

# Truth

## Magazine

*Taking His hand, helping each other home.*



JUNE 2020 | NO. 6 | VOLUME 64

# COVID-19 AND THE CHRISTIAN

**“Be gracious to me, O God, be gracious to me, For my soul takes refuge in You; And in the shadow of Your wings I will take refuge Until destruction passes by”  
(Ps. 57:1).**





# Truth Magazine

*Taking His hand, helping each other home.*  TM

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Mark Mayberry (mark@truthpublications.com)

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Edification is the process whereby Christians "build up" one another in the faith. This carries an important implication: the church is in the building business—it is not a wrecking crew.

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by Bobby L. Graham

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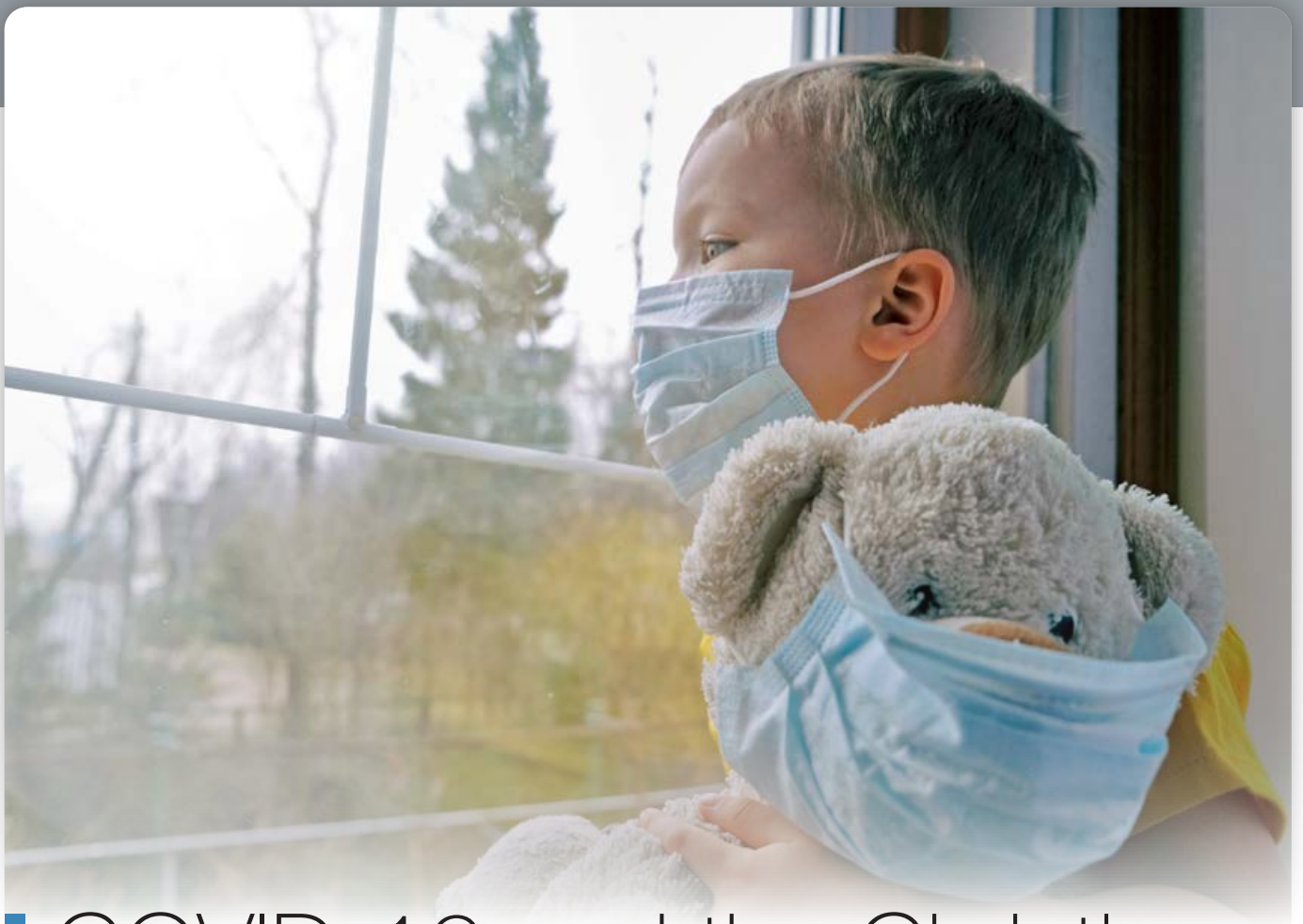
A reader states, "Recently, I noticed a reference to the hermeneutics of deconstructionism. What is this?" Such academic language may sound "highfalutin," but the underlying mindset impacts every aspect of modern life.

### ■ THE DESERT SHALL REJOICE AND BLOSSOM

by Barry Britnell

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Even in the most desolate regions of the earth, the glory and majesty of our God burst forth.



# COVID-19 and the Christian

## ■ TRUST GOD TILL THE DANGER PASSES

by Ron Halbrook

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As Ron and I have labored together in the Philippines, he has often presented this lesson. It has always been well-received. I asked permission to adapt it from an outline to an article so that our readers might also benefit—ed.

## ■ THE CORONAVIRUS & CONGREGATIONAL AUTONOMY

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## ■ POEM: EVEN THOUGH

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For many years, Forrest has faithfully served his local congregation as a deacon. He also is a gifted poet. Here is a poem that offers encouragement during these trying times.

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Saying “Goodbye” to his beloved mother, Steve shares precious memories of his parents and relates the surreal experience of organizing and attending a funeral during the coronavirus shutdown.

## ■ A HEALTHCARE WORKER’S PERSPECTIVE

by Alan Finley

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Healthcare workers have been heroes in this present crisis, risking their lives to serve the infected, the sick, and the dying. Alan writes from their perspective, combining expertise in the medical profession with his experience as an elder.

## ■ BIBLICAL VALUES AND THE UPCOMING ELECTION

by Chris Reeves

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As Christians, we let our lights shine—at work, at home, at play, etc. If we choose to be active in the civil and political arena, Chris encourages us to support causes and campaigns that uphold a biblical worldview.

# Confronting the COVID-19 Crisis

by Mark Mayberry

Looking back at the last three months, Mark describes how the Adoue Street elders have tried to meet the needs of the local congregation during the recent shutdown

While acknowledging “there is nothing new under the sun” (Eccl. 1:9), never before (in our lifetimes) have the people of God been impacted by a health crisis of this magnitude. As a result of the “stay-at-home” mandates issued by governments around the world, brethren have struggled with challenges involving our ability to assemble and worship. This occurred on a scale that would have been previously unimaginable.

While some mandates may seem excessive (at least in hindsight), I believe most governments intended to help, not hurt—to save lives, not persecute believers. Of course, there are exceptions. Progressive “do-gooders,” who encourage tolerance toward deviant behavior, often fail to practice the same when it comes to those who seek to follow biblical principles. Here in Texas, on a state and local basis, our civil leaders sought to accommodate the essential

activity of worship. Accordingly, most brethren attempted to comply with government requirements regarding social distancing, and limitations on the number of persons who could assemble. As a result, brethren have been forced to make other arrangements for worship and Bible study.

On a personal level, the last two months have been an emotional rollercoaster. Not only have I been concerned about the health of my immediate family, but the burden of spiritual leadership has weighed heavily upon the shoulders of our local eldership, of which I am a part. Along with Darin Henry and Paul Linden, I am blessed to serve as an elder of the Adoue Street Church of Christ in Alvin, TX.

In our position as overseers, we try to do what is right in the sight of God, and what is best for the congregation. To this end, we have had to weigh a variety of factors that sometimes conflicted with one another: the physical and

spiritual health of the members. John said, “Beloved, I pray that in all respects, you may prosper and be in good health, just as your soul prospers” (3 John 2).

We must balance the differing demographics of our membership. Many are young and healthy—resilient to disease. Others are aged and frail—highly susceptible to the threat of COVID-19.

We have to consider the “fear factor” of the congregation. Some appear confident; others are very concerned about the health and well-being of their families. Some go to work daily; others have self-quarantined, venturing out into public only when necessary. Some have struggled spiritually; others have faced the present crisis with serenity.



*Showers of blessings on Sunday, April 12, 2020.*



*Spiritual fellowship through worship & Bible study.*



Darin, Paul, and I have spent many hours pondering what is best, planning ways we could assemble and worship. As the circumstances and mandates have changed, we met indoors in separate assemblies, outdoors (in the sunshine and the rain), and finally, last week were all able to worship together, while complying with the requirements issued by the Governor of Texas.

It was such a relief—and such an occasion for rejoicing—when we could all be together, even if social distancing requirements limited our interaction.

Brethren around the world have struggled with the same challenges. Some have faced stricter requirements than did we. Some are not able to provide for their families. Some have lost their jobs. Some are facing hunger. Some had contracted the coronavirus, with severe and life-threatening consequences. Some have died.

Yet, through it all, we are people of faith. We trust in God during good times and bad. Like the apostle Paul, faithful Christians learn contentment:

Not that I speak from want, for I have learned to be content in whatever circumstances I am. I know how to get along with humble means, and I also know how to live in prosperity; in any and every circumstance I have learned the secret of being filled and going hungry, both of having

abundance and suffering need. I can do all things through Him who strengthens me (Phil. 4:11-13).

Before closing, I want to share a handwritten note, from a family in our congregation, addressed to the Alvin elders. We were greatly encouraged to read these words of commendation, and I share it (hesitantly) by expanding its focus, and saying to all spiritual leaders throughout the brotherhood, THANK YOU!

Dear Mark, Paul, and Darin, THANK YOU! The burden of leadership is at times heavy. We see your diligence in shepherding our flock through this challenging time, balancing many interests to find opportunities to bring us together. Above all, we see our devotion to God's word and design for His church. Our family is thankful for your service. We offer you our support in any way needed, and more so, we remember you constantly in our prayers to our loving Father, who can provide you greater wisdom than any of us.

Ultimately the reward of your leadership is great, for you and for us. May your diligence and devotion remain strong. May you find joy in your service. May you have honor from us all. May you stand confident with us on that day we all give account and receive the reward. May God bless you and your wives. Thank you. With Love, NAME WITHHELD. **T**



Kami, Pat & Rebekah—rejoicing over assembling & Kami's recent baptism.

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# How Christians Responded to Spanish Influenza in 1918

by Kyle Pope

Although the brevity of life shortens our perspective, Kyle reminds us that, in times past, brethren faced similar challenges and struggled with similar concerns as have we in confronting the COVID-19 crisis.

Just over a century ago, from 1918-19, a strain of an H1N1 virus swept across the United States. Twenty years earlier, from 1889-90, a similar flu epidemic had killed one million people worldwide but had only limited impact in the United States. Yet as World War I was drawing to a close, returning soldiers were the first to be hit with Spanish Influenza. Worldwide, 500 million people would eventually become infected, resulting in 50 million deaths, including 675,000 in the United States. The first cases arose in military camps in the spring of 1918. By September, it was spreading throughout the country at alarming rates, and the Federal government advised state and local officials to limit public gatherings, including schools and churches. By mid-November, most restrictions were lifted, but during the fall months of 1918, just as now, churches of Christ confronted the challenging questions of how to obey the laws of both man and God, and how best to show love and care for the physical and spiritual well-being of others. While Scripture, and not history, must stand as our authority, there is great comfort in knowing that our brothers and sisters in Christ 102 years ago faced and ultimately overcame the same issues that confront us today. Peter taught, in resisting Satan, to take comfort in the knowledge that “the same sufferings are experienced by your brotherhood in the world” (1 Pet. 5:9, NKJV). In that spirit, I offer three examples of how brethren in those days confronted challenges amazingly

similar to the situation we now face because of the Covid-19 pandemic.

**J.C. McQuiddy** was the editor of the *Gospel Advocate* magazine from 1885-1924. As conditions worsened, one of the first articles addressing the problem was written by A.B. Lipscomb, the nephew of David Lipscomb, and preacher for the Russell Street church in Nashville. As city hospitals filled up, forcing them to turn people away, Russell Street converted its classrooms into a temporary hospital with a physician and nurse volunteering their services (“In Behalf of the Sick”). In the next issue, McQuiddy praised this action, asking no questions as to whether or not it was a scriptural work of the church, appealing to Jesus’s words in Matthew 25:40 as authority for it, as Lipscomb would also do in the same issue (“The Spanish Influenza”; “The Russell Street Hospital”). While this was certainly an extraordinary circumstance that only served a temporary need, it undoubtedly set the stage in the decades to come for some brethren to unscripturally expand the collective work of the church to include medical missions.

