

# Truth

## Magazine

*Taking His hand, helping each other home.*



TM

JANUARY 2021 | NO. 1 | VOLUME 65

# REFLECTIONS ON PSALM 2

**Why are the nations in an uproar  
And the peoples devising a vain thing?  
(Ps. 2:1, NASB).**



# Truth Magazine

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(ISSN 1538-0793) is published once a month by Truth Publications, Inc., 220 S. Marion, Athens, AL 35611. Postage paid at Bowling Green, KY and additional mailing offices.

**Manuscripts should be sent to the editor:**  
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**Subscriptions, renewals & other correspondence should be sent to:**  
Truth Magazine  
220 S. Marion, Athens, AL 35611  
subscriptions@truthmagazine.com

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# The Peril and Prevention of Pride

by Mark Mayberry

Kings and commoners, the nations of men, and even God's people are frequently filled with pride only to be brought low. Contemporary culture shakes its fist in the face of God, but Psalm 2 reminds us that He will have the last laugh.

## Introduction

As I attempt to process the current cultural trends in a biblical context, my mind keeps returning to Psalm 2. This passage provides comfort because it reminds us that there is *nothing new under the sun*. Christians everywhere should trust in God, even in uncertain times, recognizing that He is in control. Psalm 2 depicts the railings of godless men—kings and commoners alike. Even if it appears that the world is unraveling at the seams, the Lord's Anointed still reigns.

Even if we come through the current crisis unscathed, even if our freedoms are preserved, and even if we enjoy a renewed period of peace and prosperity, let us never forget that we are soldiers engaged in a spiritual battle. To help brethren deal with these difficult days, the January issue of *Truth Magazine* focuses on Psalm 2, which reminds us of enduring certainties in uncertain times. My contribution to this collective effort ponders the peril of pride, one of Satan's primary tools of temptation.

## Proper Pride

According to the *New American Standard Bible's* (NASB) rendition of 2 Chronicles 17:3-6, King Jehoshaphat "took great pride in the ways of the Lord." The marginal note says, "literally, 'his heart was high.'" Perhaps the *New King James Version* (NKJV) helps clarify this concept of pride: "his heart took delight in the ways of the Lord."

Loving parents delight in their children. In other words, they take pride

in their accomplishments, development, and growth. This also involves discipline (Prov. 3:12) and mutual respect (Prov. 23:26).

## Improper Pride

Yet, the Bible also repeatedly warns against improper pride (Prov. 8:13; 11:2; 16:18; 21:24; 29:23; etc.). Subduing our pride is a constant battle. Although Hezekiah relied upon God and restored Israel's worship, he foolishly flaunted the temple treasures to visiting dignitaries from Babylon (2 Chron. 32:24-26; cf. 2 Kings 20:12-19).

In *Mere Christianity*, C. S. Lewis delivers a memorable discourse on the peril of pride:

The vice I am talking of is Pride or Self-Conceit: and the virtue opposite to it, in Christian morals, is called Humility. . . . the essential vice, the utmost evil, is Pride. Unchastity, anger, greed, drunkenness, and all that, are mere fleabites in comparison: it was through Pride that the devil became the devil: Pride leads to every other vice: it is the complete anti-God state of mind (121-122).

In God you come up against something which is in every respect immeasurably superior to yourself. Unless you know God as that—and, therefore, know yourself as nothing in comparison—you do not know God at all. As long as you are proud you cannot know God. A proud man is always looking down on things and people: and, of course, as long as you are looking down, you cannot see something that is above you (124).

## Peril of Pride

### *The Garden of Eden*

Satan tempted Eve through the lust of the flesh, the lust of the eyes, and by appealing to her pride (Gen. 3:1-6). After the fall, God drove Adam and Eve from the garden and stationed cherubim (i.e., exalted angelic beings [Ps. 99:1]) east of the garden of Eden to guard the way to the tree of life (Gen. 3:22-24).

### *The Tower of Babel*

When humanity rebelled against God's command to be fruitful and multiply and fill the earth, seeking to dwell in a centralized urban setting and build a tower to heaven, God thwarted their prideful plans by confusing their language (Gen. 11:1-9).

### *The Nation of Israel*

Israel's disobedience was, in part, an expression of pride: "I will also break down your pride of power. . ." (Lev. 26:14-20, esp. v. 19). Isaiah employed similar language in denouncing the northern kingdom: "Woe to the proud crown of the drunkards of Ephraim. . ." (Isa. 28:1-3).

### *The Nations of Men*

Similarly, divine judgment (in the past, present, and future) is poured out upon arrogant humanity: "The Lord of hosts will have a day of reckoning against everyone who is proud and lofty and against everyone who is lifted up, that he may be abased. . ." (Isa. 2:12-17).

OT prophets foreshadowed God's judgment upon Egypt and her allies (Ezek. 30:6-9, 13-19; 32:11-15) and upon Babylon (Isa. 13:17-22).

Jesus foreshadowed the destruction of Jerusalem, and John anticipated the overthrow of the Roman Empire. Although their relative strength of the Jews and Romans differed dramatically, both were proud, perverse, and persecutors of faithful Christians.

### The Prevention of Pride

We can avoid the peril of pride by focusing upon our fundamental duty toward God: i.e., fearing, befriending, and loving God.

#### Fearing God

Transgression, not truth, resonates in the heart of sinners. Why? There is no fear of God in their eyes. Iniquity replaces innocence; wickedness replaces wisdom. Instead of walking in the ways of God, such a man pursues a path of evil (Ps. 36:1-4, esp. v. 1). Paul's graphic depiction of human depravity concludes with a quotation of this selfsame passage (Rom. 3:9-18, esp. v. 18).

Holy and awesome is the name of our God. He redeems His people and reveals His will. His works are truth and justice, and His precepts sure. Let us, therefore, fear the Lord and obey His commandments (Ps. 111:7-10, esp. v. 10).

As Solomon reminds us, the fear of the Lord is the beginning of both knowledge and wisdom (Prov. 1:7; 9:10). Reverently opening the Scriptures, may we absorb and apply its truths and acquire understanding and wisdom.

#### Befriending God

Families can become estranged from one another, as did Laban and Jacob, as also the brothers of Joseph (Gen. 31:1-6, esp. vv. 2 & 5; 37:1-4, esp. v. 4). What causes such alienation? Selfishness and sinful attitudes impact our earthly and

heavenly relationships (Jas. 4:4-10, esp. v. 4).

In both the Old and New Testaments, Abraham is called a friend of God (2 Chron. 20:5-7; Isa. 41:8-10; Jas. 2:21-23). Genesis records God's call of Abraham and the threefold covenant He made with the patriarch. Abram/Abraham was obedient to God's commandments, living and walking by faith (Heb. 11:8-12, 17-19). Like the patriarch of old, we should strive to be friends of God (John 15:12-17).

#### Loving God

In John 5, Jesus healed a lame man who had been sick for thirty-eight years. Instead of rejoicing, the Jews were seeking to kill Him (John 5:18). Rebuking their unbelief, Jesus focused upon their root problem: "I know you, that you do not have the love of God in yourselves" (John 5:39-42, esp. v. 42).

Like Israel of old, we must love the Lord with all our heart, soul, mind, and strength (Deut. 6:4-9; 2 Thess. 3:5; Jude 20-21). Each disciple should ask, "Do I fear God? Am I a friend of God? Do I love God, and is this reflected in my conduct?" (John 14:15).

### Conclusion

We have considered historical examples of pride, as manifested in the garden of Eden, at the tower of Babel, by Israelites, and the nations of men. However, before closing, please consider a more personal application: What about our country? What about our congregation? What about our family? What about *me*?

The Progressive Movement is the ultimate expression of human pride. Its proponents shout, "We are right. You are wrong. We know better! You know nothing. We are virtuous. You are evil. Moreover, if you refuse to eagerly and immediately comply with our ever-changing, whimsical demands, you will be (1) silenced and (2) subjected to forced reeducation."

All of this makes me wonder if the bottomless pit of Revelation 20 has been opened, and the demons are pouring forth. . . . Of course, we don't know when the end will come, but we need to be prepared and be willing to stand, even (especially) when the camp of the saints seems surrounded, the enemy presses on every side, and it appears that hope is lost. ■

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# “The Eyes of the LORD are on the Righteous”

by Kyle Pope

As Solomon wrestled with the meaning of life, modern-day disciples sometimes struggle with questions. Let us turn to God's word for answers.

## Introduction

Have you ever come to a point in your life at which you asked yourself the question, *What good does it do?—What's the point?* Persecution can often cause this. It was persecution that led Elijah to cry out to God, “It is enough; now O LORD, take my life” (1 Kings 19:4, NASB). In Peter's first epistle, as he wrote to brethren “grieved by various trials” (1 Pet. 1:6, NKJV), one can almost hear underlying his words of encouragement these same kinds of questions that seek to make sense of life in Christ. The Holy Spirit, through Peter's words, offers answers to all who would ever wonder if service in Christ really matters.

## The Behavior of the Redeemed

As I study Peter's first epistle, I can't help but smile when I notice that, like many of us gospel preachers, Peter says “finally” when he is actually only about halfway through what he intends to say. We can see chapter three, verse eight, as the beginning of his conclusion to this epistle. This summation continues what he has already begun to address—he calls them to proper behavior. If they are truly those who were “redeemed” (1 Pet. 1:18), then they must “be of one mind, having compassion for one another” (1 Pet. 3:8a). Those who have “been born again” (1 Pet. 1:23) must “love as brothers” being “tenderhearted” and “courteous” (1 Pet. 3:8b, NKJV) or, as some manuscripts put it, “humbleminded” (ASV). Their Redeemer, when He “was reviled, did not revile in return” (1 Pet. 2:23), so those who follow Him will not return

“evil for evil or reviling for reviling, but on the contrary blessing” (1 Pet. 3:9a, NKJV). This may be strange behavior by the world's standards, but not for “sojourners and pilgrims” (1 Pet. 2:11). They will recognize that they “were called to this” because it is through this way of life that they “may inherit a blessing” (1 Pet. 3:9b). It is this promise of blessing that stands behind all of the Christian's hope.

## Whom Does the Lord Hear?

In the face of hardship, disappointment, persecution, and sorrow, it is a hope that one day the child of God may “see good days” that answers the underlying question, *Why?—Why keep going?* Peter paraphrases Psalm 34:12-16 to answer this question. The psalmist puts it in the form of a question: “who is the man who?” (Ps. 34:12a), but Peter just asserts, “He who would love life and see good days, let him refrain his tongue from evil, and his lips from speaking deceit” (1 Pet. 3:10). To see life and “good days,” one must “turn away from evil and do good; Let him seek peace and pursue it” (1 Pet. 3:11). These “good days” must not be thought of in a limited sense of deliverance in this life. Sometimes, that may happen, but “sojourners and pilgrims” recognize that their hope rests elsewhere. If comfort and ease in this life indicated Divine approval then we would have to conclude that the ungodly, the sinful, and even those who persecute God's people, are actually approved by Him. Who are those who truly stand approved

before God? Peter and the Psalmist answer, “The eyes of the LORD are on the righteous, and His ears are open to their prayers; but the face of the LORD is against those who do evil” (1 Pet. 3:12; Ps. 34:15-16). The false teaching that an alien sinner can offer the “sinner's prayer” and by it come into fellowship with God ignores this clear testimony of Scripture. God hears the appeals of His people. Souls must first be among the redeemed so that His ears might be “open to their prayers.”

