

Truth

Magazine

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EXHORTATION & TEACHING

**“Until I come, give attention to
the public reading of Scripture,
to exhortation and teaching”
(1 Tim. 4:13, NASB).**



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Souls saved by Christ are identified as belonging to him by wearing his name, not man-made names.

■ STRANGE THINGS I KEEP HEARING

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Having rejected the ancient paths of Sacred Scripture (Jer. 6:16), many today are like the Athenians who used to spend their time in nothing other than telling or hearing something new (Acts 17:21).

■ PRESIDING OVER THE COLLECTION

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Just as well-worded comments help focus our minds during the observance of the Lord’s Supper, they also aid in fulfilling the command to lay by in store on the first day of the week (1 Cor. 16:1-2).

■ WHAT COMES NEXT?

by Greg Litmer

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Some years ago, while I was holding a meeting in Ireland about Catholicism, a young lady asked, “What difference does it make?” Her remarks have stuck with me, for they seem to reflect the current mindset of many people I encounter.

The Duty of Shepherds

by Mark Mayberry

As shepherds watch over the flock—feeding, tending, protecting, elders perform the same function in local congregations. Moreover, parents share similar responsibilities toward their children.

Introduction

On the night of His betrayal, Jesus warned the disciples that they faced an imminent spiritual crisis, saying, “You will all fall away because of Me this night, for it is written, ‘I will strike down the shepherd, and the sheep of the flock shall be scattered.’” Peter affirmed, “Even though all may fall away because of You, I will never fall away” (Matt. 26:30-35). Yet, before the evening was over, Simon Peter, having denied the Lord three times, went out and wept bitterly (Luke 22:54-62).

On the morning of the resurrection, when the women reported their encounter with the angels, Peter got up and ran to Jesus’ tomb. “Stooping and looking in, he saw the linen wrappings only; and he went away to his home, marveling at what had happened” (Luke 24:12; cf. John 20:3-10).

Afterwards, Jesus presented Himself alive by many convincing proofs (Acts 1:3), appearing to Simon and the other disciples (Luke 24:33-34; cf. 1 Cor. 15:3-8). Yet, Peter remained in a despondent state. Calling several of the disciples together, he said, “I am going fishing” (John 21:1-3). Peter and company (several of whom were former fishing partners) journeyed northward to the Sea of Tiberias. Getting into a boat, they spent a night in fruitless effort—catching nothing.

In the morning, Jesus again manifested Himself to the disciples. He spoke with them, performed a

notable miracle, and then served them breakfast (John 21:4-14). Afterwards, Jesus restored Peter to his apostleship (John 21:15-17). From time to time, we face a similar need. Have you ever failed yourself and disappointed others? Of course. All of us have. The counsel that Jesus offered Peter gave him renewed purpose. Applying these concepts to our own lives helps restore our motivation and focus.

Note the Questions

So when they had finished breakfast, Jesus said to Peter, “Simon, son of John, do you love (*agapaō*) Me more than these?” He said to Him, “Yes, Lord; You know that I love (*phileō*) You” (v. 15). He said to him again a second time, “Simon, son of John, do you love (*agapaō*) Me?” He said to Him, “Yes, Lord; You know that I love (*phileō*) You” (v. 16). He said to him the third time, “Simon, son of John, do you love (*phileō*) Me?” Peter was grieved because He said to him the third time, “Do you love (*phileō*) Me?” And he said to Him, “Lord, You know all things; You know that I love (*phileō*) You” (v. 17).

Reflecting upon the subtle distinction between *agapaō* and *phileō*, the former signifies seeking the highest good of another person, while the latter emphasizes warm affection. One is an act of the will; the other is rooted in emotion. Having thrice denied the Lord, Peter knew that he had failed to live according to life’s highest principle; yet, he remained deeply devoted to

Jesus. Our Lord compassionately met Peter where he was, and through gentle restorative efforts, brought him to where he should be.

Note the Answers

Whatever the level of Peter’s love, his duty was the same. The Lord said to Peter, “Tend My lambs” (v. 15). He said to him, “Shepherd My sheep” (v. 16). Jesus said to him, “Tend My sheep” (v. 17).

Tend My Lambs/Sheep

Definitions

The Greek verb *boskō*, occurring 9x in the NT, means “(1) to tend to the needs of animals, herd, tend, of herders; (2) to feed on herbage, graze, feed, passive of livestock” (BDAG).

Providing for the Needs of Animals

This word describes the work of providing for the needs of animals. Travelling to the Transjordan, Jesus encountered the Gadarene demoniacs, whom He healed by allowing the demons to enter swine who were being fed by a group of herdsmen (Matt. 8:28-34, esp. vv. 30, 33; cf. Mark 5:11, 14; Luke 8:32, 34). The prodigal son, facing starvation after wasting his substance in riotous living, hired himself out to one of the citizens of that country, who sent him into his fields to feed swine (Luke 15:15). In both cases, individuals provided for the needs of animals entrusted to their care.

Providing for the Needs of People

This word also describes the work of providing for the needs of people. Jesus lifted Peter out of self-recrimination and regret, by saying, “Tend My lambs. Tend My sheep” (John 21:15, 17). When facing similar situations, we should quit sitting around despondent and dejected. Ask God’s forgiveness. Get up. Be productive. Find renewed purpose by serving others.

Shepherd My Sheep

Definitions

The Greek verb *poimainō*, occurring 11x in the NT, means “to herd, act as a shepherd” (BDAG).

Specifically, it is used in two senses: (1) regarding animals, it means “to serve as tender of sheep, herd, tend, (lead to) pasture” (1 Cor. 9:7; Luke 17:7); (2) regarding humans, it means “to watch out for other people, to shepherd, of activity that protects, rules, governs, fosters, figurative extension of 1.” This word carries the concept of leadership, guidance, and rule; it is used of nurturing and provision, as well as protection and punishment.

Significance

The Perfect Example of God and Christ

Obviously, the idea applies to God: “The LORD is my shepherd, I shall not want. He makes me lie down in green pastures; He leads me beside quiet waters. He restores my soul; He guides me in the paths of righteousness For His name’s sake” (Ps. 23:1-3; cf. 78:52; 80:1).

It is also used of Jesus Christ, both prophetically and practically (Ezek. 34:23; Matt. 2:6; Rev. 7:17). Peter said, “For you were continually straying like sheep, but now you have returned to the Shepherd and Guardian of your souls” (1 Pet. 2:25). The Lord

exercises authority over all mankind, protecting His flock and punishing unrepentant rebels (Ps. 2:4-12, esp. v. 9; Rev. 2:26-28; 12:5; 19:15-16).

The Purposeful Example of Faithful Men

It describes the work of Simon Peter, both in his larger role as an apostle (John 21:16-17) and in a more limited sense, as an elder of a local church (1 Pet. 5:1-2).

It is used of elders/bishops/pastors, who rule the congregations of which they are members. Spiritual shepherds guard the flock with which they have been entrusted (Acts 20:17, 28-32, esp. v. 28; 1 Pet. 5:1-4, esp. v. 2).

The Perverse Example of False Teachers

Finally, it is used of those who distort the doctrine of Christ, and are selfishly motivated. In contrast with Jesus Christ, who gave His life as a ransom for sinners, and faithful servants who sacrifice for the cause, false teachers are self-serving. Such individuals corrupt “the faith,” turning the grace of our God into licentiousness and deny our only Master and Lord, Jesus Christ. Threatening the spiritual integrity of brethren (“hidden reefs in your love feasts”), offering no benefit or blessing (“clouds without water”), these men care only for themselves (Jude 3-4, 12).

The Old Testament prophets frequently contrast the faithless and faithful shepherds. Let us examine these passages and observe these distinct differences, avoiding the former, and imitating the latter.

Selfishness vs Service Faithless shepherds selfishly exploit the flock. “Woe, shepherds of Israel who have been feeding themselves! Should not the shepherds feed the flock?” (Ezek. 34:1-10). In contrast, faithful shepherds care for the flock, feeding


them in a good pasture, leading them to rest (Ezek. 34:11-16).

Neglect vs Nourishment Faithless shepherds scatter the flock and lead God’s people astray (Jer. 10:21; 50:6). In contrast, God longs for a renewed opportunity to bless Israel: “I will give you shepherds after My own heart, who will feed you on knowledge and understanding...” (Jer. 3:15-18, esp. v. 15).

Destruction vs Deliverance Faithless shepherds are destructive (Jer. 12:10-11; 23:1-6); they will not escape God’s judgment (Jer. 25:33-38). In contrast, if the Lord is our Shepherd, we have nothing to fear, either in this life (Ps. 23:1-6), or in eternity (Rev. 7:16-17).

Conclusion

Jesus Christ is the Great Shepherd of the sheep (Heb. 13:20-21). We can learn much about the concept of leadership by considering His perfect example (John 10:1-18). Thieves and robbers operate by stealth (v. 1). True shepherds enter by the door (v. 2). They are acknowledged by others, and are known to the flock (v. 3). True shepherds exercise leadership, going ahead of the flock; the flock follows because they know their shepherd’s voice (v. 4). In contrast, a stranger is unknown to the flock (v. 5). Note the contrasting outcomes (vv. 7-9). Note the contrasting incentives (v. 10). Note the contrasting commitments (vv. 11-13). Recognize Christ’s purpose and provision (vv. 14-18).

