

OCTOBER 2015 - VOLUME 59 - NO. 10

TRUTH

MAGAZINE



THEME: WORSHIP TO GOD

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Worship to God

An Introduction to Our Special Issue

By Jarrod Jacobs



Jarrod Jacobs

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Our worship to God is of the utmost importance. Our standard in worship, what attitude we display in worship, and the object of our worship are things which determine "vain" or "true" worship to God (John 4:24; Josh. 24:14; Matt. 15:8-9). Sadly, we live in a time in which those claiming a "religious affiliation" in our society encourage people to do as they please in worship. Others in our world do not encourage any kind of worship because they do not believe God even exists!

For our purposes in this special issue, the authors I have invited write with the correct understanding that God exists (Gen. 1:1; Pss. 19:1; 90:1-2; Acts 17:24; Heb. 11:3; 2 Pet. 3:5; Rev. 4:11), and that He has always expected worship from mankind (Gen. 4:4-7; Exod. 20:1-7; Josh. 24:14; John 4:24; Rev. 22:9; etc.). Once we understand these things, we ask, "Is there a standard for our worship?" Is there such a thing as acceptable and unacceptable worship to God? If there is worship considered "acceptable" to God, then God must communicate His will effectively and tell man how to worship Him. What does God say about worship? Furthermore, does our worship affect our salvation? How does God answer this question?

These and other questions surrounding our worship are asked and answered in this issue of *Truth Magazine*. It was a privilege to help with

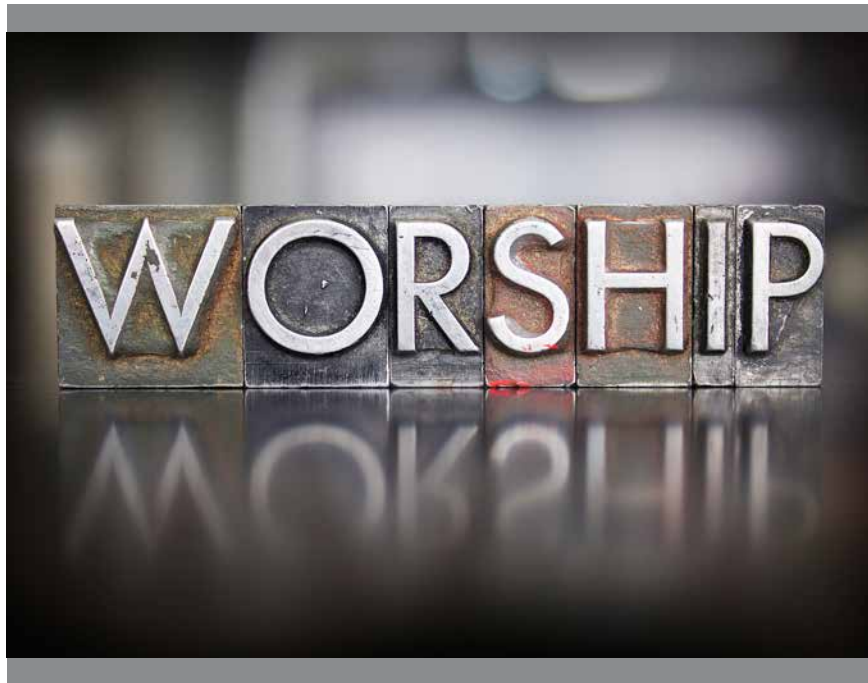
this special issue, and I thank brother Mike Willis for asking me to take part. I did my best to assemble writers who will help us learn God's will concerning worship. These writers deal frankly and clearly not only with questions concerning worship, but also with the actual acts of worship that are revealed in the New Testament. They discuss what God expects today in our worship, as well as men's sins associated with worship to God.

Therefore, in this issue, we will learn that God has always wanted men to worship Him in a certain way. We will also study the Bible to see if there is any connection between our worship and our salvation. This issue also contains an exegesis of John 4:24. John 4:24 is a significant passage describing what God expects from "true worshippers" when they worship God today. After laying this foundation concerning worship as a "whole," we will study each of the acts of worship individually and learn what God expects in the individual acts of worship. Finally, we will ask and answer the question, "Is everything I do worship?" Some religious folks suggest that all that we do in life is worship to God. While these people may be sincere in their belief, is this position true? What does God teach us on this subject? Can we worship God unceasingly in all of our waking hours? Does God reveal anything at all on this subject? I hope that these articles are helpful to our readers, and

that those reading will be challenged by what is said, as well as strengthened in faith.

The men who wrote in this issue filled their articles with Scriptures, and this is exactly what we need if we are going to understand the subject of worship as God has revealed it. As with any work of man, however, please do not accept these articles blindly. Just because a man says it does not make it so. Regardless of whether or not we recognize the authors, please compare what each man has written in this issue with Scripture (Acts 17:11; 1 Pet. 4:11). Once this is done, then accept what these men wrote when we see that they wrote what the Bible says!

I thank you for reading this issue. **T**



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Rates

Annual.....	\$24 per year
Online PDF.....	\$10 per year
Kindle.....	\$10 per year
Single Copies.....	\$3 ea.
Foreign Subscriptions.....	\$27 ea.
Bulk Rates.....	\$175 per month

About Us

(ISSN 1538-0793) is published once a month by Guardian of Truth Foundation, 220 S. Marion, Athens, AL 35611. Postage paid at Bowling Green, KY and additional mailing offices.

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

Subscriptions, renewals & other correspondence should be sent to:
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Athens, AL 35611

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Phone: 855-492-6657
www.CEIbooks.com

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Send change of address to Postmaster at:
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Graphic Designer:
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Just Thinking Out Loud

Living in the Here and Now

By Daniel H. King, Sr.

“It takes all sorts of people to make a world.” I have heard that expression all of my life, and you probably have too. I have no idea who first coined the saying. But there is much truth in it, for it is indeed correct to say that there are all kinds of people in the world. Thick and thin, short and tall, good and bad, etc. No matter where you go there are some general principles that are true of them, however. Folks fit into several different categories, whether you are in Paris, France or Paris, Tennessee, Rome, Italy or Rome, Georgia.

In that sense it could be said that human beings are more alike than they are different, no matter the culture they live in or the language that they speak. As different as they may seem, they are nevertheless very similar in their habits and ways of thinking and living. Certainly it may be said that this is at least one of the ways that Ecclesiastes meant to suggest that “there is nothing new under the sun”: “What has been is what will be, and what has been done is what will be done, and there is nothing new under the sun” (1:9).

People keep making the identical mistakes of past generations, and there seems little hope of helping the human family and keeping them away from the absurd errors and ridiculous mistakes of those who have gone before us. Is it not interesting to see American leaders speeding headlong down the foolish path of socialism, even though we have seen so many other countries brought to ruin in the past on its account? But

that is the way of man. He thinks that this time it will be different than all of the previous times. And so he attempts it one more time in the fruitless hope that this time we will get it right!

Let us take a moment to consider three of the ways in which it is true that people either make the mistakes others have fallen on account of, or else decide to “just do it right the first time”:

1. Some People Live in the Past.

This is another area where we tend to try again to do what others before us have attempted but failed. A good many older people tend to think this way. We think that the past may somehow or other be resurrected and we will be able to live in those days again. But this is sheer folly. It is no use at all to try to bring back the days gone by. Those days are passed and gone. They will never be back again. Would it not be better to try to deal with the things that *are* rather than to try to bring back the things that *once were*?

The days of the buggy whip are over. The old “land line” telephone is a dinosaur; it will never return. The automobile and the mobile telephone, or “smart phone,” are here to stay. That is the world of today and it is the world that we must live in and learn to adjust to. This is also true of many other realities that we may deem, on moral grounds, to be reprehensible. These are the new realities with which we must learn to deal. It is no use to dream again of the days of “Ozzie and Harriet” and of the 1950s here in the USA. That

world is gone. Let us do our best to survive, and perhaps even thrive, in this uncomfortable new reality in which we find ourselves. You may often find it disgusting, even revolting, but it is your new reality, like it or not. In the plan of God it was meant that you should shine a light in the darkness of this day, today, and not in that or any other bygone era. So, just light a candle and quit cursing the darkness.

2. Some People Live in the Future.

There is another group of people that we meet with occasionally, who are waiting to start living until some point in the future. It may be when they have finished school, or college, or even when they have reached retirement. They put off looking for a mate, or marriage, or starting a family, or they put off enjoyment of many simple pleasures until they have reached that important future date. This may be wise in some instances, and for a reasonable period of time, but in other cases it is merely being “penny-wise and pound-foolish.”

I have known a number of fine young women in my life who have put off marriage and family until it was impossible for them to bear children. Career choices were often responsible. Biological realities are difficult to overcome. I have known both men and women who have put off marriage until, as they sometimes say, “all of the best ones are taken.” Big mistake! Too often we hear them later attempting to justify marriage to someone who has no right to marry based on the Lord’s ►

teaching in Matthew 19:9; 5:32. This is an avoidable problem.

I have also seen people shove aside the whole “family thing” for the sake of a career, and then when they had accomplished what they wanted for their career, they were past the point of having a family any longer for a whole host of reasons. But saddest of all, I suppose, are those people who put off family time or even simple human pleasures until retirement, only to lose their health just prior to the time when they will be able to realize all of their dreams and enjoy that period of leisure time they have so looked forward to with anticipation. Not one of us is guaranteed life to the point of retirement. And even though others may see an extensive one, that does not mean that you or I will do so. Saving and investing for retirement is helpful as a financial discipline, and the monies accumulated may well be needed at a future date, but we must not forget to live life along the way. Remember the words of Christ: “Thou fool! This night is thy soul required of thee! *Then whose shall all these things be?*”

3. Smart People Live in the Here and Now. The Lord has warned us that we do not know what will be on the morrow. All we ever truly have is here and now. The past is gone forever, and we cannot change one thing that we have done that was badly planned or poorly executed. The future is only a fantasy. We may live to enjoy it; and then again, we may not. God has given us “now” to serve Him and give Him praise, to worship and glorify His name. So let us use today wisely and reverently.

As Haggai 1:5 says, “And, now therefore, thus says the Lord of Hosts, consider your ways....” The past may not be retrieved; it is out of our reach. If it was wasted, so be it. No use to “cry over spilt milk.” The future, on the other hand, may never be. We may hope and dream of what someday may be. But in point of fact, we only really ever have today. Hebrews 3:15 therefore says,

“Today, if you hear his voice, harden not your heart as in the rebellion.” Learn the important lessons of history. Do not repeat the foolish errors of those who have gone before us. This may be the only time we will have to serve God. So, let us do it while we still may, in the here and now! **T**

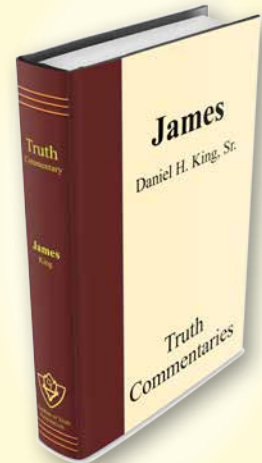


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Christians Under 30

God's Intentions for Sexuality

By Ethan Longhenry

And he answered and said, "Have ye not read, that he who made them from the beginning 'made them male and female,'" and said, "For this cause shall a man leave his father and mother, and shall cleave to his wife; and the two shall become one flesh"? So that they are no more two, but one flesh. What therefore God hath joined together, let not man put asunder (Matt. 19:4-6).

Sexuality remains the "50-ton elephant" among God's people. Western society is obsessed with sex and is saturated with sexualized images and conversations. Yet among God's people we find it awkward and difficult to talk about sexuality beyond the condemnation of all forms of sexual immorality and exhorting young people to avoid sex until marriage. Many Christians hear these exhortations and know they should comply, and yet they may not have heard God's intentions for sexuality. Far too many learn about sex not from the Bible or godly men and women but from various worldly sources and find it very difficult to avoid temptation. This is a great tragedy, for God's intentions for sexuality can both encourage our faith in Him and give encouragement unto chastity.

Human sexuality was created by God and is good (Gen. 1:26-31). Both men and women are made in God's image and are to come together and become one flesh (Gen. 2:18-25). God has thus joined them, and man is not to separate them; the marriage bed is to be held in honor (Matt. 19:4-6; Heb. 13:4). Human

sexuality is easily corruptible and used toward impure and ungodly ends (Rom. 1:18-32), but such does not mean that all sexuality is bad, evil, corrupt, or dirty.

In fact, the intimacy experienced in human sexuality between a man and a woman in marriage is the closest physical experience as a type of the deep spiritual intimacy experienced by God within Himself and which He desires to maintain with people. God is One (Deut. 6:4-6), and yet the Father, the Son, and the Holy Spirit are all God and yet distinct persons (John 1:1; 8:15-18; 2 Pet. 1:21). God is thus One in relational unity, indwelling each other yet remaining distinct persons (John 17:20-23). The closest human analogy is sex in marriage as seen in Genesis 2:24 and especially Matthew 19:4-6: the two are no longer two but one and yet remain distinct persons. Not for nothing, therefore, does Paul speak of the divine mystery of the relationship of Christ and the church in terms of the husband and wife becoming one flesh (Gen. 2:24; Eph. 5:32)!

