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TRUTH

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THEME: MINOR BIBLE SERVANTS

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Joab: David's Strongman – **P. 20**

Marriage Rate Hits 93-Year Low – **P.34**

Minor Bible Servants

By David Halbrook



David and Starla Halbrook have been working with the Quail Valley church of Christ in Batesville, AR, since 2010. davidhalbrook@juno.com

The Bible does not tell us everything – just everything we need to know. Even the author of Hebrews did not have time to tell more details of the lives of people who obtained a good testimony through faith (Heb. 11:32, 39). In this issue, you will read about the lives and faith of people not as well-known as Abraham, Moses, Peter, or Jesus, but who were equally known to God. We especially are focusing on the various ways these “minor characters” served. Joab and Deborah served their societies. Gideon and Abigail served their homes. Silas and Naaman’s servant served the lost and spiritually ignorant. Titus and Priscilla served the saints. Most of us don’t consider ourselves to be Moses-like or Peter-like. We know we are all equally saved by grace and faith, but we realize that our lives and faith will not have the same large-scale impact that theirs did. We might feel like we have more in common with the lesser-known people of Scripture – like those in this series. Not everyone will “change the world” but in the process of changing themselves everyone must learn to serve.

Society Needs Servants. God does not intend for government to be a curse but a blessing by recognizing righteousness and rewarding those who do good (Prov. 14:34; Rom. 13:1-7). Government is at its best when the people composing the government view their work as an opportunity to be a servant of society. Our society needs leader-servants who will give due attention to needs related to finance, defense, morality,

and related needs. Our society also needs common servants who will give due attention to their families and neighbors. From simple friendliness to redeeming the time toward those who are outside, our society needs servants (Prov. 18:24; 1 Thess. 4:12). Read about Joab and Deborah and learn to better serve society!

Homes Need Servants. The home is the training ground for life, so the best place to teach and learn the work of a servant is in the home. Fathers who do not serve in their leadership provoke their wives and children to anger. Fathers who bring their children up by training them to be servants and admonishing them concerning the importance of serving are not building in vain, for their house is being built by the Lord (Eph. 6:4; Ps. 127:1). Wives who willingly submit themselves to their husbands offer their families many opportunities to observe the mind of Christ in action (Col. 3:18; Phil. 2:1-9). Society, the lost, and the church will greatly benefit from homes that are a training ground for servants. Read about Gideon and Abigail and learn to better serve your home!

The Lost Need Servants. Most people who are outside of Christ are either deceiving themselves or being deceived, and one area of common deception is that we should “live our lives to the fullest” by spending our lives and resources on thrilling, entertaining, and comforting ourselves. What lesson from (macro)evolution convinces its followers to serve? What principle arising from

humanism compels mankind to serve? Evolutionists and humanists can be generous and kind servants, but they have no clue about how to serve the human spirit because they deny the existence of the human spirit. There is no one more qualified to serve the human soul than the spiritual children and servants of the Father of spirits – Christians (Heb. 12:9). Read about Silas and Naaman’s servant and learn to better serve the lost!

The Saints Need Servants. As Christians, we have learned to serve and be served by the Servant and Savior, Jesus Christ. We are thus instantly motivated to serve His people because Jesus said that by this we serve Him (Matt. 25:34-40, 46). Surely a few moments of thought will fill our minds with people among our congregation who need to be served. The unruly, fainthearted, weak, and all saints need patient and persistent servants (1 Thess. 5:14). By this, all will know that we are Jesus’ disciples (John 13:35). Read about Titus and Priscilla and learn to better serve the saints!

Jesus came to serve, and Scripture is full of “major” and “minor” servants whose lives are often more similar to ours than we realize. If you will read, meditate on, discuss, and learn from the lives of these and other “minor Bible servants” then some day you will hear, “Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world.” Jesus recognizes and loves modern “minor servants” like you! **T**



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KMCimage@gmail.com

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SELECT ARTICLES

SPECIAL SELECTION

The Need for Teachers

By Mark Mayberry

“Houston, we’ve had a problem.” On 14th April, 1970, Jack Swigert, Jr. and Jim Lovell, members of the Apollo 13 flight crew, spoke these now famous words, thus notifying NASA ground control of a major technical malfunction that crippled the Service Module as it streaked toward the moon, and setting in motion one of the most dramatic and successful rescues of the 20th century.

“Brethren, we have a problem.” Many congregations, especially those with growing families, need additional teachers. Older congregations, where most members are senior citizens, would love to have this problem. The need for additional teachers means that we have young families with young children. It is a sign of life, a sign of growth. This is an exciting challenge, which is not really a problem, but a blessing and an opportunity.

Often, in most local churches, there is a core set of members who are reliable, workers who get the job done. Beyond that nucleus, there is a broader group of believers, who may still be engaged in the work, but not as fully as the core group. Finally, there are the remaining members, who for whatever reason, are less so. Spiritual leaders in the Lord’s church should help each member to grow spiritually, becoming more involved in the local work, so that they move from the outer ring (of inactivity) to the inner core (of energetic service).

Even important jobs can become burdensome if no one shares the load. Consider the burdens that fell upon Moses during the wilderness wanderings. Overwhelmed by the task of judging the people of Israel, Moses benefited from the wise counsel of Jethro, his father-in-law, who emphasized the need for delegating some responsibility to other faithful men (Exod. 18:5-27). Later, God provided specific instructions to achieve this end, lightening Moses’s burden by sharing judicial responsibility and empowering others to prophesy (Num. 11:10-30; Deut. 1:9-18).

The Lord’s work is a shared work (Matt. 9:36-38; Luke 10:1-12). Elders share the responsibility of leadership and oversight (Acts 14:23; 1 Pet. 5:1-4). Parents share responsibility in raising their children (Prov. 31:26; Eph. 6:4). Concerned Christians also share in the responsibility of teaching (Acts 8:1-4; 13:1-3).

Sometimes even good teachers experience “burn out,” and need a break from teaching. Others hesitate to become involved for fear of getting stuck in a classroom for 2-3 years. Such concerns are understandable, if perhaps overstated. A year seems like a long time, but once you become involved in the teaching experience, the allotted time goes by very fast. Nevertheless, sharing such responsibility takes away some of the burden that is felt by

overworked teachers, and ultimately improves the entire teaching program.

Over the next three months, we plan to use this column to focus upon the need for teachers. So, please stay tuned as we consider the demand for teachers, the duty of teachers, and also dangers in teaching. I also commend the articles by Aleta Samford, published in the Women’s Column of *Truth Magazine*, which focus upon this subject from the standpoint of a sister in Christ who loves teaching Bible classes for children. May God bless us in this vital work! **T**



Mark Mayberry

www.markmayberry.net

Mark works with the Adoue St. church of Christ in Alvin, TX, where he serves as both evangelist and an elder. His email address is markmayberry@outlook.com, and his Bible Study website is

Women's Section

Teaching Our Children: The Principle of the Teacher

By Aleta Samford

Synopsis: “Many teachers go to their work either partly prepared or wholly unprepared. They are like messengers without a message. They lack entirely the power and enthusiasm necessary to produce the fruits which we have a right to look for from their efforts” (*The Seven Laws of Teaching*, p. 36).

The teacher without a message is not a student of the Bible. The teacher without a message is also without the power it takes to motivate young minds. When students come to class, they are looking to learn new things, but if we come to class uninspired, unmotivated, and unprepared, we will not produce the fruits for which our students hunger. How tedious and laborious we become to them. We waste their time.

The first law of teaching states: “The teacher must know what she will teach.” Why? So the children will learn, of course, but also because that is where the teacher gathers her infectious enthusiasm. While our goal in the teaching process is not about us, it is also very much about us.

Are you a student of the Bible? Are you a teacher with a message? If I were to divide “knowing” into four stages, where would you categorize your knowledge in God’s Word?

We’ll refer to the first stage of “knowing” as **faint recognition**. A person at this level might say, “Well, I’ve got a Bible, but I barely know the names of the books, so please don’t call on me!”

The second stage we’ll describe as **the ability to recall or describe**

something generally: “I know the Bible is divided into the Old Testament and the New. I know that Abraham is in the Old and Jesus is in the New, but other than that, I don’t know how they’re connected.”

The teacher without a message is also without the power it takes to motivate young minds.

At the third stage, one has **the power to explain, prove, or illustrate:** “I know, and can explain how, ‘Jesus was in God’s plan from the beginning of time. After His promises to Abraham, God’s plan unfolds and prophecies of the coming Christ and the church are given. In the New Testament, those prophecies are fulfilled; Christ comes and His church is established.’”

Finally, stage four is when we **act upon what we know; our conduct is modified:** “I cannot not teach! I understand God’s plan for my salvation and have the responsibility to pass the good news to the next generation.

I want them to understand – like I do – the joy that can be found in the promises of God and our hope in Heaven.”

Are you satisfied with your level of knowledge of God’s Word? We can’t let the rebuke of Hebrews 5:12 (“...*though by this time you ought to be teachers, you need someone to teach you again the first principles of the oracles of God...*”) apply to us.

To properly motivate and lead our students, we must make every effort to “*grow in the grace and knowledge of our Lord and Savior Jesus Christ*” (2 Pet. 3:18). “*Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth*” (2 Tim. 2:15).

The knowledge we have is the material we’ll use; limited knowledge will result in limited teaching. What we don’t know, we can’t teach successfully ... and we will lose our students. **11**



Aleta Samford

Aleta is the wife of Gene Samford who preaches for the church that meets in Kemp, TX. She has taught Bible classes for 40 years and, in an effort to help other women join the ranks, presents a series of lessons based on her own experiences and *The Seven Laws of Teaching*. Her email address is aletas10@sbccglobal.net.

Does the Bible Accurately Depict Historical Detail?

Fresh Evidence from Archaeology

By Luke Chandler



ABOVE: One of the religious rooms with a standing stone, bench, and floor basin clearly visible.

Archaeology repeatedly confirms big biblical things such as cities, kings, and empires, but skeptics are unimpressed. Why would Bible authors not recall famous names from their history? The problem, skeptics say, is that Bible stories recall major events but do not preserve true details of their history. David, for example, may

have existed but his life bore little resemblance to what we read in the Bible. Those “facts” were imported from later periods if not fabricated entirely.

We have enough ancient fiction around to understand the value in confirming historical people and events, but skeptics have a point. Details are more impressive, especially for a book claiming Divine inspiration and

authority. Where can we find examples of archaeology illuminating smaller details from the Bible? New discoveries from a site in ancient Judah seem to do this very thing.

The Bible describes some unusual customs involving worship and sacred space during the 11th and early 10th centuries BC. This is the time of Samuel, Saul, and David, shortly before the Temple’s construction. Recent excavations at *Khirbet Qeiyafa*, a contemporary site in Judah, uncovered evidence of these time-specific practices.

The Bible: The boy Samuel received his first message from God while “lying down in the temple of the LORD, where the ark of God was” (1 Sam. 3:3, ESV). Samuel was using God’s house as a place to sleep! Eli the priest permitted the mixing of sacred and personal space. We do not see the Tabernacle used in this way prior to Samuel and do not read of sacred space in the Temples doubling as personal space. (Nehemiah evicted Tobiah, who was living in the Temple storage rooms – not the sacred areas – in Neh. 13:4-9.) ►



ABOVE: Vessels for making drink offerings.
We found two of these at the site mentioned in the article.



ABOVE: Weapons found at the site. The three large swords
were all found in a sacred room as described in the article.

We see a mixing of sacred and personal space on two other occasions, both in the same 11th-10th century period. “After the Philistines returned the captured Ark, it was not placed in the Tabernacle (which was likely destroyed) but in the city of Kiriath-jearim in “the house of Abinadab” where it remained for “some twenty years,” (1 Sam. 7:1-2) and perhaps longer based on other clues in the text. The Ark also resided in a private home for three months following David’s first failed attempt to bring it to Jerusalem (2 Sam. 6:10-11).

Discovery: In *Khirbet Qeiyafa*, a city dating to this same period, we found three examples of mixed space. Ordinary buildings (i.e. residences) used only one or two rooms as sacred space and the remaining rooms as domestic space. Religious finds included a small altar, benches, basins, small model shrines, standing stones, offering tables, and vessels for drink offerings. The non-religious rooms in these buildings contained only typical domestic pottery and household items.

