

Truth

Magazine

TM

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WORDS OF EXHORTATION

**“But I urge you, brethren, bear
with this word of exhortation,
for I have written to you briefly”
(Heb. 13:22, NASB)**



Truth Magazine™

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Features

■ THANK YOU!

by Mark Mayberry

pg 4

The recently completed 2017 Truth Lectures focusing on the theme of “When We Meet in Sweet Communion” were a great success!

■ ONCE DELIVERED TO THE SAINTS

by Kyle Pope

pg 8

When did the New Testament canon close? Who determined its content? Were there books written after the New Testament that were not included? How can we know it is complete?

■ THE PRINCIPLE OF THE LEARNER (III)

by Aleta Samford

pg 10

Successful teachers develop the ability of helping children listen and learn rather than chatter and act out during Bible classes.

■ RESTORATION V. UNITY BIBLICAL TEACHING

by David Flatt

pg 12

This column focuses on “Truths in Tension,” where seemingly opposite principles are set forth in Scripture—both being true and trustworthy, but neither of which should be pushed to an extreme that would invalidate the other. Jesus Christ is at the heart of restoration and unity. Unity is the responsibility of the restored.

■ YOUR CHILDREN’S CHILDREN

by Mark Mayberry

pg 16

Grandparents and grandchildren share special relationships; may our interaction include not only fishing and fancy tea-parties, but also faith in the Lord Jesus Christ.

■ QUESTION & ANSWERS

by Bobby L. Graham

pg 18

When an elder’s wife dies, should he resign his position as an elder?

■ PROFILE OF A BIBLICAL SITE: DAN

by Trent & Rebekah Dutton

pg 20

Examining the ancient Biblical site of Dan helps us better understand the Biblical text.



Words of Exhortation

■ LEARNING FROM LOSS

by David & Starla Halbrook

pg 22

Suffering a miscarriage brings disappointment and heartache, yet Sacred Scripture offers answers and comfort in confronting such loss.

■ BOOK REVIEWS

by Chris Reeves

pg 24

Brief reviews are offered of the following new books: “If You Had Been: Putting Ourselves in the Place of Men and Women in the Bible,” “Women of Scandal,” and “A Consequence of Legitimacy: Domitian’s Conflict with the Senate and the Imperial Cult’s Conflict with Christianity.”

■ BIBLE CRITICS

by Dennis Abernathy

pg 26

“To be a critic, you have to have maybe three percent education, five percent intelligence, two percent style, and ninety percent gall and egomania in equal parts”—Judith Crist, American film critic and academic (1922-2012).

■ “NOW I KNOW THAT THE LORD WILL BE GOOD TO ME...” HUH?

by Harold Hancock

pg 28

On the final day of judgment, many will be surprised to learn that self-will disguised as submission will not suffice (Matt. 7:21-23).

■ MODERN ISRAEL NOT BIBLICAL ISRAEL

by Ron Halbrook

pg 30

Despite widespread assumptions to the contrary, the Lord’s eternal plan and purpose involve spiritual Israel, not the modern State of Israel.

■ MARY THE MOTHER OF JESUS

by David Dann

pg 32

As Elizabeth so long ago said to Mary, “Blessed are you among women, and blessed is the fruit of your womb!” (Luke 1:42). May we honor, but not worship, this noble woman of faith.

Thank You!

by Mark Mayberry

The recently completed 2017 Truth Lectures focusing on the theme of “When We Meet in Sweet Communion” were a great success!



From Mark Mayberry

Mark Mayberry, the editor of Truth Magazine and secretary of Truth Publications, says:

The 2017 Truth Lectures were wonderfully edifying and instructive. Thank you to the Athens Bible School for providing the venue, and for being so helpful. Thank you to the wonderful staff of CEI Bookstore for their incredible devotion to our shared mission, and for going above and beyond in their efforts this week. Thank you to our speakers for their diligent study, careful preparation, and clear presentation of truth. Thank you to the board and advisors of *Truth Publications, Inc.* for their commitment to this effort. Thank you to all those who attended these lectures, both from the local community and from afar. Thank you to Brandon Trout for so effectively leading us in reverent praise

to our great God. As we have reflected upon the Sweet Communion, we share on a weekly basis in remembering the sacrifice of Jesus upon the Cross, thanks be to God for His glorious gift.



From Scott Willis

Scott Willis, President of Truth Publications, says:

I would like to thank everyone for an excellent 2017 lecture series on “When We Meet in Sweet Communion.” I would especially like to thank all the individuals who availed themselves of the solid teaching done during the series. We had visitors from all over the country, and it was good to see old friends and meet new ones. Thanks to all the speakers for their preparation months in advance of the lecture series and for their excellent work in presenting their materials. All who participated were enriched for having

been there. An event like this could not be successfully completed without a lot of planning and coordination. I would like to thank Mark Mayberry for his effort in organizing the event and editing the book that has been printed (All should take advantage of this good material.). I would like to thank Lance Taylor and his team at the bookstore for making it all come off without a hitch. Of course, there would be no lecture series without a place to assemble, and I would also like to thank the good folks at the Athens Bible School for the use of their facility. The accommodations were first class.



From Daniel H. King, Sr.

Daniel H. King, Sr., Vice-President of Truth Publications, says:

It was an exhilarating week of interesting Bible studies at the Athens Bible School in Athens, AL

this year; in fact, it was perhaps the most successful one so far. Attendance was good all week, and the level of enthusiasm for the topic of study seemed especially high.

We thank everyone who attended. On behalf of the Board of Directors of *Truth Publications*, we would like to thank all the speakers who made a substantial commitment to the effort by making their way to Athens at their own expense, addressing the audiences with obvious enthusiasm for their topics, and by contributing a well-thought-out chapter in the book that was created by the event.

The book, *When We Meet in Sweet Communion* (edited by Mark Mayberry) was intended to be published not merely as a “lecture book” of limited usage, but as a stand-alone volume on the topic of the Lord’s Supper. Thanks to the very scholarly and helpful additions by so many different astute writers and capable preachers, that is precisely what it has become. If you have not yet gotten hold of a copy of this book, your library is missing what is, in our humble opinion, the best and most complete treatment of that subject matter in print at the current time. Buy it from the CEI Bookstore!

Also, the marvelous staff at CEI Bookstore did double duty for the week of the lectureship, as they always do, and we would especially like to express our appreciation for their energetic response to customer needs all through the week while taking care of their normal activities of day-to-day service for mail order customers, both individuals and congregations alike. What a great group of people! We are so very fortunate to have them working with us.

Too, we would be remiss if we were not to mention also the wonderful people at ABS. Although the school was closed for the summer, as has been their custom in recent years, they

afforded us usage of their facilities for another week of lectures. Our dear friend, brother Randall Adams, President and Principal of the school, addressed the assembly during one of the evenings, making the group aware of their plans to relocate the school and build new facilities. We are pleased to encourage all our readers who have the ability and desire to help with the considerable expense involved. The ABS website discusses the Capital Campaign in detail, providing details for those who would like to help. Once more, thanks to Randy and everyone else at ABS who made it possible for us to conduct the lectureship on their campus again this year. We hope that it will be in a beautiful new building by next year at this time!

If you missed the lectureship, be sure to buy the book. Next year, make plans to be with us in June for our week of in-depth Bible studies. You will be glad you did.



From Gary Watt

Gary Watt, Chief Operating Officer of Truth Publications, says:

I cannot say enough positive things about the continued support for our annual lectureship we receive from Athens Bible School and their staff. Their well-known location for local lectures participants and their gracious allowance of our use of multiple

rooms are significant contributors to our growing attendance. *Truth Publications* is most grateful for the “southern hospitality” of ABS.



From Lance Taylor

Lance Taylor, Bookstore Manager for Truth Publications/CEI Bookstore, says,

A special note of thanks is due to so many for their efforts to make the 2017 Truth Lectures a success. I especially want to thank Athens Bible School for their hospitality. President Randy Adams and assistant, Gayle Hagewood, were very proactive in organizing our time on campus. Facilities Manager Billy Hall and IT Manager Carole Bradford also helped tremendously. Finally, I would like to thank the CEI Bookstore/Truth Publications staff for their tireless efforts leading up to, during, and following the event. It truly is a blessing to work alongside such great people!” 🙏



Mark Mayberry
Editor

Mark and Sherelyn have labored with the Adoue Street church of Christ in Alvin, TX since 1998, where he serves as the evangelist and an elder. The church website is ascoc.org. His website is markmayberry.net and his email is mark@truthpublications.com.

When We Meet in Sweet Communion

Adapted from the lyrics of the beloved gospel hymn by Tillit Sidney Teddlie (1885-1987), the 2017 Truth Lectures and this book focus upon various aspects of our worship and practice involving the Lord's Supper. Three Keynote articles establish the overall focus. Daniel H. King, Sr. discusses the significance of "The Original Passover." Bruce Reeves examines the meaning of Jesus' command, "Do This in Remembrance of Me." Jeff Himmel reflects upon God's grace, mercy and love in "Sweet Communion."


Various controversies are examined: "What is the Lord's Supper?" by Greg Litmer, "If One Partakes, Must All Partake?" by Philip E. Chumbley, and, "This Bread" and "This Cup," by Kyle Pope.

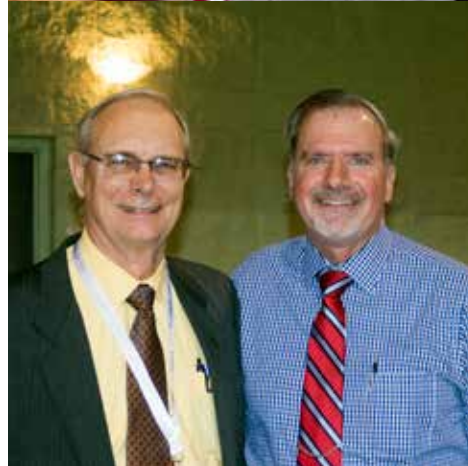
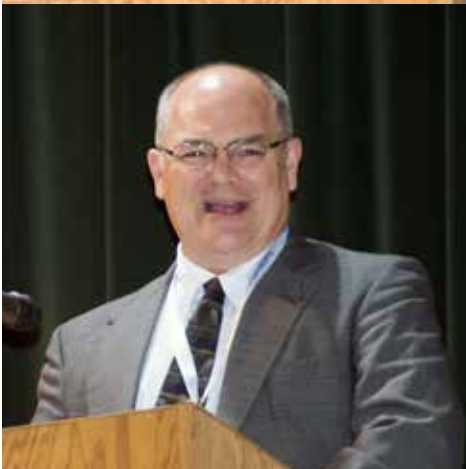
Expository studies include "The Lord's Supper's Relationship to the Kingdom (Matt. 26:29)," by Shawn Jeffries, "Hindrances to the Proper Observance (1 Cor. 11:17-34)," by Terry Partain, and, "The Devotion of the Early Disciples (Acts 2:42; 20:7)," by Matt Bassford.