May we seek to follow Christ’s example as we shepherd our family (as parents) and the flock of God (if we are blessed to serve as local elders). 



Mark Mayberry
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“My Bible Doesn’t Say That”

by Kyle Pope

People are sometimes confused by variations between English translations of Scripture. Such distinctions arise from different approaches to translation, changes in language that occur over time, and different textual foundations.

When I first began preaching, I was teaching a Bible class on the book of Romans. As we came to chapter eight someone in the class read the first few verses. After he finished, another member of the class raised his hand and said of the first verse, “My Bible doesn’t say that.” Most all translations begin the verse: “*There is therefore now no condemnation to those who are in Christ Jesus*”—but some translations end the verse with these words. Others continue, “...*who do not walk according to the flesh, but according to the Spirit*” (NKJV). Why would there be such a dramatic difference in the wording of these translations? What accounts for this difference and how can the student of Scripture evaluate which reading should be preferred?

Differences in Translation

Although one may believe that the Bible is God’s word, preserved in its entirety through the ages, there are at least three reasons versions differ:

The Approach to Translation

Imagine you were translating a letter for someone who spoke another language and you came to phrases such as “fits like a glove,” “it’s a piece of cake,” or “let the cat out of the bag.” You would have to decide whether to bring these expressions into the other language word-for-word or translate the sense of each phrase. If you kept it exactly as it is in English, you make what translators call a *formal equivalence* translation. If instead,

you translated, “It’s a piece of cake” to “It’s very easy,” you help the reader understand the basic idea, but you aren’t doing a literal translation. This is what translators call a *dynamic equivalence* translation. Let’s say you changed it even more to read, “It wasn’t any trouble at all.” In this case, you have moved even further away from the actual words while still translating the basic idea. This approach is called a *paraphrase*. There are challenges in each of these approaches. A translation that’s too literal might leave someone looking for cats, gloves, and cake, but a translation that paraphrases too much won’t let the reader see the words the author actually used. Different translations handle these challenges in different ways. Whenever a translator moves beyond exact wording, great caution must be exercised to avoid bias and error.

Changes in Language

All languages change over time. Take, for example, the word *silly*. In its earliest form it referred to something blessed or worthy, but as time moved on it described things weak and vulnerable. Now we use it almost exclusively of things that are foolish. Some translations differ because of these kinds of changes. Newer translations may replace older expressions with modern wording so the older expression won’t be misunderstood.

The Textual Basis

So let’s think once again about how you would translate a letter. It’s one thing if you had only one copy, but what if you had three—a hand-written version, a typed version, and a photocopy? Let’s say that in the hand-written version some words were crossed out and other words were written above the line. Which words do you use to make your translation? Scholars call the process of determining the original text of a manuscript through the study of available copies *textual criticism*. That doesn’t mean someone is “criticizing” the content of the text. Rather, it is the attempt to critically determine the best reading from the evidence. Some scholars argue that readings found in the oldest surviving texts should have priority. Others argue that readings represented in the most copies should be used. The choice a translator makes regarding what copies (or group of copies) to look to determines the *textual basis* that underlies a translation. This is one of the most significant causes of differences in translation. The final phases of our study we will consider factors that influence the textual basis used to translate Scripture.

New Testament Textual Evidence

The Holy Spirit has not preserved the original manuscripts of any biblical texts, but that should not lead us to doubt the accuracy and preservation

of the biblical text. There are more than 5,600 known Greek manuscripts of the New Testament. When we add in early translations, the number grows to more than 20,000. Compared to the manuscript evidence for other ancient literature this is amazing! Many ancient texts have survived in only a handful of manuscripts. The works of Plato, for example, are preserved in only seven manuscripts. Only ten manuscripts of the works of Julius Caesar survive. Homer's *Illiad* is one of the most highly attested, with 643 copies, but in all of these cases the gap between the date of the earliest manuscript and the date it was originally written range from 500 to 1,400 years. There are fragments of New Testament manuscripts that date to the second and (possibly) late first centuries. No other ancient manuscript is attested by this kind of manuscript evidence.

Among these 5,600 manuscripts, there are many differences, but only a small percentage affect the meaning of the text. Most are spelling differences. Ancient people seldom followed standardized forms of spelling to the degree that we do. This is much like what can still be seen when comparing British vs. American spelling of English words. We understand that *colour* and *color*, or *doughnut* and *donut* are different ways of spelling the same words. Another difference involves multiple ways to say the same thing. In English, word order is quite limited. Let's say we wanted to write, "Joseph loved Mary." We could put it, "Mary, Joseph loved," but there are few (if any) other ways to express this same idea. Greek scholar Daniel B. Wallace has demonstrated hundreds of ways Greek could express exactly the same concept with slight variations in



Stephanus' 1550 Greek New Testament

wording. Nothing changes in the meaning, but the form is different.

In some instances, words or phrases may be omitted or substituted. Some of this is likely due to the ancient process of copying texts that involved the reading of a text out loud while multiple scribes dictated what they heard. A busy scribe might substitute a similar word unintentionally. An example of this is seen in Matthew 15:6. Most texts speak of the "*commandment of God*," but some put it the "*word of God*." The meaning is essentially the same, but a variant exists nonetheless. In only a very few instances are there differences that affect meaning. In the example from Romans 8:1, mentioned in the beginning, a few manuscripts omit the last part of the verse while the majority of manuscripts include it.

Textus Receptus Editions of the Greek New Testament

Translators can't consult 5,600 manuscripts, so how do they proceed? They must use editions men have compiled based upon their study of manuscript copies of the Scriptures. We noted in our last study the work of Desiderius Erasmus. In 1516, he published the first critical edition of

the Greek New Testament. His work was followed by Robert Stephanus (the Latinized name of Robert Estienne). In 1550, Stephanus published a revision of Erasmus' text making use of more manuscripts. Stephanus' work came to be known as the "Text received by all" or *Textus Receptus*. Editions that came out after this were also called the *Textus Receptus*, including those of Elziver (1624) and Scrivner (1894). For nearly 400 years editions of the

Textus Receptus served as the textual basis for all translations of the New Testament into English from the Greek.

The term *Textus Receptus* (or "Received Text") should not be misunderstood to mean that it was considered to be the form of the text *received* from God. Instead, this term was applied to the edition that gained general acceptance and reception among believers. It reflected the standard text used throughout the Greek-speaking world for centuries, known as the Byzantine text-type. It is clear that Erasmus and Stephanus only had limited access to Greek manuscripts, but the texts they published represent what is found in the majority of the manuscripts that have survived. In the nineteenth century, an important discovery would be made that led many scholars to reject the priority of the *Textus Receptus* and the Byzantine text-type. In our next study, we will explore this and other discoveries and consider its impact on the Bibles we now read. 📖



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Teaching Our Children: The Principle of the Language (Part I)

by Aleta Samford

Teachers, we need to put as much time and effort into planning how to open our students' minds for the message we have prepared as we do the message itself.

We have established the fact that the teacher and the learner both have individual responsibilities. It is time to move on now to ways that will bring them together in each teaching moment, which brings us to communication. Before children can add to their bank of spiritual *knowledge* and grow in *wisdom* and *understanding*, they must hear and receive the message the way it was intended.

First, how does God intend for the message to impact us, the messengers? Let's go back to the moment when we sit down with our Bibles and read the text of the lesson. We read it, ponder it, reread it, and analyze it (suggested methods to be in later lessons). Suddenly, points and connections become clear as day. We say, "I know it now." We get excited as it stirs our souls: "I feel it now." And we change our actions as yet another truth finds its way into our hearts: "I will do it now." (Please reference my article, March 2016).

God's word has provoked a change in us; now, we must provoke a change in our students by putting it into words they will understand. Perhaps our high-spirited students act out, and our quiet students do not respond at all because we haven't gotten their attention in the first place!

"Children do not always ask for explanations, discouraged sometimes by fear of the teacher, or shame for their own ignorance, and too often they are charged with stupidity or inattention when no amount of attention would have helped them to understand the unfamiliar explanations" (*The Seven Laws of Teaching*, 64).

The Law of the Language simply states: "The language used in teaching must be common to teacher and learner." Here is how God expressed it, as seen in the basic rules of 1 Corinthians 14:9-11, which says, "So likewise you, unless you utter by the tongue words easy to understand, how will it be known what is spoken? For you will be speaking into the air. There are, it may be, so many kinds of languages in the world, and none of them is without significance. Therefore, if I do not know the

meaning of the language, I shall be a foreigner to him who speaks, and he who speaks will be a foreigner to me."

