

Truth

Magazine

Taking His hand, helping each other home. 

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GROWING IN FAITH

**“I planted, Apollos
watered, but God was
causing the growth”
(1 Cor. 3:6).**



Truth Magazine

Taking His hand, helping each other home.  TM

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Webster defines “benevolence” as a “disposition to do good” or “an act of kindness, a generous gift.” Biblically speaking, God’s benevolence was shown through the gift of His son. How are we (individually and collectively) to exhibit this quality?

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■ SHECHEM, TEL BALATAH

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Shechem (located today in the Palestinian West Bank) has great biblical significance, spanning the ages from Abraham (Gen. 12:7) down through the Babylonian captivity (Jer. 41:5); the site has New Testament connotation, being in the immediate vicinity of Jacob’s well, where Jesus conversed with the Samaritan woman (John 4).



Growing in Faith

■ MAINTAINING OUR SPIRITUAL APPETITE

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Physical health is dependent mainly on proper exercise and diet. David reminds us that a similar principle applies in the spiritual realm. Do you hunger and thirst after righteousness (Matt. 5:6; John 6:35)?

■ THE ABILITY AND RESPONSIBILITY TO REMEMBER

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Sacred Scripture repeatedly calls upon men to remember God's marvelous deeds, His will and word, along with their respective duties. Are we mindful or forgetful of such things?

■ WHEN A LOVED ONE IS MAKING A TERRIBLE MISTAKE

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■ THAT NAGGING FEELING: HOW GOD USES RESTLESSNESS

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Job complained, "When I lie down, I say, 'When shall I arise?' But the night continues, and I am continually tossing until dawn" (Job 7:4). When we experience similar restlessness, the sensation that things are not as they should be can serve as fuel for our spiritual lives.

■ THE EMPOWERMENT OF LONGSUFFERING

by Steven J. Wallace

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Long suffering is a fruit of the Spirit that empowers Christians to rise above his surroundings. God is "full of compassion, and gracious, long suffering and abundant in mercy and truth" (Ps. 86:15). Are we?

■ GOING THE WAY OF ALL THE EARTH

by Pat Andrews

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Patrick Andrews, author of this poem, has been widowed for nine years, and attends the Prince Street Church of Christ in Conway, AR. He can be reached at ponchoandrews630@gmail.com.

Significant Shared Relationships

by Mark Mayberry

In his editorial, Mark considers the rights and responsibilities that we enjoy in three divinely ordained shared relationships: family, civil government, and the church.

We may be related by blood, ancestry, marriage, political philosophy, language, cultural heritage, or faith. Some shared relationships are transient and trivial, while others are perpetual and profound. Let us explore the interaction between the rights and responsibilities of three divinely ordained shared relationships: family, civil government, and the church.

Each contains blessings and benefits as well as duties and demands. At different points in human history, each of these has been described as a covenantal relationship. What is a covenant? *Merriam-Webster* defines a “covenant” as “(1) a usually formal, solemn, and binding agreement: COMPACT; (2) a written agreement or promise usually under seal between two or more parties, especially for the performance of some action.”

The Greek word *diathēkē*, occurring thirty-three times in the New Testament, and translated “covenant(s),” refers to a “testament, will, or covenant” (Thomas, 1242). Louw and Nida define it as “the verbal content of an agreement between two persons specifying reciprocal benefits and responsibilities” (34.44).

God established a covenant with Noah (Gen. 6:17-22). Warning him of the coming deluge, God said, “I will establish My covenant with you, and you shall enter the ark—you and your sons and your wife, and your sons’ wives with you. . . .” Afterward, He made another covenant with Noah, promising never again to destroy the world by a flood,

setting the rainbow in the clouds as a sign of that covenant (Gen. 9:8-15).

God made a covenant with Abram/ Abraham and his descendants, providing a three-fold promise (land, nation, and Seed) while demanding their loyalty and obedience (Gen. 15:18-21). This covenant was repeated with Isaac, Jacob, and their descendants (Exod. 2:24-25).

After delivering the Hebrews from Egyptian bondage, the Lord made a covenant with the nation of Israel at Mt. Sinai with conditional (if/ then) stipulations (Exod. 19:3-6). This covenant was limited to the descendants of Abraham (Exod. 34:27).

Anticipating the establishment of the Messianic kingdom, Jeremiah foreshadowed the establishment of a new and better covenant (Jer. 31:31-34). It potentially encompasses all humanity: i.e., “whoever calls on the name of the LORD” (Joel 2:30-32; Rom. 10:11-13).

As heirs of this promise, Christians are called into a covenant relationship with the Lord Jesus Christ, our great High Priest, who has “become the guarantee of a better covenant” (Heb. 7:17-22). This covenant was ratified by His blood (Heb. 9:18-28; cf. 12:22-24; etc.).

Family

God called Adam and Eve into a covenant relationship (Gen. 2:18-24). Sadly, not everyone respects this covenantal relationship of marriage. Warning against sexual immorality, Solomon spoke of the adulteress who

“leaves the companion of her youth and forgets the covenant of her God” (Prov. 2:16-19). Malachi condemned the Israelites of his day who, through wanton divorce, dealt treacherously with their wives (Mal. 2:13-16). The New Testament emphasizes that a successful marriage requires a commitment to its undergirding principles (Matt. 19:3-12; Eph. 5:22-33; etc.).

Absences vs. Abandonment

How do we deal with times of separation? We must distinguish between temporary absences, involving extenuating circumstances, and total abandonment. Despite a desire to be together, sometimes, we are separated from our loved ones. Yet, temporary absence does not invalidate this covenant, so long as we remain committed to its continuance.

Commitment vs. Callousness

How do we deal with imperfections and shortcomings? Some give up too quickly, thinking, “If it’s not perfect, it’s not worth keeping.” There are no perfect marriages. Let us distinguish between a commitment to make things better, and the callous call, “Burn it down!”

Nation

God called the nation of Israel into a covenant at Mt. Sinai (Exod. 19:5-6; Deut. 4:7-14). Israel was a theocracy, with a divinely ordered constitution. Regrettably, the sons of Israel did not respect this covenantal relationship (Jer. 11:6-8; Hos. 6:4-7).

While the Most High is ruler over the realm of mankind (Dan. 4:17), civil governments take many forms (cf. Babylon, Persia, Greece, and Rome). Saints should respectfully submit to civil government, rendering to Caesar the things that are Caesar's, and to God the things that are God's (Matt. 22:15-22; Rom. 13:1-6; 1 Pet. 2:13-17).

Absences vs. Abandonment

Sometimes we journey abroad. Despite traveling to a foreign country, I remain a citizen of the United States and may receive assistance from government officials through our embassies and consulates. While one may renounce his U.S. citizenship, such action does not afford protection from crimes he might have committed or debts he might have incurred.

Commitment vs. Callousness

How do we deal with imperfections and shortcomings? Our nation has been buffeted by riots and unrest. Progressives condemn America as irredeemably corrupt, and radicals seek her destruction. Yet, may we distinguish between a commitment to make things better, and the callous call, "Burn it down!"

The Constitution of the United States is the supreme law of the United States of America. Its preamble states:

We the People of the United States, in Order to form a more perfect Union, establish Justice, insure domestic Tranquility, provide for the common defence, promote the general Welfare, and secure the Blessings of Liberty to ourselves and our Posterity, do ordain and establish this Constitution for the United States of America.

The Constitution superseded the Articles of Confederation and Perpetual Union, which had proved unworkable. Note the phrase, "... in Order to form a more perfect Union. ...". The Constitution contains a mechanism for needed change. Since it came into force in 1789, the Constitution

has been amended twenty-seven times to meet changing needs and circumstances. Is our nation perfect? No. We are a work in progress. Yet, the question remains: "Will we try to make it better, or will we burn it down?"

Church

Foreshadowing a covenant based upon a shared relationship with the Savior, Jeremiah said, "They will not teach again, each man his neighbor and each man his brother, saying, 'Know the Lord,' for they will all know Me, from the least of them to the greatest of them," declares the Lord, "for I will forgive their iniquity, and their sin I will remember no more" (Jer. 31:31-34, esp. v. 34). Christ calls lost humanity to accept the new covenant instituted at the cross (Luke 22:14-20). Sadly, not everyone respects the covenantal relationship of Christianity (Heb. 12:22-29).

Absences vs. Abandonment

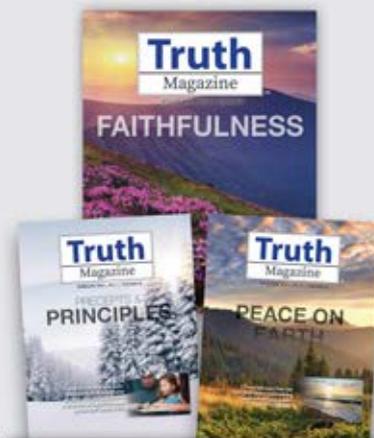
Despite our desire to be together, sometimes we are apart. Yet, temporary absence does not invalidate this covenant, so long as we remain committed to its continuance. The experiences of the last several months emphasize another relevant point: Temporary separation is not the same as a permanent repudiation of the relationship.

In a congregation with elders, there might be a circumstance where one man might be temporarily out of town or absent from the assembly. This does not mean that he ceases to function as an elder. You might have a situation where two are absent from an assembly, or perhaps all three; but, that does not mean that the church is without leadership.

In the Alvin congregation, one of the elders may be out of town and thus physically absent. Sickness or job obligations may keep one from assembling. Yet, we can still consult with one another, either by phone, text, email or videoconferencing.

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“Like All the Nations”

by Kyle Pope

Ancient Israel’s oft-stated desire, “We will be like the nations. . .”, reflected a spirit of cowardice and compromise. Seeking to please men results in defilement and incurs divine displeasure (Ezek. 20:30-32).

When Samuel grew old and appointed his sons as judges, their dishonesty and perversion of justice led the Israelite elders to reject the system of divine rule through judges that first governed the nation and demand a king (1 Sam. 8:1-6). In this appeal, they expressed a desire that has plagued God’s people throughout the ages. They insisted, “make us a king to judge us like all the nations” (1 Sam. 8:5b, NKJV). It wasn’t just that they wanted a king—they specifically pointed out that this was what “all the nations” did. It takes brave souls to stand against the crowd and be what is right regardless of how different we may appear. Yet, far too often, we suffer from the same problem of wanting to be like those around us. Let’s consider some ways in which we must take care so that we don’t display this same attitude.

Ways We Want to Be Like Others

We first face this very early in life. We see that our friends at school get to do things our parents won’t let us do. They talk in ways that make them look grown-up and respected by others. They wear the latest fashions that make others notice and envy their bodies and their money. They have lots of friends, and we want to be like them.

As we grow older, the problem doesn’t stop. We have co-workers that seem to live lives with much greater freedom than we enjoy. They do whatever they want, go wherever they want, and seem to be able to relax and experience the best of life in ways we

feel that are denied to us because of our faith. We see non-Christians living lives without restrictions. Sometimes this leads us to imagine that they live without burdens as everything always seems to go their way. So, once again, we want to be like they are.

Even in matters of faith, we can easily look at a world of large booming churches with members who seem to be energetic and excited. Their services seem to offer content that enthalls those in attendance, moves their emotion, and keeps them captivated. If our efforts don’t feel as tangible or popular, we imagine that the answer is to do what they do. In this, we let ourselves overlook unscriptural practices—we want to be like them.

What It Means When We Want to Be Like Others

1. We Fail to Appreciate What We Have in Serving God. When the Israelites demanded a king, they already had one—God. They just failed to recognize Him. When Samuel prayed to God, and He told him to do as the people requested, God said, “They have not rejected you, but they have rejected Me, that I should not reign over them” (1 Sam. 8:7b). In the first period of their history, the nation was unique. They were free to serve God without the yoke of servitude to a human king. Ironically, they had been freed from their bondage to Pharaoh but chose again to be enslaved. Christians often do the same thing. Having been set free from sin, we often choose to return to the slavery of sin. Paul explained, “But

God be thanked that though you were slaves of sin, yet you obeyed from the heart that form of doctrine to which you were delivered” (Rom. 6:17).

2. It is a Reflection of Idolatry. After telling Samuel that their request for a king was a rejection of Him, God says, “According to all the works which they have done since the day that I brought them up out of Egypt, even to this day—with which they have forsaken Me and served other gods—so they are doing to you also” (1 Sam. 8:8). The Lord says that, in asking for a king, they were doing what they had done all along—serving other gods. When we want to be like those around us, we are seeking to serve other gods! James wrote, “Adulterers and adulteresses! Do you not know that friendship with the world is enmity with God? Whoever therefore wants to be a friend of the world makes himself an enemy of God” (Jas. 4:4).

Consequences of Being Like Others

1. It Influences Those Close to Us. God warned the people about the consequences that would come from their choice to have a king. He said, “This will be the behavior of the king who will reign over you: He will take your sons and appoint them for his own chariots and to be his horsemen, and some will run before his chariots” (1 Sam. 8:11), also adding “He will take your daughters to be perfumers, cooks, and bakers” (1 Sam. 8:13). They probably didn’t realize this when they demanded a king. It wouldn’t just affect them; it would change the

generations to come. If we give in to our desire to be like the world, it won't only affect us—it will affect our family, friends, spouse, children, and grandchildren. They will either say in their hearts, “Dad always worships God” — “Mom believes in following the Bible” or “Dad doesn't think worship is important” or “Mom doesn't think you need to follow the Bible.” Christians are to be “salt” and “light,” exerting an influence on the world around us and bringing glory to God (Matt. 5:13-16). When we feel drawn to be like others, we should ask ourselves, “How would I feel about my children or grandchildren being like the world?”

2. It's Never What We Expect It to Be. The Israelites imagined that a king (unlike Samuel's wicked sons) would “judge us and go out before us and fight our battles” (1 Sam. 8:20). In reality, God told them, “He will appoint captains over his thousands and captains over his fifties, will set some to plow his ground and reap his harvest, and some to make his weapons of war and equipment for his chariots” (1 Sam. 8:12). They thought a king would be their servant. They didn't realize that they would become his servants! We are often blind to the reality of what life is really like on the other side. Like the prodigal son, the deceitful promises of an unrestrained life never bring the joy and pleasures we imagine (Luke 15:12-16).

3. It Forces Us to Surrender Things We Didn't Anticipate. God warned that when they had a king: “He will take the best of your fields, your vineyards, and your olive groves, and give them to his servants. He will take a tenth of your grain and your vintage, and give it to his officers and servants. And he will take your male servants, your female servants, your finest young men, and your donkeys, and put them to his work” (1 Sam. 8:14-16).

