

Truth

Magazine

TM

NOVEMBER 2018 | NO. 11 | VOLUME 62

SPIRITUAL SERVICE

“For you were called to freedom, brethren; only do not turn your freedom into an opportunity for the flesh, but through love serve one another” (Gal. 5:13, NASB).



Truth Magazine

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

Manuscripts should be sent to the editor:
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Subscriptions, renewals & other correspondence should be sent to:
Truth Magazine
220 S. Marion
Athens, AL 35611

Book orders should be sent to:
CEI Bookstore
220 S. Marion
Athens, AL 35611
Phone: (855) 492-6657
truthbooks.com

Online Website:
truthmagazine.com

Send change of address to Postmaster at:
220 S. Marion
Athens, AL 35611

Graphic Designer:
Kelly McCombs
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■ THERE ARE TIMES LEADERS MUST EXPRESS EMOTION

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The Church at Antioch

by Mark Mayberry

The New Testament provides a divinely-inspired pattern for the work, worship, and organization of the church. What lessons can we learn from the church that was located in Syrian Antioch?

Antioch, capital of the Roman province of Syria, was situated on the eastern side of the Orontes River, about 16 miles from the Mediterranean Sea and 300 miles north of Jerusalem. Once the third largest city in the Roman Empire, Antioch was influential in the spread of New Testament Christianity. However, very little remains of this ancient Greek city. Its ruins lie within the modern city of Antakya, Turkey.

Nicolas, a Gentile from Antioch who converted to Judaism before becoming a Christian, was one of the seven servants chosen in Acts 6 to assist the apostles in serving the physical needs of the brethren (Acts 6:5).

When the Jerusalem church was scattered because of persecution, the word quickly spread to Antioch, where Jews and Greeks were converted (Acts 11:19-21). Note the phrase: “speaking the word.” Jesus, the Incarnate Word, performed this great work (Mark 2:2; 4:33). His disciples gladly do so also (Acts 11:29).

Afterward, the Jerusalem congregation sent Barnabas to Antioch, where he encouraged the disciples; many were brought to the Lord (Acts 11:22-24). Traveling to Tarsus, Barnabas found Saul/Paul and brought him to Antioch. They labored together for an entire year and taught considerable numbers (Acts 11:22-26).

They Were Evangelistic

The church in Antioch was evangelistic-minded. In addition to Paul and Barnabas, the church at Antioch had a variety of prophets and teachers (Acts 13:1-3). Faith comes

by hearing the word of Christ (Rom. 10:17). As believers, we should not be moved away from the hope of the gospel, which is proclaimed by faithful evangelists (Col. 1:23). According to God’s plan, those who are taught should teach others. Heeding Paul’s admonition to Timothy, evangelistic-minded disciples will eagerly share the word with others: “The things which you have heard from me in the presence of many witnesses, entrust these to faithful men who will be able to teach others also” (2 Tim. 2:2).

They Were Benevolent

The church in Antioch practiced benevolence. During the famine that occurred in the reign of Emperor Claudius, the disciples at Antioch sent relief to the brethren living in Judea (Acts 11:27-30). Note the specifics: The disciples gave freely and proportionately, according to their ability. The contribution was for the relief of the brethren who were living in Judea. It was delivered by trusted men (Barnabas and Saul) to trusted men (the elders) who supervised its distribution. This pattern of benevolence would be repeated later (1 Cor. 16:1-2), and should also be reflected among modern-day disciples (Rom. 12:13; Eph. 4:28).

They Were Christians

The disciples in Antioch were known as “Christians.” Acts 11:26 declares, “the disciples were first called Christians in Antioch.” The Greek noun *Christianos*, derived from *Christos* (the Anointed One, Messiah, Christ), refers to “one who is associated with Christ, Christ-partisan, Christian” (BDAG).

According to Louw and Nida, it is used of “one who is identified as a believer in and follower of Christ” (11:35).

Was this a name of dignity or derision? I affirm the former. It is an honor to be called a Christian, i.e., a follower of Jesus Christ. When King Agrippa heard Paul’s compelling defense and proclamation of the gospel, he replied to Paul, “In a short time you will persuade me to become a Christian” (Acts 26:27-29). Peter said, “If anyone suffers as a Christian, he is not to be ashamed, but is to glorify God in this name” (1 Pet. 4:15-16).

The disciples were first called Christians in Antioch. Called by whom? The Greek verb *chrēmatisō*, here translated “called,” means “to give a name or title to” someone or something (Louw and Nida 33.127). BDAG defines it as “(1) impart a divine message, make known a divine injunction/warning (of oracles, etc.); (2) to take/bear a name/title (as so and so), to go under the name of, active, but frequently rendered as passive in English translations, be called/named, be identified as.” Occurring nine times in the New Testament (Matt. 2:12, 22; Luke 2:26; Acts 10:22; 11:26; Rom. 7:3; Heb. 8:5; 11:7; 12:25), it is translated “called” (2x), “directed” (1x), “revealed” (1x), and “warned” (5x) in the NASB. Each instance involves a warning from God, a revelation of the Holy Spirit, a divinely-received direction, etc.

What about denominational names? Baptism is important, but not more important than the One who commanded it. Therefore, we should not call ourselves Baptists, but

Christians. Method is important, but not more so than the One who provided the pattern. Therefore, we should not call ourselves Methodists. Following the divine organizational pattern is important; each congregation should have elders/presbyters (*presbuterion*), bishops/overseers (*episkopē*), and pastors/shepherds (*poimēn*), but that does not mean we should call ourselves Presbyterians or Episcopalians. While we might appreciate the courage of those reformers who opposed the corruptions of Roman Catholicism, we should not call ourselves Lutherans, or Calvinists, thus giving glory to men rather than God—especially since these men introduced as many errors as they opposed.

They Were United

The church in Antioch had a diverse membership (Acts 13:1). Barnabas, whose name is probably of Aramean origin, was an Israelite companion of the apostle Paul (Acts 9:27; 13:2). A Levite from the isle of Cyprus, he was also the uncle of John Mark (Col. 4:10). His first name was Joseph, and his nickname was “Son of Encouragement” (Acts 4:36). Simeon, who was surnamed Niger, is counted among the teachers and prophets of the church at Antioch (Acts 13:1). This Semitic name (also spelled Simon) was the name of several Israelites (Peter) and one of the tribes of Israel. Niger, of Latin origin, signifies one who is “dark in color” (Thomas) or “dark-complexioned” (BDAG). Lucius, of Latin origin, was the name of one or two Christians mentioned in the NT. Lucius of Cyrene was a teacher/prophet at Antioch (Acts 13:1). Either he or possibly some other unknown disciples sent greetings to the Roman disciples (Rom. 16:21). Manaen, of uncertain origin, was another of the teachers/prophets at Antioch who “had been brought up with Herod the tetrarch” (Acts 13:1). “Some scholars believe Manaen may have been a playmate of the young Herod or may have been educated with him at Rome. In any case, his past association with

Herod marked Manaen as a man of distinction” (s.v., “Manaen,” NIBD).

On what basis could such a diverse membership be united? They were united around a set of commonly held principles, set forth in the gospel of Jesus Christ (Rom. 1:16-17). Despite their diversity, they shared a “common faith” (Titus 1:4; Jude 3).

Paul and Barnabas returned to Antioch following their first missionary journey and spent a long time with the disciples (Acts 14:26-28). Afterward, certain men from Judea came to Antioch, and began teaching the brethren, “Unless you are circumcised according to the custom of Moses, you cannot be saved.” Paul and Barnabas had great dissension and debate with them; subsequently, the brethren determined to send them to Jerusalem to discuss this issue with the apostles and elders (Acts 15:1-5).

When these brethren came together to discuss this issue (v. 6), Peter offered an inspired analysis (vv. 7-11). Paul and Barnabas related the signs and wonders God had performed through them among the Gentiles (v. 12). In summary, James endorsed what had been said, quoted relevant prophecy, and counseled that no additional burdens be placed upon the Gentiles (vv. 13-21). A consistent and uniform message came out of these discussions regarding the status of Gentile converts, namely, “For it seemed good to the Holy Spirit and to us to lay upon you no greater burden than these essentials: that you abstain from things sacrificed to idols and from blood and from things strangled and from fornication; if you keep yourselves free from such things, you will do well. Farewell” (vv. 28-29).

When the Antioch congregation read the report, they rejoiced because of its encouragement and continued their efforts at evangelism and edification (Acts 15:30-35). Later the Antioch church was again tested, but Paul’s uncompromising stand for the truth kept them

from fragmenting into Jewish and Gentile branches (Gal. 2:11-14).

Conclusion

The Bible records the examples of saints and sinners, the righteous and the wicked, those who faithfully followed the Lord, and those who fell away from the faith. May we be warned by examples of failure, and be encouraged by examples of success. The Lord’s church should be devoted to the tasks of evangelism, edification and benevolence. As parents admonish children, “Remember who you are!” let us wear the name Christian, being united in faith, practice and commitment to the truth. 📖

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“Things That Offend”

by Kyle Pope

Misconceptions exist concerning the concept of “giving offense” or being “a stumbling block.” Kyle offers an insightful discussion of this subject, and through an examination of its biblical usage, helps us make proper application.

When Jesus described the judgment scene in Matthew 13:41, He promised that, on that day, “The Son of Man will send out His angels, and they will gather out of His kingdom all things that offend, and those who practice lawlessness” (NKJV). The word translated “offend” comes from the Greek word *skandalon* (from which we get the word “scandal”). It is defined to mean, “properly a trap-spring... a stumbling-block; metaphorically a cause of ruin... an occasion of sinning” (Moulton, 368) and “that which gives offense or causes revulsion” (BAGD, 753). Together with its verb, *skandalizō*, these words are used 41 times in the New Testament in reference to both what God has done and what man should avoid doing.

The Meaning of the Word Group

The ancient root of the word referred to the *stick* used to spring a trap. In ancient Sanskrit (a sister language to ancient Greek) the word *skand* meant “to leap, jump... to leap upon” and even “to fall down, perish, be lost” (Monier-Williams, 1256). In the Greek Old Testament, *skandalon* and *skandalizō* were used to translate two words. The first, *naqash*, means “to lay snares” (BDB, 430), as in “Those also who seek my life *lay snares* for me” (Ps. 38:12a). The second, *mikshol*, derived from *kashal*, means “to stumble” (BDB, 505), as in “You shall not curse the deaf, nor put a *stumbling block* before

the blind...” (Lev. 19:14). This Old Testament usage establishes the use of these words in the New Testament.

When God “Offends”

Of the 41 times these words are used in the New Testament, fourteen of them refer to what Deity has done (*skandalon* [cf. Rom. 8:33; 1 Cor. 1:23; Gal. 5:11; 1 Pet. 2:8]; *skandalizō* [cf. Matt. 11:6; 13:57; 15:12; 17:27; 26:31, 33; Mark 6:3; 14:27, 29; Luke 7:23; John 6:61]). Notice what we can see from these examples. Jesus Himself is a Divine “rock of offense.” Quoting Isaiah 8:14, Paul says of Jesus, “Behold, I lay in Zion a stumbling stone and rock of offense, and whoever believes on Him will not be put to shame” (Rom. 9:33; cf. 1 Pet. 2:8).

