

# Truth

## Magazine

*Taking His hand, helping each other home.*



TM

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# ESCHATOLOGY

**“Men of Galilee, why do you stand looking into the sky? This Jesus, who has been taken up from you into heaven, will come in just the same way as you have watched Him go into heaven” (Acts 1:11).**



# Truth Magazine

Taking His hand, helping each other home. 

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# Eschatology

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# Eschatology/The Last Days

by Mark Mayberry

In his editorial, Mark offers an introduction to the theme section of this issue of *Truth Magazine*, which highlights “Eschatology,” which is the focus of the 2020 Truth Lectures.

## Introduction

This issue of *Truth Magazine* contains a series of lessons on eschatology, or stated more simply, “The Last Days.” In addition to this introductory study, we encourage you to read the following articles: Premillennialism by Mike Willis, Postmillennialism by David Dann, Amillennialism by Sean Cavender, The New Heavens and the New Earth by Jim McDonald, The AD 70 Doctrine by Don McClain, and finally, Eco-Eschatology by Matthew Bassford.

The Greek adjective *eschatos*, translated “last,” has a variety of meanings. In addition to its time significance, it may also describe an object that is furthest away in distance, or the final item in a sequence or series, or someone last in rank, i.e., one who is least significant.

While *eschatos* generally signifies that which is “last,” BDAG says it “(1) pertains to being at the farthest boundary of an area, farthest, *last*; (2) pertains to being the final item in a series, *least, last in time*; and, (3) pertaining to the furthest extremity in rank, value, or situation: *last, least, most insignificant*.”

From a religious standpoint, eschatology involves the study of “last things.” Derived from the Greek *eschatos*, the English word “eschatology” pertains to the final events in the history of humankind. Based upon biblical teaching, this includes the end of the world, the second coming of Christ, the resurrection of the dead, the final judgment of all, leading to our eternal destiny, in which we will enjoy the bliss of heaven or experience the agonies of hell.

The English word “eschatology,” derived from the Greek *eschatos*, entering common usage in 1844, pertains to “(1) a branch of theology concerned with the final events in the history of the world or of mankind; (2) a belief concerning death, the end of the world, or the ultimate destiny of mankind; specifically: any of various Christian doctrines concerning the Second Coming, the resurrection of the dead, or the Last Judgment” (Webster)

Physical usage includes reference to the last place at the table (Luke 14:7-11) or the last day of the feast (John 7:37-39). Spiritual usage includes reference to the Messianic age, future days of trouble, and the Final Day of Judgment.

## The Forthcoming Messianic Age

The last days may point to the forthcoming Messianic Age, still in the future from an Old Testament standpoint, but a present reality in the Gospel dispensation (Acts 2:15-21; 1 Cor. 10:11; Heb. 1:1-2; cf. Isa. 2:1-4; Micah 4:1-5; Dan. 2:27-30, 44-45; Hos. 3:1-5; Joel 2:28-32). Sadly, prophecies about the church commonly misapplied and misinterpreted by proponents of Premillennialism, and other speculative systems.

## The Future Days of Trouble

The last days often refer to future days of trouble, as anticipated from the standpoint of the writer, whether he lived during the Mosaic dispensation (Deut. 4:25-31; 31:24-29; Jer. 23:20-22; 30:23-24; Ezek. 38:14-16), or the Christian era (Acts 20:25-32; 1 Tim. 4:1-5; 2 Tim. 3:1-5; 2 Pet. 3:3-7; 1 John 2:18-24; Jude 17-23). Warnings of

apostasy find frequent fulfillment down through the pages of history, as God’s people turn aside from the old paths to idolatry and false doctrine.

## The Final Day of Judgment

The last day may also anticipate the final day of judgment when God will reward the righteous and punish the wicked (John 6:35-40, 41-45, 52-58; 11:21-26; 12:48; Jas. 5:1-6). Do you presently share in the spiritual blessings that are found in Jesus Christ (Eph. 1:3-6; Gal. 3:26-29)? Are you prepared to stand before God in judgment and give an account of your thoughts, words, and deeds (Acts 17:30-31; 2 Cor. 5:6-11)? Christ is coming! We know not the day or the hour. Therefore, let us be faithful and watchful.

## Conclusion

The theme section of this issue of *Truth Magazine* is designed to complement the 2020 Truth Lectures, entitled “When Will These Things Be?” (Questions of Eschatology) are scheduled for June 22-25 in Athens, AL. In addition to the topics addressed here, these lectures will examine a variety of speculative errors and set forth the teaching of Sacred Scripture on the last days. We encourage you to attend this special series. An accompanying lecture book will also be available for purchase. 



Mark Mayberry  
Editor

Mark and Sherylne 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](http://ascoc.org). His Bible study website is [markmayberry.net](http://markmayberry.net). He can be reached at [mark@truthpublications.com](mailto:mark@truthpublications.com).

# Truth

Lectures

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## “When Will These Things Be?”

Questions on Eschatology

2020 TRUTH LECTURES: JUNE 22-25

ATHENS MIDDLE SCHOOL IN ATHENS, AL

Singing will occur each evening at 7:00 P.M.

### Keynote Lectures

Big Questions

7:30 P.M.

**MON.**

*What Is Eternal Life and Why Should It Matter to Me?*

TOMMY PEELER

**TUE.**

*What Does the Bible Teach about Hell and Who Will Go There?*

RON HALBROOK

**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?*

STEPHEN RUSSELL

**THUR.**

*Can Signs Foretell When the End Will Come?*

ALLEN DVORAK

Judgment Day

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

**THUR.**

*When Was Revelation Written and Why Does It Matter?*

DAN KING

Personal  
Eschatology

11:00 A.M.

**TUE.**

**MEN'S TRACK**

*Where Are the Dead?*

JESSE FLOWERS

**TUE.**

**WOMEN'S TRACK**

*Where Are the Dead?*

ALETA SAMFORD

**WED.**

**MEN'S TRACK**

*Does the Bible Teach Purgatory?*

DANNY DOW

**WED.**

**WOMEN'S TRACK**

*Does the Bible Teach Purgatory?*

DIANA DOW

**THUR.**

**MEN'S TRACK**

*Does the Bible Teach Reincarnation?*

STEVE WALLACE

**THUR.**

**WOMEN'S TRACK**

*Does the Bible Teach Reincarnation?*

JENNIFER MAXEY



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# Hades and Sheol? (Part 2)

by Kyle Pope

Continuing his study of the biblical teaching on Sheol and Hades, Kyle concludes his survey of the Old Testament evidence, considering what this teaches us about the spiritual dwelling of the dead.

## Introduction

In our last article, we began our study by surveying the use of the word *sheōl* in the Old Testament and considering the first of two words used in synonymous parallelism with it: *shachath* and *bowr*. In this study, we continue by looking at the second word, *bowr*.

## Words Used in Synonymous Parallelism (cont.)

**2. Bowr** is used sixty-nine times in the Old Testament and translated in the King James Version in the following ways: “pit” (42x), “cistern” (4x), “dungeon” (12x), “well” (9x), and “fountain” (1x). Similar to *shachath* (but unlike *sheōl*), in most cases in which it is used, it is clear that only a literal physical pit is being described (Gen. 37:20, 22, 24, 28, 29; 40:15; 41:14; et al.). Yet, also like *shachath* in several cases, its association with *sheōl* makes it clear that a spiritual sense is being described. The psalmist writes, “O LORD, You brought my soul up from the grave (*sheōl*); You have kept me alive, that I should not go down to the pit (*bowr*)” (Ps. 30:3, NKJV; cf. 28:1). Further, “For my soul is full of troubles, and my life draws near to the grave (*sheōl*). I am counted with those who go down to the pit (*bowr*); I am like a man who has no strength, adrift among the dead, like the slain who lie in the grave (*qeber*), whom You remember no more, and who are cut off from Your hand. You have laid me in the lowest pit (*bowr*), in darkness, in the depths” (Ps. 88:3-6; cf. 143:7). Solomon speaks of the plotting of the wicked, who say, “Let us

swallow them alive like Sheol (*sheōl*), and whole, like those who go down to the Pit (*bowr*)” (Prov. 1:12, NKJV).

As was said of *sheōl*, the proud will be brought down to *bowr*. For example, Lucifer (Isa. 14:12), used in Scripture to identify, not Satan, but the king of Babylon (Isa. 13:1), is told, “You shall be brought down to Sheol (*sheōl*), to the lowest depths of the Pit (*bowr*)” (Isa. 14:15, NKJV).

Just as *sheōl* is a place hidden from the sight of the living, Isaiah declares, “For the grave (*sheōl*) cannot praise thee, death can not celebrate thee: they that go down into the pit (*bowr*) cannot hope for thy truth. The living, the living, he shall praise thee, as I do this day: the father to the children shall make known thy truth” (Isa. 38:18-19, NKJV). We should note, the point here is that the dead cannot hope to learn the truth, thus changing their fate, as opposed to stating that they are incapable of perceiving truth.

Tyre is told, “I will bring you down with those who descend into the Pit (*bowr*), to the people of old, and I will make you dwell in the lowest part of the earth, in places desolate from antiquity, with those who go down to the Pit (*bowr*), so that you may never be inhabited; and I shall establish glory in the land of the living” (Ezek. 26:20, NKJV). Here we see “the Pit,” like Sheol in a spiritual sense, is said to be in “the lowest part of the earth” that houses the “people of old.”

Assyria, like a “cedar of Lebanon” (Ezek. 31:3) is said to have been cut

down (Ezek. 31:12) and “delivered to death, to the depths of the earth, among the children of men who go down to the Pit (*bowr*)” (Ezek. 31:14). In this judgment, God declares, “In the day when it went down to hell (*sheōl*), I caused mourning” (Ezek. 31:15, NKJV), explaining, “I made the nations shake at the sound of its fall, when I cast it down to hell (*sheōl*) together with those who descend into the Pit (*bowr*)” (Ezek. 31:16a). In this text, other “trees” (likely referring to other nations) are said to be “comforted” by this in the “depths of the earth” (Ezek. 31:16b), for “they also went down to hell (*sheōl*) with it, with those slain by the sword; and those who were its strong arm dwelt in its shadows among the nations” (Ezek. 31:17, NKJV). In each of these texts, *bowr*, like *shachath*, is being used to describe more fully the place of the dead called Sheol.

## Two Important Old Testament Passages

Having considered most of the Old Testament references, the question arises as to whether we should understand the realm of Sheol as a conscious or unconscious condition. Two significant passages help us answer this question.

**1. Psalm 49.** The focus of this Psalm is a contrast between “those who trust in their wealth” (49:6) and the “upright” (49:14). Even the rich cannot “redeem his brother” (49:7a) to give “to God a ransom for him” (49:7b) in the hope that he might “continue to live eternally, and not see the Pit (*shachath*)” (49:9). The fact is that

# HADĒS

the wise and the fool all die (49:10a), leaving their wealth (49:10b), houses (49:11), and honor to others (49:12a). In this, the one who trusts in wealth “is like the beasts that perish” (49:12b).

The psalmist explains that this is “the way of those who are foolish” and those who follow them (49:13)—“like sheep they are laid in the grave (*sheōl*)” (49:14a) and their beauty is “consumed in the grave (*sheōl*)” (49:14c)—but, “The upright shall have dominion over them in the morning” (49:14b). The term “morning” here may have an eschatological meaning because the psalmist confidently asserts, “God will redeem my soul from the power of the grave (*sheōl*), for He shall receive me” (49:15). This clearly reflects confidence in a conscious reception by God.

This Psalm ends with encouragement not to fear the rich (49:16) because, in death, the rich man takes nothing with him (49:17) when he goes to the “generation of his fathers” (49:19). Again, the one who “does not understand” this “is like the beasts that perish” (49:20). The psalmist here affirms (at the very least for the “upright”—with whom he identifies) a conscious state whereby God will “receive” him. If not, there is no contrast.

**2. Ezekiel 32.** After pronouncing judgment on Ammon, Moab, and

Edom (25:1-17), Tyre and Sidon (26:1-27:36; 28:1-26), and Egypt (29:1-31:18), the prophet is commanded to pronounce a lament of judgment on Pharaoh (32:2). This lamentation calls Pharaoh to consider his future contact with “those who go down to the Pit (*bowr*)” (32:18). While this language is certainly poetic, it offers some profound facts about the afterlife.

Referring to Pharaoh, Ezekiel is told, “The strong among the mighty shall speak to him out of the midst of Sheol (*sheōl*)” (32:21a, ASV). We might take this to mean that the dead speak to him through their example—they were powerful, but now lie in shame—but this is referring to what Pharaoh and his multitudes will see and hear after death. The Lord promises him, “I will lay your flesh on the mountains, and fill the valleys with your carcass” (32:5, NKJV).

