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Amazing!

GRACE



by Steve Wolfgang

The Grace of God

Special Thanks

We would like to express our appreciation to Steve Wolfgang for selecting the topics on and writers for the subject of grace that appear in this issue.

I It is a pleasure to introduce to our subscribers, and the reading public, this special Issue of *Truth Magazine*, themed around various aspects of a vital Biblical subject: the Grace of God. This concept is a foundational doctrine about which Christians can never learn too much, and about which one should always want to know more.

Not long ago, while reading a recent book on grace, I was struck by the author's startling claim that he had "perused several years' worth of Christian publications written by self-proclaimed 'conservative' Christians and found not a single article devoted to grace." I do not know which publications that author (whose book was itself produced by a "self-proclaimed 'conservative' Christian' publisher") was "perusing," but a few mouse clicks on the *Truth Magazine* archives reveals

about 100 articles specifically on the subject of "grace," and literally hundreds more which, while not using the word "grace" in the title, nonetheless discuss the concept.

Some have criticized preaching on grace which demonstrates what it is not (as is the case in the previously-mentioned book on grace – and as responsible teaching would certainly do). While that is true of a number of the articles in our archive, many are mainly positive proclamations about God's "amazing grace." These articles include titles such as "The Gospel of Grace," "The Word of His Grace," and "By Grace Are You Saved," as well as "Unconditional Grace" (a series of multiple articles), plus contrasting articles on "Conditional Grace." Other articles include titles like "Grace and Forgiveness," "The Grace That Brings Salvation," and, of course, "The Amazing Grace of God."

Still, it would be unwise, perhaps even impossible, to believe that we could ever do too much teaching and preaching about the avalanche of grace in which God offers to bury our sins – one of the most fundamental Biblical concepts. Thus, we have invited a number of capable Bible students to prepare a range of articles regarding various aspects

of grace which appear in this Special Issue of *Truth Magazine*.

Some of these articles, as is true of much Biblical teaching, are relatively simple; others are complex enough to challenge even those who have thought and taught much on this subject. Some assume no prior study of the concept; others will challenge readers at any stage of study and growth to learn more not only about the Biblical texts they discuss, but about the context of the ancient civilizations first addressed by the Biblical writers, and how the original recipients of the Biblical documents would have understood them. Some articles reflect specific scholarly concerns of their authors, but all are eminently practical and offer insight and motivation to any who will read them.

Viewed from several perspectives, the authors are a diverse and yet similar group: young and old, with birth dates spanning four decades, yet all are devoted to the Lord of heaven and earth. They reside in various locations from Florida to Illinois, California to North Carolina, Texas to Indiana – and all are dedicated to the proclamation of the gospel of grace. Several have produced articles previously appearing in these pages; others have never written for *Truth Magazine* before this issue and are perhaps new to its regular readers. The articles produced by this talented group of writers are rooted in Biblical texts ranging from the Old Testament to the Gospels, Luke's

Inside this issue

MAY 2014

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- 2 The Grace of God
STEVE WOLFGANG
- 4 “The Lord Gives Grace and Glory”
Was There No Grace in the Old Testament?
KYLE POPE
- 6 Law, Grace, and Truth
DOY MOYER
- 8 Law, Grace, Obedience, Sin: Truth and
Distortion
ETHAN R. LONGHENRY
- 10 Book Briefs
CHRIS REEVES
- 12 Grace unto the Galatians
PHILLIP W. MARTIN
- 14 “By Grace You Have Been Saved Through
Faith” (Eph 2.8)
DAVID MCCLISTER
- 16 “...And That Not of Yourselves...”
DAVID DIESTELKAMP
- 18 Q & A
BOBBY GRAHAM
- 19 Grace for Grace: Reciprocity in Ephesians
BRENT MOODY
- 21 Fill Your Speech with Grace
JOSH COLES
- 24 Eulogy of Grace
PERRY HALL
- 25 “The True Grace of God”: Peter’s Use of Grace
JOHN GENTRY
- 27 Biblical Noah Vs. Hollywood Noah
NATHAN L. MORRISON
- 29 What Miley Cyrus Personifies
DAVID WEAKS
- 31 Some Important Truths about the Sabbath
LEWIS WILLIS

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by Kyle Pope

“The LORD Gives Grace and Glory”

Was There No Grace in the Old Testament?

The Holy Spirit led the apostle John to write, “For the law was given through Moses, but grace and truth came through Jesus Christ” (John 1:17, NKJV).

Through the centuries this beautiful contrast between the Old Covenant and the gospel has led some to imagine that God’s grace played no part in His relationship to man under Mosaic Law. John Calvin, for example, in commenting on this verse claimed of *grace* and *truth* “the law had neither the one nor the other” (*Commentary on John 1:17*).¹ Was grace only introduced with the proclamation of the gospel? Was there no grace extended by God prior to Christ?

DID GOD SHOW GRACE IN THE OLD TESTAMENT?

The simple answer is yes, God clearly extended grace to His people in the Old Testament. “Noah found grace in the eyes of the LORD” (Gen. 6:8) and was spared from the flood. Jacob declared, “God has dealt

¹ This is the literal translation of Calvin’s French wording (“*la Loy n’a eu ne l’un ne l’autre*”). Calvin’s words may sound more harsh than he actually believed. He explains in the context his belief that the *grace* and *truth* that were brought by Christ gave life to a lifeless system of law without Christ. Even so, his words illustrate the concept many have held regarding grace under the Old Covenant.

graciously with me” (Gen. 33:11). God tells Jeremiah that Israel “found grace in the wilderness” (Jer. 31:2). The blessing Mosaic priests were to offer over the people proclaimed, “The LORD make His face shine upon you, and be gracious to you” (Num. 6:25). During the days of Jehohaz, “the LORD was gracious” unto Israel (2 Kings 13:23) protecting her from utter destruction. Jonah resisted preaching to Nineveh knowing that God was “a gracious and merciful God, slow to anger and abundant in lovingkindness” (Jon. 4:2). In sparing a remnant after the exile, Ezra recognized “grace has been shown from the LORD our God” (Ezra 9:8). The wise man proclaimed that God “gives grace to the humble” (Prov. 3:34), a text that both Peter and James quote in the New Testament (Jas. 4:6; 1 Pet. 5:5). The psalmist declared, “The LORD gives grace and glory; no good thing does He withhold from those who walk uprightly” (Psa. 84:11, NASB). In the face of Israel’s rebellion, “the LORD was gracious” to the people “because of His covenant with Abraham, Isaac, and Jacob” (2 Kings 13:23, NKJV). There can be no question that Old Testament covenants were covenants of grace.

THE TUTOR AND SHADOW

Far from being a concept absent from the Old Testament it is because of what we learn about grace under the Old Law that its significance may be understood in Christ. Paul taught the Galatians that “the law was our tutor to bring us to Christ” (Gal. 3:24). The Hebrew writer described it as “a shadow of the good things to come” (Heb. 10:1). The Law taught

the responsibility of obedience. The Law commanded, “You shall therefore keep My statutes and My judgments, which if a man does, he shall live by them: I am the LORD” (Lev. 18:5). All too often, however, Israel failed to meet this responsibility leading this principle to become a point of emphasis throughout the Old Testament period. To a rebellious people during the exile, for example, the Lord repeated these words through the prophet Ezekiel reminding them of His judgments “which, if a man does, he shall live by them” (Ezek. 20:11, 13, 21). During the restoration following the exile, Nehemiah called upon the people to keep the Lord’s judgments, repeating the same words – “which, if a man does, he shall live by them” (Neh. 9:29). Paul calls this principle “the righteousness which is of the law,” quoting these same words, “The man who does those things shall live by them” (Rom. 10:5). God never revoked this responsibility under Moses nor under Christ. Concerning the two greatest commandments, Jesus told a teacher of the Law “do this and you will live” (Luke 10:28).

In spite of the emphasis on this principle, man’s repeated failures to fulfill this “righteousness which is of the law” demonstrated (by Israel’s own history) mankind’s need for “a gracious and merciful God, slow to anger and abundant in lovingkindness” (Jon. 4:2). The Law revealed man’s need for mercy. Its own sacrificial system showed that man could not remove his own sin when he failed to “do” the things of the law. Since the beginning of man’s history it has always been “blood that makes atonement for the soul” (Lev.

"The Lord Gives Grace and Glory"*Continued from Page 4*

17:11). Christians have often made it sound as if there was no forgiveness that was granted in the offering of animal sacrifices. That is not so! We can see this in the many times we find the phrase "shall be forgiven" in connection with various offerings under Mosaic Law (e.g. Lev. 4:20, 26, 30, 35; 5:10, 13, 16, 18; 6:7; 19:22; Num. 15:26, 28). When the Israelites made the proscribed sacrifices, had they merited their forgiveness? No! Nothing in their action or in the intrinsic value of animal sacrifices earned forgiveness. In obedience to Mosaic Law the Israelites accepted the terms under which God promised to grant forgiveness. This very provision was *God's grace*. We see this in a powerful command concerning honesty. The Lord commanded, "Keep yourself far from a false matter; do not kill the innocent and righteous. For I will not justify the wicked" (Exod. 23:7). In specifying whom He would *not* "justify" the Lord made the clear inference that He is the one who holds the power *to justify!* When Paul told the Romans, "It is God who justifies" (Rom. 8:33b), he was not stating something that was purely a New Covenant principle. Whenever man has received forgiveness from God, it has been by an act of God's grace.

OLD TESTAMENT GRACE ANTICIPATED CHRIST

If animal sacrifices did not possess any intrinsic value that merited forgiveness, why were they offered? The New Testament reveals to us that they brought forgiveness looking forward to the sacrifice of Christ. The Hebrew writer tells us that, "by means of death," Christ brought "redemption of the transgressions under the first covenant" (Heb. 9:15). Paul told the Romans that Christ offers "propitiation by His blood," because "in His forbearance God had passed over the sins that were previously committed" (Rom. 3:25).

Christ's sacrifice *did* possess the intrinsic value necessary to merit forgiveness. Old Testament sacrifices brought forgiveness, but only because they prefigured what Christ's sacrifice would actually provide. Let's notice how the Hebrew writer explains this after referring to the Law as a "shadow of the good things to come" (Heb. 10:1a). When we see a shadow of a person on the ground, we can infer that it was cast by the body of the man or woman who caused the shadow. The Hebrew writer says first that the offerings that constituted this "shadow" could not make those who offered them "perfect" (Heb. 10:1c). We have noted above, this doesn't mean they didn't receive forgiveness, but it did not make them *perfect* or *complete*, or else they would not need to be offered "continually year by year" (Heb. 10:1b). Instead, these offerings served as a "reminder of sins" (Heb. 10:3), because the "blood of bulls and goats" could not "take away sins" (Heb. 10:4). What could take away sins? The Hebrew writer quotes from the Greek Old Testament of Psalm 40:6 to answer this – "sacrifice and offering You did not desire, But a body [Gr. *soma*] You have prepared for Me" (Heb. 10:5b).² This is very similar to a statement Paul makes in his letter to the Colossians. After telling them no one can judge them any longer concerning elements of the Old Law, he speaks of these as "a shadow of things to come; but the body [Gr. *soma*] is of Christ" (Col. 2:17, KJV). Jesus is the body that casts the

² The Hebrew text of Psalm 40:6 reads "my ears you have opened" (NKJV), but the text of the Greek Old Testament done before the time of Christ, quoted by the Hebrew writer, and preserved in the Sinai, Vatican, and Alexandrian manuscripts all read "a body you have prepared for Me." This is likely either evidence of a Hebrew variant or a paraphrase taking preparation of the ears as a part of the body standing for the whole. Unfortunately, the Dead Sea Scroll that would have contained this passage (11QPsa^d, frag. 6) is missing all of this Psalm after the first word.

shadow. All Old Testament sacrifices were a shadow of what He would accomplish. The grace of God that sent Jesus to die offers forgiveness of sins to the righteous in the Old Testament just as it does to Christians in the New Testament. God's grace has been given to His people all along.

CONCLUSION

We have seen that grace has always characterized God's relationship with His people. How then are we to understand texts such as the one with which we began – "grace and truth came through Jesus Christ" (John 1:17)? We might note that this is not the only place we see such contrasts. Paul told the Romans "you are not under law but under grace" (Rom. 6:14-15). Paul does not mean that in Christ there is no law that governs behavior. He told the Corinthians he was not "without law toward God, but under law toward Christ" (1 Cor. 9:21). Paul and John contrast *law* and *grace* to emphasize the distinctive nature of the Mosaic system of faith, and the gospel system of faith. Both involved law, both involved faith, and both were dependent upon the grace of God. Yet, in the sacrifice of Jesus as the ultimate atonement for our sins God's grace was poured out as it had never been. This was part of what was promised in connection with the coming of the Messiah – a time when God would pour out on the house of David and the inhabitants of Jerusalem "the Spirit of grace and supplication; then they will look on Me whom they pierced. Yes, they will mourn for Him as one mourns for his only son, and grieve for Him as one grieves for a firstborn" (Zech. 12:10). Jesus was the Divine one whom "they pierced." He was the "firstborn" who was God's "only Son." Only those who look to Christ in obedience and faith can know a measure of grace and mercy unknown to the world before the coming of Jesus.

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by Doy Moyer

Law, Grace, and Truth

And the Word became flesh, and dwelt among us, and we saw His glory, glory as of the only begotten from the Father, full of grace and truth. John testified about Him and cried out, saying, “This was He of whom I said, ‘He who comes after me has a higher rank than I, for He existed before me.’” For of His fullness we have all received, and grace upon grace. For the Law was given through Moses; grace and truth were realized through Jesus Christ. No one has seen God at any time; the only begotten God who is in the bosom of the Father, He has explained Him (John 1:14-18).

Sometimes law, grace, and truth are represented to be at odds with each other. When John says that the Law was given through Moses, and grace and truth were given through Jesus, was he suggesting that law contains no grace, or that grace contains no law? Neither option can be sustained. What, then, is the point John is making?

First, we should not take John’s point to mean that there was no grace or truth in the Law. Multiple Old Testament Scriptures speak of the lovingkindness (*chesed*) of God, and it would be unreasonable to suggest there was no truth, for “The sum of Your word is truth” (Psa. 119:160). Note how the psalmist brings together God’s lovingkindness and compassion in according with the Torah: “O may Your lovingkindness comfort me, according to Your word to Your servant. May Your compassion come to me that I may live, for Your law is my delight” (119:76-77). Passages can be multiplied to show that the people under the Law were still able to see God’s mercy extended to them. For this reason, it is incorrect to think that the Jews automatically equated being under the Law as “legalism” (if by that is meant trying to earn salvation through perfect law-keeping). They were well aware of their need for God’s mercy and compassion, and they knew the Torah was God’s truth. David could plead for God’s mercy, delight in the law (Psa. 1), and rejoice in the truth without thinking that he was flawless or merited anything. The Psalms are a strong testimony to the proper attitude and balance between law, grace, and truth. Even so, the law was incomplete.

Something was missing that only God Himself could ultimately supply.

In giving the commandments, God warned the people that He would punish iniquity, but that also He would show “lovingkindness to thousands, to those who love Me and keep My commandments” (Deut. 5:10). “Know therefore that the Lord your God, He is God, the faithful God, who keeps His covenant and His lovingkindness to a thousandth generation with those who love Him and keep His commandments” (7:9; cf. v. 12). There was no rift between law and lovingkindness. God gave both.

Further, some passages explicitly put together lovingkindness and truth. For example, when Moses met the Lord on the mountain, the Lord passed in front and said, “The Lord, the Lord God, compassionate and gracious, slow to anger, and abounding in lovingkindness and truth; who keeps lovingkindness for thousands, who forgives iniquity, transgression and sin; yet He will by no means leave the guilty unpunished...” (Exod. 34:6-7). See also 2 Samuel 2:6 where David ties “lovingkindness and truth” together. God’s lovingkindness and truth are both found in the Law, but it was going to take more. It was going to take the incarnation of God Himself.

Jesus became flesh in order to finalize God’s plan. He stated, “Do



Law, Grace, and Truth

Continued from page 6

not think that I came to abolish the Law or the Prophets; I did not come to abolish but to fulfill” (Matt. 5:17). He did not come in opposition to the Law or to destroy the Law. He came to complete and fulfill it, to bring about the full realization of what God intended all along. Grace and truth weren’t completely missing in the Law; they were just incomplete. Jesus, therefore, came to complete it.

Being under the Law did not mean being under a system of earning and merit by itself as a result of it lacking God’s grace and truth. Rather, it meant being under a system that was incomplete and unfulfilled. John’s point is about fulfillment. How was this lovingkindness and truth to be fully realized? How was it to be demonstrated and find its fruition? The answer is Jesus, the word who became flesh. Jesus was the perfect embodiment of grace and

truth even as He fulfilled the Law and the Prophets. Through Christ is found “grace upon grace” – God lavishing His grace upon His people through Jesus in the forgiveness of our sins (Eph. 1:7-8). Truly, of His fullness we have received. If the “sum of Your word is truth,” then surely Jesus, the incarnate word, is the apex of God’s truth — a truth that demonstrates lovingkindness and grace in the greatest of ways. Everything that law, grace, and truth could point to is fulfilled in the Son of God. This is the truth that expresses, in broad terms, what the Gospel is all about. Jesus Christ has shown us the true way of God.

Since grace and truth are fully realized through Jesus Christ, this means “grace upon grace” if we partake of His fullness. The purpose of the Law was finally realized in the full expression of grace and truth

brought about by the work of Jesus. Only Jesus could fulfill and complete what the Law anticipated. While the Law showed God’s lovingkindness and truth, even as it exposed sin, it was still only a partially drawn picture of what God fully intended to do through Jesus Christ. Now we are able to see that picture completed, and what a beautiful one it is!

Given that Jesus fulfilled the law, brought the fullness of grace and truth, and offers to lavish this grace upon us, should this not be the consistent theme in our preaching today? The King of Kings is pouring out the riches of His grace. He died and rose again to secure these blessings for us, and His truth frees us from sin. His glory has been seen in His love. Grace and truth have been fully expressed in the flesh. Let this message ring out loud and clear! 



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by Ethan R. Longhenry

Law, Grace, Obedience, Sin: Truth and Distortion

For sin shall not have dominion over you: for ye are not under law, but under grace (Rom. 6:14).

In the middle of the first century many predominantly Gentile churches were disturbed by “Judaizing” teachers proclaiming that Gentile believers must be circumcised and follow the Law of Moses in order to be saved (Acts 15:1, 5). While the Holy Spirit, the elders of the church of Jerusalem, and the Apostles decreed that the Law of Moses was not binding upon Gentiles (Acts 15:22-29), the Holy Spirit specifically directed the Apostle Paul to explain, in greater detail, the relationship among law, grace, obedience, and sin in his correspondence with the churches in Rome and Galatia. He thus presented a coherent, Scripturally rooted theological argument, in order to confound the arguments of the “Judaizers.”