Word for word, we want to communicate the life message God intended, but there are challenges in language itself that could interrupt our good intentions. First of all, language is a system of signs or words that look nothing like the things they signify or suggest. A word is a sign of an idea only to the one who has the idea and the image in his mind. For example, the word "exit" is merely a sound without meaning, if no image of exiting has been assigned to it. This is not as complicated as it seems; working through this process is something we all have done from infancy, placing images behind the words we heard, thus building our vocabulary.

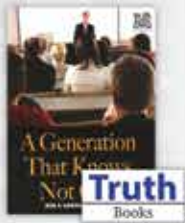
Our vocabulary became as large as the number of images behind every word. As teachers, we have many more images in our minds than the students do, and it is a great temptation to speak over their heads. We're going to have to get out of our ocean liner sized vocabulary, and into their small boat of words and start there if we want to place in our students' minds what we picture in our own. Word for word, we will have to discover their language and use it to place us into their smaller boat. (Please reference my article, February 2016).

We will continue these thoughts in our next article, but please keep this in mind: When we sit before our students in class, it must not be to require them just to sit and listen to the answers we found in our own investigative studies. Frankly, that is just plain boring. We must make sure that "word for word" and "thought for thought," they take the same rewarding journey. Only then will we have their complete attention. 📖



Aleta Samford

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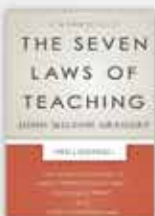


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Reward vs. Punishment: Biblical Teaching

by David Flatt

There are many preconceptions and misrepresentations about heaven and hell. This article seeks to examine Biblical teaching about both places to clarify our understanding.

People are familiar with the reward of heaven and the punishment of hell. However, many are not as familiar with what the Bible actually teaches about these places. The Bible offers several details about both heaven and hell. Although what the Scriptures teach about these places is limited, each will perfectly serve their purpose: reward for the righteous and punishment for the wicked.

Heaven

Most people want and expect to go to heaven when they die. Heaven seems like such a better place than this earth. The Bible offers vivid descriptions about heaven. We often think of John's depiction in Revelation 21-22. Under the direction of the Holy Spirit, John attempted to articulate the indescribable. Heaven is a place without sin and sorrow; a place without pain or tears. Heaven is a place without sin. Heaven is a place of eternal day, experienced in the light of God's Lamb. We cannot read his words without being captivated in our imagination.

Aside from the details of what heaven will look like, heaven is heaven because of God's presence. It is the dwelling place of God. John described the throne of God in its' magnificent glory (Rev. 4). The heavenly host worship, praise, and declare His holiness. Being in the presence of God's protection and love is what makes heaven to be heaven. Jesus told the apostles there was room for them in His Father's house (John 14:1-4). There

remains room in the Father's house for us if we are faithful to Him. Yes, heaven is a reward to the faithful.

The writer of Hebrews sought to convey heaven as being a reward for the faithful. In the letter, the promised land of Israel is analogous to heaven. Some Israelites were not permitted to enter Canaan due to unfaithfulness. They doubted God's power to conquer the land. Rather than trust in God, they wanted to return to Egypt, a nation of slavery (Num. 13-14). Hebrews offers them as a negative example: We must remain faithful, loyal, and obedient to God in our pursuit of heaven. If we are faithful, we will be rewarded with a heavenly rest.

Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief... There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from his. Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief (Heb. 4:6, 9-11).

Hell

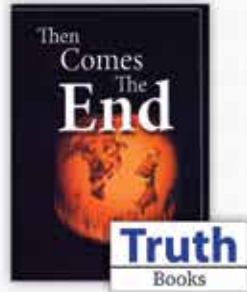
Conversely, hell is a place of punishment for the wicked. Many act as if hell does not exist. Some think that hell was invented as a means of scaring, intimidating, and controlling people. Or, if someone is

willing to concede hell exists, they think of this place as a place for the "worst of the worst." Instead of relying upon preconceptions to define our understanding of hell, consider what the Bible teaches about this place.

Surprisingly, frequently Jesus spoke of hell. He repeatedly warned of the dangers of hell. In the Sermon on the Mount, Jesus mentioned hell, directly and indirectly, a combined total of five times (Matt. 5:22, 29, 30; 7:13, 19). Jesus referencing hell five times in a single sermon may not fit the common perception people have of Jesus. For our Lord, hell was a real place reserved for all who rejected His teaching.

Also, just as the apostle John was shown heaven in Revelation, he was also shown hell. Consider the following passages:

And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found



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written in the book of life was cast into the lake of fire (Rev. 20:12-15).

He that overcometh shall inherit all things; and I will be his God, and he shall be my son. 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. 21:7-8).

Nothing in Sacred Scripture presents hell as attractive. Nothing in the Bible indicates the wicked will become accustomed to suffering in hell. Being punished in hell is considered

“the second death.” Nothing good can come of such a death. Hell will be perfectly suited as an eternal punishment for the wicked, for people who practice idolatry, and those who reject the Gospel (2 Thess. 1:6-9).

Conclusion

We should take to heart what the Bible teaches about heaven and hell. We have been informed about both places. We have been told how to get to both places. We can choose to live obediently in the hope of heaven. Or, we can choose to reject God, understanding the consequence of our rejection. The choice is ours.

Christ died for our sins and was resurrected from the dead by the power of God to rescue us from the penalty

of sin (Gal. 1:4-5). He offers new life and hope. In return, He asks for loving devotion to Him and His purposes. If we refuse to align our hearts with His plans, Jesus will judge us accordingly (John 12:48). Divine judgment will be just, equitable, and impartial. No one will sneak into heaven, nor will anyone be wrongly cast into hell. Let us purpose in our hearts to cleave to the Lord (Acts 11:21). In so doing, we can be assured of our salvation and a future home in heaven. **T**

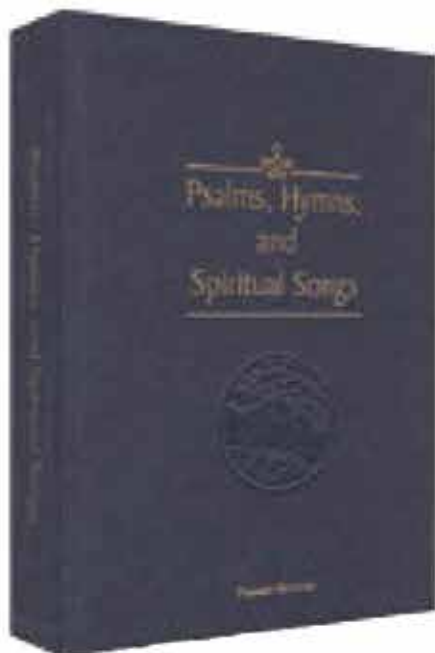


David Flatt

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Psalms, Hymns, and Spiritual Songs

Maintaining Spiritual Focus

by Gary Watt

Maintaining spiritual focus for you and your family is a constant effort of balancing priorities, activities, and available time.

Everywhere I look today, I see people in a hurry and often commenting on not having enough time to get everything done. They seem tense, frazzled, and edgy. Feeling pressed for time, few seem to take a moment for a cheerful hello and a relaxed chat. They apologize behind the excuse of hurrying off to their next appointment. Those with younger children complain about being little more than a taxi service for their offspring's many activities. Drive-through lines at restaurants seem too full at evening meal time with working parents grabbing some quick food between the end of their workday and getting their children to the next activity. Whatever happened to the traditional evening meal with the family all around the same table, not a smartphone in sight, and talking about the happenings of their day? Which of these two meal scenarios is truly investing in the long-term future of the children and the family unit?

The more important questions are "Who's in charge here?" and "Are you controlling your schedule or letting your schedule control you?" Twenty-four hours per day, seven days per week, and 365 days per year are unchangeable metrics. Like it or not, we must be in control of our lives within these time limits. No wonder then that time management gurus seem to flourish from generation to generation.

Overlaying the preceding scenario specifically upon Christians leads to the very real challenge of maintaining

spiritual focus. As we know, becoming a Christian is not a one-time event with no further actions required. One cannot live his commitment to obey God's word and just be a Christian when it is convenient or when it "fits his schedule." As with anything in a Christian's life, guidance always comes from God's word found in the Bible.

From a personal perspective, the Scripture that first comes to my mind when trying to maintain spiritual focus is Matthew 6:33, which says, "But seek first the kingdom of God and His righteousness, and all these things shall be added to you" (NKJV).

This short verse is easily committed to memory. When confronted with choices for my available time and the priority of those choices, its ready recall keeps me focused.

Although in my experience it is easier said than done, the word "first" in this verse removes all other possibilities. It unequivocally establishes priority for our actions as Christians. And in our current world of often

too many choices for the time available, prioritizing becomes a necessity. By accepting "first the kingdom of God," we submit that anything else follows afterward in priority. For me, that is a tremendous help in maintaining spiritual focus. God, family, job or school, and everything else should be the Christian's order of priority.

Maintaining spiritual focus is a dynamic process requiring diligence and self-discipline for the Christian. The word "balance" comes to mind. One dictionary definition of "balance" is "physical equilibrium or stability." I think of the balance-beam gymnast



or the circus high wire performer constantly adjusting to maintain their balance and prevent a fall. For success, they remain intently focused on that single task without becoming distracted by activities around them. No matter how tempting those distractions, they understand that losing focus very likely leads to failure.