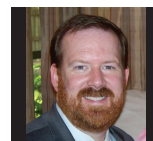
This kind of mixed sacred/domestic space is unusual in ancient Canaan. Philistine and Canaanite sites had dedicated temples and shrines for religious practice, as did later sites in Judah and Israel. Entire buildings were for religious practice. Our archaeological work at *Qeiyafa* exposed around 40% of the site but did not find any dedicated temple or shrine – only the examples of mixed space in the same period described in the Bible. The text preserves those details from a specific period.

The Bible: When David was first fleeing King Saul, the priests of Nob answered his request for a weapon by producing the sword of Goliath, which had been “wrapped in a cloth behind the ephod” (1 Sam. 21:8-9). The ephod was an exquisite High Priestly garment (Exod. 28:3-8). Why was Goliath’s sword kept in the same room with sacred vestments? The Bible does not explain why, but this was an accepted practice at that time.

Discovery: One of the religious rooms at *Qeiyafa* yielded three iron swords near a standing stone and drink

offering vessel. This practice mirrors details noted in 1 Samuel 21 (above). Weaponry was stored in a sacred area at a site from the same time period. We do not find this in later textual or archaeological sources relating to worship in Jerusalem.

Contrary to skeptics’ claims, we can show that the Bible indeed preserves details unique to specific periods. This is a fresh tool we may use to persuade others why it is reasonable to put our faith in God’s Word. **T**



Luke Chandler

Luke Chandler preaches for the North Terrace Church of Christ in Temple Terrace, FL. He holds an M.A. in Ancient and Classical History and has currently participated in six seasons of archaeological excavation in Israel. He has served as an adjunct professor teaching Archaeology at Florida College.



QUESTION: What does the Bible say about churches not using their money but allowing it to stay in the bank? I am not talking about drawing interest on the money.

By Bobby L. Graham

ANSWER: The following article, written by this writer several years ago, deals with this very question. I here insert it for any present benefit it might offer.

Saving Money Till Jesus Comes

About thirty years ago at the Holt-Wallace Debate in Florence, Alabama, brother G.A. ("Gus") Dunn remarked to this writer's father that most problems that had come about among the Lord's people related to money. (This debate took place about 1961, or fifty years ago now.) Whether his judgment was precisely correct or not, experience indicates his remark apropos. The variety of problems involving money in local churches and among different local churches has included disdain for the very idea of a local-church treasury, reluctance to use the money collected, and looseness in the use of church funds.

A Local Church Treasury

The first congregation in Jerusalem had a treasury under the control of the apostles. Acts 4:32-5:10 demonstrates that generous saints funded the physical assistance of their brethren's daily

needs. The funds likely never made it to the bank, but a fund was initiated and maintained for an indefinite period of time for the expeditious meeting of needs.

When the apostle was trying to raise funds for the physical needs of the poor among the saints in Jerusalem, Paul instructed local churches in Galatia and Achaia to do as the Christians in Macedonia were doing in this matter (1 Cor. 16:14; Rom. 15:26; 2 Cor. 8:1-7). He told them to store up ("treasure up" in Greek) their money collected on the first day of every week to prevent the necessity for collecting it upon his arrival.

From these two accounts it is easy to observe that an appointed work justly belonging to a local church is the only justification needed for a local treasury, for it helps to expedite work assigned by the Head of the church. Because some works continue over a long time, it is wise to maintain a standing treasury to meet the continuing needs. When the money was collected at Corinth, it remained in a pool or fund for some time. How long that time was, makes no difference in the matter of justifying a local treasury. When a church agrees

to support a preacher at home or in another area, it usually exercises prudence in making sure that it has sufficient funds to meet its commitment to the man, either through periodic contributions alone or through both contributions and money treasured up in the event of loss of income to some of the local contributors. Those who decry the scripturalness of a local treasury need to open their eyes to these Scriptures and the wisdom of conducting the Lord's work in a predictable manner, as much as possible.

Reluctance to Use Money

To some brethren the treasury seems to be an end in itself. The sole reason for having it is to have it. Oh, some quip that the money is needed for unexpected events such as building or equipment repairs or disaster-caused needs among saints. The point that needs to be seen, however, is that they see no imperative for proclaiming the gospel in a single place to the benighted souls of earth. To such the highest calling for that money is to repair the air conditioner, replace the roof, or send \$100 to brethren hit by a hurricane. (Such writing does not ►

mean that such needs do not exist and they should not be prepared for by a church.) Evidently they have forgotten the need to sound out the gospel like Thessalonica (1 Thess. 1: 8), send men to plant the gospel and strengthen the saved like Antioch (Acts 13:1-3), receive laborers in the gospel and send them forward on their journey as in 3 John 5-8, and be partners with workers in their needs (Phil. 4:15,16). Is it possible they have closed their eyes to some among them who have medical needs, housing needs, or other physical needs that they are unable to meet except with a forty-year debt? Brethren, need to be more generous in seeing and meeting legitimate needs. We do not need to be loose with God's Word, but we need to be liberal toward those described by the Lord as objects of our help.

It might be wise to remember that a brother doesn't need to be penniless before the church can help him. When the congregation waits that long, it only increases the amount of help it must give him. Greedy church treasurers, elders and brethren who close their eyes to needs for the gospel and the needs of evangelists, and churches who disregard the needs of the poor among the saints will answer to God for their neglect. I'll tell you frankly that the judgment will not be pleasant for such as these.

Some churches envision no more noble use for "their money" than saving it. Could they possibly be concerned about the banker's needs? Do you think they might be saving it until Jesus returns? Just think of it: they will be able to turn over to the Lord all that money! What a joy that will be. Oh, brethren, how carnal we are. We are willing to give the Lord money, but not souls. Is such really the mission that he has given us?

To those who sincerely fear an emergency need which the local church could not meet without a sizeable fund, some remarks are addressed. Most of the emergencies that brethren anticipate never materialize. When an emergency does arise, brethren who have been taught properly will respond properly. We need to be teaching Christians to be liberal and to respond to increasing needs. Elders who truly lead will teach and challenge the people to rise to needs according to their ability and even beyond their ability (2 Cor. 8:1-6). Christians who learn that the Lord does not seek theirs but them will be better prepared to give themselves unreservedly, with the effect of considering all that they possess as belonging to the Lord (2 Cor. 8:5; 12:14). If the need arising exceeds the church's capacity, there is always the route of borrowing, to which we resort for buildings. Why not for other needs in those very few instances where needed? There is also a lack of trust in brethren in the local church to respond favorably, as well as in brethren in other churches to assist in time of need.

In conclusion remember that every appeal to Christians to give of their financial means was accompanied with the work for which the money would be used. All giving in the New Testament was done for a work. None was ever given to accumulate and hold a large fund! May we all learn the lesson and do likewise! **T**

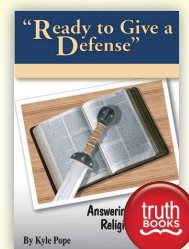


Bobby L. Graham

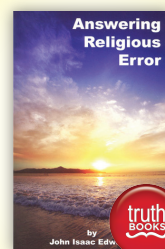
Graham preaches and is an elder for the Old Moulton Road church. He is married to Karen (Hodge) Graham and has three children: Richard, Mary Katherine Winland (Darren), and Laura Paschall (Jeremy).

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Christian's Under 30

Stories

By Ethan Longhenry

Modern man believes himself to be quite advanced and progressive, and far more enlightened than his more “primitive” forebears. He would like to believe that he stands upon the foundation of scientific knowledge, purged of superstitions and fables. He considers the myths and fables of the past and scoffs, thinking them childish and immature. And yet, in the middle of this scientific age, when people in white laboratory jackets are elevated as the ultimate authorities and salvation is believed to come from data, millions of people spent about a billion dollars to go and see *Star Wars*, *Harry Potter*, *The Hunger Games*, and *Twilight*, among others, have dominated book bestseller lists and have been converted into movies. Even in the 21st century, stories remain compelling and resonate with people.

When most people think of stories, they often think of fairy tales, scary stories, campfire tales, and the like. They are not “true,” and many thus think we can safely dispense with them. But why do these types of stories exist? They are inventions, certainly, but many of them teach ethics and morality. But stories do not end there. Throughout our lives we continue to tell ourselves stories about who we are, what we are about, as individuals and as collectives. Much, or perhaps most, of the content of those stories might be consistent with truth. Yet they remain stories nonetheless.

Many people might believe a compendium of discoveries made by science and consider it to be a series of facts. In the end, scientists tell stories,

attempting to find meaning in the things they believe they have discovered. The theory of evolution tells a story about the origin of species; the theory of quantum physics tells a story about how atoms behave at the quantum level. The entire scientific endeavor would provide little benefit if it were not constructed into a greater story!

History, for that matter, is the story we tell about what people did in the past; the word “story” derives from the Latin *historia*. That story should respect bits of facts which have come down to us, but all those facts need to be put together into some construct and made relevant for our understanding. As we change, so does our understanding of the past; the story of our ancestors is being constantly updated.

The Bible is full of individual stories, yet their goal is to tell the story of the Creator God and His steadfast covenant loyalty to His people. The Psalms are replete with references to YHWH as the Creator, YHWH as the God of Israel who dwells in Zion, YHWH as showing covenant loyalty to His people, and the re-telling of the story of Israel as the people of God. The Passover was designed to be an annual re-enactment, and thus re-telling, of the founding story of Israel, delivered from bondage in Egypt by YHWH through His strong hand (Exod. 12:1-51). As Stephen and Paul attempted to speak the truth of Jesus of Nazareth to Israelites they did so through the re-telling of the story of Israel's interaction with their God (Acts 7:1-53; 13:16-42).

All the Israelites knew their story, particularly in the Second Temple

Period; by then, they did not have much beyond their story. Their ancestors had been exiled to Babylon where they heard the story of Marduk slaying Tiamat, making humans out of the blood of her consort, compelling them to work the ground to give food to the gods, and exalting Babylon above all cities. Nevertheless, many in Israel held firm to their story. Awhile later the Greeks ruled over Israel and sought to compel the Jews to accept the Hellenistic gods and customs, enshrined in Homer's *Iliad* and *Odyssey*. Nevertheless, many in Israel held firm to their story.

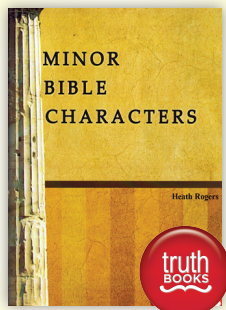
Babylon is a ruin; Hellenistic myths and customs have fallen out of favor. But the story of Israel persists through Jesus of Nazareth, its embodiment and then ultimate fulfillment (Matt. 5:17-18). Through faith in Jesus we all have access to enter and become a part of God's story. Christians have their story of redemption in Jesus, participation in His Kingdom, and hope for the consummation of all things in the resurrection. But do we know that story? Do we accept that story, and use it to define our existence and purpose? Or are we in danger of abandoning the story of God working in Jesus for the counterfeit stories and myths prevalent in our midst? Let us hold firm to what has been handed down to us in the Gospel, and proclaim and embody the story of God's redemption in Christ! **T**



Ethan R. Longhenry

Ethan and his family live in Los Angeles, CA, where he works with the saints in Venice, CA. deusvitae@hotmail.com; deverbovitae.com

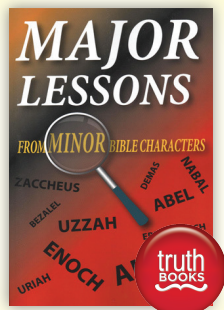
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Minor Bible Characters

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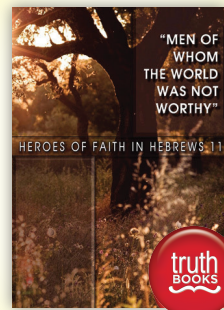
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Major Lessons From Minor Bible Characters

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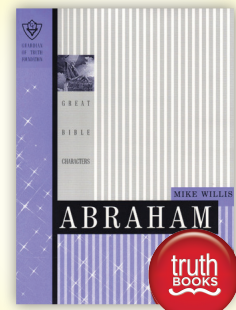
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"Men of Whom the World Was Not Worthy": Heroes of Faith in Hebrews 11

Rand Zuber

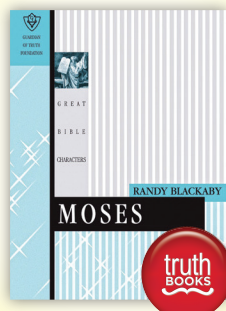
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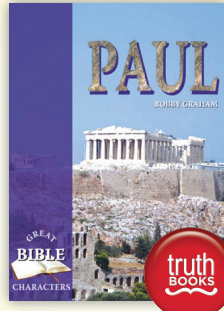
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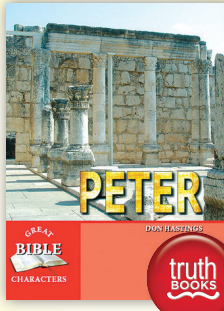
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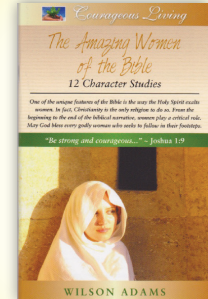
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Minor Bible Servants

Gideon Served the Home

By Jeremy Jones

Synopsis: Most of us are familiar with Gideon's victory against overwhelming odds. Before he was ready to face his enemy God wanted him to win a battle much closer to home: a battle for the souls of his father's household.