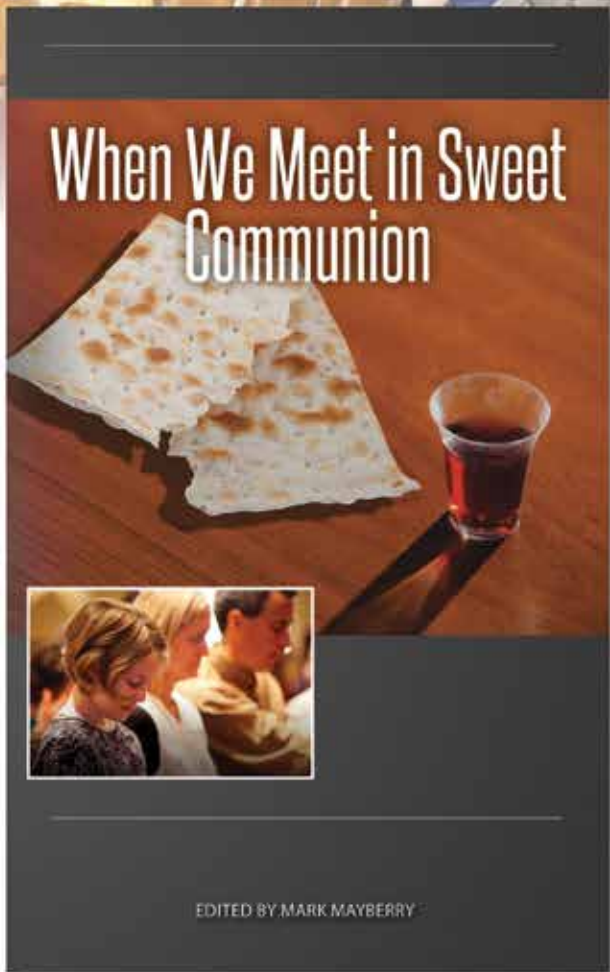
Practical lessons are offered: "Preparing Our Hearts for Communion," by David Dann, "Sweet Communion, not a Common Meal," by Ron Halbroom, and, "Setting the Mood: Emotionalism vs. Sincerity," by Richard (Dick) Blackford.

Personal challenges are weighed: "Is My Life Consistent with My Communion?" by Warren E. Berkley, "Staying Focused," by Allen Dvorak, and, "Leading in the Lord's Supper," by Jonathan Chaffin.

"Sweet Communion Outside the Lord's Supper" contains special insights by women for women: Connie Niemeier explores "The Importance of Hospitality," Kay LaGrone addresses "True Friendship," and, Nancy Picogna explores ways of "Ministering to the Needy."

Finally, this book also includes a Supplemental section by Steve Niemeier, entitled, "Building A Congregation," which serves as a summary of his workbook, "Committed to Spiritual Growth." 



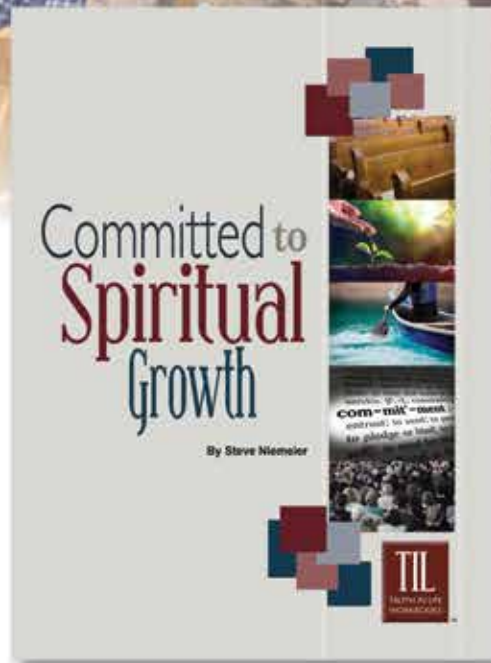


When We Meet in Sweet Communion

Edited by Mark Mayberry

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by Steve Niemeier

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If you would like to purchase a copy of the 2017 Truth Lecture audio files, either on physical Audio CDs or in MP3 format, please contact the CEI Bookstore.

"The lectures this past week were only the 4th or 5th I've attended... Of the series and lectures I've heard, I think these were the BEST. And Dan King's opening lecture about the Passover was my favorite... Hope to hear soon of the dates and theme for next year"—Netagene Kirkpatrick.

For more info on these books or other resources, visit CEIbooks.com or call 855.492.6657

Once Delivered to the Saints

by Kyle Pope

When did the New Testament canon close? Who determined its content? Were there books written after the New Testament that were not included? How can we know it is complete?

Two New Testament books were written by brothers of Jesus who became disciples following His resurrection: James and Jude. In the opening verses of Jude's epistle, he wrote, "Beloved, while I was very diligent to write to you concerning our common salvation, I found it necessary to write to you exhorting you to contend earnestly for the faith which was once for all delivered to the saints" (Jude 3, NKJV). Does the New Testament constitute the full revelation of God concerning the Christian faith, "which was once for all delivered to the saints"? In earlier lessons, we saw the term *canon*, meaning, "measuring line," used of the complete revelation of Scripture. We looked at evidence pointing to a closed *canon* of the books that constitute the Old Testament. Let us now consider similar issues about the New Testament.

New Testament Books in Early Christian Writings

An important evidence of the authority and completion of the New Testament canon is seen in the way early Christians used these texts. Only a few years after the last books of the New Testament were written, Christians began to look to them as sources of authority. Around AD 96, a Christian from Rome, named Clement, wrote to the church in Corinth. In urging them to be united, he called them to remember the "epistle of the blessed Paul the apostle," speaking of, "what he wrote to you in the beginning of the Gospel" (*To the Corinthians* 47.1). Clement appeals to what Paul taught in 1 Corinthians 1:12 and 3:22. At the

beginning of the second century, a disciple named Ignatius from Antioch, the city where disciples were first called Christians (Acts 11:26), wrote a letter to the church in Philadelphia (in Asia Minor). In his epistle, he urged the saints to take "refuge" in the "gospel," in the "apostles," and in "the prophets" (*To the Philadelphians*, 5). In speaking of the "prophets," he was likely referring to the Old Testament books of prophecy which "anticipated the gospel in their preaching" (*ibid.*). Shortly after these words, he wrote, "If I don't find it in the original documents, I don't believe it is in the gospel" (*To the Philadelphians*, 8). Since he had just charged them to take "refuge" in the gospel, apostles, and prophets, by "original documents," he likely means the books of the gospels (Matthew, Mark, Luke, John) and the writings of the apostles.

This special authority in which early Christians held New Testament books is also seen in how they used them in worship. Around AD 150 a Christian named Justin, in a letter written to the emperor defending faith in Christ, gives the fullest description of Christian worship after the New Testament. After discussing other elements of worship, he claimed, "the memoirs of the apostles or the writings of the prophets are read as long as time permits" (*First Apology*, 67). Like Ignatius, Justin indicates that early Christians viewed New Testament books on an equal par with the Old Testament. They were not seen as the writings of ordinary men, but were consulted as a source of authority.

In these early years, some people were still alive who had actually known the apostles. Around AD 120, a Christian named Papias from Hierapolis (near Colosse) claimed that he made it his practice to consult these people in order to determine doctrine. He claimed, "I did not suppose that information from books would help me so much as the word of the living and surviving voice" (as quoted in Eusebius' *Ecclesiastical History*, 3.39.16). Although Papias' judgment is flawed in considering this "surviving voice" of greater value than "information from books," his words show us how early Christians viewed New Testament books. Papias is one of the earliest writers that addressed the authorship of New Testament books (*ibid.*). So, despite his comments on the "living" and "surviving voice," he makes it clear that Christians in his day already considered New Testament books authoritative texts. As these living witnesses to the work of the apostles died, New Testament books became the unchanging source of teachings about Christ and His doctrine.

Not only do early Christians use New Testament books in worship and as a source of authority, but they extensively quote from them in their writings. Commenting on the massive number of New Testament quotations found in early Christian writings, the Greek scholar Bruce Metzger, in his book, *The Text of the New Testament*, observes, "Indeed, so extensive are these citations that, if all other sources of our knowledge of the text of the New Testament were destroyed,

they would be sufficient alone for the reconstruction of practically the entire New Testament” (86).

What Made New Testament Books Special?

If early Christian writers considered these books an inspired standard, on what basis did they do so? The book of Acts records that after the Holy Spirit had come upon the apostles on the Day of Pentecost, they were given the power to lay hands on other Christians to grant them spiritual gifts (see Acts 8:14-19). Those empowered with such miraculous abilities helped churches become “established” in the faith (Rom. 1:11). These were never intended to continue throughout the centuries, but only operated until the full revelation of the gospel was completed (1 Cor. 13:8-10). However, one who had received the laying on of the apostles’ hands could not lay hands on another person to pass this gift on to them.

Not every apostle wrote books or letters, but some did. Obviously, a text written by an apostle of the Lord, who was led by the inspiration of the Holy Spirit in what he wrote, would be held in great esteem by early Christians. These texts very quickly began to be circulated, copied, and used in the churches. Most New Testament books were written by apostles. A few, like Mark, Luke, Acts, Hebrews, James, and Jude, were written by inspired men who were closely associated with the apostles. Mark and Luke, for example, traveled with Paul (2 Tim. 4:11; Phile. 24). James and Jude, as noted earlier, were the Lord’s brothers and leaders in the church in Jerusalem (Matt. 13:55; 1 Cor. 9:5). In His providence, God preserved these texts, and the early church followed them as an inspired standard.

Books after the First Century

As these gifts of the Holy Spirit began to fade with the passing of the apostles and those upon whom they laid hands,

Christians still wrote to teach their faith. There are many texts written after the New Testament that discuss faith in Jesus, but these were never viewed with the same authority as New Testament books. These early writings fall into two distinct categories: *Early Christian Writings* and *Gnostic Writings*.

Early Christian writings represent surviving letters and doctrinal essays written by Christians in the years immediately following the death of the apostles and the writing of New Testament books. The earliest of these, sometimes called the *Apostolic Fathers*, were written by some who actually knew the apostles. For example, one writer named Polycarp grew up hearing the teachings of the apostle John. While these texts show the beginnings of some early departures from biblical doctrine, they largely echo what is taught in the New Testament. While early Christians clearly valued these texts, they were not considered inspired or of equal value with New Testament books. This is evident from the fact (as noted above) that many of these texts quote New Testament books as a source of authority.

In contrast to this, Gnostic writings reflect deliberate attempts to reject sound doctrines regarding Christ, salvation, and the nature of God. In the centuries after the New Testament Gnosticism began to teach that the flesh is naturally corrupt, but those who gain a special “knowledge (*gnosis*)” can live however they want and still be saved. Gnostics taught that Jesus did not actually come in the flesh, but simply appeared to have a fleshly body. They believed the God of the Old Testament was not the Father of Jesus and viewed wicked people in Scripture as heroes and the righteous as villains.

To support their false doctrines, the Gnostics composed their own fraudulent texts such as the *Gospel of Judas*, which claimed Judas was the most faithful disciple. Their text called the *Gospel of Mary Magdalene* claimed,

“There is no sin. It is you who make sin exist when you act according to the habits of your corrupted nature” (p. 7, lines 15-19). Many of those who accepted these false doctrines began to alter New Testament texts to fit their skewed beliefs. Around AD 180 a Christian named Irenaeus rebuked the false teachings of a Gnostic named Marcion. According to Irenaeus, Marcion, “Mutilates the gospel which is according to Luke,” charging that he deleted passages in the gospel that list the genealogy of Jesus. He claimed Marcion, “dismembered the epistles of Paul” and “dared openly to mutilate Scriptures” (*Against Heresies*, 1. 27.2, 4).

These concerted efforts to edit and change New Testament texts and forge false religious texts motivated many who rejected these heresies to move forcefully to oppose Gnostic writings and teachings. God never authorized religious councils aimed at setting official doctrine, but in response to false beliefs such as Gnosticism, councils and “canon lists” began to be published, spelling out what Christians considered to be the full revelation of New Testament Scripture. These did not *determine* the New Testament canon, but expressed what Christians already recognized about New Testament books to combat false teaching. Some of these have survived. The Synod of Laodicea (AD 343-381) and the Letter of Athanasius (AD 367) essentially list the books we all still use in our New Testaments. Councils in Hippo (AD 393), Carthage (397 AD), and Rome (AD 405) would acknowledge these same lists. Again, these gatherings did not determine what was in Scripture, but affirmed what was already understood to be the case. **TL**



Kyle Pope

Kyle Pope preaches for the Olsen Park church of Christ in Amarillo, Texas. He has written several books published by Truth Publications including *How We Got the Bible*. He can be reached at kmpope@att.net.