Similarly, we need to avoid the distractions of the world and their temporary nature and instead focus on attaining a home with God for all eternity. Forever is a very, very long time.

While becoming a Christian is an individual action that no one else can do for us, it does not mean that Christian parents are relieved of their responsibility to raise their children in obedience to our Lord. This is another critical need for maintaining spiritual focus. Consider the instruction to fathers found in Ephesians 6:4, which says, "And you, fathers, do not provoke your children to wrath, but bring them up in the training and admonition of the Lord" (NKJV).

For those homes without a Christian father, a godly mother is reminded of her role in maintaining spiritual focus in her family by the example of Timothy found in 2 Timothy 1:5, where Paul said, "...I call to remembrance the genuine faith that is in you, which dwelt first in your grandmother Lois and your mother Eunice, and I am persuaded is in you also" (NKJV).

Children lack the knowledge, experience, and wisdom to rightly discern the eternal value of spiritual focus. They are easily attracted to activities that appear fun and give immediate gratification. They are often fearful of peer pressure and have a "need to belong." The wisdom of God's word rightly closes the gap by placing the responsibility for maintaining the children's spiritual focus on their parents. It is not an easy task and the children may well object, but a Christian father must be the spiritual leader of his family or, in his absence, a Christian mother must take his place. The children's souls are at stake.

Actions to maintain spiritual focus could be the subject of another article,

but leading by example tops my list. We often underestimate the influence of our example on others. Regular church attendance, coupled with regular Bible reading and prayer in a Christian's life are powerful examples for their families and others.

The preceding has been relatively easy for me to say, but I assure you that it has not been easy for me to do. Those who know me best know that the personal challenge of balancing my duties as a Christian against the pressures of my job and other activities has not been easy. But with Matthew 6:33, and the rest of God's word as my guide, I have tried earnestly to maintain spiritual focus. The task never ends, but the reward is priceless. 🙏



Gary Watt

Gary and his wife, Joan, have been married 47 years and reside in League City, TX (near Houston). Their two sons and daughters-in-law are the parents of their four grandchildren. Before his job retirement at the end of 2015, Gary and Joan

were members of the Downers Grove church of Christ near Chicago, IL where he served as an elder for 14 years. They are now members of the Bacliff church of Christ in Bacliff, TX. He can be reached at gwwatt@gmail.com.

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Bobby L. Graham

Bobby L. Graham preaches & is an elder for the Old Moulton Rd church of Christ. He & his wife, Karen, have three children: Richard, Mary Katherine Winland (Darren), & Laura Paschall (Jeremy). His email is bobbylgraham@pclnet.net.

QUESTION:

Was the thief on the cross saved (cf. Luke 23:43)?

Yes, I would say that the thief was a saved man in view of what Jesus said to him: “This day you shall be with me in paradise.” Additionally, the Bible tells us more about paradise, as seen in the following quotations:

He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes I will give to eat from the tree of life, which is in the midst of the Paradise of God (Rev. 2:7).

I know a man in Christ who fourteen years ago—whether in the body I do not know, or whether out of the body I do not know, God knows—such a one was caught up to the third heaven. And I know such a man—whether in the body or out of the body I do not know, God knows—how he was caught up into Paradise and heard inexpressible words, which it is not lawful for a man to utter (2 Cor. 12:2-4).

It does seem from these passages that paradise is the realm where the redeemed are awaiting judgment.

That it is the realm of the righteous is evident from (1) Jesus’ being there, as He said that He would be there with the thief; (2) those overcoming’s being there; and (3) the tree of life’s being there.

Some would misuse this conclusion to teach that the thief was saved apart from baptism, but they make at least two mistakes: (1) They must assume that he was not baptized, as in the baptism taught and practiced by John on a limited basis (which was not universal, but taught to those in the area of the Jordan River). It is possible that he was baptized, though we do not know about this for sure and do not have to, as will be seen in the following point. (2) They also fail to discern the covenant under which he was saved—the Mosaic Covenant under which Israel served until it was replaced by the New Covenant ratified by Jesus’ death (Heb. 9:15-17).

This passage from the Hebrew epistle shows that the New Covenant could not have begun until after

Jesus died. Therefore, He saved the thief on the cross while the Old Covenant was operating, or before the baptism commanded of all people in the Great Commission came into effect. The simple fact is that the thief was not subject to the Great Commission (Matt. 28:19-20; Mark. 16:15-16; Luke 24:46-47).

The thief on the cross did not have to be baptized for the remission of his sins, just as David, Abraham, Noah, and Abel did not have to be baptized to have their sins forgiven. None of these individuals was amenable to the New Covenant or to the Great Commission, which lay the foundation for preaching the Gospel of Christ to all and obedience thereto. To conclude that people today do not need to be baptized for this purpose, as do many, is to misapprehend the teaching of the New Testament. It is a major mistake of Biblical interpretation to take a requirement of one covenant and make it applicable to people living under a different covenant. ■

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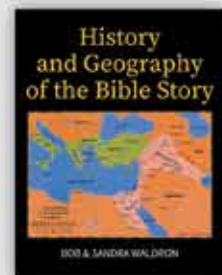
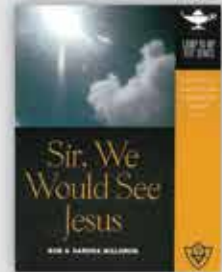
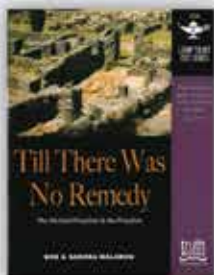
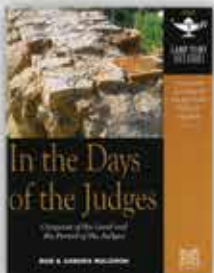
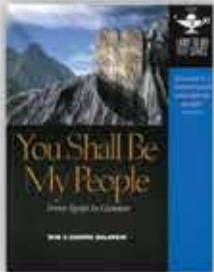
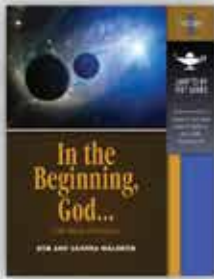
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The Lord's People at Corinth

by Leon Mauldin

Luke tells the exciting story of how the gospel came to the wicked city of Corinth. There was great success in this place where the Lord told Paul, "I have many people in this city." Much archaeological excavation has been done at this site.

Luke narrates the preaching of the gospel at Corinth, along with interesting results, during Paul's second missionary journey (Acts 18). In what would no doubt seem to be a most unlikely place for success, due to Corinth's bad reputation for its lewdness, immorality, and many vices, the Lord told Paul, "I have many people in this city" (v. 10). He was speaking of those who would turn from sin to the Lord Jesus Christ. This number included Crispus, the ruler of the synagogue. "And many of the Corinthians, hearing, believed and were baptized" (v. 8). Paul continued to teach and preach at Corinth for one and a half years (v. 11) and remained a good while longer (v. 18).

Later, on his third journey, Paul would write, "Do not be deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor homosexuals, nor thieves, nor the covetous, nor drunkards, nor revilers, nor swindlers, will inherit the kingdom of God. Such were some of you; but you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus Christ and in the Spirit of our God" (1 Cor. 6:9-11). Oh, what a difference the gospel makes!

The former lifestyle of the Corinthian Christians was not atypical of their culture, but reflected the societal mores of the first century. Increasingly, the culture of our day moves toward the same worldview and manner of life. To sum up: Materialism affirms

that life and happiness are defined by the accumulation of material things. Existentialism/Individualism affirms that you determine what gives life meaning; the most important thing in the universe is you. Hedonism affirms the purpose of life is doing whatever brings you pleasure. Idolatry involves choosing a religion that meets your felt needs, that "validates" what you desire.

When they chose to obey the gospel from the heart (Rom. 6:17-18), when they submitted to the righteousness of God (Rom. 10:3), the Corinthians were washed by the blood of Christ, they were "set apart" as saints, belonging to Him, and they were justified, declared righteous, because they were forgiven. They had to make a choice, and they made the right choice. For the Gentiles



"Erastus Inscription" Photo © by Mike Willis, 2011.
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Synagogue Inscription at Corinth.



Bema in foreground where Paul stood before Galileo.

among them, the choice usually involved turning “to God from idols to serve the living and true God” (1 Thess. 1:9). For many Jews, like Crispus, the choice involved loss of status, peer approval, and in many cases loss of friends and family. Unfortunately, not everyone was willing to make that choice (John 12:42-43).

There are some interesting points here where archaeology intersects with the biblical record. Our photo shows the *bema* (judgment seat) in the foreground. Paul stood trial here before Galileo, who was proconsul of Achaia from June AD 51 to May 52. Galileo was prudent enough to see that Paul was not a lawbreaker and dismissed the charges (Acts 18:12-17). In the background is the Acrocorinth, where a temple to the

goddess Aphrodite once stood, housing sacred prostitutes. Though the temple was gone by the time of Paul, its pervasive degrading influence was very much still there at Corinth.