Jesus offended many people in two ways. First, they were offended by His teachings. They didn’t expect the word of God to come from a Galilean carpenter’s son (Matt. 13:57; Mark 6:3), so they rejected Him. When He taught that true defilement was not external, but a condition of the heart, the hypocritical Pharisees were offended (Matt. 15:12). When Jesus spoke of Himself as the bread from heaven, many of His simple-minded hearers took offense and turned away (John 6:61). For the few who looked deeper into Jesus’ words, He declared, “Blessed is he who is not offended because of Me” (Matt. 11:6; Luke 7:23). In addition to His teachings, the very death He died to

atone for man’s sins was too great an obstacle for the proud minds of many to accept. How could the Son of God suffer the dishonor of crucifixion? Paul declared, “but we preach Christ crucified, to the Jews a *stumbling block* and to the Greeks foolishness” (1 Cor. 1:23). This began on the night of His death. Those who told Him they would “die for Him” ran away in fear and disgrace from the threat of the cross (Matt. 26:31, 33; Mark 14:27, 29).

When Man “Offends”

The text with which we began describes the Lord on the Day of Judgment winnowing out of His kingdom “all things that offend” (Matt. 13:41). Those who are repulsive to the Lord because of their sin, and those who would influence others to turn to sin, or those who would hinder others from doing what is right, will be separated and cut off from the presence of the Lord. The majority of instances in which these words are used in the New Testament address man’s “offense” of others or being “offended” by something in such a way that it jeopardizes the soul. We can categorize these in four groups: (1) temptation to sin; (2) a hindrance to doing what is right; (3) falling away or into sin, and (4) that which is repulsive.

Temptation to Sin

In Jesus’ epistle to the church in Pergamos, He warns of those acting like Balaam, who “put a stumbling

block before the children of Israel, to eat things sacrificed to idols, and to commit sexual immorality” (Rev. 2:14). Paul warned the Romans to “note” and “avoid” those who would cause “divisions and offenses” within the church (Rom. 16:17).

Hindrance from Doing What is Right

As Jesus prepared to go to the cross, Peter became a hindrance to Him when he told Him that he would surely never suffer in such a way. Jesus rebukes him, saying, “Get behind Me, Satan! You are an offense to Me, for you are not mindful of the things of God, but the things of men” (Matt. 16:23). In both Corinth and Rome, as Paul teaches the brethren to respect the conscience of others in the matter of eating meats, he urges them to “resolve this, not to put a stumbling block or a cause to fall in our brother’s way” (Rom. 14:13; cf. 14:21; 1 Cor. 8:13). We must always live our lives and use our liberties in such a way that we never make it difficult for those around us to do right. This could mean avoiding doing things that might give the wrong appearance, or acting in a way that tempts others to have wrong thoughts or attitudes, as well as guarding the words that come out of our mouths.

Falling away or into Sin

In the Parable of the Sower, Jesus warned of the seed sown on the stony places, explaining that it referred to one who has “no root in himself, but endures only for a while. For when tribulation or persecution arises because of the word, immediately he stumbles” (Matt. 13:21, cf. Mark 4:17). Jesus warns that, when times of tribulation come, “many will be offended, will betray one another, and will hate each other” (Matt. 24:10). We must guard against those things that could lead us to fall away from the Lord and into sin.

That Which is Repulsive

We observed above that the death of Jesus itself was a “stumbling block” to many. In the Galatian letter, as Paul showed that circumcision was no longer binding, he spoke of the “offense of the cross” (Gal. 5:11). In this text, the focus was not on how the cross was an obstacle to belief for the proud, but, instead, the fact that it was itself a horrible and repulsive thing. Those who would return to the Old Law treat the horror of the cross as if it was nothing. Thus, the “offense of the cross has ceased” if Paul still taught circumcision and the Law was still binding.

“Offense” in Matthew Eighteen

The largest portion of Scripture that addresses these “things that offend” is found in Matthew 18, and its parallels in Mark and Luke. After teaching that the kingdom of heaven is made up of those with the character of children, Jesus warned, “Woe to the world because of offenses! For offenses must come, but woe to that man by whom the offense comes!” (Matt. 18:7; cf. Luke 17:1). Jesus acknowledged here that, in this world, there will be those people and things that lead people to do wrong, but He gives a serious warning to those who would be the cause of offense to another. All three gospels echo this warning: “But whoever causes one of these little ones who believe in Me to sin, it would be better for him if a millstone were hung around his neck, and he were drowned in the depth of the sea” (Matt. 18:6, cf. Mark 9:42; Luke 17:2).

So serious is this warning, that Jesus teaches us to do whatever is necessary to “cut off” from ourselves anything that might cause us to sin (and by extension, influence others to sin). Matthew and Mark relate: “If your hand or foot causes you to sin, cut it off and cast it from you. It is better for you to enter into life lame or maimed, rather

than having two hands or two feet, to be cast into the everlasting fire. And if your eye causes you to sin, pluck it out and cast it from you. It is better for you to enter into life with one eye, rather than having two eyes, to be cast into hell fire” (Matt. 18:8, 9, cf. Mark 9:42, 43, 45). This is the same remedy to avoid sin that Jesus offered in the Sermon on the Mount after His teachings on lust (see Matt. 5:29-30). This shows us that our soul can be jeopardized by a failure to guard carefully the kind of influence we have on others. We can’t lead others to sin without being accountable for it ourselves.

May each of us embrace the “offense of the cross” and never reject Jesus’ life and teaching as offensive to us. Let us avoid those things that could cause us to stumble into sin and resolve never to lay before others a cause of offense or stumbling block that might lead them to sin. 📖

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BAGD = Bauer, Walter, William F. Arndt, F. Wilbur Gingrich, and Friedrich W. Danker, eds. *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*. 2nd ed. Chicago: The University of Chicago Press, 1979.

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Teaching Our Children: The Principle of the Lesson (Part III)

by Aleta Samford

In her continuing series on teaching, Aleta explores ways of helping children make personal and proper application.

As we continue our thoughts on the Law of the Lesson, we ask: What are the right questions to ask of our students so that we may proceed from their known to their unknown? We pointed out that, to begin with, the question, “What does the story mean?” places children in a teetering position because they lack information.

Imagine two teachers who are leading their classes in a discussion of the story of Ruth, but with different approaches on how to help children think:

Example 1

TEACHER. What did the story mean to you, Debbie?

DEBBIE. Umm, I can't think.

TEACHER. Tom?

TOM. Well, it was exciting.

TEACHER. Exciting. What did it mean to the rest of you? Greta?

GRETA. The way Ruth helped Naomi.

TEACHER. Anything else? Mandy? What did the story mean to you?

MANDY. Well, in the end, what the story meant to me was that two people got married.

Example 2

TEACHER. What happened in the lesson? Eric?

ERIC. Well, a lot of things happened. It's about Ruth marrying Boaz.

TOM. And it's about Naomi.

TEACHER. Tell me more about Naomi.

TOM. She had two families. Her husband and two sons died, but later Ruth and Boaz are her family.

TEACHER. Tell me more about Naomi's family. What happened?

Application

The first example ended with shallow answers. In the second, however, you can imagine the wealth of information discussed as the characters of Naomi, then Ruth, and then

Boaz were each developed. “What happened in the lesson?” is a much better approach.

I have been using a stairway to illustrate the progress of our students, whether through life or each lesson. The first teacher began at the top of the stairway when she grasped for the application by asking “What did the lesson mean?” The children had not yet experienced each step.

The second teacher taught with a stairway mentality as she arranged the lesson so that each *conquered* step of knowledge led easily and naturally to the next. By expecting feedback, she required the students to experience in their minds what the characters experienced by guiding them naturally through the facts of how they compared and interacted with one another. When they personalized the information into higher thinking, the applications became obvious.

Through the years, I have heard a lot of frustration over how to make the application. I admit—there was a time that I was concerned about doing that part right, as well, but the study of these laws has helped me place the responsibility where it belongs. As teachers, we need to say to ourselves, “It is not my responsibility to do all the talking or the forcing of application. I cannot teach three-year-olds to love, or to share, or to obey by just telling them to do so. I cannot make teenagers sit and listen to my conclusions of doing this or doing that. I must help all my students, no matter the age, to arrive at the conclusions themselves. This will only happen if I am well-versed in the facts God has given me within every lesson enough so that I can lead the children through the process of thinking about those facts and coming to His conclusions for their lives themselves.”

In my next article, we will look at God's principle of the lesson as well as ways to set the facts of each lesson securely in our minds. **II**

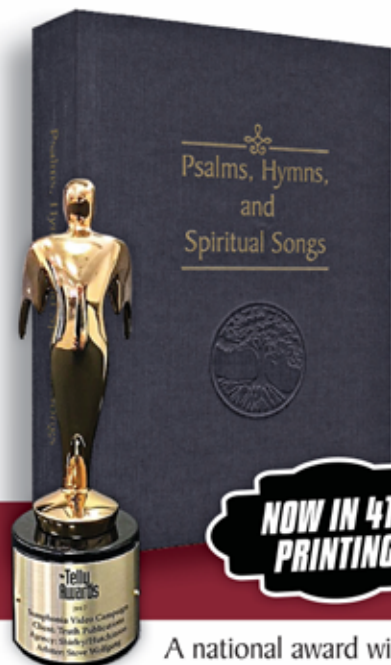


Aleta Samford

Aleta is the wife of Gene Samford who preaches for the church that meets in Kemp, TX. She has taught Bible classes for 44 years and, to help other women join the ranks, presents a series of lessons based on God's word, *The Seven Laws of Teaching*, and her own experiences. She may be reached at aletas10@sbcglobal.net.

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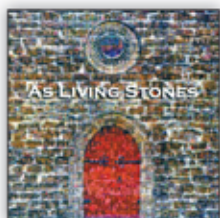
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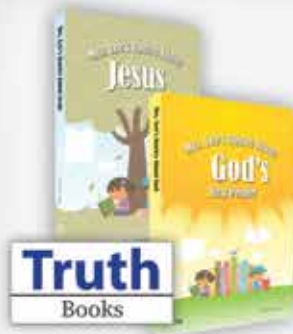


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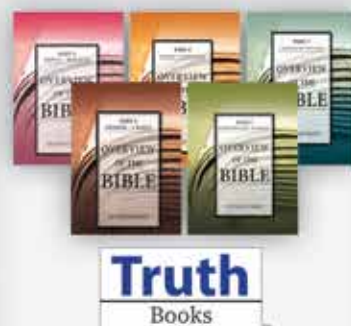


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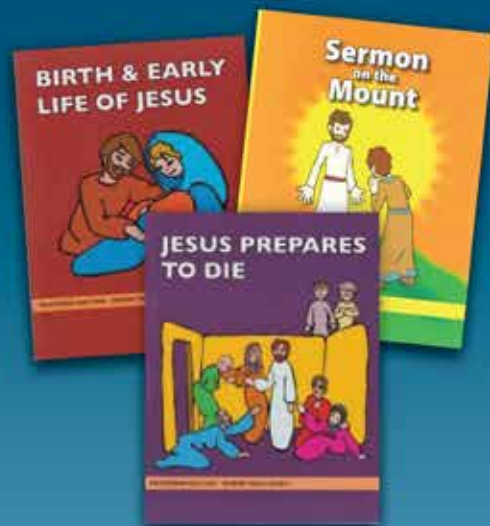


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Discovering



Sermon on the Mount: Enduring Injustice

by David Flatt

Jesus' challenging command, "Resist not evil," stands in stark contrast with the reciprocal nature of Old Testament punishment and modern attitudes toward vengeance.

Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away. Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect (Matt. 5:38-48).

The ethical teachings of Jesus in this sermon are deeply challenging. Jesus' ethics did not reflect the conventional ethics of His day. From this perspective, Jesus' teaching was truly counter-cultural. Replace the phrase, "You have heard it said by them of old" with "You have heard it said today" and we

might find Jesus' ethical teachings still to be counter-cultural. His teachings are little valued by current society.

This part of the sermon may be among the most controversial of Jesus' teachings. What are the personal implications of sayings like, "Do not resist evil" and "Love your enemy"? Are we ready to consider this teaching in an age of violence and litigiousness? It will not be easy.

What do we do with teaching we consider unconventional or personally demanding? Often, kingdom seekers have tried to downplay or soften the message. We might preface our explanation by saying something like, "Well, I know Jesus said do not resist evil, but this does not mean we cannot..." Is our first approach to interpreting Jesus' ethical teaching an attempt to justify conventional worldviews? Or, is our approach to seek the renewal of our minds which leads to transformation and sacrificial service (Rom. 12:1-2)?

If we are not willing to open our hearts and minds to Jesus, we will remove the meaning from His message. This was the problem with the Pharisees. They had carefully rationalized away the driving purpose of the law: to create a holy people of God. We must be careful not to be guilty of doing something similar to Jesus' message.

Misguided Application of Ethics

Admittedly, this part of Jesus' teaching is difficult. He seems to be instructing us to forgo our personal safety. Can this really be what He intends for us to do when threatened? To answer these types of questions, some have tried to compartmentalize His teachings. In other words, Jesus' teachings apply in certain situations, but not in all situations. For example, Jesus tells us to love our enemies. Some have tried to organize enemies into categories: spiritual enemies and physical enemies. Regarding our spiritual enemies, we are to love them. Regarding our physical enemies, we can harm them. The problem with this approach is that Jesus never divided His teachings into categories. He expects His teachings to be consistently applied in all areas of life.

Of course, the world compartmentalizes ethics. In the 1960s, there was a push to promote "situational ethics." Ethics are situationally determined. While this term is not used much today, people continue to make ethical decisions based on the circumstances of the moment. Today, there are ethical codes based on certain contexts. For example, in the business world, there is a code of business ethics. In the field of medicine, there is a code

for bioethics. As surprising as it may sound, there are even political ethics.

The point is this: the world has multiple standards of ethical conduct depending on the circumstance, situation, or profession. In the kingdom, however, there is no such division of ethical conduct. There is only one ethical standard which is to be equally applied in every circumstance, situation, or profession. This ethical standard of the kingdom is love.

Do Not Resist Evil

As Jesus embarks on this part of the sermon, He references the way in which the Law of Moses had been misinterpreted and misapplied in regards to retribution (Deut. 19:16-21). This law was intended to deter evil and prevent a victim from exacting excessive punishment on the one who had harmed him. Additionally, the law took punishment out of the hands of victims and into the hands of judges. Vigilante justice has never been acceptable to God. The law also established maximum possible retribution to prevent excessive punishment.

The Pharisees had taken this law to mean this was their minimum personal right to take vengeance. As has been His pattern, Jesus clarifies the perversions of the law and redefines the expectation for ethical conduct in the kingdom.

Now, Jesus is not saying we should never attempt to restrain evil in others. If this were the case, we would be prevented from even offering a word of rebuke in response to another's sinful action. Our Lord teaches us to intervene when a brother sins against us (Matt. 18:15-17). After all, Jesus offered many words of rebuke to many people in His lifetime (Matt. 11 and 23; John 18:23). More broadly, God ordained government to promote good and punish evil (Rom. 13:1-7). We most

certainly can appeal to governmental authorities for protection and justice.

What Jesus is teaching is that we are not to respond to evil with evil. Like mom taught us, two wrongs do not make a right. Physical force may need to be used to restrain an evildoer. A person may need to be restrained from hurting more people than he already has; however, such restraint must not be administered in vengeful fashion.

As Paul considered living a transformed life in a sinful world, he wrote, "Repay no one evil for evil, but give thought to do what is honorable in the sight of all. If possible, so far as it depends on you, live peaceably with all. Beloved, never avenge yourselves, but leave it to the wrath of God, for it is written, "Vengeance is mine, I will repay, says the Lord." To the contrary, "If your enemy is hungry, feed him; if he is thirsty, give him something to drink; for by so doing you will heap burning coals on his head. Do not be overcome by evil, but overcome evil with good" (Rom. 12:17-21). Paul is echoing the Sermon on the Mount.

Love Your Enemies

As mentioned earlier, love is the ethical code of the kingdom. The love Jesus identifies is a love rarely known in our world. The love which we typically know and demonstrate is directed towards those we deem as lovable (Rom. 5:7). Jesus calls us to do the opposite—to love the very ones who would intend to do us harm.

The kind of love Jesus demands us to possess is daily exemplified in God. Jesus tells His audience how God causes the sun to rise on the evil and good and how He blesses the just and unjust with rain. Why does God do this? Why would God ultimately prove His love for those who were hostile towards Him by giving us His Son (Rom. 5:8)? It is so that we might lovingly give ourselves to His service.

God gave us what we did not deserve. This is called mercy. This is called love. In his book, *Invitation to a Spiritual Revolution*, Paul Earnhart wrote,

We have never looked more squarely into the face of the living God than when we stand by faith at the foot of the cross and hear His Son plead for mercy upon the ungodly men who are murdering Him. Here is power. Here is deity. We do not deny His absolute physical might. We cannot resist His wisdom. His perfect righteousness fills us with reverential awe. But when we have found access by Christ into the 'deep things of God' (1 Cor. 2:10) we will know that there is no truer description of the divine character than John's brief affirmation, 'God is love' (1 John 4:8) (Earnhart, 70).

If God is love and we are to be the people of God, we must learn to love our enemies. God wants us to extend not what we think our enemies deserve, but what our enemies most need: mercy. Absorbing injustice may be the only means whereby we can persuade our enemies to become our family. Suffering wrongdoing is another means whereby we advance the kingdom on earth as it is in Heaven. If we respond to evil with vengeance and hatred toward our enemies, we will blend into the ever-present vindictiveness of the world. Refusing to love our enemies will render the power of God's love in us ineffective.

Conclusion

Perhaps we need to reassess our attitudes toward our enemies. The Jews of Jesus' day certainly had enemies. For example, Jews and Samaritans had a long, storied past of hatred and violence towards each other. On one occasion, Jesus and the disciples were traveling. James and John went ahead of the group to Samaria to secure a place to stay

Continued on p. 33

The Deacon's Family

by Corey Willis

Those who are qualified to serve as deacons in God's spiritual family first demonstrate "a servant's heart" by serving their physical families.

I understand the temptation to conclude that an unmarried man can serve as a deacon in the church. As one author writes, "Common sense would say this should be a non-issue... In fact, being unmarried, he'll probably have more time to do so" (compellingtruth.org). Others point to Paul's statements about celibacy in 1 Corinthians 7 and conclude that, being "free from concern" (NASB), single men are able to give undivided devotion to the LORD's work serving as elders or deacons (Davis).

Although these arguments make good sense by man's reasoning, we're reminded that the Lord doesn't reason as we do. Through the prophet Isaiah, God said, "For my thoughts are not your thoughts, neither are your ways my ways, declares the Lord" (Isa. 55:8). When Paul wrote to Timothy about appointing deacons, among the qualifications, he charged that deacons are to be married, have children and manage their households well (1 Tim. 3:12). Respecting the wisdom of God and the authority of His Word causes one to ask how marriage and managing a household with children provides a training ground for, and distinctly qualifies a man, to serve God's spiritual family as a deacon.

Loving Others as Self

When a man takes a wife, he learns what it means to love another as himself. From the beginning, God has intended a husband and wife to become united as one being (Gen.

2:24). Jesus reaffirmed the same principle in the New Testament when He was questioned about marriage (Matt. 19:6). As a husband, a man's attention turns away from himself and toward his wife (1 Cor. 7:33). He is to love her, care for her, cherish her, sacrificing his desires—to please her (Eph. 5:25-33). By applying God's purpose in his marriage, a husband learns patience, kindness, and humility. He learns to serve another with his whole heart, without irritation or resentment (1 Cor. 13:4-5, ESV).

How does that help a man serve the church as a deacon? The word translated as "deacon" in 1 Timothy 3 (*diakonos*) denotes a servant and views him in relation to his work (Strong). Deacons are not leaders in the church, but servants under the elders' oversight. A deacon attends to the needs of a local church and its members. His service is not motivated by guilt, pressure, or a need to feel important. Instead, he's motivated to serve out of love for his brothers and sisters in Christ. To the brethren in Philippi, Paul wrote, "Do nothing from selfish ambition or conceit, but in humility count others more significant than yourselves. Let each of you look not only to his own interests but also to the interests of others" (Phil. 2:3-7). Such self-sacrificing love is tested and applied on a daily basis in marriage where a man learns to love others as himself and practice serving out of that love.

Balance

In Genesis 2:18, God said, "It is not good that the man should be alone; I will make him a helper fit for him" (ESV). God created woman to be a helper suited perfectly to her husband. The ISBE describes, "Far more than being a mere assistant, ...she is man's complement, essential to the perfection of his being. Without her, he is not a man in the generic fullness of that term" (Dwight M. Pratt). A man's wife is his partner throughout his life, and she is essential to his work as a deacon. In fact, a man is not qualified to serve as a deacon unless his wife is of the right character. He is unqualified to serve if his wife is a slanderer, one who is critical of, and finds fault in, others. Rather, she is to be dignified, sober-minded and faithful (1 Tim. 3:11).

It's not only that such a spouse would discourage him from his work, but it's also a clear indication that a godly wife assists her husband in his work as a deacon. She may complement his strengths or provide balance, compensating in his areas of weakness. On multiple occasions as a deacon, my wife has pointed out work that needed to be done that I had failed to recognize. She has encouraged me when I've felt overwhelmed, talked through problems and helped me develop solutions. A married man can serve others as a deacon because he has a godly wife who perfectly complements and balances him.