## Baptism Is Necessary for Salvation

Only a few verses later in this same chapter, Peter touches on the point at which one *does* come into fellowship with God in Christ. He raises it by way of comparison with a point he had made about Noah, who was “saved through water” (1 Pet. 3:20). Peter declares, “corresponding to that, baptism now saves you” (1 Pet. 3:21a, NASB).

Since the Protestant Reformation, many have rejected the idea that baptism has anything to do with salvation or is necessary (in any way) for us to enjoy fellowship with God. This was likely due to false doctrines that arose before the Reformation that distorted the scriptural teaching on baptism. Men were falsely taught that baptism could be a sprinkling or pouring of water. In the New Testament, baptism is always an immersion symbolizing burial (Rom. 6:1-7). Then, just as now, men improperly baptized babies. The New Testament teaches baptism is for those capable of belief (Mark 16:16).

Over Christendom's long history, baptism has (in some cases) been forced upon people, regardless of whether or not they believed in Jesus. In the New Testament, baptism and faith are both necessary for one to "put on Christ" (Gal. 3:26-27). Peter leaves no doubt that baptism is essential for salvation. Not because it is some meritorious work that earns salvation, but because it is "an appeal to God for a good conscience—through the resurrection of Jesus Christ" (1 Pet. 3:21c, NASB).

### Suffering for Doing Good

The baptized believer can live in the assurance that God sees and is ever conscious of his condition. While God sees, hears, and knows all things (Prov. 15:3), in a special sense, His eyes are "on the righteous" and His ears are "open to their prayers" (1 Pet. 3:12). So, what good does it do to serve Christ?—why are believers allowed to suffer hardship and persecution? In some cases doing what is right prevents suffering. Peter asks, "who is he who will harm you if you become followers of what is good?" (1 Pet. 3:13, NKJV). If we do good, even to the ungodly, sometimes this will spare us from harm, but Peter continues, "But even if you should suffer" (1 Pet. 3:14a).

Remember, our condition in this life is not a guarantee of God's approval. We may suffer, and actually "suffer for righteousness' sake" (1 Pet. 3:14b). Is that a curse or a punishment? No. When it happens, actually "you are blessed" (1 Pet. 3:14c). Peter says, "it is better" when and if this should happen "to suffer for doing good than for doing evil" (1 Pet. 3:17). The criminal deserves his punishment. When the relationships of the ungodly are shattered, their behavior may well have merited the consequences brought upon their lives. However, when the Christian does good, and suffers for it, one day all will be vindicated. The persecutors of Christians will one day "be ashamed" (1 Pet. 3:16c), while the Christian who lives with a "good conscience" (1 Pet. 3:16a)

can know that he will one day "see good days" (1 Pet. 3:10).

### The Suffering of Christ

*Where is the proof of this hope?—How can we know in the face of persecution we will "see good days"?* Peter tells us the very One who redeemed us offers assurance to us of this hope and blessing. He declares, "For Christ also suffered once for sins, the just for the unjust" (1 Pet. 3:18a). He suffered in the flesh but attained the resurrection, never to die again. His suffering purchased our blessing. He endured this "that He might bring us to God" (1 Pet. 3:18b).

Peter challenges the reader to recognize a different perspective on the flesh and spirit. Jesus was "put to death in the flesh" (1 Pet. 3:18c), but this ultimate demonstration of persecution could not rob Him of the ultimate blessing—He was "made alive in the spirit" (1 Pet. 3:18d, ASV). Christ's spirit (like our own spirit) lives beyond the death of the flesh.

Christ's Deity made it such that His spirit was active not only after His death, but before His life on earth. Earlier in the book, Peter told the brethren concerning the prophets that it was the "Spirit of Christ who was in them" (1 Pet. 1:11) who allowed the Old Testament prophets to declare those things that would come about.

It was this same "spirit of Christ" who Peter now explains was working through Noah when "He (i.e., the spirit of Christ) preached to the spirits in prison (i.e., those now held in Hades awaiting judgment)" (1 Pet. 3:19). Jesus didn't preach in Hades—there is no opportunity for repentance in that realm (cf. Luke 16:19-31). Jesus preached through Noah "in the days of Noah, while the ark was being prepared" (1 Pet. 3:20b) to the disobedient rebels before the flood.

*What does that show us about suffering and the flesh versus the spirit?* Jesus's spirit was alive before and

after His suffering. He saved His people "through water" before His life and suffering on earth. Likewise, He saves us "through water" after His life and suffering on earth. This can demonstrate to those who experience hardship in the flesh that it is more important to look at our spiritual condition than the condition of our flesh.

### Ready to Give an Answer

*What good does it do?—why keep serving Christ?* These questions that seem to underlie Peter's words of encouragement are not abstract, philosophical exercises that no one ever faces. They are real questions which our hearts must confront.

Peter challenges the Christians to whom his first epistle was written to "sanctify the Lord God in your hearts" (1 Pet. 3:15a). He calls them to prepare so that they may "always be ready to give a defense to everyone who asks you a reason for the hope that is in you" (1 Pet. 3:15b). Some, instead of "defense," translate this "answer" (KJV, ASV, NIV). We need to be able to answer religious error. We need to be prepared to explain why we have "hope," despite life's conditions. Yet, if we genuinely sanctify God in our hearts, our preparation to give an answer may not just involve questions posed by others, but even the questions that we face within. This preparation can help us through persecution—it can help us hold onto "the hope that is in you with meekness and fear" (1 Pet. 3:15b). ■



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# The Rock of My Heart

by Sherelyn Mayberry

Matthew Bassford and Glenda Schales have combined their lyrical talents in producing a memorable and moving hymn. Sherelyn reflects upon Scriptures that undergird this song of praise.

In the hymn “The Rock of My Heart” (*Psalms Hymns and Spiritual Songs*, #29), we sing of the stability and strength provided by our Lord on this earth and in eternity. The Lord is all we need to live each day with hope—however pleasant or difficult it may be. On tough days our feet may slip, and we may come close to stumbling, but the Lord is our refuge, our fortress. With Him near, we have strength and well-being (Ps. 73:2, 25-26, 28). As we stand firm in the faith, we can be brave because we are not alone. He is on our side (1 Cor. 16:13). Having girded your loins with truth and shod your feet with the preparation of the gospel of peace, you can take up the shield of faith and stand against the fiery darts of Satan (Eph. 6:14-16). God seeks only our good as we seek and depend on Him for our eternal portion.

As we hold to Him during difficult times, the Lord will take us by the hand and give us the power to overcome. Like the Lord told Israel, “Do not fear, for I am with you; Do not anxiously look about you, for I am your God.” He will strengthen, help, and uphold you with His righteous hand (Isa. 41:10). Be anxious for nothing. Pray and be thankful. God promises that you can receive a peace that will guard your heart, and you can again rejoice (Phil. 4:6-7). Being exhausted and feeling weak, our anxiety may peak, but God says to take courage. “He will save you” (Isa. 35:3-4). When your heart grieves, and you are embittered, you may become vexed in your mind. Not thinking rationally, you become foolish like a beast having no discernment of



the strength and guidance that God can provide. Reach out your hand to God, and He will take it (Ps. 73:21-23). He will see you through!

God’s counsel will guide our footsteps along the way to our glorious heavenly reward (Ps. 73:24). Let us, therefore, heed His counsel and receive instruction so that we will be wise. True wisdom based on the purpose of the Lord will stand. Man’s plans are only good when based on His word (Prov. 19:20-21). So, acquire wisdom. Seek it like it is hidden treasure; acquire knowledge and understanding (Prov. 2:2-8). Follow upright paths, so your steps will not be impeded, and you will not stumble. “Take firm hold of

instruction, do not let go; Keep her, for she is your life” (Prov. 4:7, 11-13). The Lord meets all our needs and guides us in the path of righteousness. Goodness and lovingkindness will follow us through life, and we will dwell in the house of the Lord forever (Ps. 23:1-3, 6).

Like David, we should declare that the Lord is my rock, my fortress, my deliverer, my stronghold, in whom I take refuge (Ps. 18:2). When my heart is broken, or my earthly strength leaves me, to whom will I turn in my distress—the Rock of my heart! Pray like Hannah and rejoice, saying, “No one is holy like the Lord, for there is none besides You, nor is there any rock like our God” (1 Sam. 2:2). Do not despair, but believe that you will see the goodness of the Lord. Wait for the Lord. Be strong and let your heart take courage (Ps. 27:13-14). So, when your heart is faint, ask God to hear your prayer and lead you to the Rock that is higher than I (Ps. 61:2). 📖



Sherelyn Mayberry

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The church our blest Re - deem - er saved With His own pre - cious blood,  
To her my cares and toils be giv'n Till toils and cares shall end,  
Thy hand from ev - ry snare and foe Shall great de - liv - erance bring.

I love Thy church, O God, Her walls be - fore Thee stand,  
Be - yond my high - est joy I prize her heav'n - ly ways,  
Sure as Thy truth shall last, To Zi - on shall be giv'n.

Dear as the ap - ple of Thine eye, And grav - en on Thy hand,  
Her sweet com - mu - ion, sol - emn vows, Her hymns of love and praise,  
The bright - est glo - ries earth can yield And bright - er bliss of heav'n.

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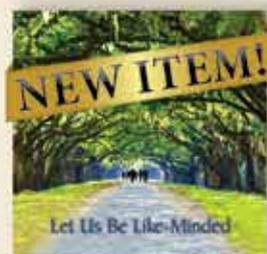
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# God Ruling the World by Hope

by David Flatt

Nearing the end of the Roman epistle, Paul concludes his overall thesis and comments upon his future plans.

## Introduction

As we near the end of our reflections upon Romans, let us consider Paul's conclusion to his overall thesis and his plans for the future.

## God's Vision Realized (Rom. 15:7-13)

In the last half of Romans 15, Paul finishes the line of thought that he began in chapter 14: how to unite Jews and Gentiles to glorify the Creator with one voice. Saints were to receive one another as the family of God based on faith in Jesus, not personal opinions. Yet, Paul was not simply trying to settle disputes among the saints in Rome, but was seeking to accomplish something bigger. He explains how God's vision for humanity is realized through faith in Jesus, the resurrected Lord, and ruler of heaven and earth. This text is the conclusion to Paul's opening lines of the letter (Rom. 1:1-5, 16-17).

Bringing his masterpiece to a close, Paul emphasizes that God always intended to bring all nations of the world into His family. Paul cites several Old Testament prophecies to prove this had always been God's plan. Consider the broader contexts of each of the passages cited.

"Therefore I will give thanks to You among the nations, O Lord, and I will sing praises to Your name" (Ps. 18:49). David wrote this psalm after being victorious over Saul. He would celebrate this victory not just with Israel, but "among the nations."

"Rejoice, O nations, with His people; For He will avenge the blood of His servants, and will render vengeance on His adversaries, and will atone for His land and His people" (Deut. 32:43). Concluding the blessings and curses of Deuteronomy 29-32, Moses praises the Creator's victories and calls for the nations to join Israel in worshiping Him.

"Praise the LORD, all nations; laud Him, all peoples! For His lovingkindness is great toward us, and the truth of the LORD is everlasting. Praise the LORD!" (Ps. 117:1-2). Quoting the first verse of this short psalm, Paul exhorts all nations to worship the Creator.

The last quotation Paul uses comes from Isaiah: "Then in that day the nations will resort to the root of Jesse, who will stand as a signal for the peoples; and His resting place will be glorious" (11:10). By citing this significant reference to the Messiah, Paul reconnects his readers to his epistle's opening lines (Rom. 1:1-5).