In choosing to be like “all the nations,” the Israelites paid a substantial price—being forced to give up some of their possessions. When we make the

same choice, it will force us to surrender our values, our hopes, or our priorities. Nothing is ever attained without sacrifice. If I decide that I want to stop doing what the Lord wants and be like the world, I sacrifice a relationship with God, and perhaps the respect of those who continue to serve Him. I knew a preacher years ago who threw away his faith and his family for another woman. In the years after this, as the “dust settled,” his wife gave me a nice set of books from his preaching library. Ironically, something he once would have valued was not only surrendered but no longer of any value to him.

4. It Makes Us Do Things We Wouldn't Otherwise Do. God warned them, “He will take a tenth of your sheep. And you will be his servants” (1 Sam. 8:17). Jesus taught, “whoever commits sin is a slave of sin” (John 8:34b). Do we imagine that the woman who aborts her child because of pregnancy from fornication wanted to do that when she first chose to sin? Did the addict who loses his job, home, and family want such things when he took his first hit? Does the adulterer, or unscriptural divorcee, want to stand before a judge bartering over time to spend with his children? No, but the choices we make in turning away from God to look like the world will ultimately force us to do things that we never imagined we would do.

5. Someday, We Will Regret It. Although God allowed the people to have a king, He warned that they would ultimately regret this choice. He warned, “And you will cry out in that day because of your king whom you have chosen for yourselves, and the Lord will not hear you in that day” (1 Sam. 8:18). In Jesus's parable of a rebellious son who demanded his inheritance only to waste it in sinful living, the prodigal ultimately found himself starving and longing to eat the food given to the pigs. In this sad state, Jesus said that he “came to himself” (Luke 15:17). Many people come to a point where

they realize they have made a mistake by trying to be like others—but pride prevents them from changing. Even if we never reach the point of regret in this life, we certainly will one day. In Jesus's account of the rich man and Lazarus, after death, the wicked rich man wanted to do anything he could to reverse the consequences of his choices, but he could not (Luke 16:27-28).

Despite all these consequences, sometimes, we still choose to be like those around us. Even after the Lord's warnings, the Israelites said, “No, but we will have a king over us, that we also may be like all the nations, and that our king may judge us and go out before us and fight our battles” (1 Sam. 8:19b-20). They were stubborn! They were headstrong! The Lord allowed them to make their own choices and reap the consequences of their sins. It is the same with us. When we choose to “be like all the nations,” God will not prevent us from making such foolish choices, but there will be severe consequences that come from rejecting God's reign over our lives. ■



Kyle Pope

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All the Way My Savior Leads Me

by Sherelyn Mayberry

Fanny J. Crosby (1820-1915) was one of the most prolific in history. Sherelyn explores the biblical foundation of these beautiful lyrics and encourages her sisters to follow the Good Shepherd.

In the song, “All the Way My Savior Leads Me” (PHSS #658), we acknowledge Jesus as our guide and stay. He leads us through the inspired word given by the Holy Spirit. When we make “the faith” our faith (Rom. 1:16-17; Jude 3), we experience hope and joy as we look for an eternal home with our Savior.

Through His kindness and mercy, God offers salvation, enabling us to be justified by His grace. Hope grows stronger as we allow God to lovingly lead us on our journey, molding us according to His word. What more could we ask of Him? Through God’s tender mercy, the Sunrise visited us to guide us in the path of peace (Luke 1:78-79). Christ preached peace to those far and near. Through Him, and the power of the Holy Spirit manifested through the word, we have access to God (Eph. 2:17-18). God made us alive through Christ as we were raised from the watery grave of baptism. Looking forward to being seated with Christ in the heavenly places, we know our salvation is by grace through faith (Eph. 2:4-8; Rom. 6:3-4).

The Holy Spirit is also identified as the Comforter, the Spirit of truth, who (through apostolic revelation) guides us into all the truth (John 14:16-17; 16:13). My comfort in affliction comes from God’s word reviving me (Ps. 119:50). So, if afflicted or comforted, God is our comforter leading to salvation (2 Cor. 1:3-7). Where will you turn for comfort? Psalm 25:5 says, “Lead me in Your truth and teach me, for You are the God of my salvation; for You, I wait all the day.”

The path of life with God is fullness of joy and pleasures forever (Ps. 16:11). When troubles come, the Lord is our shepherd who restores our soul, guiding us in the path of righteousness (Ps. 23:3). Considering it all joy when we encounter trials, we realize that testing can lead to endurance, and we become perfect and complete. This perseverance under trials with God’s approval brings a crown of life (Jas. 1:2-4, 12). If my spirit is overwhelmed and my steps falter, God knows my path and the traps hidden along the way. Cry to the Lord for deliverance, and He will deal bountifully with you (Ps. 142:3, 5-7).

Jesus feeds us with His living bread that sustains us forever—if we partake of it (John 6:48-51). Instead of craving spiritual junk food, let us feast on the word of God. When you thirst for spiritual drink, turn to Him in faith to receive living water. He gives water from a well, springing to eternal life (John 4:14; 7:37-38). Be like faithful Israel: If they would call on the Lord and help the afflicted, “Your gloom will become like midday” (Isa. 58:9-11). The Lord will lead you and give you strength. You will be like a watered garden: springs of joy will replenish you.

God so loved the world that He gave His Son (John 3:16). He manifested the fullness of His love by sending His Son that we might live (1 John 4:9). Are you weary and heavy-laden? Return to Him in love. Let Him lead you to rest. Perfect rest is promised to those who come to Him. Those who die in the Lord, having kept His commandments, rest from their labors (Matt. 11:28; Rev. 14:13). This promise is for those who are near and those who are far off. It is freely available to all who call on the Lord through obedience by putting on Christ in baptism (Acts 2:39-41). Like the Psalmist, we implore, “Oh, that I had wings like a dove! I would fly away and be at rest” (Ps. 55:6).

When Christ returns to lead us home, the faithful will be changed and put on immortality—enjoying victory through Him. We wait with hope for Jesus to transform our body into conformity with the body of His glory (1 Cor. 15:51-57; Phil. 3:20). With this transformed body, we go to a mansion prepared to spend eternity in the shadow of God’s wings (John 14:2-3; Ps. 63:7). We will sing for joy, “Jesus led me all the way.” 📖



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.

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3. All the way my Sav-ior leads me; O the full-ness of His love!

Can I doubt His ten-der mer-cy, Who through life has been my guide?
Gives me grace for eve-ry tri-ty, feeds me with the liv-ing bread.
Per-fect rest to me is prom-ised in my Fa-ther's house a-bove.

Heav'n-ly peace, di-vin-est com-fort, Here by faith in Him to dwell
Though my wear-y steps may fal-ter And my soul a-thirst may be,
When my spir-it, clothed in-mor-tal, Wings its flight to realms of day.

For I know, what-e'er be-fall me, Je-sus do-eth all things well;
Gush-ing from the rock be-fore me, Lol a spring of joy I see;
This my song through end-less ag-es, Je-sus led me all the way.

For I know, what-e'er be-fall me, Je-sus do-eth all things well,
Gush-ing from the rock be-fore me, Lol a spring of joy I see,
This my song through end-less ag-es, Je-sus led me all the way.

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The Hope of God's Family

by David Flatt

As Israel was led through the Red Sea, received the law at Sinai, and entered the promised land by God's presence, Paul brings his new exodus narrative to a close. Now, God's family is guided by the Spirit to their eternal inheritance.

Romans 8 is among the most hopeful passages in the Bible. Contextually, Paul concludes his explanation about the law from the previous chapter. He explains how the law's intention of giving life is finally achieved when God by the Spirit gives resurrection life to all those who belong to the Messiah.

No Condemnation (Rom. 8:1-4)!

Paul begins with a hopeful declaration: no condemnation! This is surprising in light of the depressing reality that the law offered no solution for sin (Rom. 7:24). He might have said, "Therefore, there is death and destruction." However, in repeated "because/for" statements (vv. 2, 3, 5, 6), the inspired apostle explains why there is no condemnation to those who are in the Messiah. It involves the work of the Spirit in giving new life. Paul states that the Spirit released us from the death sentence of the Law of Moses. However, before the Spirit could give new life, God first had to destroy sin through the life, death and resurrection of Jesus Christ. Consider how this works.

First, Paul says that God sent His own Son. Of course, this does not mean God sent someone else to do this work, but that deity came in the person of Jesus. As previously stated, Jesus was the expression of God's love (Rom. 5:8). Second, Paul says Jesus came in the likeness of sinful flesh: the exact place of the problem previously identified (Rom. 7:14, 25). God used the law as a trap to ensnare sin (Rom. 5:20; 7:13).

Then, the vast accumulation of sin was placed on the Messiah.

Jesus Christ died a criminal's death at Calvary. There God condemned sin. As Isaiah prophesied, the punishment that brought us peace fell on Him; by His stripes, we are healed (Isa. 53:5). However, this does not mean that God condemned Jesus. Paul explicitly states that God condemned sin in the flesh of Jesus (2 Cor. 5:21; Gal. 3:13). God's anger and condemnation were directed at sin—not Jesus.

This may seem to be a subtle point to make, but it is critical. There are negative, albeit unintended consequences for teaching that God condemned Jesus. This creates an inaccurate picture of God. In this scenario, God behaves in a vengeful fashion. It is as if we are saying God was so angry by our sin that He wanted to kill somebody . . . instead of killing us, He killed Jesus. Now, who wants to serve a God like this?

God condemned sin in the flesh of Jesus through a specific method: sacrifice. There were two types of sacrifices made on the annual day of atonement. Of course, the irony of the timing of Jesus' death is that He did not die on the day of atonement. Instead, He died and made atonement for our sins on Passover. The significance of this is reinforced by Paul's exodus narrative (Rom. 6-8).

Reflect upon the sacrifices that were offered on the day of atonement, and consider their connection to the cross. The sin offering was made with two

goats, each with a different purpose. One was sacrificed; the other took on the sins of the people and was sent away into the wilderness. It was called the scapegoat. Sometimes the sacrifice of Jesus is compared to the scapegoat. This often seems plausible due to the fact the scapegoat had the sins of the people spoken over it. Yet, there is a difference—the scapegoat was not sacrificed but sent into the wilderness (Lev. 16:20).

Jesus is compared to the sacrificial goat used in the sin offering. This goat had its blood sprinkled on the mercy seat as an atonement for the sins of the people (Lev. 16:15-16). This foreshadowed what God would do through the cross of the Messiah. The cross of Jesus is our place of atonement (Rom. 3:25).

Sin offerings were made generally for two types of sin: (1) those committed unknowingly; (2) those committed unintentionally. Paul mentioned these two categories in chapter 7: The good that I want to do, I do not do. The evil that I do not want to do, I do.

Consider the overwhelming accomplishments that came through the cross of Christ! By faith in what God did through the Messiah, we can avoid condemnation, be made righteous, and have eternal life.

The Work of the Spirit (Rom. 8:5-11)

Paul is in the process of finishing an explanation about why the Law of

Moses was unable to give the life it promised. In the first eleven verses of chapter eight, Paul explains how God, by the Messiah and the Spirit, offered the life that was promised by the law. This is accomplished as we live by faith and walk, not after the flesh, but after the Spirit (Rom. 8:4).

Additionally, the apostle draws an essential contrast between life in the flesh and life in the Spirit. In chapter 7, he stated the problem Israel faced: “For we know that the law is spiritual: but I am carnal, sold under sin” (Rom. 7:14). How can a man in a sinful condition serve God? In offering an answer, Paul makes a distinction between flesh and spirit.

The concepts of flesh and spirit are perplexing. At first glance, we may think, “I’m fleshly, physical, or human; yet, I am to be spiritual. How can I be spiritual in a human body?” We wonder, “What do these distinctions signify?”

The term “flesh” means more than just our physical, human form. It is used to describe people who share in decay and corruption caused by sin. “Those in the flesh” refers to people who use their humanity to practice sin. Those who are in the flesh walk according to Adam, serving as the signposts of eternal death. The term “carnal” or “carnality” is almost always used in this negative sense.

The term “spirit” is equally complicated. It is used to refer to the Spirit of God, the Holy Spirit, and man’s inner being. Contextually, Paul explains the transformation which occurs when people obey the gospel, and are thus led by the Holy Spirit. Our focus, goals, attitudes, and behaviors are transformed. Those who are guided by the Spirit have life: mortal life in the present and the hope of resurrection life in the future. Determining if a person is living in the flesh or is being led by the Spirit is not difficult. Look at how he lives. Consider what he values. Observe who he obeys (Gal. 5:14-25, 6:7-8).

More broadly, the Bible makes it clear that there are two very different ways of being human: (1) There is one way of living in which the image of God is reflected; (2) There is another way of living in which the image of God is defiled and rejected. We can live according to the life Jesus set forth in the Sermon on the Mount, or we can live according to the idolatrous lifestyle that Paul described in Romans 1:18-32. These two ways of being human carry different consequences and lead to different destinations. One anticipates eternal life; the other foreshadows future condemnation.

God’s Family Being Led by the Spirit (Rom. 8:12-17)

We owe nothing to sin and fleshly desire. Nevertheless, we owe a great debt to God the Father, Jesus Christ, the Son, and the Holy Spirit. An overwhelming sense of indebtedness to our Creator will lead to an obedient transformation. We will seek to restrain the flesh and follow the Spirit. This is how we gain the life that was promised (but not delivered) by the law.

Additionally, Paul begins to describe the family of God. Earlier in the letter, he stated that we become part of Abraham’s family through faith (Rom. 4). Now, he returns to this idea. Those who have put to death fleshly desire and follow the Spirit are the sons of God.

Being adopted into God’s family comes with exalted privileges. The Holy Spirit will dwell in us. Like God’s presence leading Israel to the promised land, the Spirit will lead us to our inheritance. However, there is a warning. If we choose to be led by the Spirit, we will have to suffer (Rom. 8:17). The remainder of the chapter explains how God and the Spirit respond to our suffering and the impact this knowledge should have on us. If we endure suffering, however, we are promised glorification.

To come full circle, we are indebted because God has shed His love abroad

into our hearts by the Spirit (Rom. 5:1-2). We are indebted because of the life God offers us in the Messiah and by the Spirit. We are indebted to God because He has given us the Spirit to lead us to our inheritance. As Israel should not return to slavery in Egypt, we also must resist the fleshly urge of returning to the bondage of sin and death. We must obediently follow the Spirit to our promised inheritance.

A Patient Hope (Rom. 8:18-25)

This is another passage where Paul reckons or sums up what he has been considering. There is some irony in what he says. He has determined that weighing human suffering with future glory is not worth comparing. Human suffering and future glory are unequal.

The totality of creation was designed to glorify the Creator. However, when sin came into the world by part of God’s creation, mainly by Adam, it was exposed to decay and death. This painful cycle of sin, decay, and death can be hopelessly unending.

