CHARLES

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

MISSISSIPPI

BOONEVILLE

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

CLINTON

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

MERIDIAN

Grandview church of Christ
2820 Grandview Ave.
Bible Study 10 A.M., Worship 11 A.M.
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@suddenlink.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

NEVADA

RENO

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

NORTH CAROLINA

CHARLOTTE

Charlotte church of Christ
5327 S. Tryon Street
Bible Study 9:30 A.M., Sun. Worship 10:30 A.M.
Wednesday 7:30 P.M.
(704) 525-5655
www.charlottechurchofchrist.org

OHIO

BEAVERCREEK

Knollwood 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
www.blueashchurchofchrist.com

CLEVELAND

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

COLUMBUS

Laurel Canyon church of Christ
409 McNaughton Road
Bible Study 9:45 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7 P.M.
(614) 868-1375, www.lccc.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.
Evangelists: Michael Grushon (937) 866-5162
or Alan Beck (937) 469-3311
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)
80 Sandhill Road
Bible Study 10 A.M., Worship 11 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Donald Jarabek
(419) 893-3566, (567) 694-5062

UHRICHSVILLE

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

OKLAHOMA

MCALESTER

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

OKLAHOMA CITY

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

OREGON

SWEET HOME

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

PENNSYLVANIA

PHILADELPHIA

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

SOUTH CAROLINA

COLUMBIA

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

SUMTER

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

WEST COLUMBIA

Airport church of Christ
4013 Edmund Hwy. (Hwy. 302)
**OUR WEB SITE DISPLAYS OUR
CURRENT ASSEMBLY SCHEDULE.**
Evangelist: 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.faiithweb.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
dvrader@live.com

SHELBYVILLE

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

TEXAS

ALLEN

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

ALVARADO

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

ALVIN

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

AUSTIN

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

BAYTOWN

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

BEAUMONT

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

CONROE

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

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
Davison 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

Marriott church of Christ
825 Marriott 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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