God thus intends for human sexuality to represent a means by which He has demonstrated His divine nature in what He has created (Rom. 1:20). As the Father, Son, and Spirit indwell each other and remain distinct persons, so a man and a woman indwell each other and yet remain distinct persons (Matt. 19:4-6; John 17:20-23). As God shared love within Himself and wished to share that love with His "offspring," humanity created in His image, so when a man and a woman share love and know one another, offspring may

result, the ultimate expression of the two becoming one, since the child will manifest characteristics of both father and mother (Gen. 1:26-28; Acts 17:26-29; 1 Cor. 11:8-12; 1 John 4:8). As God maintains relationships with humanity through covenants, providing a bond of blessings and obligations which can support deep intimacy, so the deep intimacy of sexuality is designed to be expressed only in the covenant bond of marriage (Gen. 2:24; Mal. 2:14; Matt. 19:4-6).

Sex can be good; it was created and designed to provide a consistent, yet unique, bonding experience for a man and a woman already committed to one another in the covenant of marriage, expressing the deepest form of intimacy which can be experienced in the flesh. When human sexuality remains elevated over the base animalistic impulse, it can reflect in us, however dimly, the image of the God who is one in three and three in one. Yet when human sexuality is debased, it can unleash savagery and untold amounts of pain and suffering. Let us honor God's intention for sexuality in our mind and heart and glorify God in our bodies! **T**



Ethan R. Longhenry

Ethan currently works with the Venice church of Christ in Los Angeles, California; if you would like to discuss this article further, or have topics you would like to see in this column, please contact him at deverbovitae@hotmail.com or visit <http://www.deverbovitae.com>.

Mediations of the Heart

“Let the words of my mouth and the meditation of my heart be acceptable in Your sight, O LORD, my strength and my Redeemer” (Psalm 19:14).

What’s Really Changed?

By Kyle Pope

When envy moved the Persian political leaders to conspire against Daniel by persuading king Darius to forbid prayer to any god for thirty days (Dan. 6:1-9), Scripture preserves the amazing account of Daniel’s response to this wicked law. It reads:

Now when Daniel knew that the writing was signed, he went home. And in his upper room, with his windows open toward Jerusalem, he knelt down on his knees three times that day, and prayed and gave thanks before his God, as was his custom since early days (Dan. 6:10, NKJV).

Even though the law clearly promised death for this (Dan. 6:7), that didn’t stop Daniel. He went on doing what he had always done. He recognized that it was more important to obey God than to follow the ungodly schemes of men.

On Friday morning, June 26th, 2015 the United States Supreme Court issued a ruling on six consolidated cases from Ohio, Michigan, Tennessee, and Kentucky. These cases focused on whether homosexuals have the legal right to marry, and whether states whose legislatures have passed laws banning homosexual marriage must recognize marriages from states that allow it. In a 5-4 decision the court struck down laws banning homosexual marriage and ruled that all states must now recognize a marriage license issued by any other state. While there will undoubtedly be challenges to this, and some states have declared their intention to refuse implementation of this ruling, it may only be a matter

of time until this legal redefinition of marriage in the eyes of our government becomes a reality of life in the United States of the 21st century. As one preacher friend put it when this announcement was made, “Gentlemen, our lives have just changed!”

The Sunday following this announcement many preachers delivered sermons on what the Bible teaches about homosexuality. Others, wearied and numbed by the news sought to shift the focus away from such discouraging thoughts and considered other universal principles of God’s word that do not change with the shifting winds of public opinion. When the news was first announced I didn’t have any access to the paper, radio, television, or the internet and travel prevented me from hearing details on the ruling until days after the event. When Sunday came, I preached on the role of the church in God’s eternal plan.

I realize, as my friend put it, that now there are things that have *changed* for preachers and all Christians. One day soon it may be that preaching against homosexuality will be criminalized in this nation. Probably our children in public schools will face growing indoctrination aimed at viewing this behavior as “normal” or even *wholesome*. Our churches will likely face increasing pressures and persecution for not accepting those who refuse to turn away from and reject homosexual behavior. Any mistreatment of Christians that comes with this will be considered justified because we will be called “homophobes” and “hate-

mongers.” We certainly should not be naïve to the likelihood of these coming threats.

With all that has changed, however, it seems to me that it is important to recognize that there are many things that have not changed at all:

God’s definition of marriage has not changed. When God created a companion for the very first man He also created the covenant relationship of marriage. This relationship was defined to comprise “a MAN” who leaves “HIS father and mother” and becomes “joined to HIS WIFE” (Gen. 2:24, emphasis mine). We may note here that the word translated “man” is the Hebrew word *’ish* meaning *man, husband* or *male*, not the more generic term *’adam* which can mean *mankind* or *human being* in reference to both genders (cf. Gen. 1:27). In the same way, the word translated “woman” is *’ishah* meaning *woman, wife, or female*. The two parties involved in this covenant as God created it are “**a man**” and “**his wife**,” not “a man” and “his man” or “a woman” and “her woman.”

Homosexuality is still sinful. The Law of Moses commanded, “You shall not lie with a male as with a woman; it is an abomination” (Lev. 18:22). Here the word translated “woman” is from the same word used in Genesis 2:24, but the word “male” is the word *zakar* referring specifically to the *male* gender. According to this text, before God sexual conduct between a *male* and a *male* is “an abomination” meaning *to abhor, loathe, or detest* (TWOT). God ►

... Continued from page 7

hates this behavior and considered it punishable by death (Lev. 20:13). In the New Testament it is also condemned. “Homosexuals” and “sodomites” are included in a list of those who “will not inherit the kingdom of God” (1 Cor. 6:8-10). Such behavior is said to be “contrary to sound doctrine” (1 Tim. 1:10), “vile,” “against nature” (Rom. 1:26), and “shameful” (Rom. 1:27). Human courts can not change God’s word on any subject.

God-joined marriage is only between a man and woman. While marriage is a covenant between two human beings, a unique thing about the marriage covenant is the fact that God is said to be the One who actually joins two people together who have the right to marry. Scripture teaches that God acts as “witness” between a man and his “wife by covenant” (Mal. 2:14). For those who have the right to make such a covenant it is God who can “make them one” (Mal. 2:15). It is because of this fact that Jesus teaches “what God has joined together, let not man separate” (Matt. 19:6). A covenant made between those lawfully bound to another mate, or between those forbidden to enter into such a covenant is an unlawful covenant. God never joins two people in any unlawful union!

Governments can’t make wrong right. Isaiah proclaimed long ago, “Woe to those who call evil good, and good evil” (Isa. 5:20). The preacher, in the book of Ecclesiastes urged the reader to, “Consider the work of God” asking the question, “for who can make straight what He has made crooked?” (Eccl. 7:13). No human being, government, church, or political leader can make something God has declared to be sinful right!

Christians must continue to proclaim truth. Nearly 2000 years ago Paul urged the Philippians to be “blameless and harmless, children of

God” living “without fault in the midst of a crooked and perverse generation” (Phil. 2:15a). They were not to become hermits, or cut themselves off from all contact with such a “perverse” world. Instead, they were to have an impact. In a world of darkness they were to “shine as lights in the world, holding fast the word of life” (Phil. 2:15b-16a). That responsibility has not changed—it is our duty today.

Christians should not ignore the clear dangers the court’s ruling poses to our nation, families, and churches, but neither should we allow the sinful actions of ungodly political leaders to lead us to discouragement, timidity, or despair. Paul warned long ago that, “evil men and impostors will grow worse and worse” (2 Tim.3:13). When this takes the form of political action we, like Daniel, must open our windows (so to speak) looking toward the New Jerusalem in heaven. We mustn’t hide, or keep silent, but kneel down and continue to worship and proclaim our God to a wicked and dying world, as has been our “custom since early days.” **T**

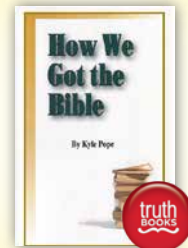


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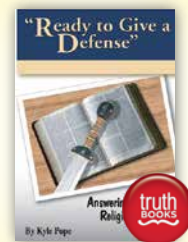
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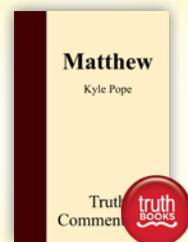
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Women's Section

Children's Lessons from the Garden: Roots

By Deborah Towles

Have you ever gazed in wonder at a tree growing from the side of a cliff or a plant rooted in a rock? Have you had the job of weeding a garden and found the roots frustratingly deep and stubborn? Have you tried to remove a tree by cutting it down only to have it repeatedly send up shoots from the stump?

Roots are proof of God's wisdom. They absorb nutrients and water from the soil and anchor the plant. As illustrated in the Parable of the Sower, the ability of a plant to develop roots determines whether it survives and thrives (Luke 8:5-15). Plants will not grow if roots do not develop. Growth is stunted when roots lack good soil and water or are choked by weeds.

A strong plant has a strong root system. The wise man who loves the law of the Lord is compared to a thriving, fruitful tree whose roots are firmly planted by the waters (Psa. 1:3). The Lord supplies this man's strength and sustenance. However, those who trust in man are like a stunted, unfruitful bush planted in the stony wastes of the desert (Jer. 17:5-8).

Sometimes plants are rooted in unlikely places. If roots can find sustenance, plants may grow along a cliff or even in a crack in a rock. Also, just as roots can move the seemingly immovable, never underestimate the power of God's word to penetrate and move the stony heart (Rom. 1:16)!

A strong plant has a strong root system. The wise man who loves the law of the Lord is compared to a thriving, fruitful tree whose roots are firmly planted by the waters (Psa. 1:3). The Lord supplies this man's strength and sustenance.

Some roots are parasitic, attaching to and depleting healthy plants. Likewise, the root of bitterness may creep into our hearts and defile our lives (Heb. 12:15). The love of money is the root of much evil (1 Tim. 6:10; Matt. 13:22). We must be careful not to let these evil characteristics take root in our hearts, leaving us choked, barren, and unfit for the Master's use.

"Every plant which my Heavenly Father did not plant shall be rooted up" (Matt. 15:13). Plants are destroyed when uprooted. God promised to

plant His people in the mountain of His inheritance (Exod. 15:17). However, Israel's wickedness would cause Him to uproot them out of the land (Deut. 29:28).

The will of living plants to survive is amazing. Certain trees may be cut down, but if the roots are intact, they aggressively send up new growth. God's people were planted in a good land but grew proud and wicked. God's judgment upon them is described as One who lops off the boughs with a terrible crash and falls a mighty forest. Yet, a shoot will spring forth from the root of Jesse and flourish to the blessing of all (Isa. 10:33-11:1-5; Rom. 15:12)! We need to be firmly rooted and grounded in Christ and His love (Eph. 3:17; Col. 2:7). Nothing can destroy that plant.

Creation teaches powerful lessons. As we seek opportunities to share these with children, they become rooted and grounded in life-sustaining faith in the All-Wise Creator. **T**



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



Lamassu, from Modern-Day Khorsabad (Ancient Dur-Sharrukin, Sargon II's Capital of Assyria)

Sometimes, It's the Daily Things

By Trent Dutton

In Biblical archaeology, sometimes it's the big things, sometimes it's the small things, sometimes it's the daily things.

Concerning the big items: One might think of the monumental structures of Herod the Great, which he left scattered across his Judean province. From Samaria, to Jerusalem, to Masada, to Ashkelon, and certainly his namesake, the Herodian, near Bethlehem, Herod left behind very big things – temples, palaces, fortifications on top of mountains, and more. One may also think of the great winged bulls (*lamassu*) that guarded the entrance to the throne room of King Sargon II, one of which can be seen at the Oriental Institute Museum in Chicago. When standing directly under the gaze of this massive sculpture, it is intimidating. One can only imagine standing under the same gaze from two *lamassu* and many other sculptures before entering the throne room of the Assyrian king.

There are also small items that captivate archaeologists and lay people alike, such as ostraca (inscribed potsherds), scarabs, or other items with inscriptions. This captivation is understandable, as sometimes these inscriptions contain the names of

Biblical characters, places, or events (Lachish letters for example).

But what about the daily things? When digging at archaeological sites that have any significant occupation over time, one thing becomes apparent: Many of your finds are normal, daily items. Non-decorated pottery (lots of it), not-so-flashy jewelry, animal bones, fishhooks, pottery with markings for content and measurement, coins, leather working utensils, and the list could go on.

For example, take a fishhook from the ancient site of Ashkelon, found in an early Philistine context. Now, are fishhooks a “major” find that everyone is ecstatic about as they pull the object from the ground? No. Are fishhooks some great and valuable archaeological



Iron Age Fishhook from Philistine Ashkelon

cornerstone by which we date nations and historical time periods? Not usually. Yet, while they are not even widely mentioned, they are still used in the Biblical texts to illustrate important points.

