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Magazine

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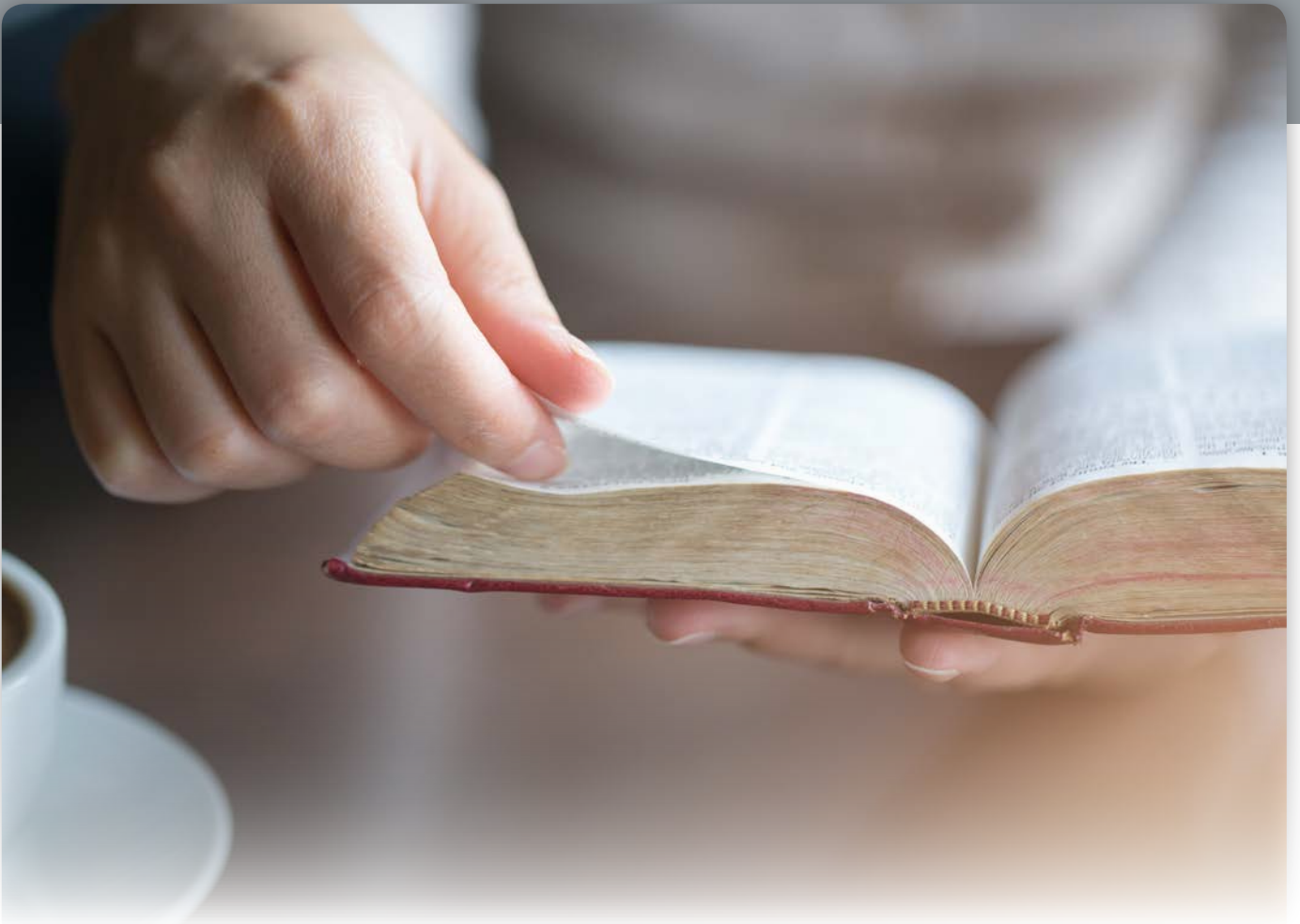
TM

JULY 2019 | NO. 7 | VOLUME 63

ASSORTED ADMONITIONS

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





Neglected Commands

■ BAPTISM SAVES US

by Bruce Reeves

pg 22

Despite the error of denominationalists, the apostle Peter proclaimed, “Baptism doth also now save us” (KJV). Bruce explores the meaning of this significant passage.

■ LAZARUS AND THE POOR MAN

by Jeff Henry

pg 24

In “Lazarus and the Poor Man,” Jeff observes the role reversal that occurred as these two individuals passed from this world into the hadean realm to await the final judgment.

■ WHAT IN THE WORLD?

by Chris Reeves

pg 26

Chris considers two recent news reports that are relevant to Christians: the relentless violence associated with Islam and marital happiness that comes from holiness.

■ ALL RIVERS ARE CROOKED

by Bill Reeves

pg 28

Before his recent death, brother Reeves submitted this compelling article, challenging readers to avoid the path of least resistance, which is seemingly peaceful but ultimately perilous.

■ “YOUR QUARREL, SIR, IS WITH MY CREATOR”

by David Dann

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David Dann reviews a recent statement by presidential candidate Pete Buttigieg, who claims that God approves and endorses the homosexual lifestyle.

■ WHO ARE THE 144,000 OF REVELATION 7 AND 14?

by Ron Halbrook

pg 32

Acknowledging that apocalyptic literature contains signs and symbols, Ron helps us understand the imagery of the heavenly host that surrounds the throne of God.

Be Strong

by Mark Mayberry

In his editorial, Mark considers the admonition, “Be Strong,” which occurs throughout the Bible, challenging us to rise above complacency to reach our full spiritual potential.

Spiritual growth is imperative and should be evidenced at every stage of our lives. Parents take delight in the growth of their children. As a baby girl grasps her father’s finger, he states, “She has a strong grip.” After a long bout of crying, her mother might exclaim, “She has strong lungs!” As the years pass, children continue to grow. “Hey, Dad! Look at my muscles!” “Mom, look how fast I can run!”

Strength can be measured in various ways: physical and spiritual, muscles and morals, control and character, etc. Let us focus upon spiritual and moral strength, the cultivation of self-control and Christian character.

Strength is needed in new converts: “Like newborn babies, long for the pure milk of the word, so that by it you may grow in respect to salvation” (1 Pet. 2:2). Soon after Saul’s conversion, Luke states, “Saul kept increasing in strength and confounding the Jews who lived at Damascus by proving that this Jesus is the Christ” (Acts 9:22). It is also an essential aspect of spiritual maturity. Concluding his epistle to the Ephesians, an active and vibrant congregation, Paul commanded, “Finally, be strong in the Lord and in the strength of His might” (Eph. 6:10).

What?

English Definitions

The American Heritage Dictionary offers twenty-one distinct definitions for the adjective “strong.” The first five are as follows: “Physically

powerful; capable of exerting great physical force; in good or sound health; robust; economically or financially sound or thriving; having the force of character, will, morality, or intelligence; having or showing ability or achievement in a specified field...”

Greek Definitions

In Romans 1:16, the inspired apostle Paul affirmed, “For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek” (Rom. 1:16). The Greek word *dunamis*, translated “power,” communicates the concept of miraculous power, might, and strength. “Dynamite,” derives from this Greek word.