The Principle of the Learner (III)

by Aleta Samford

Successful teachers develop the ability of helping children listen and learn rather than chatter and act out during Bible classes.

In May's article, I examined the process of teaching my small child how to listen and obey. It involved instilling fear—not to scare—but to serve as a motivator to help her listen with thinking, or pay attention, to the necessary *knowledge*. *Understanding* and *wisdom* (clarifying, creating a system of values, obedience) naturally followed.

Students who chatter and act out during our Bible class sessions are not listening and thinking; they do not know how to pay attention. Somehow, precious early moments and opportunities to impress the spiritual survival tool of fear were missed. Even if that is the case, we, as teachers of other people's children, can calm down their disruptive behavior and teach them to be interested listeners.

Earlier we identified *knowledge*, *understanding*, and *wisdom* as the steps and processes that will help our little ones develop in their spiritual education and maturity. From here on out, my goal is to help teachers see that accomplishing this process of equipping our children with tools for spiritual survival will only happen if we apply God's principles of teaching and learning.

God's principles (herein known as the seven laws of teaching) are like the musical notes in a song. Your efforts will flow harmoniously when they are all used together—in the same teaching moment. Having said that, have you forgotten Law #1, the Law of the Teacher? If so, you have

already forgotten God's principle and expectations for us as leaders and teachers of our children, and it should come as no surprise when you have trouble with the behavior of those who only know how to listen with their mouth open and their pride unchecked.

The Law of the Teacher states, "The teacher must know what she will teach." The reason I made progress with my baby girl that day was not that Katie was born with an innate ability to pay attention. I made progress because I *knew* this principle from God's word: "Foolishness is bound up in the heart of the child, but the rod of correction will drive it far from him" (Prov. 22:15).

Now, I am not suggesting you use the rod in your classroom; I am emphasizing that the first thing we need to *know* as teachers is that children are not born knowing how to pay attention well enough to dispense with their own foolishness. "Come, you children, listen to me; I will *teach* you the fear of the Lord" (Ps. 34:11). God has given parents and teachers the obligation of being stewards of all opportunities to instill that fear in our students.

I do not have in my possession a "bag of tricks" to share with ladies on how to hold their students' attention. I do not present craft ideas or suggest pulling the crayons out for times when attentions are waning. Perhaps some have left my classes thinking I didn't really help them with this very difficult part of teaching. The first time I read *The Seven Laws of Teaching*, I

perceived each principle as part of a check-list, each disconnected from the other, and not as the notes in a song or the ingredients in a recipe, where all parts make up a beautiful whole. Once it clicked with me that I needed to throw into my bowl of preparation all seven aspects of what God has in mind for my students and me, children were more intrigued in the lessons than in being the class clown.

Do not underestimate the power of Law #1, the enthusiastic visual you become by knowing, loving and truly bursting to share God's word, and Law #2, being aware that students must learn *how* to listen. Showing children there is something much greater than themselves (God and His story) is the first step in allowing the mirror of His word to reflect upon their foolish ways.

How frightening this thought: "For My people are foolish; they have not known Me. They are silly children, and they have no *understanding*. They are *wise* to do evil, but to do good they have no *knowledge*" (Jer. 4:22).

Listen. Think. Clarify. Understand the value. Create a system of values. If we set these as our goals for the children, they will be too busy learning to act out and disrupt the class. **T**

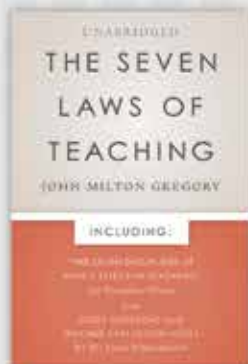


Aleta Samford

Aleta is the wife of Gene Samford who preaches for the church in Kemp, TX. She has taught Bible classes for 42 years and, to help other women join the ranks, presents a series of lessons based on her experiences and *The Seven Laws of Teaching*. She

may be reached at aletas10@sbcglobal.net.

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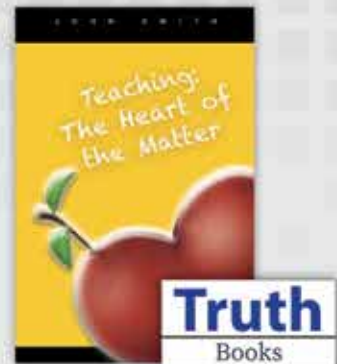
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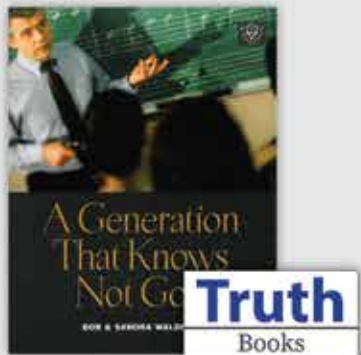


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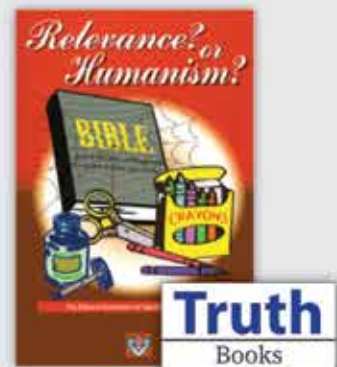


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Biblical Teaching: Restoration vs Unity

by David Flatt

This column focuses on “Truths in Tension,” where seemingly opposite principles are set forth in Scripture—both being true and trustworthy, but neither of which should be pushed to an extreme that would invalidate the other. Jesus Christ is at the heart of restoration and unity. Unity is the responsibility of the restored.

Restoration and unity are two doctrinal concepts which must be understood for the sake of our relationship with God and His children. Let us begin by analyzing the concept of restoration; afterwards, we will turn our attention to the concept of unity.

Restoration

Restoration involves returning something to its original condition. Some people enjoy restoring old cars. With vision for what the car was originally and what the car could become, someone can take what is rusted, worn out, and broken down, and return it to its original glory. Restoration is not about modifying or modernizing. One doing restoration work on a car will want the car to look exactly as it did the day it rolled off the factory line. When I was a kid, my dad restored his first car: a 1970 Chevy Monte Carlo.

Restoration of the soul involves returning the soul to its previous condition before sin. Sin creates the need for restoration. Sin corrupts us personally, ruins our relationships with other people, breaks our relationship with God (Eph. 2:1-3), and brings death (Rom. 5:12). As sinners, we need restored in the image of Jesus Christ in order to be reunited to God. By being baptized into Christ, the process of restoration can begin:

Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin” (Rom. 6:4-6).

Through submission to God’s saving grace, the old man of sin can be removed and we can put on the new man (Col. 3:9-10). To achieve this end, we must care for our restored soul. Paul indicated this requires daily attention: “...though our outward man perish, yet the inward man is renewed day by day” (2 Cor. 4:16). We care for our restoration by serving God and others. Paul told the Ephesians, “For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them” (2:10).

If we do not carefully maintain our restored soul, we will return to our previous corrupt condition. Peter warned, “For if after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to

have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire” (2 Pet. 2:20-22).

Unity

When sinners are restored to God through the blood of Christ, they are added to the church (Acts 2:47; Col. 1:12-14). One of the many responsibilities of the restored is unity. The great hope of unity weighed heavily on the heart of Jesus shortly before His death. In the Garden of Gethsemane, Jesus said, “Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me” (John 17:20-23). More than anything else, Jesus wanted future believers to be united.

How is such unity accomplished among believers? The cross of Jesus provides for the unity of believers. In his letter to Christians at Ephesus,

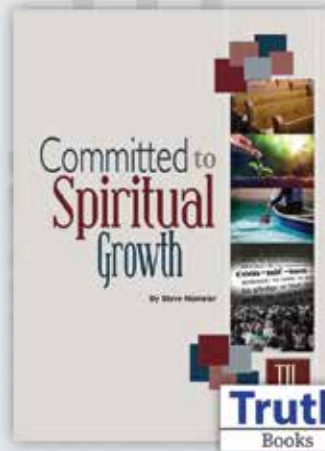
Paul wrote, “*But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: And came and preached peace to you which were afar off, and to them that were nigh*” (2:13-17).

Jesus provided the means by which believers could be united: Himself. He is our peace. Jesus died as a peace offering on our behalf. His death, specifically His blood, enables peace to be made between us and God and between one another. This is the point Paul makes. The Gentiles could become part of God’s family by the blood of Jesus. Jesus was their peace. Also, Jewish believers could become one with Gentile believers. The distain and condescension the two groups typically manifested for one another could be overcome by Jesus. Such peaceful reconciliation between these alienated groups was not easy, but such was possible. This is due to the powerful fact that Jesus was their peace.

When sinners in the first century made peace with God through Jesus, they endeavored to be one. For a time, these baptized believers were of one heart and one soul (Acts 4:32). They were realizing the great hope of Jesus. However, over time, unity turned to faction and division. Persecution, Judaizing teachers, and Gnosticism created friction among believers throughout the world. When these and other problems were addressed among believers, they were admonished to return to Jesus Christ and His unifying message of truth.

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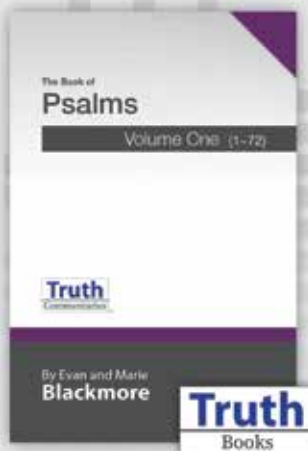
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To the churches in Galatia wanting to seek salvation through the Law of Moses, Paul declared faith in Jesus Christ was their peace. In the broken church at Corinth, love for Jesus Christ and one another was the path to unity. To the church at Rome, love and forbearance were key in remaining united. To the saints suffering persecution addressed by John in the book of Revelation, endurance and faith in Jesus Christ were the means to assure their redemption. Time and again in the New Testament, we find Jesus Christ being the path to unity among believers.

Has anything changed from the first century to the present time regarding how we are to be united in Jesus Christ? Sinners continue to be enemies of God (Rom. 5:6-8). Jesus and His blood remain the only means of peace. Among baptized believers, He remains our source of peace

between one another. Being united is difficult. There is much diversity among believers—a wide range of backgrounds, levels of understanding and of maturity. This contributes to the challenge of unity; nevertheless, we must endeavor to keep the unity of the Spirit in the bond of peace (Eph. 4:1-3).

There is a strong tendency among baptized believers to fracture, divide, and marginalize one another when faced with disagreements. For some, the peace of Jesus Christ does not seem to be enough to produce unity among believers. Pride has deceived too many into thinking unity can only be achieved when everyone else bows to their individual notions and opinions. Of course, when we force our will on others, unity is never achieved. Division will happen every time and in every place where our will is forced at the expense of Jesus Christ.

Conclusion

The next time we find ourselves disagreeing with one another over some subject, remember, Jesus Christ is our peace. If we allow the blood of Jesus Christ, His character, and His word to guide us, we will realize His great hope of unity. In so doing, we will become evidence to the world of Jesus' deity. To the contrary, if we allow pride and selfishness to override Jesus Christ, we will never experience unity with God or one another. Thank God, Jesus Christ is our peace. **T**



David Flatt

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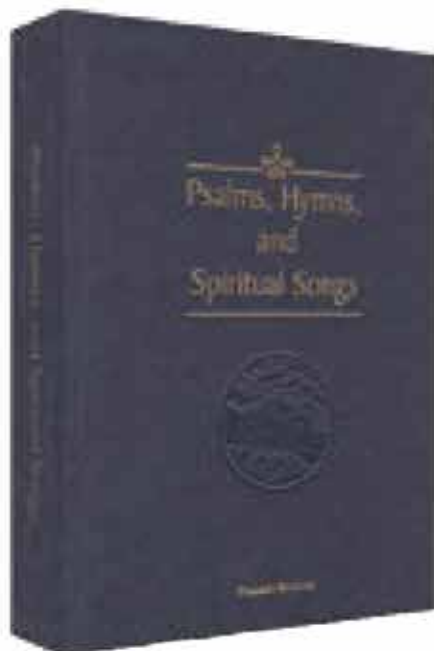
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Psalms, Hymns, and Spiritual Songs

Your Children's Children

by Mark Mayberry

Grandparents and grandchildren share special relationships; may our interaction include not only fishing and fancy tea-parties, but also faith in the Lord Jesus Christ.