Consider two mentions of fishhooks in the Biblical text: First, Habakkuk 1:14-15a –

“Why do You make men like fish of the sea, like creeping things that have no ruler over them? They take up all of them with a hook, they catch them in their net, and gather them in their dragnet.”

Second, Isaiah 19:8 –

“The fishermen also will mourn; all those will lament who cast hooks into the River, and they will languish who spread nets on the waters.”

How does Habakkuk's question to God regarding judgment against the wickedness of Judah and their oppressors relate to an early Philistine fishhook? Similarly, how does Isaiah's imagery of judgement coming to Egypt, Israel, and Judah relate to this hook?

The relation is an indirect one. The hook goes into a collection of finds that tell us more and more about the

daily life of people in Biblical times. And it is these daily things of life that are the most ubiquitous finds. While the discovery of major Biblical cities and spectacular finds are helpful in understanding the larger context of the Biblical narrative, there is another area that has been extensively researched in the past few decades—that of ancient daily life. When the prophets speak of a fishing style that is not seemingly common in the Biblical times (hooks vs. nets), the skeptics would look at this and begin to doubt the author. When you find the objects they mention,

it shows these items existed in their general environment.

But it is not just fishhooks; it is so many other items, including incense altars and the ritual shovels used with them (1 Kings 9:25), leather clothing (2 Kings 1:8), perfume and cosmetic containers (Psa. 150), idol figurines (Isa. 42:17), and agricultural tools (Isa. 2:4). You cannot connect these texts to actual individual items found, but comparable items in the general time frame of history and location have been found.

It is not that any of these items alone produce a spectacular Biblical proof of any sort, but the sum of the whole—hundreds of different types of daily cultural items—builds a dataset that points to something. That something is the daily life and setting for the writers of the Biblical text as they describe the world around them, delivering God's word. **T**



Trent and Rebekah Dutton

Trent and Rebekah Dutton are both M.A. students in Biblical Archaeology at Wheaton College, in the Chicago, IL area. They have participated in three excavation seasons with The Leon Levy Expedition to Ashkelon.

Questions and Answers

By Bobby L. Graham

QUESTION:

Would you offer a recommendation on a book that you have found useful for grieving people?

ANSWER: I would strongly recommend the book written a few years ago by Sister Joyce Jamerson – *Will You Wipe My Tears?* Designed to serve also as a workbook for class study, this work covers such areas as what grief is, the causes of grief, how to respond to grief in others, the need for encouragement during grief, why people grieve, the Bible as the true source of help in grieving, one's need for self-control, the need to face grief realistically, the necessity of building up

one's faith, the role of prayer, joy, and contentment, and Jesus our friend in time of grief.

What I find especially outstanding about this work and its author is the emphasis placed upon gaining help from the Bible, not just by platitudes but by calling attention to specific passages and sections of the Bible where help can be found. I also deeply appreciate her stress on prayer and Jesus Christ as our helper and friend. It is rather obvious that the author in her own life has found the Lord a true helper in time of need; and, as a result, she desires to offer help to others for their time of need.

I will not present the story behind this book, but you will find it both interesting and rewarding as you read about the loss of a daughter by Frank

and Joyce Jamerson. You also might find additional help in the sources cited in the Endnotes Section of the work.

I have no doubt that you will give rapt attention to the reading of this work, and I also am just as sure that you will approach the responsibility of comforting and encouraging others in their time of need with greater confidence. **T**



Bobby L. Graham

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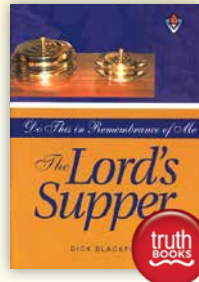
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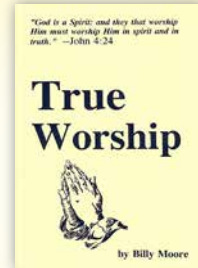
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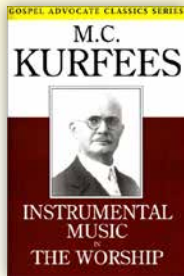
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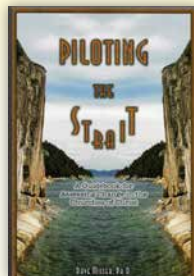
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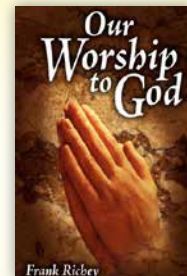
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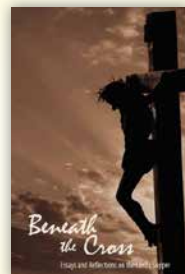


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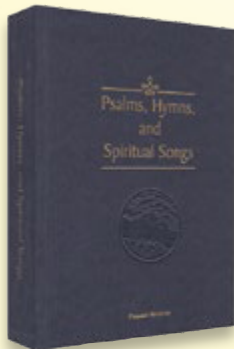
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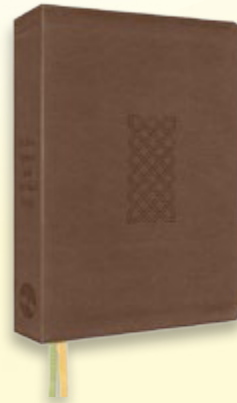
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Worship to God

God Has Always Expected to Be Worshiped in a Certain Way

By John Henry

God has always called upon man, His creation, to worship Him in a certain way. After Adam and Eve sinned against God and were removed from Eden, God prescribed to Adam how men are to worship Him. Adam lived 930 years on the earth. During this time, Adam instructed the human family (humanity) in the ways of the true and living God. Adam would have known Lamech, who was the father of Noah. Lamech would have taught Noah the proper way to worship God. Noah then, after the flood, would have given this information to his generation. My point is that man was never free to worship His Creator just any way he pleased. Man has always had to worship God as He commanded (Gen. 4:1-8; Heb. 11:4; Josh. 24:14; John 4:24). If he did not, it was sin, and God would not accept the worship. This is true in the case of Cain and Abel. It was true in the days of Noah before the flood and after the flood.

The first worship that we have an account of is the worship done by Cain and Abel (Gen. 4:3-7). Enough time had passed (“in process of time,” 4:3) to where they knew God and what He expected of them. This wasn’t the first time they had offered a sacrifice. Both men would have sacrificed in times past and it was accepted with God because it was done according to God’s will. On this occasion, the devil was working behind the scene. He knew what God demanded in worship. He also knew God would not accept just anything and everything men offer as worship to Him. The Devil wants to be worshipped (Matt.

4:8-10; 6:24). Therefore, Satan tempted Cain to offer something other than what God prescribed. The result: God rejected Cain’s worship and told him that, if he did not worship in “spirit and truth” (Josh. 24:14; John 4:24), he was in sin (Gen. 4:7). God also reminded Cain, “*If you do well, will you not be accepted?*” The difference between Cain and Abel’s offerings was that Abel worshipped God by faith and Cain did not (Heb. 11:4). Without faith it is impossible to please God (Heb. 11:6). Therefore, because of Abel’s faith, God declared him righteous. In order to worship by faith, Abel worshipped according to God’s word (Rom. 10:17) and, in so doing, it made him righteous (Heb. 11:4; Rom. 1:16-17; Psa. 119:172).

We read next in Genesis 4 of the punishment of Cain. God drove him away from the righteous people of the land. Two families appear at this point with very different values. Cain’s descendants depict the development of sin. They became the seed of the serpent (Gen. 3:15). Seth’s descendants were committed to spiritual values and worship (Gen. 4:25-26). As time moved forward, Seth’s descendants intermingled with the descendants of Cain (Gen. 6). This brought about the corruption of the whole human race. The whole world at this point brought about the judgment of God because they failed to worship Him according to His truth. It has been said, “Ancient nations attributed the development of civilization to various gods,” but the Bible says that mere mortals created

human culture. Therefore, one can see how idolatry began to play a part in the history of the human race. Have we ever wondered why most ancient civilizations offered some kind of sacrifice to the gods? Or, why is there always a priest involved in worship? Have we wondered why there were blood sacrifices, including human sacrifices? Here is your answer! Man turned away from God’s pattern of worship. When he turned from God, he remembered no more the ways of God. He began to pervert the worship of God, beginning with Cain, until it became something disgusting in the sight of Almighty God. Friend, God has always expected man, in every generation, to worship Him in “*sincerity and truth.*” It is here that man failed and Satan delighted in man’s rejection of his Creator.

The men of Lystra thought Paul and Barnabas were gods and were going to worship them. Instead, Paul said, “Men, why are you doing these things? We also are men with the same nature as you, and preach to you that you should turn from these useless things to the living God, who made the heaven, the earth, the sea, and all things that are in them, who in bygone generations allowed all nations to walk in their own ways” (Acts 14:15-16). In this text, Paul was referring to the actions of the Gentile nations beginning with Cain. In the book of Romans, once again Paul deals with the nations of the world from the beginning and says, “Although they knew God, they did not glorify Him as God, nor ►

were thankful, but became futile in their thoughts, and their foolish hearts were darkened. Professing to be wise, they became fools, and changed the glory of the incorruptible God into an image made like corruptible man—and birds and four-footed animals and creeping things. Therefore God also gave them up to uncleanness, in the lusts of their hearts, to dishonor their bodies among themselves, who exchanged the truth of God for the lie, and worshiped and served the creature rather than the Creator, who is blessed forever. Amen” (Rom. 1:21-25). Why did they do these evil things? Why did they pervert God’s way of worship? God gives us the answer: “They did not like to retain God in their knowledge, (so) God gave them over to a debased mind, to do those things which are not fitting; being filled with all unrighteousness ... who, knowing the righteous judgment of God, that those who practice such things are deserving of death, not only do the same but also approve of those who practice them” (Rom. 1:28-32).

Thus we have the history of the spirit of man, which is seen today in all human cultures. This is the totality of all socially transmitted behavioral patterns and all other products of human work and thought.

Paul wrote the Colossians in chapter two and reminded them that they had died with Christ in baptism and were free from the deceptive philosophy of men. These deceptive doctrines had an appearance of wisdom, a worldly wisdom which only the world would approve as true worship. It taught worship which God had not commanded. It was “self-imposed religion,” i.e., a self-made religion. In other words, a worship which a man chooses for himself, independent of the revelation which God has given. Without Divine revelation and clarification, people will do what is right in their own eyes (Judg. 21:25). Self-imposed religion leads to confusion and inconsistency. Yet, God is not the author of confusion (1 Cor. 14:33). The creeds of Christendom

teach acceptable worship is founded in the will or impulses of man, and not in the wisdom or will of God. For example, people often say: “*You have your interpretation and we have ours.*” In other words you have your way of worshipping God and we have ours. Ridiculous! All true worship to God begins and ends with God’s will! There is no room for the inventions of men in worship to God! Whenever we turn aside from God’s commandments for worship, it is not really for God we are worshipping anymore, but self.

Yet, today many people worship God just any old way they choose. Some really believe that God will accept just anything they offer up to him by covering it over with the term: “Worship to God.” Offering anything we want to God and declaring it as “worship to God” does not mean that God will accept it, approve of it, or be pleased about it! What did Israel learn at the foot of Mt. Sinai about worship? They could not worship God just any old way they choose. They tried to cover over their idolatrous worship by dedicating it to Jehovah (Exod. 32:4-5). It did not work. God said they had turned aside from His commandments. Therefore, it only provoked the anger of Jehovah to the point He was ready to obliterate all of them and make of Moses a great nation (32:9-10). Do you think God feels any different today?

God has always directed man concerning how He is to be worshiped. He is to be worshiped “in spirit and in truth” (Josh. 24:14; John 4:23-24). There are three outstanding points that characterize worship: (1) It is directed toward the right object: God. (2) It is performed sincerely, with the right attitude of heart: i.e., in spirit. (3) It involves the right action: according to truth. The sole object of *true worship* is God (Matt. 4:9-10). **True worship** cannot be restricted to a “*place*.” **True worship** occurs when the soul and eternal spirit of man speak to and meet with God, who is immortal and invisible. **True worship** has God for its sole focus (Matt.

4:9-10). **True worship** is “in spirit and in truth” (Josh. 24:14; John 4:24). **True worship** is a mental and emotional experience, which entails participation. We are participants, not spectators! Our worship should give us real refreshment and renewal of soul. It is a time when we can associate closely with God, express our love for Him, and become more like Him. **True worship** is an act of reverence paid to the Creator of all things. Men worship all kinds of things: idols, angels, saints, the devil, etc. To Christians, however, there is only one, true, living God, and we are to worship Him.

The worship God seeks is that which involves feeling, is conceived in the mind, and is directed toward God. All New Testament worship is spiritual (Eph. 5:19; 1 Pet. 2:5). The manner or standard of worship is “*in truth*.” All worship is regulated by truth, which is the word of God (John 17:17). All worship to God must be done by the authority of Christ (Col. 3:17). True worship is to be governed by worshipping God “in spirit and in truth.” **T**



John Henry Sr.

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Worship to God

Does My Worship Affect My Salvation?