Paul compares this suffering to labor pains. Excruciating contractions create an immeasurable desire for the pain to end. This desire is captured in the word “hope.” As difficult as labor pains are for a woman, they come to an end when her child is delivered: when new life comes into the world. In almost an instant, agony changes into unspeakable joy. With this illustration in mind, Paul describes God’s suffering family eagerly hoping for glorious liberty and redemption of the body. While we have not yet experienced this, we patiently hope for liberation and redemption.

The Searcher of Hearts and the Spirit (Rom. 8:26-30)

This passage refers to God as “the Searcher of Hearts.” A “searcher” investigates. Envision someone searching for something with a flashlight in the dark. In this paragraph, God is described as searching our hearts in the darkness of suffering.

What will the Searcher of Hearts find? God knows what is in our hearts. Earlier, Paul stated that God will judge the secrets of men (Rom. 2:16). Here, he shows what God hopes to find through the groaning of the Spirit.

In the previous section, Paul described both creation and the church being sustained by hope as they suffer. Now, he describes the Spirit sharing in our suffering. When we do not know what to pray for, the Spirit does His work. The Spirit does not articulate speech. Humans cannot understand His groaning, even those who follow His lead. However, the Searcher of Hearts can hear and discern the Spirit's groaning.

There are situations and outcomes for which we can pray. Other occasions and dilemmas leave us feeling woefully inadequate, despite our petitions. Suffering exposes our inabilities and limitations, especially when dealing with issues of life and death. We cannot give or sustain life. We do not have power over death. So, what can we do? Let us learn to quiet ourselves in the presence of God, trusting that He and the Spirit will provide.

When God searches the hearts of His children, He listens for the groaning of the Spirit so He might give His children what they need. The Spirit knows our needs better than do we. Yes, we all have had experiences in life where we did not know what to do or what was best. Even as we struggle to fulfill our sincerest intentions, we may not know what we need or what is best. This doesn't mean we should not attempt to discern our needs or the needs of others. Instead, we are comforted in our deficiencies, knowing that the Searcher of Hearts and the Spirit work on our behalf.

Christianity brings trials and tribulations. Learning to trust God and the Spirit as we suffer with the Messiah is part of the process by which we are conformed to the image of God's Son (Rom. 5:1-5). As Jesus suffered on the

cross, He trusted that God and the Spirit would give Him a new resurrected life (Luke 23:46). The hope of salvation He offers to the world resulted from His suffering (Heb. 12:1-3).

Trust that God can bring good out of suffering. His family, i.e., those who are justified, learn to live by faith (Rom. 1:17). The world groans, and we with the world; yet, by the Spirit, God brings good from it all.

Reaching the end of this section, Paul broadens his theme—all things work together for good for those who love God. Our heavenly Father forms a family by faith through the work of His Son, and by the Holy Spirit. How, then, are we predestined? Although we exercise free will in accepting God's grace, He took the initiative. Men did not choose God; rather, He chose to save sinful man through the gospel. Instead of offering a full explanation, Paul states what God intended for His family: We should be conformed into the image of His Son, who is the very image of God. When this happens, God's children bear His image and bring Him glory even when suffering.

The Inseparable Bond of the Messiah's Love (Rom. 8:31-39)

What Paul has explained to this point is compelling. Consider the greatness of what occurred! Ponder what has been offered to us through the cross of the Messiah. To this end, Paul asks a series of rhetorical questions of profound faith, beginning with, "If God is for us, who can be against us?"

What can separate us from the love of the Messiah? What powerful force can sever the bond of the Messiah's love for His family? Suffering? Persecution? No, nothing can separate us from the love of Christ. Paul draws on the 44th Psalm to make this point.

The psalmist and his companions are being defeated in battle. He questions God's love as they suffer. Surprisingly, despite their faithfulness,

they were being killed like sheep taken to slaughter. God seems indifferent towards their plight. The lament ends by the psalmist petitioning God to arise, help, and redeem them for the sake of His mercy. Ultimately, the petition of this psalmist is answered by God through the Messiah and Spirit. Paul concludes by declaring that nothing can separate us from the love of God in Christ Jesus, our Lord. By faith in His love, we can be more than conquerors.

Conclusion

Romans 8 describes how God extended the life promised by the law through Jesus Christ and by the Spirit. Life can be offered because God destroyed the source of death: sin. Sin has been destroyed in the flesh of the Messiah; therefore, life is now provided by the Spirit. The same Spirit, which raised the Messiah from the dead, can give us resurrection life if we follow His lead.

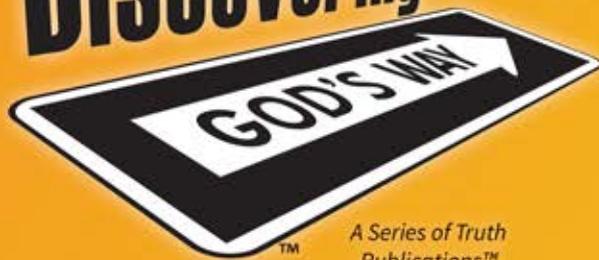
Undoubtedly, God is on our side. The cross of Jesus proclaims this good news. God has sacrificed His Son and given His Spirit to ensure that we can be saved. These blessings can empower our salvation and enable us to live by faith (Rom. 1:16-17). Considering the magnitude of what God offers, who would refuse to obey the gospel? Sadly, some have pushed away from God's loving arms. In the next section, Paul will address Israel, his family, which had largely rejected the gospel (Rom. 9-11). 📖



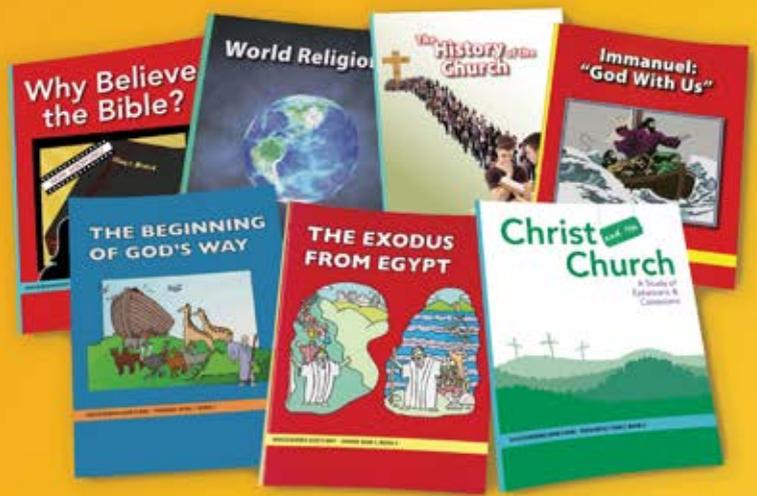
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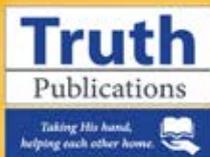
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Biblical Benevolence

by Bruce Reeves

Webster defines “benevolence” as a “disposition to do good” or “an act of kindness, a generous gift.” Biblically speaking, God’s benevolence was shown through the gift of His son. How are we (individually and collectively) to exhibit this quality?

Understanding our mission as God’s people is critical to glorifying Christ and fulfilling His work. Our purpose in all we do as Christians is to honor our Lord and King and to preach the gospel of the kingdom (Phil. 2:14-16; Col. 3:17). To truly walk by faith, we must surrender our hearts and lives to the revealed word of God (Rom. 10:17; 1 Cor. 4:6; 2 Cor. 5:7). Surely, as those striving to be New Testament Christians, we can all agree that we must give wholehearted devotion to ascertaining the will of God in all we do individually or congregationally (Eph. 5:17).

What Is the Work of the Local Church?

The biblical narrative reveals the purpose, organization, and work of the local congregation in the New Testament. We see congregations of God’s people diligently working to edify and build one another up in the faith through instruction, correction, mentoring, and equipping others for service in the family of God (Eph. 4:11-16; 1 Tim. 5:1-2). We not only see local churches being built up in the faith, but we also see them striving to share the gospel of Christ with the world (Matt. 28:18-20; Luke 19:10). This article focuses on another aspect of the work of the local congregation, and that is benevolence.

In the context of this article, the phrase, “congregational benevolence,” refers to the provision of aid or assistance. Food, clothing, shelter, or other material needs are supplied through a local church’s funds. Yet, we

are not free to involve a congregation in whatever work that we deem suitable (Jer. 10:23; Isa. 55:8-9).

The more we understand the nature of the local church, the more we will appreciate the work in which churches should be involved. It is helpful to recognize the distinctions between the universal church, a local church, a collection of Christians working together, and individual Christians fulfilling their responsibilities. The fact that individual disciples may perform a particular good work does not mean that such is the work of the local congregation (Matt. 18:15-17; 1 Tim. 5:16). By the same token, simply because a group of Christians is acting in concert does not mean a local church is involved in the same action.”

What We Find in the New Testament

The act of benevolence is an act of fellowship (2 Cor. 8:4). We read of a local congregation caring for those of their number (Acts 2:44-46; 4:32-37) and caring for its widows (Acts 6:1-8; 1 Tim. 5:13-16). In Acts 4:32-37, money was laid at the apostles’ feet; thus, there was a common treasury. Distribution was then made to the needy among believers, and the effort was successful because none lacked under the provision.

In Acts 6:1-8, the Hellenistic Jews felt their widows were being neglected in comparison to the native Jewish widows. As a result, the apostles instructed the church at Jerusalem to “Select from among you seven men of

good reputation . . . whom we may put in charge of this task” (Acts 6:1-3). An interesting sidebar point is to notice that the apostles saw benevolence as being secondary to their work of teaching, “It is not desirable for us to neglect the word of God in order to serve tables . . . but we will devote ourselves to prayer and to the ministry of the word” (Acts 6:2, 4). The apostles did not believe benevolence was a means of evangelism, as some avow today, but simply an authorized means of caring for needy believers (1 Tim. 5:8-16).

A significant question that has been asked among our brethren has been, “Can one church send funds to another church for benevolence?” If there is a congregation in an emergency in which it cannot meet its own physical needs, it is authorized for another congregation to send to such needs. Consider Paul’s statement to the Corinthians:

But now finish doing it also, so that just as there was the readiness to desire it, so there may be also the completion of it by your ability . . . for this is not for the ease of others and for your affliction, but by way of equality—at this present time your abundance being a supply for their need, so that their abundance also may become a supply for your need, that there may be equality (2 Cor. 8:11, 13-14).

It is not scriptural for churches to funnel their funds into a sponsoring congregation or human organization/business to perform the work for which

the congregations themselves are responsible (Acts 14:23; 1 Pet. 5:1-2). It is, however, scriptural for one church to send to another church if there is a disaster or catastrophe that has prevented the suffering congregation from meeting its own needs (Acts 11:28-30; 1 Cor. 16:1-2; 2 Cor. 8:5; 9:1-2).

Is Congregational Benevolence Limited to Needy Saints?

Congregational benevolence is an act of fellowship, and is described as “the fellowship of the ministering to the saints” (2 Cor. 8:4). The pattern we observe in the New Testament indicates that local churches benevolently supported “all that believed” (Acts 2:44-45), “them that believed” (Acts 4:32-35), “the disciples” (Acts 6:1), “brethren” (Acts 11:29), “saints” (Rom. 15:25, 31), “poor saints” (Rom. 15:26; 1 Cor. 16:1; 2 Cor. 8:4; 9:1, 12), and “widows indeed” (1 Tim. 5:16).

Let us consider three passages which are often presented to defend general benevolence by local churches. The first passage which will be examined is James 1:27, “Pure and undefiled religion before God and the Father is this: to visit orphans and widows in their trouble, and to keep oneself unspotted from the world.” James’s point of emphasis is not for local churches to support businesses to do their work of benevolence, but rather that individual disciples should do everything they can to show compassion to those who are neglected. It should be understood that there is a distinct difference in purchasing a service and funding, facilitating, operating, and supporting a human organization to do work for which the church or individual is responsible.

Notice that James is speaking of personal sanctification in keeping “oneself unspotted from the world” (Jas. 1:23-27). M.R. Vincent aptly comments on the term “visit” in this context: “James strikes a downright

blow here at ministry by proxy, or by mere gifts of money. Pure and undefiled religion demands personal contact with the world’s sorrow: to visit the afflicted, and to visit them in their affliction” (Vincent, 736).

James assigns Christians the responsibility of caring for “orphans and widows in their distress.” There are those who, at times, seem to shift their responsibilities to congregational action and away from individual and family action. Then the local church sends a donation off to a distant institution where the children are sent. Some seem to think that congregations cannot be loving and compassionate unless they support human organizations from the church treasury. While there is nothing unscriptural regarding the existence of businesses with noble objectives, there is no Bible authority for local churches to fund such organizations. We must be careful that local churches are not turned into mere fund-raising avenues for human organizations.

Another passage that is proposed as support for general benevolence is Galatians 6:10, in which Paul encourages Christians to do good: “So then, while we have opportunity, let us do good to all people, and especially to those who are of the household of faith.” This “good” includes the teaching of the gospel, the correction of those in error, and the support of that which is godly. Paul encourages Christians to do all the good they possibly can on an individual level. We see this not only in the use of the pronouns but also in the development of the overall context (Gal. 6:1-10).

New Testament passages that are speaking of church action regarding benevolence are explicit (Acts 2:44-45; 4:32; 11:28-30; 2 Cor. 8-9), whereas, verses such as James 1:27 and Galatians 6:10 focus on the work of individual Christians in carrying out the work of God in their personal lives. To use these verses to argue that a local

church is to exercise congregational benevolence toward all people in every situation would contradict biblical teaching that speaks to the conditions of those who receive benevolent financial support from the church (1 Tim. 5:8-16).

Finally, the third passage some advance to support the notion that the church is to practice general benevolence is 2 Corinthians 9:13, which says, “Because of the proof given by this ministry, they will glorify God for your obedience to your confession of the gospel of Christ and for the liberality of your contribution to them and to all.”

The term “all” must be interpreted in light of the context in which we find this statement (Rom. 8:28; Phil. 4:13). Paul makes it clear that he is speaking of the “support of the saints” (2 Cor. 8:4), “ministry of the saints” (9:1), and their having fully supplied “the needs of the saints” (9:12). R.C.H. Lenski writes, “The saints are seen glorifying God ‘also for the single-mindedness of (your) fellowship with them and with all,’ i.e., for your spiritual fellowship of the Corinthians which extends not only to these saints, who are being helped at present, but to all God’s saints, whether they are helped or not” (Lenski, 1185-86).

When one recognizes the significance of the tangible act of love being shown from Gentile believers to Jewish believers, it is clear that Paul has in mind saints as beneficiaries of this benevolence. The pattern of the New Testament helps us understand Paul’s meaning in both the context of 2 Corinthians and throughout the New Testament.

