

TRUTH

MAGAZINE



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Seven Deadly Sins

By Mike Willis



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The April issue of *Truth Magazine* has the theme “Seven Deadly Sins,” based on a list of seven sins which originated in early Catholicism. In Catholic thought, sins are divided into two categories: mortal and venial. A *mortal* sin is thought to destroy the life of grace and peace whereas a *venial* sin is one in which guilt is relatively minor. All of the seven sins are thought to be mortal sins and a form of “idolatry-of-self” wherein the subjective reigns over the objective. Furthermore, they are understood to be *capital* sins inasmuch as they engender other sins, other vices.

The Bible knows nothing of such classifications of sins, but it does identify these seven as sins, which, like all sins, separate and alienate a person from his God. Sometimes in our studies of works of the flesh, we have focused on other sins, so we thought it good to address these as well. The idea for this special issue came from Daniel H. King, Sr., but bringing it together fell to me.

There are a number of lists of sins in the Scriptures: (a) Proverbs 6:16-19 lists seven abominations to the Lord (a proud look, a lying tongue, hands that shed innocent blood, a heart that devises evil, feet that are swift to run to mischief, a deceitful witness, and he who sows discord); (b) Romans 1:28-32; (c) Galatians 5:19-21; (d) Colossians 3:5-11. All of these lists are different, so there is no way to specify only seven sins as “deadly” (in contrast to venial) as Catholic theology has done.

Hollywood has seen the seven deadly sins as a way to entertain people. (For example, “7 Deadly Sins,” a 2010 TV series by Morgan Spurlock; I have not seen the series, but the review I read was such that I did not think I needed to watch it.) In 1995, the movie *Seven*, which starred Brad Pitt, Morgan Freeman, and Gwyneth Paltrow, and grossed \$327 million, was about a serial killer who used each one of the seven deadly sins as a means of killing his victim. In the early 1970s, *The Magnificent Seven Deadly Sins* was a British comedy that featured short stories based on the Seven Deadly Sins. And, of course, Hollywood uses these to entertain their audience, not to alarm people to the danger these particular sins pose to one’s soul.

We hope that you will read the article on the seven sins with profit, not to entertain, but to be aware of how they particularly are a threat to one’s soul.

Homosexuality

An addendum section to this issue discusses homosexuality. It is divided into three parts: (a) Kyle Pope makes us aware of the frontal assault that the homosexual propaganda machine is conducting in America; (b) Evan Blackmore addresses homosexuality and the Bible, not only as an adept student of the Bible, but also as a retired medical doctor and psychiatrist, qualified to address whether or not a person is genetically predisposed to homosexuality (“I was made this way”);

(c) Rissa Shepherd writes as a mother who has gone through the experience of having a child announce he is homosexual. Her account is gripping and heart-wrenching. We especially would like to express our appreciation to her and her family for baring their souls to us in the hope that she might be of assistance to any other family who is going through the same experience.

So, this issue is not pleasant reading, but it is needed. We hope it will do the good we envisioned as we worked to make it available to you. **T**



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Seven Deadly Sins

Wrath

By Brent Paschall

“So then, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath; for the wrath of man does not produce the righteousness of God” (James 1:19-20).

Wrath is the moral indignation produced when a wrong is perceived. The Scriptures are full of descriptions of the righteous wrath of God (Rom. 1:18), and its consequences for the wicked (Rev. 14:9-10). At the same time, the Scriptures are full of warnings against the destructive effects of human wrath. Both by precept (Eph. 4:31) and example (Gen. 4:3-8) we learn that storing up (Prov. 26:24-26) or giving vent (Prov. 29:11) to anger can lead us into sin and folly. Even passages that affirm the need for righteous indignation (Psa. 4:4; Eph. 4:26) tell us to keep it within narrow bounds, lest it overrun our self-control. Why is God’s wrath right and man’s wrath wrong?

God’s Wrath Is Always Right

God’s wrath is always right because He has a perfect understanding of right and wrong. He also has perfect and complete perception of every situation in which those standards appear to have been violated. He has perfect wisdom to judge the proper response to every infraction, as well as perfect foresight in order to bring about a just outcome without violating the prerogatives of others. As a result of these perfections, God never makes an error in determining whether wrong

has occurred, who is responsible, what the appropriate consequences and punishments are, and where, when, and how to administer them. When we refer to God as a just God, a holy God, and a righteous God, we are reminding ourselves of God’s perfection in these matters.

Man’s Wrath Is So Often Wrong

Man’s wrath is so often wrong, because in every way that God is perfect, man is imperfect. First of all, we have an imperfect understanding of right and wrong. “By reason of use” and by consuming the “solid food” of God’s word our senses can be “exercised to discern both good and evil” (Heb. 5:14). But the most “mature” or “perfect” of human beings falls far short of God’s perfect understanding of right and wrong. Many human beings act as though whatever helps them get what they want or need is right and whatever hinders them is wrong. This infantile moral perspective is appropriate and necessary for infants, but, retained into adolescence and adulthood, it becomes the root of much anger and much sin in the world. Even the most mature must be on guard for “infant morality” asserting itself, especially when surprised, busy, tired, ill, discouraged or otherwise not at our best.

In addition, our perceptions are so often skewed and incomplete. It is a simple fact that we perceive wrongs against our self and our loved ones much more strongly than wrongs against others. We have all run into

persons who were grossly offended at a minor slight they had suffered and oblivious to a serious wrong they had committed against another. Not only that, we have been that person. If we want to be perfectly fair to others, we should probably assume that our wrong actions have been much more hurtful than we could imagine, and that the harm we have experienced is much less serious than we perceive it to be. Instead of finding it necessary to be angry and indignant, we might instead find it necessary to apologize and seek and provide forgiveness. Even when a totally innocent victim, we should follow Paul’s teaching:

Repay no one evil for evil. Have regard for good things in the sight of all men. If it is possible, as much as depends on you, live peaceably with all men. Beloved, do not avenge yourselves, but rather give place to wrath; for it is written, “Vengeance is Mine, I will repay,” says the Lord. Therefore “If your enemy is hungry, feed him; if he is thirsty, give him a drink; For in so doing you will heap coals of fire on his head.” Do not be overcome by evil, but overcome evil with good (Rom. 12:17-21).

We have another perception problem. Even if we manage to strike a perfect balance in dealing with injustice in our own life, we still tend virtually to ignore all the other injustices we are not directly involved in, many of which are much more serious than the injustices we commit or suffer. There may be many things we ought to be upset about, but

we aren't because we aren't paying attention. It's a good thing that God is in charge of the world, and not us!

Be Angry and Sin Not

Making good choices in the moment is the constant challenge of human life. It is a challenge that is made more difficult when the emotions of rage, anger, and wrath are welling up. The feeling, "I have to say something! I have to do

avoid an ill-judged or sinful word or action in a moment of anger.

If I have the habit of stumbling into sin through anger, I have work to do. Paul says,

... now you must put them all away: anger, wrath, malice, slander, and obscene talk from your mouth...., seeing that you have put off the old self with its practices and have put on the new self, which is being renewed

Even the most mature must be on guard for "infant morality" asserting itself, especially when surprised, busy, tired, ill, discouraged or otherwise not at our best.

something!" is difficult to deny. If we speak "rash words," the effect may be "like sword thrusts" (Prov. 12:18). If we succumb to our impulses, we will be doubly angry: angry about the perceived wrong now and angry about our foolish response later.

James 1:19 tells us to be "slow to speak, slow to wrath." Wise men have sometimes made rules for themselves, like counting to ten before speaking when angry. Julius Caesar is said to have had the practice of reciting the whole Roman alphabet before allowing himself to speak when provoked, but Christians can do even better than that. Solomon tells us, "Do not be rash with your mouth, and let not your heart utter anything hastily before God. For God is in heaven, and you on earth" (Eccl. 5:2). We have already established that God always knows how to correctly respond to wrong. Since that is the case, we would do well to pray to our Father who is in heaven, rather than recite numbers or letters, that we may

in knowledge after the image of its creator.... Put on then, as God's chosen ones, holy and beloved, compassionate hearts, kindness, humility, meekness, and patience, bearing with one another and, if one has a complaint against another, forgiving each other; as the Lord has forgiven you, so you also must forgive. And above all these put on love, which binds everything together in perfect harmony (Col. 3:8-14).

May God bless us as we seek to "be swift to hear, slow to speak, slow to wrath," knowing that "the wrath of man does not produce the righteousness of God" (James 1:19-20). **T**

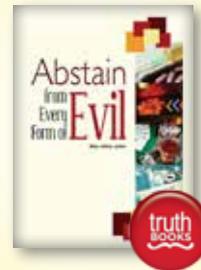


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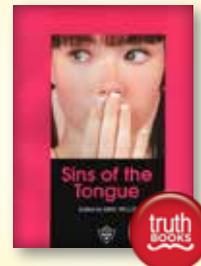
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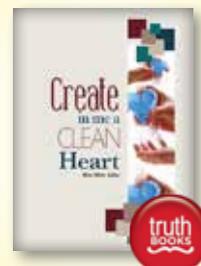
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Seven Deadly Sins

Greed

When is Enough Enough?

By Jeff Archer

Synopsis: When greed drove a man to demand that Jesus be an arbitrator between him and his brother, Jesus used the opportunity to teach the truth about the dangers of the love of money and what is truly valuable in life. In this article, we will examine the words of Jesus not only to probe our hearts for any sign of greed but also to hold dear what is truly valuable.

Jesus was in the process of teaching the truth. So many people wanted to hear Him that they were trampling one another (Luke 12:1-13). His disciples must have been hanging on every word, hungering for the spiritual bread of life. Someone in the crowd demanded, “Teacher, tell my brother to divide the inheritance with me” (Luke 12:13). Those who have seen claws emerge in otherwise loving families over the few earthly possessions of a deceased loved one know the look in this man’s eyes. Yes, it is the look of GREED – that fleshly lust for more stuff even to the sacrifice of the most precious relationships. Jesus offered to this man no scheme to secure what was rightfully his. Instead, He spoke directly to the materialistic heart of the man fighting with his brother. “Take heed and beware of covetousness, for one’s life does not consist in the abundance of the things he possesses” (Luke 12:14-15).

Out of a sense of fairness we want our share of an inheritance, an appropriate wage for hard work and a nest egg for declining years. Wanting material things is not a sin. Enjoying the abundant material blessings of this earth is a gift from God (Eccl. 5:18-19). But “covetousness” is an overreaching desire. It crosses the line from desire

to lust, from enjoying the blessings of God to loving money above God and from a healthy ambition to greed.

Greed was not just this man’s problem. It has been the downfall of man even from the beginning. The deadliness of this sin has been and continues to drown men in “destruction

It is significant that when Jesus’s teaching session was hijacked by this covetous man, rather than ignoring him, His compassion drove Him to share His divine perspective. He spent a significant amount of time explaining to him, and all of us, how to overcome the power of this vice.

We are not waiting for our financial ship to come in but for our Lord to take us home.

and perdition” (1 Tim. 6:9). Even men of the world see the obsession with worldly goods of our culture documented in books like Thomas Naylor’s, *Affluenza: The All-Consuming Epidemic*. We bury ourselves in debt, buying what we cannot afford in an attempt to live the “American Dream” – a dream defined by the abundance of material possessions. God wants us to be “content” with the things we possess (Phil. 4:11). The question we must ask ourselves is, “When is enough enough?” “At what point will I be satisfied?” The answer is not found in the amount of money we possess but in the amount of faith we have in God.

How Do You Define Life?

Jesus said, “one’s life does not consist in the abundance of the things he possesses” (Luke 12:15). This goes to the heart of how we define ourselves – how we find value/self-esteem. In our world, a man’s value and his ability to enjoy life are directly tied to how many earthly possessions he has. This definition of life will cause us to cross the line from enjoying God’s blessings to obsessing over getting more. “Life” is fellowship with God (John 17:3). God promised to meet our physical needs but more significantly, has given us “every spiritual blessing in the heavenly

places in Christ” by the “riches of His grace” (Eph. 1:3ff). Now, that’s life!

How Powerful is My Money?

Jesus told the parable of a man who accumulated great riches (Luke 12:16-21). Many righteous men have been wealthy, but this man was consumed with greed, as evidenced by his selfishness. He saw his money as a god strong enough to bring security to his life. The problem was that his god was unable to deliver on the promise of security. In fact, his god was dead. The true and living God is the only One powerful enough to keep our soul secure from the evil one. All He asks is that we are “rich toward God” (Luke 12:21).

What Is Your Focus?

Jesus said that He does not want us to “worry” about the material things (Luke 12:22-34). The term “worry” is “the condition of being drawn mentally in different directions, distraction of mind” (ISBE, Vol. I: 577). Money is not evil in and of itself but when we allow it to distract us in our service to God, our love for money is a sin. God must be the only God in our lives in order for Him to claim us. A man can’t have one foot in the stirrup of the world and another in the stirrup of the Lord. These horses are traveling in opposite directions. Our focus must be to “seek the kingdom of God” (Luke 12:31). Our treasure and heart should be there (Luke 12:34).

You’re Waiting for . . . ?

Jesus ended this extended section with an illustration of a servant waiting for his master (Luke 12:35-40). A servant must always be ready for the master’s return. That’s his job. We don’t know when this world will end and we face the Lord in judgment. We are but stewards of the blessings of God. God’s servant is to “labor, working with his hands what is good, that he may have something to give him who has need” (Eph. 4:28). The Lord will ask for an accounting of how

we have used His blessings. We are not waiting for our financial ship to come in but for our Lord to take us home.

I don’t know if the covetous man went away from his encounter with the Lord frustrated or enlightened. His decision to follow the instruction of the Lord determined whether he destroyed or mended his relationship with his brother. What’s your decision? **T**

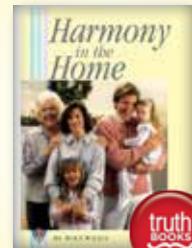


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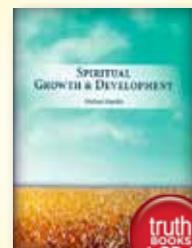
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Seven Deadly Sins

Sloth

By Aaron Erhardt

Paul Railton of Consett, England, was fined and barred from driving for six months after a cyclist witnessed him “walking” his dog while driving. Railton was holding the leash out the car window as he drove slowly down the street. Though he pled guilty to the charge of “not being in proper control of a vehicle,” the real crime was sloth.

“Sloth” is laziness. It can denote either inactivity or sluggishness in the performance of a task. Words like “apathy,” “idleness,” “indifference,” and “lethargy” are often associated with sloth. A slothful person delays work and does not complete work already begun. He lives by the saying, “Never do today what you can put off till tomorrow.” He cuts corners and looks for the easy way out.

A slothful person asks someone else to change the channel, walks by an overflowing trash can without emptying it, drinks straight from the milk carton, coughs without covering his mouth, daydreams with a deadline approaching, doesn’t flush the toilet, never uses a blinker, hides from the boss, cheats on tests, and arrives late to appointments. He walks a dog while driving.

The Bible has a lot to say about sloth, especially in the book of

Proverbs. The writer frequently condemns the “sluggard” (ESV) or “slacker” (HCSB). *Young’s Literal Translation* uses the word “slothful:”

- “As vinegar to the teeth, and as smoke to the eyes, so is the slothful to those sending him” (10:26).
- “The soul of the slothful is desiring, and hath not. And the soul of the diligent is made fat” (13:4).
- “The way of the slothful is as a hedge of briers, and the path of the upright is raised up” (15:19).
- “The slothful hath hidden his hand in a dish, even unto his mouth he bringeth it not back” (19:24; also 26:15).
- “Because of winter the slothful plougheth not, he asketh in harvest, and there is nothing” (20:4).
- “The desire of the slothful slayeth him, for his hands have refused to work” (21:25).
- “The slothful hath said, ‘A lion is without, in the midst of the broad places I am slain’” (22:13; also 26:13).
- “The door turneth round on its hinge, and the slothful on his bed” (26:14).

- “Wiser is the slothful in his own eyes, than seven men returning a reason” (26:16).

