

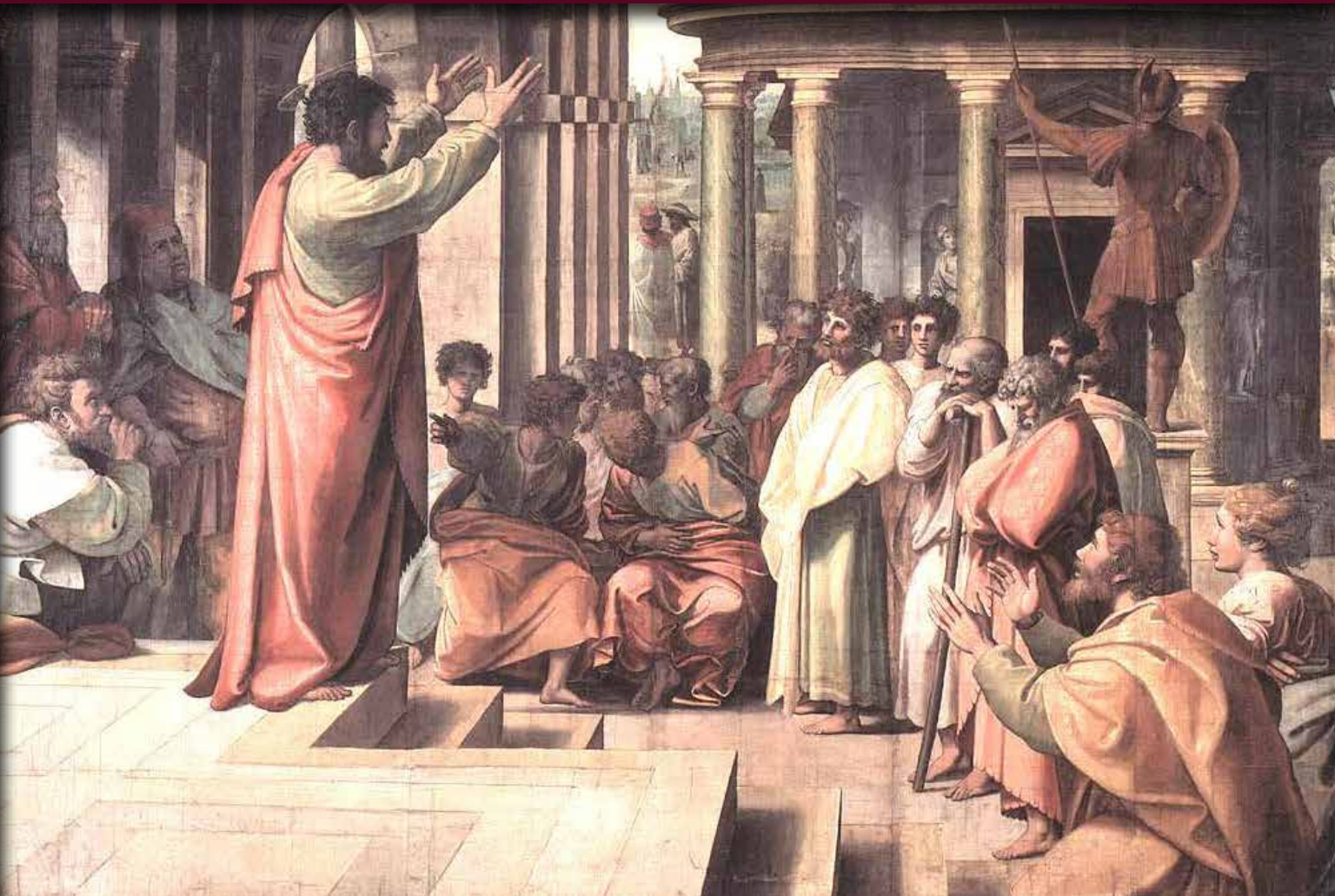
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THE WORK OF THE PREACHER IN THE LOCAL CHURCH





By Bruce Reeves

Courage: Preaching the Word in Season and Out of Season

The new philosophy is clear in the current religious environment: The church is to be in competition with the world. We are told that local churches must sell the gospel in a market-driven approach. The secularization of our society has infiltrated God's people with an expectation of compromise over conviction and tolerance over moral courage.

Nowhere are these winds of change more obvious than in the expectations of the preacher in a local congregation. When the majority consensus finishes "re-structuring" a message that satisfies all consumers – conversion to Christ, transformation of the heart, conviction of sin and Biblical repentance will be a faint thought of the past.

However, brethren who are committed to holding true to the Word of God will see the value in hearing the truth preached in love and conviction. We must make courageous teaching and preaching a priority in local churches. I wonder how Timothy would have fared under Paul's tutelage if he were preaching in our culture today.

Interestingly, he was preaching in a culture much like what we see around us; it was godless, pluralistic, and intolerant of Christians. Yet, Paul's great charge was for him to "preach the word" (2 Tim. 4:2). His mentor encouraged him to stand up for the faith with boldness: "Do not be ashamed of the testimony of our Lord ... but join with me in suffering for the gospel" (2 Tim. 1:8).

REMEMBER WHO YOU ARE SERVING

Paul writes, "I solemnly charge you in the presence of God and of Jesus Christ, who is to judge the living and the dead, and by His appearing and His kingdom" (2 Tim. 4:1). Timothy's need for courage in teaching and preaching weighed heavily on the apostle's mind at the end of his life. Every gospel preacher must understand that he is not serving man, but God (Gal. 1:10-12). This awareness will focus his efforts in controversy and it will sustain his heart in his daily walk with the Lord.

PREACH THE WORD

The preacher's task is to proclaim the Scripture and give the sense of it (2 Tim. 4:2; Neh. 8:8). This must be the expectation and demand of elders and shepherds, as well as brethren in general. Preaching the Word is not always easy. There will be

Special Thanks

We would like to thank Mark Mayberry for putting together this special issue on preaching. He selected the topics and the writers. We hope you enjoy it!

times in which the message of Christ is offensive to the disobedient and rebellious (Rom. 9:33; 1 Pet. 2:8). Notice that Timothy is encouraged to "be instant in season, out of season" (2 Tim. 4:2). An evangelist must be prepared and ready to preach the gospel whenever he has the opportunity. I have a friend that has said, "This means we must preach the truth when they hug your neck or want to slice your throat." While that is graphic, it does illustrate the determination we must have as servants of Christ.

The word that is to be preached is revealed in inspired Scripture (2 Tim. 3:16-17). If we are preaching the Scriptures as they should be preached, our hearers will be instructed, reprov'd, corrected, and taught in the ways of the Lord. As those who proclaim the message of the cross we must be totally absorbed in the work of God. Paul writes to Timothy, "Take pains with these things; be absorbed in them, so that your progress will be evident to all. Pay close attention to yourself and to your teaching; persevere in these things, for as you do this you will ensure salvation both for yourself and for those who hear you" (1 Tim. 4:15-16). Literally this passage indicates that Timothy was to be absorbed in the words of Scripture. This is

Inside this issue

JUNE 2014

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- 2 **Courage: Preaching the Word in Season and Out of Season**
BRUCE REEVES
- 4 **Continuity: Teaching Things Old and New with Necessary Repetition**
MARK MAYBERRY
- 6 **Compassion: Loving the Lost as Did Christ**
GALE TOWLES
- 8 **Conviction: Trusting the Power of the Word**
STEVE WALLACE
- 10 **Concentration: Studying to be Approved of God**
BRENT PASCHALL
- 12 **Contentment: Living with Less and Sacrificing for the Cause**
RICHIE THETFORD
- 14 **Comprehensiveness: Proclaiming the Whole Counsel of God**
JESSE FLOWERS
- 16 **Challenges Facing Part-Time Preachers**
JAKE LOCKLEAR
- 18 **Challenges Facing Young Preachers**
DANNY LINDEN
- 20 **Challenges Facing Middle-aged Preachers**
KYLE POPE
- 22 **Challenges Facing Older Preachers**
CONNIE W. ADAMS
- 26 **Q & A**
BOBBY GRAHAM
- 27 **Book Briefs**
CHRIS REEVES
- 28 **How Will a Struggling Church Find Funds for a Church Building?**
RON HALBROOK
- 30 **God's Pattern for Marriage**
JOE R. PRICE
- 32 **Why Is the House of God Forsaken?**
JOHNIE EDWARDS

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By Mark Mayberry

Continuity: Teaching Things Old and New with Necessary Repetition

Describing the ideal teacher, Jesus said, “Therefore every scribe who has become a disciple of the kingdom of heaven is like a head of a household, who brings out of his treasure things new and old” (Matt. 13:52).

Although scribes of the New Testament era were generally hostile to Jesus Christ, theirs was an ancient and noble profession. Serving as copyist of the law, scribes became intimately familiar with the Biblical text; as a result, such scholars were considered experts in matters relating to divine revelation, knowledgeable instructors of the law (Ezra 7:6-10; Neh. 8:1-8).

While Jesus is not called a “scribe,” He is the Master Teacher – the Incarnate Word of God (John 1:1-3, 14; Rev. 19:11-13). The crowds were amazed at His teaching, for His message was with authority, and not as the scribes (Matt. 7:28-29; Mark 1:21-22; Luke 4:31-32). First century scribes had fallen from their former high estate, becoming part of a corrupt religious establishment (Matt. 5:20; 23:13-15). Yet, devoted gospel preachers and teachers share something in common with true and faithful scribes.

Through diligent study of God’s Word, and consistent application

of the same, faithful evangelists acquire a storehouse of experience, knowledge, and wisdom (1 Thess. 2:3-4; 2 Tim. 2:15). A gifted teacher brings out of his treasure things new and old, leading his students on a journey of spiritual discovery (Matt. 13:52). He does not allow his thinking to stagnate, but remains fresh in his approach: applying God’s word to new situations and surroundings, while acknowledging the value of truths long received and understood.

Divine truth changes not with the passing of time, but remains constant and steadfast. A good teacher is thoroughly acquainted with both the Old and New Testaments, recognizing the value of the Old (Rom. 15:4; 1 Cor. 10:11), appreciating the authority of the New (Matt. 28:18-20; Col. 2:8-15). Loving God’s Law above all else (Psa. 119:47, 97, 140), such individuals drink from the fountain of living waters (John 4:13-14; Rev. 22:17). They fulfill the injunction of Jesus, who said, “If you continue in My word, then you are truly disciples of Mine; and you will know the truth, and the truth will make you free” (John 8:31-32).

Realizing that evil men and impostors proceed from bad to worse, deceiving and being deceived, faithful evangelists abide in the things they have learned and become convinced of, knowing from whom they have learned them. They recognize the power and profitability of inspired Scripture (2 Tim. 3:13-17; 2 Pet. 1:19-21).

THINGS NEW

The Greek word *kainos* pertains to that which is “new” or “fresh.” This word occurs 42x in 36 verses. How does this relate to our present discussion?

Some new things must be laid aside. We should not value something “new” simply because it is “new.” Athenians and visitors at the Areopagus used to spend their time in nothing other than telling or hearing something new (Acts 17:17-23, esp. vv. 19, 21). The wise and clever of this age, along with its debaters and scribes, reject the wisdom of God as antiquated foolishness; yet, faithful disciples trust in the power of the gospel (1 Cor. 1:18-31; Heb. 13:7-9).

Some new things must be retained. We should not discredit something “new” simply because it is “new.” What are some of the “new” things we enjoy as Christians?

Marveling at the Lord’s miracles and message, the multitudes said, “What is this? A new teaching with authority! He commands even the unclean spirits, and they obey Him” (Mark 1:27). Emphasizing the uniqueness of the gospel message, Jesus presented a parable of the incompatibility of putting a new patch on an old garment (Matt. 9:16; Mark 2:21; Luke 5:36), and placing new wine in old wineskins (Matt. 9:17; Mark 2:22; Luke 5:37-38).

Continuity: Teaching Things Old and New with Necessary Repetition*Continued from Page 4*

Emphasizing the importance of seeking the highest good of another, Jesus said, “A new commandment I give to you, that you love one another, even as I have loved you, that you also love one another” (John 13:34-35). Yet, in reality, this is an old requirement, one which we have had from the beginning (1 John 2:7-11; 2 John 5).

Through His death on the cross, Jesus established a new and better covenant (2 Cor. 3:5-6; Heb. 8:7-13, esp. vv. 8, 13; 9:11-22, esp. v. 15). It was initiated by a new sacrifice (Luke 22:20; 1 Cor. 11:25), and celebrated by a new memorial (Matt. 26:29; Mark 14:25).

“If anyone is in Christ, he is a new creature; old things have passed away; behold, new things have come” (2 Cor. 5:17; cf. Gal. 6:15-16). Reconciling Jew and Gentile in one body, Jesus collectively made the two into one new man, thus establishing peace (Eph. 2:14-16, esp. vs. 15). Redeemed from the curse of sin, we must be renewed in the spirit of our minds, and put on the new self, which in the likeness of God has been created in righteousness and holiness of the truth (Eph. 4:17-24, esp. v. 24).

Disciples wear a new name: “You will be called by a new name which the mouth of the Lord will designate” (Isa. 62:2; Rev. 2:17; 3:12). Believers sing a new song: “Sing to the Lord a new song, sing His praise from the end of the earth” (Isa. 42:10; Rev. 5:9; 14:3).

When this life is over, the redeemed anticipate new heavens and a new earth, in which righteousness dwells (2 Pet. 3:13; Rev. 21:1). Our eternal home is described as “the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband” (Rev. 3:12; 21:2). In that blessed realm, the King of Kings says, “Behold, I am making all things new” (Rev. 21:5).

THINGS OLD

The Greek word *palaios* refers to that which is “old” or “ancient.” This word occurs 19x in 15 verses. How do these passages connect with our topic?

Some old things must be laid aside. We should not value something “old” simply because it is “old.” Prior to his conversion, Saul of Tarsus advanced in Judaism beyond many of his contemporaries, being extremely zealous for his ancestral traditions (Gal. 1:13-14). Yet, Paul counted all such glory as rubbish, that he might gain Christ, and be found in Him (Phil. 3:2-11). Many trust in rites and rituals that have been handed down from one generation to another. Human traditions that set aside divine commandments render our worship vain (Matt. 15:1-9; Mark 7:5-13). Such practices are perilous and powerless (Col. 2:8, 20-23).

Speaking of the need for purity, the apostle Paul exhorted the Corinthians to celebrate the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth (1 Cor. 5:6-9). Through obedience to the gospel, our old self was crucified with Him, in order that our body of sin might be done away with, so that we would no longer be slaves to sin (Rom. 6:3-6; Eph. 4:17-24).

Some old things must be retained. We must not discredit something “old” simply because it is “old.” What are some “old” things we value as Christians?

As Psalms 117 declares, “the truth of the Lord is everlasting” (v. 2). The 119th Psalm continues this refrain:

“Forever, O Lord, Your word is settled in heaven” (v. 89). “Of old I have known from Your testimonies that You have founded them forever” (v. 152). “The sum of Your word is truth, and every one of Your righteous ordinances is everlasting” (v. 160). In contrast with man, whose existence is like grass and the flower of the field, the Word of the Lord endures forever (Isa. 40:6-8; 1 Pet. 1:22-25).

The ransomed of the Lord walk the Highway of Holiness (Isa. 35:8-10). The faithful heed the words of Jeremiah, who said, “Stand by the ways and see and ask for the ancient paths, where the good way is, and walk in it; and you will find rest for your souls” (Jer. 6:16). Sadly, sinful men reject God’s path; according to the stubbornness of their own hearts, they turn aside to their own ways (Jer. 18:13-17).

While Jesus referred to love as “a new commandment” (John 13:34-35), the apostle John describes this obligation as “an old commandment” which believers have had from the beginning, communicated through the inspired Word of God (1 John 2:7-11; 2 John 5-6).

In conclusion, a gospel preacher will strive to maintain continuity with the past and present. Like a faithful scribe, he will bring out of his treasure things new and old. He endeavors to keep his lessons fresh and relevant, while respecting the authority and finality of divine revelation (1 Pet. 4:10-11; Jude 3). He looks for new ways of communicating truth, but realizes the ongoing need for regular reminders (2 Pet. 1:12-15; 3:1-2). May God help us to fulfill this divine mandate.

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By Gale Towles

Compassion:

Loving the Lost as Did Christ

I In the judgment, look into the eyes of God and tell Him, “I don’t need your compassion and mercy.” Who would dare? Yet, as I look into the eyes of my fellow man, will I be so bold as to not show compassion to him, the same compassion that I so desperately need from God (Matt. 18:15-35)? I know in my heart that my sins have condemned me, and am thus undeniably under the need for the compassion and the mercy of God.

Though my fellowship is governed by God’s expressed will, and the final judgment of God is out of my hands, showing compassion to my fellow man is not. My compassion to others should mimic that of my Lord, Jesus Christ, who did not partake of sin but reached out in His compassion for sinners. The Gospels are replete with examples of His compassion. In Matthew 9:10-13, the disciples of Jesus were questioned by the Pharisees, “Why is your Teacher eating with tax collectors and sinners?” His response

was one that eluded the sanctity of the self-righteous. This response was not based on some new revelation or the addition of a new covenant, but founded in the very nature of God Himself and fundamental to each covenant God has made. Jesus quotes Hosea in Matthew 9:13 and presses them, and all of us, with this challenge, “But go and learn what this means: ‘I desire compassion and not sacrifice,’ for I did not come to call the righteous, but sinners.” Sacrifice, letter-of-law-keeping and a zeal for God are no substitutes for compassion, mercy, and faithfulness.

This same mercy [Hebrew: *chesed*] in Hosea 6:6 is also recorded in Exodus 20:6 in the giving of the law (cf. Exod. 34:6-9). It expresses this mercy or loving-kindness that God shows to those who love Him and keep His commandments. From Hosea, we learn that when we have this spirit in us and the associated knowledge of God, then we are at a place to offer acceptable sacrifices to God. The great compassion that God has shown to me personally compels me to serve Him with total commitment, full gratitude, and compassion toward my fellow man. Again, this matter of compassion is not something new that Jesus has “sprung” on men but has been at the core of God’s nature throughout the ages. In the NASB, the term compassion and its various forms occurs some 112 times in the Old Testament and 16 times in the New. The teachers and leaders of the Jewish people should not have missed this or dismissed this.

We are challenged by Jesus as well, “but go learn what this means...” Compassion, by definition, literally means to “suffer with.” Practically, it means to be sympathetically moved in the inward parts, to have strong feelings or empathy with the plight of another. *Funk and Wagnall’s Dictionary* defines it as, “pity for the suffering, or distress of another, with the desire to help or spare.”

The compassion of Jesus is repeatedly manifested in Scripture, being evidenced in miraculous and non-miraculous ways. He healed the sick (Matt. 20:4), raised the dead (Luke 7:13), and fed hungry disciples (Mark 8:2). He came to seek and to save the lost (Luke 19:10). Jesus saw the waywardness and leaderlessness of the people, “He felt compassion for them ... and He began to teach them many things” (Mark 6:34). In His teaching, He was offering His hearers access to the “way” that would lead them out of sin and unto God (John 14:6).

His greatest example of sacrificial compassion and obedience was His death on the cross. Christians, what are some lessons we can learn about compassion and evangelism from our Master?