My experience among brethren who are concerned about the local church doing its work, as well as individual Christians fulfilling their responsibilities, has not been one in which I have seen selfishness or refusal to help those in need. I am fully aware of scores of

Continued on page 33



by Bobby L. Graham



Bobby L. Graham

Bobby actively participates in fill-in preaching, Belize trips, teaching an hour each day at Athens Bible School,

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

QUESTION.

Is it right to eat in the church building, as is asserted by the writer who is quoted below?

ANSWER.

Note

In this issue, Bobby Graham reviews an article that asserts the church is authorized to provide for common meals. He asked “permission to include the entire article sent me to retain the meandering course of the writer in its context. I have also numbered the writer’s paragraphs to facilitate references to his material.” We have provided additional space in this issue to accommodate his request. In the “Assertion” section, you will find the original article, affirming that the practice is scriptural. In the “Answer” section, you will find Bobby’s response—Ed.

Assertion

(1) The early Christians ate meals together on a frequent basis (Acts 2:46; Jude 12). Eating meals together was both a symbol and an act of Christian fellowship. The evidence of this lies in the fact that Christians were not to eat with those from whom they had withdrawn their fellowship (1 Cor. 5:11). Clearly, we have scriptural

authority for Christians eating common meals together. Historians show that those meals often took place immediately before or after worship (F.W. Mattox, *The Eternal Kingdom*, 52).

(2) Because we have established the scriptural authority for the meal, we can conclude that we also have scriptural authority to have a location for that meal to take place. We have the command to assemble in Hebrews 10:25. The command to assemble necessitates a place to assemble and thus we have authority for church buildings. The authority for eating gives us the authority to have a place to eat.

(3) Some years ago, I spoke to a brother in Christ who preached for a church that would not have common meals (potluck meals/fellowship meals/love feasts) in the church building. This brother specifically stated that doing so was in violation of 1 Corinthians 11:22, and was a sin that would cause a Christian to end up in hell. I asked him if they had a water fountain in the church building. When he said, “Yes,” I reminded him of the fact that

1 Corinthians 11:22 says, “What, Do you not have houses to eat and drink in?” When I asked him how he could consistently teach people are going to hell for eating in the church building, but not for drinking in the church building, he told me the water fountain was necessary because their services were very long. 1 Corinthians 11:22 is the most common passage referred to by those who teach that eating in a church building is a sin. In the context Paul is discussing an abuse of the Lord’s Supper. The Lord’s Supper is not a meal to be eaten for the purposes of filling the belly. It is not an act of worship to be partaken of only by those who have available to them the bread and fruit of the vine (1 Cor. 11:20-21). Paul rebukes the Corinthians for their attitudes and actions when he says, “What? Do you not have houses to eat and drink in? Or do you despise the church of God, and shame those who have nothing? What shall I say to you? Shall I praise you in this? I do not praise you” (1 Cor. 11:22). A meal can be eaten before or after worship but the Lord’s Supper does not need to be turned into a meal.

Paul's words in 1 Corinthians 11:22 are to Christians who had turned the Lord's Supper into a meal. He tells them they can take care of that at home.

(4) Do Paul's words of rebuke teach us that we cannot eat in a church building? Consider the fact that there were no church buildings in Paul's day. Also, remember that the early Christians often met in homes (Acts 12:12; Rom. 16:2-5; 1 Cor. 16:19). Did they eat in their homes? Yes. Did they worship in their homes? Yes. Did they eat and worship in the same place? Yes. It is not a sin to eat and worship in the same place.

(5) There is no inherent evil in Christians eating together as long as they are faithfully in fellowship (1 Cor. 5:11). The practice is scriptural, authorized, and even beneficial (Acts 2:46; Jude 12). Because the practice is scriptural, we are free to examine options regarding how to have such meals, and to choose which of those options is the most expedient. Regarding options, one must be very careful not to bind his opinion in such a way as to condemn to hell those who choose another option. For, when one has done that, he has become guilty of binding where God has not.

Answer

In my answer, I will use the same numbers assigned to the paragraphs in the article above.

(1) The author shows from the Scriptures that early Christians ate meals together (Acts 2:46), sometimes before and after their worship (Mattox). Notice that the Scriptures authoritatively set forth the will of the Lord relative to such matters, but historians lack divine essentials for that purpose. What the Bible teaches, we must accept (2 Tim. 3:16-17), but what men say is not to be received with the same degree of faith (1 Thess. 2:13). What the author quoted above has failed to note is that their meals were a function of their homes and were done as individuals (from house to house), while their worship was

a function of the local congregation and done in the gathering.

(2) The writer asserts he has established authority for the meal as a work of the local church, but he has not. The reason is that he has not demonstrated that it pertains to the responsibility of the local church. His citation of Acts 2:46 comes nowhere close to identifying a congregational responsibility. Read it for yourself and see! While it is true that there must be a location for the meal, it does not follow that the church has a right to undertake a clearly individual work. If he could show authorization for a church-provided meal—one financed or arranged for by the church (but he has not done so), then it would follow that the church could provide a place for the meal. When the Bible gives the church a duty, then the place for implementing that duty is necessarily authorized, as in a place for the church to assemble (Heb. 10:25). If he could find a passage assigning the church the duty of arranging for meals and providing a place for them, then he would have something that is so far missing in his defense of such meals.

(3) In paragraph number three (see above), we witness some mighty meanderings as the writer tries to find a defense for church-provided meals, but he comes up lacking. The Corinthians were indeed abusing the Lord's Supper by turning it into a common meal, and it is also true that Paul's divinely given remedy for their problem was to eat at home the kind of meal they were attempting to eat in the church. He could have instructed them to eat their meal before or after worship, as the writer thinks appropriate in the first paragraph. Instead, Paul told them to eat it at home. Why? There is a gigantic difference between a church-provided meal and a meal eaten at home. The latter has Christ's permission, while the former lacks his authority if provided for by the congregation. The defense on the basis of the water cooler simply fails to show authorization. Eating and drinking in this verse (v. 22) refers to social eating and drinking, not meeting

a real need. It would be just as abusive to this verse to forbid a baby's nursing in the building out of necessity as it is to forbid drinking at the water fountain to meet a real need. Surely not even the writer would so misuse this verse! He must give up his point here.

(4) In this paragraph, the writer grasps for straws by citing the ancient practice of Christians meeting in homes for worship. When that is done, even today, the owner of the home can offer hospitality if he desires (Heb. 13:1-2), but doing so does not transform it into the kind of practice followed in many places today. It remains an individual practice of hospitality. It is when the church plans, finances, and oversees such occasions that they become church-provided meals, lacking in Bible support. This writer has eaten on church property in earlier years when brethren gathered to accommodate an early afternoon meeting to sing or to hear preaching. He has even eaten in the building once in a great while if the weather dictated, or when lodging in a church building (eating, sleeping, and showering there) so he could preach for the group and work in the neighborhood in the daytime. I never thought I sinned because I did so in the first instance as an incidental use of the property (not a church-designed use of it) and in the second instance as a provision by the church for a preacher's needs (Phil. 1:5; 4:10-16). That is not the same as a church-provided meal.

(5) I agree with the writer's point that eating together is authorized, but when provided by whom? For the Christian in his home function? Yes! For the church? No! I also agree with what he says about the benefits of this activity. Still, I strongly disagree that the church's arranging for it and providing a place for it should be seen as a scriptural option when it has not even been shown to be authorized for the church. To stand by what the Bible authorizes is not binding where God has not bound. To allow a practice that the Bible fails to authorize is to loose where God has not loosed. 

Shechem, Tel Balatah

by Leon Mauldin

Shechem (located today in the Palestinian West Bank) has great biblical significance, spanning the ages from Abraham (Gen. 12:7) down through the Babylonian captivity (Jer. 41:5); the site has New Testament connotation, being in the immediate vicinity of Jacob's well, where Jesus conversed with the Samaritan woman (John 4).

When Abram, by faith, obeyed God's voice to go to a land that God would show him, he made his way to the land of Canaan and came to Shechem (Gen. 12:6). It was here that God promised, "To your descendants, I will give this land" (Gen. 12:7). At the time, Abram was seventy-five years old, and Sarai was sixty-five. The site of Shechem would turn out to be the location for many important biblical events.

The patriarch Jacob bought a parcel of land at Shechem (Gen. 33:19); it was here to his sorrow that his daughter Dinah was violated (Gen. 34:2). Later, when the family was residing to the south in Hebron, the sons of Jacob tended sheep at Shechem before moving their flocks on to Dothan,

where they sold Joseph into slavery (Gen. 37:12-28).

One of the more fascinating events at Shechem was the confirmation of the covenant during the Conquest of Canaan. Shechem is situated between Mt. Ebal and Mt. Gerizim. Before the Conquest, Moses instructed the nation of Israel that when they crossed over the Jordan, they were to journey to this location. Six tribes were to stand on Mt. Gerizim (for blessing), and the other six on Mt. Ebal (for cursing). All the words of the law, the blessings and the curses, were to be read. All the people were to answer, "Amen." Immediately, after the conquest of Jericho and Ai (Josh. 6-8), Joshua led the people north to these two

mountains, where they obeyed God's instructions (Deut. 27; Josh. 8:30-35). Think about it! At the very spot where childless Abram stood when God made the land promise, now were 601,730 men of war, plus women and children, there to stake their claim on the land (Num. 26:51)!

Shechem, one of the six cities of refuge (Josh. 20:7), would also be the gathering point for all Israel for Joshua's farewell address. It was here that he challenged the people to fear the Lord and serve Him in sincerity and in truth, and to put away all the idols and false gods that were among them. His own choice has been an encouragement to many down through the years: "but as for me and my



Surviving stonework of the East Gate with stairs leading down into the city of Shechem.



Remains of the Baal-berith temple at Shechem, with the slopes of Mt. Gerizim (left) and Mt. Ebal (right).

house, we will serve the Lord” (Josh. 24:14-15). Their covenant with God was then renewed there at Shechem (Josh. 24:25). Later in that same chapter, a notation is made that Joseph was buried in Shechem (Josh. 24:32).

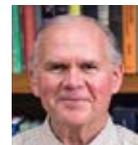
Shechem was strategically located. “Four main roads converged at ancient Shechem, each connecting to a different region. This strategic crossroads gave the city control over military and commercial traffic. The stretch of road between Jerusalem and Shechem is mentioned in Judges 21:19 and Jeremiah 41:5; it is sometimes portrayed as dangerous (Hos. 6:9)” (Lexham Bible Dictionary).

Photos

Shechem (Tel Balatah), is also known as Nablus. (Nablus is the largest Arab city in Israel). Our photo shows the remains of the temple (Baal-berith of the Abimelech narrative, Jud. 9:4), with the slopes of Mt. Gerizim (left) and Mt. Ebal (right). The Samaritan woman referenced “this mountain,” meaning Gerizim, when she conversed with Jesus at Jacob’s well (near this site [John 4:20]), at the place she had

been erroneously taught to worship. We also include a photo of the surviving stonework of the East Gate of Shechem, as well as a section of the northwest wall, which dates to the Middle Bronze Age. 📷

A section of the NW of Shechem, which dates to the end of the Middle Bronze Age (ca. 1650-1550). ▼



Leon Mauldin

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blogandmauldinbiblelandtours.com. He can be reached at leon.mauldin@gmail.com. (Leon’s tour for Greece/Turkey, “In the Steps of Paul and John,” was rescheduled for Oct. 5-16, 2020).

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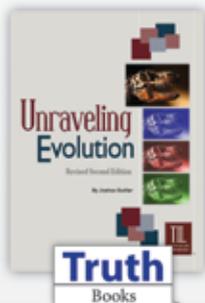
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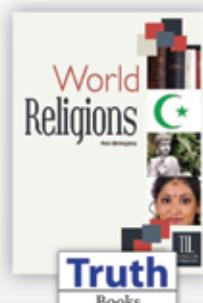
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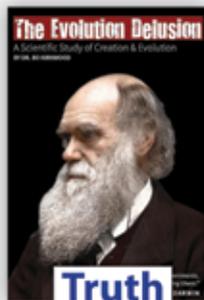
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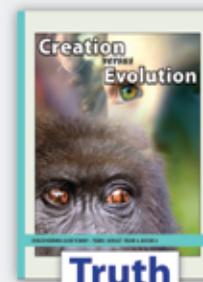
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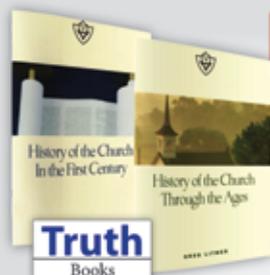
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Maintaining Our Spiritual Appetite

by David A. Cox

Physical health is dependent mainly on proper exercise and diet. David reminds us that a similar principle applies in the spiritual realm. Do you hunger and thirst after righteousness (Matt. 5:6; John 6:35)?

A Christian's life is to be a life that is one of growth, development, and maturation. Peter wrote to Christians exhorting them to "grow in the grace and knowledge of our Lord and Savior Jesus Christ" (2 Pet. 3:18). Far too often, this is not the case among Christians today. After obeying the gospel, many lose their fervor, zeal, and thirst for spiritual things. Lives are filled with secular pursuits to the point that there is no time to invest in spiritual growth. This is a serious problem. With so much emphasis placed on material things, how can Christians guard against being overcome with material pursuits and develop an insatiable appetite for spiritual things?

Have an Understanding and Proper Balance Between the Physical and the Spiritual

The lack of not having a right and proper understanding and balance between the physical and spiritual things is detrimental to a Christian's growth. Many see life in the realm of the physical, but material things are here for our proper use and enjoyment. They are to be enjoyed but are not to be the focus of our lives here on earth.

John warns Christians not to love this world: "Do not love the world or the things that are in the world. If anyone loves the world, the love of the Father is not in him. For all that is in the world—the lust of the flesh, the lust of the eyes, and the pride of life—is not of the Father but is of the world. And the world is passing away, and the

lust of it; but he who does the will of God abides forever" (1 John 2:15-17). The world is passing away, and the things of this physical life will one day be gone, but the spiritual things which are seen by faith are the things that will endure (2 Cor. 4:16-5:2). Therefore, let us understand the necessity of feeding upon spiritual things while we have time and opportunity.

The Necessity of Minding Spiritual Things

In Romans 8:5, Paul writes, "For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit, the things of the Spirit." Paul makes it clear that our devotion to the physical, worldly enticements will end in death. We must give our dedication to spiritual things and live a life focused on God and obeying Him. What can we do to maintain our focus and appetite for spiritual things?

Read the Bible

Paul prayed, "We . . . do not cease to pray for you and to ask that you may be filled with the knowledge of His will in all wisdom and spiritual understanding" (Col. 1:9). Reading the Bible does not mean just reading to cover the book. Instead, it is filling yourself with God's word. It is to have the knowledge and understanding of the context and the meaning of what is being read (Acts 17:11; 1 Tim. 4:13; 2 Tim. 2:15; 3:16-17). Consistently reading

and studying God's word will help one desire it more and more.