The account of Gideon demonstrates the need to begin our spiritual warfare with a restoration in our own home. Before Gideon was ready to confront armies of foreign idolaters, he had to cleanse idolatry from his own family and hometown. His transformation into the judge God wanted him to be can teach us much about serving and leading in our homes and communities.

"The Lord is with you, O valiant warrior." This is how the angel of the Lord greets Gideon when we are first introduced to him in Judges 6:12. In the mind of Gideon and the mind of a first time reader of this account nothing could seem further from the truth. Gideon, like many believers, struggled with his trust in God in the midst of suffering. In fact, when the angel first greets him he is literally hiding in a hole in the ground trying to save a few scraps of food for his family. Yet this doubting and bitter heart was the one God selected to be a deliverer. Many have given up hope that God is really there for them, yet if we trust Him, He has promised that the Gospel can change our hearts and our homes for good.

God's first assignment for His "valiant warrior" isn't what you might expect. Gideon's battle isn't against a foreign army, but rather his own father, Joash.

It is this struggle for the religion of a family that I would like to consider in this article. In many ways this battle was even more important than driving out the Midianite invaders; it was a battle for the hearts and souls of those he loved most. The same night that God first appeared to Gideon, He told him to pull down his dad's altar to Baal, cut down his Asherah, build a new altar on top of the ruins, and offer two of his father's choice bulls on this new altar using the pieces of the idol as firewood (Judg. 6:25-26).

If this doesn't already seem like an intimidating task to you, recall that Gideon was the baby of the family (Judg. 6:15), and death was the penalty for such action. It is no wonder that Gideon brought ten men for backup, as well as obeying God under the cover of darkness! The text tells us he was afraid of his father's household, as well as the men of the city. After secretly and timidly obeying God, the people awoke to find Gideon's new altar constructed on the ruins of their idols. The people called for the death of Gideon, but his father, Joash, wisely counseled that, if Baal was a real god, he could defend himself. From that time forward Gideon is known as Jerubbaal, or "let Baal contend against him." As with many Biblical name changes, this is the

moment when Gideon begins to become the deliverer God wants him to be.

Let's consider some practical things we can learn from Gideon's midnight raid on idolatry. We learn that God uses humble and imperfect people to deliver the suffering and the oppressed. Gideon may not have *seemed* special, but to God he was already a valiant warrior. If you are waiting until you "know enough" or you are "good enough" to start doing the right things at home, then you miss this point. Get to work now. God wanted Gideon and all of Israel to know that HE was responsible for their deliverance (Judg. 7:2), and He operates the same way through the Gospel today (1 Cor. 1:18-31).

We also learn that the battle we wage starts with ourselves, not others. Before Gideon was ready to confront his family, or defeat his enemy, he had to be convinced that God was really with him. Gideon demanded signs, which God was willing to give (three times in fact). We are blessed to live in a time where we have something far superior to miracles to prove that God is with us. The Hebrew writer tells us that God "in these last days has spoken to us in His Son" (Heb. 1:1). The proof for Christ and the Gospel is so convincing that we need not demand a sign, we can believe without physically seeing, and we are blessed if ►

we do (John 20:29). We need to fully live and trust in the Gospel before we can be effective soldiers for God. No one will be convinced by the cowardly, hypocritical, or half-hearted. God will deliver you and use you if you let Him. He asks us to offer ourselves as living sacrifices and prove His will (Rom. 12:1-2).

Another essential lesson we learn is that, before we are ready to conquer the world, we need to cleanse our own house. Sadly I know of some who have been so absorbed in fighting spiritual battles abroad that they have neglected their own spouse, children, parents, and siblings. I am not just talking about preachers, or those who nobly teach overseas, I am speaking of regular Christians who are diligent to fight the good fight everywhere but in their own homes.

I know it isn't easy. In fact sometimes it can be downright frightening. I know of many Christians who have had to take strong stands for the truth even though it pits them against their blood relatives. One young man I know chose to leave the faith of his family for faith in Christ, despite a death threat from his own father. For most of us it won't be an actual death threat, but a loss of closeness and kinship we have become dependent on. This should come as no surprise to those who know that Jesus Himself predicted the Gospel would bring a sword between relatives (Matt. 10:34-37).

The question remains, what form would the iconoclasm of the modern Christian take? In the absence of altars to Baal in our parents' backyards, what idols might we need to break down? Though I only have space to include a fraction of the idols we must tear down in our homes, I will suggest a few.

The first that comes to my mind is *unconditional acceptance*. Our culture

says that love and peace, and demand that we cannot tell anyone their actions are wrong. This idea must not be allowed to stand in your home. To truly worship God Gideon had to utterly destroy his family's old way of life. God calls sin for what it is and deliverance cannot come until we do the same. This won't make you popular; take comfort in the fact that your family in the Lord is far bigger and stronger than your blood family will ever be (Luke 18:28-30).

A loving heart is willing to tear down the idols that his family worships to replace them with the truth.

Another idol that must be trashed is that *the physical is more important than the spiritual*. When we first find Gideon, his main concern is with keeping his family's food from being stolen by the enemy. His biggest concern should have been that Baal was in possession of their hearts and minds! Though we may not like to admit it, we can easily find ourselves saying by our actions that "stuff" is more important than God. How much time do we spend in daily devotion to God compared to worldly pursuits? How much time do we spend with our children in sports, clubs, and activities as opposed to family study and prayer? The best way to serve your family is not earning more money, doing more activities, or traveling more places, it is getting them closer to God. You can only serve one master; choose God (Matt. 6:24).

Are you ready to serve your home? Judges makes it clear that Gideon never expected to be sent on the mission that God had for him. However, once he was convinced to take a tough stand in his home, he began to gain the boldness to become the valiant leader God had planned. Though you might begin the purging of sin in secret, as Gideon did, the daylight will come eventually. Others will notice the dramatic changes of a true conversion; a light isn't made to be put under a bushel after all. A loving heart is willing to tear down the idols that his family worships to replace them with the truth.

Many of us struggle with confidence in God and what He can do *through* us to reach our families. God constantly told Gideon things like "I am with you," "I have sent you," "Do not fear," and "I will deliver you." When we are tempted to feel like a weak nobody in the Lord's service, realize that God's power is perfected in weakness (2 Cor. 12:9). He is more than strong enough, and with Him on your side you can serve your home. **T**



Jeremy Jones

Jeremy Jones has preached for the Portage church of Christ in Portage, IN for the last two years. Before that, he spent time preaching for churches in northern Michigan and Minnesota.

Minor Bible Servants

Deborah:

“When the People Willingly Offer Themselves, Bless the Lord!”

By Luke Stevens

Synopsis: Serving others is not a natural tendency, at least not for most of us. However, serving God by serving the society around us is something we are called to do and something that Deborah exemplified in her daily life.

From the moment we are born, we are focused on serving ourselves. We enter this world crying out so that others know that we need something. That beneficial, innate, God-given trait, makes others aware that we need to be taken care of as we cry out for food, for warmth, and for comfort. However, as time passes, we reach a point when, under proper, godly instruction, we are introduced to the foreign concept of sharing and recognizing that others have needs as well.

For some of us, this lesson is harder to learn than for others, but eventually we come face-to-face with the fact that God expects us, not only to share and notice the needs of others, but to put those needs above our own and serve others first ahead of ourselves. This is not a natural habit; in fact, it is very inconvenient and uncomfortable to practice at times. However, in order to be of service to God in His kingdom, we must accept that uncomfortable position, look at the needs of those around us, our society, and serve God by serving others. We must be willing to offer ourselves so that the Lord will be blessed.

One Biblical example we can look to in order to learn how we are to serve others and God is the example left to us by Deborah. We meet Deborah in Judges 4 and in vv. 1-3, we see the kind of environment Deborah lived and worked in. Verses 1 and 2 say that “the children of Israel again did evil in the sight of the LORD. So the LORD sold them into the hand of Jabin king of Canaan, who reigned in Hazor. The commander of his army was Sisera, who dwelt in Harosheth Hagoyim.” Verse 3 goes on to say that Jabin had 900 chariots of iron and that he “harshly oppressed the children of Israel.” Deborah not only lived in Israel at this time but v. 4 says that she was a prophetess and a judge for the people in the midst of this turmoil.

By this time, the Israelites’ departure from God’s ways in which Moses and Joshua had led them resulted in their having fallen away to the point that they forsook God and were overrun by their enemies. In Judges 4:6 we learn that God had given the command for Barak to face the forces of Jabin, but Barak had not done as commanded. In this hostile climate Deborah stepped up and took a leadership role, one that men such as Barak should have assumed,

and she pushed for God’s will to be done.

Deborah called out Barak and told him to fulfill his God-given responsibility of mustering 10,000 men and going out to fight against Sisera and his armor plated chariots. Barak reluctantly said, “If you will go with me, then I will go; but if you will not go with me, I will not go!” (v. 8). Deborah showed her willingness to serve God and the society around her as she agreed to go with Barak so that the cause of the Lord could be furthered.

Verse 9 tells us that Deborah warned Barak that, if she went with him, there would “be no glory” for Barak because Sisera would be delivered into the hands of a woman. One might have assumed that Deborah would be that woman. However, as the story unfolds we see that another woman, Jael, would be the victor that day.

As the battle wore on, with God’s help, the Israelites routed Sisera’s army, and Sisera left his chariot and fled “on foot to the tent of Jael, the wife of Heber the Kenite; for there was peace between Jabin king of Hazor and the house of Heber the Kenite. And Jael went out to meet Sisera, and said to him, ‘Turn ►

aside, my lord, turn aside to me; do not fear.' And when he had turned aside with her into the tent, she covered him with a blanket" (vv. 17, 18).


Jael went on to give Sisera some milk, kept him covered up with a blanket, and once Jael was sound asleep, she took a tent peg and hammer and drove the tent peg through Sisera's head into the ground, killing the Canaanite army commander. Barak eventually caught up with Sisera and Jael showed him Sisera, dead in her tent. God's army had won a victory, under the reluctant leadership of Barak, and a woman, Jael, was given credit (Judg. 5:24-27), just as Deborah had prophesied.

The effects of Deborah's selfless service to God by serving the society around her are clearly seen by the momentum she helped create at this battle as we can read of in vv. 23-24. "So on that day God subdued Jabin king of Canaan in the presence of the children of Israel. And the hand of the children of Israel grew stronger and stronger against Jabin king of Canaan, until they had destroyed Jabin king of Canaan."

Many companies and organizations have adopted the motto of "selfless service" to society as part of their mission. Some companies do in fact hold to that noble ideal. Others, however, advertise that concept as a way to sound appealing to customers and to simply grow their bottom line. While there is absolutely nothing wrong with a company employing "selfless service" to serve others and in turn growing a customer base and following, the kind of selfless service we see in Deborah's case is on a completely different level. Deborah did not execute the roles of prophetess and judge and military advisor in order to grow her personal brand. The kind of service we read about in Judges 5:2 is the kind

Deborah gave, "When leaders lead in Israel, when the people willingly offer themselves, bless the LORD!"

Deborah willingly offered her time and efforts for others and as a result the Lord was blessed. Was Deborah blessed as well? Certainly! She was part of a society that was no longer oppressed by Jabin and she has been in Scripture for over 3,000 years. However, Deborah did what she did, not for herself or some insignificant agenda. Deborah served others solely for their good and for God.