Pharaoh is then told who will be in Sheol. These include Assyria (32:22-23), Elam (32:24-25), Meshach and Tubal (32:26-28), Edom (32:29), and the Sidonians (32:30). Although these, like Pharaoh, “caused terror in the land of the living” (32:25; cf. 32:24, 26-27, 32), when Pharaoh is said to see them “bear their shame with those who go down to the Pit (*bowr*)” (32:24-25, 30)—Ezekiel is told, “Pharaoh will see them and be comforted over all his multitude”—that

is, he is consoled to see they have died as his multitudes have died—“Pharaoh and all his army, slain by the sword” (32:31). If the condition of the soul in Sheol is not conscious, there would be no way that Pharaoh could “see” those listed here. If these sinful souls pass out of existence, they do not “bear their shame” and could not “speak to him out of the midst of Sheol” (ASV).

## Conclusion

In our final study, we will consider the use of the Greek word *hadēs* in the New Testament, looking at how it is used to translate Old Testament quotations about Sheol. We will also look at how its independent use and its connection with three New Testament synonyms further informs us about this place of the dead and its final demise. **TL**



Kyle Pope

Kyle preaches for the Olsen Park church of Christ in Amarillo, TX. He has written several books published by Truth Publications, including *How We Got the Bible*. The church website is [olsenpark.com](http://olsenpark.com). He can be reached at [kmpope@att.net](mailto:kmpope@att.net).

# What a Friend We Have in Jesus

by Sherelyn Mayberry

The Irish poet, Joseph Medicott Scriven (1819-1886), who experienced considerable heartache and loss, composed these words to comfort his mother when she was gravely ill.

“What a Friend We Have in Jesus” (PHSS #565, 566), describes Jesus as our friend, One who was willing to bear our sin and grief. A faithful friend is one on whom we can rely. By laying down His life, Jesus evidenced His great love for His friends (John 15:13). We should never take His love for granted but count it a privilege to carry everything to God in prayer.

In John 15:14, Jesus says, “You are My friends if you do what I command you.” The problem is that we all sin, and thus forfeit peace as we feel guilty in our hearts. Christ bore our sin and interceded for us—transgressors—through His death (Isa. 53:11-12). As we die to sin and live to righteousness, by His wounds, we are healed (1 Pet. 2:24). Needing a friend like Jesus on whom we can depend, we should pray to Him in genuine repentance to thus find forgiveness. Like Israel, we find forgiveness as we turn away from sin and incline our hearts to God (Josh. 24:19-24). As others pray for us, we find that “the effective prayer of a righteous man can accomplish much” (Jas. 5:15). In placing our burden upon His shoulders, Christ delivers us from its weight. We no longer carry its guilt and pain.

Trials and temptations come into every life. We must persevere under trial so that we will receive the crown of life (Jas. 1:12). Discouragement may overtake us as we labor and toil, struggle with temptation, stumble and fall. What will we do? In the Lord's prayer, Jesus says, “Do not lead us into temptation, but deliver us from evil” (Matt. 6:13). He acknowledges our fleshly weakness. God promises that He will not allow us to face greater temptation than we can bear but will provide a way of escape. Availing ourselves of it, we will be able

to endure (1 Cor. 10:13). How comforting! If you are tempted by greed, a lack of contentment, or any other sin, flee these things and pursue righteousness (1 Tim. 6:9-11). “The Lord knows how to rescue the godly from temptation” (2 Pet. 2:9).

When we are heavy-laden and loaded down with care, we can turn to our friend, Jesus. He reminds us to “not worry about tomorrow; for tomorrow will care for itself. Each day has enough trouble of its own” (Matt. 6:34). When anxieties increase, the Lord is a consolation to delight my soul—He holds me and becomes my stronghold, the rock of my refuge (Ps. 94:16-22). If your friends turn against you and revile you, take courage and fear not. They do not understand why you no longer run with them into sin (1 Pet. 4:3-4). Take it to the Lord in prayer. Not only will God deal justly with them, but He will also ultimately save you. He strengthens, helps, and upholds you (Isa. 35:4; 41:10). “Be anxious for nothing, but in everything by prayer and thanksgiving, let your requests be made known to God. And the peace of God, which surpasses all comprehension, will guard your hearts and minds in Christ Jesus” (Phil. 4:6-7).

“Take it to the Lord in prayer.” Like David in Psalm 17, we can implore the Lord to hear our cry. During our testing, we can ask God to answer our petitions. Seeking refuge in the shadow of His wings, we are hidden from the wicked. He will confront the evil one and deliver our souls. When we are in the depths of discouragement, the Lord says, “Do not fear!” Let us, therefore, draw near to God. His compassion will never fail, and we can be refreshed every morning with the thought, “Great is Your faithfulness” (Lam. 3:19-27, 54-58). The ears of the Lord attend toward the prayers of the righteous, so if we suffer for the sake of righteousness, we will be blessed (1 Pet. 3:12-14). God will relieve us in our distress and be gracious to us. We can lie down and sleep at night in peace for the Lord makes us dwell in safety. We thus find solace in His arms (Ps. 4:1, 8). **TL**



Sherelyn Mayberry

Sherelyn is the wife of Mark Mayberry, who labors with the Adoue Street congregation in Alvin, TX as an evangelist and elder. She can be reached at [sherelynmayberry@live.com](mailto:sherelynmayberry@live.com).

# Psalms, Hymns, and Spiritual Songs

NOW IN  
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What a Friend We Have in Jesus • 566

1. What a friend we have in Je - sus, All our sins and griefs to bear!  
2. Have we tri - als and temp - ta - tions? Is there trou - ble an - y - where?  
3. Are we weak and heav - y - lad - en, Cum - bered with a load of care?

What a priv - i - lege to car - ry Eve - ry - thing to God in prayer!  
We should nev - er be dis - cour - aged; Take it to the Lord in prayer.  
Pre - cious Sav - ior, still our ref - uge. Take it to the Lord in prayer.

O what peace we of - ten for - feit, O what need - less pain we bear,  
Can we find a friend so faith - ful Who will all our sor - rows share?  
Do thy friends de - spise, for - sake thee? Take it to the Lord in prayer!

All be - cause we do not car - ry Eve - ry - thing to God in prayer.  
Je - sus knows our eve - ry weak - ness; Take it to the Lord in prayer.  
In His arms He'll take and shield thee; Thou wilt find a sol - ace there.

Scott Scribner (1855)  
Converse (1868)

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# The Grace of God and Us

by David Flatt

Let us consider the effects of God's grace, as expressed through Jesus, the Messiah. Divine grace and its consequences are superior to sin and its consequences.

To this point in our study of Romans, Paul has announced the good news of God. The fact that God raised Jesus from the dead through the Spirit means everyone can be saved—that is, everyone who believes this news. In the opening four chapters of this epistle, Paul explains how the gospel demonstrates God's faithfulness to the covenant that He made with Abraham.

Understanding the past is essential. Proving God's covenant faithfulness was critical to Paul's argument. Yet, what does His covenant faithfulness mean to us? As this second section of the Roman letter commences, Paul explains the impact of God's grace in our lives.

## A Loving Relationship (5:1-5)

God's covenant faithfulness means that we can share a loving relationship with Him. As Paul explores this concept, he states that the first result of being justified by faith is peace with God. Secondly, he affirms that we are given access to God's grace and permitted to approach the presence of God. This language is suggestive of the close personal relationship that we can enjoy with God. It is reminiscent of the relationship that He shared with high priests of the Old Testament who faithfully served in the tabernacle/temple. Yet, Jesus' death tore the veil of the holy of holies; therefore, we can all come into God's presence. In chapter 3, Paul asserts that we receive grace and forgiveness at the new seat of mercy—no longer the lid of the Ark of the Covenant, but the cross of the Messiah (Rom. 3:25). Now, as

a kingdom of royal priests, all those who are part of the covenant family of God are given this access (Heb. 4:16).

Additionally, living in God's grace by faith leads to a joyous and hopeful life. This relationship brings stability to our ever-changing lives—providing a place of safety and protection. However, the dark powers of evil would challenge and corrupt this relationship. Paul begins to acknowledge the difficult realities of being part of God's covenant family.

Being part of God's family brings suffering. Although we experience tribulation and persecution, Paul describes the approach that we should follow. He does not say we celebrate our actual sufferings, but that we rejoice *in* our sufferings. The blessings of being part of God's covenant family can be enjoyed even in the face of suffering. Distressing circumstances cannot remove us from God's family.

Paul outlines a step-by-step approach by which Christians may face suffering. First, affliction, suffering, tribulation, and trouble create opportunities for us to grow. Second, endurance produces experience or character. The more experienced we become, the more wisdom we gain in how to endure suffering faithfully. Third, if we adhere to the process detailed, we will foster hope.

The world may consider us foolish, hoping for something we cannot see. Yet, there is no shame in hope. There is no shame if we suffer as Christians (1 Pet. 4:16). If we faithfully endure suffering, the hope that develops

through this process will not disappoint. The process Paul is describing is how we live by faith (Rom. 1:17).

## God's Love & Reconciliation (5:6-11)

In this section, Paul explains how the blessings of hope described in Romans 5:1-5 are made possible by Jesus' death. This is a compelling passage relating to the love of God. Divine love is revealed through Jesus' life and death. Through His incarnation, i.e., the divine inhabiting flesh, Jesus lived as a man and gave His life for us. He is the embodiment of God's love.

Those facing the prospect of death are often physically weak and without strength. Spiritually speaking, the human family is weak and without strength. This weakness results from the deterioration brought on by sin, a spiritual decay that ultimately culminates in death.

We are also described as being ungodly sinners and enemies of God. When we consider who we are (or who we are not), God's love is even more astonishing. How could He love those who are weak, impulsive, and hostile towards Him? An outpouring of divine wrath would have been more understandable than the outpouring of grace. Instead of destroying us, God loved us and sent His Son to save us.

Paul introduces a new term in this section: reconciliation. By turning to idolatry, man created a state of hostility between himself and God. Instead of destroying mankind, God

brokered peace between Himself and His creation through Jesus. Thus, Jesus accomplished reconciliation, bringing us back into a favorable, loving relationship with our Maker (2 Cor. 5:14-21; Col. 1:19-23). The result of peaceful reconciliation is a newly formed family of God, which will be more fully described in chapter 8.

Looking to the future, Paul reveals the end of those who believe in the gospel: he reassures believers of their salvation. Not only can we be brought into God's covenant family, but having been justified by Jesus' blood, we are also saved from wrath. Being at peace with God, we have joy in this life. We have hope. We enjoy atonement. Therefore, let us celebrate what God has done for us through Jesus.

### **One Man (5:12-17)**

In this densely-packed passage, Paul summarizes what God did for lost humanity by contrasting opposites: Adam and the Messiah. By one man, Adam, sin entered the world. As sin came into the world, it reigned, causing decay, and the corruption of the human family. This is exhibited in the moral and ethical failings of humanity. It is seen in greed and selfishness, and the break-down of families and societies. Nothing good came from sin—it only brings death.

Going back to the beginning, Paul shows that, long before the Law of Moses, sin was a problem needing a solution. The sins of Adam and Israel are well documented. God gave specific commands to Adam, and later, to Moses and Israel. Yet, Adam and Moses/Israel broke those commands.

Between Adam and Moses, humanity fell into transgression. Yet, during this period, there was no formal code of law to keep track of sin. What does this mean? Many sinned and died before the Mosaic law was established. Therefore, something needed to be done about sin long before the law was given at Mt. Sinai.

From man's fall in the garden, God planned to deal with sin through the

Messiah. In this summary, Jesus serves as a counterpoint to Adam. Just as sin entered the world by one man, grace came by one man: Jesus Christ. Yet, it is critically important to note what Paul is *not* saying about the Messiah. God's free gift, grace, is not like the trespass (Rom. 5:15). Jesus is not merely an equivalent response to Adam. Jesus is greater than Adam, and grace is superior to sin.

By reconciling humanity through faith in Jesus Christ, God is not just trying to get us back to the condition of Adam before sin. God's plan is not merely to remake us into what we once were; instead, He produces something far better. Magnificent blessings are ours to experience, now and in the future, by faith in the Messiah.

As an illustration, consider how a structure is rebuilt after being damaged or destroyed by a hurricane. In coastal regions subjected to tropical storms, builders do not merely duplicate the structure which previously existed. If they did, the next significant storm might result in additional damage. Builders redesign, reengineer, and reinforce the structures they rebuild, making the new structure better able to withstand future storms. God's grace similarly empowers us to overcome sin.

The grace given to man is greater than sin, decay, and death. The new creation enabled by the Messiah is better than the original creation. Grace is more than just a reversal of sin and death. Paul wants his readers to appreciate the generosity outpoured on humanity by God's love in the form of the Messiah.

### **God's Grace is Superior (5:18-21)**

Lastly, Paul returns to his line of reasoning established in verse twelve: *as through one man, so through one man* (Rom. 5:18-21). Paul reminds us of the sorry state of humanity, which reflects the image of Adam—a sinner. We must understand and accept who we are when we live in sin. When we choose a life of sin, we are not good-

hearted people who occasionally do bad things; instead, we are bad people whose inner corruption is revealed through specific sinful acts. Those who live in sin are under condemnation. By contrast, a different kind of man is created through faith in the Messiah.