Pray

Ask God for wisdom in applying the knowledge you have gleaned from His word. Pray for courage to stand for what is right in whatever opposition you might face. Talk with the Lord in prayer daily and cast your cares upon Him. James says, "The effective, fervent prayer of a righteous man avails much" (Jas. 5:16). One thing that is accomplished through prayer is a recognition of God, who He is, and who we are. We need to see our dependence on God and talk to Him about the cares and concerns of our lives.

Sing

The lifting of one's voice to praise and exalt the name of God helps to bring one closer to God. Yes, we sing in worship, but what about singing daily as we are sitting alone or driving down the road? James says, "Is anyone cheerful let him sing" (Jas. 5:16). Singing can reach deep into the heart of man. It will deepen our faith, intensify our love, and strengthen our hope. The thoughts of the songs and the truths taught will challenge us, encourage us, and provoke our minds to focus on the things that are above and keep our spiritual appetite keen.

Spend Time with Other Christians

Hebrews 10:25 teaches that Christians should not forsake assembling with the church. The Hebrew writer also stresses the spiritual value of our being together: "Let us hold

fast the confession of our hope . . . let us consider one another in order to stir up love and good works . . . exhorting one another, and so much the more as you see the day approaching” (Heb. 10:23-25). Assembling with other Christians builds us up spiritually and increases our spiritual appetite. Spending time together, whether in or out of the assembly, is essential. Much is said in the Scriptures about hospitality. Why? Because it is valuable to us spiritually. Let us never think lightly of opportunities we have to assemble with our church family, or with other Christians. May we view these opportunities as essential for growth and spiritual strengthening of ourselves and others, using our time together to arouse, stir up, and stimulate each other to greater spiritual work.

Work to Serve Others

Jesus came and lived a life as an example for us. In His life, He came to serve, not to be served (Matt. 20:28). To grow spiritually and become more Christ-like, we must be servants. As Peter described Jesus to those gathered at Cornelius’s house, he said, “who went about doing good” (Acts 10:38). Dorcas was a faithful Christian, who died and was remembered for the good deeds (works of service) she did while she was living (Acts 9:36, 39). The life of Dorcas followed the example of Christ. The Hebrew writer reminds us to run the race of life, “looking unto Jesus the author and finisher of our faith” (Heb. 12:2). When we “look to Jesus,” we see His service to others, His compassion for others, and His love for others. Serving others helps us to be more like Christ and will help keep our spiritual appetite strong. Reflect daily on things you can do to serve and glorify Christ through your life (Matt. 25:34-45).

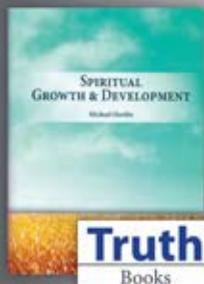
Conclusion

May we never be satisfied with a malnourished spiritual life. Let us give all diligence to work and develop a thriving, passionate, spiritual appetite in our lives. Let us do the things that will draw us closer to God, closer to heaven, and show others the way. 📖



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Spiritual Growth and Development

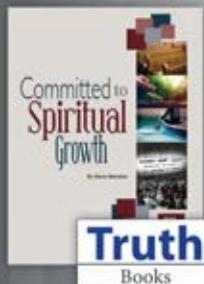
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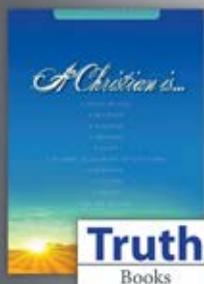
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When a Loved One Is Making a Terrible Mistake

by Heath Rogers

The warning that Jesus gave to Peter on the night that He was betrayed provides us with a pattern to follow when our loved ones are making terrible mistakes.

What are we to do when a loved one is making a terrible mistake? We often feel helpless as we must stand on the sidelines and watch the approaching disaster unfold before our eyes. Does the Bible give us any help with such situations?

The words that Jesus spoke to Peter on the night that He was betrayed give us some insight into how Jesus handled this kind of situation. “And the Lord said, ‘Simon, Simon! Indeed, Satan has asked for you, that he may sift you as wheat. But I have prayed for you, that your faith should not fail; and when you have returned to Me, strengthen your brethren’” (Luke 22:31-32). Notice some things Jesus did regarding Peter’s approaching denial.

Jesus Warned Peter

Peter did not know the severity of the trial that awaited him. The Lord understood that Peter had been singled out, and his faith was going to undergo a severe test. Jesus likened it to the sifting of wheat. In that day, wheat was sifted by being placed in a metal box and shaken vigorously until the husk was removed from the kernel. Peter’s faith was going to be shaken to the core that night. He could not accept the fact that he would ever fail his Lord (v. 33), but he would that night. Jesus warned him.

Those who see dangers that lie ahead are duty-bound to warn others. Just as watchmen had the responsibility of warning a city of an approaching enemy, God’s people have a similar obligation of warning others of approaching danger (Ezek. 33:1-9). The book of Proverbs is

Solomon’s warning of the pitfalls of life to his sons. Paul warned the elders of the church in Ephesus (Acts 20:28-31).

Warning those we care about is an act of love (Rev. 3:19), but these warnings will not always be appreciated. They may be received as wounds (Prov. 27:6) or a slap in the face (Ps. 141:5). Peter did not heed the Lord’s warning, but he was warned. The warnings we give our loved ones may fall on deaf ears, or even be repaid with anger, but it will be better than living with the regret of having done nothing.

Jesus Respected Peter’s Free Will

God grants us the gift of a free will. The Lord warns us in His word, but then allows us to make our own decisions. Sometimes our choices please God, but other times they grieve His heart. Either way, God allows us to make these decisions.

God has also granted free will to our loved ones. When they become adults, they have the right to make their own decisions. When they make good decisions, our hearts are filled with joy. However, when they make bad decisions that bring severe consequences upon themselves and others, our hearts are grieved.

Jesus did not stop the testing of Peter’s faith. He warned Peter, then allowed Peter to make his own decisions. We must do the same thing. We can give advice, warnings, wisdom, and an excellent example to those we love, but in the end, they have the freedom to make their own choices.

Some of the most miserable Christians I know are people who try to control the lives of their grown children. We are to train up our children in the way they should go (Prov. 22:6), but then we have to let them go. When our children get married, they are to leave “father and mother and be joined to” their spouse (Gen. 2:24). Some fathers and mothers do not let their children leave. This is not God’s plan. Not only are these individuals miserable, so are their loved ones.

Free will is a double-edged sword. It has the potential to give parents their greatest joys and their greatest sorrows. However, we must respect the exercise of this free will.

Jesus Prayed for Peter

There is still something we can do after we have warned and encouraged our loved one—we can pray for them. We can pray for them to make the right decision. We can pray that they will come to their senses and repent (Luke 15:17). We can pray that the consequences of their error will be minimal. We can pray that God will give us wisdom and peace during our heartache (1 Pet. 5:6-7; Phil. 4:6-7). Remember, there is power in prayer: “The effective, fervent prayer of a righteous man avails much” (Jas. 5:16).

Jesus Identified the Real Enemy

Jesus correctly identified Satan as the culprit in the matter regarding Peter’s failure. Satan loves to destroy God’s people. If he cannot do so through

a direct assault on us, he will use our loved ones.

We know that Satan is the master of deception (Rev. 12:9). He is a liar and a murderer (John 8:44). He is the roaring lion seeking whom he may devour (1 Pet. 5:8). The Bible tells us that Satan can entrap people into doing his bidding. "And that they may come to their senses and escape the snare of the devil, having been taken captive by him to do his will" (2 Tim. 2:26). Unfortunately, sometimes these trapped individuals are our dear loved ones.

It is only natural for us to project our anger upon those individuals who are causing us to experience great pain and grief. We must rise above this temptation, having the presence of mind to see Satan's evil hand involved in such situations. He is the enemy, not our loved one. Let us fervently pray that they will come to their senses and stop serving the wicked one.

Jesus Anticipated Peter's Return

Jesus warned Peter, told him He was praying for him and foretold his failure. However, Jesus also anticipated Peter's repentance.

We are not entirely like Jesus in this situation. As deity, He knew Peter would return. We cannot see the future. Our hearts ache not knowing if or when our loved ones will repent.

We may not be like the Lord in this situation, but we are like the father of the prodigal (Luke 15:11-24). He respected his son's free will. He did not forbid him from leaving, and he did not chase after him and try to drag him back home. When the rebellious son came to himself and returned home, his father "saw him and had compassion, and ran and fell on his neck and kissed him" (v. 20). The father never made his son out to be an enemy. His love and

compassion for his son never changed. While he did not go after his son, the father always watched for his son to return home.

Hope is a powerful thing. It is the anchor of our soul (Heb. 6:19). As long as our loved ones have life, we have hope (2 Pet. 3:9). Why would we pray for our loved ones if we did not anticipate their repentance? When the prodigal's father heard his son confess his sin, he welcomed him back into his home with celebration, "for this my son was dead and is alive again; he was lost and is found" (Luke 15:24). This may not be the case for us, but we can cling to hope. **T**



Heath Rogers

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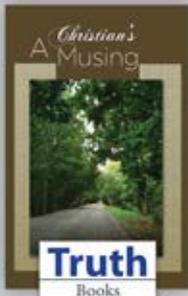


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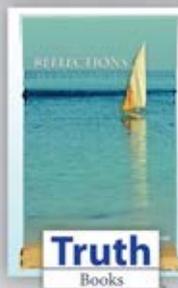


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Long suffering is a fruit of the Spirit that empowers Christians to rise above his surroundings. God is “full of compassion, and gracious, long suffering and abundant in mercy and truth” (Ps. 86:15). Are we?

For this reason we also, since the day we heard it, do not cease to pray for you, and to ask that you may be filled with the knowledge of His will in all wisdom and spiritual understanding; that you may walk worthy of the Lord, fully pleasing Him, being fruitful in every good work and increasing in the knowledge of God; strengthened with all might, according to His glorious power, *for all patience and longsuffering with joy* (Col. 1:9-11, NKJV).

The religion of Christ brings power to people who hear and obey His message. Jesus said such individuals are like a house with a solid foundation that will not collapse in a torrential storm (Luke 6:47-48). It is a religion that lifts the brokenhearted and, at the same time, casts down the proud. Jesus spoke of an unshakable joy—a lasting joy that the world is not powerful enough to snatch away (John 16:20-22). That is power!

Likewise, forming a disposition that is longsuffering is not weak and passive but rather empowering. The trait is identified as a *fruit of the Spirit* in Galatians 5:22. In Colossians 1, we read that it is a trait *strengthened* by the Lord through the *knowledge and spiritual understanding* found in His will. Only Christianity demonstrates how one can fall under a trial and unjustly suffer wounds from others while retaining a thriving measure of joy. Jesus manifested these qualities on the cross, even as men tortured Him and took His life (Heb. 12:1-3; Luke 23:34).

While things like hatred, bitterness, and envy lead us to behave foolishly and look weak, longsuffering is a demonstration

of power that becomes fully revealed to others when troubles arise.

Longsuffering Empowers Us to Be Saved by God

If God were not longsuffering, none of us could be saved or be here to talk about it. He was longsuffering in the days of Noah, providing him time to build the ark in the midst of a very wicked and corrupt climate (1 Pet. 3:20). Nehemiah reflects on the longsuffering God had during the wilderness wandering: “They refused to obey, and they were not mindful of Your wonders that You did among them. But they hardened their necks, and in their rebellion, they appointed a leader to return to their bondage. But You are God, ready to pardon, gracious and merciful, slow to anger, abundant in kindness, and did not forsake them” (Neh. 9:17). In seeing the sinful actions of men, we also become aware of the measured and controlled response by God. God is also longsuffering today. He demonstrated this by saving Saul of Tarsus and establishing him in the ministry (1 Tim. 1:12-16). This proves God’s willingness to save all who are lost today.

Longsuffering Empowers Us to Overcome Evil with God

“Do not be overcome by evil, but overcome evil with good” (Rom. 12:21). The foundation for what is truly good is God (Matt. 19:17). The state or quality of what is truly *good* has been evident since the creation of the universe: “God saw the light, that it was good” (Gen. 1:4; cf. 1:10, 12, etc.). It is through

goodness that the foolishness of men is put to silence: “For this is the will of God, that by doing good you may put to silence the ignorance of foolish men—as free, yet not using liberty as a cloak for vice, but as bondservants of God” (1 Pet. 2:15-16).

Sadly, some reward evil for good (Prov. 17:13). Others reward evil with evil (Prov. 20:22). Then there are others still who can genuinely overcome evil with good, blessing those who persecute them (Rom. 12:14). These empowered individuals will bless when being reviled (1 Cor. 4:12-13). While we cannot necessarily stop someone from slapping or reviling us, we are empowered according to the glorious power of Christ to respond in a better way (Matt. 5:39). Peter helps us by showing that our response is measured by where our hope lies. He explains: “not returning evil for evil or reviling for reviling, but on the contrary blessing, *knowing that you were called to this, that you may inherit a blessing*” (1 Pet. 3:9, emp. added). To what does Peter say we are called? What is the object of our eager anticipation?

Longsuffering Empowers Us to Forgive Others as God Does

“Bearing with one another, and forgiving one another, if anyone has a complaint against another; *even as Christ forgave you, so you also must do*” (Col. 3:13, emp. added). God’s forbearing nature is what attracts us to Him (Rom. 2:4; 1 John 4:19). It is easy for us to practice forbearance and longsuffering toward another’s sin if we keep God’s

example clearly in view. God's goodness should lead us not only to repentance, and also helps us develop forbearance with those who sin against us (Rom. 2:4). This doesn't mean that we overlook sin, but that when we confront and expose sin, we are looking for *reconciliation*, not *isolation* (Matt. 18:15). Once again, looking at Nehemiah 9:17, can it be said of us that we are "ready to pardon," or are we holding onto an offense or bearing a grudge? Are we gracious and merciful, or are we unforgiving? Are we slow to anger or short-tempered? Are we abundant in kindness, or are we swollen with bitterness?

While longsuffering is *empowering*, forgetfulness is *disabling*. Jesus spoke a parable of a man who owed ten thousand talents (Matt. 18:24). This was an insurmountable debt to pay off. When he was ordered to be sold with his wife, children, and all that he had, he prayed for his master to have a longsuffering spirit (Matt. 18:26). By

compassion, he was forgiven; yet, he was unwilling to extend that same grace toward another who owed him only one hundred denarii (Matt. 18:28-30).

How could this happen? He forgot and failed to apply his lord's example! When we forget how we were cleansed from our old sins, we minimize and lose sight of our debt. As a result, we remain blind to the opportunities before us to "walk worthy of the Lord" in bearing the fruit of longsuffering (2 Pet. 1:9-11; Col. 1:9-11; Gal. 5:22).