In the beginning, God made man in His image. After creating the first human pair (male and female), He said, "Be fruitful and multiply, and fill the earth, and subdue it..." (Gen. 1:26-31, esp. v. 28).

The first and most fundamental divinely-ordained human relationship (i.e., the family) involves the union of husband and wife (male and female). Leaving and cleaving are essential elements in establishing such a life-long relationship (Gen. 2:18-25). Moreover, responding to a question that reflected an easy and accommodating attitude toward divorce, Jesus reemphasized the life-long nature of the relationship (Matt. 19:3-12).

Despite life's brevity and uncertainties, some things are unchanging. Affirming the generational nature of God's blessings, David said, "The lovingkindness of the Lord is from everlasting to everlasting on those who fear Him, and His righteousness to children's children, to those who keep His covenant and remember His precepts to do them" (Ps. 103:15-18, esp. vv. 17-18).

In his song of ascents, Solomon also extolled the blessings and benefits of children (Ps. 127, esp. vv. 3-5).

...Behold, children are a gift of the LORD, the fruit of the womb is a reward. Like arrows in the hand of a warrior, so are the children of one's youth. How blessed is the man whose quiver is full of them; they will not be



ashamed when they speak with their enemies in the gate (Ps. 127:1-5).

Although unattributed, the next psalm complements these thoughts, affirming that spiritual fidelity is the key to a domestic happiness, the surest path to peace and prosperity (Ps. 128:1-6).

How blessed is everyone who fears the LORD, who walks in His ways. When you shall eat of the fruit of your hands, you will be happy and it will be well with you. Your wife shall be like a fruitful vine within your house, your children like olive plants around your table. Behold, for thus shall the man be blessed who fears the LORD. The LORD bless you from Zion, and may you see the prosperity of Jerusalem all the days of your life. Indeed, may you see your children's children. Peace be upon Israel! (Ps. 128:1-6).

Lessons Parents/Grandparents Teach Their Children

Love the Lord and His word (Deut. 6:4-9; 11:18-20). God said, "These words, which I am commanding you today, shall be on your heart. You shall teach them diligently to your sons and shall talk of them when you sit in your house and when you walk by the way and when you lie down and when you rise up."

Communicate spiritual lessons in song (Deut. 31:19-22; 2 Sam. 1:17-27). After setting forth the blessings and curses of the Law, God commanded, "Write this song for yourselves, and teach it to the sons of Israel; put it on their lips, so that this song may be a witness for Me against the sons of Israel."

Remember significant lessons through memorials (Josh. 4:19-24; Luke 22:14-22). The twelve stones that Israel had taken from the Jordan were set up at Gilgal to commemorate God's power and provision. In like manner, the Lord's Supper serves as a regular reminder of the price that was paid for our salvation.

Lessons Children Teach Their Parents/Grandparents

Children evidence basic understanding and simple trust that is often lacking in adults (Matt. 11:25-27; Luke 10:21-22). After denouncing the cities of Chorazin, Bethsaida and Capernaum (whose inhabitants saw His

amazing miracles but did not repent), Jesus said, “I praise You, Father, Lord of heaven and earth, that You have hidden these things from the wise and intelligent and have revealed them to infants. Yes, Father, for this way was well-pleasing in Your sight.”

Children unabashedly praise God (Matt. 21:14-17; Ps. 8:1-9). Responding to the chief priests and scribes (who, despite seeing the wonderful things that He had done, criticized the children who were shouting in the temple, “Hosanna to the Son of David”), Jesus said, “Yes; have you never read, ‘OUT OF THE MOUTH OF INFANTS AND NURSING BABIES YOU HAVE PREPARED PRAISE FOR YOURSELF?’”

Children desire to grow up (Eph. 4:9-16; 1 Pet. 2:1-3). They eagerly anticipate their next birthday, looking forward to when they will be taller, bigger, and stronger. Question a five-year old (who celebrated his/her birthday one month ago), saying, “How old are you?” Typically, he/she will answer, “I’m almost six!” The Lord’s church provides a realm for us to grow up in Jesus Christ. “We are no longer to be children, tossed here and there by waves and carried about by every wind of doctrine, by the trickery of men, by craftiness in deceitful scheming; but speaking the truth in love, we are to grow up in all aspects into Him who is the head, even Christ.”

Grandparents & Grandchildren

Describing the profound influence that individuals have upon one another, the book of Proverbs declares, “a good man leaves an inheritance to his children’s children...” (Prov. 13:20-22).

Are we leaving an enduring spiritual legacy for our descendants, rather than one that is merely material (involving silver, gold, possessions, and property)?

What is your crown? The proverbs of Solomon frequently employ “a crown” as a symbol of excellence, thus extolling the benefits of wisdom (Prov. 4:9),

the value of an excellent wife (12:4), the temporal blessings of prosperity and power (14:24; 27:24), beneficial wisdom that comes with age and experience (16:31), and, the blessings of hearth and home: “grandchildren are the crown of old men, and the glory of sons is their fathers” (17:6).

Again, what is your crown? Do you value God’s word and the wisdom it communicates? Do you value your wife as one whose worth is far above rubies? Do you value your grandchildren, and do they value you? Are you a meaningful example and role-model?

The Example of Joseph

After having been separated from his family for many long years, Joseph’s latter days were better than his former ones. After revealing himself and being reconciled to his brethren, Joseph said, “You shall live in the land of Goshen, and you shall be near me, you and your children and your children’s children” (Gen. 45:4-15, esp. v. 10).

Such association also brought renewed joy to his father, Jacob/Israel, whose life had been marred by conflict, loss, and pain (Gen. 48:11). In like manner, Joseph’s latter days were happier than his former days: After having faithfully served Pharaoh, and preserving his family alive through the famine, Joseph lived 110 years and experienced the joy of seeing/holding successive generations of his grandsons (Gen. 50:22-23).

The Example of Job

During his time of testing, Job endured great misfortune, including the loss of property, the death of his children, and the support of his wife and friends. In the end, the Lord blessed Job with renewed prosperity, new sons and daughters, and grandchildren to the fourth generation (Job 42:12-17).

This patriarch stands along side the prophets as an example of suffering and patience: “We count those blessed

who endured. You have heard of the endurance of Job and have seen the outcome of the Lord’s dealings, that the Lord is full of compassion and is merciful” (James 5:11).

The Example of Lois

Note the profound influence that Lois had upon her daughter, Eunice, and her grandson, Timothy (2 Tim. 1:3-5). Timothy was raised in a culturally and spiritually divided home, in which his mother, a Jewish woman, was a believer, but his father was a Greek, and was unwilling to allow his son to undergo the ancient Jewish rite of circumcision (Acts 16:1-5). Yet, Timothy had been taught the Sacred Scriptures from childhood and evidenced a sincere faith in God, and in His Son, Jesus Christ (2 Tim. 3:14-17).

Conclusion

In addition to “fun things,” let us instruct our grandchildren in the ways and word of God. While material prosperity and family relationships are, indeed, a blessing, let us not neglect our relationship with God (Deut. 4:25-26). Doing so will most assuredly bring a curse upon our children and grandchildren (Exod. 34:5-7).

We end with a challenge: May we diligently avoid committing the same grievous error as the prophet Eli. When he was very old, Eli heard evil reports concerning his sons but offered a wholly ineffective response to their shameful and sinful behavior (1 Sam. 2:22-36). Let it never be said that we loved our sons or daughters or grandchildren more than we love the Lord (Matt. 10:37-39). 📖



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Editor

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QUESTION:

When an elder's wife dies, should he resign his position as an elder?

This issue has been a source of concern and agitation among the Lord's people, primarily because most of them want to do what is right. Some consideration of the qualification established by the Lord, however, will help us in reaching a proper conclusion.

The Lord gave certain domestic qualifications for a man to become an elder. He must be: (1) the husband of one wife (1 Tim. 3:2; Titus 1:6), (2) one who rules his own house well, having his children in subjection (1 Tim. 3:4), and (3) having faithful children not accused of dissipation or insubordination (Titus 1:6).

These mark his eligibility for appointment to serve as an overseer of the house of God. His ruling of his own house (family) demonstrates his ability to take care of God's church, because Paul gave this Spirit-inspired instruction as his preparation in the family for his work in the church (1 Tim. 3:5).

The question of why such qualifications exist must be considered. Was it the character and spiritual life of the man being stressed, or was the Lord merely concerned that he can

court and marry a wife and possesses the biological ability to beget children? We accept the first explanation because of the evidence provided in the relevant verses. He must be the "husband of one wife," and he must rule his family well, cultivating in the children the spirit and conduct of subjection to the father. In other words, he must demonstrate his character and conduct in these matters.

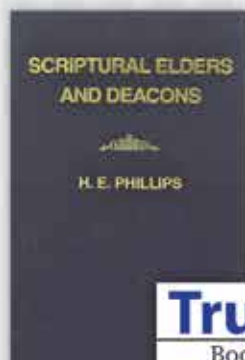
Once an individual's character has been shown in his behavior, can it be taken from him? Yes, if he alters his attitude and character, as shown in his conduct (for example, by his reversing the teaching/example given to the children). No, if death happens to take away his children or his wife. The death of either his wife or his children (any number of them) has no effect on his character and conduct. In other words, death does not change his qualification to serve as an overseer of God's people. There might be other reasons for him to resign, but not his qualification for the office.

Should he resign after the death of his wife/children? That depends on his continued ability to serve as

an elder. Matters affecting his ability to serve include: (1) his emotional stability, (2) his influence within the church, based on their willingness to accept his continuing service, and (3) his availability to continue his work without the assistance of his wife (such as in extending hospitality and accompanying him in visiting with other women). If he is emotionally able to continue and if the church accepts his continuing to serve and if he can make visits with other elders, then his ability to continue serving after the death of his wife should not be impaired.

His qualification to continue serving is different from his ability to continue serving. Whether he should resign depends upon the various factors included in this discussion. It is wise to remember that when a significant number of members of a church oppose his serving, he should resign. It is not because he is no longer qualified, but because he would be unable to influence such members who oppose his service. **11**

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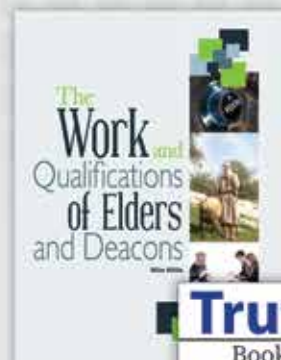
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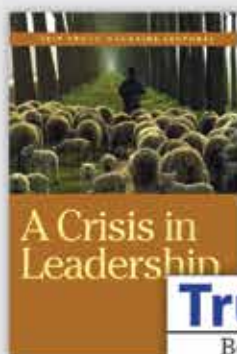
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Profile of a Biblical Site: Dan

by Trent & Rebekah Dutton

Examining the ancient Biblical site of Dan helps us better understand the Biblical text.

Biblical sites—most students of the Bible are fascinated with them, and understandably so. They are locations on the ground where events mentioned in the Bible happened. How can the text become more real than standing in an actual location, reading the associated ancient texts (your Hebrew or Greek scriptures, conveniently translated into English)? You can read details of landscapes, views, and places, seeing those locations just as the writer did. Reading and understanding the text without being there is certainly possible, but being there does give a depth of perspective that would not otherwise be known.

If you venture upon a Biblical tour to Israel, the ancient site of Dan is one of those locations. While there are many Biblical sites that we do not know, thankfully, this is one that we do.