The October 24 and 31 issues of *Gospel Advocate* devoted significant attention to this rising problem. Both featured Public Service Announcements (PSA) entitled, “Spanish Influenza—What It Is and How It Should Be Treated” (1023, 1048). McQuiddy wrote two articles on the problem and ran a report from Lipscomb on the Russell Street Hospital. In his

first article, entitled simply, “Spanish Influenza,” McQuiddy began:

The reports from all parts of the country concerning the inroads of this disease are really fearful to contemplate. The number of deaths in our army camps is truly frightful. This common danger behooves us all to exercise special vigilance in protecting our own health and that of our families. . . . It will be well for the brethren and people everywhere to observe strictly all the regulations urged by our State Boards of Health and cooperate in every way to help combat and drive out this unwelcome scourge (1016).

He then quoted from a sister publication, known as the *Christian Leader*, encouraging churches to continue their support of preachers even though they “will be unable to fill their appointments” (ibid.). His second article, entitled “Closing Churches,” dealt specifically with the question of suspended assemblies of the church. He began:

On account of such rapid spread of influenza as to endanger the lives of many people of our country, the national government at Washington has advised the different State governments to issue a proclamation closing all churches so long as this great danger to the health and lives of the people exists (1020).

Earlier in the same year, McQuiddy had opposed inconsistent calls by officials to close churches in order to preserve coal and fuel during the war while leaving breweries, pool halls, and theaters opened (“Shall We Close the

Churches?”). In this case, however, he did not see the government’s action as inappropriate. McQuiddy explained, “I do not understand that the government intends by this proclamation to interfere with Christians’ worshiping God as they understand the New Testament requires them to do” (ibid.). He then began to expound upon Acts 20:7; 2:42; Hebrews 10:23-25, and 1 Corinthians 16:1-2 for authority for the church to assemble regularly on the first day of the week, to break bread, and contribute, adding, “This privilege should not be neglected now, for the expenses of the church are continuous and perhaps greater than they were formerly”—“Christians should contribute on the first day of the week as well as break bread. There is no warrant in the Scriptures for neglecting the contribution any more than there is for neglecting the prayers and the breaking of bread” (ibid.).

McQuiddy did not address the question of whether the Lord’s Supper is restricted to the context of a church assembly but discussed several issues raised as a result of closing churches. First, he expressed his hope that the situation would actually cause those who had previously neglected the assembly to appreciate more acutely what they were missing. Second, he compared the condition to choices Christians are often forced to make when family members are ill. He wrote:

Christians have not felt that God required them to meet upon the first day of the week when any of their family or loved ones were seriously sick. Especially they have not felt called upon to leave them and meet with the disciples on the first day of the week if thereby they would jeopardize the lives of members of their families. Even so Christians now should feel that God does not call upon them to meet in a way that will jeopardize and endanger the health and lives of not only their own families, but the families also of many other people (ibid.).

In light of this, McQuiddy urged compliance with the government’s guidelines by worshiping at home or in small groups. He wrote, “The government’s order gives each family an opportunity to show its loyalty to the government and also to God” (ibid.).

Third, he explored the question of whether the Lord’s Supper could only be observed with a large crowd assembled, arguing, “For Christians to urge that we should now assemble in large crowds to break bread in the face of the proclamation of the government is not warranted by the Scriptures, but is a direct violation of the command of the Holy Spirit,” quoting Romans 13:1-2 (1020-21). He concluded, “It will not be questioned that the intent of the government is to protect and care for the lives of its subjects,” urging “Christians should observe the command cheerfully, seeking to lead quiet, holy, and unblameable lives” (1021).

**A.O. Colley** was a preacher in Dallas, Texas. By November, *Gospel Advocate* no longer ran the PSA about treatment of Spanish Influenza, but did run one entitled, “Druggists Please Note!! Vick’s Vaporub Oversold Due to Present Epidemic” (1076). Perhaps in reaction to his rather broad acceptance of the government order, McQuiddy published two articles that month by brethren who advocated different ways of complying with proclamations limiting assemblies. In Dallas, on a Saturday, the Mayor had issued an order closing “churches and other places of public gatherings,” leaving little time for churches to make provisions for what to do. A.O. Colley, in his article entitled, “Obeying God Under Difficulties,” explained how he and the eldership in his local church addressed the situation. Colley met with the Mayor and explained that they felt they “had no right to abandon ‘the assembling of ourselves together’ even under these circumstances” (1060). To which the Mayor first responded that there could be no exceptions. We

can understand his reluctance given that Philadelphia, on September 28, had refused to cancel a large parade, and by the end of the week, 2600 people died! (“How U.S. Cities Tried to Halt the Spread of the 1918 Spanish Flu”). Colley asked the Mayor, whom he described as a “religious man,” what he would do if confronted with a choice to obey God or man. To which the Mayor responded, “I would obey the Lord.” At the Mayor’s suggestion, the congregation began having “open-air” meetings. Colley explained:

We have met each Lord’s day since, to “remember the Lord’s death till he come,” out on the lawn by the side of the church house. We are trying to help the city relieve the suffering, care for the sick, and bury the dead. This is a time for sober thinking and faithful acting (ibid.).

**E.C. Fuqua** was a preacher who conducted numerous tent meetings and helped establish churches, often without any financial support for his efforts. Later, he would be known for his erroneous teaching on marriage, divorce, and remarriage, which argued that unbelievers are not amenable to the Law of Christ (*Warren-Fuqua Debate on Divorce and Remarriage*). In the context of the health crisis, near the end of November, *Gospel Advocate* ran an article he wrote entitled, “The Churches and the ‘Flu.’” Fuqua set forth what he considered to be an apparent conflict between the responsibility to obey God rather than man (Acts 5:29) and yet be subject to the “higher powers” (Rom. 13:1-2). Putting it rather bluntly, he wrote:

The so-called “Spanish influenza”—has so overrun the West that stringent steps have been taken to counteract it. These steps included the unconditional closing of all churches throughout the State—the “unconditional surrender” of the kingdom of Christ to the civil government for the time being, so it would seem (1141).

Continued on page 34



# Running the Race... When There Are Hills

by Lindsay Wolfgang Mast

We welcome Lindsay Mast into the present mix of writers who provide insights for women. She begins by asking, "Can we run the race well on an uphill?"

## Introduction

I hate hills. There, I said it. Running on hills is just hard. Back when I was entering races regularly, I would lace up and train day after day on the hilly terrain near my home in Atlanta. However, when it came time to race, I often traveled to coastal or flat areas to score a better time. It's just easier to run when there aren't hills.

In March 2020, we all erased event after event from our calendars. Schools closed. Jobs evaporated. Celebrations ceased. It soon became apparent that something momentous was afoot, and Christians collectively entered a time where running our race meant covering a lot of hills. Some of us face bigger hills than others, but nearly all of us have had new challenges that were simply unthinkable just weeks before they happened.

Running and racing are a theme across the epistles as a comparison to serving the Lord while we are on this earth (1 Cor. 9; Heb. 12; Gal. 5; 2 Tim. 4). We Christians want to win the prize of heaven. So, how do we approach terrain that threatens to slow us down or change the race we thought we were running? We embrace it as an opportunity. Here are four ways to accomplish that goal.

## Embrace the Hill as an Opportunity

### *For Growth*

Here's the hard truth: as much as I disliked hills, I became a stronger runner when I trained on them. They work powerful muscles and expand aerobic capacity. Simply put: hills build endurance.

Yet, this shouldn't be news to us! Scripture tells us that trials handled in a godly way produce strong spiritual muscles and endurance. Consider Romans 5:3-4, Hebrews 12:1-2, and James 1:2, 12. Clearly, not only does suffering (trust me, running a steep hill causes some suffering) build endurance, but it also produces character and even hope as well!

### *For Gratitude*

I was present at three baptisms while my congregation was unable to meet this spring. We stood awkwardly around afterward, giving unfulfilling air hugs from six feet away. Here's what I know: I will never again take for granted the opportunity to hug a new Christian. I will count it a blessing

every time I get to comfort the grieving, squeeze a hand in prayer, and gather for a birthday.

Choosing gratitude, always, is key to contentedness and perseverance (Phil. 4:6-8; Jas. 1:2), but difficult challenges force us to realize that we were already blessed. Even in the hardest of times, there are blessings and their benefits. We should be counting, remembering, anticipating, and praising God for them as we encounter and conquer various hills.

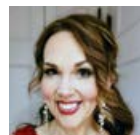
### *For God to be God*

While we struggle through difficult times, God is still very much at work in His wonderful, mysterious ways. While we may not see or understand, He is doing things that we cannot (Isa. 55:8-11). Seeds we planted years ago, or ones we sowed unknowingly, may bear fruit when we are suddenly focused on other things, in ways we would never have expected. So take heart if you can't finish teaching that Bible class, or influence people at work, or give as generously as before. Even when (especially when) we think that focusing on a spiritual hill is subtracting from something else, God often reminds us that, although He appreciates our efforts, He never really needed our help anyway.

### *For Grace*

God alone knows how big and hard is the hill on which you may be. He alone knows your capabilities, and He alone knows when you may need to slow down and catch your breath to keep going. Hills humble us. Through humility, we have the opportunity to accept His power, love, and grace to get through. Then, we can turn around and show that grace to others struggling up their own hill.

It's impossible to predict all the hills that we will encounter as we run the race for God, but they will come. Our view of hills as opportunities to nurture perseverance can help as we start up each new one. To God be the glory. He will help us to the top as we put our faith in Him. **T**



Lindsay  
Wolfgang Mast

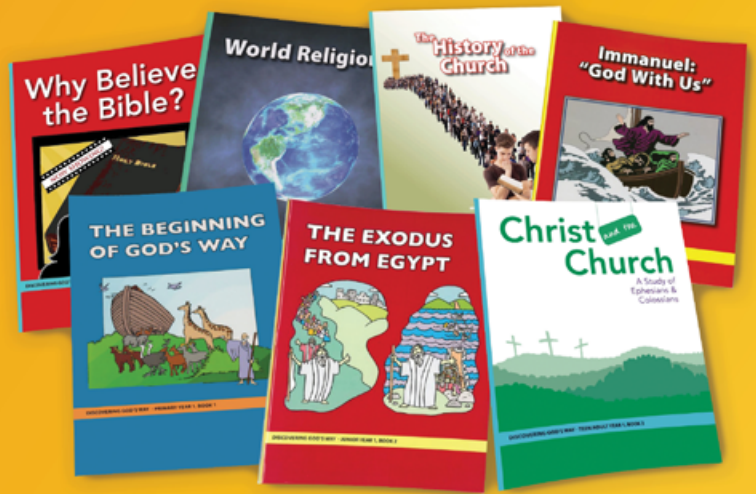
Lindsay Mast has dozens of medals from marathons, half-marathons, and overnight relays, but is anxious for the only prize that matters, heaven. She left a career as a broadcast journalist to homeschool her three children, and now also does online marketing for small businesses. She and her husband, David, worship at the Embury Hills congregation in Atlanta, GA. She can be reached at lbwolgangmast@gmail.com.



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# The Law at Mt. Sinai

by David Flatt

Romans 7 helps us better understand the purpose of the Mosaic Law, which is often ignored and underestimated. We benefit from OT examples, but delving deeper, should also ask, “Why was the Law given at Sinai?”

## Introduction

Romans chapters 6 through 8 represents Paul’s grand Exodus narrative. The old Exodus was like a sign pointing to the new, real Exodus; whereby, the Messiah liberated the world from sin and death. After Israel was led through the Red Sea, they came to Mt. Sinai. On this holy mountain, God gave them a law.

To this point in Romans, Paul has brought his readers through the waters of baptism. Now, he explains the purpose of the law. Without this context in mind, this chapter may appear random; yet, none of what Paul wrote in this letter is extraneous or irrelevant.

Romans 7 represents the most extensive explanation regarding the purpose of the Law of Moses; yet, we sometimes use this chapter as a proof-text about marriage. This chapter is not about marriage. Paul uses marriage to illustrate a point about the purpose of the law.

A word of caution is in order: There seems to be negative attitudes or misperceptions about the Old Testament among some Christians. All of my life, I have heard brethren say things to the effect, “Well, the Old Testament has some good lessons and entertaining stories, but we are not under the Old Law. Therefore, all we need is Jesus and the New Testament.”

A casual, indifferent attitude toward the significance of the Old Testament is especially noticed regarding the Law of Moses. We rightly conclude that this

law was discontinued at the cross, and therefore we are no longer obligated to obey it. Sometimes this is the full extent of our consideration of the law and its overall purpose in God’s plan of human redemption. However, this explanation alone falls short in understanding the reasons why God gave this law to Israel.

