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special issue:

The Eldership

The Duties of
Elders

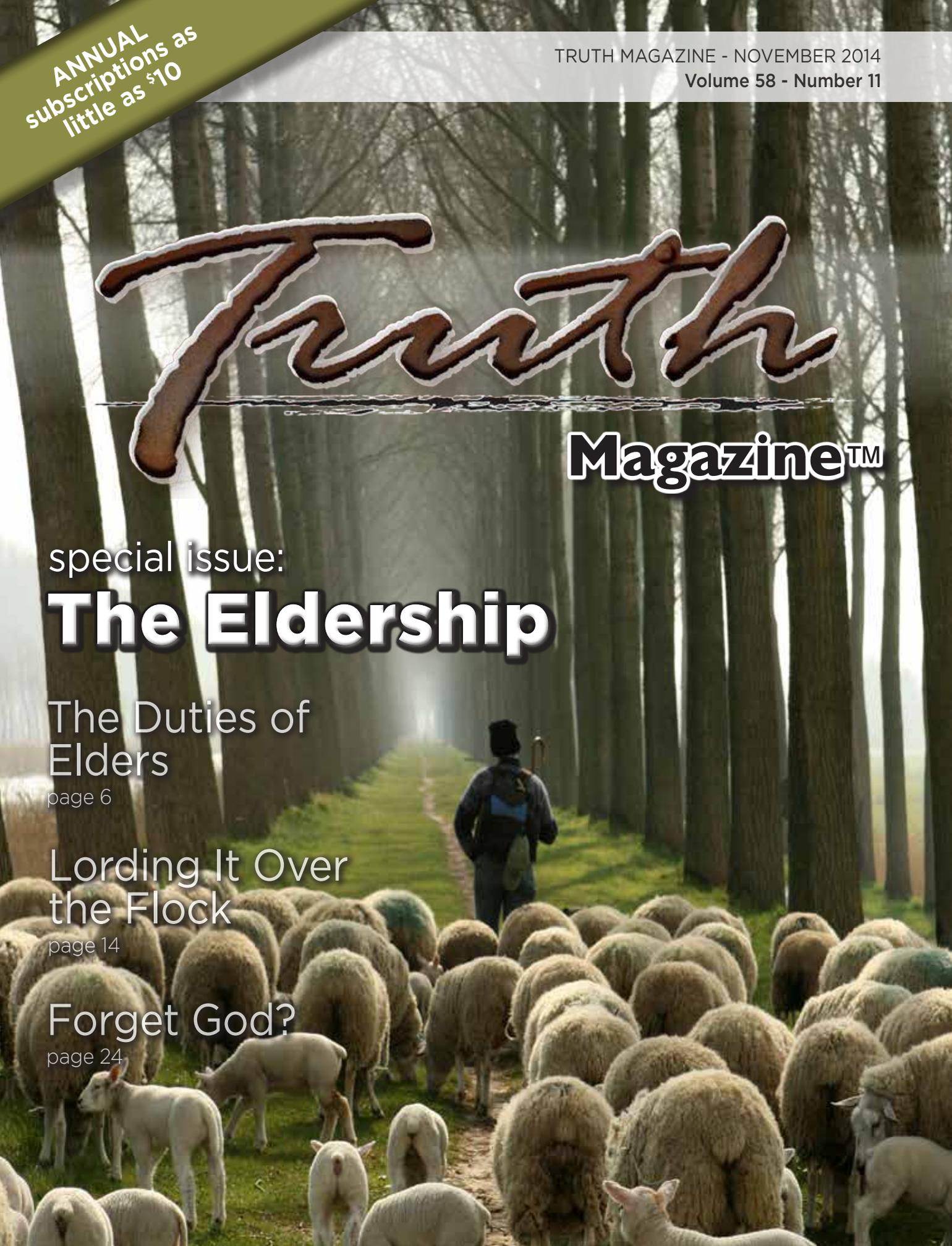
page 6

Lording It Over
the Flock

page 14

Forget God?

page 24





By Connie W. Adams

The Need for Scriptural Elders

Special Thanks

We would like to express appreciation to Connie W. Adams for choosing the subjects and writers for this special issue of Truth Magazine.

A “And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed” (Acts 14:23). Every church needed elders appointed. The relatively short span of time between the establishment of these churches and the appointment of elders says something about the stability of the families of these men at the time of their conversion. It also serves as an indictment of churches which exist for decades without appointing elders. You will notice that they appointed a plurality of elders, at least two.

Timothy was left at Ephesus to do the work of an evangelist. That included the need to “charge some that they teach no other doctrine” (1 Tim. 1:3) but also included the need to instruct the brethren as to the work and qualifications of elders and deacons (3:1-13). We know that the church there had elders for Paul met with them at Miletus and reminded them of his work with them and warned them about a coming apostasy which would involve elders “seeking to draw away disciples after them” (Acts 20:17-28).

SETTING IN ORDER WHAT IS LACKING

The young Greek evangelist, Titus, remained in Crete to “set in order the things that are wanting, and ordain elders in every city, as I had appointed thee” (Titus 1:5). He also gave Titus instructions as to the work and qualifications of these men (again a plurality). At least two

things emerge from this passage. (1) A church without elders is not “set in order.” Certainly, congregations existed and functioned from the time of their beginning until such time as qualified men could be appointed, operating on the divine principle of doing all things “decently and in order” (1 Cor. 14:40). But for them to function to the full potential of what God expects from a local body of his people, elders needed to be appointed. When we speak of the organization of the church, we mean the necessary arrangement of the parts so they can function efficiently and effectively. (2) From this passage we learn that something is “lacking” until elders can be appointed.

What is it that is “lacking”? The meaning of the term “elder” suggests one of maturity. This involves not necessarily old age, but at least enough years to have demonstrated ability to lead and train his family, and develop his character so that it is clearly identified with him by all, within and without. His own experience should breed confidence in his judgment and leadership. The word “bishop” denotes a superintendent, one who directs. Churches without elders lack suitable direction. The term “pastor” means a “shepherd,” one charged with care of a flock. This includes leading the flock into pasturage where they are properly fed and watered, and protecting it from predators. Paul admonished Titus that elders must

“hold fast the faithful word as he has been taught, that he may be able by sound doctrine both to exhort and convict the gainsayers” (Titus 1:9). These men must be able and willing to stop the mouths of those who would “subvert whole houses, teaching things which they ought not, for filthy lucre’s sake” (Titus 1:11).

Churches without elders can practice corrective discipline, but the process is often complicated by a mixture of novices, untrained youth, and men who lack the wisdom, judgment, and commitment to truth necessary to effectively follow through with what needs to be done. Of course, there are churches with elders which are negligent in this regard. But it is far more effective to carry out this duty when you have the guidance of faithful elders. Also, there are danger signs which indicate that some members are drifting, signs that the less experienced might not notice. Faithful elders should know the flock and be continually watchful for signs of becoming careless in service to the Lord. Faithful elders seek to head off problems before they get out of hand.

RESPECTING THE PATTERN

We need qualified elders in the local churches because that is God’s plan. We need to “make all things according to the pattern” (Heb. 8:5; 2 Tim. 1:13). When David planned to bring the ark of the covenant to Jerusalem, he planned a grandiose event, including making a new cart on which to place the ark. Uzzah

Inside this issue

- 2 The Need for Scriptural Elders
CONNIE W. ADAMS
- 4 Hindrances to Appointing of Elders
JOE R. PRICE
- 6 The Duties of Elders
PAUL R. BLAKE
- 8 Duties of a Church towards Its Elders
Based on Hebrews 13:17-19
JERRY BLOUNT
- 10 The Qualifications of Elders
BOBBY GRAHAM
- 12 Giving Account With Joy
GARY WATT
- 14 Lording It Over the Flock
JOE R. PRICE
- 16 “Tend the Flock of God Among You”
DANIEL H. KING, SR.
- 18 Faithful Shepherds vs. Savage Wolves
MARK MAYBERRY
- 20 The Invitation of Jesus
DAVID FLATT
- 24 Forget God?
LEWIS WILLIS
- 26 A New Work in Columbus, Georgia
JEFF MCCRARY
- 27 Book Review
CHRIS REEVES
- 28 Financing the Work of Independent Churches
RON HALBROOK
- 32 Peace Is a Fruit of the Spirit Galatians 5:22
ALTON BAILEY

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Should be sent to: Mike Willis, 6567 Kings Ct., Avon, IN 46123, (317) 370-1940.
Email: tnmikewillis@gmail.com

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By Joe R. Price

Hindrances to Appointing of Elders

Churches of Christ are organized according to the Scriptures, or else they cease to belong to Christ (Acts 14:23; Phil. 1:1; 1 Pet. 5:2-3). The New Testament pattern of elders depicts qualified men of godly character and spiritual maturity who watchfully protect and feed the flock of God with the word of Christ (Acts 20:28; 1 Pet. 5:1-3; Heb. 13:17). Our adversary, the devil, does not want “elders in every church” feeding the flock and watching out for souls (Acts 14:23; Titus 1:3). Satan hinders the appointment of elders (1 Pet. 5:8).

Responsibility for failing to appoint God-approved elders falls at the feet of Christians who yield to the devil’s temptations (Jas. 1:14-16). In order to avoid sin and to help appoint scriptural elders, please consider the following things that hinder the appointment of qualified elders.

1. *Unqualified men.* We cannot overlook the obvious. Appointing elders is hindered when churches appoint unqualified men. Failure to teach and apply God’s word concerning elders leads to a lack of Bible knowledge and a lack of faith (Rom. 10:17). This invariably leads to appointing unqualified elders.

2. *A lack of preparation.* Why are churches still without elders after decades and decades? Saying “nobody is qualified” may be factual, but we must dig deeper. One possibility is the failure to use their

time to work toward having elders. Since it is true that “*by reason of the time you ought to be teachers*” (Heb. 5:12, ASV), we conclude that God expects churches and men to use their time to work toward appointing elders. Preachers need to preach on the eldership. Teach classes on the subject. Failure to do so will insure no elders or appointing unqualified elders. Churches will stagnate and be led into apostasy.

Parents must instruct their sons and daughters in the admonition of the Lord to be able to both recognize and lift up the hands of godly elders (Eph. 6:3-4). By teaching your children to love God, His word and His church, the next generation will be readied to serve Christ, the head of the church. The pool of qualified men will continue to diminish if our sons and daughters are not grounded in the faith. We must have the faith to look beyond today and realize elders are not qualified in a moment, but throughout a lifetime of families being devoted to the faith and service of the Lord.

Parents must prepare their sons to be elders by teaching them to choose godly wives. Wives can prevent their husbands from being qualified to serve as elders (1 Tim. 3:11; Titus 2:2-5). The breakup of marriages and the home is a decided factor that hinders appointing elders.

Young men must take personal responsibility to prepare themselves to be elders. Paul’s exhortation

to Timothy will help prepare young men to eventually serve as elders: “*Flee also youthful lusts; but pursue righteousness, faith, love and peace with those who call on the Lord out of a pure heart*” (2 Tim. 2:22).

3. *The fear of trouble.* Appointing qualified men to serve as overseers in a local church can become a flashpoint of tensions, alienations, and even division. This anticipated carnality causes brethren to hesitate appointing elders, being afraid of “causing trouble” (1 Cor. 3:1-4). Brethren, when there are qualified men to serve and a church will not appoint them for fear of trouble arising, the devil is the one being allowed to cause trouble! **Follow God’s way in meekness of spirit and conviction of truth, and appoint those who are qualified to serve.** That is not “causing trouble.” The carnally-minded must not be allowed to prevent fulfilling God’s will to appoint “elders in every church.”

4. *Disqualifying men instead of qualifying them.* The qualifications for an elder are revealed in 1 Timothy 3:1-7 and Titus 1:5-9. They are attainable and they are necessary; unqualified men must not be appointed. If an unqualified man is proposed for appointment, the scriptural objection must be addressed to avoid appointing the unqualified. If there is an unresolved dispute with the man under

consideration, then reconcile the matter quickly (Matt. 5:23-26).

Unfortunately, some churches approach appointing elders as though it were some kind of firing squad charged with assassinating the character of scripturally qualified men. Godly men become discouraged from desiring to serve as elders when they witness the trauma others are put through during an ungodly selection process. Churches can eliminate this stress and hindrance by being more careful about who is proposed for consideration in the first place. Appointing elders is not a popularity contest, so do not make it one. Appointing elders is not the chance for a block of brethren to make a (sinful) power play, so do not turn it into one. Neither should appointing elders be treated as an election, as though the church is a democracy (it is not). Such things destroy churches. The task of the church is to recognize the men who are qualified to serve, and then to set them in place to do the work.

5. Failure to desire the office. The “office” of a bishop is a “work” according to 1 Timothy 3:1. Too few desire to do the work. Appointing elders is hindered when men will not devote themselves to the work of watching out for souls (Acts 20:28; 1 Pet. 5:2-3). Being an elder is not an honorary title or a position granted for distinguished service. There is no “Elder Emeritus” in the Lord’s church. Elders are shepherds, not figureheads. Furthermore, never should a man be appointed as an elder who thinks becoming an elder is attaining a personal achievement. Elders are humble, not puffed up with pride (1 Tim. 3:6; Titus 1:7). Elders watch on behalf of souls and

will give an account to God for their work (Heb. 13:17). Being an elder is a huge responsibility, not an honorary title bestowed to lift up a man.

6. Unwillingness to submit to elders. “Obey those who rule over you, and be submissive, for they watch out for your souls, as those who must give account” (Heb. 13:17). There are brethren who do not wish to submit themselves to the oversight of elders. As one brother told a gospel preacher when asked about his objection to appointing elders, “I just hate to lose my place of honor in the business meeting.” He wanted to be the decision-maker rather than submit to the decisions of the elders. Nonetheless, God has defined a structure for the local church that feeds, guides, and guards it (Acts 20:28-32). Elders make decisions to promote and achieve these God-designed functions.

The church is to honor and follow their faithful elders (1 Thess. 5:12-13; 1 Tim. 5:17-20; Heb. 13:7).

7. Erroneous views of elders. Unscriptural views of elders hinder the appointment of qualified men to do God’s work. One false view is that an elder must be a man of social standing in the local community. Forgetting that God does not respect persons (nor should we, Jas. 2:1-4), these brethren inject human wisdom and society’s definitions of acceptability into the church.

Others believe a man must be a successful business man in order to be an elder (a common laborer simply will not do!). These brethren view the local church as a business and the eldership as a board of directors. To them, the church is a business. Nothing could be further from the truth! The church’s work is spiritual and not of this world (Eph. 4:11-12; John 18:36). Elders have the

spiritual work of tending the souls under their care (1 Pet. 5:2). While preaching on church government, one well-known preacher is reported to have observed that in many churches preachers do the work of elders, elders do the work of deacons, and deacons are an honorary list of men. As long as the scriptural work of elders is not understood and accepted, preachers will be *de facto* elders practicing a form of denominational, evangelistic oversight. Unqualified elders will busy themselves with the physical complex instead of giving their attention to souls. Churches will languish in spiritual weakness while souls are lost, in part, because brethren are content to have elders watching out for buildings instead of watching out for souls.

CONCLUSION

Wanting to be baptized, the Ethiopian saw water and asked Philip, “See, here is water. What hinders me from being baptized?” then Philip replied, “If you believe with all your heart, you may” (Acts 8:36-37). We may say something similar about appointing elders. “If you believe with all your heart, you may” appoint elders. It requires faith to appoint elders. We must believe in God’s qualifications and trust that the Bible way works. Faithful brethren trust God’s word and follow it by appointing qualified men to serve as elders. Then, they faithfully serve the Lord under the oversight of their shepherds.

Little faith hinders appointing elders. May we rekindle our faith to appoint elders according to the New Testament authority of Jesus Christ.

Joe Price has preached with the Mt. Baker church of Christ in Bellingham, WA for the past 18 years. joe@bibleanswer.com



By Paul R. Blake

The Duties of Elders

The work assigned in the New Testament to elders in a local church illuminates a number of profound spiritual matters. First, it highlights the infinite wisdom of God manifested in His instructions that there be a plurality of elders in every church and that these elders meet a high standard of scripturally defined moral quality to fulfill an essential role in the local church, a role that cannot be exchanged for the business meeting system with reasonable expectation of successful outcomes or long term stability. Second, the New Testament list of the duties of elders serves to increase awareness of the urgency of the need to appoint elders in every local church. Third, it generates more interest and desire in Christian men to rise to the occasion, cultivate the scriptural qualifications, and accept the work of an elder when called on to do so. And fourth, the duties enjoined on elders serves as one of the most clearly defined good works in the New Testament. Good works glorify God and reveal the man; this principle is clearly seen when a group of scripturally qualified men perform their divinely ordained duties in a sound and harmonious manner in a local church. As the inspired apostle Paul wrote to Timothy: “If a man desires the position of a bishop, he desires a good work” (1 Tim. 3:1, NKJV).

Two of the three Biblical names for elders (elders, shepherds/pastors, overseers/bishops) speak to the nature of their work. Today, the most commonly used name is elders (*presbuteros*), which references the maturity of character

and spirituality that qualifies and enables men to serve in the office of leadership in a local church. But the terms “shepherds” and “overseers” illuminate the work of elders. Pastors (*poimēn*) are shepherds or caretakers who watch over the souls and guard the spiritual well-being of those given into their care. Overseers (*episkopos*) are supervisors or bishops authorized to direct the work of others in a local church. All of the specific works of elders listed in the New Testament tend to fall under the characterization of these three names.