Located in north central modern day (and ancient) Israel, Dan rests at the base of Mount Hermon and is located at one of the primary headwaters of the Jordan River. Located on a main travel thoroughfare between the Mediterranean coast and the Syrian interior (much like Hazor), Dan saw its share of traffic throughout ancient history. This site has been identified as Biblical Dan since the 1830s by Edward Robinson during his modern day “rediscovery” of Biblical Israel. The site is mentioned as Laish in Egyptian texts as early as 1500 BC and Dan as late as

AD 300 in the Onomasticon of Eusebius. Also, conveniently, a Greek-Aramaic inscription found at the site uses the place name “Dan.” Archaeology is always easier when things are labeled.

Students of the Biblical text know the site from the description “from Dan to Beersheba,” which defined the northern and southern extents of the land of Israel for many centuries. During the Divided Kingdom of Israel, this designation was shortened to “Dan to Bethel,” and

these two locations became problem areas for the children of Israel.

Dan, as many sites in the ancient Levant, has an impressive history of occupation. With a few gaps as exceptions, there are indicators of occupation at the location from Pottery Neolithic times through the Roman period (5,000 BC—AD 400). The most visible and significant archaeological remains, of Biblical interest, are those of the Middle Bronze Age (1700 BC) earthen ramparts and mud-brick gate arches, and then the multiple *bamah*



High Place at Dan from the front.

(Hebrew for “high places for ritual practices”). These *bamah* encapsulate what most students of the Bible know about this site and the troubles that came with these structures.

In fact, there are three well-defined *bamah* superimposed over each other, identified by the excavators of the site as high places A, B, and C. With A being at the lowest level (so the oldest), the rough dating for each level is late 10th century BC for A, 9th century for B, and 8th century for C. Accordingly, king names that would help place these periods, according to this rough dating, would be Jeroboam I, Ahab, and Jeroboam II, respectively.

With the identification of Dan and a brief snippet of its archaeological record covered here, the site provides us with a few useful points. First, it is one of those core sites on the Biblical tour trail of Israel that is a solid location and historical entity, woven in a web of sites supporting the Biblical narrative. Think of other site names you know: Beersheba, Beth She’an, Megiddo, and sites on the “other side,” such as



Jordan headwaters flowing through the site.



High Place at Dan from the rear platform.

Ashkelon, Ashdod, and Ekron. These are all well-known cities in the same Iron Age time frame as when the Dan high places were thriving. Yet, it is still such a common perspective to those who have never studied the Biblical text that any Biblical places mentioned outside of Jerusalem are unquestionably fanciful places. That concept is woefully out of date. There may still be debates in academia with questions of archaeology and textual sources, as to what degree of accuracy they represent each other, but think about that question. The debate is concerning the degree of accuracy, not the existence of a site.

Secondly, and similar in some respects, is the *bamah* phenomena. Here again, it is not a debate about the existence of the site of Dan, but a degreed analysis of the successive altars of the Divided Kingdom time frame. Given the layers of altars and the dating of them, even by secular archaeologists, it brings to light a cultural and historical context that paints a very similar picture to that of the Biblical text. It is a picture so similar that it cannot be coincidence or accidental.

Add the site of Dan to your list of Biblically significant archaeological places. It is a site that provides critical locational and archeological data to tether key parts of the Old Testament text. When you see photos of it, or maybe one day stand at the foot of the *bamah*, use it to visualize the text of the Bible that describes to us how God’s people, for a time, lost focus upon Him, and drifted away from the faithful people He would have them to be. **T**

Sources

For more information, see various excavation reports on the archaeology of Dan by Avraham Biran referenced in *The Oxford Encyclopedia of the Bible and Archaeology*. Edited by Daniel M. Master. USA: Oxford University Press, 2013.

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Trent & Rebekah Dutton

Trent and Rebekah Dutton both hold Master’s degrees in Biblical Archaeology from Wheaton College in the Chicago, IL area. They have participated in four full excavation seasons with the Leon Levy Expedition to Ashkelon, Israel, and two seasons at Tel Shimron in the Jezreel Valley. They can be reached at trentdutton@gmail.com.

Learning from Loss

By David & Starla Halbrook

Suffering a miscarriage brings disappointment and heartache, yet Sacred Scripture offers answers and comfort in confronting such loss.

In our seven years of marriage, Starla and I know of two occasions where a child lived for several weeks within her womb and then died. Only a woman understands the full physical, mental, and emotional impact of a miscarriage. To everything, there is a season, even a time to die (Eccl. 3:1-2). When this season comes weeks or months after life began, we must turn to the Scriptures for divine answers.

Questions

When life begins and ends within the womb, there will always be more questions than answers. When we go to the Bible, I find no specific record in Scripture of a woman suffering a miscarriage. Among the extraordinary promises God made to Israel as they headed toward Canaan was that if they would remain devoted to Him, *“No one shall suffer miscarriage or be barren in your land”* (Exod. 23:26). This promise must have deeply moved many women of Israel, but Israel’s faith failed, and the tears and sorrows of women who suffered miscarriage are best known by those who share the same tears and sorrows today. We are often left wondering why this happened, whether it will happen again, and other uncertainties. God has not forgotten us and begins to calm troubled minds by what He has said about the human spirit leaving the human body (death).

Answers

God is the Father of spirits (Heb. 12:9). The sexual union of man and woman begins the life-producing process, yet a

human sperm and a human egg cannot produce a human spirit. For this, God must act, and in this action, God is the Father of spirits. What does God do?

God gives a spirit to the body in the womb (Eccl. 12:7; Ps. 139:13-16). The Lord views us as a living being while we are being formed and before we are born. “Thus says the LORD, who stretches out the heavens, lays the foundation of the earth, and forms the spirit of man within him” (Zech. 12:1). The beginning of life in the womb must in some ways be like the beginning of mankind, when God breathed life into man (Gen. 2:7). As a “tent” (the outward man) is being shaped, God gives a spirit (the “inward man”) to inhabit that “tent” (Eccl. 12:7; 2 Cor. 4:16; 5:1). So, whenever that outward man perishes, even within the womb...

Then the dust will return to the earth as it was, and the spirit will return to God who gave it (Eccl. 12:7). When life in the womb ends, that unique spirit is cared for by the Father who gave it. Strong’s dictionary clarifies that “return” (Hebrew: *shuwb*) is “not necessarily with the idea of return to the starting point,” as though the spirit was originally in heaven. Solomon simply reminds us that every spirit has its beginning with God, and at death, God remains the Overseer. But, then we might ask, “How does the spirit of an unborn child return to God?” The same way as do all pure spirits:

The beggar died and was carried by the angels to Abraham’s bosom (Luke 16:22). Jesus says that angels

escorted Lazarus, in spirit, to be comforted. Many Christians, standing at the bedside of loved ones who have taken their last breath, recall this passage and are consoled in knowing that those who die in the Lord are accompanied by angelic companions as they enter Paradise. What comfort for parents, especially mothers who have lost the hope of welcoming their child into their arms, to know that God appoints messengers to meet and lead these pure souls from one precious home to the next. With this certainty, what other answers matter?

Lessons

The Errors of Original Sin

Man-made doctrines always have unforeseen consequences. As the false doctrine of “original sin” (babies born with sin because of Adam) grew in acceptance, many believed “infant baptism” was the solution. However, this left unborn babies in a predicament. If they have inherited Adam’s guilt but cannot be baptized, how can they be saved? The Catholic doctrine of “Limbo” became the answer. From where did this idea come since it is not in Scripture?

Now it may confidently be said that, as the result of centuries of speculation on the subject, we ought to believe that these souls enjoy and will eternally enjoy a state of perfect natural happiness; and this is what Catholics usually mean when they speak of the *limbus infantium*, the ‘children’s limbo.’

The best way of justifying the above statement is to give a brief sketch of the history of Catholic opinion on the subject. We shall try to do so by selecting the particular and pertinent facts from the general history of Catholic speculation regarding the Fall and original sin (Toner).

These “centuries of speculation” involved ideas such as “those last mentioned [infants dying without baptism] will neither be admitted by the just judge to the glory of Heaven nor condemned to suffer punishment” and later that “unbaptized infants share in the common positive misery of the damned...” Yet, today, Catholics claim “...it may confidently be said... we ought to believe that these souls enjoy... perfect natural happiness” (Toner). It is true that unborn children will have eternal happiness, but it will be in heaven, not “limbo.” We know this, not based on speculation, but based on God’s word. The unrighteous will not enter the kingdom of heaven (1 Cor. 6:9). Are unborn children unrighteous?

During these centuries of speculation, many mothers received no comfort for their dead, unbaptized children while others were given the speculation of damnation. The next time you hear a lesson opposing “original/inherited sin” or “infant baptism,” thank God that you understand the truth!

The House of Sorrow

Americans do all they can to avoid the reality of grief. Pop songs invite us to “clap along if you feel that happiness is the truth.” A trending market offers to “Put the FUN in funeral.” Atheism, agnosticism, humanism, secularism, and evolution view death as nature’s means of disposing of the weak, leaving earth’s resources available for the survival of the fittest. Yet, Solomon’s wisdom teaches us that what we learn while in the house of sorrow is far more

beneficial than the laughter of feasting (Eccl. 7:1-4). Any loss of life is worth mourning and, according to God’s plan, by this, the heart is made better.

Peace that Passes Understanding

When life is over shortly after it began, the human desire to understand the need and purpose of such sorrow typically remains unfulfilled, yet saints have a peace that surpasses understanding (Phil. 4:7). The peace of God comforts our hearts by providing us all the answers we need while urging us to trust Him while we lack the answers we want, such as Job learned to do (Job 42:2). At the news of the death of his newborn son, David explained why he would no longer fast by confidently declaring, “I shall go to him, but he shall not return to me” (2 Sam. 12:23). Today, this same peace is ours when our requests are made to God with the thanksgiving we have through Jesus Christ (Phil. 4:6-7). Such hope is found in Christ alone.

Weeping & Suffering Together

Romans 12:15 urges us to *weep with those who weep*. Every heart and home will handle miscarriages differently, but consider this text in such decisions. For others to weep with us, they must know of our sorrow. Sometimes, in our well-intentioned efforts to spare others from sad news or to spare ourselves from the fear of awkward conversations, we remain silent and deprive ourselves of having their prayers and keep the body of Christ from suffering together (1 Cor. 12:26). Shared sorrows are among the “nuts and bolts” of deep relationships. They bind our hearts together. It is true that no one can comfort us like God, but one way God comforts us is with the comfort His people offer (2 Cor. 1:3-4).

When providing support, seek to offer words fitly spoken in due season (Prov. 25:11; 15:23). You may think “I’ve never experienced that—I don’t

know what to say.” The effort involved in simple words gives comfort (“I’m praying for you.” “How are you feeling?” “What do you need?”). There’s no need to try to explain what happened or how to make the pain go away, as Job’s friends tried, and failed, to do. A silent hug or pat on the back can go a long way—don’t be scared to show you care. Send a card or a meal. Offer to watch children so the mother can rest while her body completes a physically-taxing process of recovery, and so the husband/father can dwell with her with understanding by conversation, Scripture-reading, prayer together, or whatever she needs from him (1 Pet. 3:7). He, too, may need some quiet time to reflect, pray, and prepare to lead his family in love.

Conclusion

“He has made everything beautiful in its time,” yes, even the time to die, which heightens our anticipation of the defeat of the last enemy as death is swallowed up in victory (Eccl. 3:11; 1 Cor. 15:26, 54). In the house of mourning our heart is made better (Eccl. 7:1-4). “Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord” (1 Cor. 15:58). **TL**

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Book Reviews

by Chris Reeves

Brief reviews are offered of the following new books: “If You Had Been: Putting Ourselves in the Place of Men and Women in the Bible,” “Women of Scandal,” and “A Consequence of Legitimacy: Domitian’s Conflict with the Senate and the Imperial Cult’s Conflict with Christianity.”