Unglamorous Service

Whereas a husband learns to love and serve his wife as himself, a father learns loving service in an entirely new way. When children are infants, a parent cares for his child in some of the most unpleasant ways. Due to his unconditional love for his child, he serves without reciprocation or the slightest expression of appreciation or recognition. A man learns patience and gentleness as he brings up his children.

Comparing the lesser to the greater, Jesus also served His creation in the most unpleasant way while enduring derision from those whom He served. He taught His disciples, “Whoever would be great among you must be your servant, and whoever would be first among you must be your slave, even as the Son of Man came not to be served but to serve, and to give his life as a ransom for many” (Matt. 20:25-27).

This command finds practical expression in a man’s home and is carried out for the church. There are many ways a deacon is to serve. We see an example in Acts 6 where seven men were appointed to “serve (*diakonia*) tables,” caring for the daily physical needs of Christian widows. For churches around the world, deacons maintain buildings, change the toilet paper, make photocopies, keep records, update bulletin boards, clean baptistries, schedule teachers, plan curricula, check on shut-ins, help widows and perform many other unglamorous tasks. Like Jesus washing the feet of His apostles, these are tasks that need to be performed. In bringing up children, a father learns how to serve the basic needs of others motivated by their necessity, rather than by his acclaim or recognition.

A Man Under Authority

The home is where a father learns what it means to act with and under authority. A centurion approached

Jesus in Capernaum to heal his paralyzed servant. He had such remarkable faith and humility that he asked Jesus to heal his servant by simply giving the command (Matt. 8:8). What explanation did the centurion give for his expectation? He responded, “I too am a man under authority, with soldiers under me” (v. 9). He recognized that Jesus was working under the authority of God the Father and in the same way, all of creation was under Jesus’ authority.

A husband has authority over his wife and household, but remains accountable to Christ as Lord (Eph. 5:23). Under Christ’s authority, he is responsible to love, nourish, cherish and honor his wife (Eph. 5:25, 29; Col. 3:19; 1 Pet. 3:7); teach his children the law of the Lord (Deut. 6:6-7; Eph. 6:4); train and discipline his children with love and gentleness (Eph. 6:4; Heb. 12:7); and manage his household (1 Tim. 3:12). Managing the household doesn’t mean that he does all of the work himself, but will delegate and oversee its completion. So also must the deacon accomplish his work under the elders’ authority. He understands his role in allowing them to focus on weightier needs of the church, freeing them from being concerned about the work he will accomplish. Deacons work under the authority of their elders, but it’s in the home where they learn about authority.

Conclusion

A deacon’s family demonstrates his experience in loving others as much as he loves his own flesh; provides balance in his work; affords him opportunities to yield service without recognition, and teaches him to both have and be under authority. Among other characteristics and habits, his family furnishes the church with discernable evidence to determine whether a man is equipped to serve as a deacon. While we don’t have to understand God’s

reasoning to obey His commands, in this case, He has provided ample evidence to understand why a man’s home is so critical for his ability to serve as a deacon. **TT**

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by Bobby L. Graham



Bobby L. Graham

Bobby participates in fill-in preaching, Belize trips, teaching at Athens Bible School, and in gospel meetings. He and his wife, Karen, have three children: Richard, Mary Katherine Winland (Darren), and Laura Paschall (Jeremy). He can be reached at bobbylgraham@pclnet.net.

QUESTION:

What was the “joy set before Him” in Hebrews 12:2?

Answer:

The verse on which the question is based is Hebrews 12:2, which says, “looking unto Jesus, the author and finisher of our faith, who for the joy that was set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God.”

The context of this verse is one of encouragement to Hebrews who once turned to Jesus Christ but in more recent time had doubts about their conversion to Jesus, thinking they possibly made a mistake in leaving Moses and the first covenant behind. The writer urged them to focus and keep their minds on Jesus, whom he has set before them in this epistle as one preeminently superior in every respect to Moses and the Old Covenant. Note the passages where Jesus or some aspect of His plan is said to be “better” than its Mosaic counterpart (1:4; 6:9; 7:7, 19, 22; 8:6; 9:23; 10:34; 11:16, 35, 40; 12:24). As an incentive to “remove their gaze” from Moses and “concentrate the gaze” of their minds on Jesus, he describes the authoritative position occupied by Jesus and the motive pulling Him to go to the cross—“the joy set before Him.”

What did Jesus see as joy set before Him, when the dread of the cross loomed so largely in His future, even to the point of His asking the Father to remove the cup of suffering facing

Him (Luke 22:42)? Observe that it was the joy facing Jesus, not particularly facing us or the Hebrews, to which the Holy Spirit here called attention. After all, He is the author (Pioneer/Leader) and the perfecter (Finisher/Completer) of the faith (Gospel system/Truth of the Gospel). What did He rejoice to see awaiting Him after His endurance of the cross?

- The joy of doing God’s will in His death just as He had done throughout His life (Heb. 10:5-10).
- The joy of serving as High Priest for the salvation of the world—sacrifice and presentation to God in heaven’s Most Holy Place (Heb. 9:11-12; Isa. 53:10-12).
- The joy of sitting unendingly at God’s right hand in an intercessory role (Heb. 8:25).
- The joy of saving souls completely (to the uttermost) in His intercessory role (Heb. 8:25).
- The joy of bringing many sons unto glory as the one mediator (Heb. 2:10; 1 Tim. 2:5).

Jesus certainly ascended to heaven and thereby made heaven available to the redeemed, but it was much more than heaven encompassed in “the joy set before Him.” It was His joyful reward for all which He endured in granting us access to God and providing us a heavenly hope. **TT**

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Mausolos, King of Halicarnassus

by Leon Mauldin

Leon leads us on a tour of Halicarnassus, located on the picturesque southwestern coast of Asia Minor (Turkey), famous for the Tomb of Mausolus, whose name provided the origin of the word “mausoleum.”

During the intertestamental biblical period when the Persians ruled, Mausolos reigned over the kingdom of Caria from 337-353 BC. Halicarnassus, capital of Caria, was located on the SW coast of Turkey; today it is known as Bodrum.

Upon King Mausolos’s death in 353 BC, his queen, Artemisia (who was also his sister) built him a tomb that would become one of the Seven Wonders of the ancient world. Notice the model which may be seen on location today. Note the lower level is that of a tall raised podium. Going up, you see the building takes on the appearance of a Greek temple, surrounded by columns. At the top, there is a pyramidal dome, on top of which is a sculpture depicting the king and his queen riding in a chariot.

This colossal structure would have been visible from a great distance as you sailed from the Mediterranean Sea. For New Testament orientation, this site is near the island of Cos, mentioned in connection with Paul’s return on his Third Missionary Journey (Acts 21:1).

This memorial became known as the “Mausoleion.” Hereafter monumental tombs throughout the world became known as mausoleums. Today the ruins of the site are visible, with the structure itself having been destroyed by an earthquake, and much of it later used to build the nearby Castle of Peter by the Knights of Rhodes in AD 1404. Some of the surviving sculptural fragments



The Castle of St. Peter at the Port City of Bodrum, by Leon Mauldin

are housed in the British Museum. Note our accompanying photos.

Some archaeologists believe that King Mausolos’s famous tomb may have influenced the architecture of some of the rock-cut tombs in Jerusalem, such as these seen in our photo at the base of Kidron, with the slopes of the Mount of Olives rising in the background.

What are some lessons here? Those who build such monumental tombs certainly have a desire for themselves and their loved ones to be remembered and not be forgotten after death. Yet, what really matters, the “one thing that is needful” (Luke 10:42) is not

whether some great monument marks one’s burial. What is essential is that one live the life of the righteous, so that he might “die the death of the righteous” (Num. 23:10). What matters is that we live in the Lord, so that we might be among those who “die in the Lord” (Rev. 14:10). “The memory of the righteous is blessed, but the name of the wicked will rot” (Prov. 10:7).

The Bible teaches that all will be raised from the dead. It is the body that dies; it is the body that will be raised and reunited with the spirit (John 5:28-29; 1 Thess. 4:13-18; 1 Cor. 15). What is striking is that so little attention is given in the New Testament to the



Rock Cut Tombs in the Kidron Valley at Jerusalem, by Leon Mauldin

burial of the body, or to burial markers or memorials. Rather, the focus is on obtaining the gracious salvation that is in Christ Jesus, so that whether living or dead, one will be received by the Lord for eternity, and thus be at home with God and received into glory! It is comforting that the Lord knows those that are His (2 Tim. 2:19) whether living or dead. God makes no mistakes. Everyone who dies in a saved condition

will be raised to life eternal; those who know not God and who do not obey the gospel will also be raised, but for eternal destruction and separation from God (2 Thess. 1:6-10). The Sadducees, who did not believe in the resurrection, were told by Jesus that they neither knew the Scriptures, nor the power of God (Matt. 22:29). Because He lives, all will be raised! 🙏



Leon Mauldin

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Ruins of the Tomb of Mausolos, by Leon Mauldin



Model of the Tomb of Mausolos, by Leon Mauldin

What a Christian Woman May Do

by Chris Reeves

Following his last article that addressed the progressive attitudes of some regarding the role of women, Chris sets forth the rich and varied ways in which Christian women may be of service.

In the August 2018 issue of *Truth Magazine*, I published an article outlining what a woman is not authorized by the New Testament to do in the church. She may not preach or teach in a mixed assembly of men and women (1 Cor. 14:34; 1 Tim. 2:11-12) nor serve as an elder or a deacon (1 Tim. 3:1-2, 12). In this article, I want to outline the many good things that a Christian woman may do in and out of the local church assembly. When I say “may,” I mean of course what she is authorized by the New Testament to do. The Old Testament contains many good lessons of what godly women may do in the Lord’s service, but because of space limitations, we focus our attention in this article on lessons from the New Testament. What may a woman do?

A Christian

The first thing a woman, young or old, should do is become a Christian. This is the first and foundational step to all else that she will do in life. All women should be like Lydia (Acts 16:14-15), the chief women of Thessalonica (Acts 17:4), the honorable women of Berea (Acts 17:12), and Damarus (Acts 17:34) and obey the gospel. She should not be like Herodias (Mark 6:17), the women of Antioch (Acts 13:50), Drusilla (Acts 24:24-25), or Bernice (Acts 26:30) who put off obeying the truth.

A Single Woman

What may a single Christian woman do to be faithful to the Lord and help others go to heaven? She should tell others the truth like Pilate’s wife (Matt. 27:19) or Rhoda who was called mad for telling the truth (Acts 12:13-15). She should dress modestly with shamefastness and sobriety and profess godliness through good works (1 Tim. 2:9-10), and she should stay away from “old wives’ fables” (1 Tim. 4:7). She should not be like Salome, the daughter of Herodias, who danced in a loose and immodest way (Matt. 14:6; Mark 6:22), like Sapphira who was deceitful (Acts 5:1-11), or like the “silly women” who are sinful and lustful (2 Tim. 3:6). Like the Samaritan woman (John 4:28-30, 39), a Christian woman may give a defense of her faith and share her faith with others (1 Pet. 3:15).