In Isaiah 11, the prophet declares that a new branch would grow from an old root: the royal family of Jesse. Regarding this new branch, the Spirit of the LORD would be with Him. His rule would be different from that of other kings: His self-giving reign would bring justice to the poor; He would defend the meek. Also, Isaiah describes the peace of His kingdom: The lion and lamb would lie down together. Creation would live in harmony. He would gather all nations into His kingdom. In Romans 15:12, Paul quotes the tenth verse of

Isaiah's prophecy. This single passage encapsulates the gospel.

## *The Root of Jesse:*

Jesus the Messiah was a descendant of Jesse, the father of David. Jesus was the rightful heir to Israel's throne, biologically connected to the Messianic hope of Israel.

## *He Shall Stand For/Rise Up:*

While the Hebrew term, '*amad*,' rendered "stand," has a wide range of translations, it was used to describe the concept of resurrection. Jesus once spoke of overthrowing the ruler of this world by being lifted up from the earth (John 12:31-32). God made Jesus King by the cross. He overthrew Satan by raising Jesus on the cross and raising Him from the dead. God declared that Jesus was His Son by the resurrection (Rom. 1:4).

## *For an Ensign/Signal of the People/to Rule the People:*

God made Jesus King of heaven and earth by the cross and resurrection. Paul identifies Jesus as "our Lord." While Caesar declared himself to be lord, saints recognize the Lord Jesus Christ. Additionally, Isaiah mentions the Messiah ruling "the people," a clear reference to the Gentiles.

## *His Resting Place Shall Be Glorious/ The Nations Shall Hope in Him:*

The Messiah becomes the hope of the Gentiles. Elsewhere, Paul asserts the Gentiles' obedience to the gospel revealed the riches of God's glory:

Christ in you the hope of glory (Col. 1:27).

Having expounded these concepts in detail throughout the epistle, Paul concludes by emphasizing the purpose of believing the gospel: “Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost” (Rom. 15:13). By the Messiah and Spirit, God planned to rule the entire world by hope.

Many have sought to rule the world by hope; however, such slogans are always without substance. Worldly hope is nothing more than wishful thinking. The hope of which Paul writes is based on what God did for the world through Jesus Christ His Son. God’s hope is offered not by catchy slogans but by self-giving love. Genuine hope for the future is based on Jesus’s resurrection.

Through believing and obeying the gospel, God fills us with joy and peace, and empowers us to begin living a life of faith. Despite obstacles, the Spirit causes us to flourish in hope. Such blessings are received by faith (Rom. 1:17).

### **Finally Coming to Rome (Rom. 15:14-24)**

Many consider Christians of the American Restoration Movement to have been pioneers of the gospel. These believers were met with many challenges and hardships in their labors to preach the gospel in the early American landscape’s rugged terrain. While such efforts should be respected, Paul was a true pioneer preacher, traveling to remote places on two continents to share the gospel with those who had not previously heard God’s saving message. The book of Acts documents his trials and tribulations of taking the gospel to the ancient world.

While we may view him as a pioneer, Paul viewed himself as a priest of the gospel. Priests offered sacrifices to God on behalf of the people. By preaching the gospel to Gentiles, Paul brought

living sacrifices to God by their faith in the Messiah (Rom. 15:16).

Paul was aware that he was not the only one preaching the gospel in the world. Other apostles and priestly evangelists were active in proclaiming the good news. Paul was sensitive to the work of others. He did not want to preach where another had done the pioneering. He did not want to build on another’s foundation. Such is sensitive work and can lead to difficulties (1 Cor. 3:10-17). This is not to say that preaching where someone else laid a foundation of faith is wrong—on the contrary—it’s just not how Paul understood his calling. He was called to be a pioneer of the gospel to the Gentiles.

The pre-existing foundation of faith in Rome was partly why Paul had not yet visited the city. We don’t know when the gospel first came to the imperial city. Some think it resulted from the labors of Peter. Others believe that ordinary Christians, passing through the busy metropolis, planted the seeds of truth. We can only speculate.

Regardless, Paul explained why he wanted to come to Rome. As stated at the beginning of this epistle, Paul sought to visit for the sake of mutual encouragement (Rom. 1:10-13). Additionally, he anticipated a new phase in his pioneering work—hoping to take the gospel to Spain.

Geographically, Spain lay at the western edge of the known world. Rome would have been a logical base of operations for Paul in this endeavor. Previously, the Antioch congregation served in this capacity. Barnabas brought Paul to Antioch, where they labored together for a year (Acts 11:25-26). Afterward, Paul would begin and end missionary trips at this church (Acts 13:1-3; 14:26-28).

Did Paul ever reach Spain? The book of Acts closes with Paul teaching the gospel in Rome (Acts 28:30-31). However, there is no mention in the New Testament about Paul reaching Spain.



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Several years after Paul's death, Clement writes about Paul traveling to the "farthest limits of the west" (1 Clement 5:5-6). Centuries later, Catholic traditions indicate that Paul came to Spain (John Chrysostom [347-407] and Jerome [347-420] mentions Paul being in Spain). While we cannot know for sure, we can appreciate Paul's pioneering spirit. He was visionary, courageous, and resilient in taking the gospel to the world.

### Relief for Jerusalem (Rom. 15:25-33)

Before Paul could proceed with these plans, he needed to go to Jerusalem. They had been suffering from famine, and the apostle was determined to help them.

Paul had been raising money throughout his travels, but not for himself. He never solicited funds for himself and rarely accepted money from churches. No one could accuse him of being corrupted by money. Instead, he worked as a tentmaker to provide for himself. Paul was raising money for the saints in Jerusalem.

His fundraising efforts for these Jewish believers were an important component of his work. He frequently mentions this collection in his letters, noting that Macedonia and Achaia's saints contributed to this relief effort. While Paul was well-intentioned, this work was sensitive. To appreciate this task, we should be careful to remember the history of the saints in Jerusalem and Paul's complicated relationship with them (cf. Wright, 126-130).

First of all, recall the origin of the church in Jerusalem. This was where the gospel was first preached and obeyed (Acts 2). Subsequently, these new disciples took care of each other. By self-giving love, landowners sold their property and used the money to care for Christians: "And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common" (Acts 4:32). Whatever assets

were previously held by these saints were used. Years later, they needed assistance from saints abroad.

Paul did not create a system of communal living for churches throughout the ancient world. Rather, he encouraged Christians to provide for themselves by working and fulfilling their responsibilities of daily life. If they fell on hard times, other believers were to assist them.

Second, the saints in Jerusalem were uneasy about Paul, at least in the period immediately following his conversion. This was understandable. Earlier in his life, he persecuted them. Paul never forgot this fact. He frequently acknowledged the suffering he brought to the lives of Christians. Helping the Jerusalem saints was the least he could do—his contribution served as a peace offering for his sins of the past. In light of what happened in Jerusalem, this is a more sustainable model.

Third, Paul had previously faced strong opposition from certain saints in Jerusalem who did not understand that Christ's gospel superseded the Mosaic code. Some came to Galatia, disrupting his work, insisting that the Gentiles submit to the Jewish ritual of circumcision (Gal. 2:12). Paul could have easily turned his back on the church in Jerusalem, from whence these brethren came, but he did not. Instead, he risked his life and the lives of his traveling companions by carrying large sums of money to help saints in Jerusalem.

Fourth, Paul viewed the need in Jerusalem as an opportunity to demonstrate unity between Jewish and Gentile Christians: non-Jewish believers would provide needed assistance to their Jewish brethren. While this sounds admirable, Paul would likely face opposition from some quarters. Generally speaking, his countrymen considered him a traitor to the Jewish nation. His very presence in Jerusalem would be unwelcomed. Also, some Jewish Christians might be uneasy about receiving help from him and Gentile disciples. How would the saints in Jerusalem react to Paul's efforts? Time would tell.

### Conclusion

People throughout the world may become part of God's family by faith in Jesus. The Lord Jesus will rule the world as believers abound in the hope of eternal life. Like Paul, we must pioneer the gospel in the hearts of those who have not yet believed. We can begin with ourselves and expand westward to our families and communities.

How do saints face an uncertain future? Confidence in the future is augmented by focusing on today. Hope for the future is an outgrowth of living by faith in the present.

When we have the opportunity to help saints in need, we must act. Benevolence is a unifying exercise of faith. We help each other for the simple reason that we believe in Jesus. Benevolence is also a practical demonstration of the doctrinal theme of Romans. Instead of viewing justification by faith as a theological concept, may we recognize it is a way of life in God's family. **TF**

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# The Need for Reverence

by Matthew Bassford

With the start of a new year, we begin a new column that focuses upon principles of praise. As a faithful gospel preacher and gifted writer of spiritual hymns, Matthew is well qualified to guide us in this study. Welcome, brother!

## Introduction

Our society is not particularly given to reverence. To modern Americans, no human being is above mockery: not the President, not the military leaders, and not the heads of any religion. Furthermore, there is no being whom all of us acknowledge to be above us. Even as the philosophy of naturalism has reduced man to the level of an animal, it also has denied the existence of anyone superior. When we all are down in the mud together, no place remains for reverence.

Not surprisingly, modern Christians often struggle to feel the deep respect tinged with awe that is characteristic of reverence. We aren't used to being reverential, so it is easy for us to develop a casual attitude toward the worship of God. This spirit is obvious—not so much in open disrespect but in a lack of appreciation of what we are doing when we praise Him. When we sing, we go through the motions, but too often, we don't consider the awesome nature of the One whom we are addressing.

This is a serious problem. In Malachi 1:6-14, God condemns the sacrifices being offered by the post-exilic Jews. The problem wasn't that those sacrifices were idolatrous or directed toward the wrong god. Instead, it was the poor quality of the sacrifices being offered to the right God. The Jews dismissed the worship of the Lord as tiresome, so they offered Him the blind, the sick, and the lame rather than the unblemished sacrifices He deserved.

If we desire to please Him, we must do better. As His words in Malachi 1:10 make clear, God would rather have no worship at all than worship that is lukewarm and inconsistent with His greatness. When we sing, we must continually bear in mind the characteristics that make God worthy of our reverence.

## His Nature

First, God is deserving of reverence simply because of who He is. The gods of the Greeks and the Romans were anthropomorphic. Though supposedly possessed of powers far greater than our own, their nature was the same as ours. They quarreled, pouted, and committed adultery just as human beings do.

God is different. Indeed, He is *incomprehensibly* different. As Isaiah 55:8-9 reports of Him, His ways and thoughts are as far above us as the heavens are above the earth. According to 1 Corinthians 1:25, His weakness is stronger than our strength, and His foolishness is wiser than our wisdom.

Humanists place man at the top of the cosmic heap. However, the Scriptures reveal that, compared to God, we aren't even on the heap to begin with! We don't like to acknowledge anyone as our superior, but an honest appreciation of the Holy One of Israel leaves us no choice.

Thus, we see the heavenly beings of Revelation 4-5 acclaiming God and Christ as worthy. They aren't going through the motions. They aren't doing the expected. Instead, they are overwhelmed by the revealed glory

of God and are reacting in the only appropriate way. All of the continual casting down crowns and falling down in worship before His throne might seem a little over-the-top to us, but that is only because we have not seen what they have.

However, reverence for an unseen God is no less fitting than reverence for a God who *is* seen. The vast gulf between Him and us is no less real, and He intrinsically deserves our worship.

## His Works

God is worthy of reverence because of who He is, but we also ought to revere Him because of what He has done. This concept is well captured in Psalm 95:1-7. God is the Creator, the One who controls the earth, from the depths to the mountains. He made the sea, the dry land, and all of us. Thus, we ought to shout joyfully to Him, to worship, to bow down, and to kneel before Him.