By Ron Halbrook

Does God really care how we worship, or does He accept all forms and expressions of worship as valid? Will anyone be lost for worshipping in a manner which God does not authorize and approve? Yes, it matters how we worship, and, yes, we can be lost in hell for worshipping God in the wrong way. Worship which does not conform to God's will dishonors God in the name of honoring Him.

The Samaritan woman whom Jesus taught at Jacob's well asked which worship was right: Samaritan worship or Jewish worship centered in Jerusalem. Jesus answered, "Ye worship ye know not what: we know what we worship: for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him" (John 4:22-23). When she said the promised Messiah would teach all such things, He answered, "I that speak unto thee am he" (John 4:25-26). Jesus teaches the new and true way to worship God. No one will be saved in heaven who does not obey Him.

Jesus Christ said in John 14:6, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." In other words, there is only one right way to be saved and it is by submitting to Jesus Christ. Jesus said that His teaching will judge us on the final Judgment Day (John 12:48). Souls

who submit to His teaching will arise unto eternal life and souls who reject and deviate from His teaching will arise unto eternal punishment (John 5:28-29; Matt. 25:46).

"But," someone objects, "surely all men who worship Jesus as Lord in different ways will be saved." Jesus Himself said the answer is, "No!" In Matthew 7:21-23 Jesus answered this objection directly,

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

Worship must conform to God's revealed will rather than to the will of man which is lawlessness or iniquity. Jesus warned, "This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men" (Matt. 15:8-9). Worship by people promoting the doctrines and commandments of men is vain or not valid in God's sight.

If Jesus is truly the Son of God and the Savior of the world, and *He is*,

we must worship in obedience to His instructions or be lost.

New, True Worship vs. False, Vain Worship

Lord's Supper. In the new and true worship, Jesus ordained the Lord's Supper as a memorial of His death for the remission of our sins. He promised to share in fellowship with His saints who take it as citizens of His kingdom. All of His disciples are instructed to eat unleavened bread to remember His body and to drink fruit of the vine to remember His blood (Matt. 26:17, 26-29).

Yet, false and vain worship abounds. The Jehovah's Witnesses religion assembles to contemplate but not to eat the elements of the Supper. The Mormon religion uses ordinary loaf bread and water for the elements. The Diocesan Bishop in the Catholic religion has the power to allow worshipers to drink the fruit of the vine, but long established tradition limits the cup to the priest conducting the Mass in most places. Liberal Protestant churches have offered hamburger and coke as the Lord's Supper, and some calling themselves churches of Christ offer a full meal! 1 Corinthians 11:34 says, "And if any man hunger, let him eat at home; that ye come not together unto condemnation." Perverting God's instructions for worship results in condemnation.

Collection. In the new and true worship, Paul taught “every where in every church” that the saints should contribute funds according to the measure of each person’s love and ability in order to finance the work of the local church (1 Cor. 16:1-2; 4:17; 2 Cor. 9:7). Each person’s gift originates in the heart, is brought in the hand, and passes into the common treasury as an expression of our fellowship with God and each other in serving Him (Acts 2:42, 44-45).

False, vain traditions include such practices as soliciting funds from sinners in the world, binding the Old Testament measure of tithing, and conducting all sorts of sales and auctions. Churches sponsor fairs and festivals of various sorts with raffles, bingo parties, casino games, fish fries, pancake breakfasts, and even alcohol sales! While raising piles of cash, all such practices ignore the instructions revealed by Christ and thus they dishonor God.

Sunday worship. In the new and true worship, Christians are taught to assemble to worship on “the first day of the week” or Sunday (Acts 20:7; 1 Cor. 16:2). Just as God’s command to “remember the Sabbath day” meant every Sabbath day, the New Testament church met “on the first day of every week” (1 Cor. 16:2 RSV, NIV, ESV). The Apostles taught Christians to share the Lord’s Supper and the collection on this day. Christ authorized no other day.

The practices of false, vain worship are an endless progression with various Old Testament observances (the Sabbath, Passover, Pentecost, etc.) and post-biblical observances (Lent, Easter, All Saints’ Day, Feast of the Immaculate Conception, Christmas, etc.). Most churches take a collection every Sunday but observe the Lord’s Supper quarterly or annually, not every Sunday. Catholic cathedrals conduct Masses every day of the week. Churches meeting during the weekdays to pray, study, or sing often take additional collections on those

days without Biblical instructions to do so.

Prayer. In the new and true worship, men lead the saints in prayers of praise, supplication, and thanksgiving to God (Acts 2:42; 12:5; 1 Cor. 10:16; 1 Tim. 2:1, 7). Prayers petition God, not the souls of the dead (Matt. 6:13; Eph. 1:3). Women do not lead the mixed assembly in prayer or in other ways: “I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence” is what the apostle Paul wrote (1 Tim. 2:12).

False, vain worship leads men to pray to Mary and to certain dead “saints” elevated by the Catholic hierarchy. Men kneel and pray before idols, icons, statues, crosses, and other objects in spite of God’s direct command to “keep yourselves from idols” (1 John 5:21). Prayer beads, wheels, cloths, amulets, and burning incense or candles supposedly enhance prayer, but God’s Word does not authorize such practices. Women lead prayers in the mixed assembly in direct violation of God’s command.


Preach and Teach. In the new and true worship, God’s Word is read, proclaimed, explained, and applied to our lives (Acts 2:42; 1 Cor. 4:17; Col. 4:16). “Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein” (Rev. 1:3). This Word is the perfect standard for the faith and practice of the church and for our daily lives (2 Tim. 3:16-17).

False, vain worship fills the hearts of people with human theories, philosophies, theologies, doctrines, and commandments. Men imagine they are doing God service by developing their own doctrines, but the Lord considers all such to be anathema or accursed (Gal. 1:8). Human doctrines are concocted by adding to and subtracting from God’s Word, thus bringing down God’s wrath on those who do so (Rev. 22:18-19). Preaching politics, social theories, pop psychology, jokes,

emotional tales, and positive platitudes is not gospel preaching, but lulls souls in sin by making them feel comfortable and “uplifted.”

Singing. In the new and true worship, saints sing spiritual songs which rise up from their souls in adoration of God and admonition to each other (Eph. 5:19; Col. 3:16). All the saints assembled participate in this reciprocal simultaneous expression of worship from the heart. The purpose is to please God not man. Our hearts echo the heavenly hosts who are praising our Lord and Savior, “saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing” (Rev. 5:12).

False, vain worship focuses on pleasing and entertaining people in the name of worshiping God. These performances include solos, quartets, choirs, and “praise teams” trying to compete with the modern entertainment industry. All sorts of mechanical instruments and even high-tech mixers fill the air with melodious sounds and loud cacophonies. Dancing and choreography enhance the entertainment. The people love to have it so and clap to signify their approval.

We find fellowship with God in the new and true worship revealed by His Son. The Father seeks souls who will worship Him in submission to the instructions of Christ (John 4:23-24). Tragically, precious souls are deluded by Satan’s sleight of hand. Men expecting to enter Heaven who engaged in the false, vain worship will hear their judgment pronounced by Christ, “I never knew you: depart from me, ye that work iniquity” (Matt. 7:23). 



Ron Halbrook

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Worship to God

Worship in Spirit and Truth

By Andy Sochor

Worshiping God is one of the greatest privileges we have as His people. However, we must understand that He does not *need* our worship. Paul told the Athenians on Mars Hill that God “does not dwell in temples made with hands; nor is He served by human hands, as though He needed anything, since He Himself gives to all people life and breath and all things” (Acts 17:24-25). Yet He does *desire* our worship. Jesus said, “The Father seeks [people] to be His worshipers (John 4:23). However, just because God *seeks* worshipers does not mean that He will accept just *any* worship that men might offer to Him.

When Jesus was traveling from Judea to Galilee, He stopped to rest beside a well in Samaria (John 4:1-6). While He was there, a Samaritan woman came to draw water from the well and Jesus asked her for a drink (John 4:7). This was an unusual request – it even surprised the woman – since “Jews have no dealings with Samaritans” (John 4:9). But this conversation led to an important discussion about *worship*. It was a lesson needed by the Samaritans, the Jews, and also by us today.

After the woman perceived Jesus to be a prophet (John 4:19), she mentioned the difference between the worship of the Jews and the Samaritans to see what Jesus had to say about it. Jesus’s answer came down to this statement: “God is spirit, and those who worship Him must worship in spirit and truth” (John 4:24).

Understanding Jesus’s Statement

If we are to understand Jesus’s statement, we need to understand three key terms:

- **Worship** – In his lexicon, J.H. Thayer defined this word as “to kiss the hand to (towards) one, in token of reverence” and “kneeling ... in order to express respect or to make supplication.” We see from the definition that worship is a deliberate action. It is not something that is done inadvertently or by accident. One might trip and fall on his knee in front of someone else, but that would not mean he was kneeling before that person as a sign of respect. Worship involves both *action* (the act that is performed) and *purpose* (the intent by which the act is done).

- **Spirit** – The word translated *spirit* is used in several ways in the New Testament. When Jesus spoke of worshiping “*in spirit*,” He was referring to our inner being. Thayer described it as “the power by which the human being feels, thinks, decides.” Remember that worship involves action and *purpose*. Our spirit (the inner man – mind and heart) must be involved as we worship. When we sing, we make melody with our heart (Eph. 5:19). When we partake of the Lord’s Supper, we must rightly discern the Lord’s body (1 Cor. 11:29). When we give, we do so as we have purposed in our heart (2 Cor. 9:7). Worship is not done *mindlessly* or else it is not really worship.

- **Truth** – Truth is that which is correct and certain. It is an *objective* standard. As Jesus prayed to the Father, He identified the word of God as truth (John 17:17). Again, worship involves *action* and purpose. The acts that we perform in worship must be in harmony with the truth – the word of God. Therefore, our worship services are to be patterned after what we see in the New Testament – singing (Col. 3:16), praying (Acts 2:42), teaching (Acts 20:7); and, on the first day of the week, observing the Lord’s Supper (Acts 20:7) and giving (1 Cor. 16:1-2). Worship may be heart-felt and sincere, but it is in vain if we do not perform the acts of worship that have been handed down to us in the New Testament.

Now that we understand these terms, let us look again at what Jesus meant by His statement in John 4:24.

First, He said, “God is spirit.” God is not a man. Therefore, we should not expect to please Him as we would please men (or ourselves). When it comes to our worship, this means that we must not think that just because people are pleased with what we do, then God will also be pleased. Musical instruments may sound good, a Scriptureless message may be motivational, and testimonials may be emotionally moving. Yet, who are we trying to please? Paul wrote, “For am I now seeking the favor of men, or of God? Or am I striving to please men? If I were still trying to please men, I would not be a bond-servant of Christ” (Gal. 1:10). Many of the churches of

men try to tailor their worship services after what is desired by the members or what would appeal to those in the community. For us in the Lord's church, we need to remember that our worship is for God, not for any man.

Second, Jesus said, "Those who worship Him must worship in spirit and truth." His point was that our worship to God must have the right *action* and the right *purpose*. We must worship *from the heart* – not just "going through the motions" or to be seen of others. We must also worship *from the word* – by His authority and according to the pattern.

Parallel Old Testament Passage

There is a statement in the Old Testament that is similar to Jesus's statement to the Samaritan woman at the well. When Joshua challenged the people to "choose ... whom you will serve" (Josh. 24:15), he was not leaving it up to them *how* they would serve God. He told them how: "Now, therefore, fear the Lord and serve Him in sincerity and truth; and put away the gods which your fathers served beyond the River and in Egypt, and serve the Lord" (Josh. 24:14).

Joshua said, "Serve [the Lord] in sincerity and truth" (Josh. 24:14). Jesus said, "Worship in spirit and truth" (John 4:24). These statements mean the same thing. Their worship to God needed to have the right *action* and *purpose*, the right *practice* and *attitude*. In fact, Joshua's statement elaborated a bit further on what it meant to do this. He said, "Fear the Lord." This was part of the *attitude*. We cannot serve God acceptably without godly fear (Heb. 12:28). He also told them they needed to put away all foreign gods. This was part of the *practice*. We cannot have our worship mixed with elements from God's law and the inventions of men. We are to "observe all that [Jesus] commanded" (Matt. 28:20) without also submitting to "decrees ... in accordance with the commandments and teachings of men" (Col. 2:20-22).

The Lesson for Us

The lesson that we need to take from Jesus's statement to the woman at the well is that God has *always* had certain expectations of man's worship/service/devotion. Worship had to be done "in spirit and truth" (John 4:24) – the right *action* and the right *purpose*.

What did that mean for the Jews and the Samaritans? Worshipping "in Jerusalem" alone did not make the Jews' worship acceptable and worshipping as their "fathers worshiped" did not make the Samaritans' worship right (John 4:20-21). Both failed to live up to God's standard (cf. 2 Kings 23:19; Amos 5:21-23; Mal. 1:10; *et al.*) and they needed to repent. The requirement to worship God "in spirit and truth" was not a new requirement that would come in the future when the Lord established His kingdom. True, the law would be new (Col. 2:14; Heb. 10:8-9; Mic. 4:2); but the expectation of God for man to "worship in spirit and truth" (John 4:24) would be the same. Jesus said, "But an hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth" (John 4:23). They needed to worship according to the law that was in force at that time. Then later, they would need to worship according to the standard of Christ's new law when that hour came.