The biblical concept of strength carries a related meaning. The Greek word *endunamoō* means “to empower” (Thomas, 1743). Louw and Nida define it as “to become able to do something” (74.7). BDAG offers the following detailed definitions:

1. to cause one to be able to function or do something, *strengthen* someone or something. Philippians 4:13 says, “I can do all things through Him who *strengthens* me.”
2. to become able to function or do something, *become strong*; (a) of one who is physically weak. Hebrews 11:34 refers to those who “from weakness were *made strong*,” (b) usually of inner or moral strength: *grow strong* in faith. Abraham is described as one who “did not waver in unbelief

but *grew strong* in faith, giving glory to God” (Rom. 4:20).

Who?

Leaders

As Israel was about to cross over and possess the land of Canaan, the Lord thrice commanded Joshua, “*Be strong and courageous...*” (Josh. 1:1-9, esp. vv. 6-7, 9). Strength and courage would be reflected by full obedience to the law of Moses and the will of God. Similar qualities are needed among elders and evangelists today.

Followers

The Sweet Psalmist exhorted Israel, “Wait for the Lord; Be strong and let your heart take courage; Yes, wait for the Lord” (Ps. 27:14). Again, he said, “Be strong and let your heart take courage, all you who hope in the Lord” (Ps. 31:24). Near the end of his life, King David offered similar instruction to his son, Solomon (1 Chron. 22:11-13; 28:20).

King Hezekiah spoke encouragingly to the people when Sennacherib, king of Assyria, invaded Judah and besieged the fortified cities, including Jerusalem: “*Be strong and courageous, do not fear or be dismayed because of the king of Assyria, nor because of all the horde that is with him; for the one with us is greater than the one with him*” (2 Chron. 32:1-8, 20-22, esp. v. 7).

Paul exhorted the Corinthians: “Be on the alert, stand firm in the faith, act like men, be strong. Let all that

you do be done in love” (1 Cor. 16:13-14), the Ephesians: “Finally, be strong in the Lord and in the strength of His might...” (Eph. 6:10-17, esp. v. 10), and Timothy: “You therefore, my son, be strong in the grace that is in Christ Jesus...” (2 Tim. 2:1-7, esp. v. 1).

When?

Hear the youthful descriptions of John the Baptist and Jesus: “And the child (i.e., John the Baptist) continued to grow and to become strong in spirit, and he lived in the deserts until the day of his public appearance to Israel” (Luke 1:80). “The Child (i.e., Jesus Christ) continued to grow and become strong, increasing in wisdom; and the grace of God was upon Him” (Luke 2:40).

Youth is a time of open doors and opportunity. Early choices may impact our future lives and eternal destiny (Eccles. 11:9-12:1). Who will I choose as friends? What qualities should I seek in a spouse? What talents do I possess (or might I develop) that would lead to a productive occupation? Will divine revelation be the foundation of my faith, or will I be swayed by human traditions and worldly wisdom? Answers to these questions will reflect either my spiritual strength or weakness.

John (the apostle of love) addressed individuals at different stages on their spiritual journey. Whether we are “little children,” “young men,” or “fathers,” we share blessings and responsibilities. Concerning “young men,” i.e., believers that had passed beyond being babes in Christ, and achieved a level of maturity, John praised them, saying, “You are strong, and the word of God abides in you, and you have overcome the evil one” (1 John 2:12-14). Such strength is needed to establish successful homes (Eph. 5:25-6:4), to bear the fruit of the spirit (Gal. 5:22-26), and cultivate the Christian graces (2 Pet. 1:5-11).

With the passing years, Christians don’t just get older—they *get better* (Prov. 4:18-19). Strength should continue into our silver or golden years (Ps. 92:12-15). Elderly saints can profoundly influence younger generations (Ps. 71:17-18). Older women have much to share with younger women (Titus 2:3-5). Overseers of local congregations, who by definition are “elders” (i.e., relatively older men), serve as examples to the flock (1 Pet. 5:1-3).

Conclusion

Strength is not primarily based upon one’s size, intellect, or genetics, but rather upon one’s desire, discipline, and diet.

Does desire reside in your heart like that of the Psalmist: “Whom have I in heaven but You? And besides You, I desire nothing on earth. My flesh and my heart may fail, but God is the strength of my heart and my portion forever” (Ps. 73:25-26). We are not speaking of an idle wish, but a deep and genuine longing to know God and share a relationship with Him.

Discipline grows out of regular training, which may not be pleasant but is certainly productive (Heb. 12:7-11). Although sinful men hate discipline (Ps. 15:17), the righteous submit to the same, knowing that divinely-guided reproofs are the way of life (Prov. 6:23). Paul reminded Timothy, “God has not given us a spirit of timidity, but of power and love and discipline” (2 Tim. 1:7).

Diet provides the necessary energy/fuel (1 Pet. 2:1-3). Jesus is both the water of life and the bread of life (John 4:13-14; 6:32-33, 35, 48-51). Instead of seeking sustenance from Sacred Scripture, like Israel of old, many today pursue the path of error—spending their money on the spiritual equivalent of junk food and wasting their wages on that which does not

satisfy (Isa. 55:1-3). Forsaking the fountain of living waters, they hew for themselves cisterns, broken cisterns that can hold no water (Jer. 2:9-13).

Therefore, my brethren, regardless of our age, let us “Be strong in the Lord and in the strength of His might!” **TT**

Sources

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Mark Mayberry
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“Whatever Is Not from Faith”

by Kyle Pope

Reflecting on Romans 14:23, which states, “whatever is not from faith is sin,” Kyle offers guidelines for distinguishing between apostolic doctrine and issues of individual conscience.

The tendency has been with man since the beginning. Perhaps out of fear or laziness, for some reason, it seems easier to let someone else decide matters for us. This is harmless enough in matters such as where to eat, or what flavor or color of something to choose. Yet, when we do this with spiritual things, the consequences can be devastating. Who knows how many people throughout time have believed and worshipped in certain ways because others decided for them? This is disturbing because the Bible tells us that we will stand before God as individuals, and be judged as individuals. 2 Corinthians 5:10 says, “For we must all appear before the judgment seat of Christ, that each one may receive the things done in the body, according to what he has done, whether good or bad” (NKJV).

Sometimes, I fear that in the church, we may have promoted this same tendency without even realizing it. When people conform to the position brother “so and so” takes or believe something simply because a respected elder or preacher does, we are delegating a responsibility to someone else that we dare not forfeit. This responsibility is the individual duty given to “... work out your own salvation with fear and trembling” (Phil. 2:12).

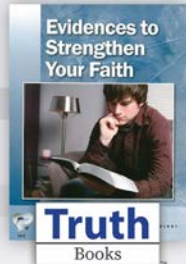
This is not to say that we should not study together and listen to the understanding of respected brethren. Nor is it to say that God has different

standards by which He will judge different people. Instead, it means that we will each answer to God for ourselves. In Romans 14:5, Paul was addressing a controversy that was alive in the first century. He instructed the brethren, “Let each be fully convinced in his own mind” (Rom. 14:5). In the same chapter, Paul warned against acting with doubt by declaring, “He who doubts is condemned if he eats, because he does not eat from faith; for whatever is not from faith is sin” (Rom. 14:23). Going against what one believes to be right is sin.