Also pictured here is the “Erastus Inscription.” Erastus was “the city treasurer of Corinth (a steward of financial affairs, possibly a slave or freedman of some wealth and an important man in the Corinthian community), who sends greetings with Paul to the church in Rome (Rom. 16:23)” (“Erastus,” Baker 714.). Many students/scholars believe the Erastus in this inscription is the brother mentioned in Romans 16:23.

Our photo of the synagogue inscription reminds us of the Jewish presence in Corinth, which is referenced in the text (Acts 18:4ff). 📖

Source

Elwell, Walter A., and Barry J. Beitzel. *Baker Encyclopedia of the Bible*. Grand Rapids, MI: Baker Book House, 1988.

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Leon Mauldin

Leon has worked with the Hanceville church of Christ in Hanceville, AL for 29 years. He and his wife, Linda, have three children and eight grandchildren. The church’s website is hancevillechurchofchrist.com.

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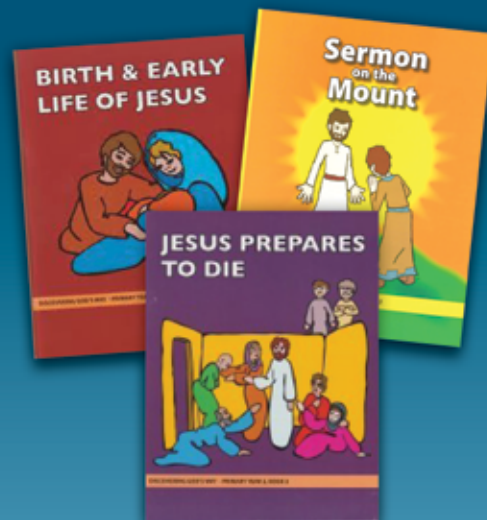
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An Old-Fangled Math Problem

by Tim Matheny

Adding up the stories of the Centurion and the Pharisee in Luke 7 conveys a valuable spiritual lesson.

You may find it surprising, as I did, to learn that the number zero (0) is a fairly recent construct in mathematics, at least in the ways that we use it today. It turns out that using the numeral as a placeholder in a number (like 100) can be traced back to the early ninth century AD in the Arabic world, and its use in Europe did not start until around AD 1200. That may sound old, but given how long society has been using mathematics, that makes 0 a relative newcomer.

Its arrival on the scene brought about changes in many aspects of society. I would argue, in fact, that zero is *The Number that Made the Modern World*. It did so by establishing the decimal system as the dominant one in mathematics, changing not only weights and measures, but more importantly, allowing for an easy visualization of scale. Scientists could immediately know about just how big a number was, by how many zeroes it had in front of the decimal point; Roman numerals did not allow for such (what, you mean it is not obvious that C is equal to a hundred I's?). They could even create a shorthand, which we today call scientific notation, that would let them do math on a gigantic scale. At the same time, on the right side of what we now call the decimal point, zeroes allowed for a new level of *precision*, with fractions of incredibly tiny sizes. In business, especially, divisions to the hundredth place allowed for much more precise currency, but in the sciences, it created

a previously unavailable level of accuracy. Combine scale and precision, thanks to the decimal system, and you get the ability to travel into space and land men on the moon.

Interestingly, at the same time, we were preparing for the conquest of the moon, the number zero once again played a key role in the remaking of the modern world. This time, instead of being the empty placeholder in a ten-digit system, zero would be one of only two choices in a different numbering system, the binary system. Engineers recognized that they could treat a state of being on or off—say, for instance, in electrical current—as though it were representing a one or a zero. String enough of those devices (initially vacuum tubes, but later in electrical transistors) together, and you could represent numbers in binary format. The next step was the realization that one could literally etch thousands, and eventually millions, of tiny transistors directly into conductive silicon crystals, and soon was born the digital computer. As computers became more complex, we began to represent not only numbers, but alphabets, pictures, audio, and video with these binary codes. The world we know today would simply never have been possible without the two digits—1 and 0—powering all of the systems that augment our lives. It is for no small reason we call this the *Digital Age*. The tools that are delivering this very article to you, whether you are

reading it on paper or online, would not exist without those two digits.

Dear reader, if you have stayed with me this long, you are probably asking, “You do know this is a *religious* publication, right?” Indeed, I do; please forgive the long preface, but it has a spiritual application to our understanding of a key principle taught by our Lord in the seventh chapter of Luke. I am going to suggest that it is possible to “do the wrong math” and misunderstand what Jesus means by the numbers He employs in a parable meant to illustrate the attitudes demonstrated by three key individuals in that chapter.

Luke 7 begins with the story of a Roman centurion who contacts Jesus through some influential Jews to get Him to heal the centurion’s servant. The Jewish elders plead with Jesus to fulfill the request (just *why* they do so is a fascinating question outside the scope of this article) because the centurion is worthy of it, having loved their nation, and built their synagogue. But as Jesus nears the centurion’s house, the centurion sends messengers who deliver a message on his behalf: do not trouble Yourself to come all the way to the house, because I am *not* worthy to have You under my roof! He then proceeds to assert that Jesus can heal the servant from anywhere because of His ultimate power (using his own military authority as an illustration). Jesus’s comment regarding the man who considers himself unworthy:



“I tell you, not even in Israel have I found such faith” (Luke 7:9b).

Later in the chapter, Jesus is invited by a Pharisee to a meal at his home. A woman from the city, identified simply as a “sinner,” somehow gets into the house and wets Jesus’ feet with her tears, wipes them off with her hair, and anoints His feet with ointment from an alabaster flask (probably indicating that the ointment was expensive). We are treated to the Pharisee’s inner monologue: “If He knew what kind of woman this is, He would never associate with her.”

Jesus responds to the unspoken thought (!) with a simple story for the Pharisee: “A certain moneylender had two debtors. One owed five hundred denarii, and the other fifty. When they could not pay, he cancelled the debt of both. Now which of them will love him more?’ Simon answered, ‘The one, I suppose, for whom he cancelled the larger debt.’ And He said to him, ‘You have judged rightly’” (Luke 7:41-43)

And here is where our math can send us sideways. I cannot tell you how many times I have heard (and have discussed myself) just how much 500 denarii was versus how much fifty denarii was. It makes sense when we look at it with zero as a placeholder—it

is ten times as much! By that method of interpretation, what Jesus is saying is, if you think your sins were ten times worse than somebody else’s, you will love him ten times more than another whose sins were not as bad! Right? If that feels wrong to you, and it does to me, maybe it is because we have misunderstood based on our mathematical perspective.

Remember that our modern comparisons based on the zero were not going on at this point. I would suggest that what the truly spiritual first-century mind would have considered upon hearing this was not a comparison of scale, but rather a very binary choice. One debt was payable, albeit with hard work, while the other was essentially unpayable, and would most likely result in imprisonment or slavery for the debtor and perhaps even for his family! This understanding of the parable’s meaning seems to fit better with Jesus’ subsequent, very binary, comparison of Simon and the sinful woman: “Do you see this woman? I entered your house; you gave me no water for my feet, but she has wet my feet with her tears and wiped them with her hair. You gave me no kiss, but from the time I came in, she has not ceased to kiss my feet. You did not anoint my head with oil, but she has anointed

my feet with ointment. Therefore, I tell you, her sins, which are many, are forgiven—for she loved much. But he who is forgiven little, loves little” (Luke 7:44-47). Simon had considered Jesus a nice addition to a dinner party, but the woman saw Jesus as her lifeline.

We are not so different in our potential responses to Christ. It is easy to treat Jesus as the Great Enhancer, instead of seeing Him as the Great Rescuer. For example, a recent award-winning, chart-topping country song about a baptism, while by and large a pleasing and surprising development in today’s world, contains the telling line, “I’m saved, and I am *stronger*.” Certainly, “When nothing else could help, love lifted me” does not fit our self-esteem culture.

How do I perceive who I was and who I am before and after the work of Christ? Is Jesus making me better, or is He simply making *me*? Do I consider myself a five who is becoming a ten, or am I a self-made zero being remade into the image of the One?

I think about Paul’s at first ironic, and then quite direct, observation on certain individuals challenging his apostolic authority at Corinth: “Not that we dare to classify or compare ourselves with some of those who are commending themselves. But when they measure themselves by one another and compare themselves with one another, they are without understanding” (2 Cor. 10:12). May God help me to learn how to use the right kind of math: comparing myself not to others, but to Christ, so that I may learn my complete moral poverty and learn to weep at His feet. 🙏



Tim Matheny

Tim has worked for Apple for 28 years, and is passionate about technology, but his first love is for the Lord and his family. He and his wife, Margaret, are members of the Brentwood congregation in Nashville, TN. He can be reached at matheny@gmail.com.

“You Who Are Spiritual”

by Steve Wallace

Spirituality is a nebulous term today, with a wide variety of meanings. However, in Sacred Scripture, its meaning is rooted in revelation and relevant to our daily walk.

