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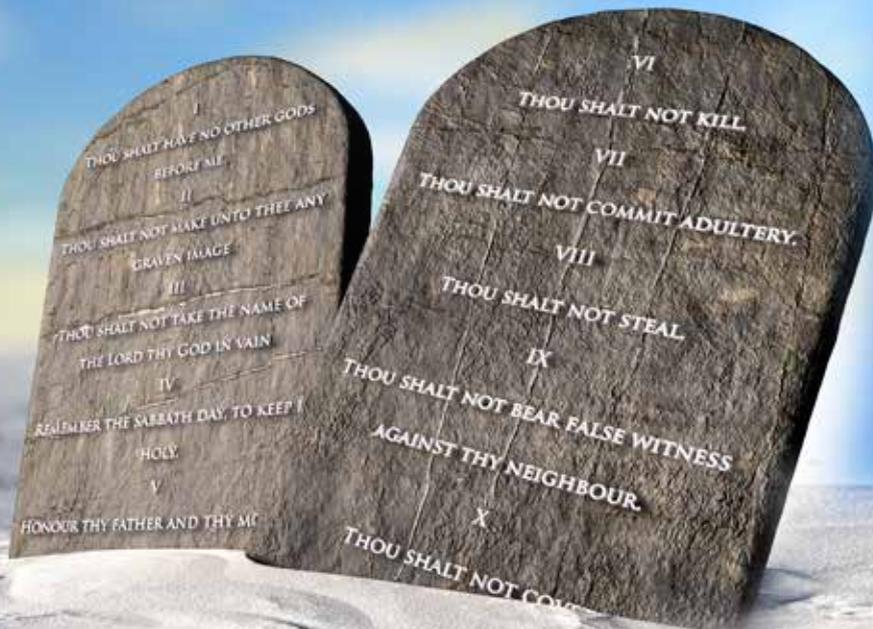
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Special Issue:

The Two Covenants





By Mike Willis

The Need for Understanding about the Two Covenants

Special Thanks

We would like to express our appreciation to Johnie Edwards for selecting the topics and writers for this special issue of Truth Magazine. We hope you enjoy it!

Opening an English Bible, the title page reads “The Holy Bible.” Three pages later, the Table of Contents gives two listings: “The Books of the Old Testament” and “The Books of the New Testament.” Regardless of one’s denominational background, all readers of the English Bible are aware that the Bible consists of the Old Testament and the New Testament. Why is it important that one know that the Scriptures are divided into the Old Testament and the New Testament?

TO UNDERSTAND GOD’S WORD

The word of God itself uses the term “Old Testament” to describe the Mosaical covenant: “But their minds were blinded. For until this day the same veil remains unlifted in the reading of the *Old Testament*, because

the veil is taken away in Christ” (2 Cor. 3:14). The term “new testament” occurs in Matthew 26:28; Mark 14:24; Luke 22:20; 1 Cor. 11:25 in Jesus’ words instituting the Lord’s supper saying, “This cup is the new testament in my blood.” Hebrews 9:15 states that Jesus is the “mediator of the *new testament*” (some translations have “new covenant”). Paul said that God had made “us able ministers of the *new testament*” (some translations have “new covenant,” 2 Cor. 3:6). So, to understand God’s word, we have to acknowledge the existence of an Old Testament and a New Testament.

There is no one who professes to be Christian who makes any genuine effort to follow the teachings of the Old Testament. No one is making any effort to follow the instructions in the book of Exodus, which describes the erection of the Tabernacle with its specifications for the layout of the tent, its furniture for the Holy Place and Most Holy Place, its incense altar, its burnt altar, and its brazen laver. No one is making any attempt to offer animal sacrifices, grain and drink offerings, or sacrifices for burnt offerings, peace offerings, and sin offering as revealed in Leviticus. There is no effort to make daily sacrifices, Sabbath sacrifices, new moon sacrifices, to make the sacrifices for the day of Atonement,

to have ashes from the Red Heifer for use in waters of purification (Num. 19). Regulations for the passing down of the priesthood through the sons of Aaron are ignored. There is no effort to observe Passover, Pentecost, or Tabernacles, the three holy days when all of the males were required to assemble around the Tabernacle/Temple (Lev. 23:4-44).

There are some who try to defend their not following the Old Testaments laws of animal sacrifice, the priesthood, etc. by saying that the “ceremonial law was abrogated.” At least there is an acknowledgment that the Bible teaches that something about the law was being abrogated, according to this argument. However, the word “ceremonial” is not even in the Old Testament, much less a detailed classification of which portions of the law are “ceremonial” as distinct from “moral.” The fact is that the distinction between a ceremonial and moral law is a human invention not found in Scripture. And, were it to be found in Scripture, there is nothing that says the ceremonial parts were abrogated but the moral parts have not been changed. What Paul said about circumcision applies with equal force to any other portion of the Old Testament law: “For I testify again to every man that is circumcised, that *he is a debtor to do the whole law*” (Gal. 5:3). **The law is one seamless garment**

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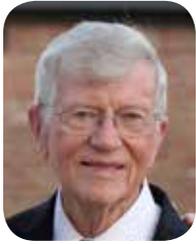
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By Jim McDonald

The One Continuous Covenant Doctrine

M My subject, “The one continuous covenant doctrine” or, as is known to many, “The one eternal Covenant,” presents a real challenge: not for the lack of material to review but rather for the abundance of it. Its advocates have contributed mountains of material so that any who would examine the doctrine, finds himself in a dilemma trying to determine what demands the greater attention and how to deal fairly with the position he has set out to review.

There would be no disagreement with the doctrine had its advocates confined their assertion of the “continuous covenant doctrine” to the thesis that God’s promise to Abraham, “and in thy seed shall all the families of the earth be blessed” (Gen. 22:18), was never altered but continued until the advent of Jesus, the seed of Abraham, who through His sacrifice upon the cross provided a blessing for all the nations. Who disagrees with that premise? However, the defenders

of the “One Eternal Covenant” do not so confine their teaching.

They teach the covenant given through Moses on Mt. Sinai was just a “renewal” of God’s promise to Abraham and Jeremiah’s promise of a “new covenant” (Jer. 31:1f.) was also just a renewing of that Abrahamic covenant. One of the doctrine’s defenders explains Deuteronomy 5:2f. in this way: “The Lord our God made a covenant with us in Horeb. The Lord made not (*only*) this covenant with our fathers, but (*also*) with us, even us, who are all of us here alive this day” (Nehemiah Hayuhay, personal letter). Then, regarding the New Covenant promised through Jeremiah 31:31f. Wallace Little gives his rendition: “Behold the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: Not (*only*) according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD: But (*also*) this shall be the covenant....’ True, the two parenthesized words are not in the text, but this is a Jewish characteristic ‘no-only-but-also’ idiom. How do I know? Because any other conclusion violates the text...” (Marrs List, 2-20-2001).

To these men, there is nothing “new” (different) about the covenants either at Sinai or Calvary; they teach it was only “new” so far as time was concerned. The explanation of one of its early advocates was that, although

each month the Jews kept the feast of the “new moon,” there was nothing really “new” about the “feast of the new moon”; it was just the same old moon going through its monthly cycle and in the same way the Abrahamic covenant went “through a cycle” and was “renewed” when Moses gave the law at Sinai; and then went through another cycle and was “renewed” when Jews came back to Judah from Babylon; and then went through another cycle and was “renewed” when Jesus came and died upon the cross. As another of its proponents wrote: “Ezekiel and Jeremiah bind the Jewish and New Testament era under the same eternal covenant ... it is impossible to isolate a distinct ‘old covenant’ from a ‘new covenant’” (*The Eternal Covenant*, Stanley Paher, 23).

This is the heart of the issue. Advocates of the “one eternal covenant” contend there was nothing different in substance between the covenants God made with Abraham, that He made with Israel, and later the new covenant promised by Jeremiah with men today: they were only different in “time.” On the other hand, those who differ from this position affirm that the first and second covenants were *not only different in time, but also different in substance.*

Was the promised new covenant of Jeremiah 31:31ff. only to be new in time, no different from the

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covenant first given to Abraham and that of the covenant given at Sinai? The book of Hebrews contrasted the two covenants, the one (old) given at Sinai with the one (new) given by Jesus. The writer does use the word “new” when signifying “new in time” (*neos* – Heb. 12:24) but he also uses the word *kainos* (new, Hb. 8:8; 13; 9:15) which signifies “new, of that which is unaccustomed or unused, not new in time, recent, but new as to form or quality, of different nature from what is contrasted as old...”

(W. E. Vine, *Expository Dictionary of New Testament Words*, III: 109). Of the use and significance of these two words as they modify “covenant” Mr. Vine has this explanation: “*the New Covenant in Heb. 12:24 is new (neos) compared with the Mosaic, nearly fifteen hundred years before, it is new (kainos) compared with the Mosaic, which is old in character, ineffective...*” (*Ibid.*, Vol. III: 110). That difference is emphasized when the Hebrew writer defined the new covenant as “better” than the first, enacted upon better promises (Heb. 8:6). A better covenant with better promises necessarily implies a difference between that new covenant and the old one. Further, the old covenant was called a shadow (Heb. 10:1) and its sanctuary identified as a “pattern” and “copy” (Heb. 9:23-24) of the new covenant and its ordinances; all of which necessarily imply a difference between the old and new covenants.

The Galatian letter shows that the covenant given to Abraham and the law given by Moses were not the same. It states, “Brethren, I speak after the manner of men: Though it be but a man’s covenant, yet when it hath been confirmed, no one maketh it void, or addeth thereto. Now to Abraham were the promises spoken, and to his seed. He saith not, And to seeds, as of many: but as of one, And to thy seed, which is

Christ. Now this I say: a covenant confirmed beforehand by God, the law, which came four hundred and thirty years after, doth not disannul so as to make the promise of none effect ... what then is the law? It was added because of transgressions, till the seed should come to whom the promise hath been made...” (Gal. 3:15-17, 19). *The Law was added: it was not part of the covenant God made with Abraham. Its role was that of a schoolmaster to bring “us” to Christ; but when that mission was accomplished, it was removed: “Now that faith is come, we are no longer under a tutor (schoolmaster)” (Gal. 3:25).*

The new covenant is different from the old *because (among many, many other differences) it can do something the first could not do.* In Romans 8:1-3 Paul wrote, “There is therefore now no condemnation to them that are in Christ Jesus. For the law of the Spirit of life in Christ Jesus made me free from the law of sin and of death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh.” Three laws are mentioned here: (1) the law of the Spirit of life in Christ Jesus, (2) The law of sin and of death, and (3) The law (given at Sinai). The law *could not make one free* from the law of sin and death *but the law of the Spirit of life in Christ Jesus could.* If the first covenant (the law) and the second covenant (law of the Spirit of life in Christ Jesus) were the same, *they could both do the same thing.*

But we are told that “covenant” and “law” are not equal or synonyms.

One defender puts it this way: “A covenant is not law, but it may have law.” Such reasoning flies in the face of how the Holy Spirit described the law. One of the articles of furnishing Moses prepared for the tabernacle was “the ark of the covenant” (Deut. 10:8). That “ark” was a receptacle for the two tables of stones: the Ten Commandments. Those two tables were called the “covenant.” We would further observe that in Jeremiah 31:31f. God said that Israel “broke” the covenant He had made with them. One cannot break a covenant if there are no conditions which could be kept or broken.

We are told, “Christ nailed no law to the cross, he nailed sin to the cross.” We do not argue that Jesus “nailed sin to the cross.” However, we cannot agree with the statement “Christ nailed no law to the cross.” Christ “blotted out the bond written in ordinances which was against us; which was contrary to us; and he hath taken it out of the way, nailing it to the cross” (Col. 2:14). We know that the expression “bond written in ordinances which was against us” is explained to us to be the debt of sin, but the account in Ephesians of the same event is a reference to the removal of the law, not to sin. The Ephesian writer said that Christ in his flesh “*abolished the enmity, even the law of commandments contained in ordinances*” (Eph. 2:15). Here again appears the word “ordinances,” yet its context is a reference to the law of commandments. In both Colossians 2:14 and Ephesians 2:15 the word “ordinances” appears. In Colossians it is the “bond written in ordinances”; in Ephesians 2:15 it is “the law of commandments contained in ordinances.” **To affirm the law of commandments contained in ordinances was “abolished in his flesh” is the same as**

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saying the “law was nailed to the cross.”

Yes, “law was nailed to the cross” whether one appeals to Colossians 2:14 to prove that point or not.

Ultimately, defenders of the One Eternal Covenant are driven to make a distinction between “ceremonial law” and “moral law” for it is very evident that many of the rituals and distinctions between things “clean” and “unclean” no longer are binding. Denominations have argued for many years that “ceremonial law” was removed by

Christ but God’s moral law was never changed. Such a distinction poses many problems for those who make that distinction, such problems as “Are we to keep the fourth commandment, then?” and “How could there be apparent differences between what Jesus taught about marriage, divorce, and remarriage and with what Moses taught if God’s moral law has never been changed?” But, aside from this, their distinctions are to no avail: the Roman writer makes clear we are dead to the Ten Commandments. In Romans 7 Paul showed that man is in dominion to law as long as he lives (v. 1). He illustrates that by showing that, in marriage, a woman is bound to her husband so long as he lives and should she be married to another man while her husband lives, she is an adulteress

(v. 3f.). These two premises were the foundation for his conclusion: the Jew had to die to the law that he might be married to Christ (Rom. 7:4).

The apostle then showed that the law the Jew was “dead to” was the law which said, “Thou shalt not covet” (Rom. 7:7).

God promised Abraham, “In thy seed shall all the families of the earth be blessed.” That promise was never altered or changed. But, because of transgressions the law was added until the seed should come to whom the promise was made (Gal. 3:19). When Christ came, died, and rose again, He gave a new covenant which was dedicated by His blood. Now we wait for His coming to gather unto Himself all who have loved His appearing. 



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By John Henry

How the New Covenant Is Better Than the Old Covenant

While Jesus walked among men, His teaching pointed toward something better than the Old Covenant, better than the prophets, better than the shadows, better than the animal sacrifices, better than Mt. Sinai, better than Jerusalem, better than the temple, and better than the Levitical Priesthood.

The epistle to the Hebrews proves that the New Covenant under Christ is better than the Old Covenant under Moses.