To this end Paul’s primary premise in both Romans 1:16-8:39 and Galatians 2:15-5:15 is justification by grace through faith and not by the Law of Moses. In Romans 1:16-3:31 and Galatians 3:1-5 Paul demonstrated how the Law of Moses cannot justify: all have sinned and fallen short of what is demanded by the Law, and therefore all are condemned as transgressors according to law. In Romans 4:1-25 and Galatians 3:6-9 Paul proved that Abraham was justified by faith before his circumcision; therefore,

neither circumcision nor the law are preconditions for justification by faith. In Galatians 3:10-29 Paul proclaimed Jesus as having taken the curse of the Law upon Himself on behalf of all, granting access to all who trust in Him to receive the blessings of Abraham; the promise given to Abraham was not annulled by the addition of the Law 430 years later, for the Law was given on account of sin and to be as the guardian until Christ came to fully reveal the purposes of God and reconcile believers to God through His blood. Paul also spoke of this reconciliation in Romans 5:1-11: God reconciled believers to Christ not because they deserve it, but to commend His love to us. To explain how this could be, Paul compared Adam and the consequences of his sin with Jesus as the “second Adam” and the consequences of what He accomplished for mankind in Romans 5:12-21: Adam sinned, and thus the creation was subjected to sin, death, decay, and corruption (cf. Rom. 8:18-25); all were then cursed to die and condemnation, but Jesus gave His life for mankind on the cross, overcoming sin and death, and so through Jesus’ one act all are able to be justified and made righteous. The Law was introduced and it led to an increase in sin, as Paul would go on to explain in Romans 5:20; 7:1-25, not because of some defect in the Law, but because of human corruption on account of sin and thus human predilection to sin. Paul argued that where sin increased, grace would abound, so whereas sin reigned in death, grace could reign through righteousness leading to eternal life in Christ (Rom. 5:21).

In making such an argument, Paul recognized that many would think that the best way to obtain more grace would be to sin more. Yet in Romans 6:1-14 Paul argued the opposite, that believers have died to sin through baptism in Christ, and sin should not reign over them any longer. They were no longer “under law,” but “under grace,” and that did not mean that they were given license to do whatever they wanted, but instead were empowered to become slaves of righteousness (Rom. 6:15-23). There is no condemnation for those in Christ Jesus because they walk according to the Spirit (Rom. 8:1-17).

We can see that Paul has much to say about law, grace, obedience, and sin in Romans 1:16-8:39 and Galatians 2:15-5:15; we must remember that he said these things primarily to Gentile Christians in light of the distortions of the Gospel they had been hearing from the “Judaizers.” In this context, “law” was primarily the Law of Moses, the standard to which the “Judaizers” believe all should hold (cf. Acts 15:1, 5). In contrast, “grace” maintained its meaning as unmerited favor and is exemplified in Jesus’ death on the cross: God gave mankind what was not deserved and could not be earned – a gift – and that gift is the basis upon which man can be restored to God (cf. Rom. 5:6-11). By extension, those who have taken advantage of the blessing of this gift and have thus been reconciled back to God are now “under grace” since God’s grace is the means by which they have obtained this restoration. By “sin” Paul still primarily referred to conscious thoughts, feelings, and behaviors done as contrary to the will of God,

Law, Grace, Obedience, Sin: Truth and Distortion*Continued from page 8*

yet he perceived sin and its effects in an environmental sense as well.

Paul did make a contrast between being “under law” and “under grace,” yet this is not a contrast between obedience and grace, since Paul defined being “under grace” as “trusting in the Lord Jesus and becoming a slave of righteousness” in Romans 6:1-23. Instead, Paul drew a contrast between the two covenants: the “old” covenant between God and Israel, mediated by the Law of Moses, and the “new” covenant between God and mankind, mediated by Jesus Christ (cf. Rom. 3:19; 1 Tim. 2:5; Heb. 7:1-9:28). It is not as if God showed no grace in the old covenant, or that there is no standard of conduct expected under the new covenant; Paul instead cut to the heart of the issue to the basis upon which the believer might expect to stand before God. They could not stand before God under the law by the law, since they would be condemned as transgressors (Rom. 3:20); they can only stand before God under grace by which they have received reconciliation with God to obey Him unto sanctification (Rom. 5:6-11; 6:15-23). Therefore, for Christians to submit to the Law of Moses would be a falling from grace, putting on a yoke of slavery, obligated to keep the entire law without having the ability to do so (Gal. 4:21-5:15).

The “Judaizer” threat was as short-lived as it was acutely felt; within generations of the destruction of Jerusalem most Christians were of Gentile origin. Soon Paul’s arguments would be used for purposes beyond anything he would imagine and leading to all sorts of distortions of the Gospel truth he proclaimed.

By the fifth century, Paul’s use of “sin” in Romans 5:12-18 would be distorted to justify original sin and infant baptism. The idea of death passing to all men because “all sinned” in Romans 5:12 thus shifted from “people are born into a sinful

environment and will at some point consciously choose evil over good” to “everyone has inherited actual sin from Adam, including babies and small children.” Yet Paul had no such idea in mind when originally writing to the Romans: he spoke of sin in the environment to explain why all are subject to sin and death, even those whom Jesus declared as “innocent” in Matthew 18:1-14; Mark 9:36-37; 10:13-16. “Original sin” would morph into total depravity, leading some in the Reformation to teach that in the Fall mankind lost the image of God and took on the image of Satan! To this day, many people accept this distortion and believe humans inherit sin from Adam and are incapable of doing anything good even though Paul speaks only of the consequences of the corruption caused by sin.

Over a millennium later Martin Luther would take Paul’s idea of “justification by faith” to an extreme. Reacting against the Roman Catholic church of the day, which functionally did teach salvation through performing a certain set of works, Luther took Paul’s “justification by faith” as “justification by faith alone,” and combined with his distortion of Ephesians 2:8-9 to suggest that faith itself was a gift from God, argued that humans have no role or effort in their own salvation. To Luther, Calvin, and other Reformers, Paul’s condemnation of “works of the law” was made absolute and in regards to any work done at all in any respect; any effort expended unto salvation was deemed as an attempt to be “justified by works,” and thus they pitted grace against obedience.

Since the Law of Moses was not insufficient for its purposes, but was good, holy, and righteous (Rom. 7:12), it is fair to infer that an attempt to be justified by any other law will fail equally as miserably as the attempt to be justified by the Law of Moses (Rom. 3:20). Yet the Reformers

missed a crucial distinction: Paul was not condemning those who sought to demonstrate their trust in the Lord Jesus by following what He says, but condemned those who believed that their efforts in observing the law had earned them standing before God independent of faith (Rom. 1:16-8:39). To Paul there was no contradiction between grace and obedience: accepting God’s grace through faith empowers a believer to become a slave of righteousness, to become “obedient from the heart to that form of teaching whereunto ye were delivered” (Rom. 6:15-17). Man’s response to God’s grace through faith is not *based* on works but is *manifest* in actualized trust (faith), which requires effort by necessity; Paul and James are in tension but not opposition (Rom. 4:1-25; James 2:14-26).

Christians today are not under law but are under grace (Rom. 6:14). To suggest this means that Christians are not amenable to a standard of conduct but are saved without any effort on their behalf is a distortion of Paul’s teaching and cannot be reconciled with Romans 6:15-23. To be “under grace” is to be empowered through Jesus’ act of reconciliation to submit oneself fully to God as an obedient slave of righteousness without coming under the yoke of the slavery of the Law of Moses (Rom. 6:15-22; Gal. 4:21-5:15). Paul makes specific arguments in light of “Judaizing” challenge in the middle of the first century; he is not anticipating Augustinianism versus Pelagianism or the Reformation. Let us affirm Paul’s proclamation of the Gospel truth without distortion, trust in God through the free gift of Jesus Christ, empowered to submit fully to God as a slave of righteousness, to His eternal glory and praise!

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Book Briefs



Pocket Dictionary of the Reformed Tradition. Kelly M. Kapic and Wesley Vander Lugt. IVP Academic, 2013. 140 pages, softback. ISBN: 978-0-8303-2708-4

The latest installment in the “pocket dictionary” series by Inter-Varsity Press is the *Pocket Dictionary of the Reformed Tradition*. This series of small paperback dictionaries by IVP is meant to be succinct and concise in information, but also broad in their coverage of topic. In the *Reformed Tradition* dictionary recently published, you will find over 300 terms related to the Reformation clearly and concisely defined. The *Reformed* tradition within the Reformation, commonly associated with Calvinism, “is committed to the five *solas* ... *sola fide, sola gratia, sola scriptura, soli deo gloria, solus Christus*” (p. 97). From “accommodation” (how God reveals Himself in human terms) to “Zwingli” (the Swiss reformer), many entries covering doctrines, creeds, councils, terms, institutions, and important people can be found in this dictionary. There are over a dozen dictionaries in the IVP series and each one is written with the “layman” in mind. Scholarly language is kept to a minimum. The “pocket” dictionaries are quite handy. Pick them up and keep them near your desk. I use them regularly in preparing myself to talk with others about religious matters and they don’t take up much shelf space.

Secret Storms. Jo Ann Mills. Publishing Designs, Inc., 2013. 160 pages softback. ISBN: 978-0-929540-85-6

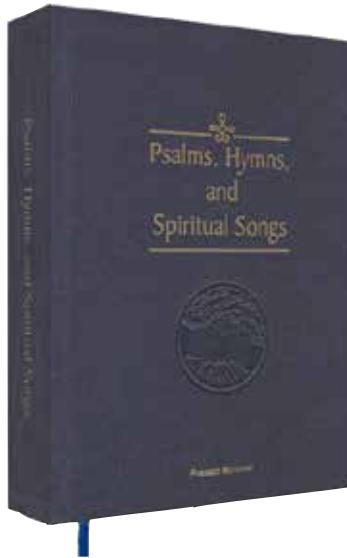
Finally, a book and an author that openly addresses what many Christians have trouble talking about! Many Christians have experienced problems and sins in their own life and in the lives of others that are shameful and embarrassing. These not-to-be-discussed experiences can be very hurtful and harmful to the emotions. Many Christians do not want to talk about them and so they hold in the pain. They think that, if they don’t talk about it, the pain will go away. Jo Ann Mills, retired school teacher, wants to change that. She wants Christians to open up and deal honestly with the troubles of life, or as she calls them the “secret storms.” Like the psalmist (19:12; 90:8; 139:23-24), Mills believes that the best way to deal with “secret sins” is to be open with God. In *Secret Storms*, Mills deals candidly and honestly with a number of situations and sins that Christians have experienced but do not want to talk about. Mills’ writing style is truthful and direct, but also caring. She uses God’s word to offer counsel in each of these situations – situations like mental illness, sexual violence, pornography, unemployment, death, drugs, homosexuality, money mismanagement, disease, and divorce. Mills also discusses the importance of maintaining peace, prayer, Bible study, spiritual strength, and unity with brethren during life’s “storms.” Christians who lack the basic knowledge and practical wisdom to deal with these “storms” will certainly benefit from Mills’ material. *Secret Storms* is organized in workbook format with questions, exercises, and activity suggestions making it helpful for personal or class study.

The Apocrypha: The Lutheran Edition with Notes. Edward A. Engelbrecht, Editor. Concordia Publishing, 2012. 417 pages, hardback. ISBN: 978-0-7586-2547-2

Bible students studying the time between the testaments (inter-testamental history) and non-canonical books like the Apocrypha (meaning “hidden”) will certainly want to take a look at a new reference work from Concordia. *The Apocrypha: The Lutheran Edition with Notes* contains a wealth of historical information about the time between the testaments. This edition also contains the full text of the Apocrypha with background information on each book and numerous commentary notes on the text not found in other additions of the Apocrypha. The translations of the Apocrypha texts follow the English Standard Version. The books covered include Judith, Wisdom of Solomon, Tobit, Ecclesiasticus, Baruch, Letter to Jeremiah, 1 and 2 Maccabees, Old Greek Esther, Susanna, Bel and the Dragon, Prayer of Azariah, Song of the Three Holy Children, Prayer of Manasseh, 1 and 2 Esdras, 3 and 4 Maccabees, and Psalm 151. Ten appendices covering related topics are included in this edition with a list of helpful resources for further study. The Apocrypha, of course, are non-inspired books written by men and they are not equal with Scripture (so Martin Luther himself believed). However, these books, to use Luther’s words, “are good and useful to read.” They contain references to history between the testaments. *The Apocrypha* from Concordia, then, is a specialized kind of work for Bible students wishing to gain a better understanding of this period of Bible history.



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by Phillip W. Martin

Grace unto the Galatians

P Paul opens his message to the churches of Galatia with a salutation of grace and peace. In short order one notices the ongoing contrasts where genuine grace offered by God is set at odds with the offerings of men.

All running afoul of the grace of Christ. They were “quickly” deserting Him for a “different Gospel.” Each instance further drives home the overarching theme that will reach its highpoint by chapter 5.

“You have been severed from Christ, you who are seeking to be justified by law; you have fallen from grace”¹ (Gal. 5:4).

Over the years any number of expositors have sought to expand or diminish the admonition and censure from this passage. The resurgence of “once saved, always saved” so embedded in the Calvinistic system continues to tug on the carnal desires of the hearts of men. The efforts of

some of these might be summed up with the concept that Paul is only concerned with Christians who would return to Law handed down at Sinai. In the early portions of the letter the apostle has already provided expanded remarks showing that the genuine promise of Abraham is accessed through faith in Christ. He tells us that our adoption as sons and heirs is in Christ. It is from that point we begin to dig deeper to find just what it would mean to “fall” from grace and be severed from Christ.

“It was for freedom that Christ set us free; therefore keep standing firm and do not be subject again to a yoke of slavery”² (Gal. 5:1).

Those in Christ have been set free from the shackles of their idolatry and sin. The admonition here speaks from the Law of Moses specifically to the general entanglements that challenge the freedom now found in Christ. No matter what the snare, the end results would be the same – enmity with God. It is without doubt that Paul was chiefly concerned about those in Galatia under the influence of the Judiazers. They had held such sway that even Peter and Barnabas were carried away by their teaching.

“Behold I, Paul, say to you that if you receive circumcision, Christ will be

of no benefit to you. And I testify again to every man who receives circumcision, that he is under obligation to keep the whole Law”³ (Gal. 5:2-3).

Their bondage would begin again with the singular connection to the law, circumcision. Not the sacrifices, nor the tithes to the Levites, but the most basic distinguishing mark of a Jew. That simple step would have the power to nullify all of God’s work for their behalf, heaping upon them the obligations to keep every jot and tittle of that inadequate, yet fulfilled law, again would be their expectation.

“You have been severed from Christ, you who are seeking to be justified by law; you have fallen from grace”⁴ (Gal. 5:4).

With the thrust of a sharp blade one is snipped completely from all that he claims to hope and long for. R.E. Howard, commenting on this, next remarked, *“This, in capsule form, is his contention throughout the entire argument. All the other points climax in this.”⁵*

¹ *New American Standard Bible: 1995 update* (1995). LaHabra, CA: The Lockman Foundation.

² *New American Standard Bible: 1995 update* (1995). LaHabra, CA: The Lockman Foundation.

³ *New American Standard Bible: 1995 update* (1995). LaHabra, CA: The Lockman Foundation.

⁴ *New American Standard Bible: 1995 update* (1995). LaHabra, CA: The Lockman Foundation.

⁵ *Galatians Through Philemon*: R. E. Howard

Grace unto the Galatians

Continued from page 12

This short text is the death blow to any misguided idea that one cannot in any way nullify the reality of his redemption. Paul with great clarity of speech demonstrates that the rope which rescues us from the pit, can in fact, be severed and send us tumbling back down to destruction.

“For we through the Spirit, by faith, are waiting for the hope of righteousness. For in Christ Jesus neither circumcision

nor uncircumcision means anything, but faith working through love”⁶ (Gal. 5:6).

After such a vivid reminder of the tenuous condition of our souls we are pointed afresh to the true goal our hearts long for. As he did in writing to the church at Corinth, we too are encouraged to look toward our future with the hope of heaven in clear and constant view. We rise above

the clamor of this world by stepping upon a stable promise that still today endures: *“But now faith, hope, love abide, these three; but the greatest of these is love” (1 Cor. 13:13).*⁷ With what is essentially that same plea we are pushed to reconsider what truly matters concerning the hope of our calling, the hope of our redemption, our hope in Christ, they are all undoubtedly faith working through love. We would all do well to make sure we, like those in Galatia, be motivated to continue running well.

(1965), p. 83. Kansas City: Beacon Hill Press, 1965.

⁶ *New American Standard Bible: 1995 update* (1995). LaHabra, CA: The Lockman Foundation.

⁷ *New American Standard Bible: 1995 update* (1995). LaHabra, CA: The Lockman Foundation.



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by David McClister

“By Grace You Have Been Saved Through Faith” (Eph 2.8)

In Ephesians 2.8 Paul summarizes the entire Biblical plan of salvation in just two words: “grace” and “faith.” Those two terms isolate and encapsulate the two poles around which salvation is both offered and appropriated.

They identify the essence of the dynamic of salvation. The fact is that man can do nothing to save himself from the consequences of his sin. Sin renders us spiritually dead (Eph. 2.1), and thus spiritually unable to help ourselves. The power to overcome spiritual death and to attain a new rightness with God does not lie within the sinner himself. If the sinner is to live spiritually again, it must be done by God if it is to be done at all. Only God can turn the dead into the living, a sinner into a saint.

It is precisely this matter of spiritual resurrection that is under discussion in Ephesians 2.1-8. “We were dead in our sins and trespasses” (v. 1), but now we are alive (vv. 4-5). How did this happen? The answer is that God has raised Jesus from the dead, and His promise is that everyone who joins him/herself to Jesus shares in His new life. In Christ, in relationship with Him, we are raised up from the

spiritual death of sin into new life in a new realm or mode. It is not a resurrection or renewal simply to resume living the lives we formerly lived (which resulted in our spiritual death). No, it is a resurrection to a life on a higher plane, a truly new life, a life lived on the level of the Spirit and not of the world.

What prompted God to perform this wonderful work on us? That is, why would God do this for us? The question becomes even more puzzling when we remind ourselves that we were sinners, alienated from God by our own, deliberate choice. We had declared ourselves enemies of God, and yet God has reconciled us. So what would motivate God to do such a kindness for such rebellious and ungrateful people? The Biblical answer is simple and profound: it was God’s grace, pure and simple.

A popular thumbnail definition posits that grace is “undeserved favor.” While there is nothing about the word lexically that inherently suggests the idea of “undeserved,” the fact is that when we are speaking about God’s grace, it is in fact given apart from, and in spite of, any consideration of whether or not we have deserved it.

There are at least two significant features of this word “grace” that are operative in the context of Ephesians 2. The first is that, like the corresponding term “faith,” Paul is using the word “grace” here in a broad and general sense to include everything that God has done for our salvation. It

is, in this context, an “umbrella” term. Think of all that God did – formulated a plan, established types, made promises, sent prophets, sent Jesus into the world, gave Jesus as a sacrifice for sin, empowered the apostles, spread the gospel, preserved His word, etc. Every piece of the “plan” was motivated by God’s own grace, by His kind disposition toward man. When we consider it from that perspective, it reveals the dimensions of the grace of God to be even greater than at first sight.

