

Truth

Magazine

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GROWING FROM GENESIS

“For whatever was written in earlier times was written for our instruction, so that through perseverance and the encouragement of the Scriptures we might have hope” (Rom. 15:4, NASB).



Truth Magazine

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Growing from Genesis

by Mark Mayberry

In his editorial, Mark offers an introduction to the monthly theme section, “Growing from Genesis,” and shares additional information on the topics and speakers of the upcoming 2018 Truth Lectures.

The theme section of this issue of *Truth Magazine* is entitled, “Growing from Genesis.” Many great lessons are contained in the biblical book of beginnings. Such stories not only stir the heart, but also challenge the mind.

As is evident from the Table of Contents (see p. 3), we discuss the different dispensations of God’s dealings with mankind (i.e., Patriarchal, Mosaic, and Christian), consider the consequences of Adam’s transgression, and reflect upon how the choices of Abraham and Lot impacted their respective families. Delving deeper, we explore the parallels between Melchizedek and Jesus Christ, weigh extra-biblical evidence of Joseph and Israel in Egypt and, finally, we ponder Paul’s statement of the enduring value of Sacred Scripture.

As you read these articles, we also encourage you to consider attending the 2018 Truth Lectures, that will be held at the Athens Bible School in Athens, AL from June 25-28. Entitled “In the Beginning... Studies from Genesis,” these lectures will offer something for believers of all ages. See the adjacent full page schedule of the lecture presentations.

Since Genesis has long been a battleground of faith, we are devoting the lectures that begin at 8 a.m. to a discussion of relevant controversies. Many Bible students are familiar with Julias Wellhausen’s documentary hypothesis regarding the Pentateuch, but are you aware of the current trends in scholarly circles regarding

the issue of biblical minimalism vs. acceptance of scriptural validity? Since the days of Darwin, the integrity of the creation account has been questioned. How should believers understand the days of creation? What is the role of archaeology? Does it support or undermine confidence in the biblical text?

Today many Christians have traveled to the Middle East, and visited sites where the biblical story unfolded. During the 9 a.m. hour, we are fortunate to have speakers who can share their understanding of Mesopotamia, Canaan, and Egypt.

In the 10 a.m. time-slot, attention is given to ancient failures, i.e., the sin of Adam and Eve, the wickedness of the antediluvian world, and the moral corruption of the cities of the plains, and the subsequent judgments that fell upon each. Human nature does not change; the same issues that brought condemnation upon the ancients (i.e., disobedience to divine decrees, pervasive violence, and cultural corruptions, along with moral degeneration and sexual depravity) continue to curse our contemporary culture.

During the 11 a.m. time-period, we divide into separate men’s and women’s tracks, with each focusing upon families of faith, but from different perspectives. The evening lectures focus on eternal questions: Who is God, what is man, and why do we need a Savior?

In these presentations that will span Tuesday, Wednesday and Thursday, the men will consider the families of Abraham, Isaac, and Jacob, while the women will contemplate Sarah, Rebekah, and the troubled relationship of Rachel and Leah.

Folks, this is excellent material: informative, edifying, and faith-building. Kyle Pope adds, “I am very excited about this year’s lectures. They promise to be a wonderful blend of practical devotional studies that touch the heart, along with in-depth studies of important issues to feed the mind.”

Please plan to visit Athens, Alabama, during the fourth week of June. Listen and learn from this unique series of lectures. Be encouraged and exhorted and uplifted in your faith. Lift your voices in praise to God. Renew relationships. Meet new friends. Strengthen the blessed tie that binds our hearts in Christian love.

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Mark Mayberry
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2018 TRUTH LECTURES: IN THE BEGINNING

June 25-28, 2018 (Fourth Week of June)

at the Athens Bible School in Athens, Alabama

EVENING LECTURES

	MONDAY	TUESDAY	THURSDAY
7:00 p.m. Evening Singing	Who is God? <i>John Gibson</i>	What is Man? <i>Doy Moyer</i>	Why a Savior? <i>Jim Deason</i>
7:30 p.m. Evening Lecture			

DAY LECTURES

	TUESDAY	WEDNESDAY	THURSDAY
8:00 a.m. Controversies Regarding Genesis	Textual Challenges: Denying Inspiration: Minimalist vs Maximalist Approaches <i>Chris Reeves</i>	Doctrinal Challenges: Denying the Creation Account <i>Joshua Gurtler</i>	Archaeological Challenges: Denying the Historicity of the Biblical Record <i>Nathan Ward</i>
9:00 a.m. Lessons from Archaeology	Mesopotamia <i>Steve Wolfgang</i>	Canaan <i>Mike Willis</i>	Egypt <i>Leon Mauldin</i>
10:00 a.m. Learning from Ancient Failures	The Fall of Adam <i>Tommy Peeler</i>	The Antediluvian World <i>Buc Chumbley</i>	Sodom and Gomorrah <i>Dan King</i>
11:00 a.m. (Men's Track): Families of Faith	Abraham <i>David Cox</i>	Isaac <i>David Dann</i>	Jacob <i>Ben Walker</i>
11:00 a.m. (Women's Track): Families of Faith	Sarah <i>Diana Dow</i>	Rebekah <i>Jennifer Maxey</i>	Rachel and Leah <i>Sherelyn Mayberry</i>

For more information, including lodging, visit TruthLectures.com

Josiah: “There Was No King Like Him”

by Kyle Pope

Josiah, the final faithful king of Judah, was a man of great courage and dedication to God’s word. Kyle reminds us that his life teaches us powerful lessons about what it truly means to serve God.

In most instances in First and Second Kings, David is the king who is the model of service to God (1 Kings 15:3; 15:11; 2 Kings 14:3; 16:2; 18:3). There is one king, however, who surpasses even David. Concerning Josiah, 2 Kings 23:25 tells us, “Now before him there was no king like him, who turned to the Lord with all his heart, with all his soul, and with all his might, according to all the Law of Moses; nor after him did any arise like him” (NKJV).

The story of Josiah’s life begins nearly three hundred years before his birth. When the kingdoms of Israel and Judah were divided, the wicked king, Jeroboam, established the idolatrous worship of gold calves at Dan and Bethel. 1 Kings 13:1-34 tells us about a prophet who confronted Jeroboam at Bethel as he stood by an altar he had built to burn incense. The prophet cried out: “O altar, altar! Thus says the Lord: ‘Behold, a child, Josiah by name, shall be born to the house of David; and on you he shall sacrifice the priests of the high places who burn incense on you, and men’s bones shall be burned on you’” (1 Kings 13:2).

When Josiah was born years later, the kingdom he would inherit differed little from the wickedness of Jeroboam’s day. The evil reigns of his father, Amon, and his grandfather, Manasseh, reversed all the righteous reforms of his noble great-grandfather, Hezekiah (see 2 Kings 21). Josiah

began to reign at the age of eight after his father’s servants had killed him in his own house (2 Chron. 33:24). When the people of the land rose up and executed the conspirators, Josiah was placed upon the throne (2 Kings 21:24).

While we might expect that Josiah would continue in the wickedness of his fathers, 2 Chronicles 34:3 tells us that in the eighth year of his reign, at the age of sixteen, “he began to seek the God of his father David.” This spiritual quest would take this young man to heights he surely never imagined. Four years later he began to purge Judah of idolatry, destroying the altars to Baal, pulverizing the molded, carved, and wooden images, and scattering the dust on the graves of those who had worshipped at their altars (2 Chron. 34:4).

Second Chronicles makes it clear that Josiah began his first efforts to purge Israel of idolatry with a relatively naïve understanding of what it meant to “seek the God of his father David.” It was not until six years later, in the eighteenth year of his reign that an event occurred that changed Josiah forever (2 Chron. 34:8). After his initial purge, he commissioned a major restoration of the temple. In the course of this effort, the High Priest, Hilkiah, found “the book of the Law of the Lord [given] by Moses” (2 Chron. 34:14). A scribe named Shaphan read the book to the king, and as Josiah heard God’s instructions, his heart was broken

as he recognized how his nation and his fathers had sinned against God. Josiah tore his clothes in remorse and commanded that inquiry be made to the Lord, “because our fathers have not obeyed the words of this book to do according to all that is written concerning us” (2 Kings 22:13). The Lord answered Josiah’s inquiry through a prophetess named Huldah, who revealed that the Lord planned to destroy Judah and Jerusalem because of the wickedness of the nation (2 Kings 22:16-17; 2 Chron. 34:24-25). Yet, the Lord promised Josiah not to bring destruction during his reign, “because your heart was tender, and you humbled yourself before God when you heard His words” (2 Chron. 34:27).

After hearing this, Josiah called the people to pledge to follow God’s word (2 Kings 23:1-3). He then proceeded further to remove idolatry. This involved destroying idols and booths for ritual homosexual prostitution that were actually located within the temple (2 Kings 23:4-7). He burned the bones of dead idolatrous priests and scattered their ashes over former places of idolatry (2 Chron. 34:4,5). This defiled these places, preventing any future idolatry in them. One such place was the valley outside of Jerusalem called “the valley of the Son of Hinnom.” Josiah’s grandfather, Manasseh, had sacrificed his own children there, in addition to practicing witchcraft and sorcery (2 Chron. 33:6). Josiah “defiled” the place in the valley called Topheth,

where sacrifices were made to Molech (2 Kings 23:10). In fulfillment of the prophecy concerning him, he destroyed the altar built by Jeroboam and burned the bones of its priests over it (2 Kings 23:15,16).

Josiah also moved forward constructively to lead the people toward a restoration of true worship. He led the people to observe the Passover in such a way as “had never been held since the days of the judges who judged Israel, nor in all the days of the kings of Israel and the kings of Judah” (2 Kings 23:22). Josiah reigned thirteen years after the finding of the book of the law (2 Kings 22:1). He died after being mortally wounded, opposing Pharaoh Neco at Megiddo, and was lamented by all the people and the prophet, Jeremiah (2 Chron. 35:20-27).