For if that first covenant had been faultless, then no place would have been sought for a second. Because finding fault with them, He says: “Behold, the days are coming, says the LORD, when I will make a new covenant with the house of Israel and with the house of Judah—not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they did not continue in My covenant, and I disregarded them, says the LORD. For this is the covenant that I will make with the house of Israel after those days, says the LORD: I will put My laws in their mind and write them on their

hearts; and I will be their God, and they shall be My people. None of them shall teach his neighbor, and none his brother, saying, ‘Know the LORD,’ for all shall know Me, from the least of them to the greatest of them. For I will be merciful to their unrighteousness, and their sins and their lawless deeds I will remember no more.” In that He says, “A new covenant,” He has made the first obsolete. Now what is becoming obsolete and growing old is ready to vanish away (Heb. 8:7-13).

The Hebrew writer says Jesus is greater and the New Covenant through His blood is better because of some things. Let’s notice them.

A BETTER REVELATION

The New Covenant is “better” than the Old because of a “Better Revelation” (Jude 3; Jas. 1:25). In the past, God spoke through the prophets, but now speaks to us through His Son, Jesus. Jesus is greater because He was appointed heir of all things, created the world, reflects the glory of God, bears the very stamp of God’s nature, upholds the universe by His word of power, purged our sins, sat down at the right hand of the Majesty on high and has a more excellent name than the angels (see Heb. 1:1-4). Jesus is called the “Word of God.” (John 1:1-5). He brought God’s message of a new and better hope (1 John 1:1-4). The message of the old

covenant was how to identify sin. The message of the new covenant was how to find a solution for sin. This solution is in the sacrifice of Jesus for our sins (Rom. 5:8-10).

A BETTER COVENANT ESTABLISHED ON BETTER PROMISES

In Hebrews 8:6, the writer sets forth the pre-eminence of the new and better covenant over the old covenant. He points out how great is the ministry of Christ in contrast to the high priests of the old covenant. Next, he tells us that Christ is the Mediator of a better covenant. A mediator is one who stands between two parties who are at odds with one another and tries to make peace or renew their friendship. Finally, he informs us that the new covenant is so different from the first that it is said to be a better covenant. The main reason seems to be because it was established on better or more excellent promises than the first covenant. Some of the “better promises” of the “better covenant” are enumerated in verses 10-12.

“Put My laws in their mind and heart.” Under the old covenant, God’s laws were written on stone. All that enter into covenant relationship with God will first know the demands of God. When a person is motivated by faith (John 1:12-13) and responds to God’s desires, it is because of love for God and His word (John 3:16-17). Their affections must be directed toward

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God and His righteousness (Acts 10:34-35; Rom. 1:16-17; 10:1-3).

“I will be their God and they shall be My People.” This was God’s desire under the first covenant and His desire under the second covenant. The difference being that under the first covenant, they were a physical nation. Under the second, God’s people are His by a spiritual birth (John 3:1-7). Today, those who belong to God are a spiritual nation.

“All shall know me.” Under the old covenant, the individual was physically born into the family of God’s people and later was taught to know Him. Under the new covenant, a person must first be taught and then make his own choice willingly to enter into a covenant relationship with God. The order in which one enters into a covenant relationship was given by the Lord in John 6:45. Jesus said one must be taught, hear, learn, and then can come to Him.

“I will be merciful to their unrighteousness, and their sins and their lawless deeds I will remember no more.” God promises to be merciful and remember our sins no more. Under the old covenant, sins were remembered year by year (Heb. 10:3). Under the new, there is complete remission of sins (Acts 2:38); that is, they are blotted out or remembered no more (Acts 3:19; Rev. 3:5).

God’s mercy, grace, complete forgiveness, and blotting out of sins, along with an intimate knowledge of Him are certainly better promises than were found in the

first covenant. The New Covenant is the covenant of promise; it is “the law of the spirit of life in Christ Jesus” (Rom. 8:1-2); it is “the word of truth, the gospel of your salvation” (Eph. 1:13); it is the “everlasting covenant,” dedicated with the blood of Christ (Heb. 13:20). The covenant of the promise now includes “all nations,” “the whole creation” (Matt. 28:18-20; Mark 16:11-16).

A BETTER HOPE

The old covenant was set aside because of its weakness. It did not make anyone perfect. Therefore, a better hope was introduced through which hope we draw near to God (see Heb. 7:18-19).

When we deal with the element of hope, not only are we concerned with the future, but with two other elements that go to make up hope (Heb.

11:1). One element is “desire.” When we desire something, we have our attention or affection set on it and we seek after it. We earnestly long to have that thing. The other element is “expectation.” We might say expectation is something we desire, yet something we never expect to have. For example, have you ever looked through a catalog and desired something, but knew there was no way you could ever obtain it? You have a desire for it, but no expectation for it. So, you have no hope for it.

When you combine these three elements you have: Something in the future that you’ve come to earnestly long for, and you have an expectation of obtaining it one day. That’s what hope is.

When it comes to the Christian, our hope is fastened upon things yet to be – things in the future and things that are all together desirable based upon what the word of God says about them. We have every reason to expect these things if we are faithful in serving the Lord.

A BETTER PRIESTHOOD

The New Covenant is better than the Old because of a “Better Priesthood.” Therefore, we are privileged to be part of a royal priesthood (1 Pet. 1:5, 9; Rev. 1:6). If the Levitical priesthood were perfect (complete remission of sins), there would have been no need for another priest after the succession of Melchizedek. The priest would have continued after the succession/pattern of Aaron.

Since there was a change of the priesthood, that allowed a change of the law. The law stated that the priests come from the tribe of Levi. Jesus came from the tribe of Judah. Therefore, Christ could not be a priest while the Old Covenant was in force.

Observe the words: “which came after the law” (Heb. 7:28). Some time after the Law was given, God promised an eternal priest or priesthood (Deut. 18:15-22; Psa. 110:4; Isa. 9:6-7). The old physical priesthood and Law was abolished at the cross (Col. 2:14; Heb. 7:12). The new eternal priesthood was established after the death, burial, and resurrection of Christ because He came from the tribe

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of Judah from which tribe no man had ever offered sacrifices at the altar.

Under the old covenant there were many priests because they died and had to be replaced. Because Jesus lives forever, His priesthood is permanent/eternal. He will never die in office. He is always there to make intercession for us (Heb. 7:23-25). While the law appoints men who have weaknesses, God appointed His Son by an oath. Therefore, He is made the High Priest after the power of an endless life and thus is perfected evermore. Christ does not need to offer sacrifices daily, first for his own sins and then for those of the people. He did this once for all when He offered up Himself. Jesus died once for the sins of the world (Heb. 7:26-28; 9:27-28; 1 John 2:2).

A BETTER SACRIFICE

The law made nothing perfect (Heb. 7:19), nor did all the sacrifices that were offered from Adam until the death of Christ take away sin (Heb. 10:1-4). Have you ever thought about how much the Israelites understood about that? When they went to offer their different sacrifices, i.e., sin, trespass, peace, etc., how much did they know about the love, the mercy, the care, and the saving power of the blood of Jesus Christ? Probably not much! The best the law had was a promise that, at some time in the future, the descendants of Abraham would be a blessing to all humanity (Gen. 12:1-3).

The apostle tells us that “not even the first covenant was dedicated without blood” (Heb.

9:18). This word “dedicated” is an interesting word. It means “put in force, open, inaugurate” (*Greek English Dictionary*). While the *Theological Dictionary* says, “What is new in time or origin, i.e., young, with a suggestion of lack of respect for the old. Able and ordained as such to replace and excel the old” (*Theological Dictionary New Testament*).

The first covenant was put into force by the shedding of animal blood. The second covenant, which was ordained to replace and excel the old covenant, was put into force by the shedding of Christ’s blood (1 Pet. 1:18-19; Rev. 1:5). The better sacrifice of the new covenant was part of God’s eternal purpose to save man (Eph. 3:10-11). It took the blood of an innocent victim (Christ) to pay the price for sin and allow God to forgive man of his sins (1 John 2:2; Heb. 9:22; Acts 5:30-31; 10:42-43; 13:38-39; 26:18; Eph. 1:7; Col. 1:14; Acts 2:38; Rom. 3:21-26; Matt. 26:28). We see the greatness of Christ’s sacrifice in Hebrews 9:23-24, where it tells us that the heavenly things were purified with the blood of a better sacrifice – Christ.

A BETTER COUNTRY WITH BETTER POSSESSIONS

In Hebrews 11:13-16, we read of the saints under the old covenant who considered themselves pilgrims on the earth. They declared plainly that they looked for a better or heavenly country which God had prepared for those who obey Him (Matt. 7:21; John 14:1-4; Rev. 21:7, 23-27). We today have the privilege of knowing Jesus as our redeemer, but like the saints of old, we must also look by

faith for a better/heavenly country (Heb. 11:1, 6; 2 Cor. 5:1-10).

The epistle to the Hebrews was written to Christians who had been persecuted and suffered misfortune and were robbed of their possessions.

In light of all this persecution and loss, they are encouraged to remember that they have better possessions waiting in heaven (Heb. 10:32-34).

So, we must press on. Endure great struggles and sufferings while we are pilgrims here, knowing there is a far better country with better possessions waiting on us. **This is all because the New Covenant is better than the Old.**

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By Donnie V. Rader

No Difference in the Law of God and Law of Moses?

It is a common thought that the Old Testament is binding today in part. Those who want to say the Ten Commandments are in force today do not practice the sacrifices, offerings, or feasts. The Seventh Day Adventists believe the Ten Commandments are binding, but the rest is not.

The argument is that the ceremonial law (the Law of Moses) that includes the sacrifices, offerings and feasts was done away. However, the moral law (the Law of God) that involves the Ten Commandments remain.

THE OLD TESTAMENT LAW WAS DONE AWAY IN ITS ENTIRETY

Every passage that teaches the law was taken away teaches that *all* the law was taken away. The text says “the law” was removed. For example, “*the law* was our tutor to bring us to Christ ... we are no longer under a tutor” (Gal. 3:24-25, emphasis mine, DVR).

There is no text that says the “ceremonial law” was removed. There is no text that says the “moral law” is still binding.

Romans 7:1-4 clearly shows that

the law that was taken away included the Ten Commandments. Paul said, “Therefore, my brethren, you also have become dead to the law through the body of Christ...” (v. 4). Then he adds, “But now we have been delivered from the law, having died to what we were held by...” (v. 6). What law is under consideration? The next verse says, “I would not have known covetousness unless the law had said, ‘You shall not covet’” (v. 7). The law that says “You shall not covet” (one of the Ten Commandments) is the same law to which they were dead (v. 4).

THE LAW OF GOD AND THE LAW OF MOSES ARE THE SAME

The text does not make a distinction. Where is “moral” or “ceremonial” mentioned in connection with the law? Where is the text that says the “ceremonial law” was abolished? Where is the text that says the “moral law” continues? Where is the text that says Exodus 20:2-17 and Deuteronomy 5:6-21 are “moral law”? Where is the text that labels all but the Ten Commandments as being “ceremonial”?

References to the Old Testament use to term “law,” not “laws.”

Passages like Romans 7:1-4 or Galatians 3:24-25 speak of the “law.” In fact “the law” is used at least 50 times in Romans and nearly 40 times in Galatians. Not once do any of these texts talk about the “laws” (making a distinction in “moral” and “ceremonial”). **Yet, those who say the law of God**

and Law of Moses are different speak of “laws.”

The law of God and Law of Moses are the same. No passage is any clearer than Nehemiah 8. Consider how the same law is referred to as the “laws of God” and the “Law of Moses” (emphasis mine, DVR).

1 Now all the people gathered together as one man in the open square that was in front of the Water Gate; and they told Ezra the scribe to bring the *Book of the Law of Moses*, which the *LORD had commanded Israel*.

8 So they read distinctly from the book, *in the Law of God*; and they gave the sense, and helped them to understand the reading.

14 And they found written *in the Law*, which the *LORD had commanded by Moses*, that the children of Israel should dwell in booths during the feast of the seventh month,

18 Also day by day, from the first day until the last day, he read from the *Book of the Law of God*. And they kept the feast seven days; and on the eighth day there was a sacred assembly, according to the prescribed manner.

Two chapters later we read about “God’s law, which was given by Moses the servant of God, and to observe and do all the commandments of the Lord” (Neh. 10:29). ▶

No Difference in the Law of God and Law of Moses?*Continued from page 10*

Ezra was a scribe of “the Law of Moses, which the LORD God of Israel had given” (Ezra 7:6). Later in the same chapter that same law is called “the Law of the God of heaven” (v. 12).

Hilkiah the priest found “the Book of the Law of the LORD given by Moses” (2 Chron. 34:14). What is called the “law of Moses” (Luke 2:22) is called the “law of the Lord” (v. 23, 39).

The Ten Commandments are attributed to Moses. Jesus said, “For Moses said, ‘Honor your father and your mother’...” (Mark 7:10).

The law of the Lord is more than the Ten Commandments. The burnt offerings, Sabbaths, new moons and set feasts are in the “law of the Lord” (2 Chron. 31:3). The feasts and offerings, we are told today, were in the Law of Moses that was done away.

The Law of Moses (“ceremonial”) included Morals. Deuteronomy 27 is supposed to be the “Ceremonial” part of the law. However, there are “moral” laws within that (that are not a part of the Ten Commandments). Consider the following verses from this chapter.

15 “Cursed is the one who makes any carved or molded image, an abomination to the LORD, the work of the hands of the craftsman, and sets it up in secret.” And all the people shall answer and say, “Amen!”

18 “Cursed is the one who makes the blind to wander off the road.” And all the people shall say, “Amen!”

19 “Cursed is the one who perverts the justice due the stranger, the fatherless, and widow.” And all the people shall say, “Amen!”

20 “Cursed is the one who lies with his father’s wife, because he has

uncovered his father’s bed.” And all the people shall say, “Amen!”

23 “Cursed is the one who lies with his mother-in-law.” And all the people shall say, “Amen!”

24 “Cursed is the one who attacks his neighbor secretly.” And all the people shall say, “Amen!”

25 “Cursed is the one who takes a bribe to slay an innocent person.” And all the people shall say, “Amen!”