What does this mean for us? The hour which Jesus said would be coming (John 4:23) – the establishment of His kingdom and the new law – has come. We need to "worship in spirit and truth" (John 4:24) according to the pattern that is found in the New Testament (Acts 2:42; Col. 3:16-17). We must perform the right *actions* and do so for the right *purpose*. We must engage in the right *practice* with the right *attitude*. If we are not meeting this standard, then like the Jews and Samaritans, we need to repent.

Conclusion

God desires our worship, but does not *need* our worship. He will not accept whatever we offer Him, but only what He has said He will accept. Therefore, if we wish to please God, we must worship as He has *always* expected man to worship – "in spirit and truth" (John 4:24; cf. Josh. 24:14). **T**



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Worship to God

Why We Do Not Use Instrumental Music in Our Worship?

By Aric Russell

One of the most often asked questions by those who visit our service is, “Why do you not use instrumental music in your worship?” That is a good question. It is a question that is worthy of a Biblical answer. It can be answered in just a few words, “We do not use it because God has not authorized the use of mechanical instruments of music in worship to Him.” All that one does is to be done “in His name” or by His authority (Col. 3:17). Since He has not told us to use instrumental music, we do not have the right to assume that it is acceptable to worship Him by means of the instrument. This answers the question. However, let us dig deeper to see why we do not use instrumental music in our worship services.

Establishing Authority

As we begin, we must first look at how we establish Bible authority. The Bible teaches us by three ways: direct commands, approved examples, and necessary inferences. A direct command is a command spoken directly by Jesus or an Apostle that we are to follow. An approved example is an example given by Jesus or an Apostle that teaches us how to live, act, worship, and treat others. A necessary inference is speaking of things that are implied. There are no other conclusions that can be made but that which is inferred. Another thing we must consider when it comes to Bible authority is the subject of general and specific authority. Whenever anything is authorized in the Bible, it usually contains some

general instructions and some specific instructions. Understanding this difference is important to successfully determine authority for all things.

Notice the difference. In Matthew 28:19-20, we find both general and specific commands given to us. The text reads, “Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son, and of the Holy Spirit. Teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age. Amen.” Jesus’s commands to “go” and to “teach” illustrate this principle of general authority. Both command us to do something, but many of the details are left to us. For example, we are to “go,” but it does not say how. Therefore, we can walk, drive, fly in a plane, or even stay in our homes and use the internet to spread the gospel. All of these would be authorized. General authority includes authority for anything that falls within the general instruction. “Teach” also instructs what to do, but there is no specific mention of how to accomplish this. We could teach publicly, privately in the home, or in groups and classes. All of these are still teaching and, therefore, are authorized by the general instruction to teach.

We also see within this verse specific authority. When the disciples were told to “go and make disciples,” the exact method of “making disciples” was not left general, but rather, it was specified. They were to “baptize them in the name of the Father and of the

Son and of the Holy Spirit.” Also, they were not allowed to teach anything they wanted. Jesus specified what they were to teach: “to observe all things that I have commanded you.” So, for the same instructions, we see that while some things are general, other things are specified.

Applied to Instrumental Music

Now that we know about Bible authority, let us examine the topic of instrumental music in the church. First, notice the specific authority (or command) given to us. The command is that we are to sing. There are no less than ten verses that either command or give the example that the music in the New Testament Church is vocal music (Matt. 26:30; Mark 14:26; Acts 16:25; Rom. 15:9; 1 Cor. 14:15; Eph. 5:19; Col. 3:16; Heb. 2:12; 13:15; Jas. 5:13). Now, we won’t look at all ten verses, but we will notice a couple of these verses. Ephesians 5:19 says we are to “sing and make melody in our hearts.” Colossians 3:16 says we are to “sing with grace in our hearts to the Lord.” Looking at these verses we can clearly see the specific type of music commanded in our worship today, vocal music. There is no mention in these verses of musical instruments being played. When God commanded a specific type of music, all other types, including mechanical instruments, were excluded.

We also see in these passages the specific command of what we are to sing. We can’t just sing what we please. We must sing spiritual songs, songs of ►

praise. Notice another thing in regard to singing – notice that we are all to sing. Go back to Ephesians 5:19. The verse says, “We are to speak to one another.” Therefore things such as choirs, solos, quartets, etc. are not authorized in the word of God. How do we speak together if only one or a few are singing? Next, notice the general authority from this passage. We have just confirmed the command to sing and not play instruments. However, from this study we see that there is general authority we can draw as well. The general authority is the freedom we have to use our best judgment to properly follow the command given to sing. By this authority, we have the freedom to use song books as an aid to keep everyone singing together. We have the freedom to pick the number of songs we choose to sing in our worship services, and the order we desire to sing those songs. These are things that fall within the general authority to sing.

Answering Arguments Favoring Instrumental Music

Now that we have established authority for why we do not use instrumental music, we must address one more issue. We must answer those who seek to justify why they use mechanical instruments in their worship. Notice a few of the most common arguments made.

“It has always been a tradition in our church.” This argument is really far from the truth. Looking at the examples of worship in the New Testament, the music used was always that of singing. Not only that, but there are many respected individuals in the religious world who spoke against the use of instruments in worship. Notice what some of these men said. John Wesley, the founder of the Methodist church, said, “I have no objection to instruments of music, in our chapels, provided they are neither heard nor seen.” Martin Luther, founder of the Lutheran Church, said, “The organ in the worship is an ensign (sign, token, or emblem) of Baal.” John Calvin, founder


of the Presbyterian Church, had this to say. “Musical Instruments in celebrating the praises of God would be no more suitable than the burning of incense, the lighting of lamps, and the restoration of other shadows of the Law.” Finally, Charles Spurgeon, a well-known Baptist preacher said, “I would as soon attempt to pray to God with machinery as to sing to Him with machinery.” I remind you, that we are not using what these men said as authority, but to show that the use of instrumental music has not always been a tradition.

“I don’t see anything wrong with it.” If this is your thinking then your worship is ignorant worship (Acts 17:22-23). It is ignorant because you are not aware of the kind of worship God commands from us.

“I like it in my worship.” If this is what you believe, then you are guilty of will worship (Col. 2:20-23). You offer things to God that you like, and not the things that are pleasing to God. Remember what happened to Nadab and Abihu when they offered up will worship (Lev. 10:1-3).

“It is found in the Old Testament.” There are many things found in the Old Testament that are no longer binding on us today. John 4:23-24 tells us that the time has come and God expects His people to worship differently. The fact that God may have commanded it in the past does not mean that He approves of it now. Consider Moses. In Exodus 17:5-6 we find that God told him to *strike the rock* for water. Later, in Numbers 20:7-8, God told him to *speak to the rock*. We see that Moses struck the rock as before, and in doing so, lost his right to enter the Promised Land. Moses did not listen to what God had commanded him at the present time. God commanded instrumental music in the Old Testament. Now, He commands us to sing.

Why do we not use instrumental music? It is because it is not authorized by God. We are to walk by faith, which means we walk by the instructions

which God gives (Rom. 10:17). Where God is silent, we do not have the authority to act. 



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Worship to God

Sacrificial Prayers in Spiritual Zion

By Fred McKinney

1 Peter 2:5 says, “*Ye are built up a spiritual house to offer up spiritual sacrifices.*” Zion was used figuratively of Israel as the people of God (Isa. 60:14). The New Testament meaning of “Zion” is God’s spiritual kingdom, the church of God, the heavenly Jerusalem (Heb. 12:22). (See also: Strong’s, #G4622 “Sion” or “Zion” and was pronounced “See-OWN” in New Testament days, that is, Tsijon, a hill of Jerusalem; figuratively, the church.)

We want to look closely at prayer offered by the church at Jerusalem, the congregation of the called out (Acts 12:5, Strong’s, #G1577 *ekklesia*) also referred to in Acts 2:47. This church began on the first Pentecost after the resurrection of Jesus Christ. The church in Jerusalem offered spiritual sacrifices as they worshiped God and, in this article, we wish to examine the prayers offered by that church, prayers which were unceasing, earnest petitions (Acts 12:1-5). Constant prayer was “offered” to God “by the church” in behalf of the Apostle Peter who was in prison, having been arrested by king Herod. From the beginning, this congregation was a praying church, as they “*continued steadfastly in the apostles’ doctrine and fellowship, in the breaking of bread, and in prayers*” (Acts 2:42). In Acts 4:4, we learn that the number of men came to be about five thousand. Under threats against them, they pressed on as a body of believers with one heart and one soul (Acts 4:32). They were taught by the Apostles and inherently a part

of their great success was their offering up spiritual sacrifices that included the sweet likeness, the fragrant incense of holy prayer.

“You also, as living stones, are being built up a spiritual house, a holy priesthood, to offer up **spiritual sacrifices** acceptable to God through Jesus Christ” (1 Pet. 2:5, NKJV, emphasis fhm).

It is a fact that prayer plays a vital role in pleasing God; and so it was with the church in Jerusalem. “*And when they prayed, the place where they were assembled was shaken*” (Acts 4:31). They assembled (convened/came together/gathered) and the brethren prayed with the spirit and understanding looking for answers; and the prayers of the church were answered. “*They were all of one accord*” gathering at Solomon’s Porch (Acts 5:12). Their number grew increasingly, converts were added to the Lord, multitudes of both men and women (Acts 5:14). It is quite possible that the number of members in Jerusalem came to be about 10,000. (The Lord added to the church daily, Acts 2:47). From the beginning, prayer was more than just a routine part of service in worship; for it was a vital area of communication with God, the Father, as the church worshiped with reverence, awe, and devotion.

Let’s look at the threats the local church at Jerusalem faced (Acts 12:1-5). At that time, as it was about A.D. 41, Herod the king stretched out his hand with harassment to many, and he

murdered James, the brother of John with the sword. Herod, seeing that it pleased the Jews, seized Peter also (Acts 12:3). The loss of James was devastating news, and now Herod was intending to bring Peter up from the prison.

Alas, it was a time for prayer, and prayer unceasing; it was a time for urgent petitions for God’s help! The church at Jerusalem prayed earnestly, regularly, and continually with one heart and soul, being of one accord. What followed according to God’s will? Their earnest prayers were answered! Peter was able to escape prison because of answered prayer! An angel assisted, and the details that we find in Acts 12:5-18 are awesome and soul stirring! First, Peter’s chains fell off, and what seemed like a vision was actually real, real indeed! Second, the angel led him past the first and second guard posts. The Iron Gate then opened up of its own accord.

Notice that the fundamental prerequisite to this event was the unceasing prayer of the church! These prayers were sacrificial prayers in Zion, spiritual sacrifices offered up to our Father who is in Heaven. These prayers had a signature of authorization! Consider that these prayers were made in Jesus’s name. Jesus said, “*Where two or three are gathered together in My name, there am I in the midst of them*” (Matt. 18:20). The church in Jerusalem knew this to be true. How do we know this is true? Peter, taught them: “*Nor is there salvation in any other, for there is no other name under heaven given among men by whom we must be*”

saved" (Acts 4:12). Paul taught the same doctrine in Colossians 3:17: "And whatever you do in word or deed, do all in the name of the Lord Jesus, giving thanks to God the Father through Him." Paul and Timothy taught the same things to all of the churches where they labored (1 Cor. 4:17; 7:17; 16:1-2).

Just as it was in Jerusalem so long, long ago, so it is when churches offer up their prayers today. Where saints are gathered together, the words of Jesus still ring true. He is in the midst of them, every one of them. A lack of awe and reverence for prayer by the entire membership assembled is necessarily insulting to both God the Father and the Son. In the very presence of the King of kings and the Lord of lords, spiritual sacrifices, devotion, and commitment are a part of reasonable service from every member and every church. How true this is for every church of Christ! Too often we observe chattering, whispering, scanning data on cell phones, playing peek-a-boo with babies, lovers more interested in scratching each other's back, and many other forms of inattention. The prayer of one is to be the prayer of everyone present. Thus, if we are going to be of one heart and one soul, if we are going to be of one accord, and if we are going to identify with the words "in Jesus's name, Amen," then we had best be paying attention as we adopt the words of the brother designated to pray aloud, as we are to make his words the very words of us all. Hence, the voice of one becomes the prayer of the church!

The acceptable prayer is one that does not ask amiss, as in James 4:3, where a principle is set in order. Borrowing on this principle means that asking amiss on any matter of doctrine is forbidden. No more than the church in Jerusalem so many years ago, we today cannot afford to have our prayers hindered. As in 1 Peter 3:7a, there is a principle set forth therein. So it is with 1 Corinthians 14:33, as God is not the author of confusion, not on the subject of tongues and, by way of

principle, not on any subject whatever. This principle is to be observed in all the churches of the saints. Our prayers are to be with understanding, and our singing with the spirit (1 Cor. 14:15). Behold, by way of principle, we are to sing with understanding and to pray with the spirit. When we offer up prayers of the church, what was practiced in Jerusalem in New Testament days is exactly what we should be practicing and upholding in churches of Christ today. Let's give our Heavenly Father and the Lord Jesus Christ the reverence, awe, and full attention that they deserve. By faith, let's pray to reach the lost and pray to keep the saved saved! Let's edify one another through the instrumentality of earth-shaking prayer that is bent on giving glory and thanksgiving to our Creator. Let's send up spiritual sacrifices well pleasing to the Lord.