The above verses describe the slothful person as an aggravating, unmotivated, excuse-filled, self-conceited drain on society. He is a disgrace to himself and his Creator. He will rust out long before he will wear out! This is the opposite of what Christians are to be. We are to be energetic and hardworking people (Col. 3:22-24) who use our time wisely (Col. 4:5).

God has always required man to work. It was expected of Adam in the garden (Gen. 2:15) and of Israel in the Ten Commandments (Exod. 20:9). In fact, there was a saying that developed among the Jews, “He who does not teach his son a trade, teaches him to steal.” It is no wonder then that Jesus worked as a carpenter (Mark 6:3) and Paul worked as a tentmaker (Acts 18:3).

Christians who were unwilling to work were disciplined in the early church. Paul said to “keep away from any brother who is walking in idleness” and “have nothing to do with him” (2 Thess. 3:6, 14). He also taught that those who would not work should not eat (v. 10) and that those who do not provide for their families are worse than unbelievers (1 Tim. 5:8). This

...the slothful person is an aggravating, unmotivated, excuse-filled, self-conceited drain on society.

emphasizes just how important it is for Christians to have a strong work ethic.

Ants in Your Pants

Ants are amazing creatures. They are found on every continent except Antarctica. They have the largest brain among insects; they have a second stomach to store food for other ants; they can communicate with one another through chemicals known as “pheromones”; they can farm smaller insects; and they can enslave other ants. Some ants are capable of carrying objects 50 times their own body weight. (The dung beetle can lift 1,000 times its own weight.) Ants move an estimated 50 tons of soil per year in one square mile. They are tiny yet industrious creatures.

In Proverbs 6, the slothful person is urged to consider the ants and learn from their ways.

Take a lesson from the ants, you lazybones. Learn from their ways and become wise! Though they have no prince or governor or ruler to make them work, they labor hard all summer, gathering food for the winter. But you, lazybones, how long will you sleep? When will you wake up? A little extra sleep, a little more slumber, a little folding of the hands to rest – then poverty will pounce on you like a bandit; scarcity will attack you like an armed robber (vv. 6-11, NLT).

Ants are diligent. They work hard without having to be overseen. They do not procrastinate or piddle around. They are astute, energized, and motivated to do their tasks. Therefore, the writer of Proverbs says to the slothful person, “Get some ants in your pants!”

Conclusion

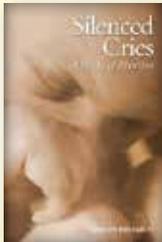
An old man and his wife were sitting in front of the fireplace one evening when she said, “Jed, I think it’s raining. Get up and see.” The old man continued to gaze into the fire for a while and then replied, “Why don’t we just call in the dog and see if he’s wet?” Sadly, that same slothful attitude characterizes many in our society. They are stuck in neutral. They have no drive in their lives. However, it should never characterize members of the Lord’s church. Slothfulness is sinfulness (Matt. 25:26-30). **T**



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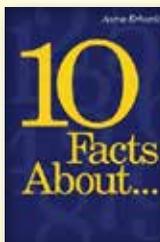
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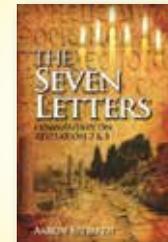
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Seven Deadly Sins

Pride

By Doy Moyer

Sin is described in Scripture, not only as a transgression of God's law (1 John 3:4), but also as a falling short of God's glory (Rom. 3:23). This fact is critical to understanding why the problem of sin is so serious. When Adam and Eve sinned in Genesis 3, their sin was not just about eating a piece of fruit, but about violating the very nature and glory of God. They were setting themselves up on their own throne, dethroning God in their hearts, and deciding that they could essentially be their own gods. At the root of their sin – at the root of all sin – is pride, and that pride manifests itself in various ways. God indeed hates “haughty eyes” (Prov. 6:16-17). The “boastful pride of life” is set alongside the lust of the flesh and lust of the eyes, and is of the world (1 John 2:15-17). It proceeds from within the heart and defiles the person (Mark 7:22-23). How does it manifest itself and why is it so destructive?

Self-Exaltation

Pride is the sin of setting ourselves up over others, deciding that we are more important than others, and thus able to decide for ourselves what is right or wrong (cf. Gen. 3:5). In relation to God, pride is the setting up of self over God's will, putting our own will and desires above His. This is why pride is at the core of all sin, for all sin puts self above God and His will.

This mentality is seen in the contrasts made in Scripture with humility, showing that pride is a form

of self-exaltation. This same principle is expressed a number of times in a variety of contexts: “Whoever exalts himself shall be humbled; and whoever humbles himself shall be exalted” (Matt. 23:12). “A man's pride will bring him low, but a humble spirit will obtain honor” (Prov. 29:23). “The proud look of man will be abased and the loftiness of man will be humbled, and the Lord alone will be exalted in that day” (Isa. 2:11). Passages like these show that pride and humility are at opposite ends of the spectrum, and God will have the final say as to who is humbled and who is exalted.

Pride is the exalting of self, and this is at the heart of self-righteousness. Self-exaltation will result in looking at God and others with a sense of contempt. This is seen in the parable of the two men who went up to the temple to pray (Luke 18:9-18). The Pharisee exemplified those who “trusted in themselves that they were righteous, and viewed others with contempt” (v. 9). The pride of the Pharisee set over against the humility of the tax-collector is evident as the parable ends with the same familiar statement: “for everyone who exalts himself will be humbled, but he who humbles himself will be exalted.”

Self-righteousness is a form of arrogance, and anyone who doesn't measure up to one's personal, exalted standard will be held in contempt. Humility, on the other hand, recognizes God's righteous standard, personal failure to measure up against that standard, and a desire for mercy and

grace. This is why the tax collector went home justified. He begged for God's mercy instead of boasting in personal accomplishments.

Contradictory to Grace

Grace is for the humble who submit to God, not the proud who are self-righteous. Peter writes, “all of you, clothe yourselves with humility toward one another, for God is opposed to the proud, but gives grace to the humble. Therefore humble yourselves under the mighty hand of God, that He may exalt you at the proper time, casting all your anxiety on Him, because He cares for you” (1 Pet. 5:5-7).

James, also, makes the same point: “But He gives a greater grace. Therefore it says, ‘God is opposed to the proud, but gives grace to the humble.’ Submit therefore to God. Resist the devil and he will flee from you. Draw near to God and He will draw near to you. Cleanse your hands, you sinners; and purify your hearts, you double-minded. Be miserable and mourn and weep; let your laughter be turned into mourning and your joy to gloom. Humble yourselves in the presence of the Lord, and He will exalt you” (James 4:6-10).

It takes humility to submit to God, to resist the devil, to draw near to God. It is here, in that humility, where grace will be found. Pride is contradictory to grace. It puts one in a position of resisting God rather than the devil. The proud cannot draw near to God, for He will only know them from afar: “For though the Lord is exalted, yet He

regards the lowly, but the haughty He knows from afar” (Psalm 138:6).

When Stephen faced the self-righteous council, he called them “stiff-necked and uncircumcised in heart and ears” because they “always resist the Holy Spirit” (Acts 7:51). This concept of being “stiff-necked” or “hard-hearted” is another

what does the Lord require of you but to do justice, to love kindness, and to walk humbly with your God?” (Mic. 6:8)

Walking humbly with God means that we will seek to do His will over ours. Cold ritual will never suffice. David, in his deep grief over his own sins, understood this: “The sacrifices of God are a broken spirit; a broken

...pride is the setting up of self over God’s will, putting our own will and desires above His. This is why pride is at the core of all sin, for all sin puts self above God and His will.

way of speaking of pride. It is an attitude that leaves one with a futile mind, a darkened understanding, ignorant, and excluded from the life of God (cf. Eph. 4:17-19).

Scripture elsewhere testifies, “When pride comes, then comes dishonor, but with the humble is wisdom” (Prov. 11:2). Wisdom will recognize the inherent danger that attends pride: “Pride goes before destruction, and a haughty spirit before stumbling. It is better to be humble in spirit with the lowly than to divide the spoil with the proud” (Prov. 16:18-19).

The only way to grace is through humility, and humility does not accidently happen. We must decide actively to humble ourselves in God’s presence. Pride is the enemy that will consume and destroy us because pride will deny grace.

What Does God Really Want?

The proud will have great difficulty understanding what God really wants. Micah dealt with an obstinate people who wondered if what God wanted was more sacrificing or sacrifices that were more costly. His response was both simple and profound: “He has told you, O man, what is good; and

and a contrite heart, O God, You will not despise” (Psa. 51:17). It’s not that God didn’t want sacrifices at all – He did command them – but that what must come first is humility, being poor in spirit (cf. Matt. 5:3). Only then will we be able to seek God properly.

What God wants from us is to take on the mind of Christ:

“Do nothing from selfishness or empty conceit, but with humility of mind regard one another as more important than yourselves; do not merely look out for your own personal interests, but also for the interests of others. Have this attitude in yourselves which was also in Christ Jesus...” (Phil. 2:3-5).

Deny self (Luke 9:23). The old man with all the pride is dead and needs to be kept down (Col. 3:5-10). The new man is characterized by humility, according to the image of Him who created us. Through humility let us draw near to God and receive His grace. **T**

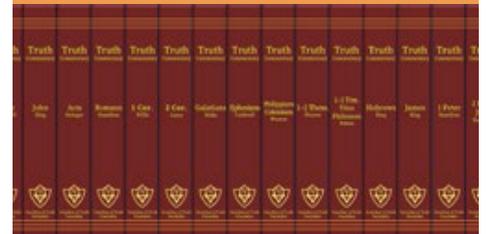


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Seven Deadly Sins

Lust

By Paul R. Blake

Synopsis: The sin of lust is universal for humankind and is much more than sexual desire. Desires range from innocent longing to out-of-control obsession, and self-knowledge and self-discipline can help one keep healthy desires from degenerating into lust.

Desire is part of our design; it manifests our creation in the image of God, Who is characterized by multiple holy desires. Lust is desire out of bounds and is not part of our design, nor does the Divine desire that we indulge it. The Adversary has blurred the line between desire and lust, and the Christian who would fulfill his design and please God must learn to distinguish between the two, engaging the first and eschewing the second.

Lust is an ancient enemy of the soul. It constituted much of Eve's motivation for plucking the proscribed fruit of knowledge of good and evil in the Garden of Eden (Gen. 3:6). Vulnerability to lust appears to have driven Job, in what may be the oldest book in the Bible, to make a pact with his eyes to avoid gazing at young women (Job 31:1). Desire out of control is implicit in three of the first ten commandments of the Law of Moses (Exod. 20:14-15, 17). In John's inspired list of three categories of worldliness, two are forms of lust (1 John 2:16).

Early theologians included lust in their lists of deadly sins or capital vices. Fourth-century monk, Evagrius Ponticus, identified eight evil thought patterns that lead to sin, including *porneia* (Greek, fornication).¹ John Cassian translated it into Latin, *fornicatio* (fornication, lust), maintaining his predecessor's narrow view of lust limited to sexual desire. In the late sixth century, Pope Gregory I adjusted the

list to generate the more familiar Seven Deadly Sins, by changing *fornicatio* to *luxuria* (lechery, lust); however, he moved lust to the head of his list.² More than six hundred years later, Dante Alighieri gave us the contemporary form of the seven deadly sins in *The Divine Comedy*.³ Catholic theologians have even generated a list opposing the Seven Cardinal Sins with Seven Holy Virtues, pitting chastity against lust.⁴

Their work illustrates a common misconception regarding lust: that is, lust is limited to unrestrained sexual desire. This is neither Biblically nor etymologically correct. In the Septuagint translation, *epithumeo* is the word used in the commandment not to covet: "You shall not covet your neighbor's wife; you shall not covet your neighbor's house or his field or his male slave or his female slave or his ox or his draft animal or any animal of his or whatever belongs to your neighbor" (Exod. 20:17, NET).⁵ Coveting a neighbor's wife is easily seen as unrestrained sexual desire, but how can lusting after a neighbor's house or fields be considered sexual?

"Lust is an emotion or feeling of intense desire in the body. The lust can take any form such as the lust for knowledge, the lust for sex, or the lust for power. It can take such mundane forms as the lust for food as distinct from the need for food. Lust is a powerful psychological force producing

intense wanting for an object, or circumstance fulfilling the emotion."⁶

In the New Testament, the word "lust" is translated from the Greek word *epithumia*, meaning "a longing, especially for what is forbidden, concupiscence, desire, lust after" (Strongs); or, from *epithumeo*, "to set the heart upon, long for, rightfully or otherwise, covet, desire, would fain, lust after" (Strongs). Neither word is limited to inordinate desire; it can also mean strong, healthy desire, or powerful, sound longing, depending on the context. In Matthew 5:28, Jesus said: "But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." Clearly in this context, *epithumeo* is a strong desire that is sinful. Yet, Jesus also said: "For verily I say unto you, That many prophets and righteous men have desired (*epithumeo*, prb) to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them" (Matt. 13:17). Obviously the strong desire (*epithumeo*) of the prophets and righteous men was not evil. Sometimes strong desire is lust, sinful and degrading (Rom. 1:27, 13:13; 1Cor. 10:6; Gal. 5:16). And sometimes it is just strong desire, healthy and inspiring (Luke 22:15; Phil. 1:23; 1 Thess. 2:17).

Desire is part of our design in nature like that of our Designer (Gen. 1:26-27), Who has desires of His Own (Ps. 68:16;

1 Tim. 2:4). In its proper place and time, it is healthy and right (Eccl. 3:1, 11); in fact, it is critical for our continued existence. Without the desire for food, we would die of starvation. Without the desire for material goods and an interest in a respectable means of obtaining them, we would die of exposure and want. Without the desire for companionship and honorable intimacy, we would suffer from loneliness and would fail to procreate. Without the desire for knowledge and wisdom, we would regress to savagery. And most importantly, without the desire for betterment of the human predicament (all men sin, and all men die), we would be without God, salvation, and hope. Strong desire is a blessing from God when it is treated as a blessing and not misused. It can keep us alive, or it can bring us death. One can imagine that the Adversary is pleased by the failure of some to properly understand this.

Therefore, it is essential that we learn to distinguish between healthy strong desire and harmful lust. James teaches us that one does not go immediately from desire to sin; instead, it is a journey of more than one step (James 1:12-15). Desire comes to all of humankind, but all will not necessarily allow it to become sin. While we all begin with desire, some of us allow ourselves to be drawn or led by it; we dwell on it, allowing it to increase in magnitude, entertaining and enticing ourselves with focus on the object of desire, perhaps planning how to acquire and exploit it. After gestating a simple desire until it becomes inordinate and powerful, we yield our will to it, giving birth to sin. While the object of desire may be harmless in itself, and the initial desire for it may be innocent, obsessing on it changes it into lust, which is sin, and in turn leads to more sin, that is, actively and unscripturally satisfying the lust.

We can avoid the sin of lust by arming ourselves spiritually, mentally, and emotionally. Spiritually, we are readily instructed in the Scriptures

regarding matters that are right or harmless and those things that are wrong or dangerous. Knowing the truth is of first importance, but it is not the only important element. Self-knowledge is vital to one trying to discern between healthy strong desire and sinful lust, and evaluating whether his desire has grown into lust for which he must repent.

Desire versus lust is about how I look; I can look with respect for current ownership or with a desire to obtain it by whatever means necessary. I cannot help but notice that my neighbor has a new truck, or that a sister cares well for her appearance, or that the bank teller is counting a stack of hundred dollar bills. I see those things, and desire for them thoughtlessly enters my mind, but then my will asserts itself and informs my emotions that these things belong to another and I have no moral right to them by any godly means.

Desire versus lust is about how long I look; I can redirect my attention to another matter more appropriate for my contemplation, or I can gaze intently until longing becomes lechery. "I made a covenant with mine eyes; why then should I think upon a maid?" (Job 31:1). Job determined that he would make his eyes look elsewhere to shield his mind from the temptation to think lustfully about the young women who passed by. I cannot help but notice the new golf clubs in the store, but rather than obsessing over them, I will pass by to the lawn supplies and focus on the fertilizer for my garden.