Particularly, we must acknowledge that God is more than merely the Watchmaker of the deist's imagination. His activity did not cease on the sixth day of creation. According to Colossians 1:17, it is through Christ that all things continue to hold together. If He stopped upholding us with His powerful word even for a moment, the universe and we ourselves would cease to exist. We fear the things that could destroy us through the exertion of some force, but only God can destroy us by choosing to do nothing.

Several months ago, my family and I vacationed in Rocky Mountain National

Park, just before it was devastated by wildfires. One morning, as my children and I were hiking through an alpine meadow, two bull moose emerged from the brush about twenty yards ahead.

The average bull moose stands about six feet high at the shoulder and weighs half a ton. Moose have hooves the size of dinner plates, and they injure more people than any other wild mammal in the Western Hemisphere. I tell you, we backed down that trail as quickly as possible!

If we show such respect to an overgrown version of Bambi, how much more should we revere the One who formed and sustains the universe?

### Our Responsibility

Such a God does not behave capriciously. If He created us, He had a reason for so doing, and we see it explained in Ecclesiastes 12:13. The purpose of our existence is to fear and obey Him.

Irreverence, then, is not merely an insult to a Being of unimaginable greatness and power, but a rejection of the only activity that makes life meaningful. Without a reverential heart, we *have* nothing and *are* nothing.

The futility of godlessness is evident even in this life. There are few more ominous phrases in Scripture than the refrain of “God gave them over” in Romans 1. As we survey the catalog of the depravity of the Gentiles in the second half of the chapter, though, we must remember where their problems began. In Romans 1:21, Paul notes that although they knew God, they did not glorify Him or give thanks. In other words, they refused to show reverence.

From that failure, every other spiritual problem proceeds, from idolatry through sexual immorality to the rejection of everything that is good in Romans 1:28-32. The slaves of sin are never happy, and we see the misery of the devil’s thralls around us daily. Ultimately, though, they are enslaved not by some external force, but by their

own pride, by their arrogant refusal to bend the knee to God as they were designed to do.

Of course, it is in the judgment that the full vanity of this vain rebellion will be exposed. Every knee will bow. Every tongue will confess. Everyone, even the false prophet, even the atheist, will carry out God’s purpose for them in the end. However, on that day, their forced submission will do them no good.

By contrast, when we submit to God’s purpose for us now and glorify Him appropriately, every other aspect of our lives comes into focus. When we choose not to kick against the goads, we experience life as it is meant to be lived and gain eternal life as well.

### Conclusion

Reverential worship, then, is no spiritual extra. It is the only reasonable response to a God who is so great and mighty. Indeed, it is the only proper way for us to exist.

The same spring will not produce both fresh and salt water. The heart that will not revere God appropriately will not serve Him appropriately either. Conversely, when we align our hearts with His will in worship, it becomes far easier to align our lives as well. ■



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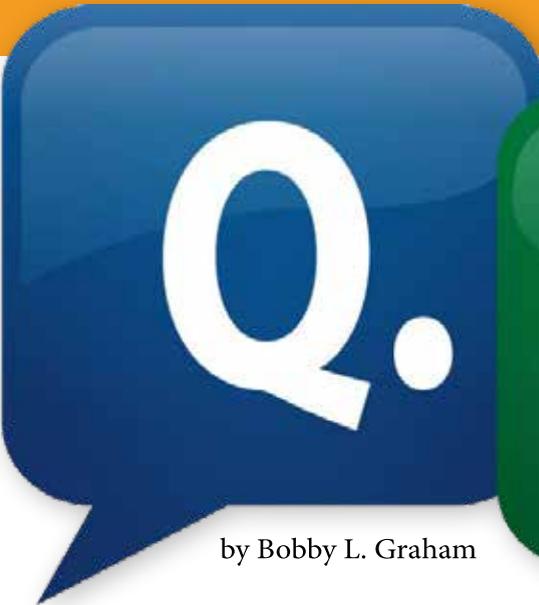
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Q.

by Bobby L. Graham



A.



Bobby L. Graham

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gospel meeting work. He and his wife, Karen, have three children. He can be reached at [bobbylgraham@pclnet.net](mailto:bobbylgraham@pclnet.net).

## QUESTION.

### Will Animals Exist in Eternity on a Reconstituted Earth?

## ANSWER.

Some denominational writers, even some New Testament Christians, embrace the idea that we will spend eternity on a reconstituted earth, thus raising the question of whether animals will be included. Do such passages as Isaiah 65:25 and Romans 8:19-23 support such views?

The passages cited state:

The wolf and the lamb will feed together, and the lion will eat straw like the ox (Isa. 65:25).

For the earnest expectation of the creation eagerly waits for the revealing of the sons of God. For the creation was subjected to futility, not willingly, but because of Him who subjected it in hope; because the creation itself also will be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groans and labors with birth pangs together until now. Not only that, but we also who have the first-fruits of the

Spirit, even we ourselves groan within ourselves, eagerly waiting for the adoption, the redemption of our body (Rom. 8:19-23).

Because space does not permit a lengthy answer to this question, I refer our readers to *When Will These Things Be? Questions on Eschatology* (Truth Lectures 2020-2021), where the reconstituted/renovated earth theory is discussed extensively in various articles. Also, consider John A. Humphries' *The Book of Isaiah* in the Truth Commentary series for excellent and more elaborate comments on the Isaiah context. What I will be able to say merely scratches the surface of this subject.

The Isaiah quotation appears in the context of the Messianic prophet's foretelling of future glory for the people of the Messiah, as he closes his inspired writings with some concluding prophecies in chapters 63-66. Chapter 65 particularly presents Jehovah's answer to the prayer of 63:15-64:12, which petitions deliverance from the sin and suffering of God's people in Babylonian

Captivity. God answers by looking to their actual return to physical Jerusalem and Zion, with their restoration of blessings and comforts, which the exiled people had missed. The Lord also then blended such physical ideas into spiritual parallels of the new order to be enjoyed under Jesus Christ. He called this new order "new heavens and a new earth" in 65:17 and 66:22.

Some Messianic markers highlighting the prophet's description include the mountain of Jehovah and the elect, who shall there joyfully inherit God's blessings under the Messiah (65:9-14; cf. 2:2). The remainder of chapter 65 describes the reversal of physical disadvantages/curses of their punishment into their spiritual-blessing counterparts under Christ. In this setting, Isaiah mentions the peaceable/tranquil coexistence of former adversaries in the Lord's peaceable spiritual kingdom (v. 25), which is similarly described in Isaiah 2:4 as swords beaten into plowshares and nations no more learning war. He

does not speak in either passage about physical nations ceasing their fighting, but those of the nations entering the spiritual kingdom and living peaceably therein under the Prince of Peace. Likewise, in Isaiah 66:18-24, the prophet continues his depiction of the new heavens and new earth as a spiritual order under Christ for the nations which come to the mountain of the Lord's house.

As for Paul's section in Romans 8 already quoted, there is a widespread difference over the meaning of "creation," found four times in the

quoted passage. While many believe it refers to the created natural world (vegetable and animal kingdoms), I incline toward the view that it encompasses only the human family. I do so because of (1) the purpose of the apostle to clarify the reason why Christians suffer in this passage, as indicated in his use of "for" in verse 23 (see that suffering stated in verses 16-18 and given a reason in 19-23) and (2) actions/feelings attributed to the "creation" in these verses: (a) earnest expectation of the children of God in their glorious liberty (19), (b) subjected to bondage/slavery of

corruption now but later delivered into the glorious freedom of God's children (21), (c) groaning and laboring in pain, just as the Lord's redeemed ones do (22-23). It is possible to understand this personification as referring to the natural creation, but understanding it as the entire human creation versus the redeemed creation seems to be a more natural way to take it. This passage gives no support for the idea that animals and plants will be incorporated into the new heavens and new earth of the eternal kingdom. Instead, it anticipates the eternal glory of the redeemed. **TL**



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# Shining Light on Ancient Lamps

by Luke Chandler

Seeing ancient oil lamps helps us find greater meaning in Jesus's teaching.

Ancient oil lamps are common finds on an archaeological dig. We have excavated many thousands of them from throughout the biblical period. Most mentions of lamps in the Bible speak of lighting for the Tabernacle or Temple, but Scripture also uses the term to represent one's legacy or future (1 Kings 15:4; Prov. 24:20; *et al.*). Jesus mentioned lamps in some of His teachings, including the Sermon on the Mount (Matt. 5) and the parable of the Ten Virgins (Matt. 25).

How should Christians picture ancient oil lamps when reading the Bible? Typical lamps were small, ceramic vessels that could be carried in the palm of one's hand. This is true of lamps from the time of Jesus, the kings, the judges, and even the Patriarchs. Styles changed with time, but ancient lamps from different eras were always around the same size. Today, when people see their first ancient lamp, they usually say something along the lines of, "It's so small!"

Though lamp styles changed over the centuries, the technology remained the same. Lamps typically burned olive oil with a flax wick. Old Testament lamps were open-topped, essentially shaped bowls, but New Testament-era designs had closed tops with openings for the wick and the oil. Lamps from Abraham's time looked different than those from Jesus' time, but they worked the same way and shared the same purpose.

Understanding ancient oil lamps helps us to comprehend some of Jesus's

teachings better. Let us consider one of His most famous:

You are the light of the world. A city set on a hill cannot be hidden. Nor do people light a lamp and put it under a basket, but on a stand, and it gives light to all in the house. In the same way, let your light shine before others, so that they may see your good works and give glory to your Father who is in heaven (Matt. 5:14-16).

Jesus does not mention how big lamps were in His time, but their small size would have been implicitly known to the audience. Like those lamps,

people are small and look different from one another, but even a little light is easy for others to see. Does not this offer encouragement, especially when we may feel particularly small or humble?

We also benefit from our understanding of Jesus's main point. He links light to things we do day-to-day. This is appropriate because light is actually energy. Light does not happen without something being *done*. Any glow or flame is the result of chemical and molecular reactions expending energy. In this same way, Jesus equates our light to "good works." Just as lamps



*A Herodian-style lamp from around the time of Jesus*



*A newly-excavated lamp from the time of the Judges (ca. 13th century BC)*



**Luke Chandler**

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produced a flame by burning olive oil, we produce light when we do things that may draw people to God in some way.

Our culture certainly appreciates good works. We designate specific days to do good for someone else, as on Mother's or Father's Day, Valentine's Day, or an anniversary. Jesus wants us to shine continually with the purpose of moving others to glorify God. As lamps of all styles were made to give light, we are all created for a common purpose. God designed us to do good works that may lead others to Him.

Jesus's words give us a goal for each day. Even seemingly insignificant disciples can do some good work or service that may draw another to God. Whether through a random act of kindness or by attending to someone in need of help, shine with some good work that may draw any who observe it toward the Lord.

Archaeology offers real benefits to Christians. Understanding an ordinary oil lamp brings us closer to the original biblical message. We see what they saw in their mind's eye while listening to Jesus. We can bridge the gap of

time and space between first-century Palestine and modern America to gain a richer understanding of the original message.