In this passage, Paul emphasizes the faithfulness of Jesus. Being righteous and morally upright, Jesus was ideally (and exclusively) suited to fulfill God's covenant and bring grace to humanity.

Here Paul interjects something about the law entering that sin/the offense might abound (Rom. 5:20). What does this mean? While Paul will explain this in more detail in chapter 7, the point is this: *the law only highlighted the problem of humanity*. The law magnified the fact that mankind, specifically Israel, was in sin. The Mosaic code focused intense attention on sin, tabulating sin, revealing the magnitude of the problem.

The law could do nothing to solve the problem of sin, but grace could. The law magnified sin, but the grace of God super-abounded through the Messiah. This unusual expression emphasizes the magnitude of divine mercy. God's grace, as manifest through the Messiah, is more significant than the totality of sin tabulated by the law.

Finally, Paul affirms that the reign of sin ends in death; whereas, the reign of grace has no end, but expands to eternal life. Thus, grace is not merely an equivalent response to sin. While this will be more fully discussed in chapter 6, sin is personified as a brutal, tyrannical oppressor—ruling through violence and death. Yet, the reign of grace contrasts with the reign of death. Grace powerfully triumphs over death, providing believers with the prospect of an energetic, hopeful life.

### **Conclusion**

Some disciples doubt their salvation. Others conceive of salvation as a matter of chance, a coin toss. Many fear they will just never be good enough to be saved. Some go to the opposite extreme, hoping their good works will

outweigh our wicked deeds. Yet, sinful man can never balance the scales or tilt it in his favor. Romans chapters 5-8 should settle such doubts and dispel the false notion of salvation by works.

God and man have roles in human salvation. Chapter six will explain our responsibilities towards God's grace; however, we are not equal partners with God. He is good and able; we are weak and sinful. Our faith and hope rest in God's grace.

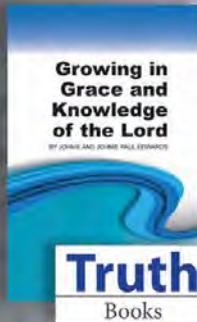
God sent His Son to suffer and die for His enemies. God conquered death by raising His Son by the Spirit. The hard part of God's work has been finished. All of that is in the past. If we believe in what God did for us through His Son, we have no reason to think He will not save us. Saving us on the "other side of the cross" is the natural part for God. Why would He turn back on us now after having done the hard part?

The hope that Paul here discusses is not wishful thinking. Hope is realized through faith in God's grace, which has the power to transform us, bring us into His family, and give us eternal life. Will we believe it? Will we obey it? **1**



David Flatt

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



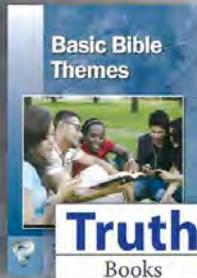
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# Recognizing the Bible Pattern

by Ron Halbrook

Acknowledging a consistency between the Old and New Covenants, Ron affirms, “Like it or not, believe it or not, God is a God of patterns,”

Hold fast the pattern of sound words which you have heard from me, in faith and love which are in Christ Jesus (2 Tim. 1:13, NKJV).

God’s love, care, and sovereignty are manifested in His patterns. His will, purposes, and commandments are expressed in propositions of truth. The patterns and propositions revealed in His Holy Word define God’s relationships with man. The church of Christ is based on the pattern prepared by God, the Father, from eternity. That pattern is revealed in the things that Christ commanded His apostles to preach and teach in order to bring salvation to the world (Matt. 28:18-20).

## God Is a God of Patterns

God is a God of patterns in the physical creation and the realm of spiritual redemption. “And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years” (Gen. 1:14). The heavenly bodies move in patterns that can be mapped so precisely that astronauts can safely travel among them and return to earth. The seasons come and go by rhythms under God’s constant care and control (Gen. 8:22). All of nature moves in cycles that are beautiful and essential to man’s well-being on earth (Ps. 147:8-9; Eccl. 1:4-7).

In ways that we cannot fathom, God’s redemptive plan—prepared from eternity—set in motion periods and events in human history that resulted in the Savior coming at precisely the

right moment to save as many souls as possible. Nations rose and fell on God’s timetable until “the fulness of the time was come” when “God sent forth His Son...to redeem them that were under the law, that we might receive the adoption of sons” (Gal. 4:4-5). Even the genealogy of Jesus followed a path or pattern reflecting God’s plan and purpose (Matt. 1; Luke 3:23-38).

From God’s vantage point, history is not a stream of random chaotic events, but rather it is a series of events falling into a perfect pattern to produce a perfect result. God replicated the history of Israel in the life of Jesus as we see the child of promise, His rescue from a tyrant’s execution order, his preservation by a journey into Egypt, the wilderness temptation, and the dawning of a new kingdom under God’s guiding hand (Matt. 1-7).

God’s sovereignty and His unfathomable love are revealed in His patterns. The gift of language from the time of man’s creation provides an avenue of close fellowship between God and man. Love flourished as God communicated with man and man with God—until sin entered the world. Then, for the first time, man was terrorized by “the voice of the Lord” (Gen. 3:8). Male and female expressed their love through language, the vehicle of ideas and ideals (Gen. 2:23-24).

Language functioned by patterns and propositions in the form of direct statements, approved examples, and necessary implications. Even when men—intoxicated with sophistry—

attempt to deny the hermeneutic of language, they do so by employing it! Man can no more escape the patterns by which language functions than the patterns by which nature functions.

Like it or not, believe it or not, God is a God of patterns.

## A God of Patterns in the Old Testament

The Bible is God’s wonderful gift of His patterns of truth that enable us to know Him and His love, and thus to live in fellowship with Him. Upon giving the patterns of truth necessary for Israel’s fellowship with Him, God strictly forbade adding “unto the word which I command you” or diminishing “ought from it, that ye may keep the commandments of the Lord your God” (Deut. 4:1-2). His unalterable truth for the Mosaic dispensation included Jerusalem as the city of God’s chosen King and of His holy temple, animal sacrifices along with food and drink offerings, a special priesthood with robes designed to convey important truths, burning incense and using musical instruments in worship, observance of the Sabbath and other holy days, and a host of other instructions.

## A God of Patterns in the New Testament

All these practices served an immediate purpose of sustaining fellowship between God and His people and helped to prepare for the reign of a new High Priest, Jesus Christ: “But

now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.” Reasoning from the lesser to the greater, if it was necessary to “make all things according to the pattern” that God gave at Mt. Sinai, it is all the more important that we embrace without alteration the patterns and propositions of truth revealed in the New Covenant, if we hope to live in fellowship with God (Heb. 8:5-6).

The New Testament presents the pattern of truth in propositions made accessible to us in direct statements, approved examples, and necessary implications. God expects us to read, understand, believe, and obey His instructions. We are explicitly warned not to “add unto these things” and not to “take away from the words” that are revealed by God (Rev. 22:18-19).

These words of truth reveal the great love of God in sending His only begotten Son to be our only beloved Savior (John 3:16). Jesus offered the perfect sacrifice for our sins, conquered death on our behalf, and established His rule in the new kingdom of God for our salvation (Rom. 5:6-11; Acts 2:36; Col. 1:13-14). Penitent believers must yield to Him in water baptism for the remission of sins (Acts 2:38; 22:16). The instructions given for a Christian life conform us to the image of His Son, drawing us closer and closer to the heart of God (Col. 3:10).

Christ established only one true church composed of all who are saved by the gospel—all other religions will be rooted up at his return (Eph. 4:4-6; Matt. 15:13). As the only head of the church, He alone can instruct us in the new and true way of worship: sharing the Lord’s supper and the fellowship of giving every Sunday, praying, teaching His Word, and singing (Acts 20:7; 1 Cor. 16:2; Acts 2:42; Eph. 5:19). Men, rather than women, lead in worship (1 Tim. 2:12). His truth plants local churches which look directly to Him without added layers of human organization such

as church councils, denominational organizations with their earthly boards and headquarters (Acts 14:23).

In 1825, Alexander Campbell wrote that before inquiring “what was the ancient order of worship . . . it may be expedient to consider whether there be any divinely authorized worship in the assembly of the saints.” He saw two irreconcilable answers: “Either there is a divinely authorized order of Christian worship in Christian assemblies, or there is not.” Campbell then reduced nopathernism to its logical absurdity, as follows:

Where there is no order established there can be no disorder, for disorder is acting contrary to established order; where there is no standard there can be no error, for error is a departure or a wandering from a standard; where there is nothing fixed there can be no innovation, for to innovate is to introduce new things amongst those already fixed and established; and where there is no law there can be no transgression, for a transgression is a leaping over or a violating of legal restraints. Those, then, who contend that there is no divinely authorized order for Christian worship in Christian assemblies, do at the same time, and must inevitably maintain, that there is no disorder, no error, no innovation, no transgression in the worship of the Christian Church—no, nor ever can be. This is reducing one side of the dilemma to what may be called a perfect absurdity (*Christian Baptist*, Vol. 2, 239-243).

If there is no pattern, Campbell pointed out that various assemblies of worship could be devoted to nothing but dancing, singing, shouting, running, lying prostrate on the ground, reading, listening to a speaker, sitting silently, waving palm branches, crying, or playing an organ. To exclude any act from worship, a person must refer to some fixed standard.

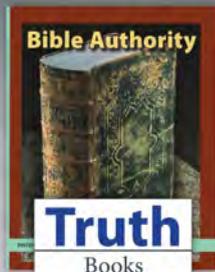
Knowing that the true God is a God of patterns, Paul wrote to Timothy, “Hold fast the pattern of sound words which you have heard from me, in

faith and love which are in Christ Jesus” (2 Tim. 1:13, NKJV). 



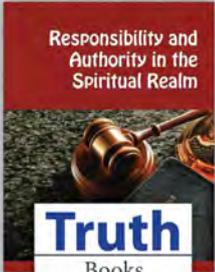
Ron Halbrook

Ron has worked with the Hebron Lane church of Christ in Shepherdsville, KY since August of 1997. David Dann and Ron work together. Ron has made seventy-seven trips to the Philippines. He and Donna have three children and ten grandchildren. The church website is hebronlane.com. He can be reached at halbrook@twc.com.



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Bobby actively participates in fill-in preaching, Belize trips, teaching an hour

each day at Athens Bible School, and in gospel meeting work. He and his wife, Karen, have three children. He can be reached at bobbylgraham@pclnet bobbylgraham@pclnet.

QUESTION.

I have noticed that John 3:36 is translated with "obeys" in the second part of the verse in some versions in the place of "believes." Please explain why this was done.

ANSWER.

It is true that some versions like the American Standard Version (ASV) and the New American Standard Bible (NASB) render the word as "obeys," while the King James Version (KJV) and the New King James Version (NKJV) render it as "believes." The English Standard Version (ESV) also does as the ASV and the NASB. Note their renderings below:

He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him (KJV).

He who believes in the Son has everlasting life; and he who does not believe the Son shall not see life, but the wrath of God abides on him (NKJV).

He that believeth on the Son hath eternal life; but he that obeyeth not

the Son shall not see life, but the wrath of God abideth on him (ASV).

He who believes in the Son has eternal life; but he who does not obey the Son will not see life, but the wrath of God abides on him (NASB).

Whoever believes in the Son has eternal life; whoever does not obey the Son shall not see life, but the wrath of God remains on him (ESV).

Why was this done?

First, the words *pisteuo* (believes) and *apeitheo* (disobeys/obeys not) are here used in contrast to each other, as the sentence obviously reveals. To believe is to show one's faith by his deeds (the only way to show it), according to James 2:14-26. In numerous references, *Vine's Expository Dictionary* and *Arndt and Gingrich's Greek-English Lexicon* show that the positive (*peitheo*) and negative (*apeitheo*) forms of both the noun, verb, and adjective in this

family of words mean permitting/not permitting oneself to be persuaded, being obedient/disobedient.

Second, John clearly uses the word "faith" as both a noun (*pistis*) and a verb (*pisteuo*) in a comprehensive sense throughout his writings to mean both (1) to believe and (2) to perform what one believes. In John 3:36, there is the same meaning of full faith that obeys.

Articles have been written by some who cling to the KJV only to demonstrate that the other translations that render this verse as "does not obey" or "obeys not" are wrong. Of course, they do this because they are wed to the doctrine of salvation by faith alone. They are wrong both in their doctrine, as clearly demonstrated from the Bible, and in their translation, as clearly shown in scholarly works dealing with biblical words, in how they define the terms "belief" or "believe." [1]

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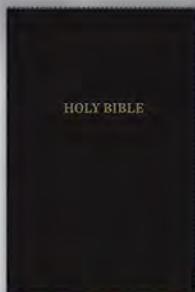
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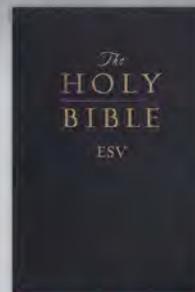
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# The Western Wall

by Trent and Rebekah Dutton

The Western Wall of the Temple Mount in Jerusalem is a symbol of Jewish heritage and a building block of biblical archaeology.