Second, the word would have had a particular sense associated with it in Paul’s day and culture that it does not have in our time today. In the ancient world, upward social mobility was severely limited. Rising above one’s present situation required that one have a relationship, a connection, with someone who was greater than oneself. On the other side of this situation was the fact that people of great wealth and political power were expected to display their wealth by acts of generosity toward those in lesser conditions. So if you needed help in overcoming a difficulty, or if you wished to rise to a greater level of social status, you needed to go to such a great person and humbly ask for his favor. The term for such a favor in Greek was *charis*, the very word that is translated “grace” in the New Testament. When the favor was granted, you became the client of that person (who was now known as your patron). The ancients would have understood the gospel about God’s grace in such a way. God, like a great and beneficent patron, was offering the ultimate “grace” or favor to everyone. Those who accepted the

favor became “clients” of God, who was now their ultimate “patron.”

But – and this is very important – the matter did not end there. As a client you were indebted to show gratitude publicly, and to extend the good reputation of your patron among your friends. In other words, you were expected to “praise” your patron publicly by speaking well of him to others. Furthermore, you were expected to perform services for your

patron at his request. You became, in a sense, the servant of your patron. A failure, or worse – a refusal, to render appropriate gratitude and service was considered socially shameful and disgraceful. Only the worst kind of ingrate would have accepted a patron’s gift and then said nothing about it or done nothing in return.

The point is that the ancients understood that grace brought with it a serious obligation. To receive

the patron’s *charis*, or favor, was to enter into a relationship in which gratitude and service were expected. It is the same today. We who have received God’s grace are expected to praise Him and serve Him in return.

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by David Diestelkamp

“...And **That Not** of Yourselves...”

The hospital elevator was slow and I was impatient to get up to the room to be with my wife and newborn child. Each day, upon arriving at the hospital a quick decision was made: If the elevator doors were open I jumped on and up I went to the fourth floor; if the elevator doors were closed, up the adjacent stairs I bounded.

After several trips up the stairs I began to feel a sense of satisfaction, pride that I wasn't even breathing hard, and a feeling of superiority over those who stepped off the elevator. I was on the fourth floor by my own strength. I deserved to be there. There were days when the elevator saved me though. When my arms were full of gifts or I was so loaded down with baby paraphernalia, managing the steps was impossible. It was on one of those “I can't do the steps, I'm glad there is an elevator” trips that I experienced a living illustration of salvation by works and grace.

Justification by works would be like taking the stairs – all the “vertical” (justifying) energy, strength, and work required for righteousness must be provided by man, by ourselves. Scripture is abundantly clear, salvation is “not of yourselves” (Eph. 2:8). This is not simply because God said so, but because we can't go back and undo our walk “according to the course of this world” and we can't ourselves change the resultant nature which is “children of wrath” (Eph. 2:2-3). God's standard is perfection and nothing less because He is completely holy. As a result, “There is none righteous, no not one” (Rom. 3:10). “All we like sheep have gone astray; we have turned, every one, to his own way; and the LORD HAS LAID ON HIM THE INIQUITY OF US ALL” (Isa. 53:6). We are without ability and strength to take the stairs to righteousness. We have “sinned and fallen short of the glory of God” (Rom. 3:23) and we can't get back to where we were by ourselves.

Justification by grace is like taking the elevator - all the “vertical” (justifying) energy, strength, and work required for righteousness is provided by God. As Scripture says, it is “...not of yourselves; it is the gift of God; not of works, lest anyone should boast” (Eph. 2:8-9). Everyone is equally dependent on the elevator to bring them to their destination – the strong and the weak, the gifted and the challenged,

the knowledgeable and the ignorant, the famous and the unknown, the believers and the unbelievers. No one can reach God unless God provides the way. In the end, there can be no boasting of accomplishments, only praising God for “His unspeakable gift” (2 Cor. 9:15).

Take the illustration one step farther. Saying that I took the elevator and was thankful for its gift of vertical lift is not the same as saying that I didn't do anything at all to reach the fourth floor. If you saw me standing outside the elevator waiting for it to take me up without ever getting on, you'd think I was crazy. Choosing to enter the elevator is like choosing to accept the offer of God's grace, and pushing a button is like meeting conditions of grace, or obeying the will of God. Notice that getting on and pushing a button is not vertical effort or motion, just as faith, repentance, and obedience aren't works of righteousness. One cannot boast, “I deserve to be on the fourth floor” as though they took the steps because they met conditions for riding the elevator, just as one cannot boast of righteousness when he met conditions for possessing God's grace.

So, which is necessary to get to the fourth floor: The elevator's lift, or entering and pushing the button? Just as both are required, both God's part (grace) and man's part (obedient faith) are required for man's justification. This is why we find Scriptures saying that grace saves (Eph. 2:1-9; Rom. 5:12-21, etc.) and Scriptures that say faith and obedience save (John 3:16; 2 Tim. 3:15; 1 Pet. 1:9; Jas. 2:14; 1 Pet. 3:21; Heb. 5:9).



“...And That Not of Yourselves...”

Continued from page 16

These don't contradict each other any more than saying, "I got to the fourth floor by the elevator" or "I got to the fourth floor by pushing button number four." We can see it with the elevator. We ought to be able to see it with grace.

Notice that strict Calvinism would have man unable to comprehend or choose (depraved) to enter the elevator (grace), therefore

God forces (elects) certain individuals in and pushes the button for them. Those who advocate the popular faith-only salvation have man believing in the power, ability, and safety of the elevator, but do not have him getting on, because he believes doing anything would be an attempt to work for righteousness.

I will also warn that those who believe in meeting conditions of acceptance of grace may be tempted to turn those acts of obedience into

works of righteousness. Battling grace-only or faith-only error may cause grace to be ignored or downplayed. The role of obedience may become misunderstood resulting in a works-based mentality or self-righteousness. Remember, after all our faith and obedience, it is still "not of yourselves" (Eph. 2:8).

"... the grace of God that brings salvation has appeared to all men..." (Tit. 3:11). The elevator doors are open. What are you going to do?

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by Bobby Graham



Question: Why was John called the Baptist?

Answer:

To state the matter simply, John was designated “the Baptist” because of his work of baptizing the people of Judea in preparation for the ministry of Christ (Matt. 3:1-17, especially vv. 6, 7, and 13). His work was to bring the thinking and attitudes of the Jews into conformity to the principles of the new kingdom which was soon coming; for this reason, it is described in terms of road construction – cutting down the mountains and filling the valleys – as a highway for the Lord would lead all willing to walk it to submission to Jesus Christ in the new kingdom (Luke 3:4-6). This highway leading to the new kingdom traveled through the hearts of men, demanding a change of heart, later to be discussed under the word “repentance.” John sought to gain the hearts of the people of that region of Judea where he did his work

Notice that the idea of immersion appears in the designation being discussed – “John the Baptizer/Immerser.” As part of his teaching, John instructed people to be immersed, as he declared a “baptism of repentance for the remission of sins” (Luke 3:3). His baptism was designed to achieve *the same purpose* as that of the baptism of the Great Commission announced by Jesus as heaven’s will for the whole earth (Mark 16:16; Acts 2:38). Whatever the latter baptism accomplished, the

former also achieved, for the remission of sins is common to both baptisms. John’s

baptism also required repentance of its subjects, just as Jesus’ baptism under the Great Commission did. In both cases, then, the act of baptism was not mere ceremony or ritual, but an expression of the faithful, penitent, and obedient heart of the one requesting baptism. People today, including many who try to teach others the necessity of baptism, often misunderstand the total picture of baptism. While it is an action of obedience, it comes from a heart transformed by the gospel of Christ (Rom. 1:16; Mark 16:15-16; Luke 24:46-47). The old stony heart becomes a humble heart, changed by the faith/trust in Jesus Christ produced by the gospel, so that willing submission to Him results in a new disciple (Matt. 16:24). The same result in the hearts of people characterized the work of John the Baptist.

From this answer, it should be evident to the reader that John was not designated a “baptist” because of his affiliation with the Baptist Church or because of preparing people for membership in the Baptist Church. It did not exist in his day, nor did he plan and provide for its beginning in the work which he did (it did not begin for about sixteen more centuries). John’s work and designation are entirely irrelevant to whatever happened later in the

birth of a Protestant denomination called the Baptist Church. When John baptized the people of his day, he did not thereby make them “Baptists,” as often claimed. When one working in a particular line of work performs his work, he does not transform the people on whom his work is bestowed into the same kind of workers. For example, if Lester the doctor doctors a patient named Tom, who would argue that Tom becomes a doctor just because of Lester’s doctoring him? Likewise, if John the shoe shine man shines the shoes of Jim, Jim is still a long way from being a shoe shine man. When a baptist (immerser) named John baptized (immersed) Thaddaeus, Peter, Jesus, or Mary, none of them became a baptist (immerser). Let the honest reader acknowledge that there was no Baptist Church in the divine plan, and John had no part in bringing it to pass. John’s work was preparatory to that of Christ, as expressed in his own humble assessment of his own relative unimportance: “He must increase, but I must decrease.”

Bobby L. Graham
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by Brent Moody

Grace for Grace: Reciprocity in Ephesians

I If I were to ask most religious people today to explain grace, the answers would center on the free gift of God for the salvation of humanity. This view of grace is not wrong, but it is too limited.

Grace in the New Testament is not limited to “unmerited favor.” This article is an abridged adaptation of a longer essay “Benefaction-Reciprocity Language In Paul’s Letter To The Ephesians.” It can be made available upon request. The reciprocal nature of grace is woven through the entire New Testament. Everyone in the first century understood grace language.

Let’s begin by discussing the Greek term χάρις (*charis*) often translated “grace.” The common understanding of grace is proclaimed with passages like Ephesians 2:8: “For by grace (*charis*) you have been saved through faith...” God certainly did not send His Son because man is so worthy, but because man is in need of deliverance, and cannot save himself (Rom. 5:6-11; 6:17-18). But χάρις (*charis*) is also used to describe proper response to God’s grace. Paul says, “as grace extends to more and more people it may increase thanksgiving (*eu-charis-tian*), to the glory of God” (2 Cor. 4:15). Similarly, in 2 Corinthians 9:14-15, Paul talks about the “grace of God upon” the

Corinthians, and concludes, “Thanks/grace (*charis*) be to God for his inexpressible gift!” (2 Cor. 9:15). Paul’s argument in 2 Corinthians 8-9 was that divine grace (8:1, 9; 9:8, 14-15) obligates man to return grace to God, and fellow saints. The examples could continue (e.g., Rom. 2:4; Heb 12:28-29). Each passage uses the term to discuss men responding through proper actions to God’s graciousness. In Greek literature grace was often used for the response to benefaction (Liddell-Scott, 1979. Def. II.2). Therefore, “unmerited favor” is a rather superficial definition that fails to express nuances of the term (BDAG, 1079-81). Religion today, and corresponding grace doctrine, is man-centered. Therefore, “how do I get to heaven?” is the main concern. Scripture is overwhelmingly God-centered (e.g., Eph. 1). It produces the superior thought “How do I honor God?”

Failing to return grace for grace was ubiquitously understood as shameful in antiquity.

This might not mean much to us since we live in a culture where people routinely shame themselves on reality TV or social media; however, honor-shame culture was the foundation of ancient civilizations. The New Testament reflects this (e.g., Rom. 1:16, 21-27; 1 Pet. 2:6-7). Returning grace to a benefactor was about maintaining honor. I emphasize this background because grace is better understood in the context of established first-century thought, rather than modern misconceptions about grace.

Paul makes use of both honor-shame and benefaction-reciprocity language in the Ephesian letter. Ephesians contains similarities to Greco-Roman honorific decrees. Honorific inscriptions extolled the honor of a benefactor and then included a resolution clause that called citizens to properly grace/thank benefactors through specific actions. Paul spends the first three chapters of Ephesians proclaiming the superlative nature of God. His glorious grace is magnified in every way. He brings redemption, forgiveness, salvation, unity and peace to mankind, (Google Augustus’s autobiography *The Deeds of the Divine Augustus* and also “*Priene Inscription*” for parallels here and with Mark 1:1. NT writers sometimes subtly mock Roman imperial worship. God is presented by Paul as the greatest benefactor the world has ever seen, not Augustus.) Paul’s praising of God continues from Ephesians 1:3 all the way to the doxology that concludes chapter 3.

A grammatical, and thematic, change occurs at Ephesians 4:1. Paul switches the mood from indicative (telling facts) to imperative (giving commands). The first two words in the Greek text are “I urge (*παρακαλώ*)” and “Therefore (*οὖν*).” The first term can be found in resolution clauses in honorific decrees. The honorable, and expected, response to God’s grace is to “walk worthy of the calling” (Eph. 4:1). “Therefore (*οὖν*),” signals a new section, but one that remains

Grace for Grace: Reciprocity in Ephesians

Continued from page 19

connected to the praise of God's grace in chapters 1-3. Unity and peace were created by the accomplishment of God's gracious plan through Christ (Eph. 1:10). Therefore, God's people must "maintain the unity of the Spirit in the bond of peace" (Eph. 4:3). God graciously formed fellow citizens into a holy temple (Eph. 2:19-22). We are expected to grow that body (Eph. 4:11-16). God's grace delivers from the death of trespasses and sins (Eph. 2:1-10). In response we are to be renewed in the spirit of our minds, removing the old man and replacing it with the

new man who bears the likeness of God in holiness and righteousness (Eph. 4:23-24; 5:1). Grace, as understood in the first century world, demands response. God called us to His kingdom (Col. 1:12-13). Those who reject the King's grace will face wrath (see Psalm 2). Those who accept His grace are grateful (χαρις) servants (Rom. 6:17-18). Those who "presume on the riches of His kindness and patience and forbearance" are "storing up wrath ... when God's righteous judgment will be revealed" (Rom. 2:4-5).

Unfortunately, it seems modern grace doctrine teaches men to presume on God's grace, rather than honorably respond to it. God has lavished His grace upon us (Eph. 1:8). He expects us to walk worthy of our calling (Eph. 4:1). Grace has many dimensions. The place to begin is by understanding it in the context of the biblical world.

Brent Moody (moody.brent@gmail.com) has worked with the Bartlett church of Christ in Bartlett, TN since 2007. He will graduate in May 2014 with a MA in New Testament exegesis from Harding School of Theology.



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by Josh Coles

Fill Your Speech with Grace

Have you ever been on the receiving end of grace? Here's a good definition for the word grace: *"the acceptance of and goodness toward those who cannot earn or do not deserve such gain"* (Mounce's *Complete Expository Dictionary of Old/New Testament Words*).

So, again, have you ever been on the receiving end of grace? If so, how did it make you feel or how did it change you? Wasn't your heart immediately filled with thanksgiving, joy, and even humility? As a result, didn't you respond by expressing that thankfulness, joy, and humility? Grace affects not only our actions, but our speech as well. So if you've been on the receiving end of grace, then your speech should be different afterwards – it should be filled with grace. Well, all Christians have been on the receiving end of God's grace and He expects for us to speak gracious words. But how is this done?

GIVING GRACE TO THOSE WHO HEAR

Let no corrupting talk come out of your mouths, but only

such as is good for building up, as fits the occasion, that it may give grace to those who hear (Eph. 4:29, ESV).

Before we study Ephesians 4:29, let's set up the context so we understand more fully what's going on. In 4:17-23, it's taught that once we become a Christian our lives should be radically different, so Paul discusses what this radical change should look like and in 4:29 he focuses on our speech.

First, *"let no corrupting talk come out of your mouths..."* This "talk" is rotten (i.e., in the sense of rotten fruit), worthless, unwholesome, or putrid. These words destroy and tear down quickly (James 3:5-6). This type of speech is the complete opposite of gracious, for no kindness, favor, or mercy would be included in it. How many times we say something only to realize the damage we did afterwards. Words are powerful. If used incorrectly and ungraciously they can do a lifetime of damage. So, as Christians who are attempting to fill their speech with grace, we don't allow any corrupting talk to come out of our mouths.

Secondly, *"... but only such as is good for building up, as fits the occasion."* You could use the word "edification" here as it means "to build up." In order to be gracious with your words, you need to stop using worthless, harmful words and replace them with words that *"only"* help and encourage. You need to use words that make a person better once he hears them; however, this takes skill, wisdom, effort, and even courage to accomplish. Think of it in this sense: if you were constructing a building

from the ground up, you would need to build it piece by piece and scrutinize which pieces to use in order to make sure it will be strong for years. In the same vein, when it comes to our words, we need to scrutinize which ones we'll use in order to be as effective as possible in helping others grow and become better. This scrutiny is what Paul meant when he said, *"... as fits the occasion."* Please note that this type of encouragement goes beyond just normal chit-chat. So, as Christians who are attempting to fill their speech with grace, we need to replace "corrupting words" with words that "build up".

GIVING GRACE TO UNBELIEVERS

And pray for us, too, that God may open a door for our message, so that we may proclaim the mystery of Christ, for which I am in chains. Pray that I may proclaim it clearly, as I should. Be wise in the way you act toward outsiders; make the most of every opportunity. Let your conversation be always full of grace, seasoned with salt, so that you may know how to answer everyone (Col. 4:3-6, NIV).

In Colossians 4:3-6, it seems the command to *"give grace to those who hear"* becomes much more target specific, with the emphasis placed on giving grace to unbelievers. By Paul requesting prayers from the Colossians for opportunities to speak with unbelievers, we learn that these occasions are incredibly valuable; thus, they should always be taken seriously and not dealt with haphazardly.

Fill Your Speech With Grace

Continued from page 21

Paul begins by instructing that their speech be full of grace and seasoned with salt. Well, we already know what it means to fill our speech with grace, but what does he mean to “season with salt”? Let’s consider the uses for salt: it preserves, purifies, cleans, and enhances. Salt preserves, purifies, and enhances; therefore, our speech should preserve, purify, and enhance those around us and the conversations we’re involved in. Meaning, our speech should clean up the conversations at work, school, parties, etc. Yet, there is salt that will clean and purify a wound, but it may not be a pleasant process due to stinging. Likewise, there may be speech we use that will sting. Nevertheless, it’s still gracious speech because it’s building up. Sometimes we need to hear those tough words in order to grow and become better. For example, Jesus used tough words, especially with the Pharisees, but they were gracious because they were said in order to build them up.

This passage also clearly teaches that we must speak in this way so we’ll know how to respond to

unbelievers and take advantage of these opportunities. Along these same lines, the Holy Spirit said, “*But in your hearts revere Christ as Lord. Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have. But do this with gentleness and respect...*” (1 Pet. 3:15, NIV). You see, these opportunities may be limited and what is said may affect the unbeliever for years to come – whether positively (grace) or negatively (corruption). So we cannot approach these situations thoughtlessly. In these delicate situations, too many believers confuse boldness with condescension, rudeness, and hostility. These characteristics are corrupting and certainly no grace, gentleness, or respect is involved with them. Now please don’t misunderstand me, I am not saying we shouldn’t staunchly defend the gospel, but this passage, among others (2 Tim. 2:24-26), states we must do so with grace-filled speech. Some believers may have good intentions, but a lack of preparation caused them to miss the moment and cause

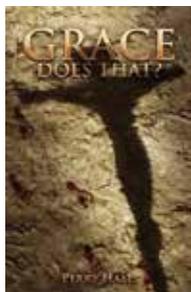
harm in the process. So play these situations out in your mind and plan what you’ll say so you can impart grace and not corruption.