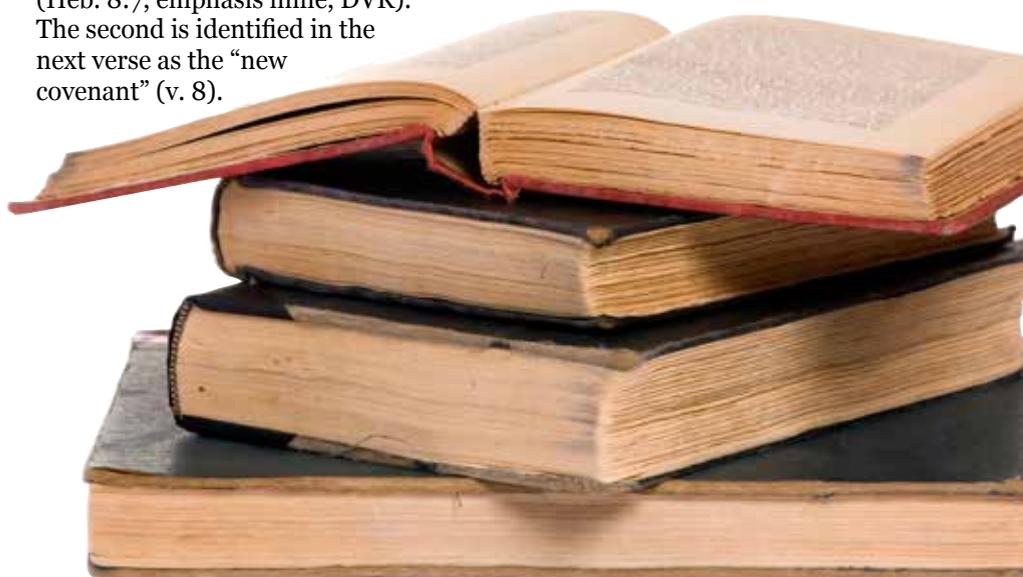
When Jesus discussed the two greatest commandments (Matt. 22:36-40), He quoted from the “ceremonial” law (which was done away) and not the law of God (which was to remain).

The New Testament is the second law, not the third. The Hebrew writer wrote, “For if that *first* covenant had been faultless, then no place would have been sought for a *second*” (Heb. 8:7, emphasis mine, DVR). The second is identified in the next verse as the “new covenant” (v. 8).

Then, he added, “In that He says, ‘*A new covenant,*’ He has made the *first* obsolete. Now what is becoming obsolete and growing *old* is ready to vanish away” (v. 13). So, here is the picture: The Old Testament is the *first* covenant, the New Testament is the *second*. If the theory under review is correct, the New Testament would actually be the *third*. The first would be the moral law (the law of God). The second would be the ceremonial law (the Law of Moses), making the New Testament the *third*!

If there is no difference in the Law of Moses and the law of God, then when the old law was taken away, the old law in its entirety was taken away.

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By Johnie Edwards

Before **And After** Faith Came

Often advertizing companies will show “before and after” pictures in selling their products. It must be a good way to sell. You know, the Bible does the same thing, as Paul refers to “before and after faith came” (Gal. 3:23). The word “faith” refers to the gospel system that Paul preached (Gal. 1:23; 2:2).

BEFORE FAITH CAME PEOPLE WERE UNDER THE LAW

The word “law” occurs over 400 times in the Bible. To determine what the word “law” refers to, one must read and study the context where the word occurs. The setting of the word “law” in Galatians 3:23 refers to the law of Moses. “But before faith came, we were kept under the law...” (Gal. 3:23), as seen in Galatians 3:16-19. John said, “For the law came by Moses...” (John 1:17). The law of Moses “was our schoolmaster to bring us unto Christ” (Gal. 3:24). Christ “fulfilled the law” (Matt.

5:17-18). Today, we live under “the law of Christ” (Gal. 6:2).

AFTER FAITH CAME WE ARE NO LONGER UNDER A SCHOOLMASTER

So says Galatians 3:25. Remember “the law was our schoolmaster!” So, we are no longer under the old law of Moses. Paul wrote the Ephesians that the old law has been “abolished” (Eph. 2:15). The Romans were told: “Wherefore my brethren, ye also are become dead to the law by the body of Christ...” (Rom. 7:1-4). Paul also said, “But now we are delivered from the law” (Rom. 7:6). What law? The law that said, “Thou shalt not covet” (Rom. 7:7). That’s the law of Moses (Exod. 20:17)!

BEFORE FAITH CAME THERE WERE ANIMAL SACRIFICES

A good example of old law sacrifices was that of “a male lamb without blemish at the Passover” (Exod. 12:1-14). The burnt offerings included animal sacrifices (Lev. 1, 3).

AFTER FAITH CAME THERE ARE LIVING-SPIRITUAL SACRIFICES

Paul told the Romans, “I beseech you therefore brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service” (Rom. 12:1). Peter declared that our sacrifices are “spiritual

sacrifices” (1 Pet. 2:5). These are not dead sacrifices, but living, like the “fruit of our lips” (Heb. 13:15).

BEFORE FAITH CAME THERE WAS SABBATH-KEEPING

The day set aside for rest was the seventh day of the week, which was Saturday. The law said, “Remember the Sabbath day to keep it holy” (Exod. 20:8). For the first 2500 years, there was no Sabbath keeping! The reason God gave for keeping the Sabbath was: “Remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm; therefore the Lord thy God commanded thee to keep the Sabbath day” (Deut. 5:15).

AFTER FAITH CAME IT’S THE FIRST DAY OF THE WEEK

The new law brought about a new day for worship. It’s the first day of the week. The Lord’s Supper is to be observed on “the first day of the week” (Acts 20:7). Our giving, called “laying by in store,” is a “first day of the week order” (1 Cor. 16:1-2). The Lord’s church began on the first day of the week in Acts 2 on the day of Pentecost, which came on the first day of the week (Lev. 23:15-16). Christ arose on this day (Mark 16:2).

Before And After Faith Came*Continued from page 12***BEFORE FAITH CAME FUNDS WERE RAISED BY TITHING**

The Old Testament way of money-raising was by tithing. That is 10%. Tithing was practiced in the days of Abraham (Gen. 14:20); this way of funding the Lord's work was carried over into the law of Moses (Lev. 27:30-34).

AFTER FAITH CAME GIVING AS PROSPERED

A change in raising money was made after faith came. We are taught to "lay by in store on the first day of the week as prospered" (1 Cor. 16:2). "Sowing bountifully as one purposeth in his heart" is now required (2 Cor. 9:6-7). **Jesus said, "It is more blessed to give than to receive" (Acts 20:35). We all need to memorize and practice Luke 6:38!**

BEFORE FAITH CAME MECHANICAL INSTRUMENTAL MUSIC COMMANDED

God commanded the use of mechanical instrumental music in the Law of Moses. "And he set the Levites in the house of the Lord with cymbals, with psalteries, and with harps, according to the commandment of David, and of Gad the king's seer, and Nathan the prophet: for so was the commandment of the Lord by his prophets" (2 Chron. 29:25).

AFTER FAITH CAME VOCAL MUSIC

There are ten passages in the

New Testament telling us to sing (Matt. 26:30; Mark 14:26; Acts 16:25; Rom. 15:9; 1 Cor. 14:15; Eph. 5:19; Col. 3:16; Heb. 2:12; 13:15; James 5:13)! There are two kinds of music: vocal and mechanical instrumental. **Only vocal music is taught after faith came. We are to sing "in the church" (Heb. 2:12).**

BEFORE FAITH CAME SINS WERE REMEMBERED EVERY YEAR

Hebrews 10:1-4 teaches that "in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sin."

The sins of Old Testament people were forgiven when Jesus shed His blood; as His blood flowed backward as well as forward. "And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance" (Heb. 9:15).

AFTER FAITH CAME SINS REMEMBERED NO MORE

With the coming of the faith, "their sins and their iniquities will I remember no more" (Heb. 8:12). This occurs at gospel obedience (Acts 2:38). In Christ there is remission of sin, and no more need for a sin-offering (Heb. 10:18).

Aren't you glad you live under the law of Christ?

johnieedwards@gmail.com. Johnie has been a staff writer since 1967 being invited to write by Cecil Willis.

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by Paul Adams

Tell Me, You Who **Desire** To Be **Under** The Law

The title of this article is a quote from Galatians 4:21. Paul calls upon the reader to hear the law itself as an answer to the challenge he proposes. There were those who wanted to bind the Law of Moses on Christians. Paul challenges those who would do such to consider what that Law itself says. We will consider what Paul writes in Galatians 4:21-31. He references the events of Genesis 16-21 and calls it an *allegory*.

What is an *allegory*? It is simply an account of some events that took place that have a symbolic meaning as well. The ESV says of these events, “this may be interpreted allegorically” while the NKJV says, “which things are symbolic.” The account that Paul speaks of, from the days of Abraham, have a symbolic meaning. This allegory will help those who bind the Old Testament Law on Christians to have a better understanding.

A brief review of the Genesis account would remind us that God had promised Abraham and Sarah a son. They were waiting for God to fulfill His promise. Abraham and

Sarah were both aged. Sarah gave Abraham her handmaid, Hagar. Abraham and Hagar had a child and he was named Ishmael. God did not need this help to fulfill His promise to Abraham. Ishmael was not the child of promise. Eventually Sarah did conceive and Isaac was born. Isaac was the child that God promised to Abraham. Isaac was the one through whom the promise that God made in Genesis 12:1-3 would continue, “Get out of your country, from your family and from your father’s house, to a land that I will show you. **I will make you a great nation; I will bless you and make your name great; and you shall be a blessing.** I will bless those who bless you, and I will curse him who curses you; and in you all the families of the earth shall be blessed.” Ultimately Hagar and Ishmael were sent away. Through Abraham, Isaac, and their descendants God would keep the promises that He had made. All of the details can be read in Genesis 16-21.

The symbolism of the allegory is laid out clearly in Galatians 4:23-26, “But he who was of the bondwoman was born according to the flesh, and he of the freewoman through promise, which things are symbolic. For these are the two covenants: the one from Mount Sinai which gives birth to bondage, which is Hagar – for this Hagar is Mount Sinai in Arabia, and corresponds to Jerusalem which now is, and is in bondage with her children – but the Jerusalem above is free, which is the mother of us all.”

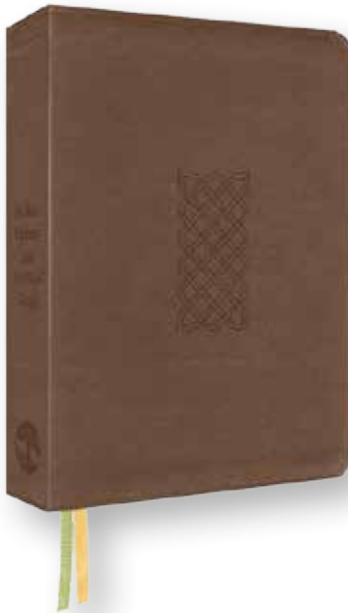
- The two women, and their sons, represent two covenants (Gal. 3:24).
- The bondwoman Hagar, and her son Ishmael, represent the Law of Moses (Gal. 3:24-25).
- The free woman Sarah, and Isaac, represent the New Testament: the Law of Christ (Gal. 3:26-27; 6:2).
- Ishmael was born “according to the flesh” (Gal. 3:23).
- Isaac was born “through promise” (Gal. 3:23).

The symbolism would have been very clear to those of a Jewish heritage. If you desire to be under the Law of Moses, you are like Ishmael. You are not part of the promise of God. Those who simply believe and obey the gospel are as Isaac: children of promise. To drive the point home, Genesis 21:10 is quoted in Galatians 4:30, “Cast out the bondwoman and her son, for the son of the bondwoman shall not be heir with the son of the freewoman.” The conclusion is obvious to those who desire to be under the law. That old covenant, the Law of Moses, has been abolished (cast out). The Christian is not to go back and try to live under the law. If you do this you are in the bondage of sin. Those who want to be the beneficiaries of the promises of God must not bind the commands of the old law. All must obey the gospel. Christians are children of promise.

Paul Adams – pda@pex.net. Paul Adams has preached with the Ellettsville Church of Christ since January 2012.



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By David Eldridge

New Things of the New Covenant

"Behold the days are coming, says the Lord, when I will make a new covenant with the house of Israel and with the house of Judah" (Jer. 31:31). In reference to this great promise of God, the Hebrew writer penned, "In that He says, 'A new covenant,' He has made the first obsolete" (Heb. 8:13). In comparison to that which is old, something "new" often has new things. Such is the case with the "new covenant." Consider some new things of the new covenant.

NEW MEDIATOR

God said the old covenant He made with the Jews was "made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt" (Heb. 8:9). This covenant was "appointed through angels by the hand of a mediator" (Gal. 3:19). This mediator was Moses who said to those under the

old covenant, "I stood between the Lord and you at that time, to declare to you the word of the Lord; for you were afraid because of the fire, and you did not go up the mountain" (Deut. 5:5). However, the new covenant has a new Mediator – "Jesus the Mediator of the new covenant" (Heb. 12:24). Jesus mediated this new covenant, ratifying it with His blood (Matt. 26:28; Heb. 9:13-17). As Jesus is the "surety of a better covenant," He "obtained a more excellent ministry, inasmuch as He is also Mediator of a better covenant, which was established on better promises" (Heb. 7:22; 8:6). **The new covenant has a new Mediator – Jesus the Christ!**

NEW HIGH PRIEST

Under the old covenant, the law appointed "as high priests men who have weakness" (Heb. 7:28a). Yet, under the new covenant, we have a new High Priest – "the word of the oath, which came after the law, appoints the Son who has been perfected forever" (Heb. 7:28b). **There are a number of significant differences between the weak men appointed under the old covenant as high priests and Christ Jesus who was "appointed" by the Father as the "High Priest of our confession" (Heb.**

3:1-2). First, the law appointed "many priests, because they were prevented by death from continuing" (Heb. 7:23). Under the duration of the old covenant, there were many high priests because they were all men who died and needed to be replaced. However, our eternal Lord "because He continues forever, has an unchangeable priesthood" (Heb. 7:24). Second, the high priests under the old covenant offered "up sacrifices, first for his own sins..." – they were sinners (Heb. 7:27). **Yet, our High Priest, Jesus, is "without sin" as He "is holy, harmless, undefiled, separate from sinners, and has become higher than the heavens" (Heb. 4:15; 7:26).** Third, under the old covenant, the priests were "on earth" and performed their service in an "earthly sanctuary" (Heb. 8:4; 9:1). There has been a change in that Jesus is the "High Priest, who is seated at the right hand of the throne of the Majesty in the heavens, a Minister of the sanctuary and of the true tabernacle which the Lord erected, and not man" (Heb. 8:1-2). The change from the old priesthood of mortal and sinful men here on earth to the new Priesthood of Jesus who is in Heaven, undefiled, and eternal, is yet another new thing of the new covenant!