Desire versus lust is about why I look; I can be content with my blessings, or I can be dissatisfied with the abundance bestowed on me. If Achan had been content, he and his family might have survived the conquest of Canaan (Josh. 7:21). Contentment is commonly cultivated for the peace of mind it confers, but it also has the subsidiary effect of protecting one from inordinate desire.

A final word of warning: lust is a sin that does not require that one speak or

act. One can be guilty of the sin of lust sitting motionless and alone in a bare room. It is a sin of thought, and as such, dangerous and deadly to the unwary and weak in spirit. Exercise your will with the help of God and His word and gain control of your thoughts, emotions, and especially, your desires. "Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; As obedient children, not fashioning yourselves according to the former lusts in your ignorance: But as he which hath called you is holy, so be ye holy in all manner of conversation" (1 Pet. 1:13-15).

Endnotes

- 1 Evagrio Pontico, Gli Otto Spiriti Malvagi, trans., Felice Comello, Pratiche Editrice, Parma, 1990, p.11-12.
- 2 Godsall-Myers, Jean E. (2003). *Speaking in the Medieval World*. Brill. p. 27.
- 3 Vossler, Karl; Spingarn, Joel Elias (1929). *Medieval Culture: The religious, philosophic, and ethico-political background of the "Divine Comedy."* University of Michigan: Constable & Company. p. 246.
- 4 *The Seven Cardinal Virtues*, by James Stalker (1902). p. 10.
- 5 http://www.preceptaustin.org/matthew_527-28.htm.
- 6 Richard & Bernice N. Lazarus, *Passion and Reason: Making Sense of Our Emotions*, 1994, New York: Oxford University Press. 



Paul R. Blake

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Seven Deadly Sins

Envy

By David Flatt

Envoy is a sin often overlooked in our society. A closer look at envy and how this sin evidences itself in culture will better aid us to remove envy from our hearts.

Envy is a sinful condition of the heart condemned by God in both the Old and New Testaments. Envy is defined as “a feeling of discontent or covetousness towards another’s advantages, success, or possessions” (Dictionary.com). The *International Standard Bible Encyclopedia* defines envy as “looking on another with ill-will.” Envy describes a fervent emotional condition of the heart. Envy causes people to redden with hostility, animosity, and jealousy towards others. As envy intensifies in the heart, evil manifests itself in thought, word, and action.

Envy in the hearts of people has always contributed to the downfall of societies. For example, consider the Gentiles described by the apostle Paul. In the first chapter of Romans, Paul described a populace which attempted to remove God from their society. In removing God from society, they replaced Him with themselves. They became the objects of their

worship. Secularism became the new spirituality for these people. Notice how their spiritual downfall began:

Because that, when they knew God, they glorified *him* not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonor their own bodies between themselves: Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed forever. Amen (Rom 1:21-25).

As the people removed God and began to worship themselves, they experienced moral decay. In addition to the fornication and homosexuality that ensued, their society was characterized as being “*full of envy*” (Rom. 1:29). What was life like among a populace full of envy? What was life like living among people full of ill-will, discontentment, and perpetual jealousy? Perhaps taking a closer look at our increasingly secular society would

better help us understand what life was like living among people full of envy.

Solomon wrote, “*Again, I considered all travail, and every right work, that for this a man is envied of his neighbor. This is also vanity and vexation of spirit ... There is one alone, and there is not a second; yea, he hath neither child nor brother: yet is there no end of all his labor; neither is his eye satisfied with riches; neither saith he, For whom do I labor, and bereave my soul of good? This is also vanity, yea, it is a sore travail*” (Eccl. 4:4, 8). While we do not describe our society in exactly the same terms as used by Solomon, our culture is not different than his. Solomon stated that envy motivated the labors of man. In all his labors, he was never satisfied.

Envy is the motivation for much of our labor in life. The American Dream hopes for the day when each American can be made rich through his or her labor. In many ways, the American Dream defines success in material terms. There used to be an expression about Americans’ purchasing habits: “*keeping up with the Joneses.*” Sociologists call this conspicuous consumption, making purchases as a symbol of status. When our neighbors buy a new car, we have to buy a new car. When our neighbors go on

When brethren become envious of one another, they will take deliberate actions to undermine, discredit, and harm one another.

vacation, we have to go on vacation. Even better though, is if we could become the Joneses. If only we could become the envy of the neighborhood.

Our society sows seeds of envy through marketing and advertising. In order to experience success and satisfaction, we must have the latest and greatest. If we do not or cannot have what we are told we need, we are miserable. We become all the more determined to acquire what we envy, regardless of the tactics and sacrifices. Envy becomes the energy which drives our earthly pursuits. People harm one another in pursuit of the objects of their envy (2 Tim. 3:1-9). People lie, cheat, and steal to advance themselves in academia and the workplace. Even though the profit of the earth is for all, greed, oppression, and injustice weave the ethical fabric of our time (Eccl. 5:9).

Families are often driven apart as both mom and dad work to “*advance the family.*” They rarely eat together or interact in spiritually meaningful ways. They saddle themselves with insurmountable debt in order to have the objects of their envy. Families leave a legacy of envy in their children. Generations only become increasingly envious. As a whole, society advances further and further away from God.

The Bible teaches that the preventative and solution to envy is contentment. Contentment, peace, and blessedness are qualities that are learned over time and application. For example, Paul wrote, “*Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound: everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ which strengtheneth me*” (Phil. 4:11-13). Like Paul, we must learn to value spiritual pursuits. In so doing, we will become increasingly satisfied to rely on Christ.

As we are impacted by envy personally and within our families, the church cannot help but be impacted. How do Christians living in a society full of envy interact in the context of the local church? Churches are challenged at best. The work of the local church on a whole is made to suffer when Christians are motivated in life by envy. As individuals and families are driven by envy in a hundred different directions, brethren merely collide a couple of times each week to worship. Brethren become envious of one another. Affluence contributes to brethren being envious of each other. Spiritual growth can even be a source of envy among brethren. Families with unfaithful children envy families with faithful children. The eldership is often envied by brethren. A local church full of envy is a local church split and divided. When brethren become envious of one another, they will take deliberate actions to undermine, discredit, and harm one another. For the sake of the advancement of Christ, we must forgo malice, guile, hypocrisy, envy, and evil speaking against one another (1 Pet. 2:1).

In conclusion, we must take time to analyze our lives, families, and churches. Our society is full of envy. If we are not careful, envy will fill our hearts and drive us away from God. Consider what is motivating the labor of our lives. As Solomon said, if envy is motivating our labor, our labor is for nothing. Those who envy the treasures of the world will never be satisfied (Eccl. 5:10). Regarding us in the context of the Church, we must guard ourselves from the perils of envy. We must be motivated by love and humility towards each other. Envy will divide us and prevent us from reflecting the light of Christ to the world (John 17:19-21). Remember, the envious will not inherit the kingdom of God (Gal. 5:19-21). **T**



David Flatt

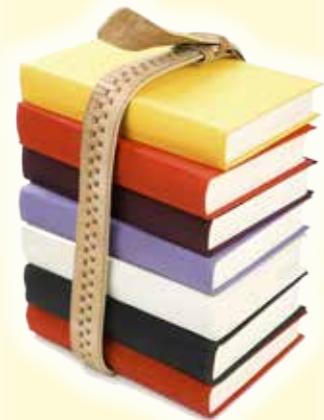
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Seven Deadly Sins

Gluttony

Relationship with Food

By Art Adams

This article focuses on compulsive overeating. The Bible calls it gluttony. It is categorized as the fifth of the seven “deadly” sins. That characterization is well deserved and the subtlety unrecognized by most .

Food is a Bible subject. The first sin involved food. Until the flood, it appears all persons were vegetarians (Gen. 9:2-4). The law of Moses gave God’s detailed diet plans for Israel . Food was categorized into clean and unclean. God provided manna and the people murmured. Poisonous quail were given and people died for “loathing” God’s blessing of food. The Nazarite vow involved a controlled diet. Regulations on “feasts” and “fasts” are throughout the Old Testament .

In the New Testament, the assumption is made that God’s people would fast. Jesus regulated it with “and *when* you fast” (note: not “if ye fast”) (Matt. 6:16). Feasts and fasts, likewise, are in the law of Christ by command and example. Jesus did both (Matt. 4:12; Luke 7:36ff). Regulations are placed on the Christian’s diet. For instance, no eating of blood and things strangled (Acts 15:28-29) and no eating of food that is offensive to others (1 Cor. 6:12; 8:8-13; 10:23-32; Col. 3:17) Food sacrificed to idols created divisive issues in the early church. Likewise, there were issues in the church over adding food to the worship (1 Cor. 11:22, 34).

Gluttony defined. Your stomach is the size of your fist. It is only made

to hold the amount of digested food that you can hold in one hand. Gluttony is overeating, and gorging one’s self, sometimes even to the point of becoming sick. Gluttony is being mastered by one’s appetites. While gluttony is specifically about food and drink, it can include any natural desire or need taken beyond healthy boundaries. To call someone a “glutton” is an insult. It is associated with laziness (Prov. 23:20) and being a “slow belly” (Titus 1:12). As stewards of the body God has given to each of us, we are to “nourish and cherish” it (Eph. 5:28-29). In reality, your “body is not your own” – it is His (1 Cor. 6:19, 20; Rom. 12:1, 2). The answer to the question “how am I treating the body that I surrendered to God?” affects the Christian eternally.

Why gluttony? Sedentary lifestyles, frustration/stress, feeling empty in a variety of ways may be contributing factors to gluttony, but they do not excuse it.

Gluttony is worshipping another god. “Their god is their belly” (Phil.3:18-20; Rom. 16:18). In this sense, food can become an idol that rivals the relationship with God. Paul equated it with paganism and worldliness (Phil. 3:18-20). It is associated with bad company, poverty, and gorged bellies (Prov. 23:21). It is associated with the philosophy of living for the moment in indifference for tomorrow; “eat, drink and be merry for tomorrow we die” (Luke 12:19; Isa. 22:13). This is the height of pagan over-indulgence.

Gluttony is disrespect for the body. Our body houses the soul that will spend eternity somewhere. It is only through the body that we can give expression to our soul. Thus, our body is to be presented as “a living sacrifice” through which we “glorify God” (Rom. 12:1). The Christian’s body is the dwelling place of the Holy Spirit (1 Cor. 6:12-13). Our body is not ours, it belongs to God (Rom. 12:1, 2). To the degree the body is limited, to the same degree one is limited in his ability to serve God.

Gluttony is a lack of self-control over our appetites. Self-control is part of the fruit of the Spirit (Gal. 5:22) and the Christian graces (2 Pet. 1:6f). Satan seeks to invade our lives and set up strongholds (2 Cor. 10:1-4) to bring us under the power of food. Paul emphatically says regarding food, “I will not be brought under the power of any” (1 Cor. 6:12). Intake of food must be regulated by showing some restraint. Christians are to “buffet their body and bring it into subjection” lest we become castaways (1 Cor. 9:27). The word “buffet” means “to beat one’s self black and blue.” This shows that the struggle for self-control can be a fierce fight within us. It may not be as much a matter of what you are eating, but rather, what is eating you? Does food control you or do you control it?

I want to make it clear that gluttony is not a matter of your waistline. We tend to equate overweight with gluttony. For some, it is a matter of genetics or a matter of health and inability to exercise. But, in many cases

weight *IS* an indicator of gluttony. The U.S. is the fattest nation in the world with 3 in 4 Americans considered overweight. That is 75% who are overweight and out of shape. Diabetes has become the fastest growing disease in America. Some 1 million people will succumb to food related diseases to the heart and blood vessels this year. Gluttony can bankrupt your body and bring poverty to your life (Prov. 23:21).

Gluttony is not reserved solely for those with bulging midriiffs, high blood pressure, poisoned livers, and bad breath. It can be seen in compulsive obsessions with the modern devotion to dieting, health food, and drug taking. In a society in which cookbooks outsell the Bible 10 to 1, food and diet has become a god that rules the lives of many.

Food that is not eaten in faith is sinful to eat (Rom. 14:20-23). Christians are forbidden to eat that which hurts themselves or others (Eph. 5:28-29 ; 1 Cor. 8:8-13; 10:23-32). As with any of God's bounty, blessings can be abused. That which was intended to bless actually can become a curse. Food is intended to be received with thanksgiving. There are some who have more prohibitions on them than others. For instance, those on special diets due to cardiac, diabetic, hiatal hernias, ulcers, etc., must take extra care to "eat in faith nothing doubting." To knowingly harm the temple of God (your body) brings God's judgment (1 Cor. 3:16, 17).

As wrong attitudes toward food develop, people find they are caught in the **cycle of living to eat, instead of eating to live**. As a person pushes past the natural boundaries intended by God, the body reacts by trying to store and process more food than is healthy. The body systems become overloaded and normal functions are changed.

Gluttony is about disrespect for relationships (Deut. 22:20-21; Prov. 23:1-3; Titus 1:13). These verses address the rebellious spirit toward family, personal example to others, and perverted relationships with food. One

might also consider how that disrespect is shown to spouses in moodiness and physical appearance that can make a partner physically undesirable. When gluttony is boiled down, it is very much about selfishness, runaway appetites, and divided loyalties.

Gluttony is about disrespect for God's limits. The Scriptures teach that it is better to cut one's throat than to be "a man given to appetite" (Prov. 23:1-3). Gluttony is an appetite out of control. It is about being mastered by food fantasies.

Gluttony is the display of a sinful example. What do you teach without talking? What messages are being sent to our friends and our family regarding food. Dietary habits, including gluttony, are usually a taught behavior. It is learned from those who reward binging, gorging, and planning one's day around food. What are you teaching your family about food?

What shall I do?

Enjoy your blessings. First, we need to have a proper understanding of the place of food and drink. They are a gift from God and an indication of God's blessings. They are meant not only for our nourishment but also for our enjoyment. Thus, we must learn to eat healthy and proportionately and to enjoy each bite. Food is nothing more than fuel for the body. It fuels us so we can perform the tasks God has assigned to us.

Be accountable to others. Most of us need the support of others if we are going to control our appetites. We need a "designated hitter" who will smack us when we get out of line and allow our appetites to master us. We need someone who will challenge us on our actions and attitudes concerning our appetites.

Train Your Body. Training is an issue of personal discipline and determination. Will I beat my body to make it do what I know it should do, or will I live under the influence

of my desires seeking only to address the impulse of the moment as it arises? Will I have a right attitude toward food and drink? Perhaps this is where fasting arises. Fasting is how a Christian can show mastery over hunger cravings and time for prayer and meditation. I know many Christians who feast, but struggle to name a handful who fast. Fasting is a Bible subject and is about self-discipline.

Ask God to help fill your emptiness. Jesus said: "my meat is to do the will of my Father"... "Long for the spiritual meat..." (John 6:27). When the highlight of one's day is the next meal, then something is terribly out of balance. It is righteousness and using our talents to which we should be addicted (1 Cor. 16:5 KJV). Let us never allow food appetites to control us, consume us, to condemn us, or to define us.

Look around at our overweight and over indulgent brotherhood. Watch our brethren as they shovel food into their mouth barely chewing before they go for another scoop. Watch the snickers and jokes when gluttony is referenced in the pulpits and in conversation. Ask why of all of the obsessive compulsive behaviors, the least requested for sermons regards food. Each Christian should look into a mirror and ask two questions: (1) Am I a glutton? and, (2) Do I really consider gluttony a deadly sin? Then, turn and do something about your answers (James 1:23-25). **T**



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Homosexuality

Good Gifts and Evil Uses

By Evan Blackmore

Why are some people tempted to commit homosexual acts? God never causes anyone to sin (James 1:13). He wants each one of us to turn away from sin and live (Ezek. 18:23, 30-32; 2 Pet. 3:9).

At times, for His own purposes, God will allow the devil to tempt us (Job 1:8-12; 2:3-6). But even then, we are not forced to sin. We can resist the devil, and he will flee from us (James 4:7).

The devil uses different methods with different people, because we are molded by God in different ways (cf. Rom. 9:21). We are born different; we have different upbringings; we are placed in different circumstances. Therefore, different people are susceptible to different temptations. For instance, Paul recognized that some people could be tempted easily to commit fornication. Paul himself did not have that problem, and he wrote, "I wish that all men were even as I myself." But he recognized that some other people were more vulnerable in that respect than he was, because "each one has his own gift from God, one in this manner and another in that" (1 Cor. 7:1-9).