Well, the verdict is in: we need to fill our speech with grace and this is the only appropriate reaction in light of the grace God has extended to us. As Christians, we are testimony to the power of God’s grace and if we don’t allow it to fully transform us, then the world will learn that God’s grace is insufficient and inadequate—which is blasphemy. Therefore, please examine your speech and pray for God’s help to cultivate gracious speech instead of corrupting speech.

God’s tremendous grace should transform us to the point we use speech that ONLY builds up and refrain from speech that corrupts—especially when it comes to our conversations with unbelievers.



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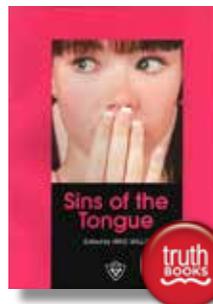
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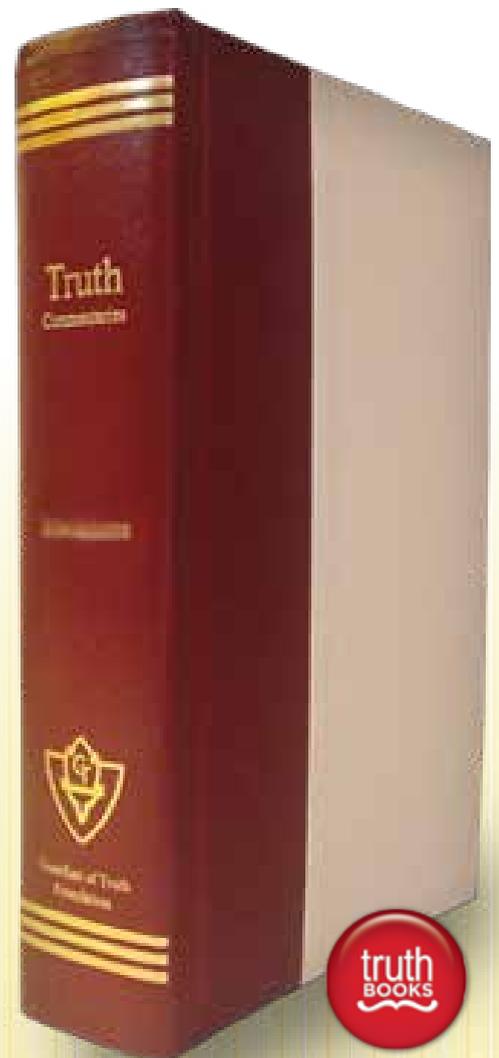
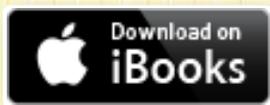
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by Perry Hall

Eulogy of Grace

If Paul was to have a tombstone, it could rightfully read,

But I count my life of no value to myself, so that I may finish my course and the ministry I received from the Lord Jesus, to testify to the gospel of God's grace (Acts 20:24, HCSB).

Paul spoke his own "eulogy" to the Ephesian elders knowing he would never again see them (20:25, 38). Acts 20:24 is the second to last time God's "grace/*charis*" is used in Acts. This is only the second time in Acts that the noun "gospel/*euaggelion*" is used. The other is Acts 15:7 and contextually the author, Luke, asserts Paul and Peter did not preach different gospels as some suggest. One approach to this text is personal. Paul's gospel of God's grace is an autobiographical account of a life of grace.

How Acts 20:24 and its surrounding text (20:17-38) is autobiographical is found in both its structure and overt themes. Paul's ministry is not just words; it is life imitating Jesus. The gospel of God's grace was first historically lived by Jesus. If we are to have an impact, we must be living grace, living the gospel, living the life of Jesus. Paul's speech as recorded by Luke echoes Luke's record of Jesus' table talk and praying in the garden:

The parallels between Jesus' farewell speech to his disciples and Paul's farewell speech to the Ephesian elders are too numerous to be merely coincidental" (William H. Willimon, Acts, *INTERPRETATION, A Bible Commentary for Preaching and Teaching*, 156).

Here are some I found: Private meetings (Luke 22:14; Acts 20:17); Suffering (Luke 22:15,28; Acts 20:23); God's Kingdom (Luke 22:16, 18, 29-30; Acts 20:25); Divine blood (Luke 22:20; Acts 20:28); Traitors within (Luke 22:21; Acts 20:30); Service (Luke 22:26; Acts 20:33-35); Warnings (Luke 22:40; Acts 20:31); Strengthened or built up (Luke 22:43; Acts 20:32); People kneeling (Luke 22:41; Acts 20:36); Farewell prayers (Luke 22:40-45; Acts 20:36).

In Paul's speech, he is becoming the picture of grace that Jesus first painted. Beyond structure, there is imitation. Paul wants to "finish my course" (Acts 20:24); while Jesus said, "It is finished" (John 19:30). Both speak of their death and ministries. As Jesus served His Father, Paul served "the Lord with all humility, with tears, and with the trials that came to me through the plots of the Jews" (20:19). As Jesus taught openly and privately, Paul taught "in public and from house to house" (20:20). As Jesus went to Jerusalem, Paul makes that same journey. While not going to Jerusalem to die, the sense of the end being near is still present. Although, Paul's surviving the shipwreck might be a resurrection motif tying it to Jesus' Jerusalem trip. Providing grace takes work, determination, and imitation whether in preaching or living the message.

Paul is inviting the elders (and us) to live like himself who lived like Jesus. Openness to all is grace, regardless of race (20:21). Do our churches look like our neighborhoods? God's opening His arms to those who repent is grace (20:21). Do we grade sins based upon a social scale or upon those we commit? Trusting Jesus for our salvation and not ourselves is grace (20:21). Belief is trust, understanding nothing we do has the power to save because

the power is in the blood (20:28). We obey because God said so; not because our belief powers salvation.

With grace comes responsibility to "not shrink back" (20:27) so we can be "innocent of everyone's blood" (20:26). Jesus' life was one of accountability, as was Paul's, as ours should be. Accountability is more than words. It involves the giving of one's life.

Throughout this "eulogy" is the concept that grace involves giving. Paul reminds the elders, "In every way I have shown you that by laboring like this, it is necessary to help the weak..." (20:35). Paul's preaching without pay from the hearers is an analogy of grace. Paul gives freely the message of grace because Jesus gave freely of His life. Paul supports the weak, as the weak need grace. This explains Paul's unexpected discourse of money and his quoting Jesus – "It is more blessed to give than to receive" (20:35). This gem of a quote is about more than money. Obviously we are like God when we give, and God gives grace. Not all can preach without receiving monetary fellowship, and support is scriptural. But what all must do is find ways to live God's message of grace to all. Are our lives, our homes, our families open to the weak? Are we grace givers?

Our imitation of Jesus, the way we act, our attitude, our giving to others, are all part of the message of grace: "And now I commit you to God and to the message of His grace, which is able to build you up and to give you an inheritance among all who are sanctified" (20:32). In preaching, if people do not see Christ, the message is lost. Jesus gave so we could receive; He died so we could live. As we live and when we die, could it be written we lived the gospel of God's grace?





by John Gentry

“The True Grace of God”: Peter’s Use of Grace

Peter says the things he wrote in 1 Peter were “the true grace of God” (1 Pet. 5:12). Though we typically think of grace as a Pauline subject, Peter discusses grace as a primary theme of 1 Peter. When considering primary words (that is, excluding pronouns, prepositions, conjunctions, etc.), the only words used more than “grace” (10x) in 1 Peter are “God” (39x), “Christ” (22x), and the verb “to suffer” (12x). In 1 Peter the word “grace” is found in 1:2, 10, 13; 2:19, 20 (though translated as “gracious thing” in the *ESV*, it is translated in these two verses as “thankworthy” in the *KJV*, “acceptable” in the *ASV*, “favor” in the *NASB*, and “commendable” in the *NKJV* and *NIV*); 3:7; 4:10; 5:5, 10, and 12. Peter also uses “grace” (along with “knowledge” and “Jesus our Lord”) as bookends to 2 Peter (1:2 and 3:18, though these are typical of epistolary greetings/salutations and closings/valedictions). Outside of the Lukan-Pauline corpus (which includes Hebrews), Peter discusses grace more than anyone else. As a matter of fact, outside of Luke-Paul and Peter, “grace” is only mentioned in John 1:14-17; James 4:6; 2 John 3; Jude 4; Revelation 1:4; and 22:21. When we consider (1) the references in John probably come from an early confession or formula, and (2) the reference in James are from an Old Testament quotation, and (3) the 2 John and Revelation references are just standard epistolary salutations and valedictions, besides the solitary mention in Jude 4 (where it is simply used in passing), Peter is the only New Testament author to discuss grace outside of Luke-Paul!

HOW DOES PETER USE GRACE?

We first see Peter using grace

as a greeting (1 Pet. 1:2; cf. 2 Pet. 1:2). Greeks commonly greeted one another with a form of the word *chairō*, both in person (Matt. 26:49; 28:9; Luke 1:28) and in letters (Acts 15:23; 23:26; Jas. 1:1). This greeting included the idea of wishing one well or wishing favor on someone. A Christianized version of this greeting involved the word *charis*, which included the sense of divine favor on the one being greeted. In addition to Peter and John (2 John 3; Rev. 1:4, mentioned above), Paul uses this greeting in every one of his epistles.

Peter uses grace as a way of describing our future salvation “that will be brought to [us] at the revelation of Jesus Christ” (1 Pet. 1:10, 12; cf. 1:5, 9). In 1 Peter 3:7 he uses grace in this way when he speaks of “the grace of life” of which we are heirs. This is perhaps the meaning of grace in the context of 1 Peter 5:10, though Peter could simply be describing God as the one whose gifts or favor is sufficient for every need and in every situation.

Peter also uses grace as a way of saying God generally blesses, generally gives a favor, or simply approves of someone. In 1 Peter 2:19-20 those who suffer for doing good receive a blessing or approval from God in their suffering. In 1 Peter 5:5 those who are humble receive a blessing or approval from God (a quotation from Prov. 3:34, *LXX*; cf. Jas. 4:6).

“BE GOOD STEWARDS OF GOD’S VARIED GRACE” (1 PET. 4:10-11)

In 1 Peter 4:7-9 Peter says that all Christians are required to be self-controlled, to be sober-minded, to keep loving fellow Christians

earnestly, and to show hospitality to fellow Christians without grumbling. However, in 1 Peter 4:10-11 Peter says that God has given some Christians the ability to do a certain thing, such as speaking the oracles of God (that is, preaching or teaching), while He has given other Christians the ability to do something different, such as serving one another. In this passage the grace of God is the gift or strength supplied by God (cf. Rom. 12:3-8, where Paul says God gives a different “measure of faith” or “function” to different Christians, and then in vv. 9ff. he mentions things required of all Christians; also cf. 1 Cor. 12:12-31). The idea of strength here is not the physical strength given someone by God, but rather the capability of doing something, hence our use of ability (cf. (N)KJV). In some contexts these gifts or abilities are miraculous or are given to Christians miraculously (see, for example, “prophecy” in Rom 12:6; or the list of nine miraculous gifts in 1 Cor. 12:4-11, but then see 1 Cor. 13:8-10; or, for miraculously given gifts, see Acts 8:17; 19:6; 2 Tim. 1:6). However, there is nothing inherent within the word “gift” (or “grace” for that matter) that necessitates the miraculous (either in the gift itself or in the giving of the gift); the context would determine whether or not the miraculous was being discussed. In our passage nothing implies these gifts or abilities from God are connected with the miraculous. The use of “to speak” instead of “to prophesy” (cf. Rom. 12:6; 1 Cor. 12:10) seems to clearly indicate that the non-miraculous gifts of God are Peter’s focus. These are simply the differing abilities given to us by God in our DNA or that result from our environment and our training. However, we must work hard in developing and using these abilities

“The True Grace of God”: Peter’s Use of Grace

Continued from page 25

in order to be good stewards of God’s grace. Whatever gift(s) we have been given must be used to serve our fellow Christians with the ultimate goal of glorifying God through Christ Jesus. What abilities or gifts has God given to you? Are you being a good steward of these gifts (cf. Matt. 25:14-30)?

“STAND FIRM IN THE TRUE GRACE OF GOD” (1 PET. 5:12)

In this verse Peter says that grace is something we can stand firm in. He also says that the true grace of God is contained in the things he wrote in this epistle. What does it mean, then, for us to stand firm in the true grace of God? It means we must do the things Peter says to do in this epistle! A good place to begin would be the 25 second-person imperative verbs in 1 Peter. A second-person imperative verb simply involves a direct command given by the apostle Peter to his audience (and, therefore, indirectly to all readers, including us). The second-person imperative verbs in 1 Peter are in 1:13, 15, 17, 22; 2:2, 13, 17 (4x); 3:15; 4:1, 7 (2x), 12, 13; 5:2, 5 (2x), 6, 8 (2x), 9, 12, 14. The context, however, of some of these may exclude a general application to all Christians; for example, the command “to shepherd” in 1 Peter 5:2 would apply only to the elders addressed in 1 Peter 5:1, and the command “to be subject to the elders” in 1 Peter 5:5 (simply older people in this verse, not the office of the elder as in 1 Pet. 5:1) is addressed specifically to those who are younger. Notice we said that this is a good place to begin; there is certainly more to God’s true grace, that is, His will for us, than what is revealed in direct commands. Consider, for example, the information given to us in 1 Peter 1:3ff. about the reason for hope, the cause for rejoicing, the reality of testing, and the salvation we will obtain at Christ’s return—these are all things that should have a great impact on our thinking and our actions, and these are all things we need to stand firm in. Furthermore, consider the statement

in 1 Peter 3:21 that “baptism now saves you ... through the resurrection of Jesus Christ.” This is a truth that is part of the true grace of God, and anyone who does not participate and stand firm in this truth is not participating in the true grace of God! Are you standing firm in the true grace of God by doing all He wants us to do?

“GROW IN THE GRACE ... OF OUR LORD AND SAVIOR JESUS CHRIST” (2 PET. 3:18)

After discussing the reality and danger of false teachers and the very real possibility of falling prey to them, Peter says the way to combat the false teachers and to prevent our own demise is to “grow in the grace and knowledge of our Lord and Savior Jesus Christ.” In this passage grace is not describing a miraculous gift, for it is (1) something we can grow in, and (2) something we are personally responsible for growing in. What is this grace? And how do we grow in this grace? The grace in this passage is connected with the knowledge of Jesus. In 2 Peter 1:3 grace is said to be multiplied to us *in* the knowledge of God and Jesus our Lord, so then we can find grace in the knowledge of Jesus. The paragraph that follows discusses the seven “Christian graces” (2 Pet. 1:3-11) and begins with the fact that God has given us “all things that pertain to life and godliness, through the knowledge” of Jesus. Knowledge is then listed as one of the graces we are to be growing in (that is, making every effort to supplement our faith with, 2 Pet 1:5a). Then Peter says that only when we possess these qualities and are growing in them can we be fruitful “in the knowledge of our Lord Jesus Christ” (2 Pet. 1:8). In 2 Peter 2:20, Peter adds to the discussion of the knowledge of Jesus in which we find grace by informing us that we escape “the defilements of the world through the knowledge of our Lord and Savior Jesus Christ” (cf. 2 Pet. 1:4). Simply possessing knowledge of Jesus, however, does nothing. A person must

act upon the knowledge and obey the things that are found in the knowledge of Jesus in order to benefit from it in any way. So the grace of our Lord Jesus Christ is found in the knowledge of Him by which we escape the defilements of sin. We can grow in this grace by growing in the knowledge of Jesus. We do not grow in the grace and knowledge of God by simply possessing a Bible that sits on the shelf or the coffee table. We must spend time, and lots of it, with our nose in the Bible reading and studying. We must then meditate “day and night” on these things so that they not only become a regular part of our thinking, but that they might fill us and guide our every thought, word, and action. Only in this way can we truly “grow in the grace and knowledge of our Lord and Savior Jesus Christ.” Are you “growing in the grace and knowledge of our Lord and Savior Jesus Christ”? If you’re not regularly reading and studying His word, you are not.

CONCLUSION

No, grace is not just a Pauline subject! Peter has a lot to say about grace, and we need to listen to what he says. May God help us to be good stewards of His varied grace to us that we might serve our fellow Christians and bring Him glory and honor in all things. May God help us to suffer for doing good and never for doing evil that we might receive His grace. May God help us to grow in the grace and knowledge of our Lord and Savior Jesus Christ so that we might stand firm in the true grace of God. And may God help us to hold on to the hope of the grace of God, our salvation, that will be brought to us at the coming of Jesus Christ. Lord, come quickly! The grace of the Lord Jesus be with us all!

*Biblical references are taken from the English Standard Version (ESV).

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Biblical Noah **Vs.** Hollywood Noah

by Nathan L. Morrison

[Contains Spoilers!]

Much buzz has been made about Paramount's 'Noah' movie that was released March 28, 2014.

Before its release, the film's producer, Scott Franklin, told *Entertainment Weekly*, "Noah is a very short section of the Bible with a lot of gaps, so we definitely had to take some creative expression in it. But I think we stayed very true to the story and didn't really deviate from the Bible, despite the six-armed angels." The director and cast of the film sought approval from leaders of religious groups they felt would lend their film credibility and gain an audience with Christian and Jewish communities, including the Pope. Indeed, before its release, many Jewish groups and denominations endorsed it, "including Leaders from organizations like the *American Bible Society*, *National Catholic Register*, *The King's College*, *Q Ideas*, *Hollywood Prayer Network*, and *Focus on the Family*."

Since its release, it has garnered much attention, both positive and negative. Critics have praised it as an epic masterpiece, "With sweeping visuals grounded by strong performances in service of a timeless tale told on a human scale, Darren Aronofsky's Noah brings the Bible epic into the 21st century." Among those in the target audience of evangelicals who endorsed and praised it was *Focus on the Family* president Jim Daly, who said of Aronofsky's 'Noah,' "Noah is a creative interpretation of the Scriptural account that allows us to imagine the deep struggles Noah may have wrestled with as he answered God's call on his life. This cinematic vision of Noah's story gives

Christians a great opportunity to engage our culture with the biblical Noah, and to have conversations with friends and family about matters of eternal significance." Most religious groups have panned it, calling it "inaccurate" and an "affront to the Biblical account." Ken Ham, president of the Creation Museum in Kentucky, said, "It is an unbiblical, pagan film from its start."

Is it something we ought to go see then, and support by going to the movie? We know creative license will be taken, but overall, will it be a good conversation starter about the Bible as some have claimed? In fact the only similarities to the Scriptures account of the flood and this movie are: a man named Noah, a flood, some animals, and an ark.

Many reviews have been written since its opening weekend, and I have enjoyed reading most of them. They tend to focus on the negative aspects of the film (and there are a lot!), and others try to show the discrepancies between Hollywood's version and the Scriptures, while many others have been defending the Biblical flood as historically accurate. While they provide very good information, I have felt something has been missing, and that is the fact that Hollywood butchered the character of Noah. Even amidst a movie rife with creative license, or as in this film's case, blatant lies, if the true character of Noah was shown, movie-goers would still leave in a sense of awe and understanding of what set him apart from the doomed world. So this is designed to take a look at the Biblical Noah vs. the Hollywood Noah!