We should be cautious about declaring which parts of the Bible we need and which sections we do not. God expressed His will to us by the Spirit from Genesis through Revelation. God carefully unveiled His plan for human redemption over 4,000 years. The time between Abraham and Jesus was approximately 2,100 years. The Law of Moses was enforced for roughly 1,450 years. Casually dismissing this history as irrelevant or merely entertaining, is unwise at best and arrogant at worst. The lengths to which God went to redeem us from sin demands that we give consideration to the details of how He accomplished this.

Israel’s history is the spiritual family history of all Christians. Remember, Paul is quite clear that all Christians are children of Abraham (Rom. 4; Gal. 3). Regardless of ethnicity, Israel represents the ancestors of all Christians (1 Cor. 10:1). Therefore, Christians must understand who they are and the significance of being part of God’s family. Like biological family history, our spiritual heritage gives us context to the present and direction for the future.

## Dead to the Law & Alive through the Messiah (Rom. 7:1-6)

In this text, Paul states that those who have died and risen with Christ are dead to the law. We typically affirm that the death of Christ put an end to the law, meaning that it is no longer enforced. While true, this common understanding does not explain the function of the law in God’s eternal purpose.

What was the purpose of God giving a law to Israel? As we have already noted, the law defined, magnified, and calculated sin. While Israel lived under the law, sin, decay, and death ruled (Rom. 5:12, 20). Paul seems to be saying that the law bound Israel to Adam, or sin. It is as if the law only reminded Israel that they were “in Adam.” These two being bound together by the law produced death.

By being “in the Messiah,” however, Israel can be delivered from the law, sin, and death. Israel can now be released from Adam/sin and be joined to another, the Messiah. In this new union, life is made possible. This explanation also fits more broadly into the concept of Jesus Christ as the bridegroom of His people (2 Cor. 11:2-3; Eph. 5:25-27).

This section closes by contrasting the letter and the spirit, as Paul did in Romans 2:28-29. In chapter 8, Paul explains the work of God’s Spirit. Through the Spirit, God accomplishes what could not be done through the law (8:3). Therefore, it is essential to explain what the law was trying



to do and why the law was unable to solve Israel's real problem.

### **When the Law Arrived (Rom. 7:7-12)**

Before further analyzing the law, consider Paul's use of the word "I" in this section. Is the apostle referring to himself alone? Not likely. If Paul is just referring to himself in this passage, then Romans 7:9 makes no sense. Paul did not live before God gave the law at Mt. Sinai. Sometimes this passage is used to describe Paul's personal struggle with sin or some general moral law. Yet, this does not capture the full meaning of the text.

Paul uses the term "I" in the same way we might use the editorial "we" or "one." The term, "I," is used in a general sense to apply to Israel, Abraham's descendants. While Paul was included in this group, he was not the only one who had a problem with sin. Susceptibility to sin is universal. So, in this context, Paul is dealing with Abraham's family, the point in time when the law was given by God, and the results of the law.

Yes, the law came from God; therefore, the law is holy, just, and good. The code itself was not sinful, but giving a law code creates the possibility of sinning. For example, if you tell a child not to do something that he has never considered doing, he likely will consider doing what you told him not to do. If the child violates the rule, does this mean the rule was bad? Of course not. Likewise, the law was not to blame for Israel's predicament.

Paul described how being subject to a code of law impacted Israel as reflected in the experiences of Adam and Eve (Gen. 3). God gave Adam and Eve a law (Gen. 2:16-17). When enticed by Satan, evil desire conceived, and they sinned. Death entered the world through sin. Sound familiar? Paul's connection of Israel to Adam is consistent with his argument in chapter 5. More than a Pauline analogy,

though, the law itself connected Israel to Adam. Therefore, Israel was in sin.

Was the law bad? No, of course not. It was given for life and the good of Israel; however, the law called attention to evil desires. Israel did not know the power of covetousness until the prohibition against it was given. The law evoked the knowledge of Israel's sin; in turn, sin brought death. Therefore, the law could not stop or defeat sin and death. These could only be defeated by the grace of God through the Messiah (Rom. 5:20-21).

### **Life under the Law & Israel's Real Problem (Rom. 7:13-20)**

What is Paul trying to explain about the Law of Moses in this unusual paragraph? Some have said this passage describes the human condition or Paul's personal life. Others dismiss the text as mere rambling. The passage is not exclusively personal—instead, it is about Israel's shared experience under the Law of Moses. Of course, this would have included Paul, but would not have been limited to him.

In the previous section, Paul described what happened when the law was given to Israel: they were proven to be sinful. Now, he describes what life was actually like under the law. What happens when God's people do their best to live under the law?

In the passage, the subject, "I," is in an unstoppable decline. While Israel embraced the law as holy, just, and good, they transgressed the law. Paul states that the law is spiritual; whereas, "I" or Israel is carnal or fleshly. In other words, Paul goes back to chapter 5 and shows how Israel is connected to Adam and enslaved to sin, decay, and death. Despite having embraced the law, and taking pride in the same, the law only brought condemnation, without offering a permanent solution for sin.

Now, before moving on, remember what Paul earlier introduced about the law in Romans 2:17-24. In chapter 2, Paul asked why Israel broke the law they claimed to love. This chapter

offers a more in-depth answer to that question. He deals with an age-old dilemma of the human condition: if we know what is right, why do we choose to do what is wrong?

Israel knew what was right because they had the law. Yet, Israel broke the law. This made them just like everyone else in the world. Moreover, they were guilty of hypocrisy for having boasted in their possession of the law. With the rest of humanity, Israel was guilty of sin. What could they do about it? Or, what could the law do about it? The answer to both: nothing.

What is the problem that Paul is identifying in this chapter? The problem is not the law. The law is holy, just, and good. The problem is not Israel's desire to keep the law. Instead, the problem is sin. Sin is the means by which the forces of evil operate in the world—acknowledging the sinister issue of sin clarifies our need for the Savior.

Connecting the law and sin raises essential but troubling questions: If the law magnified sin, why did God allow sin to increase by the law (Rom. 5:20)? Why would God give the law so that sin might grow? Essentially, God permitted sin to grow to its full strength so that He might permanently destroy it. He used the law to attract sin to one place, achieve victory over its promoter and perpetrator, and forever condemn sin. Ultimately, the power of Satan and sin were destroyed in the flesh of the Messiah (Rom. 8:3).

In summary, this passage is not an incoherent ramble. Nor is it about one man's struggle with sin. It is about the Law of Moses, Israel's relationship with it, and a preparation for what was ultimately achieved through the cross of Jesus.

### **Misery and Hope (Rom. 7:21-25)**

Paul is not addressing a general moral principle when he speaks of "law." He is considering Israel's relationship to good and evil with respect to the

Law of Moses. This struggle is not just a personal one, but collective as to what was experienced by Israel. So, what does Paul discover about the Law of Moses?

Basically, the law creates two opposing forces: good and evil. Israel continually found itself pulled between good and evil. Paul echoes what God said to Cain: “Why are you angry, and why has your face fallen? If you do well, will you not be accepted? And if you do not do well, sin is crouching at the door. Its desire is for you, but you must rule over it” (Gen. 4:6-7; Rom. 7:21). Earlier in the chapter, Paul stated that Israel had essentially acted out the sin of Adam (Rom. 7:7-12). Now, their moral inadequacy proves them to be like Cain (Wright, 131).

The more Israel relished the law, the more it proved them to be sinners. In breaking the law, Israel was detached from God and connected to the likes of sinful Adam. Israel loved the law, but it could not save them from sin, decay, and death. Was Israel doomed? Paul passionately expresses this despair: “O wretched man that

I am! Who will save me from the body of this death?” (Rom. 7:24).

Suddenly, Paul changes his tone. He gives a hopeful answer to his despairing question: “I thank God through Jesus Christ our Lord” (Rom. 7:25). God rescued Israel and the Gentiles through the Messiah, who changed everything.

Jesus represents in Himself everything Israel was not. He was perfectly obedient to the law. He lived without sin. He was the light of the world, serving as God’s singularly faithful example. Offering Himself as a sacrificial substitute, Jesus Christ took Israel’s (and our) punishment for their sin and transgression. Therefore, Jesus could and can rescue everyone from sin and death. This is the great hope of Romans, which will be fully explored in chapter 8.

### Conclusion

What was the purpose of the Mosaic Law? Through examining this chapter, we learn the law was much more than just a list of regulations. It was used by God to prove our need for the Messiah.

Israel’s relationship with the law shows that we cannot save ourselves through good works. We desperately need Jesus.

God also used the law to collect sin and its full power. The law acted like a trap for sin. Once gathered through the law, God decisively destroyed sin and its power at Jesus’s cross. A greater understanding of the purpose of the law will increase our faith in the Messiah’s ability to save us from sin and eternal death. **11**

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David Flatt

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

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3. Are we weak and heav - y - lad - en, Cum - bered with a load of care?

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

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

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

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# The Church and Edification

by Daniel H. King, Sr.

Edification is the process whereby Christians “build up” one another in the faith. This carries an important implication: the church is in the building business—it is not a wrecking crew.

What is edification, and what does it mean to edify someone? Scripture gives us an important hint in the following phrase: “. . .unto the building up of the body of Christ” (*eis oikodomēn tou sōmatos tou christou*). This is the third of Paul’s descriptive clauses offered in Ephesians 4:12 in order to define the objective, goal, and work that the church has as its mission in the world. Each is anchored by a verb in the English translation. Each verb is active rather than passive. In the original, they are all three nouns. In this case, it is *oikodomēn*, a noun from the combination verbal form, *oikodomeō*, “to build up, edify, benefit, strengthen.” The word *oikos* signifies a “house,” and the verb *demō* means “to build,” so, its sense is “to build a house.” Grasping this concept helps us understand the meaning of “edification.” This word picture is at the heart of the biblical idea.

You will observe that in the English versions, the word “edification” is not used in this context, but in the original language, it is clearly present. The term itself in its form as a noun (*oikodomē*) refers to “an edifice or building,” and so figuratively of the church as God’s “building” (1 Cor. 3:9; 2 Cor. 5:1; Eph. 2:21), and finally in the sense of “edifying, edification, building up” God’s spiritual house (all definitions are taken from BAGD).

Thus, the church of Christ is provided with leaders (apostles, prophets, evangelists, pastors, and teachers [v. 11]) in order for them to function in

the community of believers “for the equipping of the saints, unto the work of serving, unto the building up of the body of Christ.” That is their task, their function, and their reason for existing as an organization. Everything we read about in the New Testament involving church action somehow or other fits into one of these three purposes.

At the same time, it should be noted that several passages spell out individual actions taken with an identical plan in mind. This is to be expected, however, because the church is the band of local believers. At times, they act in concert with one another; at other times, they operate individually and severally. Always, whether acting as individuals or corporately (together) when they behave faithfully, they are consistently seen as acting in conformity with the apostolic mandate laid out in Ephesians 4:12.

On the practical side, a number of texts reveal to us how, and in what ways, the early church carried out the Lord’s plan for the church as an edification society, i.e., a community of people who strive for mutual “building up” or edification.

1. *God’s people should strive for the edification of the church, not merely self-edification.* Like other aspects of the Christian system, edification is not about self alone. It is about surrendering to the good of the whole body. Selfishness has no place in Christianity. No less a topic than gifts of the Holy Spirit are employed to advance our understanding of this principle.

This is the point Paul labored to make to the jealous Corinthians: “On the other hand, the one who prophesies speaks to people for their *upbuilding* and encouragement and consolation. The one who speaks in a tongue *builds up* himself, but the one who prophesies *builds up* the church. Now I want you all to speak in tongues, but even more to prophesy. The one who prophesies is greater than the one who speaks in tongues, unless someone interprets, *so that the church may be built up*” (1 Cor. 14:3-5). Plainly, Paul wanted the Corinthians to act in the interests of the entire group, and not only for the sake of the individual. As proud as those who possessed the gift of tongues were of their special ability, that ability had to remain subservient to the mutual benefit of the church as a whole. If it could be used to benefit everyone, then it should be put to work. If not, then it was to remain quiescent. God deployed the gift, not only for the benefit of the individual who possessed it, but also for the edification of the entire church. This should always be the rule that guides a congregation in a local setting.

2. *Peace creates an environment that is suitable for edification; strife and division thwart God’s purposes in church building.* This was the point Paul was making in Romans 14:19 when he pled for peace and harmony among brethren who differed over incidental matters: “Follow after things which make for peace, and things whereby we may *edify* one another.” Growth and strengthening, spiritually speaking, cannot progress where quarreling



and fighting are present. That is why Paul urged the Romans to learn to get along. A healthy church today is one that has learned to set aside minor differences and concentrate on what it shares in common: faith in Christ Jesus as Lord, and sound doctrine rooted in the clear teaching of the Word of God. “Doubtful disputations” (Rom. 14:1, KJV) and “quarreling over opinions” (ESV) do not create a climate for spiritual growth and mutual edification.