A Wife

What may a Christian wife do to help her husband go to heaven? She should be subject to her husband as the church is to Christ (Eph. 5:22-33; Col. 3:18; Titus 2:5). She should be faithful in all things herself to help her husband become and remain qualified to be an elder or a deacon (1 Tim. 3:2, 11-12). She should love her husband (Titus 2:4). She should work to keep her marriage honorable and pure (Heb. 13:4). She should help her unbelieving husband be converted through her proper manner of life (1 Pet. 3:1-6). She should fulfill her husband’s sexual

needs (1 Cor. 7:2-5) and remain with him for life (1 Cor. 7:10-11, 39).

A Mother

What may a Christian mother do to help her children go to heaven? She should continue to live before them each day in faith, love, and sanctification with sobriety (1 Tim. 2:15). She should rule her household, meaning one who manages the affairs of the home (1 Tim. 5:14; Titus 2:5). She should teach her children God’s word from infancy to adulthood (2 Tim. 3:15) as Eunice did with Timothy (2 Tim. 1:5). She should love her children (Titus 2:4).

A Grandmother

What may a Christian grandmother do to help her grandchildren go to heaven? She should be a faithful Christian like Lois (2 Tim. 1:5).

A Widow

What may a Christian widow do to help others go to heaven? She should be like the widow, Anna, who continued to serve and worship God faithfully in her old age (Luke 2:36-38) and like the widow who sacrificed her all (Mark 12:41-44). She should continue to be a member of a local church despite the difficulties of old age (Acts 6:1). She may be helped financially by the local church because of her previous life of service in good works and because of her present hope and prayer toward God (1 Tim. 5:3-16).

An Aged Woman

What may an aged Christian woman do to help others go to heaven? Whether she was married or not, whether she had children or not, an aged Christian woman should set a powerful example for others and teach and train others (Titus 2:3-5).

A Church Member

What may a Christian woman do as a member of the local church of which she is a part? She may attend congregational meetings where the work is discussed (Acts 6:2). She should be full of good works toward others like Dorcas/Tabitha (Acts 9:36-39). She may open her house for spiritual activities like Mary did for prayer (Acts 12:12) or Lydia did for encouragement (Acts 16:40). She may teach a man, under certain circumstances, provided she remains in subjection like Priscilla did with her husband in teaching Apollos (Acts 18:24-26). She should not be like Martha who was more concerned with physical things than with the Lord's spiritual teachings (Luke 10:38-41; 12:2). She should be like the women and Mary who continued steadfastly in prayer (Acts 1:14) and the wives who prayed for Paul (Acts 21:5).

What Else?

She should be a servant and helper doing what needs to be done to keep the local church going, like Phoebe (Rom. 16:1-2), Prisca or Priscilla (Acts 18:2; Rom. 16:3-5; 1 Cor. 16:19; 2 Tim. 4:19), Mary (Rom. 16:6), Junia (Rom. 16:7), Tryphaena and Tryphosa (Rom. 16:12), Persis (Rom. 16:12), Rufus' mother (Rom. 16:13), Julia and Nereus' sister (Rom. 16:15), Chloe (1 Cor. 1:11), Euodia and Syntyche (Phil. 4:2-3), Claudia (2 Tim. 4:21), and Apphia (Phile. 2). This is the kind of important ministering that Mary, Joanna, and Susanna did with Jesus and his apostles (Luke 8:1-2; 23:55-56; 24:10) as well as Peter's mother-in-law (Mark

1:31). The godly woman should be a servant of the Lord, like Elizabeth, the mother of John, and Mary, the mother of Jesus (Luke 1:38, 46-48).

What else may she do as a church member? She may say "Amen" to the prayers (1 Cor. 14:16). She may teach and admonish through her singing (Col. 3:16). She may encourage other members who are down (1 Thess. 5:14). Like Philip's daughters who taught (Acts 21:8-9), she may teach others God's word (2 Tim. 2:2; the Greek word here is *anthropos*, referring to faithful men *and* women, see also Heb. 5:12), provided she does not violate 1 Corinthians 14:34 and 1 Timothy 2:11-12. She may teach and train younger women how to be good wives, mothers, and Christians (Titus 2:3-5). She may confess her sins to others (Jas. 5:16).

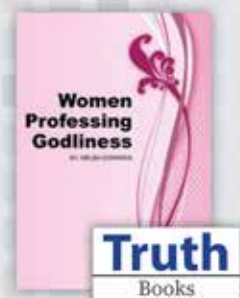
As you can see from the New Testament, there are many good works that Christian women may do today to promote the cause of Christ. The Lord's church still needs godly Christian women who will do these great things for themselves, for others around them, and for the Lord.

I am a Christian, a husband, a father, and a preacher today in part because of my mother. She never preached a sermon or taught a class for a mixed assembly of men and women. She never served as an elder or a deacon. Nevertheless, I am what I am today, in part, because of all the good things she kept doing in the Lord's service that were authorized by the New Testament. Thanks be to God for all the godly, Christian women in the home, in the church, and in the world! **1**



Chris Reeves

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“Imitate Me”

by David Diestelkamp

Not only must we be imitators of Christ, we should be moved by the example of faithful disciples, and become positive examples ourselves.

Imitate me, just as I also imitate Christ (1 Cor. 11:1).

We are to imitate God: “be imitators of God, as beloved children” (Eph. 5:1). This is incredibly beautiful and extremely daunting at the same time. The “Abba Father” relationship with God speaks of our longing to be like and be with our Heavenly Father (Gal. 4:6). Yet, we wonder with the Psalmist, “Who may ascend into the hill of the Lord? Or who may stand in His holy place?” (Ps. 24:3).

Since we can’t see our Father with our eyes, He sent His Son, “leaving us an example, that you should follow His steps” (1 Pet. 2:21). Jesus is “the brightness of His glory and the express image of His person” (Heb. 1:3). When we follow Jesus, we are “being transformed into the same image...” (2 Cor. 3:18).

To imitate Christ is to be “imitators of God.” Therefore, we walk as He walked (1 John 2:6), and, thereby, are walking with God. We love as He loved us (John 13:34; 15:9-11; Eph. 5:2) and so the love of God is in us. We forgive as He forgave (Eph. 4:32; Col. 3:13) because we are imitators of God. To use Christ’s words in Matthew 5:9, “Blessed are the peacemakers, for they shall be called sons of God.” In following Christ, the characteristics of God are seen in His people. The familial traits of God, their Father, will be seen in His children.

The great thing about Christ’s example is that it is perfect. If He had been inconsistent, or a hypocrite, or a sinner, we would have no idea which of His words or actions we should follow and which we should avoid. His perfection takes that problem away. We can simply follow Him. God is invisible, but since Jesus is “the image of the invisible God” (Col. 1:15), we can without fear or reluctance be “conformed to the image of His Son...” (Rom. 8:29). In following Christ, we are imitators of God.

Earthly Examples

Jesus is no longer physically here. He said, “If you abide in my word, you are My disciples indeed” (John 8:31). So, we imitate Christ as we learn from the Word of God who He is, what He did, and what He taught. Yet, He also gave us something more—Jesus offers us living examples to follow. Jesus gives us each other.

On multiple occasions, Paul encouraged people to follow his example. Writing to the Philippians, he said, “Join in following my example” (Phil. 3:17). Addressing the Corinthians, the inspired apostle said, “I urge you, imitate me” (1 Cor. 4:16), and again, “imitate me” (1 Cor. 11:1).

One fascinating aspect of this is the fact that Paul scolded the Corinthians (whom he twice urged to imitate him) for saying, “I am of Paul,” or “I am of

Apollos,” or “I am of Cephas,” or “I am of Christ” (1 Cor. 1:12). In other words, we are supposed to imitate Paul without Paul becoming the one we are following. Paul is not to become our identity. How do we do that?

Seeing Christ in Others

Actually, Paul was telling the Corinthians, “Imitate me, just as I also imitate Christ” (1 Cor. 11:1). He wasn’t advocating that someone follow him instead of Jesus or that they follow him whether or not he followed Christ. This requires two things: (1) A person must truly know Christ and want to follow Him; (2) A person must examine what someone is doing to see if it is an example of Christ to be followed.

A huge problem exists where people follow charismatic religious leaders without knowing anything about Jesus and without examining the men to know if they are doing what’s right. So it becomes a dangerous and harmfully blind following. That is *not* what Paul was advocating.

Paul often challenged others to examine his teaching, his behavior and his application (cf. 1 Thess. 1:5; 2:10). If he taught something different, they were to reject it (Gal. 1:8-9). They were to really “test all things” (1 Thess. 5:21). This shows that following Paul was inseparably linked to the gospel, the Word of God. Paul wrote to the Thessalonians: “You became followers

of us and of the Lord, having received the word in much affliction” (1 Thess. 1:6). Note some important things here: they received the word. That made them followers of those who taught them, and that made them also followers of the Lord who had given them the message.

More Exemplary Examples

We might conclude that Paul was an example because he was an apostle. That might be true in some ways, but God intends that we have living examples of faith among us today—and He wants that to be you.

Earlier, we were reading in 1 Thessalonians 1:6 to show that they became followers of Paul, and therefore the Lord, by receiving the word. However, the next verse says, “so you became examples to all in Macedonia and Achaia who believe” (1 Thess. 1:7). In other words, those who followed Paul’s examples became examples of faith themselves! People began imitating them as they imitated

Christ. People were inspired to faith and obedience by their faith and obedience.

When Paul admonished the Philippians, “join in following my example,” he then added, “and note those who so walk, as you have us for a pattern” (Phil. 3:17). The apostle knew that we would have living, breathing examples to follow among us. He recognized that, in the congregation where you are, there would be people we can pattern our faith after because their faith is patterned after Christ. So, Paul says we are to “note those who so walk.” The idea is to look for and see these people of exemplary faith and action, but even more so, we are to use them as a pattern for our faith and walk.

By the way, after urging us to follow good examples in Philippians 3:17, Paul warns, “For many walk, of whom I have told you often, and now tell you even weeping, that they are enemies of the cross of Christ” (3:18). There are plenty of bad examples out there.

The “walk” of many serves as a bad example, i.e., something we must not imitate. However, is tempting to follow the “many.” We are to “note” these bad examples, too, but instead of imitating them, we are to “not keep company with him” and “admonish him” (1 Thess. 3:13-14).

Find Good Examples

Paul described himself as one who had been “...crucified with Christ; it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me” (Gal. 2:20). That’s the kind of person we need to look for, learn from, and imitate. Someone whose faith, words, and actions point us to Christ. Imitate them as they imitate Christ! **📖**



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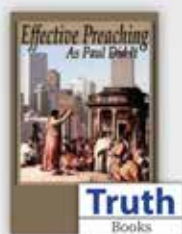
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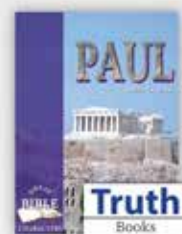


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The Old Mulkey Meetinghouse

by Bobby Graham

Erected in 1804, this building is the oldest freestanding log meeting house in Kentucky. Not only is this a historic burial ground, it is also connected with the Restoration Movement.