The question arises, *What does acting “from faith” mean?* Does it imply that whatever a person believes to be true is acceptable to God? Not necessarily! In the same context while Paul urged them to be “fully convinced,” he also proclaimed, “Happy is he who does not condemn himself in what he approves” (Rom. 14:22). This tells us that a person can approve and believe the wrong things—things that can actually condemn him. So, what does acting “from faith” mean? A few chapters earlier in the Roman letter Paul explained this. He declared, “So then faith comes by hearing, and hearing by the word of God” (Rom. 10:17). It is God’s word that produces faith, and a person must act based on his understanding of God’s word. The standard of judgment will be God’s word. In John 12:47-48, Jesus declared, “If anyone hears My words and does not believe, I do not judge him; for I did not come to judge

the world but to save the world. He who rejects Me, and does not receive My words, has that which judges him—the word that I have spoken will judge him in the last day.”

Since God’s word is the standard, what do we do when people draw different conclusions from that standard? If we could fully answer this question, we would, with one stroke wipe out most of the religious division that exists in the world today! I won’t pretend to offer



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such an answer, but here are some parameters to set for ourselves:

1. Draw People to the Word. We must always be careful about the means we use to draw people. It must not be our particular philosophy of life, or “style” of faith (i.e., a slick order of worship or an emotional appeal). We must even be careful not to try and draw people to our understanding of God’s word. That is no different than drawing people to us. Instead, we must draw them to God’s word itself. By doing this, we show them how to decide for themselves what God would have them to do, and perhaps even help us discover flaws in our reasoning.

2. Stress the importance of Christians being individuals of conviction. Each person must decide for himself what is right. We must always be true to the dictates of our conscience as it complies with Scripture. Far too many Christians sit back and let their preacher or their elders wrestle with some issue of Scripture, and then accept their views because they respect them so much. When we do that, how can we know that the choices they have made are sound? We must feel a compulsion to study matters for ourselves.

3. Never ask someone to violate his conscience. Though it may be hard for us to accept, we must realize that if someone else differs with our understanding of Scripture, the answer isn’t simply to have him surrender to our view. If we convince someone to change his thinking at the expense of violating his conscience, we have gained nothing. While following our conscience may be right or wrong (Rom. 14:22), it is always wrong to violate our conscience.

4. Don’t hide the truth. We should always work to make all information on a given topic available to people. In doing so, we help them make rational decisions for themselves. While we

must be careful in the process not to introduce a false doctrine to the unlearned, we should be honest enough to answer challenges to our views. This is hard to do. It takes courage and preparation. It is much easier to battle falsehood by merely attempting to silence it. However, this usually leads, not the victory of the truth, but greater division. People become unaware of both sides of an issue. If something is true, it can take the heat of battle. If it is false, we must expose it.

5. Avoid laying a stumbling block.

While there will be cases in which people ignore what the Scripture says, often people are sincerely trying to follow the Lord to the best of their understanding. When this concerns matters that do not hinder our fellowship with them let us not pass judgment upon them but work to grow with them avoiding any offense to them. Paul said, “Therefore let us not judge one another anymore, but rather resolve this, not to put a stumbling block or a cause to fall in our brother’s way” (Rom. 14:13). Stumbling blocks may take the form of ridicule that discourages the one with rigid convictions, or harsh rebuke that turns away the one with loose convictions. Neither serves the cause of Christ.

There may be times in which differences are such that we cannot in good conscience continue to work in fellowship with our brethren. Alternatively, we may need to urge them to be more cautious in their conclusions. Even so, we must always bear in mind that, in all such matters, it is the Lord that will judge both matters and both sides. **TT**



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More Holiness Give Me

by Sherelyn Mayberry

Being set apart and sanctified to God is a spiritual state that believers should pursue, practice, and perfect.

In the song, “More Holiness Give Me” (*Psalms Hymns and Spiritual Songs* #599), we ask God to help us have total devotion to Him and emulate His holiness. In becoming more holy, we are purified through the influence of His word to become more like Him. Thus, we become consecrated to His service, and our hearts are conformed to His image. Being set apart to a sacred task, we are a “living sacrifice” committed to a higher purpose (Rom. 12:1). Consecrating ourselves to be holy, we are directed by the Lord to keep His statutes and practice the same. We are then sanctified by the Lord (Lev. 20:7-8). Our life is regulated by His divine precepts to be holy like He is holy (1 Pet. 1:15-16). This devotion of seeking to be holy like God leads to true integrity of moral character. Believers become partakers of the divine nature of God by adding the Christian graces (2 Pet. 1:4-8). Their holiness is evidenced by their perseverance, gratitude, and purity.

Perseverance is necessary in the pursuit of holiness. The heart of holiness looks for and strives for a home in heaven (2 Pet. 3:10-13). Through trials and suffering, the consecrated heart is disciplined to grow in strength and overcome adversity, bringing forth the peaceful fruits of righteousness (Heb. 12:10-11). Meekness in testing causes believers to lean on the Lord and press on toward the mark (Phil. 4:13). Having a zeal for the Lord, this godly sister hopes for eternal rest for herself and others. With patience, she seeks to lead others to Christ.

More gratitude is evidenced in one who is striving for holiness. Our thankfulness acknowledges the Lord's pain in His grief for our sins, so we shed tears for His sorrows. The sense of His care leads us to more faith and trust in our Savior. Thus, praise to Him for the realization of our suffering is forthcoming (Heb. 4:15). Living holy and blameless in Him emanates from a heart receiving a holy calling from the Lord that was purposed from eternity (2 Tim. 1:9; Eph. 1:4). Those who accept this calling show their holiness through cultivating the right heart and corresponding actions. Compassion, kindness, humility, gentleness, and patience are manifested. Bearing with one another is exemplified. More joy in His service is enjoyed. Having purpose in prayer, we thank the Lord for abundant blessings leading to more holiness (Eph. 1:3).

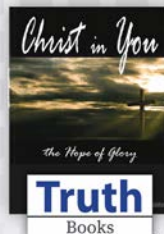
Purity is an essential characteristic of a life of holiness. Godly sorrow for sin leads to repentance; in turn, repentance leads to cleansing. The Corinthians were encouraged along with Paul to cleanse themselves from defilements of the world, perfecting holiness in fear of God (2 Cor. 7:1). This results in a realization that this world is not our home—we long for a heavenly home.