The Western Wall is the foremost symbol of Jewish religion and culture. This object is so ubiquitous in the Jerusalem landscape that many are aware of its existence, but not its historical function, its transition to a venerated relic, and significance in a modern Christian context.

What is it? The Western Wall is, first and foremost, merely a retaining wall. It is the western extent of the monumental Temple Mount platform centered in Jerusalem that once served as the base for God’s holy temple structure. This platform was built by Herod the Great during the Roman period to both show and curry favor with the Jews, a scheme of political manipulation. Refurbishing the temple in Herodian style allowed magnificence and grandeur without introducing biblically prohibited items. Shrewdly, it also allowed Herod to claim the God of the Jews had blessed him

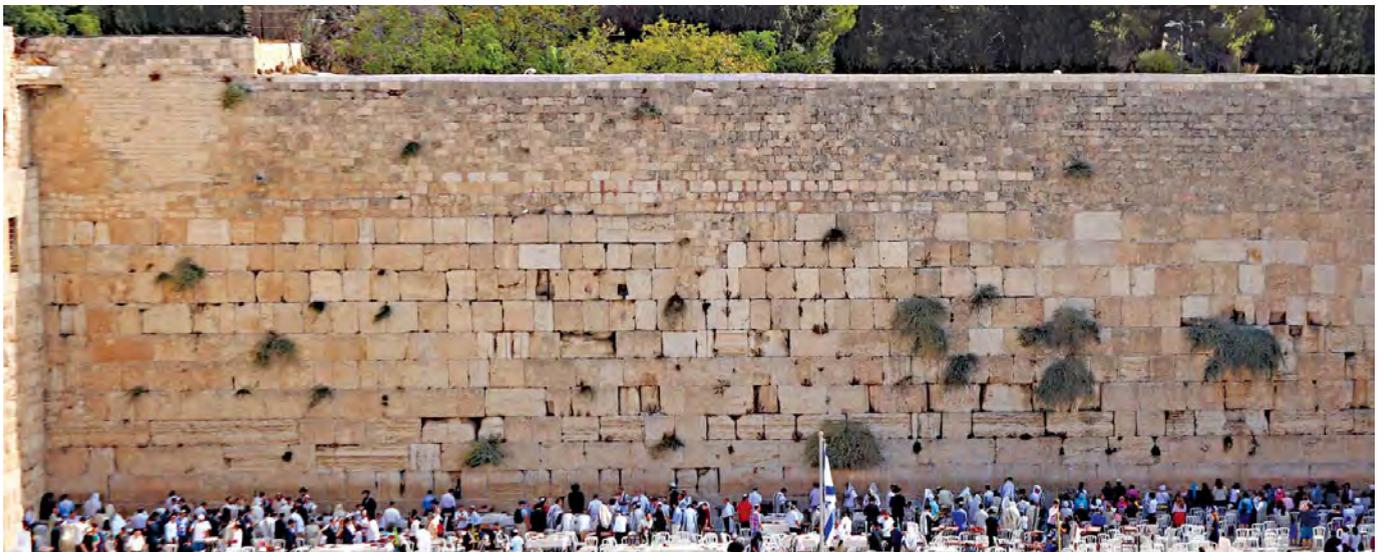
with “kingship,” and this was part of Herod’s virtuous acknowledgment of the appointment (Josephus, *Antiquities* 15.510).

Why all the significance and fame over history, up to modern-day, for a retaining wall? It is the last vestige of Solomon’s temple, which became the intermediate temple, which was then refurbished in the first centuries BC and AD.

This history makes the temple and the platform that supported it a substantial building block of biblical archaeology—both metaphorically and literally. Seriously, these are some big blocks, or ashlar, in archaeological lingo. The largest known of the retaining wall stones is approximately 44 feet long, 10 feet high, and according to ground-penetrating radar estimates, 6-8 feet thick. Their estimated weight is 200 tons (Ritmeyer, 52).

The temple is prominent in both Old and New Testament history, as it was the physical location for God’s dwelling place on earth, after the use of the portable tabernacle ceased. When the narrative of the Old Testament settles His presence in Jerusalem, the temple location forever perpetuates Jerusalem as the religious base of the Jewish nation. Consequently, it also became the central location for the rise of Christianity, since this is where the Jews were gathered to celebrate Pentecost on that faithful day in Acts 2. The large ashlar stones of the Temple Mount base provide a reminder for what was there before, which solidly survives today. While the temple was destroyed in AD 70, and many of the surrounding structures leveled, the platform on which it stood is nearly indestructible.

The wall’s modern-day significance to the Jewish culture spans the Diaspora



The Western Wall at Sukkot, the Feast of Tabernacles



Overview of the Western Wall. The domed mosques in the top right and left corners rest on the Temple Mount

and the return of the Jews to Jerusalem. The wall fell under Jordanian control after the 1948 Arab-Israeli war, when Jordan occupied the eastern portion of the city. This ended when Israel regained control of east Jerusalem after the 1967 Arab-Israeli Six-Day War. Iconic images from that event show the first Israeli paratroopers reaching the wall and weeping over the loss of comrades as well as the retaking of the wall.

For modern-day Christians, the Western Wall is an anchor to both Old and New Testament connections of the Temple Mount. The mount, supported by the Western Wall, ties to the history of kings David and Solomon, particularly with Solomon and his temple. From a New Testament perspective, the activities of Christ centered around Jerusalem and the temple, and it is the catalyst for the establishment of the church. Just around the corner from the Western Wall are the steps accessing the southern entrances of the Temple Mount. In this area, Jesus and the disciples would have entered, exited, and socialized. His cleansing of the temple, teaching, and healing (Matt. 21), along with the apostolic teaching on Pentecost, and the subsequent arrest of Peter and John in the temple (Acts 2-4) are just a handful of many New Testament references to this area. These biblical references to the temple, along with many others, suggest the significance of this wall that provided platform support for God's holy temple. **T**

### Sources

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Ritmeyer, Leen, and Kathleen Ritmeyer. *Jerusalem, The Temple Mount*. Jerusalem: Carta, 2015.

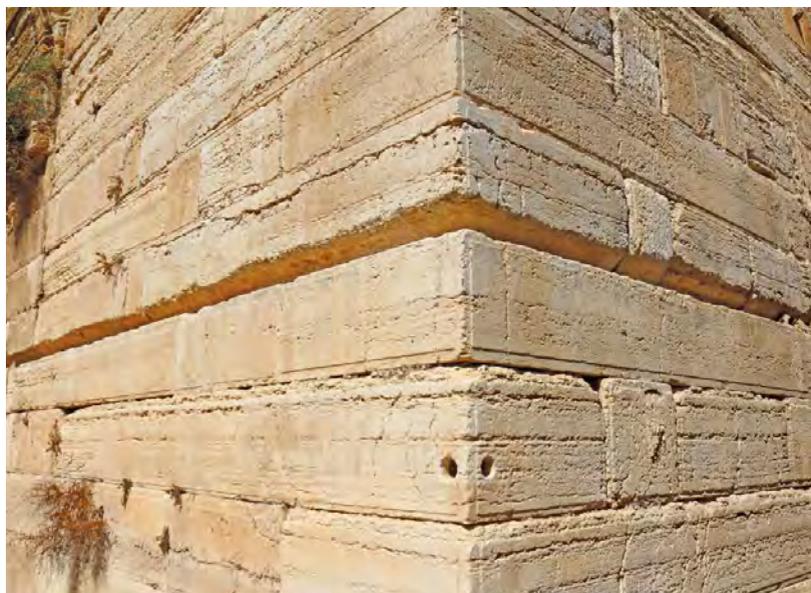


Trent and Rebekah Dutton

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



Nighttime shot of the Western Wall at the Jewish New Year



Southwestern corner of the Temple Mount, showing the Western Wall on the left

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# Premillennialism

by Mike Willis

Examining the doctrine of premillennialism, Mike notes the significant and sundry ways that it conflicts with the clear teaching of Sacred Scripture.

Many who believe in the inspiration of the Bible also embrace a view of the end times identified as “premillennialism” or “dispensationalism.” Because every premillennial teacher has some different or unique twist, one expects that certain details of their doctrine will vary from one premillennialist to another.

## Definition of Significant Terms

To understand millennialism, one must know some terms that are frequently used in these discussions. Here is a summary of some of the different beliefs that have been advanced:

**Postmillennialism** is “the belief that the second coming of Christ will follow the millennium” (Webster). “An optimistic type of theology which predicts a ‘golden age,’ a Christianized millennium of predominantly human achievement before the Second Advent and the subsequent, eternal reign” (Douglas, 794). Some of our religious ancestors, such as Alexander Campbell, who published a paper entitled *Millennial Harbinger*, held this view of the end times. Although he was mistaken in his belief, his position did not undermine the biblical doctrine of the church, as is the case with other millennial theories.

**Premillennialism** is “the doctrine that the reappearance of Christ on earth will precede the millennium” (Webster). “The view which asserts that Christ will come a second time before the 1,000 years of His millennial rule, upholds a general chiliastic

theology of Millennialism, and places the rapture of the saints, the first resurrection, the tribulation, and the Second Advent before the Millennium in prophetic time sequence, with the brief release of bound Satan, the second resurrection, and Last Judgment afterward” (Douglas, 798-799).

**Amillennialism** “denies such a thousand-year reign . . . stresses that the Apocalypse normally treats numbers symbolically. The binding of Satan for a thousand years simply means that he is completely bound; this has been effected through the victory of Calvary” (Douglas, 36). We are amillennialists in our convictions about the end times.

## The Theory of Premillennialism

The theory of premillennialism may be summarized as follows: When Jesus came to the earth, He came intending to establish an earthly kingdom. The Jews rejected Jesus and crucified Him. God instituted an alternative plan to establish a spiritual kingdom, the church. The church age will last until Christ establishes His earthly kingdom. Sometime soon, Jesus will come back and silently raise the righteous dead and rapture the living saints from the earth. Seven years of tribulation will be experienced on earth when Satan is loosed for a little season. Jesus will return to earth, bringing His saints with him. The battle of Armageddon will occur. Satan will be defeated. Jesus will establish an earthly kingdom over which He will reign for 1000 years. At the end of the 1000-year reign, the

wicked dead will be raised, and all men will be judged. The righteous will then be welcomed into heaven, and the wicked will be cast into hell.

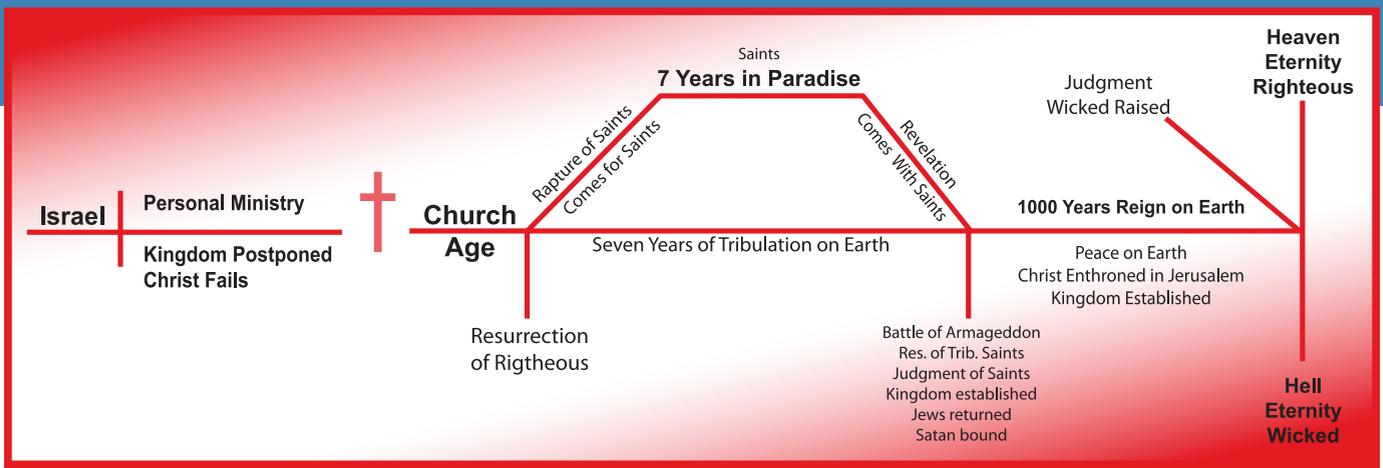
## What Is Wrong with Premillennialism

*It teaches that Christ came to establish an earthly kingdom.*

The kingdom Christ came to establish was spiritual (Luke 17:20-21; John 18:36-37; 3:3-5; Rom. 14:17). The kingdom is the church (Matt. 16:16-18). It was established on Pentecost (Mark 9:1; Acts 1:8; 2:1-4, 47). In this respect, the kingdom has come (Acts 8:12; 28:23; Col. 1:13-14; Heb. 12:28; Rev. 1:9). The doctrine that Jesus came to establish an earthly kingdom is wrong. Jesus did not come in His first coming and will not come in His second coming to establish an earthly kingdom.