Elders are older, spiritually mature, and experienced in fellowship with other Christians.

Therefore, God has charged them with duties, not only perfectly suited for their qualities, but also designed to help them maintain and even increase their capacity for leadership. Elders must be guided by the word of God that they might be equipped to guide others by the same word. “Holding fast the faithful word as he has been taught, that he may be able, by sound doctrine, both to exhort and convict those who contradict” (Tit. 1:9). Elders must have the healthy habit of self-examination. “Therefore take heed to yourselves and to all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood” (Acts 20:28). Elders are expected to take what they have learned from the word of God and from self-examination and conduct their own lives, publicly

and privately, in a way that facilitates and inspires moral lifestyles among the disciples. “Nor as being lords over those entrusted to you, but being examples to the flock” (1 Pet. 5:3).

Shepherds are loving, vigilant stewards tasked with the responsibility to care for the flock, a local assembly of souls that belong to the Lord, but who are nurtured and protected by His ordained pastors. Shepherds must give diligent attention to the local church; “Take heed ... to all the flock” (Acts 20:28). Shepherds must dedicate themselves to providing sound, edifying, and encouraging spiritual nutrition by means of preaching, Bible classes, and fellowship. “Shepherd the flock of God which is among you...” (1 Pet. 5:2). Shepherds must be alert for, and swiftly confront, error regardless of its source or form. “...Savage wolves will come in among you, not sparing the flock. Also from among yourselves men will rise up, speaking perverse things, to draw away the disciples after themselves. Therefore watch...” (Acts 20:29-31). Shepherds must be aware of which disciples are vulnerable or suffering and quickly render aid and comfort. “I have shown you in every way, by laboring like this, that you must support the weak” (Acts 20:35). Shepherds who support the weak must take a hands-on approach, literally going to the bedside of the sick, praying for and

attending to their needs. “Is anyone among you sick? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord” (Jas 5:14).

Overseers are commanded to direct the work of the Lord performed collectively in a local congregation, and to guide and expedite the individual efforts of disciples in those works. Overseers must begin with being viewed by the flock as taking on the responsibility of oversight; leadership by benign neglect is unacceptable. “...Serving as overseers, not by compulsion but willingly...” (1 Pet. 5:2). Overseers must lead with tireless devotion and with careful attention to the quality of their leadership; they must rule well and avoid becoming dictatorial (1 Tim. 5:17; 1 Pet. 5:3). Overseers are required to correct or rebuke individual members, and, when necessary, the entire congregation. While not a pleasant task, it is an essential one (1 Thess. 5:12).

Overseers must rise to the occasion when disagreement occurs among disciples in the local church; they must instruct disagreeing parties to come to a scriptural and peaceable resolution to the matter (Acts 15:6). Overseers are ordered to address and void the clamor of those who refuse to quietly submit to the truth. “For there are many insubordinate, both idle talkers and deceivers, especially those of the circumcision, whose mouths must be stopped, who subvert whole households, teaching things which they ought not, for the sake of dishonest gain” (Tit. 1:10-11).

Overseers must overcome the temptation to overlook disciples’ behaviors that tend toward drift; instead, they must alertly observe their life patterns for the purpose of encouraging individual and universal growth in the local church. **“Obey those who rule over you, and be submissive, for they watch out for your souls, as those who must give account. Let them do so with joy and not with grief, for that would be unprofitable for you” (Heb. 13:17).** Overseers must, as opportunity and resources become available, send out evangelists with financial support to preach the Gospel, establish churches, and edify the saints in other places. While the overseers must not take the oversight of other congregations, they can facilitate fellowship in the work of the Lord by sharing their abundance with those who preach the word (Acts 13:3; 14:26-27; Phil. 4:15).

A critical part of the work of elders is keeping present and current with the needs of disciples in a local church in the twenty-first century. “Older” should not mean “out of touch.” Elders must be aware of the impact of social media on young and middle-aged Christians, of the morally corrosive influence of contemporary entertainment, politics, and fad philosophy on vulnerable members of the church, and of recent erring developments in doctrine fomented by professed brethren, developments that have the potential to divide local churches and subvert souls. This work requires a great deal of time, attention, meditation, and prayer. If a man is too busy with material pursuits to give attention to these matters, he is too busy to complete his duties as an elder in an honorable

fashion. If he is too preoccupied with his own concerns to become well acquainted with the spiritual needs of everyone in the local church from the smallest child to the most aged saint, he is too preoccupied to serve as a shepherd in a worthy manner.

It is work. If personal experience can increase understanding, then please consider my own. I have been preaching for nearly 38 years; I have been serving as an elder for over 11 years. It does not diminish the difficulty of the work of an evangelist to say that serving as an elder has been the more trying of the two duties. Elders will spend more nights lying awake staring at the ceiling, they will spend many more hours in prayer, and they will feel the burden of responsibility more heavily. However, elders will find themselves drawing closer to the nature of Christ, Who, with little thought of Himself, gave Himself to serve the needs of others.

Remember, brethren, to keep repeating to yourselves as servants of the Lord: “It’s not about me.” It is about serving our Master and the souls placed in our care. In so doing, we fulfill the purpose for which we have been born into Christ and nurtured into spiritual adulthood. It is a noble work to labor in behalf of the Lord for the wellbeing of the souls placed under our stewardship. Work here; rest in heaven.

Paul R. Blake has served as an evangelist for the Tomlinson Run church of Christ since August 1999 and as an elder and evangelist since May 2003.





By Jerry Blount

Duties of a Church Towards Its Elders

Based on Hebrews 13:17-19

Obey your leaders and submit to them, for they keep watch over your souls as those who will give an account. Let them do this with joy and not with grief, for this would be unprofitable for you. Pray for us, for we are sure that we have a good conscience, desiring to conduct ourselves honorably in all things. And I urge you all the more to do this, so that I may be restored to you the sooner (Heb. 13:17-19).

The role of an apostle in the New Testament is a temporary office that was later divided by the Holy Spirit into several distinct roles - the role of deacon, evangelist, elder and finally the completed Word ... in roughly that order.

Some of our information comes from direct reference and some by inference in comparing the various interrelated roles. For example an elder can also preach. A preacher also has an inherent authority with the office.

Now let us look at the overview of our responsibilities in the order that they are addressed under inspiration in Hebrews 13:17-18.

OBEDY

The inherent meaning of this command means “give way to them.” The Greek word is interesting in that it occurs 52x in the NT but it is translated in 26 different ways!

Clearly this is a pretty far reaching term. Most English versions translate it with the word “obey.” However, it is also translated by the terms such as “won over” (Acts 12:20; 14:19) and “took his advice” (Acts 5:40). Several different translations of the term carry the idea of trusting, having confidence in them, giving the benefit of the doubt. Basically, you gave them this job; now allow them to do it!

SUBMIT

A church’s responsibility to its elders is clearly along the same lines as the responsibility of a wife to her husband. The base word is the same, but here it carries the idea of yielding to a combatant, a rather strange twist! Literally it means to be weak before them in somewhat of an idiomatic way. Yield even if you’d rather be headstrong.

The Holy Spirit is not commanding blind obedience; such is never commanded or expected of a Christian. Such is also not commanded of a wife.

You will stand before God on your own.

Submission to them as they submit to the will of God and seek to lead God’s people is a given for this role. God ordained the office and the church ordains the men who fill it.

LET THEM... ENJOY

Some folks seem to be put on this world to teach everyone else about patience. By the same token, some jobs that are meant to be a joy can become incredibly grievous

depending on the folks you interact with in doing them. Your role is to be sure that working with you is a joy, because, frankly, the more they enjoy working with you, the better off you’ll be. In this regard you have some similarity in the explanation of why a child is to honor his parents.

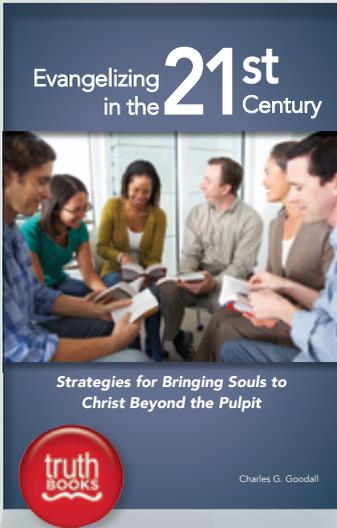
Children, obey your parents in the Lord, for this is right. Honor your father and mother (which is the first commandment with a promise), so that it may be well with you, and that you may live long on the earth (Eph. 6:1-3).

While obeying carries the idea of allowing them to do what they have been ordained to do, here your responsibility is to hold up their hands and help them to enjoy doing it.

PRAY FOR THEM

Paul requests this final item for himself; presumably this would also fall to an elder today. Assume that they are trying to conduct themselves in an honorable way, give them the benefit of the doubt and pray to God for them, so that they can work more closely with you.

Jerry Blount, Minister for Pillar church of Christ since 2008. Wichita, KS



Evangelizing in the 21st Century

Charles Goodall
 ITEM 9781584274018

This book on personal evangelism is offered to those who have serious aspirations about doing personal evangelism in the 21st century. It delves deeply into the Biblical and historical backgrounds that gave rise to the subject. It is an analytical effort which will make you appreciate the author's more than fifty years in the field actively doing research in the subject. Thus, this treatise is not for the casual reader. This book is for those who can objectively appreciate the deductions the author draws from not only his own hands-on experience, but also from more than 130 peers he has researched and cited to draw his conclusions. You should be forewarned that the author will lay the axe to the root of most prior efforts in personal evangelism and explain why. He will not leave the reader hanging but will challenge him by outlining the path that he feels must be taken in the 21st century to fully accomplish the Lord's work.



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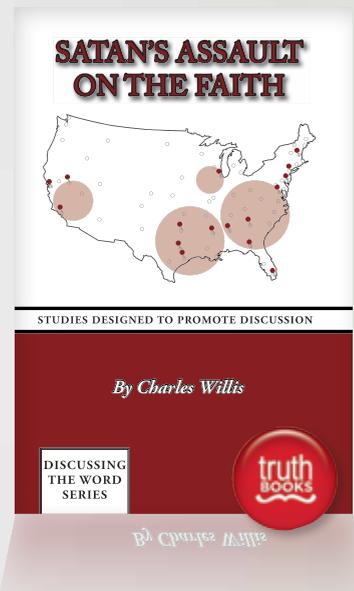


Satan's Assault on the Faith

Charles Willis
 ITEM 9781584273851

Satan's Assault on the Faith is a much needed topical study suitable for High School or Adult Bible classes. Satan's efforts to destroy faith in God are strongly at work in our society and within congregations. In many places, believers are compromising with issues in our society. As the surrounding culture changes views, so some who claim to be faithful change their beliefs and end up disagreeing with God. In such cases, Satan wins a soul. To stand for the truth, being steadfast and unmoving, is strongly needed. This study aims at identifying specific attacks on faith and helps the student understand how to better defend the truth and stand against the error: Lesson Titles 1. Evolution 2. Medical Ethics 3. Homosexuality & Gay Marriage 4. Entertainment versus Worship 5. A Lack of Discipline in the Church 6. Weak Preaching & Teaching 7. Elders Who Follow & Those Who Don't Want Elders 8. Indifference 9. Pornography 10. Wolves In Our Midst 11. Biting & Devouring One Another 12. A Lack of Knowledge 13. Materialism.

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By Bobby Graham

The Qualifications of Elders

NT

Nothing is needed more in local churches than godly elders. Every person in a local band of disciples bears some responsibility in becoming an elder or working together with elders. Parents, wives, and children can do much toward the development of elders, as can those serving and those not qualified. **Our point is that the entire church must view this as a worthy goal and work toward it.**

OVERSEEING SOULS

Serving as an elder is an awesome responsibility; if he doesn't view it as a spiritual work to be performed, then he should not consider accepting the position. It will be far better for him and for God's sheep; for viewing an elder's role as a figurehead position, an honorary office, an opportunity to wield dominion over others, or a steppingstone to bigger things will lead to monumental problems among the people of the Lord and his condemnation by God.

The work of overseeing God's flock requires that he desire that work (1 Tim. 3:1), lead the sheep entrusted to him (1 Tim. 5:17; 1 Thess. 5:12), speak to them about their souls (1 Thess. 5:12-14), and understand the value of working with other elders ("not self-willed," Tit. 1:7).

Many do not understand that the qualifications are not an end in themselves but

fit a man for service as an overseer. A study of his work ought to precede a study of the qualifications to demonstrate the profound need for them. In this light they become practical, not merely a field for debate.

Consider briefly the ruling mentioned in Hebrews 13:17, 24 and 1 Timothy 5:17. "Rule" is modified by other terms like "over you," "submit," and "obey," as well as the restriction against arbitrary rule in 1 Peter 5:2 and the qualification "not self-willed." Elders are not monarchs or dictators.

The nature and sphere of their ruling is set by such words as "tend," "feed," "lead," "watch for your souls," "take care of," and "oversee."

WHAT QUALIFICATIONS ARE NEEDED?

Against the background of their work, the qualifications become clearer. Only blameless (guilt unproved in his life), patient, gentle, temperate (controlling his appetites and passions), just (righteous, fair-and-square), holy (reserved for godliness), and sober-minded (earnest, not flippant) men who display good behavior, hospitality, and a good report (reputation) and refrain from strong drink, fighting (brawling and contentiousness), quickness to anger, and greed for gain (love for his money) are fit for spiritual leading and ruling.

Their example paves the way for spiritual work in the congregation. His task is not merely opening the building, mowing the grass, bossing the sheep, or making administrative decisions. His life will be orderly (spiritually aligned with his priorities), and it will show in his aptness to teach others the Lord's will and way. All qualifications appear in 1 Timothy 3 and Titus 1.

Lest any think these qualities are suggestions, remember that the Spirit-guided Paul appended the word "must" to them, leaving no doubt they are mandatory. They demonstrate that he is a spiritually balanced individual, because they come from various aspects of his life: some of them relate to his *character*, while some point to his *spiritual aptitude* (teaching, loving what/who is good, holding to the trustworthy word and convincing gainsayers, and not a novice). The most disputed qualifications are those related to his *domestic (family) responsibilities*. It can be readily discerned that some of them are *positive* while others are *negative*, and that some are *absolute* (either has it or doesn't, "husband of one wife") and others *relative* (possessed in varying degrees, "apt to teach"). **All of them prove that an overseer of the souls of others is not given to unreasonable or unbalanced thinking or acting, for his equanimity of soul stands out.**

When considering the qualifications of men for service as elders, it is imperative that we look at all of them, not just one or two. Remember that they were not given to disqualify, but to qualify men for spiritual service. Let's not use them otherwise.

THE FAMILY QUALIFICATIONS

Notice what the Spirit said about elders and their families in 1 Timothy 3:4-5: "...one who rules his own house well, having his children in subjection with all reverence (for if a man does not know how to rule his own house, how will he take care of the church of God?)." The clearly stated reason is given in the parenthetical statement. His family is the proving ground for his work as an overseer. It is a stewardship like that in the local church. He there learns faithfulness in guarding his family, so that protecting what belongs to another in the church is something for which he has prepared. One stewardship equips him for the other (1 Tim. 3:4-5).

The family qualifications demonstrate the man's preparation for the care which he gives to the church. He will have successfully demonstrated the following accomplishments, which are part of his family responsibility and are pertinent to his future work as a steward of God's people:

1. Faithfulness to his wife
2. Benevolent, vigilant rule of his family
3. Leadership in encouraging

and facilitating his family's spiritual growth

4. Management of differences and quarrels
5. Experience in developing submission with reverence among his children through his own example and teaching
6. Godly attitudes maintained throughout his successes and failures at home
7. The true test of his character and his understanding of the Scriptures provided in his family dealings

Without this test which he faces in the test tube of family dealings, the other qualifications (knowledge, teaching ability, and the various positive/negative virtues) are academic, leaving real doubt about his ability to maintain them as he functions as an elder. A facade of righteousness is impossible to maintain under the intense heat of family testing, when true character is missing. In summary, the family is the laboratory in which the husband/father shows himself truly qualified to exercise stewardship of the local church.

By his good behavior he proves that he is a lover of what is good.

CONTROVERSIAL QUALIFICATIONS INCLUDE THESE:

1. "Husband of one wife" (Tit. 1:6): This qualification simply means that the man must have remained the faithful husband of his lawful mate. It requires marriage and prohibits polygamy, as well as the serial adultery so prominent in today's culture.
2. "Children": The context demands he have enough children to rule them. Notice the equivalence

between "children" in verse four and "house" in verse five. Yes, Greek lexicons supply *possible* meanings, but only the immediate context determines the *exact* meaning by showing *which meaning fits*. Even the remote context, which shows "children" used in instances where the singular meaning is included in the plural usage, is not the decisive factor in this matter. Finally, the immediate context shows what "children" means in the disputed passage.

3. "Faithful children not accused of dissipation or insubordination" (Tit. 1:6) or "having children in submission with all reverence" (1 Tim. 3:4): The positive part of this statement means children must be faithful to Christ (usual meaning of the words "faithful" and "believe" in NT) during their time under his rule ("his own house," 1 Tim. 3:5). He has no right to rule any house besides his own, not even that of his child. The negative part of the statement means that they have not turned to a life of rebellion against divine authority, government, or parents. Their later unfaithfulness can result from father's failure; but it is not necessarily so (consider God's fatherly relation to rebellious Israel in Isaiah 1).