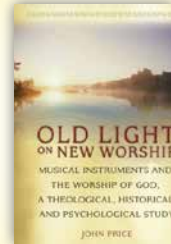
As a closing illustration about prayer, whether public or private, may I mention a father and son going for a walk through the woods? The young boy scampered on up around a bend and happened on a tree limb that had fallen across the path. The lad thought he would move the limb but could not budge it, not even using a large stick for leverage. Then the boy's father appeared and saw the limb. With relative ease, he pitched the limb aside and then used an opportunity to teach his son. He asked, "Did you do everything you could to move the limb?" His son said, "yes, sir!" Then the father told the boy to always remember, you have never done all you can do until you have asked your father to help you. This is a grand lesson for churches, too. Remember Hebrews 13:15: "Therefore, by Him, let us continually offer the sacrifice of praise to God, that is, the fruit of our lips, giving thanks to His name." **T**



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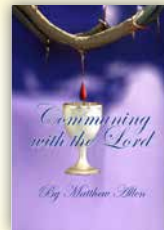
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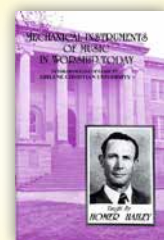
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Worship to God

Preaching

By Aaron Jacobs

One of the acts of our worship to God is preaching. The Bible gives us several apostolic examples of preaching. In Acts 20:7, Paul preached to the brethren at Troas after partaking of the Lord's Supper. Peter preached to the multitudes on Pentecost in Acts 2. Paul commanded Timothy to "preach the word" in 2 Timothy 4:2. From these passages, we see that God has authorized preaching. What has God said about preaching?

God has called preaching a sacrifice. In Hebrews 13:15, we read that the "fruit of our lips" is a spiritual sacrifice to God. This is important for preachers to understand because you can be tempted to preach to please the congregation. This is dangerous because, when we do things for the praise of men, we have received our reward (Matt. 6:5). It is important for preachers to remember that they are giving a spiritual sacrifice to God and not merely giving a speech. Preaching should be motivated by our service to the Lord and not a response from the congregation.

God also tells us what He wants in preaching. In 2 Timothy 4:2, Paul tells Timothy, "Preach the Word!" God requires preaching that is filled with the Scriptures! In Isaiah 55:11, God says, "So shall My Word be that goes forth from my mouth; It shall not return to Me void. But it shall accomplish what I please, And it shall prosper in the thing for which I sent it." Which man could promise this, and be truthful

in saying it? God's word is powerful, and God has promised that it will fulfill His command. This should be an encouraging thought as preaching is done "in season and out of season"!

I charge you therefore before God and the Lord Jesus Christ, who will judge the living and the dead at His appearing and His kingdom: Preach the word! Be ready in season and out of season. Convince, rebuke, exhort, with all longsuffering and teaching (2 Tim. 4:1-2).

2 Timothy 4:2 also says, "reprove, rebuke, and exhort, with all longsuffering and doctrine." These characteristics are very different from each other, but each one is needed

in preaching today. To "reprove" means "to expose" (Vine's, 527) Gospel preaching must have that exposing power which contrasts truth from error. This word is also used in Ephesians 5:11, which tells us to expose the "unfruitful works of darkness." Not only does preaching need to expose error, but it also rebukes those who are in sin. To "rebuke" means "to convict" (Vine's, 510). Stephen rebuked the Jews in his sermon in Acts 7:51-53. Let us keep in mind that rebuking is necessary to keep Christians faithful to the Lord (Titus 1:13). The final characteristic involved in gospel preaching is exhorting. To "exhort" means "to admonish one to pursue a course of action" (Vine's, 217). Not only does preaching target the error in life, but preaching also encourages Christians to stay faithful. Hebrews 3:13 tells us to "exhort one another each day." It takes both rebuking and encouraging to fulfill the preaching of the truth. The only way to accomplish this mission is by centering the preaching on the Scriptures (2 Tim. 3:16; 4:2). In short, "preach the Word!"

It is imperative that we know what sound preaching contains because of Paul's warning in 2 Timothy 4:3-4. He wrote, "For the time will come when they will not endure sound doctrine, but according to their own desires, because they have itching ears, they will heap for themselves teachers; and they will turn away from the truth, and be turned aside to fables." Sound preaching contains reproof, rebuke, and exhortation (2 Tim. 4:2). When a ►

preacher speaks and tells jokes and stories in the pulpit, is this preaching the word? Furthermore, when preaching is done just to please the congregation, is sound preaching fulfilled? By filling sermons with man-pleasing words rather than Scripture, Satan will weaken the Lord's church through the preaching.

Another perversion of preaching is when false doctrine is preached. The Bible warns us about false teaching many times. 2 Peter 2:12-17 warns Christians about false teachers. Peter says, "They have forsaken the right way and gone astray, following the way of Balaam." Balaam loved the wages of sin, but he was rebuked by his donkey for his iniquity (Num. 22:27-31). Paul also warns of false teachers in Acts 20:30-31. He describes them as "ravenous wolves" who are "speaking perverse things, to draw away disciples unto them." Paul's description of false teachers shows us just how dangerous preaching error can be. One of the jobs of the elder is to stop the false teachers (Titus 1:10-11). As we read the warnings of Peter and Paul, we notice that false teachers are very dangerous, and the church requires strong elders to keep false teachers from drawing away the disciples.

Not only must preaching be filled with the truth, but it must be presented with the proper attitude. In Philippians 1:12-18, Paul speaks about those who were preaching the gospel out of envy, strife, and selfish ambitions. While Paul praises God for the preaching that was done, he noted how sad it was to see brethren preaching with the wrong attitude. In fact, these attitudes are what Paul told young Timothy to flee in 1 Timothy 6:3-11. In Philippians 2:3, Paul again stresses the importance of Christians having the proper attitude. He says, "Do nothing from selfish ambition or conceit, but in humility count others more significant than yourselves." Humility is an essential part of a Christian's life, and it should be reflected in the preaching. When preaching is done out of envy and

selfishness, only evil can come of it. The gospel message loses its drawing power when men's opinions and desires get in the way! Remember, sound preaching must always be centered on the Scriptures! **T**



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Worship to God

The Lord's Memorial

By Michael J. Davis

Not long before our Lord Jesus was betrayed by His friend Judas (Matt. 26:50) into the hands of an angry mob (Luke 22:52), Jesus ate the Passover with His disciples (Matt. 26:17–25). Following this supper, (Luke 24:19–20) He established His own memorial. One can faintly imagine His agony in the setting forth of such a remembrance! As a human being (Phil. 2:5–8), the emotional agony would have been horrendous. As the Son of God (John 10:17–18) He was compliant with His Father's will – regardless of how agonizing to His human body!

From this scene alone, one easily notices the *lack* of frivolity in this gathering. There was no “feast” to this memorial – they had eaten the feast meal and this partaking was entirely separate from that Old Testament memorial (Luke 24:19–20). The apostle Paul reiterates this reality when he wrote to Corinth and condemned their using the memorial of our Lord's death as a means of making a banquet type meal (1 Cor. 11:18–22). The lone time the phrase “the Lord's supper” appears in sacred writ is 1 Corinthians 11:20, and the indication is expressed as, “When you come together in one place, it is *not* for the purpose of making a supper of the Lord's memorial.” Proof that they had abused this sacred memorial appears within verses 21 and 22 where the evidence shows they were in a “party mood” of eating and drinking, and leaving others to go thirsty and hungry, all the while having their own homes in which to engage such frivolity instead of shaming the assembling

of God! They were *not* praised in this activity – they were sternly rebuked!

Many suggest, “The communion is the most important part of the worship.” There is nothing from Scripture endorsing such a declaration. Certainly, we could agree it is a solemn time, a reverent time, and a time of self-examination (1 Cor. 11:28). Yet, to declare it “the most important” aspect of our worship to God minimizes the importance of the other elements of our worship. We would note singing, praying, and preaching are items of exhortation, admonishment, and exaltation. From the examples of giving seen in the earliest days of the church (Acts 2:44–45, 4:32–37), we see this exhortation, admonishment, exaltation continued within the Macedonians and those of Corinth (2 Cor. 6 through 9). We should see as well the exhortation, admonishment, and exaltation gained in remembering our Lord's death till He come (1 Cor. 11:26–34; 10:16–17).

With these facts as premise to our study, we now examine carefully what our Lord Himself said of this memorial. The sacred text records this ordination in three of the four biographies of Jesus Christ: Matthew 26:26–29, Mark 14:22–25, and Luke 22:19–22. While John records the eating of the Passover and the dismissal of Judas (having now been revealed as the betrayer – John 13:21–30), we have no knowledge as to why he did not include the details of the Lord's memorial as did the other biographers. It is an act in futility to speculate as to why. It is enough to realize Matthew,

Mark, and Luke agree, and Paul repeats these details to the Corinthian brethren (1 Cor. 11:23–34).

It is not only what Jesus *said* about His memorial, but what He *did* that merits our consideration. The record shows, “As they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said. . .” (Matt. 26:26). Mark agrees (14:22) and, within Luke's record, we see they were concluding their Passover meal when this memorial was established (22:19–20). The point is, *the memorial was purposely established separate and apart from the Passover meal – and any other “common meal.”* The bread (unleavened due to the Passover requirements – Exod. 12), was taken *separate from* the meal, *blessed, broken and distributed to the disciples* with this statement of command, “Take, eat; this is my body which is given for you. Do it in remembrance of Me.” The tenderness of the bread was now to be the reminder to them of the tenderness of His body; the hands which cleansed lepers, healed the sick, raised the dead, and blessed children; the body toward which stones had been cast; the body that soon would be scourged, beaten, and spat upon by those who hated Him; the very body from which would come the shed blood for the remission of all their sins – and ours!

“And He took the cup after supper saying, ‘This cup is the new testament in my blood, which is shed for many for the remission of sins. All of you drink of it.’” No container would remind anyone ▶

of blood; thus we know He spoke of the substance within the cup, viz. the fruit of the vine. We should be cautious in our manner of describing this memorial. Jesus did not “spill” His blood, as many are wont to say in their comments at the table. “Spilling” indicates an accidental happening. There was nothing “accidental” about His death, including the shedding of His blood. It was prophesied, “With His stripes we are healed” (Isa. 53:5). Certainly, the stripes brought forth blood. We might note as well the crown of thorns; nothing else was administered with ease and grace toward our Lord, so why would we think the soldiers were gentle in placing on His head the crown of thorns to mock Him? Surely the beatings brought forth bruises (Isa. 53:5), and we know the nails in His hands and feet would have brought forth blood. All this was *shed* in that He gave it willingly as a living sacrifice (John 10:18).

We hasten to point out the piercing of His side. Though it brought forth blood and water (John 19:34), it was *not* part of the shedding of His blood. First, Jesus is already dead (John 19:33-34) and thus could not have shed His blood in that action for the remission of sins as He stated His purpose in dying. Instead, this was sheer mutilation of a dead body! They knew He was dead and there was no purpose to further “kill” Him. Yet, for the fulfillment of prophesy, it was accomplished (Zech. 12:10).

We must examine the important commandment directing the attitude of those partaking of this memorial. “This do in remembrance of Me” is not optional! Therefore, to *remember* Him is to have *known* Him. There is but one way to *know* Him, and that is in obedience to Him. 1 John 2:3 states it plainly: “And hereby we do know that we know Him if we keep His commandments.” Without this obedience, no soul knows Him and therefore cannot partake of this memorial in a righteous manner, viz. “In remembrance of” Jesus. No one *remembers* what he has never *known*. A careful study of Romans 6:1-6 will

explain the necessity of being “crucified with Him” and prayerfully affect the penitent heart in such a way as to realize what pain and suffering our Lord endured that we might be freed from our sins to serve Him (Rom. 6)!

Acts 20:7 is the only textual example showing Christians the frequency of partaking of this memorial. “Upon the first day of the week” is when the disciples at Troas partook, and by that example we partake each first day of each week. Paul shows us there must be a consistency to this memorial when he wrote, “For as oft as ye do this, ye do show forth the Lord’s death till He come” (1 Cor. 11:26). We should note as well this memorial is *not* in remembrance of His death, burial, and resurrection, but *only His death* (ibid.).

Most memorials to esteemed beings of this earth life receive respectful treatment, solemn quietness when visited, and esteemed reverence from those who truly care for the remembered. Our Lord Jesus Christ is worthy of much greater esteem, honor, and reverence! We should not hurry this memorial as though it’s “something the adults have to do before they can go home” (as a child once stated). We should utilize our time wisely, permitting our thoughts to sincerely “Remember Him.” Likewise in discarding the remains of the memorial: these are not “treats for the children.” As we have a proper means to dispose of the flag of our country, we should use reverence in disposing of what remains each Lord’s Day of His memorial. Let’s not be party to a desecration of His memorial as those who killed Him further desecrated His body!