Introduction

Brethren, if a man is overtaken in any trespass, you who are spiritual restore such a one in a spirit of gentleness, considering yourself lest you also be tempted (Gal. 6:1).

Our text is a familiar one and is often cited. Here we center on the words found in the title of this article. Those who are spiritual are obviously Christians whom our Lord finds useful. They will not make light of sin. In churches where they are members, they do not cause problems but are solutions to problems. In our text, they are the ones designated by the apostle to help erring Christians. The words of Galatians 6:1 are born of their context.

Walking in the Spirit

Those who are spiritual “walk in the Spirit” (5:16) and “are led by the Spirit” (5:18). Those who mind the flesh find it difficult to walk in the Spirit (1 Cor. 3:1, NASB; cf. 2:11-14). Those who follow the Spirit are “filled with the knowledge of His will” and use “the sword of the Spirit, which is the word of God” in their service to God (Col. 1:9; Eph. 6:17).

Recognizing Sin

Those who are spiritual recognize sin. Paul’s words in Galatians 6:1 imply this. He has just finished listing many sins which he termed “the works of the flesh” (5:19-21). Some Christians, especially young Christians, may be

ignorant of given sins. Others may be careless or overtaken in a sin. Sins found in 5:19-21 “and the like” are, sadly, often found among brethren today. Those who are spiritual help sinners to see the error of their ways (Acts 8:20-22; Gal. 2:14). It is a mark of spirituality to know what sin is and recognize when it has been committed.

Restoring the Fallen

Those who are spiritual restore sinners. Some downplay or ignore sin (1 Cor. 5:1-2). Some are like the scribes and Pharisees, who recognized sin, but stood aloof from those who were sinners (Luke 5:30). There is a danger of such things today. Those who are spiritual realize that restoring sinners was our Lord’s great work and that He expects His people to follow His steps (Luke 5:32; 1 Tim. 2:4, 5; Gal. 6:1).

The Scriptures teach us how to restore sinners. Though Acts 2 is a record of lost sinners being converted, Peter’s comments are a helpful companion to Paul’s words in Galatians 6:1. Peter reasoned from the Scriptures and made application to those listening (Acts 2:22-36). Those who are spiritual use the Scriptures to show erring brethren their sin and encourage them in the way of restoration (Acts 8:22; 1 John 1:9). They are concerned about the spirit part of others (James 5:19-20).

Bearing Fruit

Those who are spiritual bear the “fruit of the Spirit” (5:22-23). Let us note some that Galatians 6:1 implies. Love and longsuffering are obvious in the time, care, energy, etc., that is involved in restoring the erring. Gentleness is mentioned in 6:1. Faithfulness, both to God and the erring one, is seen in the effort made to restore. Self-control would be necessary to exercise the restraint necessary to keep oneself from being tempted.

Focusing Upward

Those who are spiritual focus on things beyond this world. Moses exemplified such focus (Heb. 11:27). Paul’s list of sins in 5:19-21 ends with “those who practice such things will not inherit the kingdom of God.” Those who are spiritual will focus on the final destiny of others.

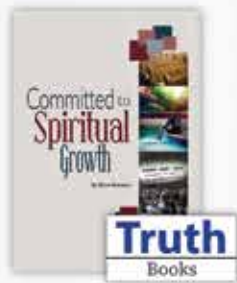
Conclusion

Let us all be spiritual. Such Christians will be the lights that Jesus calls His people to be. **11**



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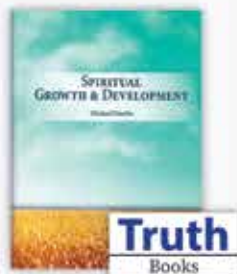


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So, Where Do You Go?

by Lewis Willis

“Where do you go when it starts to rain? What do you do when your heart’s in pain? Where will you hide when the lights are low? Where will you run when the right time comes?”

While driving not long ago, I heard a song written by Arnold Sundgaard and Alec Wilder and recorded by the legendary Frank Sinatra. Some of the lines in the song caused me to think of some spiritual applications that can be emphasized for our thoughts. As you read a few of the lyrics below, I suspect they will raise some of the same ideas with you as they did with me.

Where do you go when it starts to rain?

What do you do when your heart’s in pain?

Where will you hide when the lights are low?

Where will you run when the right time comes?

Those are good questions. Life presents us with a wide variety of situations, circumstances, and sometimes, tragedies. What do we do when these things come? To whom do we go? To whom do we turn? Good questions!

Frequently, life tests us severely. Sometimes the test comes in the form of prolonged illness. The death, of a parent, spouse, or child, can be overwhelming. Marital problems turn the lives of many “up-side-down.” Problems guiding our children through their crises can cause sleepless nights. Losing our jobs can be shattering. Problems in the

church can challenge our faith. Yes, life can be difficult and challenging.

When these types of experiences invade people’s lives, they ask, “Why is this happening to me?” When your back is against the wall, to whom do you turn? Where do you go?

Troubles Will Come

James wrote of these hardships, and he spells out what the response should be for the child of God. “My brethren, count it all joy when ye fall into divers temptations; Knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord. A double minded man is unstable in all his ways” (James 1:2-8).

Peter said, “Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ” (1 Pet. 1:6-7).

These Scriptures refer to the problems and temptations thrust upon us as we live from day to day. Often such events overthrow the faith of God’s people, and they fall away. Others see these trials and tribulations as tests that strengthen them day by day. What produces these two opposite extremes in the lives of God people? Why do some fall, while others grow stronger?

Where Do We Turn?

The apostle Peter said we should turn to God for His assistance when difficult circumstances challenge us. “Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: Casting all your care upon him; for he careth for you” (1 Pet. 5:6-7). Christians who stumble through the trials and tribulations of their lives have to decide to whom they will turn! Will we seek comfort from worldly-minded people who struggle aimlessly through those same experiences? Or, should God’s children, acting in faith, turn to the Lord? Thankfully, He tells us we can cast our cares upon Him, and that He cares for us!

In the Sermon on the Mount, the first recorded, lengthy teaching of Jesus while He was on the earth, the Lord addressed this same subject. Although the necessities of life would concern His disciples, Jesus said, “Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for

your body, what ye shall put on. Is not the life more than meat, and the body than raiment?" (Matt. 6:25).

He then called a fundamental truth to the minds of His followers. "Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?" (Matt. 6:26). If God takes care of birds, He will take care of His children.

Then the Lord asks, "And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" (Matt. 6:28-30).

With these thoughts in the minds of His hearers, Jesus then made the point I wish to stress for our consideration: He said, "Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:31-33).

So, when trying times come upon us, when we struggle to make it through day after day, or when we doubt if we can survive spiritually, let us turn to God and His Word. He will care for you and lead you safely to that seemingly distant shore! 📖



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Will a Name or Signboard Save Us?

by Ron Halbrook

Souls saved by Christ are identified as belonging to him by wearing his name, not man-made names.

Introduction

The comment is often heard among religious people and their leaders, “A certain name or signboard will not save us.” That sounds innocent and true on the surface, but it implies something which is not true. Of course, one implication is that Christ saves us which is true, but another implication is that Christ left His followers free to manufacture and embrace human names in religion—and that is not true.

If we profess to follow Christ, we must submit to Him in all things. He commanded according to His own instruction in Matthew 28:20, “Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.” He sent the Holy Spirit to guide the apostles and prophets to reveal “all truth” necessary for us to receive salvation by God’s grace and to obey Him in all things so that we may live and die in a right relationship with God (John 16:13). They received, proclaimed, and wrote this truth for all future generations and God will preserve it in Scripture until the end of time (2 Pet. 1:12-15; 1 Pet. 1:23-25).

These apostles and prophets did not manufacture their own teaching, but strictly delivered what Christ revealed to them through the Holy Spirit. That

is why Paul wrote, “If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord” (1 Cor. 14:37). This inspired teaching alone was delivered to all the churches everywhere, and they were constantly reminded to follow it. Paul reminded the church at Corinth, “For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church” (1 Cor. 4:17). Peter, John, and Paul did not teach different doctrines and names among the churches, but all the apostles and prophets taught the same thing everywhere in every church.

“The Disciples Were Called Christians”

Under the guidance of the Spirit, Paul and Barnabas preached in Antioch for one year and revealed that disciples or followers of Christ will be identified by His name: “the disciples were called Christians first at Antioch.” Christ did not send the Holy Spirit to give His disciples the names of man-made religions and churches such as Catholic, Methodist, Mormon, Pentecostal, Baptist, Born Again, etc., etc. Man-made names only divide those who profess to follow

Christ because one man likes a certain human name and another man likes a different one. Jesus prayed for His true followers to be united under the teaching of His word of truth (John 17:17-21). He never taught or prayed one word in support of the modern mantra, “Join the church of your choice,” or, “Thank you, Lord, that we can choose from many denominations and names.” Never did such words fall from the lips of our Savior.