When the devil tempts us to sin, he makes use of the individual way we have been molded by God – our birth, our upbringing, our particular circumstances. Consider how he tempted King David to commit adultery with Bathsheba: "David ... walked on the roof of the king's house. And from the roof he saw a woman bathing, and the

woman was very beautiful to behold. So David sent and inquired about the woman. And someone said, 'Is this not Bathsheba, the daughter of Eliam, the wife of Uriah the Hittite?' Then David sent messengers, and took her; and she came to him" (2 Sam. 11:2-4).

When God sent the prophet Nathan to rebuke David for his sin (2 Sam. 12:1-12), what did David say to him?

David might have argued, "Nathan, this can't be a sin. It's only the way God has shaped me. God gave me the eyes that caused me to see Bathsheba. He gave me the feelings that caused me to think her beautiful. And He gave me the kingly power that enabled me to find out who she was, and take her to be with me. If He didn't want me to commit adultery, He could have made me without those eyes (cf. John 9:1-3), and without those feelings (cf. Matt. 19:12), and without that power (cf. Ps. 75:7; 1 Sam. 2:7). But since He made me this way, it can't be wrong."

David said nothing like that. What he actually said was: "I have sinned against the Lord" (2 Sam. 12:13).

Certainly God gave David eyes, and feelings, and kingly power. Everything that we have is given to us by God (1 Chron. 29:14; Rom. 11:36; 1 Cor. 4:7). But God does not intend us to use His gifts for evil (cf. Hos. 2:8). He intends us to use everything to glorify him (1 Cor. 10:31; 1 Pet. 4:11; Col. 3:17). Whenever we take His good gifts and use them to do evil, we "have sinned against the Lord," as David did.

The same point can be made about homosexual acts – or any other sins. Depending on the gifts that they have been given by God, some people will be more susceptible to one form of temptation; other people will be particularly susceptible to another. But this doesn't mean that God is responsible for the temptation. "Let no one say when he is tempted, 'I am tempted by God'; for God cannot be tempted by evil, nor does He Himself tempt anyone. But each one is tempted when he is drawn away by his own desires and enticed" (James 1:13-14).

The devil is deceitful (John 8:44). He doesn't openly say to us, "I am the devil; I'm going to tempt you to do wrong and suffer eternal condemnation." Instead, he "transforms himself into an angel of light," and his servants pose as "ministers of righteousness" (2 Cor. 11:14-15). He and his servants try to make us think that evil things are good things (Isa. 5:20; Prov. 17:15).

But God has told us, plainly and repeatedly, that He does not want us to misuse His good gifts in such ways. "Do not be deceived. Neither fornicators, nor idolaters, nor adulterers, nor homosexuals, nor sodomites, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners will inherit the kingdom of God" (1 Cor. 6:9-10).

We are sometimes told that people commit homosexual acts because it is the way they are made – because of their inborn genetic constitution.

In the first place, the available

evidence indicates that homosexuality is predominantly not a genetic condition. There is space here only to cite one line of evidence. Identical twins are genetically identical, and also are exposed to very similar environmental influences (most people can't tell them apart, and therefore treat them exactly the same). Yet, in the majority of cases where one identical twin indulges in homosexual activity, the other twin (who has exactly the same genetic constitution) doesn't – and usually doesn't even feel the inclination to do so. All scientific research is provisional and subject to correction (Eccl. 8:17); but if this research is accurate, it indicates that most cases of homosexual behavior are not significantly influenced by genetic factors.

...the available evidence indicates that homosexuality is predominantly not a genetic condition.

There might still be certain individuals who do have a special genetic susceptibility to homosexual temptations. But even if we have a special vulnerability to a certain form of temptation, that still would not excuse us if we succumbed to it. God has molded us in ways that are vulnerable to various temptations, not because He wants us to succumb to them, but because He wants us to strive against them and grow strong (Heb. 12:4-13). Only if we “cleanse ourselves from all filthiness of the flesh and spirit” can we dwell with Him (2 Cor. 6:16-7:1).

One of the great privileges of life in Christ is the opportunity to develop self-control – in the Greek of the Scriptures, *enkrateia*, power (*krateia*) over what is within (*en*).

The people of this world love to have power over external things, but they have no power over their

insides. They can't control their desires and pleasures; instead, they are the servants, or slaves, of those desires and pleasures (Titus 3:3). They are “slaves of sin” (Rom. 6:6; John 8:34).

In Christ, we have the joy and privilege of training ourselves to have power over our own desires. We are not to “let sin reign in your mortal body, that you should obey its lusts” (Rom. 6:12). We are set free from that slavery (Rom. 6:18; 8:2). Paul compared himself to an athlete training his body. Just as an athlete trains his body rigorously in earthly terms to gain a perishable prize, Paul said, “I discipline my body and bring it into subjection,” in order to gain an imperishable prize (1 Cor. 9:24-27). Our great example in this respect, as in all other respects, is Jesus. “Let

us lay aside every weight, and the sin which so easily ensnares us, and let us run with endurance 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 has sat down at the right hand of the throne of God.” If we “consider Him” and what He endured, we will not “become weary and discouraged” in our own struggle against sin (Heb. 12:1-4). **T**



Evan Blackmore

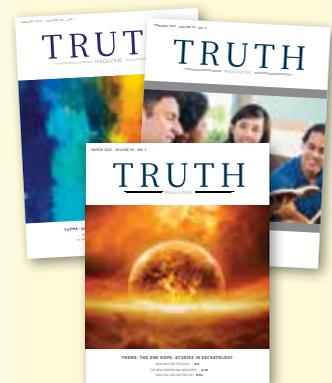
Evan Blackmore worked as a medical practitioner and psychiatrist until his retirement in 1990. His most recent books, written with his wife Marie, are *Leviticus (Truth Commentaries)* and *Between Malachi and Jesus* (DeWard Publications).

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Homosexuality



The Homosexual Agenda and What it Means to Christians

By Kyle Pope

When I was a child I once found a small frog sitting on a fence as if it was relaxing, but it was dead with its skin dried and shriveled. Apparently it jumped on the fence in the cool morning, but as the day grew warmer it didn't realize the sun was slowly roasting it alive. The change was so gradual it didn't protect itself as it might have done otherwise.

When Israel came into Canaan, God prohibited her from making covenants with the seven wicked nations God had condemned (Deut. 7:1-2). They were not to intermarry (Deut. 7:3) or take "pity on them" (Deut. 7:16) because God knew, if they lived beside the Israelites, "they will turn your sons away from following Me, to serve other gods" (Deut. 7:4, NKJV). When they ignored these commands this was exactly what happened. The influence of wickedness led people intended to be "a holy people to the LORD" (Deut. 7:6) to sacrifice their children to fertility gods (2 Kings 16:3), set up pagan altars (1 Kings 11:7), and even put tents for ritual homosexual prostitution in the temple courts! (2 Kings 23:7).

The Influence of the Homosexual Agenda in America

The dramatic change in our nation's view of homosexuality shows how

quickly manipulative sinful influences can turn abhorrence of something into full-fledged acceptance. At the start of the 1960s, every state in the U.S. had anti-sodomy laws criminalizing homosexual acts. In 2003, only four decades later in *Lawrence vs. Texas*, 539 U.S. 558 (2003), the Supreme Court ruled such laws unconstitutional. In an article entitled "How Same-Sex Marriage Came to Be" (*Harvard Magazine*, March-April 2013) Harvard professor Michael J. Klarman shows polling taken in 1996 indicated 68% of Americans opposed "same-sex marriage," but by 2013 the majority of Americans supported the practice. According to Klarman, "among those aged 18 to 29, support is as high as 70%." *How does public attitude change so quickly?*

Justice Antonin Scalia, who wrote the dissenting opinion in *Lawrence vs. Texas* said the court's decision was the result of "a law-profession culture, that has largely signed on to the so-called homosexual agenda," which he went on to define as an agenda to change the way homosexuality is viewed. *Are Christians conscious and aware of this agenda?*

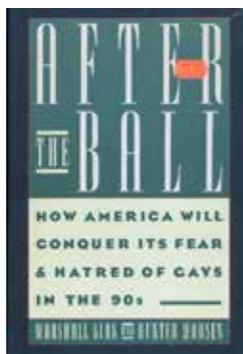
Let's step back a few decades and trace some developments. Many homosexuals look to 1969 as a pivotal year in this change. On June 28th, at

the Stonewall Inn, a homosexual bar in Greenwich Village, police carried out a routine raid only to find its customers resist, leading to a six-day series of violent protests known as the "Stonewall Riots." After this, homosexual activists groups formed in major cities around the country, treating homosexuality as a civil rights issue. This began a very aggressive phase of the homosexual movement. On the anniversary of this event, the first "Gay Pride" marches took place in Los Angeles, San Francisco, Chicago, and New York City.

Very soon this aggressive approach achieved a major victory. The American Psychiatric Association (APA) in the 1952 publication of its official *Diagnostic and Statistical Manual of Mental Disorders* (DSM-I) classified homosexual conduct as a "sociopathic personality disturbance." From 1970 to 1972 aggressive protests at annual APA meetings by "Gay Liberation" groups led to shouting matches, intimidation, and threats against speakers. By 1973 this succeeded not only in removing the classification of homosexuality from its disorders manual, but eventually led to a virtual take-over of the organization's leadership by homosexual psychiatrists. In his book *Homosexuality and American Psychiatry: The Politics of Diagnosis* (New York: Princeton University Press

1981) Columbia University professor Ronald Bayer Ph.D., writes, “Instead of being engaged in a sober consideration of data, psychiatrists were swept up in a political controversy” by which the APA “had fallen victim to the disorder of a tumultuous era...” (3).

This aggressive posture wasn’t calmed by the AIDS epidemic that spread among homosexuals in the 1980s. In 1988 groups such as ACT-UP (the AIDS Coalition to Unleash Power) disrupted Wall Street, the New York Stock Exchange, and shut down the FDA (Food and Drug Administration) for a day. In December of 1989, 4500 protestors organized by ACT-UP surrounded St. Patrick’s Cathedral in New York. Some entered the building, chained themselves to the pews, laid down in the aisles, and shouted during worship services. This aggression and disrespect were not well-received by the public. Mayor, Ed Coch, one of the worshippers in attendance, openly criticized the protest, as did the governor and president. For some homosexual activists the time had come for a different approach.



That same year two Harvard trained authors, Hunter Madsen (AKA “Erastes Pill”—a Ph.D. in politics, and an expert in marketing, advertising, and public

relations) and Marshall Kirk (a neuropsychiatric researcher) published a book entitled *After the Ball: How America Will Conquer Its Fear and Hatred of Gays in the 90's* (New York, NY: Doubleday, 1989). In an interview with the *Chicago Tribune*, Madsen argued that homosexual leaders to that point were “committed to celebrating flamboyant stereotypes at the cost of increased understanding with straights” (“Hunter Madsen,” by Cheryl Lavin, July

23, 1989). Madsen proposed that the time had come for a different image of homosexuality to be advanced.

Madsen and Kirk’s book was an expansion of an article two years earlier in the homosexual magazine *The Guide*, entitled “The Overhauling of Straight America.” Both the book and article set forth six strategies to change America’s view of homosexuality: (1) Talk about gays and gayness as loudly and as often as possible; (2) Portray gays as victims, not as aggressive challengers; (3) Give protectors a just cause; (4) Make gays look good; (5) Make victimizers look bad; (6) Solicit Funds.

In the opening pages of the book, Madsen and Kirk expressed their hope that it become the “gay manifesto for the 1990s” (v), explaining, “The campaign we outline in this book, though complex, depends centrally upon a program of unabashed propaganda, firmly grounded in long established principles of psychology and advertising” (xxvi). Three elements of this “unabashed propaganda” were: (1) **Desensitization** (148) – intended to lower “the intensity of antigay emotional reactions to a level approximating sheer indifference” (153); (2) **Jamming** (150) – by which activists “*Jam* the self-righteous pride”

opponents of homosexuality feel “by linking it to a disreputable hate group” (235) using “talk to muddy the moral waters” (179); (3) **Conversion** (153) – claiming, “Desensitization lets the watch run down, jamming throws sand into the works, Conversion reverses the spring so that the hands run backward” (154) – “It entails making them actually like and accept homosexuals as a group, enabling straights to identify with them” (168).

Madsen and Kirk believed this could be “achieved without reference to facts, logic, or proof” but could be attained through “repeated infralogical conditioning” (153). While some homosexuals downplay the effect this book had on the homosexual movement, there is little question that the procedure it outlined was played out in the years since its publication. It was virtually prophetic in its predictions of the widespread change in attitudes we now see all around us.

How Should Christians Respond?

Knowledge and analysis of factors that lead to conditions mean nothing if they do not arm us for action. We can’t wring our hands in despair. In response we must:

1. Recognize the Propaganda. Paul encouraged the Corinthians to realize that Satan cannot “take advantage of us” if “we are not ignorant of his devices” (2 Cor. 2:11). Subtle exposure to wickedness lowers a person’s resistance to it. We must be aware of the campaign that has been waged against our culture and our minds. We must help others see the assault that has been waged on our media, our educational system, and our legal and medical institutions.

2. Refuse to Be Mischaracterized. Jesus taught His disciples that we are “as sheep in the midst of wolves. Therefore be wise as serpents and harmless as doves” (Matt. 10:16). Activists succeed in muddying the “moral waters” when they succeed in

GAY PROPAGANDA STRATEGIES

1. Talk about gays and gayness as loudly and as often as possible
2. Portray gays as victims, not as aggressive challengers
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5. Make victimizers look bad
6. Solicit Funds.

associating those who oppose their sinful conduct with Nazis or Klansmen. If such unchallenged lies are repeated long enough they will be believed and accepted. Christians must speak “loudly” and “often” to reject these lies and clarify our true character.

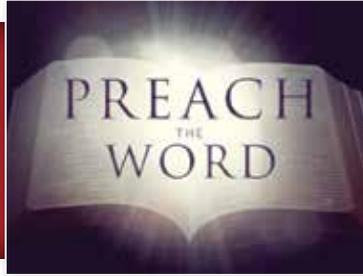
3. Have Courage to be Salt and Light. Jesus taught His disciples, “You are the salt of the earth; but if the salt loses its flavor, how shall it be seasoned?” and “You are the light of the world. A city that is set on a hill cannot be hidden” (Matt. 5:13a, 14). How easily Christians can allow their “flavor” to be lost and their “light” to be hidden! Klarman wrote further, “the proportion of Americans who reported knowing someone gay increased from 25% in 1985 to 74% in 2000. Knowing gay people strongly predicts support for gay rights.” This might lead us to cut off contact with homosexuals, but remember that, in the same epistle that teaches “evil company corrupts good habits” (1 Cor. 15:33), Paul reminds us that guarding against association with the immoral does not mean that we “go out of the world” (1 Cor. 5:9-10). We must have the courage to stand and influence those enslaved to sin, whatever that sin may be.

4. Hate the Sin but Love the Sinner. The Bible teaches, “all have sinned and fall short of the glory of God” (Rom. 3:23). Homosexual activists seek to portray any who oppose their conduct as “homophobic” or “homohaters.” While homosexual behavior is sinful, it is no greater a sin than drunkenness, lying, or heterosexual fornication (cf. 1 Cor. 6:9-10). We must hate all sin because it separates man from God, but we must love the lost souls of all who are in sin and seek to bring them unto obedience to the gospel of Jesus Christ regardless of the nature of their sin. **T**



Kyle Pope

Kyle Pope preaches for the Olsen Park church of Christ in Amarillo, Texas where he also serves as an elder. He and his wife Toni have three children: Torhi, Caleb, and Nathan. kmpope@att.net, Amarillo, TX



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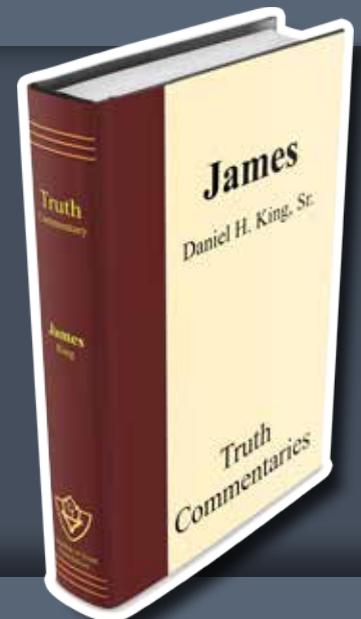
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Homosexuality



Transparently Coping with the Sin of a Loved One, God's Way

By Rissa Shepherd

(Adapted from a live talk given at Traders Point Ladies Lectures November 2014)

about our lives. When I brought up this concern to my husband, Mike, he encouraged me, saying that we all have choices to make and this

is my life and my story and it's good for me to share it. And he's right.