An elder thus qualified is made an overseer by the Holy Spirit (Acts 20:28) - that is, by his spiritual development guided by the Spirit and the congregation's acceptance of him as an overseer. He will bless the church, just as the Lord has blessed him; and the church he shepherds is truly blessed by God!

Bobby L. Graham has preached for the Old Moulton Road Church of Christ in Decatur, AL, for sixteen years. He has served as an elder there and elsewhere.





By Gary Watt

Giving Account

With Joy (Hebrews 13:17)

It is generally understood among students of the New Testament that the Holy Spirit inspired writer is referring to elders of local congregations of our Lord's church when he penned "Obey those who rule over you..." in Hebrews 13:17 (NKJV). This conclusion is further supported by the added phrase "...for they watch out for your souls..." appearing in the same verse. It is apparent that "those" and "they" refer to the same persons. No other role in the local church described in the New Testament combines these attributes. **It is our Lord's plan that elders serve in every congregation (Acts 14:23) and it must be the goal of every church.**

The role of elder is first and foremost that of spiritual leadership of the Christians comprising the local church in which he serves. A comparison of the spiritual responsibilities of an elder to the physical responsibilities of a shepherd of a flock of sheep is a useful teaching example. Both roles lead, nourish, protect, and serve those under their care. Thus it is not coincidental that elders are also referred to as shepherds in the New Testament (Acts 20:28; 1 Pet. 5:2-4). Our Lord's wisdom is evident in His establishment of the separate role of deacon in the local congregation (Phil. 1:1, 1 Tim. 3). The service of deacons in meeting specific physical needs of the church allows the elders to stay focused on meeting the spiritual needs. Too often

elders are burdened with satisfying pressing physical issues in their congregation and are distracted from their primary responsibility to spiritually lead, nourish, and protect the congregation. **Such distraction can leave their congregation vulnerable to the encroachment of spiritual error.**

To "watch out" carries with it the urgent need to be constantly vigilant for spiritual error in all of its forms (1 Pet. 5:8), whether false teaching, outright sin, human rationalization, or creeping liberalism. Such spiritual error separates Christians from God. Our souls live on into eternity beyond our physical death. Thus an elder's duty to "watch out for your souls" is a most awesome responsibility. Elders must not only lead by personal example (1 Pet. 5:3) but also continually seek scriptural authority for all that is done in their congregation. It is the elders' ongoing responsibility to remind their fellow Christians that the New Testament is the sole authority for their spiritual salvation and their worship to God.

This verse continues with one of the most sobering admonitions for any who would serve in the role of elder when the Hebrew writer says "...as those who must give account." An elder has

a role of leadership in the local congregation. But with leadership comes responsibility, and with responsibility comes accountability. They are inseparable. Elders are sometimes called upon to make difficult decisions that may not be popular with some members of their congregation. Thus they should be humble yet courageous leaders (Titus 1:9). **While elders should willingly give account for their actions to the fellow Christians that appointed them to their role, they are first accountable to God.** This phrase implies that elders will ultimately give account to our Lord for their actions or inactions in watching out for the souls of those Christians they serve. What a frightening prospect it is for an elder to be found lacking by our Lord in this regard. Perhaps it is this prospect that causes some scripturally qualified men to decline the role of elder. But our Lord is not seeking men that want to lead without accountability for their actions.

The latter part of Hebrews 13:17 then says, "Let them do so with joy and not with grief..." Peter, himself an elder (1 Pet. 5:1), writes that elders should serve "...not by compulsion but willingly..." (1 Pet. 5:2). One is also reminded of a similar reference to our attitude in giving found in 2 Corinthians 9:7, where we are encouraged to give not grudgingly or of necessity

Giving Account With Joy (Hebrews 13:17) [cont. from p. 12]

but rather cheerfully. Elders are to serve with joy and not with grief.

Not all of the duties required of elders are joyful or without grief, but that is not what this verse refers to. Rather it refers to the attitude with which elders serve. An elder must possess the heart of a humble servant if he is to successfully lead. He is serving because he wants to (1 Tim. 3:1; 1 Pet. 5:2) and his focus is the spiritual best interests of those he leads. Who wants to voluntarily follow the leadership of one with a domineering, sour, or compelled attitude? The Hebrew writer concludes with, "...for that would be unprofitable for you."

Joy can be contagious. When elders serve their congregation

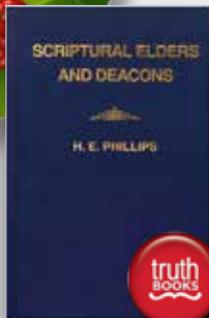
willingly, humbly and in an uplifting manner, they can bring joy to those they serve. They can help those in the world find their way to salvation through Christ and His word. They can help their fellow Christians deal with the burdens of their daily lives. They can help their fellow Christians increase their knowledge and wisdom of the Bible and its applications to their daily lives. They can help their fellow Christians resist the temptations of Satan that are round about us each and every day. They can help their fellow Christians secure their opportunity for eternal salvation. Success in these activities returns joy and encouragement to the elders. And, we can believe joy will be given to our Lord when His

people are abiding together in unity and His common spiritual purpose.

Many know examples of godly parents who gave both discipline and encouragement to their children to the ultimate joy of those same children. This is also possible for elders who are prepared to give account with joy.

Gary Watt has served as an elder of the Downers Grove church of Christ in the Chicago suburb of Downers Grove, IL since 2001. He has been married to his wife, Joan, for almost 45 years and her faithful Christian example brought him in obedience to Christ in 1974. They are blessed with two Christian sons, daughters-in-law, and three young grandchildren. 

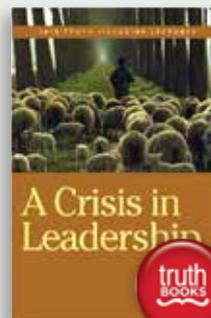
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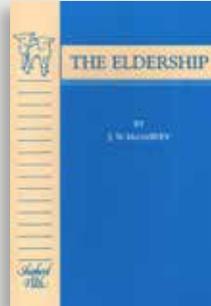
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By Greg Litmer

Lording It Over the Flock

Those who are appointed to serve as elders are to be men of exemplary character, as indicated by the qualifications they must meet set forth in 1 Timothy 3 and Titus 1. They are, however, men, and they have been given oversight of the local congregation among them. As with any organization, the placing of oversight within the hands of certain individuals does carry with it the possibility of abuse. **Recognizing this to be so, the Holy Spirit addressed that specific issue through the pen of Peter in 1 Peter 5:1-3.** The passage reads, *“The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God’s heritage, but being ensamples to the flock.”*

Elders are not autocrats. They do not rule by inherent right, nor is their authority without limits and restrictions. Elders do have the oversight of the local congregation over which the Holy Spirit made them bishops, but they are not to exercise that oversight as “being lords over” those who have been allotted to

their charge. “Being lords over” is a translation of *katakuriueontes*.

Classical Greek – In both classical Greek and in early Christian literature *katakuriueō* is translated “to become master, gain power over (someone or something), to subdue.” Its usage denotes mastery over both the physical (become master of everything under heaven) and spiritual realms (master doubt). (For specific references to the above uses see Liddell-Scott.)

Septuagint Usage – In the Septuagint much the same meaning is derived with frequent reference to political or military dominion over a people or land. Yet it is also noteworthy that the term is used in God’s instruction to man that he subdue the earth and have dominion over all its creatures (Gen. 1:28).

New Testament Usage – In the New Testament *katakuriueō* also carries the meaning “to be master over” or “exercise lordship.” This mastery pertains most frequently to dominion over other people in the sense of “lording it over” them.

Strong 2634, Bauer 412, Kittel 3:1098, Liddell-Scott 896, Colin Brown 2:510, 519.

The Complete Biblical Library, The New Testament Greek-English Dictionary, Zeta-Kappa. Springfield, Missouri, World Library Press.

When a qualified individual accepts the work of an elder, he is not

becoming a CEO, CFO, boss, or lord. He is assuming no legislative power or taking on the mantle of police chief or detective. He is becoming a servant. In Mark 10:42-45 we find, *“But Jesus called them to him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. But so shall it not be among you: but whosoever will be great among you, shall be your minister: and whosoever of you will be the chiefest, shall be servant of all. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.”* Both Jesus and Peter used *katakuriueō*.

Jesus used Himself as an example of what it truly means to be a servant, and Peter, in the context of 1 Peter 5, used the Lord in the same way. In verse 4 he wrote, *“And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.”* As shepherds of the local flock, elders look to the “chief Shepherd” to learn what true leadership is all about.

It is contrary to God’s will when elders rule the congregation with an “iron fist,” seeking to dominate, and perhaps even intimidate, the members. It is contrary to God’s will if one elder becomes the “head” or “main” elder among the plurality

of bishops in a local congregation. Indeed, Peter contrasts “being lords over” with “being examples.” Being an example suggests the idea of providing a “pattern” for the brethren to fashion themselves after. While some have taken this truth and taught the false idea that elders can lead “only” by example, it is not within the scope of this article to show the many ways that such is wrong. Just like all others, elders have an example in Christ Jesus and are to walk in His footsteps. **Perhaps a good way of saying it is that, as shepherds of a local flock, elders have the responsibility of leading, showing, going before their flock that they too may learn to more closely follow the path of the Lord.**

There are occasions when elders, due to their position of overseers,

must see to it that all levels of discipline are carried out. Elders who refuse to see to it that those who walk disorderly and will not repent are withdrawn from out of fear of “lording it over” the congregation, do not understand what “lording over” means. They are negligent in their duties before the Lord and to all the members of the congregation. However, elders must act as leaders in the attitude with which such is carried out, always with concern for the spiritual welfare of the individual who is in the grip of sin and with a genuine desire to obey the Lord’s command, maintaining the purity of the congregation.

When elders have true love for the Lord, that love will manifest itself in the way they fulfill their responsibilities as overseers. No one can serve as an elder without the primary motive being love – for the Lord and for those over whom they have the oversight. Jesus said in John 13:34-35, “A new commandment I give unto you, that

ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another.” That kind of love prohibits arrogance, haughtiness, or a feeling of superiority. One who truly possesses that love cannot and will not “lord it over” the congregation among them. The Lord’s church is not a business, a political body, or a fraternal organization. **Being an elder is not something to be placed on a resume as an earthly position of prominence. It is quintessentially to be a servant.**

Greg Litmer has preached at the Northern Kentucky Church of Christ for almost fourteen years. He also serves the congregation as an elder.



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By Daniel H. King, Sr.

“Tend the **Flock of God** Among You”

TIn his address to elders in the fifth chapter of his first epistle, Peter specifies elder’s work while at the same time imposing a significant limitation on those who hold this important office in the local church. He writes:

The elders which are *among you* I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of God which is *among you*, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; Neither as being lords over God’s heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away (1 Pet. 5:1-4, ASV).

In both of these instances where he uses the words “among you,” the author employs the Greek phrase *en humin*, the significance of which is plainly “those who are in your care.” The flock of God is owned by God and only cared for during the time of their service by those who have been assigned this task by the Almighty. The duty of these local church leaders is defined by the verb *episkopountes*, a present participle of *episkopeō*, “to watch over” or “care for.”

Thus, elders are tasked with a very important work in the Lord’s plan for the church. God has placed in their hands the souls of those persons who constitute the local church body who worship and

serve at a given location. In the local church no one has a higher position than they do. They have the final say in matters pertaining to the local work and how it is to be conducted.

Of course, Christ and the New Testament documents always have the final say in matters of faith and doctrine. The responsibility of local church elders does not lie in that domain, other than to see to it that all of the souls in their charge are in compliance with the faith and doctrine set forth in the New Testament documents.

1. The words “among you” limit the domain of elder’s authority to the persons and resources of the local congregation. Why did Peter say just what he did? One thing that is clear in this text is that Peter is at one locality (Babylon, perhaps in Mesopotamia, but more likely a not-so-veiled reference to Rome, cf. 5:13), and those brethren to whom he writes are at a number of different places: Pontus, Galatia, Cappadocia, Asia, and Bithynia (1 Pet. 1:1).

Peter does not claim any authority over them as an elder who possessed more power than they, as, let us say, a bishop who was presiding over a lower class of leaders. Instead, he describes himself as a “fellow-elder” (*sumpresbuteros*) in 5:1. His own authority as an elder was restricted to his local situation. The watch and care of the saints in those other places that Peter names are under the direct oversight of the men who were “among” them.

Foreign or “extra-congregational” control is not envisioned by anything found in this passage or elsewhere in the New Testament. Peter is an apostle of Christ and, as such, he has apostolic authority to regulate all of the churches, but as an elder/bishop/shepherd he only has authority within the purview of the saints who worship with the local assembly where he resides. This is precisely the way Peter addresses the situation in 1 Peter chapter 5.

2. There are no examples in the New Testament of elders having authority over those outside the local assembly. Consider the book of Acts, which effectively gives us a picture of the activities of early congregations under the direct oversight of the apostles of Christ. It tells us that the earliest congregations had their own elders to oversee the membership and their work. All of the churches who had reached a sufficient level of maturity to have such men among them took the step of appointing them to this work and permitting them to assume the direct oversight (Acts 14:23). There is not one case of indirect or foreign oversight of a local church in the book of Acts.

The closest thing that might seem to give some justification to this sort of non-local oversight is the case of the letter written from the Jewish church at Jerusalem to other

churches in the Gentile world (Acts 15:23ff.). In this instance, however, the problem was that false teachers were claiming that the Jerusalem church, with its apostles and elders, were requiring that Gentiles be circumcised in order to be saved. The letters written and sent from Jerusalem did not claim sovereignty over the churches in other places; they merely clarified the actual position of the apostles and elders there. In the process they also showed that those who made such claims were misrepresenting the brethren in Jerusalem.

So in fact there is no actual instance of one church and its elders having a position of authority over another, and certainly no justification for the “mother church” concept which some have attempted to warrant by pointing to this occasion in Acts 15.

3. Early apostates soon rejected New Testament restrictions in favor of larger areas of authority for local church leaders. It did not take long after the death of the final apostle until men began to attempt to exert authority and control beyond the limits set forth in Peter’s epistle and elsewhere in the New Testament.

At the beginning of the second century, in the document called the Shepherd of Hermas (*Visions* 2.4.2-3), there was still a very clear recognition of “the elders who preside over the church.” But with writing of Ignatius there was a change in direction. He said, “Give heed to the bishop in order that God may also to you. I am devoted to those who are submissive to the bishop, presbyters, and deacons...” (*Polycarp* 6). “All of you follow the bishop, as Jesus Christ does the Father, and the presbytery as the apostles, and respect the deacons as the commandment of

God. No one should do anything which pertains to the church without the bishop” (*Smyrnaeans* 8).

Again, in the writings of Irenaeus there is a plain echo of the apostolic period: “Wherefore it is necessary to obey those who are the elders in the church, who possess the succession from the apostles,” still there is a hint of what Ignatius was vying to have approval for: “For all those heretics are very much later than the bishops to whom the apostles committed the churches” (*Against Heresies* 3.2.2; 3.1; 5.20.1).

The strong push was for a single bishop in the churches who could be looked to as an authoritative voice against the many heretics who were troubling the churches. Abandoning the principles of autonomous, self-regulating churches, and a restricted presbytery, eventually a monarchical bishopric developed. From that point on there was greater concentration of ecclesiastical power in just a few hands, hence the monarchical bishopric developed into a metropolitan (or city wide) bishopric, a provincial bishopric, and finally a universal bishopric in 606 A.D. with the advent of the papacy at Rome.

During the Restoration era the earliest churches made the attempt to imitate the early congregations under apostolic guidance, opting for self-regulating churches and appointment of local elders and deacons.

Authority of bishops was once more restricted to their local flock, those “among them.” But of course this simple plan was soon thwarted by men and congregations who hungered for greater reach and a larger area of responsibility than the New Testament permitted.

Therefore, soon afterward the United Christian Missionary Society was created to permit certain church leaders to centralize control of missionary enterprises within the church. Later still, attempts were made within churches of Christ to form larger power bases through the Herald of Truth and a host of other centralizing organizations which featured congregational combines, i.e. money sent to a single church for its leaders to “oversee” the work and resources of other congregations. This was a clear violation of the concept of congregational autonomy and of the limitation of elders with regard to their oversight only of those “among them.” Such practices continue to the present day.

4. God is not pleased with those who wish to push the bounds of what the Bible limits and controls. Let us be satisfied with the Lord’s will for his church today. Elders have enough to do when they honor the Word of God by being properly restricted to the local body of Christians meeting and working together. Going beyond these limits will have harsh consequences someday (Rev. 22:18, 19).