When some early Christians began to adopt human names, Christ sent the Holy Spirit to rebuke them through Paul and to teach them to abandon those names. 1 Corinthians 1:12-13 says, “Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?” Christ does not want His followers to wear human names which divide us such as Paulite Christian, Apollosite Christian, Cephasite Christian, Pentecostal Christian, Alliance Christian, Catholic Christian, Born Again Christian, etc., etc.

“*Is Christ divided?*” It means the answer is an automatic and emphatic “No!” “*Was Paul crucified for you?*” It means the answer is an automatic and emphatic “No!” “*Were you baptized in the name of Paul?*” It means the answer is an automatic and emphatic “No!”

The lesson that Christ is driving is this: we must wear only the name of our Savior so that we will be united by His name, not divided by human names. We wear the name of Christ because He was crucified for our sins, and these other names are not the Savior crucified for us. We wear only the name of the Savior by whose authority we were baptized to wash away our sins, and not names of men which have no power to wash away our sins.

“The Churches of Christ Salute You”

When Paul was traveling toward Rome, he visited congregations of Christ’s people along the way, and they were identified by the name of their Savior, not by any man-made name: “The churches of Christ salute you” (Rom. 16:16). Just as individual followers of Christ were identified as belonging to Him, thus “Christians,” their assemblies were also identified as belonging to Him, thus “churches of Christ.” The church Paul visited in each place belonged exclusively to Christ, not to any human leader or organization, thus it was simply a church of Christ. Individual followers of Christ in the New Testament were never identified by ancient or modern names created by human leaders. Local churches in the New Testament were never identified by such man-made names.

We should often be reminded that the church about which we read in the New Testament was planned by God from eternity (Eph. 3:10-11). God planned that Christ would die on the cross to save us and gather us into His church, and thus it is the only church “purchased with his own blood” (Acts 20:28). God purposed that Christ would rise from the dead, take His throne at the Father’s right hand, and establish His church on the Day of Pentecost as recorded in Acts 2 (Matt. 16:18; Acts 2:30-36). All who submit to Christ in

water baptism are added by the Lord to this spiritual body of Christ, the church of Christ (Acts 2:38, 41, 47).

This New Testament church is the true “church of God” because it came from His mind, His purpose, and His power (1 Cor. 1:2). He made Christ alone “the head over all things to the church, which is his body” (Eph. 1:22-23). Thus, the church, planned and purposed by God, is the body of Christ, the church of Christ.

God did not plan human denominations and denominational names. People and bodies bearing these names are churches planned by men and are not the true church of God. These bodies are purely human bodies, not the body of Christ, the true church of Christ.

Christ alone is our Savior. We belong to Him, not to any human leader. We are thus identified by the name, power, and authority of our Savior who alone saves us. Why should we focus upon or identify ourselves by the names, powers, and authorities of human leaders who cannot save us? Peter said concerning Christ, “Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved” (Acts 4:12). If Christ alone can save us, we should be identified as belonging to Him alone.

Why Call Me, “Lord,” But Refuse to Obey Me?

A signboard alone will not save us because, on the one hand, we might have a true and biblical signboard, but refuse to obey Christ in many ways. We might be guilty of womanizing, drinking, gambling, or spreading false doctrines which deceive people. In that case, Jesus Christ will ask us the question He asked in Luke 6:46, “And why call ye me, Lord, Lord, and do not the things

which I say?” The name or signboard cannot serve as a cover for our sins.

On the other hand, the signboard might be a stumbling-block that causes us to disobey Christ. For instance, a name or signboard is a stumbling-block if it is not authorized by Christ and identifies us with some modern leader, movement, or organization not found in the New Testament. If we profess to follow Christ, we must always be identified by His name and not by names created by human leaders. If we use names created by human leaders, we are following what we like instead of following and obeying Christ in all things. In that case, He will ask us the question He asked in Luke 6:46, “And why call ye me, Lord, Lord, and do not the things which I say?”

Let us take seriously the simple but profound words of our Savior in John 14:15 and 15:14, which say, “If ye love me, keep my commandments,” and, “Ye are my friends, if ye do whatsoever I command you.” He commanded us to wear His name as the One crucified for us and not to wear additional names created and chosen by human leaders.

Conclusion

Let us always search the Scriptures with a determination to strictly follow what we can read in the Book of God. “If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen” (1 Pet. 4:11). 📖



Ron Halbrook

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Strange Things I Keep Hearing

by Rufus Clifford III

Having rejected the ancient paths of Sacred Scripture (Jer. 6:16), many today are like the Athenians who used to spend their time in nothing other than telling or hearing something new (Acts 17:21).

During Jesus' day, the people were amazed at His power. In fact, we are told in Luke 5:26, "And they were all amazed, and they glorified God, and were filled with fear, saying, 'We have seen strange things today'" They had just witnessed Jesus heal a man who was suffering from palsy. His friends lowered him down through the roof Jesus healed him, and he walked out on his own. This amazed everyone and they proclaimed, "We have seen strange things today."

We all can relate to how they felt because we too have seen strange things in our lives. Unfortunately, it is not what I am seeing, but what I am hearing that now disturbs me. Over the years I have heard strange things coming from the mouths of so-called mature Christians. The problem is I continue to hear them in various places. Let me share some strange things I keep hearing.

Establishing Bible Authority

Today some assert, "The way we establish authority is man-made!" Now I know that whenever this is said, someone is usually trying to advocate some new thing concerning the work and worship of the Lord's church. They will say, "Nowhere in

the Bible will you find Jesus or an apostle saying, 'You establish authority by direct command, approved example, or necessary inference.' This means that it must be man-made or just church of Christ doctrine!"

I might point out there is no such critter as church of Christ doctrine but there is the doctrine of Christ, and there is a big difference! These folks want a new hermeneutic, and if the old hermeneutic was man-made, then there would be no reason not to change it. D.R. Dungan defined hermeneutics several years ago, stating, "Hermeneutics is the science of interpretation. Sacred hermeneutics is the science of interpreting the Scriptures."

Such brethren fail to remember that authority is inherent with God for He created everything (Gen. 1:1). God the Father gave authority to Christ (Heb. 1:1-4). Jesus Christ sent the Holy Spirit to guide the apostles in writing the New Testament (John 14:26). The Bible was written so every person could understand it (Eph. 3:4). God expects people to study and meditate upon His divine word (2 Tim. 2:15).

When I open my Bible, I find Jesus using all three ways of establishing

authority. In John, we read "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:34-35). First, we have a direct command or statement given: "That ye love one another" (v. 34). Second, we have an approved example given: "As I have loved you" (v. 34). Third, we have a necessary inference given: "By this shall all men know that ye are my disciples, if ye have love one to another" (v. 35).

The inspired apostles established authority the same way in Acts 15. Necessary inference was used by Peter (vv. 7-11). An approved example was offered by Paul and Barnabas (v. 12). A direct command or statement was issued by James (vv. 13-19). Logically if Jesus and the apostles taught in this manner, then the way of establishing Biblical authority came from God, not man.

The Steps of Salvation

Another strange thing I keep hearing: "The steps of salvation are man-made!" I continue to hear this from brethren in several places. I had one man bring me an article that



he found on the internet, concerning Walter Scott, where someone claimed that he was the one who came up with the five steps of salvation. Scott was part of the Restoration Movement and was not born until 1796, which was long after Jesus and the apostles lived and taught on this earth.

However, when I open my Bible, I find Jesus and the apostles teaching five steps to be saved:

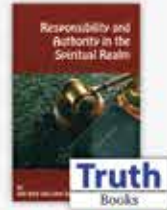
1. Jesus taught that one must hear (John 6:45-46). The apostles taught one must hear (Rom. 10:17).
2. Jesus taught that one must believe (John 8:24). The apostles taught one must believe (Acts 16:30-31).
3. Jesus taught that one must repent (Luke 13:3). The apostles taught one must repent (Acts 2:38).
4. Jesus taught that one must confess (Matt. 10:32-33). The apostles taught the need to confess Christ (Rom.10:9-10).
5. Jesus taught one must be baptized (Mark 16:16). The apostles taught one must be baptized into Christ (Gal. 3:26-27).

Such brethren should realize if Jesus and the apostles taught the five steps of salvation then it came from God, and not man. The Bible says it, and I believe it. I pray that all would believe it and then perhaps that would stop the strange things I keep hearing! 🙏



Rufus Clifford III

Rufus has preached at the Central church of Christ in Charlotte TN for seven years. He and his wife, Carey, have two grown children and three grandchildren. The church website is central-churchofchrist.org. He can be reached at rcliff5937@aol.com.



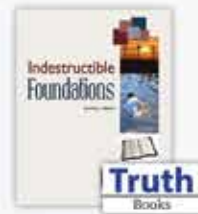
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Presiding Over the Collection

by John R. Gentry

Just as well-worded comments help focus our minds during the observance of the Lord's Supper, they also aid in fulfilling the command to lay by in store on the first day of the week (1 Cor. 16:1-2).

On the first day of every week, each of you is to put something aside and store it up, as he may prosper... (1 Cor 16:2, ESV).