Josiah lived only thirty-nine years, but his short life teaches us that a difficult childhood doesn’t mean that someone cannot choose to do right. It shows us that seeking God demands a willingness to turn from the errors (sometimes) of our own family. Finally, it teaches us that no matter how long the truth is forsaken, it is still the truth. ■



Kyle Pope

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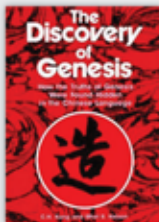
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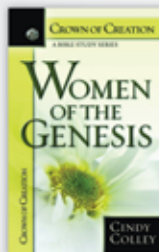
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Not for the Tongues of Angels

by Shereilyn Mayberry

Pondering the lyrics of “Not for Tongues of Heaven’s Angels,” Shereilyn notes parallels to 1 Corinthians 13, where Paul describes the “more excellent way,” that is, love.

In the song, “Not for Tongues of Heaven’s Angels,” #560 in *Psalms, Hymns, and Spiritual Songs*, a comparison is drawn between matters of importance and what is most important—love. In New Testament times, the apostles were given spiritual gifts and were able to bestow these gifts on others. While such were profitable, they were to be used with a proper heart (1 Cor. 12:10, 28, 31). Spiritual gifts were abolished when that which was perfect—the fully revealed Word—had come. Yet, love remains (1 Cor. 13:8-10).

How is love manifested? Love is apparent in a heart of humility. Lowliness of mind brings harmony and is the opposite of pride. Pride brings dishonor, but humility brings wisdom (Prov. 11:2). It seeks another’s highest good, which is the definition of *agape* love.

Also, love is gentle, made evident by purposeful and self-chosen powerlessness leading to peace. “A gentle answer turns away wrath, but a harsh word stirs up anger” (Prov. 15:1). This spirit helps restore a fallen brother (Gal. 6:1). This gentleness leads to a tender heart that is also compassionate. Hardened hearts fall into calamity and are not blessed (Prov. 28:14). Tenderness being evidenced, we will forgive others like God forgives us (Eph. 4:32).

True loyalty is a characteristic of love: “a friend loves at all times, and a brother is born for adversity” (Prov. 17:17). Paul asks a “true companion” to assist in helping women who shared in his struggles (Phil. 4:3). Both the companion and these women were true. Titus is also noted as “a true child in a common faith” (Titus 1:4).

Love is also kind. It gives to others, even enemies, in pursuing active good will (Matt. 5:43-44). God’s lovingkindness leads us to repentance and salvation (Rom. 2:4; Titus 3:4-6). Our kindness hopes the same for all men.

Graciousness creates a pleasing manner that flows from a determination to influence others for good. Words of wisdom from our lips will be merciful (Eccl. 10:12). As God forgave Israel, we should be “gracious and compassionate, slow to anger and abounding in lovingkindness” (Neh. 9:17).

Patience, another characteristic of love, involves being long-fused. We will be “quick to hear, slow to speak and slow to anger” (James 1:19). Our love for brethren leads us to bear

with one another, even when one has a complaint against another (Col. 3:12-13).

Love lends itself to being generous of heart and mind. Pouring out love, we receive it back in kind (Luke 6:38). Generosity is manifested in good works, by which we lay up treasures in heaven (1 Tim. 6:17-19). Like the Macedonians, let us liberally give ourselves in support of the saints, abounding in all aspects of love (2 Cor. 8:1-8).

In contrast, love is not jealous or selfish. Rivalry stemming from jealousy leads to resentment: Joseph’s brothers “hated him and could not speak to him on friendly terms” (Gen. 37:3-4). Selfishness destroys relationships (marriages and churches) and ruins lives. Seeking one’s well-being without regard for others inflicts pain. We should regard one another as more important than ourselves (Phil. 2:3-4).

Love does not rejoice in unrighteousness but rejoices in truth (1 Cor. 13:6). Wicked men delight in perverseness. They walk in darkness (Prov. 2:12-15). Their end is death.

A boastful man is arrogant, but one who exalts himself will be humbled (Matt. 23:12). A braggart is unwilling to place himself in a lowly position. The Lord says that we should not boast in wisdom, might, or riches, but in knowing His lovingkindness, justice, and righteousness (Jer. 9:23-24).

Finally, love is not resentful. It “does not take into account a wrong suffered” (1 Cor. 13:5). This accounting of wrongs leads to bitterness and the desire for revenge. In 1 Peter 3:9, we are told not to return “evil for evil or insult for insult,” but to give a blessing. This yearning to offer a blessing may turn a heart to Christ.

“Love bears all things, believes all things, hopes all things, endures all things. Love never fails” (1 Cor. 13:7-8). “But now faith, hope, love, abide these three; but the greatest of these is love” (1 Cor. 13:13). May love’s “more excellent way” be ours and abound. **T**



Shereilyn Mayberry

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The Sermon on the Mount: Salt and Light

by David Flatt

Examining what Jesus said in the Sermon on the Mount about “Salt and Light,” David explains the positive effect of incorporating the Beatitudes into our lives.

Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven (Matt. 5:13–16, KJV).

Jesus was and remains the Master Teacher. This sermon especially distinguished His authority as a teacher. Therefore, nothing Jesus ever taught was random or off the cuff. Forethought and purpose were evident in everything He did. This is demonstrated at this point of the sermon.

Jesus began His sermon by identifying qualities of blessedness. For worldly-minded people, the Beatitudes are strange and puzzling. However, these character traits are the means by which the kingdom of God is advanced on earth as it is in heaven. If we seek to live by these traits, we will become the salt of the earth and light of the world.

About Salt & Light

Jesus is teaching the power of example. To do this, He illustrates His point by using the examples of salt

and light. Salt preserves, seasons or brings out flavor, sanitizes, and extracts moisture. In whatever application salt is used, it makes a noticeable difference. Sometimes, however, salt can lose its chemical properties and potency. When this happens, salt is entirely useless. Jesus described useless salt as being trodden under foot. In His day, dried salt deposits from the coastline of the Dead Sea or the Mediterranean Sea would be used for traction on steep paths.

Of course, light is a common metaphor throughout the Bible with deep spiritual meaning. The first recorded words spoken by God were, “Let there be light” (Gen. 1:3). Paul would later write of the light at Creation symbolizing God bringing Jesus the Messiah to the world (2 Cor. 4:6). Light dispels darkness. It exposes what is kept and practiced in darkness. It is also a symbol of knowledge.

Citizens of God’s kingdom are to seek to preserve those who are decaying from sin. The decay of sin is a sign of the coming death (Rom. 5:12). We must enlighten darkened minds and hearts with the light of truth. Idolatry and its ensuing sin results from wrong thinking and darkened hearts (Rom. 1:18-25). There are right and wrong ways of thinking. While many are not ready to hear this, the world is ruled by dark powers of evil, desperately needing to be

illuminated by the Light of God’s word. Yet, how is this to be accomplished?

Using Power in God’s Kingdom

Salt and light are powerful elements. When introduced and applied, neither goes unnoticed. Both must be properly used. If food is over-salted, it is inedible. If a light is too bright, it can cause blindness. Using the power we have as citizens of God’s kingdom is challenging. We must carefully exert influence for the sake of advancing the kingdom.

Many have been misguided in how they have tried to advance God’s kingdom: how they have tried to be salt and light. Some have been brash and condescending towards those needing the Gospel. If we use the Beatitudes to understand how we are to be as salt and light, we will have a better grasp on how to advance the kingdom.

In a word, we advance the kingdom by love. While not yet directly mentioned, love is very much in the background of the Beatitudes. Love for God and our fellow man is demonstrated through the Beatitudes. Love is the means by which citizens of the kingdom can powerfully influence the world to glorify their Creator. Redemptive, self-giving love is unusual in the world. Love shapes our understanding of the power we possess and how to use this power to influence others for the sake of God’s glory.



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The use of power in the kingdom is here worth our consideration. On one occasion, James and John approached Jesus about sitting on either side of Him in the kingdom (Mark 10:35-45). These brothers acknowledged that Jesus was king, but wanted to be landlords in the kingdom. They wanted power. Jesus responded to their selfish demand by saying, “Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. But so shall it not be among you: but whosoever will be great among you, shall be your minister: And whosoever of you will be the chiefest, shall be servant of all. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many” (Mark 10:42-45).

The power that James and John desired was the kind of power the Gentiles used to rule the world. The sons of Zebedee were well-acquainted with this kind of power. For about seventy years, the Roman Empire had tyrannically oppressed the world. Israel was no exception to their oppressive hand. The Romans used violence to acquire and maintain dominance in the world. Now, in this historical context, Jesus had been preaching about establishing a kingdom of His own. Surely, His kingdom would use similar methods of exerting power.

Of course, just the opposite was true. Power would be used in an entirely different fashion in God’s kingdom—no longer being expressed through force, violence, and oppression. As the prophets foreshadowed, weapons of warfare would be repurposed into farming equipment; the lion and lamb would lie down together in peace (Isa. 11:6, 65:25; Mic. 4:3). Power would be evidenced through self-giving, most clearly demonstrated when Jesus died as a ransom for many.

Understanding the proper use of power in the kingdom is critical. The proper use of power helps us better understand the intent of the Beatitudes. The qualities of self-giving love are the means by which the purposes of God’s kingdom are promoted in the world. Living by the Beatitudes will help promote the kingdom on earth as it is in heaven.

The Goal of Power

What is the goal of power? What is the goal of the kingdom? What is the goal of a godly influence? Is the goal of the Beatitudes the means to make us better than the rest of the world? Is the goal of the Beatitudes to give us a moral and ethical code of conduct whereby we do the greatest good and the least harm?

The goal of the Beatitudes is to compel others to share in a lifetime of glorifying our Father in heaven (Matt. 5:16). The goal of power in the kingdom is to cause other people to recognize their Creator and glorify Him. When idolaters have the image of the Creator they once rejected renewed by the Messiah in the Spirit, they can return to the original purpose of being human: glorifying the Father of us all. All that is involved in this process is detailed, but the goal of the kingdom is just this simple. When idolaters seek the image of God to be renewed within themselves, the kingdom of God grows on earth as it does in heaven.

Do citizens of the kingdom have faith in the life described by Jesus? Jesus declared that this life would powerfully impact the hearts and minds of those who bear witness to it. We tend to overlook the actual teachings of Jesus regarding how to grow the kingdom, focusing instead on superficial things to accomplish this end: dynamic preacher, nice facilities, or social activities. Jesus tells us to live by the Beatitudes, and thus become the salt of the earth

and light of the world. Perhaps we struggle to grow the kingdom, because we are not growing the qualities of the kingdom in our own lives.