3. *Authority is essential in ordering the house of God, but abuse of it will tear down what ought to be built up by it.* All of us know well the long road of abuse of authority that led to present-day Catholicism. Apostles were given authority in the churches for the benefit of all. They brought order and singularity of purpose and meaning to the thousands of churches that sprung up in the Greco-Roman world in the first few centuries after the Lord’s ascension back to heaven. Elders were appointed for the local congregations as well (Acts 11:30; 14:23; 15:2, 4, etc.). Every local church was expected to develop men with the talent to serve in this role (Titus 1:5). When appointed, elders were to be respected and obeyed (1 Pet. 5:5; Heb. 13:17). Nevertheless, they were not to misuse or abuse the authority given to them (1 Pet. 5:3).

Paul understood this principle well. Moreover, he applied it to himself to maintain a healthy balance between authority and the native independence of others: “For even if I boast a little too much of our authority, *which the Lord gave for building you up* and not for destroying you, I will not be ashamed” (2 Cor. 10:8; cf. 13:10). Abuse of power has destroyed many congregations over the years. Those who have it conveyed upon them by a trusting congregation must not allow it to “go to their heads.” They must use it in the best interests of the local church, to which it is limited, and strive to bring about the “building up” of the church and not its demolition.

4. *Not everything builds the church up; some things tear it down.* This is not difficult to understand. Anyone who has ever raised a garden readily comprehends the concept. Garden plants love good fertilizer and healthy soil amendments. If you give one part of the garden an appropriate sprinkling of fertilizer around the roots, you will see the difference in the plants that were amended in just a few weeks. They will be greener and healthier, and they will have grown bigger and taller than those that were unfertilized. They will also yield more and better vegetables.

However, if you give them too much, you will see the opposite reaction. They will yellow and fade, and they may even die. We call this “burning” the plants. Too much fertilizer is like putting poison on the plants. Too much of a good thing can be destructive. This can be true regarding our preaching and teaching as well. Too little of sound doctrine can lead to ignorance, and the church may fall away from the faith (1 Tim. 4:1ff). Yet, a diet of only sound doctrine without exhortation and encouragement will cause us to be lacking in empathy, spirituality, and enthusiasm. So, as Paul said, “All things are lawful,” but not all things are helpful. “All things are lawful,” but not all things *edify* (1 Cor. 10:23). What we do as a church must be for its growth and benefaction. We must keep it in mind that “not all things edify.” Hence, anything that will do it harm should be avoided.

5. *Edification, like so many other things in the spiritual realm, starts with me.* Jude encouraged those to whom he wrote in his little epistle, “But you, beloved, *building yourselves up* in your most holy faith and praying in the Holy Spirit, keep yourselves in the love of God, waiting for the mercy of our Lord Jesus Christ that leads to eternal life” (vv. 20-21). Too often, people “go to church,” expecting the Bible class teacher or preacher to edify them.

Hopefully, that will be one of the results of their attendance at worship services.

Yet, if that is our attitude when we attend, we may well be disappointed, for then we are looking only outwardly and not inwardly. *Edification begins at home with me.* It is my responsibility to grow and mature through daily Bible study and fervent prayer. When this happens, then I can attend worship and share with others what I have gained by my own personal study and spiritual advancement. Remember that Jude emphasized that we should build ourselves up “in the most holy faith.” The faith should be at center stage in our commitment to personal advancement. True faith has its roots planted deep in the wholesome soil of the Word of God (Rom. 10:17).

This brief article has utilized almost every passage in the New Testament that deals with the topic of edification, at least in the sense in which it is employed to describe the purpose of the church in Ephesians 4:12. Clearly, then, these are the main principles that God wants us to imbibe to appreciate the true nature of *oikodomēn*, spiritual “upbuilding.” **T**

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Daniel H. King, Sr.

Daniel H. King, Sr. has preached for the Locust St. church in Mt. Pleasant, TN for six years. He and his wife Donna have two children. He is a member of the board of directors for Truth Publications. The church website is [lscoc.com](http://lscoc.com). He can be reached at [danielhking@hotmail.com](mailto:danielhking@hotmail.com).

# Q.

by Bobby L. Graham

# A.



**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](mailto:bobbylgraham@pclnet).

## QUESTION.

**Recently, I noticed a reference to the hermeneutics of deconstructionism. What is this?**

## ANSWER.

I first heard about this idea in the early 1990s. For our purpose, I here insert a description of our topic retrieved from the “Faith and Reason” section of PBS.ORG:

A term tied very closely to postmodernism, deconstructionism is a challenge to the attempt to establish any ultimate or secure meaning in a text. Basing itself in language analysis, it seeks to “deconstruct” the ideological biases (gender, racial, economic, political, cultural) and traditional assumptions that infect all histories, as well as philosophical and religious “truths.” Deconstructionism is based on the premise that much of human history, in trying to understand, and then define, reality has led to various forms of domination—of nature, of people of color, of the poor, of homosexuals, etc. Like postmodernism, deconstructionism finds concrete experience more valid than abstract ideas and, therefore,

refutes any attempts to produce a history or a truth. In other words, the multiplicities and contingencies of human experience necessarily bring knowledge down to the local and specific level and challenge the tendency to centralize power through the claims of an ultimate truth, which must be accepted or obeyed by all.

Notice the following salient features of this description:

1. Because of its tie to postmodernism, any idea established through deconstructionism exists primarily in the reader’s mind because of some validating experience in his life (also called an “existential moment”).
2. “Truth” is not absolute and universal, nor does it serve as a standard for any not wishing to accept it.
3. The meaning of a text (for example, a passage in the Bible, BLG) must be decided on the basis of one’s own experiences, not based on the meaning of the words used or the historical context in which it appeared. This approach produces what one wants in a passage.

4. If you wish to deconstruct the passage, you must use your historical context as the ultimate “landing place” for the meaning. You arrive there by (1) dismissing/disregarding the text’s original purpose and meaning (such as gender restrictions, moral absolutes, or even religious principles); (2) imposing whatever universal principle you find to your liking in the broader context of the original text (like love, equity/fairness, or other politically correct principles); and (3) deriving your own “truth.”
5. The outcome is “truth” for you, but each person must enjoy the same privilege, which you have to “construct by deconstructing.” The end result of this approach is to destroy the passage’s original intent in the attempt to build our version of “truth” by your private hermeneutical system.

We will use two examples of what postmodernists have done in this arena to damage the truth of God’s word by the hermeneutics of deconstruction.



1. Regarding New Testament restrictions on the role of women in public worship, men have completely torn apart the scriptural passages, resulting in an actual reversal of their intended teaching. They have done so by alleging that the restrictions reflect a cultural bias against women, elevating the principle of gender equality to the level of “superior truth” and deducing the right of women to participate freely on the level with men in public worship. Our own political/cultural environment of egalitarianism becomes the source of validation of such “truth,” raising it to the same level as Scripture.

2. In the area of homosexuality, there has been a similar attempt to deconstruct the text of the Scriptures. Men have alleged that either cultural (respecting courtesy/hospitality) or religious (respecting idolatry) bias against homosexuality was the motivation behind biblical prohibitions. By claiming that our culture has risen above that of the ancients in both areas, proponents moved to eliminate such biblical prohibitions by imposing the broader principle of love as a right for all and by all. In other words, all persons should have the right to “love any person they wish” (never mind the distorted meaning of “love” in this use). The final step becomes easy: homosexual relations take on respectability, not being the taboo they once were.

In case you have not noticed, this becomes the perfect route to re-writing the entire Bible, which many would like to do, and some have already attempted. There are, however, definite problems with deconstructionism.

1. Man must assume the right to act for God because God has never indicated his willingness to cease being God (Isa. 6:1-5).
2. The holiness of God is a significant hurdle because sinful human beings can never possess the inherent holiness of God’s nature/character,

allowing them to see and think as God does (Isa. 55:8-9; Hab. 1:13).

3. Before anyone can deconstruct a passage in the Bible, he must loosen the restrictions against adding to the Scriptures and subtracting from them (Deut. 4:2; Rev. 22:18-19).
4. He evidences a reservoir of arrogance. To tamper with God’s word means that one is unwilling to take refuge in His tested and tried words. When one speaks contrary to those words, this makes him a liar and subjects him to divine reproof for such arrogance in the final judgment (Prov. 30:5-6).
5. Divine judgment on the last day will proceed based on divine truth rejected by men, not the so-called truth validated by human experience (John 12:48). This point is significant because it demonstrates that personal validation is not necessary to produce truth.

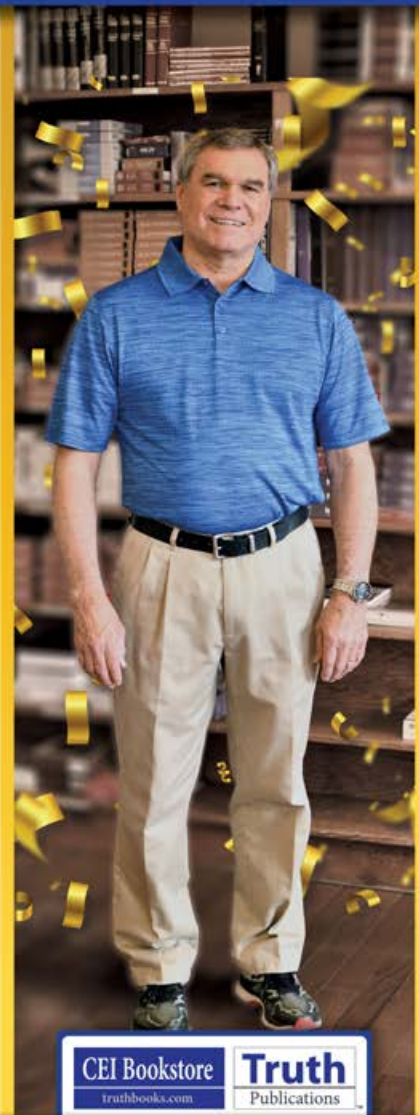
You can easily understand that pride does not create a humble servant of the Lord (Jas. 4:6-10). Instead of approaching God’s instruction as something onerous, would it not be much better to embrace it as being “for our good always” and treat it so (Deut. 6:24)? **1**

### Sources

“Deconstructionism.” *PBS: Public Broadcasting Service*. <https://www.pbs.org/faithandreason/gengloss/decon-body.html>.

# Happy Retirement

*Well wishes from all of the CEI Bookstore and Truth Publications family to Herbert Alexander on his retirement!*



# The Desert Shall Rejoice and Blossom

by Barry Britnell

Even in the most desolate regions of the earth, the glory and majesty of our God burst forth.

As Isaiah foreshadows future events of God's people, he uses an interesting example. In chapter 35, he says:

The wilderness and the dry land shall be glad; the desert shall rejoice and blossom like the crocus; it shall blossom abundantly and rejoice with joy and singing (vv. 1-2a, ESV).

One of the most beautiful places in the land of Israel is the wilderness. As the sun's rays bounce off of the towering hills and jagged cliffs, it makes for an awe-inspiring view. Yet, it is still an arid wilderness. For the most part, vegetation is limited to the small scrub bushes that spring up wherever there is the least bit of water.

This is something that the people of Israel understood as well. Being familiar with this region, they recognized the

rarity and beauty of the wilderness springing to life with plants and flowers. This is why Isaiah chose to use that image in his prophecy.

Over the past two years, the winter rains in Israel have been abundant. Israeli meteorologists have measured the snow on Mount Hermon in feet rather than inches. We have seen waterfalls and rivers that typically flow only a few days a year, do so for weeks at a time. The Sea of Galilee has risen over five and a half meters (about 18 ft.) and has nearly reached full capacity (Once this occurs, the Israeli government will open up the dam at the southern end of the lake and release that water into the Jordan River.)

Earlier this spring, the beneficial rains also produced another amazing event. The wilderness "rejoiced and blossomed." During March, the Wilderness of Judea around the Dead Sea was a beautiful array of colors bursting forth from





billions of seeds lying underground, awaiting their opportunity to grow—and grow they did!

For people who have studied pictures of the Dead Sea, the images accompanying this article may not seem real. These pictures were taken by a professional tour guide, Shmuel Browns (who, as you can tell, is also an excellent photographer). In these images, you can see the absolute beauty of the flowers, covering the hillsides and reaching for the sky—a rare and beautiful event, indeed.

Isaiah continues:

The glory of Lebanon shall be given to it, the majesty of Carmel and Sharon. They shall see the glory of the Lord, the majesty of our God (v. 2b).