*It teaches that Jesus failed in what he set out to do—to establish an earthly kingdom.*

The Bible teaches that Christ would not fail in His mission (Ps. 2). If Jesus failed when He came to establish the kingdom on His first coming, what guarantee would we have that He would be able to accomplish at His second coming what He failed to do the first time? The very idea that the Son of God failed in what He purposed to accomplish is blasphemous.



*It teaches, by logical implication, that Christ is not presently reigning as King, by denying that the kingdom is presently established.*

If there is no kingdom, how could there be a king over that kingdom? Hence, the theory implies that Jesus is not presently King of kings and Lord of lords (1 Tim. 6:15). If there is no kingdom, how could one be a citizen of it (John 3:3-5)? Yet, the Bible repeatedly affirms that Jesus is presently reigning (Heb. 10:10-13; 1:3, 13; 1 Cor. 15:26-26; 1 Tim. 6:15; Acts 2:29-36; Rev. 3:21). (Note the implications of the fact that Jesus is presently reigning for the 1000-year reign of Christ in Revelation 20.) Sacred Scripture shows that: (a) Jesus is reigning on the throne of David (Isa. 9:6-7; Luke 1:32-33; Acts 2:29-31); (b) He has the key of David (Isa. 22:22; Rev. 3:7); (c) He rules in the midst of His enemies (Ps. 110). His is not a reign in total utopia; (d) Jesus has all authority (Matt. 28:18; Eph. 1:19-22; Col. 2:16).

*It teaches that Jesus' death on the cross was not Christ's intended purpose for coming to the earth.*

Jesus expressed that He came to save the lost (Luke 19:10) and prophesied of His death (Matt. 16:21). God's plan to save humanity through the death of His Son was purposed before the creation of the world (Rev. 13:8).

*It teaches that the church, instead of being a part of God's eternal purpose, is an accident (cf. Eph. 3:8-11).*

The church age was necessary because the Jews rejected Jesus as the Christ. Yet, this was not unexpected

but foreshadowed in Old Testament prophecy (Ps. 22; Isa. 53; etc.).

*It teaches an imminent coming of the Lord based on a misinterpretation of Matthew 24.*

For as long as I can remember, premillennialists have been preaching that the second coming is near. Prophetic speculation is part of denominational history. William G. Miller predicted the Lord's coming on March 23, 1843, and on March 23, 1844, and a third time on October 22, 1844. Ellen G. White reinterpreted Miller's predictions to make them refer to activities in heaven. Thus was founded the Seventh Day Adventists. Charles Taze Russell (Jehovah's Witnesses) predicted the Lord's coming in 1914. Edgar C. Whisenant mailed out a book to every church in the U.S. announcing *88 Reasons Why the Rapture Could Be in 1988*. Billy Graham preached that the second coming was imminent when I was a boy growing up. Attempting to find evidence of the imminent return of Christ through a misinterpretation of Matthew 24 is a key feature of premillennialism. The truth is that no one knows when Christ will come again (Matt. 24:36).

*Premillennialism has many problems of correct Bible exegesis.*

It demands several resurrections, including at the rapture, after the tribulation period, and after the millennium (the general resurrection). In contrast, the Scriptures teach that there is but one resurrection (John 5:28-29; 2 Thess. 1:6-9; Acts 24:15).

It teaches more than one "second coming." Premillennialists believe in the following comings: (1) A secret coming at the rapture. At this time, the saints will be taken to heaven, where they will stay for seven years and then return to this earth. Have you seen the bumper sticker that reads: "In case of rapture, this car will be unmanned"? (2) A coming to establish His earthly kingdom. Yet, how many "second comings" are there?

It gives the "last day" a new meaning. Resurrection (John 11:24; 6:39-40) and judgment (John 12:48) are to occur on the last day. Premillennialism believes that there is a thousand-year reign of Christ between resurrection and judgment. That would demand 365,000 "last days"!

It offers salvation to people after the second coming. The day of grace is over when Christ comes again (Matt. 25:6-10; Luke 17:26-30). Christ's second coming will be for judgment (Heb. 9:27-28).

## Conclusion

Premillennialism is a speculative approach to Bible prophecy that contradicts many plain statements of Scripture, and should, therefore, be rejected. ❌

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Mike Willis

Mike has worked with the Decatur Township church in southwest Indianapolis, IN for the last five years. He and his wife, Sandy, have two children, Jennifer and Corey. He can be reached at [tmnikewillis@gmail.com](mailto:tmnikewillis@gmail.com).

# Postmillennialism

by David Dann

Postmillennialism creates unscriptural and unrealistic expectations concerning mankind's reception of the gospel of Christ.

The apostle Paul instructed Timothy, saying, "Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15, NKJV). The doctrinal system of "Postmillennialism" is an example of men failing to rightly divide the word of truth.

## What Is Postmillennialism?

According to this view, "Increasing gospel success will gradually produce a time in history prior to Christ's return in which faith, righteousness, peace, and prosperity will prevail in the affairs of people and of nations. After an extensive era of such conditions the Lord will return visibly, bodily, and in great glory, ending history with the general resurrection and the great judgment of all humankind" (Gentry, 13-14). Postmillennialists anticipate "the world-as-a-system returning to God" in "a massive, systemic conversion of the vast majority of humankind" (Gentry, 42). Thus, postmillennialism is the term applied to the belief that Christ will come again only after this golden millennial age has run its course in history. Some proponents believe that the golden age will last for one thousand literal years.

In contrast, many others view the golden age as merely a long and full period, rather than a literal one thousand years. While various millennial theories have circulated for centuries, Thomas Brightman (1562-1607), the English Presbyterian, is considered the modern formulator of the postmillennial view (Gentry, 16-17). According to one

writer, "It comes as a surprise to many that for most of the nineteenth century, postmillennialism was 'the commonly received doctrine' among American Protestants, as one minister put it in 1859. Postmillennialism dominated the religious press, the leading seminaries, and most of the Protestant clergy, and it was ingrained in the popular mind" (Pointer). In fact, many preachers who sought a restoration of the New Testament order in the nineteenth century, including Alexander Campbell, promoted a postmillennial view in which they anticipated conversion to Christ taking place on a scale so grand that it would inevitably usher in the second coming of Christ (Wolfgang, 54). Some argue that this unrealistic and mistaken view of a future conversion of the majority of mankind is what led Campbell to adopt unscriptural innovations, such as the missionary society, as his frustration mounted in trying to accomplish this perceived goal. While many religious people continue to hold to the classical postmillennial view, others have more recently taken it a step further. Postmillennialists who subscribe to the form of the doctrine known as "Christian Reconstructionism," "Dominion Theology," or "Theonomic Postmillennialism" look for the rise of a theocratic form of government in which the civil laws and punishments of the Law of Moses will be implemented and carried out in society (Riddlebarger, 30-31; Strimple, 58-59).

## What Is Wrong with Postmillennialism?

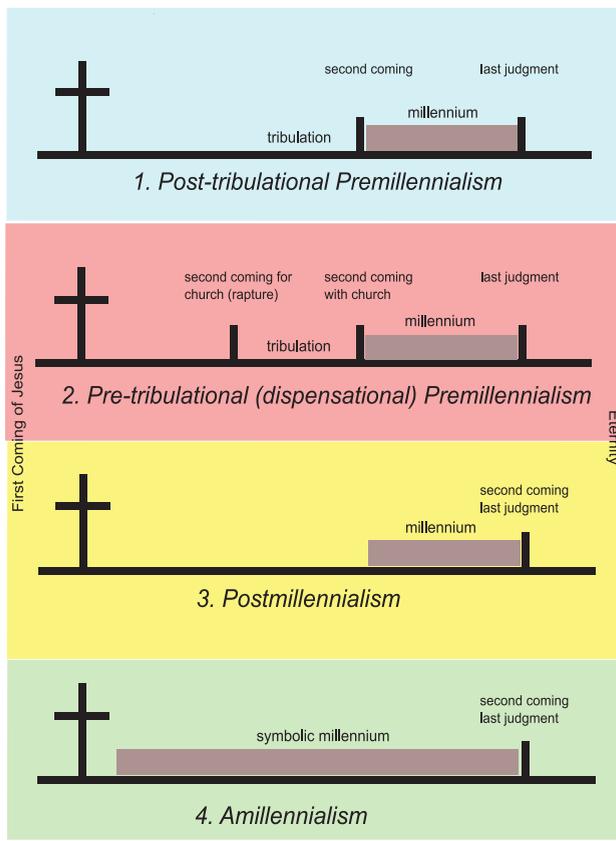
*It misapplies Old Testament prophecy.*

In unfolding His plan to redeem man from sin through Jesus Christ, God made three significant promises to Abraham (Gen. 12:1-3). Postmillennialists go beyond what the New Testament offers as the fulfillment of God's promises and claim that, for the third promise to be fulfilled, the vast majority of all nations must be converted to Christ (Kik, 22). Passages such as Habakkuk 2:14, which states, "For the earth will be filled with the knowledge of the glory of the LORD, as the waters cover the sea," are misused to teach that the majority of mankind will become Christians. The problem with postmillennialism is that it claims that Old Testament prophecies must be fulfilled in a manner that is beyond the scope of what the Scriptures teach.

*It makes the reign of Christ a current failure.*

Jesus Christ has been reigning as King in heaven ever since His ascension to the Father following His resurrection from the dead (cf. Acts 2:32-33). Interpreting the millennium as non-literal, many postmillennialists believe that this period extends from Jesus' first coming all the way to His second coming. However, since there is no widespread evidence of the world-as-a-system turning to Christ, postmillennial expectations can lead to a dismal view of His reign. As one writer puts it, "Postmillennialism was a

## Comparison of Christian millennial teachings



Comparison of Christian millennial interpretations.  
Credit: Lamorak & Wikipedia.

widely accepted eschatological position among American evangelicals in the period of unprecedented technological growth between 1870 and 1915. But with the coming of the ‘war to end all wars’ (World War I), the Great Depression, and the horrors of Auschwitz and Hiroshima, optimism gave way to pessimism” (Riddlebarger, 30). The problem with postmillennialism is that it demands things of Christ’s reign that the Bible does not teach and cannot be harmonized with what is witnessed in the world.

*It ignores New Testament warnings concerning opposition to the gospel.*

Jesus warned His apostles, saying, “If the world hates you, you know that it hated Me before it hated you” (John 15:18; cf. 1 John 3:13). Rather than promising the saints a golden age of worldwide acceptance of the gospel, Christ and His apostles continually warned that the Christian’s journey through this world involves suffering that ultimately will be relieved beyond this earthly life (cf. Rom. 8:18). The problem with postmillennialism is that it ignores these warnings in favor of constructing a view of earthly life that does not harmonize with what the Bible teaches.

*It changes the focus of the Christian’s hope.*

The “one hope” of the child of God is not that of living in a perfectly righteous and just environment on earth, but is, instead, based on anticipation of the coming of Christ at the end of time (cf. Eph. 4:4; Titus 2:11-13; Col. 1:3-5). Encouraging suffering saints to remain faithful despite the prospect of losing their earthly lives in the face of persecution, John writes, “And I saw thrones, and they sat on them, and judgment was committed to them.

Then I saw the souls of those who had been beheaded for their witness to Jesus and for the word of God, who had not worshiped the beast or his image, and had not received his mark on their foreheads or on their hands. And they lived and reigned with Christ for a thousand years” (Rev. 20:4). This passage, which supposedly discusses the millennial golden age, makes no mention of peace and justice on earth or the mass conversion of the world to Christ but looks beyond this earthly life for the fulfillment of the Christian’s longing. The problem with postmillennialism is that it offers an earthly hope to the people of God in addition to the one heavenly hope that is revealed in His word.

### How Does Postmillennialism Differ from a Biblical View of the Future?

*The majority will not be converted to Christ.*

Notice that in the Parable of the Sower, only one out of the four types

of soil is considered “good ground” (Matt. 13:23). Rather than promising that the majority would eventually travel the narrow way, Jesus states plainly: “there are few who find it” (Matt. 7:13-14). In contrast with the teachings of postmillennialists, there will never come a time when the vast majority of humanity chooses to travel the narrow way that leads to eternal life.

*Opposition to the gospel will increase.*

Rather than heralding the arrival of a golden age of righteousness on earth, Paul writes, “Yes, and all who desire to live godly in Christ Jesus will suffer persecution. But evil men and impostors will grow worse and worse, deceiving and being deceived” (2 Tim. 3:12-13; cf. 2 Pet. 3:3). Even the very passage which supposedly predicts

the millennial golden age places the coming of Christ at a time of opposition rather than a time of great peace and righteousness (cf. Rev. 20:7-8). Contrary to what postmillennialists teach, opposition to the gospel will continue right up until Christ returns in judgment.

*Wickedness will be defeated at the second coming of Christ.*

In his second letter to the church in Thessalonica, the apostle Paul indicates that the second coming of Christ is the point at which wickedness and justice will be eradicated (cf. 2 Thess. 1:6-10). Contrary to the picture painted by postmillennialists, the world will still be populated with “those who do not know God” and those “who do not obey the gospel” when Jesus comes again in judgment.