How would you rank your level of service to God and to others? Deborah took on many roles and gave of herself in the capacities in which she could. Are you giving where you can and helping those whom you have been given the opportunity to help? Don't compare your willingness to give of your time, energy and resources to the likes of Deborah and gauge your success or deficiency on that kind of scale. For that matter, if we look at another Biblical example, the ultimate example of Jesus, we see One who gave of Himself to the highest degree by laying down His own life for others. Compared to that standard, you and I will never feel adequate in our roles. Rather, look into your own heart and consider the circumstances, the people, and the society around you, and ask yourself the question, "Am I willingly offering myself for others in the many ways God has provided for me so that my fellow man and the Lord may be blessed by my efforts?" 



Luke Stevens

Luke Stevens, his wife, Suzanne, and their children are members of the Plant City Church of Christ in Plant City, FL.

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Minor Bible Servants

Abigail:

A Woman Devoted to Her Household

By Guillermo Alvarez

As we continue our study on the lessons we can learn from some of the people we read about in the Bible, we come to another person about whom we have relatively little information, yet there is so much we can learn from that limited information. In our next study, we want to consider the character and example of Abigail.

We are introduced to Abigail during an event in which David sent some of his men to ask for some food from Nabal, since it was a feast day. David and his men had been protecting the shepherds and livestock of Nabal, and as a feast day arrived, David asked for whatever Nabal's hand would be willing to share (1 Sam. 25:8). Yet Nabal was unwilling to share of the blessings he had with David and his men, even though Nabal's men recognized that David and his men had protected them and his belongings when they were in the field (1 Sam. 25:14-15). Because of Nabal's ungratefulness, David gathered about four hundred men to destroy Nabal and everyone of his men (1 Sam. 25:21-22). It is within this context that we are introduced to the character of Nabal's wife, Abigail, and we also see her love and concern for those of her household.

Some Things We Learn from Abigail

One of the first things we notice about Abigail is that she was responsible with her household in that she had the necessary supplies ready to feed those of her home (1 Sam. 25:18). Such

an amount of food was not prepared after she heard about what happened with David's men, but shows that she was ready to provide for those of her household. We can see that she was a responsible woman and took her role seriously (1 Tim. 5:8).

We also can see her love and concern for her husband and the servants of her house. Although Nabal, her husband, is referred to as a "worthless man," her reaction to the news of David's approach to destroy Nabal and all the men was to protect them by approaching David and taking responsibility for not being aware of David's petition for food (1 Sam. 25:25). Such love and concern is not a last-minute reaction to the news of impending destruction, but can only be the result of a lifetime of exercising the qualities of true love for others (1 Cor. 13:4-7).

Her courage can also be seen on this occasion, for when she finds out that David is coming with about four hundred men to destroy her husband and the men of her household, she took this large gift to David and his men without notifying her husband (1 Sam. 25:19). We can infer from the account that she expected David to desist from his intention to destroy her husband and his servants, but we also can see that she was not planning to hide her actions from her husband's knowledge (1 Sam. 25:37). We must keep in mind that at this time, wives were considered the property of their husband, and she was possibly risking even her life. Yet she was going to

plead for the life of, not only her husband but also all the men of her household, before a man who, as far as she knew at this time, was armed and angry with the intent to destroy. It took great courage to go to him and plead for the lives of these men. The right thing to do is always the right thing to do regardless of the consequences we might face.

We can also see in Abigail a woman of great faith in God. She recognized that the only reason why David had not shed the blood of his enemies was because the Lord had held David back from avenging himself (1 Sam. 25:26). It is evident that although she understood that God is the one in control, she still had the obligation to go to David and apologize and plead for David's forgiveness (1 Sam. 25:28). Her faith was a faith that acted accordingly, the kind of faith that God has always looked for (James 2:21-22, 25-26)

Although there is very little information concerning Abigail, there are so many lessons we can learn from her, to be responsible in our duties to our home, to have a sacrificing love, to be of great courage in doing what is right because it is the right thing to do, and above all, to have a faith in God that will act accordingly with that faith. **TL**



Guillermo Alvarez

Guillermo labors among the Forest Grove (Oregon) Church of Christ (www.forestgrovechurchofchrist.net). Originally from Guadalajara, Mexico, Guillermo continues to assist Spanish-speaking brethren by writing tracts and traveling to preach. He and his wife, Tamar, have three children.

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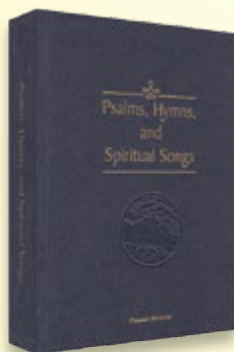
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Minor Bible Servants

Naaman's Servant

By Ryan Joy

“Now the Syrians on one of their raids had carried off a little girl from the land of Israel, and she worked in the service of Naaman's wife. She said to her mistress, ‘Would that my lord were with the prophet who is in Samaria! He would cure him of his leprosy!’” (2 Kings 5:2-3, ESV).

Agur the oracle said, “Four things on earth are small, but they are exceedingly wise: the ants are a people not strong, yet they provide their food in the summer; the rock badgers are a people not mighty, yet they make their homes in the cliffs; the locusts have no king, yet all of them march in rank; the lizard you can take in your hands, yet it is in kings’ palaces” (Prov. 30:24-28). To this list, we add a little girl with a mighty faith, through whom God led Naaman, the leper, to be healed. Small but “exceedingly wise,” she shows a refreshingly simple approach to sharing the good news.

Naaman's story begins with a description of his greatness as a commander of the Syrian army and a valiant soldier (2 Kings 5:1), yet he had contracted the fatal disease of leprosy. Later, we are introduced to two powerful kings, yet neither the kings nor the soldier had a remedy for leprosy. The solution arose from a nameless heroine whose four known characteristics emphasize her low rank in society. She was (1) little (“small, young,

unimportant,” *Brown-Driver-Briggs*), (2) a girl (“from infancy to adolescence,” *Strongs*), (3) a servant, and (4) a captive Israelite (5:2).

We never know the part we will play in someone else's story. Of the twenty-seven verses about Naaman, only three have anything to do with this little girl, and yet she is the instigator of all the good that comes next. She told Naaman's wife, who told Naaman, who told the Syrian King, who sent a letter to the Israelite King. The Israelite King was no help, but the news reached Elisha who saw an opportunity, that Naaman “may know that there is a prophet in Israel” (2 Kings 5:8). Elisha told Naaman to wash seven times in the Jordan and he would be healed (5:10). When Naaman swallowed his pride and followed the prophet's instructions, “his flesh was restored like the flesh of a little child, and he was clean” (5:14). If this girl tried to do Elisha's job, she probably would have failed, but instead she simply did “what she could” (cf. Mark 14:8).

Contrast the servant girl with the Israelite King: “And when the king of Israel read the letter, he tore his clothes and said, ‘Am I God, to kill and to make alive, that this man sends word to me to cure a man of his leprosy? Only consider, and see how he is seeking a quarrel with me!’” (2 Kings 5:7). He could have said, “I have no power to heal, but God heals and His prophet is in Samaria.” Instead, faithless and arrogant, he

took a defensive position, assuming the neighboring king wanted a fight. At times, Christians may look at the darkness of this lost world and respond more like the doubting King than the believing servant. “How can I reach them? Who am I to save this people?”

The difference between the servant and the king was not her ability, but her faith in God's power. The king read the Syrian letter and felt pressure to deliver the impossible. The servant just wanted a sick man to know what she knew: there is a God who can deliver. When fear keeps us silent, our problem is not our lack of skill, talent, or techniques, but our lack of faith. “Since we have the same spirit of faith according to what has been written, ‘I believed, and so I spoke,’ we also believe, and so we also speak” (2 Cor. 4:13). We all can deliver good news. An over-emphasis on methodology can lead to “paralysis by analysis.” Someone has said, “the answer to how is ‘yes’” – that is, at some point we have to stop asking “what's the best way to share the gospel” and say “Here am I, send me.”

If speaking the gospel seems risky to Christians, imagine what could have gone through the mind of this powerless little girl! So many things could have gone wrong. What if she was laughed at, scolded, or punished for bringing it up? What if her word sent her master trekking across the desert to approach a king, chase down a prophet, and ask for help, and then God couldn't ►

really do it? Even if Naaman found the prophet, would he heal a foreigner? But she spoke! Whatever the risks, she had to speak! “Would that my lord were with the prophet who is in Samaria! He would cure him of his leprosy” (2 Kings 5:3, ESV).

Paul said “the Jews were entrusted with the oracles of God” (Rom. 3:2) and like a good steward of that trust, this girl’s faith ultimately led an idolater to declare, “I know that there is no God in all the earth but in Israel” (2 Kings 5:15). She was no queen, she had no great platform from which to tell the world about her God. But she could bring Him up to her master’s wife, as she served. She saw the place where the power of God met a person’s need, and she spoke. It’s the same simple practice as the early church, who “preached the word wherever they went” (Acts 8:4). God does not expect you to save the whole world. Bear fruit where you are planted, in your circle of influence. To quote Mordecai, “...who knows whether you have not come to the kingdom for such a time as this?” (Esth. 4:14).

Evangelism comes from two Greek words, *eu* (as in *euphoria*) meaning “good” and *aggelos* (as in Los Angeles) usually translated “angel” or “messenger.” Like the angels who brought glad tidings to the shepherds at Christ’s birth, we’re messengers of good. Naaman’s servant knew that she had news – timely, important information. She believed it would be *good news* to Naaman and his wife: there is *someone* who could help you in your plight. Good news is infectious in the best way possible – it is difficult not to share!

If you find that you aren’t speaking the gospel to those in your life, perhaps you’ve forgotten the spirit of the message, its goodness and newsworthiness that led Naaman’s servant to speak. Maybe you’re

uncomfortable because, to understand the “good news” of peace with God, people have to grasp the “bad news” that we need deliverance. Most people already have some sense of need in their lives, even if they don’t fully understand how great that need is. The stain of sin on a life may not be as visible as Naaman’s leprous skin, but “what may be known about God is plain” (Rom. 1:19), His wrath “is being revealed” (Rom. 1:18), with “their consciences also bearing witness” to their guilt (Rom. 2:15). Many live with their guilt, mortality, aimlessness, alienation, and slavery to a destructive lifestyle. Sin is our disease, and like leprosy, it’s easier to see the effects than the gospel cure (Rom. 1:16).

Sometimes God’s people see unbelievers as enemies rather than opportunities (cf. Jon. 4:2). But if this young lady – wrenched from her family and forced into slavery in Naaman’s house – held a grudge against her captors, it is not visible in her behavior. Instead, she is compassionate and devoted. Like Joseph and Daniel, she served her captors with sincere commitment—a lesson in forgiveness and wholehearted submission to authorities, whether in the nation, the church, or the home (1 Pet. 2:13-3:6, Heb. 13:17).

God cares about small things. He sees the sparrow’s fall (Matt. 10:29), rewards the cup of water in His name (Matt. 10:42), and blesses the poor in spirit (Matt. 5:3). Look around at your brethren in the pews. Most of us have more in common with the humble servant than the mighty king. This only highlights God’s glory. “Brothers and sisters, think of what you were when you were called. Not many of you were wise by human standards; not many were influential; not many were of noble birth. But God chose the foolish things of the world to shame the wise; God

chose the weak things of the world to shame the strong. God chose the lowly things of this world and the despised things – and the things that are not – to nullify the things that are, so that no one may boast before him” (1 Cor. 1:26-29). Healing in the Jordan rather than the great rivers of Damascus (2 Kings 5:12); defeating the army of Egypt to choose a nation of slaves; bringing a Savior from heaven to the feeding trough, a man who “had no beauty or majesty to attract us” (Isa. 53:2). It confounds the “wise,” hiding God’s glory from the proud and leaving the humble to sigh in grateful awe that God chose us to declare his excellence (1 Pet. 2:9-10).