Jesus sought out the lost and was motivated to find them and help them. Luke 19:1-10 expresses

Compassion: Loving the Lost as Did Christ*Continued from page 6*

these very points. He came to seek and to save the lost. Jesus went among such people as Zacchaeus to reach them with the Gospel of the kingdom. Yes, He went among the tax collectors and sinners, not to participate in their sin, but to humbly bring, “salvation to this house.”

He interacted with them and they got to know Him. In Luke 5:27-32, Jesus called the tax collector Matthew (Levi), who gave a banquet and invited many tax collectors and other people (sinners, v. 30). Jesus was not an armchair theologian or a sit-in-the office preacher, but He spent time among the people so that He could teach and influence them in the way of righteousness. He is our perfect example! Oh, may I set it in my heart to be more like Him!

In His compassion, Jesus patiently tried to bring people from where they were to where they needed to be. He made every effort to help them overcome their ignorance and deception by patiently and wisely teaching, with clarity, the truth in love. The discourses of Jesus brought people face to face with the truth. Not all responded favorably, but Jesus taught all perfectly. *Note:* Often Jesus wisely used questions to bring people to where they needed to be. A prudent man will study such teaching methods of Jesus to better reach those he is trying to save or help. Consider Luke 10:25-37. Jesus started with a question and ended with a question; both of which were designed to bring the inquirer to where he needed to be. I have found it useful to take a cheap or unused copy of the Gospels and highlight or underline various questions as used by Jesus to better learn His wise and insightful ways.

Jesus enlisted others to reach the lost. He engaged His disciples, as is seen in the sending out of the Seventy and exhorted them to strongly beg God to send forth laborers

(Luke 10:1-2). Yes, urgent prayer is fundamental to reaching the lost. Laborers, opportunities, strength, speaking the truth with clarity are all to be prayed for by the compassionate servant of Christ. Later we are given instruction by Paul in 2 Timothy 2:2 concerning the perpetuation of this Gospel by disciples of Jesus. Faithful men continue to teach faithful men the Gospel of Christ unto this day.

Jesus reassured His disciples about this mission (Matt. 28:18-20). He gave the commission and the assurance that He would be with His disciples unto the end of the world (age). We can easily become disengaged from reaching out to lost souls by the distractions of daily life and/or the lethargy of many hearers. We are warned about such realities in the Parable of the Sower (Matt. 13:18-23). Let us reconfirm, in our hearts, the need and responsibility to talk to whomever we can about the Gospel of Jesus Christ. Let us have the passionate and compassionate heart of our Lord for those lost around us. Others may not do what they should, but let this not hinder us from doing our Lord’s will in seeking lost souls. You can make an eternal difference for a soul, please the Lord, and perhaps be the catalyst to move other brethren to teach the lost about our saving Lord, Jesus Christ.

Jesus’ example of complete sacrifice, obedience

to His Father, and compassion to men is one that compels us to full obedience, service, and sacrifice to our Lord and to His cause. Is my heart compassionate toward the lost? Will I act upon that compassion to seek and save the lost? The glory is unto the Lord! The salvation of a soul is eternal!

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“He felt compassion for them... and He began to teach them many things” (Mark 6:34).





By Steve Wallace

Conviction: Trusting the Power of the Word

What caused Paul not to be ashamed of what he preached in spite of the reactions of some who heard him (Rom. 1:16; e.g., Acts 17:32; 22:22-23; 26:24)? What led him to gladly suffer for his beliefs (2 Cor. 11:23-25, 30)? Why would he call on others to partake in these sufferings (2 Tim. 1:8-9)? Quite simply it was his faith in God and His word. He believed the gospel and, therefore, the power of the gospel drove him in his life of service to God (Rom. 1:16).

Two key words in the previous paragraph need attention before we go further. “Faith” is defined as “conviction’ of the truth of anything, ‘belief” (Thayer, 512), and “trust, confidence, faith in an active sense equals believing” (BAG, 662). Thayer gives the following basic definition of “to believe”: “In the N.T. of the conviction and trust to which a man is impelled by a certain inner and higher prerogative and law of his soul” (Thayer, 511, cf. BAG, 660).

Such faith affirms that “God is”

(Heb. 11:6), a faith to which Paul’s words abundantly testify (Rom. 1:20; Acts 17:22-31). Such faith accepts the Old Testament as inspired of God and, therefore, a worthy source of information about God (2 Tim. 3:16-17; Acts 13:27-38; 14:15). The reason many in both Jesus’ and Paul’s day were lost is because of their unbelief in the Old Testament prophecies of Christ (John 5:45, 46; Acts 13:27; 28:17-29). Paul called the message he preached “the gospel of Christ” (Rom. 15:19; 1 Cor. 9:12). He was convinced of the truth of the gospel – that Jesus was deity in eternity who then came to earth, lived a sinless life in a human body, offered Himself as a blood sacrifice for the sins of man, was raised from the dead, now sits at the right hand of God, and will return to judge the living and the dead (Col. 1:13-17; Phil. 2:5-11; Rom. 3:21-26; 5:6-10; 8:34; 1 Tim. 2:5; 2 Thess. 1:7-9). Paul was further convinced that the gospel was the exclusive Holy-Spirit-inspired revelation from Jesus (1 Cor. 2:11-13; Eph. 3:3-5; Gal. 1:8, 9). He called the collection of these divinely revealed words “the faith” (1 Tim. 4:1, 6).

Because of his convictions about God, Jesus, the Holy Spirit, and the gospel which they delivered, Paul preached the gospel boldly before all audiences (Acts 9:15). He rebuked sin, also instructing in holiness and righteousness (Rom. 6:19; 2 Cor. 6:14-7:1; Rom. 1:16-17; Tit. 2:11-12). As noted above, Paul wrote the following lines to Timothy, “Be not ashamed therefore of the testimony of our Lord, nor of me his prisoner: but suffer hardship with

the gospel according to the power of God; who saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before times eternal” (2 Tim. 1:8-9, ASV)

Inasmuch as this article is intended for those who preach, this is where we come in.

Our faith – *our conviction* – comes through study and hearing the Word of God (2 Tim. 2:15; Acts 17:11, 12; Rom. 10:17; 1 Tim. 4:13). Our work is comprehensive (Acts 20:27), dealing with the conviction and conversion of lost sinners as well as the erring among God’s people, and the confirmation and edification of Christians (Mark 16:15, 16; Acts 14:22; 2 Cor. 12:19; 2 Tim. 4:2-4). As with Paul, our faith will be challenged by those we encounter among those who are lost as well as among God’s people (Acts 9:15; 15:1-2; 1 Cor. 1-15). We cannot allow the convictions of those who are in error to become our convictions.

The devil never rests and God’s people must continually grow in Christ. Because of these two facts alone we will encounter sins or needs which we are prepared (or unprepared) to meet. Our convictions will be challenged in some cases, while other circumstances might cause us to further study a matter to find out what exactly, or more completely, our beliefs on the matter are. Growing in our convictions about

Conviction: Trusting the Power of the Word*Continued from page 8*

certain matters while maintaining our faith in Christ in general is a big part of the life of a preacher. (Career preachers, i.e., those who see preaching as a means of self-aggrandizement or earthly gain, need not trouble themselves about such things. All such men need to do is stick their fingers up in the air to see which way the winds of doctrine are blowing among churches.)

Peter's life was one of faith in Christ, but that faith caused him to change or modify his own thinking along the way in order to harmonize his life with Christ (Luke 5:1-11; Matt. 16:21-23; John 13:3-9). When it came time for him to preach the gospel, Peter showed plenty of conviction on the day of Pentecost in Acts 2. Among the things he said was, "For to you is the promise, and to your children, and to all that are afar off, even as many as the Lord our God shall call unto him" (Acts 2:39). As the history in Acts shows, Peter was called upon by the Lord to study more carefully how "many" were actually subject to the call of the gospel (Acts 10:1-47). He was not alone in having to grow in his knowledge of God's word (Acts 11:1-18; 18:24-28). As is so common in our day, false teachers and false accusers would arise, troubling churches, challenging Peter's convictions (Acts 15:1-2; 2 Cor. 10:10). However, because his convictions were based on the revelation of God, he needed only to point back continually to that revelation to defend his convictions (Acts 15:7-11). *This must be the objective in our studies and preaching today!* Let us now turn to the actual presentation of the Word.

In a day when much preaching appeals to what excites or interests people in accordance with the whims of our time, our preaching needs to lead our listeners to know with certainty God's will on any given matter (e.g., Acts 2:36; Luke 1:4; 2 Thess. 1:7-9; 2 Cor. 5:1). The one

power capable of this is the gospel (Rom. 1:16, 17). Being convinced of this should cause us to imitate Paul by doing our best to get ourselves out of the way and preach the gospel as clearly and plainly as we know how (1 Cor. 2:1-5). Prayers have been offered in assemblies of God's people that the speaker "would hide himself behind the cross of Christ." While this is a good place for one to be at all times (Gal. 2:20), it is especially important when we are teaching or preaching the gospel to others.

Our aims are simple: Paul wrote, "Casting down imaginations, and every high thing that is exalted against the knowledge of God, and bringing every thought into captivity to the obedience of Christ" (2 Cor. 10:5). God's word will do this. We just need to learn it, preach it as plainly and completely as we can, and let it do its work (Acts 2:37, 41; Phil. 2:12-13).

Developing, maintaining, and preaching our convictions should have the following effects: It will lead to the truth being known (John 8:32). It will help us to not be ashamed of the message we preach (Rom. 1:16; 2 Tim. 1:8). It will help us to not be ashamed of brethren who are slandered or persecuted for their stand for truth (2 Tim. 1:8). It will help us to see clearly the errors facing the church in our day (2 John 9-11). It will help us endure suffering that comes from standing for the truth (2 Tim. 1:8). It will convict others so that they share our convictions – a concept that is totally opposed to modern directionless preaching (Acts 2:38, 41; 1 John 1:3). It will help our listeners to be guided by their convictions rather than by their emotions (1 Thess. 4:13-18). It will help the lost who have good hearts to be convicted of their sins and of God's plan for their forgiveness (Acts 2:36-41). It will help us to see clearly when one is not living according to the gospel or departs from the faith (Gal.

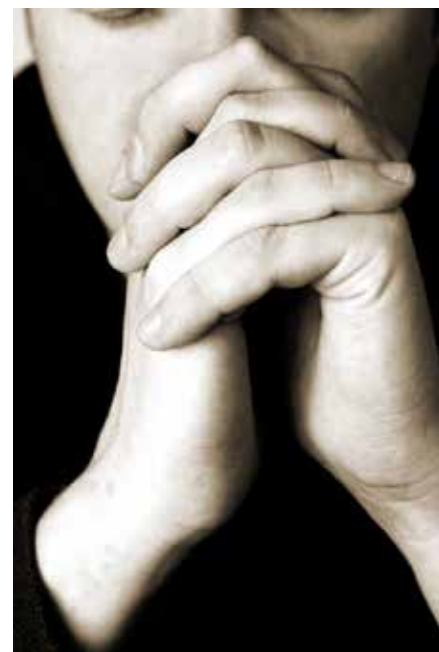
2:14; 1 Tim. 4:1). It will cause those in error to be made so uncomfortable that they either turn to the truth or come out in opposition to it, thus making clear what their convictions are (Acts 4-5). It will help those who believe and stand for the truth to be confirmed in their belief of truth (Acts 15:22-29, 32, 41). It will help us to see the spiritual needs of churches (1 Cor. 1-15; Phil. 1-4). Finally, it will help us and others keep the faith and die with hope (2 Tim. 4:6-8).

SOURCES:

Thayer = *Thayer's Greek-English Lexicon of the New Testament*.

BAG = Bauer, Arndt & Gingrich, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*.

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By Brent Paschall

Concentration:

Studying to be Approved of God

The work of the preacher in the local church requires concentration. In 2 Timothy 2:15, Paul tells Timothy, “Do your best to present yourself to God as one approved, a worker who has no need to be ashamed, rightly handling the word of truth.” The word translated “do your best” in the English Standard Version, is translated “be diligent,” “make every effort,” or “study” in other versions. The same word is found in Peter’s exhortation in 2 Peter 3:14, “Therefore, beloved, since you are waiting for these, *be diligent to be found by him without spot or blemish, and at peace.*”

The Greek word *spoudazo* carries the idea of zealous effort and moral seriousness, and was often placed opposite *paizo* (jest, play, dance) in phrases like, “are you serious (*spoudazo*), or are you joking (*paizo*)?” If we as preachers are serious about presenting ourselves as tested and approved servants of God’s word, and not just playing at maintaining purity and peace we must give serious attention to some important matters. We must concentrate!

CONCENTRATE ON SCRIPTURE

Concentration is necessary when there are many distractions. In our modern world, their name is legion, but it appears the New Testament world had many distractions as well. If Timothy’s attention and preaching got sidetracked in “quarrels about words” or “irreverent babble,” he would do “no good,” and “ruin [his] hearers” by leading them “into more and more ungodliness” (2 Tim. 2:14-16). Peter warned his readers to “take care that you are not carried away with the error of lawless people and lose your own stability” (2 Pet. 3:17). How do we keep our focus in a cacophony of error, babble, quarrels, and destructive talk that spreads like gangrene? Concentrate on “the word of truth”!

The information age we live in

allows us to reference hundreds of thousands of commentaries and other writings on Bible topics with the push of a button. Subscribe to just a few religious mailing lists and your inbox will be constantly full of opportunities to consider and respond to what someone else has said about the Scriptures. It is easy for what God actually said to get lost in the flood of what others have said about what God said. In consuming and responding to this tidal wave of input, we can afford to be very, very selective. In fact we must, otherwise our time and mental energy will be dissipated in an exercise not much more productive than drinking from a fire hose. I don’t know what the right ratio of reading God’s word to man’s word is for you, but for me it is closer to 5 to 1 than 1 to 5. Concentrate on Scripture!

CONCENTRATE ON THE DIVINE AUTHOR OF SCRIPTURE

As local preachers, there are other distractions which can cause us to lose our focus. Opportunities to provide physical and emotional support to our brothers and sisters in Christ in even a small work are numerous and rewarding. As faithful preachers, we exhort the brethren to “be careful to devote themselves to good works” (Titus 3:14), and seek to show ourselves “in all respects to be a model of good works” (Titus 2:7), and well we should. But it can become difficult to find the time and mental energy to regularly and fully concentrate on God and His word. If the quiet time we have is

Concentration: Studying to be Approved of God*Continued from page 10*

barely enough to keep ahead of the next round of sermons, classes, and articles, with little left over for communion with and reflection on the Author of Scripture, we should consider it a red flashing light with a loud warning siren. We need to set boundaries in our life and work, as did Jesus (Luke 5:15-16) and the apostles, so that we can “devote ourselves to prayer and to the ministry of the word” (Acts 6:4).

It is misguided to meet physical and emotional needs if, as a result, our spiritual walk becomes handicapped and our bond with our Heavenly Father is strained. We cannot lead others closer to Christ than we are ourselves. We cannot take them deeper into the word than we have gone. No amount of scriptural knowledge has value if we become detached and isolated from its Divine Source. Paul reminds Timothy that it is not the church or the world, but God to whom he must present himself for approval. His approval is surely sufficient! And Peter’s plea for spiritual stability rests on growing “in the grace and knowledge of our Lord and Savior Jesus Christ” (2 Pet 3:17-18). Your local congregation needs a preacher who is walking in close and continual fellowship with the Lord and Savior. Concentrate on Him!

CONCENTRATE ON RIGHTLY HANDLING SCRIPTURE

Concentrating on Scripture and its Author is necessary, because even with the correct focus, getting it right can sometimes be difficult.

Peter acknowledges “there are some things in [the Scriptures] that are hard to understand, which the ignorant and unstable twist to their own destruction” (2 Pet. 3:16). We must approach God’s word with the heart of a humble, persistent student, trusting in God who is the Divine Architect of all of history and the whole Bible. This means that we should not view each statement of Scripture simply from the standpoint of how it might serve the purposes of a particular sermon or lesson outline. Rather each Scripture should be viewed within the context of its paragraph, chapter, and book, and in the context of the over-arching story of what God is accomplishing for humanity through Jesus Christ.

One further challenge facing preachers deserves attention: living the truth that he has learned from Scripture. An overweight physical trainer or a bankrupt investment advisor or a divorced marriage counselor is an embarrassment. A preacher who is content with (or blind to) persistent sin in his life is worse.

If we do not apply what we preach to ourselves, we are mishandling the word of truth. So we would do well to frequently consider with awe and earnest resolve the seal affixed to the firm foundation of God: “The Lord knows those who are his,’ and, ‘Let everyone who names the name of the Lord depart from iniquity” (2 Tim. 2:19). Do you want to have “no need to be ashamed”? Concentrate on rightly handling Scripture!

SOURCES:

Gerhard Kittel, *Theological Dictionary of the New Testament*.

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By Richie Thetford

Contentment:

Living with Less and Sacrificing for the Cause

Contentment is one of the greatest treasures of life and the person that possesses it is truly rich. *Webster's New World College Dictionary* defines contentment as "happy enough with what one has or is; having or showing no desire for something more or different; a satisfying or being satisfied."

I believe that contented people are happy and seem to intuitively know that their happiness is the total of their life choices, and their lives are built on devoting time to family and friends, appreciating what they have, maintaining an optimistic outlook, and feeling a sense of purpose. A devoted, contented gospel preacher will also have this same outlook on life. True contentment comes from an inward attitude of life and never from the possession of external things (material wealth).

Philip Parham tells the story of a rich industrialist who was disturbed to find a fisherman sitting lazily beside his boat. "Why aren't you out there fishing?" he asked. "Because I've caught enough fish for today," said the fisherman. "Why don't you catch more fish than you need?" the

rich man asked. "What would I do with them?" "You could earn more money," came the impatient reply, "and buy a better boat so you could go deeper and catch more fish. You could purchase nylon nets, catch even more fish, and make more money. Soon you'd have a fleet of boats and be rich like me." The fisherman asked, "Then what would I do?" "You could sit down and enjoy life," said the industrialist. "What do you think I'm doing now?" the fisherman replied as he looked placidly out to sea (*Our Daily Bread*, May 18, 1994). Benjamin Franklin once said, "content makes poor men rich; discontent makes rich men poor."

As a gospel preacher for the past twenty-two years, I have learned the value of contentment. It rates right up there with "peace of mind." Contentment and peace of mind allow me to have a good night's sleep! I have spent time preaching in congregations with over 100 members and as few as seven members. In the past eight years I have been involved in starting two new congregations in Colorado. These works have made it necessary for me to obtain all of my financial support from other congregations of faithful Christians. Fortunately, my family and I have been blessed to have wonderful congregations of Christians who are both able and willing to help me to teach and preach the gospel of Christ in an area of the country where the Lord's church barely exists.

Preachers who rely on outside support for all or most of their income realize how difficult that can be.

During the course of any given year, it is necessary to replace portions of that support because some churches may not be able to continue with their support for various reasons. This creates its own challenges. Often times we cannot plan too far ahead with our finances because support could be lost at any given time. As a result, it is necessary to learn to be content with what we have because Jesus told us, "Therefore do not worry about tomorrow, for tomorrow will worry about its own things. Sufficient for the day is its own trouble" (Matt. 6:34; cf. also Luke 3:14). Asking for financial support is something that is difficult for a preacher to do. We have a burning desire to preach the gospel, but at the same time we know we must be supported in our work to be able to preach and evangelize on a regular basis. As a preacher, remember this, that brethren in Christ, when able, are usually more than willing to help a preacher financially so that the work of teaching the lost can be accomplished.