The Ephesians were told to lay aside the old self and put on the new self in the likeness of God, created in righteousness and holiness of the truth (Eph. 4:24). Purity in sanctification makes one fit for the kingdom and beneficial for service to the Lord. As our love increases and abounds for all people, our hearts are established without blame through Jesus' direction (1 Thess. 3:11-13). We, like Paul, can have confidence in our purity of holiness and godly sincerity. Our conduct, guided by the grace of God and not man's wisdom, will be useful in shining the light of holiness (2 Cor. 1:12). Not being conformed to our former lusts, we can live up to demands of our calling: “You shall be holy, for I am holy” (1 Pet. 1:15-16). 📖



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Christ in You, the Hope of Glory

by Bob & Sandra Waldron

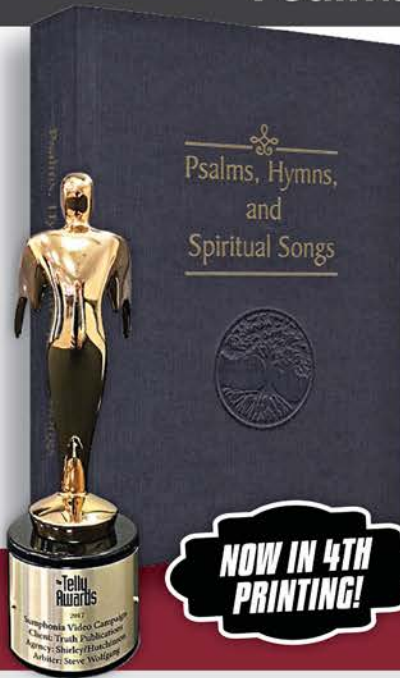
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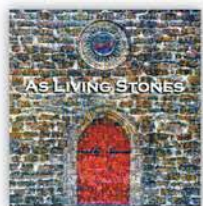
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The Sermon on the Mount: Beware of False Prophets

by David Flatt

Jesus' warning, "Beware of false prophets," addresses an ever-present danger that must not be minimized or misapplied.

Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them (Matt. 7:15-20).

As Jesus begins to conclude His sermon, He identifies two paths in life we can choose to travel. There is a broad path which leads to destruction and a narrow path which leads to eternal life. While the choices are simple, making the correct choice can sometimes be challenging. One contributing difficulty to finding the narrow path of life is false prophets.

False prophets direct people to walk the broad path. The deception they use is quite persuasive and comforting to the masses. In the days of Jeremiah, false prophets encouraged Israel that everything was well with their relationship with God. Regarding their deception, God said, "They have healed the wound of my people lightly, saying, 'Peace, peace,' when there is no peace" (Jer. 6:14). In the days of Ezekiel, some prophets spoke according to the corrupt desires of their hearts (Ezek. 13). They soothed the people in their idolatry,

injustice, and immorality—acting out of selfishness rather than a love for Jehovah. The path they were taking was leading them toward destruction.

In the New Testament, Jesus and saints alike were concerned about false prophets and false teachers. Jesus warned about imposter Messiahs and false prophets deceiving Israel from seeking safety when the Romans would besiege Jerusalem (Matt. 24:4-11). Peter and Jude profiled false teachers in their epistles (2 Pet. 2; Jude). Their letters indicate false prophets (in the worst-case scenario) promote heresy, are motivated by money, are sexually immoral, and do not respect authority. I do not believe that one must be able to prove that an individual has a false character to identify their teaching as false. Like Saul of Tarsus, many may be sincere but mistaken. Yet, frequently, there is more amiss than a misunderstanding of Sacred Scripture. With this biblical context in mind, consider the features of false prophets.

Features of False Prophets

First, Jesus presents this information as a warning: "Beware of false prophets." Let us take this warning seriously. We do ourselves no favors by pretending false prophets/teachers do not exist. As far as Jesus was concerned, they were a real and present danger. This remains true today. Everyone trying to find and stay on the narrow path of life needs to beware of this specific danger.

Second, Jesus describes the motivations false prophets by comparing them to wolves. This fearsome animal is predatory. Wolves are vicious and kill for sport. Likewise, false prophets are harmful and selfish. They are not interested in the well-being of others. False prophets seek to exploit the weak and vulnerable for their selfish purposes.

Third, Jesus indicates the deceptive nature of false prophets: they are wolves in sheep's clothing. Sensible folk avoid wolves because they are wild and dangerous animals. Such prudence is made difficult due to stealth, disguises, and deception. False teachers disguise their real character, presenting themselves as honest, loving people. Through their winsome personalities, they can gain influence. Christians are supposed to be welcoming individuals who give strangers the benefit of the doubt. Such otherwise commendable traits can make protecting ourselves from false prophets challenging.

Fourth, Jesus tells us how we can identify a false prophet: "By their fruits, you will know them." In other words, "Pay attention." If we are going to be as wise as serpents and as harmless as doves, we must ask questions as we make a careful observation about people. What fruit is a person producing in his or her life? What is the state of their relationships? Does their every relationship end badly? What is the condition of his family life? Have

they been to every church in town? What are their history and reputation?

How can we find answers to these types of questions? Indeed, not by interrogation. Instead, such answers can be learned by getting to know a person. Some folks will not let others get to know them. Why? False prophets have things about themselves they want to hide. They may seek to paint a false picture or present a false history. However, the more we learn about a person's life, the better we understand the kind of fruit they have borne.

The Doctrine of a False Prophet

What are some of the things a false prophet might say to deceive people into choosing the broad path? There are two general approaches identified by Jude and Peter.

First, false prophets promote error regarding God's grace. Jude warned about people turning God's grace into lasciviousness (Jude 4). Peter warned of false prophets living according to lust and uncleanness (2 Pet. 2:10). What does this mean? Some affirm that God's grace will cover unrestrained, immoral behavior. We may sometimes struggle to understand how God expects us to live moral and ethical lives in light of His saving grace; however, God's grace most certainly does not permit us to sin (Rom. 6:1). Instead, His grace teaches us to deny ungodliness and worldly lusts and to live self-controlled, upright, and godly lives (Titus 2:14).

Yes, the broad path leading to destruction is filled with people who think they are saved simply because Jesus died on the cross for the sins of mankind. Calvinism, the theological foundation of many false religions, promotes this erroneous concept. This false doctrine keeps people from recognizing the demands of saving faith, namely, obedience. False teachers deceived

people into believing that God's grace allows them to live in sin.

If we learn anything from Jesus' sermon, we understand that morals and ethics matter in His kingdom (Matt. 5:21-48). Worldliness has no place in God's kingdom. While none will ever attain perfection, we daily aspire to live more like the One who died for us (2 Cor. 5:14-15). This will never happen so long as we view God's grace as providing permission to sin.

Second, false prophets will deny God and His Son, Jesus our Lord (Jude 4; 2 Pet. 2:1). They reject the authority of the Creator. Rather than seeking to glorify God, they try to push Him out of their lives and exalt themselves (Rom. 1:18-25). False prophets are an authority unto themselves. Who the Creator is and what He has said is of no consequence to the selfish agenda of false prophets.

Jude and Peter warn about false prophets denying the Lord, Jesus Christ. While this would include rejecting the authority of Jesus and His teaching, it may also involve rejecting the uniqueness of Jesus. Our Lord was not like other humans. Yes, He was flesh and blood; however, He was different from (and superior to) everything earthly and human.

On one occasion, Jesus declared, "You are from below; I am from above. You are of this world; I am not of this world. I told you that you would die in your sins, for unless you believe that I am he you will die in your sins" (John 8:23-24). Believing that Jesus came from God was always the sticking point for the Jews. When He claimed to be God by saying, "Before Abraham was, I AM," the Jews tried to kill Him (John 8:58-59). Near the end of His life, Jesus said, "I am the way, and the truth, and the life. No one comes to the Father except through me" (John 14:6).