Conclusion

Does Jesus have our attention? In just a few sentences, He has boldly declared the character of kingdom citizens. He has explained the purpose of why He wants citizens of a specific character. Have we been sufficiently challenged to this point?

If we want to become the salt of the earth and light of the world to advance the kingdom of God, we would be wise to examine our hearts and minds deeply. The world can blind us to what it truly means to be a citizen of God’s kingdom—what it means to be a Christian. Jesus did not declare, blessed are the capitalists, patriots, Republicans, or Democrats. He did not declare the blessed are Americans, the middle-class, or two-income families. To successfully grow God’s kingdom in our lives, our communities, and our world, we must resist and reject worldly measures of success, strength, and prosperity.

The world desperately needs us to become salt and light. The world is crooked and perverse: inside-out and backward (Phil. 2:12-16). The only way the world can be righted is through obedience to Jesus (Rom. 1:16-17). This obedience is powerfully encouraged through the Beatitudes. Rather than just skim over these traits, let us slow down, and make an honest assessment of them in our lives. The salvation we and others so desperately need as sinners depends on us becoming salt and light through the Beatitudes. **TL**



David Flatt

David Flatt and his family have labored with the Thayer Street congregation in Akron, Ohio since 2008. He can be reached at dflatt85@yahoo.com.

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Dealing with Unexpected Illness

by Phillip E. Stuckey

Speaking from personal experience, Philip reminds us that “Dealing with Unexpected Illness” may be difficult and demanding, but provides opportunities for spiritual growth and service as we face such trials with God’s help.

In 2009, while we were raising three young children, ages four, six, and nine, my wife, Elizabeth, was diagnosed with stage-three Non-Hodgins Follicular Lymphoma. After several batteries of tests, she was referred to the Winship Cancer Institute in Atlanta (part of the Emory Healthcare network) to participate in a clinical trial. We were in shock. We could not believe that this was happening to her and our family. What would we do? How would we cope? How would our children cope? Would she survive? How could this happen to us!?

Many of us can relate to what Solomon wrote, “Rejoice, O young man, in your youth, and let your heart cheer you in the days of your youth” (Eccl. 11:9). As young people, and then as young families, we often expect to be healthy and not to encounter any major illnesses. We convince ourselves that it only happens to older people (Eccl. 12:1-7). What do you do if you are suddenly faced with an unexpected illness, one that is life-changing, or even life-threatening?

Prepare for the Storm

All of us are going to face challenges and trials in this life. When those times come, only God has the power and the wisdom to guide us through them. When those times come, your faith is tested. When cancer struck our family, we had built up a strong faith in

God and Christ. We had established a close relationship with our brethren.

Before the storm strikes, devote yourself to loving God with all your heart. Draw closer to Him through study and prayer. Develop a stronger faith in Him and a deeper love and appreciation for what He has done for you and what He has promised to do for you in Christ (Rom. 5:8; 8:31-32). Build better relationships with your brethren. If you continually build up and strengthen your faith and your relationships with God and with His people before the storms of life assail you, you will be prepared, because you will have built your foundation on the rock. You will not be moved or shaken by subsequent storms (Matt. 7:24-27).

Live in the Moment

One of the pitfalls of being young is believing you will live forever. It is easy to take everything for granted, like time with your spouse and with your kids. It seems that you will always have tomorrow, but we do not know what tomorrow will bring. God teaches us that life is only a vapor (Jas. 4:13-15). The Lord could return at any time; our lives could end at any time.

Embracing the brevity of life helps you embrace the urgency of the moment and appreciate everything God gives you. After my wife’s diagnosis, we got in the habit of reminding one another, “Don’t give cancer this moment. Don’t give

cancer this day.” Take advantage of every moment you have. Don’t leave the house without that hug or kiss. Every day, take the time you have been given with your spouse and children to do the most good you can for them, for God, and for others.

Look Beyond the Moment

Sometimes, however, you struggle to live in the moment. You may suffer from anxiety and depression. Illness and treatments can make you weak and make you want to give up. You wonder if life will ever be the same again. Will it ever be normal again? There have been days like that in our house, too.

In times like these, you must learn to look beyond the moment. We need to remember that no suffering in this life lasts forever, and especially for the Christian. For us, every day brings hope for a better day tomorrow, even if this life comes to an end (Phil. 1:21; 2 Cor. 5:1-10). Even when you are ill, you can serve others. In the hospital, Beth asked her nurses about what was happening in their lives. You can still show concern and love for others and pray for others. You teach others by how you face your illness. Focusing on others instead of your suffering can help you look beyond the moment.

Rely on God Instead of Yourself

Paul once wrote of a deadly peril he experienced in Asia. Seeing a purpose

to it made him rely on God and not himself (2 Cor. 1:8-10). When things are going well, it is easy to become comfortable and complacent. We rejoice in the good health and the good blessings that God has given, and we can easily become confident that we have everything under control. We take our health and prosperity for granted. Then tragedy strikes, and we realize that we do not have everything under control. Recognizing our helplessness, we better realize that we need God every day and every hour.

One of the greatest blessings we experienced from Beth's cancer was learning to rely on God more. You learn to appreciate how much He loves and cares for you. Beth's illness brought a newfound appreciation to Peter's instructions to cast all your cares on God because He cares for you (1 Pet. 5:6-7). You learn to pray to Him like you never prayed before. The fervent prayers and weeping of Hannah, David, Hezekiah, Jesus, and others, take on new meaning when you are brought to the place where you realize that no doctor, no medicine, no one but God can help you (1 Sam. 1:5-10; 2 Sam. 12:16-17; 2 Kings 20:1-5). You learn to lean on God and draw on His strength like you never did before (Eph. 6:10). God provides comfort through His word and through prayer. God provides comfort through the love and support of His people (1 Cor. 12:26; Rom. 12:15; 2 Cor. 1:3-4). We have been, and continue to be, overwhelmed by God's love and care and by the love His people show when someone is experiencing trials, whether it is illness or some other trial.

Be Grateful for Trials and Blessings

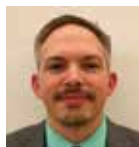
During that first bout, Beth's cancer went into spontaneous regression. We rejoiced! We wept! We praised God! We were so happy that she had been spared. We were

so happy that our children would have their mother healthy and whole again. Times like that make it easy to be grateful and to thank God.

However, what about those dark days since cancer returned this past year? What about the ups and downs of our journey with cancer—those days of enduring biopsies, scans, and blood work, and anxiously waiting for the results? Those are hard days, but my wife's unexpected illness has brought us closer to God, increasing our reliance on Him, strengthening our faith. No wonder James said to count it all joy when we are faced with trials (James 1:2-4). Like Job, we learned to thank God for the blessings and the trials (Job 1:20-21). It is easy to thank God when things are well, but not so easy when things are difficult.

Conclusion

Today we are once again experiencing God's grace during trial. God is comforting us again through His word and through our prayers and the prayers of His saints. He is comforting us again through the love and care of His people. Beth's prognosis is good; she is undergoing treatment and is doing well. Let us remember, unexpected illness can happen to anyone. None of us is guaranteed a life free from trial or struggle. Thanks be to God that He can turn the darkest hour into light. He can turn suffering into a blessing if we will only trust Him and walk with Him. May God help us to rely on Him and trust Him in good times and bad. 🙏



Phillip Stuckey

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by Bobby L. Graham



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). He can be reached at bobbylgraham@pclnet.net.

QUESTION:

Why did Jehu slay Ahab's sons in 2 Kings 10? Did he do right in this?

Answer:

This question brings us to study the right of God to punish evildoers and to use men in executing that punishment. Without a lengthy study of God's character and nature, let us recall that He is omniscient, omnipotent, and omnipresent (Ps. 139). He is absolutely right, and therefore, holy in character (Isa. 6). While some of God's actions in punishing individuals, cities, and nations are sometimes questioned by people, we must remember that He does what is right. After announcing His national defense policy for Israel, He often used such punishment of enemies, just as promised, in the defense of His people Israel (Gen. 12:3).

On certain occasions, God punished wicked kings, even some of Israel's or Judah's kings, because of their evil. In doing so, He sometimes extended the consequences of sin to the punishment of succeeding generations (Exod. 34:6-8). While the Bible does not teach that sin is inherited (Ezek. 18:20), it does affirm that God sometimes visits the iniquity of fathers upon their children or grandchildren. One generation often suffers temporally for the sins of another generation.

Jehu's killing of Ahab's sons, along with others later, is a case in point. He first saw to the slaughtering of the seventy sons of Ahab, and then sending them to Jezreel to Jehu (2 Kings 10:7). Later, Jehu deceptively gathered many of Baal's false prophets in the temple in Samaria, where they also were killed while worshiping Baal (2 Kings 10ff). God pronounced temporal blessings on Jehu and his offspring for four generations, but He also later announced punishment upon this selfsame Jehu, because he had not served God sincerely with his whole heart (2 Kings 10:30-31; Hos. 1:4).

From this incident, as well as from other passages and occasions, we draw the following lessons:

1. God has the right to punish iniquity and often does so temporally.
2. In His rule of nations and individuals, God often uses humans to carry out His punishment.
3. Those whom He uses must be sure that they do His will for the right reason—to do so out of selfish motives does not serve God. Even later, after His servant Jehu had done what

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God wished, he failed to serve God sincerely and suffered divine punishment for it.

4. Carrying out God's will for the temporal punishment of individuals and nations always accords with the principles of righteousness which underlie all of God's ways.
5. The execution of people (i.e., the taking of life) in such instances is not a violation of the Sixth Commandment: You shall not kill/murder. The same Law of Moses forbidding murder in Exodus 20 also required in many instances the taking of life as a judgment from God. There is a vast

difference between murder and God's requiring the life of a wicked person through human agency.

6. The governmental servant acts as God's agent/servant in the taking of life. According to Romans 13:4, as he does what is "good," as God judges good.

There are numerous examples of God's justice being administered throughout the Old Testament, and even some in the New Testament. Those who try to craft their own religious way in life sometimes indict God for His taking of life or instructing others to do so. Yet, they speak from ignorance, and need to study their Bibles (Matt. 22:29). No such occasion ever calls into question God's goodness or His deity! **11**

Jericho—The City of Palm Trees

by Trent and Rebekah Dutton

Trent and Rebekah lead us on an excursion to Jericho, “the City of Palm Trees” and its environs, which provide a visually-striking backdrop for multiple biblical episodes.