By Mark Mayberry

Faithful **Shepherds** vs. Savage **Wolves**

INTRODUCTION

The Psalmist David proclaimed, “The LORD is my shepherd, I shall not want...” (Psa. 23). As the people of His pasture and the sheep of His hand, we should praise God, trust in His promises, and avoid unbelief (Psa. 95:6-7). Born in Bethlehem of Judah, the Messiah would arise and shepherd His flock in the strength of the Lord (Mic. 5:2-5; Matt. 2:1-6). Accordingly, Jesus is described as the Good Shepherd (John 10:11-18), the Great Shepherd (Heb. 13:20-21), and the Chief Shepherd (1 Pet. 5:4). **Elders who have oversight of local congregations are also called pastors (Eph. 4:11-13), responsible for shepherding the people of God (Acts 20:28; 1 Pet. 5:1-4).**

Faithful shepherds tend the flock, offering leadership, provision, and protection (Psa. 78:52-53; Isa. 40:10-11; Ezek. 34:11-16; John 10:1-6, 24-30; 1 Pet. 2:25). Addressing the Ephesian elders, Paul spoke of the constant need for watchfulness, and warned of spiritual dangers arising from within and without (Acts 20:17-35, esp. vv. 28-32).

I KNOW THAT AFTER MY DEPARTURE

On the night of His betrayal, Jesus prepared the disciples, not only for His impending passion, but also for the time when He would return to the

Father (John 14:1-4, 25-31; 16:5-7). In the present context, Paul shows the same concern for Christians (Acts 20:29-32); later Peter would express similar sentiments (2 Pet. 1:12-15).

SAVAGE WOLVES WILL COME IN AMONG YOU

Both Testaments liken corrupt religious leaders to wolves. Ezekiel chapter 22 enumerates the sins of ancient Israel: Her priests did violence to God’s law, profaning His holy things. Her princes were like wolves tearing the prey, shedding blood and destroying lives for dishonest gain. Through false visions and lying divinations, her prophets whitewashed sin and transgression (Ezek. 22:26-28). Zephaniah echoed these denunciations, condemning the cruelty of princes and judges, likening them to roaring lions and wolves at evening, identifying the prophets and priests as reckless, treacherous men who profane the sanctuary and do violence to the law (Zeph. 3:3-4). In like manner, Jesus Christ warned of false prophets, who come in sheep’s clothing, but inwardly are ravenous wolves. **Stressing the standard by which disciples distinguish the faithful from the false, He said, “You will know them by their fruits” (Matt. 7:15-20).**

NOT SPARING THE FLOCK

Faithful shepherds lovingly care for the sheep. Young David defended his father’s flock, rescuing the sheep from danger (1 Sam. 17:31-37). Later, King David shepherded Israel according to the integrity of his heart, guiding them with his skillful hands (Psa. 78:70-72). Jesus, the Good Shepherd, laid down His life for the sheep (John 10:11-18). In contrast, corrupt religious leaders are predatory rather than protective (Jer. 23:1-4; 50:6-7), caring for themselves (Jude 11-13). Jehovah stands in fierce opposition against such (Jer. 25:33-38; Ezek. 34:7-10).

FROM AMONG YOUR OWN SELVES MEN WILL ARISE

Dangers arise from without and within. Individuals sometimes move into a congregation, making a good first impression, but hiding their evil past, their lack of conviction, or their manipulative agenda. Trusted and faithful men sometimes change with the passage of time, falling from their own steadfastness (2 Pet. 3:17-18), and leaving their first love (Rev. 2:4-5). Accordingly, an elder must not be a novice, but one with proven leadership abilities; manifesting continued faithfulness, not only in the past but also in the present (1 Tim. 3:1-7; Titus 1:5-13). ▶

SPEAKING PERVERSE THINGS

The Greek word *diastrephō*, here translated “perverse,” means “to distort, figuratively, *misinterpret or corrupt*” [Thomas #1294]. BDAG say it means “(1) to cause to be distorted, *deform*; (2) to cause to depart from an accepted standard of oral or spiritual values, *make crooked, pervert*; (3) to cause to be uncertain about a belief or to believe something different, *mislead*.”

This word occurs seven times in the New Testament: Jesus referred to disobedient Jews of the first century as an “unbelieving and *perverted* generation” (Matt. 17:17; Luke 9:41). Paul exhorted the Philippians, “Prove yourselves to be blameless and innocent, children of God above reproach in the midst of a crooked and *perverse* generation, among whom you appear as lights in the world” (Phil. 2:15). Sometimes, the accusation is false (Luke 23:2); at other times, true (Acts 13:4–12, esp. vv. 8 & 10). According to the inspired apostle, the spiritual dangers facing the church were quite real (Acts 20:29–30). Those who speak perverse things preach religious error and promote sinful practices, thus turning men away from the truth (2 Pet. 2:1–3).

TO DRAW AWAY THE DISCIPLES AFTER THEM

False teachers are often dictatorial and domineering, reveling in their power and position. Some manifest the immaturity of James and John, pridefully seeking to be first, causing strife and division (Mark 10:35–40; cf. Matt. 20:20–

23). Others are calculating and manipulative like Diotrephes, loving the preeminence, attacking any perceived rival (3 John 9–10).

In the political and religious spheres, men often seek a personal following. Gamaliel referred to this tendency (Acts 5:34–39, esp. vv. 36–37). So also the Roman commander who interrogated Paul (Acts 21:37–39, esp. v. 38).

Pronouncing woes upon hypocritical scribes and Pharisees, Jesus said, “You travel around on sea and land to make one proselyte; and when he becomes one, you make him twice as much a son of hell as yourselves” (Matt. 23:15). Binding circumcision upon Gentile converts, the Judaizers evidenced craven cowardice (avoiding persecution for the cause of Christ), hypocritical dishonesty (not keeping the Law themselves), and a spirit of controlling domination (desiring to have you circumcised so that they may boast in your flesh) (Gal. 6:11–13).

CONCLUSION

What attitude do we manifest toward our brethren? Are we given to sacrificial service, or are we self-serving and self-seeking (Acts 20:33–35; 2 Cor. 12:14–18; 1 Thess. 2:5–8)? Loving parents do not dominate their children, but bring them up in the discipline and instruction of the Lord, so that they eventually attain independence (Psa. 78:5–8; Eph. 6:1–4; Col. 3:20–21). So likewise, true spiritual leaders (pastors, preachers and teachers) help brethren under their charge grow to maturity (Eph. 4:11–16; Phil. 1:9–11; Col. 1:9–12).

What attitude do we manifest toward the Father and the Son?

Is Jesus Lord of your life? Have you obeyed the gospel of Christ? **If we hope to enjoy the blessings of heaven, we must submit to Christ’s rule here on earth; otherwise, His protective shepherd’s staff will become to us a punishing rod of iron (Rev. 7:16–17; 12:5; 19:15).**

SOURCES:

BDAG = Walter Bauer, Frederick W. Danker, William F. Arndt, F. Wilbur Gingrich, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature, Third Edition*, (Chicago: University of Chicago Press, 2000).

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Mark Mayberry has preached for the Adoue Street Church of Christ in Alvin, Texas since 1998, where he also serves as an elder. His email is markmayberry@outlook.com. 



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By David Flatt

The Invitation of Jesus

TIn the eleventh chapter of Matthew, Jesus offered words of rebuke, warning, and invitation. He addressed people who lived in the towns of Chorazin, Bethsaida, and Capernaum. These towns were scattered throughout the region of Galilee where Jesus labored for most of His ministry. In spite of the great opportunities they had to learn the truth of Jesus, they had rejected Him. They rejected Jesus just as they had earlier rejected John the baptizer. John and Jesus took very different approaches to calling Israel to repentance; however, they responded to both like petulant children. John and Jesus could not satisfy the desires of these people. They wanted to receive something physical from the Messiah. The Messiah offered something spiritual. In their rejection, Jesus boldly declared the ancients from Sodom and Gomorrah would have an easier day of judgment than them. **The same can be said of us if we reject Jesus.**

Rather than condemning them for their disobedience, the eternal love of the Messiah compelled Him to continue to invite them to Himself. Jesus prayed, “I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight. All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him. Come unto me, all ye

that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light” (Matt. 11:25-30). There is much to be learned from the invitation of Jesus. Consider several important aspects of the invitation of Jesus.

Notice Jesus invites, “Come unto me” (Matt. 11:28). This simple expression contains an important dynamic to our relation to Jesus. Jesus gives direction. The direction Jesus gives is based on His authority. For example, note the reaction to Jesus’ Sermon on the Mount: “And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine: For he taught them as one having authority, and not as the scribes” (Matt. 7:28-29).

In the aftermath of this sermon, Jesus’ authority was acknowledged by those He encountered (Matt. 8). Jesus was approached by a leper when He came down from the mountain: “And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean” (Matt. 8:2). The leper made an appeal to Jesus by acknowledging His authority. Jesus responded, “I will; be thou clean. And immediately his leprosy

was cleansed” (Matt. 8:3). Jesus exercised His authority and spoke a few words. The leper was instantly cleansed. In the remaining chapter, a Roman centurion appealed to Jesus’ authority (Matt. 8:8-9). Jesus healed Peter’s mother-in-law by touching her with His hand of authority (Matt. 8:14-15). Jesus cast out evil spirits with words of authority (Matt. 8:16). Jesus commanded a stormy sea to be at peace (Matt. 8:26-27). **Finally, with a single word, “Go,” Jesus cast out a devil (Matt. 8:32). Yes, Jesus has the authority to give direction.**

Also, Jesus directs us. Many do not seem to understand this critical aspect to the dynamic of our relation to Jesus. Many talk about inviting Jesus into their hearts. This is upside down, inside out, and backwards (1 John 4:10). We do not invite Jesus. He invites us. As Jesus viewed a crowd of people one day, He was saddened by their lack of direction. They were scattered like sheep without a shepherd (Matt. 9:35-36). In sin, we live without direction. We are hopelessly lost and unable find our way to God. Isaiah said, “All we like sheep have gone astray; we have turned everyone to his own way; and the LORD hath laid on him the iniquity of us all” (Isa. 53:6). He later wrote of the nation of Israel, “Their feet run to evil, and they make haste to shed innocent blood: their thoughts are thoughts of iniquity; wasting and destruction are in their paths. The way of peace they know not; and

there is no judgment in their goings: they have made them crooked paths: whosoever goeth therein shall not know peace. Therefore is judgment far from us, neither doth justice overtake us: we wait for light, but behold obscurity; for brightness, but we walk in darkness. We grope for the wall like the blind, and we grope as if we had no eyes: we stumble at noonday as in the night; we are in desolate places as dead men” (Isa. 59:7-10). While this passage describes Israel, this metaphor applies to all who live in sin. **Jeremiah equally agreed with Isaiah’s assessment of the people: “O LORD, I know that the way of man is not in himself: it is not in man that walketh to direct his steps. O LORD, correct me, but with judgment; not in thine anger, lest thou bring me to nothing” (Jer. 10:23-24).**

Continuing, Jesus directs us to Him. In an age where religious pluralism advances daily, we need to be emphasizing the uniqueness of Jesus. Regarding His role in directing us to God, Jesus taught, “No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me” (John 6:44-45). Later, Jesus told the apostles, “I am the way, the truth, and the life: no man cometh unto the Father, but by me” (John 14:6). Peter taught that only through the name of Jesus Christ of Nazareth can we be saved (Acts 4:10-12). Yes, Jesus is the captain of

our salvation leading, commanding, and directing us (Heb. 2:10).

Additionally, Jesus invites those who are burdened (Matt. 11:28). Identifying sin being the burden to which Jesus refers is what is often emphasized in this passage. This is true. However, consider what the burden of sin does to us. Burdens weigh us down, slow us down, and exhaust us. Sin will do this to us in all of our relationships. Sin will burden the relationship between husbands and wives. For example, anger, envy, and sarcasm will exhaust a marriage and prevent the marriage from reflecting Christ in the world. Also, sin will burden our relationships in the church. Instead of advancing the Gospel of Christ in the world, division and personal animosity will exhaust and prevent local churches from reflecting Christ in the world. Most severely, sin will burden our relationship with God.

Well, what can be done with the burden of sin? We must choose to remove the burden. The Bible says, “... let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God” (Heb. 12:1-2). **With Christ, we can lay aside the heavy burden of sin.**

Lastly, Jesus invites us to rest (Matt. 11:28). This is one of the paradoxes of Jesus’ teaching. In the kingdom of God, citizens rest through labor. By responding to the invitation

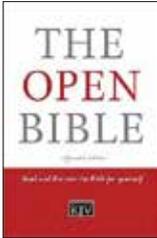
of Jesus, we can rest assured knowing our sins are forgiven and we have hope. With this assurance, we can labor in the work of the Lord. Paul wrote of himself and stated, “For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day” (2 Tim. 1:12). Paul lived with rest through labor; therefore, he could die in hope: “For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing” (2 Tim. 4:6-8).

In conclusion, Jesus invited, “Come unto me, all ye that labor and are heavy laden, and I will give you rest” (Matt. 28:11). Jesus continues to invite those burdened with sin to experience rest of forgiveness and hope. Jesus continues to wait for our response with open arms. How will we respond?



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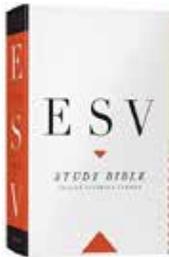
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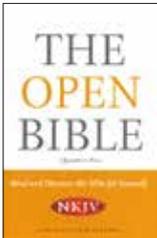
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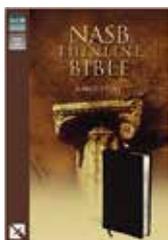
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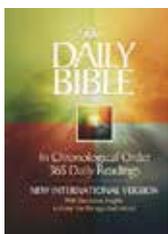
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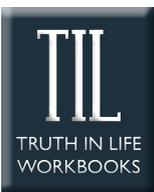
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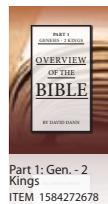
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By Lewis Willis

Forget God?



Most of the readers of this paper are probably as concerned as I am over the direction our beloved nation is choosing to go spiritually. Older readers will remember the days when God and the Bible were held in high, respectful esteem. Even those of “middle age,” whatever that is, remember those days when our nation revered God freely.

Sadly, the spiritually-minded people of our nation have observed, or experienced, the nation’s departure from God and the Bible. I suppose much “credit” for America’s turn from God is to be attributed to the maze of confusion which modern denominationalism presents to people today. Literally thousands of different churches, preaching different and contradicting doctrines, have adversely affected the faith of scores of people.

Read these passages: “Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me” (John 17:20-21). Or, “Endeavouring to keep the unity of the Spirit in the bond of peace” (Eph. 4:3).

These questioning people see not only division instead of unity, but also, strong efforts to perpetuate

this division. They can see that the prayer of Christ, and the plea of Paul, are being ignored, by the leaders of denominations!

Another major source of man’s loss of respect for God and His Scriptures is our present-day judicial system in America. More and more federal judges are issuing rulings aimed at removing any reference to God from our public lives. We saw this trend developing over the years, but few would have ever imagined the effect it would bring.

Organizations, such as Freedom From Religion, have filed lawsuits across the land aimed at removing any acknowledgment of God or the Bible from public life. Not only have local governments been targeted, but schools have also been brought before judges because of their references to God. Publicly held lands and property have been forced to remove any signs or statements referencing God or His Word.

Infidel judges have caved to the demands of the handful of atheists who bring lawsuits before them. Their rulings require the removal of anything that hints at a religious thought. And, because appeal judges hear the cases in lower court rulings, and because appellate judges are often atheists as well, no favorable rulings have changed the effects of atheistic rulings inflicted upon our nation.

A FRIGHTENING TRUTH

After hearing about, and reading, several recent judicial rulings, a passage of Scripture came to mind. In the long ago, about 1,000 years before Christ came into the world, Israel was ruled by David, their most beloved king of all time. Not only did he lead the nation to its greatest influence, but he led it to its greatest size.

David was a man who, for the most part, lived to love and serve God. He was also a man who wrote, and gathered together, the songs or psalms in the Old Testament book we know as Psalms. A truth from one of his psalms comes to mind as I reflect on the direction of our beloved nation today.

“The wicked shall be turned into hell, and all the nations that forget God” (Psa. 9:17).

More and more of our fellow citizens are turning from God, and from His Scriptures. Many have reached the point that they choose not to say or do what the Bible teaches for fear of rejection from their peers. It seems they worry more about how people react to them, than they fear how God will react to their non-religious behavior.

Too many of our citizens have joined

forces with “the wicked,” to whom David referred in his psalm. They align themselves with “the wicked,” in spite of the doom this psalm pronounces against them. David said these people and institutions will be “turned into hell.” There is no way to misunderstand the warning in David’s message. And yet, hosts of people join ranks with those who sin against God, and those who oppose any reference to God and His Word in our nation’s institutions. These folks apparently think they will be exempt from the fires of hell into which they will one day be thrust. **God’s punishment will be administered to all the rebels standing against God, whether they recognize**

their oppositional stance or not.

And, there is an even greater threat. Not only will individual people be cast into hell, but also, “all the nations that forget God”! Today, thanks to the ever-growing mass of publicly active atheists and their co-conspirators in our nation, our country is in jeopardy. If America keeps following these anti-God leaders, the Word of God says we “shall be turned into hell” as a people. That is, unless we individually are faithful Christians.

I do not know everything involved in being cast into hell, nor do I want to know. But I do know a thing or two that has been revealed about God’s punishment of the wicked. That information is found in that book

that our modern culture is denying, and trying to remove from our consciences.

“For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God” (Heb. 10:30-31).

Register that explicit warning from the Bible! Choose the course you know to be the course of wisdom in your daily life.