Resist the temptation to think your talent and skill can convince anyone to be a Christian. When Moses presumed upon himself the task of delivering Israel, he failed (Acts 7:25,29). And when he focused on his own weakness, he doubted (Exod. 3:11). But when he humbled himself before God (Num. 12:3) and obediently did his part (Exod. 4:15-16, 5:1), God used Him. Find freedom in knowing “neither the one who plants nor the one who waters is anything, but only God, who makes things grow” (1 Cor. 3:7). Measure your success in planting and watering, not in the harvest. Like Naaman’s servant, we can leave God’s work to Him and bear good news. Would that others were with the Great Prophet of God! He would cure them of their sin (Acts 3:22-23, Mark 2:17)! **T**



Ryan Joy

Ryan Joy preaches at the North Church of Christ in Fort Wayne, Indiana.

Minor Bible Servants

Joab: David's Strongman

By Daniel H. King, Sr.

Society needs strong men. They have a place in every communal structure, even though some foolish moderns believe that their time is past. Women and even some men have an aversion to them because sometimes they are not very “socialized” or “civilized.” But soldiers in every age (and policemen, for that matter) must be willing to visit destruction and death upon violent men who would destroy all that they love and care for. Those who must carry out this terrible duty by their very nature are rough and tough individuals. David’s friend Joab was just such a man. By our standards today he was a cruel and harsh fellow. He was a fighter of the first order, and so were his two brothers, Abishai and Asahel. These three brothers were David’s nephews, sons of his half-sister Zeruiah. They, like David, were from Bethlehem (2 Sam. 2:32).

The importance of their skill at arms as an asset of society centered around the fact that this was a time when men of war were greatly needed. David and his men were constantly at war with the neighbors of Israel, especially the Philistines, but later also a number of others. The nation was in its infancy and its neighbors were accustomed to abusing the people of Israel, raiding their crops and stealing their farm animals, taking their women and children as slaves and killing the men of the families. As the nation asserted its independence and sought to finally dominate the land God had promised

them the neighboring peoples were intent upon keeping them under their thumb (as is so evident in the book of Judges) and not allowing them to become a regional power. In such a time as this, the three sons of Zeruiah were badly needed. They were essential to the very fabric of the nation. And it is evident in the recorded history in 2 Samuel and 1 Chronicles that they all stepped up to the plate to carry out their duty in service to their country.

In fact, the oldest of the brothers, Abishai, was the chief of a group of troopers called “the thirty.” He killed 300 men in one particular battle (2 Sam. 23:18; 1 Chron. 11:20), and on one occasion even saved the life of David when he fought a Philistine giant named Ishbi-Benob (2 Sam. 21:16-17). He was also described as “chief of the three” (1 Chron. 11:20), an elite group of fighters whose heroic deeds became legendary. His younger brother, Asahel, was also one of “the thirty,” being especially fleet of foot “like a wild gazelle” (2 Sam. 2:18). This ended up being his undoing, but his courage in attempting to fight the weathered warrior Abner, which ultimately cost him his life, showed the brazenness of the trio. They were willing to risk whatever daring challenge was set before them. Their courage was unquestioned and their dedication to their nation in their evident willingness to lay down their lives for it was also beyond dispute. Men who fight for their country pay an enormous personal price for their sacrifice unbeknownst

to those who are not close to them. I once knew a WWII veteran who told me one morning when we rose for breakfast and I had asked how he slept the night previous, “I killed that young German soldier again last night. He could not have been more than sixteen or seventeen. He raised his rifle just as I raised mine but I was quicker to the trigger than he was. I have killed him a thousand times in my dreams at night since that day in France during the war.” This was the only incident he told me about. There probably were many more like it. Such men should be respected and admired for their service to mankind and their country and their sacrifices ought never to be forgotten.

Some men can turn the switch to fight on and off again when the war is over. Others have difficulty with this instinct. The “sons of Zeruiah” were of the latter type. They had tasted blood in battle and they learned thereby to love the taste of it, especially in personal matters of the heart. This is illustrated in the bloody murder of Abner, Saul’s great leader of his armed forces. When Saul was dead, Abner eventually decided to throw his political weight behind David as the next king over Saul’s incompetent son Ish-bosheth. He agreed to a meeting with David at Hebron his capital and they left one another in peace having made a compact to back David’s authority. When Joab heard of it he sent messengers after Abner and killed him in the gate of Hebron, “So Joab and Abishai his brother slew Abner, because ►

he had slain their brother Asahel at Gibeon in the battle” (2 Sam. 3:30). From this incident we come to understand the ferocity of the violent potential of these two men. David was horrified, saying, “I am this day weak, though anointed king; and these men the sons of Zeruiah are too hard for me; the Lord shall reward the evil doer according to his wickedness” (2 Sam. 3:39). There is no doubt that David meant literally these words that came out of his mouth in that moment of horror at the deed. When war was over, David sought a peaceful end to hostilities. These men were not capable of that.

But the geopolitical ramifications of what they had done in this case cannot be diminished either. A very powerful man had been removed from the scene of the division of their country. Abner was the man behind the throne of Ish-bosheth. Had it not been for the fact that Ish-bosheth charged Abner falsely in the matter of a certain concubine (2 Sam. 3:6-11), the Benjamite general would have continued to fight on his behalf against David and the men of Judah. When Abner was removed, effectively Ish-bosheth was a dead man and the throne of Israel would fall to king David. It was simply a matter of time. Whatever else may be said about this incident, that is precisely how things played themselves out. Even though Joab may have seen himself as simply settling an old score with a past foe, he was in fact the one man who brought David to power in Israel by his actions.

1. Joab’s Rise to Prominence: the Battle for the Jebusite Citadel. Joab was not only rough and indefatigable, he was also cunning and smart. He quickly distinguished himself as a warrior having few peers with the siege of Jebus, or Jerusalem. David had promised the office of chief of military operations to the one who should first smite the Jebusites. Joab,

accomplishing this, obtained the position (1 Chron. 11:6). The vague description of “chief” or “head” (*rosh*) was also supplemented by the reference to him being “in command of the army” (2 Sam. 8:16). His strategic skill was quickly demonstrated by his fortification of the newly conquered city (1 Chron. 11:8). After this Joab throughout the record is represented as a most skilful general and as a model of fidelity to David. The king was no doubt fully aware of both of these facts, even though he showed himself somewhat apprehensive and perhaps even timorous around him, much like a man who owns a pit bull dog may come to love the animal but always show it special deference on account of its potential to do him harm. Many political leaders throughout recorded history have shown the same respect for their military counterparts, being always aware that they are at the same time essential to the nation’s safety and yet also potentially very dangerous men. Professional killers are better kept as friends than as enemies!

2. Joab’s Part in the Subjugation of Israel’s Enemies. As a military man Joab played an important role in allowing the people of Israel to enjoy a long period of peace during the last part of the reign of David and in the years of his son King Solomon. Joab was active in all of the major conflicts and campaigns fought by David and his men. Many contests involved the ancestral enemy, the Philistines. In later years the Philistines were so completely decimated that many of them became mercenary troops in the army of David and Joab. Some were such fierce fighters that David counted them among his inner circle of trusted guards, the Cherethites and Pelethites (2 Sam. 8:18; 15:18; 20:7).

The defeat of Edom was effected by the general after six months of hard fighting (1 Kings 11:15, 16). All of the

males were exterminated by him in that case. So great was the terror of his name in Edom that Hadad ventured to return to his native country only after both David and Joab’s death (11:21).

Joab also fought two campaigns against the Ammonites. In one of these the Ammonites allied with the Syrians, and he was compelled to leave a part of the army with his brother Abishai, who made an attack on the Ammonites while Joab himself attacked and defeated the Syrians (2 Sam. 10:7-14). In the other, in the following year, Joab devastated Ammon and besieged the capital of Rabbah (11:1). So fierce was his personal loyalty to David that after he had conquered the royal city (“the city of waters”), he sent messengers to David asking him to come and complete the conquest himself so that he, rather than Joab, would get the glory for this great victory (12:26-28).

3. Joab as David’s Enabler. It was during the campaign against Rabbah that David asked Joab to participate in the murder of Uriah the Hittite, husband of David’s paramour, Bathsheba. In his desire to retain the friendship and favor of King David, he carried out this gruesome and treacherous business, obeying the orders of the King (2 Sam. 12:14-27). It is important, of course, that key men in any administration obey the orders of the leader. But “speaking truth to power” is also critical to men of integrity and honor. Joab should never have been a part of this evil plan to eliminate a good and godly man like Uriah the Hittite. Uriah looked to both King David and Joab to lead all Israel with rectitude and justice. Joab should have refused to obey such a villainous order!

4. Joab as Counselor and Friend of the King. It is important that leaders have men who are willing to tell them what they need to hear in spite of the fact that they may not at times want ►

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to hear it. On several such occasions Joab acted as a genuine friend and wise counselor to King David. He used his influence over David to effect the rehabilitation of Absalom in his favor. Knowing that David longed to see Absalom, he instructed the wise woman from Tekoa to induce David by a parable to recall his son to his presence, and finally brought about the reconciliation of the father and son (2 Sam. 14). One may easily understand Joab's bitterness at Absalom when he was guilty of treachery against the king later on.

When Absalom afterward revolted against the King, even though Absalom's party was stronger than David's following in the nation, Joab stayed beside the wounded King, leading the troops to victory with his brother Abishai and Ittai, the Gittite, against Absalom's superior force. Resolved not to allow such an insurrection at the hand of the young rebel to happen again, he disobeyed the King's orders to spare the young man's life, personally putting three spears through his heart (2 Sam. 18:14). When David wept at the news of it, Joab confronted him with the facts of the case and counseled him to go out to the people and comfort them. Joab's advice saved the day in this instance, although it was too late to halt the festering insurrection at the hand of a new rebel named Sheba.

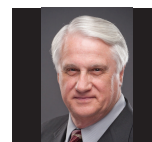
In the mean time David in his anger and grief over the death of his son had replaced Joab with the general's cousin, Amasa (2 Sam. 17:25), for his disobedience to a direct order from the King. This action was both imprudent and impetuous on the part of David. He ought never to have done this. In doing so he signed Amasa's death warrant. Amasa had gone out with Absalom to fight against David and his men. That in itself was an act of treachery which ought to have disqualified him from further service to the king. The rebellion of Sheba, however, forced a reversal

of fortunes. Amasa was not capable of dealing with this problem, even arriving late for so important a meeting as was called to deal with this new group of aspiring rebels, so Abishai was chosen to handle the issue along with Joab. On the way, Joab encountered Amasa and disemboweled him in the middle of the roadway, creating a horrid spectacle for everyone who saw it. A professional killer like Joab knew how quickly to dispatch an opponent, but he knew also how to humiliate and make a man suffer before he bled out. No doubt the feat was intended as a warning to anyone who dared again to take his place as leader of the army. The lesson was plain. The men who were there saw the gruesome sight and raised their voices to declare, "He that favors Joab, and he that is for David, let him go after Joab" (21:11). Before long, Joab returned to Jerusalem with the head of Sheba, the son of Bichri, as a prize, without fighting a major battle to bring about the desired result. Joab was once more firmly ensconced as the head of military operations, and so would he be for the rest of his days. He would die in office.

5. Joab's Bitter End. When both David and Joab were old men, and as David made his plans for death as well as for succession of the kingship, he warned his son Solomon solemnly about the treacheries of Joab. David had seen him as a necessary evil while he reigned as king. But now he felt it was time for him to pay his debt to society for having killed two good men during peacetime, Abner (the son of Ner) and Amasa (the son of Jether). No doubt, in both instances, Joab had justified his actions on the belief that it was the best thing both for David and himself, but David saw them performed as a sort of "hit man" would do, simply as acts of petty jealousy, revenge, and personal vendetta. In neither case was he fully justified in his actions. That much is certain. But like a formidable strongman

who struck fear in the hearts of his enemies and even at times his friends, he was able to get away with murder while he retained control of the military.

In his old age and veritable retirement, however, he was easy prey. Being that Joab had chosen the losing side this time, that of failed king Adonijah, Solomon did not trust Joab nor feel that he was worthy of a second chance, but sent Benaiah to execute him summarily, saying, "The Lord shall return his blood upon his own head, who fell upon two men more righteous and better than he, and slew them with the sword..." (1 Kings 2:32). In his day he was a man too powerful to cross, but in old age his evil deeds haunted him to the grave (Num. 32:23). **IT**



Daniel H. King, Sr.

Daniel H. King, Sr. is now preaching for the Locust St. Church of Christ in Mt. Pleasant, TN. Contact him at danielhking@hotmail.com.