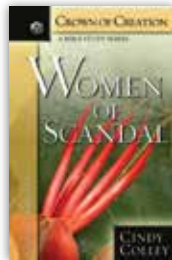


If You Had Been: Putting Ourselves in the Place of Men and Women in the Bible. (Volumes 1-2). Johnnie Edwards, Johnnie Paul

Edwards, and John Isaac Edwards. Truth Publications, Inc., 2017. Volume 1: 47 pages, softback. ISBN: 978-1-58427-426-1; Volume 2: 47 pages, softback. ISBN: 978-1-58427-427-8.

A brand-new workbook is now available from Truth Publications titled *If You Had Been*. This is not your typical study of Bible characters. Brother Edwards, along with his son and grandson, examine the lives of well-known Bible characters, but then ask today’s Bible student to put themselves in the place of the character and see if they would have acted similarly. For example, if you had been Joshua: would you have given a good report? Would you have been selected to succeed Moses? Would you have heeded God’s instructions, and would you have served the Lord with your house? Volumes 1 and 2 cover Old Testament characters and Volumes 3 and 4 will cover New Testament characters. Each volume includes 13 Bible characters. Each lesson is in outline form and contains a series of questions. Each lesson also

has fill-in-the-blanks for the student to prepare. These workbooks will make for good teen or adult classes. They will also be useful for a sermon preaching series. Get *If You Had Been* and help your church members develop into better Christians.



Women of Scandal. Cindy Colley. Publishing Designs, Inc., 2016. 174 pages, softback. ISBN: 978-0929-540962.

There are many women’s study workbooks in print that deal with Bible characters. Often these studies cover the positive examples of female characters found in the Bible. Yet, what about those women in Scripture who are known for their negative examples? Can anything be learned from them? Cindy Colley believes so and has written *Women of Scandal* to tell their story and to encourage learning from them today. *Women of Scandal* covers the lives of women who lived around the time of Saul and David in the Old Testament. These women were known for their own sinful actions or for their association with others who were sinful. They were caught up in scandal in some way or another. Not the glamorized scandal of Hollywood or the media, but the real-life scandal caused by poor choices and

sinful behavior. Colley believes that Christian women can learn from such scandalous Bible characters to keep from repeating the same, shameful, sinful situations today. Colley writes about IChabod’s mother, Ahinoam, the singing women, Merab, Michal, Abigail, Maacah, Bathsheba, Tamar, the women of Tekoa, David’s ten concubines, David’s servants, and Rizpah. *Women of Scandal* follows Colley’s other workbooks, *Women of Genesis*, *Women of Deliverance*, and *Women of Troubled Times*. Each of these books makes for an enriching personal study and could also be useful in ladies’ Bible classes.



A Consequence of Legitimacy: Domitian’s Conflict with the Senate and the Imperial Cult’s Conflict with Christianity. Kevin W. Rhodes. Hopkins Publishing, 2014. 208 pages, softback. ISBN: 978-1-62080-941-9.

It is clear from the New Testament historical record that Christians suffered at the hands of their persecutors, including the Jews, Greeks, and Romans. In particular, the Romans persecuted Christians because Christians refused to engage in emperor worship. The book of Revelation speaks of this particular type of persecution. For those Bible

students who would like to know more about how and why Romans persecuted Christians, I would suggest a recent work by Kevin W. Rhodes titled *A Consequence of Legitimacy*. This book is the author's published Masters Thesis on the subject. Rhodes writes about the history of Emperor Domitian, how he rose to power, how he maintained his principate (rulership), and how Christians were affected by his rule. The thesis that Rhodes defends throughout his book is that Domitian indirectly persecuted Christians, not because of a flaw in his character toward Christianity, but because persecution toward Christians was a natural consequence of Domitian gaining and maintaining his imperial legitimacy in Rome and throughout the empire. When Domitian set out to prove himself worthy to rule to the senate and others, people suffered including Christians (particularly in Asia). Rhodes documents how Domitian had to prove his principate to a senate that rejected him (Chapter 2), how he tried to pursue this legitimacy toward the senate first with experience, character, and goodwill (Chapter 3), how he finally focused on the Imperial Cult (the Roman religious system throughout the empire that promoted Emperor worship) as his path of legitimacy (Chapter 4), and, how Domitian's pursuits affected Romans in general (Chapter 5) and specifically Christians (Chapter 6). *A Consequence of Legitimacy* is a history book. Rhodes does not discuss Bible verses about Christian persecution or the book of Revelation. However, Bible students looking to have a more informed understanding of the historical background to Roman persecution of Christians will enjoy reading this book. **T**



Chris Reeves

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Bible Critics

by Dennis Abernathy

“To be a critic, you have to have maybe three percent education, five percent intelligence, two percent style, and ninety percent gall and egomania in equal parts”—Judith Crist, American film critic and academic (1922-2012).


Elton Trueblood once said: “There is no good reason to respect the judgment of an alleged music critic who has not listened to music.” People who haven’t listened to music are not qualified to be music critics!

Trueblood’s real point was that there is no good reason to respect the judgment of skeptics, who say people shouldn’t believe the Bible when they know virtually nothing about the Bible. There are exceptions, of course, but many individuals who say Christians are silly for believing the Bible, often know almost nothing about the Bible. They may have watched a few TV evangelists

perverting the Scriptures. They may have heard a skeptic misrepresent the Bible. They may have read a few Bible verses picked at random. Yet, in many cases, critics of the Scriptures know practically nothing about the word of God. They’re like music critics who have never listened to music.

As another once said: “The reason people are down on the Bible is because they are not up on the Bible.” The next time you hear someone ridiculing the Scriptures, listen closely for any evidence he has more than a mere casual acquaintance with the Bible. The chances are he’s down

on the Bible because he’s not up on the Bible! Think on these things.

Note: According to *Wikipedia*, David Elton Trueblood (December 12, 1900 – December 20, 1994), usually known as “Elton Trueblood” or “D. Elton Trueblood,” was a noted 20th-century American Quaker author and theologian who served as chaplain at both Harvard and Stanford universities. 

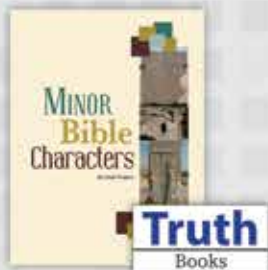


Dennis Abernathy

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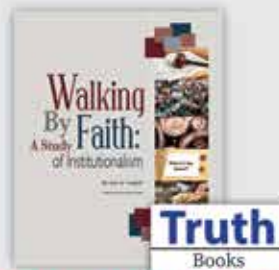
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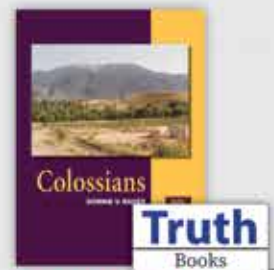
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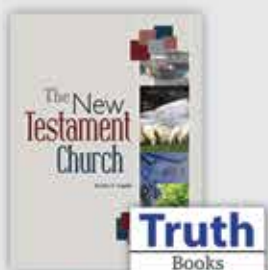
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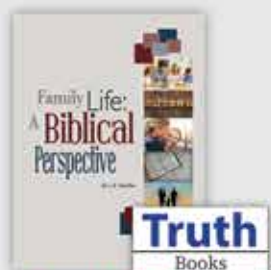
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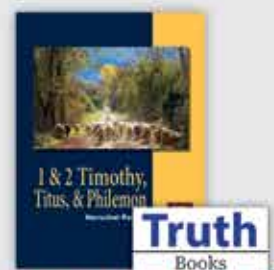
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“Now I Know that the Lord Will Be Good to Me...” Huh?

by Harold Hancock

On the final day of judgment, many will be surprised to learn that self-will disguised as submission will not suffice (Matt. 7:21-23).

I find the rationale of some people, or lack thereof, amazing at times. How is it that people willfully ignore and disobey God’s commands and still expect God to bless them in their disobedience?

Ancient Example

Let me illustrate with a Bible story and then make application to our lives. The book of Judges records a time of Israel’s history in which they repeatedly disobeyed God. Consequently, He would discipline them with a period of oppression, Israel would repent and cry to God for help, God would raise up someone, called a judge, to deliver them from their enemies. Israel would serve God for a while, but would eventually turn again to evil. Observe the recurring cycle: faithfulness, unfaithfulness, blessings, and oppressions! Blessings were divinely bestowed when Israel was obedient, however oppressions were forthcoming when they disobeyed.

While most of the book of Judges speaks of Israel’s disobedience in generalities (focusing with more specificity on the oppressions, the deliverers, and the deliverances), the book ends with a couple of detailed stories. Some think that chronologically speaking, these stories belong at the start of the period of Judges and are given as examples of the kind of evil and depth of immorality to which Israel was given.

One of the detailed accounts, the story of Micah, is illustrative of our point—men committing evil while still expecting God to bless them (Judg. 17-18).

After Micah stole a substantial amount of silver from his mother and later returned it, she took a portion of the silver and gave it to a silversmith to make “a carved and a molded image” (Judg. 17:4). Judges states that the images were in Micah’s house (Judg. 17:4), and that “the man Micah had a shrine, and made an ephod and household idols; and he consecrated one of his sons, who became his priest” (Judg. 17:5). Micah later met a young man from the tribe of Levi, Israel’s priestly tribe, and persuaded him to come live in his house and serve as his personal priest. Then Micah said, “Now I know that the LORD will be good to me, since I have a Levite as priest” (Judg. 17:13)!

Huh? Why would Micah (guilty of blatantly disobeying the first of the Ten Commandments given to Israel at Sinai, and while perverting and profaning the priesthood by luring the Levite to be his family’s priest) think that God would bless him in his deeds? The Lord God said,

You shall have no other gods before Me. You shall not make for yourself a carved image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or

that is in the water under the earth; you shall not bow down to them nor serve them (Exod. 20:3-4).

Did Micah think God did not mean what He said on Sinai? Did he believe that it was all right for him to be an idolater because he “kind of” obeyed part of God’s commandments by securing a priest from the priestly tribe? Was he ignorant of how God had heretofore punished the disobedient—Adam and Eve, Cain, the wicked people of Noah’s day, Israel when they disobeyed and wandered in the wilderness for forty years, etc.? Was Micah so enamored with God’s goodness that he failed to consider His severity (Rom. 11:22)? Did Micah think that, while all others must obey God’s commandments, he was somehow exempt? Was Micah just stubborn, self-willed, self-deceived, doing what he wanted to do, and telling himself for no good reason, “The Lord will be good to me”? Whatever Micah’s thinking, no good came to him, and his actions contributed to Israel’s evil.

Present Application

Many today are like Micah—disobeying God, establishing their own “brands” of religion, worshipping when and how they wish to worship, not how God commands us to worship, living for themselves and the way they wish to live, not for God or in the way God says to live. All the while they proclaim, “I know God will be good to me.”




Huh? How is it that those who have no faith or who are not baptized think they will be blessed? Jesus said, “He who believes and is baptized will be saved; but he who does not believe will be condemned.” How is it that those who ignore God’s commands to assemble to worship in spirit and truth think they will be blessed (John 4:24)? Our Lord said, “These people draw near to Me with their mouth, and honor Me with their lips, but their heart is far from Me. And in vain they worship Me, teaching as doctrines the commandments of men” (Matt. 15:8-9).

How is it when people live for the world and like the world they think they will be blessed? Heed James’ admonition: “Adulterers and adulteresses! Do you not know that friendship with the world is enmity with God? Whoever therefore wants to be a friend of the world makes himself an enemy of God. Or do you think that the Scripture says in vain, ‘The Spirit who dwells in us yearns jealously?’” (James 4:4-5). Remember John’s warning: “Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him. For all that is in the

world—the lust of the flesh, the lust of the eyes, and the pride of life—is not of the Father but is of the world. And the world is passing away, and the lust of it; but he who does the will of God abides forever” (1 John 2:15-17).