HOLLYWOOD NOAH

One of the first red flags against paying to see this travesty is the fact

the director, Darren Aronofsky, is a self-proclaimed atheist; and the second red flag is he publicly stated before the film's release that 'Noah' was to be both an environmentalist propaganda piece, and the "least Biblical" Bible film ever made. *He pulled it off!* It depicts theistic evolution as creation ("evolutionary creation"), "one that is presented through an evolutionary lens, albeit a theistic one." It never mentions "God" but instead refers to a "Creator," and Noah isn't quite sure if the "Creator" spoke to him or not. The reason for the flood is changed. The sins of mankind are depicted as strip-mining the earth for its natural resources and eating animals, so-called "sins against creation," rather than sins against God. These are more than just "creative expression" (i.e., Noah's wife's name, dialogue, etc.), but are deliberate changes to promote an environmentalist, evolutionist point of view. Noah is depicted as hating mankind, even so far as shown valuing a flower and animals over human life. He is considered "the first environmentalist," runs an animal hospital, and stops poachers from killing "endangered animals." He decides the "Creator" wants all humanity wiped out for their sins against creation, even his own family, and to that end he plots to kill his newborn granddaughters. His family lives mostly in fear of him for most of the movie. While Hollywood portrays Noah as the "first environmentalist," and a violent sociopath who wants to end all of humanity, the Scriptures portray Noah very differently!

BIBLICAL NOAH

In the midst of a crooked and perverse world that had grieved God (Gen. 6:6), Noah found favor in the eyes of the Lord! He was

Biblical Noah Vs. Hollywood Noah

Continued from page 26

a righteous man, and walked with God (Gen. 6:8-9; 7:1). He also *knew* God spoke to him (Gen. 6:13; 7:1)! He stood in contrast to the world around him (Gen. 6:5-7, 11-13). We may think our day and times are evil, but it was a lot worse in the days of Noah! “The wickedness of man was great on the earth.” Not to the earth or animals, for prior to the flood man was vegetarian (Gen. 9:2-3). The Scriptures say of mankind, “Every intent of the thoughts of his heart was only evil continually,” and man “was corrupt.” These were sins against God, not nature! Mankind was “filled with violence.” Not to the earth or animals, for God condemned murder because man, not the animals, was made in the image of God (Gen. 9:6). Things were so bad that, “The Lord was sorry that He had made man on the earth, and He was grieved in His heart” (Gen. 6:6).

Noah was a “preacher of righteousness,” which meant he didn’t ignore the world around him while he built the ark, but had to exhibit great patience to build the ark while preaching to a wicked, unrepentant audience (2 Pet. 2:5). The writer of the book of Hebrews said, “By faith Noah, being warned by God about things not yet seen, in reverence prepared an ark for the salvation of his household, by which he condemned the world, and became an heir of the righteousness which is according to faith” (Heb. 11:7). Good examples will either convert sinners or condemn them by their example! He became an heir of righteousness through his faith! He was a righteous man before the building of the ark, but by building it as God commanded him he exemplified his faith through obedience (Gen. 6:22). He didn’t “condemn the world” as if it was his judgment to do so, but by his example he left them without excuse. It was God who closed the door of the ark (Gen. 7:16), not Noah, so it was God’s judgment.

Noah stands out in stark contrast to the people of his day (Gen. 7:1), who were corrupt, wicked, and filled with violence, unlike how the movie portrays him. Noah was a just man, walked with God, and found favor in the eyes of the Lord. He was even used later as an example of righteousness to shame Israel (Ezek. 14:14, 20). God was patient with men even during those wicked times, and He is patient with men today, and warns of a judgment that is to come! Noah was prepared, but despite the fact that the “patience of God kept waiting in the days of Noah, during the construction of the ark” (1 Pet. 3:20), only those eight souls were saved! Even today God wishes for all men to come to repentance and not perish (2 Pet. 3:9-12). Noah’s faith was an obedient faith and it caused him to do the will of the Lord and save his family!

NOAH’S EXAMPLE OF FAITH FOR SAINTS TODAY

Noah is a man of great faith and example for us today – to *constantly* face the pressures of a corrupt society and remain pure requires a great and awesome faith! Christians today are held to the same standards as Noah during his time. One may have the tendency to lose heart and become terrified, but we must remain faithful! Christians are to be lights, to remain pure, no matter how perverse or crooked the world is around us (Phil. 1:27-28; 2:15-16). In 1 Peter 2:11-17 saints are told that we are “strangers and aliens,” and so we will appear “strange” to the world around us, which is why there is a great need to be conscious of our example. Our conduct needs to be righteous, and we need to “do right” in order to silence those who oppose us. We need to be in subjection to those in authority, and that means to be good citizens! Christians are not to compromise the truth, but “speak the truth in love” (Eph. 4:15).

Like Noah, we live in a “crooked and perverse generation” and like Noah, we can be found righteous, and appear as “lights in the world” (Phil. 2:15)!

As Noah had to be in the ark to be saved (Gen. 7:1), people must be “in Christ” to be saved today (Rom. 6:23; 8:1; Gal. 3:26-27; 1 Peter 3:21). Despite the wicked world of his day, Noah was prepared to serve God – What about you?

Nathan L Morrison is an evangelist at the Funny River Rd. church of Christ in Soldotna, Alaska, husband to Becky Morrison, and father of two children, a daughter (age 8) and son (age 6).

RESOURCES:

Scott Franklin’s interview with *Entertainment Weekly*: (“Hollywood Finds God (Again),” *Entertainment Weekly*, January 25/February 1, 2013, p. 22 by Grady Smith)

Religious leaders endorse film: (http://www.huffingtonpost.com/2014/03/22/noah-film-evangelicals_n_5009259.html)

Critics’ praise: (http://www.rottentomatoes.com/m/noah_2014/)

Jim Daly of Focus on the Family: (<http://time.com/35667/noah-movie-religious-leaders/>)

Ken Ham’s take on the film: (<http://time.com/42274/ken-ham-the-unbiblical-noah-is-a-fable-of-a-film/>)

Darren Aronofsky on making “the least Biblical film ever made”: (<http://p.washingtontimes.com/news/2014/mar/24/atheist-noah-director-brags-film-least-biblical-bi/>)

Theistic evolution in the film: (<http://www.theblaze.com/stories/2014/02/26/some-of-you-are-going-to-tinge-insiders-unveil-theological-themes-in-noah-movie/>)



What Miley Cyrus Personifies

by David Weakas

What passes for entertainment today disturbs me. What disturbs me more is who our young people idolize. Miley Cyrus is the current queen bee among pop stars and is the hero of millions of youngsters.

While Miley Cyrus is certainly famous and she is worth a lot of money, she also personifies much that is immoral and ungodly about our current age. Her every action is calculated to shock and grab as much leering publicity as possible. Seemingly, her mission in life is to corrupt as many young people as she possibly can for as long as she can. She was recently quoted as saying she is “educating” young people about sexuality in her bawdy stage shows. Miley Cyrus is an ungoverned child playing in an adult playground of wealth, excess, and corruption. No, I do not believe Miley Cyrus is going to cause the downfall of Western Civilization, but she is the most current example that the world is in the throes of moral and ethical collapse.

Miley Cyrus personifies the world’s obsession with sexual immorality. The Bible teaches us to flee fornication (1 Cor. 6:18). It

teaches us that sex is limited to the bonds of marriage (1 Cor. 7:1-9; Heb. 13:4). It teaches that homosexuality is a sin that will condemn men and women to eternal hell (Rom. 1:26-27; 1 Cor. 6:9; Rev. 21:8). Miley Cyrus represents utter rebellion to the Lord’s teachings on all of these points. She openly mimics fornication in her performances. She clearly wants people to think of sex when they think of her name. Recently, she has received notoriety for kissing another woman, Katy Perry, in a public performance. Such an abominable act should be universally condemned, but, instead, it has only cemented her position as the hero of homosexuals, lesbians, and a youth culture obsessed with perversion.

Miley Cyrus personifies immodesty. The Bible teaches us

to dress modestly, with shamefastness and sobriety (1 Tim. 2:9-10; 1 Pet. 3:3-4). The Bible also teaches that partial or inadequate dress is nakedness and it is shameful (Gen. 3:10; Jas. 2:14). Miley Cyrus never wears anything in public that is not tailored to cause the jaws of young men (and older men for that matter) to drop in lascivious drooling. As if to demonstrate what she expects, Miley waggles her tongue lustfully at the camera in virtually every picture taken of her.

Not only is Miley Cyrus’ clothing immodest, the dancing she does in her performances is pornographic. All dancing is lascivious, but the kind done by popular entertainers of today is even more so. The word “lascivious” has to do with those things which produce lewd and lustful emotions. The sole source of her popularity is her sexual appeal. At a recent awards



photo courtesy of www.mirror.co.uk

What Miley Cyrus Personifies

Continued from page 29

show, Miley dressed and danced provocatively with the husband of another woman. I'm embarrassed to now know the definition of "twerking." It was brazen and shocking, and the performance was shown repeatedly on news programs for weeks afterward. She has sought and received notoriety for bawdiness and excess.

Sadly, to many millions of young girls, this immodest, shameless girl is the standard of popular dress and conduct.

Miley Cyrus personifies the rejection of Divine authority. The word of God teaches that Jesus Christ has all authority in heaven and on earth (Matt. 28:18). It also teaches that each of us will bow before the Judge someday to give an answer for the things done in the body, whether good or bad (2 Cor. 5:10). Those things that godly men and women do must be with the intent

of pleasing the God of heaven who gives to all men life and breath and in whom we have our very being (Acts 17:28). The behavior of Miley Cyrus is a brazen repudiation of all that God's word teaches. There is no indication in the dress, performances, and words of this young woman that betrays any respect for the God of heaven or His Son Jesus Christ. She clearly subscribes to the humanistic philosophy that says "if it feels good, do it." She represents an entire segment of today's world who holds to this philosophy and who regards her as their champion.

Miley Cyrus personifies the breakdown of the home. The word of God teaches that it is the duty of parents to raise children to go to heaven when they die. Parents must raise their children with the proper instruction for how to live moral, pure lives. Paul said that fathers must bring their children up in the nurture and admonition of the Lord (Eph.

6:4). Solomon taught that foolishness is bound up in the heart of a child (Prov. 22:15). It is the duty of parents to drive out the foolishness of a child with teaching and with the rod when necessary. However, in Miley Cyrus' household, her mother and father are her chief cheerleaders. They benefit from Miley's material success, and encouraged their daughter down the road of becoming the world's sex object. Shame on her father, Billy Ray Cyrus, who recently praised his daughter as a fearless artist! It is the duty of parents to point out when a child's foolish dreams are destructive to themselves and to others.

My friends, Miley Cyrus' conduct will not only condemn her, but also all those who idolize and mimic her. Let us look to God's word for our heroes, and teach our children that only those characters who love and serve the Lord faithfully are worthy of our emulation (1 Cor. 11:1; 3 John 11-12).



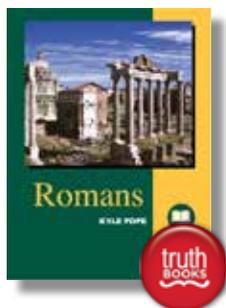
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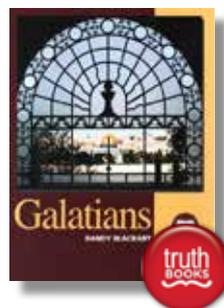
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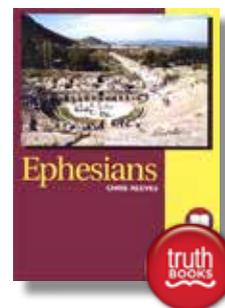
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by Lewis Willis

Some **Important Truths** about the Sabbath

In the God-inspired New Testament, on several occasions it is taught that the Old Testament Law was removed. First of all, look at some passages raised in teaching on this truth.

“(Speaking of things which occurred at Christ’s death) Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace” (Eph. 2:15).

“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” (Col. 2:14)

“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).

“Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all” (Heb. 10:9-10).

The obvious question is: “What was ‘the law of commandments contained in ordinances,’ or ‘the handwriting of ordinances’ which Christ nailed to his cross?” Modern religion has dealt with this question, manufacturing a difference between The Law of God and The Law of Moses. Folks, there is no difference between the two.

Yes, God wrote the Ten Commandments. “And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God” (Exod. 31:18; also see 32:16). This was “the handwriting of ordinances” Paul was referring to in Colossians 2:14. And those “ordinances” specifically involved the Sabbath Day. Paul said, as a consequence of what Jesus did at the cross, “Let no man therefore judge (or, condemn, LW) you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days” (Col. 2:16). Hence, the “ordinances” that were blotted out involved the Sabbath Days!

This truth is recognized when we consider the process God used in revealing His will to men. At one time in history, He talked to men directly, as He did with Adam, Noah, Abraham, etc. At Mount Sinai, He presented to Israel the Ten Commandments. But that was not all that God did in communicating His will to men. Peter said, “Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost” (2 Pet. 1:20-21). This must be remembered when

speaking of how the Law of God was given in the Old Testament. In other words, not only were the verbal and handwritten ordinances from God, but so also were the writings of Moses and the prophets. The Holy Ghost (one of three personages possessing godhood) gave them the words they were to write. This is the meaning of inspiration (2 Tim. 3:16-17).

THE SABBATH LAW

Men have tried to separate the Ten Commandments from the rest of the teaching about the Sabbath, making that additional teaching that which was “nailed to his cross,” not the Sabbath commandment itself. So, let’s consider what the Bible teaches about this idea. I have often said, “You do not have God’s Law on anything, until you have all He said about it.”

In the Ten Commandments, God wrote, with His finger, “Remember the sabbath day, to keep it holy” (Exod. 20:8). Something was involved in “keeping it holy.” What was involved in keeping the Sabbath holy? God wrote Commandment #4, with His finger, that it involved no work on that day (Exod. 20:9-11). Was this all that was involved in keeping it holy? Absolutely not! In Numbers 28, God gave some additional requirements. Note, “And the LORD spake unto Moses, saying, Command the children of Israel, and say unto them....And on the sabbath day two lambs of the first year without spot, and two tenth deals of flour for a meat offering, mingled with oil, and the drink offering thereof: This is the burnt offering of every sabbath, beside the continual burnt offering, and his drink offering” (Num. 28:1-2, 9-10). Now, was this the

Some Important Truths about the Sabbath

Continued from page 31

Law of the Lord, or was it the Law of Moses? They are one and the same! Nehemiah wrote, "And all the people gathered themselves together as one man into the street that was before the water gate; and they spake unto Ezra the scribe to bring the book of the law of Moses, which the LORD had commanded to Israel" (Neh. 8:1). The Lord's Law, and Moses' Law are one and the same! And you do

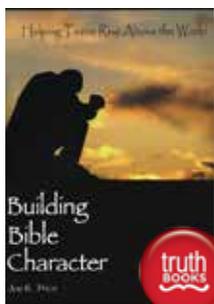
not have God's Law on keeping the Sabbath holy until you accept what He had Moses to write on the subject. Yes, they were to rest on that day, but they also were required to offer two lambs in sacrifice on that day!

Avoiding the animal sacrifices involved in keeping the Sabbath holy is the motivation some use in trying to make a difference between what was

written by Moses and the prophets, and what God wrote on tables of stone. Both God's Law and the Law of Moses about the Sabbath were nailed to the cross. Therefore, this attempt is a human distinction, not a divine one! Keeping the Sabbath holy involved no work, and animal sacrifices! And one is not observing the Sabbath properly if either requirement is eliminated!



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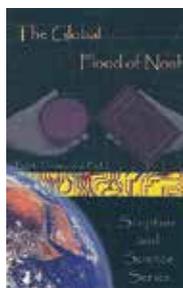


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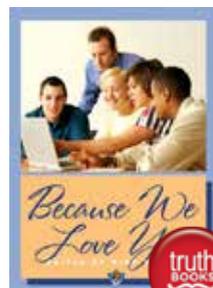
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history of the earliest Christians, and the epistles of Paul and Peter.

Kyle Pope opens this special issue by considering the grace of God as expressed in various Old Testament texts such as Psalm 84:11: **“The LORD gives grace and glory; No good thing does He withhold from those who walk uprightly.”** Some seem to think that the Mosaic covenant was law-centered and devoid of grace – but is that actually the case? Or are not all of God’s covenants “covenants of grace”?

Doy Moyer considers the eloquent prologue to the gospel according to John, which tells us that “the Word became flesh, and dwelt among us, and we saw His glory, glory as of the only begotten from the Father, **full of grace and truth**” and adding: “For of His fullness we have all received, and **grace upon grace**. For the Law was given through Moses; **grace and truth** were realized through Jesus Christ” (John 1:14,16-17). Jesus Christ is the perfect embodiment of both grace and truth, and this article explores those concepts while challenging the concept that the Mosaic law was devoid of grace. (Did it also lack truth?)

Ethan Longhenry considers various reasons why some people seem to believe that being “under grace” means one is free to live as one pleases, or believe whatever one chooses (to borrow Jude’s phrase, to “turn the grace of God into licentiousness” – Jude 4) when they read Paul’s questions, “Are we to continue in sin so that **grace** may increase? ... For sin shall not be master over you, for you are **not under law but under grace**. What then? Shall we sin because we are **not under law but under grace**? May it never be!” (Rom. 6:1, 14-15). This article examines the relationships between the grace, law, and sin, both as expounded

in various human doctrines, and in Biblical texts including these as well as earlier texts in Romans 5.

Phillip Martin discusses Paul’s familiar text in Galatians 5:4 – “You have been severed from Christ, you who are seeking to be justified by law; **you have fallen from grace.**” Despite the plain statement of this text (and the teaching of many other Scriptures), some insist to this day that it is impossible to “fall from grace.” Why is this doctrine so popular? Is seeking to be justified by law the only way to fall from grace?

Central to Biblical teaching about grace are well-known texts in Ephesians. David McClister and Brent Moody consider passages which teach that “even when we were dead in our transgressions, made us alive together with Christ (by **grace** you have been saved) ... so that in the ages to come He might show the surpassing riches of His **grace** in kindness toward us in Christ Jesus ... For **by grace you have been saved through faith**; and that not of yourselves, *it is the gift of God*” (2:5, 7, 8), and reminding us that “to each one of us **grace was given according to the measure of Christ’s gift**” (4:7). An entry-level definition of grace as “unmerited favor,” while true, is not nearly the whole story of the term’s various nuances as used in the original New Testament documents, and understood by residents of the ancient culture in which they were written. If we are to understand New Testament teaching, we must do so not as framed by “modern” lenses (or, sometimes, by those from the “Reformation” era now a half-millennium ago). In the Roman world, “grace” was understood in a context where a client-patron relationship demanded that the recipient of grace become the servant of the one who bestowed it. To do otherwise – to spurn the requests and conditions imposed by the grantor of grace –

would have been utterly shameful. There are practical consequences of ignoring what is known about the world of the New Testament era; failing to consider these nuances of meaning, and adopting a doctrinal agenda of Reformed theology, often skews a discussion of grace before it begins, as David Diestelkamp’s practical illustrations derived from Ephesians 2 attest.