NEW LAW

Under the old covenant, the priests came from the tribe of Levi, ►

New Things of the New Covenant*Continued from page 16*

being “called according to the order of Aaron” (Exod. 29:9; Heb. 7:11). “Moses spoke nothing concerning priesthood” of any tribe other than Levi (Heb. 7:14). God’s silence regarding any other tribe serving as priests legislated that Levi was the only tribe from which the priests could come as long as the law of the old covenant was in effect. Jesus was “called by God as High Priest” (Heb. 5:10). Yet Jesus was not of the tribe of Levi, but “belongs to another tribe, from which no man has officiated at the altar. For ... our Lord arose from Judah” (Heb. 7:13-14). Thus, when God made “a change in the priesthood” from Levi to Judah “there is necessarily a change in the law as well” (Heb. 7:12). This new law of the new covenant is the law of Christ. Today, even as Paul said, we are “under the law of Christ” (1 Cor. 9:21 ESV). Therefore, as those living under this new covenant, we are called upon to “fulfill the law of Christ” (Gal. 6:2).

Under the new covenant, we follow a new law – the law of Christ!

NEW SACRIFICE

“Every high priest is appointed to offer both gifts and sacrifices” (Heb. 8:3). There are great differences between the sacrifices offered by the priests under the old covenant and the sacrifice offered by Jesus our High Priest in the new covenant. What they sacrificed was different. Under the old covenant, priests offered “the blood of bulls and goats” (Heb. 10:4). This is in contrast to Jesus who, ushering in the new covenant, “with His own blood ... entered the Most Holy Place” (Heb. 9:12). There was also a change in the efficacy of the sacrifice offered.

Since “it is not possible that the blood of bulls and goats could take away sins,” the priests

under the old covenant were offering “sacrifices, which can never take away sins” (Heb. 10:4, 11).

On the other hand, Jesus “put away sin by the sacrifice of Himself” to establish the new covenant (Heb. 9:26). And, since Jesus’ sacrifice of His blood takes away sin, it also meant the frequency of the sacrifice was changed. Under the old covenant, “Every priest stands ministering daily and offering repeatedly the same sacrifices” since the blood of the animals sacrificed could “never take away sins” (Heb. 10:11). However, our High Priest of the new covenant, “after He had offered one sacrifice for sins forever, sat down at the right hand of God ... for by one offering He has perfected forever those who are being sanctified” (Heb. 10:12-14).

Thus, another new thing of the new covenant is the new, better, and perfect sacrifice of Jesus!

NEW BIRTH

To be a partaker of this new covenant, one must experience the new birth that is peculiar to the new covenant. Jesus, the lawgiver of this new covenant, commanded, “You must be born again” (John 3:7). He explained this new birth: “Most assuredly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God” (John 3:5). Therefore, one is “born again” by the water and the Spirit. To be born of the water is to be baptized – immersed in water as an act of submission to God’s will for the forgiveness of sins (Acts

22:16; Titus 3:5). To be born of the Spirit is to be convicted and changed by the revelatory work of the Spirit, the Word (1 Pet. 1:23; cf. Eph. 3:3-5). Thus, as Paul speaks of the church (partakers of the new covenant), he wrote that it is sanctified and cleansed “with the washing of water by the word” (Eph. 5:26). Under the new covenant, those who undergo the new birth are born again as a “new creation,” “created in Christ Jesus for good works” (2 Cor. 5:17; Eph. 2:10).

To be a partaker of the new covenant, one must undergo the new birth!

Let us ever appreciate the new things of the new covenant. Stand in awe of the new Mediator, be ever thankful to the new High Priest who offered His own blood for us, seek to obey the new law of the King of kings, and take advantage of the new sacrifice of Jesus the Lamb of God which washes away sin through the new birth!

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By Juan Canelo

Bible Words Telling Us We Are Not under the Law of Moses

A great deal of confusion exists in the religious world concerning what spiritual law man is under today. Some say the old law still is binding – all of it. Others say that most of it has been abolished, but that some of it still is in effect. Many simply pick and choose laws out of both testaments and abide only by those that are appealing to them.

The Old Testament law is not binding on Christians today. This is expressed in different words and phrases that are recorded in the New Testament. Words and expressions used by the inspired writers point to the important revelation that today we live under a new covenant ratified by the blood of our Lord Jesus Christ.

WORDS IN EPHESIANS

Paul clearly argues, in his letter to the Ephesians, that the “law of commandments contained in ordinances” was “abolished” by the death of Jesus upon the cross.

“For He Himself is our peace, who has made both one, and has broken down the middle wall of separation, having *abolished* in His

flesh the enmity,” that is, *the law of commandments contained in ordinances*, so as to create in Himself one new man from the two, thus making peace” (Eph. 2:14-15, NKJV).

The Greek term for “abolished” is *katargeo*, literally suggesting the idea of reducing something to a state of inactivity.

In Ephesians 2:11-19. Paul is saying that Gentiles were once separated from the covenants, separated from Christ. But in Christ they have now been brought near. How is this possible? It is because Christ has destroyed the barrier that kept the Gentiles away. **He has abolished the law. Which law? It was the law that had commandments and regulations separating Jews from Gentiles.**

WORDS IN COLOSSIANS

“*Blotting out* the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; and having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it. Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: Which are a shadow of things to come; but the body is of Christ” (Col. 2:14-17).

Robertson’s *Word Picture in the New Testament* says in his commentary regarding the word

translated “blotting out” (Greek word εξαλειπσας – *exaleipsas*): “And so ‘cancelled.’ First aorist active participle of old verb εξαλειπω – *exaleiphō* to rub out, wipe off, erase. In N.T. only in Acts 3:19 (LXX); Revelation 3:5; Colossians 2:14. Here the word explains χαρισαμενος – *charisamenos* and is simultaneous with it. Plato used it of blotting out writing. Often MSS. were rubbed or scraped and written over again (palimpsests, like Codex C).”

For Christians, Jesus, on the Cross, was “*blotting out* the handwriting of ordinances that was against us” (Col. 2:14). For Christians, the Law is taken “out of the way” and nailed “to his cross” (Col. 2:14).

WORDS IN ROMANS

The Greek word for “discharged” is *katargeo*. Paul uses this term twice in Romans 7:2, 6 – showing that just as a wife is “discharged” from the law of her husband when he dies, even so, through the death of the body of Christ, men were “discharged” from the obligations of the Mosaic Law. **That the law here contemplated is the law of Moses, including the Ten Commandments, is demonstrated by the reference to the tenth commandment in Romans 7:7 (cf. Exod. 20:17).**

“In Romans 7:2 the meaning is that the death of a woman’s first husband makes void her status

Bible Words Telling Us We Are Not under the Law of Moses*Continued from page 18*

as a wife in the eye of the law; she is therefore “discharged” from the prohibition against remarrying; the prohibition is rendered ineffective in her case. So, in Romans 7:6, with the believer in relation to the Law, he has been made dead to the Law as a means of justification and life. It is not Law that has died (KJV), but the believer, who has been “discharged,” through being put to the death, as to the old nature, in identification with the death of Christ, that he might have life in Christ” (Vine’s *Complete Expository Dictionary of Old and New Testament Words*).

“But now we are *discharged* from the law, dead to that which held us captive, so that we serve not under the old written code but in the new life of the Spirit” (Rom. 7:6, NRSV).

Christians are “delivered from the law.” “But now we have been *delivered from the law*, having died to what we were held by, so that we should serve in the newness of the Spirit and not in the oldness of the letter” (Rom. 7:6, NKJV).

WORDS IN 2 CORINTHIANS

In 2 Corinthians 3, verse 3, Paul makes a contrast between the “tablets of stone” – a clear reference to the Ten Commandments, that was given to Moses on Mt. Sinai (Exod. 31:18) where Moses spoke of two tablets on which the Ten Commandments were “written by the finger of God” – and the writing of God’s Spirit on the hearts of Christians. **In verse 6, he contrasts the new covenant with “the letter,” which in context means the letter of the old covenant. Verse 7 talks about the law engraved**

on stones and the shining of Moses’ face.

The old covenant was glorious, but it was “fading away,” replaced by a covenant that is much more glorious. For Christians, the Law is “that which is done away.”

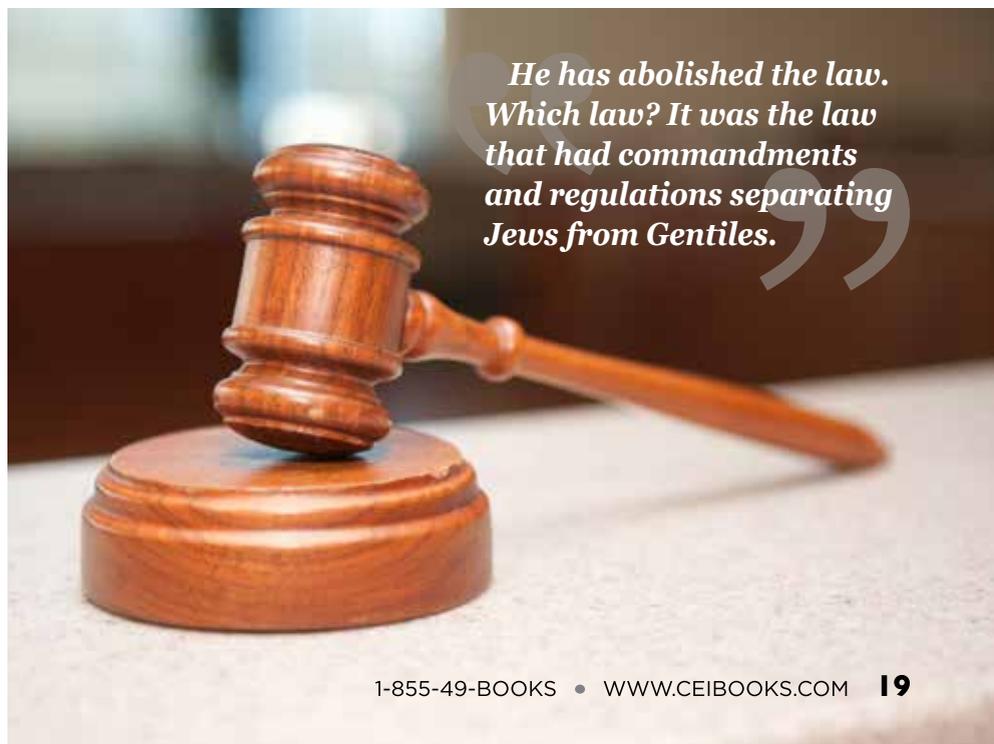
“For if *that which is done away* was glorious, much more that which remaineth is glorious” (2 Cor. 3:11, KJV). For Christians, the Law is “that which is abolished.”

“And not as Moses, which put a veil over his face, that the children of Israel could not steadfastly look to the end of *that which is abolished*” (2 Cor. 3:13, KJV).

Paul’s exposition of the New Covenant in contrast to the Old Covenant ends with a discussion of the degree and nature of the “glory” related to each covenant. To stress its temporary nature, three times (vv. 7, 11, 13) Paul referred to the glory of the Old

Covenant as fading (*katargoumenon*). The word *katargeo* means “to render something inoperative,” “to reduce to inactivity”; therefore in this context the word indicates that the Old Covenant had only a temporary function. “In this whole context (*katargoumenon*) signifies the passing glory of the Old Covenant in general, not the fading way of the shining on Moses’ face.” Since Paul referred to the Old Covenant as being “engraved on stones” (v. 7), this would necessarily include the Ten Commandments as part of the Old Covenant (Exod. 34:28). Therefore, since the Old Covenant no longer has glory because the glory of the New Covenant has surpassed it (2 Cor. 3:10), the Ten Commandments have also “faded away” (v. 11) and no longer function as stipulations of blessing through the Old Covenant for believers today. **The end of the Law as a way of life is also indicated by the fading glory expressed in verse 13.**

TM



He has abolished the law. Which law? It was the law that had commandments and regulations separating Jews from Gentiles.



By Donnie Oliver

What Jesus Said Concerning the Old Testament Law

That Jesus, was born, lived, and died under the Old Testament Law of Moses, there is no doubt (Luke 2:21-24; Mark 1:44; Heb. 9:16, 17). While on Earth, Jesus made some statements regarding the Law of Moses. A look at these statements will be a great use of our time.

MATTHEW 5:17

During the discourse commonly referred to as the Sermon on the Mount recorded in Matthew 5-7, Jesus made the following statement: *“Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill” (Matt. 5:17).* The word “destroy” as used here simply means to loosen down (disintegrate), or to demolish (Strong’s, 1999). **Although he came not to destroy, he did come to fulfill.** When something is fulfilled, it is finished, completed. The Old Testament prophecies concerning Christ were fulfilled by the things accomplished in His birth, life, death, burial, resurrection, and ascension to Heaven. The Lord said in Matthew 5:18: “For verily I say unto you, Till heaven and earth pass, one jot

or one tittle shall in no wise pass from the law, till *all* be fulfilled” (emphasis mine, DO). This teaches us unequivocally the Old Testament has been completed or fulfilled.

JOHN 5:39

“Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me” is what Christ stated to the Jews in John 5:39. Of course, the Jews were familiar with the Old Testament Scriptures. In fact, Jesus tells them they thought they had eternal life by those Scriptures. Yet, it was those same Scriptures that testified of Christ. **Jesus says to them to search the Scriptures (read them, investigate them) for if they did, it would be evident that He was the one being prophesied of.**

There was a time when the disciples of John asked Jesus, “Art thou he that should come, or do we look for another?” (Matt. 11:3). Even today, there are those who do not accept that Jesus is the Messiah, the one of whom the prophets of old foretold. However, Jesus responded to this inquiry by saying: “Go and shew John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And blessed is he, whosoever shall not be offended in me” (vv. 4-6).