I do not know of any Gospel preachers who began preaching in order to get materially rich. We preach in order to bring souls to Christ and strengthen the members. But there are material sacrifices that preachers make for themselves and their families in order to preach the truth of God's Word. In 1 Timothy 6:6-9 it says, "Now godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and clothing, with these we shall be content. But those who desire

Contentment: Living with Less and Sacrificing for the Cause*Continued from page 12*

to be rich fall into temptation and a snare, and into many foolish and harmful lusts which drown men in destruction and perdition.”

God has provided all that we need in order to be happy and contented Christians. Yet, He brought us into the world without any possessions. What we can learn from this is that possessions cannot possibly be the root of happiness. All we can take to God is ourselves and the history of the lives we have lived whether good or bad (2 Cor. 5:10). There is no particular virtue in having to struggle to make ends meet. The apostle Paul does not condemn Christians who are wealthy, but he does warn those who have a “desire to be rich.” What is important are the spiritual things. True contentment will only come our way when we find that our wealth is in the love and fellowship of God, made possible by the blood of Jesus Christ.

Contentment is a precious gem, not only for a preacher, but also for his family. We know that we have learned to be content when we have submitted to the change of circumstances of life without anxiety, believing that there is a heavenly Father who knows our needs and will supply them for us. Therefore, a contented person will be flexible regarding the issues of life because of his understanding of God.

The work of a gospel preacher has its own unique challenges, whether preaching for a congregation of several hundred or just a handful. Various questions may come to the mind of a gospel preacher such as: “How much income should I have?” “Is my home nice enough to have people over?” “I know I must preach the whole counsel of God, but as I do, will the brethren accept it and appreciate it, or ask me to leave?” I have learned over the years that I cannot control every situation, but I can and do pray for God’s help and guidance in all aspects of my

life. I cannot control the thoughts of others, but I can be content knowing that what I am doing is pleasing to God. The apostle Paul stated it best in Philippians 4:11-12, “Not that I speak in regard to need, for I have learned in whatever state I am, to be content: I know how to be abased, and I know how to abound. Everywhere and in all things I have learned both to be full and to be hungry, both to abound and to suffer need.” The Scriptures emphasize the need for us to be content in the things that we have. “Let your conduct be without covetousness; be content with such things as you have. For He Himself has said, I will never leave you nor forsake you” (Heb. 13:5).

One of the absolute best things that we can do to ensure that we find and continue to be content is to count our blessings. We should make it a habit to always thank God for all the material things in life that we do have, and not dwell on those things that we do not have. “Set your mind on things above, not on things on the earth” (Col. 3:2). We can never be contented if we continually think only of the material things of life. We should strive to enjoy and appreciate the simple things in life. For me, that is knowing that my family loves me for what I am doing and that they can clearly see that I love them and my Lord and Savior Jesus Christ more than anything or anyone else.

Finally, we should be content with what we have, but never content with what we are. Let us strive to be better teachers and preachers

of the Gospel of Christ. The reason we became preachers is so that we can concentrate our efforts on the very same thing that Jesus came to do and that is to “...seek and to save that which was lost” (Luke 19:10). We need to pray, “Lord, help us be content with the material things, and help us be discontent with the spiritual things.” God is there for us, and He wants us to be there for Him. “Not that I speak in regard to need, for I have learned in whatever state I am, to be content ... I can do all things through Christ who strengthens me” (Phil. 4:11, 13).

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By Jesse Flowers

Comprehensiveness: Proclaiming the Whole Counsel of God

The most informative, moving, and inspirational text involving a gospel preacher and elders in the Lord's church is found in Acts chapter 20. For one final time, the apostle Paul met face to face with the shepherds of the church at Ephesus (Acts 20:25, 36-38). Beginning around verse 17, Paul gives these leaders some vital reminders, instructions, and exhortations in regards to his and their work.

One essential aspect of gospel preaching that Paul gives particular emphasis to is its comprehensiveness. Notice especially verses 20 and 27. First he mentions "...how I kept back nothing that was helpful, but proclaimed it to you, and taught you publicly and from house to house" (Acts 20:20). Finally, he says, "For I have not shunned to declare to you the whole counsel of God" (Acts 20:27).

Something I fear that is missing from far too many pulpits today is men of God who will stand up and boldly proclaim the whole counsel of

God. Every evangelist's charge comes from on high, and that is to: "Preach the word! Be ready in season and out of season. Convince, rebuke, exhort, with all longsuffering and teaching" (2 Tim. 4:2). Every teacher of God's Word is solemnly warned that "we shall receive a stricter judgment" (James 3:1). Each of us would do well to give that passage our careful consideration. Perhaps too many preachers and churches today have forgotten what Paul said to Timothy: "Take heed to yourself and to the doctrine. Continue in them, for in doing this you will save both yourself and those who hear you" (1 Tim. 4:16). It matters a great deal what we teach and what we practice.

WHY PROCLAIM THE WHOLE COUNSEL OF GOD?

So why should we proclaim the whole counsel of God? First of all, because *all* of God's Word is truth (Psa. 119:160; John 17:17), and only the truth will set men free from their sins (John 8:31-36). Secondly, *all* Scripture is profitable to us (2 Tim. 3:16-17). Proclaiming the whole counsel of God "is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work." Thirdly, disciples of Christ are to be taught to "observe **all** things that I have commanded you" (Matt. 28:20). Fourth, when the whole counsel of God is proclaimed it helps the local church to grow and mature in the faith of Jesus Christ (Eph. 4:11-

13; Heb. 5:12-14; 2 Pet. 3:18). Fifth, it helps protect saints from sin and error (Eph. 4:14; Col. 2:1-10). And sixth, men must do the will of God to go to heaven (Matt. 7:21-23; Rev. 22:14).

PORTIONS OF GOD'S COUNSEL SOME SHUN TO DECLARE

Paul said to the Ephesian elders: "I have not shunned to declare to you the whole counsel of God" (Acts 20:27). The Greek word for "shunned" is defined by *Strong's Hebrew and Greek Dictionary* to mean: "to withhold under (out of sight), that is to cover or shrink, to conceal (reserve) – draw (keep) back" (p. 74).

What are some areas of God's will that some preachers shun to declare? Some avoid teaching on the one true Church (Matt. 16:18; Eph. 4:4; 1:22-23), the sin of gambling (Luke 12:15; Eph. 4:28; 1 Tim. 6:8-11), the sin of immodest clothing (1 Tim. 2:9-10), the sin of dancing (Gal. 5:19), the sin of social drinking (1 Peter 4:3), marriage, divorce, and remarriage (Matt. 19:9), identifying false teachers (Rom. 16:17; 2 Tim. 2:17-18), the

Comprehensiveness: Proclaiming the Whole Counsel of God*Continued from page 14*

sin of fellowshiping those in error (2 John 9-11), and the necessity of practicing withdrawal in the local church (2 Thess. 3:6, 14-15).

WHY DO SOME SHUN TO DECLARE THE WHOLE COUNSEL OF GOD?

So what are the motives, excuses, and reasons why some preachers shrink from proclaiming the whole counsel of God? (1) A fear of offending their audience (Matt. 15:12; John 6:61). Preaching too specifically on immodesty, the one true church, or marriage and divorce may offend some who are present. There is a fear of men in their hearts, when there ought to be a fear of God that rules supreme (Matt. 21:26; 10:28). (2) Perhaps they have not addressed and resolved certain sins in their own life (Matt. 7:1-5; Rom. 2:21-24). (3) It is not popular to condemn various sins, such as dancing and social drinking. Such preachers seek to please men, rather than God (Gal. 1:10; 1 Thess. 2:4). (4) Certain Bible subjects are viewed as being too negative, such as church discipline, unscriptural marriages, error and false teachers, and the subject of fellowship (2 Tim. 4:3-4). (5) Some refuse to abandon close friendships and associations (Rom. 16:17; 2 John 9-11; Gal. 2:9). Sadly, they love the praise of men more than the praise of God (John 12:42-43). (6) Some are simply ashamed of the gospel of Christ (Rom. 1:16) – not all of the gospel, but certain aspects of it (Mark 8:38). They lack the courage and boldness that is necessary and required of every preacher of the gospel (Acts 18:9-10; 2 Cor. 11:21; Eph. 6:19-20; Phil. 1:14; 1 Thess. 2:2). We do well to remember Paul's words to the younger evangelist Timothy: "For God

has not given us a spirit of fear, but of power and of love and of a sound mind. Therefore do not be ashamed of the testimony of our Lord, nor of me His prisoner, but share with me in the sufferings for the gospel according to the power of God" (2 Tim. 1:7-8).

"KEPT BACK NOTHING THAT WAS HELPFUL"

Paul said to these overseers: "I kept back nothing that was helpful, but proclaimed it to you, and taught you publicly and from house to house" (Acts 20:20). Some preachers (and other brethren) have made their own judgments as to what kind of preaching they think is helpful and what things are not. For some, even the very teaching Paul gave in this chapter would not be deemed by them as helpful. He instructed these elders: "Take heed to yourselves and to all the flock ... for I know this, that after my departure savage wolves will come in among you, not sparing the flock. Also from among yourselves men will rise up, speaking perverse things, to draw away the disciples after themselves. Therefore watch, and remember that for three years I did not cease to warn everyone night and day with tears" (Acts 20:28-31).

The sad, foolish plea of some brethren today is, "Don't warn me!" Paul declared, "I did not cease to warn everyone night and day with tears." Why? Because Paul kept back nothing that was helpful to this church in Ephesus, but proclaimed it! A preacher's grave responsibility is to warn everyone (Col. 1:28). We must sound the warning: (1) against sin – its deceitfulness, destructiveness, and deadliness (Heb. 3:12-13; Rom. 6:23); (2) in regards to error without and within the church (Acts 20:29-30; 2 Pet. 2:1-2); (3) in regards to apostasy (1 Tim. 4:1-3; 2 Tim. 4:1-5); and (4) regarding the judgment to come (Acts 17:30-31; 24:25; 2 Cor. 5:10-11).

Let's be very clear on this matter. Preaching the Word of God is *always* helpful (Acts 20:32; 2 Tim. 4:2)! Instead of wasting our time discussing what is "positive" preaching and what is "negative" preaching, let us all acknowledge and embrace that preaching any and all of God's divine will is positive. Brethren, let us unashamedly preach the whole counsel of God "publicly and from house to house!"

CONCLUSION

It can be said of far too many preachers in the Lord's church today: "Well, I don't know of any error that he teaches, but there are certain Bible subjects and issues that he never preaches on, at least specifically with any application made." Does that describe you or me? I certainly hope not! Paul could say, "I am innocent of the blood of all men. For I have not shunned to declare to you the whole counsel of God" (Acts 20:26-27). Can you, in all sincerity of heart, make the same declaration? Are you innocent of the blood of men because you have not shunned to declare the whole counsel of God? Or is there blood on your hands from a failure to "preach the word" as you ought (Ezek. 3:16-21; 2 Tim. 4:2)? If you refuse to study, teach, and practice the whole counsel of God, then please repent, or do us all a favor and find some other work to do (2 Tim. 4:5). The Lord is seeking for godly men who will "stand in the gap" (Ezek. 22:30), preach the word in season and out (2 Tim. 4:2), and "watch, stand fast in the faith, be brave, be strong" (1 Cor. 16:13). "Now I plead with you, brethren, by the name of our Lord Jesus Christ" that you both desire and demand the proclaiming of the whole counsel of God!

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By Jake Locklear

Challenges Facing Part-Time Preachers

Have you been asked to fill the pulpit when the regular evangelist is out of town? Have you been invited by a neighboring congregation to preach for them? Have you found yourself explaining that you are not a full-time preacher, and that you have a secular job? If so, then you are a “part-time” preacher, at least for the purpose of this article. You understand that being a “part-time” preacher has its challenges. Hopefully you will find this article and study helpful in successfully overcoming those challenges.

HONING YOUR SKILL AS A CRAFTSMAN

Paul exhorts Timothy, the young preacher, “Be diligent to present yourself approved to God as a workman who does not need to be ashamed, accurately handling

the word of truth” (2 Tim. 2:15). Preaching is a talent performed by a craftsman – someone who is skilled in his trade. Being a skilled, talented craftsman requires diligence and study (2 Tim. 2:15). In Timothy’s case, it took years of familiarity with the Scriptures from his childhood (2 Tim. 3:15). We part-time preachers have a duty to spend hours with the Scriptures in diligent study. Otherwise, we risk being “untaught and unstable” preachers who twist the Scriptures to our own peril (2 Pet. 3:16). Being a skilled, talented craftsman also requires the skill to precisely handle the tools of the trade. Our tool, the Scriptures, are to be accurately handled or rightly divided (2 Tim. 2:15). The Greek word *orthotomeo* used by Paul means “to cut straight.” The imagery is of a craftsman using his skill with the tool to make precise cuts. Thus preachers, as craftsmen, are to use the Word to make precise application that pierces man’s heart. The Scriptures (the Word of God) are our sharp, powerful sword able to pierce or cut to the heart (Eph. 6:17; Heb. 4:12).

Hopefully, after diligent study, we will be skilled in our handling of the Scriptures. For example, consider Paul’s preaching to the church in Thessalonica (Acts 17:2-3). He “reasoned with them from the Scriptures, explaining and giving evidence” as he proclaimed Christ. Each of these verbs – reasoning, explaining, giving evidence (or demonstrating) – are active words that describe a preacher working at his craft, able to use multiple skills in his presentation. Note also that Paul

reasoned “from the Scriptures” (Acts 17:2). Paul trusted in the Scriptures as the tool used in his craft, and he knew how to make proper application of the Scriptures in reasoning, explaining, and demonstrating.

Thus, the first challenge to overcome is the mindset that preaching is anything other than the work of a skilled craftsman. Preaching requires diligence in study. Preaching requires quality and quantity time with the Scriptures. Preaching requires the skill to handle accurately the word of truth.

DELIVERING A MESSAGE “PROFITABLE” FOR THE AUDIENCE

We have record of Paul spending significant time with churches. For example, Paul spent at least three years with the church in Ephesus, admonishing her night and day (Acts 20:31). Paul served the church “with all humility and with tears and with trials” (Acts 20:19). He was invested physically, emotionally, and spiritually with her. Paul taught both publicly and from house to house, standing tall (he “did not shrink”) and declaring what was “profitable” and “the whole counsel of God” (Acts 20:20, 27). He knew her well enough to know what she needed to hear (“profitable”) and was with her



Challenges Facing Part-Time Preachers*Continued from page 16*

continuously so that she could hear it all (“the whole counsel of God”).

As part-time preachers, we often do not have opportunity to spend significant time with the churches before which we stand. Thus we may not know what the church needs to hear, i.e., what would be profitable. We may not know whether a word of reproof, rebuke, or exhortation is in season or out of season (2 Tim. 4:2). To overcome this challenge, you could ask for insight from trusted brethren. Is there a question raised for which the church needs a scriptural answer? Is there a false doctrine that the church needs to address and refute? Is there a specific trial for which the church needs encouragement to endure? We have the example of Paul receiving information about the church at Corinth from Chloe’s house (1 Cor. 1:11). He tailored his message to their need to be rebuked for their quarrels, divisions, and fleshly immaturity (1 Cor. 1:12-17; 3:1ff).

DELIVERING “THE WHOLE COUNSEL OF GOD” IN A CONCISE TIME

Consider another example of Paul’s preaching, this time to the church in Troas (Acts 20:7-12). Paul “prolonged his message until midnight” (Acts 20:7). He had a lot to say in one evening. It is difficult and takes skill to prepare a well thought and developed sermon, and then deliver that sermon in thirty minutes. As Paul experienced, we too can see those in the audience “sinking into a deep sleep,” as did Eutychus (Acts 20:9), when our sermon extends closer to an hour.

However, the sermons we have recorded in Acts are not prolonged; rather, they can be delivered in less

than ten minutes. Take note of two features of these sermons, using Peter’s first gospel sermon on the day of Pentecost, recorded in Acts 2. First, note the multiple scriptural references used by Peter – at least five quotations from the Old Testament. Peter preaches the Word (2 Tim. 4:2). Second, note the precise application of these Scriptures resulting in a convicted audience. He trusts that the gospel is the power of God for salvation (Rom. 1:16). He trusts that faith comes by hearing the Word of God (Rom. 10:17). In developing and presenting a complete message in a concise time frame, we part-time preachers would do well to focus on Scripture with precise application.

EVERYWHERE PREACHING THE WORD

To preach simply means to speak the word, to announce the good news. When the persecution of the church in Jerusalem began, the disciples were scattered into the regions of Judea and Samaria (Acts 8:1). Those scattered “went everywhere preaching the word” (Acts 8:4). In a sense we are all called to be preachers. Like our first century brethren, we can also preach the word everywhere we go.

In Paul’s second letter to Timothy, he charges the young preacher to “preach the word; be ready in season and out of season” (2 Tim. 4:2). Peter gives a similar charge to “those who reside as aliens, scattered throughout many parts of the world (1 Pet. 1:1). “Always be ready to make a defense to everyone who asks you to give an account” (1 Pet. 3:15). Whether we are a full-time preacher, a part-time preacher, or a disciple, we all have the same charge – always be ready to preach. If we have this mindset, and we will better see the opportunities to hone our skill as craftsmen using

the word to pierce man’s heart, we will have exposure to more audiences that allow us to know in advance what messages are profitable; we will have experience in delivering the whole counsel of God in a concise time.

ONE FINAL, PERSONAL CHALLENGE

Paul considered his work as a preacher to be a gift, a grace, and an appointment (Eph. 3:7-8; 1 Tim 2:7; 2 Tim 1:11). He would write, “For if I preach the gospel, I have nothing to boast of, for I am under compulsion; for woe is me if I do not preach the gospel” (1 Cor. 9:16). I dare say many of us part-time preachers view our skill as a gift of service and feel compelled to preach. Yet we also have developed successful secular careers, affording our families a standard of living and ourselves a rewarding work. Can we do both? Paul worked as a tentmaker while preaching in Corinth (Acts 18:3-4) and likely while preaching in Ephesus (Acts 20:34). However, Paul viewed his secular work as an opportunity to be an example of hard work and helping the weak (Acts 20:35), to deny those critical of his work and motivation (1 Cor. 9:4f; 2 Cor. 11:7f; 12:14f), and to not burden the brethren to whom he proclaimed the gospel (1 Thess. 2:9). I encourage fellow part-time preachers to accept our gift, to seek opportunities to preach the word, and to keep our secular work in its proper perspective.

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By Danny Linden

Challenges Facing Young Preachers

Preachers of every age have challenges to overcome in their work, and young preachers are no different. However, there are some specific obstacles that, while not exclusive to younger preachers, may be especially difficult for them. An awareness of these common pitfalls will help ensure that God's work is done effectively and accurately.