The Battle: Homosexuality

Our family's battle is not an uncommon one these days. Homosexuality. The very in-your-face sin with which we are all inundated by the media. Our only son left home to make his own way after his first year of college because he decided he was tired of fighting his "natural" inclinations and he knew we would never accept and embrace that decision.

Two years previously, my husband and I had been blindsided by the revelation that our son had struggled with the belief that he was a homosexual for as long as he could remember. For two years, we had him in counseling and tried to deal with his struggles pretty much on our own, with few exceptions, because we desperately wanted to protect him from the stigma attached to homosexuality, since he had said this was not what he wanted for his life.

As long as he was making progress toward defeating this desire, we were going to painfully live with the secret. Our family, church elders, and close friends were all very supportive, but no one had any concrete answers for what we should be doing and we didn't know another single Christian family in the same situation with whom we could talk and get advice.

One of the biggest lessons I have learned over the past eleven years is that everyone has her share of trials in this world. I would venture to say that some reading this article have struggles they don't even talk about – probably a lot of you and a lot of different kinds of struggles. There's just no such thing as a perfect life.

When I was asked to speak at the Lafayette (IN) Ladies Getaway three years ago, my initial response was yes, but as I started working on my material, I began to feel almost as if I was betraying my son by talking so openly

Even though we stumbled badly many times along the way with how to handle this delicate situation, one of the things we got right was sharing with our church family, painful though it was.

The Pain of His Leaving

So, his ultimate decision to leave the Lord's church left us in utter despair. When he told us, we begged him to think about it, and told him that if he followed through with that decision, we would not be able to help him anymore. My husband said that the people living in this house follow the Lord and he wouldn't be able to come back here to stay in the summer. He replied that he knew that and was willing to be completely on his own.

I can't explain the pain of watching my beloved 19-year-old son drive away and virtually out of our lives that day. We were crushed and now faced how and when to tell our entire church family what we were really dealing with. We were both exhausted with hiding such a huge secret and Mike said immediately that it was time to let them know exactly what the situation was so we could have their prayers and support to deal with it and try to win him back.

So later that week, Mike read a letter at the end of Sunday morning services. Afterward, Mike's dad, one of our elders, read a very loving, but stern letter of discipline, which was completely appropriate, seeing as our son had met with the elders and made it clear he was leaving the Lord's church.

I have to say that, even though we stumbled badly many times along the way with how to handle this delicate situation, one of the things we got right was sharing with our church family, painful though it was. I have to admit that I had not even looked at our letter again after Mike read it, until I was preparing for the Lafayette talk. When I did read it, most of it didn't even sound familiar to me, because that event was without a doubt the most traumatic experience of my life.

Sitting there while my husband poured out our private grief, with him crying in the pulpit, I just literally thought my heart was coming apart in my chest. I could hear myself crying out loud, and I could hear others, too,

but nothing really mattered, except that my son had walked away and left us. I remember trying to be as still and small as I could, just wanting the floor to open up and swallow me. And then, when the service ended, there were arms around me ... so many arms, and words of love and support.

The Blessing of Transparency

And even on that darkest of days, God sent me rays of hope. Three different people came to me and whispered that they had the same problem in their family, but no one would talk about it. Someone in those families decided it was not to be discussed and so, in every case, the problem was just a festering wound that wouldn't go away or heal. They were all so grateful that we were being open about it and dealing with it publicly. I quickly came to realize that: (1) We were not alone in this, (2) It was the "un-talked-about" sin, and (3) God was going to give us opportunities to help other people through our willingness to be open about it.

That's why I share my story. Do you feel like you are dealing with problems no one else could possibly understand? The wisest man who ever lived, King Solomon, in Ecclesiastes 1:9, says, "That which has been is what will be, that which is done is what will be done, and there is nothing new under the sun."

A very wise lady once told me that it's important for God's people to live transparent lives. That has resonated with me over the years. Think about that for a minute. What does it mean to live a transparent life? It's kind of a frightening concept at first. People are going to know personal stuff about me? They are going to look down on me ... or laugh ... or not like me anymore ... or judge me.

We live in a superficial society that values impressions more than reality. We need to look like we've got our act together and give the impression that we've got it all under control. Well, the joke's on us, because we never were and never will be in control. God is in

We found out that many marriages don't survive the kind of trauma we went through, and I do understand why. If Mike and I had not been on the same page as to how to handle the situation, it would have driven a mighty wedge between us.

control. And there is comfort in that, because life is too big for us to handle on our own. Jeremiah 10:23 says, "I know, O Lord, that a man's way is not in himself, nor is it in a man who walks to direct his steps." We don't even have the knowledge to try to figure out how to live our own way. Our wisdom comes from the Lord.

How Well Do We Know Our Church Family?

The point of transparency is that we can really know each other on a level that enables us to help and meet each other's needs. Those two years that we were keeping pretty much silent about our situation with our son were the most exhausting, isolating, frightening years of my life. For most of that time, my friend, Susie Davis, and I had weekly Bible studies. Lots of times, those studies became my therapy sessions and gave me more strength and peace of mind

... Continued from page 25

than anything else. We usually stayed on track and studied what we had prepared, but if things were particularly difficult for me, we would set aside our planned study and talk over the struggle of the hour. Susie's wise counsel leaves me forever in her debt.

And for those two years, worship services were almost physically painful, because we had to act like everything was OK. Looking back, I don't know how Mike and I kept it together in front of people, except that we felt so strongly about protecting our son. As painful as the telling was, it was such an amazing relief to be able to speak openly about it. I'm a real believer in sharing struggles. It is not a sign of weakness. God gave us each other for lots of reasons and one of the main ones is our ability to encourage and lift each other up in troubled times.

When we try to hide sin, Satan shows up to wear us down. He loves it when we struggle along on our own. He is gleeful when we are miserable and scared. What a perfect time for him to shake our faith and tell us, "It's not worth it, you aren't strong enough, God asks too much, aren't you tired of the battle?"

Be real with your fellow Christians. I'm so grateful to the group that continually lifted us up in prayer and gave us everything we needed in the way of support. What a blessing. And services are no longer painful, but joyful.

In a perfect world, we would all know each other's weaknesses and wouldn't be *able* to be proud or haughty because we'd be so aware of our own set of problems and sins that we struggle with. Sin causes separation and isolation, even when it's not our own. The sins of those close to us cause pain and suffering for us as well. It's still amazing to me how many people have been hurt by our son's choice.

But we need to be united in doing things God's way. Satan wants to divide and conquer. We found out that many marriages don't survive the kind of trauma we went through, and I do

understand why. If Mike and I had not been on the same page as to how to handle the situation, it would have driven a mighty wedge between us. We knew it had to be God's way or our religion and everything we had stood for would have been completely in vain.

Every Christian Has Her Own Battle to Face

Why did we have to go through this? Why *not*? There's nothing special about us that would preclude us from suffering in this life. It was my own delusion that led me to think I had a perfect life and would somehow manage to get through my time here without any significant struggles. There will be hardships. I don't even think that we should ask God to protect us from them. These are the times that test and strengthen us. Our aim should not be to avoid all difficulties, but to rise up to meet them, in a way that would glorify our Father.

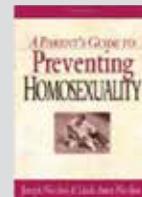
I don't believe God caused this to happen. But I do believe God has used our circumstances to bring us closer to Him, to cement our convictions. We have had many blessings come our way because of the experiences we've been through. I promised God that I would use every situation He gave me to encourage others dealing with this kind of pain. And He has blessed me with the opportunity to be transparent with all of you, but I never pictured it like this. I saw conversations around a coffee table. God has the ability to turn our trials into something good that can glorify Him.

Sometimes we don't know how strong our faith is until it is put to the test. So many people have said to me that they don't know how we continue to do it. Well, the simple fact is that we don't really have a choice. We just need to trust in the Lord because His ways are higher than our own. Human wisdom would say we should be tolerant of our son's choice of lifestyle and treat him the same as always. God's wisdom says we are to separate ourselves from

him so he knows he is in the wrong and would seek to come back.

Things Are Different Now

We have a relationship with our son, but it looks nothing like the one we used to have. We were a close family of four, but the reality was that we had no idea who he was because he was so afraid of hurting us that he never could bring himself to tell us of his struggles and confusion. We're finding out now that we might possibly have had a very different outcome if we had seen the signs we missed completely (see sidebar).



I recommend a book by Joseph Nicolosi, Ph.D, and Linda Ames Nicolosi titled, "A Parent's Guide to Preventing Homosexuality."

Dr. Nicolosi treats mostly adult males who choose to come out of the homosexual lifestyle, but has written this book in an attempt to help with prevention.

"A Parent's Guide to Preventing Homosexuality."

9780830823796, \$16.99

I believe that, as a church on the whole, we fall short in dealing with this issue. While our society glamorizes and encourages homosexual and lesbian lifestyles, we are able to do little more than categorize them as sin.

One of our family's biggest difficulties early on was that we had no real answers for our son as to how this had happened to him nor how to help him in a real way to overcome. I feel the main reason is that homosexuality is what I referred

to earlier as “the un-talked-about sin.” Lots more families are dealing with this than you would ever think possible, but people are so ashamed or afraid that they cannot talk about it.

Today’s Liberal Media

I would say, at this point, though, there are not as many homosexuals as the gay and lesbian community would have us believe. They like to use 10% as an accurate percentage of homosexuals in today’s population. If that were the case, 10% of the people we all know would be homosexuals. Is that true for you? It’s not for me. I know, personally, a handful out of hundreds of people. It is believed that probably a more accurate number is 1% or 2%. That being said, the percentage will probably continue to rise, considering the push of the liberal media and the entertainment industry to encourage acceptance and promotion of the gay and lesbian agenda. Another factor is the huge number of homes without a father figure or male role model for boys to watch and imitate, which is a key element of normal male growth.

The one constant I’ve had through this journey was an unwavering God. I wish I could say that the moment I found out, I dropped to my knees and prayed my heart out, but I didn’t. It wasn’t until bedtime that first night that I cried out to God, literally. But He has always been there for me and He has drawn me nearer to Him through the pain. He gives us healing over time. I remember thinking I would never laugh again or smile again or make it through a holiday without my son, but I do all those things because God uses time to heal us.

And I trust in His timing. I see God working on my problems in ways I cannot. He is in control. I will do everything in my power to lead my son back to the right path, but God knows the big picture and the perfect timing to work it out.

What Does the Bible Say About Homosexuality?

A quick reminder of what God has to say about *homosexuality*. In 1 Corinthians 6:9, the inspired apostle Paul writes, “Or do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived;

I know all kinds of bad influences surround my son and others who have lost their way. Sadly, those influences are so pervasive that we shouldn’t be surprised when sin invades our lives and steals our children.

neither fornicators, nor idolaters, nor effeminate, nor homosexuals, nor thieves, nor the covetous, nor drunkards, nor revilers, nor swindlers, will inherit the kingdom of God.”

Did you catch the “do not be deceived” part? This sinful world calls sin everything *but* sin. I read an article recently that stated world-famous televangelist Joel Olsteen proudly admits he never uses the word sin. That’s because it’s unpopular in today’s world. It is Satan’s goal to deceive, and he starts with blurring the lines by calling homosexuality

“an alternative lifestyle.” That’s not very sinful sounding, is it?

1 Timothy 1:8-11 says, “But we know that the Law is good, if one uses it lawfully, realizing the fact that law is not made for a righteous person, but for those who are lawless and rebellious, for the ungodly and sinners, for the unholy and profane, for those who kill their fathers or mothers, for murderers and immoral men and homosexuals and kidnappers and liars and perjurers, and whatever else is contrary to sound teaching, according to the glorious gospel of the blessed God, with which I have been entrusted.”

Sin is Never a Harmless Choice

God doesn’t view sin as a harmless choice. The fact is that God created man and He is the one Who gets to choose how He wants His creation to behave. He sets the standards. He makes the rules. I keep hearing the argument that the Bible is 2,000 years old, things have changed. No. They haven’t changed and neither has God Himself. He is eternal and never-changing. That is one of the most comforting attributes of God. He is always the same, so we can know without a doubt where He stands on every issue and we can know that He continues to love and care about each and every one of us, because He says so.

If God is a loving God, why would He condemn homosexuals? First of all, God does not make a person a homosexual, or a thief, or a drunkard. I’m learning more and more about how homosexuality comes to happen, and I do know it is not God’s doing. I also know that every person has a choice as to how he lives his life. The alcoholic has a choice whether or not to pour another drink and pick it up. It may not be an easy choice, but it’s a choice, nonetheless. It’s not a disease ... you can’t catch it accidentally.

God Did Not Make You This Way

My son, and many others, are under the false impression that they were “just made that way.” Several

... Continued from page 27

factors can contribute to gender confusion and I'm sure that, though there are many similarities, every case is different. But I do know that its cause is not a gene or God's hand making a person into something he doesn't want to be. I wish I had known more about all of this so I could have said to my son without equivocation that there were contributing factors to how he felt and there were definite ways to overcome. I didn't have the answers ready for him and I will always regret that. But each of us has choices and particular temptations that challenge him and his will to do what God would want. Faithfulness is about choosing to do His will and being steadfast in that commitment.

Our son posted a quote on his travel blog a few years ago. It's by Mother Teresa. I'd like to share it with you and would ask you to pay close attention to her words: "May today there be peace within. May you trust that you are exactly where you are meant to be. May you not forget the infinite possibilities that are born of faith in yourself and others. May you use the gifts that you have received, and pass on the love that has been given to you. May you be content with yourself just the way you are. Let this knowledge settle into your bones, and allow your soul the *freedom* to sing, dance, praise, and love. It is there for each and every one of us."

Doesn't that sound beautiful and poetic? **At first** glance, it's a lovely call to embrace who we are and just live life freely and joyfully, but do you see how it could bolster a doubting or questioning person into living completely for himself with no obligation to factor in God and His desires for us? "May you not forget the infinite possibilities that are born of faith in yourself and others." Faith in ourselves won't do us much good if our faith is somehow misguided. That kind of faith will just lead us right off the edge of the cliff, spiritually. I know all kinds of bad influences surround my son and others who have lost their way. Sadly, those influences are so pervasive

that we shouldn't be surprised when sin invades our lives and steals our children. So we truly do need to take heed and be aware of every influence that touches their lives and be ready to fight the wiles of the devil. I certainly wish I had been better prepared.

The Price of Obedience

Let's consider cost versus benefits. Did we pay a price to obey God? Yes. We all do. It costs my family and many others a "normal" relationship with our son. We have an empty chair and a hole in our hearts at family gatherings and holidays. I could talk about the things I miss about him *for hours*. But what would it cost us to act like everything is OK? We wouldn't be able to live with ourselves and we would be complete hypocrites to even worship the Lord if we carried on as if nothing were wrong.

God disciplines those He loves. He loves my son even more than I do and He wants him to come back to Him with a broken spirit and a contrite heart, ready to serve and obey. That's what I pray for and I also pray for God to give him stumbling blocks and challenges that will make him rethink his choice. It's hard to pray those prayers, because all I really want is for him to be safe and healthy and happy. But none of that really matters when we are looking at the whole of eternity. Our happiness here on earth is highly overrated. God never promised us happiness. But He has promised us unending happiness if we remain faithful to Him during our walk here on earth. That's what we are striving for, that's the goal.