HEBREWS 10:9

The Hebrew writer penned Jesus as saying, “Lo, I come to do thy will, O God” (10:9) and the penman goes on to say: “He taketh away the first that he may establish the second” (Heb. 10:9). It seems past finding out how anyone could read a passage such as this and not understand there is something that was taken away and another which was established. The context reveals to us that the Law of Moses was that which was taken away and the New Testament is that which was established. The following passages substantiated the claim: Hebrews 8:13; 7:12; 8:6-8; and 9:15-17.

Notice as well, Jesus’ taking away the first to establish the second was the will of God. The things accomplished by Jesus were in the eternal purpose of God (Eph. 1:11; 3:10, 11; 2 Tim. 1:9). Jesus completely accomplished the Father’s will and declared from the cross, “It is finished” (John 19:30).

May we purpose to listen to all that the Lord says as revealed in the Bible not excluding what he said concerning the Old Testament Law.

*Donnie Oliver, London, KY.
donnieoliver@yahoo.com*



The Theme of the Bible

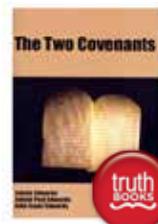
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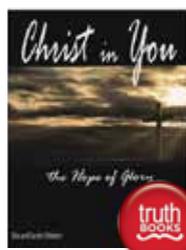


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By John Isaac Edwards

Consequences of Keeping the Law of Moses

If one keeps the law of Moses today, these are the results:

Makes Justification Impossible. Justification is the process by which sinful man is declared or made righteous in the sight of God. This occurs not by the works of the law, but by the faith of Christ (Gal. 2:16). "But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith" (Gal. 3:11). One simply cannot keep the law of Moses and be justified!

Causes Some Things to Be in Vain. The word "vain" suggests useless; having no meaning. Three examples:

Christ died in vain. "... if righteousness come by the law, then Christ is dead in vain" (Gal. 2:21). There would have been no need for Christ to have died, if one is God-approved by Old Testament law-keeping.

Brethren suffered in vain. Paul asked the Galatians, who had experienced persecutions because of the gospel, "Have ye suffered so many things in vain? if it be yet in vain" (Gal. 3:4). They suffered for no reason, if they were going to keep the law of Moses.

Paul laboured in vain. Paul said, "Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labour in vain" (Gal. 4:11). Paul's hard work on behalf of the Galatians in bringing them to Christ was to no avail, if they keep the law of Moses.

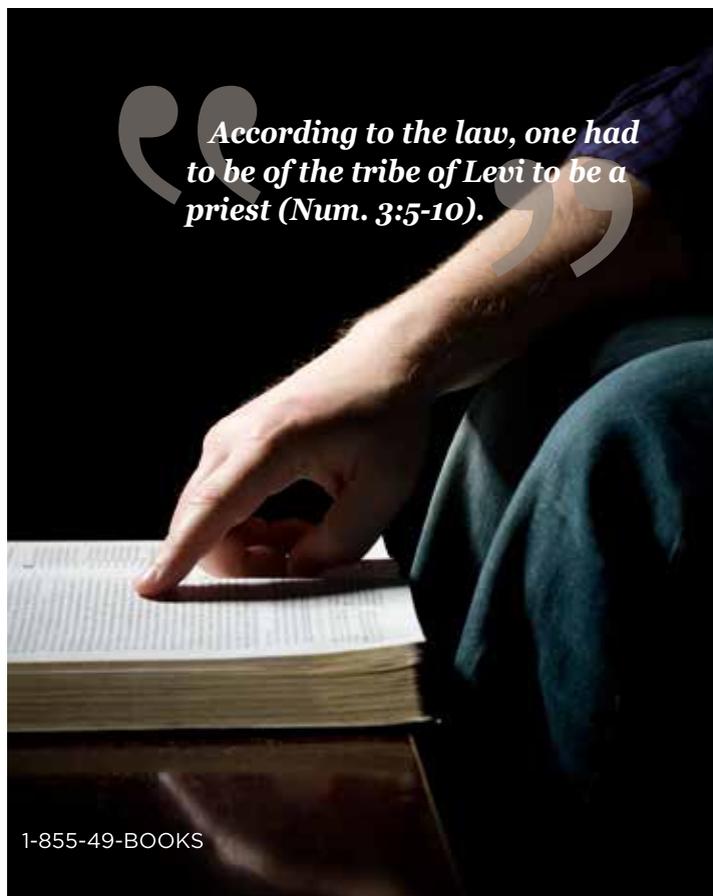
Puts One Under a Curse. "For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them" (Gal. 3:10). Why would you want to be under a curse, when "Christ hath redeemed us from the

curse of the law, being made a curse for us....That the blessing of Abraham might come on the Gentiles through Jesus Christ..." (Gal. 3:13-14)?

Reduces One to Servant Status. In Galatians 4:1-7, Paul uses the illustration of an heir as a child (under the age of legal responsibility) versus a son (legally considered an adult). The child is an heir with no more legal rights than a servant. The son is an heir with full legal rights. Before Christ, under the law, they were like servants. After Christ, they are "no more a servant, but a son; and if a son, then an heir of God through Christ." Why revert to being a child when you are a son and possess the Father's blessings?

Puts One in Bondage. The law of Moses was "a yoke ... which neither our fathers nor we were able to bear" (Acts 15:10). Paul appeals to the Galatians, "Stand fast in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage" (Gal. 5:1). Why be in bondage when Christ has made us free?

Makes Christ Unprofitable. Paul informed the Galatians, "...that if ye be circumcised, Christ shall profit



Consequences of Keeping the Law of Moses*Continued from page 22*

you nothing” (Gal. 5:2). Christ is of no help or benefit to the individual that is circumcised as a condition for receiving salvation.

Obligates One to Do the Whole Law.

Again Paul says, “to every man that is circumcised, that he is a debtor to do the whole law” (Gal. 5:3).

Whatever is true of circumcision is true of every other part of the law of Moses.

Some want to keep the sabbath law, the tithing law, or the music law of the Old Testament. If we keep one command of the law, we are obligated to keep every other command of the law. This would demand that we go to Jerusalem to worship, offer animal sacrifices, keep the dietary regulations, and every other requirement of the law. If not, why not?

Makes Christ of None Effect.

Paul writes, “Christ is become of no effect unto you, whosoever of you are justified by the law...” (Gal. 5:4). To keep the law is to be estranged from Christ, and to be estranged from Christ is to be cut off from all spiritual blessings (Eph. 1:3).

Causes One to Fall from Grace.

Paul continues, “...ye are fallen from grace” (Gal. 5:4). This deals a crushing blow to the doctrine of the perseverance of the saints, “once in grace, always in grace.” One who is seeking to be justified by the law of Moses has fallen from grace. You do not want to fall from grace, for “by grace ye are saved” (Eph. 2:5).

Makes the Apostles

False Teachers. The apostles were guided into all truth (John 16:13). They taught that we are “dead to the law” (Rom. 7:4) and “delivered from the law” (Rom. 7:6). They revealed that the Old Testament was “done away” (2 Cor. 3:7, 11, 14) and “abolished” (2 Cor. 3:13; Eph. 2:15). If the law is still in effect and is to be kept, then the apostles were wrong. If the apostles are right, then those who keep the law and teach men to do so must be wrong. Which is it?

Disqualifies Christ from the Priesthood.

According to the law, one had to be of the tribe of Levi to be a priest (Num. 3:5-10). “For it is evident that our Lord sprang out of Judah; of which tribe Moses spake nothing concerning priesthood” (Heb. 7:14). Thus, “if he were on earth, he should not be a priest, seeing that there are priests

that offer gifts according to the law” (Heb. 8:4). Yet, the Lord is not only a priest, He is “a great high priest” (Heb. 4:14). The Hebrew writer concluded, “For the priesthood being changed, there is made of necessity a change also of the law” (Heb. 7:12).

Shows Disrespect for the Authority of Christ.

Christ has “all authority in heaven and in earth” (Matt. 28:18). At the transfiguration scene of Matthew 17, Moses and Elijah appeared with the Lord, Peter, James, and John. Peter said, “let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.” God had other plans. “This is my beloved Son, in whom I am well pleased; hear ye him” (vv. 1-5). God has spoken unto us in these last days by His Son (Heb. 1:1-2). Christ is the Prophet raised up like unto Moses, whom we are to hear in all things (Acts 3:22-23). We are to do all in His name or by His authority (Col. 3:17).

The law of Moses is no longer a standard of judgment (Col. 2:14-17).

In the judgment to come, we will be judged by the word of Christ (Jn. 12:48). Being “under the law to Christ” (1 Cor. 9:21), let us “fulfil the law of Christ” (Gal. 6:2).

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By Larry R. Ping II

Since We Are Not Under the Law of Moses, Are We Under Law?



The New Testament clearly affirms we no longer live under or serve the Law of Moses (Col. 2:14; Eph. 2:15). Since this is so, we must determine what law, if any, we are under today.

By law, we simply ask are there any rules that govern our actions? Are there dictates passed down by God, such as there were in the Law of Moses, which preside over our lives today? This article will serve to show that we most certainly are under law today to which we owe our allegiance and obedience.

We are under law today because without it there is no sin. Paul penned “where no law is, there is no transgression” (Rom. 4:15). This principle statement applies to any period of time. It was true during what we often call the “Patriarchal” dispensation (granted, we know very little about the law of that time). It certainly was factual during the time of Moses’ law. It is also an accurate assessment of the time during which you and I live. The truth is, we can even understand this principle when thinking about the governmental policies you and I are under obligation to obey (Rom. 13:1-7).

Can you imagine the chaos that would reign in our society if there were no rules, or laws?

Wrongdoing would reign supreme. And those doing the wrong would feel comfortable in taking those actions since there is no penalty. Similarly, there would be chaos if there were no spiritual law today, much as there was in the days of Judges, when “every man did that which was right in his own eyes” (Judg. 21:25).

We are under law today because the New Testament speaks of the law of liberty. Twice, James writes of this “law of liberty” (James 1:25; 2:12). This law to which James refers is one that will give any man freedom from sin if he so chooses. After all, it is sin that causes a wall to be erected between God and man (Isa. 59:1, 2).

The Law of Moses could not give this freedom since the blood of “bulls” and “goats” could not “take away sin” (Heb. 10:4). However, we know Jesus “was once offered to bear the sins of many” (Heb. 9:28) and in His blood we can find forgiveness and redemption from sin (Eph. 1:7). The law of liberty tells mankind what to do to take advantage of Christ’s sacrifice in order to be liberated from sin.

We are under law today because the New Testament speaks of the law of Christ. Paul makes reference to the “law of Christ” in Galatians 6:2. Earlier, he wrote to the Corinthians, parenthetically making the point that we are “not without law to God, but under the

law to Christ” (1 Cor. 9:21). Some seem to suggest we are not under any law today, but these verses point out rather clearly we are under, or subject to, the “law of Christ.”

Certainly, the actual words of Christ govern our actions (many Bibles have these words in red). The majority of these can be viewed in the books of Matthew, Mark, Luke, and John. Nonetheless, it is a grave mistake to limit the laws of Christ only to words in red. Paul inked these words: “If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord” (1 Cor. 14:37). The conclusion then is inescapable – the entirety of the New Testament constitutes the law of Christ to which you and I must yield.

We are under law today because the New Testament speaks of the law of Spirit of life. As Paul was writing to the church in Rome, he wrote about “the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death” (Rom. 8:2). To the honest and open student of the Bible, it is evident Paul, among other things, is making a comparison between the law of Moses and the law found in the New Testament.

Those living under the law of Moses were bound to follow each of its precepts and dictates, including offering sacrifices in

Since We Are Not Under the Law of Moses, Are We Under Law?

Continued from page 24

order to make atonement for sin (Lev. 4:20). Yet we know the Mosaic law, through the blood of animal sacrifices, could not give remission of sins (Heb. 9:22). But the law under which we live today, sealed by the perfect blood sacrifice of Jesus the Christ, truly offers redemption and forgiveness of sin for all obedient men of any time period (Heb. 9:15).

We are under law today because the New Testament speaks of the need for another testament. The author of Hebrews noted, “if that first covenant had been faultless, then should no place have been sought for the second” (Heb. 8:7). This has reference to information already presented in this article. The fault of the first covenant (the law of Moses) was the fact animal sacrifices could not give remission of sin.

Because this was true,

a second testament (the law of Christ) was sought for and secured through the precious blood of Christ (Heb. 9:28). During the time of the law of Moses, those wishing to receive an eternal home with God were expected to obey that law. In duplicate fashion, those living today who aspire to an everlasting home with God must obediently live under the law of Christ found in the New Testament.

Clearly there is law today under which we live and to which you and I must surrender and obey. We are responsible for searching and knowing this law. Not doing so will result in spiritual disaster (2 Thess. 1:8-9). **May we all see these things to be true, and take those actions that are pleasing to our loving Father.**

CONTRAST BETWEEN OLD AND NEW COVENANTS

- Contrast of Moses' law vs. grace and truth (John 1:17)
- Justification from sin by law of Moses limited (Acts 13:39)
- Moses preached in every city (Acts 15:21)
- Death reigned from Adam to Moses (Romans 5:14)
- Moses was faithful, Jesus has greater honor (Hebrews 3:2-5)
- Tabernacle is copy of what is in heaven (Hebrews 8:5)
- Moses confirmed covenant with people (Hebrews 9:19)
- Those who reject Law of Moses die (Hebrews 10:28)



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By Jarrod Jacobs

Prophecy and Fulfillment

Concerning the Two Covenants

One aspect of the Bible that continues to fascinate me is the records of the fulfillment of its many prophecies. This aspect of the Bible is one way that divine inspiration is seen (2 Tim. 3:16-17; 2 Pet. 1:20-21). The Bible reveals to us Messianic prophecies, prophecies concerning the end of the world, prophecies concerning events such as the destruction of Israel and Judah, etc. As we study the Bible, we then see how these various prophecies were fulfilled. In like manner, there is prophecy concerning the Old and New Covenants, as well as its fulfillment recorded in Scripture. The focus of this article will be on that particular Bible prophecy.

To begin, we recognize that the Old Covenant was not something

that began in the Patriarchal time period. Folks like Adam, Eve, Abel, Seth, Noah, Abraham, Isaac, Jacob, Sarah, Rebekah, Rachel, Leah, and Joseph were not subject to the covenant of which we speak.