BECOMING GROUNDED IN THE TRUTH

In his letters to Timothy, Paul repeatedly warns the young evangelist to give heed to no other doctrine. "Hold fast the pattern of sound words which you have heard from me, in faith and love which are in Christ Jesus" (2 Tim. 1:13; cf. 1 Tim. 1:3-4; 4:6-7; 6:3-5, 14, 20-21; 2 Tim. 2:1-2, 15). It is no accident that Paul emphasizes this point so strongly. Of the many qualities that make a preacher pleasing to God and valuable to a congregation, firm dedication to the truth is at the top of the list. Without this attribute, it does not matter how dynamic he is in the pulpit, how well he relates to

the congregation, how many studies he can generate, or how well he is liked. Young preachers have to work diligently to overcome their lack of experience with careful study so as to avoid teaching false doctrine. As Romans 1:16 says, "... [the gospel] is the power of God to salvation for everyone who believes...." If a young preacher is not grounded in the truth and careful to teach it and it alone, he may fall into the trap of replacing the powerful, saving gospel with false doctrine, useless anecdotes, and jokes, or mere motivational speeches.

ESTABLISHING GOOD HABITS

Preaching is not like most secular jobs. With no one to check up on him throughout the week, the young preacher needs a work ethic that will allow him to stick to a productive schedule. It is tempting to cut corners and not invest proper time and effort in his studies. Paul addresses this in 1 Timothy 4:13, 15. "Till I come, give attention to reading, to exhortation, to doctrine....Meditate on these things; give yourself entirely to them, that your progress may be evident to all." It was necessary for Timothy to devote time to personal study of the Scriptures to foster his growth. This is far different from the attitude of working only to meet a weekly deadline. Rather than rushing to produce a couple of sermons and classes each week, the young preacher needs to see the importance of growing spiritually. It is hard work to write and deliver rich and effective sermons and classes each

week, but this is not the entirety of a preacher's work. If he is serious about his responsibilities, a young preacher's progress will be "evident to all." Some practical considerations:

- While more will get done on some days than others, it is always preferable to work consistently throughout the week than to hurriedly come up with material on Saturday night. This also makes it easier to adapt to unforeseen delays that inevitably arise from time to time.
- Studying beyond what is included in sermons or classes, even within the same topic or passage, will help encourage personal growth and prepare for questions and controversies that may arise on the topics being taught.
- Regular Bible study on topics and passages other than what is preached on will help keep a preacher's sermons fresh and varied.
- Maintaining an active prayer life is just as important for a preacher as it is for every Christian. Without it, spiritual growth will be stunted.
- No preacher should be content to draw a salary from a congregation when he does not put his all into the work. It is the Lord's money that sustains him, no matter how much or how little, and that realization demands dedication.



Challenges Facing Young Preachers*Continued from page 18***STAYING ABOVE REPROACH**

Even without the authority to rule over a congregation, which resides only with the elders, preachers are frequently held up as examples by the brethren. Paul pressed this when he wrote 1 Timothy 4:12 saying, “Let no one despise your youth, but be an example to believers in word, in conduct, in love, in spirit, in faith, in purity.” This means that the things a preacher says and does will have a dramatic effect on his influence and effectiveness. One of the reasons that Paul says he wrote to Timothy was so that he would “know how you ought to conduct yourself in the house of God” (1 Tim. 3:15). Young preachers can erase a lot of good work by gossiping, showing disrespect to brethren (1 Tim. 5:1-2), being lazy, or having inappropriate relationships with sisters in Christ. The goal is not just to “technically” do nothing wrong or not get caught doing it, but to be blameless and above reproach. No one should have any credible reason to believe that the preacher is involved in sin. Of course, this applies to all Christians, but those who stand leading others in the word ought to be above reproach in their conduct. Again, the emphasis in 1 Timothy 5:2 of having pure relationships is vitally important.

Too many preachers have ruined their own influence and tarnished the reputation of the Lord’s church by becoming inappropriately involved with a sister in Christ. Younger preachers, whether married or not, must especially take care in this matter. Sexual immorality does great damage to families and churches and must be avoided. This means that there should be no occasion to be alone with someone of the opposite sex, whether in a car, in the church building, or in anyone’s home. Also, young preachers must be watchful

in staying above reproach to the world outside the congregation. Many unbelievers look for a reason to justify their own sinful behavior, and one of their favorite tactics is to point out hypocrisy in the church. If the preacher is hypocritical or inconsistent, it will greatly reduce the effectiveness of any evangelism in the community, and not just what he himself initiates. We should provide no opportunity for our actions to be a stumbling block for unbelievers or brethren, and that means getting used to the “fishbowl” in which preachers live.

REMAINING HUMBLE

Pride is one of the greatest downfalls that a Christian, especially a preacher, can have. As mentioned above, preachers are frequently looked up to, and that can easily create an opportunity for arrogance to develop in a young preacher. However, when a preacher becomes prideful, he has forgotten where the power and effectiveness of the gospel comes from. As the apostle Paul even said in Galatians 6:14, “But God forbid that I should boast except in the cross of our Lord Jesus Christ....” Paul was a preacher and apostle

who had great success in his years of proclaiming the gospel. Many souls were saved as a result of his preaching and teaching, yet he did not attribute any of that to himself. He correctly understood that all glory should be given to God for our talents, blessings, and opportunities. “That you may with one mind and one mouth glorify the God and Father of our Lord Jesus Christ” (Rom. 15:6). A young preacher who is more concerned with obtaining respect and praise than doing the work of the Lord will not be effective in reaching the lost and building up the church. If he does not do these things well, why preach at all? Let us not allow pride to distract us from the important work that needs to be done by preachers everywhere.

Though the path of the young preacher has many opportunities for failure, yet if he makes careful choices and is dedicated to what is right, he will grow as the Lord desires.

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By Kyle Pope

Challenges Facing Middle-aged Preachers

Defining what is considered “middle-aged” varies greatly depending upon a person’s attitude and experience. This is especially true when it comes to preaching. Some “middle-aged” preachers may only begin to preach full-time later in life after they have left a secular job in order to preach the gospel.

Others, have spent much of their life as evangelists and may enter their 40s or 50s, having preached for 20-30 years. The former face many challenges common to young preachers, in spite of the fact that they are older in years. The latter, encounter a unique set of challenges (and opportunities), which will serve as the focus of this article.

CHALLENGES

I offer five challenges and three opportunities that confront middle-aged preachers.

Cynicism. By the time a man has labored in the kingdom for many years, an evangelist has seen things he never would have imagined as a young man. Old friends once faithful to the Lord will have fallen to the enemy. Prospects into whom we have poured our heart and soul will have

disappointed us. We likely have been cheated, scammed, and lied to by those begging for financial help, or using us for ulterior motives. This can take its toll. It is a constant challenge to allow such experiences to make us prudent without becoming jaded and cynical. Paul told the Romans, “The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us” (Rom. 8:18, NKJV). This is just as true at 50 as it is at 20 or 80. The one faithful to Christ can be assured that, with each trial of the outer man, “the inward man is being renewed day by day” (2 Cor. 4:16). To avoid being overcome by cynicism the middle-aged preacher must constantly work to “be renewed in the spirit of your mind” (Eph. 4:23). This is a choice, and a necessity if we are to stay productive in our work.

Paranoia. An unavoidable consequence of congregational autonomy is the fact that preachers are sometimes treated as expendable commodities. The preacher is always (to some degree) an outsider. He and his family come and go, but the congregation goes on. By the time a preacher comes to mid-life he may well have experienced this a number of times. A preacher may find that those who were once the most supportive of him, over time become the loudest voices pressing for a change in the pulpit. If preachers are not careful, this can leave them constantly looking behind their back to see who stands ready to “stab them in the back.” This is a dangerous attitude and can often prove to become a self-fulfilling prophecy if it causes preachers to become distant and uninvolved with the members of a congregation. As preachers

we must remember two things: (1) It is not about us, but about the work (1 Cor. 3:5); and (2) We serve the Lord, not man (Luke 18:29-30).

Steadfastness. A young preacher can be naïve in his understanding of an issue. He may oversimplify or overstate a position because of his inexperience and shallow consideration of a topic. When he comes to feel that he has heard (virtually) every nuance, argument, debate, and commentary on a subject he might just abandon the fight. He may not stop preaching, but he either thinks he is above such squabbles (out of a sense of arrogance), or he becomes so tired of fighting that he compromises convictions he once held. Solomon is a tragic example of this. As time went on “his heart was not loyal to the Lord his God” (1 Kings 11:4). Caution in youth can help avoid the pitfall of extremes from which one must recoil in later years, but even if prudence was not exercised in youth the solution is never surrender. When we stand on the Word of God at any age our aim must be to remain “steadfast, immovable, always abounding in the work of the Lord” (1 Cor. 15:58a).

Financial Inevitabilities. I don’t like to think of preaching in these terms but the reality is that congregations often consider their choice of preachers much the way corporations fill management positions. They ask, “Can we get a young man for less money?” “How much will we have to pay in benefits or medical expenses due to health problems?” “How close is he to retirement?” “How many productive years does he have left?” “Does he have a family of young

Challenges Facing Middle-aged Preachers*Continued from page 20*

children that will add youth to the congregation?” A middle-aged preacher is confronted with these factors when deciding where to work. He, like any other member, must provide for his family (1 Tim. 5:8). How will he do this as the years pass during which he has that mix of youth, lower financial needs, stamina, and the youthful vigor so many churches seek? The answers to these challenges will differ for each preacher’s situation. One may have to learn tent-making to supplement his income and plan for retirement (cf. Acts 18:3; 1 Cor. 4:12). Another may develop a relationship with a congregation that takes into consideration changes as the years advance (e.g. two-preacher arrangements, training-programs, freer schedules for gospel meetings, etc.). Still others may find that a spouse with grown children working outside of the home can add security to an uncertain financial future. The Lord provides for His people (Matt. 6:33), but that doesn’t dismiss our own responsibility to exercise foresight and planning in our work and finances.

Generational Gaps. One of a young preacher’s greatest assets is the connection he can establish with the young. His struggle is to communicate with those older in a manner that is respectful and conscious of their perspective and experience. A middle-aged preacher can understand how his own generation views things, but the perspective of the young is often elusive. It shouldn’t be that way! We used to be young. My brother and I often joke that we somehow missed when that transition took us from “young preachers” to “older experienced preachers.” When did that happen? It is easy for an older preacher not to realize how he comes across to the young. In his mind, it was “only yesterday” that he was young. Now, if he is not careful he can be an intimidating, cranky, unapproachable “old man.” The answer is not to ignore who we are, or to act as if we are younger than we are. Paul told Titus to teach those

of different ages to demonstrate positive qualities appropriate to their age (Titus 2:1-8). Instead, like Jesus, we should work to connect to all ages by taking the time to communicate with the young, demonstrate their importance to us, and treat them as souls of value before God (cf. Matt. 19:13-15).

OPPORTUNITIES

I once preached a lesson on “mid-life” and afterwards a young man joked with me that it had left him depressed, now knowing what he had to look forward to! We would not be considering the full picture if we didn’t end this study by offering a few opportunities that also face the preacher who comes to mid-life in service to the Lord.

Respect. The young preacher can often feel as if he is in a constant battle just to get anyone to listen to him. The older prospects or members don’t think a young man can teach them anything. Younger folks may not see any reason to consider the young man’s ideas of any greater weight than theirs. With age this changes. In many cases you are respected (perhaps whether you deserve it or not). This can be a great encouragement, but it must never be allowed to lead to arrogance. Respect is often a blessing that comes with age, but it cannot be viewed as an entitlement of age. A wife is taught to respect her husband (Eph. 5:33), children are to pay respect to their parents (Heb. 12:9), a sign of apostasy is a failure to respect religious leaders (Lam. 4:16), but the assumed inference is that the behavior of husbands, fathers, and religious leaders is worthy of respect. So it must be with middle-aged preachers.

Influence. With respect comes influence. A middle-aged preacher will have opportunities to teach and influence people he may have never met. Perhaps an article he wrote, or a lesson someone heard online opens an opportunity for influence. A visitor who heard a lesson may share some material with

someone in a different state. These circumstances can open the door to avenues of influence you only prayed to have as a young man. This is a blessing. The wise man wrote, “Cast your bread upon the waters, for you will find it after many days” (Eccl. 11:1). As a middle-aged preacher you may be able to see, even though every prospect was not converted or every troubled member preserved, “your labor is not in vain in the Lord” (1 Cor. 15:58b).

Knowledge and Wisdom. If a middle-aged preacher has been the kind of student of God’s word he should have been through the years, when he comes to mid-life, he has grown “in the grace and knowledge of our Lord and Savior Jesus Christ” (2 Pet. 3:18). He knows the answers to many common questions that are raised. He knows how to avoid the pitfalls that can cripple a young man. He has seen how to apply biblical principles with wisdom, enabling him to advise others. This is a blessing. This is a great opportunity, but it must be retained with great humility. Brother Jady Copeland once told me years ago, the more he learned the more he came to realize how much he didn’t know. How true I have found these words to be! God has blessed middle-aged preachers with the time and opportunities to learn in order to teach and help His people (2 Tim. 2:2). This is a stewardship, it is not a badge of glory. Paul said, “Knowledge puffs up, but love edifies” (1 Cor. 8:1). The time will likely come when the mind grows weak, and the memory fades. Use the opportunity God has given you, middle-aged preacher, to exercise your knowledge and wisdom to God’s glory (Matt. 5:16)!

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By Connie W. Adams

Challenges Facing Older Preachers

Let's face it! Preachers will grow older. Some do not survive to old age, but some do. There are inevitable changes which take place and these present the older preacher with special challenges which one does not consider in youth or middle age. Reluctantly, I grant that I am now among the older preachers and I can tell you with certainty that there are challenges.

CHALLENGE OF AGING

The preacher in Ecclesiastes figuratively depicts the natural aging processes in which the eyes grow dim, the hands are not steady, the legs are weaker, teeth are fewer, sleep is fitful, the voice loses its resonance, fear of heights overtake us, the hair turns white (or falls out), passion wanes; all these as "man goes to his eternal home and the mourners go about the streets" (Eccl. 12:1-5). What young man can imagine all of that happening to him? I am glad that in my younger days I had teachers and older preachers who encouraged me to memorize many passages of Scripture. I have struggled with vision

problems for many years and find it useful to be able to quote many passages in preaching. Besides vision problems, it is harder to memorize as age progresses. For what it is worth, younger preachers make a serious mistake in not committing to memory large sections of Scripture. I am convinced that should all Bibles be lost, that there are preachers yet living who could reproduce the entire New Testament from memory, and a large part of the Old Testament.

With aging, there arises the problem of living in the past in preaching. This tends to make a man ramble. While all of us draw on our own experiences throughout life, folks who hear us often soon tire of hearing the same illustrations over and over again. One of the challenges of aging is to keep studying. Whether you are young, middle-aged, or old, you cannot teach what you do not know. And even if covering familiar ground which we have taught again and again, we need to study even that regularly, lest we misquote passages, or fail to keep fresh in our research.

Sometimes older preachers suffer from mental problems which they might not be aware of without the kind (please keep it kind) reminders of family and close friends. There may come a time when a man just has to realize that he cannot do the work anymore in the pulpit and that he

needs to graciously step aside and turn that work over to younger men. Is that a challenge? You bet it is!

THE CHALLENGE OF LESS DEMAND

When a man reaches a certain age (and that may vary with different men), he comes face to face with the fact that he is not called on for local work or for gospel meetings as often as once was the case. At first, it is easy to rationalize: "Brethren just don't want my kind of preaching anymore," "Younger men are just jealous," "People just can't stand the truth." Shall I go on? There may be grains of truth in some of that, but the fact is that we came to the place where younger men can just do better work than we can. Years ago, I wrote an editorial in *Searching the Scriptures* entitled "Book 'Em." The gist of it was that there were many younger men whose talents were not called for as much as they should have been and brethren were urged to take advantage of their knowledge and talent in preaching the gospel. Now that I am one of the older preachers, it would come with poor grace to complain when brethren do the very thing I urged them to do years ago.

It has fallen my lot to spend many years (38 to be exact) in fulltime gospel meeting work. For much of that time the schedule was full several years in advance. But that began to change and the schedule became shorter and shorter.



Challenges Facing Older Preachers*Continued from page 22*

I have known of very able preachers in their sixties (and a few in their fifties) who were told by churches looking for a preacher that “We are looking for a younger man.” You don’t think that’s a challenge?

DANGERS TO OVERCOME

(1) There is the danger of *envying* younger men. Remember when WE were the younger preachers and brethren would say, “You’re gonna be a good preacher someday”? I thought I would never outgrow being a “boy preacher.” Men, who were the older preachers when I began, have long since gone to their reward. But the work of the Lord goes on. While we have many challenges to face in the churches, there are yet faithful, younger men who will catch the torch and never let it fall to the ground. Instead of envying them, we must hold up their hands and thank the Lord for their faithfulness.

(2) There is the challenge of *self-pity*. Here we have spent all these years serving the Lord and the brethren and now we have been put “on the shelf” like an old book. While brethren would be well-advised to seek the counsel and wisdom of men of age and experience, some of this problem may be a matter of perception on the part of those who are aging. You know, we could seek out younger men who show great promise, spend some time with them, invite them to our home or study, and help them. Some younger men don’t think they need such help, but there are some who do. If you are still mobile, visit the sick, the discouraged, the new convert, and those who are weak in faith.

(3) There is the challenge of becoming *battle weary*. Ever since the church was established on Pentecost, there have been issues to face, battles to fight and false doctrine

and false teachers to oppose. And so it is now. I have lived long enough to have had a share in dealing with many issues, some of which I could not have imagined would ever be a problem among my brethren. The early church faced grave dangers from Judaizing teachers, moral issues, internal strife, gnosticism, threats to faith from persecuting rulers, and the list goes on. In my lifetime we have faced premillennialism, modernism, institutionalism, the grace-unity compromises, questions over the nature of Christ, divorce and remarriage. Shall I go on into post-modernism, neo-Calvinism, destructive worldliness among Christians, the homosexual agenda, political correctness, *et al?* It is easy for older preachers to decide that they have served their time in combat and to retire from the field. And exactly, what is that age of retirement? As long as we have our right minds and venues through which to be heard, then we must “fight the good fight of faith.”

(4) The challenge of *undoing the work we have spent years in building* is a real danger. How sad to see men of great ability and who have expended much energy for years standing in the trenches and opposing various errors, come to the place that they compromise and yield the ground which was gained by years of toil. Do I have to name men known to be giants in the faith in earlier days who have done just that? Listen! The truth does not change into error, or error into truth just because we have grown old! While we may not be able to bring to the battle the same skill and energy of yesterday, that does not mean we cannot stand up for what we know to be right, clear to the end of the trail.

(5) Don’t become a *super-critic* in old age. Many of us who have grown older spend more time sitting on the bench rather than standing in pulpits.

We have to resist that urge to be overly critical of younger men who don’t approach the subject the same way we did when we stood where that younger fellow now stands. If he teaches something which sounds odd or trends in the wrong direction, then be his friend and find a private time to study with him. Granted, some men don’t take criticism well, if at all, but it is altogether possible that we don’t offer it very well, either. Don’t continually second guess other men and their style or presentation. Be a friend. Remember when older brethren helped you along?

Finally, may the Lord help us to grow old gracefully and be able to say with Paul, “I have fought a good fight, I have finished my course, I have kept the faith.”