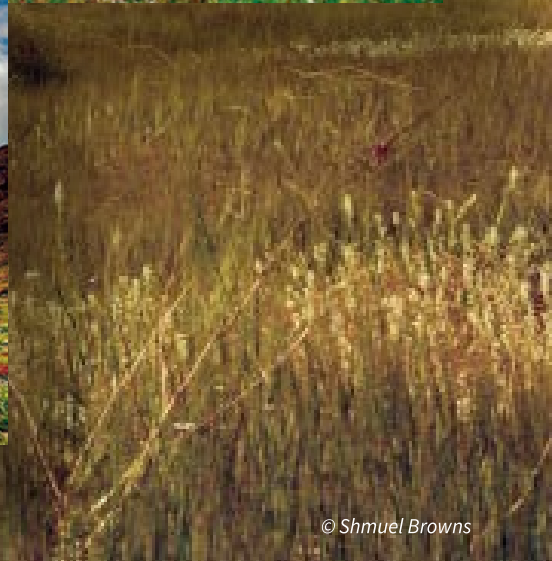
In this passage, Isaiah is making two points: First, at times like this, even the wilderness (which is usually very dry and inhospitable) will enjoy the glory generally attributed to such beautiful places as Lebanon, Carmel, or Sharon. Second, in doing so, all who witness will be able to see first-hand the glory of the Lord and the majesty of our loving and caring God. **TT**



Barry Britnell

Barry Britnell is the founder of Exploring Bible Lands, LLC ([www.exploringbiblelands.com](http://www.exploringbiblelands.com)), and leads Bible study tours to the land of Israel. He also works with Appian Media ([www.appianmedia.org](http://www.appianmedia.org)) to produce Biblically-sound videos used in teaching others about the Bible. Barry and his wife, Tabatha, have three children and live in Athens, AL, and worship with the Capshaw church of Christ.

*All pictures were used by the permission of Shmuel Brown. For more information about the land and to see more of his fantastic photography, I encourage you to visit his website: [israel-tourguide.info](http://israel-tourguide.info).*



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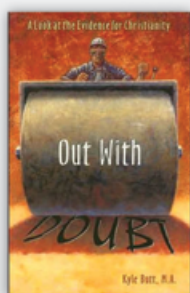
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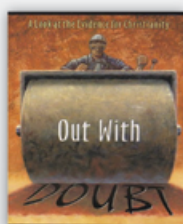
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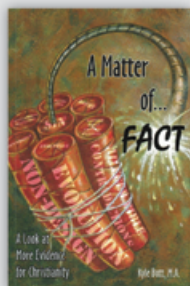
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# Trust God Till the Danger Passes

by Ron Halbrook

As Ron and I have labored together in the Philippines, he has often presented this lesson. It has always been well-received. I asked permission to adapt it from an outline to an article so that our readers might also benefit—ed.

## Introduction

David trusted God in times of physical and spiritual danger (Ps. 57:1). His prayer is preserved for our meditation. Saints today also face danger and distress—physically, emotionally, and spiritually. We need to learn how to cope with such trials and help others who are disturbed and troubled.

Be merciful unto me, O God,  
be merciful unto me: for my  
soul trusteth in thee: yea, in the  
shadow of thy wings will I make  
my refuge, until these calamities  
be overpast (Ps. 57:1, KJV).

Be gracious to me, O God, be gracious  
to me, For my soul takes refuge in  
You; And in the shadow of Your wings  
I will take refuge Until destruction  
passes by (Ps. 57:1, NASB).

If, by God's grace, we are spared from present distress, be assured that we will face future trials. Therefore, let us prepare our hearts and minds to meet such challenges and changing circumstances. To this end, consider David's prayer for deliverance. From days of old to the present era, Psalm 57 communicates a hopeful message. The sweet psalmist of Israel defeated danger by trusting God; we prevail over perils by doing the same (Ps. 40:4-5; 62:5-8).

## David Defeated Danger by Trusting God

Saul was rejected as king of Israel because he disobeyed God's command to eradicate the Amalekites, who had fallen under divine judgment (1 Sam. 15:1-3; 20-23; etc. ). Later, when the

Philistine champion, Goliath, taunted Israel to choose a contestant with whom he would fight, King Saul cowered in his tent along with the armies of Israel (1 Sam. 17:1-11). The son of Jesse accepted the challenge, killing Goliath with a stone and a sling. Inspired by David's courage, the men of Judah and Israel arose and won a great victory.

Sadly, King Saul grew jealous and suspicious of young David (1 Sam. 18:6-9). As punishment for his rebellion, "the Spirit of the Lord departed from Saul, and an evil spirit from the Lord terrorized him" (1 Sam. 16:14). Similar judgment befell Pharaoh: "the Lord hardened Pharaoh's heart" (Exod. 9:12). Since Saul and Pharaoh both chose defiant disobedience, divine judgment was forthcoming. As Saul sank deeper into self-pity, he lashed out, blaming others for his failure, instead of accepting responsibility for his actions, and bearing the fruit of repentance. Subsequently, David was forced to flee from King Saul's wrath on several occasions (1 Sam. 19:1-10).

Psalm 57, identified in some Bibles as a "Prayer for Safety from Enemies," was penned by David to the Chief Musician, and poetically describes the occasion when he fled from Saul into the cave (1 Sam. 22:1-2).

Where was this cave in which David sought refuge? Adullam, which signifies a "sealed off place," was in the Judean lowlands (Josh. 15:35), located five miles south of Bethshemesh. David and his men repeatedly

found refuge in this secluded place (cf. 2 Sam. 23:13; 1 Chron. 11:15).

## *Cry of Danger, Plea for Help (Ps. 57:1-5).*

Verse 1 says, "Be gracious to me, O God, be gracious to me, For my soul takes refuge in You; And in the shadow of Your wings I will take refuge Until destruction passes by." David pleads for mercy in the face of a disaster over which he had no control. Although he felt like a helpless bird, David trusted that the danger would pass in God's time and way.

Verse 2 says, "I will cry to God Most High, To God who accomplishes all things for me." He affirms that nothing is beyond God's power—as the Lord delivered the faithful in times past, He can do so in the present.

Verse 3 says, "He will send from heaven and save me; He reproaches him who tramples upon me. Selah. God will send forth His lovingkindness and His truth." David expresses his faith. Although Saul's army pursued him on every side, David trusted in God's mercy and was confident of His deliverance.

Verse 4 says, "My soul is among lions; I must lie among those who breathe forth fire, Even the sons of men, whose teeth are spears and arrows And their tongue a sharp sword." This is a declaration of danger. Like lions and sharp weapons, David's enemies posed a perilous threat. Saul and his allies were seeking his destruction.

Verse 5 says, "Be exalted above the heavens, O God; Let Your glory

be above all the earth.” All creation acknowledges and affirms God’s mercy! Although the heavens (i.e., the universe) is expansive beyond man’s comprehension, God is greater still.

### *Triumphant Trust (Ps. 57:6-11).*

Verse 6 says, “They have prepared a net for my steps; My soul is bowed down; They dug a pit before me; They themselves have fallen into the midst of it. Selah.” The wicked seek to entrap the faithful but often ensnare themselves. According to 1 Samuel 24, Saul fell into his own trap when he visited a cave while searching for David without knowing David was in that very cave and could have killed him (though he spared him).

Verse 7 declares, “My heart is steadfast, O God, my heart is steadfast; I will sing, yes, I will sing praises!” This reminds us that David’s heart was steadfastly set on God. If our hope is fixed on God, we also can sing praises even in times of danger and distress.

Verse 8-11 concludes, “Awake, my glory! Awake, harp and lyre! I will awaken the dawn. I will give thanks to You, O Lord, among the peoples; I will sing praises to You among the nations. For Your lovingkindness is great to the heavens And Your truth to the clouds. Be exalted above the heavens, O God; Let Your glory be above all the earth.” Even in the darkest hour, David praised God. As men say, “It is often darkest before the dawn.” The psalmist greeted each day with prayer and petition, pondering God’s precepts, and offering Him heartfelt praise. In like manner, we should greet the dawn with praises for deliverance! Start each day with spiritual reflection.

## **We Defeat Danger by Trusting God**

### *Satan Constantly Plans Our Defeat*

Satan sent sin to destroy us; God sent His Son to save us (Rom. 5:12, 21; Ps. 57:1). The devil is a relentless and ruthless foe, but God is greater. As Paul affirms, “The

God of peace will soon crush Satan under your feet” (Rom. 16:20).

### *Satan Attacks Our Souls by Temptation*

Satan uses three avenues to destroy our love for God: the lust of the flesh, the lust of the eyes, and the pride of life (1 John 2:15-17). Yet, the Lord offers a path of deliverance (Matt. 4:1-11) and promises a way of escape (1 Cor. 10:13; Ps. 57:1)

### *Satan Uses Family and Friends*

Satan uses family and friends who do not share our commitment to biblical truth to pressure us to compromise and shift our priorities away from worship toward worldliness (Matt. 10:34-39; Luke 12:51-53; Ps. 57:1).

### *Satan Attacks with Physical Suffering*

In the past and present, God’s people faced physical suffering: Job, the prophets, Paul, and also contemporary Christians. While Satan exploits suffering to his evil ends, we can prevail over such trials by trusting in God (2 Cor. 12:7-10; Jas. 5:10-11; Ps. 57:1).

### *Satan Uses False Doctrines and Religions*

Satan attempts to deceive and destroy God’s people through false doctrine and corrupt religious systems (2 Cor. 11:3-4). Be aware and beware of the danger posed by the proponents of error. How can we triumph? By growing in faith and knowledge, defending the truth, and exposing error (Eph. 5:11-16; 2 Pet. 2:1-3; 3:17-18; Ps. 57:1)

### *Satan Attacks by Persecution*

Satan’s servants seek to shame us through false charges and psychological warfare; nevertheless, we prevail by remembering that we are not alone, and rejoicing in the glory that awaits (Matt. 5:10-12; 1 Pet. 4:12-14; Ps. 57:1).

### *Satan Attacks by the Experience of Death*

Since the fall, death has been a constant fixture, an ever-present reality. Yet, when it strikes close to home,


we sometimes cry, “Why me? Why mine?” Remember, defeat in death is temporary; victory in Christ is eternal (Isa. 25:6-8; 1 Cor. 15:51-57; Ps. 57:1).

## **Conclusion**

In this study, we learn that David defeated danger by trusting God; we also overcome danger by trusting in Him. God delivers all who believe and obey. Consider the lyrics of “Jesus, Savior, Pilot Me,” first published by Edward Hopper in 1871, which appear alongside the poem on the next two pages.

Trust in the Lord. Do what you can to improve bad situations and restore broken relationships. David showed compassion toward King Saul, refusing to lift his hand against the Lord’s anointed (1 Sam. 24:1-22). In doing so, the son of Jesse heaped coals of fire upon Saul’s head, bringing him to a state of (temporary) repentance (Rom. 12:17-21).

Let us also recognize that the promise of deliverance is conditional. God delivered David because he trusted in God. Nonetheless, if we choose the path of rebellion, the Lord withdraws His favor. Sin alienates us from God (Isa. 59:1-2). Years later, the prophet Micah, warned the nation of Judah that their king would be forced to flee to the caves of Adullam to escape an enemy who would overrun and oppress them because of their sins (Mic. 1:13-16).

Christ saves us from the curse of sin, which is our greatest peril and worst danger. Therefore, let us trust Him, and submit to His will (Gal. 3:26-27). 



Ron Halbrook

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





## Even Though

*by Forrest Morris*

Even though the tears may fall  
when troubles come our way,  
We'll never walk without our God  
if we fight off sin each day.  
Even though the night may come  
while 'long that trail we roam,  
We'll firmly hold our light up high  
as we head toward our home.  
Even though our loved ones leave  
and sorrow takes its toll,  
We'll not despair nor lose our faith  
for our eye is on the goal.  
Even though when life shall end  
And loved ones gather round,  
We'll fly away to that far land  
As the angels' voices sound.

---

## Jesus, Savior, Pilot Me

*by Edward Hopper*

Jesus, Savior, pilot me,  
Over life's tempestuous sea;  
Unknown waves before me roll,  
Hiding rock and treach'rous shoal;  
Chart and compass came from Thee:  
Jesus, Savior, pilot me.  
As a mother stills her child,  
Thou canst hush the ocean wild;  
Boist'rous waves obey Thy will  
When Thou say'st to them, "Be still!"  
Wondrous Sov'reign of the sea,  
Jesus, Savior, pilot me.  
When at last I near the shore,  
And the fearful breakers roar  
'Twixt me and the peaceful rest,  
Then, while leaning on Thy breast,  
May I hear Thee say to me,  
"Fear not, I will pilot thee."



# A Healthcare Worker's Perspective

by Alan Finley

Healthcare workers have been heroes in this present crisis, risking their lives to serve the infected, the sick, and the dying. Alan writes from their perspective, combining expertise in the medical profession with his experience as an elder.