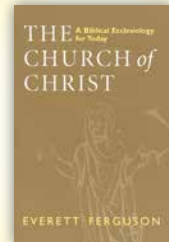
And now brethren, let us ne’er forget Him, and partake by His order that which so fittingly reminds us of the Savior of our souls. **T**



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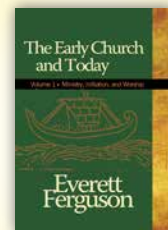
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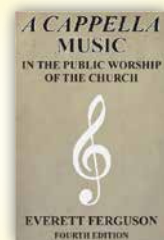
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Worship to God

Giving

By Johnie Edwards

God has always expected His people to be a giving people. He still does! There is no doubt that we are living in a selfish generation; so it is difficult to get people to give as they should. It is the design of this study to focus on what God says about giving.

God Is a Giving God

God gave man life. It is stated in the book of beginnings: “And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul” (Gen. 2:7). Often called the “golden text” of the Bible, Jesus said, “For God so loved the world that he gave his only begotten son that whosoever believeth in him should not perish, but have everlasting life” (John 3:16). “Christ also loved the church and gave himself for it” (Eph. 5:25). The Lord’s people have been given eternal life in “hope and in promise” (Titus 1:2) if they are “in his son” (1 John 5:11). By the way, the only way to get into Christ is to be “baptized into Christ” (Gal. 3:27).

Giving Must Come from a Willing Heart

For our giving to be acceptable to God, it must come from a willing heart. When time came for tabernacle-building, it is said concerning their fund-raising: “And Moses spake unto all the congregation of the children of Israel, saying, This is the thing which the Lord commanded, saying, Take ye from among you an offering unto the Lord; whosoever is of a willing heart, let

him bring it, an offering of the Lord...” (Exod. 35:4-5). God still expects this kind of giving. Writing the Corinthians, Paul penned: “For if there first be a willing mind, it is accepted according to that a man hath, and not according to that he hath not” (2 Cor. 8:12). God is not going to accept our offering, if we have to have our “arms twisted” to get us to give!

Giving Is a Spiritual Sacrifice

We all need to be reminded, if we do not know, that our giving must cost us something. When he spoke about giving to the Lord, King David told Ornan: “I will not take that which is thine for the Lord, nor offer burnt offerings without cost” (1 Chron. 21:24). Again, David stated: “...neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing. So David bought the threshing floor and the oxen for fifty shekels of silver” (2 Sam. 24:24). I am afraid that too often, we give God our “left-overs”! That is, we buy and buy for ourselves, and if there is anything left, we pitch it in the collection plate. God will not accept such giving. We can be guilty of robbing God, like Israel of old when they robbed God “in tithes and offerings” (Mal. 3:8-9). To help us understand about sacrificial giving, it may be a good time to remind us of the “widow’s mites.” A reading of Mark 12:41-44 will teach us a great lesson. Jesus observed the rich casting in much. “And there came a certain poor widow, and she threw in two mites, which make a farthing ... this poor widow hath cast more in, than all they which have cast into the treasury: For all they did cast in

of their abundance; but she of her want did cast in all that she had, even all her living.” Luke said, “...of a truth I say unto you, that this poor widow hath cast in more than they all” (Luke 21:3). Checked on your giving lately?

Giving Frequency

Individual giving and giving into the church treasury are not the same. We can give to any good cause as we please, at any time. Giving into the church treasury is restricted, however. Paul told the Corinthians: “Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come” (1 Cor. 16:1-2). The only time the church can take up a collection is on the first day of the week. No other time! Even though this collection was for needy saints, the church also provided “wages” to the apostle Paul (2 Cor. 11:8). The church at Philippi “sent once and again unto my necessity,” so said Paul (Phil. 4:15-18). By the way this giving was called “an odour of sweet smell, a sacrifice acceptable, well pleasing to God” (Phil. 4:18). Since there is no other scripture telling the church how and when to raise funds to do its work, 1 Corinthians 16:1-2 is the pattern for the church to raise funds to do all of its work. If not, why not? “Every man according as he purposeth in his heart, so let him give, not grudgingly or of necessity: for God loveth a cheerful giver” (2 Cor. 9:7). This kind of giving requires some planning ►

ahead of time. If you are not convinced that God is watching our giving, perhaps you need to have a little talk with Ananias and his wife, Sapphira, who lied about their giving. God exercised the death penalty on both of them, as divine discipline was executed in Acts 5:1-11! Memorize Luke 6:38.

Giving Purpose

The purpose of our giving is for three reasons. God's pattern for the use of funds contributed into the church treasury is limited to Paul's teaching in Ephesians 4:12: "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."

1. Gospel preaching or evangelism.

This is the primary mission of the New Testament church. A good example of this is seen, in the church at Thessalonica: "For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak any thing" (1 Thess. 1:8). In New Testament days, evangelism was done by the local church. Sometimes funds were sent directly to a preacher, like Paul, as he laboured elsewhere. It is said of the church at Philippi:

"Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only. For even in Thessalonica ye sent once and again unto my necessity" (Phil. 4:15-16). This is the divine pattern for evangelism! There was no sponsoring church or human missionary society involved in this great work – none!

2. Helping some needy saints.

Benevolence from the church treasury is limited. It is not for every needy saint. Some needy saints have families who need to step up to the plate of their duties and take care of them. Paul wrote, "If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed" (1 Tim. 5:16). Church funds can be used to relieve truly needy saints (Rom. 15:25-29). This work must be done within the framework of the local church as was done in Acts 6:1-6. Often passages like Galatians 6:10 and James 1:26-27, which are the duties of individual Christians, are misapplied; thus, some Christians have been taught wrongly when charging the church with such work! The Lord's

church never sent funds to a benevolent society to do this kind of work; never!

3. Teaching Christians or edification.

Writing the Ephesians; Paul penned: "...maketh increase of the body unto the edifying of itself in love" (Eph. 4:16). Teaching the truth is critical in this building up. Paul told the Ephesian elders: "And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified" (Acts 20:32). The church is fully capable in doing this work without funding human institutions to do the work!

The next time you "lay by in store," just remember what the purpose is! **T**



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Worship to God

Is All of Life Worship?

By Steve Monts

“Worship is a life given in obedience to God. It’s not a when or where proposition, but a what. It’s what we are. You can’t go to it or leave it, dress for it or from it, and you can’t start it or stop it” [Mike Root, *Unbroken Bread*, Publisher: College Press Publishing Co. (June 1997), 115].

Can we worship anywhere and everywhere? Yes (John 4). But is everything we do worship? No. It is important we don’t confuse the two questions. It makes a difference. Clearly, we can worship God any time we choose. But it is important to understand that worship occurs at a time we *choose*. Worship has a beginning and an end.

Sadly, many today have taken up the mantra that everything we do is worship. Our lives are a nonstop worship service. Surely, one can see on the surface how ridiculous that must be. All of life is worship? Really? Including sleeping? Changing diapers? Exercising? Showering? Even when I am sinning? Need I go on? What proves too much proves nothing at all.

Phrases like “going to worship” give these people headaches. Yet, such a phrase is clearly biblical. Note how Abraham told his servants, “We will go yonder *to worship*” (Gen. 22:5). Should Isaac have responded, “Yonder? Why, we are worshiping right this second! We are living a life given in obedience to God.”

Those who insist that “all of life is worship” have gone to this extreme because they really do not like the idea of coming together collectively to worship God in spirit and truth. They would much rather worship at home in their own way and time. One truly can worship at home on his own time, but does this make the worship assembly with local brethren unnecessary? No (Heb. 10:25). There are aspects of collective worship that can only be accomplished at the assembly, such as the Lord’s Supper (1 Cor. 11) and our giving unto God Himself (1 Cor. 16:2). Yes, one could sing, preach, and pray at home, yet, there is more to their agenda than that. It is the complete undermining of authority in worship. For example, they could argue that since they are worshipping God when eating a meal at home or clapping at an event, then they would have the right to eat a “fellowship” meal in the building purchased with the Lord’s treasury, or even clap during singing. Essentially, there are no rules/pattern for worship at all because “all of life is worship.” How did they get to this theory?

This theory is the result of a failure to see the Biblical difference between “service” and “worship.” All worship is service unto God, but not all service is worship. There is a distinction. Failing to see the distinction will weaken the church and its collective assembly when worship is seen as just as ordinary and normal, as everyday duties of life.

Romans 12:1 is the main verse used by those advocating that “all of life

is worship.” Here is the verse in two different translations.

“I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your *reasonable service*” (NKJV).

“I appeal to you therefore, brothers, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your *spiritual worship*” (ESV).

You can see how confusion could enter based on two reputable and accurate translations. One version uses the word “service”; the other uses the word “worship.” The word in question is the Greek word *latreia*.

Strong’s dictionary defines it as: 1. Service rendered for hire, 1a. any service or ministration: the service of God, 2. the service and worship of God according to the requirements of the Levitical law, 3. to perform sacred services.

Now, there are times where this word is translated worship. Certainly, worship is connected to service. But surely we know all service is not worship. For example Galatians 5:13: “For you, brethren, have been called to liberty; only do not use liberty as an opportunity for the flesh, but through love *serve one another*.” Therefore, if service is always worship, what then do we do with this verse? It would advocate worshipping each other! Again, what proves too much proves nothing. The reality is, our lives are to be filled with acts of service to God. We are ►

to be holy at all times, letting our light shine, be good citizens and employees, godly husbands and wives, fathers and mothers (Eccl. 12:13). These are the “affairs of life,” but they are not worship. Thus, what shall we make of Romans 12:1? How are we to understand it? I can see why some do translate *latreia* as worship because of the obvious Levitical sacrifice parallel that is contextually present. To offer animal sacrifices was indeed worship to God in the Old Testament. Paul continued that Levitical thread of thought saying the New Testament sacrifice is our very lives. However, he certainly did not indicate every aspect of life is worship.

A host of problems begin if we believe *all of life* is worship. For example, if *all of life* is worship, like exercising, then why would Paul say exercising profits little? Worship profits little? Hmm ... how could some worship be better than other worship (1 Tim. 4:8)? If *all of life* is worship, then why would Job start worshipping God when he learned his children had died? Was he not already doing that with his life (Job 1:20)? If *all of life* is worship, then why would Uzzah die worshipping God when he touched the ark? Was he not just trying to serve God (2 Sam. 6:7)? If *all of life* is worship, then why would we need to redeem the time? Would not all time already be redeemed for a good thing, worship (Eph. 5:15-16)? Finally, if *all of life* is worship, when the angel told John, “Worship God,” should John have responded, “I never stopped” (Rev. 22:9)?

The reality is that worship has a time element to it, *involving a start and a stop*. It is not ongoing.

“Abraham said to his young men, ‘Stay here with the donkey; the lad and I will go yonder and worship, and we will come back to you’” (Gen. 22:5).

“So David arose from the ground, washed and anointed himself, and changed his clothes; and he went into the house of the Lord and worshiped. Then he went to his own house; ...” (2 Sam. 12:20).

“...For we have seen His star in the East and *have come* to worship Him. ...And when they had come into the house, they saw the young Child with Mary His mother, and *fell down and worshiped Him*” (Matt. 2:2, 11).

In Matthew 8:2, 9:18, 14:33, and 15:25 it was said that people, “came to worship Him.” From these verses it’s easy to understand they weren’t worshipping until they got to Jesus’s presence. Further, here is conclusive authority to legitimately say one is “going to worship.”

Peter wrote concerning the coming day of the Lord, “...what manner of persons ought you to be in holy conduct and godliness” (2 Pet. 3:11). My life, I gladly use in service to my Lord. My conduct and godly actions matter to my God (2 Cor. 5:10). But is all of my conduct worship? No. Worship is a special time in which I draw near in heart and mind to my God and offer scriptural acts of homage to Him. It may be done at home with the family. It may be done in a hotel room when away from home. It may be done on a mountain. We can always, and should always draw nigh to our God. However, we must draw near to Him collectively, in the church Christ built, and its pattern for worship must not be forsaken (2 Tim. 1:13, John 4:24, Acts 2:42, 1 Cor 14:40). **■**



Steve Monts

Steve Monts has been with the 31-W North church in Franklin, KY since 2002. God has blessed him with Julie, wife of 11 years, and four children with one on the way. You may find more sermons from Steve at

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Troublesome Times Are Here

By Dick Blackford

Nobody likes “gloom and doom.” Jeremiah was considered by some to be a prophet of doom. In Isaiah’s day some were clamoring, “Prophecy not unto us right things, speak unto us smooth things, prophecy deceits” (Isa. 30:10).” More than at any other time does there seem to be so much unrest in the world, particularly in our nation.

Filling Men’s Hearts With Fear...