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A New Work in Columbus, Georgia

By Jeff McCrary

For a year and a half now Scott Kimbo has labored with his family to start a faithful work in Columbus, Georgia. Scott has a full-time secular job, but handled the preaching and teaching duties as best he could. The start was promising, but with members often comprised of Army personnel from nearby Ft. Benning, the members did not stay and Scott's family has been patiently plodding on, often by themselves for worship after worship.

Recently, Jeff McCrary, a gospel preacher of 35 years, moved to the area along with his wife, Melody, and his in-laws, Jerry and Barbara Eubanks, and began preaching the gospel. The first worship was Wednesday night and was comprised of eight souls. Word has slowly gotten out and several families who have been driving 45+ minutes to faithful works elsewhere, have visited. **Last Sunday (8/17) they had**

26 and are desperately seeking larger facilities. Please pray for that effort.

Bo Couchman, a lifelong friend to Jeff, plans to leave his secular job to come join the faithful saints in Columbus as another full-time preacher and teacher of the gospel. He plans to locate in Columbus late December. Bo has a lifetime of experience teaching and preaching in various churches, though never as a paid evangelist. Best of all, he has served as an elder for seven years in the North Gardendale (Alabama) congregation. **It is our hope that with experience and the wisdom that comes with it, this effort can have the spiritual leadership that small works often lack.**

Many may remember that the Rose Hill church of Christ in Columbus,

where Frank Jamerson labored as the local evangelist in the late 1970s and early 1980s, has left the faith, adding a "fellowship hall," "youth minister," a campus ministry, and many of the normal trappings of a church using carnal means to bring people in to entertain and satisfy their desires for food and fun.

The new work in Columbus is called the River City church of Christ. We are meeting temporarily at 5051 Warms Springs Rd. in Columbus, GA 31909. Jeff McCrary's cell number is 205-451-9028 and his email is jeffmcc2@yahoo.com. A website, rivercitychurchofchrist.com, is under construction and will soon be up. Please pray for this effort. If you know of brethren or loved ones in this area we can contact to help or teach in the way of the Lord, please let us know! 

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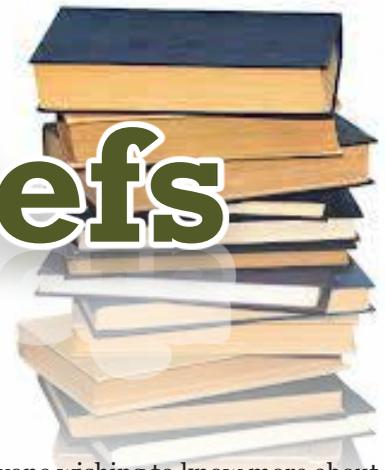
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Book Briefs



The Essential 8: Principles of a Strong Family. Sam and Geri Laing. Illumination Publishers, 2013. 118 pages, spiral bound. ISBN: 978-1-939086-13-6

Husband and wife authors, Sam and Geri Laing, have published a new eight-week discussion series for Christian parents. *Principles of a Strong Family* is very helpful in teaching some of the basic biblical principles of parenting. Starting with “Principle 1: First Things First” and moving through to “Principle 8: Family Spirituality,” the Laings guide the reader through various biblical principles of raising godly families. This book is different. The reader is first given the biblical principle to study, and then exercises for each day of the week follow to help the reader apply the principle learned. This is a very effective way to teach and learn biblical family values. The epilogue at the end of the book contains a helpful chart on the stages of life in a family from newborn to ages 20+. Here, the Laings discuss the parents’ role at each stage in life and what parents need to be to their children at each stage. I encourage parents with children at home to take the Laing’s eight-week challenge. Get this book and take eight weeks of your life to focus on your family. *Principles of a Strong Family* is a good hands-on book designed to get your family on a solid spiritual foundation and keep it there. This book goes well with the Laing’s previous publication, *The Essential 8: Principles of a Growing Marriage* (reviewed previously in Truth Magazine).

The Early Church and Today. Volume 2. Everett Ferguson. ACU Press, 2014. 345 pages, softback. ISBN: 978-0-89112-584-6

Abilene Christian University has recently published a collection of articles by one of its noted professors, Everett Ferguson. Ferguson is a member of the church who circulates primarily among our institutional brethren and he is well-known for his scholarship in early church and patristic studies. He has published several books and numerous articles and lectures dealing with early church history. *The Early Church and Today* is a collection of some of Ferguson’s more popular essays on this subject written over a period of fifty years. Volume 1, published in 2012, contains 335 pages of material covering the subjects of early church ministry, initiation (baptism), demonology, worship, and church music. Volume 2, published in 2014, contains 345 pages of material covering the subjects of Christian living in the early church, the book of Acts, biblical interpretation, the restoration movement, religious liberty, and biblical eschatology. Ferguson appeals to both the biblical text and to non-inspired texts of the second and third centuries as he discusses these subjects. However, Ferguson recognizes the non-authoritative nature of these later texts and uses them only to shed light on the correctness of the biblical text. Ferguson does the research of a scholar, but he writes for a wide audience. *The Early Church and Today* is a recommended resource for Bible students studying early church history. It is also recommended for

anyone wishing to know more about topics of interest like the purpose of baptism or a *capella* music in the early church (congregational singing without instruments).

Christians In An Age of Wealth. Craig L. Blomberg. Zondervan, 2013. 271 pages, softback. ISBN: 978-0-310-31898-9

Why do we have money? What are we to do with all our stuff? How much should we give away? What is good stewardship? *Christians In An Age of Wealth* by Craig L. Blomberg is a new book that answers these important questions. Blomberg does a good job of showing from the Bible the good of wealth as well as the dangers of making an idol out of money. Blomberg argues that materialism may well be the biggest competitor with God today for the allegiance of human hearts. This book covers the subjects of the good use of wealth (Chapter 2), the sin of wealth (Chapter 3), generous giving (Chapter 4), tithing and taxes (Chapter 5), greed (Chapter 6), and the stewardship of the individual, government, business, and church (Chapter 7 through 9). The reader will want to note that Blomberg argues correctly that “tithing,” so popular today among the denominations, is in fact an Old Testament practice that is no longer binding on New Testament Christians (pp. 121-133). *Christians In An Age of Wealth* is recommended for our times. The Christian must not bow the knee to the god of wealth. *Christians In An Age of Wealth* will call you back to a proper attitude toward money and help you to keep from falling prey to modern mammon idolatry. 



By Ron Halbrook

Financing the Work of Independent Churches

In the New Testament, each local church was taught to do its best to fulfill its work according to its own resources in the collection. The mission of the church includes evangelism, edification, and benevolence. Each local church has its own collection or treasury to fulfill this work as a result of the members giving according to their abilities each Lord's Day (1 Cor. 16:1-2).

INDEPENDENT ORGANIZATION AND FINANCES

In terms of organization and financial resources, each local church was autonomous and independent (Acts 14:23). New Testament churches did not finance their mission through business activities such as buying, selling, and investing, but the local members sacrificed and gave into the collection to support the work. They did not canvas the community asking for donations from sinners in the world. Churches were not taught to become financially dependent on each other. No examples of "mother" churches and "satellite" churches can be found in the New Testament.

For instance, there is no Bible instruction or pattern for local churches donating funds to another church to fulfill the work of

evangelism and edification. The New Testament challenges each church to do its own work. Paul commended the church at Thessalonica for "your work of faith, and labor of love, and patience of hope in our Lord Jesus Christ....For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak any thing" (1 Thess. 1:3, 8). Other churches can encourage a certain church by sending a preacher to conduct studies and to edify the brethren, but there is no Bible precept or precedent authorizing those churches to donate funds to another church for evangelism and edification.

The New Testament pattern shows that only when there is an emergency benevolence need, a congregation is authorized to send some amount to relieve the burden of another local church. We can read this in passages such as Acts 11:27-30. When the brethren in Judea suffered for lack of food and other necessities because of a famine, the church in Antioch sent temporary benevolence "to the elders by the hands of Barnabus and Saul" (v. 30). At a later time when there was an emergency need in Jerusalem, some churches sent benevolence according to 2 Corinthians chapters 8-9. **When there is an emergency, if other churches have available resources, they can make a decision to send benevolence to**

meet the emergency, then after that no more money is sent. It is not ongoing.

When Paul was visiting churches to gather funds for the emergency need in Jerusalem, he visited the churches of Macedonia. They themselves also experienced poverty, and because of that Paul decided not to ask or expect any amount from them. But these churches in poverty insisted to sacrifice and they gave an amount above and beyond Paul's expectation. Paul explained how or why they were able to do this: "And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God" (2 Cor. 8:5). It is interesting to learn there was no plan to provide ongoing benevolence to the poor churches of Macedonia. To the contrary, the poor churches of Macedonia insisted to sacrifice and send benevolence to the saints suffering an emergency need in Jerusalem. **This shows that even people in poverty can understand and apply the teaching of Jesus, "It is more blessed to give than to receive" (Acts 20:35).**

The churches of Christ must do their best to follow God's plan. We cannot jointly organize the churches into a centralized institution, so that funds will be sent to the central headquarters and distributed to certain churches and preachers. This is the man-made plan of

the Roman Catholic Church and of many denominations. Some people cannot image how churches can function without these man-made organizations. **For instance, how will preachers be supported without them?**

FINANCIAL SUPPORT FOR PREACHERS

If we ask how the preacher will find support to preach the gospel, the Bible reveals God's plan as follows:

1. The preacher will work with his own hands to support his needs the same as Paul did many times (Acts 18:1-4; 2 Thess. 3:7-9).

2. The local church where a preacher is teaching can support him if there is sufficient money in the collection as Paul taught in 1 Corinthians 9:14: "Even so hath the Lord ordained that they which preach the gospel should live of the gospel."

3. If a local church any place has available funds, it may send some amount directly to the preacher for his needs the same as the church at Philippi sent to Paul time and again (Phil. 4:15-17).

4. If one local church sends support, but the preacher is still lacking for his needs, two or more churches can donate support for his needs as was done in 2 Corinthians 11:8-9.

When local churches sent funds to support a preacher, the funds were sent directly to the preacher and not to any human institution, mother

church, sponsoring church, or any other agency for distribution to the preacher. Messengers can be chosen to deliver the funds to the preacher in accordance with the instructions given by the local church which provides the support (Phil. 4:18).

If an individual Christian has financial resources and would like to help any church, any preacher, or any other person, he is free to use his personal funds for any right and good purpose: Before a man donates his money into the treasury, it is under his "own power" (Acts 5:4; "under your control," NASB). His first obligation is to give into the collection of the local church where he is a member, but after that, if he has additional funds, he is free to help anyone who has a need especially among the saints (Gal. 6:10). **Such a brother loves to share his resources whenever possible because he remembers the teaching of Jesus, "It is more blessed to give than to receive" (Acts 20:35).**

In other words, God's plan is for each local church to be indigenous, independent, and autonomous. God made no plan for funds to be constantly flowing from one local church to another local church for any purpose. When there is a system for funds to always flow from one church to another church, this creates dependency and the receiving church will never grow to maturity. If each church is challenged to meet its own needs, the members learn how to take responsibility, how to sacrifice, how to trust in God, and how to challenge themselves to do more and more.

Such a plan involves the necessity of dedication, self-sacrifice, and discipline on the part of every member. This will be painful at times, but this painful process forces each local church to grow to maturity. An infant struggles to exit his mother's womb. An infant struggles to learn to crawl. A small child struggles to learn to walk, and then to run. If someone will always carry the infant and then carry the child, it is much easier for the child to move from one place to another, but he will never grow to maturity. His struggle is painful at times, but it promotes growth, strength, stamina, and health to the body. **That is the same plan God has for each local church.**

In the meantime, if there is an emergency, God has a plan for temporary help to be sent from one church to another one, but only if there is some available fund in the collection. Otherwise, we can do nothing but trust in God who has many ways to help us which we do not know. God has a plan to support preachers from the collection of churches when there are available funds. Otherwise, the preacher must work with his own hands and trust God to help him even when he does not know how God will do it.

THE CHURCH NOT A SOCIAL WELFARE AGENCY

Preachers often travel in their homeland and in foreign lands to preach to sinners and also to edify saints in congregations from place to place. The arrival of the visiting preacher in a foreign land is not a signal for the distribution of funds to preachers and other saints who have various needs. This is widely practiced in the denominations and even by some preachers

among liberal churches of Christ. The expectation for distribution of funds may become so strong that there is great disappointment and even anger when no funds are distributed. In short, false hopes and expectations are generated by a false system of free flowing funds. **There is no plan for ongoing benevolence from churches of Christ to the poor in the Bible because Christ did not establish His church to function as a social welfare agency.**

If people and preachers today are looking for “loaves” and “fishes” like some people in John 6, the time will come when they will be disappointed and will go away the same as many people did in John 6. Why did people who were first drawn to Jesus turn away from Him? Because Jesus had no plan for ongoing distribution of “loaves” and “fishes.” He made one necessary distribution on one day in John 6 because the people stayed all day to learn from Him, but after that He gave nothing, no more “loaves” and “fishes.” **He showed His compassion in that one distribution, but His primary purpose was to perform a miracle proving He is the Son of God and the Savior of the world.**

When they later sought and found him, He rebuked them as is recorded in John 6:26-29,

Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled. Labour not for the meat which perisheth, but for that meat which endureth

unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed. Then said they unto him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent (John 6:26-29).

When the people saw there would be no program of ongoing distribution, that is when many were greatly disappointed, and finally they turned away from Him.

Jesus Christ came to give salvation, not to promise material gain or personal advantage of any kind. “Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many” (Matt. 20:28). “For the Son of man is come to seek and to save that which was lost” (Luke 19:10). It is hard for many people to understand the church of Christ today because they are searching for material gain and personal advancement. Christ did not come to earth, die on the cross, send the gospel to the world, and establish His church in order to distribute material gain or other temporal benefits but for our eternal salvation. **The true church of Christ is not a social welfare agency like the Red Cross or the Salvation Army.**

INDEPENDENT CHURCHES FOCUSED ON GOD

The gospel of Christ creates independent churches in every place, not dependent churches. Our faith and dependence focuses only on God. His Word and His plan are sufficient for local churches

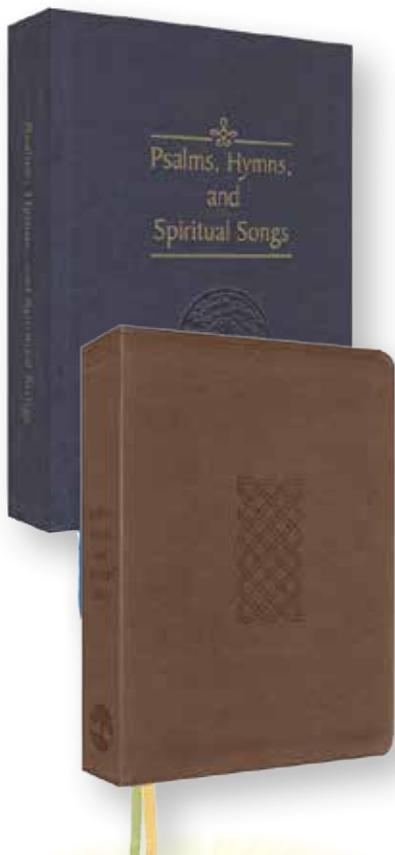
to finance and to fulfill their God-given mission. The Catholic Church and denominations centralize the work of their churches by building human institutions, boards, and headquarters which create programs offering material gain, positions for personal ambition, and security in this life. They focus their faith and dependence on these human agencies and programs rather than on God and His simple plan revealed in Scripture. In some cases, even churches of Christ now function through similar centralized agencies and programs.

Let us remember Matthew 7:21-23, “Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.”

God’s plan for financing the mission of local churches will work if we will work God’s plan! Let us be diligent to do the Father’s will, not our own will!

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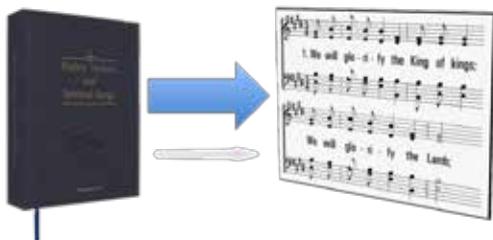
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By Alton Bailey

Peace is a Fruit of the Spirit

Galatians 5:22

PPeace is an attribute of God. Shortly before Jesus' death, Jesus told His disciples that He was leaving them a different kind of peace than the peace that the world offers them. "Peace I leave with you; My peace I give to you; not as the world gives do I give to you. Do not let your heart be troubled, nor let it be fearful" (John 14:27). To keep our heart from being troubled, we must have that inner peace that only God can give us. Jesus is not saying that we won't suffer. He is saying that we can endure suffering through Him. Paul told Timothy prior to Paul's death, "...for I know whom I have believed and am persuaded that He is able to keep what I have committed to Him until that Day" (2 Tim. 1:12). **We know that Paul suffered in this world but Paul had peace in his suffering.**

THE PEACE OF GOD SURPASSES ALL UNDERSTANDING

As we look at our first century brethren, we realize that many of them had complete confidence in God based upon their actions. Peter wrote to "pilgrims of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia" (1 Pet. 1:1). Why were these Christians being dispersed? They were dispersed because of persecutions. They were willing to leave their native land and to live as pilgrims in a strange land.