Tel es-Sultan, as the site of Biblical Old Testament Jericho, has been excavated by some of the biggest names in Biblical Archaeology from previous generations. It has also been a site of flashy archaeological debate for many years, concerning its stratigraphic layers, and what they mean for the Biblical text. We will not delve into that debate here, but rather look up and outside of the archaeological hole to the surrounding landscape.

The photo of the Jordan Valley was shot from the “Mt. of Temptation,” just west of Jericho (See *Image 1*). As the name implies, this is the traditional location where Jesus was “tempted” by the devil (Matt. 4). A Greek Orthodox monastery sits atop, or rather, clings to the side of the mountain, to honor this tradition (which has no relation

to Jericho’s Old Testament history). One can see the setting (albeit through the desert summer haze) of a visual backdrop to verses mentioning geographical and physical aspects of Jericho’s setting in the Biblical text.

Then the children of Israel moved, and camped in the plains of Moab on the side of the Jordan across from Jericho (Num. 22:1).

In the photo of Jericho and the Jordan Valley, you can see two interesting items. One is the Jordan River Valley, or the Great Rift Valley, as it is often identified. With the Jordan River at the bottom of the valley, it provides the setting for “on the side of the Jordan across from Jericho.” The second interesting item is the north end of the Dead Sea. It is hard to distinguish in this photo, again,

because of the summer haze, but halfway up the photo on the right side, where the land appears to become sky, a portion of the blue transition is actually the water of the Dead Sea. Just above the Dead Sea on the other side of the Jordan is known as the “plains of Moab.” So the “plains of Moab” and “across the Jordan,” are two things we can see in this photo, described from Numbers 22:1.

Then Moses went up from the plains of Moab to Mount Nebo, to the top of Pisgah, which is across from Jericho. And the LORD showed him all the land of Gilead as far as Dan... and the plain of the Valley of Jericho, the city of palm trees, as far as Zoar” (Deut. 34:1–3).

Palm trees along with other agricultural items can also be seen



Image 1: Jericho and the Jordan Valley



Image 2: Palms trees at Jericho



Image 3: Mt. of Temptation from Jericho

from the ancient site (See Image 2). Given the heat and barrenness of this area, you can certainly understand how springs of water (or rivers) make a difference, especially when harnessed for irrigation.

And she said to them, "Get to the mountain, lest the pursuers meet you. Hide there three days, until the pursuers have returned. Afterward you may go your way" (Josh. 2:16).

This verse in the context of Joshua sending spies to Jericho, and their interactions with Rahab, describes how Rahab instructed the spies to "get to the mountain" to hide themselves.

The photo of the remaining dirt mounds of Jericho with the Mt. of Temptation in the background provides a probable location for where the spies fled (See Image 3). The language

indicates they hid and then later "went on their way." If they did not go toward the Israelite camp across the Jordan immediately, these would be the closest mountains in which to hide. It also seems that Rahab knew they would not outrun the "pursuers," so an immediate escape across the plains may not have been possible.

In these examples, one can see vistas from ancient Biblical sites, or look down upon the ancient sites, and gain a valuable perspective that cannot be seen when looking down into the archaeological hole. Often, the physical context and setting of a site provide key attributes that assist with interpretation of the material found there. Processing the visuals through the text, and likewise, the text through the visuals produce perspectives and understandings that

are otherwise not possible. When textual information is also available, such as with Jericho and our Biblical text, it can greatly improve how the site, the text, or both are understood. This is one more location to tuck away in your study and teaching materials for passages that involve this ancient city. Images like this can illuminate the text and provide a "Oh, that's what it looked like," moment for those who have never visited the land. 📖



Trent & Rebekah Dutton

Trent and Rebekah Dutton both hold Master's degrees in Biblical Archaeology from Wheaton College in the Chicago, IL area. They have participated in four full excavation seasons with the Leon Levy Expedition to Ashkelon, Israel, and two seasons

at Tel Shimron in the Jezreel Valley. They can be reached at trentdutton@gmail.com.

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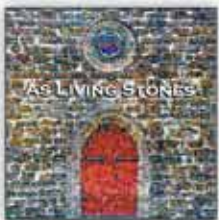
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FEATURES

Missing Stanzas:
recovered from archives,
relate meaning to Jacob's dream

328 • Nearer, My God, to Thee

1. Near - er, my God, to Thee, Near - er to Thee!
2. Though like the sun - set - er, The sun gone down,
3. There let the way ap - pear, Steps us - to heav'n,
Then with my wak - ing thoughts Bright with Thy grace.

Phrased Notation:
width of hymn set by length of phrases,
not by page margin

Let though it be a cross that rests on me,
Dark - ness be o - ver me, My rest a stone;
All that Thou send - est me In met - sy - ph'n;
Out of my sin - y - greth Beth - el I'll raise;

D.S. - Nearer, my God, to Thee, Nearer to Thee!
D.S. al fine

Still all my song shall be, Near - er, my God, to Thee,
Yet in my dreams I'd be Near - er, my God, to Thee,
An - gels to beck - on me Near - er, my God, to Thee,
So by my woes to be Near - er, my God, to Thee.

* #1 588*(7)*+1(-7)*081.234*056278.6
1 *#5012*5151)*+L(-1)*+50/01(1)2145
* 95*.73.1.71*0763.228*238298.1)=>8*5176221
* <238298.1)=>8*5176228*<238298*5176221@
* A1 76292**1.7835628(76)28*93123*->35762758
1.1.628.80510491.07.01<031=0.83+<412812+5

Optional Arrangement:
in this case, a suggestion
to incorporate readings from Genesis 28

(7*5.8-3-
017,0810)

Take the Name of Jesus with You • 329

1. Take the name of Je - sus with you, Child of sor - row and of woe;
2. Take the name of Je - sus ev - er, As a shield from eve - ry snare,
3. O the pre - cious name of Je - sus! How it thrills our souls with joy.

It will joy and com - fort give you; Take it then, wher - e'er you go.
If temp - ta - tions round you gath - er, Breathe that ho - ly name in prayer.
When His lov - ing arms re - ceive us, And His songs our tongues em - ploy!

Familiar Versions:
in this case, the version
published by Austin Taylor

CHORUS

Pre - cious name, O how sweet! Hope of earth and joy of heav'n
Pre - cious name, O how sweet!

Pre - cious name, O how sweet! Hope of earth and joy of heav'n.
Pre - cious name, O how sweet, how sweet!

Song Leader Aid:
includes key, beat, and starting note

(7*5.8-3-017,0810)
A7*#BCDEF&G%7H40*6ILL1*7,MS**>@#F58,7821+*A,LS6

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2. O LORD, our Lord,
3. O LORD, our Lord,

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- Actual Psalm references
- Biblical wording restored

such a worm as I?
love be - yond de - gree!
man the crea - ture's sin,
melt my eyes to tears,
all that I can do.

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Different Dispensations

by Shawn Chancellor

Shawn reminds us that the Bible can be divided into three distinct dispensations in which God progressively revealed both Himself and His redemptive plan to mankind.

The Bible presents a single cohesive story, describing God's redemption of a holy people with whom He will have fellowship throughout eternity. A close reading of the story reveals three distinct periods, marked by a progression in God's revelation and a change in the law by which He regulates His fellowship with man. These periods are often called the Patriarchal, the Mosaic, and the Christian Dispensations.

Webster defines dispensation as "a general state or ordering of things specifically: a system of revealed commands and promises regulating human affairs... a particular arrangement or provision especially of providence or nature." The KJV uses "dispensation" in Ephesians 1:10, referencing "the dispensation of the fulness of times," where it means, "state of being arranged, arrangement, order, plan" (BDAG). So, when we speak of dispensations, we recognize the various ways that God has spoken to and governed man through time to bring about His eternal purpose in Christ.

In the Patriarchal Dispensation, God revealed, in broad strokes, both His nature and His plan. From the very outset, both God's holiness and man's need for obedience were revealed as man sinned and experienced the inevitable separation from God that sin incurs (Gen. 3:1-24; 4:8-16).

Further, while God's judgments are fearsome, He is a gracious God (Gen. 6:1-8). Even as man fell into sin, God showed love and mercy by revealing that He has every intention of providing for the redemption of mankind. In Genesis 3:15, we find the first promise of a Savior who would defeat our enemy and provide lasting peace between God and His people.

In the Mosaic Dispensation, God began to refine the plan, revealing what a holy people should be. During this epoch, God separated a people and formed them into a kingdom of His own making. God showed that it is obedience from a heart of love that He truly desires (Deut. 30:6-14), and that His law marks the boundaries of this loving relationship (Deut. 30:15-20). During this time, God also revealed man's overwhelming need for a true redemptive sacrifice (Lev. 16:29-34; 17:11; Heb. 10:1-4). The prophets made it clear that God would provide this sacrifice. They offered a more precise picture than the previous dispensation, by demonstrating not only that God would defeat Satan, but that the Messiah would accomplish this victory by becoming the sacrifice that redeems (Isa. 53:7-11).

In the Christian Dispensation, God brings His plan into perfect focus. The Gospels reveal Jesus as the Son of God (Luke 1:30-33), the sacrificial Lamb who will "take away the sin

of the world" (John 1:29). The New Testament reveals that redemption is not only forgiveness of sins, but in fact, a true death reversal, allowing for the eternal peace between God and His people (1 Cor. 15:50-57). The New Testament also refines the view of God's people by revealing the kingdom of God as the "body of Christ" (Eph. 1:22-23), a "dwelling of God" (Eph. 2:22), and a bride loved by her Husband (Eph. 5:23-27).

In each dispensation, God's servants are given roles in the redemptive plan. Abraham moved to Canaan and began the lineage from which the Christ later came. In Israel, we see a priesthood formed which emphasized the need for sacrifice and access to God. The apostles reveal to us the identity of the Savior and the conditions of participation in His body. At each stage of the plan, God revealed to His servants what they needed so that they would be able to carry out the work they are given (1 Pet. 1:10-11).

The Christian age is the pinnacle of the Bible story. God's plan is fully revealed, and the steps necessary for redemption are executed. Both the Patriarchal and Mosaic Dispensations point to the Christian age through divine promise and prophecy, but also through revelation of the attributes and character of God. Consider the following examples.