There was a time when I felt, and probably said, that I couldn't think of anything worse that could happen to us. But time has given me greater perspective, and I know without a doubt that worse things could happen. I don't even need to speak them for you to imagine. But the good news is that as long as our son is alive, we have hope. We are trying our best to win him back to the Lord. God knows our hearts and He is working at the

solution in His way and in His time and I can be content with that.

Don't get me wrong, I would rather have my son back today than to wait, but the reality is that, if I die and he doesn't come back to God until late in his life, I still win because I will still get to be with him in heaven and that's all that really matters. He understands the reasons that things have to be as they are and continues to respect that we are living our faith.

Still Trying to Win Him Back

Our decision has been to lovingly separate ourselves from our son. That doesn't mean we never see or speak to him. How could we possibly hope to bring him back to the Lord with no contact? James 5:19-20 says, "My brethren, if any among you strays from the truth and one turns him back, let him know that he who turns a sinner from the error of his way will save his soul from death and will cover a multitude of sins." God's way is not to alienate and disenfranchise sinners, but to win them back with gentleness and love. They need to know without a doubt that the door is always open for them to come back and be a welcome part of the church once again.

I'm not here to judge how anyone else handles her family problems. That's not my place and I understand that we can never really know all the details of someone else's life. I'm sure there are people who would take issue with the way we have handled our situation, either that we are too tough or that we are too lenient. It's not our job to please everyone, but it is our job to please the Lord, because He *does* know every detail and it is His right to judge how we handle our Christian responsibilities.

Please Don't Enable Sin

If you are an overcomer, God bless you for staying the course. If you are ignoring sin in someone's life and trying to act like everything is OK, you are not doing that person or yourself any favors. Enabling sin is sin itself. I

know of Christian families that have unfaithful children yet go right on with their relationships as if that is perfectly all right. I know Christians with parents who have left the church, and those grown children have had to make a decision about how that relationship is going to continue. Some have made the choice to follow God's pattern and distance themselves, others fail to make that commitment. How in the world does that cause people living in sin to question their actions and come back to the Lord?

I understand that these are difficult situations and very thorny issues are involved, but we all have to answer for our actions, and ignoring sin is playing right into Satan's hands. It creates a blemish on the Lord's church in the world's eyes and gives them the ammunition to fire away at the very foundation of Christian faith. We should not have churches filled with hypocrites. We have to take a stand for right no matter the cost.

And speaking of cost, the price paid for our souls far surpasses any cost we are asked to bear. To stand for truth, God will never ask us to do something He Himself was not willing to do. Philippians 2:5-8 says, "Have this attitude in yourselves which was also in Christ Jesus, who, although He existed in the form of God, did not regard equality with God a thing to be grasped, but emptied Himself, taking the form of a bond-servant, and being in the likeness of men. Being found in appearance as a man, He humbled himself by becoming obedient to the point of death, even death on a cross."

God hasn't asked me to watch my son die on a cross, nothing near as brutal and cruel as that. He does ask that I take a stand for Him against this world and its sinful ways.

Are We Christians in Name Only?

It's really easy for us to get caught up in the "feel good" of Christianity,

the wonderful times we can enjoy with our brothers and sisters, the joy we have singing praises to God, the closeness we feel when we worship together. It's easy to be superficial, and Christians in name only, but is that what God wants from us? Does He only require us to go through the motions, to never rock the boat and risk hurting someone's feelings?

If we wear the name Christian, we should be totally devoted to Christ. Divided loyalties have no place in the church. I'm not saying that I'm perfect or have it all figured out. I clearly still have a lot of growing to do and am reminded daily of my shortcomings, but I trust that God knows my heart and how much I love and want to please Him. I trust that His grace will cover my shortfalls, as long as I have a humble and repentant heart.

We used to say to our children, "Remember who you are." I have to believe that our son is going to wake up someday and remember who he is – a child of God, much loved and missed by a lot of people. I picture him realizing he has given up too much for a life that didn't give back to him in any significant way. I picture how amazed he will be at the willingness of people to welcome him back and show him love and forgiveness. That would be a great day. **11**

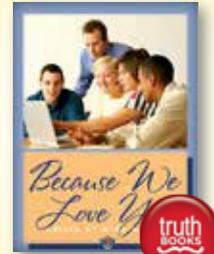


Rissa Shepherd

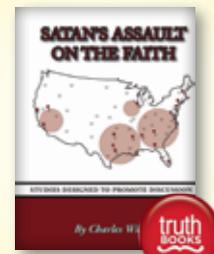
Rissa Shepherd and her husband, Mike, are members of Avon Heights church of Christ in Avon, Indiana. She has been married 34 years and has two grown children and three grandchildren. Rissa has spoken on this subject at several ladies' Bible lectureships. Comments and questions can be directed to her at ris77@comcast.net.

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Six Sermons Every Sunday: The Awesome Responsibility of a Song Leader

By Andrew Roberts

It's Sunday. It's 10 AM. Do you know where *your* song leader is?

Few things throw an otherwise well-ordered worship assembly into a tale-spin like a missing song leader. People are already seated and begin looking around. They wonder, "Why haven't we started yet?" One can faintly hear the words echoing around the auditorium: "Well, I guess I can lead ... if no one else will."

Some time ago I was preaching in a gospel meeting. It was the first time I had been with this particular congregation. A brother was making some opening remarks and announced that a certain brother would come forward and lead singing. Someone spoke up, "Nope." This startled the brother at the podium, but he quickly recovered. He looked out over the room and asked another brother if he would lead. That brother shook his head. He implored another. A third brother declined. The Announcer (red-faced as you might imagine) descended the pulpit, picked up a songbook and began fanning through pages. As he chose a song and returned to the platform, one of those reluctant men spoke out, "I mean, if nobody else will, then I'll lead." The Announcer said, "Oh no! I'll do this!" It was quite the first impression.

Now one may dismiss it as "That's just life in a country church" or excuse it because, "Everybody has a bad

day." Incidentally, I do not believe that scene is commonplace for that congregation and I hope it is not commonplace anywhere. However, are brethren aware and prepared for the awesome responsibility of leading the congregation in song worship? To do it well requires more than musical skill. A song leader needs wisdom, preparation, and planning.

God's Old Testament musicians set a precedent of wisdom for all those who lead God's people in New Testament song worship. 1 Chronicles 15:19 names these inspired psalmists: Heman (Ps. 88), Asaph (Ps. 50), and Ethan (Ps. 89). They were all Levitical priests (1 Chron. 15:16-17) who were contemporaries of David and Solomon (1 Chron. 15:2-3; 1 Kings 4:31). And they were smart – only Solomon surpassed them in wisdom (1 Kings 4:31). As Levites, they were trained in the Word of God and expected to be teachers of the Word of God. Leonard Payton observed, "In short, musicians were teachers of the highest order. This leads me to suspect that Levitical musicians, being scattered through the land, served as Israel's teachers. Furthermore, the Psalms were their textbook. And because this textbook was a songbook, it may well be that the Levitical musicians catechized the nation of Israel through the singing of psalms."¹

The teaching priority of song worship carries into the New Covenant. Notice how *teaching* and *warning* with the Word of Jesus Christ is accomplished in both preaching (Col. 1:28) and singing (Col. 3:15-16). The participles are identical.

“Him we preach, **warning** every man and **teaching** every man in all wisdom, that we may present every man perfect in Christ Jesus” (Col. 1:28, NKJV).

“Let the word of Christ dwell in you richly in all wisdom, **teaching** and **admonishing** one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord” (Col. 3:16).

Teaching is to be done through song. Who typically decides what a congregation sings? The song leader! Brethren must take song leading as seriously as the sermon. The preacher will study, pray, and work many hours over his *one* sermon in order to teach and admonish. Yet the song leader is selecting six messages in a regular order of service (two songs, prayer, song, sermon, invitation song, communion song, closing song). Every song has the church teaching, confessing, or professing *something*. He presents six sermons every Sunday! The song leader is an incredibly influential teacher in the local church. (If your congregation has eight song leaders then you have eight influential teachers!)

Robert Dale wrote, “The person who chooses the hymns for worship is potentially the most important theologian in his congregation.”² And it has been said, “Let me write the hymns of a church and I care not who may write its creed or volumes of theology – I will determine its faith.”³

What happens more often? Do you get speeches stuck in your head or songs stuck in your head?

This compels us to consider a song leader’s preparation and planning. For every song he selects, there are truly thousands he excludes. So,

why does he choose the songs he has chosen? Is all being done for the edification of the church? Just because songs are led does not mean they are purposefully edifying. Does a song leader say, “The church *needs* to sing this today”? And if he does (which he should for each selection), on what basis does he arrive at his decision?

What does song worship planning look like in your congregation? Here are a few ways that I’ve witnessed:

- No planning – The song leader frantically flips through the songbook as opening announcements are made. He is put on the spot because he forgot or somebody was sick.
- Nostalgia planning – The song leader tells the congregation that, “We just haven’t sung it in awhile.”
- Tried and True – The song leader knows six songs. The congregation knows that when he is the leader, they will sing them.
- Thematic planning – The song leader selects songs according to a spiritual theme like “heaven” or “prayer” or he chooses songs that coincide with the sermon.
- Joint planning – Song leaders, preachers, and other worship leaders meet prior to the service to discuss, plan, and pray, before leading the church in worship.
- Sermon in Song – The song leader alternates Scripture readings with like-minded songs.

The list is hardly exhaustive but the point is that there are multiple ways to plan an edifying song worship and many ways to fail at it. Which do you experience more often? What is to be done about it?

First, let’s encourage song leaders to appreciate that they stand in the noble line of David, Asaph, and Paul as teachers of God’s word to God’s

people. It is an awesome responsibility and they are in good company.

Second, let’s understand that equipping song leaders to lead song worship stretches beyond musical appreciation or honing vocal talent. Obviously that is required but leading song worship is so much more. Let them see their task as six sermons to be purposefully edifying.

To that end, I summarize a song-selection-criteria found in Dan Chambers’ book *Showtime!: Worship In The Age of Show Business*.⁴ (In the book, Chambers argues against a showbiz mentality.) This may be helpful to any song leader in determining whether he should lead a given song in congregational worship:

- *The lyrics will reflect a basic theme or insight into Christian theology or the Christian experience.* We are to sing “psalms, hymns, and spiritual songs” (Col. 3:16). Perhaps it can be a little fuzzy what that allows or disallows. There is plenty of music out there that is not wrong or bad, in and of itself, but it is not about God or the Faith at all. If a song leader is on the fence as to whether a text is or is not a spiritual song then he should select another – there are thousands to choose from with no ambiguity.
- *The lyrics will be in harmony with Scripture.* We must sing Truth (Col. 3:16). While there is allowance and tolerance for poetic license, a song leader still faces the fact that not all lyrics are true. If there is a questionable verse, a song leader may omit it. He might change a word to be more biblically accurate. Then again, he may say, “I don’t believe this lyric. I don’t want to fool with fixing it. We’ll sing something else.” Again, there are thousands of options.
- *The rhythm and tune will properly express the tone and feelings of the lyrics.* Incidentally, a song’s rhythm may be written

... Continued from page 31

appropriately but because the leader/congregation drags it down or speeds it up the result sounds strange. Example: *We're Marching To Zion* at the pace of a funeral dirge.

- *The language will be clear and understandable.* We need to speak what is easily understood (1 Cor. 14:9, 15) or we are talking into the air. The common knock on Praise Choruses is that while they are understandable, they are also repetitive and shallow. The common knock on Hymns is that some language is archaic and the tunes feel dated. Leaving caricatures aside, whatever the church sings must be understood and meaningful. The song leader needs to explain it. As David Maravilla warned, "Song leaders

should not dare lead a hymn they have not read first ... a song leader should read every verse of every hymn he intends to lead. If we do not understand something we have sung in a hymn, we should not ask the preacher or someone else what he thinks it means; we should ask the song leader. He is the one who chose it; he is the one who should understand the meaning."⁵

May God bless the song leaders guiding us to praise God and edify one another.

Endnotes

- 1 Quoted in John MacArthur, *Fool's Gold*. Wheaton, IL: Crossway Books, 2005, pp. 122-123.
- 2 Robert Dale, *To Dream Again: How To Help Your Church Come Alive*. Wipf &

Stock Publishers, 2004, p. 54.

- 3 Charles Sumner Nutter, "Preface," *The Hymns and Hymn Writers of the Church, an annotated edition of the Methodist Hymnal* (1911).
- 4 Dan Chambers, *Showtime!: Worship In The Age of Show Business*, Nashville, TN: 21st Century Christian, 1997, pp. 107-109.
- 5 David Maravilla, "Singing as Worship," *Psalms, Hymns and Spiritual Songs*, ed. Mike Willis, Athens, AL: Guardian of Truth Foundation, 2012, p. 228. **T**



Andrew Roberts

Andrew Roberts preaches at the Jackson Heights church of Christ in Columbia, TN where he has worked as an evangelist since 2002. He has written several Bible class workbooks and his articles have appeared in *Truth Magazine*, *Biblical Insights*, and *Pressing On* e-magazine. aroberts@thebibleway.org

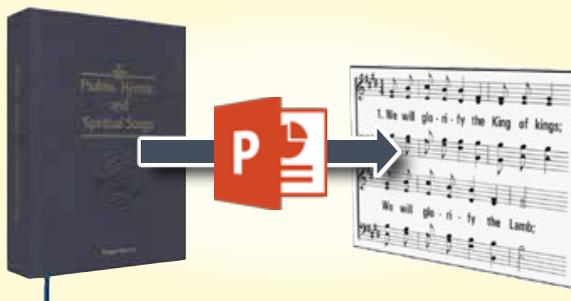
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The Magdala Synagogue

By Barry Britnell



Barry Britnell



In Matthew 4:23, we read:
And he went throughout all Galilee, teaching in their synagogues and proclaiming the gospel of the kingdom and healing every disease and every affliction among the people.

In the first century, synagogues were the religious, social, and cultural centers of a Jewish community. The complex usually consisted of a larger, central room with many smaller rooms surrounding it. The central room was normally devoted to public, group worship. As the passage above states, Jesus frequently visited synagogues to talk about His kingdom.

Given the long amount of time that has passed, finding a synagogue from the time of Jesus is extremely rare. However, in September of 2009, excavators in the ancient town of Magdala did exactly that. They uncovered the remains of a synagogue from the first century.

Located on the western shore of the Sea of Galilee, the small fishing village of Magdala (in Hebrew, Migdal) welcomed travelers as they walked along the Via Maris (“Way of the Sea”) through the region. Coming down from the hills of Galilee, Magdala would have been the first town travelers would have come to for several miles. The city itself is never mentioned in the Bible. However,

it is likely the home town of Mary Magdalene.

When I first visited the site in 2010, there was very little to see outside of a couple of bulldozers and a chain link fence. When I went back in 2012, we were allowed to walk around on the site, but much of the area was covered with tarp and photography was not allowed. However, when I returned this past June, I was delighted to see that they had transformed the area, protected the grounds, and were offering tours.

The central room of the Magdala synagogue is approximately 1200 square feet, with each side being about 35 feet long. General seating areas can still be seen around the perimeter of the room. Amazingly, large sections of the original mosaic floor have also been found. And for the most part, they are undamaged. At full capacity, over one hundred people could have joined together in worship and study. With the popularity that Jesus had while preaching in the area, a synagogue like this would have been filled to capacity to hear him.

Did Jesus teach in the synagogue that has been found at Magdala? Honestly, we simply do not know. However, given the fact that He frequently taught in the synagogues of this area and had friends from this area, it is a reasonable conclusion to say that He did.

Archaeology is not just about digging up bones and pottery. Archaeology is learning about the lands, the cultures and the people that lived there. And, by learning and understanding these things, it helps us to understand the Bible even more. **T**



Children's Lessons from the Garden: The Seed

By Deborah Towles

Synopsis: What child does not like to play in the dirt? This first of four articles promotes play with a purpose. Mothers are encouraged to use lessons from the garden to teach profound spiritual truths to their children to build faith in the wisdom and truth of God!