Yet Peter told them, "Grace to you and peace be multiplied" (1 Pet. 1:2). How could peace be multiplied to them while they were suffering? The same way that peace could be multiplied to the Hebrew Jews who had become Christians and were suffering. "For you showed sympathy to the prisoners and accepted joyfully the seizure of your property, knowing that you have for yourselves a better possession and a lasting one" (Heb. 10:34). I do not know of any Christians today in the United States who have had their property seized or who have become prisoners because they became a Christian. We have not seen yet in our great nation the perils that our first century brethren suffered. How could first century Christians give up their homes as did the twelve tribes that James wrote about in James 1:1? They knew that they had a better possession and a lasting one waiting for them in Heaven. Shouldn't that give us the peace of God that surpasses all understanding?

PEACE IS NOT TROUBLE FREE

How can peace not be trouble free? God never promised us that we would not suffer. In fact, God said that we would suffer. Paul wrote to Timothy shortly before Paul's, "Yes, and all who desire to live godly in Christ Jesus will suffer persecution" (2 Tim. 3:12). It is easier to live ungodly than godly in this world. Why? Living ungodly is the way the world lives. The majority of the people of the world do not seek God and His ways. Why did God put us in a physical

world and tell us to seek the things that are spiritual (Matt. 6:33)? God is preparing us for Heaven. **God knows that, if we honor and worship Him in this world, we will honor and worship Him in Heaven.**

Paul and Silas suffered because of the gospel of Jesus at Philippi. Luke records for us, "The crowd rose up together against them, and the chief magistrates tore their robes off them and proceeded to order them to be beaten with rods. When they had struck them with many blows, they threw them into prison, commanding the jailer to guard them securely; and he having received such a command, threw them into the inner prison and fastened their feet in the stocks" (Acts 16:22-24). Paul and Silas were not trouble free but they had peace. Luke said, "But about midnight Paul and Silas were praying and singing hymns of praise to God, and the prisoners were listening to them" (Acts 16:25). This is the same kind of peace that Jesus spoke about to His disciples in John 14:27.

Those who obey the gospel of Jesus will not be trouble free. Jason **wasn't**. Luke records for us what happened to Jason at Thessalonica, "But the Jews, becoming jealous and taking along some wicked men from the market place, formed a mob and set the city in an uproar; and attacking the house of Jason, they were seeking to bring them

(Paul and Silas) out to the people. When they did not find them, they began dragging Jason and some brethren before the city authorities, shouting "These men who have upset the world have come here also; and Jason has welcomed them..."

(Acts 17:5-7). **Would your faith as a Christian have held up if you had been treated the way that Jason and some of the brethren were treated at Thessalonica?** This event happened shortly after the church had been established in Thessalonica. Hence, we can conclude that Jason had not been a Christian for very long.

THE GOSPEL OF JESUS WILL BRING PEACE OR TURMOIL

The gospel of Jesus will make one better or bitter. It depends on man's attitude towards it. In Acts 2 on the Pentecost after the resurrection of Jesus, 3000 Jews were made better because of their obedience to the gospel. In Acts 7, many Jews became bitter towards Stephen because they refused to obey the gospel of Jesus. "Now when they heard this, they were cut to the quick, and they began gnashing their teeth at him" (Acts 7:54). In Acts 7, the bitter Jews killed the messenger. "But they cried out with a loud voice, and covered their ears and rushed at him with one impulse. When they had driven him out of the city, they began stoning him..." (Acts 7:57-58). Stephen died. But notice Stephen's attitude prior to his death, "...Behold, I see the heavens opened up and the Son of Man standing at the right hand of God" (Acts 7:56). Stephen had

peace in his death. As Stephen was dying he said, "Lord Jesus receive my spirit!" (Acts 7:59). Stephen was like Paul in 2 Timothy 1:12.

Stephen knew in whom he believed and Stephen was persuaded that Jesus was able to keep what he had committed to God.

INNER PEACE IS A SATISFIED MIND

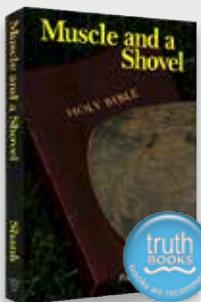
Peter had inner peace as a prisoner of Herod. "On the very night when Herod was about to bring him forward, Peter was sleeping between two soldiers, bound with two chains, and guards in front of the door were watching over the prison" (Acts 12:6). How could Peter have inner peace? Peter placed his confidence in God! Peter did not fear what man could do to him. Jesus said, "And do not fear those who kill the body but cannot kill the soul. But rather fear Him who is able to destroy both soul and body in hell" (Matt. 10:28). Peter knew in whom he believed and Peter was persuaded that Jesus was able to keep what Peter had committed to God. Hence, Peter had inner peace with a satisfied mind. That was the reason Peter was able to sleep as a prisoner while bound with two chains.

Jesus told the church at Smyrna not to fear what they were about to suffer. Jesus said, "Do not fear what you are about to suffer. Behold, the devil is about to cast some of you into prison, so that you will be tested, and you will have tribulation for ten days. Be faithful until death, and I will give you the crown of life" (Rev. 2:10).

With our faith in Jesus we can have inner peace and a satisfied

mind. In fact, Jesus is the only One in which we have the peace of God that surpasses all understanding. The world teaches that peace is found in the things of this world. God teaches differently. Which peace are you seeking? Are you seeking the peace that the world offers, or are you seeking the peace that God gives His children? We must remember what Jesus told His disciples, "Peace I leave with you; My peace I give to you; not as the world gives do I give to you. **Do not let your heart be troubled, nor let it be fearful**" (John 14:27). Peace is a fruit of the Spirit.





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The Need for Scriptural Elders [cont. from p. 2]

lost his life when he touched it and David was displeased and wondered how they could bring the ark to Jerusalem. He came to realize that God had a plan and his invention was not just as good. "Then David said, None ought to carry the ark of God but the Levites, for them hath the Lord chosen to carry the ark of God, and to minister unto him for ever" (1 Chron, 15:2). Then in verse 13 he said, "For because ye did it not at the first. The Lord our God

made a breach upon us, for that we sought him not after the due order."

God has a "due order" for the organization of His church and nothing else is just as good as what his infinite wisdom has

designed. We need to encourage young men to choose carefully when they marry, train their children

well, develop their talents and skills with a view to one day being able to shepherd the Lord's flock. There is no greater work to be done. "For they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you" (Heb. 13:17).

Connie W. Adams has preached the gospel for 68 years and presently serves as one of the elders of the Hebron Lane church in the Louisville area.



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<p>AL BIRMINGHAM 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</p>	<p>AL PARRISH 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</p>	<p>AR JACKSONVILLE Church of Christ 1807 McArthur Dr. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. (501) 982-6413 - church bldg (501) 533-8801 - Jason Lankford www.mcarthurdrccoc.com</p>	<p>AR TEXARKANA 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: Rick Boswell</p>	<p>CA FOLSOM Church of Christ 900 E. Natomas St. • P.O. Box 492 Sun. Bible Study 9:30 A.M. Sun. Worship 10:30 A.M. Sun. Bible Study 4:00 P.M. Wed. Bible Study 7:30 P.M. Evangelist: David Posey (530) 676-9514 or (916) 608-4866 www.folsomchurch.com</p>	<p>DE MILTON 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</p>
<p>AL BIRMINGHAM Vestavia Hills Church of Christ 2325 Old Columbiana Rd. (near I-65 & Hwy. 31) Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Harold Comer, Jason Cicero & David Banning (205) 822-0018 or 822-0082</p>	<p>AL SCOTTSDORO Eastside Church of Christ John T. Reid Pkwy. (Hwy. 72, 2 mi. E. of Hwy. 35) Worship 9:00 A.M. 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</p>	<p>AR JONESBORO Stone Street Church of Christ 1607 Stone St Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Dick Blackford (870) 933-9134</p>	<p>AZ GLENDALE Church of Christ 6801 N. 60th Ave. Bible Study 9:00 A.M. Worship 9:40 A.M. Evening 5:00 P.M. Wednesday 7:30 P.M. Evangelist: Steven Harper</p>	<p>CA FREMONT Centerville Church of Christ 3885 Beacon Ave, Ste D Fremont, CA 94538 Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 5:00 P.M. (510) 794-7659</p>	<p>FL BROOKSVILLE Church of Christ 604 W. Fort Dade Ave. Bible Study 10:00 A.M. Worship 10:50 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: V.C. McCormick (352) 796-9803</p>
<p>AL FLORENCE College View Church of Christ 851 N. Pine St. (Next to University Campus) Bible Study 9:30 A.M. Worship 10:15 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelists: Kenny Mooror (256) 766-0403</p>	<p>AR CONWAY Hwy. 65 Church of Christ 271 Highway 65N Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Bruce Reeves Bldg: (501) 336-0052</p>	<p>AR LITTLE ROCK Church of Christ 7115 West 65th St. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Don McClain Res. (501) 847-6677 Study (501) 568-1062</p>	<p>AZ TUCSON Church of Christ 145 N. Country Club Rd. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Hugh Delong (520) 326-3634 or 722-3179</p>	<p>CA LONG BEACH Church of Christ 3433 Studebaker Rd. Bible Study 9:50 A.M. Worship 10:45 A.M. Evening 5:30 P.M. Wednesday 7:00 P.M. JP Flores (562) 420-2363 Mark Reeves (562) 420-9577 www.JustChristians.org</p>	<p>FL DESTIN South Walton Church of Christ 64 Casting Lake Rd. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (850) 622-3817 www.southwaltonchurchofchrist.com</p>
<p>AL HUNTSVILLE Chapman Acres Church of Christ 2137 Penhall Dr., NE (I-665, 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. Evangelist: Isaac Muñoz www.chapmanacres.org</p>	<p>AR CONWAY Eastside Church of Christ 1540 E. Oak St. 72302 www.conwaychurchofchrist.org Sun. Bible Classes 9:30 A.M. Sunday Worship 10:30 A.M. Sunday Worship 6:00 P.M. Wed. Bible Classes 7:00 P.M. Preacher: Gary Prince gwprince@uno.com</p>	<p>AR PARAGOULD Village Creek Church of Christ Bible Study 9:00 A.M. Worship 9:50 A.M. Wednesday 7:00 P.M. Sunday 5:00 P.M. Evangelist: Dwight Harrison www.villagecreekchurchofchrist.com</p>	<p>CA ALAMEDA Alameda Church of Christ 2167 Santa Clara Ave. Bible Study 9:45 A.M. Worship 10:50 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Call Us! (510) 523-9547 www.alamedachurchofchrist.com</p>	<p>CA OCEANSIDE-VISTA Church of Christ 2020 Sunset Dr. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. (760) 940-8003</p>	<p>FL FORT LAUDERDALE Northside Church of Christ 912 NW 19th St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (954) 763-1404</p>
<p>AL MOBILE West Mobile Church of Christ 129 Hillcrest Rd. Worship 9:00-9:30 A.M. Bible Study 9:30-10:30 A.M. Worship 10:30-11:30 A.M. Wednesday 7:00 P.M. (251) 342-4144 or 342-2041</p>	<p>AR CONWAY Prince Street Church of Christ 2655 Prince St. (Hwy. 60) Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. (501) 339-6917</p>	<p>AR PINE BLUFF Church of Christ 4700 W. 28th St. Bible Study 9:45 A.M. Worship 10:35 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Clarence W. Fell (870) 879-2097</p>	<p>CA BELLFLOWER Rose Ave. Church of Christ 17903 Ibbotson 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 http://www.roseavenue.org</p>	<p>CO GRAND JUNCTION Church of Christ Western Slope 2923 North Ave., Unit 3 Grand Junction, CO 81504 Worship 10:30 A.M. Evening 5:00 P.M. Wed. Bible Study 6:00 P.M. Evangelist: Richard Thetford www.churchofchristwesternslope.com</p>	<p>FL FORT MYERS Church of Christ 200 Pine Island Rd. Bible Study 9:30 A.M. Worship 10:15 A.M. Evening 6:30 P.M. Wednesday 7:30 P.M. Evangelist: Vernon E. Ford (239) 567-2170</p>
<p>AL MONTGOMERY Eastbrook Church of Christ 650 Coliseum Blvd. Bible Study 9:00 A.M. Worship 10:00 A.M. Wednesday 6:00 P.M. Bldg: (334) 272-4232 Contacts: Brian Moore: (334) 279-1077 Charles Martin: (334) 283-2983</p>	<p>AR FT. SMITH South 46th St. Church of Christ 2323 South 46th St. Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Shawn Chancellor (870) 648-2898 or (479) 782-0588</p>	<p>AR POCAHONTAS Westside Church of Christ 3644 Hwy 90 West • 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</p>	<p>CA CANOGA PARK (San Fernando Valley) Church of Christ 7054 Winnetka Ave. Bible Study 9:45 A.M. Worship 10:45 A.M. Afternoon 2:30 P.M. Wednesday 7:30 P.M. Minister: Bruce Evans (818) 795-5566 Spanish congregation (818) 701-0112</p>	<p>CO LOVELAND Poudre Valley Church of Christ 4202 North Garfield Avenue Bible Study 9:30 A.M. Worship 10:30 A.M. Afternoon 1:30 P.M. Evangelist: Richard Thetford (970) 667-0469 www.poudrevalleychurchofchrist.org</p>	<p>FL FORT MYERS Southside Church of Christ 13641 Learning Ct. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: David P. Schmidt (239) 433-2838 or 482-2158</p>