Let us conclude with this final thought. Sometimes we may hesitate to give light because we would rather receive it. Are you in desperate need of light? Remember that when we shine for others, the energy also reflects back to us. It is through godly service to others that we find true illumination. 📖

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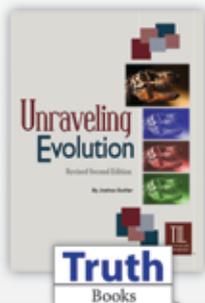
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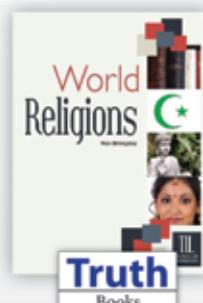
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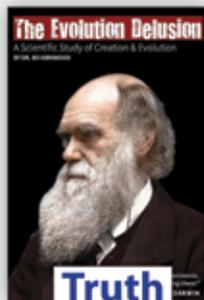
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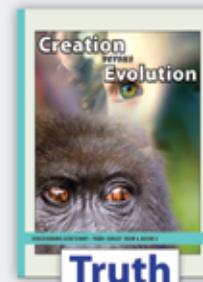
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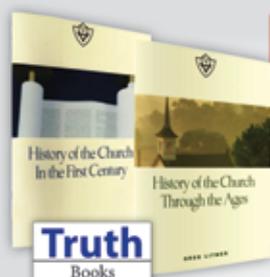
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# Introduction and Overview

by Evan and Marie Blackmore

As we sing, read, and pray from Psalm 2, we celebrate God's triumph over His adversaries.

## Introduction

Psalm 2 describes a crisis—the worst crisis in the history of the world. It begins by explaining how it happened. People from all nations rebelled “against the LORD and against His Anointed,” seeking to overthrow God’s rule:

Why are the nations in an uproar  
And the peoples devising a vain thing?  
The kings of the earth take their stand  
And the rulers take counsel together  
Against the LORD and against His  
Anointed, saying, “Let us tear their  
fetters apart And cast away their cords  
from us!” (Ps. 2:1-3.)

The LORD didn’t cause the crisis. He is a God of peace (Phil. 4:9; Heb. 13:20), and His message is a message of peace—peace with Him (Rom. 5:1), and peace with one another (Eph. 2:14-18). Yet humanity rejected the way of peace (Isa. 59:8) and turned against Him.

Nevertheless, no amount of international unrest on earth poses any threat to God. He doesn’t even feel challenged by it. From His exalted perspective in the heavens (Isa. 40:22-24), the combined opposition of all the nations is merely laughable:

He who sits in the heavens laughs,  
The Lord scoffs at them (Ps. 2:4).

The LORD has chosen and installed His King (Ps. 2:6)—namely, His Son (Ps. 2:7). This King has power to rule even the most remote nations, shattering all their opposition as an iron rod shatters a clay pot. God the Father tells the King:

Ask of Me, and I will surely give the nations as Your inheritance,  
And the very ends of the earth as Your possession.  
You shall break them with a rod of iron,  
You shall shatter them like earthenware (Ps. 2:8-9).

Therefore, the world’s leaders should “worship the Lord with reverence” and “do homage to the Son.” It would be foolish (i.e., lacking “discernment”) to do anything else:

Now therefore, O kings, show discernment;  
Take warning, O judges of the earth.  
Worship the LORD with reverence  
And rejoice with trembling.  
Do homage to the Son,  
that He not become angry,  
and you perish in the way,  
For His wrath may soon be kindled.  
How blessed are all who take refuge in Him!  
(Ps. 2:10-12).

## Psalm 2 in the New Testament Scriptures

Under the new covenant, God has appointed us to sing Psalm 2 “to one another” and “to the Lord” (Eph. 5:19) because it is both a means of “teaching and admonishing one another” and a prayer addressed “with thankfulness in your hearts to God” (Col. 3:16). Besides singing from Psalm 2, we can also speak from Psalm 2 for the same two purposes: for teaching and admonishing one another (as did the apostles [Acts 13:32-33]), and for prayer to God (as did the apostles [Acts 4:24-30]).

The New Testament Scriptures reveal that Psalm 2 foretold the time when “Herod and Pontius Pilate, along with the Gentiles and the peoples of Israel,” “were gathered together against...

Jesus,” whom the Father had anointed (Acts 4:27).

But the unrest described in the psalm didn’t start when Christ was on earth, and it didn’t finish when Christ died. People have been uniting against the LORD ever since Adam and Eve (Gen. 3:6-8), and they will continue uniting against Him until the world ends (2 Tim. 3:1-5; Rev. 20:7-10). Therefore, when we today sing and teach and pray from Psalm 2, we are not merely looking back at something that happened in the past. Rather, we are celebrating a past victory—the supreme victory—in a conflict that is continuing around us.

## *Psalm 2 in Sung Prayer and Spoken Prayer*

When the apostles used Psalm 2 in prayer, uttering the psalm’s declaration, “Why did the Gentiles rage... against the Lord and against His Christ?” they acknowledged that the Lord and His Christ are supreme and that all human opposition to Them is futile (Acts 4:25-26). Thus, the apostles were doing the very thing that the psalm instructs the world’s leaders to do: they were worshiping God with reverence and doing homage to His Son (Ps. 2:11-12).

We today can do the same. When we sing Psalm 2, or when we quote from it in our prayers, we also are worshiping the Lord, acknowledging that He is supreme, and doing homage to His Son.

After uttering the words of Psalm 2, the apostles made the psalm the foundation for their petitions to God. When “Herod and Pontius Pilate, along

with the Gentiles and the peoples of Israel,” gathered together against Jesus, they were not doing anything unanticipated or surprising; they were doing only what the Lord had foreseen and foretold in that psalm (Acts 4:27-28). Therefore, God’s people could appeal to Him to triumph over all human opposition, just as the psalm had promised (Acts 4:29-30).

We today can do that, too. Having prayed from Psalm 2 (either in song or in speech), we can submit our own request that, just as the Lord prevailed over all human opposition when Jesus was on earth, so He will prevail over all human opposition today. Let His will be done on earth, as it always is in heaven (Matt. 6:10)! We know that this prayer is in accordance with His will, so we can be certain that it will be heard (1 John 5:14).

### *Psalm 2 in Sung Teaching and Spoken Teaching*

The apostles lived in very dark days, when the Son of God was widely mocked and rejected (1 Cor. 1:23-24), and His servants were “hated by all nations” (Matt. 24:9; John 15:18-21). Yet they were not discouraged. Repeatedly they quoted from Psalm 2 to show that God the Father had raised up Jesus (Acts 13:33) and glorified Him (Heb. 5:5). The book of Revelation proclaimed that He had been given power “to rule all the nations with a rod of iron,” exactly as Psalm 2 prophesied (Rev. 12:5; 19:15). True, “the great dragon... the serpent of old who is called the devil and Satan” (Rev. 12:9) was causing all the more trouble on earth as a result. However, that was no reason to despair—quite the contrary: the old dragon was striving so hard precisely because he knew he had “only a short time” (Rev. 12:12).

We today can draw precisely the same encouragement from the same psalm. Do we see the devil making great efforts to cause trouble on this beleaguered earth? If so, we can draw encouragement from it—because that is how the devil acts when his plight is

desperate. He knows that his time is short (Rev. 12:12)!

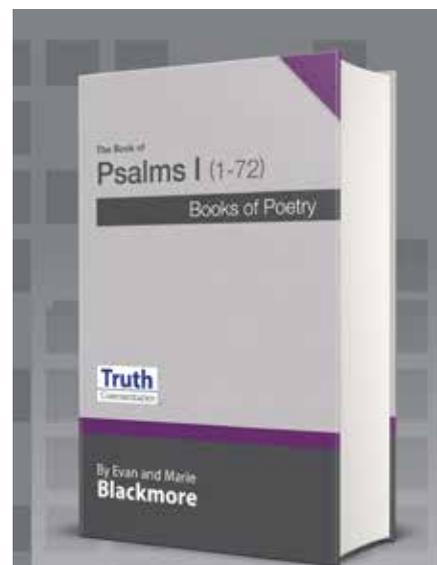
Whenever we sing and read Psalm 2, we are reminding each other, just as the apostles did, that God the Father has raised Jesus, glorified Him, installed Him as King, and given Him power over all the nations. Even if the vast majority of the earth’s inhabitants united to reject Him (Ps. 2:1-2), His rule could never be overturned and would totally shatter all opposition (Ps. 2:8-9). To “take refuge in Him” is a great privilege and a great blessing (Ps. 2:12)!

No earthly government abides for long. Only one ruler will endure forever, and His kingdom alone will never end (Isa. 9:6-7; Luke 1:33). He was anointed to be King because He “loved righteousness and hated wickedness” (Ps. 45:7). The King of kings (Rev. 19:16) who is over every earthly authority (Eph. 1:21-22) will always do what is just and right (Isa. 11:4; John 5:30). 📖



**Evan and Marie Blackmore**

Evan is a retired psychiatrist; his wife Marie is a pediatric disability researcher. Together, they have authored about twenty books, including the Truth Commentaries on Leviticus and Psalms 1-72. They have worshiped with churches in Western Australia since the 1970s. They can be reached at [ehblackmore@gmail.com](mailto:ehblackmore@gmail.com).



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Evan Blackmore has been preaching in Australia for forty years. He and his wife Marie have published about twenty books, including the volume on Leviticus in this series, as well as *Between Malachi and Jesus* and *Let Us Search Our Ways* (both for DeWard Publishing Company).

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# The Nations Rage

by Heath Rogers

Rebellious men defy divine authority, viewing Scripture as shackles. Insolence and insubordination will ultimately fail, while God's word stands forever.

## Introduction

It is only natural for things to get worse over time (2 Tim. 3:13). Such changes often happen slowly, allowing people time to get used to them and eventually accept them. However, in recent years it seems as if our nation's departure from God's righteousness has jumped into warp speed.

Standards of decency are pushed to further extremes in television programming with every passing season: language, nudity, and topics once reserved for cable or late-night viewing are seen and heard on prime time. It is not uncommon for those who watch wholesome shows to be exposed to sinful content in the commercials or previews for other programs. Efforts to remove the Ten Commandments from public buildings have evolved into removing God's name from the Pledge of Allegiance. God's pattern for marriage, the family, sexuality, and gender identity are being perverted in every way possible. The pro-homosexual agenda is being pushed forward with extreme vigor. Those who refuse to accept and support this perverted lifestyle are no longer tolerated but "canceled," i.e., marked for destruction. Unborn babies continue to be butchered in their mother's wombs with our government's protection and financial support for abortion. Churches are burned, worshippers are shot down in the pews, and Christians who share the gospel on social media are blocked for spreading "hate speech."

Opposition to God and His righteous standards is at a level many of us have never seen before, but passages like Psalm 2 reminds us that we are not the first people to witness such a large-scale rebellion against God.

## The Rage and Rebellion of Man

The psalmist begins by stating his unbelief at the scene before him. "Why are the nations in an uproar and the peoples devising a vain thing? The kings of the earth take their stand and the rulers take counsel together against the Lord and against His Anointed. . ." (Ps. 2:1-2).

The nations are in an *uproar*. The unbelievers are *raging*. These words are translated from a Hebrew term describing a tumult or a violent assembly. The writer is witnessing a riot. Kings and rulers of the nations are conspiring together against God.

Notice the purpose of their plot. "Let us tear their *fetters* apart and cast away their *corde*s from us!" (v. 3). Fetters refer to restraints used to bind prisoners. Cords are the ropes that subject them as slaves in service to God.

These individuals see God as enslaving and imprisoning them. They are conspiring together to overthrow God as a tyrannical overlord and establish themselves as the rulers of their world. This revolt is described as a *vain thing* (v. 1) because it is doomed to failure. Humanity cannot remove the Creator of the Universe from His throne. God's authority over man is His by right of creation: "Know that the Lord Himself is God; it is He who has made us, and not we ourselves; we are His people and the sheep of His pasture" (Ps. 100:3).