*Perfect peace and righteousness will be found beyond the judgment.*

The faithful will find peace and rest from wickedness and unrighteousness in the dwelling place of God in eternity,

Continued on page 34

# Amillennialism

by Sean Cavender

Amillennialism recognizes the use of figures and symbols in the book of Revelation and how God, through Jesus Christ, has established His kingdom, defeated Satan, and gives hope to faithful saints.

## Introduction

People are often captivated by various teachings about the end of time, the return of Christ, and the kingdom of God. Many people expect that God still needs to complete His promises regarding the land that He would give to Israel, as well as the establishment of the kingdom of God on earth. Millennial doctrines often assert that the kingdom of God will be established in Jerusalem. They also interpret the 1,000 years of Revelation 20 in a literal way, expecting Jesus will reign on the throne of David in Jerusalem for a literal 1,000 years.

Famous authors like Hal Lindsey, Tim LaHaye, and Jerry B. Jenkins have sensationalized the “end times.” The popularity these authors have may give the appearance that amillennialism is a fringe theory. However, amillennialism has been the dominant way to understand Revelation 20 and other passages throughout much of “church history,” with Origen, Augustine, Luther, and Calvin all taking an amillennial interpretation of the book of Revelation (Elwell and Yarborough, 361).

## Defining Amillennialism

Both *pre-* and *post-*millennial theories argue for an earthly kingdom of God. The amillennial view, and the teaching of Scripture, denies an earthly kingdom. Instead, amillennialism emphasizes the nature of the millennial kingdom. *Baker's Encyclopedia* defines amillennialism as: “The amillennial (no millennium, at least of a visible, earthly nature) interpretation stresses the symbolism of Revelation and holds that now, during the present age, Satan is bound and the church is

experiencing the millennium” (Elwell and Beitzel, 1460). Koester offers this brief comment: “Amillennialism describes theological systems that do not include an explicit thousand year period...” (Koester, 180). So, we see that an amillennial interpretation of the book of Revelation opposes millennial concepts of an earthly and nationalistic Messianic kingdom that will exist for a literal 1,000 years.

Various interpretations about the 1,000-year reign are derived from the text of Revelation 20:1-6. Amillennialism denies assertions of a literal 1,000-year reign of Jesus on the earth because Jesus affirmed that His kingdom was not of this world (John 18:36). Christ did not teach that His kingdom would be established in Jerusalem after His second coming, where He would reign for 1,000 years on the earth. Jesus said that His kingdom would exist, i.e., “come with power” within the lifetime of His generation (Mark 9:1). In the preaching of the apostles, they make it clear that Jesus was reigning as king over His kingdom (Acts 2:33, 36; 8:12, 35). They announced that Jesus is seated in heaven at the right hand of God. He is king over His kingdom, and He established His kingdom after His earthly ministry (cf. Matt. 16:18). The kingdom of God is not something that will be established on earth at the second coming of Christ because it has already been established. All who are saved by the blood of Christ are citizens of His kingdom (Col. 1:13).

## Figurative Language in Revelation

One of the first keys to an amillennial interpretation is first understanding

the literary context in Revelation. The book of Revelation is from the apocalyptic literary genre. Apocalyptic literature frequently used various signs, symbols, and numbers that represent real circumstances experienced by the original audience. The figurative imagery and symbols used are not to be interpreted as if they would literally come to pass. Apocalyptic writing also gives a glimpse into things that would shortly come to pass (Rev. 1:3). While apocalyptic books, like Revelation, can and do at times provide insight into the future, final judgment, that is only secondary to its purposes. Its primary function was to explain the present reality to whom the message was initially given.

## Explaining Revelation Chapter 20

Revelation 20 is used by those who argue for a literal 1,000-year reign of Christ on the earth. However, we want to examine Revelation 20 in light of what the Bible teaches. We must remember that we must allow clear and straightforward passages of Scripture to explain more difficult and figurative passages of Scripture.

### *Satan Bound (Rev. 20:1-3)*

Revelation 20 opens with the devil cast into the bottomless pit, or the abyss, and bound for 1,000 years. Readers must identify the abundant use of figures in the chapter. Satan is described as a “dragon,” “the serpent of old,” and “the devil” (Rev. 20:2). This is a reminder of the terrible things that Satan did in waging war against Christ and the church through the violent persecutions against Christians

(Rev. 6:9-11). Revelation 20 reminded the suffering saints that the devil has been judged and defeated by Jesus.

Christ came to earth to bind the devil and to destroy sin and death (Mark 3:27; 1 John 3:8; Heb. 2:14). Since the devil has been defeated, the kingdom of God has come and has been established (Matt. 12:28). Satan's defeat is associated with the inauguration of the kingdom of God. Revelation 20 describes God's judgment and the binding of Satan. This has been accomplished through the work of Jesus.

### *Saints Reign with Christ (Rev. 20:4-6)*

Revelation 20 not only considers Satan's defeat but also describes the victory given to faithful Christians! Brother Dan King makes the point that Revelation 20 does not depict the so-called "1,000-year reign of Christ"; the chapter actually describes the reign of the martyred saints *with* Christ for 1,000 years (King, 319).

Jesus is presently reigning as King and has been since He ascended to be at the right hand of the Father (Acts 2:33-36; Eph. 1:20-23; Rev. 3:7, 21). Revelation 20 offers vindication and hope to those who have been loyal and devoted servants to King Jesus, even at the cost of their lives. The martyred saints have hope because they have taken part in the "first resurrection," having been raised in newness of life (John 5:25-27; Rom. 6:3-6). This "first resurrection" is associated with salvation; it does not refer to the bodily resurrection at the end of the age. Those who have taken part in the "first resurrection" have nothing to fear in eternity since "the second death has no power" over them (Rev. 20:6).

### *The 1,000 Years: Literal or Figurative? (Rev. 20:1-6)*

Numbers in the book of Revelation are highly symbolic. Large numbers appear in Revelation to describe something vast and innumerable (Rev. 5:11; 7:4, 9). The number 1,000 is used throughout Scripture to be inclusive and exhaustive of particular items. In Psalm

50:10, the parallel statements, "every beast of the field" and the "cattle on a thousand hills," emphasize that every creature belongs to God. The use of 1,000 is not meant to limit the number of cattle that belongs to God to only those on a thousand hills. Rather, it is used in a fuller sense to describe all creatures that belong to God. Also, God assured Israel that He would bless them to the thousandth generation if they would be faithful to His covenant (Deut. 7:9). The number 1,000 depicts the defeat of Satan. By contrast, the 1,000 years is a symbol to faithful saints, assured of total victory for being loyal to Christ.

### **Conclusion**

Amillennialism looks to the Scriptures to see how God has been faithful to His covenants and has established the kingdom of promise by setting His Son, Jesus Christ, upon the throne of David to rule over the everlasting kingdom. Praise to God that the kingdom has been inaugurated, the New Covenant established, and that King Jesus offers forgiveness of sins and citizenship in His kingdom (Col. 1:13).

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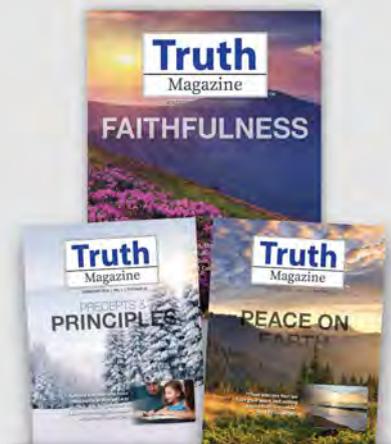


Sean Cavender

Sean has worked with the Bald Knob church of Christ in Bald Knob, AR for four years. He and his wife, Kristin, have two children. The church website is [bkchurch.net](http://bkchurch.net). He can be reached at [spcavender@gmail.com](mailto:spcavender@gmail.com).

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# The New Heavens & New Earth

by Jim McDonald

**New Creation Theology and Realized Eschatology both argue that the present universe will never be destroyed. What does the Bible say about the new heavens and the new earth?**

And I saw a new heaven and a new earth, for the first heaven and the first earth are passed away, and the sea is no more . . . (Rev. 21:1).

Various individuals, including some brethren, see this passage as literal and conclude that the eternal dwelling place of the redeemed, resurrected souls will be planet earth. Before we accept this position as truth, let us examine what inspired writers meant by the expression, “*a new heavens and a new earth*.” John is not the only biblical writer to use the phrase. Yes, considering the nature of Revelation, one should be extremely cautious in making Revelation 21:1 literal when the expression is surrounded by highly symbolic language. For example, John saw four horses in the first four seals of the seven seals (Rev. 6:1-8); the sealing of 12,000 out of each of the twelve tribes of Israel (Rev. 7:5-8); the plagues of the seven trumpets (Rev. 8, 9); an angel who stood with one foot on the sea, the other on land (Rev. 10:2); the measuring of the temple (Rev. 11:1-2); the great red dragon who, with one sweep of his tail, brought one-third of the stars of heaven crashing onto the earth (Rev. 12:4). Who regards these visions as literal? One should do a second take on literalizing the phrase “new heavens and a new earth” when the book overall is so highly symbolic and figurative.

There are four passages in the Bible where the expression “new heavens and a new earth” is found. Two appear in the Old Testament writings of the prophet Isaiah (65:17; 66:22). The expression occurs twice in the New Testament

(2 Pet. 3:13; Rev. 21:1). It is clear that Isaiah’s promise of a “new heavens and a new earth” was not intended to be understood in a literal sense. Instead, the writer is promising, in the era of the Messiah, a new order of things: the church and salvation offered to all men without respect of persons. The church, God’s promised kingdom (Dan. 2:44), and the redemption one finds in Christ are Isaiah’s “new heavens and a new earth.” Isaiah’s “new heavens and a new earth” are here, but not literally so. The fact that Isaiah used the same expression as John and Peter (but intended to suggest a new literal earth) should cause men to question, “Since the expressions in Isaiah were figurative, is it not possible that the appearance of the expressions in both Peter and John’s writing is also figurative?”

The apostle Peter affirms that in the last days, mockers would come and say, “Where is the promise of his coming, for from the days the fathers fell asleep all things continue as they were from the beginning of the creation” (2 Pet. 3:3-4). These mockers questioned the veracity of the Lord’s words that He would come again, and Peter reminded them that they willfully forgot an important truth. The heavens from old, and an earth, compacted out of water and amidst water by the word of God, was overflowed with water and perished—by the word of God. Yet, the heavens that now are, and the earth by the same word, are stored up for fire, being reserved against the day of judgment and destruction of ungodly men (2 Pet. 3:5-7).

Jehovah’s Witnesses argue that symbolism is here: that the world “*perished*” but wasn’t destroyed—it’s still here! That’s what will happen when Jesus comes again. That, although the world overflowed with water, *it didn’t* perish. It was cleansed, and Noah and his family continued to live on it, and that in like manner, when the earth is “*destroyed*” at Jesus’ second coming, it will be purified and made suitable for God’s redeemed ones to live here—a new earth, so to speak. There is a huge problem with this explanation: Peter uses two words to describe two different things, not one. Peter speaks of the world, then he speaks of the earth, but *he is not using two different words to describe the same thing*. The “*world*” refers to the people of Noah’s day; the “*earth*” is our planet. True, the “*earth*” of Noah’s day is still here, but the “*world*” of Noah’s day is gone. It did perish.

Having discussed the “*world*” of Noah’s day, Peter next turned his attention to the “*earth*” of Noah’s day. What will happen to that earth? Let Peter tell us: “But the heavens that now are, and the earth, by the same word have been stored up for fire, being reserved against the day of judgment and destruction of ungodly men” (2 Pet. 3:7). Again, “The day of the Lord will come as a thief, in the which the heavens shall pass away with a great noise and the elements shall be dissolved with fervent heat, and the earth and the works that are therein shall be burned up” (2 Pet. 3:10). “The earth is stored up for fire,” i.e., it will be “burned up”

and “dissolved” (2 Pet. 3:11). Is this symbolism? If it is, then the second coming of Christ is symbolism as well.

The thrust of Peter’s argument is to show that God keeps His word. Scoffers had derided and denied it, but Peter showed that God keeps His word. The world came into existence *by the word of God*. The world of Noah’s day perished *by the word of God*. The heavens and earth *were* created by the same word of God, and they are destined to be destroyed by the same word. There is no symbolism there. If God does not burn up and dissolve the earth, then we cannot believe His word. God literally created the world by His word. He will literally burn up and dissolve the earth by His word. It’s that simple.

After admonishing his readers to live soberly and godly in view of the truth that the heavens and earth will be dissolved (2 Pet. 3:11), Peter then adds, “according to His promise, we look for new heavens and a new earth wherein dwelleth righteousness” (2 Pet. 3:13).