God is the Eternal Creator (Gen. 1:1). During the Patriarchal Dispensation, this emphasized God's right to rule over His creation as He destroyed through floods (Gen. 6:17-24), scattered mankind due to rebellion (Gen. 11:5-9) and promised to judge nations for their sins (Gen. 15:12-21). In the Mosaic age, this truth elevated Jehovah God above all false gods. As Creator, we learn that Jehovah has the right to be jealous over His people and demand that they turn to Him rather than seek out others (Isa. 40:18-26). The New Testament recognizes the need to answer the question: why should men submit to Jesus of Nazareth? Both John and the author of Hebrews offer the creation as the answer. John begins his Gospel by proclaiming that Jesus is the eternal Word of God and the agent of creation (John 1:1-3, 14-18). Likewise, the Hebrew writer expresses the supremacy of the Son by stating that it was the Son "through whom also He made the world" (Heb. 1:3).

God is patient and compassionate toward His people. In the Patriarchal Dispensation, He preserves mankind, and the Messianic promise by bringing Noah through the flood. He patiently endures the missteps of Abraham, Isaac, and Jacob, working through them to produce the people through whom the Messiah would come. In the Mosaic age, He was longsuffering with Israel and Judah to keep His promise of salvation. The book of Judges is notable for the demonstration of divine longsuffering as, again and again, God disciplined His people so that they would return to Him. In the present age, we have the ultimate example of divine patience as the Father sends His Son to save men from their sins only to see Him rejected by His own. Again, Jesus is presented as our compassionate High Priest to whom we can turn to "find grace to help in time of need" (Heb. 4:14-16).

Another important thread that runs through each dispensation is the principle of salvation. The current dispensation is often referred to as the Dispensation of Grace. This seems to imply that grace was absent from the previous ages and that somehow the principle of salvation has changed. However, the Scriptures reveal that salvation has always been available to those who believe God's word and obey His commandments.

Noah, "being warned by God," believed that God would bring the flood, and "prepared an ark for the salvation of his household," thus becoming "an heir of the righteousness which is according to faith" (Heb. 11:7, NASB). The divine warning, the command to build the ark, and the preservation of Noah's family were demonstrations of divine grace.

Likewise, Israel learned they could "choose life" if they would obey the statutes and commandments that God had given them (Deut. 30:15-20). Again, the law itself was an act of grace revealing what fellowship with God required and what could be done to regain that fellowship if violated.

Today, these same principles apply. While the commandments of this age are different, nonetheless, salvation is conditioned on faith in God and obedience to His commandments. Jesus, the ultimate example of divine grace, has paved the way for our salvation (Rom. 3:21-26). We are commanded to have faith in the Gospel as "the power of God unto salvation" (Rom. 1:16). Finally, we appeal to God's grace through obedience knowing that He alone has the power to save. (Col. 2:10-14). **IT**

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Because You Have Done This...

by Bruce Reeves

Bruce explores how the sins committed by Adam and Eve in the garden of Eden affected all humanity.

In the first eleven chapters of Genesis, the Bible reveals several significant beginnings: the beginning of creation (ch. 1), of humanity (ch. 2), of the family (ch. 3), and of God's covenant promises (ch. 9-12). Genesis 3 introduces the readers of the story of salvation, to the entrance of sin into the world, and the consequences of the transgression of God's truth and holiness. Beholding the world today, we often wonder how a good creation can offer so much suffering and heartache, yet this text provides a foundational answer to our questions (Gen. 1:31). Although we understand the error of Calvinistic theology in the teaching of total inherited depravity, and recognize that man's nature did not change as a result of Adam's sin, we must also understand that man's relationship with God did change, and rebellion against the Lord introduced serious consequences into the human experience (Rom. 5:12). Genesis sets the stage for the need for the redemption and restoration of God through Christ (Gen. 3:24; 12:1-3; Gal. 3:14).

Hostility and Conflict

The Lord God said to the serpent, "Because you have done this, cursed are you more than all cattle, and more than every beast of the field; on your belly you will go and dust you will eat all the days of your life; and I will put enmity between your seed and her seed; He shall bruise

you on the head, and you shall bruise him on the heel" (Gen. 3:14-15).

Even in the context of sin's defeat of Adam and Eve in the garden we are given beautiful glimpses of the Lord's glorious purpose and grace in offering reconciliation to humanity. Although Eve had rebelled against the commandment of God, her seed would still be victorious. Just as Jesus is the fulfillment of the promise made to Abraham, so He is the fulfillment of this promise as well (Gen. 3:15; 12:1-3). Although there would be perpetual warfare between Satan and humanity, there would be great victory through Jesus Christ (Eph. 6:10-17). Although Satan would cripple mankind, Christ would deliver the fatal blow (Heb. 2:14; 1 Cor. 15:55-57).

The Woman's Pain and Desire

God's purpose was for Adam and Eve to "be fruitful and multiply, and to fill the earth" (Gen. 1:28), but now fruitfulness will come with pain (Gen. 3:16). The emphasis of the phrase is on the idea of certainty. The consequence of sin brought pain even to joyful human experiences.

There is some discussion concerning the woman's desire toward her husband in Genesis 3:16. Several ideas have been put forth in theological literature: among the views regarding the word "desire" are the following: (1) sexual desire; (2) deep attraction for her husband; (3) a woman's desire to control her husband, etc. The Hebrew term for the word "desire" only occurs three times in the Old Testament. Often Genesis 3:16 is used to support the idea that the term refers to a woman's desire to control her husband. However, it must be admitted that the term in Song of Solomon 7:10, "I belong to my lover, and his desire is for me" (cf. also 2:16; 6:3) points to the concept of a woman's longing for her husband. While it is true that all of us at times can struggle with the idea of submission, the context may well be emphasizing that, although a woman has pain in childbirth, she will still have a longing for her husband.

Additionally, the verse in Song of Solomon is easier to interpret in this regard than Genesis 4:7.



Seemingly, it would be wise to allow the easier passage to have a more determinate role than the more obscure verse. All of that to say that it is, at the very least worthy, of our consideration that the desire is not a curse to dominate her husband, but it is a blessing of intimacy the woman will continue to have toward her husband, even though sin has entered the world.

In connection with a woman's pain and desire, we must also see that God's will is for male leadership in the marital relationship. This is not a curse upon women, but it is the original intent of the Lord for our marriages. The submissive role of women is traceable, not only to the sin in the garden, but also to God's intent in creation. Paul writes, "A woman must quietly receive instruction with entire submissiveness. But I do not allow a woman to teach or exercise authority over a man, but to remain quiet. For it was Adam who was first created, and then Eve. And it was not Adam who was deceived, but the woman being deceived, fell into transgression" (1 Tim. 2:11-14). It was in the reversal of the respective roles of man and woman that disaster struck. Interestingly, we are told that although Eve was deceived, Adam was not deceived, but went into his sin with eyes wide open. This is not a commendation, but a condemnation of Adam.

Sin Has Led to a Suffering World

In Genesis 3, we see a terrible reversal of humanity's circumstances on the earth as a result of rebellion against God's command to not eat of the tree (Gen. 3:11, 17). Consequently, man would only eat his bread through toil and work with thorns and thistles (Gen. 3:17-18). Man would have to deal with unproductive conditions until death (Gen. 3:18-19). Many times, people ask why there is suffering, sickness, agony, and death if God

made the world? It must always be emphasized that God created a good world (Gen. 1:31), but for humanity to have a loving relationship with its Creator, man had to be endowed with free will. For such to exist, God had to create us with the potential of doing that which is either good or evil. In His permissive will, He allowed evil to exist, but He promises that through Christ, we may live in the hope of the redemption of His sacrifice.

Often Adam-Christ typology is used by Paul to emphasize that Christ in His sacrifice and resurrection offers a super-reversal of the effects of Adam having opened the door for sin and death to enter into the world. In writing to the Corinthians concerning the resurrection gospel, he says, "So also it is written, 'The first man, Adam, became a living soul.' The last Adam became a life-giving spirit. However, the spiritual is not first, but the natural; then the spiritual. The first man is from the earth, earthy; the second man is from heaven. As is the earthy, so also are those who are earthy; and as is the heavenly, so also are those who are heavenly. Just as we have borne the image of the earthy, we will also bear the image of the heavenly" (1 Cor. 15:45-49). Even in the dark moments of the sin of Adam and Eve, we can see the unfolding of the redemptive and salvific purposes of our Loving Father. Let us praise God for the hope before us and allow that hope to purify us before our King (1 John 3:1-3). **T**



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The Choices of Abraham & Lot

by Jason Warner

Jason examines the differing attitudes of Abraham and Lot towards materialism and the choices each made following their separation that dramatically affected their families.

Although Genesis is nearly 3500 years old, it continues to teach and admonish millions of believers around the world. Genesis 13:7-18 records the example of two righteous men, Abraham and Lot, who were attempting to resolve a dispute between their servants concerning land and cattle. Abraham offers Lot the choice of land, explaining that he will go the opposite way regardless of how Lot chooses (v. 9). This sets off a chain of events that impacted the lives of these men and their families for generations to come. Abraham's wise choice and Lot's foolish decision communicate significant lessons that remain valuable and relevant for Christians today, especially as we compare in different attitudes of these two men.

Chapter 13 begins by laying the groundwork for the dispute between the servants. God so bountifully blesses both men that the land was not able to bear them and their flocks and herds. Abraham and Lot, both righteous men, decide to go separate ways to resolve the conflict that this scarcity of land and resources brings to bear between their servants. The example to take away from this point is that, as Christians, we should always look for a resolution to any problem that comes between us before it escalates into a much bigger issue. Strife and division have no place in the family of the Lord. These men looked for an amicable solution that they coexist

with each other as children of God. In 1 Corinthians 1:10, Paul, reminded us that there should be no division between believers, but that we should be perfectly joined together in mind and judgment. There is no place in life for envy, resentment, or anything else that might drive a wedge in the body of Christ.