Understanding this disapproval of God's sovereignty explains the animosity that we are currently seeing against Him and experiencing as His faithful people. The Bible tells us this is not new. Man has always sought to be free from God's authority, but God is ever able to deal with such rebellion.



After the flood, God instructed mankind to scatter from one another and inhabit the world (Gen. 9:1, 7). Instead, the people decided to band together and establish a name for themselves. They said, "Come, let us build for ourselves a city, and a tower whose top will reach into heaven, and let us make for ourselves a name, otherwise we will be scattered abroad over the face of the whole earth" (Gen. 11:4). Their effort was in vain. God responded in a way that defeated their purpose and accomplished His plan. The confusing of their languages caused them to separate from one another and scatter over the face of the earth (vv. 7-9).

Before the Babylonian captivity, Judah sank to her lowest point. God's people were following in the steps of their apostate sister Israel. They were living in shameless rebellion against God. The prophet Habakkuk lamented the fact that God appeared to be unconcerned with the state of his nation (Hab. 1:2-4). God responded that He was doing something about it, something so terrible that no one would believe it. He was using the Babylonians to be the instrument of His righteous judgment against Judah. The prophet could not understand how God could do such a thing.

### The Rule and Reign of God

To paraphrase God's response, the prophet was told, "I am still on My throne. I am still in control. I know what I am doing. You are going to have to trust Me" (Hab. 2:2-20). God knew what He was doing: the Babylonian captivity did more than bring just punishment for Judah's sin. It purified a faithful remnant through which He brought the Savior into the world.

The apostles made an inspired application of Psalm 2:1-2 to the condemnation and execution of Jesus by the Jews and Romans. Peter and John were arrested, threatened, and ordered to stop preaching. Upon rejoining their companions, they all prayed to God. After quoting Psalm 2:1-2, they said, "For truly in this city

there were gathered together against Your holy servant Jesus, whom You anointed, both Herod and Pontius Pilate, along with the Gentiles and the peoples of Israel, to do whatever Your hand and Your purpose predestined to occur" (Acts 4:27-28). The nations were plotting a vain thing. Herod, Pilate, and the leaders of the Jews were conspiring against the authority of God and His Anointed. However, God took their rebellion, turned it against them, and used it as the means of fulfilling His plan to save mankind.

Contemporary Christians struggle as we see our nation continue to turn against God. We feel helpless as such rebellion against the Lord seemingly turns from a trickle into a rushing waterfall. The Bible tells us that the Ancient of Days has seen this before, many times. We can take comfort in the fact that God has always responded to such extreme acts of rebellion in a way that glorifies His name and accomplishes His will.

### The Response of the Righteous

What are the righteous to do? First, let us learn to live by faith (Hab. 2:4). God knows what is occurring, He is still on His throne, and He will take care of this situation. Second, we must remember that God knows how to deliver the godly when He punishes the wicked (2 Pet. 2:9). Our faithfulness is not lost to God in this mass of human rebellion. The Lord knows those who are His (2 Tim. 2:19). Third, we must be careful that we never come to view God as an oppressive overlord, but recognize that His commands and righteous standards are for our good always (Deut. 6:24-25). Instead of seeking to cast off God's cords and bands, let us realize that they are gentle cords and bands of love (Hos. 11:4). **1**



Heath Rogers

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# The Lord Responds

by Warren Berkley

God's people can be confident that no enemy or enemies of God will ever defeat or destroy any purpose or plan of God.

## Introduction

As already observed, this royal psalm depicts the enmity and rebellion against His God that David knew was part of his world. Yet, he knew something else. The uproar of nations and arrogant despots never threatens the Lord, nor can it ever obstruct His plans. While evil men confer, consult and conspire, here is heaven's response:

He who sits in the heavens laughs; the Lord holds them in derision. Then He will speak to them in His wrath, and terrify them in His fury, saying, "As for me, I have set My King on Zion, my holy hill" (Ps. 2:4-6).

This had wonderful meaning for David. He knew "his" throne would someday be occupied by the Messiah (2 Sam. 7:13; Jer. 33:17; Acts 2:29-35). He recognized that this would come to pass without any concern that the vain plotting of men on earth would stop the coronation.

Indeed history confirmed that neither punishment of Messiah nor death kept God from fulfilling His promise. As it turned out, the plans and plots of evil men were used by God to accomplish His purpose: On the day of Pentecost, Peter declared that Jesus was "delivered up according to the definite plan and foreknowledge of God." The apostle affirmed that this Jesus, crucified and killed by the hands of lawless men, God has raised! (cf. Acts 2:22-24). Thus, David's "heart was glad," assured that the evil devised against God's coronation of Christ would not

only *not* succeed, but God would use their plan for His purpose.

## Divine Laughter

"He who sits in the heavens laughs." When this is first read, it may seem odd. We associate laughter with humor or pleasure. There is ample evidence in human history of this physiological response, where mind and body contract spontaneously to something festive or comedic, typically with vocal expression. There is also a darker side to laughter, i.e., a maniacal excitement of evil intended or accomplished.

Divine laughter doesn't fit either of these two categories. It isn't merely a response to humor and certainly is not expressive of some evil intent. Rather, it is the writer's way of telling us that God isn't worried about the threats of His enemies on earth, singular or in league.

History confirms this. God's plan was not defeated by the tower of Babel. Pharaoh wasn't able to keep the descendants of Abraham in bondage. The Assyrians and Babylonians could not hinder God in any way; instead, He used them for His purposes. Seeking to preserve his power, King Herod sought to kill the Christ child. Yet, after Herod died, the family of Jesus came out of Egypt and settled in Nazareth. Likewise, as mentioned above, God's plan was not defeated but *carried out* by those who crucified Christ.

Consider the following quotations by Dale Ralph Davis and G. Campbell Morgan:

God is not fazed! The mighty politicians, the dictators in their military fatigues, the terrorists with their bomb loads strapped to their backs—God is unimpressed. If you have imbibed a western sentimental view of God as the great soupy softie in the sky, then you will not understand this picture of verse 4. In fact, it will likely 'offend' you. But the psalm implies that nations may strut out their nuclear bombs—it only convulses the Almighty in laughter! To think that a few swaggering sovereigns could destroy God's kingdom with such trifles! After you hear the kings in verse 3, you need to see this picture of the laughing God in verse 4 in order to get refocused on the truth (Davis).

This derisive laughter of God is the comfort of all those who love righteousness. It is the laughter of the might of holiness; it is the laughter of the strength of love. God does not exult over the sufferings of sinning men. He does hold in derision all the proud boastings and violence of such as seek to prevent His accomplishment of His will (Morgan).

## Divine Vocal & Active Wrath

"He will speak to them in His wrath and terrify them in His fury." With us, wrath may be felt but not expressed (in some cases, this is necessary in administering proper discipline or showing forbearance [cf. Jas. 1:19]). God, too, can "relent" or hold back (cf. Joel 2:13). However, in this context—of rebellious men who plot against God—His wrath is vocal and active. His wrath was vocal on this page (in this passage), as the Lord is responding. His words and

actions carry the just intent to “terrify them in His fury.” This is that element of fearing God that each believer should recognize: “It is a fearful thing to fall into the hands of the living God” (Heb. 10:31). We are blessed to know this about God, as was David.

### Divine Affirmation

The schemers and rebels needed to hear this: “As for Me, I have set My King on Zion, My holy hill.” This carries the force of “this is what I will do. You cannot stop me. No matter the energy or numbers or power you think you have, My King will reign on Zion!” This conveys the absolute certainty of God’s innate power and His response to those who challenge Him.

This text was not only meaningful to David and those of his time; it became the “go-to” passage for early Christians who were suffering persecution. When Peter and John were threatened and as they prayed together about the difficulty, they referred to this psalm (Acts 4:23-31). To believe in the rule of Christ is one thing. To live under His authority is the point! Those who so live have the consolation announced in the second psalm.

### Conclusion

What is so strongly expressed here has likely become one of our texts of consolation in 2020. Preachers have

mounted pulpits with this Psalm open. Bible class teachers have postponed scheduled lessons to plug this passage into the curriculum. Men have prayed this psalm. Livestreams have broadcast that Christ is King. World leaders, revolutionaries, and dictators who stand against the Lord may not be listening to this or reading the Psalms. God’s people continue to rejoice in the Lord, knowing, singing, and thanking God—that those who are at variance with God, though they seem destined to win, will ultimately hear Him speak in His wrath. In closing, consider another quote from Dale Ralph Davis:

So you live in a world that hates. But you lift your eyes and see the throne that consoles. I rather like the way the Jerusalem Bible translates verse 4a: ‘The One whose throne is in heaven sits laughing.’ It is the same message as in Revelation 4: there is a throne—and One who is sitting upon it. Keep your eyes there. Sometimes that’s all that will keep you sane (Davis). **T**

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Warren Berkley

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# The Son Rules

by Joe R. Price

The divine proclamation of God's Son as His Anointed King prompts Christians to remain loyal to Christ when earthly rulers dishonor Him by denying His rule.

## Introduction

In unstable times, saints of God should recall settled veracities:

I will declare the decree: The Lord has said to Me, "You are My Son, Today I have begotten You. Ask of Me, and I will give You the nations for Your inheritance, and the ends of the earth for Your possession. You shall break them with a rod of iron; You shall dash them to pieces like a potter's vessel" (Ps. 2:7-9, NKJV).

America has just passed through a tumultuous election cycle. At this writing, some outcomes are facing unresolved court challenges. Citizens experience uncertainty, doubt, disappointment, and discouragement. What will come from our next leaders? Whose rule will prevail from sea to shining sea: The President? The Congress? The Supreme Court? We, the people? The Bible assures us that regardless of who rules earthly kingdoms, Jesus Christ is King of kings and Lord of lords, and He rules over the kings of the earth (1 Tim. 6:15; cf. Matt. 28:18; Rev. 1:5).

Also, at this writing, we continue to pass through the throes of the Covid-19 virus. Death tolls continue to rise. Hospitals are nearing capacity. Measures are mandated to stop the spread and lessen its impact. Businesses, livelihoods, families, and churches have not been spared. False points of friction occur between the rule of civil government and the rule of God. Christians and churches face the challenge of deciding what to render to

Caesar and what to render to God (Luke 20:20-26). Faithless rulers and lawless citizens will continue to test our resolve to "obey God rather than men" (Acts 5:29).

When seas of doubt churn and toss nations with doubt, discouragement, and dread, God's sovereignty over the nations by His Christ assures and secures our faith. God "rules in the kingdoms of men," and mortals do not overthrow His purposes (Dan. 4:25, 32, 34-35). Divine Providence protects and preserves the righteous through momentary trials and tears. Our hope in the promises of God in Christ anchors our souls (Ps. 37:25; Matt. 6:25-34; Heb. 6:16-20).

## God's Anointed King Is His Son

Psalm 2 confirms our faith in God's abiding care and the rule of His Christ while we face the rising challenges of secularism, humanism, skepticism, and atheism, both in the USA and around the world. This Messianic psalm is a prophetic call to the nations anticipating the rule of God's Anointed. God's Anointed King is none other than His Son, to whom God would give the nations for an inheritance (vv. 2, 6-8). Although opposed and rejected by Gentiles and Jews, God's purposes prevail, gloriously fulfilled in the exaltation of Jesus Christ, the Son of God (vv. 6-9). Earthly rulers are warned of divine wrath if they fail to honor the Son and trust the Lord God (vv. 10-12). Neither Gentile rulers nor Jewish leaders would prevent God from crowning His Son as King (Acts 4:23-28).

Ruling in righteousness, the Son blesses those who honor and trust Him while punishing the wicked.