Recently, I enjoyed re-visiting the Old Mulkey Meetinghouse near Tompkinsville, Kentucky—a primitive sort of reminder of the simplicity of past times, of the events which long ago happened in such places on the American Frontier, and the people who made them happen. People such as John and Philip Mulkey and their relatives, as well as those men and women of similar character and conviction who were willing to stand upon their convictions, have special importance in reminding us of what it means to have the “courage of your conviction.” The short time which my wife and I were able to spend at Old Mulkey serves as the foundation for the ideas which here are set forth.

Mulkey Meetinghouse

To the minds of many today, this description is severely lacking in dignity and sophistication. They would prefer some designation such as church, sanctuary, or campus to honor the religious connection of the place. Why not just call it what it is: a meetinghouse, a place for people to gather or meet? The simplicity of that day, and most of the people then living, would have forbidden anything but calling it a place to meet. They would not have accepted modern contrivances such as fellowship halls, kitchens, or other gimmicks, because they were determined to hold to the simple Gospel of Jesus Christ (2 Cor.



Old Mulkey Meetinghouse near Tompkinsville, Kentucky

11:3-15; 1 Cor. 2:1-5). I would to God that more were thus minded today!

On that Saturday in November 1809, when Baptist preacher John Mulkey, who had preached there for the Mill Creek Baptist Church, called for those Baptists who wished to rely on the Bible alone to follow him out one door of the old house, 150 did so; the remaining fifty members exited the other door to retain the Baptist faith and practice. The larger group kept the meetinghouse.

Mulkey's opponents disparaged his efforts by calling the group

“Mulkey's church,” as people today still occasionally hurl such epithets as “Campbellites,” when “Stoneites” would better describe Mulkey and some others. Of course, Mulkey powerfully disproved their disparagements by adhering closely to Jesus Christ and the Bible alone.

The Bible Only

From the time of Adam and Eve, people have rejected the truth of God's word for the lies of Satan, and still long for the counterfeits of the world. I thank God that men like Barton W. Stone were honest in their appraisal of

inherited religion so that they began seeing the need to cast aside all that came from men, like human names, beliefs, creeds, and unauthorized practices. Stone was one of the first to cry out for a return to the Bible alone, and others in the Kentucky-Northern Tennessee region studied their Bibles and saw the truth for this reason. I also am thankful that their spirit took them to other regions of the South and the North to teach many of our American ancestors the way of salvation in Christ (John 14:6; Acts 4:11-12; Rom. 1:16; 2 Tim. 3:16-17).

I am equally thankful for those brave souls who fought the battle of truth in England against the entrenched religious establishment. They understood that unity/oneness in Christ required belief of the truth, the only divine standard for measuring faith and practice (Eph. 4:1-6).

After Stone's migrations from Maryland, Virginia, North Carolina, and Tennessee to Kentucky, including his days of training under Presbyterian preachers, and his license to preach as a Presbyterian, he faced ordination questioning by the Transylvania Presbytery (an unscriptural body itself) about his willingness to receive and follow the Confession of Faith as containing Biblical doctrine. He answered, "I do, as far as I see it consistent with the Word of God." His Biblical orientation and direction was outstandingly clear!

Resolved to rest upon Biblical guidance only, Stone soon began questioning and rejecting the common teachings of Calvin of that time and the organizations of men. In this latter regard, he had already left the Presbyterians and formed the Springfield Presbytery; but he and a few others soon rejected even their own invention in "The Last Will and Testament of the Springfield Presbytery." Why did he do so act? If

one follows the Bible alone, then he must refuse all that supplants, suppresses, augments, reduces, or changes the Bible. There is no other course once he ties his path to the polar star of the Bible.

Truth Will Prevail: What Happens Then?

What is next when one receives the Bible as it is, in truth, the word of God, and not of men? That word then effectively works in those who believe it (1 Thess. 2:13). In other words, believers believe what the Bible says, all of it and only it! For this reason, the doctrines of Calvin had to be cast aside because of their opposition to the Bible. Organizations like regional presbyteries also had to be forgotten because of their inconsistency with divine truth. Names which pay homage to men or the creations of men (Lutheran, Episcopal, Presbyterian, Methodist, Baptist, and many others) also were sacrificed. Leaving one denomination for another does not accord with truth—denominationalism is the "fly in the ointment" with God. Leaving all such human connections is the demand of truth.

Visiting the meetinghouse, we noticed a sign placed outside the door that read, "Truth will prevail." This statement reflected their commitment to follow the Bible only. What a tribute to what happened there. God's truth is powerful, winnowing the wheat from the chaff. All who love truth will willingly sacrifice all that does not harmonize with the truth (Matt. 16:24; Jas. 1:21). Traditions, popular ideas or practices, personal preferences, and pleasurable enjoyments will become victims of truth; truth will never be a victim of these. Truth will prevail!

Hannah Boone Pennington, the youngest sister of Daniel Boone who is buried in the adjoining cemetery, was one of the 150 members prizing

truth above all else. This former Quaker became a simple New Testament Christian because of her devotion to the Bible only. Though many would desire her family name to be part of their genealogies, it was not this physical relationship which won her a place of admiration in God's mind, but her devotion to truth. God gives His attention not to the "high and mighty" of earth, but to contrite souls who tremble at His Word (Isa. 66:1-2). We must manifest equal devotion to God's truth, thereby humbling ourselves to bow before Christ the King, not the will of any man (Prov. 23:23).

As Karen and I left the cemetery to walk toward our car on that Memorial Day weekend, we met a visitor bringing flowers to place on the grave of her American Revolutionary War ancestor. Her tribute was a fitting one. The old meetinghouse also stands as a simple tribute to the ancient, yet timeless plea that believers go to the Bible only for all spiritual guidance. Our tribute to soldiers of truth like John Mulkey must be on a higher, spiritual level. Only our faithful commitment to God's Word of truth can qualify as a fitting tribute for us (Matt. 7:13-14). 📖



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The Beauty & Power of Service

by Howard Whittlesey

Selfish attitudes stand in stark contrast with that of the Son of Man, who did not come to be served, but to serve, and to give His life a ransom for many” (Matt. 20:28).

The beauty and power of service is frankly immeasurable in the heart of the sincere man. However, in America, the overall attitude toward service is tragically deteriorating in virtually every sector of society. Anyone who can see through a ladder has witnessed the evidence of this exponentially. Let us consider how beautiful and powerful genuine service can be, as well as to classic examples thereof in God’s word. We shall also recognize the need for the child of God to implement service as his badge of commitment to the perfection of God.

“That’s Not My Job”

What would you say about the person who failed to listen as he should?—“Ear-responsible”! How many sets of ears should the apostle Peter cut off in the “garden of America” for their “ear-responsibility”? If the boss says to do a chore in the interest of expediency and economy, who should dare answer, “That’s not my job”? What should be the consequence? In many cases, what if the employee sees something that is awry, he could rectify it simply and courteously, yet he rather thinks, “That’s not my job”?

Perhaps a clause in the contract given to the employee should pertain to such responsibility so that the boss has leverage to do justice. The point is: God forbid a Christian offering such an answer to his employer—or even his fellow-employees. The man of

God will render his service unto the maintenance of a positive, productive spirit for all concerned.

Meekness Will Do the Job

Sin has been a “log” over which mankind has stumbled ever since the “Garden” was home. In countless cases, the placement of that “log” has led to man’s downfall. It seems he’d rather stumble over it than to move it. (“It’s not his job.”) Jesus certainly never placed a “log” in the path of any man. There is one log that only Jesus could remove; He did so with His sacrifice on the cross. Twice in Isaiah 53:7, the prophet said, “He opened not His mouth.” Let’s not even begin to talk about the likely reaction of an American—Christian or no—when it comes to being abused as Jesus was.

What beauty and power do you see in Isaiah’s observation? Have you thought about what comprises meekness? Isaiah gave just such an example here. Was it Jesus’ job to keep His mouth closed? Do men have as much dedication to the Father in heaven? What did Jesus say would happen to the meek? “They shall inherit the earth” (Matt. 5:5).

Jesus Made It His Job

In Matthew 20:25-28, “Jesus called the apostles unto Him...” In verse 25, He told them that government enjoys dominion and authority over

its constituency. Then, Jesus said that that’s not the way it will be among the apostles. In verse 26, He added that, for one to be considered great among men, “let him be your minister.” Would Jesus have such to be the choice of man? (meekness?—Hm-m-m!) Woe! Have a look at this!—In verse 27, Jesus used an even stronger word than that for ‘minister’ (*diakonos*). In verse 26, Jesus chose the words “great” and “minister”; in verse 27, He escalated His expectation to “chief” and “servant.” This He did, because the apostles were more like Americans than they would want to admit. They just didn’t get it. They wanted Jesus’ preference to be unto them without doing what such should require. Where are *you* in that contemplation?

The beauty and power of this passage shows Jesus using the word “let” in both verses (26 and 27). Seems that, for a man to achieve the desired heights, he must *choose to spend* the effort and energy that will be required. Must man do as Jesus: make it *his* job?

Verse 28 shows us the epitomic level on which Jesus served. If the Son of man had all authority, shouldn’t it be He unto Whom ministry was issued? Yet, *He came to minister!* Hm-m-m! Was it HIS job to atone for *our* sins? He fostered a positive, productive spirit for ALL men by *giving* His life a ransom. WHY? “...for I am meek and lowly in heart...” (Matt. 11:29b).

Beauty and Power in Paul's Teaching

Paul instructed the Corinthian Christians not to let their calling unto servitude bother them. He said just to use it to be free to do your service. He added, "He that is called in the Lord, being a servant, is the Lord's freeman; likewise also he that is called, being free, is Christ's servant" (1 Cor. 7:21-22). The freedom allows one to work with a higher standard than that of his boss. No regrets—Right?

Christians have Jesus as their "boss." He has given the freedom to each child of God to plumb the height he so desires, serving Christ to the highest level that he wishes to attain.

Obviously, one will have to settle for what his capacity allows (Matt. 25:15—"his several ability"). Each of us has his own ability, and God offers even *that* as a thing of beauty and power—to let every man make the difference he can in the grand scheme of service.

Over half a century ago, the song "Little Things Mean a Lot" was on America's "Top 40" list. There's power in the blood—wonder-working power. Right? There's power in *each* of us. God's flickers have their place in His design, just as much as His sun lights half the earth at one time. The beauty and power of both have God as their Artist. It's His picture. We need just to be a part of it as He sees fit.