Florence Nightingale, who lived from 1820 to 1910, is remembered as the “Lady with the Lamp.” She is the founder of modern nursing. The title, “Lady with the Lamp,” refers to her caring for wounded and sick soldiers through the night during the Crimean War. The World Health Organization designated 2020 as the “Year of the Nurse” in recognition of the 200<sup>th</sup> anniversary of the birth of Florence Nightingale. Known as a person committed to action to benefit those in need, she is quoted as saying, “I think one’s *feelings* waste themselves in words; they ought all to be distilled into *actions which bring results.*”

This emphasis on action, as opposed to mere words, was not invented by Florence Nightingale. This theme occurs throughout the Bible. James says,

What use is it, my brethren, if someone says he has faith, but he has no works? Can that faith save him? If a brother or sister is without clothing and in need of daily food, and one of you says to them, “Go in peace, be warmed and be filled,” and yet you do not give them what is necessary for their body, what use is that? Even so, faith, if it has no works, is dead, being by itself (2:14-17).

Jesus frequently used medical analogies during his ministry. Consider His connection with “the balm of Gilead” and identification as “the Great Physician” (Jer. 8:22). Sin is

described as sickness and forgiveness described as healing (Matt. 9:12-13; Mark 2:17; Luke 5:31). With these thoughts in mind, it is not surprising that there are parallels to be drawn between our recent experiences during the worldwide COVID-19 pandemic and our Christian lives.

## The Effects of Encouragement

Healthcare workers have borne an enormous burden fighting this illness, and it has tested them in extraordinary ways. Sadly, we have even heard stories of some who have been so overwhelmed that they have taken their own lives. Nevertheless, during this time, there have been extraordinary expressions of appreciation and words of encouragement that have lifted the spirits of those who are in the thick of the fight. These gestures have relieved burdens and made a challenging job a little easier.

Likewise, many of our brethren have been weighed down with concerns during this pandemic related to health, income, separation, and various other challenges. Thankfully, we have seen brothers and sisters in Christ encourage each other. They have reached out through handwritten cards, emails, phone calls, and texts.

One recent example involves a sister who has been diagnosed with brain cancer. Brethren gathered

in their vehicles to have a surprise parade with signs, cheering, and laughter to share their love with this sister and her family. Although they could not physically embrace this sister or her family because of the need for social distancing, this outpouring of love touched her heart and brought a moment of joy to her and her family. Indeed, it was a time of joy for all who were able to participate and share encouragement.

## The Effects of Fear

Fear causes some to step backward, while others step forward despite their concerns. Healthcare providers are not immune to fear. Yet, throughout the U.S. and the world, many have voluntarily placed their lives at risk to care for COVID-19 patients. They do so, not for reward or recognition, but from a sense of duty and commitment to serve those in need. On the other hand (and thankfully, this has been very rare), we hear of some who have been unwilling to step forward when needed, being paralyzed by fear.

In the spiritual realm, Satan uses fear to tempt us to step back from action when God would have us to act. When the twelve spies went into Canaan to spy out the land for conquering, ten came back with a report based on fear. This led many of the Israelites to lose faith in the plan and power of



God. Of the twelve spies, only Joshua and Caleb had confidence that God would be faithful to his promises (Num 13:21-14:25). Haven't we all had to face fear in our lives as Christians—fear of lost relationships, fear of ridicule, fear of lost status, etc.? The list goes on and on. Christ challenges us to step forward in faith and take appropriate action, overcoming our fear of man, being empowered by our fear of God (Matt. 10:28).

### The Effects of Separation

Because of the need to minimize unnecessary exposure, several of our healthcare support staff have been asked to work from home when it was appropriate for their job. Many of these staff express how they long for the time when they can return to be with their coworkers. On the other hand, being out of the daily flow in the workplace may cause some to focus on the negatives rather than the positives of their work environment and their relationships with coworkers.

In the absence of communication, we often write our own narratives.

Hopefully, these narratives are positive. Yet, if we are not careful, negative thoughts can creep in, leading to doubt, strife, and division. Recognizing this, it becomes even more essential for leaders to communicate frequently and effectively with all within the organization.

Likewise, separation from brethren should produce a longing for the time when we can be together again to share in the demonstration of our love for God and each other. Note Paul's statement and its parallel to our current situation: "But we, brethren, having been taken away from you for a short while—in person, not in spirit—were all the more eager with great desire to see your face" (1 Thess. 2:17). Although this should be a time when we are joined in spirit with our brethren, Satan can exploit such occasions to create doubt, division, and distance, filling our hearts with skepticism about relationships and our place in the local body of believers. Knowing this, we should make every effort to maintain communication with our brethren during times of separation by appropriate visits,

phone calls, emails, texts, etc. Let us guard our hearts to protect our loyalty to the Lord and to protect our relationships with our brethren.

### The Motives for Service

Many healthcare providers have made personal sacrifices to serve those who are critically ill from COVID-19. Thankfully, most do so willingly and find joy in their service. However, we hear of a few who seem to wear their service around like a heavy burden and experience no joy in helping others during their time of need.

Likewise, situations like this pandemic create opportunities for us to serve our brethren who are in need. We can find joy in this service, or we can complain about the imposition. Peter said, "Be hospitable to one another without complaint" (1 Pet. 4:9). Satan is adept at turning service—something that should be beautiful for both the giver and the receiver—into something ugly that is marred by complaining and selfishness. We must guard our hearts against complaining about service provided to others. Instead, we should count it all joy, knowing that as we serve others, we are serving the Lord (Matt. 25:40; Gal. 5:13-14; 6:9).

During this time of a worldwide pandemic, there are certainly opportunities for sacrifice and service in the healthcare realm. As Christians, we should follow the lead of Christ, the Great Physician. Let us realize that we are continually living in a spiritual pandemic. There are numerous opportunities for us to encourage, overcome fears, let our hearts grow fonder during separation, and find joy in service. 🙏



Alan Finley

Alan Finley serves as an elder at the Hwy 65 Church of Christ in Conway, AR and has served as a hospital administrator for 27 years. Alan and his wife, Julie, have four children. He can be reached at [ajfinley@windstream.net](mailto:ajfinley@windstream.net).



# The Coronavirus & Congregational Autonomy

by Matt Bassford

Romans 14 contrasts matters of faith and judgment. Matthew revisits the concept of law versus liberty, applying these ancient principles to the contemporary challenges that churches have recently faced.

The first half of 2020 has been the most chaotic time for our country within living memory. Even World War II did not alter life so dramatically for so many Americans as has the Coronavirus pandemic. Indeed, COVID-19 has directly affected our assembly and worship in ways that previous periods of global conflict did not.

## The Congregational Response

In this unsettled time, congregational responses have been all over the map. Most congregations appear to have shut down, at least for a time, in response to the dictates of the government. Some have continued to meet, insisting that they must obey God rather than men. A church in northwest Indiana, for which I've preached, where I have many friends, had its assembly visited by police officers who ticketed the elders.

Even within the subset of congregations that have suspended their meetings, different expedients have appeared. Many churches, my own congregation included, have relied heavily on online tools. We've used YouTube, Facebook, and Zoom for various purposes, and we downloaded audio files of congregational singings to play during our live streams to make our worship services seem more congregational. Other congregations have employed short-range FM transmitters to hold drive-in worship services in their parking lots.

As I write this, the elders of my church are preparing for the resumption of limited worship services. However, this morning, I messaged a brother in

Illinois who does not anticipate that his congregation will begin meeting again until late June. Whenever churches reopen, they will find it to be a complicated process. The elders' plans here must take into account the demographics of the congregation, the wishes of its members, the edicts of the government (which sometimes change daily), the layout and HVAC capabilities of the church building, and the financial resources at the church's disposal. Other churches will use different criteria to reach different decisions.

## Defending Congregational Autonomy

Some might consider this great diversity of behavior among churches to be a problem, but I believe that it reveals brotherhood-wide faithfulness to God's pattern. Within the word of God, we find no authority for any church organization larger than a local congregation. For instance, elders are instructed in 1 Peter 5:2 to shepherd only their local flock. When different churches are exploring many different strategies, they have all the right in the world to do so, and no one has any right to dictate to them or interfere with their decisions.

This extreme decentralization is contrary to human wisdom. All of us recognize the desire to make others do what we think they should, and greater degrees of centralization allow us to impose our will on others more effectively. Ultimately, this impulse leads to the formation of massive denominational hierarchies, under

which churches and worshipers all over the world must bow to the commands of a single leader.

However, a critique of this logic reveals significant spiritual and practical problems. First, the accumulation of religious power in the hands of men always comes at the expense of the inherent authority of God's word. Without exception, the more centralized the denomination, the further it has drifted from the truth. Those who believe they know better than others also think they know better than God.

Second, such arrangements also put too much trust in human understanding. As Jeremiah observes in Jeremiah 10:23, it is not in us to direct our own steps. We are not as wise or foresighted as we think we are, and our decisions always have consequences we did not intend. Those who presume to dictate to other congregations must believe that they are exceptions to the rule. However, they are not.

Third, a rejection of congregational autonomy leaves churches less able to meet the needs of their particular situations. As with the appointment of the seven in Acts 6:3, elders are chosen from among the congregation they will be leading. They generally have deep connections both with the members of the church and with the community. Such familiarity helps them to make better decisions for the congregation than any other human being could.

Many imagine that some supreme leader would be able to look down on local churches from the lofty height of

his wisdom and power and tell them how they really ought to be doing things. In reality, such olympian decrees can only hinder the work of the men on the ground. The map is not the territory, and churches are not all the same. God's word properly designates those with the most information and understanding as the leaders of each congregation.

## Practicing Autonomy

When we practice congregational autonomy, we both honor the will of God and show sound spiritual judgment. During the present distress, our respect for this great biblical principle ought to reveal itself in several different ways.

First, leaders of local churches ought to embrace the liberty that has been entrusted to them. These are uncertain times! Without a doubt, every eldership (along with every men's meeting) in every congregation has felt the pressure of the decisions that they have been called on to make. In some ways, it would be comforting if there were some central religious authority that told us what to do.

However, God has not given us a spirit of timidity, but of power and love and self-control. The Scriptures command us to show wisdom and exercise sound judgment. When we shrink from that responsibility, we also shrink from being the people

Christ calls us to be. It's good for decision-makers in local churches to weigh options carefully, and even solicit ideas from wise men outside the congregation. However, when the time comes, they must not be afraid to act with faith and boldness.

Second, we must respect the liberty of other churches and congregations. There's a famous cartoon of a man feverishly pounding away on his computer keyboard late into the night. When his wife asks him what he's doing, he replies, "Someone on the Internet is wrong!"

So too, some Christians in these times are indignant because someone in the brotherhood is wrong. There are those whose churches have continued to meet and think it's appropriate to condemn those who have suspended services. On the other side, there are those whose congregations are not meeting who condemn brethren whose congregations are.

Sadly, the arguments between the two often play out on Facebook or other social media outlets. There, they change no one's mind, but alienate and embitter the participants, discourage other believers, harden the hearts of outsiders, and allow the enemies of Christ to blaspheme. If we have any doubts about the tree, we ought to examine its fruit.

Congregational autonomy does not mean merely respecting the decisions of churches with which we agree. It also means respecting choices with which we do not agree. Indeed, we are free to reach our judgments and act accordingly. We even have the liberty to examine the judgments of others.

However, we are not at liberty to judge another's servant, nor to engage in contention and strife over their judgments. The Lord is the One who judges, and the day will come when they will give an account to Him, as will we. On that day, we will not be able to use their poor decisions as an excuse for our bad behavior.

Certainly, these are challenging times. Let us meet these challenges as free people, yet as bondslaves of Christ, seeking His wisdom, yet relying on His grace. May we humbly honor His will in our lives and our congregations, and with equal humility, honor and accept the autonomy of others who are doing the same. **TL**



Matthew W. Bassford

reached via email at MandLBassford@gmail.com.

Matt has worked with the Jackson Heights church in Columbia, TN for two years. He and his wife, Lauren, have two children. The church website is thebibleway.org. His blog appears at hisexcellentsword.blogspot.com. He can be reached via email at MandLBassford@gmail.com.



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# Tribute to Jean Wolfgang

by Steve Wolfgang

Saying “Goodbye” to his beloved mother, Steve shares precious memories of his parents and relates the surreal experience of organizing and attending a funeral during the coronavirus shutdown.

Jean Cowgill Wolfgang, 94, a lifelong Indianapolis resident, died March 31, 2020. She was my mother, married for 68 years to my father, James Harold Wolfgang (1922-2015).

Jean Wolfgang was born March 8, 1926, in Indianapolis to Joel and Nina (Hershberger) Cowgill. A 1944 graduate of Arsenal Technical High School, she married Jim Wolfgang on June 8, 1946, following his return from service in the U.S. Army (European Theater), 1942-45. They had met while they were students at Tech. Their wedding was solemnized by Earl West, the preacher at the Irvington church, and a friend since their high school days.