Psalm 2 paints a portrait of Christ as King on God's "holy hill of Zion" (v. 6). The resurrection of Jesus and His subsequent ascension and exaltation at God's right hand fulfilled this prophetic pronouncement (Dan. 7:13-14; Eph. 1:20-23). Today, Jesus, the Son of God, rules as "Lord and Christ" (Acts 2:36).

The expectation of a future earthly kingdom corrupts the nature of the King and His kingdom (Luke 17:20-21; John 18:36; Col. 1:13-14). This false doctrine necessarily rejects the fulfillment of Psalm 2 that is announced in the gospel by the resurrection and ascended exaltation of Jesus. Either Jesus rules as King today in fulfillment of Psalm 2, or He does not. If Jesus is King now, then earthly kingdom expectations are false (Mark 9:1). If Jesus is not yet King, then Psalm 2 remains unfulfilled. However, such a conclusion means that the multiple New Testament declarations stating this psalm's fulfillment in Christ are false (Acts 4:25-28; 13:32-33; Heb. 1:5; 5:5).

Psalm 2:7-9 prophetically announces the Son of God's rule as King. The New Testament fulfillment of this psalm assures our faith and strengthens our resolve to steadfastly serve Christ, confident that the Son continues to reign in these troublesome times.



## God's Son Rules Today as King

*God Declared the Rule of His Son by Raising Him from the Dead (v. 7).*

Another psalm records the Lord's determination that His Son would rule amid His enemies (Ps. 110:1-2). To rule is to "have dominion, prevail against, reign" (Strong, 7287). Ruling power implies rank and the exercise of authority due to that rank. The rule of God's Christ rests on the fact that He is God's Son. He has been given power and might to command, enforce, and judge humanity (Matt. 28:18; John 5:26-27).

The resurrection of Jesus from the dead is the day when God definitively declared that Jesus is His Son (v. 7). God's decree is acknowledged by His Anointed, "Today I have begotten you" and fulfilled when Jesus was raised from the dead. With His resurrection, Jesus was brought forth by God, "declared to be the Son of God with power. . . by the resurrection from the dead" (Rom. 1:4). The resurrection of Jesus convincingly and conclusively fulfilled Psalm 2:7 (Acts 13:32-33).

*God Gave His Son Rule over the Nations and Possession of the Entire Earth (v. 8).*

Christ's resurrection identified Him as the Son of God, the King, who

received the nations as His inheritance. His ascension and exaltation at God's right hand secured His authority as King. By God's mighty power,

He raised Him from the dead and seated Him at His right hand in the heavenly places, far above all principality and power and might and dominion, and every name that is named, not only in this age but also in that which is to come. And He put all things under His feet, and gave Him to be head over all things to the church, which is His body, the fullness of Him who fills all in all (Eph. 1:20-23).

The righteous rule of Christ comforts those who willingly serve Him in the day of His power (Ps. 110:3). Christians persevere through life's trials and uncertainties, knowing that, come what may, Christ's throne prevails and endures (Heb. 1:8-13). He rules over the affairs of nations (Acts 17:24-26), sin and death (Acts 13:32-39; 1 Cor. 15:24-26, 54-57), and the house of God, the church (Heb. 5:5; Eph. 1:22-23; Col. 1:18). Our trust in Him is not in vain.

*God Gave His Son the Authority to Bless Righteousness and to Judge Evil (v. 9).*

Jesus has been given "all authority" over "all flesh" both to provide eternal life and to execute eternal punishment (Matt. 28:18; John 17:2-3; 5:21-23). Every

benevolent ruler and every despot, every unbiased judge and every partial jurist—all are under (and answer to) the authority of Jesus Christ, the King.

Behold the severity of God against those who rebel against His Son. The King will break them with the rod of divine wrath like one breaks pottery (v. 9). Consider this description of the "King of kings and Lord of lords" in the book of Revelation, as "in righteousness, He judges and makes war" against His enemies: "Now out of His mouth goes a sharp sword, that with it He should strike the nations. And He Himself will rule them with a rod of iron. He Himself treads the winepress of the fierceness and wrath of Almighty God" (Rev. 19:11, 15). Psalm 2:9 is the prophetic anticipation that God's King is powerful to judge the wicked and defeat every foe. Anticipating the King's just wrath is a proper and adequate incentive to honor Him (Ps. 2:10-12; Rom. 2:1-6).

## Conclusion

God anointed and brought forth His Son to be King over the nations. Resurrected from the dead, Jesus is exalted on David's throne at God's right hand as "Lord and Christ" (Acts 2:30-36). By the word of the gospel, Jesus Christ gives eternal life to the righteous and brings judgment upon the wicked (John 12:48-50; 5:28-29). Praise God that His King is exalted on high! 🇺🇸

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Joe R. Price

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# Reverence or Recompense

by Leon Mauldin

We each choose whether we will have a spirit of reverence and obedience to God's Anointed or a spirit of rebellion and disobedience; God will judge us accordingly.

## Introduction

In this issue of *Truth Magazine*, other writers have given an overview and provided an analysis of Psalm 2, written by David (Acts 4:25). Undoubtedly, this psalm had application to the life of David himself (and perhaps other Davidic kings), but ultimately it finds its fulfillment in Christ.

"The psalm begins with the turmoil of the nations and ends with the blessing of those who trust in the Lord" (VanGemeren, *Psalms*. Vol. 5, 89). It is a Psalm that opens with the voice of rebellion and resistance to the divine will (vv. 1-3), followed by the Father's response. His determinate counsel and foreknowledge would install Christ upon the throne (vv. 4-6). Then the Son Himself speaks and tells of the decree, one which is quoted several times in the New Testament (vv. 7-9; cf. Heb. 1:5; 5:5; Acts 13:13). The psalm concludes with exhortations, which contain both warning and encouragement (vv. 10-12). Our assigned verses read:

Now therefore, be wise, O kings; be instructed, you judges of the earth. Serve the LORD with fear, and rejoice with trembling (Ps. 2:10-11, NKJV).

Though our text is initially addressed to the kings (Heb. *melek*), rulers (Heb. *razan*), and judges (Heb. *shaphat*) of the earth, that is, those who reign, judge, or govern, the application is universal. "Now, therefore," prepares the reader for the application of the preceding verses. It is a concluding exhortation filled with *imperatives*, commands that must be obeyed. The reader is called

upon to: "Be wise," "be instructed" ("warned," ESV), "serve," and "rejoice."

## Be Wise

What could be more foolish than to set oneself up in opposition to the Lord? This is the purpose of Scripture: to make us wise unto salvation! Paul reminded Timothy, "From childhood, you have known the Holy Scriptures, which are able to make you wise for salvation through faith which is in Christ Jesus" (2 Tim. 3:15)

## Be Instructed

Instruction (v. 10) comes before service (v. 11). God lamented through the prophet Hosea, "My people are destroyed for lack of knowledge" (4:6). Isaiah foretold, "By His knowledge, My righteous Servant shall justify many, for He shall bear their iniquities" (53:11). The religion of Christ is a *taught* religion, as Jesus explained: "It is written in the prophets, 'And they shall all be taught by God.' Therefore everyone who has heard and learned from the Father comes to Me" (John 6:45). Zeal without knowledge does not profit (Rom. 10:2-3).

## Serve the LORD with Fear

Deep and profound reverence for God permeates both the Old and New Testaments. The fear of the Lord is the beginning of knowledge (Prov. 1:7). The fear of the Lord is the beginning of wisdom (Prov. 9:10). This is the kind of fear referenced by the writer of Hebrews: "Therefore, since we are receiving a kingdom which cannot be shaken, let us have grace, by which we may serve God acceptably with reverence and godly fear" (Heb. 12:28). We serve the LORD as

we submit to His Son, the King whom He has anointed, the Messiah. At Jesus's transfiguration on the "holy mountain," the Father would affirm, "This is My beloved Son, in whom I am well pleased. Hear Him!" (Matt. 17:5).

## Rejoice with Trembling

Wiersbe observes, "True believers know what it means to have both fear and joy in their hearts. Love for the Lord casts out sinful fear (1 John 4:18) but perfects godly fear. We love our Father but still respect His authority" (*Be Worshipful*, 20). It is wise to bear in mind that it is a fearful thing to fall into the hands of the living God (Heb. 10:31).

Spurgeon wrote, "There must ever be a holy fear mixed with the Christian's joy. This is a sacred compound, yielding a sweet smell, and we must see to it that we burn no other upon the altar. Fear, without joy, is torment; and joy, without holy fear, would be presumption" (*Treasury of David*, Vol. 1, 13). Perhaps we see here a combination of Proverbs 28:14, "How blessed is the man who fears always" (NASB; cf. NKJV: "Happy is the man who is always *reverent*"), with Philippians 4:4, which commands, "*Rejoice* in the Lord always. Again I will say, rejoice!"

It is the true fear of the LORD that cultivates spiritual joy. The fear of the Lord is united with the comfort of the Holy Spirit (Acts 9:31). On the day of the Lord's resurrection, after they saw the angel, Mary Magdalene and the other Mary "went out quickly from the tomb with fear and great joy, and ran to bring His disciples word" (Matt. 28:8).

## Reverence or Recompense

Our God has no pleasure in the death of the wicked (Ezek. 33:11). He wants all to come to repentance, not to perish (2 Pet. 3:9). He would have all men to be saved and to come to the knowledge of the truth (1 Tim. 2:4).

Verse 12 speaks of the wrath of God which will be directed toward those who refuse to have God in their knowledge, who refuse to acknowledge His sovereignty. The reality is that because Jesus is Lord and King, and as such has all authority in heaven and on earth, He has the right to tell us what to do with our lives, in every aspect and without exception! “For your own sakes desist from attempts at rebellion” (Spence-Jones, 12).

## Conclusion

We can choose reverence, reverence for our Creator and King. Even the stork knows that! “Even the stork in the heavens knows her appointed times; and the turtledove, the swift, and the swallow observe the time of their

coming. But My people do not know the judgment of the LORD” (Jer. 8:7). The only wise response on our part is a spirit willing to receive God’s revelation about His Anointed and His kingdom. The only wise response is a joyous spirit of submission to Him whose will is for our good always (Deut. 6:24). The result of reverence is blessing: “Blessed are all those who put their trust in Him” (Ps. 2:12). Yet, the righteous judgment of God will be meted out to the disobedient. “but for those who are self-seeking and do not obey the truth, but obey unrighteousness, there will be wrath and fury” (Rom. 2:8, ESV).

Though this psalm is addressed to kings and judges, plural, we will each stand before God as individuals. “If you are wise, you are wise for yourself, And if you scoff, you will bear it alone” (Prov. 9:12). My friend, choose wisely; choose life, that you may live (Deut. 30:19-20). **!**

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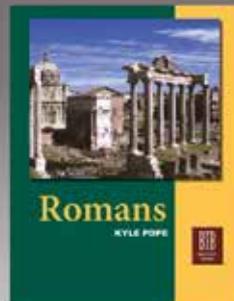
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# Christ, Our Refuge

by Curtis Pope

In this concluding article, Curtis contemplates our refuge in the Son (Ps. 2:12), comparing the city of refuge motif with the sanctuary we now have in Christ Jesus.

## Introduction

Psalm 2 ends with a blessing pronounced upon the one who takes refuge in the Son:

Do homage to the Son, that He not become angry and you perish in the way, for His wrath may soon be kindled. How blessed are all who take refuge in Him! (Ps. 2:12)

For many in David's day, the concept of refuge would have been tied up with the idea of the "cities of refuge" whose function was articulated in Numbers 35:6-34 and Deuteronomy 4:41-43.