In fact, the Israelites did not become subject to this until the time of the people's arrival at Horeb (Exod. 19, etc.). This is not my opinion, but it is a matter of Biblical fact. Please read Deuteronomy 5:1-5 and see that this is the case. In this text, Moses told the people, "Hear, O Israel, the statutes and the rules that I speak in your hearing today, and you shall learn them and be careful to do them. The Lord our God made a covenant with us in Horeb. Not with our fathers did the Lord make this covenant, but with us, who are all here alive today. The Lord spoke with you face to face at the mountain, out of the midst of the fire, while I stood between the Lord and you at that time, to declare to you the word of the Lord. For you were afraid because of the fire, and you did not go up into the mountain." After saying these words, Moses then repeats the things that were said forty years earlier at Mt. Sinai (Deut. 5:6-22; Exod. 20).

Notice please that Moses said this covenant was not made with the "fathers" (i.e., ancestors like Abraham, Isaac, Jacob, etc.), but "with us." This covenant had a special place in the history of national Israel. Further, this was a covenant that was made with the nation of Israel only, and not with any other nation.

Sometimes, we hear folks insist that we are still under that covenant that was made at Horeb. Is this true? Could it be that we today are subject to the same covenant as was taught and followed by people like Moses, Aaron, David, Hannah, Abigail, the prophets, and many other Jews for some 1500 years? There are those who insist that, yes, we must keep it. In fact, there were folks in the first century who insisted that Christians must keep the Old Covenant as well as follow the teachings of Christ. These folks were called "Judaizing teachers" and their doctrine was answered by folks like Peter, Paul, Barnabas, and James in Acts 15. **Letters like Galatians and Hebrews had sections dedicated to answering and defeating the Judaizers and their doctrines.** Even today, there is a "remnant" of this philosophy floating around, for when we speak of following Christ's words in the New Testament, and teaching what has been revealed in the New Testament scriptures, many denominational folks will charge, "Those in the church of Christ do not believe in the Old Testament!"

Is such a charge true? Could one listen to me preach, or read my writings and come away with the idea that I do not believe in the Old Testament? I hope not, because such a charge is false to the core! At the same time, I will also insist that we are no longer under the Old Testament. It is not what we follow

Prophecy and Fulfillment Concerning the Two Covenants*Continued from page 26*

as a standard of authority today. Why can I say this? It is because of a prophecy concerning the end of the Old Covenant, and the fulfillment of that prophecy in the New Covenant.

Specifically, Jeremiah 31:31-34 speaks in prophetic terms about the end of the Old Covenant. It says,

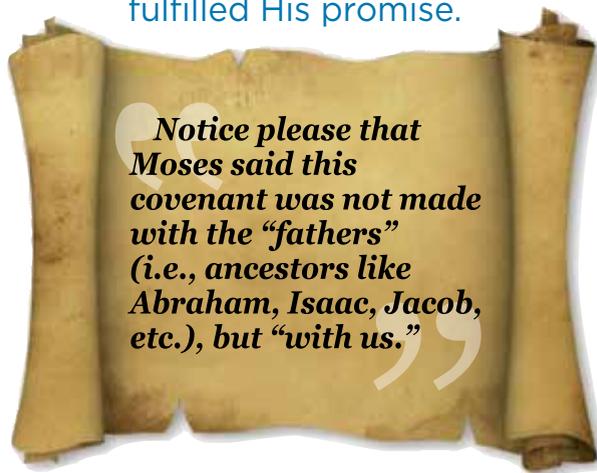
Behold, the days are coming, declares the LORD, when I will make a new covenant with the house of Israel and the house of Judah, not like the covenant that I made with their fathers on the day when I took them by the hand to bring them out of the land of Egypt, my covenant that they broke, though I was their husband, declares the LORD. For this is the covenant that I will make with the house of Israel after those days, declares the LORD: I will put my law within them, and I will write it on their hearts. And I will be their God, and they shall be my people. And no longer shall each one teach his neighbor and each his brother, saying, "Know the LORD," for they shall all know me, from the least of them to the greatest, declares the LORD. For I will forgive their iniquity, and I will remember their sin no more.

Thus, we can read in Jeremiah that the covenant under which Jeremiah (and others) had lived for some 1500 years, would one day pass away so a new covenant could take its place.

Having read Jeremiah 31:31-34, the question before us is this: Has this prophecy been fulfilled? Are we still waiting on the time when it will be fulfilled, or has it already happened? I would suggest that it has already been fulfilled, and this is why we today are not under the Old Covenant anymore.

Where does the Bible teach that the Old Covenant has passed? One place where this is taught is 2 Corinthians 3:6-17. Please read

this Scripture and see that here the apostle Paul says that the Old Covenant has passed away. In this passage, Paul states that the New Covenant is more glorious than the Old (v. 8). He also said in that passage that the Old Covenant has ended and was taken away. This was not a mere opinion of the apostle Paul, but a matter of inspiration (1 Cor. 14:37). In fact, such teaching is a fulfillment of the Jeremiah 31 prophecy. **God promised a new covenant for the people, and He fulfilled His promise.**



Not only does 2 Corinthians 3 show how Jeremiah 31 is fulfilled, but there is a passage which quotes Jeremiah 31:31-34 word-for-word, and shows that this prophecy has been fulfilled. This is found in Hebrews 8:6-13. In this place, we read,

But as it is, Christ has obtained a ministry that is as much more excellent than the old as the covenant he mediates is better, since it is enacted on better promises. For if that first covenant

had been faultless, there would have been no occasion to look for a second. For he finds fault with them when he says: "Behold, the days are coming, declares the Lord, when I will establish a new covenant with the house of Israel and with the house of Judah, not like the covenant that I made with their fathers on the day when I took them by the hand to bring them out of the land of Egypt. For they did not continue in my covenant, and so I showed no concern for them, declares the Lord. For this is the covenant that I will make with the house of Israel after those days, declares the Lord: I will put my laws into their minds, and write them on their hearts, and I will be their God, and they shall be my people. And they shall not teach, each one his neighbor and each one his brother, saying, 'Know the Lord,' for they shall all know me, from the least of them to the greatest. For I will be merciful toward their iniquities, and I will remember their sins no more." In speaking of a new covenant, he makes the first one obsolete. And what is becoming obsolete and growing old is ready to vanish away.

Therefore, based upon these verses, we can know for certain that the end of the Old Covenant was promised and fulfilled by God. We today are not under the Old Covenant, but under the New. Therefore, the charge that "The church of Christ doesn't believe in the Old Covenant/Testament" is not true. The truth is that we believe the Old Covenant, and respect that fact that God said it would come to an end and a New Covenant would come into effect. This is exactly what happened.

Jarrod Jacobs, 5695 Caneyville Rd. Morgantown, KY 42261



by Bobby Graham



Question:

I would appreciate your comment on the meaning of the words “save” and “lose” in Matthew 16:25.

Answer:

The passage which is the basis of this questions reads as follows: “For whoever desires to save his life will lose it, but whoever loses his life for My sake will find it.” The reader will notice that Jesus here used the contrasting words “save” and “lose” in this paradox, which is frequently stated by the Lord throughout His ministry, though sometimes in modified form (Matt. 10:39; 16:25; Mark 8:35; Luke 9:24; 17:33; John 12:25). In all such occurrences, the ideas expressed by these two words appear in a context of one’s willingness or refusal to sacrifice all for the sake of Christ and the gospel. The clear teaching of Jesus is that one must be willing, in a spirit of self-denial, to crucify/put to death self (figuratively, though physical death might sometimes be demanded), if he would follow the Lord Jesus Christ. Hereby Jesus calls upon all potential disciples to understand that the path to discipleship will take them through rough seas, not the smooth, untroubled waters that too many have found to their liking in their “moderate discipleship.” It is not minor problems or burdens that Jesus here identifies under the idea of putting oneself to death, but the willingness to “mortify” the deeds of the old man, to die the death required by repentance in one’s turning from sin to discipleship. This radical idea does not fit well in the thinking of

moderns who have grown comfortable in their Christianity and are unwilling

to leave it behind, but Jesus was separating to Himself those willing to make the ultimate sacrifice of dying for Him, if necessary. Here He simply named the most rigorous requirement such disciples could expect to face. Are we willing to make such a commitment? If not, we will never be His true disciples.

In the context of this demand for such sacrificial living and dying, Jesus spoke of those wishing to “save” their lives. They try to hold on to what they have, unwilling to make the sacrifice demanded by their Master. They find themselves more attached to their families, houses, lands, jobs, friends, pleasures, possessions, or their own lives. By their unwillingness to turn loose of these, they really “lose” true life. Yes, they might preserve physical life, but they lose their souls because they forfeit their hope of eternal life. In Luke 17:32 the Lord reminded His hearers of the need to remember Lot’s wife, because she also was unwilling to turn loose of what she had and enjoyed to obey God at the time of Sodom’s destruction. Immediately then, in verse 33, He repeated this oft-found precept concerning saving and losing one’s life.

The apostle Paul provides us two examples of people who did not count their own lives as dear, as Paul sought to finish his life’s

course with the joy that accompanies eternal life. Consequently, none of the tribulations awaiting him moved him from his steadfast determination to serve Christ (Acts 20:24). He later announced his readiness to die for the Lord in Jerusalem (Acts 21:13). In Romans 16:4 Paul spoke highly of Priscilla and Aquilla, who likewise risked their own necks for the apostle’s life, out of their dedication to Paul’s Master.

What are we willing to sacrifice for the Lord’s sake? Can the spirit of the martyr be found in us? Too often we complain about the least discomforts and chafe under the lightest load of responsibility. Where then is the spirit of self-denial and cross-bearing, which lies at the center of discipleship? What do you willingly forfeit for Christ and the gospel? What difficulties do you rejoice to endure for His cause? Have you considered making the sacrifice of life itself, if conditions and circumstances changed to the degree that you needed to do so? Those who overcome the foe are saints who so dedicate themselves to Christ because they “loved not their life, even unto death” (Rev. 12:11).

*Bobby L. Graham,
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Book Briefs

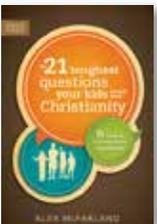


By Chris Reeves
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Why? Donnie V. Rader. One Stone, 2013. 105 pages softback. ISBN: 978-098549385-1

Members of churches of Christ, and especially younger Christians today, may not know *why* they believe what they believe and *why* they practice what they practice. They believe things in the Bible and they practice things in the name of religion, but they don't know why. They have simply inherited their beliefs and practices from others without knowing from God's word *why* they do these things. They are not "ready to give an answer" (1 Pet. 3:15) for what they believe; only to say, "I just do it because that's the way I've always done it." In a new workbook titled *Why?*, Donnie Rader helps the Bible student to truly understand *why* he believes and does certain things. The first lesson in this workbook discusses the importance of knowing *why* we believe something; it makes a difference what we believe and *why*. The next 15 lessons cover common topics where the reader will learn the basic *why* from God's word – subjects like the necessity of baptism, no faith only, no instrumental music, no church kitchens, no women preachers, hell is real, etc. Rader's workbook is recommended. It comes at a critical time when some Christians today need to be taught from the Bible *why* they believe as they do. A teenage or college class would do well to go through this material, and who knows, some older brethren who have forgotten the *why* of the matter may benefit from it too.



The 21 Toughest Questions Your Kids Will Ask About Christianity. Alex McFarland. Tyndale House Publishers, Inc., 2013. 280 pages softback. ISBN: 978-1-58997-678-8

Why does God allow evil and suffering? Is Jesus *really* God and is the Bible *really* the word of God? Why are Christians such hypocrites and why do they judge everybody? When our children come to us with these questions and others like them, what do we say? How do we respond? Alex McFarland, a current speaker and lecturer in apologetics, has compiled a list of common questions that might be asked us by our children and he helps the reader to answer them confidently from the Bible. As with any book written by a denominational author, the reader must be on the lookout for denominational error (for example, the false doctrine of inheriting Adam's sin is found on page 18). However, *The 21 Toughest Questions* is an overall recommended resource in the area of contemporary apologetics. It is written on a popular level and with the average parent in mind. There are also easy-to-follow discussion points, charts, and activity ideas to help you answer your child's tough questions using God's word.



Whosoever Will: A Biblical-Theological Critique of Five-Point Calvinism. David L. Allen and Steve W. Lemke, Editors. Broadman & Holman Academic, 2010. 306 pages softback. ISBN: 978-080546416-0

Readers of *Truth Magazine* may not be aware of the on-going dialogue among some Baptists over the past few years concerning the (false and erroneous) doctrine of the Five Points of Calvinism. More and more Baptists (particularly those associated with the Southern Baptist Convention) are changing their thinking about Calvinism – either modifying their views about it or abandoning parts of the system all together. In *Whosoever Will*, several influential preachers and professors in Baptist circles express their modified views of the Five Points of Calvinism. Of course, the five points of Calvinism are covered in this book: Total depravity, Unconditional election, Limited atonement, Irresistible grace, and Perseverance of the saints. Additionally, other topics like the history of Calvinism and how Calvinism has impacted Baptist Churches are also discussed. The main disappointment of this book is the compromising approach of the authors. If you are looking for Baptists who totally reject Calvinism, you will not find it here. What you will find are Baptists who express their modified views of Calvinism. These authors also make it clear that they can "agree to disagree" and they hope to "build bridges" between Baptists who are full-blown Calvinists and Baptists who are not. This point is made clear in the preface and introduction to the book. But, there is value in this book and I recommended it for this reason: You can learn about how a Baptist defends his view of Calvinism. *Whosoever Will* provides good insight into the current thinking among some Baptists as to why they accept or do not accept parts of Calvinism. This insight will help prepare you, the Bible student, in your defense of the truth against Calvinism.





By David Flatt

Water Is in the Plan



The subject of salvation has always been a debated topic. Since salvation has been offered through the resurrected Christ, people have attempted to undermine God's plan. Many of the Jews demanded the Law of Moses be kept to be saved. Much of the Gentile world rejected salvation through the resurrected Christ. The teaching of a bodily resurrection was laughable to them (1 Cor. 1:18-31).

Today, many continue to reject God's plan of salvation. Specifically, many reject the Bible's teaching regarding baptism. Jesus taught, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:16). Peter was the first to preach, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38). Paul explained, "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that

like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection" (Rom. 6:3-5).

As plain and clear as these and other passages are regarding baptism, many have persistently taught baptism is not necessary for salvation. To address this opposition, preachers of days gone by used to preach a sermon entitled, "Water is in the Plan." Preachers of the past taught with simplicity, boldness, and the Scriptures. This approach to the subject of baptism takes a broad look at how God used water on various occasions to foreshadow baptism under the new covenant (Heb. 8:1-5; 10:1). This overview demonstrates how water was always in God's plan of salvation. Consider how water is in the plan.