In the April 6, 2006 edition of *Truth Magazine*, an article written by Craig Meyer was published entitled "A Suggestion to Those who 'Preside'" (214). In this good article, brother Meyer correctly emphasized that "men who 'wait on the Lord's Table' ... have an important work" and "men who 'preside' ... fill a vital role, too." This well-written and much-needed article only dealt with the Lord's Supper. Here we offer some suggestions for those who preside over the taking up of the collection.

The reason for having men give a short talk before a congregation partakes of the Lord's Supper is to help focus the minds of those eating the Supper on the body and blood of Jesus as He was killed and crucified on the cross. God certainly gives authority for such talks in the several passages that teach us about the Lord's Supper and the passages that emphasize the need for general teaching, exhortation and admonition, but they are not specifically mandated by the pattern God gives for the eating of the Lord's Supper. Why then do we have such talks? In the words of brother Meyer, "Mark it down and mark it well: All who partake of the Lord's Supper have a fearsome task before God. And any *mental detachment* or *non-preparation* on either the part of the

one who 'presides' (James 3:1) or on the part of the one who partakes (1 Cor. 11:27-29, 34) is just asking to be 'cast into the great winepress of the wrath of God' (Rev. 14:19)." In other words, everyone who eats the Lord's Supper must be well prepared for such a monumental memorial.

But what about the taking up of the collection? Why is it often considered so insignificant as to warrant no words of teaching or exhortation to help those giving do so with the right heart? Or, if anything is said, why do we simply reference or quickly read 1 Corinthians 16:1-2? Some balk at the idea of having a short exhortation before the taking up of the collection saying it stems from sectarianism or denominationalism. Before you get to balking or barking too loudly, consider the following facts and salient Scriptures:

- Paul spent two entire chapters exhorting and encouraging the Corinthians to give more money (2 Cor. 8-9), which is more than he spent in correcting the errors of their eating the Lord's Supper (1 Cor. 11:17-34).
- The preaching of the prophets often included rebuke and reproof regarding the poor and pitiful giving of the people of God as they provided polluted and profaned presents in their worship to God (cf. 1 Sam. 2:29; 2 Chron. 34:25; Isa. 43:23-24; Ezek. 20:28, 31; Mal. 1:6-14).

- Moses instructed and entreated the people of God to give generously in Exodus 35-36. And David invoked and incited the people of God to greater giving through his precedent and pattern of giving, and he publicly prayed and petitioned God to bless their giving in 1 Chronicles 29.
- Jesus admonished and appealed to His disciples to greater giving in Mark 12:41-44.

Surely, it can be acknowledged that there is nothing wrong and everything right with encouraging and exhorting people of God today to greater giving in sermons, classes, articles, and even in the "short talk" before the taking up of the collection.

In providing exhortation to greater giving, several principles and passages could be used. Typical points focus on the fact that God has commanded we give every first day of the week (1 Cor. 16:1-2) and that our contribution to the collection is God's plan and pattern for funding the work He has given the church to do in evangelism and edification (1 Cor. 9; 2 Cor. 11:7-9; Phil. 1:5; 4:10-20; 1 Tim. 5:17-18) and benevolence (1 Cor. 16.1-4; 2 Cor. 8-9). Generally, these thoughts are coupled with the attitude one is to have when giving, i.e., cheerfully and not grudgingly (Acts 20:35; 2 Cor. 9.6-7). However, in addition to the passages cited earlier regarding examples when the people of God were exhorted and encouraged to greater



giving, the following principles and passages might prove profitable:¹

- We must be good stewards of the resources God has given us (Deut. 8:17-18; Ps. 24:1; Hag. 2:8; Matt. 25:14-30; Rom. 11:36; 1 Cor. 4:2), and we should use all of these resources to the glory of God and for the furtherance of His Kingdom.
- We must follow God’s example in giving (Deut. 6:10-12; Matt. 7:11; Luke 6:38; John 3:16; Rom. 8:32; 2 Cor. 8:9; 9:8, 11; 1 Tim. 6:17; 1 John 3:16-18).
- We must store up treasures for ourselves in heaven and not on earth for worldly wealth is fleeting (Prov. 23:4-5; 30:8-9; Eccl. 5:10-15; Matt. 6:19-21; 19:29; Mark 10:25; Luke 6:24; 16:25; 1 Tim. 6:6-10, 17-19; Heb. 11:25-26). In part, this involves fulfilling our

part in funding and financing the work of the local church.

- “God prospers us not to raise our standard of living, but our standard of giving” (Luke 3:11; Acts 2:44-45; 4:32-37; Rom. 12:13; 2 Cor. 8:7, 13-15; 9:10-11; Eph. 4:28; 1 Tim. 6:17-19; James 2:15-16). Although these passages primarily discuss responsibilities in the individual realm, the same principles would certainly apply to the realm of the local church and should exhort us to greater giving.

No doubt there are other passages that could be considered, but, Lord willing, these will provide some food for thought. For those who don’t make any attempt to exhort the people of God to greater giving while “presiding” over the taking up of the collection, why not start now? For those who do, why not “excel still more!”? **T**

Endnote

¹ Some of these points were taken from <http://GenerousGiving.org>. Although this group has denominational ties and tendencies, there are a few pages with good information such as general statistics regarding giving trends among Americans.

Editor’s Note: While John Gentry resigned from Truth Publications at the end of September to devote his full time to evangelism, we should like to say, “Thank You!” for the service and sacrifices he made during his years as General Manager of the CEI Bookstore and more recently as our Marketing Manager. May God bless you both in your preaching and personal life.



John R. Gentry

John has been preaching since 1992 and has worked with the Humphreys Co. church of Christ in Waverly, TN since May 2014. He can be reached at havebiblewillpreach@gmail.com.

What Comes Next?

by Greg Litmer



Greg Litmer

Greg has preached for the Northern Kentucky church in Florence, KY since 2001. He can be reached at glitmer@yahoo.com.

Some years ago, while I was holding a meeting in Ireland about Catholicism, a young lady asked, “What difference does it make?” Her remarks have stuck with me, for they seem to reflect the current mindset of many people I encounter.

*The winds of change are blowing,
Cliched I know, but true;
However, things are different,
And we have so much more to do.*

*What happened to you?
I came to hear you preach,
Once you “peeled paint from the walls”
And now you simply speak.*

*Don't get me wrong, the fellow said,
It's still obvious you care,
But the way you used to rattle walls,
Well, it just seems that it's not there.*

*I met his words with a smile,
Albeit sad, resigned, I'm sure,
I think I've just gotten older,
I'd like to think I'm more mature.*

*The reply I gave was certain,
I am older, more mature,
But the winds of change are blowing,
Of that I am for sure.*

*I remember days from years gone by,
When the gospel I would preach,
That from those fiery sermons,
There'd be classes I could teach.*

*Sometimes studies would last a week,
Oftentimes much, much more,
And there were even times,
When I was shown the door.*

*Folks at least would listen,
Differences we would share,
O, I appreciate conviction,
It shows that people care.*

*At home, at meetings across the land,
The Lord would give the increase,
People looked to God above,
That began to decrease.*

*Looking back is a good thing,
If with an honest eye you can,
The first indication of the change,
Was in a distant land.*

*A lesson series I went to preach,
Answering all the questions
I could take,
One of the last that I was asked was,
What difference does it make?*

*I didn't know it then,
But I sure do know it now.
The new approach was coming,
Doctrine, rules, conviction,
Didn't matter anyhow.*

*I still can hear that lady's voice,
As those very words she spoke,
We talked of it that selfsame night,
As if all the questions were like a joke.*

*I answered her as best I could,
A friendly, honest girl was she,
But she was the voice of the future,
And that I did not see.*

*Years have passed since that night,
When that new attitude I first heard,
No absolute pattern to be followed,
No certain authority in the Word.*

*Deeper study is required,
The answer can be found,
But so many people nowadays,
Don't want the Word around.*

*I am not giving up,
That's an option none can take,
Yet, I heard an inkling of
what was coming,
What difference does it make?*

*The Bible's not a rule book,
That's what people say,
They're right, it's not,
But what it means is “I
will do it my way.”*

*The work is there before us,
But we must really try to see,
That many are saying
God's not in charge,
The one in charge is me.*



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>

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

Western Slope church of Christ
2923 North Ave., Unit 3
Grand Junction, CO 81504
Bible Study 9:30 A.M. Worship 10:30 A.M.
Evening 5 P.M.
www.churchofchristwesternslope.org

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: Richie 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

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

ORLANDO

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 6:30 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

OLITIC

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: Johnnie 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

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

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.countylinetchurchofchrist.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 9:30 A.M., Bible Study 10:30 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

KINGSPOORT

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.faithweb.com>

PIGEON FORGE

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

SHELBYVILLE

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

SHELBYVILLE

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

TEXAS

ALLEN

West Allen church of Christ
1414 W. Exchange Blvd. (2 miles 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.methodistsreetchurchofchrist.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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Schedule
change

2018
TRUTH LECTURES

now re-scheduled for

JUNE 25TH - 28TH

To be held on the campus of the Athens Bible School in
Athens, Alabama. The theme is "In the Beginning...
(Studies from Genesis).