Paul encouraged the Thessalonians, saying, "We exhort you, brethren, admonish the disorderly, encourage the fainthearted, support the weak, be longsuffering toward all. See that none render unto any one evil for evil; but always follow after that which is good, one toward another, and toward all" (1 Thess. 5:14-15, ASV).

Without longsuffering, we will probably return evil for evil and,

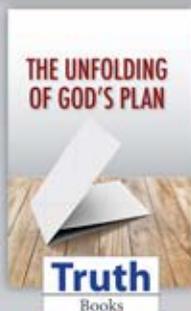
therefore, be overcome by evil. Simply because someone literally or even metaphorically hits you first doesn't necessarily mean that you have the right to strike back. There can be circumstances where a different course is to be pursued. This doesn't make me a pacifist. It doesn't mean that I throw myself down as a carpet on which others can walk. It doesn't mean that I will let someone assault my wife or family. Yet, there can be circumstances where I must not respond in kind, but instead, choose to respond in kindness and forbearance. Longsuffering is empowering; it frees us from acting the way evil people and trying circumstances *want* us to respond. **T**



Steven J. Wallace

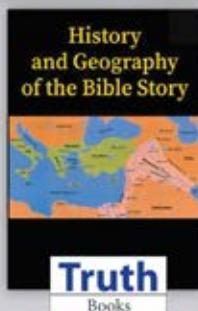
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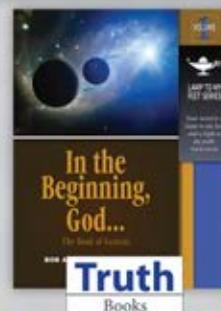
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The Ability and Responsibility to Remember

by Jerry King

Sacred Scripture repeatedly calls upon men to remember God’s marvelous deeds, His will and word, along with their respective duties. Are we mindful or forgetful of such things?

The ability to remember is remarkable and essential to both animal and human life. Can you imagine a world where an ability to remember did not exist? What if your dog attacked you every time you came home because he did not recognize you? What if you had to learn everything all over again every day? What if every person in your life was utterly unknown to you? What if you could not remember that fire is hot? Memory brings order to our existence, helps us grow and improve, and binds us into lasting relationships. Without memory, life would not just be lonely and dangerous; it would be impossible.

Canadian psychologist Endel Tulving is noted for his division of long-term memory into three types: (1) *Procedural* memory involves the motor skills necessary to do things such as tie your shoes (which one supposedly never forgets). This type of memory is automatically received from the brain and requires no conscious thought. (2) *Semantic* memory involves the retention of facts about the world around us (the route to Chick-fil-A). This type of memory requires conscious thought. (3) *Episodic* memory involves the memory of personal experiences (the birth of a child). This type of memory also requires conscious thought.

We need all three types of memory for life to function with any kind of order. Perhaps your dream vacation is to bike ride through Paris, France, with your beloved one. To do that, you must use procedural memory (how to

ride a bike), semantic memory (Paris exists, and it is in France), and episodic memory (I have a beloved one). If even one of these memory types is missing, the experience would be impossible.

What is true of secular life is also true of spiritual life. God intends for His people to remember the facts, processes, and motivations without which the joyful function of religious life would be impossible. Can you imagine worship where no one remembered how to sing or why they would even want to? Can you imagine worship where no one remembered who Jesus was or why He matters? Memory is our gift from God to help make religious life possible.

Yet, here is the problem: While procedural memory may be more permanent, time tends to make semantic and episodic memories fade. We tend to forget things that are not constantly before us. We see that in ancient Israel: they continually forgot God and the things of God. Psalm 106 is an ode to Israel’s history of forgetting God—they forgot His mercies (v. 7), His works (v. 13), and His salvation (v. 21). Hosea also emphasizes Israel’s forgetfulness—they forgot God’s law (4:6), and they forgot God Himself, which led them into idolatry (2:13; 13:6).

New Testament Christians are not immune from forgetting either. The Thessalonians had been troubled by thoughts that “the day of Christ” had come, and they had missed it. Paul encouraged them not to be deceived by false reports and told them that

a “falling away” would come before that day. He asked them, “Do you not remember that when I was still with you, I told you these things?” (2 Thess. 2:5). Time had dulled their semantic (factual) memories. The Hebrew writer chided some who had “forgotten the exhortation which speaks to you as sons” (Heb. 12:5) and encouraged all to “not forget to do good and share” (Heb. 13:16). Time had dulled their episodic (relationship) memories.

How easy it is for God’s people to forget! The Lord knows this, and so He gives His people three ways to remember the things that are important to their religious lives:

God Gave His People Reinforcement

He gave Israel the prophets and their writings to remind them of Moses’s teaching. The prophets of each generation sought to encourage repentance through a rehearsal of who God is, who they were, and what their responsibility to God was. The Psalms over and over rehearse historical facts about all God had done for His people. An excellent example is Psalm 105:5, which encourages the reader, “Remember His marvelous works which He has done,” and then spends the chapter rehearsing all the wonderful things God had done for His people. In Deuteronomy 11:18, Moses commanded the Israelites to lay up the words of the law into their hearts and souls.

God has given the inspired writings of the New Testament to remind us of Jesus and His apostles's teaching. When faced with sensual, divisive teachers, Jude instructed his readers, "Remember the words which were spoken to you before by the apostles of our Lord Jesus Christ" (v. 17). The apostles had given the facts about these false teachers years before, but the Christians had just forgotten. They needed to recall the facts that they had received. We, too, can remember the facts of Christianity by recalling (studying) the New Testament writings.

God Gave His People Repetition

Moses gave Israel this instruction about the Mosaic Law: "You shall teach them to your children, speaking of them when you sit in the house, when you walk by the way, when you lie down, and when you rise up. You shall write them on the doorposts of your house and on your gates" (Deut. 11:19-20). That is repetitive instruction. A one-time rehearsal of God's law was not enough, because memory fades. So, Israelite families were to keep God's instructions continually before them—on their bodies (v. 18), on their lips (v. 19), and on their houses (v. 20).

Likewise, *worship* was to be repetitive. Zechariah 8:21 instructs, "Let us continue to go and pray before the Lord." Why continual worship? Asaph answers that in Psalm 73. He had forgotten essential truths about God's goodness (vv. 1-16). Yet, when he went into the sanctuary of God (worship), then he remembered why it was good to trust in God (vv. 17-28).

No wonder the New Testament places such importance on repetitive instruction and worship! In 1 Timothy 5:16, Paul instructed young Timothy to "take heed" to himself and the doctrine and "continue" in them. Paul said that Timothy needed this repetitive instruction from God's

word in order to save himself and his hearers. Hebrews 13:5 echoes Zechariah 8:21 when it says, "Let us continually offer the sacrifice of praise to God." Repetitive instruction reminds us of the facts of Christianity; repetitive worship reminds us of why the facts matter.

God Gave His People Memorials

God wanted Israel to remember the cost of their salvation from Egyptian captivity (Exod. 12:12-13), and so He gave them the yearly feast of Passover. "So this day shall be a memorial; and you shall keep it as a feast to the Lord throughout your generations" (Exod. 12:14).

Similarly, God has given Christians a *weekly* memorial feast to help us never forget the cost of our salvation from sin. The Corinthian church had turned the Lord's Supper into a common meal, forgetting the significance of the feast (1 Cor. 11:27-32). To jog their memories, Paul rehearsed to them the facts of the feast (1 Cor. 11:24-25). The bread represented Jesus's body, broken for them. The cup represented His blood, shed for them. They were to eat the bread and drink the cup "in remembrance" of Jesus's death on the cross. Semantic (factual) remembrance of Jesus's death is important (He died), but so is episodic (emotional) remembrance (He died for me!) The Lord's Supper, properly observed, accomplishes both.

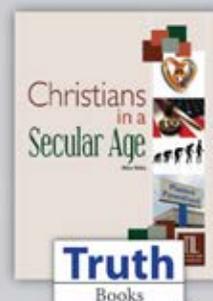
Do you want to remember God? Study often, worship continually and do not neglect the proper partaking of the Lord's Supper. Do those things, and you will never forget Him. 🙏



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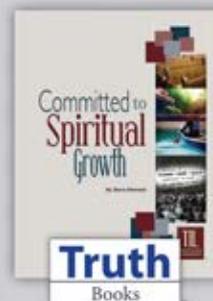
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That Nagging Feeling: How God Uses Restlessness

by Jacob Hudgins

Job complained, “When I lie down, I say, ‘When shall I arise?’ But the night continues, and I am continually tossing until dawn” (Job 7:4). When we experience similar restlessness, the sensation that things are not as they should be can serve as fuel for our spiritual lives.

For in this tent we groan, longing to put on our heavenly dwelling (2 Cor. 5:2).

New Testament writers frequently instruct us to be peaceful and content. We have made peace with God (Rom. 5:1)—resolving the great issue of our lives—and we can spread this peace to our relationships (Rom. 12:18; Matt. 5:9). Christians are taught to be content in any circumstances, silencing carnal ambitions (Phil. 4:13, Heb. 13:5, 1 Tim. 6:6-8). This serenity is one of the great blessings Jesus offers us.

Yet peace can lead us to feel that the crisis has passed. We might be tempted to put our feet up and wait for Jesus to return. New Testament Christians are not so! They live with a holy restlessness. They are continually aware of their need for God, their immaturity, and the fallen state of the world. They hold a nagging feeling that things are not as they should be. These thoughts do not produce peace but hunger and passion. How does God use restlessness?

To Awaken Us to Our Need

The rich young ruler approaches Jesus, both running and kneeling (Mark 10:17) with a burning question on his heart. “Teacher, what good deed must I do to have eternal life?” (Matt. 19:16). After he establishes that he has kept Moses’s commands, he gives voice to his deeper concern: “What do I still lack?” (Matt. 19:20). He knows he is missing something, and God uses that restlessness to bring him to Jesus for the truth about his condition.

All people share that nagging feeling that we are not whole on our own; Jesus tells us why. “I am the bread of life; whoever comes to me shall not hunger, and whoever believes in me shall never thirst” (John 6:35). The reason we desperately search for meaning, pleasure, and love in so many places is that we are seeking something that only Jesus can provide. Solomon restlessly searches for meaning and discovers only God (Eccl. 12:13-14). The Athenians restlessly seek some new teaching to make sense of their existence (Acts 17:21). Only Jesus satisfies that nagging feeling that we are useless on our own (John 15:5), that we need a protector and guide (John 10:14), and that we are powerless in the face of an unavoidable death (John 11:25-26). If we are content with such deficiencies, then we never seek to resolve them. Restlessness awakens us to our need for God.

To Drive Us to Grow

After we come to Jesus for life, there is still a vast gulf between our character and “the measure of the stature of the fullness of Christ” (Eph. 4:13). We’re not there yet! Paul explains: “Not that I have already obtained this or am already perfect, but I press on to make it my own, because Christ Jesus has made me his own. Brothers, I do not consider that I have made it my own. But one thing I do: forgetting what lies behind and straining forward to what lies ahead, I press on toward the goal for the prize of the upward call of God in Christ Jesus” (Phil. 3:12-14). Paul has a passion for pursuing the character and perspective

of Jesus because he hasn’t achieved it yet. Christians “press on” to a higher ground of maturity.

Peter teaches Christians not to become satisfied with their current level of growth. He tells us to “make every effort to supplement your faith with virtue” (2 Pet. 1:5), gives a list of traits to pursue, and exhorts us to “be all the more diligent to confirm your calling and election” (2 Pet. 1:10). Aware of how far we are from the character of God, we exert diligence and effort. We refuse to rest on our laurels. God uses that nagging feeling that we are not what we should be to keep us from complacency. We’re not there yet!

To Help Us Hunger for Something Better

Christians hold out hope for God to make all things right, wipe away all tears, restore justice, and give us eternal life. Yet we still live day-to-day in a place characterized by sin, injustice, and death. This tension produces a nagging feeling in us. We long for something better.

Paul speaks about his body as a tent, a temporary dwelling. “For in this tent we groan, longing to put on our heavenly dwelling, if indeed by putting it on we may not be found naked. For while we are still in this tent, we groan, being burdened—not that we would be unclothed, but that we would be further clothed, so that what is mortal may be swallowed up by life” (2 Cor. 5:2-4). He anticipates a better, eternal body. As Paul watches his own body deteriorate,

traces his scars, and buries those he loves, he does not despair. He groans in anticipation of a time when God will change things as he has promised.

Jesus foretells a time in which “the bridegroom is taken away from them, and then they will fast in that day” (Mark 2:20). We experience sorrow because Jesus is not with us in the ultimate, eternal sense that we anticipate. Paul says that both creation (Rom. 8:22) and we ourselves groan “as we wait eagerly for adoption as sons, the redemption of our bodies” (Rom. 8:23). Something better is coming, but it’s not here yet.

We experience that nagging feeling as we look around at a world that does not share our love for God. Things are not right in the world. We do not feel peace when we hear the martyrs cry out to God, “How long before you will judge and avenge our blood on those who dwell on the earth?” (Rev. 6:10). Paul is not at peace as he observes the idolatry of Athens; “his spirit was provoked within him” (Acts 17:16). We see evil and hear evil. We are its victims and sometimes its perpetrators. This does not sit well with us. It *should* not. Yet, that nagging feeling is God’s way

of helping us to appreciate our desire to go home—a place of justice and righteousness. Every funeral, every injustice, every broken home, every devastating scandal, every physical pain, every stinging word makes us groan and mourn and weep. We work to help, to redeem, to heal, and to bless—but underneath it all is the deep longing for something better.

There is no contradiction between restlessness and inner peace or contentment. Paul writes Philippians 3 (“not that I . . . am already perfect”) just before Philippians 4 (“I have learned in whatever situation I am to be content”). Let us learn to adjust to our circumstances and the behavior of others, so as to find peace, while still realizing that we are not yet perfect—and not yet home.

What Do We Do with that Nagging Feeling?

Explore It Instead of Ignoring It

When we feel that something is not right, we should pay attention. This may be a way God is alerting us to our need for him or some change we need to

make. There is value in determining the source of restlessness.

Pray about It

Paul continually prays for his fellow Christians to grow and remain faithful. Christians pray for God’s justice (Luke 18:7). Our needs should bring us to God’s throne.

Use It

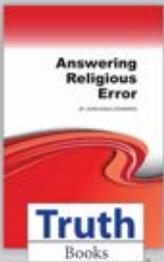
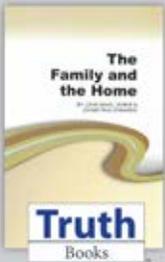
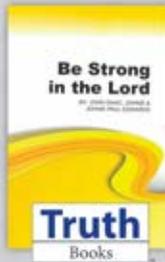
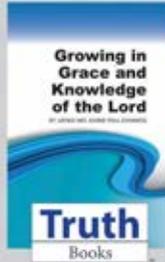
Discomfort makes us move! Our hunger pushes us to work, investigate, change, challenge, and seek. Channel your restlessness toward the goals you know God wants you to pursue—saving others, doing good, controlling self, building knowledge of Scripture, reinforcing hope, and honing character.