Ultimately, God validated Jesus' uniqueness by raising Him from the dead. Nonetheless, even after the resurrection of Jesus, people in the first century continued to reject His divinity. Addressing this problem, the apostle John wrote,

Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world (1 John 4:1-3).

False prophets often do not acknowledge the uniqueness of Jesus. They do not believe that Jesus was God in the flesh. They do not teach Jesus as being the only way to heaven. Of course, a pluralistic approach to spirituality is quite appealing in our culture. The broad path of destruction is filled with people who believe Jesus is one of many ways to heaven. They put Jesus on the same level as other famous teachers of morality and ethics. We must beware of this deceptive characteristic of humanism.

What to Do About False Prophets

We need to be alert. As Jesus affirmed, we must beware of the real and present danger of false prophets today. Viewing false prophets as merely a problem of the past will only increase our vulnerability to their present peril.

We need to get to know people. The more we foster relationships, the more we perceive the fruits of each other's lives. If, over the process of time, there are beliefs, practices, and or teachings which are concerning, we need to study. If someone is unwilling

to study, that should be enough to reveal motivations. However, as John instructed, we must test and try the spirits whether they are of God. If the beliefs, practices, and teachings of someone cannot be supported with the Bible and he is unwilling to change, their beliefs, practices, and teachings need to be exposed by the light of truth. People must be warned about specific false prophets.

A Word of Caution

As seriously as we take Jesus' warning about false prophets, we should also approach this subject with a sense of balance. Pride can hurt the cause of the kingdom when dealing with false prophets. There seems to be an air of suspicion Christians have toward one another. When we view each other as threats simply because we are unfamiliar with one another, we harm the cultivation of love and unity in God's kingdom.

In his work on the Sermon on the Mount, Paul Earnhart wrote, "The fear of pseudo-disciples has moved some Christians to paranoia. They sense false teachers behind every bush and are constantly in a questioning and investigative mood. But there is nothing in Jesus' words to make His disciples constitutionally suspicious, even cynical, toward all their brethren" (143-144).

The advent of the internet and social media provides new platforms for thoughtlessly spreading suspicion and paranoia. Ironically, brethren will often lament the media's approach to journalism and dissemination of facts; yet, engage in the same kind of disingenuous, "Gotcha journalism" in their approaches to labeling one another as false teachers. Additionally, some readily take the word of one they trust over the actual words of the one who is being labeled a false prophet. We can learn a lot about each other by trying to build genuine

relationships based on love rather than through interrogation. When Apollos was teaching an incomplete message, Priscilla and Aquila privately studied the Scriptures with him. Their first reaction was not to publicly discredit him, but to lovingly teach him the gospel (Acts 18:24-28).

False prophets are a real and present danger with which we must contend (Jude 3-4). However, before we arrive at the point where we must label and warn others about a specific individual, we must have the facts. If we disagree with a doctrine being advocated, we had better be able to answer publicly and without reservation why that doctrine is wrong.

If we are not methodical in our approach and motivated by love in dealing with this danger, we will become guilty of division in God's kingdom. Paul identified specific false teachers by name in some of his letters (i.e., 1 Tim. 1:19-20; 2 Tim. 1:15; Phil. 3:2). This establishes a scriptural precedent for identifying false teachers. At the same time, do not forget Paul that constantly had brethren labeling him as a false apostle (2 Cor. 3; Phil. 1:15-16). All he had to rely on to aid him through such malicious attacks was his selfless reputation. Paul was motivated by self-sacrificial love (2 Cor. 10-12).

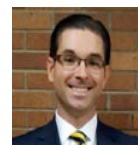
Conclusion

In summary, false prophets certainly make choosing the right path in life difficult. They have effectively deceived many into choosing the broad path, which only leads to destruction. Only by manifesting a genuine love for Christ and a willingness to bring our lives into harmony with the truth can we find the narrow path. Remember, Jesus promised to provide for all who ask, seek, and knock (Matt. 7:8). Nevertheless, we must also be careful in how we engage the threat of false prophets. The devil wants nothing more than for Christians

to spread suspicion, paranoia, and division in the kingdom. May love protect and guide us in the work of the furthering His kingdom. **TT**

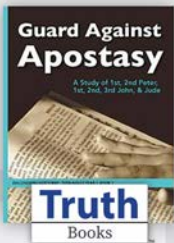
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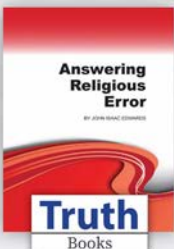
David Flatt

David and his family have labored with the Thayer Street congregation in Akron, Ohio since 2008. The church website is www.thayerstreetcoc.org. He can be reached at dflatt85@yahoo.com.



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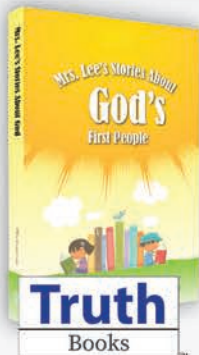
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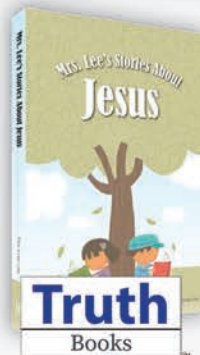
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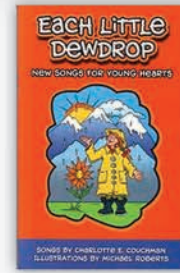
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Cultivating Femininity in Our Daughters

by Mike Willis

Despite the crude characterization of modern feminism, biblical teaching on the roles and responsibilities of women is not demeaning but offers dignity—resulting in strength, not servility.

God blessed Sandy and me with two children, Jennifer and Corey. Both have a living faith in the Lord Jesus, which enabled them to overcome all the blunders that we made as their very fallible parents. God be glorified! I do not write from the standpoint of an expert on childrearing, but as a preacher pointing men to what is revealed in God's word.

The Bible Pictures Strong Women

Femininity should not be equated with being weak, easily deceived, unable to decide by oneself, unable to take care of oneself, reliant upon someone else, or being “without a brain.” Perhaps some men think this is what femininity means, based on some of the debasing jokes that are told. However, the Genesis narrative pictures strong women. In reading the stories of the patriarchs, we tend to exalt their faith without considering the faith of their wives.

Consider the example of Sarah, the wife of Abraham. God commanded Abram, “Get out of your country, from your family and from your father's house, to a land that I will show you” (Gen. 12:1). After receiving the commandment, the text says, “So Abram departed as the Lord had spoken to him... Then Abram took Sarai his wife... and they departed to go to the land of Canaan” (Gen. 12:4-5).

Leaving behind her family and her father's house was just as disconcerting, disruptive, and

distressing for Sarai as it was for Abram. Like the early American pioneers who packed what possessions they could in a small, horse-drawn covered wagon and headed west for a better life, Abram and Sarai embarked on a journey with God, not even knowing where they were headed. Sarai never saw her family again or had the opportunity of speaking to them again. Nor was she able to present her son, Isaac, so that her parents might meet their grandson.