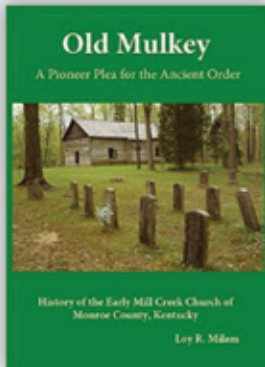
Conclusion

As long as our service is without restriction, we need to be an element of loving-kindness that renders the chore when needed according to timing, balance, and service unto what is best for all concerned. God's wish is for all to be saved. It is our job to let God use *us* as His tools and instruments to do *what* we can, *when* we can, and *where* we can. Let *us* do the work; let *God* perfect it. **T**



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Old Mulkey - A Pioneer Plea for the Ancient Order

by Loy R. Milam

ISBN 9780692237052

Old Mulkey: A Pioneer Plea for the Ancient Order is a book that chronicles the history of the early Mill Creek Church of Monroe County, Kentucky and its struggle to return to the New Testament concept of the church. It features the life and influences of its preacher, John Mulkey, and the contribution he made to the Christian Restoration Movement in southern Kentucky in the early 1800s. The book also included the reproduced minutes of the old Mill Creek Church from its beginning in 1798, and continues until it split in 1809. The book is also filled with the history of a number of churches that existed in the early 1800s in southern Kentucky. This is a paperback book with 266 pages and is written and compiled by Loy R. Milam. The title first appeared in print in 1996 and quickly sold out. This book is an excellent source of historical information, including church history of the early 1800s, and is also an excellent genealogical resource.

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There Are Times Leaders Must Express Emotion

by Ian Rice

While emotions often get us into trouble, they can be a powerful and positive force if properly expressed and regulated according to the principles and precepts of God.

Far too often, emotions have been allowed to dictate what occurs during the assembly of religious-minded people (1 Cor. 12, 14). Thus, some denominations fail to keep order in the assembly. Moreover, some people will allow their emotions to cloud proper reasoning of the Scriptures, intellectually (Prov. 14:12; Isa. 1:18; Rom. 2:5). While we must seek to rule our spirit (Prov. 25:28), let's also recognize that, at times, leaders among God's people need to express their emotions outwardly.

Consider Ezra, the man who restored the purity of worship during the return from captivity. When informed of how the Israelites had intermarried with their pagan neighbors, Ezra responded with a great outpouring of grief before the Lord (Ezra 9:1-15). Ezra not only expressed grief to God, but also expressed great emotion and sternness while convincing the people of their need to repent (Ezra 10:1-17).

Nehemiah, another prophet during the return from captivity, was tasked with rebuilding the wall of Jerusalem. He also sternly told his brethren that they "knew better" than to engage in the sins they were committing. Nehemiah said,

So I contended with them and cursed them, struck some of them and pulled out their hair, and made them swear by God, saying, "You shall not give your daughters as wives to

their sons, nor take their daughters for your sons or yourselves. Did not Solomon king of Israel sin by these things? Yet among many nations there was no king like him, who was beloved of his God; and God made him king over all Israel. Nevertheless pagan women caused even him to sin. Should we then hear of your doing all this great evil, transgressing against our God by marrying pagan women?" (Neh. 13:25-27, NKJV).

We must be sure that we keep our emotions pure, and certainly "in check," but the Scriptures do teach that there are times in which the people who "know better"—need to be corrected with a stern approach. There are also times in which God's people need to see their leaders express emotion, indeed.

During the beginning—and near the end—of His earthly ministry, Jesus displayed righteous anger while openly addressing sin in the temple (John 2:13-22; Matt. 21:12-13; Mark 11:15-17; Luke 19:45-46). Those circumstances brought outward manifestations of emotion and sternness by our Lord. These expressions of righteous anger certainly got the sobering attention of all who were present! Furthermore, these accounts still impress upon us today the seriousness of God's expectations (Rom. 11:22).

Now, you and I must be very careful not to sin while expressing anger (Eph. 4:26; Jas. 1:20). Yet, sinful practices

and attitudes must be addressed today, lest the temple, i.e., the church, become/remain defiled (1 Cor. 5:1-13). When addressing their carnal-minded bickering over preachers, Paul admonished the Corinthians, "Do you not know that you are the temple of God and that the Spirit of God dwells in you? If anyone defiles the temple of God, God will destroy him. For the temple of God is holy, which temple you are" (1 Cor. 3:16-17). Indeed, there are times when leaders among God's people must express emotion.

The apostle Paul is well spoken of today for his boldness and passion (Acts 20:31). Why should we endeavor to be any less bold and passionate (1 Cor. 4:16; 11:1)? When men secretly tried to discredit him, Paul addressed them openly (2 Cor. 10:10-11). However, Paul's motive in defending himself was not at all based on pride (2 Cor. 12:11). He understood that God's work was much larger than any one man (1 Cor. 3:5-7). Yet, Paul also knew that he had been blessed with a very important task (Eph. 3:8-12). As a preacher of the gospel (2 Tim. 1:11), he sought to satisfy men's expectations up to a point (1 Cor. 8-10; 2 Cor. 11:6-8); yet, Paul also understood that, if he allowed his integrity to be impugned, then his teaching and influence among faithful saints would be damaged, and souls would suffer (2 Cor. 11:16-33; 12:1-21). Paul was keenly aware that factious men would wreak havoc on the work of

the church, so he reluctantly defended his character with fervor and sternness! Indeed, there are times when leaders among God's people must express emotion.

A word of caution... We must be careful not to allow our emotions to become interpreted as sensationalism (Matt. 6:1). Furthermore, we should frequently evaluate our reactions and motives in response to personal hurts (Matt. 6:43-48; Heb. 12:15). That being said, there are times that God's people

need to see their leaders express emotion (Eccles. 3:1-8).

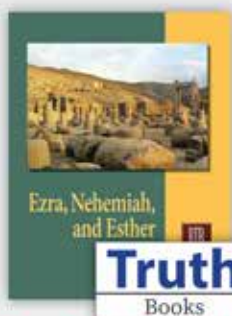
Now I pray to God that you do no evil, not that we should appear approved, but that you should do what is honorable, though we may seem disqualified. For we can do nothing against the truth, but for the truth. For we are glad when we are weak and you are strong. And this also we pray, that you may be made complete. Therefore I write these things being absent, lest being present I should use sharpness,

according to the authority which the Lord has given me for edification and not for destruction. Finally, brethren, farewell. Become complete. Be of good comfort, be of one mind, live in peace; and the God of love and peace will be with you (2 Cor. 13:7-11). **TL**



Ian Rice

Ian has worked with the Lakeland Hills Boulevard church of Christ in Lakeland, FL for seven years. He and his wife, Keri, have three children. The church website is lakelandhillschurchofchrist.com. He can be reached at imrice0923@gmail.com.



Ezra, Nehemiah, and Esther

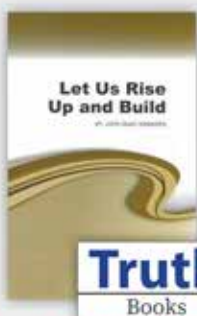
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Book Reviews

by Chris Reeves

Chris shares his observations about recently published books on Mormonism, marriage, and morality. Contact CEI Bookstore/TruthBooks.com for more information.



Breaking the Chains: One Christian's Account of Why He Left the Mormon Church

by Nathan Franson
ISBN: 978-1-62080-100-0

Azimuth Media, 2017. 136 pages, softback.

Nathan Franson grew up in a Mormon family in Salt Lake City, Utah. He was baptized at the age of eight, and he advanced in his Mormon religion in the traditional way. But, at age 18, he began to question his beliefs and eventually he left the Mormon church. Franson now writes about his departure to help others know more about the Mormon Church and to answer current Mormons who may wonder why he left them. Much of the material that critiques the Mormon Church can be found in other reviews of Mormonism. However, what makes this book special is that it is written by a former Mormon who shows how each of the main Mormon beliefs and practices affected his own life. Franson is careful and fair with his critique. He covers the following main Mormon teachings: their history, the Godhead, the Book of Mormon, offices, and priesthoods, eschatology, LDS prophecies, the Book of Abraham, and the Mormon plan of salvation. Each chapter closes with a Works Cited bibliography showing Franson's research sources. *Breaking the Chains* is a fascinating read from a first-hand look at Mormonism. It will help equip

you to say what needs to be said the next time Mormon "elders" knock on your door.



What God Hath Joined Together: The Beauty of Christian Marriage

by Kevin W. Rhodes
ISBN: 978-1-62080-041-6
Hopkins Publishing, 2014.
384 pages, softback.

Kevin Rhodes believes that the key to a happy, godly marriage today depends upon following three basic principles: (1) follow God's plan, (2) follow God's plan, and (3) follow God's plan. Rhodes believes that your marriage can be beautiful if you will follow God's plan. There are many marriage-enrichment manuals on the market today, but Rhodes' book stands out from them all. His approach to this topic is both biblical and personal. He includes numerous personal and practical examples of married couples in each chapter, which help to illustrate his message. Additionally, Rhodes does a good job of covering all the major issues and topics surrounding the subject of marriage in a positive way, and uses biblical principles to do so. The following matters are discussed: the right and wrong reasons for marriage, preparing for marriage, the problem-free marriage, the importance of character, addressing needs biblically, improving communication, the sanctity

of marriage, and other key issues. There is also good material in this book that is not found in other books of the same type. For example, Rhodes has a chapter on "Learning to Love: Lessons from the Song of Solomon" as well as three appendices that address matters of sexuality and intimacy in marriage. *What God Hath Joined Together* is a good book for those who are preparing for marriage because it will help them to develop the right attitudes and acquire information necessary to enter this sacred institution. *What God Hath Joined Together* is a good book for those who have been married for years because it will help them to identify any marriage problems they might have, offer them biblical solutions, and help them to improve their marriage.



Teens, Wake Up!

by J.J. Turner, Ph.D.
ISBN: 978-1-945127-06-09
Publishing Designs, Inc.,
2017. 110 pages, softback.

Teens, Wake Up! is another good workbook in the *Wake-Up* series by J.J. Turner. In this newest book, Turner reminds teens of who they are in God's sight and why they are here. The author wants teens to be able to face their current challenges by applying two great Bible passages in their lives: Ecclesiastes 12:1 (remember your Creator) and 1 Timothy 4:12 (let no man despise your youth). In this study, teens are introduced to 14 wake-up calls. They will study topics like getting

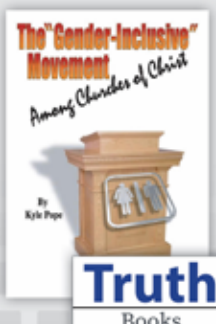
their values right, influence, making wise choices, character, etc. The two lessons on a “Biblical Worldview” are especially good. Each wake-up call lesson contains an in-depth Bible study, application questions, and a real-life story for discussion. These

workbooks are very organized and biblically based. They are great for classroom or small-group Bible study. The other good books in this series are *Shepherds, Wake Up!*, *Deacons, Wake Up!*, *Preachers, Wake Up!*, *Christians, Wake Up!*, and *Parents, Wake Up!* 📖



Chris Reeves

Chris preaches for the Warfield Blvd church of Christ in Clarksville, TN. His website is TheGoodTeacher.com. He can be reached at chrisreevesmail@gmail.com.