Jean was employed as an office manager by Stuart Studios in downtown Indianapolis in the 1940s. In 1959, she began working for American Fletcher National Bank, on the Circle. At the time of her retirement, she was with the Mortgage Banking division of Chase Bank. Jean was also a diligent Bible student, and participated in many group Bible studies, even in her last years at Westminster Village North.

Jim and Jean raised three children: James Stephen, John, and Janet. Mom and Dad were very active for more than sixty years at the Irvington, Emerson Avenue, and Eastside churches of Christ. Over the decades, they loved and respected the preaching of Earl West, Cecil Willis, Loren Raines, Ferrell Jenkins, L.A. Stauffer, and many other evangelists with whom they shared fellowship in the teaching of the gospel.

Mom and Dad also loved to travel, cultivating many happy memories while journeying to visit family and friends, sightseeing, and attending air shows across the country. Mom loved to cook, and together they hosted many family holidays and church gatherings. When not occupied with other activities, they could be found nightly playing along with “Jeopardy” on TV—a tradition that Mom continued even after Dad died in 2015.

Jean Wolfgang is survived by her children: two sons and their spouses, James Stephen and Bette Wolfgang, Downers Grove, IL and John, and Wendy Wolfgang, Portland, OR; and daughter and son-in-law Janet and Mike Hardin, Louisville, KY; nine grandchildren, seventeen great-grandchildren, and many nieces and nephews.

A private graveside burial service for the family was conducted on Tuesday, April 7, 2020, at Washington Park East Cemetery in Indianapolis. An open, public memorial service will be announced once travel and other restrictions related to the Coronavirus circumstances are rescinded.

## Random Reflections from a Coronavirus Funeral Journey

Mom’s death during the COVID-19 pandemic made for unusual circumstances necessitating two Chicago-to-Indianapolis trips for Bette and myself. These allowed for some reflection on many things, and I’ll share a few impressions here.

### *Deserted Streets*

I-65 had far fewer cars than ever before (and plenty of electronic signage reminding us to stay home except for “necessary” trips), but it was well-populated with trucks, bringing us all the stuff we have ordered on Amazon or Instacart. The far northeast side of Indianapolis (near I-465 & I-69), usually a hive of activity and traffic jams, was almost completely deserted.

### *Desolate Hotels*

It is strangely disorienting to stay in a Hampton Inn, which has only three other rooms occupied (and one staff person). When we checked in late at night on the first trip, we increased the hotel population by 50%. The second night was crowded: triple the occupants—10 rooms occupied. Four of them were truckers (at least, there were four big rigs in the parking lot, refrigeration equipment humming).

### *Food Availability*

Unfortunately, there was no breakfast area—not even coffee (by order of the Health Department—understandably). I made numerous trips foraging for food, discovering that the only food establishments consistently open, from Chicago to Indianapolis, were limited fast-food outlets. We did find that the Longhorn steakhouse my parents liked was open for carry-out.

Regarding the central purpose of our trip: trying to organize a funeral during the “present distress” is beyond weird. I realize that others in time past have faced even more challenging

circumstances, but this was a bizarre experience. The audience was severely reduced: 100+ for Dad's service only five years ago, but merely seven for Mom's service—barely enough for pallbearers. Physical distancing: virtual fist bumps can never replace a good hug. Cellphone video of a short graveside service, shared on YouTube and Facebook, may provide some measure of closure for some, but it leaves others simply wanting “more.”

### *Busy Mortuaries*

Yes, the funeral homes are active, and using “extra refrigeration,” as one funeral director put it (Read: refrigerated trucks to store the increasing number of bodies). The circumstances were unusual enough that Indiana University's Public Broadcasting System (WTIU/PBS), a statewide television network, did a long-form feature about funerals during the COVID-19 pandemic, using footage and commentary from Mom's funeral.

Yet, somehow, it provided a sense of relief—not just that Mom's suffering (and frustration at being unable to speak much since her February strokes) is over. It is a relief for those of us who agonized in separation from her because of this virus—being unable to visit, or even talk much since her hand strength was not sufficient to dial or even answer her phone.

Thankfully, she was not afflicted with Coronavirus. Yet, in another sense, she was essentially taken prisoner by it due to the restrictions it caused. We were basically incommunicado for the last few weeks of her life, dependent upon helpful staff and Hospice nurses to dial her phone for her so we could speak, or occasionally see each other via Skype or FaceTime—and praying that she understood why we could not visit. Blessings upon all who cared for her during this time!

Though Mom's assisted living facility was in lockdown with No Visitors, I was allowed to be with her, masked and gloved, for her last few hours.

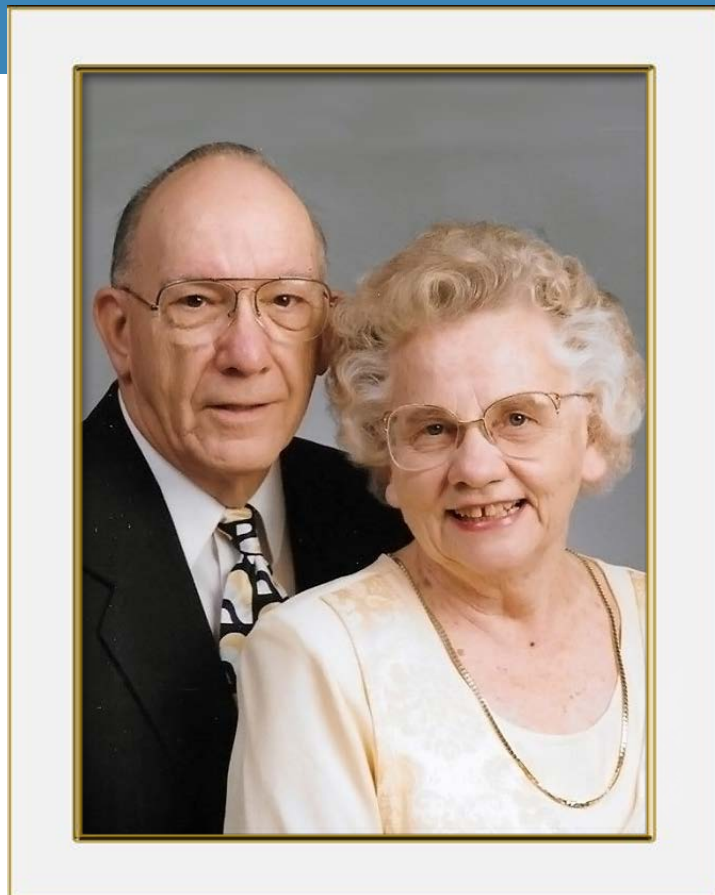
My daughter, Lindsay, called, and we were singing hymns with the phone to Mom's ear when she passed.

The last thing we saw, leaving her assisted living facility after collecting her few earthly possessions, was a young couple, sitting in lawn chairs close to a window of a room in the nursing home wing, only inches apart but separated from a loved one on the other side of the pane. For many, the struggle continues. May God have mercy!

### *Life after Death*

I would not wish Mom to be known for the unusual circumstances of her death—nor would she. The paramount aspect of her life—its central focus which gave meaning to all she did in raising her children and being a helper suitable to her husband, who served as an elder for nearly fifty years—was that she was a Christian, devoted to Jesus Christ.

Mom's graveside service, which I conducted on April 7, focused on biblical concepts: the brevity and uncertainty of life—even at ninety-four it is but a vapor that appears for a little while, and then vanishes (Jas. 4:14; Ps. 144:4)—and the universality and inevitability of death (Heb. 9:22; 2 Cor. 5:11). The aging colonial preacher, Increase Mather, received a letter in his last days from an old friend who inquired if he was yet in the land of the living. “No,” replied Mather, “but I hope to go there soon, for this poor world is the land of the dying.”



At such times, amid our own grief, it is also important to be mindful of the One who is Himself a “man of sorrows, acquainted with grief” (Isa. 53:3, ESV), and to grasp the spiritual strength that can come from such occasions (Jas. 1:2-4). Finally, it is meaningful to consider the blessed hope that each of us has through Christ Jesus (1 Thess. 4:13-17; Titus 1:2; 2:11-14; 1 John 2:25).

Ultimately and overwhelmingly, I have tremendous gratitude for the gift of a mother's love, tendered by a godly, diligent, intelligent, witty, and spiritual woman, and matched by her love for my father. May she rest in peace and rise in glory! 🙏



**Steve Wolfgang**

Steve has worked with the church in Downers Grove (suburban Chicago) since 2008. He and his wife, Bette, have two adult children and three grandchildren. His blog, *eklektikos*, can be read at [stevewolfgang.wordpress.com](http://stevewolfgang.wordpress.com). He may be reached at [stevewolfgang@aol.com](mailto:stevewolfgang@aol.com) or [wolf@uky.edu](mailto:wolf@uky.edu).



# Biblical Values and the Upcoming Election

by Chris Reeves

As Christians, we let our lights shine—at work, at home, at play, etc. If we choose to be active in the civil and political arena, Chris encourages us to support causes and campaigns that uphold a biblical worldview.

From the outset, let me say that I am not telling my brethren that they must vote in this upcoming election or any election. I have never, in my preaching, used the pulpit, the pen, or the paper to encourage brethren to “get out and vote.” You decide whether or not you, as a Christian, need to be a part of our current political process. Additionally, I am certainly not telling my brethren what political party with which to affiliate, should they choose to vote. That is a decision they must make with a good and informed conscience. What am I seeking to accomplish in this article? Simply this: If you choose to vote, please consider supporting a candidate that endorses policies that reflect biblical values and not human values.

Another preliminary matter to take into consideration is the politician himself. I do not know of many politicians, men or women, who are faithful and righteous New Testament Christians in every way. I do know of a faithful brother who once served as a small-town Mayor in Florida. Yet, this is the exception and not the rule. Most politicians I know who are running for some office at the local, state, or national level (Republican, Democrat, or Independent), have at least one thing about their ideology, characteristic, or lifestyle, that does not match with the word of God. So, when we vote for someone, we are not endorsing all he stands for; we are merely hoping he will win in order to enact or maintain policies that match with biblical values. Often we take the “lesser of two evils” approach in

choosing our candidate. We know that a candidate is not perfect, but we also know that he will uphold some biblical values more than his opponent(s), so that’s why we vote for him.

As faithful Christians, we live by God’s word on a daily basis. We believe God’s word is to be followed in all areas of life. We believe and practice the three “whatsoevers:” “Whatsoever you do, do all to the glory of God” (1 Cor. 10:31); “Whatsoever you do in word or in deed, do all in the name of the Lord” (Col. 3:17); and, “Whatsoever you do, work heartily, as unto the Lord, and not unto men” (Col. 3:23). In other words, we take our Christianity with us to work, to school, to the neighborhood, to the church building, to the recreational area, and yes, to the voting booth should we choose to go there. Let us now briefly consider some practices in our society that go against the values laid out in God’s word and that we should consider when it comes time to vote.

## Abortion

We are told in God’s word, in both testaments, that God is for life and not for death (Exod. 20:13; Rom. 13:9). One exception, of course, is capital punishment (Gen. 9:6; Exod. 21:12; Acts 25:11; Rom. 13:4). God does not want us to murder others, and yet, abortion, so popular in this country and around the world, is the gross murder of the unborn. According to recent statistics, 862,320 abortions were performed in 2017 in the United States and millions around the world. Abortion is against the biblical principles of life. We know from such passages as Matthew 1:18,

23, and Luke 1:41, 44 that the unborn growing inside the mother’s womb is a “child” and a “babe.” God forms the unborn in the womb (Job 31:15; Ps. 139:13-16), and this “child” and “babe” is a person just like any other person. Many candidates today are in favor of abortion, funding Planned Parenthood, using taxpayers’ money to fund abortion, etc. The current governor of Virginia is even in favor of killing a baby right after it is born, which is straight-up infanticide, and should be strongly denounced! A candidate who openly promotes abortion is not standing for biblical values and should never be supported by a Christian.

## Homosexuality

We are told in God’s word, in both testaments, that homosexuality is a sin (Lev. 18:22; 20:13; Jude 7). It was practiced in Bible times, and it was condemned in those times as well. The LGBTQ (lesbian, gay, bisexual, transgender, and queer) “community” may be popular today, but it is a sinful “community.” Calling it a “community” does not change what it is. Homosexuality is a “vile passion” that is “against nature” (Rom. 1:26-27), it will keep one out of the kingdom of heaven (1 Cor. 6:9-11), and it is contrary to God’s law (1 Tim. 1:8-11). As for the so-called “transgender” movement, we know (from the Bible, from genetics, and common sense) that there are just two genders. God made humanity, “male and female,” period (Gen. 1:27). There has been no change from this since the beginning of time. Just saying that you identify as “female” when you are a male (or vice versa) doesn’t

make it so. Just saying that the earth is flat doesn't make it so. A candidate who openly promotes homosexual and transgender lifestyles is not standing for biblical values and should never be supported by a Christian.