(Abram and Sarai's move reminds me of the time when Sandy and I loaded most of our earthly possessions in the “trunk” and back-seat of a Volkswagon and headed north to preach in Alexandria, IN—a town 1000 miles away from both of our parents and a place she had never even seen. When we arrived in Alexandria, I had only five dollars left in my pocket.)

The heartaches this move brought to Sarai are not elaborated in Scripture, but that does not imply she did not experience them. She missed her family, especially those family gatherings when the extended family got together and shared their fond memories from childhood, teasing with one's parents about something funny that they said or some silly mistake that they had made, and telling stories about their siblings.

Though a strong woman of faith, Sarah was not always right. She was the one who insisted that Abram take her handmaid, Hagar, and have

children through her. “So Sarai said to Abram, ‘See now, the Lord has restrained me from bearing children. Please, go in to my maid; perhaps I shall obtain children by her.’ And Abram heeded the voice of Sarai” (Gen. 16:2). Her act of offering her handmaid to bear children was an accepted practice, not only in the Bible but throughout the Middle East in the second millennium BC. However, the slave girl who was carrying the son of her master began to despise her mistress. Around a thousand years later, the wise man Agur observed, “For three things the earth is perturbed, Yes, for four it cannot bear up: ... and a maidservant who succeeds her mistress” (Prov. 30:21, 23). Afterward, Sarah complained to her husband about a situation that she helped create (Gen. 16:5). In her anger, Sarah dealt so harshly with Hagar that she fled from her presence (Gen. 16:6). Reading between the lines, one can see that there was little peace in Abram's house during this time. Eventually, the two women learned to live together for the next fourteen to seventeen years.

Hebrews 11:11 acknowledges the strong faith of Sarah, saying, “By faith, Sarah herself also received strength to conceive seed, and she bore a child when she was past the age because she judged Him faithful who had promised.” From a human point of view, God promised impossible things to Sarah. She had passed menopause (“the deadness of Sarah's womb,” Rom. 4:19) when God announced that Isaac would be born within a year (Gen.

17:21). The Lord confronted Sarah's doubt saying, "Is anything too hard for the Lord? At the appointed time, I will return to you, according to the time of life, and Sarah shall have a son" (Gen. 18:14). Although she had been barren for eighty-nine years, Sarah "judged Him faithful who had promised" and bore a son at ninety years old.

She believed her son, Isaac, was heir to God's promises to Abraham and fought for his position in the family. A confrontation occurred in Abraham's house when Sarah witnessed Ishmael mocking Isaac at the time of his weaning, usually occurring two or three years after the child's birth (Gen. 21:9). "Mocking" is the KJV translation of *tsachaq*, "to laugh." Paul gave inspired commentary on this passage when he wrote, "But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now" (Gal. 4:29). The Greek word *diōkō*, translated "persecuted," is used in the context of Galatians 4 to mean "harass, trouble, molest one; to persecute" (Thayer, 153). Sarah brought her complaint to her husband, making unequivocal demands: "Cast out this bondwoman and her son; for the son of this bondwoman shall not be heir with my son, namely with Isaac" (Gen. 18:10).

Moses described Abraham's reaction to Sarah's demand: "The matter was very displeasing in Abraham's sight because of his son" (Gen. 18:11). God instructed Abraham to do what Sarah demanded, saying, "Do not let it be displeasing in your sight because of the lad or because of your bondwoman. Whatever Sarah has said to you, listen to her voice; for in Isaac your seed shall be called" (Gen. 18:12).

This instruction to Abraham may be contrasted with God's condemnation of Adam for listening to the voice of Eve: "Because you have heeded the voice of your wife, and have eaten from the tree of which I commanded you" (Gen. 3:17). Eve "saw that the tree was good for food, that it was pleasant

to the eyes, and a tree desirable to make one wise, she took of its fruit and ate. She also gave to her husband with her, and he ate" (Gen. 3:6). The conclusion from Genesis 3 is not that a man should never listen to what his wife tells him to do as if she had no good sense of her own. Rather, Eve's words led to the violation of God's will, whereas Sarah's demand of Abraham coincided with God's will.

In over fifty years of preaching, I have witnessed many a Christian woman come to worship services by herself, doing the best she could to bring up her children in the nurture and admonition of the Lord, and speaking to her husband through the example of her life and with humble, pleading words to encourage him to become a Christian and lead their family spiritually just as he leads them in other respects. I think that what God would say to such husbands would be similar to what He said to Abraham, "Whatever Sarah has said to you, listen to her voice" (Gen. 18:12). Listen to your wife when she speaks the word of the Lord to you!

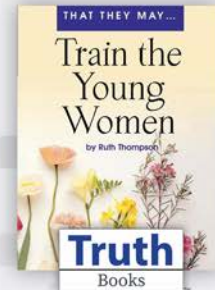
Conclusion

The example of Sarah, a woman of faith, demonstrates that a godly woman can be a strong woman with strong opinions that she expresses to her husband, making demands of him that he may resist, but should listen to and acknowledge if they communicate God's will for their lives. Such a woman is a worthy companion to a good man who has as his strongest critic the one who loves him most. Together they will accomplish more than either could achieve alone. Realizing the great potential in a strong godly woman, let us resolve to raise our daughters to be all that God wants them to be in using their talents in His service. **TT**



Mike Willis

Mike Willis has worked with the Decatur Township church in southwest Indianapolis, IN for the last four years. He and his wife, Sandy, have two children, Jennifer and Corey. His email address is tmmikewillis@gmail.com.



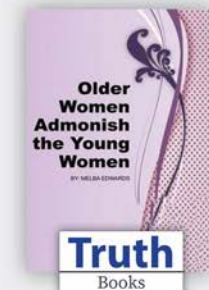
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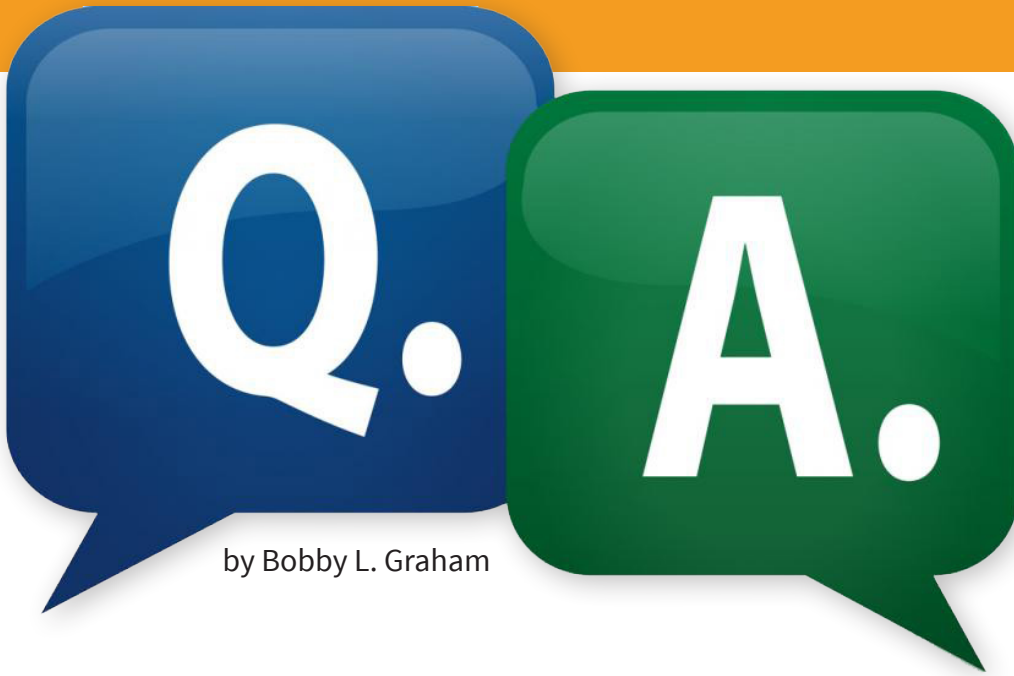
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Bobby actively participates in fill-in preaching, Belize trips, teaching an hour each day at Athens Bible School, and in gospel meeting work. He and his wife, Karen, have three children: Richard, Mary Katherine Winland (Darren), and Laura Paschall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