These cities, Kedesh, Shechem, and Hebron, west of the Jordan, and Bezer, Ramoth-Gilead, and Golan, on the river's eastern side (Josh. 20:7-9), were strategically located throughout the country, allowing readily available sanctuary to those who had taken a life unintentionally. This was necessary because of the obligation incumbent upon the next of kin to provide an "avenger of blood" (Heb. *goel hadam*) to exact vengeance upon any who killed a family member. In the absence of a national police force, this served as a deterrent to murder by making the perpetrator fear losing his own life. Unlike modern justice systems, which claim that "justice is blind," ancient Israelites had no such expectations. Hebrew justice was concerned only with the family's interest in avenging shed blood. Therefore, no matter where the killer fled or how long it took to find him, blood vengeance would be exacted.

To mitigate the circumstances if the killing was accidental, the one who took

a life could flee for safety to one of the cities listed above. If he could get to a city of refuge before being intercepted and killed by the avenger of blood, he was then entitled to receive a hearing from the congregated citizens of that city. If judged by the Law of Moses and the evidence to be guilty of murder, he would be excluded from the city and subject to the wrath of the avenger of blood. However, if they determined that his offense was manslaughter, he was justified in his case and was allowed to dwell securely in the city of refuge until the death of the high priest, at which time he would be allowed to return to his home city unmolested, forever free from fear of the avenger of blood. Nonetheless, if the killer was caught outside the gates of the city before the high priest's passing, he could be killed by the avenger of blood, regardless of the congregation's verdict. Therefore, "refuge" in David's day would have implied salvation, justification, and security in light of the city of refuge model.

Psalm 2 has long been considered a "Messianic Psalm." Even Jewish sources, until the Middle Ages, thought it such, and even then, only changed their interpretation in light of Christian application of the passage to Jesus. Acts 4:25-26 clearly applies this psalm to Christ. Therefore, the refuge that blesses those who rest in its hope, as found in Psalm 2:12, is obviously found in Jesus, the Son of God.

The word "refuge" is a common feature in the psalms, often combining

the city of refuge motif with Messianic psalms to foreshadow the salvation, justification, and security found in Christ. Let us examine these ideas as applied in the New Testament to those who take refuge in the Son.

## Salvation in Christ

During the ministry of Jesus, He often calls on people to take refuge in Him. While the word "refuge" is rarely used in the New Testament (Heb. 6:18), the concept is evident throughout. In the Sermon on the Mount, for example, Jesus pronounces a blessing (in words reminiscent of Psalm 2:12) on the poor in spirit, on those that mourn, on the gentle, on those who hunger and thirst after righteousness, and upon other spiritual outcasts with the promise that their spiritual longings will be satisfied in Him (Matt. 5:3-12). In Matthew 11:28-30, Jesus says, "Come to me, all who are weary and heavy laden and I will give you rest. Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy and my burden is light." These passages in Matthew call upon those burdened with sin to find refuge in Him.

After the resurrection, the gospel that Jesus commissioned to be preached throughout the world taught that "he who has believed and has been baptized shall be saved" (Mark 16:16), holding out the promise of salvation to all spiritual refugees.

On the day of Pentecost, just after Christ's ascension, those who asked "what shall we do?" when confronted



with their complicity in the murder of Jesus, were told to “repent and each one of you be baptized in the name of Jesus Christ for the forgiveness of your sins” and urged to “be saved from this perverse generation” (Acts 2:27-40).

Salvation from the wrath of God and forgiveness of sins is the constant theme of the gospel as seen in the book of Acts with Cornelius being told of Peter’s coming to Caesarea to “speak words to you by which you will be saved, you and all your household” (Acts 11:14). The question of the Philippian jailor, “Sirs, what must I do to be saved?” and Paul’s answer, “Believe in the Lord Jesus, and you will be saved, you and your household” (Acts 16:30-31) also shows the desperation of the spiritual refugee and the joy when, in penitent baptism he, “believes in God, with his whole household” (Acts 16:34).

As in the few passages above, the salvation made available to the killer in the Old Testament by the city of refuge foreshadows the safety offered by our refuge in Jesus. However, instead of giving us only an imperfect refuge to seek vindication, Christ offers us sanctuary from God’s wrath and complete justification.

### Justification in Christ

As the offender sought safety in the city of refuge, it also allowed him to

have his case adjudicated. His hope rested in the congregation, finding him innocent of murder but guilty of manslaughter. The one who seeks refuge in Jesus is under no such illusion of innocence. He knows that he is guilty with no hope of justification except by forgiveness (Rom. 3:10, 23). Yet, as 1 John 2:1 affirms, “we have an Advocate with the Father, Jesus Christ the righteous.” However, not only does Jesus serve as our advocate before the Father, He also stands as “the propitiation for our sins” (1 John 2:2), meaning that the price for our wrongdoing was paid by His death on the cross, thus satisfying God’s wrath. “Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ” (Rom. 5:1).

### Security in Christ

When the one guilty of manslaughter was cleared of all murder charges, he could reside in secure comfort in the city of refuge. Those who flee to Christ for salvation and have been justified by His blood enjoy security and blessed assurance in Him. As Paul says in Romans 8:1, “Therefore, there is now no condemnation for those who are in Christ Jesus.” Just as those refugees had to remain within the city walls, we who seek refuge in Christ only find security in Him. As we are baptized “into Christ Jesus” (Rom. 6:3-4; Gal. 3:27) to be

justified by Him, we must “abide in Him, so that when he appears, we may have confidence and not shrink away from Him in shame at His coming” (1 John 2:28).

There is great assurance that we can have in Christ. As 1 John 5:13 says, what was written was so that we “may know that you have eternal life.” The Hebrew writer says, “we who have taken refuge have strong encouragement to take hold of the hope set before us” (Heb. 6:18).

### Conclusion

We can know much more about the salvation, justification, and security in the Son than did David, the author of Psalm 2, because of the simple fact that we live on this side of the cross. Even the ideas taught by the refuge offered the manslayer, by the cities of refuge, were just a faint foreshadowing of what we can know in Jesus. However, even David could understand that the only ones to be blessed by taking refuge in the Son were those doing “homage” to Him (Ps. 2:12). May we always find refuge in Christ as we honor and adore Him. 🙏



Curtis Pope

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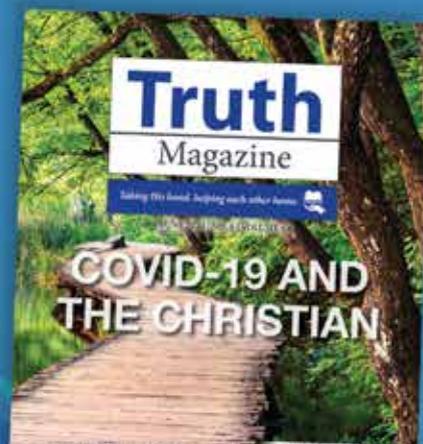
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Bible Study 9:30 A.M.  
Worship 10:30 A.M. and 1:30 P.M.  
Evangelist: Richie Thetford  
[www.poudrevalleychurchofchrist.org](http://www.poudrevalleychurchofchrist.org)

### 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

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

## ORLANDO

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

## PALMETTO

Palmetto church of Christ  
1575 14th Avenue W.  
Bible Study 9 A.M., Worship 10 A.M.  
Wednesday 7 P.M.  
[www.palmettochurchofchrist.com](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](mailto:rivercitychurchofchrist.com)  
[backtothebibel@rivercitychurchofchrist.com](mailto:backtothebibel@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  
2028 Stafford Rd., Ste. C., (Marsh Shopping Cntr.)  
Bible Study 9 A.M., Worship 9:50 A.M.  
Evening 5 P.M., Wednesday 7 P.M.  
Evangelist: 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., Guildford, IN 47022  
174 exit 164 1 mile south on SR 1  
Bible study 9:30 A.M., Worship 10:30 A.M.  
Evening 6:00 P.M., Wednesday 7:30 P.M.  
812-637-1252 or 513-367-7871

## SALEM

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

## TRAFALGAR

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

## KANSAS

### TOPEKA

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

## KENTUCKY

### AUSTIN

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

### BEAVER DAM

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

### BENTON

Fairdealing church of Christ  
8081 US Highway 68-East  
Sun. Bible Study 9:30 A.M., Worship 10:30 A.M.  
Wednesday Bible Study 7 P.M.  
[www.churchofchristatfairdealing.com](http://www.churchofchristatfairdealing.com) • (270) 227-3262  
CONVENIENTLY LOCATED NEAR KENLAKE STATE RESORT  
PARK ON THE WESTERN SHORE OF KENTUCKY LAKE.

### 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](mailto:rjevans@eatel.net)

### MANY

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

### STONEWALL

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

## MARYLAND

### SEVERN

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

## MAINE

### PORTLAND

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

## MICHIGAN

### CEDAR SPRINGS

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

## MINNESOTA

### DULUTH

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

### ST. CHARLES

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

## MISSISSIPPI

### BOONEVILLE

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

### CLINTON

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

### MERIDIAN

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

### CAPE GIRARDEAU

Cape County church of Christ  
2912 Bloomfield Rd • Cape Girardeau, MO 63703  
(573) 837-1001, [capecountycoc@gmail.com](mailto:capecountycoc@gmail.com),  
[www.capecountycoc.com](http://www.capecountycoc.com)  
Sun. Bible Study 9:15 A.M., Sun. Assembly 10 A.M.  
Wed. Bible Study 7 P.M.  
Seth McDonald  
Jerry Lee Westbrook

### 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.westsidchurchofchrist.us](http://www.westsidchurchofchrist.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 7:00 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.lccoc.net](http://www.lccoc.net)

### DAYTON

West Carrollton  
28 W. Main Street, 45449  
Early Worship 9 A.M., Bible Study 9:30 A.M.  
Worship 10:25 A.M., Wednesday 7 P.M.  
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 Lungstrom, Cell: (918) 931-1362  
Office: (918) 423-3445

### OKLAHOMA CITY

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

## OREGON

### SWEET HOME

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

## PENNSYLVANIA

### PHILADELPHIA

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

## SOUTH CAROLINA

### COLUMBIA

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

### SUMTER

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

### WEST COLUMBIA

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

## TENNESSEE

### COLUMBIA

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

### COSBY

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

### JACKSON

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

### JOHNSON CITY

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

### JONESBOROUGH

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

### KINGSTON SPRINGS

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

### MT. PLEASANT

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

### KINGSFORT

Kingsfort 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.faithweb.com>

### SHELBYVILLE

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

### SHELBYVILLE

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

## TEXAS

### ALLEN

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

### ALVARADO

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

### ALVIN

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

### AUSTIN

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

### BAYTOWN

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

### BEAUMONT

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

### CONROE

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

### CORPUS CHRISTI

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

### DICKINSON

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

### DALLAS

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

### DUNCANVILLE

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

### EDNA

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

### EL PASO

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

### FORT WORTH

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

### GRANBURY

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

### HOUSTON

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

### HOUSTON

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

### IRVING

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

### LANCASTER

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

### LUBBOCK

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

### LUFKIN

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

### MANSFIELD

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

### NACOGDOCHES

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

## PLANO

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

## SAN ANTONIO

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

## SAN ANTONIO

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

## SHERMAN

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

## TEMPLE

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

## WACO

Sun Valley church of Christ  
340 E Warren St (in Hewitt, a suburb of Waco)  
Bible Class 9:30 A.M., Worship 10:30 A.M.  
Evening 5:00 P.M.  
Wednesday 7 P.M.  
Evangelist: Marc Smith  
(254) 292-2482 or 652-7698

## 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  
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