The “Gender-Inclusive” Movement Among Churches of Christ

by Kyle Pope
ITEM 158427381X

This study surveys some of the departures from biblical teaching regarding gender roles and restrictions within the local church and offers a warning call to be on guard for these dangers.

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Doctrine (continued from p. 15)

for the night. They returned to Jesus angry. The Samaritans did not want Jesus and the disciples to stay in their town. James and John asked Jesus if they should call down fire from Heaven to destroy the Samaritans. He responded by saying, “But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men’s lives, but to save them...” (Luke 9:55-56). With self-righteous vengeance seething in their hearts, James and John wanted to kill the Samaritans. Their request was evidence of an evil spirit consuming their hearts.

Sadly, our views regarding responding to evildoers are all too often shaped by an evil spirit of vindictiveness residing in our hearts. It is amazing how we can sit around a breakfast table, sip coffee, and call

for entire civilizations to be wiped off the map as a solution to the world’s problems. We can watch our local news and complain about how the punishment is never enough for the crime. The jail sentence is always too short. The death penalty is always too kind. Yes, people should be held accountable for their wrongdoing. At the same time, however, the merciful, redemptive love of Jesus should renew our hearts towards such people.

Jesus’ teaching is not about the kind of punishment evildoers deserve. It is about our attitudes towards evildoers. To be sure, Jesus did not condone the Samaritans’ rejection of Him; however, their rejection of Him did not condone the evil spirit of James and John wanting to kill them. Like James and John, perhaps we do not realize

whose spirit is in us when we speak so callously about vengeful retribution.

We must always remember Jesus did not come to kill people. He came to save people. Jesus did not come to bring death. He came to bring life in all its fullness. If we are going to aspire to be like Jesus, we must cultivate the same attitude of redemptive love, life, and salvation in our hearts even towards those who would do us harm. This is not easy; however, this is what is required to become part of God’s kingdom. 📖



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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ANCHORAGE

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3124 Rose Street
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Evening 5 P.M., Wednesday 7 P.M.
Evangelist: David Webb (907) 350-8358

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3955 Pine Lane Bessemer, AL
(N. side of Exit #6 at I459)
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Evening 5 P.M., Wednesday 7 P.M.
Evangelist: David Deason (205) 425-2352

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

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

MOBILE

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

MONTGOMERY

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

MONTGOMERY

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

PARRISH

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

SCOTTSBORO

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

ARKANSAS

CONWAY

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

CONWAY

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

CONWAY

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

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

HARRISON

Capps Rd. Church of Christ
407 Bella Vista Dr.
Bible Study 9:30 A.M., Worship 10:15 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: Norman E. Sewell
www.cappsroad.org
870-741-9104 or 870-741-5151

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

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church of Christ
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Evangelist: Don McClain, Res. (501) 847-6677
Study (501) 568-1062

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Evening 5 P.M., Wednesday 6 P.M.
(870) 714-1452 or (870) 338-1833

PINE BLUFF

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

POCAHONTAS

Westside church of Christ
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Bible Study 9 A.M., Worship 9:45 A.M.
Afternoon 1 P.M., Wednesday 6:30 P.M.

TEXARKANA

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

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GLENDALE

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

TUCSON

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

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Rose Ave. church of Christ
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Bible Study 9:45 A.M., Worship 10:50 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
(562) 866-5615, <http://www.roseavenue.org>

FOLSOM

church of Christ
900 E. Natomas St. • P.O. Box 492
Sunday Bible Study 9:30 A.M.,
Sunday Worship 10:30 A.M.,
Sunday Bible Study 5 P.M.,
Wednesday Bible Study 7 P.M.
Evangelist: David Posey
(530) 676-9514 or (916) 608-4866
www.folsomchurch.com

LONG BEACH

church of Christ
3433 Studebaker Road
Bible Study 9:50 A.M., Worship 10:45 A.M.
Evening 5:30 P.M., Wednesday 7 P.M.
JP Flores (562) 420-2363
Mark Reeves (562) 377-1674
www.JustChristians.org

OCEANSIDE-VISTA

church of Christ
2020 Sunset Dr.
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Evening 5 P.M., Wednesday 7 P.M.
(760) 940-8003

COLORADO

FORT COLLINS

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2926 E. Mulberry St., Unit B
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Afternoon 1:30 P.M.
Evangelist: Richie Thetford (970) 215-5797
www.poudrevalleychurchofchrist.org

GRAND JUNCTION

Western Slope church of Christ
2923 North Ave., Unit 3
Grand Junction, CO 81504
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Evening 5 P.M.
www.churchofchristwesternslope.org

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1414 Hawk Parkway, Unit C
Worship 11 A.M., Bible Study 2 P.M.
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sanjuanchurchofchrist.org

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33037 m.m. 100.7 on US 1
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Evening 6 P.M., Wednesday 7 P.M.
Evangelist: William LeDent (305) 451-1194

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church of Christ
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Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: Joey Rankin (850) 244-9222

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

MIAMI

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

MIAMI

church of Christ
12780 Quail Roost Dr.
Bible Study 9:30 A.M., Worship 10:30 A.M.
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Evangelist: Clark Pace
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OCALA

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Bible Study 9 A.M., Worship 10 A.M.
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Evangelist: Greg Cruz (352) 629-5505
www.anthonycoc.com

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Wednesday 7:30 P.M.
(407) 277-7931

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church of Christ at S. Bumpy
3940 S. Bumpy Ave.
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Evangelist: Ken Chapman and Greg Klien
Office: (407) 851-8031

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(941) 722-1307

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Evangelist: J. Wiley Adams (478) 922-1158

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3900 River Road, Columbus GA 31904
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Evangelists Jeff McCrary & Bo Couchman
(205) 451-9028, rivercitychurchofchrist.com
backtothebible@rivercitychurchofchrist.com

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Evening 5:30 P.M., Wednesday 7:30 P.M.
Building (770) 929-3973

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church of Christ
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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

OOBITIC

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

PEKIN

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

PLAINFIELD

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

SAINT LEON, IN

Church of Christ
7140 Hyland Rd., Guildford, IN 47022
174 exit 164 1 mile south on SR 1
Bible study 9:30 A.M., Worship 10:30 A.M.
Evening 6:00 P.M., Wednesday 7:30 P.M.
812-637-1252 or 513-367-7871

SALEM

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

TRAFALGAR

Spearsville Rd. church of Christ, 6244 S. 500W.
(1.2 mi. S. of Hwy. 135)
Bible Study 10 A.M., Worship 11 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: Charles Wright
(317) 878-5969 or (317) 300-8790
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: Jerid Gunter
(270) 274-4451

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., Wednesday 7 P.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.
Wednesday 6:30 P.M.
Ron Cooper: (601) 934-3675
roncooper@bellsouth.net
Ricky Ethridge: (601) 737-5778
ricky-marsha@bellsouth.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
Preacher: Nolan Glover
www.westsidechurchofchrist.us

LILBOURN

church of Christ
211 Benton Street
First Worship 9 A.M., Bible Study 10 A.M.,
Second Worship 10:45 A.M., Wednesday 7 P.M.
Evangelist: Ben Lawrence, (501) 470-5390

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: Justin Berss
(816) 356-3096 or (270) 320-6157
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.
Evanagelist: Darrel Yontz (505) 266-7577
www.heightschurchofchrist.com

NEVADA

RENO

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

NORTH CAROLINA

CHARLOTTE

Charlotte church of Christ
5327 S. 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.iccoc.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-cc.org

FRANKLIN

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

FREMONT

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

HAMILTON

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

HILLIARD

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

MANSFIELD

Southside church of Christ
687 Mansfield-Lucas Road
Bible Study 10 A.M., Worship 10:45 A.M.
Evening 5 P.M., Wednesday 5 P.M.
James Bond: (419) 526-2868
Leon Bond: (419) 525-3684
church: (419) 522-8982

NEW LEBANON

New Lebanon church of Christ
1973 W Main Street
Bible Study 9:30 A.M., Worship 10:30 A.M.,
Evening 5 P.M., Wed. Bible Study 7 P.M.
Evangelist: Bruce Hastings (937) 687-7150
or (937) 478-0367

MARIETTA-RENO

Marietta-Reno church of Christ
80 Sandhill Road
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6:30 P.M., Wednesday 7 P.M.
Daniel Ruegg: (740) 222-9160 or
Steve Foutty: (740) 473-9028

NORTHWOOD

Frey Road church of Christ
4110 Frey Rd. (Toledo Area)
Bible Study 10 A.M., Worship 11 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Donald Jarabek
(419) 893-3566, (567) 694-5062

UHRICHSVILLE

church of Christ
638 Parrish Street
Bible Study 9:45 A.M., Worship 10:30 A.M.
Evening 6:30 P.M., Mid-week 6:30 P.M.

OKLAHOMA

MCALESTER

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

OKLAHOMA CITY

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

OREGON

SWEET HOME

Church of Christ
3702 E. Long Street, Sweet Home, OR
Bible Study 10 A.M., Worship 11 A.M.
Evening 7 P.M., Wednesday 7:30 P.M.
Building: (541) 367-1599

PENNSYLVANIA

PHILADELPHIA

church of Christ
7222 Germantown Ave., 19119
Bible Study 10:15 A.M., Worship 11:15 A.M.
Tuesday night 7 P.M.
Evangelist: James H. Baker, Jr. (215) 248-2026
www.mtairychurchofchrist.org

SOUTH CAROLINA

COLUMBIA

Lower Richland church of Christ
3000 Trotter Rd. (Hopkins, SC)
Bible Study 10 A.M., Worship 11 A.M.
Evening 6 P.M., Wednesday 7 P.M.
(803) 730-0452, <http://lowerrichlandchurch.org>

SUMTER

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

WEST COLUMBIA

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

TENNESSEE

COLUMBIA

Mooresville Pike church of Christ
417 Mooresville Pike
(.8 mi. N. of Hwy. 50/Jas. Campbell)
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 3:30 P.M., Wednesday 7 P.M.
(931) 388-5828 or (931) 381-7898
www.moorevillepikecoc.com

COSBY

Cosby church of Christ
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

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

MARYVILLE

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

MEMPHIS

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

MURFREESBORO

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

MURFREESBORO

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

NASHVILLE

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

NASHVILLE

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

PIGEON FORGE

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

SHELBYVILLE

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

SHELBYVILLE

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

TEXAS

ALLEN

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

ALVARADO

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

ALVIN

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

AUSTIN

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

BAYTOWN

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

BEAUMONT

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

CONROE

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

CLEVELAND

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

CORPUS CHRISTI

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

DICKINSON

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

DALLAS

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

DUNCANVILLE

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

EDNA

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

EL PASO

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

FORT WORTH

West Side church of Christ
6110 White Settlement Rd. 76114
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 5 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.
Evangelist: Terry Starling
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: Ronald Stringer

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.
oakwoodrdcoc@suddenlinkmail.com
www.orcoc.org • (304) 342-5637

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

MOUNDVILLE

Moundville 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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