Having decided to go their separate ways, we observe very different attitudes in Abraham and Lot. Examining the choices made by both men on which direction they would go, Abraham obviously desired peace more than material goods. Abraham offered Lot the choice of which land he would prefer to inhabit. Lifting up his eyes and beholding the fertile plains of the Jordan, Lot chose to take that land for himself (Gen. 13:10-11). He saw an opportunity to seize the "better" land, even if it meant pitching his tent toward a city full of exceedingly sinful people. He and his family eventually paid the price for his reliance on visual appeal and, it seems, his desire for better grazing lands. In contrast, Abraham, having decided to follow God's word, picked up his tent, and dwelt in a region where he would build an altar unto the Lord. While material goods are not inherently evil, they become a problem when we desire possessions over peace and pleasing God. 1 Timothy 2:1-2 encourages us to pray for all men, that we may be able to live peaceable lives, not lust

after materially prosperous ones. Matthew 7:7-8 directs our attention to what is most important—cultivating an earnest heart seeking after the Lord that we may find Him.

Genesis 19:23-38 records the destruction of Sodom and Gomorrah, where Lot dwelt with his family. Peter alludes to the distress the surrounding sins caused Lot while they lived in the city (2 Pet. 2:7-8). God had mercy on them and brought them out of the land before its destruction. Lot's family was ruined because of his failure to lead them to safety and to God, coupled with his inability to rule over his household.

On the other hand, Abraham chose to continue in fellowship with God and raised his family in righteousness. Through his seed, all the world has been blessed, just as God had promised. We cannot have fellowship with sin and it not have a lasting effect on our families. "Evil communications corrupt good manners" (1 Cor. 15:33). God has blessed us with all spiritual blessing in the heavenly places, but those blessings are only shared by those who walk with Him (Eph. 1:3; Rom. 8:28).

Lastly, consider the starkest contrast between these two men: How were the families of Lot and Abraham impacted by their respective decisions? Compare Abraham's decision to follow God with Lot's decision to pitch his tent toward

Sodom. Abraham watched over his family, and they were blessed by God. Through his seed, all humanity would be blessed (Gen. 22:18). In contrast, by choosing to move physically toward a sinful city, Lot destroyed his family for generations to come. Abraham, for his loyalty, was given plentiful land and offspring numbering as the dust of the earth (Gen. 13:14-16). Tragically, Lot's wife was turned into a pillar of salt because of her disobedience to God's command not to turn back toward the destruction of Sodom and Gomorrah (Gen. 19:17, 26). Later, in an unspeakable act, Lot's two daughters lay with their drunken father and bore sons through him. The two sons, Ammon and Moab, would go on to form two nations, each worshipping false gods and each warring against God and Israel.

Our decisions, whether good or bad, often have a lasting impact on our families. Like Abraham, we must choose to follow God, that we might find favor in His sight. Our responsibility to our family must be a priority in our lives, second only to our faith and obedience to God.

With these thoughts in mind, let us avoid strife whenever possible. Let us keep our minds focused on God and not on material things. Let us continue with Him, avoiding all sin, and, it must be concluded, proximity to sin. May we also be partakers of the promise that was made through Abraham. Jesus Christ, the promised Messiah, came through the seed of Abraham. He is the Savior of mankind, bringing freedom from the bondage of sin, and redeeming God's people (Gal. 3:26-29). Matthew details the genealogy of Jesus

Christ through Abraham. 1 Timothy 2:5 reinforces who Christ Jesus is—our Mediator and Savior. He is the only way to lay hold of the promise, the only means to life everlasting: "I am the way, the truth, and the life: no man comes to the Father, but by Me" (John 14:6).

Therefore, hear the gospel call (Rom. 10:17), believe on Him (Heb. 11:16), repent of your sins (Acts 2:38), confess that Jesus Christ is God's Son (Acts 8:37), be baptized (Mark 16:16), and never look back. "Remember Lot's wife" (Luke 17:32)! **T**

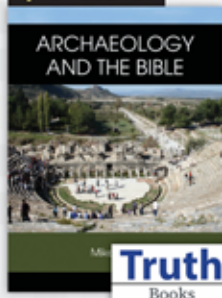


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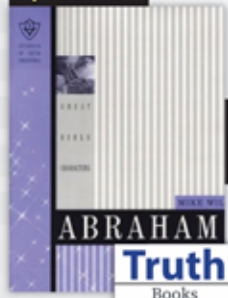


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Melchizedek & Christ

by Warren E. Berkley

Warren describes Melchizedek's encounter with Abraham and demonstrates how this king/priest of Salem foreshadows One even greater (who serves as our Prophet, Priest, and King).

It is hard for me to imagine a day in the life of Abraham. Yet, as I read the Genesis account, accompanied by all other biblical references to the patriarch, I can gain insights into his unique role in God's plan. However, the account given by Moses in Genesis 14:17-24 is at first a mystery; a mystery solved by the writer of Hebrews. That "solution," or meaning, relates directly to my assurance of access to God. In the course of studying this mysterious man, the Holy Spirit takes us to two simple words which express what we should do about all this. I will take us to those two words.

One day, Abraham led 318 trained men in pursuit of adversaries who had taken Lot captive. After his defeat of the rebel forces, he returned home and "Melchizedek, king of Salem brought out bread and wine (He was priest of God Most High.)" This man is not mentioned before this account, thus the reader's immediate puzzle: no family connection is documented, nor any genealogy or history.

He spoke to Abraham: "Blessed be Abram by God Most High, Possessor of heaven and earth; and blessed by God Most High, who has delivered your enemies into your hand!" His favorable words to Abraham still leave the reader with a blank. Who is this man? What is this all about?

Abraham's response does not really answer our questions: "And Abram

gave him a tenth of everything." If we had nothing but this brief narrative in Genesis, we would know nothing more of this today.

Much later in the literary sequence of the Old Testament, a hint that only adds to our curiosity: "The Lord has sworn and will not change his mind, 'You are a priest forever after the order of Melchizedek'" (Ps. 110:4). The context of the 110th Psalm is Messianic, having to do with the Christ, but our questions are not fully answered. What is the connection between "the order of Melchizedek" and Christ? No clarity emerges from the psalm, leaving us with no resolution.

Our curiosity remains into the New Testament. No answers come from the pages of Matthew, Mark, Luke, or John. Finally, in Hebrews, the writer says he wants to speak to this mystery, but is concerned that his readers are "dull of hearing" (Heb. 5:5-11). The opening verses of Hebrews 6 take off in a different direction, having to do with the urgency of spiritual growth.

Our patience begins to pay off at the end of Hebrews 6. The affirmation is that Jesus Christ "became a High Priest forever after the order of Melchizedek."

But What Does that Mean?

Hebrews chapter seven reveals the meaning of this. After a brief review of the Genesis 14 event, it is said of Melchizedek, "He is without father or

mother or genealogy, having neither beginning of days nor end of life, but resembling the Son of God, he continues a priest forever" (Heb. 7:3).

Factoring in context has great value here. The historical premise of Judaism was: the Levitical priesthood was the supreme and final priestly system that afforded access to God for Jews. The Hebrew epistle upholds that "we have a great high priest who has passed through the heavens, Jesus, the Son of God," and Christians "hold fast" to this confession (Heb. 4:14).

The inspired writer in Hebrews 7 is asking his readers to consider that God had a priest-king *before* the Levitical system was instituted. The order of Melchizedek was a higher priesthood than the Levitical system. That is implied in that Abraham paid tithes to Melchizedek.

"Giving a tithe was a gesture that honored the recipient, and it thus implied that the recipient was of a higher status or position in some sense. This surely signals that Abraham believed he was in the presence of a great person who deserved to be honored with treasures" (McClister, 238).

We have now taken a step toward understanding this mysterious person and event. God set up something prior to the Levitical system that held

higher status. Christ was High Priest after that order, or “like Melchizedek.”

To Whom Did Melchizedek Belong?

There is no record of his mother, father, or a documented genealogy with a date of birth and death. Melchizedek is portrayed as belonging to God, the “Most High,” and is associated with peace and righteousness. Jesus is High Priest like Melchizedek, not of the tribe of Levi, but superior to that system.

This means Christ was not a High Priest, as in Aaron and the Levitical order (according to the law of Moses). The High Priesthood of Jesus Christ—the writer is affirming—is of a higher order! Christ was and is a High Priest like Melchizedek; not like Aaron or Levi.

Note the following:

1. Melchizedek’s position as High Priest was not dependent on ancestry... neither was Christ’s (7:14).
2. Melchizedek was not in a succession of many priests... neither is Christ (7:3).
3. Melchizedek’s priesthood was higher than, and separate from, the Levitical order... so is Christ’s (7:4-7).
4. Melchizedek was priest and king... so is Christ! (See Zech. 6:9-15).

Christ’s Character

Another element in the Melchizedek narrative is a foreshadowing of Christ’s character. These words are associated with Melchizedek: “Righteous,” “Priest,” “Peace” and “King.” Our High Priest is perfectly righteous, brings peace to those who respond to the gospel, and is the ultimate “King of kings and Lord of lords.” Melchizedek was a priest-king. This was impossible under the Levitical standards. As to

Jesus, the prophet said: “...it is He who will build the temple of the Lord, and He who will bear the honor and sit and rule on His throne. Thus, He will be a priest on His throne, and the counsel of peace will be between the two offices” (Zech. 6:13, NASB).

Robert Turner provides an excellent summary of how the Hebrew passage solves the puzzle and makes the Melchizedek narrative practical:

The Hebrew writer’s applications are: (1) this superiority calls for a change of priests (v. 11); and (2) that necessitates a change of law (v. 12). Jesus was of the tribe of Judah and could not be an Aaronic priest (vv. 13-14); but like Melchizedek; (3) His position does not depend on a temporary covenant, but on an “endless life” (vv. 15-17); (4) He offers better hope of drawing nigh to God (vv. 18-19); (5) He was made Priest with an oath of God (vv. 20-21); hence is, (6) surety of a better testament (v. 22); (7) Aaronic priests died and had to be replaced, but Christ “ever liveth to make intercession” (vv. 23-25); (8) Unlike sinful priests who must offer for their own sins, this High Priest is holy and undefiled (vv. 26-27); (9) He offered the perfect sacrifice (v. 27), and (10) is consecrated for evermore (v. 28).

There are broader effects of Christ as High Priest after the order of Melchizedek. If we claim Him as our present High Priest, we must recognize His present Kingship (Zech. 6:12-13). This demands a spiritual, not an earthly, kingdom (Col. 1:13). All saints compose His “holy” and “royal” priesthood (1 Pet. 2:5, 9) with direct access to the throne of God through Him (Heb. 4:14-16) (Turner, 20).