Conclusion

Do not be deceived; it is the doer of God’s word who is blessed (James 1:22-25). Jesus warned, “Not everyone who says to Me, ‘Lord, Lord,’ shall enter the kingdom of heaven, but he who does the will of My Father in heaven” (Matt. 7:21). Furthermore, “Do not be deceived, God is not mocked; for whatever a man sows, that he will also reap. For he who sows to his flesh will of the flesh reap corruption, but he who sows to the Spirit will of the Spirit reap everlasting life” (Gal. 6:6-7). How rational are your thoughts? Can you truly say, “Now I know that the LORD will be good to me?” 



Harold Hancock

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Modern Israel Not Biblical Israel

by Ron Halbrook

Despite widespread assumptions to the contrary, the Lord's eternal plan and purpose involve spiritual Israel, not the modern State of Israel.

The modern State of Israel has helped to protect American interests in the Middle East and has been unfairly hated at times by various groups and governments who despise Western values. Israel is also hated by Palestinians who reject the United Nations Resolution which created and partitioned an Arab State, a Jewish State, and the City of Jerusalem in 1947. The British had ruled the region since the League of Nations Palestine Mandate in 1923, which envisioned a national home for the Jews alongside a Palestinian State. The U.N. vote was met with Arab declarations that rivers of blood would flow in resistance to the plan. Civil war broke out and has continued to this day. It is doubtful Israel could have survived this long without the financial aid and military hardware provided by the United States. Yet, no one can safely predict Israel's future based on any Bible prophecy because the Bible says nothing about the modern State of Israel.

The modern State of Israel has no genealogical connection to biblical Israel. Jerusalem was destroyed in A.D. 70 as Jesus prophesied in Matthew 24:1-35 because of hardened hearts against God and His Son Jesus Christ. At that time, all the genealogical records of the Jewish tribes were destroyed. There is no person claiming to be a Jew today that can establish any relationship to the descendants of Biblical Israel. No person professing to be a Jew can identify a tribe of Israel from which he is descended.

Modern Israel is simply a civil state or government like all others, and it has no claims to a special relationship to God or special protection by God. This modern State of Israel will someday fall like all nations of the earth including the United States. The principle upon which governments fall or survive is given in Proverbs 14:34, which says, "Righteousness exalteth a nation: but sin is a reproach to any people."

When Christ died for our sins, the old Mosaic system was completed and came to an end. The Old Covenant is the Law of Moses, but we live under a far better New Covenant. Read Hebrews 8 and especially notice verse 13, "In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away." The old Israel was composed of the fleshly descendants of Abraham, but the new Israel in Scripture refers to Christians. Galatians 6:14-16 says, "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God." God's new Israel looks to the crucified and risen Savior, Jesus Christ, not to Moses. The physical circumcision which identified Jews as Abraham's descendants is no longer valid; rather, God is concerned that we be new creatures in Christ.

Those who walk according to this rule are God's true Israel today.

The true spiritual circumcision is performed when the Lord cuts away and casts away our sins, which he does when we submit to him in water baptism: "In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead" (Col. 2:11-12).

The leaders and general population of modern Israel reject Jesus Christ and try to embrace the Law of Moses. They are nothing but an empty shell of the Biblical Israel, because they cannot even practice animal sacrifices—they have no temple on Mt. Zion, which is the place the Law of Moses designated for the temple and the sacrifices. The fact is that many leaders and inhabitants of the modern State of Israel are atheists. They view the Bible as a book of human history that preserves both facts and myths about the Jewish people and their unique survival.

All the talk about "end time" events involving the civil State of Israel is empty, vain, false religion. Christ is not coming back to set up an earthly kingdom in Palestine. He is coming back to raise all men from the grave and to judge them as Jesus Himself said in John 5:28-29, "Marvel not at this:



for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.”

Instead of calling on people to prepare for this false earthly kingdom, we need to call upon all men to submit to Christ by faith by repenting of their sins and submitting to water baptism to prepare to enter heaven forever. Before Christ ascended back to heaven, here is what he said as

recorded in Mark 16:15-16, “Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.” Most inhabitants of the modern civil State of Israel are rank unbelievers—as such, they will be condemned to eternity in the fires of hell prepared for the devil and his servants. “But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone:

which is the second death” (Rev. 21:8). That is the destiny of every soul who dies, having lived in disobedience to God’s Son, whether Jew or Gentile.

In the end, we must understand that all the kingdoms of men will fail and fall, but only the kingdom of Christ will endure forever. In 1 Corinthians 15:24, we read, “Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.” Our hope is to be a part of this spiritual kingdom which endures into eternity. “Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord” (1 Cor. 15:58).

All who share this hope must be faithful to serve and worship Christ to the very end of our lives. Then we can say with Paul, “For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing” (2 Tim. 4:6-8). Like Paul, we can live and die in the confident hope that we will someday be assembled with all the faithful of all the ages in the very presence of God in heaven! “And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away” (Rev. 21:4). **■**



Ron Halbrook

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be reached at ronhalbrook@gmail.com.

Mary the Mother of Jesus

by David Dann

As Elizabeth so long ago said to Mary, “Blessed are you among women, and blessed is the fruit of your womb!” (Luke 1:42). May we honor, but not worship, this noble woman of faith.

The apostle Paul writes, “But when the fullness of the time had come, God sent forth His Son, born of a woman, born under the law, to redeem those who were under the law, that we might receive the adoption as sons” (Gal. 4:4-5, NKJV). Jesus our Savior, who came into the world as God in the flesh, was brought into this world through a woman; He had a human mother. Not just any woman would do when it came to God’s selection of the one who would give birth to the Christ. Out of all the women who have ever lived, only one was chosen to fulfill this great role.

We may not appreciate Mary, the mother of Jesus, as much as we should. Part of the reason why we may not appreciate her is that we do not take the time to read and study what the Bible says about her. It may be that we shy away from studying and discussing Mary out of a reaction to the errors of Roman Catholicism, which have attempted to turn Mary into something she never was and was never intended to be. Around AD 400, the practice of praying to Mary began to take hold, along with the doctrine that she was a perpetual virgin. Roman Catholic leaders elevated Mary to the status of one to be worshiped by the year 590. The doctrine of the Immaculate Conception of Mary, which alleges that she was miraculously conceived so that “original sin” would not be passed on to her, was adopted in 1854. And, in 1950

the doctrine of the Assumption of Mary (the idea that she was supernaturally transported into heaven) became an official doctrine. These teachings about Mary are accepted by millions of people throughout the world (Cairns). However, there is no Scriptural basis for any of the Catholic dogma concerning Mary.

Of one occasion during Jesus’ earthly ministry, the Bible says, “And it happened, as He spoke these things, that a certain woman from the crowd raised her voice and said to Him, ‘Blessed is the womb that bore You, and the breasts which nursed You!’ But He said, ‘More than that, blessed are those who hear the word of God and keep it!’” (Luke 11:27-28). Jesus could easily have instructed His followers to elevate His mother to some special spiritual status had that been His intention. He did not. However, while the Catholic Church is wrong about Mary, their error should not prevent God’s people from studying her life and discussing the truth of what the Bible does say about her. For far too long this great hero of faith has been stolen by Roman Catholicism. It is past time for Mary to be brought back to her rightful place among the faithful.

Many important mothers are mentioned in the Old and New Testaments, but only one of them gave birth to the Son of God. While she should not be treated in the manner the Roman Catholic Church treats

her, Mary is a great example from whom we should learn. Consider the life of Mary, the mother of Jesus.

Mary Before Jesus’ Birth

She was a virgin (Luke 1:26-34). A “virgin” is one who has never engaged in sexual relations, and the Bible calls Mary a “virgin” when the angel Gabriel appears to her (vv. 26-27). Responding to the angel’s news, Mary herself states that she has never had relations with a man to this point in her life (v. 34). Since her marriage to Joseph was not yet complete, she certainly should have been a virgin. Mary is a wonderful example in that she kept herself sexually pure while waiting for marriage. Tragically, there are fewer and fewer young people who, like Mary, remain virgins until they are married. The directive of Scripture is, “Flee sexual immorality” (1 Cor. 6:18), and that is what Mary did.

She was a willing servant of God (Luke 1:35-38). The angel tells Mary that her life, her marriage, her pregnancy, and her motherhood are going to be drastically different from all others since she has been chosen to be the woman responsible for bringing the Son of God into the world (v. 35). How does Mary react to this news? “Then Mary said, ‘Behold the maidservant of the Lord! Let it be to me according to your word.’ And the angel departed from her” (v. 38). In recognizing that

the best thing she could do with her life was to serve God, Mary provides an outstanding example of the attitude that Christians today should have when it comes to serving the Lord. When we learn what is expected of us, do we react as she did? Or, do we offer a series of excuses for why we can't come to worship, why we can't study our Bibles, why we can't tell others about Christ, and why we won't stop sinning? Mary's godly attitude and willingness to serve are seen in her beautiful expression of praise to God (vv. 46-55).

She was part of the fulfillment of prophecy (Matt. 1:18-25). An angel also spoke to Joseph, Mary's husband, to explain to him that she would miraculously give birth to the Savior (vv. 18-21). However, Matthew's gospel also informs us that Mary is the "virgin" who was spoken of by the prophet Isaiah centuries earlier: "So all this was done that it might be fulfilled which was spoken by the Lord through the prophet, saying: 'Behold, the virgin shall be with child, and bear a Son, and they shall call His name Immanuel,' which is translated, 'God with us'" (vv. 22-23). No one would play a more direct role in the events surrounding the fulfillment of God's plan of redemption than Mary, the mother of Jesus.

Mary During Jesus' Life

She was a mother of humble circumstances. In choosing a woman to be a mother for His Son, God didn't select one who was wealthy and famous by the world's standards, or who would be able to provide all the material things life might have to offer. Instead, He chose a Jewish peasant girl who was the wife of a carpenter (Matt. 13:55). In fact, when it came time for this divinely appointed mother to give birth to the Savior, the best she could do was to lay her newborn Son in a feed trough (Luke 2:7). As ordinary women of her day would tend to do, she went on to have several other children after Jesus was born (Mark 6:3). Her circumstances should remind us of what is really important in raising children when we see that one who possessed godliness was chosen to be the mother of Christ rather than one who possessed great wealth.

She was a mother who kept God's law. Physical poverty, by itself, will not make one righteous. However, we see in Mary, along with her husband, Joseph, a certain diligence in obeying the law of God. The Law of Moses stated that male children were to be circumcised on the eighth day following their birth (Lev. 12:1-3), so that is what was

done after Jesus was born (Luke 2:21). Following the birth of a child, the Law required the mother to present an offering to God (Lev. 12:6-8), and so that is what Mary did after Jesus was born, even though she could only afford the less expensive offering (Luke 2:22-24). The Mosaic code also stated that the Israelites were to observe the Passover Feast each year (Deut. 6:1, 5-6), and Joseph and Mary were in the habit of traveling to Jerusalem every year to do exactly that (Luke 2:41). Observing Mary's attitude of respect for the word of God, understanding that she, out of all women, was chosen to be the mother of Jesus, helps us to appreciate better God's concept of an ideal mother.

She was a mother who knew her Son was special. No doubt, there were times when Mary was amazed and confused by her firstborn Son and the things that others said about Him. Shortly after Jesus was born, the Bible says, "And Joseph and His mother marveled at those things which were spoken of Him" (Luke 2:33). When they searched frantically and found the twelve-year-old Jesus in the temple reasoning with the teachers of the law, He said to them, "Why did you seek Me? Did you not know that I must be about My Father's business?" But they did not understand the statement which He spoke to them" (vv. 49-50). However, the Bible also points out that Mary hadn't forgotten what the angel Gabriel had told her about this Son, and she understood that He was not just an ordinary Son. Following the incident at the temple, Luke writes, "Then He went down with them and came to Nazareth, and was subject to them, but His mother kept all these things in her heart" (v. 51). Later, at the wedding in Cana, the Bible says, "And when they ran out of wine, the mother of Jesus said to Him, 'They have no wine.' Jesus said to her, 'Woman, what does your concern have to do with Me? My hour has not yet



come.' His mother said to the servants, "Whatever He says to you, do it" (John 2:4-5). Having given birth to the Son of God, Mary was placed in a unique position compared to every other mother who has ever lived or will live.