## Socialism

From the beginning of time, God has always wanted His people to work (Gen. 2:15). Work is good for the mind and the body. Laziness and slothfulness are condemned in both testaments (Prov. 6:10-11; 10:4-5; 2 Thess. 3:6-15). Not taking care of your own is against biblical values (1 Tim. 5:8). Socialism, now being promoted by some of our politicians and favored by about 20% of Americans, encourages the very thing that God opposes. Socialism says that government (supported by taxes from the hardworking middle class) will pay for things like healthcare and education for everyone. With socialism, everyone, including the lazy and the illegal, is taken care of by the government. You get something for doing nothing. How great is that? However, socialism not only results in economic disaster and governmental oppression, but it also deflates the human spirit and leads to chaos. Socialism is an empty fantasy that does not work in the end (Prov. 12:11; 13:4). Socialism is a welfare state which promotes laziness, and laziness promotes a sinful lifestyle (1 Tim. 5:11-14). When you are up and working hard each week, you don't have the time or the inclination to get into trouble. We are to work to take care of our needs (1 Thess. 4:11-12; Eph. 4:28), not wait for the government to give us "free" (remember, nothing is truly "free") handouts. A candidate who openly promotes socialism is not standing for biblical values and should never be supported by a Christian.

## Lawlessness

From the beginning of time, God has always wanted His people to follow law (Gen. 2:16-17). Law and order are good for any society, and God wants people to be obedient to law (Rom. 13:1-8; Titus 3:1; 1 Pet. 2:13-17). The one exception, of course, is when laws of men contradict laws of God, in which case we must

obey God rather than men (Acts 5:29). Law and order bring peace, prosperity, and protection to any people. Lawless behavior only hurts people. "Lawless" people are unruly, ungodly, and unholy (1 Tim. 1:9). There are political leaders in this country today who are advocating lawlessness. They mock our laws and our legal system. They overturn laws that are already "on the books" and have been for many years. There are mayors, governors, legislators, judges, presidential candidates, district attorneys, etc., who protect illegal aliens and punish law-abiding citizens. These same people are trying to abolish law enforcement agencies that have a lawful right to arrest illegals. They say we should no longer use the word "illegal." These same individuals are going soft on crime, turning a blind eye to criminality in their cities or states, and releasing criminals from prison before their sentence is done. This is insane! Punishing you and me while coddling the lawbreaker is becoming the "new normal" in this nation. A candidate who openly promotes lawless behavior is not standing for biblical values and should never be supported by a Christian.

## Drugs

God wants a person to keep his mind sober (Titus 2:1-6; 1 Pet. 5:8), God wants a person to be self-controlled (Gal. 5:23), and God wants a person to honor Him with his body and mind (Rom. 12:1-2; 1 Cor. 6:19-20). The proper and controlled use of a drug for medicinal purposes is one thing. However, the illegal and uncontrolled use of drugs, prescription or otherwise, goes against sobriety, self-control, and the honorable use of the body. Many politicians today are promoting the legalizing of marijuana for recreational use. The areas where this is happening are "going to pot." Some mayors, governors, etc., are even supplying clean needles to drug users and "safe places" where they can inject. Law enforcement in some cities run by ungodly liberals are told not to arrest drug users, so these drug users "shoot up" in public and then throw their needles down on the ground. Yes, the sale of pot raises a tremendous amount of cash revenue

for the state, but at what terrible cost to the individual and community? Illegal use of drugs is killing thousands every year, and the media typically does not bring attention to it. Did you know that over 67,000 people died in 2018 of a drug overdose? More and more young people are now getting hooked on drugs (pot, crack, heroin, meth, fentanyl, etc.) and losing control of their minds and bodies. Many lose their own lives. I have been personally acquainted with even Christians who have taken their own lives due to drug-related problems. In areas where drug use is promoted, crime goes up, and work/education/healthcare/family goes down. A candidate who openly promotes drug use for recreational purposes is not standing for biblical values and should never be supported by a Christian.

## Conclusion

Brethren, these ungodly practices and "such like" (Gal. 5:21) are all wrong and should never be promoted or practiced in this country or anywhere else. We must come to grips with the reality that many politicians running for office today simply are not godly individuals. We are slowly moving away from the "Christian nation" that we once knew, to an atheistic, secular, humanistic nation. Many of the political leaders around us running for office may be "good people," but they are not godly people. There is a difference. These ungodly people are always going to try and bring their ungodly ideas into the arena of public policy.

In many cases, they have already succeeded. What are we to do about this? We can try to change the thinking of our politicians with the truth of the gospel. If that doesn't work, at least we can withhold our support from them. As faithful Christians, let us be careful to never give our consent, either directly or indirectly, to any wrongdoing (Rom. 1:31; Eph. 5:11). 📌



Chris Reeves

Chris preaches for the Warfield Blvd. church of Christ in Clarksville, TN. His Bible study website is [thegoodteacher.com](http://thegoodteacher.com). He can be reached at [chrisreevesmail@gmail.com](mailto:chrisreevesmail@gmail.com).



## How Christians Responded to Spanish Influenza in 1918

(continued from p.7)


by Kyle Pope

While he moderated his initial harsh tone in the rest of the article, Fuqua bemoaned that it seemed some were using the government order as a way to neglect the commands of God. He offered his own judgment that. . .

The authorities have not forbidden all intercourse. We are allowed, under certain restrictions, to visit in the homes. Carefully observing these restrictions, we feel free to meet a few brethren in a private home and worship according to the New Testament teaching. The assembly thus formed is not unlawful, and the worship rendered is lawful to God; hence in this we combine loyalty to both (ibid.).

These brethren rotated between different houses each Lord’s day in small groups in compliance with the government restrictions. Fuqua felt, “in all matters where the State has spoken, in my experience I have yet to find a case where the State enjoins anything that really leads to hostility to Christ in any matter,” arguing that the approach they had taken was choosing the “way of escape” (1 Cor. 10:13) from a temptation to do wrong (ibid.). Whether this succeeded in protecting the Christians who chose this method from spreading or contracting the virus is not recorded.

### Conclusion

Centuries ago, the Holy Spirit led Solomon to write, “That which has been is what will be, that which is done is what will be done, and there is nothing new under the sun” (Eccl. 1:9). Brethren have wrestled with challenges in serving God from the establishment of the church. These brethren, a century ago, faced circumstances hauntingly similar to our present situation. They did so in a time of war, without the advantages and comforts of modern technology. May God bring this current trial to an end quickly, and may we draw comfort from the knowledge that we will make it through it as our brothers and sisters did in the years that have gone before us. 

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Kyle Pope

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

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

### MONTGOMERY

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

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Wednesday Winter 6 P.M.  
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## ARKANSAS

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[churchofchristfortsmith.com](http://churchofchristfortsmith.com)

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church of Christ  
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### PINE BLUFF

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Westside church of Christ  
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Sunday Bible Study:10 A.M., Worship 11 A.M.  
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## ARIZONA

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## CALIFORNIA

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

## COLORADO

### FORT COLLINS

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

### MONTROSE

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

## DELAWARE

### MILTON

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

## FLORIDA

### DESTIN

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

### FORT LAUDERDALE

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



# ChurchDirectory

## OCALA

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

## ORLANDO

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

## ORLANDO

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

## ORLANDO

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

## PALMETTO

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

## PANAMA CITY BEACH

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

## SEFFNER

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

## GEORGIA

### CENTERVILLE

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

### COLUMBUS

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

### SAVANNAH

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

## VALDOSTA

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

## IDAHO

### BLACKFOOT

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

## IOWA

### DES MOINES

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

### GRINNELL

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

## ILLINOIS

### CHICAGO

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

### DOWNERS GROVE

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

### GLEN ELLYN

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

### MATTOON

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

### SOUTH HOLLAND

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

## INDIANA

### CLARKSVILLE

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

## GREENWOOD

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

## HOBART

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

## INDIANAPOLIS

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

## JAMESTOWN

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

## 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](http://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](http://www.churchofchristwest.org)

## SAINT LEON, IN

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

## SALEM

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

## TRAFALGAR

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

## KANSAS

### TOPEKA

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

## KENTUCKY

### AUSTIN

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

### BEAVER DAM

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

### BRANDENBURG

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

### CAMPBELLSVILLE

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

### CANEYVILLE

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

### DANVILLE

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

### FRANKLIN

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

### HODGENVILLE

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

### LEITCHFIELD

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

### LOUISVILLE

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

## LOUISIANA

### GONZALES

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

## MANY

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

## STONEWALL

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

## MARYLAND

### SEVERN

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

## MAINE

### PORTLAND

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

## MICHIGAN

### CEDAR SPRINGS

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

## MINNESOTA

### DULUTH

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

### ST. CHARLES

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

## MISSISSIPPI

### BOONEVILLE

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

### CLINTON

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

### MERIDIAN

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

## MERIDIAN

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

## SOUTHAVEN

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

## MISSOURI

### BLUE SPRINGS

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

### BRANSON

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

### CAPE GIRARDEAU

North Cape church of Christ  
121 S. Broadview St. Suite 2,  
Cape Girardeau, MO 63703  
Sunday Bible Study 9:15 A.M. & 10 A.M.,  
Worship 11 A.M., No Evening Service  
Wednesday 6 P.M./CST, 7 P.M./DST  
Evangelist: Jerry Lee Westbrook (573) 334-9673

### DONIPHAN

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

### FAIR GROVE

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

### KENNETT

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

### LILBOURN

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

### RAYTOWN

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

### ST. JAMES

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

### ST. JOSEPH

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

## NEBRASKA

### BEATRICE

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

## NEVADA

### RENO

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

## NORTH CAROLINA

### CHARLOTTE

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

## OHIO

### BEAVERCREEK

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

### CINCINNATI

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

### CLEVELAND

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

### COLUMBUS

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

### DAYTON

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

### FRANKLIN

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

## FREMONT

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

## HAMILTON

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

## HILLIARD

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

## MANSFIELD

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

## NEW LEBANON

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

## MARIETTA-RENO

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

## NORTHWOOD

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

## UHRICHSVILLE

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

## OKLAHOMA

### MCALESTER

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

### OKLAHOMA CITY

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

## OREGON

### SWEET HOME

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

## PENNSYLVANIA

### PHILADELPHIA

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

## SOUTH CAROLINA

### COLUMBIA

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

### SUMTER

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

### WEST COLUMBIA

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

## TENNESSEE

### COLUMBIA

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

### COSBY

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

### JACKSON

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

### JOHNSON CITY

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

### JONESBOROUGH

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

### KINGSTON SPRINGS

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

### MT. PLEASANT

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

### KINGSPOINT

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

### MARYVILLE

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

### MEMPHIS

Rocky Pt. Road church of Christ  
516 E. Rocky Point Rd., Cordova  
Bible Study 9 A.M., Worship 10A.M.  
Wednesday 7 P.M.  
[rockypointchurch@gmail.com](mailto:rockypointchurch@gmail.com)  
[www.rockypointchurch.org](http://www.rockypointchurch.org)

### MURFREESBORO

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

### MURFREESBORO

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

### NASHVILLE

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

### NASHVILLE

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

### SHELBYVILLE

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

### SHELBYVILLE

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

## TEXAS

### ALLEN

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

### ALVARADO

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

### ALVIN

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

### AUSTIN

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

### BAYTOWN

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

### BEAUMONT

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

### CONROE

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

### CORPUS CHRISTI

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

### DICKINSON

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

### DALLAS

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

### DUNCANVILLE

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

### EDNA

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

### EL PASO

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

### FORT WORTH

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

### GRANBURY

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

### HOUSTON

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

### HOUSTON

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

### LANCASTER

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

### LUBBOCK

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

### LUFKIN

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

### MANSFIELD

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

### NACOGDOCHES

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



## PLANO

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

## SAN ANTONIO

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

## SAN ANTONIO

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

## SHERMAN

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

## TEMPLE

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

## WACO

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

## THE WOODLANDS

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

## VIRGINIA

### CHESAPEAKE

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

### CHESTER

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

### RICHMOND (METRO)

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

### RICHMOND

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

### RIDGEWAY

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

### ROANOKE

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

### VIRGINIA BEACH

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

## WASHINGTON

### BELLINGHAM

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

### SEQUIM

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

### TACOMA

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

## WEST VIRGINIA

### CHARLESTON

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

### CLARKSBURG

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

### FAIRMONT

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

## GLADESVILLE

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

## MOUNDSVILLE

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

## PARKERSBURG

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

## WYOMING

### RANCHESTER

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

## CANADA

### CALGARY, AB

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

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