The Lord by wisdom founded the earth (Prov. 3:19; 8:27ff). Since God in His wisdom ordered creation to reflect His nature and His truth (Rom. 1:19-20), young and old can gain physical and spiritual wisdom from observing His handiwork. When we become conscious of lessons from the created world and actively cultivate the wonder of creation in our children's mind, we teach them to see and understand

the reproduction of a certain plant. Its protective shell contains the food needed to establish the growing plant. The seed is dependable to produce after its kind. It can remain dormant for a long time until conditions are right to begin to grow. Seeds are scattered in various ways (wind, water, animals...) to find optimal growing environments. The seed is designed to produce exponentially!

needs to be scattered to find optimal growing environments to produce abundantly (Acts 8:1-4; Col. 1:9-10).

Christ is The Seed (Gen. 12:1-3; Gal. 3:16), the promise and hope for all, in whom are all spiritual blessings (Eph. 1:3)! Christ is all-sufficient, supplying every need of His disciples (Col 1:18-28)! His character will be reproduced in His true disciples (Gal. 2:20; Col 1:27). At the favorable time when He is sought, He will be found (Isa. 55:6; Matt. 7:7-8). This Seed is to be scattered to the whole world (Matt. 28:18-20) in order to produce an abundant harvest (Heb. 2:10).

Young children learn best when using multiple senses. Gardening uses many. A small garden plot or a few containers can open the door to many principles of God's will. Children who personally experience the life cycle of plants will grow themselves. Will you accept the challenge to make the next growing season one that produces a harvest of faith? Your children or grandchildren will not be the only ones to benefit! 

When we become conscious of lessons from the created world and actively cultivate the wonder of creation in our children's minds, we teach them to see and understand God and His Word.

God and His Word. By using a small garden plot or a few containers, young children can be taught many godly principles that promote and sustain their faith. In this first of four articles, we will consider a few marvels of the seed to share with children.

Scientists are still unraveling the mysteries of the seed, but there are basic facts that can increase our understanding of God's great wisdom. The seed is full of potential, representing a promise and hope for future abundance and blessings. Seeds, though usually small, are self-contained survival packages designed to ensure

What spiritual lessons for children can be illustrated by exploring the seed? The Bible teaches that the word of God is seed (Luke 8:11; 1 Pet. 1:23). The Word, as seed, is full of potential, promise, and hope for abundant blessings (James 1:21; Rom. 1:16-17). It is self-contained, designed to ensure the reproduction of God's character (2 Tim. 3:16-17). The Word feeds and supports the growing disciple (1 Pet. 2:2). It dependably reproduces after its kind (1 Pet. 1:14-15). It may remain dormant until conditions are favorable for growth (Hos. 10:12-13). The Word



Deborah Towles

Deborah Towles is the wife of Gale Towles who preaches for the State Line Church of Christ in Charlotte, NC. Deborah and Gale have been married for over 38 years. They have four children and eighteen grandchildren. Deborah and Gale both learned many lessons from the garden from their parents and grandparents. They still love to play in the dirt and share its bounty with family and friends! Her email address is deborah@carolina.rr.com

ChurchDirectory

The following congregations have paid for advertising in *Truth Magazine*. Inclusion of churches in this list is not an attempt by *Truth Magazine* to certify their faithfulness to God. We do believe the vast majority are striving to uphold the Word in faith and practice.

To make changes to your ad, contact:
tmmikewillis@gmail.com

ALASKA

ANCHORAGE

Rose Street church of Christ
3124 Rose Street
Bible Study 9 A.M., Worship 10 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: David Webb (907) 350-8358

ALABAMA

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 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: David Deason (205) 425-2352

BIRMINGHAM

Vestavia Hills church of Christ
2325 Old Columbiana Rd. (near I-65 & Hwy. 31)
Bible Study 9 A.M., Worship 10 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelists: Harold Comer, Jason Cicero
or David Banning (205) 822-0018 or 822-0082

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 P.M., Wednesday 7 P.M.
Evangelist: Kenny Moorer (256) 766-0403

HUNTSVILLE

Chapman Acres church of Christ
2137 Penhall Dr., NE (I-565, Exit 21, right on
Maysville Road left on Chapman Avenue,
right on Penhall Drive)
Bible Study 9 A.M., Worship 10 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: Isaac Muñoz, www.chapmanacres.org

MOBILE

West Mobile church of Christ
129 Hillcrest Road
Worship 9-9:30 A.M., Bible Study 9:30-10:30 A.M.
Worship 10:30-11:30 A.M., Wednesday 7 P.M.
(251) 342-4144 or 342-2041

MONTGOMERY

Eastbrook church of Christ
650 Coliseum Blvd.
Bible Study 9 A.M., Worship 10 A.M.
Wednesday 6 P.M., Bldg: (334) 272-4232
Contacts: Brian Moore: (334) 279-1077
Charles Martin: (334) 283-2983

NORTHPORT

Northwood church of Christ
4601 Northwood Estates Drive
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: David Maxson (205) 339-6122
<http://www.justchristians.info>

PARRISH

McArthur Heights
church of Christ, 5082 Hwy. 269
Bible Study 10 A.M., Worship 11 A.M.
Evening 5 P.M., Wednesday 6:30 P.M.
(205) 686-5978 or 686-5620

SCOTTSBORO

Eastside church of Christ
John T. Reid Pkwy., (Hwy. 72, 2 mi. E. of Hwy. 35)
Worship 9 A.M., Bible Study 9:30 A.M.
Worship 10:30 P.M., Wednesday 7 P.M.
Evangelist: Wayne Chappell, Sr.
(256) 574-1603 or 575-2664

ARKANSAS

CONWAY

Hwy. 65 church of Christ
271 Highway 65N
Bible Study 9 A.M., Worship 10 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: Bruce Reeves, Bldg: (501) 336-0052

CONWAY

Eastside church of Christ
1540 E. Oak Street 72302
www.conwaychurchofchrist.org
Sun. Bible Classes 9:30 A.M.
Sun. Worship 10:30 A.M.
Sun. Worship 6 P.M., Wed. Bible Classes 7 P.M.
Preacher: Gary Prince, gwprince@juno.com

CONWAY

Prince Street church of Christ
2655 Prince St., (Hwy. 60)
Bible Study 9 A.M., Worship 10 A.M.
Evening 5 P.M., Wednesday 7 P.M.
(501) 339-6917

FT. SMITH

South 46th St. church of Christ
2323 South 46th Street
Bible Study 9:45 A.M., Worship 10:30 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: Shawn Chancellor
(870) 648-2898 or (479) 782-0588

JACKSONVILLE

church of Christ
1807 McArthur Drive
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 5 P.M., Wednesday 7 P.M.
(501) 982-6413 - church bldg
(501) 533-8801 - Jason Lankford
www.mcarthurdrccoc.com

JONESBORO

StoneRidge church of Christ
514 Airport Road
Bible Study 10 A.M., Worship 11 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Dick Blackford (870) 933-9134
email: rbb612@aol.com

LITTLE ROCK

church of Christ
7115 West 65th Street
Bible Study 9 A.M., Worship 10 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: Don McClain, Res. (501) 847-6677
Study (501) 568-1062

PARAGOULD

Village Creek church of Christ
Bible Study 9 A.M., Worship 9:50 A.M.
Wednesday 7 P.M., Sunday 5 P.M.
Evangelist: Dwight Harrison
www.villagecreekchurchofchrist.com

PINE BLUFF

church of Christ
4700 W. 28th Street
Bible Study 9:45 A.M., Worship 10:35 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Clarence W. Fell (870) 879-2097

POCAHONTAS

Westside church of Christ
3644 Hwy 90 West • P.O. Box 43
Bible Study 9 A.M., Worship 9:45 A.M.
Afternoon 1 P.M., Wednesday 6:30 P.M.
Herbert Starr, Evangelist

ROGERS

Central church of Christ
201 South 19th Street, Ste. N
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6:30 P.M., Wednesday 7 P.M.
Earl Mitchell: (479) 636-7484

TEXARKANA

church of Christ
2301 Franklin Drive
Bible Study 9:30 A.M., Worship 10:15 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Rick Boswell

ARIZONA

GLENNDALE

church of Christ
6801 N. 60th Avenue
Bible Study 9 A.M., Worship 9:40 A.M.
Evening 5 P.M., Wednesday 7:30 P.M.
Evangelist: Steven Harper

TUCSON

church of Christ
145 N. Country Club Road
Bible Study 9 A.M., Worship 10 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Hugh Delong
(520) 326-3634 or 722-3179

CALIFORNIA

ALAMEDA

Alameda church of Christ
2167 Santa Clara Avenue
Bible Study 9:45 A.M., Worship 10:50 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
Call Us! (510) 523-9547
www.alamedachurchofchrist.com

BELLFLOWER

Rose Ave. church of Christ
17903 Ibbetson Ave.
Bible Study 9:45 A.M., Worship 10:50 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
(562) 866-5615, <http://www.roseavenue.org>

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

DUBLIN

Dublin church of Christ
11873 Dublin Blvd. CA 94568
Bible Study 9:30 A.M., Worship 10:30 A.M.
Wednesday 7:30 P.M.
Evangelist: Joshua Higgins (925) 828-8747

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 P.M., Wed. Bible Study
7:30 P.M.
Evangelist: David Posey
(530) 676-9514 or (916) 608-4866
www.folsomchurch.com

FREMONT

Centerville church of Christ
3885 Beacon Ave, Ste D., Fremont, CA 94538
Bible Study 10 A.M., Worship 11 A.M.
Evening 5 P.M., (510) 794-7659

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 P.M.
JP Flores (562) 420-2363
Mark Reeves (562) 420-9577
www.JustChristians.org

OCEANSIDE-VISTA

church of Christ
2020 Sunset Dr.
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 5 P.M., Wednesday 7 P.M.
(760) 940-8003

COLORADO

GRAND JUNCTION

church of Christ Western Slope
2923 North Ave., Unit 3
Grand Junction, CO 81504
Worship 10:30 A.M., Evening 5 P.M.
Wed. Bible Study 6 P.M.
www.churchofchristwesternslope.com

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

MONTROSE

San Juan church of Christ
1414 Hawk Parkway, Unit C
Bible Study 10 A.M., Worship 11 A.M.
Evening 2 P.M., (970) 249-8116

DELAWARE

MILTON

Lighthouse church of Christ
14574 Coastal Hwy. Rt. 1
Worship 9:30 A.M., Sunday School 10:45 A.M.
Wednesday 7 P.M., (302) 644-7379

FLORIDA

BROOKSVILLE

church of Christ
604 W. Fort Dade Ave.
Bible Study 10 A.M., Worship 10:50 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
Evangelist: V.C. McCormick (352) 796-9803

DESTIN

South Walton church of Christ
64 Casting Lake Road
Bible Study 9 A.M., Worship 10 A.M.
Evening 6 P.M., Wednesday 7 P.M.
(850) 622-3817
www.southwaltonchurchofchrist.com

FORT LAUDERDALE

Northside church of Christ
912 NW 19th St.
Bible Study 10 A.M., Worship 11 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
(954) 763-1404

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

FORT MYERS

Southside church of Christ
13641 Learning Court
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: David P. Schmidt
(239) 433-2838 or 482-2158

FORT WALTON BEACH

church of Christ
6 Lane Dr., Mary Esther, FL
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: Joey Rankin (850) 244-9222

FROSTPROOF

Frostproof church of Christ
40 W. "A" St., Frostproof, FL 33483
Bible Study 9:30 A.M., Worship 10:30 A.M.
Wednesday 7 P.M., (863) 635-2607 or 635-4278

GENEVA

church of Christ
Ave. C and 2nd St.
Bible Study 9:30 A.M., Worship 10:45 A.M.
(407) 349-9998

JACKSONVILLE

Marietta church of Christ
8150 Driggers Street
Bible Study 10 A.M., Worship 11 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Jamie Rhoden, (904) 781-5704
or 693-0432, www.mariettacoc.com

KEY LARGO

Key Largo church of Christ
100695 N. Overseas Hwy.
33037 m.m. 100.7 on US 1
Bible Study 10 A.M., Worship 11 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: William LeDent (305) 451-1194

MIAMI

church of Christ
Eglise du Christ de Miami
8343 NE 3rd Court
Bible Study 10 A.M., Worship 11 A.M.
Wednesday 7 P.M.
Minister: Junot Joseph (305) 244-8295

MIAMI

Flagler Grove church of Christ
(Nearest to Airport), 500 N.W. 53rd Ave.
Bible Study 10 A.M., Worship 11 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
Evangelist: John Buttrick (305) 634-5924

MIAMI

church of Christ
12780 Quail Roost Dr.
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Clark Pace
(305) 233-9590 or (954) 430-1437

OCALA

Anthony church of Christ
9778 N.E. Jacksonville Rd., Anthony, FL 32617
Bible Study 9 A.M., Worship 10 A.M.
Wednesday 6:30 P.M.
Evangelist: Greg Cruz (352) 629-5505
www.anthonycoc.com

ORLANDO

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

ORLANDO

Azalea Park church of Christ
6800 Lake Underhill Rd.
Bible Study 9:30 A.M., Worship 10:30 A.M.
Wednesday 7:30 P.M.
(407) 277-7931 or 628-2995

ORLANDO

church of Christ at S. Bumbly
3940 S. Bumbly Ave.
Sunday Worship 9 A.M., Bible Study 10 A.M.
Worship w/ communion 10:55 A.M. (No Evening Service), Wednesday 7 P.M.
Evangelist: Adam Willingham
Office: (407) 851-8031

PALATKA

Palatka church of Christ
505 Third Ave. (Third Ave. intersects Hwy. 19 one block south of Hwy. 20)
Bible Study 10 A.M., Worship 11 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Robert Skomp
(386) 326-3952 or 546-5689

PALMETTO

Palmetto church of Christ
1575 14th Avenue W.
Bible Study 9 A.M., Worship 10 A.M.
Wednesday 7:30 P.M.
www.palmettochurchofchrist.com
(941) 722-1307

PANAMA CITY BEACH

Beach church of Christ
8910 Front Beach Rd.
Bible Study 10 A.M., Worship 11 A.M.
Evening 6 P.M., Wednesday 7 P.M.
(850) 234-2521

PENSACOLA

East Hill church of Christ
2078 E. Nine Mile Rd. at Camberwell Rd.
Bible Study 10 A.M., Worship 11 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: Hal Hammons
(850) 479-2130 or (850) 602-8420

SEFFNER

church of Christ
621 E. Wheeler Rd.
Bible Study 10 A.M., Worship 10:50 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
Evangelist: Bobby Witherington (813) 684-1297
www.seffnercoc.org

GEORGIA

CENTERVILLE

Centerville church of Christ
250 Collins Ave. (Near Robins AFB)
Bible Study 10 A.M., Worship 11 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
Evangelist: J. Wiley Adams (478) 922-1158

COLUMBUS

River City Church of Christ
3900 River Road, Columbus GA 31904
Bible Class 9:30 A.M., Worship 10:30 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelists Jeff McCrary & Bo Couchman
(205) 451-9028, rivercitychurchofchrist.com
backtothebible@rivercitychurchofchrist.com

CONYERS

Rockdale church of Christ
East Metro Atlanta, 705 Smyrna Road
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 5:30 P.M., Wednesday 7:30 P.M.
Forrest Bacon, elder (770) 918-1932
Wendell Holland, elder (770) 761-6987
Building (770) 929-3973

PINE MTN. VALLEY

church of Christ
Route 116 (near Callaway Gardens)
Bible Study 10 A.M., Worship 11 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
Evangelist: Tommy W. Thomas
(706) 628-5117 or 628-5229

SAVANNAH

Costal church of Christ
7201 Johnny Mercer Blvd
Bible Study 10 A.M., Worship 11 A.M.
Wednesday 6:30 P.M., Evangelist: Ron Nelson
ronaldnelson1@gmail.com, (912) 306-4631
www.coastalchurchofchrist.com

VALDOSTA

Gonwood church of Christ
4030 Mulligan Rd. (4 miles S. of Moody, Next to Fred's Store on Bemiss Rd.), Valdosta, GA 31605
Sun. Bible Class 10 A.M., Sun. Worship 11 A.M.
Sun. Evening 6 P.M., Wed. Eve. Bible Class 7 P.M.
(229) 219-8449 or (229) 300-3739
agospelpreacher@gmail.com