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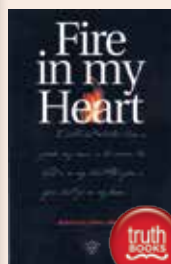
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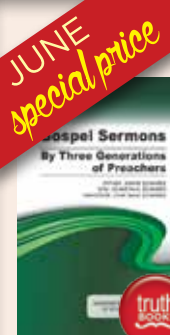
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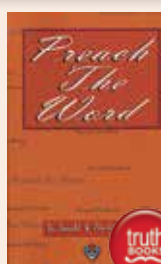
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By Bobby Graham



Question: Why do you believe the Sponsoring-Church arrangement is wrong?

Answer:

The fundamental answer to this question involves a lack of authority for the practice and an inherent conflict between the practice and the principle governing local-church government (organization). It will be assumed that our readers understand the need for Bible authority for whatever is believed, taught, or practiced (Col. 3:17). It must also be assumed, for the sake of brevity, that readers understand how to establish authority for a given teaching or practice from the New Testament. What then does the New Testament teach regarding the local church, its organization, and related matters?

All that is taught concerning such matters can be summed up in a very few brief statements. A local church is scripturally organized when elders (shepherds, pastors) oversee, deacons serve, and saints work together under such oversight (Phil. 1:1). Brother E.A. Elam once aptly said in his comments contained in the *Gospel Advocate* lesson material (*Elam's Notes*) in the early 1900s that this is all of the organizing and all of the centralizing known in the New Testament. How true was his comment and how profound the truth in this one verse of the Bible! Why did brethren grow dissatisfied with the simple way of Christ and seek to broaden the organization beyond the pattern of the New Testament? There is only a short distance from

this practice under review and the use of a mission society in the work of evangelism.

Their attempts to broaden the organization of the local church, while driven by the motive to accomplish good, also entailed the damnable principle of “the end justifying the means.” The means of preaching to more people over a broader area was thought to justify a corresponding involvement of one church’s elders (sponsoring-church elders) in overseeing the work of other, smaller churches that would send their funds to the overseeing elders for whatever decisions were needed. Such a seemingly small beginning of error has led to American sponsoring churches holding the deed to property to overseas/stateside congregations, dominating whatever the sponsored church wants to do (by insisting on approving all decisions made), and even hiring and firing preachers and other personnel in such situations. The ensuing effort to control such situations and to punish whoever did not “go along to get along” sometimes resulted in the blackballing of those who did not cooperate. This writer has personal acquaintance with such occurrences and knows men who were directly involved in some of them.

I ask you, “Who gave such men in one church this kind of authority over other churches?” The head of the church did no such thing. He clearly restricted local oversight

to the local elders (Acts 20:28; 1 Pet. 5:1-4). Local elders have no right to surrender their oversight to sponsoring elders, and sponsoring elders usurp such oversight when they exercise it! The practice is unscriptural on both ends! This violation of New Testament principle was responsible for the earliest departure in church organization about which Paul warned in Acts 20, culminating in the hierarchy of the Roman Catholic Church. It does not become wrong a bit further along the way of development, but it is wrong from its inception! Thus we see why the sponsoring-church arrangement is sinful.

Some think this practice is transformed from wrong to right by the use of elders in a local church to oversee this work. After all, elders and local churches harmonize with the scriptural pattern, don’t they? Yes, they do; but that same pattern depicts them overseeing the “flock of God among them” (1 Pet. 5:2), not another flock. The pattern demands that local elders shoulder local responsibility, and it also forbids that they assume the oversight of another flock. The mere use of some scriptural features (local elders, local church) does not give permission to inject other unscriptural features (elders surrendering their oversight to other elders, elders overseeing other flocks’ work).

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Book Briefs



When God Reigns: A Study of the Parables of Jesus. C. Michael Moss. 21st Century Christian, 2013. 168 pages softback. ISBN: 978-1-89243-531-6

With these words, “The kingdom of heaven is like...”, Jesus, the Master teacher, would often begin his parables. His parables, or stories of illustration, were powerful teaching tools and they centered around God’s reign (kingdom) in the hearts and lives of men. In the book, *When God Reigns*, C. Michael Moss discusses the teaching of many of Jesus’ parables. Moss opens his book with three chapters discussing the definition and meaning of a parable and good rules for the proper interpretation of parables. Moss warns the reader not to look for multiple meanings and lessons in each word of the parable (the allegorical method), but look primarily for one, central lesson within a parable. The body of Moss’s work is taken up with an examination of 42 parables grouped together by topic. Unlike other past discussions of this topic, Moss groups Jesus’ parables together in topical fashion. For example, the parables related to forgiveness, joy, money, prayer, etc., are grouped together. Each chapter opens with “When God reigns....” That is, when God reigns in my heart and life, I will forgive, I will be joyous, I will care, I will pray, I will use my money and talents properly, etc. This book is recommended to Bible students who want to dig deeper into the parables. There is also good material here for preachers looking to do a series of lessons on the parables. “Questions for Discussion” are found at the end of each chapter so small groups studies can also benefit from this book.

The Great Tribulation, A Historical Reality. Stanford E. Murrell. Resource Publications, 2012. 76 pages softback. ISBN: 978-1-62032-503-2

It is rare to see a book written by an evangelical these days that teaches the truth concerning Matthew 24. Most contemporary books on Matthew 24 are full of dispensational and premillennial theory. These current authors teach that the “signs” and “tribulation” mentioned by Jesus in Matthew 24 refer to “signs” pointing to a rapture followed by a seven-year “tribulation” on earth. Stanford E. Murrell does not approach Matthew 24 this way. Murrell teaches that the teaching of Jesus in Matthew 24 concerns the fall of Jerusalem in A.D. 70. Murrell goes verse by verse through Matthew 24 (covering verse 3 through 34) and brings out the historical fulfillment of the events discussed by Jesus. Murrell writes: “When accepted in a normal, literal, grammatical, historical context it becomes very plain that Jesus was telling about prophetic events that would be fulfilled within the life-time of those who were listening to him speak. The evidence for this is confirmed by letting Biblical Scripture interpret Scripture” (3). There is much historical evidence especially from Josephus documented by Murrell concerning the historical reality of Jerusalem’s fall. This book is recommended. It is not a difficult read, the author covers the topic in just 76 pages, and Murrell is surprisingly accurate with his overall exegesis of Matthew 24.

Beyond the Masquerade: Being Genuine in an Artificial World. Nancy Eichman. Gospel Advocate, 2013. 126 pages softback. ISBN: 978-0-89225-647-1

Are you the real deal? Are you the genuine article? In a culture of cheap knockoffs and imitations, we find that many people today are artificial too. Fakes, frauds, and phonies “playing” one another are common place from Hollywood and hometown America. Many people are insincere wearing plastic smiles, not meaning what they say and not saying what they mean. They are one big façade. They live a life of pretense and put-on. In her new book, *Beyond the Masquerade*, Nancy Eichman encourages the reader to drop the act and adopt those biblical attitudes and habits that make one an authentic Christian. Eichman encourages the reader to stop being a fraud, stop being a snob, and stop being a people-pleaser. She encourages the reader to give up deceit, skeletons in the closet, and pride. On the positive side, the reader is encouraged to be hospitable, to pray to God, to give from the heart, make genuine friendships, say what you mean, and have confidence in Christ. Eichman writes with Christian women in mind, but anyone would profit from this book. A set of questions at the end of each chapter called “Reality Check” also make this book useful for small group study.





By Ron Halbrook

How Will a Struggling Church Find Funds For a Church Building?

From time to time brethren discuss the proper way for a struggling church to find funds for a church building. As in all things, Bible principles must guide us.

1 Corinthians 16:1-2 teaches how the local church gains funds for its ongoing work. The members of the local church give as they are prospered on the first day of the week. There is no other plan or program for a church to gain funds such as investments, business operations, community solicitation, etc.

We learn the work God ordained for local churches from many other passages: 1. Evangelism (1 Tim. 3:15). 2. Worship and edification (1 Cor. 14:26). 3. Benevolence to needy saints (Acts 2:44-45; 1 Cor. 16:1-2; 2 Cor. 8-9).

The funds collected must be used for the work ordained. How much money is used for each part or phase of the work is a matter to be determined by local autonomy. The decision will likely change from time to time according to the needs of the work. The church treasury of a local church can be used to construct its own church building to accommodate or expedite the church's work,

especially evangelism along with worship and edification. The treasury can be used to buy what is needed to conduct the worship (songbooks, elements for Lord's Supper, etc.). The treasury can be used to support the local preacher or preachers in any place. And, of course, the treasury can be used for benevolence needs.

In passages such as Acts 11:27-30 we learn that when there is a disaster and the saints in a local church need basic necessities such as food, other local churches can send help for the work of benevolence. We learn this again in 1 Corinthians 16:1-2 and in 2 Corinthians 8-9. Notice, this is benevolence, not evangelism or worship.

The New Testament does not authorize us to send funds from a local church to another congregation for the work of evangelism or for worship and

edification. There is no passage which authorizes a local church to send funds to another local church to construct a church building. Of course, the liberals do not observe God's pattern in these matters. According to them, if a local church can send funds to another church for benevolence, then we may assume it is right to send also for evangelism and for worship. No, we cannot make such an assumption without scriptural authority. We must strictly follow God's pattern in all things as we are taught in many passages such as 2 Timothy 1:13, "Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus."

When a local church prepares a certain amount to build its own church building, and the amount is not sufficient, individual saints from any place can contribute to help by using their own funds. Before an individual puts money into the treasury of a local church, it is his own money and it can be used for any rightful purpose.



How Will a Struggling Church Find Funds For a Church Building?

Continued from page 28

In Acts 5:4 Peter explained to Ananias regarding his money, “Whiles it remained, was it not thine own? And after it was sold, was it not in thine own power?” In other words, the individual is free to use his funds for any rightful purpose. That is why any individual in any place can provide funds to any local church to help with its needs such as a church building.

For this reason, I am doing my best to find individuals to help with church buildings in the Philippines while also seeking help for many other purposes. I am only one person, my circle of contacts is small, and consequently the results are always meager. It is slow, tedious, difficult work to find such funds for several valid reasons. 1. The first

responsibility of local saints is to the needs of the local church where they worship. 2. Preachers around the world are seeking support. 3. Saints in many places are suffering from disasters and seeking help from throughout the Philippines and around the world. 4. Brethren are pleading for help for church buildings throughout the Philippines and around the world – in India, Mexico, South America, Africa, etc. 5. Resources are limited at any time but especially in recent years because of the worldwide recession.

It is also true that the task of finding funds is made more difficult for reasons which are not valid. 1. Some brethren are materialistic and do not think of the needs of others. 2. Some brethren are focused exclusively on local needs and

do not consider needs in other places. 3. After seeing or hearing about cases of donated funds being abused, some brethren are not willing to help under any circumstances out of the fear that recipients will not use donated funds properly. Regarding this last objection to sending help, it is granted that funds may be abused, but Paul tried to follow proper safeguards in handling donated funds rather than debunking the whole process of giving and sharing (2 Cor. 8:20-21). Judas abused the funds entrusted to him, and yet Christ said, “It is more blessed to give than to receive” (Acts 20:35).

Above all, the saints of God must trust in God to provide all our needs according to His will in His own time and in His own way.

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By Joe R. Price

God's Pattern for Marriage

Does God approve of your marriage?

The Bible answers that question. If you are married, you need to know the answer. If you have never married, then you need to know that God will approve of your marriage relationship when you do get married.

Our society accepts all kinds of marriages; God does not. He has revealed His pattern for marriage from the garden, when He created woman and brought her to the man (Gen. 2:18-25). Jesus Christ, the Son of God, endorsed the truth that marriage is for life in Matthew 19:3-6. Jesus was asked, *“Is it lawful for a man to put away his wife for every cause?”* (ASV). Jesus essentially answered, “No,” it is not lawful. He went back to the beginning, quoting Genesis 2:24, that at marriage a man leaves his parents and cleaves to his wife, and the two become one flesh. *“Therefore what God has joined together, let not man separate”* (Matt. 19:6). Marriage is from God and is for life; do not end your marriage.

The words of Jesus concerning marriage are very different from the words we hear today. Marriages are ended these days for every cause. New marriages

are formed without any thought of whether or not God approves.

Even so, God's rule (endorsed by Jesus) is one man and one woman for life. As long as they live, the husband and the wife who have been joined together by God are bound (obligated) to each other by God's law (see Rom. 7:2-3). This is why God judges fornicators and adulterers as violators of the honor and purity of the marriage bed (Heb. 13:4). Paul the apostle teaches the same thing in 1 Corinthians 7:10-11, reaffirming that marriage is for life: *“But unto the married I give charge, yea not I, but the Lord, That the wife depart not from her husband ... and that the husband leave not his wife.”*



There is one exception by which God allows a remarriage by one party in a broken marriage. The exception is stated in Matthew 19:9: *“And I say unto you, Whosoever shall put away his wife,*

except for fornication, and shall marry another, committeth adultery: and he that marrieth her when she is put away committeth adultery” (ASV). If one ends his marriage because his spouse committed fornication (the general term for all forms of sexual immorality, including adultery, homosexuality, and bestiality), his subsequent remarriage is not adultery. Otherwise, if one divorces for *“every cause”* and marries another person, the result is adultery (Luke 16:18; Mark 10:11-12). And, if one puts away his wife for any cause other than fornication, then he is responsible for causing her

to commit adultery in a subsequent marriage (Matt. 5:32). No wonder Paul explained in 1 Corinthians 7:11: *“... (but should she depart, let her remain unmarried, or else be reconciled to her husband); and that the husband leave not his*

God's Pattern for Marriage*Continued from page 30*

wife" (ASV). If one divorces and remarries, as a general rule (the exception not applied), he or she commits adultery in a remarriage (Matt. 5:32; 19:9).

So, according to God's word, does God approve of your marriage?

1. Yes, if you and your mate have never been married before (Matt. 19:4-6).

2. Yes, if your spouse died and you have married another who has God's permission to marry. Death ends the God-established obligations of marriage, thereby releasing one to marry another (Rom. 7:2-3; 1 Cor. 7:39).

3. Yes, if you have remarried after ending your first marriage because your mate committed fornication. (This is true only if your new marriage partner is also free to marry with God's approval, Matt. 19:9.)

4. No, if you have remarried after divorcing for just any


reason. Jesus said you have sundered (separated) what God joined together (Matt. 19:6). That is a sin. Jesus also said your remarriage is the additional sin of adultery (Matt. 19:9; Luke 16:18).

5. No, if you are in a plural marriage. God ordained one man for one woman in the garden (Gen. 2:24; 1 Cor. 7:2). When multiple spouses exist, adultery is being committed (Rom. 7:3; Heb. 13:4).

6. No, if you are in a same-sex marriage. God created male and female, and established marriage for them when He brought the woman to the man (Gen. 1:27; 2:22-24). In marriage, "a man" is "joined to his wife" (Gen. 2:24). All else are occasions of going after "strange flesh" and is "against nature" (Jude 7; Rom. 1:26-27).

What must you do if God does not approve of your marriage? God commands you to repent

of your sin (Acts 17:30). Godly sorrow over your sin will prompt you to repent – to change your mind toward your sin against God. When you repent you will immediately take steps to stop committing sin (2 Cor. 7:9-10; Acts 16:33). If you are a thief, you will stop stealing, and you will not keep the stolen goods. If you have stolen another man's wife (or another woman's husband), you will stop remarrying others and you will not keep your "stolen" spouse. You must stop your practice of sin by ending your unlawful marriage (Mark 6:17-18). Just as God commanded Israel to put away unlawful wives in the days of Ezra, such must be done today. Unlawful marriages must be ended in order to have God's approval (Ezra 9-10; 1 Cor. 6:9-11; 7:11). Are you willing to end your unlawful marriage and live a life of self-control "for the kingdom of heaven's sake" (Matt. 19:12)?

Does God approve of your marriage? Faithfully apply God's pattern and you will have God's answer. 

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By Johnie Edwards

Why Is The House Of God Forsaken?

Nehemiah “contended I with the rulers, and said, *Why is the house of God forsaken? And I gathered them together, and set them in their place*” (Neh. 13:11). From time to time, over the years, the Lord’s house has been forsaken. Why is this? We explore this question:

1. People Doing Other Things. This is what Nehemiah observed: “In those days saw I in Judah some treading wine presses on the sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all manner of burdens, which they brought in Jerusalem on the sabbath day: and I testified against them in the day wherein they sold victuals. There dwelt men of Tyre also therein which brought fish, and all manner of ware, and sold on the sabbath unto the children of Judah, and in Jerusalem” (Neh. 13:15-16). The sabbath day was a day of rest, not work; and they “profaned” it (Exod. 20:8-10). Today, this same problem exists, and the Lord’s house is forsaken!

2. They Married Strange Wives. “In those days also saw I Jews that had married wives of

Ashdod, of Ammon, and of Moab: And their children spake half of the speech of Ashdod, and could not speak in the Jews’ language, but according to the language of each people. And I contended with them and cursed them, and smote certain of them, and plucked off their hair, and made them swear by God saying, Ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves” (Neh. 13:23-25). Nehemiah then reminded them of Solomon who committed “sin by these things ... nevertheless even him did outlandish women cause to sin. Shall we then hearken unto you to do this great evil, to transgress against our God in marrying strange wives?” (Neh. 13:26-27). This still happens and many just quit serving the Lord! Be careful who you marry.

3. Serving the Wrong God. After Joshua, “there arose another generation after them, which knew not the Lord, nor yet the works he had done for Israel....And they forsook the Lord God of their fathers, which brought them out of the land of Egypt, and followed other gods, to the gods of the people that were round them, bowed themselves unto them, and provoked the Lord to anger. And they forsook the Lord, and served Baal and Ashtaroth...” (Judg. 2:12-14, 17). The Lord’s people did this over and over again (Judg. 10:6-7)! Paul wrote, “the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine

unto them” (2 Cor. 4:4). There is only “one true God” (Eph. 4:6)!

4. Failure to Correct Their Children. Children need correction! Jeremiah reported one of the problems of God’s Old Testament people was this: “your children; they received no correction” (Jer. 2:30). It only takes one generation, where “there arose another generation after them, which knew not the Lord, nor yet the works which he had done for Israel” (Judg. 2:7-10). When parents fail to teach and correct their children, the house of God will be forsaken! The book of Proverbs contains great information about child correction (Prov. 22:15; 23:13; 29:15, 17); read these Scriptures and apply them!

5. Doing Their Own Thing. It is said of the Lord’s people: “they ceased not from their own doings, nor from their stubborn way” (Judg. 2:19-20). “In those days there was no king in Israel: every man did that which was right in his own eyes” (Judg. 21:25). Again, it is said: “All the ways of a man are clean in his own eyes...” (Prov. 16:2). We are living in such a society today; no wonder the Lord’s house is forsaken. When we have been taught “have it your way,” “anything goes,” “one thing is as good as another,” “there are no right or wrong answers,” “we only live once, so get all the gusto that you can,” and “everyone else does it,” what do you expect?

6. Misplaced Love. When people love the wrong things; you can expect the house of God to

Why Is The House Of God Forsaken?*Continued from page 32*

be forsaken. John 12:42 claims: “Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue: For they loved the praise of men more than the praise of God” (John 12:42-43). Jesus said, “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind” (Matt. 22:37). If this is not done, you can expect the Lord’s house to be forsaken! Do you remember what caused Demas to forsake Paul? “... having loved this present world” (2 Tim. 4:10). While discussing our times, Paul penned, “For men shall be lovers of their own selves ... more than lovers of God.” Paul also said men would be “lovers of pleasures more than lovers of God” (2 Tim. 3:2-4). We need to learn as Moses did: that the “pleasures of sin ... are for a season” (Heb. 11:24-26). We must love the church and the truth above every thing else (2 Thess. 2:10).