First of all, perhaps the most notable use of water in the Bible was the flood in the days of Noah (Gen. 6-7). God used flood waters to purify the wickedness in the earth. Forty days and nights, God caused rain to inundate the earth. The Bible says, "Fifteen cubits upward did the waters prevail; and the mountains were covered. And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man: All in whose nostrils was the breath of

life, of all that was in the dry land, died. And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained alive, and they that were with him in the ark. And the waters prevailed upon the earth an hundred and fifty days" (Gen. 7:21-24).

Later, the apostle Peter would write baptism saves us similarly to how God used water to purify the earth in the days of Noah. Peter analyzed, "Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ" (1 Pet. 3:20-21). Yes, water is in the plan.

Next, consider an event in the life of Naaman the Syrian. Naaman was afflicted with the disease of leprosy. This flesh-eating disease was slowly killing Naaman in as undignified a fashion as one can imagine. A series of events led Naaman to seek healing by the prophet Elisha (2 Kings 5). Elisha told Naaman to dip seven times in the Jordan River and he would be clean (2 Kings 5:10). After some resistance,



Water Is in the Plan*Continued from page 30*

Naaman relented and obeyed: “Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean” (2 Kings 5:14). Yes, water is in the plan.

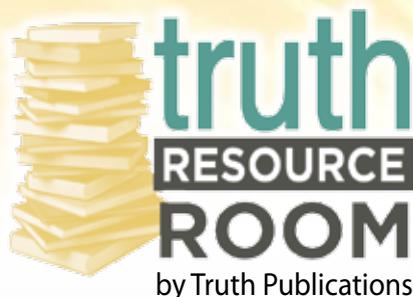
Lastly, notice how Jesus spoke of water. One evening, Jesus was visited by a Pharisee: Nicodemus (John 3). Jesus told Nicodemus, “Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto

him, How can a man be born when he is old? Can he enter the second time into his mother’s womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God” (John 3:3-5). Entrance to the kingdom of God would be given to those who sought a spiritual rebirth through water and the Holy Spirit.

The apostle Paul would later explain, “But after that the kindness and love of God our Savior toward man appeared, Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; Which he shed on us abundantly

through Jesus Christ our Savior; That being justified by his grace, we should be made heirs according to the hope of eternal life” (Titus 3:4-7). Yes, water is in the plan.

In conclusion, we are saved by being baptized into water for the remission of our sins (Mark 16:15-16; Acts 2:38). Our eternity is dependent on whether or not we have come in contact with the blood of Christ in the waters of baptism. Teaching salvation is of the utmost importance to those lost in sin. Perhaps the lost would be better served if, as preachers, we would dust off an old outline and boldly preach that water is in the plan. 



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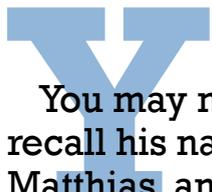
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By Jesse Flowers

The One Who Took the Place of Judas Iscariot



You may not even recall his name. It was Matthias, and he's only mentioned by name twice in all of the New Testament (Acts 1:23, 26). It seems somewhat strange to be surrounded by so much obscurity when you're an apostle of Jesus Christ. But we do know more about this follower of Jesus than we may realize.

Matthias was the fulfillment of prophecy. The psalmist David prophesied that Judas' place would be left desolate, and another would take his office (Pss. 69:25; 109:8).

Matthias was intimately acquainted with the Lord. He had witnessed the events surrounding Jesus' earthly ministry since the baptism of John to the day Christ ascended to heaven. He saw with his own eyes the resurrected Lord (Acts 1:21-22).

Matthias was chosen to be an apostle by Jesus Christ. The 120 disciples prayed that the Lord "who knows the hearts of all" show them which one He had chosen. So "they cast their lots, and the lot fell on Matthias" (Acts 1:24-26).

Matthias received the baptism of the Holy Spirit. Like the other apostles he was "filled with the Holy Spirit and began to speak with other tongues." He preached the gospel to the Jews gathered on the day of Pentecost (Acts 1:4-5, 8; 2:1-21).

Matthias performed wonders and signs. The Holy Spirit enabled him to perform miracles just as the Spirit enabled Peter and John to do so (Acts 2:43; 5:12).

Matthias helped distribute money to the needy saints. Many physical needs arose among the early Christians. Brethren that possessed lands and houses sold them in order to meet those needs. The apostles then oversaw the distribution of the collected funds (Acts 4:32-35).

Matthias was arrested, threatened, and beaten. Just like Peter, Andrew, James, John, Philip, and Matthew, he too had ignored the command of the Jewish council to no longer preach in the name of Jesus (Acts 5:17-42). As a result the apostles were imprisoned, then later beaten, and again commanded not to preach in the name of Jesus. Matthias, along with other apostles, rejoiced that he was counted worthy to suffer for the cause of Christ and went out preaching the gospel everywhere.

Matthias helped resolve the problem with the Hellenistic widows. All twelve of the apostles summoned the multitude of disciples together instructing them on exactly how to handle and solve the problem

of certain widows being neglected in the daily distribution (Acts 6:1-6).

Matthias was able to give Christians the Holy Spirit. Simon realized "that through the laying on of the apostles' hands the Holy Spirit was given" (Acts 8:18).

Matthias assisted in resolving the controversy over "circumcision-salvation." The apostles, elders and brethren in the church at Jerusalem sent out letters to settle the souls of the Gentile Christians (Acts 15:1-31; Acts 16:4).

Matthias helped lay the foundation of the Lord's church by teaching the doctrine of Christ. We read of the early Christians continuing "steadfastly in the apostles' doctrine" (Acts 2:42; cf. Eph. 2:20).

As you can see, there's much more to the apostle known as Matthias than initially meets the eye. Like his predecessor, Judas Iscariot, he knew Jesus well, preached the message of Christ, and performed miracles. Unlike Judas, Matthias did not betray his Lord, rather he was quite willing to suffer and die for Jesus. He taught the truth to countless souls. Matthias made sure the physical needs of his brethren were met. He combated false doctrine. No doubt he was honored to be an eyewitness of the risen Savior.

This is the one who took the place of Judas Iscariot.



The Need for Understanding about the Two Covenants*Continued from page 2*

that cannot be cut into different pieces (cf. Jesus' garment, John 19:23-24).

TO EXALT CHRIST

The Scriptures teach that Christ is exalted above all others (Phil. 2:9-11). He is the priest-king after the order of Melchizedek who was prophesied to come, according to Psalm 110:4 – “Thou art a priest for ever after the order of Melchizedek.” The writer of Hebrews presents Jesus as the new high priest. “For such a High Priest was fitting for us, who is holy, harmless, undefiled, separate from sinners, and has become higher than the heavens; who does not need daily, as those high priests, to offer up sacrifices, first for His own sins and then for the people's, for this He did once for all when He offered up Himself” (Heb. 7:26-27). Unlike the priests under the Old Testament who grew old and died, to be replaced by another dying priest, He is never replaced by another priest because “he continues forever” and “has an unchangeable priesthood” (Heb. 7:24).

However, Jesus could never be a priest on earth, because he descended from the tribe of Judah, not the tribe of Levi. “For if He were on earth, He would not be a priest, since there are priests who offer the gifts according to the law” (Heb. 8:4). “For it is evident that our Lord arose from Judah, of which tribe Moses spoke nothing concerning priesthood” (Heb. 7:14).

Understandably, the writer of

Hebrews argued, “For the priesthood being changed, of necessity there is also a change of the law” (Heb. 7:12). If one is going to exalt Jesus as the High Priest of a new and better covenant, based on the sacrifice of blood superior to that of bulls and goats, then he must accept that the Law has changed! The converse is also true. One who teaches that the Old Testament is still valid undermines the High Priesthood of Jesus! To whatever degree one teaches that mankind is still bound by the Old Testament teaching, he dishonors Christ. **Those who teach that there is one eternal covenant are attacking the High Priesthood of Jesus.**

Matthew 17 records the narrative of the Transfiguration of Jesus. Peter, James, and John were with Jesus when this event happened. Not only was Jesus transfigured in their presence so that “His face shone like the sun, and His clothes became as white as the light” (Matt. 17:2), but also Moses and Elijah appeared to Jesus and spoke to Him as about his decease (*exodus*) (Luke 9:31). Peter was so impressed that he proposed erecting three tabernacles – one for Moses, Elijah, and Jesus. “While he was still speaking, behold, a bright cloud overshadowed them; and suddenly a voice came out of the cloud, saying, ‘This is My beloved Son, in whom I am well pleased. Hear Him!’” (Matt. 17:5). Christ is superior to both the great lawgiver of the Old Testament and the first of the prophets. Rather than honoring the three equally, the voice from

heaven instructed that one should listen to King Jesus – “Hear Him!”

TO AVOID MISTAKEN CONSEQUENCES

Those who teach that any part of the Old Testament is still valid today dilute Christianity with Judaism. This is not to minimize the role that the Mosaic Law played in God's eternal plan. Rather, it acknowledges that role. The Law was given as a schoolmaster to bring men to Christ (Gal. 3:24). “But after faith has come, we are no longer under a tutor” (Gal. 3:25). Those who do not recognize this change in the law look at the Old Testament as a religious smorgasbord to pick and choose whatever he wishes to bring over into Christianity. Various churches bring into their practices such things as the following: a separate priesthood, priestly garments, tithing, Sabbath observance, observance of holy days (however, their “holy days” are not those of the Old Testament – Passover, Pentecost, and Tabernacles, but like those of Jeroboam I – holy days of their own devising – Christmas, Palm Sunday, Ash Wednesday, Good Friday, Easter, Thanksgiving, Hallowed Saints Eve, etc.), burning incense, lighting candles, mechanical instruments of music, etc.

However, there are other portions of the Old Testament Law that are either ignored or explicitly repudiated. For example, the Old Testament taught that homosexuals were to be punished by death in Israel (Lev. 20:13) and men and women guilty of adultery were to be put to death (Lev. 20:10). There are certainly not ceremonial commandments, but the enforcement of moral regulations. Significantly, those who say that the ceremonial law was abrogated, but the moral law retained, do not advocate retaining

The Need for Understanding about the Two Covenants

Continued from page 33

these ordinances as part of God's eternal covenant. By what reasoning can one decide which parts of the Law one should bring into Christianity and which should not be transferred?

Those who have argued that God has "one eternal covenant" wish to justify their beliefs on divorce and remarriage that do not agree with Jesus' teaching in Matthew

19:9. They prefer the teaching of the Old Testament on divorce to that which Jesus revealed, so they repudiate Jesus in preference to Moses. Soon this leads them into other problems: Do we accept what Moses taught about polygamy? In trying to be consistent, these brethren are also ready to defend polygamous marriages. What about Mosaic teaching on concubines? The ramifications and consequences of failure to teach that the Old Testament has been abrogated are monumental. By combining the Old Testament with the New Testament as one law will syncretize both Judaism

and Christianity, making neither what God originally willed them to be.

CONCLUSION

When I was a child, we had gospel meetings regularly. One topic that was always preached in those gospel meetings was "A Change of Covenants," even if it were given a different title. We were drilled in learning the passages that showed the change of covenants, so that from a child we could cite the verses that showed why we did not believe the Old Testament was binding on men today. Those preachers showed us the verses cited from the Old Testament to show that instrumental music in worship was accepted with God under the Mosaic Law and how to reply to them by showing that we no longer lived under the Mosaic Law. If one wants to defend instrumental music in the worship of the church, he needs to find New Testament authority for those instruments.

For fifty years, institutional churches have been feeding on "be good, do good" homilies that teach virtually nothing. A new generation has now been raised without having heard the fundamentals of the Gospel so as to discriminate

between the Lord's church and modern denominationalism.

These brethren are moving rapidly into the mainstream of Protestant denominationalism, much to the chagrin of the most conservative among them.

Unfortunately these same fundamental lessons are not nearly so popular among non-institutional brethren as they once were. We too are moving to a kind of preaching that does not reenforce these first principle lessons. Benjamin Franklin is attributed with saying that a fool does the same thing over and over and expects a different result every time. Why should we expect that our moving away from teaching the fundamental first principles will have a different impact among us than it has had among institutional brethren?