Josh Coles analyzes several texts which emphasize our need to speak with grace so that we may edify: “Let no unwholesome word proceed from your mouth, but only such a word as is good for edification according to the need of *the moment*, so that it will give **grace** to those who hear” (Eph. 4:29), and “Let your speech always be with **grace**, *as though* seasoned with salt, so that you will know how you should respond to each person” (Col. 4:6). Practical questions about living as Christians (such as “Why is this so often not the case in the discourse of Christians?” and “How can we better ‘season’ our speech so that it may ‘give grace to the hearer?’”) are raised by these important passages.

John Gentry challenges the notion that grace is primarily, if not almost exclusively, a Pauline concept, examining various passages in which Peter urges Christians to “**be good stewards of God’s varied grace**,” by resolving to “**stand firm in the true grace of God**” (1 Pet. 4:10-11; 5:12), and to continue to “**grow in the grace** ... of Our Lord and Savior Jesus Christ” (2 Pet. 3:18).

Perry Hall concludes this series of articles by considering some of the practical issues raised in Paul’s wish, recorded by Luke in Acts 20:24, “that I may finish my course and the ministry which I received from the Lord Jesus, **to testify solemnly of the gospel of the grace of God.**” In what ways does our service (ministry) on behalf of

Grace of God

Continued from page 33

the Lord center in “the gospel of the grace of God”? How can we make it so? What are some impediments which may distract from this goal?

To Christians at Rome, Paul wrote that he had “received **grace** and apostleship to bring about the obedience of faith among all the Gentiles for His name’s sake.” The articles in this Special Issue help us understand the relationships of grace, faith, and works, and how God’s grace can bring about “the obedience of faith” – divine grace which Paul, in the other “bookend” text in Romans 16:26, declares “has been made known to all the nations, leading to obedience of faith.”

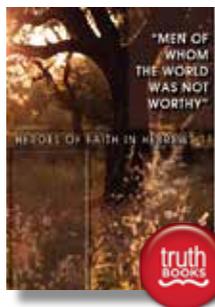
Titus 2:11-14 informs us that “the **grace** of God has appeared, bringing salvation to all men, instructing us to deny ungodliness and worldly desires and to live sensibly, righteously and godly in the present age, looking for the blessed hope and the appearing of the glory of our great God and Savior, Christ Jesus, who gave Himself for us to redeem us from every lawless deed, and to purify for Himself a people for His own possession, zealous for good deeds.” That same text, undivided by “chapters” in the original, continues, identifying “the washing of regeneration and renewing of the Holy Spirit” not

as “deeds which we have done” but rather as an expression of “the kindness of God our Savior and His love for mankind” so that “according to His mercy” we might be “**justified by His grace**” and “made heirs according to the hope of eternal life” (3:4-7). “Thanks be to God for His indescribable gift!” (2 Cor. 9:15).

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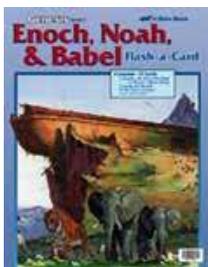


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BIRMINGHAM, AL Pine Lane Church of Christ 3955 Pine Lane Bessemer, AL (N. side of Exit #6 at I459) Bible Study 9:15 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: David Deason (205) 425-2352	PARRISH, AL McArthur Heights Church of Christ 5082 Hwy. 269 Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 5:00 P.M. Wednesday 6:30 P.M. (205) 686-5978 or 686-5620	FT. SMITH, AR South 46th St. Church of Christ 2323 South 46th St. Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Shawn Chancellor (870) 648-2898 or (479) 782-0588	PINE BLUFF, AR Church of Christ 4700 W. 28th St. Bible Study 9:45 A.M. Worship 10:35 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Clarence W. Fell (870) 879-2097	DUBLIN, CA Dublin Church of Christ 11873 Dublin Blvd. CA 94568 Bible Study 9:30 A.M. Worship 10:30 A.M. Wednesday 7:30 P.M. Evangelist: Joshua Higgins (925) 828-8747	MILTON, DE Lighthouse Church of Christ 14574 Coastal Hwy. Rt. 1 Worship 9:30 A.M. Sunday School 10:45 A.M. Wednesday 7:00 P.M. (302) 644-7379
BIRMINGHAM, AL Vestavia Hills Church of Christ 2325 Old Columbiana Rd. (near I-65 & Hwy. 31) Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Harold Comer, Jason Cicero & David Banning (205) 822-0018 or 822-0082	SCOTTSBORO, AL Eastside Church of Christ John T. Reid Pkwy. (Hwy. 72, 2 mi. E. of Hwy. 35) Bible Study 9:30 A.M. Worship 10:30 P.M. Wednesday 7:00 P.M. Evangelist: Wayne Chappell, Sr. (256) 574-1603 or 575-2664	HARRISON, AR Capps Rd. Church of Christ 407 Bella Vista Dr. Bible Study 9:30 A.M. Worship 10:15 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Norman E. Sewell www.cappsroad.org 741-9104 or 741-5151	POCAHONTAS, AR Westside Church of Christ Hwy 90 West (1/2 mile West of Hospital) PO Box 43 Bible Study 9:00 A.M. Worship 9:45 A.M. Afternoon 1:00 P.M. Wednesday 6:30 P.M. Herbert Starr, Evangelist	FOLSOM, CA Church of Christ 900 E. Natomas St., P.O. Box 492 Worship 9:30 A.M. Bible Study 10:55 A.M. Wednesday 7:30 P.M. Evangelist: David Posey (530) 676-9514 or (916) 608-4866 www.folsomchurch.com	BROOKSVILLE, FL Church of Christ 604 W. Fort Dade Ave. Bible Study 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
FLORENCE, AL College View Church of Christ 851 N. Pine St. (Next to University Campus) Bible Study 9:30 A.M. Worship 10:15 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelists: Mark White (256) 766-0403	GLENNDALE, AZ Church of Christ 6801 N. 60th Ave. Bible Study 9:00 A.M. Worship 9:40 A.M. Evening 5:00 P.M. Wednesday 7:30 P.M. Evangelist: Steven Harper	JACKSONVILLE, AR Church of Christ 1807 McArthur Dr. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:30 P.M. Wednesday 7:00 P.M. (501) 982-6413 - church bldg (501) 982-6776 - William Engel www.mcarthurdrocc.com	ROGERS, AR Central Church of Christ 201 South 19th St., Ste. N Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. Earl Mitchell: (479) 636-7484	FREMONT, CA Centerville Church of Christ 3885 Beacon Ave, Ste D Fremont, CA 94538 Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 5:00 P.M. (510) 794-7659	DESTIN, FL South Walton Church of Christ 64 Casting Lake Rd. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (850) 622-3817 www.southwaltonchurchofchrist.com
HUNTSVILLE, AL Chapman Acres Church of Christ 2137 Penhall Dr., NE (I-565, Exit 21, right on Maysville Rd., left on Chapman Ave., right on Penhall Dr.) Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. www.chapmanacres.org	TUCSON, AZ Church of Christ 145 N. Country Club Rd. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Hugh Delong 326-3634 or 722-3179	JONESBORO, AR Stone Street Church of Christ 1607 Stone St Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Dick Blackford (870) 933-9134	TEXARKANA, AR Church of Christ 2301 Franklin Dr. Bible Study 9:30 A.M. Worship 10:15 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Marc R. Hinds	LONG BEACH, CA Church of Christ 3433 Studebaker Rd. Bible Study 9:50 A.M. Worship 10:45 A.M. Evening 5:30 P.M. Wednesday 7:00 P.M. JP Flores (562) 420-2363 Mark Reeves (562) 420-9577 www.JustChristians.org	FORT LAUDERDALE, FL Northside Church of Christ 912 NW 19th St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (954) 763-1404
MOBILE, AL West Mobile Church of Christ 129 Hillcrest Rd. Worship 9:00am-9:30am Bible Study 9:30am-10:30am Worship 10:30am-11:30am Wednesday 7:00pm (251) 342-4144 or 342-2041	CONWAY, AR Hwy. 65 Church of Christ 271 Highway 65N Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Bruce Reeves Bldg: (501) 336-0052	LITTLE ROCK, AR Church of Christ 7115 West 65th St. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Don McClain Res. (501) 847-6677 Study (501) 568-1062	ALAMEDA, CA Alameda Church of Christ 2167 Santa Clara Ave. Bible Study 9:45 A.M. Worship 10:50 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Call Us! (510) 523-9547 www.alamedacoc.org	OCEANSIDE-VISTA, CA Church of Christ 2020 Sunset Dr. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. (760) 940-8003	FORT MYERS, FL Church of Christ 200 Pine Island Rd. Bible Study 9:30 A.M. Worship 10:15 A.M. Evening 6:30 P.M. Wednesday 7:30 P.M. Evangelist: Vernon E. Ford (239) 567-2170
MONTGOMERY, AL Eastbrook Church of Christ 650 Coliseum Blvd. Bible Study 9:00 A.M. Worship 10:00 A.M. Wednesday 6:00 P.M. Bldg: (334) 272-4232 Evangelist: Brian Moore 279-1077 Charles Martin 283-2983	CONWAY, AR Eastside Church of Christ 1540 E. Oak St. 72302 www.conwaychurchofchrist.org <u>Schedule of Services</u> Sun. Bible Classes 9:30 A.M. Sunday Worship 10:30 A.M. Sunday Worship 6:00 P.M. Wed. Bible Classes 7:00 P.M. Preacher - Gary Prince gwprince@juno.com	MARSHALL, AR Marshall Church of Christ (North Central, AR) Hwy. 27 N, 1 Mi. from 65 Jct. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Randy Searith (870) 448-2055	BELLFLOWER, CA Rose Ave. Church of Christ 17903 Ibbetson Ave. Bible Study 9:45 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (562) 866-5615	LOVELAND, CO Poudre Valley church of Christ 4202 North Garfield Avenue Bible Study 9:30 A.M. Worship 10:30 A.M. Afternoon 1:30 P.M. Evangelist: Richard Theftford (970) 667-0469 www.poudrevalleychurchofchrist.org	FORT MYERS, FL Southside Church of Christ 13641 Learning Ct. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: David P. Schmidt 433-2838 or 482-2158
NORTHPORT, AL Northwood Church of Christ 4601 Nthwood Estates Dr. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: David Maxson	CONWAY, AR Prince Street Church of Christ 2655 Prince St. (Hwy. 60) Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (501) 339-6917	PARAGOULD, AR Village Creek church of Christ <u>Call For Directions</u> Bible Study 9:00 A.M. Worship 9:50 A.M. Wednesday 7:00 P.M. Evangelist: Dwight Harrison Contact: Bill Miles 870-926-2866	CANOGA PARK, CA (San Fernando Valley) Church of Christ 7054 Winnetka Ave. Bible Study 9:45 A.M. Worship 10:45 A.M. Afternoon 2:30 P.M. Wednesday 7:30 P.M. Minister: Bruce Evans (818)795-5566 Spanish congregation (818)701-0112	MONTROSE, CO San Juan Church of Christ 1414 Hawk Parkway, Unit C Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 2:00 P.M. (970) 249-8116	FT. WALTON BEACH, FL 6 Lane Dr. Mary Esther, FL Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Joey Rankin (850) 244-9222

<p>FROSTPROOF, FL Church of Christ 40 W. "A" St. Frostproof, FL 33483 Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (863) 635-2607 or 635-4278</p>	<p>ORLANDO, FL Azalea Park Church of Christ 6800 Lake Underhill Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Wednesday 7:30 P.M. Evangelist: James P. Needham (407) 277-7931 or 628-2995</p>	<p>CONYERS, GA Rockdale Church of Christ East Metro Atlanta, 705 Smyrna Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:30 P.M. Wednesday 7:30 P.M. Forrest Bacon, elder (770) 918-1932; Wendell Holland, elder (770) 761-6987; Building (770) 929-3973</p>	<p>DOWNERS GROVE, IL Church of Christ 1236 63rd St. (1 and 1/2 mile E. of I355) Bible Study 9:00 A.M. Worship 9:55 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (630) 968-0760 • www.dgccc.org</p>	<p>PLAINFIELD, IN Church of Christ West 2028 Stafford Rd., Suite C (Marsh Shopping Center) Bible Study 9:00 A.M. Worship 9:50 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Johnie Edwards (317) 964-9404 or (317) 839-1769 www.churchofchristwest.org</p>	<p>GRINNELL, IA Church of Christ 1402 Third Ave. Bible Study 9:30 A.M. Worship 10:30 A.M. Wednesday 7:00 P.M. (641) 521-6485 (641) 236-3883 www.grinnellccc.com</p>
<p>GENEVA, FL Church of Christ Ave. C and 2nd St. Bible Study 9:30 A.M. Worship 10:45 A.M. (407) 349-9998</p>	<p>ORLANDO, FL S. Bumby Church of Christ 3940 S. Bumby Bible Study 9:55 A.M. Worship 10:55 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Joshua C. Creel (407) 851-8031 or (321) 235-3307</p>	<p>PINE MTN. VALLEY, GA Church of Christ Route 116 (near Callaway Gardens) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Tommy W. Thomas (706) 628-5117 or 628-5229</p>	<p>GLENN ELLYN, IL Church of Christ 796 Prairie, 60137 Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:30 P.M. Evangelist: Joseph T. Novak (630) 529-2149 (630) 858-2290</p>	<p>INDIANAPOLIS, IN Castleton Church of Christ 7701 East 86th St., 46256 SUNDAY Worship 9:30 A.M. Bible Study 10:25 A.M. Worship 11:15 A.M. WEDNESDAY Bible Study 7:00 P.M. (317) 710-1204</p>	<p>EL DORADO, KS Emporia St. Church of Christ 1154 S. Emporia Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (316) 250-7123</p>
<p>JACKSONVILLE, FL Marietta Church of Christ 8150 Driggers St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Jamie Rhoden (904) 781-5704 or 693-0432 www.mariettaccc.com</p>	<p>PALATKA, FL Palatka Church of Christ 505 Third Ave. (Third Ave. intersects Hwy. 19 one block south of Hwy. 20) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Robert Skomp (386) 326-3952 or 546-5689</p>	<p>SAVANNAH, GA Coastal Church of Christ 7201 Johnny Mercer Blvd Bible Study 10:00 A.M. Worship 11:00 A.M. Wednesday 6:30 P.M. Evangelist: Ron Nelson ronaldnelson1@gmail.com (912) 306-4631 www.coastalchurchofchrist.com</p>	<p>MATTOON, IL Southside Church of Christ 1100 S. 17th St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (217) 234-3702</p>	<p>JAMESTOWN, IN Church of Christ Bible Study 9:30 A.M. Worship 10:25 A.M. Evening 4:00 P.M. Wednesday 7:00 P.M. Evangelist: Greg King (765) 676-6404 or (765) 891-9443 www.jamestownccc.com</p>	<p>TOPEKA, KS 17th Street Church of Christ 5600 SW 17th St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 4:00 P.M. Wednesday 7:00 P.M. (785) 235-8687 or 273-7977 www.17thstreetchurchofchrist.org</p>
<p>KEY LARGO, FL Key Largo Church of Christ 100695 N. Overseas Hwy. 33037 m.m. 100.7 on US 1 Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: William LeDent (305) 451-1194</p>	<p>PALMETTO, FL Palmetto Church of Christ 1575 14th Avenue W. Bible Study 9:00 A.M. Worship 10:00 A.M. Wednesday 7:30 P.M. www.palmettochurchofchrist.com (941) 722-1307</p>	<p>VALDOSTA, GA Gonwood Church of Christ 4030 Mulligan Rd. (4 mi. S. of Moody) Next to Fred's Store on Bemiss Rd. Valdosta, GA 31605 Sunday Bible Class 10 A.M. Sunday Morn. Worship 11 A.M. Sunday Eve. Worship 6 P.M. Wed. Eve. Bible Class 7 P.M. (229) 219-8449 or (229) 300-3739 agospelpreacher@gmail.com</p>	<p>PALATINE, IL Church of Christ (N.W. Chicago Suburb) 1050 N. Deer Ave. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (847) 967-9667</p>	<p>MARION, IN South Marion Church of Christ 3629 S. Washington St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Alan Jones (765) 922-7602 www.southmarionchurchofchrist.org</p>	<p>AUSTIN, KY Peter's Creek Church of Christ 856 Thomerson Park Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening (Nov-Mar) 5:00 P.M. Evening (Apr-Oct) 6:00 P.M. Evangelist: Justin Monts (270) 404-2171 or 646-0498 www.peterscreekccc.com</p>
<p>MIAMI, FL Church of Christ Eglise du Christ de Miami 8343 NE 3rd Ct. Bible Study 10:00 A.M. Worship 11:00 A.M. Wednesday 7:00 P.M. Minister: Junot Joseph (305) 244-8295</p>	<p>PANAMA CITY BEACH, FL Beach Church of Christ 8910 Front Beach Rd. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (850) 234-2521</p>	<p>VALDOSTA, GA Church of Christ 4313 North Valdosta Rd. (Located 1 mile E. of Exit 22 off I-75) Worship 9:00 AM Bible Study 10:00 AM Communion 11:00 AM Wednesday 7:00 PM (229) 244-8630 www.northvaldostaccc.com</p>	<p>SOUTH HOLLAND, IL 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>OOBITIC, IN Church of Christ 400 Lafayette Ave. P.O. Box 34 Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (812) 279-4332</p>	<p>BEAVER DAM, KY Church of Christ 1235 Williams St. Worship 10:00 A.M. Bible Study After Worship Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Mike Thomas (270) 274-4451 or 274-4486</p>
<p>MIAMI, FL 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>AD SPACE AVAILABLE PLACE YOURS TODAY! tmmikewillis@gmail.com</p>	<p>HI - ISLAND OF OAHU Leeward Church of Christ 94-1233 Waipahu St. Waipahu, HI 96797 (15 mi. from Honolulu; 18 mi. from Waikiki) Bible Study 9 A.M. Worship 10 A.M. Evening 6 P.M. Wednesday 7 P.M. www.leewardchurchofchrist.org Anthony Genton: (808) 671-0239</p>	<p>CLARKSVILLE, IN Clarksville Church of Christ 407 W. Lewis & Clark Pkwy. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Kipp Campbell (502) 593-6868 or (812) 944-2305 www.cvcfcc.org 948-9917</p>	<p>PEKIN, IN 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>BRANDENBURG, KY Brandenburg Church of Christ 612 Broadway Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 6:30 P.M. Evangelist: Charles J. White (270) 422-3878</p>
<p>MIAMI, FL Church of Christ 12780 Quail Roost Dr. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Clark Pace (305) 233-9590 or (954) 430-1437</p>	<p>PENSACOLA, FL East Hill Church of Christ 2078 E. Nine Mile Rd. at Camberrwell Rd. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Hal Hammons (850) 479-2130 and (850) 602-8420</p>	<p>BLACKFOOT, ID Church of Christ 370 N. Shilling P.O. Box 158-83221 Bible Study 10:00 A.M. Worship 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>SALEM, IN Westside Church of Christ 2000 West State Rd. 56 Bible Study 10:00 A.M. Worship 10:45 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Evan Casey (812) 883-2033 www.westsidechurchofchrist.info</p>	<p>CAMPBELLSVILLE, KY Sunny Hill Dr. Church of Christ (near the Dairy Queen) AM Worship 9:30 A.M. AM Bible Study 10:30 A.M. AM Worship 11:30 A.M. Wednesday 7:00 P.M. Evangelist: Steve Lee stevelee4510@windstream.net (270) 789-1651 WWW.SUNNYHILLCCOC.COM</p>
<p>OCALA, FL Anthony Church of Christ 9778 N.E. Jacksonville Rd. Anthony, FL 32617 Bible Study 9 A.M. Worship 10 A.M. Wednesday 6:30 P.M. Evangelist: Greg Cruz Phone: (352) 629-5505 www.anthonycfcc.com</p>	<p>SEFFNER, FL Church of Christ 621 E. Wheeler Rd. Bible Study 10:00 A.M. Worship 10:50 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Bobby Witherington (813) 684-1297 www.seffnerccc.org</p>	<p>ABINGDON, IL Abingdon Church of Christ 209 N. Main Bible Study 10:00 A.M. Worship 11:00 A.M. Evangelist: John B. Wilson (309) 462-5368</p>	<p>GREENWOOD, IN Greenwood Church of Christ 371 W. Main St. Sun. Bible Study 9:00 A.M. Worship 10:30 A.M. Evening 4:30 P.M. Wednesday 7:00 P.M. Evangelists: Dan Barker & Steve Niemeier (317) 888-8288 www.churchofchristatgreenwood.org</p>	<p>TRAFALGAR, IN Spearsville Rd. Church of Christ Christ, 6244 S. 500W. (1.2 mi. S. of Hwy. 135) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Ed Rangel (317) 878-5969 www.trafalgarchurch.com</p>	<p>CANEYVILLE, KY Caneyville Church of Christ 103 N. Main St. • P.O. Box 233 Bible Study 10:00 A.M. Worship 10:45 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Jarrod Jacobs (270) 589-4167, (270) 274-3065 or (502) 724-2231</p>
<p>ORLANDO, FL Pine Hills Church of Christ 890 Hastings St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Ray West (407) 293-2851 or 290-8650</p>	<p>CENTERVILLE, GA Centerville Church of Christ 250 Collins Ave. (Near Robins AFB) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: J. Wiley Adams (478) 922-1158</p>	<p>CHICAGO, IL Church of Christ 1514 West 74th Street Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: James E. Scott Bldg. (773) 224-9279 (708) 339-6126</p>	<p>HOBART, IN Church of Christ 300 N. Liberty St. Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Jerry Cleek (219) 942-2663</p>	<p>DES MOINES, IA Church of Christ 1310 N.E. 54th Ave. Bible Study 9:30 A.M. Worship 10:40 A.M. Wednesday 7:00 P.M. (515) 262-6799</p>	<p>DANVILLE, KY 385 E. Lexington Ave. Worship 10:00 A.M. Bible Study 11:15 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Scott Vifquain (859) 236-4204</p>