She was a mother who witnessed her Son's death. Like many mothers, she knew what it was to be acquainted with terrible sorrow and tragedy. As Jesus was dying, the Bible says, "Now there stood by the cross of Jesus His mother, and His mother's sister, Mary the wife of Clopas, and Mary Magdalene" (John 19:25). Furthermore, on this occasion a clear indication of the loving relationship shared between Jesus and His mother is provided as He instructs John to take care of Mary even as He is on the cross (vv. 26-27). The Bible doesn't tell us what was going through Mary's mind as she watched her special Son, the One who had been promised to her by God and who had been conceived and born while she was yet a virgin, die a cruel and torturous death on the cross. There were others standing by the cross that day who believed Jesus was the Son of God, but there was one person at the foot of the cross who knew with absolute certainty that He was. Even as she watched Him die, Mary knew that she had been a virgin when He was conceived and that His birth was the fulfillment of God's promise to bring a Savior into the world.

Mary After Jesus' Resurrection

The tragedy of Jesus' death was lifted by the glory of His resurrection. On the first day of the week, which was the third day after He was crucified, Christ emerged from the tomb alive and began appearing to His followers (John 20:1-20). In response to those who came to the tomb on the first day of the week, the angel said, "Do not be alarmed. You seek Jesus of Nazareth, who was crucified. He is risen! He is not here. See the place where they laid



Him" (Mark 16:6). Though Mary had watched her Son die, she would also see Him again after His resurrection.

Mary continued with the disciples of Jesus. When Jesus ascended into heaven following His resurrection, His disciples witnessed the event and then remained together in Jerusalem (Acts 1:9-11). Mary, the mother of Jesus, was with them. The Bible says, "Then they returned to Jerusalem from the mount called Olivet, which is near Jerusalem, a Sabbath day's journey. And when they had entered, they went up into the upper room where they were staying: Peter, James, John, and Andrew; Philip and Thomas; Bartholomew and Matthew; James the son of Alphaeus and Simon the Zealot; and Judas the son of James. These all continued with one accord in prayer and supplication, with the women and Mary the mother of Jesus, and with His brothers" (vv. 12-14). What an amazing and wonderful thought to consider that the woman who was there to bring Him into the world was also there as He left the world to return to the Father in heaven. Mary was numbered among the disciples of Jesus as He took His place at the right hand of God.

Conclusion

As the mother of Jesus, Mary offers an excellent example of a godly mother and a godly person. There is only one person in history who will ever literally

be the mother of Jesus, but the offer to have a relationship with Jesus is open to everyone in the world. "While He was still talking to the multitudes, behold, His mother and brothers stood outside, seeking to speak with Him. Then one said to Him, 'Look, Your mother and Your brothers are standing outside, seeking to speak with You.' But He answered and said to the one who told Him, 'Who is My mother and who are My brothers?' And He stretched out His hand toward His disciples and said, 'Here are My mother and My brothers! For whoever does the will of My Father in heaven is My brother and sister and mother'" (Matt. 12:46-50). Will you take your place in the Lord's family? 🙏

Source

Cairns, Earle Edwin. *Christianity Through the Centuries: A History of the Christian Church*. Grand Rapids, MI: Zondervan, 1981.



David Dann

David Dann has been working with the Hebron Lane church of Christ in Shepherdsville, KY since April 2016. He and his wife, Cynthia, have been blessed with six children. The church website is <http://www.hebronlane.com/>. He may be reached at ddann1@hotmail.com.

CHURCHDirectory

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

To make changes to your ad, contact:
mark@truthpublications.com

ALASKA

ANCHORAGE

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

ALABAMA

BIRMINGHAM

Pine Lane church of Christ
3955 Pine Lane Bessemer, AL
(N. side of Exit #6 at I459)
Bible Study 9:15 A.M., Worship 10 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: David Deason (205) 425-2352

BIRMINGHAM

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

FLORENCE

College View church of Christ
851 N. Pine St. (Next to University Campus)
Bible Study 9:30 A.M., Worship 10:15 A.M.,
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: Kenny Moorer (256) 766-0403

MOBILE

West Mobile church of Christ
129 Hillcrest Road
Worship 9-9:30 A.M., Bible Study 9:30-10:30 A.M.
Worship 10:30-11:30 A.M., Wednesday 7 P.M.
(251) 342-4144 or 342-2041
Ken Sils - Minister (765) 307-8048

MONTGOMERY

Ashburton Drive church of Christ
(formerly Southeast)
70 Ashburton Drive
Sunday Bible Study 9 A.M.,
Sunday Worship 10 A.M. & 5 P.M.
Wednesday Bible Study 7:00 P.M.
Contacts: Kirk Moore (334) 546-3788
John Humphries (334) 306-4172

MONTGOMERY

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

PARRISH

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

SCOTTSBORO

Eastside church of Christ
John T. Reid Pkwy., (Hwy. 72, 2 mi. E. of Hwy. 35)
Worship 9 A.M., Bible Study 9:30 A.M.
Worship 10:30 P.M., Wednesday Summer 7 P.M.
Wednesday Winter 6 P.M.
Evangelist: Aaron Andrews
(256) 574-1603 or 575-2664

ARKANSAS

CONWAY

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

CONWAY

Eastside church of Christ
1540 E. Oak Street 72302
Sunday Bible Classes 9:30 A.M.
Sunday Worship 10:30 A.M.
Sunday Worship 6 P.M.,
Wednesday Bible Classes 7 P.M.
www.conwaychurchofchrist.org

CONWAY

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

FORT SMITH

South 46th St. church of Christ
2323 South 46th Street
Bible Study 9:45 A.M., Worship 10:30 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: John Hagenbuch
Bldg: (479) 782-0588

HARRISON

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

JONESBORO

StoneRidge church of Christ
514 Airport Road
Bible Study 10 A.M., Worship 11 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Dick Blackford (870) 933-9134
rlb612@aol.com

LITTLE ROCK

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

MARVELL

Marvell church of Christ
Highway 49 • Marvell, AR 72366
Bible Study 10 A.M., Worship 11 A.M.
Evening 5 P.M., Wednesday 6 P.M.
(870) 714-1452 or (870) 338-1833

PINE BLUFF

Highway 79 South church of Christ
4341 S Camden Road
Bible Study 9:45 A.M., Worship 10:45 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: Clarence W. Sell (870) 879-2097

POCAHONTAS

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

TEXARKANA

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

ARIZONA

GLENDALE

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

TUCSON

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

CALIFORNIA

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 Road
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) 377-1674
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 1:30 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

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

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

MARY ESTHER

church of Christ
6 Lane Drive
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

MIAMI

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

MIAMI

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

MIAMI

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

OCALA

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

ORLANDO

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

ORLANDO

church of Christ at S. Bumpy
3940 S. Bumpy 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

Pine Hills Church of Christ
890 Hastings Street
Sun. Bible Study 10 A.M., Sun. Worship: 11 A.M.
Sun. Evening Worship: 6 P.M.
Wednesday Bible Study: 7:30 P.M.
(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

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

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

IOWA

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

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

ILLINOIS

CHICAGO

church of Christ
1514 West 74th Street
Bible Study 9 A.M., Worship 10 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: James E. Scott
Bldg. (773) 224-9279, (708) 339-6126

DOWNERS GROVE

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

GLEN ELLYN

Glen Ellyn Church of Christ
796 Prairie Ave.
Glen Ellyn, IL 60137
Sunday Bible Study 9:30 A.M., Worship 10:30 A.M.
Sunday Evening 5 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 Street, 46256
Sun. Worship 11 A.M., Sun. Bible Study 10 A.M.
Wed. 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

OOOLITIC

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

PEKIN

church of Christ
(First St. & Karnes Ct.)
Bible Study 9:45 A.M., Worship 10:30 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: Jeremy Goen
(812) 967-3437 or 967-3520
www.pekinchurchofchrist.com

PLAINFIELD

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

SAINT LEON, IN

Church of Christ
7140 Hyland Rd., Guildford, IN 47022
174 exit 164 1 mile south on SR 1
Bible study 9:30 A.M., Worship 10:30 A.M.
Evening 6:00 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 9:15 A.M., Worship 10:30 A.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

Caneysville 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

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
westmichcof10@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
939 Whitewater Avenue
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.westsidetchurchofchrist.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: Jerid Gunter
(816) 356-3096 or (270) 585-4331
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.
Wednesday 7 P.M.
(816) 279-4737
www.countylinechurchofchrist.com

NEBRASKA

BEATRICE

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

NEW JERSEY

VAUXHALL

church of Christ
Milbourn Mall Suite 6., 2933 Vauxhall Rd.
Bible Study 10 A.M., Worship 11 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
Contact: Harry Persaud
phone: (908) 964-6356 • cell: (908) 964-8570

NEW MEXICO

ALBUQUERQUE

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

NEVADA

RENO

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

NORTH CAROLINA

CHARLOTTE

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

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 5 P.M., Wednesday 5 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 5 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

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

MCALESTER

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, Sweet Home, OR
Bible Study 10 A.M., Worship 11 A.M.
Evening 7 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://lowerrichlandchurch.org>

SUMTER

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

WEST COLUMBIA

Airport church of Christ
4013 Edmund Hwy. (Hwy. 302)
**OUR WEB SITE DISPLAYS OUR
CURRENT ASSEMBLY SCHEDULE.**
Evangelist: Seth Mauldin, Bldg. (803) 834-6978
<http://airport-church-of-christ.com>

TENNESSEE

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.moorevillepikecoc.com

COSBY

Cosby church of Christ
489 Hooper Hwy., 37722
(15 mi. E. of Gatlinburg on Hwy. 321)
Bible Study 10A.M., Worship 11 A.M.
Evening 5 P.M., Wednesday Bible Study 6:00 P.M.
Evangelist: Olie Williamson
(423) 487-5540 or (423) 748-0844

JACKSON

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

JOHNSON CITY

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

JONESBOROUGH

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

KINGSTON SPRINGS

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

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

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.faiithweb.com>

PIGEON FORGE

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

SHELBYVILLE

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

SHELBYVILLE

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

TEXAS

ALLEN

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

ALVARADO

I-35 church of Christ
E. Service Rd. off I-35, N. of Alvarado
Bible Study 10:00 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 St
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
Evangelist: Mark Mayberry (346) 216-1707
www.ascoc.org & www.markmayberry.net

AUSTIN

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

BAYTOWN

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

BEAUMONT

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

CONROE

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

CLEVELAND

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

CORPUS CHRISTI

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

DICKINSON

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

DALLAS

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

DUNCANVILLE

Whispering Hills church of Christ
2126 S. Main (South Dallas)
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 5 P.M., Wednesday 7 P.M.
(214) 874-5701, info@whchurchofchrist.net

EDNA

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

EL PASO

Eastringe 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.springwoodschurchofchrist.com

IRVING

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

LANCASTER

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

LUBBOCK

Indiana Avenue 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 5:30 P.M.
www.northsidecoc.us
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.woodlandschurchofchrist.org

VIRGINIA

CHESAPEAKE

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

CHESTER

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

NEWPORT NEWS

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

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 6:00 P.M., Wednesday 7:00 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.
(276) 956-6049
www.churchofchristatridgeway.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

Oakwood Road 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
oakwoodrdcoc@suddenlinkmail.com
www.orcoc.org

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

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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