When you experience that nagging feeling, direct it toward God’s things: “Blessed are those who hunger and thirst for righteousness, for they shall be satisfied” (Matt 5:6). 



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Significant Shared Relationships

(continued from p.5)

by Mark Mayberry.....

During the recent COVID-19 lockdown, we have maintained communication, even though we were not always physically together.

Over the years, I have gone on extended preaching trips both to India and the Philippines. During those three-to-four-week excursions, I am outside the territorial boundaries of my country, absent from my home congregation, and separated from my wife and family. Yet, I remain a citizen of the United States. I am still a member of the Adoue Street church. I continue to share a relationship with my wife. In such circumstances, nothing has severed these bonds. There is a recognition by all parties (citizen and government, evangelist/elder and congregation, husband and wife) that these relationships are ongoing. Temporary separation does not sever such ties.

In dealing with the recent shutdown, some have said, “If a church is not able to assemble, they are no longer a church.” Please ponder whether this is a valid approach to a period of temporary isolation. Temporary absences do not invalidate citizenship in earthly kingdoms, the relationship of marriage, or membership in a local church.

As citizens, we share in the blessings afforded by civil government. These are granted by birth, or acquired by meeting the conditions for citizenship. This voluntary relationship may be repudiated, but it is not destroyed by traveling abroad for a limited or extended period.

As husbands and wives, we share in the blessings of home and family. Marriage is a voluntary relationship involving mutual consent by both parties. While this relationship can be broken by sin and repudiated, it does not automatically end because of temporary separation.

As Christians, we share the blessings of fellowship in a local congregation. Being a member of the church involves a two-fold decision—an individual/family expresses a desire to place membership with a local group, coupled with the willingness of those saints to extend the right hand of fellowship (cf. Acts 9:26-28). Our relationship with brethren may be interrupted because of sickness, travel, or other commitments that require us to be temporarily separated from our home congregation. However, this does not break the relationship. Such a bond continues until we signify our desire to no longer be a member of a particular church, or the congregation withdraws the right hand of fellowship because we have violated one or more principles on which spiritual association is based, namely, walking in the light.

Commitment vs. Callousness

How do we deal with imperfections and shortcomings? Since there are no perfect people, by implication, there are no perfect churches. Edification, a divinely assigned work of the church, involves the building up of the body of Christ. Recognizing that every individual and every church is a work in progress, let us devote ourselves to making things better, not callously attempting to “Burn it down!”

Conclusion

How should we view the shared relationships of marriage, citizenship, and faith? Do we recognize the duties and demands of each? Do we understand the respective exclusivity of each? Are we thankful for the benefits bestowed by having a godly marriage, an orderly society, and adhering to the faith that was once delivered to the saints? **TL**

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Biblical Benevolence

(continued from p.15)

by Bruce Reeves.....

churches, which have followed the pattern of the Scripture in showing generosity and love by sending funds to saints who were in dire need during tragic catastrophes. Regarding individual responsibilities, I have seen family after family adopt children into their homes and raise these children in the nurture and admonition of the Lord. Let no one think that, because Christians take a conservative approach to the work of the church, this means they are unwilling to give. Lord willing,

the very opposite is true—they are giving personally to those in need, they are giving to the local congregation of which they are members. They are investing themselves in striving to be more like their Savior every day. Let us all strive to show His heart and compassion to those around us! **T**

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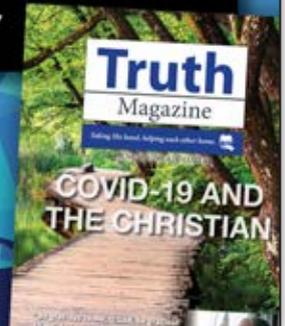
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Going the Way OF ALL THE Earth by Pat Andrews

We live our lives quickly,
As a tale that is told,
One day we'll wake up,
To realize we're old.
(Ps. 39:5; 89:47; 90:9)

The few days we spend here,
Slip away very fast,
Eventually we'll realize,
They're not going to last.
(Eccl. 2:23; 12:5)

Some who have gone on,
Have left holes in our life,
Our family; close friends,
Our husband or wife.
(Gen. 37:35; Ps. 38:6)

We can't bring them back here,
But we'll follow them there,
On our march to the grave,
In their fate we will share.
(Ps. 88:3; 89:48)

Man born of woman,
Has a little time and that's all,
With lives full of trouble,
Until death comes to call.
(Job 5:7, 14:1; Eccl. 2:23)

We are born in this world,
Amidst trouble and strife,
And little by little,
We expend all of our life.
(Ps. 90:10)

Our life is a vapor,
Nothing more than the wind,
Likened to a puff of smoke,
That will never be again.
(Jas. 4:14; Ps. 102:3)

Our time here has a purpose,
There's a reason we're here,
The whole duty of man,
Is to love God with fear.
(Eccl. 12:13-14)

The fear that we show God,
Is not terror; not at all,
It's shown by our praises,
And reverential awe.
Ps. 149; 150).

Whether we're wise or a fool,
A righteous or wicked man,
Our names will soon be forgotten,
From out of this land.
(Eccl. 2:16; 8:10)

Our spirits will fly away,
And our bodies will rot,
It's a fate we all face,
Whether we like it or not.
(Eccl. 7:2; 12:7).

Our life under the sun,
Is hastening away,
We should fix it in our hearts,
And prepare for that day.
(Ps. 88:3; Eccl. 7:1-4)

Mortality has caught others,
It's before us; it's close,
The cold hand of death,
Will soon grab at our throats.
(Eccl. 9:11-12)

It's an appointment before us,
There's no way around it,
Each person who lives,
Will one day propound it.
(Ps. 89:48; Heb. 9:27)

For we must needs die,
It's the end of our way,
From the moment of birth,
We march toward that day.
(2 Sam. 14:14; Eccl. 9:1-3)

We can prepare for that day,
Or live a life filled with mirth,
Our eternity will be fixed when we,
Go the way of all the earth.
(1 Kings 2:2; Ps. 89:48)

CHURCHDirectory

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

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

ALASKA

ANCHORAGE

Rose Street church of Christ
3124 Rose Street
Bible Study 9 A.M., Worship 10 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: David Webb (907) 350-8358

ALABAMA

BIRMINGHAM

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

BIRMINGHAM

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

FLORENCE

College View church of Christ
851 N. Pine St. (Next to University Campus)
Bible Study 9:30 A.M., Worship 10:15 A.M.,
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: Kenny Moorer (256) 766-0403

MOBILE

West Mobile church of Christ
129 Hillcrest Road
Worship 9-9:30 A.M., Bible Study 9:30-10:30 A.M.
Worship 10:30-11:30 A.M., Wednesday 7 P.M.
(251) 342-4144 or 342-2041
Ken Sils - Minister (765) 307-8048

MONTGOMERY

Ashburton Drive church of Christ
(formerly Southeast)
70 Ashburton Drive
Sunday Bible Study 9 A.M.,
Sunday Worship 10 A.M. & 5 P.M.
Wednesday Bible Study 7:00 P.M.
Contacts: Kirk Moore (334) 546-3788
John Humphries (334) 306-4172

MONTGOMERY

Eastbrook church of Christ
650 Coliseum Blvd.
Bible Study 9 A.M., Worship 10 A.M.
Wednesday 6 P.M.
Contacts: Brian Moore: (334) 279-1077
Charles Martin: (334) 283-2983

PARRISH

McArthur Heights
church of Christ, 5082 Hwy. 269
Bible Study 10 A.M., Worship 11 A.M.
Evening 5 P.M., Wednesday 6:30 P.M.
(205) 686-5978 or 686-5620

SCOTTSBORO

Eastside church of Christ
John T. Reid Pkwy., (Hwy. 72, 2 mi. E. of Hwy. 35)
Worship 9 A.M., Bible Study 9:30 A.M.
Worship 10:30 P.M., Wednesday Summer 7 P.M.
Wednesday Winter 6 P.M.
Evangelist: Aaron Andrews
(256) 574-1603 or 575-2664

ARKANSAS

CONWAY

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

CONWAY

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

CONWAY

Prince Street church of Christ
2655 Prince 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
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
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

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

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

LONG BEACH

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

OCEANSIDE-VISTA

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

COLORADO

FORT COLLINS

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

MONTROSE

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

DELAWARE

MILTON

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

FLORIDA

DESTIN

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

FORT LAUDERDALE

Northside church of Christ
Pompano Plaza Shopping Center
70 East McNab Rd., Pompano Beach, FL 33060
Bible Study 9:30 A.M., Worship 12:30 P.M.
No evening service on Sunday
Wednesday 7:30 P.M.
(954) 822-1974
www.northsideflauderdale.com
Email: northsideflauderdale.com

FORT MYERS

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

FROSTPROOF

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

GENEVA

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

KEY LARGO

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

MARY ESTHER

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

MIAMI

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

MIAMI

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

MIAMI

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

OCALA

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

ORLANDO

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

ORLANDO

church of Christ at S. Bumby
3940 S. Bumby Ave.
Sunday Worship 9 A.M., Bible Study 10 A.M.
Worship w/ communion 10:55 A.M. (No Evening Service), Wednesday 7 P.M.
Evangelist: Ken Chapman and Greg Kline
Office: (407) 851-8031

ORLANDO

Pine Hills Church of Christ
890 Hastings Street
Sun. Bible Study 10 A.M., Sun. Worship: 11 A.M.
Sun. Evening Worship: 6 P.M.
Wednesday Bible Study: 7:30 P.M.
(407) 293-2851 or (407) 290-8650

PALMETTO

Palmetto church of Christ
1575 14th Avenue W.
Bible Study 9 A.M., Worship 10 A.M.
Wednesday 7 P.M.
www.palmettochurchofchrist.com
(941) 722-1307

PANAMA CITY BEACH

Beach church of Christ
8910 Front Beach Rd.
Bible Study 10 A.M., Worship 11 A.M.
Evening 6 P.M., Wednesday 7 P.M.
(850) 234-2521

SEFFNER

church of Christ
621 E. Wheeler Rd.
Bible Study 10 A.M., Worship 10:50 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
Evangelist: Bobby Witherington (813) 684-1297
www.seffnercoc.org

GEORGIA

CENTERVILLE

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

COLUMBUS

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

CONVERS

Rockdale church of Christ
East Metro Atlanta, 705 Smyrna Road
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 5:30 P.M., Wednesday 7:30 P.M.
Building (770) 929-3973

PINE MTN. VALLEY

church of Christ
Route 116 (near Callaway Gardens)
Bible Study 10 A.M., Worship 11 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
Evangelist: Tommy W. Thomas
(706) 628-5117 or 628-5229
www.pmvchurch.com

SAVANNAH

Coastal church of Christ
Bible Study 10 A.M., Worship 11 A.M.
(912) 344-1687
coastalchurchofchrist@outlook.com

VALDOSTA

church of Christ
4313 North Valdosta Rd.
(Located 1 mile E. of Exit 22 off I-75)
Worship 9 A.M., Bible Study 10 A.M.
Communion 11 A.M., Wednesday 7 P.M.
(229) 244-8630, www.northvaldostacoc.com

IDAHO

BLACKFOOT

church of Christ
370 N. Shilling • P.O. Box 158-83221
Bible Study 10 A.M., Worship 11 A.M.
Wednesday 7:30 P.M.
(208) 785-6168 or 681-1552

IOWA

DES MOINES

church of Christ
1310 N.E. 54th Ave.
Bible Study 9:30 A.M., Worship 10:40 A.M.
Wednesday 7 P.M., (515) 262-6799

GRINNELL

church of Christ
1402 Third Ave.
Bible Study 9:30 A.M., Worship 10:30 A.M.
Wednesday 7 P.M.
(641) 521-6485, (641) 236-3883
www.grinnellcoc.com

ILLINOIS

CHICAGO

church of Christ
1514 West 74th Street
Bible Study 9 A.M., Worship 10 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: James E. Scott
Bldg. (773) 224-9279, (708) 339-6126

DOWNERS GROVE

church of Christ
1236 63rd St., (1 and 1/2 mile E. of I355)
Bible Study 9 A.M., Worship 9:55 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
(630) 968-0760 • www.dgccc.org

GLEN ELLYN

Glen Ellyn Church of Christ
796 Prairie Ave.
Glen Ellyn, IL 60137
Sunday Bible Study 9:30 A.M., Worship 10:30 A.M.
Sunday Evening 5 P.M.
Evangelist: Keith E. Brown
(630) 858-2290, (630) 377-3990

MATTOON

Southside church of Christ
1100 S. 17th Street
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7 P.M.
(217) 234-3702

SOUTH HOLLAND

Southeast church of Christ
16224 S Vincennes Ave.
Bible Study 9 A.M., Worship 10 A.M.
Evening 4 P.M., Wednesday 7 P.M.
Evangelist: Donald Hawkins, (708) 339-1008
www.southeastchurchofchrist.com

INDIANA

CLARKSVILLE

Clarksville church of Christ
407 W. Lewis & Clark Parkway, 47129
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
Evangelist: Brian Anderson (812) 944-2305
or (812) 948-9917
www.clarksvillechurchofchrist.org

GREENWOOD

Greenwood church of Christ
371 W. Main Street
Sun. Bible Study 9 A.M., Worship 10:30 A.M.
Evening 4:30 P.M., Wednesday 7 P.M.
Evangelists: Neil Tremblett
(317) 888-8288
www.churchofchristatgreenwood.org

HOBART

church of Christ
300 N. Liberty Street
Bible Study 9:45 A.M., Worship 10:30 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: Jerry Cleek (219) 942-2663

INDIANAPOLIS

Castleton church of Christ
7701 East 86th Street, 46256
Sun. Worship 11 A.M., Sun. Bible Study 10 A.M.
Wed. Worship 11:15 A.M., Wed. Bible Study 7 P.M.
(317) 710-1204

JAMESTOWN

church of Christ
Bible Study 9:30 A.M., Worship 10:25 A.M.
Evening 4 P.M., Wednesday 7 P.M.
Evangelist: David McPherson
(765) 676-6404 or (270) 994-4397
www.jamestowncoc.com

OLITIC

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

PEKIN

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

PLAINFIELD

church of Christ West
2288 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: Johnnie Edwards
(317) 964-9404 or (317) 839-1769
www.churchofchristwest.org