7. Keeping the Wrong Company. God charged His people: “And ye shall make no league with the inhabitants of this land; ye shall throw down their altars: but ye have not obeyed my voice: why have ye done this?” (Judg. 2:2). Various tribes “did not drive out the inhabitants” of the Canaanites; but “dwelt among them, and became tributaries” (Judg. 1:21-35). The wise man warned: “Be not thou envious against evil men, neither desire to be with them. For their heart studieth destruction, and their lips talk of mischief” (Prov. 24:1-2). Paul wrote, “Be not deceived; evil communications corrupt good manners” (1 Cor. 15:33). No wonder the Lord said: “learn not the way of the heathen” (Jer. 10:2)! When we let the world influence us, we can expect the Lord’s house to be forsaken.

8. Getting Too Busy. It is said in 1 Kings 20:40: “And as thy servant was busy here and there, he was gone....” *John Cash Penny* once said, “If you have too much business to go to church, you have too much business!” You can have too many “irons in the fire” and not have time to “go to church,” or so you think. As a result, the Lord’s house is forsaken! It takes time to be holy.

9. Indifference toward God’s Will. This was what happened to God’s people during the time of Malachi. A reading of Malachi 1:6-13 will show us that the people “despised my name; offered polluted bread, the blind, lame and sick; would shut the doors for nought; they said: Behold, what a weariness is it....” They just did not have their heart in serving God; so the house of God was forsaken with shut doors! It can happen to us, as apathy sets in.

10. A Failure to Know that God Requires Faithfulness. How many do we all know who started to serve God and dropped out? “Moreover it is required in stewards, that a man be found faithful” (1 Cor. 4:1-2). One of the final admonitions of the Lord is: “Be thou faithful unto death, and I will give thee a crown of life” (Rev. 2:10).

11. Not Enduring Sound Doctrine. The Bible often speaks of “sound doctrine; sound words; sound speech” (Tit. 1:9; 2:1, 2 Tim. 1:13; Tit. 2:8). One reason the House of God is forsaken is this: “For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables” (2 Tim. 4:3-4). If a person doesn’t like to hear sound

doctrine preached; he can always find those who teach an unsound doctrine! Thus, some Christians leave a faithful, sound church!

12. Losing Sight of Heaven’s Goal. Remember when you first became a Christian; your love for the Lord and going to heaven was your main goal. Somehow, like some of the Ephesians, “thou hast left thy first love” (Rev. 2:1-5). Or perhaps, you, as some of the church of the Laodiceans “art neither cold nor hot....So then because thou art lukewarm, I will spue thee out of my mouth” (Rev. 3:14-16). Lukewarmness is distasteful to the Lord and He does not intend to allow any of us to be in that condition. So the church is left forsaken.

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Courage, Preaching the Word in Season and Out of Season

Continued from page 2

certainly no time for weak men and weak messages. The need of the day is moral strength and courage, as well as uncompromising proclamation of the truth that can set people free.

DO NOT COMPROMISE IN DIFFICULT TIMES

Timothy is warned that the time would come when those professing faith in Christ would not endure sound doctrine (2 Tim. 4:3). Fearless preaching is all the more necessary in dangerous times. When people will not tolerate the truth, courageous preachers are most desperately needed to speak it. Why are people unwilling to endure sound teaching? It is because they are held captive by sin. Sound preaching confronts and rebukes sin. Paul stated to the elders at Ephesus that he was “free from the blood of all men” because he had “not shunned to declare the whole counsel of God” (Acts 20:26-27).

The appetite for ear-tickling preaching has a terrible end. These individuals become victims of their own refusal to hear the truth. As they turn their ears away from the truth, they become pawns of Satan. As faithful preachers of the gospel, we must be willing to lovingly confront that which jeopardizes souls. If we do not preach the whole truth now, the time will come when we will not be permitted to do so. As loyal soldiers of Christ we will not deny the reality of hell, the Biblical condemnation of adultery and sexual immorality or vital moral and doctrinal issues. Out of a good conscience we must not succumb to the manipulation or

pressure of worldly-minded brethren concerning lascivious activities or immodest attitudes and behaviors. While we must certainly offer the encouragement and exhortation of God’s grace, we must also offer warnings in order to protect God’s people. We must resist the desire for preaching saturated with self-congratulation and ego-massaging sermonettes and in contrast provide a substantive examination of the Word of God in its power and simplicity.

ENDURE HARDSHIP

Paul is not unrealistic in his encouragement to Timothy. He admonishes him to “endure hardship” (2 Tim. 4:5). The preaching of the gospel does not come without pain and sacrifice. You will encounter difficulty if you preach the unadulterated Word of God. There will be moments that are anguishing with loneliness. Yet we can join with the assurance of the apostle Paul when he wrote, “But the Lord stood with me...” (2 Tim. 4:17). Paul speaks of the experience of a faithful preacher of the gospel: “You, therefore, my son, be strong in the grace that is in Christ Jesus ... suffer hardship with me, as a good soldier of Jesus Christ” (2 Tim. 2:1-3).

FULFILL YOUR MINISTRY

The term “fulfill” simply means to “accomplish, fill it up, do it all.” He might have well said, “Don’t serve God half-heartedly, do it with all your might.” Paul modeled what he exhorted Timothy to do. He wrote at the end of his life, “I am already being poured out as a drink offering and the time of my departure has come. I have fought the good fight, I have finished the course, I have kept the faith; in the future there is laid up

for me the crown of righteousness, which the Lord, the righteous Judge, will award to me on that day; and not only to me, but also to all who have loved His appearing” (2 Tim. 4:6-8).

I have been blessed in my life with the good influence of faithful gospel preachers who were not only passionate in the pulpit, but were also devoted to the Lord in their personal lives and relationships. What a tremendous blessing the Lord has bestowed upon us to have used such men in His Kingdom! Let all of us as gospel preachers strive to see the responsibility and beautiful blessing God has so richly afforded us by His grace. “But on the night immediately following, the Lord stood at his side and said, “Take courage; for as you have solemnly witnessed to my cause at Jerusalem, so you must witness at Rome also” (Acts 23:11).

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BIRMINGHAM, AL Pine Lane Church of Christ 3955 Pine Lane Bessemer, AL (N. side of Exit #6 at I459) Bible Study 9:15 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: David Deason (205) 425-2352	PARRISH, AL McArthur Heights Church of Christ 5082 Hwy. 269 Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 5:00 P.M. Wednesday 6:30 P.M. (205) 686-5978 or 686-5620	FT. SMITH, AR South 46th St. Church of Christ 2323 South 46th St. Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Shawn Chancellor (870) 648-2898 or (479) 782-0588	PINE BLUFF, AR Church of Christ 4700 W. 28th St. Bible Study 9:45 A.M. Worship 10:35 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Clarence W. Fell (870) 879-2097	CANOGA PARK, CA (San Fernando Valley) Church of Christ 7054 Winnetka Ave. Bible Study 9:45 A.M. Worship 10:45 A.M. Afternoon 2:30 P.M. Wednesday 7:30 P.M. Minister: Bruce Evans (818) 795-5566 Spanish congregation (818) 701-0112	MONTRROSE, CO San Juan Church of Christ 1414 Hawk Parkway, Unit C Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 2:00 P.M. (970) 249-8116
BIRMINGHAM, AL Vestavia Hills Church of Christ 2325 Old Columbiana Rd. (near I-65 & Hwy. 31) Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Harold Comer, Jason Cicero & David Banning (205) 822-0018 or 822-0082	SCOTTSBORO, AL Eastside Church of Christ John T. Reid Pkwy. (Hwy. 72, 2 mi. E. of Hwy. 35) Bible Study 9:30 A.M. Worship 10:30 P.M. Wednesday 7:00 P.M. Evangelist: Wayne Chappell, Sr. (256) 574-1603 or 575-2664	HARRISON, AR Capps Rd. Church of Christ 407 Bella Vista Dr. Bible Study 9:30 A.M. Worship 10:15 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Norman E. Sewell www.cappsroad.org 741-9104 or 741-5151	POCAHONTAS, AR Westside Church of Christ Hwy 90 West (1/2 mile West of Hospital) PO Box 43 Bible Study 9:00 A.M. Worship 9:45 A.M. Afternoon 1:00 P.M. Wednesday 6:30 P.M. Herbert Starr, Evangelist	DUBLIN, CA Dublin Church of Christ 11873 Dublin Blvd. CA 94568 Bible Study 9:30 A.M. Worship 10:30 A.M. Wednesday 7:30 P.M. Evangelist: Joshua Higgins (925) 828-8747	MILTON, DE Lighthouse Church of Christ 14574 Coastal Hwy. Rt. 1 Worship 9:30 A.M. Sunday School 10:45 A.M. Wednesday 7:00 P.M. (302) 644-7379
FLORENCE, AL College View Church of Christ 851 N. Pine St. (Next to University Campus) Bible Study 9:30 A.M. Worship 10:15 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelists: Mark White (256) 766-0403	GLENDDALE, AZ Church of Christ 6801 N. 60th Ave. Bible Study 9:00 A.M. Worship 9:40 A.M. Evening 5:00 P.M. Wednesday 7:30 P.M. Evangelist: Steven Harper	JACKSONVILLE, AR Church of Christ 1807 McArthur Dr. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:30 P.M. Wednesday 7:00 P.M. (501) 982-6413 - church bldg (501) 982-6776 - William Engel www.mcarthurdrocc.com	ROGERS, AR Central Church of Christ 201 South 19th St., Ste. N Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. Earl Mitchell: (479) 636-7484	FOLSOM, CA Church of Christ 900 E. Natomas St., P.O. Box 492 Worship 9:30 A.M. Bible Study 10:55 A.M. Wednesday 7:30 P.M. Evangelist: David Posey (530) 676-9514 or (916) 608-4866 www.folsomchurch.com	BROOKSVILLE, FL Church of Christ 604 W. Fort Dade Ave. Bible Study 9:00 A.M. Worship 10:50 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: V.C. McCormick (352) 796-9803
HUNTSVILLE, AL Chapman Acres Church of Christ 2137 Penhall Dr., NE (I-565, Exit 21, right on Maysville Rd., left on Chapman Ave., right on Penhall Dr.) Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. www.chapmanacres.org	TUCSON, AZ Church of Christ 145 N. Country Club Rd. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Hugh Delong 326-3634 or 722-3179	JONESBORO, AR Stone Street Church of Christ 1607 Stone St Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Dick Blackford (870) 933-9134	TEXARKANA, AR Church of Christ 2301 Franklin Dr. Bible Study 9:30 A.M. Worship 10:15 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Marc R. Hinds	FREMONT, CA Centerville Church of Christ 3885 Beacon Ave., Ste D Fremont, CA 94538 Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 5:00 P.M. (510) 794-7659	DESTIN, FL South Walton Church of Christ 64 Casting Lake Rd. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (850) 622-3817 www.southwaltonchurchofchrist.com
MOBILE, AL West Mobile Church of Christ 129 Hillcrest Rd. Worship 9:00am-9:30am Bible Study 9:30am-10:30am Worship 10:30am-11:30am Wednesday 7:00pm (251) 342-4144 or 342-2041	CONWAY, AR Hwy. 65 Church of Christ 271 Highway 65N Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Bruce Reeves Bldg: (501) 336-0052	LITTLE ROCK, AR Church of Christ 7115 West 65th St. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Don McClain Res. (501) 847-6677 Study (501) 568-1062	ANCHORAGE, AK Rose Street Church of Christ 3124 Rose Street Bible Study 9 A.M. Worship 10 A.M. Evening 5 P.M. Wednesday 7 P.M. Evangelist: David Webb (907) 350-8358	LONG BEACH, CA Church of Christ 3433 Studebaker Rd. Bible Study 9:50 A.M. Worship 10:45 A.M. Evening 5:30 P.M. Wednesday 7:00 P.M. JP Flores (562) 420-2363 Mark Reeves (562) 420-9577 www.JustChristians.org	FORT LAUDERDALE, FL Northside Church of Christ 912 NW 19th St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (954) 763-1404
MONTGOMERY, AL Eastbrook Church of Christ 650 Coliseum Blvd. Bible Study 9:00 A.M. Worship 10:00 A.M. Wednesday 6:00 P.M. Bldg: (334) 272-4232 Evangelist: Brian Moore 279-1077 Charles Martin 283-2983	CONWAY, AR Eastside Church of Christ 1540 E. Oak St. 72302 www.conwaychurchofchrist.org <u>Schedule of Services</u> Sun. Bible Classes 9:30 A.M. Sunday Worship 10:30 A.M. Sunday Worship 6:00 P.M. Wed. Bible Classes 7:00 P.M. Preacher - Gary Prince gwprince@juno.com	MARSHALL, AR Marshall Church of Christ (North Central, AR) Hwy. 27 N., 1 Mi. from 65 Jct. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Randy Searight (870) 448-2055	ALAMEDA, CA Alameda Church of Christ 2167 Santa Clara Ave. Bible Study 9:45 A.M. Worship 10:50 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Call Us! (510) 523-9547 www.alamedacoc.org	OCEANSIDE-VISTA, CA Church of Christ 2020 Sunset Dr. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. (760) 940-8003	FORT MYERS, FL Church of Christ 200 Pine Island Rd. Bible Study 9:30 A.M. Worship 10:15 A.M. Evening 6:30 P.M. Wednesday 7:30 P.M. Evangelist: Vernon E. Ford (239) 567-2170
NORTHPORT, AL Northwood Church of Christ 4601 Northwood Estates Dr. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: David Maxson	CONWAY, AR Prince Street Church of Christ 2655 Prince St. (Hwy. 60) Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (501) 339-6917	PARAGOULD, AR Village Creek church of Christ <u>Call For Directions</u> Bible Study 9:00 A.M. Worship 9:50 A.M. Wednesday 7:00 P.M. Evangelist: Dwight Harrison Contact: Bill Miles 870-926-2866	BELLFLOWER, CA Rose Ave. Church of Christ 17903 Ibbetson Ave. Bible Study 9:45 A.M. Worship 10:50 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (562) 866-5615	LOVELAND, CO Poudre Valley church of Christ 4202 North Garfield Avenue Bible Study 9:30 A.M. Worship 10:30 A.M. Afternoon 1:30 P.M. Evangelist: Richard Thetford (970) 667-0469 www.poudrevalleychurchofchrist.org	FORT MYERS, FL Southside Church of Christ 13641 Learning Ct. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: David P. Schmidt 433-2838 or 482-2158