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AL BIRMINGHAM 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	AL SCOTTSBORO Eastside Church of Christ John T. Reid Pkwy. (Hwy. 72, 2 mi. E. of Hwy. 35) Bible Study 9:00 A.M. Worship 9:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Wayne Chappell, Sr. (256) 574-1603 or 575-2664	AR JONESBORO 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	AZ GLENDALE 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	CA FREMONT 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	FL BROOKSVILLE Church of Christ 604 W. Fort Dade Ave. Bible Study 10:00 A.M. Worship 10:50 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: V.C. McCormick (352) 796-9803
AL FLORENCE College View Church of Christ 851 N. Pine St. (Next to University Campus) Bible Study 9:30 A.M. Worship 10:15 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelists: Mark White (256) 766-0403	AR CONWAY 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	AR LITTLE ROCK 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	AZ TUCSON 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 (520) 326-3634 or 722-3179	CA LONG BEACH 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	FL DESTIN 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
AL HUNTSVILLE 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	AR CONWAY Eastside Church of Christ 1540 E. Oak St. 72302 www.conwaychurchofchrist.org 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	AR PARAGOULD Village Creek Church of Christ Bible Study 9:00 A.M. Worship 9:50 A.M. Wednesday 7:00 P.M. Evangelist: Dwight Harrison www.villagecreekchurchofchrist.com	CA ALAMEDA 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	CA OCEANSIDE-VISTA 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	FL FORT LAUDERDALE 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
AL MOBILE West Mobile Church of Christ 129 Hillcrest Rd. Worship 9:00-9:30 A.M. Bible Study 9:30-10:30 A.M. Worship 10:30-11:30 A.M. Wednesday 7:00 P.M. (251) 342-4144 or 342-2041	AR CONWAY 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	AR PINE BLUFF 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	CA BELLFLOWER Rose Ave. Church of Christ 17903 Ibbotson 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 http://www.roseavenue.org	CO GRAND JUNCTION Church of Christ Western Slope P O Box 40912 (zip:81504) Worship 10:30 A.M. Evening 5:00 P.M. Wed. Bible Study 6:00 P.M. Evangelist: Richard Theftford www.churchofchristwesternslope.com	FL FORT MYERS 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
AL MONTGOMERY 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 Evangelists: Brian Moore: (334) 279-1077 Charles Martin: (334) 283-2983	AR FT. SMITH 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	AR POCAHONTAS Westside Church of Christ Hwy 90 West • PO Box 43 (1/2 mile West of Hospital) Bible Study 9:00 A.M. Worship 9:45 A.M. Afternoon 1:00 P.M. Wednesday 6:30 P.M. Herbert Starr, Evangelist	CA CANOGA PARK (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	CO LOVELAND 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 Theftford (970) 667-0469 www.poudrevalleychurchofchrist.org	FL FORT MYERS 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 (239) 433-2838 or 482-2158

<p>FL FT. WALTON BEACH Church of Christ 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>FL ORLANDO 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>GA CONYERS 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>IL ABINGDON 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>IN GREENWOOD 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>IN TRAFALGAR Spearsville Rd. Church of 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>FL FROSTPROOF 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>FL ORLANDO Azalea Park Church of Christ 6800 Lake Underhill Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Wednesday 7:30 P.M. Evangelist: James P. Needham (407) 277-7931 or 628-2995</p>	<p>GA PINE MTN. VALLEY 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>IL CHICAGO 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>IN HOBART 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>KS EL DORADO 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>FL GENEVA Church of Christ Ave. C and 2nd St. Bible Study 9:30 A.M. Worship 10:45 A.M. (407) 349-9998</p>	<p>FL ORLANDO 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>GA SAVANNAH 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>IL DOWNERS GROVE 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.dgccc.org</p>	<p>IN PLAINFIELD 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>KS TOPEKA 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>FL JACKSONVILLE 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.mariettaccc.com</p>	<p>FL PALATKA 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>GA VALDOSTA Gonwood Church of Christ 4000 Mullooly Rd. (4 miles S. of Milledge, 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>IL GLENN ELLYN 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>IN INDIANAPOLIS 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>KY AUSTIN 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: Justin Monts (270) 404-2171 or 646-0498 www.peterscreekccc.com</p>	
<p>FL KEY LARGO 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>FL PALMETTO 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>GA VALDOSTA 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.northvaldostacc.com</p>	<p>IL MATTOON 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>IN JAMESTOWN 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.jamestownccc.com</p>	<p>KY BEAVER DAM 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>FL MIAMI 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>FL PANAMA CITY BEACH 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>IL PALATINE 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>IN MARION 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>KY BRANDENBURG 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>FL MIAMI 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>FL PENSACOLA 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>IA GRINNELL 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.grinnellccc.com</p>	<p>IL SOUTH HOLLAND Southeast 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>IN OOLITIC 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>KY CAMPBELLVILLE 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.sunnyhillccc.com</p>	
<p>FL MIAMI 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) 403-1437</p>	<p>FL SEFFNER 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.seffnerccc.org</p>	<p>IA DES MOINES 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>IN CLARKSVILLE 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, (812) 944-2305, (812) 948-9917, www.cvcofc.org</p>	<p>IN PEKIN Church of Christ (First St. & Karnes 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>KY CANEYVILLE 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>FL OCALA Anthony Church of Christ 9778 N.E. Jacksonville Rd. Anthony, FL 32617 Bible Study 9 A.M. Worship 10 A.M. Wednesday 6:30 P.M. Evangelist: Greg Cruz Phone: (352) 629-5505 www.anthonycocf.com</p>	<p>GA CENTERVILLE 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>ID BLACKFOOT Church of Christ 370 N. Shilling P.O. Box 158-83221 Bible Study 10:00 A.M. Worship 11:00 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>IN SALEM 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.salemchurchofchrist.info</p>	<p>KY DANVILLE Church of Christ 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>KY FRANKLIN 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>LA STONEWALL 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> www.CEIbooks.com</p>	<p>MS BOONEVILLE 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>NJ VAUXHALL 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>OH DAYTON 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 www.wc-coc.org</p>
<p>KY HODGENVILLE 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) 586-6053 Dbrady1295@aol.com</p>	<p>MD SEVERN 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.swcofchrist.com</p>	<p>MO COLUMBIA 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>MS CLINTON 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> www.CEIbooks.com</p>	<p>OH FRANKLIN 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>KY LEITCHFIELD 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>MD RIVERDALE (Washington, D.C. area) Wildercroft 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>MO DONIPHAN Southside Church of Christ Hwy. 142 E. 1/2 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>MS MERIDIAN 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) 679-8542 Contacts: Ron Cooper & Jim Young youngins@comcast.net</p>	<p>NM ALBUQUERQUE 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>OH FREMONT 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>KY LOUISVILLE 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>ME PORTLAND 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>MO FAIR GROVE 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>MS MERIDIAN 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>NV RENO 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>OH HAMILTON 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>TO MAKE CHANGES TO YOUR AD: tmmikewillis@gmail.com</p>	<p>MI CEDAR SPRINGS 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>MO KENNETT 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.westsidchurchofchrist.us</p>	<p>MS SOUTHAVEN (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>OH BEAVERCREEK 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>OH HILLIARD 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>KY OWENSBORO 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>MN DULUTH 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>MO LILBOURN Church of Christ 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></p>		<p>OH MANSFIELD 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>MN ST. CHARLES 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>MO RAYTOWN 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) 358-3096 or 554-0836 www.sterlingavechurchofchrist.org</p>	<p>NC CHARLOTTE Charlotte Church of Christ 5327 S. Tyron 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>OH CINCINNATI Blue Ash Church of Christ 4667 Cooper Rd. 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. (513) 891-3174 www.blueashchurchofchrist.com</p>	<p>OH MANSFIELD 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: (419) 525-3684 Church: (419) 522-8982</p>
<p>LA GONZALES (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>MO BLUE SPRINGS Southside Church of Christ 4000 SW Christiansen 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>MO ST. JAMES 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>NC HOPE MILLS 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>OH CLEVELAND 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>OH MARIETTA-RENO Marietta-Reno Church of Christ 80 Sandhill Road Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. Daniel Ruegg: (740) 222-9160 or Steve Fouty: (740) 473-9028</p>
<p>LA MANY 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>MO CAPE GIRARDEAU North Cape Church of Christ 121 S. Broadway 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>MO ST. JOSEPH 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>NE BEATRICE 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>OH COLUMBUS 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>OH NEW CARLISLE 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>OH NEW RICHMOND 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>PA PHILADELPHIA 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>TN JACKSON 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>TN NASHVILLE 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>TX ALVIN 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>TX DUNCANVILLE (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>OH NORTHWOOD Frey Road Church of Christ 4110 Frey Rd. (Toledo Area) 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 (419) 691-0688</p>	<p>SC BEAUFORT Church of Christ 2107 King Street Parris Island: Call for times, services for recruits only. Sunday 10:00 A.M. Wed. Bible Study 7:00 P.M. Evangelist: Bryan Nash (843) 524-4400</p>	<p>TN JOHNSON CITY 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>TN NASHVILLE 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>TX AUSTIN Schultz Lane Church of Christ Faber Rd. & Schultz Ln. Pflugerville, TX 78660 Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 2:00 P.M. Wednesday 7:30 P.M. Evangelist: Ron Lehde</p>	<p>TX EDNA Church of Christ 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>OH UHRICHSVILLE Church of Christ 638 Parrish Street Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 6:30 P.M. Mid-week 6:30 P.M.</p>	<p>SC COLUMBIA 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>TN JONESBOROUGH 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>TN NASHVILLE 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>TX BAYTOWN 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>TX EL PASO 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>OK MCALESTER 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>SC ORANGEBURG 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>TN KINGSTON SPRINGS 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>TN PIGEON FORGE King Branch Road Church of Christ 560 King Branch Road Worship 10:00 A.M. Wednesday 7:00 P.M. <i>Facilities available for Sunday evening services upon request.</i> Evangelist: Roger Williams (865) 430-5980 www.KingBranchRoadChurchOfChrist.org</p>	<p>TX BAYTOWN 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>TX FORT WORTH 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>OK OKLAHOMA CITY 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.seminolepointecoc.org</p>	<p>SC SUMTER Woodland Church of Christ 3370 Broad St. Extension Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:30 P.M. Wednesday 7:00 P.M. Evangelist: A.A. Granke, Jr. (803) 499-6023</p>	<p>TN KINGSPORT Kingsport Church of Christ 4938 Fort Henry Dr. • P.O. Box 554 Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Tom Kinzel Bldg # (423) 239-3979 or (423) 579-2002 • www.kptccoc.org</p>	<p>TN SHELBYVILLE 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 W. Rader Phone: (931) 607-9099 email: dvrader@live.com</p>	<p>TX BEAUMONT 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>TX FORT WORTH West Side Church of Christ 6110 White Settlement Rd. 76114 Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (817) 738-7269</p>
<p>OK TULSA 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>SC TAYLORS (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>TN MARYVILLE 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>TN SHELBYVILLE 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 djcurtis1963@hotmail.com</p>	<p>TX CONROE 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>TX GRANBURY 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>OR MEDFORD The Spring St. Church of Christ 1850 Spring St. (Roxly 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>SC WEST COLUMBIA 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>TN MEMPHIS 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>TN TULLAHOMA 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>TX CLEVELAND Church of Christ 310 E. Houston St. 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 www.clevelandchurchofchrist.org</p>	<p>TX HOUSTON 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 Puddiam: (281) 832-4633 www.fryroad.org</p>
<p>OR SWEET HOME 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>TN COLUMBIA 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>TN MURFREESBORO 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>TX ALLEN 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>TX CORPUS CHRISTI 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>PA AVONDALE 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>TN COLUMBIA Mooresville Pike Church of Christ 417 Mooresville Pike (.8 mi. N. of Hwy. 50/Jas. Campbell) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 3:30 P.M. Wednesday 7:00 P.M. (931) 388-5828 or (931) 381-7898 www.mooresvillepikecoc.com</p>	<p>TN MURFREESBORO Northfield Blvd. Church of Christ 2091 Pitts Ln. at Northfield Blvd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: David Bunting (615) 893-1200</p>	<p>TX ALVARADO 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>TX DICKINSON 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 www.dickinsonchurchofchrist.org</p>	<p>TX HOUSTON 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.springwoodschurchofchrist.com</p>

ChurchDirectory

TEXAS – WYOMING
(INCLUDING CANADA)

TX IRVING
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

TX PLANO
(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

TX THE WOODLANDS
Woodlands Church of Christ
P.O. Box 7664 (77380)
1500 Wellman Road
Bible Class 9:30 A.M.
Worship 10:20 A.M.
Evening 5:00 P.M.
Wednesday 7:30 P.M.
(281) 367-2099
www.woodlandschurchofchrist.org

VA VIRGINIA BEACH
Southside Church of Christ
5652 Haden Rd.
Bible Study 10:00 A.M.
Worship 11:00 A.M.
Robert Mallard
(757) 464-4574

WV WELLSBURG
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

TX LANCASTER
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

TX DALLAS
Methodist Street Church of Christ
211 Methodist St. • Red Oak TX, 75154
Bible Study 9:30 A.M.
Worship 10:30 A.M.
Evening 5:00 P.M.
Wednesday 7:00 P.M.
(972) 576-3119 or 363-7672
www.methodiststreetchurchofchrist.com
Evangelist: D. LeRoy Klice

VA CHESAPEAKE
Tidewater Church of Christ
217 Taxus 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

VA BELLINGHAM
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

WV RANCHESTER
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

TX LUBBOCK
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
www.lubbockindianaavecofc.com

TX SAN ANTONIO
Grissom Rd. Church of Christ
5470 Lost Lane at Grissom Rd.
San Antonio, TX 78238-2700
Bible Classes 9:30 A.M.
Worship 10:30 A.M.
Evening 5:00 P.M.
Wednesday (Ladies Class) 10:00 A.M.
Wednesday (Bible Class) 7:30 P.M.
Terry Starling, Evangelist
www.grissomroadcoc.org

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

WV CHARLESTON
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

CANADA CALGARY, AB
Northside Church of Christ
803 20A Ave NE
Bible Study 10:00 A.M.
Worship 11:00 A.M.
Evening 5:00 P.M.
Wed. Bible Study 7:00 P.M.
+1 (403) 452-5116
www.northsidechurchofchrist.ca

TX LUFKIN
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
(936) 634-7110 or 632-7070

TX SAN ANTONIO
Pecan Valley Church of Christ
268 Utopia Avenue
(I-37 S.E. Exit Pecan Valley)
Bible Study 9:30 A.M.
Worship 10:30 A.M.
Evening 5:00 P.M.
Wednesday 7:00 P.M.
Evangelist: Clyde W. Carter
(210) 337-6143

VA NEWPORT NEWS
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

WV CHARLESTON
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.oakwoodroadchurchofchrist.com

TX MANSFIELD
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.
Evangelist: Tom Roberts
(817) 466-3160

TX SHERMAN
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

VA RICHMOND (Metro)
Courthouse Church of Christ
Courthouse Rd. at Double Creek Ct.
(2.2 miles S of Rt. 288)
Bible Study 9:30 A.M.
Worship 10:30 A.M.
Evening 6:00 P.M.
Wednesday 7:00 P.M.
Evangelist: Gene Tope
(804) 790-1629
www.courthousechurchofchrist.com

WV CLARKSBURG
Westside Church of Christ
Davisson Run Road
Sunday Morning 9:30 A.M.
(304) 622-5433
www.westsidchurchofchristwv.net

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TX TEMPLE
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

VA RICHMOND
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

WV FAIRMONT
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

TX MIDLAND
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

truth BOOKS
www.CEIbooks.com

VA RICHMOND
West End Church of Christ
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
www.westendchurchofchrist.org

WV GLADESVILLE
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

TX NACOGDOCHES
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

TX WACO
Sun Valley Church of Christ
340 E. Warren St.
(In Hewitt, a suburb of Waco)
Bible Class 9:30 A.M.
Worship 10:30 A.M.
Wednesday 7:00 P.M.
Evangelist: Marc Smith
(254) 666-1020 or 420-1484

VA RIDGEWAY
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
www.churchofchristridgeway.com

WV MOUNDSVILLE
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

TX ODESSA
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

TX WACO
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

VA ROANOKE
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

WV PARKERSBURG
Marrrtown Church of Christ
825 Marrrtown 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

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