Now, having the facts above well-discovered, what am I to do with this? How do we take this data, this argument, and make it practical in our lives? There are two words in the course of the Hebrew

exposition of Melchizedek. These two words express what all of this means to us, found in Hebrews 5:9. Jesus, our great High Priest, “being made perfect... became the source of eternal salvation to all who obey Him.” Two words: Obey Him! 🙏

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Is There Evidence for Joseph in Egypt?

by Kyle Pope

Kyle explores the archaeological and historical evidence that supports the biblical narrative of Joseph and the Israelites in Egypt.

Genesis ends with the moving account of Joseph's rise to power in Egypt, allowing for the preservation and migration of his family to Goshen during the famine. It is often asserted, however, that, "Israeli archaeologists acknowledge that there is no evidence for the biblical story of Joseph in Egypt.... This is all myth" (Leupp). Is this assertion true, or is there evidence for Joseph in Egypt?

The Limits of Material History

We should first consider the limits of what material evidence actually tells us about the past. In the early days of the Soviet Union, as leaders fell from power, there are examples of photographs being edited to remove people from scenes showing them in groups with other leaders. Most people from the past have no surviving material record of their lives. Even those who once held power and position have no artifacts or documents attesting their existence—but they did exist. Material evidence for people in history is often the exception rather than the rule, especially the farther we go back in time. If political upheaval or religious opposition is a factor, we can expect that opponents may have tried to suppress their memory or influence.

Interpretation of Evidence

When artifacts or documents survive, the challenge is how to

interpret them. In Newport, Rhode Island, there is a stone tower whose construction scholars have attributed to those as diverse as the Vikings, Knights Templar, Chinese explorers, or even the great-grandfather of Benedict Arnold! Historians and archaeologists seek to use correlations between known and accepted dates to place artifacts or documents in the appropriate context. If a misinterpretation becomes viewed as accepted fact, any correlations with it are also misinterpretations.

Evidence of Israelites in Egypt

When we consider the question of Israelites in Egypt, the problem has never really been one of evidence—it is a problem of dating and interpretation. While we do not find a monument inscribed with the Genesis account, many archaeological finds coincide with the biblical record. Yet, because of how things have been dated, it is argued they fall too early to match the biblical account. Recent years have seen some challenges to this.

The "New Chronology" Theory

In 1995, David Rohl published a book and a three-part documentary featured on the Discovery Channel entitled *Pharaohs and Kings: A Biblical Quest* (New York: Crown Publishers, 1995). Rohl is an Egyptologist and a professed agnostic. In these works and in the years that have followed,

Rohl has argued that anomalies in traditional Egyptian chronology have added more than 300 years to the traditional timeline of history, affecting how many events are dated. According to Rohl, this has pushed back the dating of events that correlate with the biblical record. This argument, known as the "new chronology" theory, suggests some biblical dates should be moved back, and historical dates of Egyptian and Canaanite history should be moved forward.¹

To summarize, Rohl offers evidence to show that two Egyptian dynasties have been arranged consecutively when they actually overlapped. He argues further that an early mistaken identification was made between the historical Pharaoh Shoshenq I and the biblical Pharaoh Shishak. In Scripture, Shishak "took away everything" from the temple and gold shields Solomon had made (1 Kings 14:26). The problem is that a conquest list on a wall relief in Karnak of Shoshenq's conquests does not include Jerusalem, and records more Israelite cities than Judean cities (Levin). In the biblical record, Shishak offered refuge to Jeroboam before his reign as king of the newly formed northern kingdom of Israel (1

¹ For a detailed summary of this see the article Rohl co-wrote with Peter James, "A Preview of Some Recent Work in the Field of Ancient History" *SIS Workshop* 5.2 (1982/83): 12-22, available online at <http://davidrohl.blogspot.com/2012/11/an-alternative-to-velikovskian.html>.

Kings 11:40). Would a Pharaoh besiege the territory of one to whom he had offered political refuge? Rohl argues that the best evidence for the biblical Shishak is Rameses II. This Pharaoh was one of the most important in Egyptian history, constructing colossal buildings, and waging campaigns into Lybia, Nubia, and against the Hittites as far as Syria. A memorial relief of Rameses II near Luxor supports Rohl's argument, claiming he plundered a city called "Shalem"—the root of the name Jerusalem and an alternate name for the city (cf. Gen. 14:18; Heb. 7:1-2). If this is correct, it would change the dating of the reign of Rameses II from 1279-1213 BC to 943-877 BC. This would also move forward the dates that scholars assign to many events in Egyptian and Canaanite history.

Rohl also argues that traditional dating rests on an assumption. Exodus 1:11 records that before the Exodus, the Israelites were compelled to build the storage cities of "Pithom and Raamses" (Exod. 1:11), also spelled "Rameses" (Exod. 12:37). This name of the storage city mentioned in Scripture led many to assume that Rameses II must have been the Pharaoh of the Exodus. As a result, many dated the Exodus to his reign.

Rohl offers two compelling pieces of evidence that challenge this identification. What has long been considered the oldest reference to "Israel" outside of Scripture is the granite inscription memorializing Merneptah II, the son and successor of Rameses II. In listing kingdoms Merneptah conquered, it lists Israel, but, according to the Bible, this would occur when Israel was first coming into Canaan—not yet an established nation. In recent years another artifact has come to light that predates the Merneptah inscription by 130 years but includes Israel in a similar conquest list. An eighteen-inch granite block housed in Berlin was once part of

the pedestal of a statue dating to the dynasty before Rameses. This makes it clear that Rameses II could not have been the Pharaoh of the Exodus if Israel existed in Canaan as a nation before his reign (Veen).

An important detail in the biblical record comes when Solomon began to build the temple in Jerusalem. 1 Kings 6:1 records that this work began, "in the four hundred and eightieth year after the children of Israel had come out of the land of Egypt, in the fourth year of Solomon's reign" (NKJV). Solomon began his reign in the year 970 BC. The fourth year of this reign would be 966 BC. So 480 years before this would place the Exodus at 1446 BC.

Evidence with the "New Chronology"

So what evidence exists if biblical dates are moved back, and the chronology of Egyptian and Canaanite history is moved forward? Let's work backward. What is generally known as the Middle Bronze Age IIB period in Palestine would now fit the period of Joshua's conquest of Canaan.

- During this period we find the destruction and burning of the city of Hazor and a tablet with the name "Jabin" as a royal name (Ben-Tor). This matches the biblical account (Josh. 11:1-11).
- We find the walls of Jericho falling down and burned after the collapse, with one section of dwellings attached to the wall left intact (Wood). This matches the biblical account (Josh. 6:1-25).
- The "new chronology" would move the time of the Exodus to a period of Egyptian history called the Second Intermediate Period.

- At some point during this period, something created severe instability in Egypt, allowing a race the Egyptian historian, Manetho, called the Hyksos to take control without a battle (Josephus, *Against Apion* 1.73). What if instability caused by plague, death, and the destruction of its army in the Red Sea, left Egypt vulnerable after the Exodus? The Bible says they were still forty years after the "destroyed" Exodus (Deut. 11:3).
- A papyrus housed in the Netherlands, that likely came from this period, describes the Nile turned to blood, death everywhere, and the servants taking possession of the treasures of the rich (Gardiner). This matches the biblical account (Exod. 7-12).
- We have a papyrus that lists Hebrew names among lists of slaves in Egypt (Hayes). These names include feminine forms of two of Joseph's brothers: Ashera=Asher (Gen. 30:13) and Sekera=Issachar (Gen. 30:18), 'Aqoba, the feminine form of Jacob, and even Shiphrah, the name of one of the Hebrew midwives (Exod. 1:15).
- The storage city the Bible calls "Rameses" was also known as Avaris (Aling). Excavations have shown that Avaris was the home of Semitic peoples—not Egyptians. At some point, there was a sudden departure of these people from this city (Bietak). This is the city from which the Bible tells us the Israelites departed when they left Egypt (Exod. 12:37).

The "new chronology" would move the beginning of the Israelite

Continued on page 34

Whatever Was Written...

by Mark Mayberry

Mark considers the significance of Paul's statement, "Whatever was written in earlier times was written for our instruction, so that through perseverance and the encouragement of the Scriptures we might have hope" (Rom. 15:4).

Herein, we focus upon the text of Romans 15:4, considering the significance of each phrase. Note the following renditions of this verse:

For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope (Rom. 15:4, KJV).

For whatever was written in former days was written for our instruction, that through endurance and through the encouragement of the Scriptures we might have hope (Rom. 15:4, ESV).

For everything that was written in former times was written for our instruction, so that through endurance and through encouragement of the scriptures we may have hope (Rom. 15:4, NET).

For whatever was written in earlier times was written for our instruction, so that through perseverance and the encouragement of the Scriptures we might have hope (Rom. 15:4, NASB).

Whatever Was Written in Earlier Times

What is the meaning of this expression? The Greek word *prographō*, here translated "written in earlier times," refers to something that was written in an earlier document. Specifically, it refers to the Sacred Scriptures of the Old Testament.

Its Origin

The Scriptures are given by divine inspiration (2 Tim. 3:16-17; 1 Pet. 1:10-12; 2 Pet. 1:20-21). A written record, especially one that is "God-breathed," has far greater value than uninspired oral communication, especially regarding its precision and permanence.

Under divine guidance, Moses wrote down all the words of the Lord (Exod. 24:1-4; Deut. 31:9-13). So also did the psalmist David: "The Spirit of the LORD spoke by me, And His word was on my tongue" (2 Sam. 23:1-2; cf. 1 Chron. 28:11-19).

Its Benefit

The value of a written record was seen during the time of the conquest (Josh. 8:30-35). As Israel assembled between Mt. Ebal and Gerizim to hear the blessings and curses of the Law, they were faithfully obedient "according to all that is written in the book of the law."

The value of a written record was seen during the days of Israel's restoration (Ezra 3:1-5). Under the leadership of Jeshua and Zerubbabel, the faithful priests "arose and built the altar of the God of Israel to offer burnt offerings on it, as it is written in the law of Moses."