QUESTION:

In Ephesians 4:4, does “Spirit” refer to the oneness of spirit among believers or the Holy Spirit?

Answer:

The need for oneness among all of the Lord’s people has already been demonstrated in the earlier chapters of Ephesians. For example, reconciliation of the once-estranged Jews and Gentiles is accomplished by the Spirit in the one body (Eph. 2:14-22). Likewise, the provision of unity by the Holy Spirit for their benefit is a clear teaching in these earlier chapters (Eph. 1:13; 2:18, 22; 3:5, 16). Here in chapter four, the apostle details that oneness by setting forth God’s plan for it to exist.

Because it is from God and is also of the Spirit’s provision, it is called “the unity of the Spirit” in Ephesians 4:3. The verses immediately following (vv. 4-6) describe the divine plan provided by God, which the Lord’s people are to keep. We do not initiate that unity but, by faith, merely keep what God has provided through the Spirit’s revelation (John 16:13; Eph. 3:5).

Paul has already dealt with the spirit, i.e., attitude, which should characterize all following the leading of the Spirit’s revelation in the early verses of chapter 4. He has emphasized their need for lowliness, gentleness, longsuffering, and loving forbearance in Ephesians 4:2, so that they might endeavor “to keep the unity of the Spirit in the bond of peace.”


In such a context as we have in Ephesians, it would be unthinkable and irrational in a plan provided by God for the Holy Spirit to be missing when He is the divine agent of revelation (Eph. 3:5). After all, Paul mentions both the one God and the one Lord. Where would that leave the Holy Spirit if “Spirit” does not reference Him? Behold the completeness of God’s plan!

1. One Body—unity in the one church established by Christ with no room for others (1:22-23), resulting in *unity of organization*
2. One Hope of your calling—the hope of eternal life uniting all believers, not the diverse expectations held by some, resulting in *unity of aspiration*
3. One Lord—the one Ruler in whom unity centers and to whom all must submit for it to exist, resulting in *unity of authority*
4. One Faith—the one body of teaching set forth in the New Testament, resulting in *unity of belief*
5. One Baptism—one means of entrance into Christ and His body, resulting in *unity of initiation*

- 6. One God—the one designer/architect who planned this oneness in Christ, resulting in *unity of planning*
- 7. One Spirit—the divine being who brought this oneness to pass through the divinely revealed plan, resulting in *unity of revelation*

To alter any of the parts of this divine plan by increasing them to two or more or by eliminating them is to prevent the unity planned by God. For example, multiplying religious bodies so there is a plurality with their various creeds, doctrines, and practices is to render impossible the achieving of the Spirit's unity (by creating a fabricated body totally

unlike that of the New Testament). Such is likewise true with plural "Gods," "Spirits," "faiths," "Lords," "baptisms," and "hopes."

Oneness requires "one" of each. To introduce any other basis for faith and practice is to foster division and denominationalism. To obey or submit to the divinely revealed plan in the love/lowliness that is described as the unifying attitude/spirit in verses 2 and 3 is to "keep the unity of the Spirit in the bond of peace." Such a response is part of what the apostle calls for in 4:1, "to walk worthy of the calling..." 

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“We Came to Myra”

by Leon Mauldin

Leon offers background information on Myra, a port city in southwestern Asia Minor. Paul and his military escort briefly stopped here to change ships as they journeyed to Rome where the apostle would stand trial.

Luke, the inspired historian, narrates Paul’s journey from Caesarea to Rome in Acts 27-28. Paul was traveling as a prisoner under the guard of “Julius, a centurion of the Augustan Regiment” (27:1). Two years earlier, when Paul was arrested in Jerusalem, “The Lord stood at his side and said, ‘Take courage; for as you have solemnly witnessed to My cause at Jerusalem, so you must witness at Rome also’” (Acts 23:11; cf. 27:27).

Sailing from Caesarea on an Adramyttium (today in western Turkey) ship, they sailed as far as Myra (southern coast of Turkey), where the prisoners/passengers changed ships. Luke writes, “We came to Myra, a city of Lycia. There the centurion found an Alexandrian ship sailing to Italy, and he put us on board” (Acts 27:5-6).

Myra was a city in the Lycian region of Anatolia, along the Mediterranean

coast approximately eighty-five miles southeast of modern Antalya. The ruins of ancient Myra lie about a mile north of [modern] Demre (or Kale)... The ancient city was considered a port city, even though it was about three and a half miles from the coast. Its port was actually Andriace, but the name Myra often included the city proper and its port at Andriace.

At one time one of the most important cities in Lycia, Myra almost has passed into obscurity (Fant, Kindle Location 5357-5362.).

Note our photo of the Andriace harbor, which has silted in and is now overgrown and marshy. This is the port where Paul and other passengers changed ships. At the left center of the photo, you see the granary built by Emperor Hadrian—constructed with eight long rooms and measuring 213 by 105 feet. At the time of our biblical text, Andriace was an vital harbor which

served the ships transporting grain from Egypt to Rome.

Though Myra is only briefly mentioned in the text,

The city rose to importance under the Empire, and became the capital of Lycia under the Byzantine Empire and in the ecclesiastical organization. The reason for its growth lay in the development of navigation. In the older system of sailing by hugging the coast from point to point, Myra was merely one out of many coast towns, and had nothing to give it special importance. But as the bolder method became common of running direct between the Lycian and the Egyptian coasts, keeping off Cape Akamas, the western point of Cyprus, the two harbors that were found most convenient were Myra at the north end of the course and Alexandria at the south. There had been an immense development



Myra Carvings



Andriace Harbor

of trade between the East Aegean coasts and Egypt under the Ptolemies (compare Paton-Hicks, *Inscriptions of Cos*, xxxiii): under the Roman rule Egyptian export trade was diverted towards Italy and Rome (which was to a considerable extent fed on Egyptian grain) (Ramsay, 464.).