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Minor Bible Servants

Priscilla:

A Knowledgeable and Godly Woman

By Jonathan Chaffin

Throughout the years of Biblical history God has used various people from many races, ethnicities, and genders. But, one thing they all have in common is that God used them to accomplish His purpose and teach a lesson that we might learn how to better serve Him. Essentially, even today, He is using people in the same manner to carry out His will.

One person that we do not know a whole lot about is a woman mentioned only a few times in the Bible, her name is Priscilla. Although she is not what we would consider a major character in New Testament times she plays a very pivotal role in implementing God's word. What lessons could possibly be learned from someone who we know very little about?

We first hear of Priscilla in Acts 18. She and her husband, Aquila, were Jews who had been living in Rome, but under Emperor Claudius they were forced to move elsewhere. We find that they were in Corinth and this is where they met the apostle Paul. Paul had come to Corinth after leaving Athens and became acquainted with them. Paul thought highly of them, he makes the statement concerning them, "... my fellow-workers in Christ Jesus" (Rom. 16:3) and then said, "Who for my life laid down their own necks..." (Rom. 16:4). He mentions Priscilla and Aquila on other occasions (2 Tim. 4:19; 1 Cor. 16:19), and tells others to "salute" them. But, what

is it about Priscilla that exemplifies a Christian?

First and foremost was her devotion to serve God. The example that she set before others was that Christ could be seen living in her (Gal. 2:20; Rom. 8:10). There are many quality characteristics that a Christian should exhibit. One of those is to be hospitable. The apostle Peter describes how one should extend hospitality, "*using hospitality one to another without murmuring*" (1 Pet. 4:9). Priscilla and her husband extended hospitality to Paul (Acts 18:3) while he was in Corinth, not only laboring in the gospel, but also he worked with them as a tentmaker so he could support himself. Are we hospitable toward our fellow-laborers in the gospel?

Another characteristic a Christian should exhibit is to see that truth, and all of it, is taught. Later in the 18th chapter she is found in the synagogue listening to Apollos teach, and she and her husband did not hesitate to take note *and* take action. While observing that he was preaching concerning the baptism of John (Acts 18:25), they noticed there was something that he was missing in his teaching. Priscilla was instrumental in explaining "*the way of God*" (Acts 18:26). Being knowledgeable about the way of the Lord, they took Apollos and talked to him privately. Verse 26 states that he was taught "*more accurately*" implying there was something lacking in his teaching. He was not declaring the "*whole counsel of*

God" (Acts 20:27). Priscilla recognized that his teaching was not for salvation, and they explained to him how one can receive salvation through Christ. We are quick to point out the error in and of denominationalism, however, when error is taught within the Lord's church, it is often times overlooked for the sake of the person teaching it. God did not allow sin in the camp of Israel and punished them for allowing it (Josh. 7:11-13). Error is error regardless of who is teaching it, and it needs to be exposed with the truth of God's Word. Priscilla was more concerned with the salvation of souls, in this case Apollos, instead of allowing his hearers to be misinformed.

There is nothing more detrimental to a person's soul than allowing him to believe something about his salvation which is not in line with God's way. Multiple warnings are given to God's people throughout the Bible with regard to teaching error. What is our attitude toward error (sin) in the Lord's church? The example of Priscilla gives the proper attitude we should have. John wrote, "If any man see his brother sinning a sin not unto death, he shall ask, and God will give him life for them that sin not unto death. There is a sin unto death: not concerning this do I say that he should make request" (1 John 5:16). Priscilla took it one step further and explained to Apollos why he was wrong in what he was teaching. She was not intimidated by his character. He is described as an eloquent man and well versed in the Scriptures. ►

Another characteristic that is seen from Priscilla is that she was using her talents as a servant of God. She was using what God had given her to further the will and purpose of God. Jesus enlightens us about our talents in the parable of the talents (Matt. 25:14-30). These talents Jesus talks about were not and are not limited to men only. Many women are used throughout Biblical history to instruct others in God's ways. She used her knowledge of God's word to help others. I believe one of the most important factors is she acknowledged the need of one to grow. The apostle Peter states, "But grow in the grace and knowledge of our Lord..." (2 Pet. 3:18). Here was Apollos who knew the Scriptures but did not have a complete understanding of them. He was taught correctly and benefitted from it as well as those whom he continued to teach from that point on (Acts 18:27-28). Do we completely understand the need for growth as Christians? I wonder and fear that many Christians are at a stopping point in their spiritual lives and therefore hinder their worship to God and the spread of the Gospel. Priscilla was not going to be guilty of that and neither should we!

Still another characteristic is implied in her conduct – she recognized the limits that God placed on her in teaching. She did not dominate her husband or Apollos in helping teach him. She did not cross the boundaries that God placed upon her, being a woman in subjection to man (1 Cor. 11:3; 1 Tim. 2:12). God gives us this example to illustrate that women have an imperative role in spreading the gospel, but within the boundaries that God has placed.

What Is the Lesson for Us?

God gives us the resources and the ability to impart the gospel of salvation to the lost and to edify fellow Christians to give them a better understanding of God's word in order to reach maturity as Christians. The benefit is the furtherance of the Gospel in the saving of souls and using the talent God has given us to His glory. Priscilla, although little is known about her, demonstrates quality characteristics of a child of God. May we heed her example to help others reach their full aptitude as we strive to serve the Almighty faithfully. **T**



Jonathan Chaffin

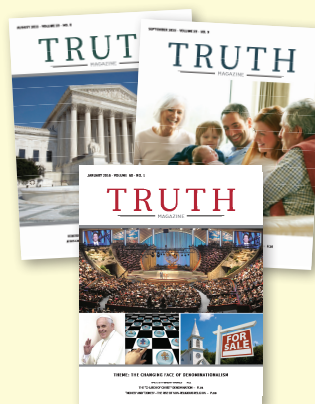
Since beginning full-time work as an evangelist, Jonathan has preached at the Oakwood Road church in Charleston, WV. jondchaffin@gmail.com

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Minor Bible Servants

Silas

By Matt Adams

Sometimes we're not given a great deal of detail about a Bible character, yet that does not mean that he is somehow less important; rather, what it means for us as students of the text is we must investigate more to glean all we can from the mention of that person's name and his life. God wastes no words; each person mentioned was important enough for God to tell us his name (Psa. 8). As we open the book of Acts to the fifteenth chapter, we see a man who is mentioned as one of the "leading men among the brethren." This is said about a man that is gathered with the apostles and elders at Jerusalem. To be a "leading man" among that number is saying a lot. Later we see that he is also a prophet as well as a fellow-laborer with Paul and Barnabas as they return to Antioch. This man's name was Silas.

Silas had much to contribute when it came to the spread of the gospel. Here was a man who used his talents and sacrificed himself daily to take up his cross and follow Jesus (Luke 9:23). As we read further through Acts, to the end of chapter fifteen, we see there was a contention over taking John Mark on this second journey. The first journey was difficult, but this one would be even longer and more difficult and Paul felt strongly that their traveling companions be dependable and committed (not those who would turn back). Barnabas chose John Mark to travel with him while Paul chose Silas; they then parted ways to go preach the gospel.

We learn something about Silas's resolve. One of the first places Paul will visit is Lystra, the city where he was stoned and left for dead, and Silas doesn't back down. This tells us a great deal about the faith and strength of this companion of Paul. It would seem that Silas had a similar spirit as did Paul, and as we later find out that Timothy also possessed (Phil. 2:19-22). A determination to teach the gospel, no matter the personal cost – from Paul, Silas, and Timothy we see that the glory given unto God far out-weighed the personal discomfort of this life. To snatch souls from the fires of hell with the gospel of Jesus Christ was the goal, and achieve that goal they did. This was a man of great faith and strength, from whom Paul benefited greatly.

Are we the type of individual who is solid in his faith, trustworthy, and is a leader when it comes to taking a stand for the truth? Are we the type of people in our local congregations who desire strong and convicting lessons from God's word? Do we have the resolve to personally stand shoulder to shoulder with preachers of the gospel, with those who are standing firm upon the truth of God's word, and give them aid in whatever ways we can? Silas was.

In Acts 16, Paul and Silas were detained, beaten, and imprisoned in Philippi. It was this event which allowed them opportunity to do even more good. Being able to sing praises to God and pray after such an injustice

took great faith, unselfishness, and self-control. We're told there that the prisoners were listening to them as they did this. Reading through the book of Philippians we can draw our minds to this chapter of Acts and consider the number who made up that congregation.

Silas stood with Paul throughout this time, he didn't try to justify himself or plead his case, but rather endured the suffering for the sake of the gospel. Had Silas, or Paul, tried to plead his case and assert his Roman rights here, what opportunities might have been missed for the spread of the gospel? They simply followed the instruction of Jesus, and trusted in His truth from the Sermon on the Mount (Matt. 5:10-12). We don't see Silas quit after the beating took place, nor do we see him growing bitter or angry; rather, what we see is a man determined to win more souls to the Lord, no matter the consequences or his surroundings. He, along with Paul, chose to shine wherever he was. Do you or I have the faith to be able to shine in the face of such adversity? This reveals something about the character and measure of man that Silas was. Beaten and bloodied, he prays and sings praises with Paul in prison.

It is through this event that the Philippian jailer and his household are converted. When we serve the Lord where we are, souls can be saved and great things can be accomplished. Think of the outcome if you were Paul's ►

companion through these events – would the same good be accomplished or would the work be hindered by your presence? If, after honest reflection, you admit the work would be hindered, then have the love for God and your soul that motivates you to fix your life. Silas could have been a hindrance in this. Let's choose to be like Silas and be a strength to those who preach the gospel, to those who are being persecuted. Friend, to see our brethren standing firm in the fight against Satan and spreading the gospel, no matter the cost, is such an encouragement! This is the job of all Christians – have you taken ownership of this truth and put it into practice? If not, what are you waiting for?

After Paul and Silas are released from prison they go to the house of Lydia and they comfort the brethren (Acts 16:40)! These men had been beaten, wrongfully imprisoned, their rights as Romans violated, and then secretly begged to leave so as to spare the magistrates who committed this atrocity. Yet, despite these things, Paul and Silas are the ones doing the comforting of their brethren before they leave! What unselfishness and what love they show, what an encouragement! When Paul writes back to the Philippians, consider what events transpired there, what they had witnessed, and what hope it gives them that these men endure such things against themselves so others could know the saving message of the gospel of Jesus Christ. What boldness, what faith, what love for God, what cause to rejoice, as Paul so clearly lays out in his letter to those in Philippi.

In Acts 17 we find that, though some are converted, there is more resistance to the truth in the city of Thessalonica. So much so that Paul and his companions are forced to depart to the city of Berea. There in Berea the reception was much better and many were converted. However the peace

doesn't last long as the men from Thessalonica come to Berea to further persecute Paul.


We're given insight here to the confidence Paul, and the Holy Spirit, had in Silas and Timothy. The work was not just done by Paul on these journeys; his companions taught as well. As Paul departs for Athens, Silas and Timothy are left behind in Berea. From what we know of Silas and Timothy, they didn't sit around and do nothing during this time. The brethren in the region of Macedonia would be such that Paul would use them as examples to other brethren as a model of devotion, faith, and love for the truth (2 Cor.8-9; 1, 2 Thess.). Silas and Timothy were workers, and to state they were an integral part in evangelizing the region and strengthening the brethren is not a stretch. We end the journey in Acts 18 and see Paul united with his fellow-laborers in the city of Corinth, and what a work was done in that city! Silas was a source of strength and steadfastness – are we?

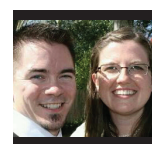
What, then, have we learned from the life of Silas?

- He was a leader and stood firm in the midst of trials
- He exemplified Luke 9:23-25 as he daily took up his cross to follow the Lord
- He was a strength to his brethren in seeing that truth was upheld
- He was a strong support to those preaching the gospel as he took his place alongside them
- He was actively engaged in the preaching of the gospel

Friends and brethren, shouldn't we all be described as such? When we shuck it all down, don't we see that the word which best describes Silas is the name which we all wear if we have been

truly obedient to the word of our Lord? Though not a great deal is said about Silas, everything that is revealed points to the fact that he was a man who was faithful to the Lord and he truly served Him with all he had and was. Silas was simply a servant of God, a reflection of the Savior, a true Christian.