The value of a written record was seen in the temptation of Jesus

(Matt. 4:1-11). He responded to every enticement and distortion of the divine text by saying, "It is written... It is written... It is written..." thus showing us how to resist temptation.

Believers also find great benefit from studying the Old Testament (1 Cor. 10:11). Successes and failures of past generations are accurately recorded in the Sacred Text, serving as examples to us. "They were written for our instruction, upon whom the ends of the ages have come."

Was Written for Our Instruction

What is the meaning of "instruction"? In summary, the Greek word *didaskalia*, here translated "instruction," refers to either the act/function of teaching or content/information that is communicated through teaching.

The Doctrines of Men

The doctrines of men render our worship vain (Matt. 15:9; Col. 2:20-23), result in spiritual instability (Eph. 4:14-15), and derive from Satan himself (1 Tim. 4:1-3).

The Doctrines of God

True doctrine is rooted in the declarations of Sacred Scripture (2 Tim. 3:16-17), conforms to godliness



(1 Tim. 6:3), and derives from the God of heaven (Titus 2:10).

So That Through Perseverance

What is the meaning of “perseverance”? The Greek word *hupomonē*, here translated “perseverance,” refers to the capacity of continuing to hold out (or bear up) when facing difficult circumstances. It can also be used of the act (or state) of patiently waiting for someone or something.

Patience is a gift of God (Rom. 15:5; 2 Thess. 3:5). It is required of disciples (Luke 8:15; Heb. 10:36). It brings great spiritual benefits (5:3-4; James 1:3-4).

The Encouragement of the Scriptures

What is encouragement? The Greek word *paraklēsis*, here translated “encouragement,” refers

to the act of emboldening another in their belief or course of action.

Encouragement is characteristic of God (Luke 2:25; 2 Cor. 1:3, 5). It is required of disciples (Rom. 12:8; cf. Barnabas [Acts 4:36] and Philemon [Phile. 7]). It comes through divine truth (Acts 13:15; 15:31; Heb. 13:22).

We Might Have Hope

What is hope? The Greek word *elpis*, here translated “hope,” means to look forward to something with a reason for confidence respecting fulfillment. While evil men have no enduring hope (Eph. 2:12; 1 Thess. 4:13), believers enjoy an abiding hope (1 Cor. 13:13).

Consider the nature of hope: Christian hope is conditional (Heb. 3:6; 6:11). It is presently unrealized (Rom. 8:20, 24). The hope of believers is distinctive and singular (Eph. 4:4).

Conclusion

Indeed, “whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope.” May God bless us as we attempt to implement the principles contained in this passage. Hear the word of God. Believe heaven’s message. Make proper application of the truth to your personal life. *Trust and obey, for there’s no other way to be happy in Jesus, but to trust and obey.* **T**



Mark Mayberry
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sojourn in Egypt to the period known as the Middle Kingdom. During this period we find some interesting things in connection with Avaris.

- Very early in this period, there is evidence of what archaeologists call a “four-room” house that was typical of the kind of house found among the Israelites (Bietak). The Bible tells us that Pharaoh gave Jacob and his family a place to dwell in Goshen—the area where Avaris is located (Gen. 47:6, 27).
- In this Semitic settlement are the ruins of a large tomb with a statue of a Semitic man of some importance (Schiestl). The Bible says that Pharaoh made Joseph (a non-Egyptian) second to him over all Egypt (Gen. 41:41-45). Was this statue Joseph?

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PALMETTO

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

PANAMA CITY BEACH

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

SEFFNER

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

GEORGIA

CENTERVILLE

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

COLUMBUS

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

CONYERS

Rockdale church of Christ
East Metro Atlanta, 705 Smyrna Road
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 5:30 P.M., Wednesday 7:30 P.M.
Building (770) 929-3973

PINE MTN. VALLEY

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

SAVANNAH

Coastal church of Christ
Bible Study 10 A.M., Worship 11 A.M.
(912) 344-1687
coastalchurchofchrist@outlook.com

VALDOSTA

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

IDAHO

BLACKFOOT

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

IOWA

DES MOINES

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

GRINNELL

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

ILLINOIS

CHICAGO

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

DOWNERS GROVE

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

GLEN ELLYN

Glen Ellyn Church of Christ
796 Prairie Ave.
Glen Ellyn, IL 60137
Sunday Bible Study 9:30 A.M., Worship 10:30 A.M.
Sunday Evening 5 P.M.
Evangelist: Keith E. Brown
(630) 858-2290, (630) 377-3990

MATTOON

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

SOUTH HOLLAND

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

INDIANA

CLARKSVILLE

Clarksville church of Christ
407 W. Lewis & Clark Parkway, 47129
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
Evangelist: Brian Anderson (812) 944-2305
or (812) 948-9917
www.clarksvillechurchofchrist.org

GREENWOOD

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

HOBART

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

INDIANAPOLIS

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

JAMESTOWN

church of Christ
Bible Study 9:30 A.M., Worship 10:25 A.M.
Evening 4 P.M., Wednesday 7 P.M.
Evangelist: David McPherson
(765) 676-6404 or (270) 994-4397
www.jamestowncoc.com

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

BRANSON

Eagle Rock Road church of Christ
432 Eagle Rock Road
Sun. Worship 9:30 A.M., Bible Study 10:30 A.M.
Sun. Evening Worship 2 P.M., Wednesday 6 P.M.
Minister: Philip North (417) 239-1036
Email: primrosenor@suddenink.net
www.eaglerockroadchurchofchrist.org

CAPE GIRARDEAU

North Cape church of Christ
121 S. Broadview St. Suite 2,
Cape Girardeau, MO 63703
Sunday Bible Study 9:15 A.M. & 10 A.M.,
Worship 11 A.M., No Evening Service
Wednesday 6 P.M./CST, 7 P.M./DST
Evangelist: Jerry Lee Westbrook (573) 334-9673

DONIPHAN

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

FAIR GROVE

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

KENNETT

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

LILBOURN

church of Christ
P.O. Box 270 • 211 Benton St.
Bible Study 9:45 A.M., Worship 10:45 A.M.
Evening 5:30 P.M., Wednesday 7:30 P.M.
Evangelist: Shane Williams, (573) 688-2234
or 748-5204

RAYTOWN

Sterling Ave. church of Christ
5825 Sterling Ave. (Near Sports Complex)
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Jerid Gunter
(816) 356-3096 or (270) 585-4331
www.sterlingavechurchofchrist.org

ST. JAMES

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

ST. JOSEPH

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

NEBRASKA

BEATRICE

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

NEW JERSEY

VAUXHALL

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

NEW MEXICO

ALBUQUERQUE

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

NEVADA

RENO

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

NORTH CAROLINA

CHARLOTTE

Charlotte church of Christ
5327 S. Tryon Street
Bible Study 9:30 A.M., Sun. Worship 10:30 A.M.
Wednesday 7:30 P.M.
(704) 525-5655
www.charlottechurchofchrist.org

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

MCALISTER

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

OKLAHOMA CITY

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

OREGON

SWEET HOME

Church of Christ
3702 E. Long Street, 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

Mooreville Pike church of Christ
417 Mooreville 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
4894 Hooper Hwy., 37722
(15 mi. E. of Gatlinburg on Hwy. 321)
Bible Study 10A.M., Worship 11 A.M.
Evening 5 P.M., Wednesday Bible Study 6:00 P.M.
Evangelist: Olie Williamson
(423) 487-5540 or (423) 748-0844

JACKSON

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

JOHNSON CITY

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

JONESBOROUGH

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

KINGSTON SPRINGS

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

MT. PLEASANT

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

KINGSFORT

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

MARYVILLE

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

MEMPHIS

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

MURFREESBORO

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

MURFREESBORO

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

NASHVILLE

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

NASHVILLE

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

PIGEON FORGE

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

SHELBYVILLE

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

SHELBYVILLE

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

TEXAS

ALLEN

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

ALVARADO

I-35 church of Christ
E. Service Rd. off I-35, N. of Alvarado
Bible Study 10:00 A.M., Worship 11 A.M.
Evening 6:00 P.M., Wednesday 7:00 P.M.
(817) 295-7277 or 790-7253

ALVIN

Adoue St. church of Christ
605 E. Adoue St
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
Evangelist: Mark Mayberry (346) 216-1707
www.ascoc.org & www.markmayberry.net

AUSTIN

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

BAYTOWN

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

BEAUMONT

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

CONROE

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

CLEVELAND

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

CORPUS CHRISTI

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

DICKINSON

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

DALLAS

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

DUNCANVILLE

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

EDNA

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

EL PASO

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

FORT WORTH

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

GRANBURY

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

HOUSTON

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

HOUSTON

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

IRVING

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

LANCASTER

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

LUBBOCK

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

LUFKIN

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

MANSFIELD

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

NACOGDOCHES

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

PLANO

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

SAN ANTONIO

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

SAN ANTONIO

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

SHERMAN

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

TEMPLE

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

WACO

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

THE WOODLANDS

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

VIRGINIA

CHESAPEAKE

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

CHESTER

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

NEWPORT NEWS

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

RICHMOND (METRO)

Courthouse church of Christ
Courthouse Rd. at Double Creek Ct.
(2.2 miles S of Rt. 288)
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Gene Tope (804) 790-1629
www.courthousechurchofchrist.com

RICHMOND

Forest Hill church of Christ
1208 W. 41st Street
Bible Study 10 A.M., Worship 11 A.M.
Evening 6:00 P.M., Wednesday 7:00 P.M.
Evangelist: Jack Bise, Jr. (804) 233-5959

RIDGEWAY

church of Christ
2970 Old Leaksville Road
Bible Study 10 A.M., Worship 11 A.M.
Evening 5:30 P.M., Wednesday 7 P.M.
(276) 956-6049
www.churchofchristatridgeway.com

ROANOKE

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

VIRGINIA BEACH

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

WASHINGTON

BELLINGHAM

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

TACOMA

Manitou Park church of Christ
(meets at Gray Middle School)
6229 S Tyler Street
Bible Study 10 A.M., Worship 11 A.M.
Wednesday 7 P.M.
(253) 242-3098
tacomachurch@gmail.com
www.tacomachurch.com

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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2018
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now re-scheduled for

JUNE 25TH - 28TH

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in Athens, Alabama. The theme is
“In the Beginning... (Growing from Genesis).”