ChurchDirectory

KENTUCKY – OHIO

FRANKLIN, KY
31–W North Church of Christ
1733 Bowling Green Road
Bible Study 9:00 A.M.
Worship 10:00 A.M.
Evening 6:00 P.M.
Wednesday 7:00 P.M.
Evangelist: Steve Monts
(270) 586-3978
www.franklinchurch.com

STONEWALL, LA
N. DeSoto Church of Christ
2071 Highway 171
(South of Shreveport)
Bible Study 9:00 A.M.
Worship 10:00 A.M.
Evening 6:00 P.M.
Wednesday 7:00 P.M.
(318) 925-2733

**truth
BOOKS**
www.CEIbooks.com

KENNETT, MO
Church of Christ
703 Harrison St.
Bible Study 10:00 A.M.
Worship 11:00 A.M.
Evening 6:00 P.M.
Wednesday 7:00 P.M.
(573) 888-6778 or (870) 650-1648
Nolan Glover, Preacher
www.westsidchurchofchrist.us

VAUXHALL, NJ
Church of Christ
Milbourn Mall Suite 6
2933 Vauxhall Rd.
Bible Study 10:00 A.M.
Worship 11:00 A.M.
Evening 6:00 P.M.
Wednesday 7:30 P.M.
Evangelist: Harry A. Persaud
Home: (908) 964-8570
Church: (908) 964-6356

DAYTON, OH
West Carrollton
28 W. Main Street, 45449
Early Worship 9:00 A.M.
Bible Study 9:30 A.M.
Worship 10:25 A.M.
Wednesday 7:00 P.M.
Evangelist: Michael Grushon
(937) 866-5162 or 848-3779
E-mail: www.wc-coc.org

HODGENVILLE, KY
Hodgenville church of Christ
613 S Lincoln Blvd.
Bible Study 10:00 AM
Worship 11:00 AM
Evening 6:00 PM
Wednesday 7:00 PM
Evangelist: Don Brady
(270) 358-6053
Dbrady1295@aol.com

PORTLAND, ME
Church of Christ
856 Brighton Ave.
(Breakwater School)
Leave Maine Turnpike at Exit 48
Bible Study 10:00 A.M.
Worship 11:00 A.M.
Second service immediately following
morning worship. Mid-week Bible
Study—Please call for times & places
(207) 839-3075 or 839-8409

MERIDIAN, MS
Grandview Church of Christ
2820 Grandview Ave.
Bible Study 10:00 A.M.
Worship 11:00 A.M.
Wednesday 6:30 P.M.
(601) 482-0543 or
(601) 479-8542
Contacts: Ron Cooper & Jim Young
youngins@comcast.net

LILBOURN, MO
P.O. Box 270 • 211 Benton St.
Bible Study 9:45 A.M.
Worship 10:45 A.M.
Evening 5:30 P.M.
Wednesday 7:30 P.M.
Evangelist: Shane Williams
(573) 688-2234 or 748-5204

ALBUQUERQUE, NM
Heights Church of Christ
7801 Zuni Road, S.E.
Bible Study 9:30 A.M.
Worship 10:30 A.M.
Evening 5:00 P.M.
Wednesday 7:00 P.M.
Evangelist: Darrel Yontz
(505) 266-7577
www.heightschurchofchrist.com

FRANKLIN, OH
Franklin Church of Christ
6417 Franklin/Lebanon Rd.
Franklin, OH 45005
Sunday
Bible Study 9:45 A.M.
Worship 10:45 A.M.
Evangelist: Eston Vandever
(937) 746-1249

LEITCHFIELD, KY
Mill St. Church of Christ
733 Mill Street, Highway 62 E.
Bible Study 10:00 A.M.
Worship 10:55 A.M.
Evening 5:00 P.M.
Wednesday 7:00 P.M.
Evangelist: Michael Hardin
(270) 259-4968, (270) 300-3239
www.millstreetchurchofchrist.org

SEVERN, MD
Southwest Church of Christ
805 Meadow Rd.
Bible Study 10:00 A.M.
Worship 11:00 A.M.
Evening 6:00 P.M.
Wednesday 7:30 P.M.
Evangelist: Brandon Trout
(410) 969-1420 or (410) 551-6549
www.swcofcchrist.com

MERIDIAN, MS
7th St. Church of Christ
2914 7th St.
Bible Study 9:00 A.M.
Worship 10:00 A.M.
Evening 5:00 P.M.
Wednesday 6:30 P.M.
(601) 483-3101

RAYTOWN, MO
Sterling Ave. Church of Christ
5825 Sterling Ave.
(Near Sports Complex)
Bible Study 9:30 A.M.
Worship 10:30 A.M.
Evening 6:00 P.M.
Wednesday 7:00 P.M.
Evangelist: Norman E. Fultz
(816) 358-3096 or 554-0836
www.sterlingavechurchofchrist.org

CHARLOTTE, NC
Charlotte Church of Christ
5327 S. Tyrone St.
Worship 9:00 A.M.
Bible Study 10:00 A.M.
Worship 11:00 A.M.
Wednesday 7:30 P.M.
(704) 525-5655

FREMONT, OH
Church of Christ
3361 W. State St.
1 mi. W. of Fremont on U.S. Rt. 20
Bible Study 10:00 A.M.
Worship 10:45 A.M.
Evening 6:00 P.M.
Wednesday 7:00 P.M.
(419) 849-3340 or 849-2980
www.fremontchurchofchrist.com

LOUISVILLE, KY
Valley Station Church of Christ
1803 Dixie Garden Dr.
Bible Study 9:30 A.M.
Worship 10:30 A.M.
Evening 6:00 P.M.
Wednesday 7:30 P.M.
Evangelist: Dudley Ross Spears
(502) 937-2822

RIVERDALE, MD
(Washington, D.C. area)
Wildcroft Church of Christ
6330 Auburn Ave.
Bible Study 9:30 A.M.
Worship 10:30 A.M.
Evening 6:00 P.M.
Wednesday 7:30 P.M.
Evangelist: Antoine Holloway
(301) 474-7460 or (301) 741-0012

SOUTHAVEN, MS
(Memphis area)
Church of Christ
2110 E State Line Rd. (Exit I-55)
Bible Study 9:30 A.M.
Worship 10:30 A.M.
Wednesday 7:00 P.M.
Evangelist: James A. Brown
(662) 342-1132 - Church Building

ST. JAMES, MO
Church of Christ
685 Sidney St.
Bible Study 9:30 A.M.
Worship 10:15 A.M.
Evening 6:30 P.M.
Wednesday 7:00 P.M.
Evangelist: Lynn Huggins
(573) 265-8628

HOPE MILLS, NC
Gray's Creek Church of Christ
Gray's Community Bldg.
School Road
Worship 10 A.M.
Bible Study 11 A.M.
(910) 321-9023
(910) 423-2879

HAMILTON, OH
Westview Church of Christ
1040 Azel Ave.
Bible Study 9:00 A.M.
Worship 9:45 A.M.
Evening 6:30 P.M.
Wednesday 7:00 P.M.
Evangelist: David A. Stansberry
(513) 868-9988

LOUISVILLE, KY
Church of Christ
4401 West Broad St.
Bible Study 10:00 A.M.
Worship 11:00 A.M.
Evening 6:00 P.M.
Wednesday 7:00 P.M.
Evangelist: Donald Wright, Jr.
(502) 772-3026 or 491-9372

CEDAR SPRINGS, MI
Grand Rapids Area
W. Michigan church of Christ
Sr. Citizen Center, 44 Park St.
Worship 11:00 A.M.
Bible Study 12:30 P.M.
Wednesday 7:00 P.M.
Evangelist: Joseph Gladwell
(616) 975-2778
westmichcofc10@yahoo.com

BLUE SPRINGS, MO
Southside Church of Christ
4000 SW Christians
Worship 9:00 A.M.
Bible Study 10:00 A.M.
Worship 11:00 A.M.
Wednesday 7:00 P.M.
Evangelist: Brett Hogland
(816) 228-9262

ST. JOSEPH, MO
County Line Church of Christ
2727 County Line Rd.
Bible Study 9:00 A.M.
Worship 9:50 A.M.
Evening 3:00 P.M.
Wednesday 7:00 P.M.
(816) 279-4737
www.countylinechurchofchrist.com

BEAVERCREEK, OH
Knollwood Church of Christ
1031 Welford Dr.
Bible Study 9:30 A.M.
Worship 10:20 A.M.
Afternoon 3:00 P.M.
Wed. Afternoon 1:00 P.M.
Wed. Evening 7:30 P.M.
(937) 426-1422
www.knollwoodchurch.org

HILLIARD, OH
Church of Christ
4840 Cemetery Rd.
Bible Study 9:30 A.M.
Worship 10:30 A.M.
Evening 6:00 P.M.
Wednesday 7:30 P.M.
(614) 876-4089

OWENSBORO, KY
Southside Church of Christ
2920 New Hartford Rd.
Bible Study 9:30 A.M.
Worship 10:20 A.M.
Evening 5:00 P.M.
Wednesday 7:00 P.M.
(270) 683-5386

DULUTH, MN
Church of Christ
4401 Glenwood St.
Bible Study 9:00 A.M.
Worship 10:00 A.M.
Bible Study 5:30 P.M.
Wednesday 7:00 P.M.
Evangelist: Taylor Ladd
(218) 728-3233

CAPE GIRARDEAU, MO
North Cape Church of Christ
121 S. Broadview St. Suite 2
Cape Girardeau, MO 63703
Bible Study 9:30 A.M.
Worship 10:30 A.M.
Evening 6:00 P.M.
Wednesday 7:00 P.M.
Evangelist: Jerry Lee Westbrook
(573)334-9673

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Church of Christ
Evergreen Retirement Center
230 West Galbraith Rd.
Cincinnati, Oh 45215
Sunday Morning 10:00 A.M.
Phone: 513-948-1012
wchea1@yahoo.com

MANSFIELD, OH
Eastside Church of Christ
326 Grace Street
Bible Study 10:00 A.M.
Worship 10:45 A.M.
Evening 6:00 P.M.
Wednesday 6:30 P.M.
Evangelist: James Bond
(419) 526-2868

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Church of Christ
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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

COLUMBIA, MO
Eastside Church of Christ
5051 Ponderosa
Columbia, MO 65201
Bible Study 10:00 A.M.
Worship 11:00 A.M.
Evening 6:00 P.M.
Wednesday 7:00 P.M.
445-5497 or 636-0224

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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

CINCINNATI, OH
Blue Ash
Church of Christ
Bible Study 10:00 A.M.
Worship 10:45 A.M.
Evening 6:00 P.M.
Wednesday 7:00 P.M.
Evangelist: Russell Dunaway, Jr.
891-3174

MANSFIELD, OH
Southside Church of Christ
687 Mansfield-Lucas Road
Bible Study 10:00 A.M.
Worship 10:45 A.M.
Evening 6:00 P.M.
Wednesday 6:30 P.M.
Leon Bond: 525-3684
Church: 522-8982

GONZALES, LA
(Baton Rouge area)
Southside church of Christ
405 Orice Roth Road, 70737
Bible Class 9:30 A.M.
Worship 10:30 A.M.
Evening 6:00 P.M.
Wednesday 7:00 P.M.
Evangelist: R.J. Evans
(225) 622-4587
rjevans@eatel.net

BOONEVILLE, MS
Oakleigh Dr. Church of Christ
101 Oakleigh Dr.
Bible Study 9:45 A.M.
Worship 10:30 A.M.
Evening 4:00 P.M.
Wednesday 7:00 P.M.
Building: (662) 728-1942

DONIPHAN, MO
Southside Church of Christ
Hwy. 142 E. ½ mile
(P.O. Box 220)
Bible Study 9:30 A.M.
Worship 10:30 A.M.
Evening 6:00 P.M.
Wednesday 7:00 P.M.
(573) 996-3251 or 996-3513

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CLEVELAND, OH
Lorain Ave. Church of Christ
13501 Lorain Ave.
Bible Study 10:00 A.M.
Worship 11:00 A.M.
Evening 6:00 P.M.
Wednesday 7:30 P.M.
(216) 476-0660 or
(330) 725-3960, 723-0111

MARIETTA-RENO, OH
Marietta-Reno Church of Christ
80 Sandhill Road
Bible Study 9:30 A.M.
Worship 10:30 A.M.
Evening 6:30 P.M.
Wednesday 7:00 P.M.
(740) 222-9160 (Daniel Ruegg) or
473-9028 (Steve Foutly)

MANY, LA
Lakeside Church of Christ
12095 Texas Hwy. (Hwy. 6 W.)
12 miles west of Many
Bible Study 10:00 A.M.
Worship 11:00 A.M.
Evening 5:00 P.M.
Wednesday 7:00 P.M.
(318) 256-9396

CLINTON, MS
McRaven Rd. Church of Christ
301 McRaven Rd. (I20, exit 36)
Bible Study 9:00 A.M.
Worship 10:00 A.M.
Evening 6:00 P.M.
Wednesday 7:00 P.M.
Evangelist: Leonard White
(601) 925-9757 or 924-2645

FAIR GROVE, MO
Church of Christ
217 N. Orchard Blvd.
Bible Study 9:00 A.M.
Bible Study 10:00 A.M.
Worship 11:00 A.M.
Wednesday 7:00 P.M.
Evangelist: Walter Myers
(417) 830-8972 or (417) 736-2663

RENO, NV
Central Church of Christ
2450 Wrondel Way, Ste. A
Bible Study 9:00 A.M.
Worship 10:00 A.M.
Evening 5:00 P.M.
Wednesday 7:00 P.M.
(775) 786-2888

COLUMBUS, OH
Laurel Canyon
Church of Christ
409 McNaughton Rd.
Bible Study 9:45 A.M.
Worship 10:30 A.M.
Evening 6:00 P.M.
Wednesday 7:00 P.M.
(614) 868-1375 www.lccoc.net

NEW CARLISLE, OH
Church of Christ
235 Funston Ave.
(Near Wright-Patterson AFB)
Bible Study 9:30 A.M.
Worship 10:30 A.M.
Wednesday 7:00 P.M.
Phone: (937) 845-8467 (bldg.)