<p>FL FT. WALTON BEACH Church of Christ 6 Lane Dr. Mary Esther, FL Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Joey Rankin (850) 244-9222</p>	<p>FL ORLANDO Pine Hills Church of Christ 890 Hastings St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Ray West (407) 293-2851 or 290-8650</p>	<p>GA CONYERS Rockdale Church of Christ East Metro Atlanta, 705 Smyrna Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:30 P.M. Wednesday 7:30 P.M. Forrest Bacon, elder (770) 918-1932; Wendell Holland, elder (770) 761-6987; Building (770) 929-3973</p>	<p>IL ABINGDON Abingdon Church of Christ 209 N. Main Bible Study 10:00 A.M. Worship 11:00 A.M. Evangelist: John B. Wilson (309) 462-5368</p>	<p>IN GREENWOOD Greenwood Church of Christ 371 W. Main St. Sun. Bible Study 9:00 A.M. Worship 10:30 A.M. Evening 4:30 P.M. Wednesday 7:00 P.M. Evangelists: Dan Barker & Steve Niemeier (317) 888-8288 www.churchofchristatgreenwood.org</p>	<p>IN TRAFALGAR Spearsville Rd. Church of Christ, 6244 S. 500W. (1.2 mi. S. of Hwy. 135) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Ed Rangel (317) 878-5969 www.trafalgarchurch.com</p>
<p>FL FROSTPROOF Frostproof Church of Christ 40 W. "A" St. Frostproof, FL 33483 Bible Study 9:30 A.M. Worship 10:30 A.M. Wednesday 7:00 P.M. (863) 635-2607 or 635-4278</p>	<p>FL ORLANDO Azalea Park Church of Christ 6800 Lake Underhill Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Wednesday 7:30 P.M. Evangelist: James P. Needham (407) 277-7931 or 628-2995</p>	<p>GA PINE MTN. VALLEY Church of Christ Route 116 (near Callaway Gardens) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Tommy W. Thomas (706) 628-5117 or 628-5229</p>	<p>IL CHICAGO Church of Christ 1514 West 74th Street Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: James E. Scott Bldg. (773) 224-9279 (708) 339-6126</p>	<p>IN HOBART Church of Christ 300 N. Liberty St. Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Jerry Cleek (219) 942-2663</p>	<p>HELP VACATIONING CHRISTIANS FIND YOUR PLACE OF WORSHIP</p>
<p>FL GENEVA Church of Christ Ave. C and 2nd St. Bible Study 9:30 A.M. Worship 10:45 A.M. (407) 349-9998</p>	<p>FL ORLANDO Church of Christ at S. Bumby 3940 S. Bumby Ave. Sunday Worship 9:00 A.M. Bible Study 10:00 A.M. Worship w/ communion 10:55 A.M. (No Evening Service) Wednesday 7:00 P.M. Evangelist: Adam Willingham Office: (407) 851-8031</p>	<p>GA SAVANNAH Coastal Church of Christ 7201 Johnny Mercer Blvd Bible Study 9:00 A.M. Worship 11:00 A.M. Wednesday 6:30 P.M. Evangelist: Ron Nelson ronaldnelson1@gmail.com (912) 306-4631 www.coastalchurchofchrist.com</p>	<p>IL DOWNERS GROVE Church of Christ 1236 63rd St. (1 and 1/2 mile E. of I355) Bible Study 9:00 A.M. Worship 9:55 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (630) 968-0760 • www.dgccc.org</p>	<p>IN PLAINFIELD Church of Christ West 2028 Stafford Rd., Suite C (Marsh Shopping Center) Bible Study 9:00 A.M. Worship 9:50 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Johnnie Edwards (317) 964-9404 or (317) 839-1769 www.churchofchristwest.org</p>	<p>KS TOPEKA 17th Street Church of Christ 5600 SW 17th St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 4:00 P.M. Wednesday 7:00 P.M. (785) 235-8687 or 273-7977 www.17thstreetchurchofchrist.org</p>
<p>FL JACKSONVILLE Marietta Church of Christ 8150 Driggers St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Jamie Rhoden (904) 781-5704 or 693-0432 www.mariettaccc.com</p>	<p>FL PALATKA Palatka Church of Christ 505 Third Ave. (Third Ave. intersects Hwy. 19 one block south of Hwy. 20) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Robert Skomp (386) 326-3952 or 546-5689</p>	<p>GA VALDOSTA Gonwood Church of Christ 4030 Mulligan Rd. (4 miles S. of Milledge, Next to Fred's Store on Bemiss Rd.) Valdosta, GA 31605 Sunday Bible Class 10 A.M. Sunday Morn. Worship 11 A.M. Sunday Eve. Worship 6 P.M. Wed. Eve. Bible Class 7 P.M. (229) 219-8449 or (229) 300-3739 agospelpreacher@gmail.com</p>	<p>IL GLENN ELLYN Church of Christ 796 Prairie, 60137 Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:30 P.M. Evangelist: Joseph T. Novak (630) 529-2149, (630) 858-2290</p>	<p>IN INDIANAPOLIS Castleton Church of Christ 7701 East 86th St., 46256 SUNDAY Worship 9:30 A.M. Bible Study 10:25 A.M. Worship 11:15 A.M. WEDNESDAY Bible Study 7:00 P.M. (317) 710-1204</p>	<p>KY AUSTIN Peter's Creek Church of Christ 856 Thomerson Park Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening (Nov-Mar) 5:00 P.M. Evening (Apr-Oct) 6:00 P.M. Evangelist: Justin Monts (270) 404-2171 or 646-0498 www.peterscreekccc.com</p>
<p>FL KEY LARGO Key Largo Church of Christ 100695 N. Overseas Hwy. 33037 m.m. 100.7 on US 1 Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: William LeDent (305) 451-1194</p>	<p>FL PALMETTO Palmetto Church of Christ 1575 14th Avenue W. Bible Study 9:00 A.M. Worship 10:00 A.M. Wednesday 7:30 P.M. www.palmettochurchofchrist.com (941) 722-1307</p>	<p>GA VALDOSTA Church Of Christ 4313 North Valdosta Rd. (Located 1 mile E. of Exit 22 off I-75) Worship 9:00 AM Bible Study 10:00 AM Communion 11:00 AM Wednesday 7:00 PM (229) 244-8630 www.northvaldostaccoc.com</p>	<p>IL MATTOON Southside Church of Christ 1100 S. 17th St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (217) 234-3702</p>	<p>IN JAMESTOWN Church of Christ Bible Study 9:30 A.M. Worship 10:25 A.M. Evening 4:00 P.M. Wednesday 7:00 P.M. Evangelist: Greg King (765) 676-6404 or (765) 891-9443 www.jamestownccc.com</p>	<p>KY BEAVER DAM Church of Christ 1235 Williams St. Worship 10:00 A.M. Bible Study After Worship Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Mike Thomas (270) 274-4451 or 274-4486</p>
<p>FL MIAMI Church of Christ Eglise du Christ de Miami 8343 NE 3rd Ct. Bible Study 10:00 A.M. Worship 11:00 A.M. Wednesday 7:00 P.M. Minister: Junot Joseph (305) 244-8295</p>	<p>FL PANAMA CITY BEACH Beach Church of Christ 8910 Front Beach Rd. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (850) 234-2521</p>	<p>HI ISLAND OF OAHU Leeward Church of Christ 94-1233 Waipahu St. Waipahu, HI 96797 (15 mi. from Honolulu; 18 mi. from Waikiki) Bible Study 9 A.M. Worship 10 A.M. Evening 6 P.M. Wednesday 7 P.M. www.leewardchurchofchrist.org Anthony Genton: (808) 671-0239</p>	<p>IL PALATINE Church of Christ (N.W. Chicago Suburb) 1050 N. Deer Ave. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 2:00 P.M. Wednesday 7:00 P.M. (847) 967-9667</p>	<p>IN MARION South Marion Church of Christ 3629 S. Washington St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Alan Jones (765) 922-7602 www.southmarionchurchofchrist.org</p>	<p>KY BRANDENBURG Brandenburg Church of Christ 612 Broadway Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 6:30 P.M. Evangelist: Charles J. White (270) 422-3878</p>
<p>FL MIAMI Flagler Grove Church of Christ (Nearest to Airport) 500 N.W. 53rd Ave. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: John Buttrick (305) 634-5924</p>	<p>FL PENSACOLA East Hill Church of Christ 2078 E. Nine Mile Rd. at Camberwell Rd. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Hal Hammons (850) 479-2130 and (850) 602-8420</p>	<p>IA GRINNELL Church of Christ 1402 Third Ave. Bible Study 9:30 A.M. Worship 10:30 A.M. Wednesday 7:00 P.M. (641) 521-6485 (641) 236-3883 www.grinnellccc.com</p>	<p>IL SOUTH HOLLAND Southeast Church of Christ 16224 S Vincennes Ave. Bible Study 9:00 AM Worship 10:00 AM Evening 4:00 PM Wednesday 7:00 PM Evangelist: Donald Hawkins (708) 339-1008 www.southeastchurchofchrist.com</p>	<p>IN OOLITIC Church of Christ 400 Lafayette Ave. P.O. Box 34 Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (812) 279-4332</p>	<p>KY CAMPBELLVILLE Sunny Hill Dr. Church of Christ (near the Dairy Queen) AM Worship 9:30 A.M. AM Bible Study 10:30 A.M. AM Worship 11:30 A.M. Wednesday 7:00 P.M. Evangelist: Steve Lee stevelee4510@windstream.net (270) 789-1651 www.sunnyhillccc.com</p>
<p>FL MIAMI Church of Christ 12780 Quail Roost Dr. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Clark Pace (305) 233-9590 or (954) 403-1437</p>	<p>FL SEFFNER Church of Christ 621 E. Wheeler Rd. Bible Study 10:00 A.M. Worship 10:50 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Bobby Witherington (813) 684-1297 www.seffnerccc.org</p>	<p>IA DES MOINES Church of Christ 1310 N.E. 54th Ave. Bible Study 9:30 A.M. Worship 10:40 A.M. Wednesday 7:00 P.M. (515) 262-6799</p>	<p>IN CLARKSVILLE Clarksville Church of Christ 407 W. Lewis & Clark Pkwy. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Brian Anderson (812) 944-2305 or (812) 948-9917 www.clarksvillechurch.org</p>	<p>IN PEKIN Church of Christ (First St. & Karnes Ct.) Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Jeremy Goen (812) 967-3437 or 967-3520 www.pekinchurchofchrist.com</p>	<p>KY CANEYVILLE Caneyville Church of Christ 103 N. Main St. • P.O. Box 233 Bible Study 10:00 A.M. Worship 10:45 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Jarrod Jacobs (270) 589-4167, (270) 274-3065 or (502) 724-2231</p>
<p>FL OCALA Anthony Church of Christ 9778 N.E. Jacksonville Rd. Anthony, FL 32617 Bible Study 9 A.M. Worship 10 A.M. Wednesday 6:30 P.M. Evangelist: Greg Cruz Phone: (352) 629-5505 www.anthonycocf.com</p>	<p>GA CENTERVILLE Centerville Church of Christ 250 Collins Ave. (Near Robins AFB) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: J. Wiley Adams (478) 922-1158</p>	<p>ID BLACKFOOT Church of Christ 370 N. Shilling P.O. Box 158-83221 Bible Study 10:00 A.M. Worship 11:00 A.M. Wednesday 7:30 P.M. (208) 785-6168 or 681-1552</p>	<p>HELP VACATIONING CHRISTIANS FIND YOUR PLACE OF WORSHIP</p>	<p>IN SALEM Westside Church of Christ 2000 West State Rd. 56 Bible Study 10:00 A.M. Worship 10:45 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. (812) 883-2033 www.westsidechurchofchrist.net</p>	<p>KY DANVILLE Church of Christ 385 E. Lexington Ave. Worship 10:00 A.M. Bible Study 11:15 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Scott Vifquain (859) 236-4204</p>

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<p>KY FRANKLIN 31-W North Church of Christ 1733 Bowling Green Road Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Steve Monts (270) 586-3978 www.franklinchurch.com</p>	<p>LA STONEWALL N. DeSoto Church of Christ 2071 Highway 171 (South of Shreveport) Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (318) 925-2733</p>	<p>MS BOONEVILLE Oakleigh Dr. Church of Christ 101 Oakleigh Dr. Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 4:00 P.M. Wednesday 7:00 P.M. Building: (662) 728-1942</p>	<p>NJ VAUXHALL Church of Christ Milbourn Mall Suite 6 2933 Vauxhall Rd. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Harry A. Persaud Home: (908) 964-8570 Church: (908) 964-6356</p>	<p>OH DAYTON West Carrollton 28 W. Main Street, 45449 Early Worship 9:00 A.M. Bible Study 9:30 A.M. Worship 10:25 A.M. Wednesday 7:00 P.M. Evangelist: Michael Grushon (937) 866-5162 or 848-3779 www.wc-coc.org</p>
<p>KY HODGENVILLE Hodgenville church of Christ 613 S Lincoln Blvd. Bible Study 10:00 AM Worship 11:00 AM Evening 6:00 PM Wednesday 7:00 PM Evangelist: Don Brady (270) 1258-6053 Dbrady1295@aol.com</p>	<p>MD SEVERN Southwest Church of Christ 805 Meadow Rd. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Brandon Trout (410) 969-1420 or (410) 551-6549 www.swcofchrist.com</p>	<p>MO COLUMBIA Eastside Church of Christ 5051 Ponderosa Columbia, MO 65201 Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. 445-5497 or 636-0224</p>	<p>MS CLINTON McRaven Rd. Church of Christ 301 McRaven Rd. (I20, exit 36) Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Leonard White (601) 925-9757 or 924-2645</p>	<p>OH FRANKLIN Franklin Church of Christ 6417 Franklin-Lebanon Rd. 45005 Sun. Bible Study 10:00 A.M. Sun Worship 10:45 A.M. Tues. Bible Study 6:30 P.M. Evangelist: Josh Lee (937) 789-8055 or (937) 746-1249 www.franklin-church.org</p>
<p>KY LEITCHFIELD Mill St. Church of Christ 733 Mill Street, Highway 62 E. Bible Study 10:00 A.M. Worship 10:55 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Michael Hardin (270) 259-4968, (270) 300-3239 www.millstreetchurchofchrist.org</p>	<p>MD RIVERDALE (Washington, D.C. area) Wildcroft Church of Christ 6330 Auburn Ave. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Antoine Holloway (301) 474-7460 or (301) 741-0012</p>	<p>MO DONIPHAN Southside Church of Christ Hwy. 142 E. ½ mile (P.O. Box 220) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (573) 996-3251 or 996-3513</p>	<p>MS MERIDIAN Grandview Church of Christ 2820 Grandview Ave. Bible Study 10:00 A.M. Worship 11:00 A.M. Sun. Evening 6:00 P.M. Wednesday 6:30 P.M. (601) 482-0543, (601) 479-3394 or (601) 934-3675 Contacts: Ron Cooper & Jim Young youngins@comcast.net</p>	<p>OH FREMONT Church of Christ 3361 W. State St. 1 mi. W. of Fremont on U.S. Rt. 20 Bible Study 10:00 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (419) 849-3340 or 849-2980 www.fremontchurchofchrist.com</p>
<p>KY LOUISVILLE Valley Station Church of Christ 1803 Dixie Garden Dr. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Dudley Ross Spears (502) 937-2822</p>	<p>ME PORTLAND Church of Christ-856 Brighton Ave. (Breakwater School) Leave Maine Turnpike at Exit 48 Bible Study 10:00 A.M. Worship 11:00 A.M. Second service immediately following morning worship. Mid-week Bible Study—Please call for times & places. (207) 839-3075 or 839-8409</p>	<p>MO FAIR GROVE Church of Christ 217 N. Orchard Blvd. Bible Study 9:00 A.M. Bible Study 10:00 A.M. Worship 11:00 A.M. Wednesday 7:00 P.M. Evangelist: Walter Myers (417) 830-8972 or (417) 736-2663</p>	<p>MS MERIDIAN 7th St. Church of Christ 2914 7th St. Bible Study 9:00 A.M. Worship 10:00 A.M. (601) 483-3101</p>	<p>NV RENO Central Church of Christ 2450 Wronold Way, Ste. A Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Darrel Yontz (505) 266-7577 www.heightschurchofchrist.com</p>
<p>TO MAKE CHANGES TO YOUR AD: tmikewillis@gmail.com</p>	<p>MI CEDAR SPRINGS Grand Rapids Area W. Michigan Church of Christ Sr. Citizen Center, 44 Park St. Worship 11:00 A.M. Bible Study 12:30 P.M. Wednesday 7:00 P.M. Evangelist: Joseph Gladwell (616) 975-2778 westmichcofc10@yahoo.com</p>	<p>MO KENNETT Church of Christ 703 Harrison St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (573) 888-6778 or (870) 650-1648 Nolan Glover, Preacher www.westsidechurchofchrist.us</p>	<p>MS SOUTHAVEN (Memphis area) Church of Christ 2110 E. State Line Rd. (Exit I-55) Bible Study 9:30 A.M. Worship 10:30 A.M. Wednesday 7:00 P.M. Evangelist: James A. Brown (662) 342-1132 - Church Building</p>	<p>OH BEAVERCREEK Knollwood Church of Christ 1031 Welford Dr. Bible Study 9:30 A.M. Worship 10:20 A.M. Afternoon 3:00 P.M. Wed. Afternoon 1:00 P.M. Wed. Evening 7:30 P.M. (937) 426-1422 www.knollwoodchurch.org</p>
<p>Shop online @ CEIbooks.com</p>	<p>MN DULUTH Church of Christ 4401 Glenwood St. Bible Study 9:00 A.M. Worship 10:00 A.M. Bible Study 5:30 P.M. Wednesday 7:00 P.M. Evangelist: Taylor Ladd (218) 728-3233</p>	<p>MO LILBOURN Church of Christ P.O. Box 270 • 211 Benton St. Bible Study 9:45 A.M. Worship 10:45 A.M. Evening 5:30 P.M. Wednesday 7:30 P.M. Evangelist: Shane Williams (573) 688-2234 or 748-5204</p>	<p>HELP! VACATIONING CHRISTIANS FIND YOUR PLACE OF WORSHIP!</p>	
<p>MO RAYTOWN Sterling Ave. Church of Christ 5825 Sterling Ave. (Near Sports Complex) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Norman E. Fultz (816) 358-3096 or 554-0836 www.sterlingavechurchofchrist.org</p>	<p>NC CHARLOTTE Charlotte Church of Christ 5327 S. Tyron St. Worship 9:00 A.M. Bible Study 10:00 A.M. Worship 11:00 A.M. Wednesday 7:30 P.M. (704) 525-5655</p>	<p>OH CINCINNATI Blue Ash Church of Christ 4667 Cooper Rd. Bible Study 10:00 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Russell Dunaway, Jr. (513) 891-3174 www.blueashchurchofchrist.com</p>	<p>OH MANSFIELD Eastside Church of Christ 326 Grace Street Bible Study 10:00 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 6:30 P.M. Evangelist: James Bond (419) 526-2868</p>	
<p>LA GONZALES (Baton Rouge area) Southside Church of Christ 405 Orice Roth Road, 70737 Bible Class 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: R.J. Evans (225) 622-4587 • rjevans@eatel.net</p>	<p>MO BLUE SPRINGS Southside Church of Christ 4000 SW Christiansen Worship 9:00 A.M. Bible Study 10:00 A.M. Worship 11:00 A.M. Wednesday 7:00 P.M. Evangelist: Brett Hogland (816) 228-9262</p>	<p>MO ST. JAMES Church of Christ 685 Sidney St. Bible Study 9:30 A.M. Worship 10:15 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Lynn Huggins (573) 265-8628</p>	<p>NC HOPE MILLS Gray's Creek Church of Christ Gray's Community Bldg. School Road Worship 10 A.M. Bible Study 11 A.M. (910) 321-9023 (910) 423-2879</p>	<p>OH CLEVELAND Lorain Ave. Church of Christ 13501 Lorain Ave. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (216) 476-0660 or (330) 725-3960, 723-0111</p>
<p>LA MANY Lakeside Church of Christ 12095 Texas Hwy. (Hwy. 6 W.) 12 miles west of Many Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. (318) 256-9396</p>	<p>MO CAPE GIRARDEAU North Cape Church of Christ 121 S. Broadview St. Suite 2 Cape Girardeau, MO 63703 Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 CST/6:00 DST Wednesday 7:00 P.M. Evangelist: Jerry Lee Westbrook (573)334-9673</p>	<p>MO ST. JOSEPH County Line Church of Christ 2727 County Line Rd. Bible Study 9:00 A.M. Worship 9:50 A.M. Evening 3:00 P.M. Wednesday 7:00 P.M. (816) 279-4737 www.countylinechurchofchrist.com</p>	<p>NC BEATRICE Church of Christ • 7th and Bell Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:30 P.M. 233-4102 or 228-3827 www.churchofchrist7bell.com</p>	<p>OH COLUMBUS Laurel Canyon Church of Christ 409 McNaughton Rd. Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (614) 868-1375 www.lccoc.net</p>
				<p>OH MARIETTA-RENO Marietta-Reno Church of Christ 80 Sandhill Road Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. Daniel Ruegg: (740) 222-9160 or Steve Fouty: (740) 473-9028</p>
				<p>OH NEW CARLISLE Church of Christ 235 Funston Ave. (Near Wright-Patterson AFB) Bible Study 9:30 A.M. Worship 10:30 A.M. Wednesday 7:00 P.M. Phone: (937) 845-8467 (bldg.)</p>