Can the same be said about you and me? Let it be so. 



Matt Adams

Matt Adams resides with his wife, Erin, and son, Emerson, in Milton, FL. They are members of the Oak Grove church of Christ in McDavid, FL. Matt currently works in the banking industry, but has a passion for preaching, teaching, and writing.

Minor Bible Servants

Titus:

Servant to the Saints

By John R. Gibson

As the first century A.D. was drawing to a close, who would have thought Titus, companion of Paul and preacher of the gospel, would be remembered by more people than the Titus who conquered Jerusalem and ruled the Roman Empire from A.D. 79-81? The latter Titus was far more famous in his time, but the former served to demonstrate the truthfulness of Matthew 20:25-28.

But Jesus called them to Himself and said, “You know that the rulers of the Gentiles lord it over them, and those who are great exercise authority over them. Yet it shall not be so among you; but whoever desires to become great among you, let him be your servant. And whoever desires to be first among you, let him be your slave—just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many.”

In a world prone to think of greatness as involving money, power, and fame, it is good to have a special issue like this one which looks at those who are truly great, i.e. those who serve. While there are many realms in which we are to serve, the focus of this study will be on Titus as he served the saints of God. As we go through this study keep in mind that, if Titus possessed any miraculous gifts, they are never mentioned, so the good things he did are things we can and should seek to emulate.

Who was Titus and what made him

special? Nothing concrete is known about his family and background other than that he was a Greek (Gal. 2:3). He is never mentioned in the book of Acts and this has contributed to the speculation he and Luke were brothers, but the evidence for this connection is quite circumstantial and inconclusive. Other unsubstantiated traditions speak of him as being from the island of Crete and a descendant of the famous king Minos. The reality is the greatness of Titus lay in his own character and the choices he made, not in his family heritage. Sometimes our family can be a great blessing to us and other times it may put great obstacles in our way, but whether given a leg up or presented with a stumbling block, it will still be up to us to choose a life pleasing to God. Titus, whatever his family background, chose a life of service and this endeared him to Paul, the Corinthians, and likely many others.

Paul described Titus as “a true son in our common faith” (Tit. 1:4), his “partner and fellow worker” (2 Cor. 8:23), and entrusted him with several missions. When the Corinthian church was in grave danger and a letter had been written with anguish of heart and with many tears (2 Cor. 2:4), it was Titus whom Paul dispatched to Achaia to check on them and help with their problems. What kind of man would be sent into a mess like that? It would certainly have to be a man of courage and conviction, but it also needed to be one who would care deeply about those

whom he was sent to help. Though the courage and conviction are only implied, the earnest care Titus felt in his heart for the Corinthian saints is specifically mentioned in 2 Corinthians 8:16. If we are to please God we must be servants, and if we are to be effective servants we must care deeply about those whom we serve.

While it took a special man to go into Corinth when they had received a stern letter of rebuke, Paul also demonstrated great confidence in the ability of Titus to work with people when he sent him to Corinth “to complete this grace in [them]” (2 Cor. 8:6). The saints had failed to do as they should have in regard to the collection for the needy saints at Jerusalem (cf. 1 Cor. 16:1-4) and Titus was given the unenviable task of dealing with a financial shortcoming. Few things are more sensitive to people than money matters, but obviously Titus had the trustworthy character and tact to be sent into Corinth on this mission. He was a good servant, at least in part, because he didn’t seek to take advantage of those whom he was trying to help (2 Cor. 12:17-18). Good servants are selfless and not out to get what they can from others.

In Galatians 2 Paul recounts a trip to Jerusalem with Barnabas and Titus when false brethren sought to take away some valid liberties and bring the Gentiles (and in reality all saints) into bondage and pressured Titus to be circumcised (Gal. 2:1-5). ►

Because peace and peacemaking are important, despite the pain of an adult circumcision, accepting that might have seemed like the easier option, but Titus, along with Paul and Barnabas, proved to be a true servant to the Gentile saints by refusing to take the easier way out. Servants of God and the saints are not self-willed and insistent upon everything being done to please them (Phil. 2:1-4), but they also realize there are times when the failure to take a stand will result, not in being a servant, but in being an enabler to those who would bring into bondage (Gal. 2:4) and place an unbearable yoke on their brethren (cf. Acts 15:10). May God help us have the wisdom to know when our best service needs to be rendered by a refusal to give in to others.

Titus was a servant who worked with Paul in various places, but no look at his servitude to the saints would be complete without taking notice of the brief epistle which bears his name. Sometime after the first Roman imprisonment and prior to the writing of 2 Timothy, Paul had another job for Titus when he left him on the island of Crete (Titus 1:5). While we aren't told anything about how successful Titus was when it came to setting in order the things that were lacking (Titus 1:5), we can be sure the apostle believed his son in the faith had the following qualities which would be needed.

Concerned courage. It's never easy to tell a group of Christians things are lacking, but that was his job. He was also told he would have to sharply rebuke some (1:13) and speak with authority (2:15). These things are not hard to do if we don't care about people's feelings or we are on a power trip, but when God puts in our hearts concern for others (cf. 2 Cor. 8:16), it takes true courage fueled by concern for souls to correct and rebuke while remaining gentle and humble (or

courteous—ESV) as Titus was instructed to do (3:2). May God help us to gently, but firmly serve our fellow saints by showing them where changes are necessary.


Sound doctrine. Titus was instructed to speak those things “proper for sound doctrine” (2:1). We are only serving self when our pride and imagination lead us to think beyond what is written (1 Cor. 4:6), and we are certainly not serving others if the desire to make them happy, curry favor, keep a “job,” or anything else leads us to teach something other than the doctrine of Christ (cf. 2 John 1:9). Let's make it our aim to be like those overseers who were to be “holding fast the faithful word” and utilizing “sound doctrine” in the correction of the erring (1:9).

Discerning. Sound doctrine is essential and error must be corrected, but servants of God also realize some fights are best not fought. “But avoid foolish disputes, genealogies, contentions, and strivings about the law; for they are unprofitable and useless” (3:9). In our desire to contend for the faith (Jude 1:3) and fix every problem we may end up becoming contentious, divisive, and unprofitable. Though it is not always easy to distinguish between essential debates and foolish disputes, the distinction is valid and if we cannot learn to make that distinction, our value as servants will be limited.

Titus took on some tough tasks, but when we read in 2 Corinthians 7:13 of his joy and how his spirit had been refreshed by the obedience of the Corinthians, we can appreciate more why he did these things. Certainly, his first objective would have been to please God, but there is a blessedness to service only servants can know.

If I then, your Lord and Teacher, have washed your feet, you also ought to

wash one another's feet. For I have given you an example, that you should do as I have done to you. Most assuredly, I say to you, a servant is not greater than his master; nor is he who is sent greater than he who sent him. If you know these things, blessed are you if you do them (John 13:14-17).

Be someone special – be a servant to the saints. 



John R. Gibson

John has been working with the Jones Road church of Christ in Athens, AL since April, 2014.



Ray Ferris

REMEMBERING RAY (1923-2015)

By Karl Diestelkamp

Ray Ferris was known to many, if not most, of the readers of *Think*. He was born June 6, 1923, in Owensville, Missouri, to Elmer and Amelia Diestelkamp Ferris, and he died October 20, 2015, in Louisville, Kentucky. His wife Charlene preceded him in death September 6, 2014. He is survived by daughters Marilyn Ferris and Donna Manz (Alan) and son Jim Ferris (Tammy); seven grandchildren, eleven great-grandchildren; two

sisters, Velva Breuer and Darlein Duncan and a host of extended family and brethren in Christ on whom he had a great influence.

Ray preached his first sermon in August of 1948 and then preached while in college in Tennessee. After graduation he preached in Richmond, Virginia, until August of 1955 at which time he moved his family to Racine, Wisconsin, where he labored until moving to Kenosha, Wisconsin, in June of 1959. Following several years ►



Ray was a beloved part of our family. Pictured at his funeral are the following family members who are gospel preachers (left to right): Robert E. Speer, David Diestelkamp, Karl Diestelkamp, Al Diestelkamp, Andy Diestelkamp, Jeremy Diestelkamp, and Roy Diestelkamp.

in Kenosha, he worked with Illinois churches in Elgin, Rockford, Lockport, and finally Normal, serving as an elder in each of the last three churches while there.

Ray was a stabilizing force at a critical time in Wisconsin and northern Illinois when there was much controversy and division over the issues of church support of human institutions and the sponsoring church. The effect of his good sound preaching, strong conviction, and godly influence is felt to this day in this area. He was one of several men who planned and began publishing *Truth Magazine* to combat the errors of modernism, institutionalism, and the social gospel. Later, when our family began to publish *Think On These Things*, he played an important part both financially and by writing articles.


He had numerous invitations and opportunities to move to work with larger churches and receive more substantial support, but he chose to

remain in the Upper Midwest where he felt he was more needed. During most of those years, he supplemented his support by selling insurance when local church support was inadequate or so that the local church could use more of its funds in the local community or support preachers in other places.

If you approached Ray with a Bible question, he would immediately work to give you a Bible answer. He was a careful student of the Bible. If you needed help or were wrestling with some problem, Ray was ready to help and lend support. He was a mentor to a lot of men—especially to younger preachers. In fact, he mentored some men who did not realize they were being mentored.

I do not know of anyone who did not like Ray Ferris, except perhaps those who considered him too spiritually conservative for their taste and those whom he challenged to give Bible authority for that which they preached or practiced that he believed to be error. He was kind but firm in dealing

with those who disagreed with him on the understanding and application of Scripture, and never to my knowledge did he ever show any sign of bitterness toward those who treated him badly.

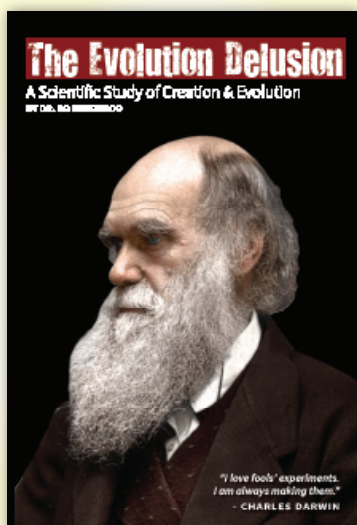
We worked together, traveled together, worshiped together, and loved deeply as family and brethren. I will miss his wise counsel, keen logical mind, clear thinking, great recall and grasp of Scripture, and his tender, tender heart. However, our loss of association is his gain as he has departed to “be with Christ: for it is very far better” (Phil. 1:23). When I remember Ray, I am reminded of Revelation 14:13: “Blessed are the dead who die in the Lord from henceforth; Yes, says the Spirit, that they may rest from their labors, for their works follow with them.” 



Karl Diestelkamp

Karl Diestelkamp has been preaching in Kenosha, WI for decades. You may reach Karl at kdiestel@execpc.com

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Danny Brown

(1924-2016)

By Jim McDonald

Danny Brown was born December 7, 1924 in Wichita Falls, Texas. His family moved to Orange, Texas where he met his wife-to-be, Elizabeth and they were married February 5, 1943, just two months past his 18th birthday. Had Danny lived just a couple of weeks more, the two would have celebrated their 73rd wedding anniversary. Three months after their marriage Danny joined the Navy and served his country in the Navy until after World War II.

Danny and Elizabeth had three children. Judy, their oldest daughter, was born in California while Danny was in the Navy there. They had one son, Scott, and a younger daughter, Terry.

After Danny's release from the Navy, they returned to Texas. Danny and Elizabeth were not "raised in the church" (they were of the "Baptist faith"), but because of the persistence of a next-door neighbor, they attended a Sunday morning worship of the 9th and Elm church in Orange, Texas and were baptized in 1949 by J.C. Murphy. In Elizabeth's words, they "began attending that morning and haven't stopped yet." After his baptism, Danny's interest in the Scriptures and spiritual things continued to grow, heightening to the point that he entered Harding College in Searcy, Arkansas in 1951 to major in Bible and Biblical languages. He preached for surrounding churches during those three years he studied in

Harding, graduating in May of 1954 with highest honors.

After his graduation from college, Danny preached two years for the Island Home church in Knoxville, TN. A new work in Bridge City, Texas had begun in 1956, formed out of the 9th and Elm church, and they invited Danny to return to Texas and work with them. Danny accepted their invitation and he returned, with his family, to Texas in 1956.