Multiple people have been beheaded or shot in the head (including innocent children) for professing belief in Christianity by misguided religious people who claim they are serving God (John 16:2). This evil organization has spread across several countries and claims to have infiltrated all fifty states. That can happen when authorities do not uphold the constitution they swore to uphold and pervert justice. Because of this threat, plus general lawlessness and rioting in major cities, more people are arming themselves. Rogue nations are on the verge of getting nuclear weapons and others are increasing theirs.

Freedoms We All Hold Dear Now Are at Stake

Those who want to redefine marriage in a way it has not been defined before seem to be gaining the upper hand. As they gain more power the freedoms of religious people are being taken away, even the right of free speech to speak the truth. We seem headed for the day when you can be charged with “hate

speech” just for stating what the Bible says.

We are witnessing gigantic problems and turmoil in the world, our nation, the church, and the home. These are not merely frustrating to many but have resulted in people going off the deep end and making disastrous decisions.

The World

In a world where many of the “powers that be” don’t believe in God or live as though He doesn’t exist, it is impossible to achieve lasting peace. What good is a peace treaty with those who don’t believe in Jehovah and are not bound by a standard of morality that would require them to keep their word? This earth is in a volatile situation, and many would like for it to stop so they can get off. That’s not going to happen because God has declared our habitation (Acts 17:26).

The Nation

Our nation is rapidly becoming a secular society where the religion of humanism reigns. Several well-funded organizations that deceptively use the word “American” in their name are working tirelessly to remove all references to God and the Bible from our history, our society, and public documents. That may take a while because the foundering fathers made frequent references to both.

Human life grows cheaper everyday where large numbers of murders occur in some major cities in just one week end. A sizeable segment of our

politicians want the right to abort babies even up to the day they are due to be born. If they survive abortion, they would leave them to die. Some of these politicians are at the very top.

The Church

What is our number one problem? It seems to be a battle between indifference and “splinteritus” for first place. On one hand every issue becomes a test of fellowship and on the other, extreme compromise and tolerance are the fare of the day as the desire to be like the denominations round about us presents a false standard for unity. It is based on the idea that we are not under law but under grace, so we should not be judgmental of religious error.

It is much easier to split and splinter than it is to apply Scriptures and develop the qualities in our lives that are conducive to Biblical unity (Eph. 4:1-3).

In both of these cases the Great Commission gets lost and we diminish to just a speck among the billions of people on the earth, while a greater enemy engulfs us.

The Family

More and more couples are living together without entering into the marriage covenant. Marriage is being redefined to whatever you want it to be. Over one-third of all children are growing up in one-parent households, usually absent a father. Many times that one parent is dysfunctional because of substance abuse and the children ▶

grow up with no teaching about morals or the Bible and they often turn to crime to survive. Then they try to survive in prison.

The Christian

Real persecution seems to be on the horizon for us or our children and grandchildren (2 Tim. 3:12). We have the most powerful weapon and the superior armor that no other nation can provide (Eph. 6:10-20)! While some have no compulsion to fight fair the Christian's advantage makes it unnecessary to fight dirty! It is "mighty before God to the casting down of strongholds" (2 Cor. 10:4). If we are on God's side, He will fight for us!

There are some things we must do. **1.** Do not be ashamed of the gospel (Rom. 1:16). **2.** Learn how to use the sword of the Spirit against every false way. **3.** Be militant in refuting error and be willing to suffer hardship (2 Tim. 2:3). Militant means aggressive, but not ugly. We should always try to keep the door open for further teaching. **4.** While doors of opportunity are closing (mass media is expensive), use your freedom of speech while you still can! Use what public means are available, like letters to the editor of your local newspaper. **5.** Love the brotherhood (1 Pet. 2:17). "By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:35). These are some considerations for our troublesome times. **T**



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Jimmy Carter Says Jesus Would Approve Same-Sex Marriage

By David Dann

Jesus posed the following question: “But why do you call Me ‘Lord, Lord,’ and do not do the things which I say?” (Luke 6:46). The Lord’s question speaks to the fact that those who claim to follow Him often exhibit a tendency to reject His teachings.

With this in mind, a recent news article titled, “Jimmy Carter Says Jesus Would Approve Gay Marriage” reports the following: HuffPost Live’s Marc Lamont Hill asked Carter on Tuesday whether he believes Jesus would approve of gay marriage, and Carter said he does.

“I believe Jesus would. I don’t have any verse in scripture. ... I believe Jesus would approve gay marriage, but that’s just my own personal belief. I think Jesus would encourage any love affair if it was honest and sincere and was not damaging to anyone else, and I don’t see that gay marriage damages anyone else,” he said.¹

These are the comments of the thirty-ninth President of these United States, who also happens to claim to be a devoted Christian and is considered a Baptist Bible teacher. Having noticed his comments let us notice what the Bible says.

1. Jesus defines marriage as involving one man and one woman.

While President Carter admits that he doesn’t “have any verse in scripture” to support his claim that Jesus would approve same-sex marriage, plenty of verses exist which contradict his claim. When Jesus was questioned concerning marriage and divorce, the Bible says, “And He answered and said to them, ‘Have you not read that He who made them at the beginning “made them male and female,” and said, “For this reason a man shall leave his father and mother and be joined to his wife, and

the two shall become one flesh”? So then, they are no longer two but one flesh. Therefore what God has joined together, let not man separate” (Matt. 19:4-6). Contrary to Carter’s claim, Jesus ruled out same-sex marriage by limiting marriage to a relationship between a “male” and a “female.”

2. Jesus condemns sexual immorality. While President Carter states that “Jesus would encourage any love affair if it was honest and sincere and was not damaging to anyone else,” the Bible paints a very different picture. According to Jesus, the only non-damaging “one flesh” relationship is that involving the marriage of an eligible man and woman (cf. Matt. 19:4-9; Mark 10:1-12). Jesus condemned “any love affair” outside of lawful marriage as that which “defiles a man.” He said, “What comes out of a man, that defiles a man. For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lewdness, an evil eye, blasphemy, pride, foolishness. All these evil things come from within and defile a man” (Mark 7:20-23). The term “fornications” (Gr. *porneia*) is defined as “illicit sexual intercourse in general” (J.H. Thayer, *Greek-English Lexicon*, 532), and may be applied to any sexual relationship other than Scriptural marriage, including adultery, homosexuality, and lesbianism (Strong’s Data, *Bibleworks*, 4.0). In other words, when Jesus said fornications “defile a man,” He condemned homosexual behavior along with all other forms of sexual immorality.

3. Jesus demands that all sinners repent. While President Carter believes “Jesus would approve gay marriage,” the truth is that Jesus demands that sinners cease practicing sin. As He began His earthly ministry, the Bible says,

“From that time Jesus began to preach and to say, ‘Repent, for the kingdom of heaven is at hand’” (Matt. 4:17). Following His resurrection, He sent His apostles out so that “repentance and remission of sins should be preached in His name to all nations, beginning at Jerusalem” (Luke 24:47). To “repent” (Gr. *metanoēō*) is “to change one’s mind for the better, heartily to amend with abhorrence of one’s past sins” (J.H. Thayer, *Greek-English Lexicon*, 405) and “involves both a turning from sin and a turning to God” (W.E. Vine, *Expository Dictionary of Old and New Testament Words*, 525). Although President Carter doesn’t “see that gay marriage damages anyone else,” the truth of the matter is that, like every sin, homosexuality is spiritually damaging to its participants and must be repented of in order for one to be reconciled to God (cf. Luke 13:3; Acts 17:30-31).

Conclusion

Wicked men will, no doubt, continue to imagine what Jesus would do with regard to approving of sinful behavior. However, Jesus has already spoken very clearly regarding marriage, sexual immorality, and the need for sinners to repent of their sins. Instead of speculating as what Jesus might think, we would do well to simply heed the Father’s instruction: “This is My beloved Son, in whom I am well pleased. Hear Him!” (Matt. 17:5).

¹ http://www.huffingtonpost.com/2015/07/07/jimmy-carter-gay-marriage_n_7744390.html?ir=Politics?ncid=newstushpmpg00000003. **T**



David Dann

David Dann has been working with the West Main church of Christ in Lewisville, Texas since 2010. ddann1@hotmail.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: David Banning and Doy Moyer
(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.
Contacts: Brian Moore: (334) 279-1077
Charles Martin: (334) 283-2983

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 Summer 7 P.M.
Wednesday Winter 6 P.M.
Evangelist: Aaron Andrews
(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
Sunday Bible Classes 9:30 A.M.
Sunday Worship 10:30 A.M.
Sunday Worship 6 P.M.,
Wednesday Bible Classes 7 P.M.
Preacher: Gary Prince, gwprince@juno.com
www.conwaychurchofchrist.org

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

FORT 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: John Hagenbuch
Bldg: (479) 782-0588

HARRISON

Capps Rd. Church of Christ
407 Bella Vista Dr.
Bible Study 9:30 A.M., Worship 10:15 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Norman E. Sewell
www.cappsroad.org
870-741-9104 or 870-741-5151

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
rlb612@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

MARVELL

Marvell church of Christ
Highway 49 • Marvell, AR 72366
Bible Study 10 A.M., Worship 11 A.M.
Evening 5 P.M., Wednesday 7 P.M.
(870) 714-1472 or (870) 338-1833

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

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 P.M.
Call Us! (510) 523-9547

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

FOLSOM

church of Christ
900 E. Natomas St. • P.O. Box 492
Sunday Bible Study 9:30 A.M.,
Sunday Worship 10:30 A.M.,
Sunday Bible Study 4 P.M.,
Wednesday 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.
Wednesday 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

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

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

ORLANDO

church of Christ at S. Bumby
3940 S. Bumby 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

ORLANDO, FL

Pine Hills Church of Christ
890 N Hastings St, 32808
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 (407) 290-8650

PALMETTO

Palmetto church of Christ
1575 14th Avenue W.
Bible Study 9 A.M., Worship 10 A.M.
Wednesday 7 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.
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
www.pmvchurch.com

SAVANNAH

Coastal church of Christ
Bible Study 10 A.M., Worship 11 A.M.
(912) 344-1687
coastalchurchofchrist@outlook.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 10 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 Ave., 60137
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 5 P.M., Wednesday 7:30 P.M.
Evangelist: Keith E. Brown
(630) 858-2290, (630) 377-3990

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

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

Clarks ville church of Christ
407 W. Lewis & Clark Parkway, 47129
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.clarksvillechurchofchrist.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: David McPherson
(765) 676-6404 or (270) 994-4397
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

OOLITIC

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 5 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
174 exit 164 1 mile south on SR 1
Bible study 9:30 A.M., Worship 10:30 A.M.
Evening 6 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 6 P.M.
Evangelist: David Cox (270) 579-8074 or
(270) 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
A.M. Worship 9:30 A.M., A.M. Bible Study 10:30 A.M.
A.M. Worship 11:30 A.M., Wednesday 7 P.M.
Evangelist: Steve Lee (270) 789-1651
stevelee4510@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
youngins@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.westsidechurchofchrist.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

Steving 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: Harry Persaud
phone: (908) 964-6356 • cell: (908) 964-8570

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.
Evangelist: 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. Tyrone 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
Worship 10 A.M.
(910) 321-9023 or (910) 309-9844

OHIO

BEAVERCREEK

Knollwood church of Christ
1031 Welford Drive
Bible Study 9 A.M., Worship 10:20 A.M.
Afternoon 3 P.M., Wednesday Afternoon 1 P.M.
Wednesday 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.lcccoc.net

DAYTON

Corrollton
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 6 P.M., Wednesday 6 P.M.
James Bond: (419) 526-2868
Leon Bond: (419) 525-3684
church: (419) 522-8982

NEW LEBANON

New Lebanon church of Christ
1973 W Main Street
Bible Study 9:30 A.M., Worship 10:30 A.M.,
Evening 6:30 P.M., Wed. Bible Study 7 P.M.
Evangelist: Bruce Hastings (937) 687-7150
or (937) 478-0367

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, (567) 694-5062

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 (405) 513-6691, www.seminolepointe.church

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.,
Wednesday 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://lowerrichlandchurch.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

MT. PLEASANT

Locust St. Church of Christ
108 Locust Street • Mt. Pleasant, TN 38474
931-379-3704 or 931-964-3924
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: Daniel H. King, Sr.
www.lscoc.com

KINGSPOURT

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

MARYVILLE

Smoke 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.
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

MURFREESBORO, TN

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

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
dvrader@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

ALVARADO

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

ALVIN

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 & 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.
phone: (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.
(214) 874-5701, 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 6 P.M., Wednesday 7 P.M.
(915) 855-1524

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

ODESSA
Crescent Park Church of Christ
1415 Royalty Ave, 79761
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Kristofer Gordana
(432) 366-5071, www.inspiritandintruth.org

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., Wednesday (Ladies Class) 10 A.M.,
Wednesday (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: Evangelist: Jason Garcia
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 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 5:30 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 or (304)844-2437

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
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 6 P.M., Wednesday Bible Study 7 P.M.
+1 (403) 452-5116
www.churchofchristcalgary.com

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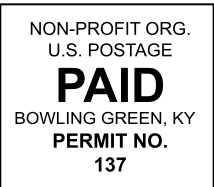
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