<p>NEW RICHMOND, OH Church of Christ 550 Washington St. Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. Contact: Dave Wylie (513) 553-6414 www.nrchurchofchrist.com</p>	<p>PHILADELPHIA, PA Church of Christ 7222 Germantown Ave., 19119 Bible Study 10:15 A.M. Worship 11:15 A.M. Tues. night 7:00 P.M. Evangelist: James H. Baker, Jr. (215) 248-2026 www.mtairychurchofchrist.org</p>	<p>JACKSON, TN Sunset View Church of Christ 3618 Hwy 70 East (Exit 87 off I-40, 7mi. @ Spring Creek) Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Steve Wilkerson (731) 967-0590 or 968-9851</p>	<p>NASHVILLE, TN Bell Road Church of Christ 1608 Bell Road Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Chris Pace (615) 833-4444</p>	<p>ALVIN, TX Adoue St. Church of Christ 605 E. Adoue St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Mark Mayberry (281) 331-4953 or (832) 837-9038</p>	<p>DUNCANVILLE, TX (South Dallas) Whispering Hills Church of Christ 2126 S. Main Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. (972) 298-2522 info@whchurchofchrist.net</p>
<p>NORTHWOOD, OH (Toledo Area) Church of Christ 4110 Frey Rd. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Donald Jarabek 893-3566 or 691-0688</p>	<p>BEAUFORT, SC Church of Christ 2107 King Street Parris Island: Call for times, services for recruits only. Sunday Morning 10:00 A.M. Wed. Bible Study 7:00 P.M. Evangelist: Bryan Nash (843) 524-4400</p>	<p>JOHNSON CITY, TN Brookmead Church of Christ 2428 Lakeview Drive Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:30 P.M. Evangelist: Kevin Kay (423) 282-6251 or 426-1836</p>	<p>NASHVILLE, TN Hillview Church of Christ 7471 Charlotte Pike Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. (615) 952-5458 or (615) 356-7318 Evangelist: Lee Wildman</p>	<p>AUSTIN, TX Schultz Lane Church of Christ Faber Rd. & Schultz Ln. Pflugerville, TX 78660 Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 2:00 P.M. Wednesday 7:30 P.M. Evangelist: Ron Lehde</p>	<p>EDNA, TX 301 Robinson St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (361) 782-5506 or 782-2844 Elders: R. Dunham, J. Mercer S. Mercer & G. Nordin</p>
<p>UHRICHSVILLE, OH Church of Christ 638 Parrish Street Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 6:30 P.M. Mid-week 6:30 P.M.</p>	<p>COLUMBIA, SC Lower Richland Church of Christ 3000 Trotter Rd. (Hopkins, SC) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (803) 776-0754 http://lowerrichlandchurch.org</p>	<p>JONESBOROUGH, TN 11-E Church of Christ 240 Headtown Rd. Bible Study 10:30 A.M. Worship 11:00 A.M. Evening 5:00 P.M. Evangelist: David Wheeler 423-557-9119 or 423-948-6464 www.christianadmonisher.jigsy.com</p>	<p>NASHVILLE, TN Perry Heights Church of Christ 423 Donelson Pike Bible Study 9:00 A.M. Worship 9:55 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Johnny Felker (615) 883-3118 http://perryheights.faithweb.com</p>	<p>BAYTOWN, TX Church of Christ at Pruett & Lobit 701 North Pruett St. Bible Study 9:45 A.M. Worship 10:40 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. Evangelist: Jesse Flowers (281) 515-8939 Building (281) 422-5926 Weldon (713) 818-1321</p>	<p>EL PASO, TX Eastridge Church of Christ 3277 Pendleton Road Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. (915) 855-1524</p>
<p>MCALESTER, OK North A St. Church of Christ 2120 No. A St. Bible Study 9:45 A.M. Worship 10:45 A.M. Evening 5:30 P.M. Wednesday 7:00 P.M. Evangelist: Rob Lungstrum Office: (918) 423-3445 Cell: (918) 931-1362</p>	<p>ORANGEBURG, SC Southside Church of Christ 1502 Binnicker Bridge Rd. (Grange Building - Hwy 70) Bible Study 10:00 A.M. Worship 11:00 A.M. Evangelist: Fred England (803) 939-0672 www.southside-church.org</p>	<p>KINGSTON SPRINGS, TN Kingston Springs Church of Christ 350 North Main St. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Dan King, Sr. (615) 952-5720 or 797-2280</p>	<p>PIGEON FORGE, TN King Branch Road Church of Christ 560 King Branch Road Worship 10:00 A.M. Wednesday 7:00 P.M. Facilities available for Sunday evening services upon request. Evangelist: Roger Williams (865) 430-5980 www.KingBranchRoadChurchOfChrist.org</p>	<p>BAYTOWN, TX East Side Church of Christ 3107 N. Highway 146 Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Kris Emerson (281) 427-8729; 837-9259 422-8800; 573-1940</p>	<p>FORT WORTH, TX Woodmont Church of Christ 6417 Landview (at Altamesa) Worship 9:30 A.M. Bible Study 11:00 A.M. Afternoon 5:00 P.M. Wednesday 7:30 P.M. Evangelist: Jeff S. Smith (817) 292-4908 or 426-2242 woodmontchurch.org</p>
<p>OKLAHOMA CITY, OK Seminole Pointe Church of Christ 16300 N. May Ave. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: John M. Duvall (405) 340-3189 or 513-6691 www.seminolepointecocf.org</p>	<p>SUMTER, SC Woodland Church of Christ 3370 Broad St. Extension Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:30 P.M. Wednesday 7:00 P.M. Evangelist: A.A. Granke, Jr. (803) 499-6023</p>	<p>KINGSPORT, TN Kingsport Church of Christ 4938 Fort Henry Drive P.O. Box 554 Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Tom Kinzel Bldg #423-239-3979 or 423-579-2002 • www.kptcoc.org</p>	<p>SHELBYVILLE, TN El Bethel Church of Christ 1801 Hwy. 41-A North Bible Study 9:00 A.M. Worship 9:50 A.M. Evening 5:30 P.M. Wednesday 7:00 P.M. Evangelist: Donnie V. Rader Phone: (931) 607-9099 email: dvrader@live.com</p>	<p>BEAUMONT, TX Dowlen Rd. Church of Christ 3060 Dowlen Road Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelists: Max Dawson, Kris Emerson & Benjamin Lee (409) 866-1996</p>	<p>FORT WORTH, TX West Side Church of Christ 6110 White Settlement Rd. 76114 Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (817) 738-7269</p>
<p>TULSA, OK Woodland Hills Church of Christ 9119 E. 61 St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Ross Oldenkamp (918) 252-1220</p>	<p>TAYLORS, SC (Greenville Area) Taylors Church of Christ 400 E. Main St. Bible Study 10:00 A.M. Worship 10:50 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Luther Pratt (864) 268-5224 or 877-2728 www.taylorschurch.com</p>	<p>MARYVILLE, TN Smokey Mt. Church of Christ 2206 Montvale Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Harold Tabor (865) 977-4230 Lon Spurgeon (865) 388-8749 http://tinyurl.com/smchurch</p>	<p>SHELBYVILLE, TN Shelbyville Mills Church of Christ 1222 W. Jackson St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Jeff Curtis Phone: (931) 607-9118 dcurtis1963@hotmail.com</p>	<p>CONROE, TX Woodland Hills Church of Christ 410 Woodland Hills Dr., 77303 Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Kurt G. Jones www.conroechurch.com 936-756-9322</p>	<p>GRANBURY, TX Old Granbury Rd. Church of Christ 4313 Old Granbury Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. 817-913-4209 or 817-279-3351</p>
<p>MEDFORD, OR Church of Christ 1850 Spring St. (Roxy Ann Grange Hall) Corner of Spring/Valley View Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 5:00 P.M. Thursday 7:00 P.M. Evangelist: Dean Blackwell (541) 773-2649</p>	<p>WEST COLUMBIA, SC Airport Church of Christ 4013 Edmund Hwy. (Hwy. 302) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 5:30 P.M. Wednesday 7:00 P.M. Evangelist: Seth Mauldin Building (803) 834-6978 http://airport-church-of-christ.com</p>	<p>MEMPHIS, TN Rocky Pt. Road Church of Christ 516 E. Rocky Point Rd., Cordova Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. rockypointchurch@gmail.com WWW.ROCKYPOINTCHURCH.ORG</p>	<p>TULLAHOMA, TN Church of Christ 1625 W. Lincoln St. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Jim Mickells (931) 455-0273 or 563-7312</p>	<p>CLEVELAND, TX Church of Christ 310 E. Houston Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:30 P.M. Evangelist: Robert Davis (281) 592-5676</p>	<p>HOUSTON, TX Fry Rd. Church of Christ 2510 Fry Road (77084) Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Bob Pulliam (281) 832-4633</p>
<p>SWEET HOME, OR Church of Christ 3702 E. Long St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:30 P.M. Wednesday 7:30 P.M. Building: (541) 367-1599</p>	<p>COLUMBIA, TN Jackson Hts. Church of Christ 1200 Nashville Hwy., Hwy. 31N Bible Study 9:15 A.M. Worship 10:15 A.M. Evening 5:00 P.M. Mid-week 7:00 P.M. Evangelist: Andrew Roberts (931) 388-6811 WWW.THEBIBLEWAY.ORG</p>	<p>MURFREESBORO, TN Cason Lane Church of Christ 1110 Cason Lane Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. (615) 896-0090 (Building) www.casonlanechurch.org</p>	<p>ALLEN, TX West Allen Church of Christ 1414 W. Exchange Blvd. (2 miles w. of Hwy. 75) Bible Study 9:00 A.M. Worship 9:50 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Jerry King (214) 504-0443 - (972) 727-5355 (bldg)</p>	<p>CORPUS CHRISTI, TX Hwy. 9 church of Christ Worship 10:00 A.M. Bible Study 11:00 A.M. Worship 12:00 P.M. Wednesday 7:30 P.M. Call for location: Keith Kalies (361) 776-2304 or Patrick Frazier (361) 235-1990</p>	<p>TO MAKE CHANGES TO YOUR AD: tmmikewillis@gmail.com</p>
<p>AVONDALE, PA Avondale Church of Christ 1606 Glenn Willow Rd. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (610) 268-2088 Randy Frame (610) 869-4146</p>	<p>COLUMBIA, TN Mooresville Pike Church of Christ 417 Mooresville Pike (.8 mi. N. of Hwy. 50/Jas. Campbell) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 3:30 P.M. Wednesday 7:00 P.M. (931) 388-5828 or (931) 381-7898 www.mooresvillepikecoc.com</p>	<p>MURFREESBORO, TN Northfield Blvd. Church of Christ 2091 Pitts Ln. at Northfield Blvd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: David Bunting (615) 893-1200</p>	<p>ALVARADO, TX I-35 Church of Christ (E. Service Rd. of I-35, N. of Alvarado) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (817) 295-7277 or 790-7253</p>	<p>DICKINSON, TX Church of Christ 2919 FM 517 Rd. E. Bible Study 10:00 A.M. Worship 10:50 A.M. Evening 6:00 P.M. Wednesday 9:45 A.M. Wednesday 7:00 P.M. (281) 534-4870</p>	<p>HOUSTON, TX Spring Woods Church of Christ 9955 Neuens Rd. at Witte Rd. Worship 9:00 A.M. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist (713) 419-1750 WWW.SPRINGWOODCHURCHOFCHRIST.COM</p>

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836 Charles Street
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Worship 10:20 A.M.
Evening 6:30 P.M.
Wednesday 7:00 P.M.
(304) 527-4438 or 737-3124

RANCHESTER, WY
Church of Christ
Hwy. 14 West
Ranch Mart Mall
Bible Study 9:00 A.M.
Worship 10:00 A.M.
Evening 6:00 P.M.
Wednesday 6:30 P.M.
Contact: Bob Reich
(307) 655-2563

CANADA
Northside Church of Christ
803 20A Ave. NE,
Calgary, AB, Canada
Sunday 10:00 A.M.
Sunday 11:00 A.M.
Sunday 6:00 P.M.
Wednesday 7:00 P.M.
+ 1 (403) 452-5116

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

BELLINGHAM, WA
Mt. Baker Church of Christ
1860 Mt. Baker Hwy.
Bible Study 9:30 A.M.
Worship 10:30 A.M.
Evening 6:00 P.M.
Wednesday 7:00 P.M.
Evangelist: Joe Price
(360) 752-2692 or 380-2960
www.bibleanswer.com/mtbaker

CHARLESTON, WV
Church of Christ
522 Daugherty St.
Bible Study 10:00 A.M.
Worship 10:50 A.M.
Evening 5:30 P.M.
Wednesday 7:30 P.M.
Kent Clark: (304) 342-0237
mansuper1965@hotmail.com

CHARLESTON, WV
Church of Christ
873 Oakwood Rd.
Bible Study 10:00 A.M.
Worship 10:50 A.M.
Evening 6:00 P.M.
Wednesday 7:30 P.M.
Evangelist: Jonathan Chaffin
(304) 342-5637
www.oakwoodchurchofchrist.com

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

FAIRMONT, WV
Eastside Church of Christ
1929 Morgantown Ave.
Bible Study 10:00 A.M.
Worship 10:45 A.M.
Evening 6:00 P.M.
Wednesday 7:00 P.M.
(304) 363-8696 (304) 842-7936

GLADESVILLE, WV
Gladesville Church of Christ
2906 Gladesville Rd.
Independence, WV 26374
Sunday Bible Study 10:00 A.M.
Worship 10:45 A.M.
Sunday 7:00 P.M.
Wednesday 7:00 P.M.
(304) 864-3078

MOUNDSVILLE, WV
Church of Christ
210 Cedar St.
Bible Study 9:30 A.M.
Worship 10:30 A.M.
Evening 6:30 P.M.
Mid-week 7:30 P.M.
Evangelist: Devin Roush
(304) 845-2820, 845-4940

PARKERSBURG, WV
Martrons Church of Christ
825 Martrons 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

THE WOODLANDS, TX
Woodlands Church of Christ
P.O. Box 7664-77380
3987 Wellman Road
Bible Study 9:30 A.M.
Worship 10:15 A.M.
Evening 6:00 P.M.
Wednesday 7:30 P.M.
(281) 367-2099
WWW.SIMPLYCHRISTIANS.NET

CHESAPEAKE, VA
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

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

NEWPORT NEWS, VA
Harpersville Rd. Church of Christ
315 Harpersville Rd.
Bible Study 10:00 A.M.
Worship 11:00 A.M.
Wednesday 7:30 P.M.
(757) 595-9564

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

RICHMOND, VA
Forest Hill Church of Christ
1208 W. 41st St.
Bible Study 10:00 A.M.
Worship 11:00 A.M.
Evening 6:30 P.M.
Wednesday 7:30 P.M.
Evangelist: Jack Bise, Jr.
(804) 233-5959

RICHMOND, VA
West End
4909 Patterson Ave.
Bible Study 10:00 A.M.
Worship 11:00 A.M.
Evening 4:00 P.M.
Wednesday 7:30 P.M.
Evangelist: Stacy Crim
(804) 358-7933

RIDGEWAY, VA
Church of Christ
2970 Old Leaksville Rd.
Bible Study 10:00 A.M.
Worship 11:00 A.M.
Evening 6:30 P.M.
Wednesday 7:00 P.M.
Evangelist: Robert Byrd
(276) 956-6049

ROANOKE, VA
Blue Ridge Church of Christ
929 Indiana Ave. N.E.
(5 min. from Roanoke Convention Center)
1st Lesson 9:15 A.M.
Bible Study 10:00 A.M.
Worship 11:00 A.M.
Wednesday 7:30 P.M.
(540) 344-2755

PLANO, TX
(North Dallas Suburb)
Spring Creek Church of Christ
2100 W. Spring Creek Pkwy.
Bible Study 9:00 A.M.
Worship 10:00 A.M.
Evening 6:00 P.M.
Wednesday 7:30 P.M.
(972) 517-5582
www.planochurch.org

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

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

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

SHERMAN, TX
Westwood Village
Church of Christ
314 N. Tolbert
Bible Study 9:30 A.M.
Worship 10:30 A.M.
Evening 5:00 P.M.
Wednesday 7:00 P.M.
Evangelist: Jim Smelser

TEMPLE, TX
Leon Valley Church of Christ
4404 Twin City Blvd.
Bible Study 9:30 A.M.
Worship 10:30 A.M.
Evening 6:00 P.M.
Wednesday 7:30 P.M.
Evangelist: Warren King
(254) 939-0682 or 228-5038
www.biblemoments.org


www.CEIbooks.com

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

WACO, TX
West Waco Church of Christ
8900 West Hwy 84, Suite 107
Waco, TX 76712
Bible Study 9:00 A.M.
Worship 10:00 A.M.
Afternoon Worship 4:00 P.M.
Evangelist: Kenny Peden
(254) 640-2656; (254) 744-7182;
(254) 498-0351

IRVING, TX
Westside Church of Christ
2320 Imperial Dr.
(closest to DFW Airport)
Bible Study 9:00 A.M.
Worship 9:50 A.M.
Evening 6:00 P.M.
Wednesday 7:30 P.M.
Evangelist: Mark Roberts
(972) 986-9131
www.JustChristians.com

LANCASTER, TX
Pleasant Run Church of Christ
831 W. Pleasant Run Rd.
Bible Study 9:30 A.M.
Worship 10:20 A.M.
Evening 5:00 P.M.
Wednesday 7:30 P.M.
(972) 227-1708 or 227-2598

LUBBOCK, TX
Indiana Ave. Church of Christ
6111 Indiana Ave.
Bible Study 9:30 A.M.
Worship 10:30 A.M.
Evening 5:00 P.M.
Wednesday 7:00 P.M.
(806) 795-3377

LUFKIN, TX
Timberland Dr. Church of Christ
912 S. Timberland Dr.
Bible Study 9:00 A.M.
Worship 9:50 A.M.
Evening 6:00 P.M.
Wednesday 7:00 P.M.
Evangelists: Harold Hancock
Reagan McClenny
634-7110 or 632-7070

MANSFIELD, TX
Northside Church of Christ
1820 Mansfield-Webb Road
Bible Study 9:30 A.M.
Worship 10:20 A.M.
Evening 5:00 P.M.
Wednesday 6:30 P.M.
Evangelists: Tom Roberts
(817) 466-3160

MESQUITE, TX
(East Dallas)
Westlake Church of Christ
427 Gross Rd., 75149
Bible Study 9:00 A.M.
Worship 10:00 A.M.
Evening 5:00 P.M.
Wednesday 7:30 P.M.
Evangelist: Ashley Sharkey
(972) 285-1610

MIDLAND, TX
Woodcrest Drive Church of Christ
1401 Woodcrest Drive
Bible Study 9:30 A.M.
Worship 10:30 A.M.
Evening 4:00 P.M.
Wednesday 7:00 P.M.
Evangelist: Jay Martin
(432) 689-0955 or
(432) 620-0762

NACOGDOCHES, TX
Stallings Dr. Church of Christ
3831 N.E. Stallings Dr.
Bible Study 9:30 A.M.
Worship 10:20 A.M.
Evening 6:00 P.M.
Wednesday 7:00 P.M.
Evangelists: Randy Harshbarger
& Jay Taylor

ODESSA, TX
Crescent Park Church of Christ
1415 Royalty
Bible Study 9:30 A.M.
Worship 10:30 A.M.
Evening 6:00 P.M.
Wednesday 7:00 P.M.
Evangelist: Kristofer Gordana
(432) 366-5071

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DATES: June 23-27, 2014 • LOCATION: Athens Bible School
THEME: Recapturing the Spirit and Power of The Golden Age of Preaching

	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
8:00 AM		Substance Matters <i>Bill Hall</i>	Character Counts <i>Phil Chumbley</i>	Methods Make A Difference <i>Bobby Graham</i>	
9:00 AM		Jesus' Method & Message: Sermon on the Mount (Matt. 5-7) <i>Greg Litmer</i>	Jesus' Method & Message: Jesus' Departure Sermon (John 14-17) <i>Kyle Pope</i>	Jesus' Method & Message: Sermon to the Scribes & Pharisees (Matt. 23) <i>Karl Diestelkamp</i>	
10:00 AM		Peter's Method & Message: Pentecost Sermon (Acts 2) <i>Mike Thomas</i>	Peter's Method & Message: Temple Gate Sermon (Acts 3-4) <i>John Gentry</i>	Peter's Method & Message: Sermon to Cornelius (Acts 10-11) <i>David Diestelkamp</i>	
11:00 AM	Women's Track:	What To Expect From Preaching: Being Taught and Spiritually Fed: <i>Phyllis Bagwell</i>	What To Expect from Preaching: Being Admonished, Reproved, and Rebuked <i>Jennifer Maxey</i>	What To Expect from Preaching: Being Encouraged <i>Vicky Litmer</i>	
11:00 AM	Children's Track:	Bible Story Time	Bible Story Time	Bible Story Time	
11:00 AM	Men's Track:	John The Baptist's Preaching Style <i>Lonnie Oldag</i>	Stephen's Sermon (Acts 7) <i>Ron Chaffin</i>	Paul's Sermon at Mars Hill (Acts 17) <i>David Maxson</i>	
2:00 PM			Open Forum: Sixty Years of Gospel Preaching <i>Connie W. Adams and Sewell Hall</i>		
7:00 PM	Singing	Singing	No Singing	Singing	Singing
7:30 PM	Characteristics of Today's Preaching <i>Connie W. Adams</i>	Then & Now: Recapturing the Prophetic Spirit <i>Sewell Hall</i>	No Lecture	Recapturing the Spirit of Jesus & the Apostles <i>Daniel King</i>	