Scoffers mock Jesus’ promise to return to the earth, but God keeps His word, just as He will keep His promise to provide “a new heavens and a new earth wherein dwelleth righteousness.” Where did Jesus ever mention a new heavens and a new earth? Read all the gospels, and you will find no reference anywhere by Jesus to “new heavens and a new earth,” yet Peter said that “according to His promise, we look for new heavens and a new earth wherein dwelleth righteousness.”

Still, there is something you *will* find connected with the promise Jesus made about His coming again. In John 14:1-4, Jesus said, “Let not your heart be troubled: ye believe in God, believe also in me. In my Father’s house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I

am, there ye may be also. And whither I go ye know, and the way ye know.” Clearly, Jesus did not intend to return to the earth to remain; He planned to return to the earth to get those who served Him and then carry them with Him to His Father’s house. When Jesus prayed in John 17, He prayed to the Father that those whom the Father had given Him would be with Him where He was to behold His glory (John 17:24). Once again, we see Jesus’ intent was not to come back to live on the earth with the redeemed. His intention was to carry those whom the Father gave Him to where He was going when He said in John 14 that He was going away.

There are two things in John 14 we must not forget. There is the promise of Jesus’ return; the return the scoffers questioned. However, coupled with that was Jesus’ promise that He was going to His Father’s house to prepare many mansions for His own. He does not mention in the passage “new heavens and a new earth,” but He does mention a new order of things: God’s children being carried to heaven. Friends, the inspired apostle Peter said, “According to his promise, we look for new heavens and new earth.” Jesus’ promise to go and prepare a place for His redeemed ones, then come back for them and carry them to that place so they can behold His glory is the new heavens and new earth—a wondrous new order of things!

Isaiah’s “new heavens and a new earth” in chapters 65 and 66 were not literal; they were the church that Jesus bought with His blood. Peter’s “new heavens and a new earth” are not literal either. He tells us that the first earth and heavens will be dissolved and burned up. Our earth will be destroyed; it will not be “revamped” for the redeemed to dwell on. Who doubts that the new heavens and earth John wrote about are the same new heavens and earth Peter wrote about? Peter’s new heavens and earth are not literal, and neither

are the new heavens and earth of which John wrote. Using symbolic language, John described a new order of things: God’s redeemed, through all the ages, at home in heaven with Him. ■



Jim McDonald

Jim McDonald labors with the Loop 287 church of Christ in Lufkin, TX, serving as an evangelist and elder. The church website is lawofliberty.com. He can be reached at [jmcdonald@mycci.net](mailto:jmcdonald@mycci.net).

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# The AD 70 Doctrine

by Don McClain

The AD 70 Doctrine is a dangerous and false system of eschatology that will destroy a person's faith and rob him of his hope.

The AD 70 Doctrine is a systematic view of the “end times” that embraces Full Preterism. The term “Preterism” comes from the Latin *praeter*, meaning *past*. Full Preterism deems all biblical prophecies as past or already fulfilled. This doctrine is also known as—“Realized Eschatology” (C. H. Dodd in the 1930s), “Covenant Eschatology” (Max King in the 1980s), and “Transmillennialism” (Tim King in the 2000s).

## What Is the AD 70 Doctrine?

The doctrine asserts that the second and final coming of Jesus, the resurrection of the dead, and the final judgment, all occurred in AD 70, nearly 2,000 years ago. They believe and teach that, in correlation with these events, the eternal kingdom was established in all its power and glory, the body of Christ was actually redeemed, saints were forgiven, death was conquered (i.e., spiritual death), the end of the world occurred (the Jewish dispensation ended), the Law of Moses was brought to its end, the New Covenant was completed, and the hope of the new heavens and new earth was fully realized.

Some of this sounds very odd to many of us, and we may be tempted quickly to dismiss it, thinking it is either inconsequential or unbelievable. However, Full Preterism is growing, even among churches of Christ. Therefore, we need to be aware of its teachings and its devastating consequences.

## General Refutation of the AD 70 Doctrine

Space does not permit an in-depth refutation of these things. My prayer is that what is presented will be substantive enough to increase the reader's understanding of the doctrine and why it is false. If someone is leaning towards this doctrine, hopefully, this will help awaken him to its error and steer him away from it. I would also direct you to Kyle Pope's book, *Thinking About 70 AD*, and Bruce Reeves' lecture on this subject in the 2020 Truth Lectures for a much fuller treatment of this doctrine.

The AD 70 Doctrine asserts that Jesus came for the second and final time when the Romans destroyed Jerusalem and the temple in AD 70. This was indeed a historical event to which some of the Old Testament prophets pointed (Dan. 9:26-27), and Jesus Himself foretold (Matt. 24:1-35; Mark 13:1-31; Luke 21:5-33). AD 70 advocates seldom miss an opportunity to force a passage referring to a coming of the Lord into this one historical event.

Nevertheless, the Bible teaches Jesus will come again in our future—visibly, audibly, personally and bodily (Acts 1:9-11; 1 Thess. 4:13-18; 2 Thess. 1:7-10). Luke's description of Jesus' ascension in Acts 1:9-11 is a straightforward historical narrative with emphasis on the presence of eyewitnesses. As the Lord ascended out of their *sight*, the disciples were literally “looking at Him” (v. 9) The angel said, “This Jesus, who has been taken up from you into heaven, will come in just the same way as you have *watched Him go into heaven*” (v. 11).

Paul describes Jesus' future return in 1 Thessalonians 4:16-17, where he says, “The Lord Himself will descend from heaven with a shout, with the voice of the archangel and with the trumpet of God.” Also, in 2 Thessalonians 1:7-9, Paul affirms, “You who are troubled rest with us when the Lord Jesus is revealed from heaven with His mighty angels . . . .”

Full Preterists assert that the above descriptions of Jesus' future coming are all “figurative” and should not be taken literally. Did the apostles “figuratively” see Jesus ascend? Would those who were “alive” and remain” when Jesus “figuratively” descended “figuratively” meet Him in the air to “figuratively” be with Him forever? How would the destruction of Jerusalem provide comfort for Christians suffering in Thessalonica? Would the “figurative” punishment of their persecutors provide them actual relief or just “figurative” relief?

The argument that “this is figurative language” simply does not work because of the context of these passages.

Full Preterists also deny any future personal, bodily resurrection. They assert that “the resurrection” of John 5:28-29, 1 Corinthians 15, and Philipians 3:10, 21, etc., occurred in AD 70.

As with any false doctrine, terms must be redefined, and their applications changed. To sustain this doctrine, they are forced to define “resurrection” as being (1) purely spiritual or (2) only figurative such as in Ezekiel 37 or Colossians 2:13. They fail to recognize that figurative

language is rooted in known reality. For the Scriptures to use the concept of resurrection figuratively, there must be a basic understanding of its literal reality (cf. Acts 24:15-21; 26:6-8).

AD 70 proponents exercise extreme mental gymnastics when it comes to 1 Corinthians 15. They assert Paul is speaking of a “corporate” raising of “Old Testament saints” and the “gathering” of the pre-AD 70 “divided church” (Jews & Gentiles) into one body. Adherents are forced to conclude that (1) the death under consideration is spiritual and cannot be physical, (2) Jesus’ resurrection (“firstfruits”), and the resurrection in the text (the harvest), are different in kind, (3) Christians were not made spiritually alive until AD 70, and (4) the church was “corruptible, perishable, & mortal” before AD 70.

The denial of a personal bodily resurrection of the believer logically results in the denial of Jesus’ resurrection (1 Cor. 15:12-19). To teach the resurrection of 1 Corinthians 15 as being different in kind than Jesus’ resurrection destroys Paul’s firstfruits analogy, (1 Cor. 15:20, 23). If baptized believers were to be made spiritually alive in AD 70, they must have been spiritually dead before AD 70. Was Paul spiritually dead when he wrote the epistle? The truth is, Christians were alive spiritually in Christ before AD 70, not merely in a proleptic sense (cf. Rom. 6:3-6; Eph. 1:3-16; Col. 2:12-13; 2 Cor.

5:17; etc.). The pre-AD 70 church was indeed washed, purified, made alive, enjoying every spiritual blessing in Christ that anyone could enjoy while on this side of eternity. They were complete in Him (Eph. 1:3-16; Col. 2:9-10).

### Consequences of the AD 70 Doctrine

This false teaching leads to further error. Whenever one holds to an erroneous view of a particular biblical doctrine, by necessity, other teachings of Scripture must also be changed to support and defend it. To quote Ed Stevens, an AD 70 proponent: “Indeed, the preterist view does ‘change our views on a lot of things.’ It has implications for many doctrines . . . . Do we completely grasp the full impact of the preterist worldview upon all other biblical doctrines besides eschatology (i.e., ecclesiology, soteriology, sacramentology, et al.)?” (*Doctrinal Implications of Preterist Eschatology*).

Error does not exist in a vacuum! One cannot alter one aspect of truth and not alter others. Just think of the effects this teaching has on the application of biblical teaching today. Why partake of the Lord’s supper? Why be baptized? Why assemble with the saints? Is there any biblical instruction applicable today?

More problems: How could there be concurrent covenants, concurrent priesthoods, and concurrent sacrificial

systems? If Christians could not be forgiven of their sins before AD 70, was the sacrifice of Christ insufficient?

Since AD 70 advocates affirm that hope has been realized and we already have our eternal inheritance, what do we have to look forward to or anticipate? If spiritual death has been finally and fully destroyed, how can a Christian sin today? For that matter, how can *anyone* sin or be separated from God? Max King followed this doctrine to its logical end and embraced universalism.

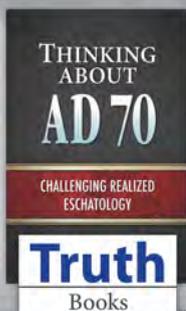
### Conclusion

Paul marked Hymenaeus and Philetus as false teachers because they “strayed concerning the truth, saying that the resurrection is already past; and they overthrow the faith of some” (2 Tim. 2:16-18). Their heresy was not just a matter of timing, as the Preterists insist, (they were only off about three years). No, their error also involved the nature of the resurrection and negated the faith and hope of those who were thus deceived. Full Preterism still makes shipwreck of the faith! Do not be deceived. **T**



Don McClain

Don has labored with the West 65th Street church of Christ in Little Rock, AR since 2000. He and his wife, Denise, have two grown sons and eight grandchildren. The church website is w65stchurchofchrist.com. He can be reached at donmclain@sbcglobal.net.



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# Eco-Eschatology

by Matthew Bassford

From a biblical perspective, man is granted dominion over nature but must exercise proper stewardship. In contrast, radical environmentalism dethrones God and man while deifying nature.

In 2019, a teenage activist named Greta Thunberg burst onto the world political scene. Like a sandwich-board-wearing prophet of catastrophe, she predicted disaster if the people of the world did not repent—in this case, of the sin of abusing the environment. In a speech at the 2019 U.N. Climate Action Summit, she warned, “People are dying. Entire ecosystems are collapsing. We are in the beginning of a mass extinction.”

Though shrill, Thunberg expresses the fears of millions. A steady drumbeat of scientific studies over the past several decades has foretold a dramatic change in the earth’s climate as a result of the burning of fossil fuels. Proponents of this view foresee apocalyptic consequences: coastal cities flooding, continents being scourged by superstorms and drought, and possibly even the end of the human race.

As others have observed, these premonitions of doom have distinctly religious and even biblical overtones. Judgment is coming! Unless we repent, we will all surely perish! This is even more ironic because most diehard environmentalists are materialists. They believe in sin, but they don’t believe in God. In His place, they have turned to a reverence for the planet and the environment. This fragile jewel’s fate is in our hands, and unless we act soon, it will be everlastingly too late!

## Three Problems

Though this appeal is compelling to many, it has three serious problems. First, it elevates the situation on earth right now to privileged status.

If the climate changes, if species die, it’s an unthinkable tragedy.

However, according to scientists’ and materialists’ own convictions, this is nothing more than planetary business as usual. They believe that the history of the earth is replete with dramatic climate changes and mass extinctions. If the spotted owl and the snail darter go the way of the dinosaur, what makes that particularly tragic? Given time, something else will evolve to take their place (or so we are told).

Second, this way of thinking elevates humankind to an illogically privileged position. Its adherents set up a dichotomy between nature on the one hand (beautiful, delicate, pristine) and man on the other hand (corrupting, befouling, destroying). They think we’re something different.

Again, though, this is not something that their philosophy allows. They affirm that we are animals. We are part of nature. We evolved up from the primordial slime like the bears and the wombats, and in our essence, we are the same as they.

If people are part of nature, their works are part of nature also. A bulldozer is just as much an instrument of Darwinian triumph as more powerful legs, or more efficient lungs are. Survival of the fittest, baby! Why does the wolf have a moral obligation not to prey upon the sheep?

Third, it presumes that humankind can predict the future and is in control of its own destiny. The materialist

conception of the universe leaves no room for any powers greater than us. We must act to protect the planet because both our salvation and our uttermost destruction lie in our own hands.

This, too, is silly. Even the godless must admit that the human race isn’t that wise or that powerful. As anyone who pays attention to weather forecasts knows, we can’t predict, with more than coin-flip accuracy, whether it’s going to rain next Tuesday. Yet, these folks are dead certain about what the climate is going to be like 50 years from now.