VALDOSTA

church Of Christ
4313 North Valdosta Rd.
(Located 1 mile E. of Exit 22 off I-75)
Worship 9 A.M., Bible Study 10 A.M.
Communion 11 A.M., Wednesday 7 P.M.
(229) 244-8630, www.northvaldostacoc.com

HAWAII

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

IOWA

GRINNELL

church of Christ
1402 Third Ave.
Bible Study 9:30 A.M., Worship 10:30 A.M.
Wednesday 7 P.M.
(641) 521-6485, (641) 236-3883
www.grinnellcoc.com

DES MOINES

church of Christ
1310 N.E. 54th Ave.
Bible Study 9:30 A.M., Worship 10:40 A.M.
Wednesday 7 P.M., (515) 262-6799

IDAHO

BLACKFOOT

church of Christ
370 N. Shilling • P.O. Box 158-83221
Bible Study 10 A.M., Worship 11 A.M.
Wednesday 7:30 P.M.
(208) 785-6168 or 681-1552

ILLINOIS

CHICAGO

church of Christ
1514 West 74th Street
Bible Study 9 A.M., Worship 1 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: James E. Scott
Bldg. (773) 224-9279, (708) 339-6126

DOWNERS GROVE

church of Christ
1236 63rd St., (1 and 1/2 mile E. of I355)
Bible Study 9 A.M., Worship 9:55 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
(630) 968-0760 • www.dgccc.org

GLENN ELLYN

church of Christ
796 Prairie, 60137
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 5 P.M., Wednesday 7:30 P.M.
Evangelist: Joseph T. Novak
(630) 529-2149, (630) 858-2290

MATTOON

Southside church of Christ
1100 S. 17th Street
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7 P.M.
(217) 234-3702

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 P.M., Wednesday 7 P.M.
(847) 967-9667

SOUTH HOLLAND

Southeast church of Christ
16224 S Vincennes Ave.
Bible Study 9 A.M., Worship 10 A.M.
Evening 4 P.M., Wednesday 7 P.M.
Evangelist: Donald Hawkins, (708) 339-1008
www.southeastchurchofchrist.com

INDIANA

CLARKSVILLE

Clarksville church of Christ
407 W. Lewis & Clark Parkway
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
Evangelist: Brian Anderson (812) 944-2305
or (812) 948-9917, www.clarksvillegchurchofchrist.org

GREENWOOD

Greenwood church of Christ
371 W. Main Street
Sun. Bible Study 9 A.M., Worship 10:30 A.M.
Evening 4:30 P.M., Wednesday 7 P.M.
Evangelists: Neil Tremblett
(317) 888-8288
www.churchofchristatgreenwood.org

HOBART

church of Christ
300 N. Liberty Street
Bible Study 9:45 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Jerry Cleek (219) 942-2663

INDIANAPOLIS

Castleton church of Christ
7701 East 86th St., 46256
Sun. Worship 9:30 A.M., Bible Study 10:25 A.M.
Worship 11:15 A.M., Wed. Bible Study 7 P.M.
(317) 710-1204

JAMESTOWN

church of Christ
Bible Study 9:30 A.M., Worship 10:25 A.M.
Evening 4 P.M., Wednesday 7 P.M.
Evangelist: Greg King
(765) 676-6404 or (765) 891-9443
www.jamestowncoc.com

MARION

South Marion church of Christ
3629 S. Washington St.
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: Alan Jones (765) 922-7602
www.southmarionchurchofchrist.org

OOBITIC

church of Christ
400 Lafayette Ave. • P.O. Box 34
Bible Study 9:45 A.M., Worship 10:30 A.M.
Evening 6 P.M. Wednesday 7 P.M.
(812) 279-4332

PEKIN

church of Christ
(First St. & Karnes Ct.)
Bible Study 9:45 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Jeremy Goen
(812) 967-3437 or 967-3520
www.pekinchurchofchrist.com

PLAINFIELD

church of Christ West
2028 Stafford Rd., Ste. C., (Marsh Shopping Cntr.)
Bible Study 9 A.M., Worship 9:50 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: Johnie Edwards
(317) 964-9404 or (317) 839-1769
www.churchofchristwest.org

SAINT LEON, IN

Church of Christ
7140 Hyland Rd., Guildford, IN 47022
I74 exit 164 1 mile south on SR 1
Bible study 9:30 A.M., Worship 10:30 A.M.
Evening 6:00 P.M., Wednesday 7:30 P.M.
812-637-1252 or 513-367-7871

SALEM

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

TRAFALGAR

Spearsville Rd. church of Christ, 6244 S. 500W.
(1.2 mi. S. of Hwy. 135)
Bible Study 10 A.M., Worship 11 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Ed Rangel. (317) 878-5969
www.trafalgarchurch.com

KANSAS**TOPEKA**

17th Street church of Christ
5600 SW 17th St.
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 4 P.M., Wednesday 7 P.M.
(785) 235-8687 or 273-7977
www.17thstreetchurchofchrist.org

KENTUCKY**AUSTIN**

Peter's Creek church of Christ
856 Thomerson Park Rd.
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening (Nov-Mar) 5 P.M., Evening (Apr-Oct) 6 P.M.
Evangelist: Justin Monts (270) 404-2171 or
646-0498, www.peterscreekcoc.com

BEAVER DAM

church of Christ
1235 Williams St.
Worship 10 A.M., Bible Study After Worship
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Mike Thomas
(270) 274-4451 or 274-4486

BRANDENBURG

Brandenburg church of Christ
612 Broadway
Bible Study 9:45 A.M., Worship 10:30 A.M.
Evening 5 P.M., Wednesday 6:30 P.M.
Evangelist: Charles J. White (270) 422-3878

CAMPBELLSVILLE

Sunny Hill Dr. church of Christ
(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 P.M.
Evangelist: Steve Lee (270) 789-1651
stevelee451@windstream.net
www.sunnyhillcoc.com

CANEYVILLE

Caneyville church of Christ
103 N. Main St. • P.O. Box 233
Bible Study 10 A.M., Worship 10:45 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: Jarrod Jacobs (270) 589-4167,
(270) 274-3065 or (502) 724-2231

DANVILLE

church of Christ
385 E. Lexington Ave.
Worship 10 A.M., Bible Study 11:15 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Scott Vifquain (859) 236-4204

FRANKLIN

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

HODGENVILLE

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

LEITCHFIELD

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

LOUISVILLE

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

LOUISIANA**GONZALES**

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

MANY

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

STONEWALL

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

MARYLAND**SEVERN**

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

RIVERDALE

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

MAINE**PORTLAND**

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

MICHIGAN**CEDAR SPRINGS**

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

MINNESOTA**DULUTH**

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

ST. CHARLES

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

MISSISSIPPI**BOONEVILLE**

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

CLINTON

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

MERIDIAN

Grandview church of Christ
2820 Grandview Ave.
Bible Study 10 A.M., Worship 11 A.M.
Sun. Evening 6 P.M., Wednesday 6:30 P.M.
(601) 482-0543, (601) 479-3394 or (601) 934-3675
Contacts: Ron Cooper & Jim Young
youngjns@comcast.net

MERIDIAN

7th St. church of Christ
2914 7th Street
Bible Study 9 A.M., Worship 10 A.M.
(601) 483-3101

SOUTHAVEN

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

MISSOURI**BLUE SPRINGS**

Southside church of Christ
4000 SW Christiansen
Worship 9 A.M., Bible Study 10 A.M.
Worship 11 A.M., Wednesday 7 P.M.
Evangelist: Brett Hogland (816) 228-9262

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 P.M. CST/6 P.M. DST, Wednesday 7 P.M.
Evangelist: Jerry Lee Westbrook (573)334-9673

DONIPHAN

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

FAIR GROVE

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

KENNETT

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

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

RAYTOWN

Sterling Ave. church of Christ
5825 Sterling Ave. (Near Sports Complex)
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Norman E. Fultz, (816) 356-3096
or 554-0836
www.sterlingavechurchofchrist.org

ST. JAMES

church of Christ
685 Sidney St.
Bible Study 9:30 A.M., Worship 10:15 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: Lynn Huggins (573) 265-8628

ST. JOSEPH

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

NEBRASKA**BEATRICE**

church of Christ • 7th and Bell
Bible Study 9 A.M., Worship 10 A.M.
Evening 6:30 P.M., 233-4102 or 228-3827
www.churchofchrist7bell.com

NEW JERSEY**VAUXHALL**

church of Christ
Milbourn Mall Suite 6., 2933 Vauxhall Rd.
Bible Study 10 A.M., Worship 11 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
Contact: Lian Powlette
phone: (732) 824-7399
email: lionpow3@optonline.net

NEW MEXICO**ALBUQUERQUE**

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

NEVADA**RENO**

Central church of Christ
2450 Wrondel Way, Suite A
Bible Study 9 A.M., Worship 10 A.M.
Evening 5 P.M., Wednesday 7 P.M.
(775) 786-2888

NORTH CAROLINA**CHARLOTTE**

Charlotte church of Christ
5327 S. Tyron Street
Worship 9 A.M., Bible Study 10: A.M.
Worship 11 A.M., Wednesday 7:30 P.M.
(704) 525-5655

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 or (910) 423-2879

OHIO**BEAVERCREEK**

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

CINCINNATI

Blue Ash church of Christ
4667 Cooper Road
Bible Study 10 A.M., Worship 10:45 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Russell Dunaway, Jr. (513) 891-3174
www.blueashchurchofchrist.com

CLEVELAND

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

COLUMBUS

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

DAYTON

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

FRANKLIN

Franklin church of Christ
6417 Franklin-Lebanon Rd. 45005
Sun. Bible Study 10 A.M.
Sun Worship 10:45 A.M.
Tues. Bible Study 6:30 P.M.
Evangelist: Josh Lee (937) 789-8055
or (937) 746-1249, www.franklin-church.org

FREMONT

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

HAMILTON

Westview church of Christ
1040 Azel Ave.
Bible Study 9 A.M., Worship 9:45 A.M.
Evening 6:30 P.M., Wednesday 7 P.M.
Evangelist: Eugene Ford (513) 856-9288

HILLIARD

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

MANSFIELD

Southside church of Christ
687 Mansfield-Lucas Road
Bible Study 10 A.M., Worship 10:45 A.M.
Evening 5 P.M., Wednesday 5 P.M.
Leon Bond: (419) 525-3684
church: (419) 522-8982

MARIETTA-RENO

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

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 P.M.
Contact: Dave Wylie (513) 553-6414
www.nrchurchofchrist.com

NORTHWOOD

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

UHRICHSVILLE

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

OKLAHOMA

MCALISTER

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

OKLAHOMA CITY

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

OREGON

MEDFORD

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

SWEET HOME

church of Christ
3702 E. Long Street
Bible Study 10 A.M., Worship 11 A.M.
Evening 6:30 P.M., Wednesday 7:30 P.M.
Building: (541) 367-1599

PENNSYLVANIA

PHILADELPHIA

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

SOUTH CAROLINA

BEAUFORT

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

COLUMBIA

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

ORANGEBURG

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

SUMTER

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

WEST COLUMBIA

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

TENNESSEE

COLUMBIA

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

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 P.M.
(931) 388-5828 or (931) 381-7898
www.mooresvillepikecoc.com

JACKSON

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

JOHNSON CITY

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

JONESBOROUGH

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

KINGSTON SPRINGS

Kingston Springs church of Christ
350 North Main Street
Bible Study 9 A.M., Worship 10 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: Steve Walker, www.ksccoc.com

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 P.M., Wednesday 7 P.M.
Evangelist: Tom Kinzel, Bldg.# (423) 239-3979
or (423) 579-2002 • www.kptcoc.org

MARVILLE

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

MEMPHIS

Rocky Pt. Road church of Christ
516 E. Rocky Point Rd., Cordova
Bible Study 9 A.M., Worship 10A.M.
Evening 5 P.M., Wednesday 7 P.M.
rockypointchurch@gmail.com
www.rockypointchurch.org

MURFREESBORO

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

NASHVILLE

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

NASHVILLE

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

NASHVILLE

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

PIGEON FORGE

King Branch Road church of Christ
560 King Branch Road
Worship 10 A.M., Wednesday 7 P.M.
Facilities available for Sunday evening services
upon request.
Evangelist: Roger Williams (865) 430-5980
www.KingBranchRoadchurchOfChrist.org

SHELBYVILLE

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

SHELBYVILLE

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

TEXAS

ALLEN

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

ADUVIN

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

AUSTIN

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

BAYTOWN

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

BEAUMONT

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

CONROE

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

CLEVELAND

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

CORPUS CHRISTI

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

DICKINSON

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

DALLAS

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

DUNCANVILLE

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

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

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

FORT WORTH
Woodmont church of Christ
6417 Landview (at Alta Mesa)
Bible Study 9:30 A.M., Worship 10:30 A.M.
Afternoon 5 P.M., Wednesday 7:30 P.M.
Evangelist: Steve Locklair (817) 292-4908
www.woodmontchurch.org

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

TEMPLE
Leon Valley church of Christ
4404 Twin City Blvd.
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Jason Garcia
email: yourfriendjgar@gmail.com
www.biblemoments.org

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

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

VIRGINIA
CHESAPEAKE
Tidewater church of Christ
217 Taxus Street
Bible Study 10 A.M., Worship 11 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Steve Schlosser (757) 436-6900

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

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

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 P.M., Wednesday 7 P.M.
Evangelist: Gene Tope (804) 790-1629
www.courthousechurchofchrist.com

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

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

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

VIRGINIA BEACH
Southside church of Christ
5652 Haden Road
Bible Study 10 A.M., Worship 11 A.M.
Robert Mallard (757) 464-4574

WASHINGTON

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

WEST VIRGINIA

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

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

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

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

MOUNDSVILLE
CHURCH OF CHRIST
210 Cedar Street
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6:30 P.M., Mid-week 7:30 P.M.
Evangelist: Tony Huntsman (304) 845-4940

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

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 P.M.
(304) 527-4438 or 737-3124

WYOMING

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

CANADA

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

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SAVE THE DATE

2015 TRUTH LECTURES
JUNE 22-25, 2015 - ATHENS, AL
Refocusing on Evangelism

	MONDAY	TUESDAY	WEDNESDAY	THURSDAY
8 AM		DISCIPLESHIP: Loving the Law <i>Ken Chapman</i>	DISCIPLESHIP: Loving the Lord <i>Jim Allen</i>	DISCIPLESHIP: Loving the Lost <i>Gene Tope</i>
9 AM		ROADBLOCKS TO EVANGELISM: Fishing With The Wrong Bait <i>Ron Halbrook</i>	ROADBLOCKS TO EVANGELISM: The Secular Spirit <i>Mike Willis</i>	ROADBLOCKS TO EVANGELISM: Stages of Churches <i>Max Dawson</i>
10 AM		Employing Our Credibility <i>Bruce Reeves</i>	Breaking Our Comfort Zone <i>Rick Billingsley</i>	Improving Our Communications <i>Ethan Longhenry</i>
11 AM (MEN)		HELPING NEW CONVERTS MATURE: The Number Who Fall Away <i>Chuck Bartlett</i>	HELPING NEW CONVERTS MATURE: What Can the Church Do? <i>Chris Eppler</i>	HELPING NEW CONVERTS MATURE: What Can I Do? <i>David Cox</i>
11 AM (WOMEN)		EVANGELISTIC WOMEN: The Woman at the Well <i>Betty Tope</i>	EVANGELISTIC WOMEN: Dorcas <i>Wendy King</i>	EVANGELISTIC WOMEN: Priscilla <i>Stacy Gentry</i>
AFTERNOON		Open Forum <i>Max Dawson & Charles Goodall</i>		
EVENING	LOOKING TO THE PAST: Changes in Evangelism: The American Landscape <i>Steve Wolfgang</i>	WORKING IN THE PRESENT: In the Same Hour of the Night <i>Charles Goodall</i>		FOCUSING ON THE FUTURE: Evangelism in the 21st Century <i>Nathan Morrison</i>