<p>FT. WALTON BEACH, FL 6 Lane Dr. Mary Esther, FL Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Joey Rankin (850) 244-9222</p>	<p>ORLANDO, FL Pine Hills Church of Christ 890 Hastings St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Ray West (407) 293-2851 or 290-8650</p>	<p>CONYERS, GA Rockdale Church of Christ East Metro Atlanta, 705 Smyrna Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:30 P.M. Wednesday 7:30 P.M. Forrest Bacon, elder (770) 918-1932; Wendell Holland, elder (770) 761-6987; Building (770) 929-3973</p>	<p>DOWNERS GROVE, IL Church of Christ 1236 63rd St. (1 and 1/2 mile E. of I355) Bible Study 9:00 A.M. Worship 9:55 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (630) 968-0760 • www.dgcoc.org</p>	<p>PLAINFIELD, IN Church of Christ West 2028 Stafford Rd., Suite C (Marsh Shopping Center) Bible Study 9:00 A.M. Worship 9:50 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Johnie Edwards (317) 964-9404 or (317) 839-1769 www.churchofchristwest.org</p>	<p>GRINNELL, IA Church of Christ 1402 Third Ave. Bible Study 9:30 A.M. Worship 10:30 A.M. Wednesday 7:00 P.M. (641) 521-6485 (641) 236-3883 www.grinnellcoc.com</p>
<p>FROSTPROOF, FL Church of Christ 40 W. "A" St. Frostproof, FL 33483 Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (863) 635-2607 or 635-4278</p>	<p>ORLANDO, FL 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. Evangelist: James P. Needham (407) 277-7931 or 628-2995</p>	<p>PINE MTN. VALLEY, GA Church of Christ Route 116 (near Callaway Gardens) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Tommy W. Thomas (706) 628-5117 or 628-5229</p>	<p>GLENN ELLYN, IL Church of Christ 796 Prairie, 60137 Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:30 P.M. Evangelist: Joseph T. Novak (630) 529-2149 (630) 858-2290</p>	<p>INDIANAPOLIS, IN Castleton Church of Christ 7701 East 86th St., 46256 SUNDAY Worship 9:30 A.M. Bible Study 10:25 A.M. Worship 11:15 A.M. WEDNESDAY Bible Study 7:00 P.M. (317) 710-1204</p>	<p>EL DORADO, KS Emporia St. Church of Christ 1154 S. Emporia Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (316) 250-7123</p>
<p>GENEVA, FL Church of Christ Ave. C and 2nd St. Bible Study 9:30 A.M. Worship 10:45 A.M. (407) 349-9998</p>	<p>ORLANDO, FL S. Bumby Church of Christ 3940 S. Bumby Bible Study 9:55 A.M. Worship 10:55 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Joshua C. Creel (407) 851-8031 or (321) 235-3307</p>	<p>SAVANNAH, GA Coastal Church of Christ 7201 Johnny Mercer Blvd Bible Study 10:00 A.M. Worship 11:00 A.M. Wednesday 6:30 P.M. Evangelist: Ron Nelson ronaldnelson1@gmail.com (912) 306-4631 www.coastalchurchofchrist.com</p>	<p>MATTOON, IL Southside Church of Christ 1100 S. 17th St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (217) 234-3702</p>	<p>JAMESTOWN, IN Church of Christ Bible Study 9:30 A.M. Worship 10:25 A.M. Evening 4:00 P.M. Wednesday 7:00 P.M. Evangelist: Greg King (765) 676-6404 or (765) 891-9443 www.jamestowncoc.com</p>	<p>TOPEKA, KS 17th Street Church of Christ 5600 SW 17th St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 4:00 P.M. Wednesday 7:00 P.M. (785) 235-8687 or 273-7977 www.17thstreetchurchofchrist.org</p>
<p>JACKSONVILLE, FL Marietta Church of Christ 8150 Driggers St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Jamie Rhoden (904) 781-5704 or 693-0432 www.mariettacoc.com</p>	<p>PALATKA, FL Palatka Church of Christ 505 Third Ave. (Third Ave. intersects Hwy. 19 one block south of Hwy. 20) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Robert Skomp (386) 326-3952 or 546-5689</p>	<p>VALDOSTA, GA Gonwood Church of Christ 4030 Mulligan Rd.(4 mi. S. of Moody) Next to Fred's Store on Bemiss Rd. Valdosta, GA 31605 Sunday Bible Class 10 A.M. Sunday Morn. Worship 11 A.M. Sunday Eve. Worship 6 P.M. Wed. Eve. Bible Class 7 P.M. (229) 219-8449 or (229) 300-3739 agospelpreacher@gmail.com</p>	<p>PALATINE, IL Church of Christ (N.W. Chicago Suburb) 1050 N. Deer Ave. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (847) 967-9667</p>	<p>MARION, IN South Marion Church of Christ 3629 S. Washington St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Alan Jones (765) 922-7602 www.southmarionchurchofchrist.org</p>	<p>AUSTIN, KY Peter's Creek Church of Christ 856 Thomerson Park Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening (Nov-Mar) 5:00 P.M. Evening (Apr-Oct) 6:00 P.M. Evangelist: David Cox (662) 631-9839 www.peterscreekcoc.com</p>
<p>KEY LARGO, FL Key Largo Church of Christ 100695 N. Overseas Hwy. 33037 m.m. 100.7 on US 1 Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: William LeDent (305) 451-1194</p>	<p>PALMETTO, FL Palmetto Church of Christ 1575 14th Avenue W. Bible Study 9:00 A.M. Worship 10:00 A.M. Wednesday 7:30 P.M. www.palmettochurchofchrist.com (941) 722-1307</p>	<p>VALDOSTA, GA Church Of Christ 4313 North Valdosta Rd. (Located 1 mile E. of Exit 22 off I-75) Worship 9:00 AM Bible Study 10:00 AM Communion 11:00 AM Wednesday 7:00 PM (229) 244-8630 www.northvaldostacoc.com</p>	<p>SOUTH HOLLAND, IL Church of Christ 16224 S Vincennes Ave. Bible Study 9:00 AM Worship 10:00 AM Evening 4:00 PM Wednesday 7:00 PM Evangelist: Donald Hawkins (708) 339-1008 www.southeastchurchofchrist.com</p>	<p>OOLITIC, IN Church of Christ 400 Lafayette Ave. P.O. Box 34 Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (812) 279-4332</p>	<p>BEAVER DAM, KY Church of Christ 1235 Williams St. Worship 10:00 A.M. Bible Study After Worship Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Mike Thomas (270) 274-4451 or 274-4486</p>
<p>MIAMI, FL Church of Christ Eglise du Christ de Miami 8343 NE 3rd Ct. Bible Study 10:00 A.M. Worship 11:00 A.M. Wednesday 7:00 P.M. Minister: Junot Joseph (305) 244-8295</p>	<p>PANAMA CITY BEACH, FL Beach Church of Christ 8910 Front Beach Rd. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (850) 234-2521</p>	<p>HI - ISLAND OF OAHU Leeward Church of Christ 94-1233 Waipahu St. Waipahu, HI 96797 (15 mi. from Honolulu; 18 mi. from Waikiki) Bible Study 9 A.M. Worship 10 A.M. Evening 6 P.M. Wednesday 7 P.M. www.leewardchurchofchrist.org Anthony Genton: (808) 671-0239</p>	<p>CLARKSVILLE, IN Clarksville Church of Christ 407 W. Lewis & Clark Pkwy. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Kipp Campbell (502) 593-6868 or (812) 944-2305 www.cvcofc.org 948-9917</p>	<p>PEKIN, IN Church of Christ (First St. & Kames Ct.) Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Jeremy Goen (812) 967-3437 or 967-3520 www.pekinchurchofchrist.com</p>	<p>BRANDENBURG, KY Brandenburg Church of Christ 612 Broadway Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 6:30 P.M. Evangelist: Charles J. White (270) 422-3878</p>
<p>MIAMI, FL Flagler Grove Church of Christ (Nearest to Airport) 500 N.W. 53rd Ave. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: John Buttrick (305) 634-5924</p>	<p>PENSACOLA, FL East Hill Church of Christ 2078 E. Nine Mile Rd. at Camberwell Rd. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Hal Hammons (850) 479-2130 and (850) 602-8420</p>	<p>BLACKFOOT, ID Church of Christ 370 N. Shilling P.O. Box 158-83221 Bible Study 10:00 A.M. Worship 1:00 A.M. Wednesday 7:30 P.M. (208) 785-6168 or 681-1552</p>	<p>HELP VACATIONING CHRISTIANS FIND YOUR PLACE OF WORSHIP</p>	<p>SALEM, IN Westside Church of Christ 2000 West State Rd. 56 Bible Study 10:00 A.M. Worship 10:45 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Evan Casey (812) 883-2033 www.westsidechurchofchrist.info</p>	<p>CAMPBELLVILLE, KY Sunny Hill Dr. Church of Christ (near the Dairy Queen) AM Worship 9:30 A.M. AM Bible Study 10:30 A.M. AM Worship 11:30 A.M. Wednesday 7:00 P.M. Evangelist: Steve Lee stevelee4510@windstream.net (270) 789-1651 WWW.SUNNYHILLCOC.COM</p>
<p>MIAMI, FL Church of Christ 12780 Quail Roost Dr. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Clark Pace (305) 233-9590 or (954) 430-1437</p>	<p>SEFFNER, FL Church of Christ 621 E. Wheeler Rd. Bible Study 10:00 A.M. Worship 10:50 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Bobby Witherington (813) 684-1297 www.seffnercoc.org</p>	<p>ABINGDON, IL Abingdon Church of Christ 209 N. Main Bible Study 10:00 A.M. Worship 11:00 A.M. Evangelist: John B. Wilson (309) 462-5368</p>	<p>GREENWOOD, IN Greenwood Church of Christ 371 W. Main St. Sun. Bible Study 9:00 A.M. Worship 10:30 A.M. Evening 4:30 P.M. Wednesday 7:00 P.M. Evangelists: Dan Barker & Steve Niemeier (317) 888-8288 www.churchofchristatgreenwood.org</p>	<p>TRAFALGAR, IN Spearsville Rd. Church of Christ Christ, 6244 S. 500W. (1.2 mi. S. of Hwy. 135) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Ed Rangel (317) 878-5969 www.trafalgarchurch.com</p>	<p>CANEYVILLE, KY Caneyville Church of Christ 103 N. Main St. • P.O. Box 233 Bible Study 10:00 A.M. Worship 10:45 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Jarrod Jacobs (270) 589-4167, (270) 274-3065 or (502) 724-2231</p>
<p>OCALA, FL 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 Phone: (352) 629-5505 www.anthonycoc.com</p>	<p>CENTERVILLE, GA Centerville Church of Christ 250 Collins Ave. (Near Robins AFB) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: J. Wiley Adams (478) 922-1158</p>	<p>CHICAGO, IL Church of Christ 1514 West 74th Street Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: James E. Scott Bldg. (773) 224-9279 (708) 339-6126</p>	<p>HOBART, IN Church of Christ 300 N. Liberty St. Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Jerry Cleek (219) 942-2663</p>	<p>DES MOINES, IA Church of Christ 1310 N.E. 54th Ave. Bible Study 9:30 A.M. Worship 10:40 A.M. Wednesday 7:00 P.M. (515) 262-6799</p>	<p>DANVILLE, KY 385 E. Lexington Ave. Worship 10:00 A.M. Bible Study 11:15 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Scott Vifquain (859) 236-4204</p>

ChurchDirectory



KENTUCKY – OHIO

<p>FRANKLIN, KY 31–W North Church of Christ 1733 Bowling Green Road Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Steve Monts (270) 586-3978 www.franklinchurch.com</p>	<p>STONEWALL, LA N. DeSoto Church of Christ 2071 Highway 171 (South of Shreveport) Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (318) 925-2733</p>	<p>truth BOOKS www.CEIbooks.com</p>	<p>KENNETT, MO Church of Christ 703 Harrison St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (573) 888-6778 or (870) 650-1648 Nolan Glover, Preacher www.westsidechurchofchrist.us</p>	<p>VAUXHALL, NJ Church of Christ Milbourn Mall Suite 6 2933 Vauxhall Rd. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Harry A. Persaud Home: (908) 964-8570 Church: (908) 964-6356</p>	<p>DAYTON, OH West Carrollton 28 W. Main Street, 45449 Early Worship 9:00 A.M. Bible Study 9:30 A.M. Worship 10:25 A.M. Wednesday 7:00 P.M. Evangelist: Michael Grushon (937) 866-5162 or 848-3779 E-mail: www.wc-coc.org</p>
<p>HODGENVILLE, KY Hodgenville church of Christ 613 S Lincoln Blvd. Bible Study 10:00 AM Worship 11:00 AM Evening 6:00 PM Wednesday 7:00 PM Evangelist: Don Brady (270) 358-6053 Dbrady1295@aol.com</p>	<p>PORTLAND, ME Church of Christ 856 Brighton Ave. (Breakwater School) Leave Maine Turnpike at Exit 48 Bible Study 10:00 A.M. Worship 11:00 A.M. Second service immediately following morning worship. Mid-week Bible Study—Please call for times & places (207) 839-3075 or 839-8409</p>	<p>MERIDIAN, MS Grandview Church of Christ 2820 Grandview Ave. Bible Study 10:00 A.M. Worship 11:00 A.M. Wednesday 6:30 P.M. (601) 482-0543 or (601) 719-8542 Contacts: Ron Cooper & Jim Young youngins@comcast.net</p>	<p>LILBOURN, MO P.O. Box 270 • 211 Benton St. Bible Study 9:45 A.M. Worship 10:45 A.M. Evening 5:30 P.M. Wednesday 7:30 P.M. Evangelist: Shane Williams (573) 688-2234 or 748-5204</p>	<p>ALBUQUERQUE, NM Heights Church of Christ 7801 Zuni Road, S.E. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Darrel Yontz (505) 266-7577 www.heightschurchofchrist.com</p>	<p>FRANKLIN, OH Franklin Church of Christ 6417 Franklin/Lebanon Rd. Franklin, OH 45005 Sunday Bible Study 9:45 A.M. Worship 10:45 A.M. Evangelist: Eston Vandever (937) 746-1249</p>
<p>LEITCHFIELD, KY Mill St. Church of Christ 733 Mill Street, Highway 62 E. Bible Study 10:00 A.M. Worship 10:55 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Michael Hardin (270) 259-4968, (270) 300-3239 www.millstreetchurchofchrist.org</p>	<p>SEVERN, MD Southwest Church of Christ 805 Meadow Rd. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Brandon Trout (410) 969-1420 or (410) 551-6549 www.swcofcchrist.com</p>	<p>MERIDIAN, MS 7th St. Church of Christ 2914 7th St. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 6:30 P.M. (601) 483-3101</p>	<p>RAYTOWN, MO Sterling Ave. Church of Christ 5825 Sterling Ave. (Near Sports Complex) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Norman E. Fultz (816) 356-3096 or 554-0836 www.sterlingavechurchofchrist.org</p>	<p>CHARLOTTE, NC Charlotte Church of Christ 5327 S. Tyrone St. Worship 9:00 A.M. Bible Study 10:00 A.M. Worship 11:00 A.M. Wednesday 7:30 P.M. (704) 525-5655</p>	<p>FREMONT, OH Church of Christ 3361 W. State St. 1 mi. W. of Fremont on U.S. Rt. 20 Bible Study 10:00 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (419) 849-3340 or 849-2980 www.fremontchurchofchrist.com</p>
<p>LOUISVILLE, KY Valley Station Church of Christ 1803 Dixie Garden Dr. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Dudley Ross Spears (502) 937-2822</p>	<p>RIVERDALE, MD (Washington, D.C. area) Wildcroft Church of Christ 6330 Auburn Ave. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Antoine Holloway (301) 474-7460 or (301) 741-0012</p>	<p>SOUTHAVEN, MS (Memphis area) Church of Christ 2110 E State Line Rd. (Exit I-55) Bible Study 9:30 A.M. Worship 10:30 A.M. Wednesday 7:00 P.M. Evangelist: James A. Brown (662) 342-1132 - Church Building</p>	<p>ST. JAMES, MO Church of Christ 685 Sidney St. Bible Study 9:30 A.M. Worship 10:15 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. Evangelist: Lynn Huggins (573) 265-8628</p>	<p>HOPE MILLS, NC Gray's Creek Church of Christ Gray's Community Bldg. School Road Worship 10 A.M. Bible Study 11 A.M. (910) 321-9023 (910) 423-2879</p>	<p>HAMILTON, OH Westview Church of Christ 1040 Azel Ave. Bible Study 9:00 A.M. Worship 9:45 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. Evangelist: David A. Stansberry (513) 868-9988</p>
<p>LOUISVILLE, KY Church of Christ 4401 West Broad St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Donald Wright, Jr. (502) 772-3026 or 491-9372</p>	<p>CEDAR SPRINGS, MI Grand Rapids Area W. Michigan church of Christ Sr. Citizen Center, 44 Park St. Worship 11:00 A.M. Bible Study 12:30 P.M. Wednesday 7:00 P.M. Evangelist: Joseph Gladwell (616) 975-2778 westmichcofc10@yahoo.com</p>	<p>BLUE SPRINGS, MO Southside Church of Christ 4000 SW Christians Worship 9:00 A.M. Bible Study 10:00 A.M. Worship 11:00 A.M. Wednesday 7:00 P.M. Evangelist: Brett Hogland (816) 228-9262</p>	<p>ST. JOSEPH, MO County Line Church of Christ 2727 County Line Rd. Bible Study 9:00 A.M. Worship 9:50 A.M. Evening 3:00 P.M. Wednesday 7:00 P.M. (816) 279-4737 www.countylinechurchofchrist.com</p>	<p>BEAVERCREEK, OH Knollwood Church of Christ 1031 Welford Dr. Bible Study 9:30 A.M. Worship 10:20 A.M. Afternoon 3:00 P.M. Wed. Afternoon 1:00 P.M. Wed. Evening 7:30 P.M. (937) 426-1422 www.knollwoodchurch.org</p>	<p>HILLIARD, OH Church of Christ 4840 Cemetery Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (614) 876-4089</p>
<p>OWENSBORO, KY Southside Church of Christ 2920 New Hartford Rd. Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. (270) 683-5386</p>	<p>DULUTH, MN Church of Christ 4401 Glenwood St. Bible Study 9:00 A.M. Worship 10:00 A.M. Bible Study 5:30 P.M. Wednesday 7:00 P.M. Evangelist: Taylor Ladd (218) 728-3233</p>	<p>CAPE GIRARDEAU, MO North Cape Church of Christ 121 S. Broadview St. Suite 2 Cape Girardeau, MO 63703 Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Jerry Lee Westbrook (573)334-9673</p>	<p>Visit us today at:  www.CEIbooks.com</p>	<p>CINCINNATI, OH Church of Christ Evergreen Retirement Center 230 West Galbraith Rd. Cincinnati, Oh 45215 Sunday Morning 10:00 A.M. Phone: 513-948-1012 wchea1@yahoo.com</p>	<p>MANSFIELD, OH Eastside Church of Christ 326 Grace Street Bible Study 10:00 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 6:30 P.M. Evangelist: James Bond (419) 526-2868</p>
<p>Shop online @ CEIbooks.com</p>	<p>ST. CHARLES, MN Church of Christ 636 Whitewater Ave. Bible Study 10:00 A.M. Worship 11:00 A.M. Wednesday 7 P.M., call for location Bible Study 2:15 P.M. FREE Bible correspondence studies Evangelist: Robert Lehnertz (507) 534-2905</p>	<p>COLUMBIA, MO Eastside Church of Christ 5051 Ponderosa Columbia, MO 65201 Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. 445-5497 or 636-0224</p>	<p>BEATRICE, NE Church of Christ • 7th and Bell Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:30 P.M. 233-4102 or 228-3827 www.churchofchrist7bell.com</p>	<p>CINCINNATI, OH Blue Ash Church of Christ Bible Study 10:00 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Russell Dunaway, Jr. 891-3174</p>	<p>MANSFIELD, OH Southside Church of Christ 687 Mansfield-Lucas Road Bible Study 10:00 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 6:30 P.M. Leon Bond: 525-3684 Church: 522-8982</p>
<p>GONZALES, LA (Baton Rouge area) Southside church of Christ 405 Orice Roth Road, 70737 Bible Class 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: R.J. Evans (225) 622-4587 rjevans@eatel.net</p>	<p>BOONEVILLE, MS Oakleigh Dr. Church of Christ 101 Oakleigh Dr. Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 4:00 P.M. Wednesday 7:00 P.M. Building: (662) 728-1942</p>	<p>DONIPHAN, MO 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 6:00 P.M. Wednesday 7:00 P.M. (573) 996-3251 or 996-3513</p>	<p>HELP VACATIONING CHRISTIANS FIND YOUR PLACE OF WORSHIP</p>	<p>CLEVELAND, OH Lorain Ave. Church of Christ 13501 Lorain Ave. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (216) 476-0660 or (330) 725-3960, 723-0111</p>	<p>MARIETTA-RENO, OH 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 7:00 P.M. (740) 222-9160 (Daniel Ruegg) or 473-9028 (Steve Foutly)</p>
<p>MANY, LA Lakeside Church of Christ 12095 Texas Hwy. (Hwy. 6 W.) 12 miles west of Many Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. (318) 256-9396</p>	<p>CLINTON, MS McRaven Rd. Church of Christ 301 McRaven Rd. (I20, exit 36) Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Leonard White (601) 925-9757 or 924-2645</p>	<p>FAIR GROVE, MO Church of Christ 217 N. Orchard Blvd. Bible Study 9:00 A.M. Bible Study 10:00 A.M. Worship 11:00 A.M. Wednesday 7:00 P.M. Evangelist: Walter Myers (417) 830-8972 or (417) 736-2663</p>	<p>RENO, NV Central Church of Christ 2450 Wrondel Way, Ste. A Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. (775) 786-2888</p>	<p>COLUMBUS, OH Laurel Canyon Church of Christ 409 McNaughton Rd. Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (614) 868-1375 www.lccoc.net</p>	<p>NEW CARLISLE, OH Church of Christ 235 Funston Ave. (Near Wright-Patterson AFB) Bible Study 9:30 A.M. Worship 10:30 A.M. Wednesday 7:00 P.M. Phone: (937) 845-8467 (bldg.)</p>