One of the great internal proofs of the inspiration of Scripture is biblical prophets’ ability to foretell the future accurately. Outside of the Bible, the record of fortune-tellers is demonstrably and uniformly lousy. Thunberg et al. want us to believe that “Things Are Different” when it comes to climate change. I’m guessing that it’s not.

Additionally, even if people expend every effort to turn the climate clock back, there are no guarantees of success. If the Yellowstone supervolcano erupts, or a sufficiently large asteroid comes crashing into the planet, it doesn’t matter whether various nations hit their emissions-reduction targets or not. We’re all doomed anyway.

## Man’s Role in God’s Creation

An appropriately biblical view of the relationship between man, God, and His creation addresses all these problems. First, we have reason to understand ourselves as different from all other living creatures. God did not

breathe His Spirit into the nostrils of the bears and wombats. As Genesis 2:7 reports, that dignity is unique to man.

We stand apart from the rest of the physical world. Indeed, we stand above it because God has put us above it. According to Psalm 8:6, God has given us dominion over His handiwork. When we impose order on the planet, it is because we have the right to do so.

As with all of God's other grants of authority, we should exercise this one with restraint and wisdom. It is not godly for us to wantonly destroy and despoil the beauty that He has made. If herds must be slaughtered and forests must be felled so that humanity may be fed and housed, so be it. We are worth more than many sparrows, after all. However, when we act from greed rather than need, the ugliness we create only mirrors the ugliness already existing in our hearts. A good Christian is a good steward of the creation.

Indeed, there is great spiritual value in leaving portions of that creation untouched and unspoiled. My family and I enjoy traveling around the state and the country to visit various parks, and we all feel that the majesty of nature brings us closer to God.

There is a sublimity to a mighty waterfall or a grove of old-growth redwoods or the shattered ruins of a volcano that cannot be captured by words or photographs or videos. In their presence, we are reminded that we are, indeed, very small. Our hearts are provoked to cry out, "What is man, that You are mindful of Him?" Without these reminders, we are prone to forget.

### God's Role in His Creation

Most of all, though, the eco-eschatologists err in forgetting precisely this; we are not great and in control. God is. Though we do not know the day nor the hour, God has promised us that He, and no other, will seal the fate of this present creation. The heavens and the earth are reserved for His fire, and until that day comes, no other force in the universe can destroy them.

In this, we can find assurance. Though I regard the environmentalist narrative with considerable skepticism, I do believe that we can harm ourselves and the planet significantly through foolishness and evil. However, we should not think that we can extinguish life that God does not want to be extinguished, and especially not that we can destroy ourselves. We are sustained by His will, and as long as the earth continues, so will we.

### Conclusion

Mankind was created to desire and search for meaning. The drive to matter exists in each one of us, and it obviously animates Thunberg and her ilk. We all want to imagine that we are the heroes of our own stories, that our actions will spell the difference between triumph and disaster.

In reality, though, we are not and cannot be the great Mover of creation and fate. God is, and when we behave as though the future depends on us, we arrogate His role to ourselves. If we want to find meaning, then we can't do so by preserving the planet from harm. Instead, we find it by devoting the short season that we spend on this planet to Him. **T**

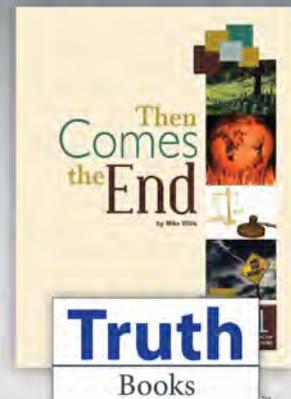


**Matt Bassford**

Matthew has worked with the Jackson Heights church in Columbia, TN for two years. He and his wife, Lauren, have two children. The church website is [thebibleway.org](http://thebibleway.org). His Bible study website is [hisexcellentword.blogspot.com](http://hisexcellentword.blogspot.com). He can be reached at [mandlbassford@gmail.com](mailto:mandlbassford@gmail.com).

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# Postmillennialism

(continued from p.25)

by David Dann

rather than in this world (cf. John 14:1-3; 2 Pet. 3:13-14). This present world is destined to be burned up without ever arriving at a worldwide golden age of righteousness. Contrary to what postmillennialists teach, the faithful will not find perfect peace and righteousness here on earth but will find it beyond the resurrection and judgment.

## Conclusion

The postmillennial view of this world and its future is vastly different from the perspective presented in Scripture. The problem, of course, is that postmillennialism adds to what is stated in God's word while seeking to diminish clear pronouncements of Scripture (cf. Rev. 22:18-19). Why not simply trust the word of the Lord, instead of the speculative theories of men, when it comes to what lies ahead? **T**

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David Dann  
ddann1@hotmail.com.

David has been working with the Hebron Lane church of Christ in Shepherdsville, KY since 2016. He and his wife, Cynthia, have been blessed with six children. The church website is hebronlane.com. He can be reached at

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Bible Study 9 A.M., Worship 10 A.M.  
Evening 5 P.M., Wednesday 7 P.M.  
Evangelist: Bruce Reeves, Bldg: (501) 336-0052

### CONWAY

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

### CONWAY

Prince Street church of Christ  
2655 Prince Street, 72034  
Sunday Worship 9 A.M., Bible class 9:50 A.M.  
Worship and Lord's Supper 10:40 A.M.  
Wednesday Bible Class 7 P.M.  
(501) 450-8640

### FORT SMITH

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

### HARRISON

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

### JONESBORO

StoneRidge church of Christ  
514 Airport Road  
Bible Study 10 A.M., Worship 11 A.M.  
Evening 6 P.M., Wednesday 7 P.M.  
Evangelist: Dick Blackford (870) 933-9134  
[rlb612@aol.com](mailto:rlb612@aol.com)

### LITTLE ROCK

church of Christ  
7115 West 65th Street  
Bible Study 9 A.M., Worship 10 A.M.  
Evening 5 P.M., Wednesday 7 P.M.  
Evangelist: Don McClain, Res. (501) 847-6677  
Study (501) 568-1062

### MARVELL

Marvell church of Christ  
Highway 49 • Marvell, AR 72366  
Bible Study 10 A.M., Worship 11 A.M.  
Evening 5 P.M., Wednesday 6 P.M.  
(870) 714-1452 or (870) 338-1833

### PINE BLUFF

Highway 79 South church of Christ  
4341 S Camden Road  
Bible Study 9:45 A.M., Worship 10:45 A.M.  
Evening 5 P.M., Wednesday 7 P.M.  
Evangelist: Clarence W. Sell (870) 879-2079

### POCAHONTAS

Westside church of Christ  
3644 Hwy 90 West • P.O. Box 43  
Bible Study 9 A.M., Worship 9:45 A.M.  
Afternoon 1 P.M., Wednesday 6:30 P.M.

## TEXARKANA

church of Christ  
2301 Franklin Drive  
Bible Study 9:30 A.M., Worship 10:15 A.M.  
Evening 6 P.M., Wednesday 7 P.M.  
Evangelist: Bryan Garlock

## WALDRON

Westside church of Christ  
1232 State Highway 248  
Sunday Bible Study:10 A.M., Worship 11 A.M.  
Preacher: James Strickland, (479) 299-4763  
[strick93124@gmail.com](mailto:strick93124@gmail.com)

## ARIZONA

### GLENDALE

church of Christ  
6801 N. 60th Avenue  
Bible Study 9 A.M., Worship 9:40 A.M.  
Evening 5 P.M., Wednesday 7:30 P.M.  
Evangelist: Chance Ruffino

### TUCSON

church of Christ  
145 N. Country Club Road  
Bible Study 9 A.M., Worship 10 A.M.  
Evening 6 P.M., Wednesday 7 P.M.  
Evangelist: Hugh Delong  
(520) 326-3634 or 722-3179

## CALIFORNIA

### BELLFLOWER

Rose Ave. church of Christ  
17903 Ibbetson Ave.  
Bible Study 9:45 A.M., Worship 10:50 A.M.  
Evening 6 P.M., Wednesday 7:30 P.M.  
(562) 866-5615, <http://www.roseavenue.org>

### FOLSOM

church of Christ  
900 E. Natomas St. • P.O. Box 492  
Sunday Bible Study 9:30 A.M.,  
Sunday Worship 10:30 A.M.,  
Sunday Bible Study 5 P.M.,  
Wednesday Bible Study 7 P.M.  
Evangelist: David Posey  
(530) 676-9514 or (916) 608-4866  
[www.folsomchurch.com](http://www.folsomchurch.com)

### LONG BEACH

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

## GEORGIA

### CENTERVILLE

Centerville church of Christ  
250 Collins Ave. (Near Robins AFB)  
Bible Study 10 A.M., Worship 11 A.M.  
Evening 6 P.M., Wednesday 7:30 P.M.  
Evangelist: J. Wiley Adams (478) 922-1158

### COLUMBUS

River City Church of Christ  
3900 River Road, Columbus GA 31904  
Bible Class 9:30 A.M., Worship 10:30 A.M.  
Evening 5 P.M., Wednesday 7 P.M.  
Evangelists Jeff McCrary & Bo Couchman  
(205) 451-9028, [rivercitychurchofchrist.com](http://rivercitychurchofchrist.com)  
[backtothebible@rivercitychurchofchrist.com](http://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](http://www.pmvchurch.com)

### SAVANNAH

Coastal church of Christ  
Bible Study 10 A.M., Worship 11 A.M.  
(912) 344-1687  
[coastalchurchofchrist@outlook.com](mailto: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](http://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](http://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](http://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](http://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](http://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](http://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](http://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](http://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](http://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](http://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](http://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](http://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](http://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](mailto:stevelee4510@windstream.net)  
[www.sunnyhillcoc.com](http://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](http://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](mailto: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](http://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](http://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](http://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](mailto: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](mailto: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](mailto:primrosenor@suddenlink.net)  
[www.eaglerockroadchurchofchrist.org](http://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](http://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](http://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](http://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](http://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](http://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](http://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](http://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](http://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](http://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](http://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](http://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](http://www.fremontchurchofchrist.com)

## HAMILTON

Westview church of Christ  
1040 Azel Ave.  
Bible Study 9 A.M., Worship 9:45 A.M.  
Evening 6:30 P.M., Wednesday 7 P.M.  
Evangelist: Eugene Ford (513) 856-9288

## HILLIARD

church of Christ  
4840 Cemetery Rd.  
Bible Study 9:30 A.M., Worship 10:30 A.M.  
Evening 6 P.M., Wednesday 7:30 P.M.  
(614) 876-4089

## MANSFIELD

Southside church of Christ  
687 Mansfield-Lucas Road  
Bible Study 10 A.M., Worship 10:45 A.M.  
Wednesday 4:30 P.M.  
James Bond: (419) 564-3878  
Mr. Kim Walton: (419) 651-3488  
church: (419) 522-8982  
<https://northsidecof.us/>

## NEW LEBANON

New Lebanon church of Christ  
1973 W Main Street  
Bible Study 9:30 A.M., Worship 10:30 A.M.,  
Evening 5 P.M., Wed. Bible Study 7 P.M.  
Evangelist: Bruce Hastings (937) 687-7150 or  
(937) 478-0367

## MARIETTA-RENO

Marietta-Reno church of Christ  
80 Sandhill Road  
Bible Study 9:30 A.M., Worship 10:30 A.M.  
Evening 6:30 P.M., Wednesday 7 P.M.  
Daniel Ruegg: (740) 222-9160 or  
Steve Foutty: (740) 473-9028

## NORTHWOOD

Frey Road church of Christ  
4110 Frey Rd. (Toledo Area)  
Bible Study 10 A.M., Worship 11 A.M.  
Evening 6 P.M., Wednesday 7 P.M.  
Evangelist: Donald Jarabek  
(419) 893-3566, (567) 694-5062

## 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](http://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](http://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](http://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](http://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](http://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](http://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](http://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](mailto:rockypointchurch@gmail.com)  
[www.rockypointchurch.org](http://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](http://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](mailto: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](mailto: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](http://www.ascoc.org) & [www.markmayberry.net](http://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](http://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](http://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](http://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](mailto: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](http://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](http://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](http://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](http://www.lubbockchurch.com)

### LUFKIN

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

### MANSFIELD

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

### NACOGDOCHES

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

## PLANO

Spring Creek church of Christ  
2100 W. Spring Creek Pkwy., (North Dallas Suburb)  
Bible Study 9 A.M., Worship 10 A.M.  
Evening 6 P.M., Wednesday 7:30 P.M.  
(972) 517-5582, [www.planochurch.org](http://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](http://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](mailto:yourfriendjgar@gmail.com)  
[www.biblemoments.org](http://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](http://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](http://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](http://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](http://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](http://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](mailto:tacomachurch@gmail.com)  
[www.tacomachurch.com](http://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](mailto:oakwoodrdcoc@suddenlinkmail.com)  
[www.orcoc.org](http://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](http://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](http://www.churchofchristcalgary.com)

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