SAINT LEON, IN

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

SALEM

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

TRAFALGAR

Spearsville Rd. church of Christ, 6244 S. 500W.
(1.2 mi. S. of Hwy. 135)
Bible Study 10 A.M., Worship 11 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: Charles Wright
(317) 878-5969 or (317) 300-8790
www.trafalgarchurch.com

KANSAS

TOPEKA

17th Street church of Christ
5600 SW 17th St.
Bible Study 9:15 A.M., Worship 10:30 A.M.
Wednesday 7 P.M.
(785) 235-8687 or 273-7977
www.17thstreetchurchofchrist.org

KENTUCKY

AUSTIN

Peter's Creek church of Christ
856 Thomerson Park Rd.
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M.
Evangelist: David Cox (270) 579-8074 or
(270) 646-0498, www.peterscreekcoc.com

BEAVER DAM

church of Christ
1235 Williams St.
Worship 10 A.M., Bible Study After Worship
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Jerid Gunter
(270) 274-4451

BRANDENBURG

Brandenburg church of Christ
612 Broadway
Bible Study 9:45 A.M., Worship 10:30 A.M.
Evening 5 P.M., Wednesday 6:30 P.M.
Evangelist: Charles J. White (270) 422-3878

CAMPBELLSVILLE

Sunny Hill Dr. church of Christ
A.M. Worship 9:30 A.M., A.M. Bible Study 10:30 A.M.
A.M. Worship 11:30 A.M., Wednesday 7 P.M.
Evangelist: Steve Lee (270) 789-1651
stevelee4510@windstream.net
www.sunnyhillcoc.com

CANEYVILLE

Caneyville church of Christ
103 N. Main St. • P.O. Box 233
Bible Study 10 A.M., Worship 10:45 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: Jarrod Jacobs (270) 589-4167 or
(270) 274-3065

DANVILLE

church of Christ
385 E. Lexington Ave.
Worship 10 A.M., Bible Study 11:15 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: B.J. Sipe (859) 236-4204

FRANKLIN

31-W North church of Christ
1733 Bowling Green Road
Bible Study 9 A.M., Worship 10 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Steve Monts, (270) 776-9393
www.31wchurchofchrist.com

HODGENVILLE

Hodgenville church of Christ
613 S Lincoln Blvd.
Bible Study 10 A.M., Worship 11 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Don Brady (270) 358-6053
Dbrady1295@aol.com

LEITCHFIELD

Mill St. church of Christ
733 Mill Street, Highway 62 E.
Bible Study 10 A.M., Worship 10:55 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: Michael Hardin
(270) 259-4968 or (270) 300-3239
www.millstreetchurchofchrist.org

LOUISVILLE

Valley Station church of Christ
1803 Dixie Garden Drive
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
Evangelist: Dudley Ross Spears (502) 937-2822

LOUISIANA

GONZALES

Southside church of Christ
405 Orice Roth Road, 70737, (Baton Rouge area)
Bible Class 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: R.J. Evans (225) 622-4587
rjevans@eatel.net

MANY

Lakeside church of Christ
12095 Texas Hwy. (Hwy. 6 W.)
12 miles west of Many
Bible Study 10 A.M., Worship 11 A.M.
Evening 5 P.M., Wednesday 7 P.M.
(318) 256-9396

STONEWALL

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

MARYLAND

SEVERN

Southwest church of Christ
805 Meadow Rd.
Bible Study 10 A.M., Worship 11 A.M.
Evening 5 P.M., Wednesday 7:30 P.M.
Evangelist: Brandon Trout
(410) 969-1420 or (410) 551-6549
www.swcofchrist.com

MAINE

PORTLAND

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

MICHIGAN

CEDAR SPRINGS

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

MINNESOTA

DULUTH

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

ST. CHARLES

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

MISSISSIPPI

BOONEVILLE

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

CLINTON

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

MERIDIAN

Grandview church of Christ
2820 Grandview Ave.
Bible Study 10 A.M., Worship 11 A.M.
Wednesday 6:30 P.M.
Ron Cooper: (601) 934-3675
roncooper@bellsouth.net
Ricky Ethridge: (601) 737-5778
[rickymarsha@bellsouth.net](mailto:ricky-marsha@bellsouth.net)

MERIDIAN

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

SOUTHAVEN

church of Christ
2110 E State Line Rd. (Exit I-55), (Memphis area)
Bible Study 9:30 A.M., Worship 10:30 A.M.
Wednesday 7 P.M.
Evangelist: James A. Brown
(662) 342-1132 – church Building

MISSOURI

BLUE SPRINGS

Southside church of Christ
4000 SW Christiansen
Worship 9 A.M., Bible Study 10 A.M.
Worship 11 A.M., Wednesday 7 P.M.
Evangelist: Brett Hogland (816) 228-9262

BRANSON

Eagle Rock Road church of Christ
432 Eagle Rock Road
Sun. Worship 9:30 A.M., Bible Study 10:30 A.M.
Sun. Evening Worship 2 P.M., Wednesday 6 P.M.
Minister: Philip North (417) 239-1036
Email: primrosenor@suddenink.net
www.eaglerockroadchurchofchrist.org

CAPE GIRARDEAU

Cape County church of Christ
121 S. Broadview St., #2 • Cape Girardeau, MO 63703
(931) 326-9843, capecountycoc@gmail.com,
slmcdonald21@gmail.com, www.capecountycoc.com
Sun. Bible Study 9:15 A.M., Sun. Assembly 10 A.M.
Wed. Bible Study 7 P.M./CST
Seth McDonald: 931-326-9843,
seth@safeharbortn.com
Wayne McDonald: 931-239-6540,
wayne@safeharbortn.com

DONIPHAN

Southside church of Christ
Hwy. 142 E. ½ mile (P.O. Box 220)
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7 P.M.
(573) 996-3251 or 996-3513

FAIR GROVE

church of Christ
217 N. Orchard Blvd.
Bible Study 9 A.M., Bible Study 10 A.M.
Worship 11 A.M., Wednesday 7 P.M.
Evangelist: Walter Myers (417) 830-8972 or
(417) 736-2663

KENNETT

church of Christ
703 Harrison St.
Bible Study 10 A.M., Worship 11 A.M.
Evening 6 P.M., Wednesday 7 P.M.
(573) 888-6778 or (870) 650-1648
Preacher: Nolan Glover
www.westsidechurchofchrist.us

LILBOURN

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

RAYTOWN

Sterling Ave. church of Christ
5825 Sterling Ave. (Near Sports Complex)
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Justin Berss
(816) 356-3096 or (270) 320-6157
www.sterlingavechurchofchrist.org

ST. JAMES

church of Christ
685 Sidney St.
Bible Study 9:30 A.M., Worship 10:15 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: Lynn Huggins (573) 265-8628

ST. JOSEPH

County Line church of Christ
2727 County Line Rd.
Bible Study 9 A.M., Worship 9:50 A.M.
Wednesday 7 P.M.
(816) 279-4737
www.countylinechurchofchrist.com

NEBRASKA

BEATRICE

church of Christ • 7th and Bell
Bible Study 9 A.M., Worship 10 A.M.
Evening 6:30 P.M., 233-4102 or 228-3827
www.churchofchrist7bell.com

NEVADA

RENO

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

NORTH CAROLINA

CHARLOTTE

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

OHIO

BEAVERCREEK

Knollwood church of Christ
1031 Welford Drive
Bible Study 9:30 A.M., Worship 10:20 A.M.
and 3 P.M., Wednesday Bible Study 1 P.M.
For Adults and 7 P.M.all ages.
Evangelist: Heath Rogers
(937) 426-1422
www.knollwoodchurch.org

CINCINNATI

Blue Ash church of Christ
4667 Cooper Road
Bible Study 10 A.M., Worship 10:45 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Russell Dunaway, Jr. (513) 891-3174
www.blueashchurchofchrist.com

CLEVELAND

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

COLUMBUS

Laurel Canyon church of Christ
409 McNaughton Road
Bible Study 9:45 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7 P.M.
(614) 868-1375, www.lcccoc.net

DAYTON

West Carrollton
28 W. Main Street, 45449
Early Worship 9 A.M., Bible Study 9:30 A.M.
Worship 10:25 A.M., Wednesday 7 P.M.
Evangelists: Michael Grushon (937) 866-5162
or Alan Beck (937) 469-3311
www.wc-coc.org

FRANKLIN

Franklin church of Christ
6417 Franklin-Lebanon Rd. 45005
Sun. Bible Study 10 A.M.
Sun Worship 10:45 A.M.
Tues. Bible Study 6:30 P.M.
Evangelist: Josh Lee (937) 789-8055
or (937) 746-1249, www.franklin-church.org

FREMONT

church of Christ
3361 W. State Street, 1 mi. W. of Fremont
on U.S. Rt. 20
Bible Study 10 A.M., Worship 10:45 A.M.
Evening 6 P.M., Wednesday 7 P.M.
(419) 849-3340 or 849-2980
www.fremontchurchofchrist.com

HAMILTON

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

HILLIARD

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

MANSFIELD

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

NEW LEBANON

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

MARIETTA-RENO

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

NORTHWOOD

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

UHRICHSVILLE

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

OKLAHOMA

MCALESTER

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

OKLAHOMA CITY

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

OREGON

SWEET HOME

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

PENNSYLVANIA

PHILADELPHIA

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

SOUTH CAROLINA

COLUMBIA

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

SUMTER

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

WEST COLUMBIA

Airport church of Christ
4013 Edmund Hwy. (Hwy. 302)
**OUR WEB SITE DISPLAYS OUR
CURRENT ASSEMBLY SCHEDULE.**
Evangelist: Terry W. Benton, Bldg. (803) 834-6978
<http://airport-church-of-christ.com>

TENNESSEE

COLUMBIA

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

COSBY

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

JACKSON

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

JOHNSON CITY

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

JONESBOROUGH

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

KINGSTON SPRINGS

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

MT. PLEASANT

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

KINGSPOORT

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

MARYVILLE

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

MEMPHIS

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

MURFREESBORO

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

MURFREESBORO

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

NASHVILLE

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

NASHVILLE

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

SHELBYVILLE

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

SHELBYVILLE

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

TEXAS

ALLEN

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

ALVARADO

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

ALVIN

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

AUSTIN

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

BAYTOWN

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

BEAUMONT

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

CONROE

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

CORPUS CHRISTI

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

DICKINSON

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

DALLAS

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

DUNCANVILLE

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

EDNA

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

EL PASO

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

FORT WORTH

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

GRANBURY

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

HOUSTON

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

HOUSTON

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

IRVING

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

LANCASTER

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

LUBBOCK

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

LUFKIN

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

MANSFIELD

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

NACOGDOCHES

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

PLANO

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

SAN ANTONIO

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

SAN ANTONIO

Pecan Valley church of Christ
268 Utopia Avenue, (I-37 S.E. Exit Pecan Valley)
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: Clyde W. Carter (210) 337-6143

SHERMAN

Westwood Village church of Christ
314 N. Tolbert
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: Ronald Stringer

TEMPLE

Leon Valley church of Christ
4404 Twin City Blvd.
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
Evangelist: Jason Garcia
yourfriendjgar@gmail.com
www.biblemoments.org

WACO

Sun Valley church of Christ
340 E. Warren St. (In Hewitt, a suburb of Waco)
Bible Class 9:30 A.M., Worship 10:30 A.M.
Wednesday 7 P.M.
Evangelist: Marc Smith
(254) 666-1020 or 420-1484

THE WOODLANDS

Woodlands church of Christ
1500 Wellman Road • P.O. Box 7664 (77380)
Bible Class 9:30 A.M., Worship 10:20 A.M.
Evening 5 P.M., Wednesday 7:30 P.M.
(281) 367-2099
www.woodlandschurchofchrist.org

VIRGINIA

CHESAPEAKE

Tidewater church of Christ
217 Taxus Street
Bible Study 10 A.M., Worship 11 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Steve Schlosser (757) 436-6900

CHESTER

Chester church of Christ
12100 Winfree St., (Central to Richmond,
Hopewell, Petersburg, & Colonial Heights)
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 5:30 P.M., Wednesday 7:30 P.M.
church Building: (804) 796-2374, (804) 385-2725
or (804) 271-0877

RICHMOND (METRO)

Courthouse church of Christ
Courthouse Rd. at Double Creek Ct.
(2.2 miles S of Rt. 288)
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: Nathan L. Morrison (804) 790-1629
www.courthousechurchofchrist.com

RICHMOND

Forest Hill church of Christ
1208 W. 41st Street
Bible Study 10 A.M., Worship 11 A.M.
Evening 6:00 P.M., Wednesday 7:00 P.M.
Evangelist: Jack Bise, Jr. (804) 233-5959

RIDGEWAY

church of Christ
2970 Old Leaksville Road
Bible Study 10 A.M., Worship 11 A.M.
Evening 5:30 P.M., Wednesday 7 P.M.
(276) 956-6049
www.churchofchristatridgeway.com

ROANOKE

Blue Ridge church of Christ
929 Indiana Avenue N.E. (5 min. from Roanoke
Convention Center)
1st Lesson 9:15 A.M., Bible Study 10 A.M.
Worship 11 A.M., Wednesday 7:30 P.M.
(540) 344-2755

VIRGINIA BEACH

Southside church of Christ
5652 Haden Road
Bible Study 10 A.M., Worship 11 A.M.
Robert Mallard (757) 464-4574

WASHINGTON

BELLINGHAM

Mt. Baker church of Christ
1860 Mt. Baker Hwy.
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Joe Price (360) 752-2692 or 380-2960
www.bibleanswer.com/mtbaker

SEQUIM

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

TACOMA

Manitou Park church of Christ
(meets at Gray Middle School)
6229 S Tyler Street
Bible Study 10 A.M., Worship 11 A.M.
Wednesday 7 P.M.
(253) 242-3098
tacomachurch@gmail.com
www.tacomachurch.com

WEST VIRGINIA

CHARLESTON

Oakwood Road church of Christ
873 Oakwood Road
Bible Study 10 A.M., Worship 10:50 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
oakwoodrdcoc@suddenlinkmail.com
www.orcoc.org • (304) 342-5637

CLARKSBURG

Westside church of Christ
Davison Run Road
Sunday Morning 9:30 A.M.
(304) 622-5433
www.westsidechurchofchristwv.net

FAIRMONT

Eastside church of Christ
1929 Morgantown Avenue
Bible Study 10 A.M., Worship 10:45 A.M.
Evening 6 P.M., Wednesday 7 P.M.
(304) 363-8696 or (304)844-2437

GLADESVILLE

Gladesville church of Christ
2906 Gladesville Rd., Independence, WV 26374
Sunday Bible Study 10 A.M., Worship 10:45 A.M.
Sunday 7 P.M., Wednesday 7 P.M.
(304) 864-3078

MOUNDSVILLE

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

PARKERSBURG

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

WYOMING

RANCHESTER

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

CANADA

CALGARY, AB

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

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