<p>NEW RICHMOND, OH Church of Christ 550 Washington St. Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. Contact: Dave Wylie (513) 553-6414 www.nrchurchofchrist.com</p>	<p>PHILADELPHIA, PA Church of Christ 7222 Germantown Ave., 19119 Bible Study 10:15 A.M. Worship 11:15 A.M. Tues. night 7:00 P.M. Evangelist: James H. Baker, Jr. (215) 248-2026 www.mtairychurchofchrist.org</p>	<p>JACKSON, TN Sunset View Church of Christ 3618 Hwy 70 East (Exit 87 off I-40, 7mi. @ Spring Creek) Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Steve Wilkerson (731) 967-0590 or 968-9851</p>	<p>NASHVILLE, TN Bell Road Church of Christ 1608 Bell Road Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Chris Pace (615) 833-4444</p>	<p>ALVIN, TX Adoue St. Church of Christ 605 E. Adoue St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Mark Mayberry (281) 331-4953 or (832) 837-9038</p>	<p>DUNCANVILLE, TX (South Dallas) Whispering Hills Church of Christ 2126 S. Main Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. (972) 298-2522 info@whchurchofchrist.net</p>
<p>NORTHWOOD, OH (Toledo Area) Church of Christ 4110 Frey Rd. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Donald Jarabek 893-3566 or 691-0688</p>	<p>BEAUFORT, SC Church of Christ 2107 King Street Parris Island: Call for times, services for recruits only. Sunday Morning 10:00 A.M. Wed. Bible Study 7:00 P.M. Evangelist: Bryan Nash (843) 524-4400</p>	<p>JOHNSON CITY, TN Brookmead Church of Christ 2428 Lakeview Drive Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:30 P.M. Evangelist: Kevin Kay (423) 282-6251 or 426-1836</p>	<p>NASHVILLE, TN Hillview Church of Christ 7471 Charlotte Pike Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. (615) 952-5458 or (615) 356-7318 Evangelist: Lee Wildman</p>	<p>AUSTIN, TX Schultz Lane Church of Christ Faber Rd. & Schultz Ln. Pflugerville, TX 78660 Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 2:00 P.M. Wednesday 7:30 P.M. Evangelist: Ron Lehde</p>	<p>EDNA, TX 301 Robinson St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (361) 782-5506 or 782-2844 Elders: R. Dunham, J. Mercer S. Mercer & G. Nordin</p>
<p>UHRICHSVILLE, OH 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.</p>	<p>COLUMBIA, SC Lower Richland Church of Christ 3000 Trotter Rd. (Hopkins, SC) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (803) 776-0754 http://lowerrichlandchurch.org</p>	<p>JONESBOROUGH, TN 11-E Church of Christ 240 Headtown Rd. Bible Study 10:30 A.M. Worship 11:00 A.M. Evening 5:00 P.M. Evangelist: David Wheeler 423-557-9119 or 423-948-6464 www.christianadmonisher.jigsy.com</p>	<p>NASHVILLE, TN Perry Heights Church of Christ 423 Donelson Pike Bible Study 9:00 A.M. Worship 9:55 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Johnny Felker (615) 883-3118 http://perryheights.faithweb.com</p>	<p>BAYTOWN, TX Church of Christ at Pruett & Lobit 701 North Pruett St. Bible Study 9:45 A.M. Worship 10:40 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. Evangelist: Jesse Flowers (281) 515-8939 Building (281) 422-5926 Weldon (713) 818-1321</p>	<p>EL PASO, TX Eastridge Church of Christ 3277 Pendleton Road Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. (915) 855-1524</p>
<p>MCALESTER, OK North A St. Church of Christ 2120 No. A St. Bible Study 9:45 A.M. Worship 10:45 A.M. Evening 5:30 P.M. Wednesday 7:00 P.M. Evangelist: Rob Lungstrum Office: (918) 423-3445 Cell: (918) 931-1362</p>	<p>ORANGEBURG, SC Southside Church of Christ 1502 Binnicker Bridge Rd. (Grange Building - Hwy 70) Bible Study 10:00 A.M. Worship 11:00 A.M. Evangelist: Fred England (803) 939-0672 www.southside-church.org</p>	<p>KINGSTON SPRINGS, TN Kingston Springs Church of Christ 350 North Main St. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Dan King, Sr. (615) 952-5720 or 797-2280</p>	<p>PIGEON FORGE, TN King Branch Road Church of Christ 560 King Branch Road Worship 10:00 A.M. Wednesday 7:00 P.M. Facilities available for Sunday evening services upon request. Evangelist: Roger Williams (865) 430-5980 www.KingBranchRoadChurchOfChrist.org</p>	<p>BAYTOWN, TX East Side Church of Christ 3107 N. Highway 146 Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Kris Emerson (281) 427-8729; 837-9259 422-8800; 573-1940</p>	<p>FORT WORTH, TX Woodmont Church of Christ 6417 Landview (at Altamesa) Worship 9:30 A.M. Bible Study 11:00 A.M. Afternoon 5:00 P.M. Wednesday 7:30 P.M. Evangelist: Jeff S. Smith (817) 292-4908 or 426-2242 woodmontchurch.org</p>
<p>OKLAHOMA CITY, OK Seminole Pointe Church of Christ 16300 N. May Ave. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: John M. Duvall (405) 340-3189 or 513-6691 www.seminolepointecocf.org</p>	<p>SUMTER, SC 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 7:00 P.M. Evangelist: A.A. Granke, Jr. (803) 499-6023</p>	<p>KINGSPORT, TN Kingsport Church of Christ 4938 Fort Henry Drive 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</p>	<p>SHELBYVILLE, TN El Bethel Church of Christ 1801 Hwy. 41-A North Bible Study 9:00 A.M. Worship 9:50 A.M. Evening 5:30 P.M. Wednesday 7:00 P.M. Evangelist: Donnie V. Rader Phone: (931) 607-9099 email: dvrader@live.com</p>	<p>BEAUMONT, TX Dowlen Rd. Church of Christ 3060 Dowlen Road Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelists: Max Dawson, Kris Emerson & Benjamin Lee (409) 866-1996</p>	<p>FORT WORTH, TX West Side Church of Christ 6110 White Settlement Rd. 76114 Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (817) 738-7269</p>
<p>TULSA, OK Woodland Hills Church of Christ 9119 E. 61 St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Ross Oldenkamp (918) 252-1220</p>	<p>TAYLORS, SC (Greenville Area) Taylors Church of Christ 400 E. Main St. Bible Study 10:00 A.M. Worship 10:50 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Luther Pratt (864) 268-5224 or 877-2728 www.taylorschurch.com</p>	<p>MARYVILLE, TN Smokey Mt. Church of Christ 2206 Montvale Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Harold Tabor (865) 977-4230 Lon Spurgeon (865) 388-8749 http://tinyurl.com/smchurch</p>	<p>SHELBYVILLE, TN Shelbyville Mills Church of Christ 1222 W. Jackson St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Jeff Curtis Phone: (931) 607-9118 dcurtis1963@hotmail.com</p>	<p>CONROE, TX Woodland Hills Church of Christ 410 Woodland Hills Dr., 77303 Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Kurt G. Jones www.conroechurch.com 936-756-9322</p>	<p>GRANBURY, TX Old Granbury Rd. Church of Christ 4313 Old Granbury Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. 817-913-4209 or 817-279-3351</p>
<p>MEDFORD, OR Church of Christ 1850 Spring St. (Roxy Ann Grange Hall) Corner of Spring/Valley View Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 5:00 P.M. Thursday 7:00 P.M. Evangelist: Dean Blackwell (541) 773-2649</p>	<p>WEST COLUMBIA, SC Airport Church of Christ 4013 Edmund Hwy. (Hwy. 302) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 5:30 P.M. Wednesday 7:00 P.M. Evangelist: Seth Mauldin Building (803) 834-6978 http://airport-church-of-christ.com</p>	<p>MEMPHIS, TN Rocky Pt. Road Church of Christ 516 E. Rocky Point Rd., Cordova Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. rockypointchurch@gmail.com WWW.ROCKYPOINTCHURCH.ORG</p>	<p>TULLAHOMA, TN Church of Christ 1625 W. Lincoln St. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Jim Mickells (931) 455-0273 or 563-7312</p>	<p>CLEVELAND, TX Church of Christ 310 E. Houston Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:30 P.M. Evangelist: Robert Davis (281) 592-5676</p>	<p>HOUSTON, TX Fry Rd. Church of Christ 2510 Fry Road (77084) Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Bob Pulliam (281) 832-4633</p>
<p>SWEET HOME, OR Church of Christ 3702 E. Long St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:30 P.M. Wednesday 7:30 P.M. Building: (541) 367-1599</p>	<p>COLUMBIA, TN Jackson Hts. Church of Christ 1200 Nashville Hwy., Hwy. 31N Bible Study 9:15 A.M. Worship 10:15 A.M. Evening 5:00 P.M. Mid-week 7:00 P.M. Evangelist: Andrew Roberts (931) 388-6811 WWW.THEBIBLEWAY.ORG</p>	<p>MURFREESBORO, TN Cason Lane Church of Christ 1110 Cason Lane Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. (615) 896-0090 (Building) www.casonlanechurch.org</p>	<p>ALLEN, TX West Allen Church of Christ 1414 W. Exchange Blvd. (2 miles w. of Hwy. 75) Bible Study 9:00 A.M. Worship 9:50 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Jerry King (214) 504-0443 - (972) 727-5355 (bldg)</p>	<p>CORPUS CHRISTI, TX Hwy. 9 church of Christ Worship 10:00 A.M. Bible Study 11:00 A.M. Worship 12:00 P.M. Wednesday 7:30 P.M. Call for location: Keith Kalies (361) 776-2304 or Patrick Frazier (361) 235-1990</p>	<p>TO MAKE CHANGES TO YOUR AD: tmmikewillis@gmail.com</p>
<p>AVONDALE, PA Avondale Church of Christ 1606 Glenn Willow Rd. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (610) 268-2088 Randy Frame (610) 869-4146</p>	<p>COLUMBIA, TN Mooresville Pike Church of Christ 417 Mooresville Pike (.8 mi. N. of Hwy. 50/Jas. Campbell) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 3:30 P.M. Wednesday 7:00 P.M. (931) 388-5828 or (931) 381-7898 www.mooresvillepikecoc.com</p>	<p>MURFREESBORO, TN Northfield Blvd. Church of Christ 2091 Pitts Ln. at Northfield Blvd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: David Bunting (615) 893-1200</p>	<p>ALVARADO, TX I-35 Church of Christ (E. Service Rd. of I-35, N. of Alvarado) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (817) 295-7277 or 790-7253</p>	<p>DICKINSON, TX Church of Christ 2919 FM 517 Rd. E. Bible Study 10:00 A.M. Worship 10:50 A.M. Evening 6:00 P.M. Wednesday 9:45 A.M. Wednesday 7:00 P.M. (281) 534-4870</p>	<p>HOUSTON, TX Spring Woods Church of Christ 9955 Neuens Rd. at Witte Rd. Worship 9:00 A.M. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist (713) 419-1750 WWW.SPRINGWOODCHURCHOFCRIST.COM</p>

ChurchDirectory

**TEXAS – WYOMING
(INCLUDING CANADA)**

<p>IRVING, TX Westside Church of Christ 2320 Imperial Dr. (closest to DFW Airport) Bible Study 9:00 A.M. Worship 9:50 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Mark Roberts (972) 986-9131 www.JustChristians.com</p>	<p>PLANO, TX (North Dallas Suburb) Spring Creek Church of Christ 2100 W. Spring Creek Pkwy. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (972) 517-5582 www.planochurch.org</p>	<p>THE WOODLANDS, TX Woodlands Church of Christ P.O. Box 7664-77380 3987 Wellman Road Bible Study 9:30 A.M. Worship 10:15 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (281) 367-2099 WWW.SIMPLYCHRISTIANS.NET</p>	<p>VIRGINIA BEACH, VA Southside Church of Christ 5652 Haden Rd. Bible Study 10:00 A.M. Worship 11:00 A.M. Robert Mallard (757) 464-4574</p>	<p>WELLSBURG, WV Charles St. Church of Christ 836 Charles Street Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. (304) 527-4438 or 737-3124</p>	<p>SUBSCRIBE TODAY! <i>Truth Magazine</i> 855-49-BOOKS 855-492-6657  www.CEIbooks.com</p>
<p>LANCASTER, TX Pleasant Run Church of Christ 831 W. Pleasant Run Rd. Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 5:00 P.M. Wednesday 7:30 P.M. (972) 227-1708 or 227-2598</p>	<p>DALLAS, TX Methodist Street Church of Christ 211 Methodist St. • Red Oak TX, 75154 Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. (972) 576-3119 or 363-7672 www.methodiststreetchurchofchrist.com Evangelist: D. LeRoy Klice</p>	<p>CHESAPEAKE, VA Tidewater Church of Christ 217 Tatus St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Steve Schlosser (757) 436-6900</p>	<p>BELLINGHAM, WA Mt. Baker Church of Christ 1860 Mt. Baker Hwy. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Joe Price (360) 752-2692 or 380-2960 www.bibleanswer.com/mtbaker</p>	<p>RANCHESTER, WY Church of Christ Hwy. 14 West Ranch Mart Mall Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 6:30 P.M. Contact: Bob Reich (307) 655-2563</p>	
<p>LUBBOCK, TX Indiana Ave. Church of Christ 6111 Indiana Ave. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. (806) 795-3377</p>	<p>SAN ANTONIO, TX 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 5:00 P.M. Wednesday 10:00 A.M. Wednesday (Ladies Class) 10:00 A.M. Wednesday Bible Class 7:30 P.M. Terry Starling, Evangelist www.grissomroadcocc.org</p>	<p>CHESTER, VA 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</p>	<p>CHARLESTON, WV Church of Christ 522 Daugherty St. Bible Study 10:00 A.M. Worship 10:50 A.M. Evening 5:30 P.M. Wednesday 7:30 P.M. Kent Clark: (304) 342-0237 mansuper1965@hotmail.com</p>	<p>CANADA Northside Church of Christ 803 20A Ave. NE, Calgary, AB, Canada Sunday 10:00 A.M. Sunday 11:00 A.M. Sunday 6:00 P.M. Wednesday 7:00 P.M. + 1 (403) 452-5116</p>	
<p>LUFKIN, TX Timberland Dr. Church of Christ 912 S. Timberland Dr. Bible Study 9:00 A.M. Worship 9:50 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelists: Harold Hancock Reagan McClenny 634-7110 or 632-7070</p>	<p>SAN ANTONIO, TX 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 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Clyde W. Carter (210) 337-6143</p>	<p>NEWPORT NEWS, VA Harpersville Rd. Church of Christ 315 Harpersville Rd. Bible Study 10:00 A.M. Worship 11:00 A.M. Wednesday 7:30 P.M. (757) 595-9564</p>	<p>CHARLESTON, WV Church of Christ 873 Oakwood Rd. Bible Study 10:00 A.M. Worship 10:50 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Jonathan Chaffin (304) 342-5637 www.oakwoodchurchofchrist.com</p>		
<p>MANSFIELD, TX Northside Church of Christ 1820 Mansfield-Webb Road Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 5:00 P.M. Wednesday 6:30 P.M. Evangelists: Tom Roberts (817) 466-3160</p>	<p>SHERMAN, TX Westwood Village Church of Christ 314 N. Tolbert Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Jim Smelser</p>	<p>RICHMOND (Metro), VA 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 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Gene Tope (804) 790-1629 www.courthousechurchofchrist.com</p>	<p>CLARKSBURG, WV Westside Church of Christ Davisson Run Road Sunday Morning 9:30 A.M. (304) 622-5433</p>		
<p>MESQUITE, TX (East Dallas) Westlake Church of Christ 427 Gross Rd., 75149 Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:30 P.M. Evangelist: Ashley Sharkey (972) 285-1610</p>	<p>TEMPLE, TX Leon Valley Church of Christ 4404 Twin City Blvd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Warren King (254) 939-0682 or 228-5038 www.biblemoments.org</p>	<p>RICHMOND, VA Forest Hill Church of Christ 1208 W. 41st St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:30 P.M. Wednesday 7:30 P.M. Evangelist: Jack Bise, Jr. (804) 233-5959</p>	<p>FAIRMONT, WV Eastside Church of Christ 1929 Morgantown Ave. Bible Study 10:00 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (304) 363-8696 (304) 842-7936</p>		
<p>MIDLAND, TX Woodcrest Drive Church of Christ 1401 Woodcrest Drive Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 4:00 P.M. Wednesday 7:00 P.M. Evangelist: Jay Martin (432) 689-0955 or (432) 620-0762</p>	<p> www.CEIbooks.com</p>	<p>RICHMOND, VA West End 4909 Patterson Ave. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 4:00 P.M. Wednesday 7:30 P.M. Evangelist: Stacy Crim (804) 358-7933</p>	<p>GLADESVILLE, WV Gladesville Church of Christ 2906 Gladesville Rd. Independence, WV 26374 Sunday Bible Study 10:00 A.M. Worship 10:45 A.M. Sunday 7:00 P.M. Wednesday 7:00 P.M. (304) 864-3078</p>		
<p>NACOGDOCHES, TX Stallings Dr. Church of Christ 3831 N.E. Stallings Dr. Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelists: Randy Harshbarger & Jay Taylor</p>	<p>WACO, TX Sun Valley Church of Christ 340 E. Warren St. (In Hewitt, a suburb of Waco) Bible Class 9:30 A.M. Worship 10:30 A.M. Wednesday 7:00 P.M. Evangelist: Marc Smith (254) 666-1020 or 420-1484</p>	<p>RIDGEWAY, VA Church of Christ 2970 Old Leaksville Rd. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. Evangelist: Robert Byrd (276) 956-6049</p>	<p>MOUNDSVILLE, WV Church of Christ 210 Cedar St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:30 P.M. Mid-week 7:30 P.M. Evangelist: Devin Roush (304) 845-2820, 845-4940</p>		
<p>ODESSA, TX Crescent Park Church of Christ 1415 Royalty Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Kristofer Gordana (432) 366-5071</p>	<p>WACO, TX West Waco Church of Christ 8900 West Hwy 84, Suite 107 Waco, TX 76712 Bible Study 9:00 A.M. Worship 10:00 A.M. Afternoon Worship 4:00 P.M. Evangelist: Kenny Peden (254) 640-2656; (254) 744-7182; (254) 498-0351</p>	<p>ROANOKE, VA Blue Ridge Church of Christ 929 Indiana Ave. N.E. (5 min. from Roanoke Convention Center) 1st Lesson 9:15 A.M. Bible Study 10:00 A.M. Worship 11:00 A.M. Wednesday 7:30 P.M. (540) 344-2755</p>	<p>PARKERSBURG, WV Martrtown Church of Christ 825 Martrtown Road Bible Study 9:30 A.M. Worship 10:15 A.M. Evening 7:00 P.M. Wednesday 7:30 P.M. (304) 861-0342 or 422-7458</p>		

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THEME: Recapturing the Spirit and Power of The Golden Age of Preaching

	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
8:00 AM		Substance Matters <i>Bill Hall</i>	Character Counts <i>Phil Chumbley</i>	Methods Make A Difference <i>Bobby Graham</i>	
9:00 AM		Jesus' Method & Message: Sermon on the Mount (Matt. 5-7) <i>Greg Litmer</i>	Jesus' Method & Message: Jesus' Departure Sermon (John 14-17) <i>Kyle Pope</i>	Jesus' Method & Message: Sermon to the Scribes & Pharisees (Matt. 23) <i>Karl Diestelkamp</i>	
10:00 AM		Peter's Method & Message: Pentecost Sermon (Acts 2) <i>Mike Thomas</i>	Peter's Method & Message: Temple Gate Sermon (Acts 3-4) <i>John Gentry</i>	Peter's Method & Message: Sermon to Cornelius (Acts 10-11) <i>David Diestelkamp</i>	
11:00 AM	Women's Track:	What To Expect From Preaching: Being Taught and Spiritually Fed: <i>Phyllis Bagwell</i>	What To Expect from Preaching: Being Admonished, Reproved, and Rebuked <i>Jennifer Maxey</i>	What To Expect from Preaching: Being Encouraged <i>Vicky Litmer</i>	
11:00 AM	Children's Track:	Bible Story Time	Bible Story Time	Bible Story Time	
11:00 AM	Men's Track:	John The Baptist's Preaching Style <i>Lonnie Oldag</i>	Stephen's Sermon (Acts 7) <i>Ron Chaffin</i>	Paul's Sermon at Mars Hill (Acts 17) <i>David Maxson</i>	
2:00 PM			Open Forum: Sixty Years of Gospel Preaching <i>Connie W. Adams and Sewell Hall</i>		
7:00 PM	Singing	Singing		Singing	Singing
7:30 PM	Characteristics of Today's Preaching <i>Connie W. Adams</i>	Then & Now: Recapturing the Prophetic Spirit <i>Sewell Hall</i>		Recapturing the Spirit of Jesus & the Apostles <i>Daniel King</i>	