Gathering clouds had been hovering over God's people for a number of years with various issues growing in intensity. For a number of years much discussion and dissension had existed among brethren over the issue of "Institutionalism." The airing of the National Program in the early 1950s called "Herald of Truth" – a work of thousands of churches sponsored by the Highland church in Abilene, Texas brought the issues to a head and Danny, along with many other gospel preachers, were searching, reading, and praying to know God's will on the critical issue of "sponsoring churches." The growing controversy finally resulted in two debates between Yater Tant, editor of the *Gospel Guardian* and E.R. Harper, preaching for the Highland church of Abilene. The first debate was held in Lufkin, Texas in 1955, the second was held in Abilene the fall of that year.

As Danny studied the issues he came to understand that truth lay not with

what the majority of brethren accepted (including the congregation he was preaching for) and it became necessary for him to leave the work in Bridge City he had moved to two years earlier. However, a new work had begun in Amelia (a suburb of Beaumont), Texas a year or so earlier (Glen Melton was the congregation's first preacher); so Danny moved his family to work with that congregation. He remained with that congregation for 24 years, resigning in 1982 to give attention to the printing business he had begun. During those years the congregation moved to its present location on Major Drive (1975), and brethren today in the Beaumont area know the congregation as the Major Drive church.

Danny's interest and concern for the Major Drive church continued although he no longer was its minister. As the church matured and was able to appoint elders, one of the earlier elders it chose was Danny. He continued to serve as an elder in the church until his death.

One of Danny's greatest works of love, aside from his love of preaching and his family, was his work with the *Preceptor Magazine*, a work that spanned about 50 years. The *Preceptor Magazine* had been begun in Florida in late 1951, with numerous preachers from and around Tampa providing material. James Cope was one of its earliest editors and writers. The paper was moved from Florida to Borger, ►

Texas, where it was edited by Luther Roberts, who was aided in his work by Dean Bullock. After a year, brother Roberts gave up the paper and Stanley Lovett became its editor. Brother Lovett was the preacher for the Central church in Beaumont, Texas (a congregation which later merged with the Pinecrest church and is today known as Dowlan Road).

When Danny and Elizabeth moved to Beaumont to work with the Major Drive church, he soon began helping brother Lovett, first by managing the office, then gradually printing the paper, first in his home and then in 1985 he moved the business to its present location on College Street (Old US 90). Although, at first, Danny's printing was confined to the magazine itself, his printing expanded and his commercial printing was soon the lion's share of his business. Still, he continued the services of the paper, printing and selling literature, books, and different supplies that congregations need. Danny continued publication of the magazine until it had completed its 60th year of issues and the paper ceased being printed in 2011.

Danny became ill in the waning days of 2015 and died early Thursday morning, January 21st. On Saturday, January 23, a great company of brethren and friends came to Broussard's in Silsbee, Texas to comfort Danny's family. Funeral services were conducted for him on Monday, January 25, with Walton Weaver, preacher for the Major Drive church, conducting the

services, assisted by Jim McDonald, long-time friend of Danny's.

The historian Luke wrote of the work of the first century and of principal figures who aided in the early years in Jerusalem. One of those men of whom Luke wrote was a man from the island of Cyprus, a Levite, named Barnabas. Barnabas had a field which he sold and the record says that he brought the money and laid it at the apostles' feet (Acts 4:36f). When a persecutor of the church named Saul showed up in Jerusalem and sought to join himself to the disciples they were all afraid of him. Well might they have been because Saul was in part responsible for the death of Stephen, the first martyr of the church. Saul had scattered disciples everywhere and, in his own words, sought to do many things contrary to the name of Jesus of Nazareth. That brethren were suspicious and afraid of Saul is not surprising, but Barnabas stood good for Saul and told brethren that Saul's conversion was indeed genuine. Then, there came electrifying news that a great number of Gentiles had been converted in Antioch of Syria and the apostles sent Barnabas there to investigate (Acts 11). When Barnabas arrived and had seen the grace of the Lord, he was glad and he exhorted them all that with purpose of heart they would cleave unto the Lord. Then Luke adds, "For he was a good man, full of the Holy Spirit and of faith" (Acts 11:24).

Just such a man was Danny Brown: a good man. A man full of the Holy Spirit. A man full of faith. He was a seeker for truth. He was an obedient

believer. He was a diligent student. He was a proclaimer of the word. He was a defender of the truth. He was a servant of Christ. He was a shepherd who saw to the needs of the flock, a believer who sought to reach the promised rest of which the Hebrew writer wrote.

John said, "Blessed are the dead, who die in the Lord. Yea, saith the Spirit that they may rest from their labors and their works do follow them." Our sincere sympathy to Elizabeth, Judy, Terry, and Lynette Brown (surviving spouse of Scott) and to the eight grandchildren and seven great-grandchildren left behind. A rich heritage was left behind by Danny Brown. **T**



Jim McDonald

Jim McDonald works with the Loop 287 church in Lufkin, TX

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Marriage Rate Hits 93-Year Low

By David Dann

The Bible says, “Marriage is honorable among all, and the bed undefiled; but fornicators and adulterers God will judge” (Heb. 13:4).

A recent *Washington Examiner* news article titled, “Census: Marriage rate at 93-year low, even including same-sex couples,” reports the following:

“The Census Bureau reported Thursday that the nation’s marriage rate is the lowest since 1920, and the first-time inclusion of same sex married couples did little to reverse the decline.

According to Pew Research Center analysis, the marriage rate of Americans 18 and older hit a bottom of 50.3 percent in 2013, down from 50.5 percent in 2012. In 1920, the first year mentioned, 65 percent were married, and the marriage rate hit a high of 72.2 percent in 1960.”¹

Please consider the following three observations in light of the aforementioned news report:

1. Marriage is still the divinely-appointed arrangement for the family. On the same day upon which the first man was created, the Bible says, “And the Lord God said, ‘It is not good that man should be alone; I will make him a helper comparable to him’” (Gen. 2:18). The “comparable helper” whom God created was a woman, and the first man and first woman formed the first marriage by God’s design (vv. 21-25). Ever since that time, lawful marriages contracted between an eligible man and woman have served as God’s approved

foundation of the family for mankind. In spite of falling marriage rates, it is still the case that, “He who finds a wife finds a good thing, and obtains favor from the Lord” (Prov. 18:22).

2. Same-sex “marriage” is not really marriage. Although the recent census included “same-sex married couples,” a “marriage” between two individuals of the same sex can never be a legitimate marriage, according to the Law of Christ. Jesus said, “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). Since the Law of Christ defines marriage exclusively as a relationship between a “male and female,” it will never be possible for a “marriage” between two members of the same sex to be considered a legitimate marriage. Such “marriages” are simply sexually immoral relationships (cf. 1 Cor. 6:9-11).

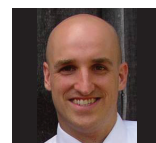
3. God’s arrangement is being ignored in favor of other arrangements. It is, of course, true that God does not demand that every person be married. Under certain circumstances, the apostle Paul even advised that it would be better for the unmarried to remain unmarried (cf. 1 Cor. 7:8, 27-29). Men and women are not required to get married in order to please God, but at the same time, all men and women must avoid sexual

immorality. Paul writes, “Nevertheless, because of sexual immorality, let each man have his own wife, and let each woman have her own husband” (1 Cor. 7:2). God has provided lawful marriage as the antidote to the problem of sexual immorality. The falling marriage rate is an indication that more and more people are choosing fornication instead of choosing to follow God’s plan when it comes to sexual fulfillment. Sexual relationships outside of lawful marriage constitute sexual immorality. The Bible says, “But the cowardly, unbelieving, abominable, murderers, sexually immoral, sorcerers, idolaters, and all liars shall have their part in the lake which burns with fire and brimstone, which is the second death” (Rev. 21:8).

Conclusion

While it may be alarming to witness so many members of society ignoring, distorting, and perverting God’s plan for the family, His plan remains in place, nonetheless. Let us remember that our conduct will not be judged by shifting societal trends, but by “the word of God which lives and abides forever” (1 Pet. 1:23; cf. John 12:48). **TD**

¹ <http://washingtonexaminer.com/census-marriage-rate-at-93-year-low-even-including-same-sex-couples/article/2553600>



David Dann

David has just recently decided to work with the Hebron Lane church in Shepherdsville, KY. He and Cynthia have six precious children.

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Evangelist: David Deason (205) 425-2352

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Evangelist: Isaac Muñoz, www.chapmanacres.org

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650 Coliseum Blvd.
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Contacts: Brian Moore: (334) 279-1077
Charles Martin: (334) 283-2983

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church of Christ, 5082 Hwy. 269
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Worship 10:30 P.M., Wednesday Summer 7 P.M.
Wednesday Winter 6 P.M.
Evangelist: Aaron Andrews
(256) 574-1603 or 575-2664

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Sunday Worship 10:30 A.M.
Sunday Worship 6 P.M.,
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www.conwaychurchofchrist.org

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(501) 339-6917

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

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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

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

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.anthonycocf.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. Bumbo
3940 S. Bumbo 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

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.dgcoc.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

Clarksville 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

OOITIC

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
I74 exit 164 1 mile south on SR 1
Bible study 9:30 A.M., Worship 10:30 A.M.
Evening 6:00 P.M., Wednesday 7:30 P.M.
812-637-1252 or 513-367-7871

SALEM

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

TRAFALGAR

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

KANSAS

TOPEKA

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

KENTUCKY

AUSTIN

Peter's Creek church of Christ
856 Thomerson Park Rd.
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 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 5 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.
Bible Study 2:15 P.M.
Wednesday 7 P.M., call for location
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
Sunday Bible Study 9:15 & 10 A.M.,
Worship 11 A.M., No Evening Service
Wednesday 6 P.M./CST, 7 P.M./DST
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

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

ST. JAMES

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

ST. JOSEPH

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

NEBRASKA

BEATRICE

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

NEW JERSEY

VAUXHALL

church of Christ
Milbourn Mall Suite 6., 2933 Vauxhall Rd.
Bible Study 10 A.M., Worship 11 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
Contact: 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.
Evanagelist: Darrel Yontz (505) 266-7577
www.heightschurchofchrist.com

NEVADA

RENO

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

NORTH CAROLINA

CHARLOTTE

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

HOPE MILLS

Gray's Creek church of Christ
Worship 10 A.M.
(910) 321-9023 or (910) 309-9844

OHIO

BEAVERCREEK

Knollwood Creek church of Christ
1031 Welford Drive
Bible Study 9:30 A.M., Worship 10:20 A.M.
Afternoon 3 P.M., Wednesday Afternoon 1 P.M.
Wednesday Evening 7 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.
(330) 723-0111 or (330) 590-0227
or (216) 322-9392
www.lorainave-churchofchrist.com

COLUMBUS

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

DAYTON

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

FRANKLIN

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

FREMONT

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

HAMILTON

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

HILLIARD

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

MANSFIELD

Southside church of Christ
687 Mansfield-Lucas Road
Bible Study 10 A.M., Worship 10:45 A.M.
Evening 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

OREGON

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

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://lowerichlandchurch.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, Bulg. (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 Hometown 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

KINGSFORT

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

MARYVILLE

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

MEMPHIS

Rocky Pt. Road church of Christ
516 E. Rocky Point Rd., Cordova
Bible Study 9 A.M., Worship 10A.M.
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
dvraeder@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
Bulding phone (972) 727-5355

ALVARADO

I-35 church of Christ
E. Service Rd. off I-35, N. of Alvarado
Bible Study 10:00 A.M., Worship 11 A.M.
Evening 6:00 P.M., Wednesday 7:00 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 Kalles (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

EL PASO

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

FORT WORTH

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.springwoodschurhofchrist.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.lubbockchurch.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

NACOGDOCHES

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

PLANO

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

SAN ANTONIO

Grissom Rd. church of Christ
5470 Lost Lane at Grissom Rd.
San Antonio, TX 78238-2700
Bible Classes 9:30 A.M., Worship 10:30 A.M.
Evening 5 P.M., 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 7:30 P.M.
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.woodlandschurhofchrist.org

VIRGINIA

CHESAPEAKE

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

CHESTER

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

NEWPORT NEWS

Harpersville Rd. church of Christ
315 Harpersville Road
Bible Study 10 A.M., Worship 11 A.M.
Wednesday 7:00 P.M.

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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