OH
NEW RICHMOND
Church of Christ
550 Washington St.
Bible Study 9:30 A.M.
Worship 10:20 A.M.
Evening 6:30 P.M.
Wednesday 7:00 P.M.
Contact: Dave Wylie
(513) 553-6414
www.nrchurchofchrist.com

PA
PHILADELPHIA
Church of Christ
7222 Germantown Ave., 19119
Bible Study 10:15 A.M.
Worship 11:15 A.M.
Tues. night 7:00 P.M.
Evangelist: James H. Baker, Jr.
(215) 248-2026
www.mtairychurchofchrist.org

TN
JACKSON
Sunset View Church of Christ
3618 Hwy 70 East
(Exit 87 off I-40, 7mi. @ Spring Creek)
Bible Study 9:00 A.M.
Worship 10:00 A.M.
Evening 6:00 P.M.
Wednesday 7:00 P.M.
Evangelist: Steve Wilkerson
(731) 967-0590 or 968-9851

TN
NASHVILLE
Bell Road Church of Christ
1608 Bell Road
Bible Study 9:00 A.M.
Worship 10:00 A.M.
Evening 5:00 P.M.
Wednesday 7:00 P.M.
Evangelist: Chris Pace
(615) 833-4444

TX
ALVIN
Adoue St. Church of Christ
605 E. Adoue St.
Bible Study 9:30 A.M.
Worship 10:30 A.M.
Evening 6:00 P.M.
Wednesday 7:30 P.M.
Evangelist: Mark Mayberry
(281) 331-4953 or (832) 837-9038

TX
DUNCANVILLE
(South Dallas)
Whispering Hills Church of Christ
2126 S. Main
Bible Study 9:30 A.M.
Worship 10:30 A.M.
Evening 5:00 P.M.
Wednesday 7:00 P.M.
(972) 298-2522
info@whchurchofchrist.net

OH
NORTHWOOD
Frey Road Church of Christ
4110 Frey Rd. (Toledo Area)
Bible Study 10:00 A.M.
Worship 11:00 A.M.
Evening 6:00 P.M.
Wednesday 7:00 P.M.
Evangelist: Donald Jarabek
(419) 893-3566, (419) 691-0688

SC
BEAUFORT
Church of Christ
2107 King Street
Parris Island: Call for times,
services for recruits only.
Sunday 10:00 A.M.
Wed. Bible Study 7:00 P.M.
Evangelist: Bryan Nash
(843) 524-4400

TN
JOHNSON CITY
Brookmead Church of Christ
2428 Lakeview Drive
Bible Study 9:30 A.M.
Worship 10:30 A.M.
Evening 5:00 P.M.
Wednesday 7:30 P.M.
Evangelist: Kevin Kay
(423) 282-6251 or 426-1836

TN
NASHVILLE
Hillview Church of Christ
7471 Charlotte Pike
Bible Study 9:00 A.M.
Worship 10:00 A.M.
Evening 5:00 P.M.
Wednesday 7:00 P.M.
(615) 952-5458 or (615) 356-7318
Evangelist: Lee Wildman

TX
AUSTIN
Schultz Lane Church of Christ
Faber Rd. & Schultz Ln.
Pflugerville, TX 78660
Bible Study 9:30 A.M.
Worship 10:30 A.M.
Evening 2:00 P.M.
Wednesday 7:30 P.M.
Evangelist: Ron Lehde

TX
EDNA
Church of Christ
301 Robison St.
Bible Study 9:30 A.M.
Worship 10:30 A.M.
Evening 6:00 P.M.
Wednesday 7:00 P.M.
(361) 782-5506 or 782-2844
Elders: J. Mercer, S. Mercer
& G. Nordin

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

SC
COLUMBIA
Lower Richland Church of Christ
3000 Trotter Rd. (Hopkins, SC)
Bible Study 10:00 A.M.
Worship 11:00 A.M.
Evening 6:00 P.M.
Wednesday 7:00 P.M.
(803) 730-0452
<http://lowerrichlandchurch.org>

TN
JONESBOROUGH
11-E Church of Christ
240 Headtown Rd.
Bible Study 10:30 A.M.
Worship 11:00 A.M.
Evening 5:00 P.M.
Evangelist: David Wheeler
(423) 557-9119 or (423) 948-6464
www.christianadmonisher.jigsy.com

TN
NASHVILLE
Perry Heights Church of Christ
423 Donelson Pike
Bible Study 9:00 A.M.
Worship 9:55 A.M.
Evening 6:00 P.M.
Wednesday 7:00 P.M.
Evangelist: Johnny Felker
(615) 883-3118
<http://perryheights.faithweb.com>

TX
BAYTOWN
Church of Christ at Pruett & Lobit
701 North Pruett St.
Bible Study 9:45 A.M.
Worship 10:40 A.M.
Evening 6:30 P.M.
Wednesday 7:00 P.M.
Evangelist: Jesse Flowers
(281) 515-8939
Building: (281) 422-5926
Weldon: (713) 818-1321

TX
EL PASO
Eastridge Church of Christ
3277 Pendleton Road
Bible Study 9:30 A.M.
Worship 10:30 A.M.
Evening 5:00 P.M.
Wednesday 7:00 P.M.
(915) 855-1524

OK
MCALESTER
North A St. Church of Christ
2120 No. A St.
Bible Study 9:45 A.M.
Worship 10:45 A.M.
Evening 5:30 P.M.
Wednesday 7:00 P.M.
Evangelist: Rob Lungstrum
Office: (918) 423-3445
Cell: (918) 931-1362

SC
ORANGEBURG
Southside Church of Christ
1502 Binnicker Bridge Rd.
(Grange Building - Hwy 70)
Bible Study 10:00 A.M.
Worship 11:00 A.M.
Evangelist: Fred England
(803) 939-0672
www.southside-church.org

TN
KINGSTON SPRINGS
Kingston Springs Church of Christ
350 North Main St.
Bible Study 9:00 A.M.
Worship 10:00 A.M.
Evening 5:00 P.M.
Wednesday 7:00 P.M.
Evangelist: Steve Walker
www.kscoc.com

TN
PIGEON FORGE
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

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VACATIONING
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FIND YOUR
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TX
FORT WORTH
Woodmont Church of Christ
6417 Landview (at Altamesa)
Worship 9:30 A.M.
Bible Study 11:00 A.M.
Afternoon 5:00 P.M.
Wednesday 7:30 P.M.
Evangelist: Jeff S. Smith
(817) 429-4908 or 426-2242
woodmontchurch.org

OK
OKLAHOMA CITY
Seminole Pointe Church of Christ
16300 N. May Ave.
Bible Study 9:30 A.M.
Worship 10:30 A.M.
Evening 5:00 P.M.
Wednesday 7:00 P.M.
Evangelist: John M. Duvall
(405) 340-3189 or 513-6691
www.seminolepointecoc.org

SC
SUMTER
Woodland Church of Christ
3370 Broad St. Extension
Bible Study 9:30 A.M.
Worship 10:30 A.M.
Evening 5:30 P.M.
Wednesday 7:00 P.M.
Evangelist: A.A. Granke, Jr.
(803) 499-6023

TN
KINGSPORT
Kingsport Church of Christ
4938 Fort Henry Dr. • P.O. Box 554
Bible Study 9:30 A.M.
Worship 10:30 A.M.
Evening 5:00 P.M.
Wednesday 7:00 P.M.
Evangelist: Tom Kinzel
Bldg.# (423) 239-3979
or (423) 579-2002 • www.kptccc.org

TN
SHELBYVILLE
El Bethel Church of Christ
1801 Hwy. 41-A North
Bible Study 9:00 A.M.
Worship 9:50 A.M.
Evening 5:30 P.M.
Wednesday 7:00 P.M.
Evangelist: Donnie V. Rader
Phone: (931) 607-9099
email: dvrader@live.com

TX
BEAUMONT
Dowlen Rd. Church of Christ
3060 Dowlen Road
Bible Study 9:30 A.M.
Worship 10:30 A.M.
Evening 6:00 P.M.
Wednesday 7:00 P.M.
Evangelists: Max Dawson,
Kris Emerson & Benjamin Lee
(409) 866-1996

TX
FORT WORTH
West Side Church of Christ
6110 White Settlement Rd. 76114
Bible Study 9:30 A.M.
Worship 10:30 A.M.
Evening 6:00 P.M.
Wednesday 7:30 P.M.
(817) 738-7269

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SC
WEST COLUMBIA
Airport Church of Christ
4013 Edmund Hwy. (Hwy. 302)
Bible Study 10:00 A.M.
Worship 11:00 A.M.
Evening 5:30 P.M.
Wednesday 7:00 P.M.
Evangelist: Seth Mauldin
Building (803) 834-6978
<http://airport-church-of-christ.com>

TN
MARYVILLE
Smokey Mt. Church of Christ
2206 Montvale Rd.
Bible Study 9:30 A.M.
Worship 10:30 A.M.
Evening 6:00 P.M.
Wednesday 7:00 P.M.
Harold Tabor (865) 977-4230
Lon Spurgeon (865) 388-8749
<http://tinyurl.com/smchurch>

TN
SHELBYVILLE
Shelbyville Mills Church of Christ
1222 W. Jackson St.
Bible Study 9:30 A.M.
Worship 10:30 A.M.
Evening 6:00 P.M.
Wednesday 7:00 P.M.
Evangelist: Jeff Curtis
Phone: (931) 607-9118
djcurtis1963@hotmail.com

TX
CONROE
Woodland Hills Church of Christ
410 Woodland Hills Dr., 77303
Bible Study 9:30 A.M.
Worship 10:30 A.M.
Evening 6:00 P.M.
Wednesday 7:00 P.M.
Evangelist: Kurt G. Jones
www.conroechurch.com
(936) 756-9322

TX
GRANBURY
Old Granbury Rd.
Church of Christ
4313 Old Granbury Rd.
Bible Study 9:30 A.M.
Worship 10:30 A.M.
Evening 6:00 P.M.
Wednesday 7:00 P.M.
817-913-4209 or 817-279-3351

OR
MEDFORD
The Spring St. Church of Christ
1850 Spring St.
(Roxly Ann Grange Hall)
Corner of Spring/Valley View
Bible Study 10:00 A.M.
Worship 11:00 A.M.
Evening 5:00 P.M.
Thursday 7:00 P.M.
Evangelist: Dean Blackwell
(541) 773-2649

TN
COLUMBIA
Jackson Hts. Church of Christ
1200 Nashville Hwy., Hwy. 31N
Bible Study 9:15 A.M.
Worship 10:15 A.M.
Evening 5:00 P.M.
Mid-week 7:00 P.M.
Evangelists: Andrew Roberts &
Shawn Jeffries (931) 388-6811
www.TheBibleWay.org

TN
MEMPHIS
Rocky Pt. Road Church of Christ
516 E. Rocky Point Rd., Cordova
Bible Study 9:00 A.M.
Worship 10:00 A.M.
Evening 5:00 P.M.
Wednesday 7:00 P.M.
rockypointchurch@gmail.com
WWW.ROCKYPOINTCHURCH.ORG

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TX
CLEVELAND
Church of Christ
310 E. Houston St.
Bible Study 9:00 A.M.
Worship 10:00 A.M.
Evening 5:00 P.M.
Wednesday 7:30 P.M.
Evangelist: Robert Davis
(281) 592-5676
www.clevelandchurchofchrist.org

TX
HOUSTON
Fry Rd. Church of Christ
2510 Fry Road (77084)
Bible Study 9:30 A.M.
Worship 10:20 A.M.
Evening 6:00 P.M.
Wednesday 7:30 P.M.
Bob Puddiam: (281) 832-4633
www.fryroad.org

OR
SWEET HOME
Church of Christ
3702 E. Long St.
Bible Study 10:00 A.M.
Worship 11:00 A.M.
Evening 6:30 P.M.
Wednesday 7:30 P.M.
Building: (541) 367-1599

TN
COLUMBIA
Mooresville Pike Church of Christ
417 Mooresville Pike
(.8 mi. N. of Hwy. 50/Jas. Campbell)
Bible Study 9:30 A.M.
Worship 10:30 A.M.
Evening 3:30 P.M.
Wednesday 7:00 P.M.
(931) 388-5828 or (931) 381-7898
www.mooresvillepikecoc.com

TN
MURFREESBORO
Cason Lane Church of Christ
1110 Cason Lane
Bible Study 9:00 A.M.
Worship 10:00 A.M.
Evening 5:00 P.M.
Wednesday 7:00 P.M.
(615) 896-0090 (Building)
www.casonlanechurch.org

TX
ALLEN
West Allen Church of Christ
1414 W. Exchange Blvd.
(2 miles W. of Hwy. 75)
Bible Study 9:00 A.M.
Worship 9:50 A.M.
Evening 6:00 P.M.
Wednesday 7:30 P.M.
Evangelist: Jerry King
(214) 504-0443 - (972) 727-5355 (bldg)

TX
CORPUS CHRISTI
Hwy. 9 Church of Christ
Worship 10:00 A.M.
Bible Study 11:00 A.M.
Worship 12:00 P.M.
Wednesday 7:30 P.M.
Call for location:
Keith Kalies (361) 776-2304 or
Patrick Frazier (361) 235-1990

**TO MAKE
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tmmikewillis@gmail.com

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TN
DAYTON
Rhea Church of Christ
250 Main St. 37321
Bible Class 10:00 A.M.
Worship 11:00 A.M.
Singing 2:00 P.M.
on 2nd Sunday
Wednesday 7:00 pm
(423) 591-5598
www.rheachurchofchrist.org

TN
MURFREESBORO
Northfield Blvd. Church of Christ
2091 Pitts Ln. at Northfield Blvd.
Bible Study 9:30 A.M.
Worship 10:30 A.M.
Evening 6:00 P.M.
Wednesday 7:00 P.M.
Evangelist: David Bunting
(615) 893-1200

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

TX
DICKINSON
Church of Christ
2919 FM 517 Rd. E.
Bible Study 10:00 A.M.
Worship 10:50 A.M.
Evening 6:00 P.M.
Wednesday 9:45 A.M.
Wednesday 7:00 P.M.
(281) 534-4870
www.dickinsonchurchofchrist.org

TX
HOUSTON
Spring Woods Church of Christ
9955 Neuens Rd. at Witte Rd.
Worship 9:00 A.M.
Bible Study 10:00 A.M.
Worship 11:00 A.M.
Evening 6:00 P.M.
Wednesday 7:00 P.M.
Evangelist (713) 419-1750
www.springwoodschurchofchrist.com

ChurchDirectory

TEXAS – WYOMING
(INCLUDING CANADA)

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

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

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

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

WV WELLSBURG
Charles St. Church of Christ
836 Charles Street
Bible Study 9:30 A.M.
Worship 10:20 A.M.
Evening 6:30 P.M.
Wednesday 7:00 P.M.
(304) 527-4438 or 737-3124

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

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

VA CHESAPEAKE
Tidewater Church of Christ
217 Taxus St.
Bible Study 10:00 A.M.
Worship 11:00 A.M.
Evening 6:00 P.M.
Wednesday 7:00 P.M.
Evangelist: Steve Schlosser
(757) 436-6900

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

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

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

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

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

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

TX LUFKIN
Timberland Dr. Church of Christ
912 S. Timberland Dr.
Bible Study 9:00 A.M.
Worship 9:30 A.M.
Evening 6:00 P.M.
Wednesday 7:00 P.M.
Evangelists: Harold Hancock & Reagan McClenny
(936) 634-7110 or 632-7070

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

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

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

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

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

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

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

Shop online @ CEIbooks.com

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

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

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

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

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www.CEIbooks.com

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

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

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

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

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

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

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

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

WV PARKERSBURG
Marriott Church of Christ
825 Marriott Road
Bible Study 9:30 A.M.
Worship 10:00 A.M.
Evening 6:00 P.M.
Wednesday 7:30 P.M.
(304) 422-7458 or 893-5227

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Theme: Refocusing on Evangelism

2015 Truth Lectures

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22 **THRU** **JUNE**
26

	Monday	Tuesday	Wednesday	Thursday
8 a.m.		Discipleship: Loving the Law	Discipleship: Loving the Lord	Discipleship: Loving the Lost
9 a.m.		Roadblocks to Evangelism: Fishing With the Wrong Bait	Roadblocks to Evangelism: Pluralism	Roadblocks to Evangelism: Stages of Churches
10 a.m.		Employing Our Credibility	Breaking Our Comfort Zone	Improving Our Communications
11 a.m. <i>men</i>		Keeping the New Convert: The Number Who Fall Away	Keeping the New Convert: What Can the Church Do?	Keeping the New Convert: What Can I Do?
11 a.m. <i>women</i>		Evangelistic Women: The Woman at the Well	Evangelistic Women: Dorcas	Evangelistic Women: Priscilla
Afternoon		Open Forum		Open Forum
Evening	Looking to the Past: Changes in Evangelism from the 19th to the 21st Century	Working in the Present: In the Same Hour of the Night		Focusing on the Future: Evangelism in the 21st Century