Some interesting and well-preserved remains are found at Myra. The English traveler, Sir Charles Fellows, who visited Lycia in 1838, wrote that Myra’s “ruins appear to be little injured by age” (*Biblical Archaeology Society*). Note our photo of the Roman theater, which had thirty-five rows of seats, with a capacity for about 10,000 spectators. We’ve also included a carving from the theater, which depicts the faces/masks of actors. Also, we’ve included a photo of Myra’s impressive rock-cut tombs, which date to the 5th-4th centuries BC. These are Lycian house-type tombs. The entrance resembles the façade of a house. Some resemble temples.

A strictly “by the way” point—perhaps Myra’s most famous resident was bishop “St. Nicholas,” the historical person (4th century AD) behind the legend of Santa Claus.

It is hoped that these thoughts and photos will make the brief biblical reference to Myra more meaningful. 📖

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Leon Mauldin

Leon has worked with the Hanceville church of Christ in Hanceville, Alabama for 29 years. He and his wife, Linda, have three children and eight grandchildren (and one of the way). His websites are leonmauldin.blog and www.mauldinbiblelandtours.com. He can be reached at leon.mauldin@gmail.com.



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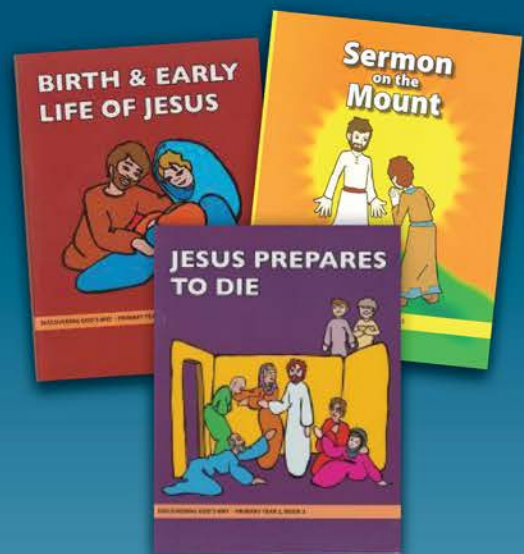
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Baptism Saves Us

by Bruce Reeves

Despite the error of denominationalists, the apostle Peter proclaimed, “baptism doth also now save us” (KJV). Bruce explores the meaning of this significant passage.

There is no more important question than, “What must I do to be saved?” The Scriptures answer this question simply and explicitly. Yet, due to the popular but unbiblical teachings of men, there is much confusion in the religious world concerning salvation.

While many quote 1 Peter 3:21 to emphasize the fact that the Scriptures say, “baptism saves us,” it is important to consider the richness of the context of these few verses in Peter’s first epistle.

Who formerly were disobedient, when once the Divine longsuffering waited in the days of Noah, while the ark was being prepared, in which a few, that is, eight souls, were saved through water. There is also an antitype which now saves us—baptism (not the removal of the filth of the flesh, but the answer of a good conscience toward God), through the resurrection of Jesus Christ (1 Pet. 3:20-21).

The Antitype of Baptism

Some attempt to dismiss the evident meaning of this passage by appealing to the phrase, “like figure,” of the King James Version to reduce baptism into merely a ceremonial picture of salvation that has already been received. The Bible nowhere describes baptism as a picture or sign of salvation. The phrase “like figure” (KJV) originally meant “antitype” (NKJV) or “corresponding to” (NASB). In other words, Noah’s deliverance in the ark foreshadowed the spiritual

reality of baptism, saving us through the resurrection of Jesus Christ.

The term “antitype” does not reference the notion of a shadow, but the very opposite, i.e., the spiritual reality. For instance, in Hebrews 10:1 we read that “the law” possessed “a shadow of good things to come,” i.e., a pre-figure in contrast to the “very image of the things,” that is, the spiritual reality attributed to the New Covenant.

Likewise, the Passover sacrifice of the first economy served as a shadow of the spiritual reality of Jesus as our Passover sacrifice (1 Cor. 5:7). The Hebrew writer refers to the Levitical priesthood as those “who serve the copy and shadow of heavenly things” whereas Christ as our High Priest “is seated at the right hand of the throne of the Majesty in the heavens, a Minister of the sanctuary and of the true tabernacle which the Lord erected, not man” (Heb. 8:5, 2). The earthly tabernacle and temple served as a shadow of the “true tabernacle” in which Christ dwells.

Again we read, “Therefore it was necessary that the copies of the things in the heavens should be purified with these, but the heavenly things with better sacrifices than these. For Christ has not entered the holy places made with hands, which are copies of the true, but into heaven itself, now to appear in the presence of God for us” (Heb. 9:23-24). Likewise, animal sacrifices, in and

of themselves, were not efficacious to “take away sins” (Heb. 10:4); nevertheless, they served as a shadow of the greatness of the offering of the blood of Christ (Heb. 9:13-14).

Consequently, baptism is described as an “antitype” of Noah’s deliverance in the ark. This in no way reduces this obedient act to a ceremonial church extra, but emphasizes that the story of Noah pointed toward the role of baptism in our deliverance from a sinful world. Thus, the phrase some have tried to use in the passage to dismiss baptism in our conversion demonstrates the necessity of baptism as an expression of faith in Christ as our Savior.

Agent, Agency, and Vehicle

Much of the confusion in the religious world and the misrepresentation of members of churches of Christ may partially be due to a failure to distinguish between efficient causes and instrumental causes of salvation. In other words, a distinction must be made between the *agent* of our salvation, i.e., God, the *agency* of our salvation, i.e., the death, resurrection, and intercession of Christ, and the necessary *vehicle* of our salvation, i.e., faith expressed in baptism.

The agent of Noah’s deliverance is attributed by Peter to a longsuffering God, whereas the agency of his deliverance was the flood, (“in which a few, that is eight souls were saved

through water”), and the vehicle of his deliverance was the ark (1 Pet. 3:20). Some may ask, “I thought he was being saved from the water, not ‘through’ or ‘by’ the water?” Actually, the flood separated Noah and his family from the sinful world in which they previously lived and upon which God had poured out destruction (2 Pet. 3:4-6).

The counterpart to this historical account is our deliverance from a sinful world by Jesus Christ, as the agent of our salvation; in baptism, as the vehicle of our redemption; and through the agency of Jesus’ resurrection. The correspondence between the phrases: “through water” and “through the resurrection” help us understand Peter’s point. It is not that baptism is our Savior, for Jesus is our Savior. Nor is it that we are saved by baptism alone, for Peter affirms that baptism saves... *through* the resurrection of Jesus.

Additionally, those who attempt to deny that the term “salvation” references “justification” are fighting aimlessly against Scripture. Peter contextually binds this salvation to Jesus’ resurrection. Similarly, the apostle points to the relationship between the new birth and the resurrection in 1:3. This is sensible since we read of the new birth in terms of being “born of the water and the Spirit,” as well as the “washing of regeneration and renewing of the Holy Spirit” (John 3:5; Titus 3:5). Various passages demand that we understand this to be referencing justification (Mark 16:16; Acts 2:38; 22:16). Therefore baptism is a condition of the new birth, and the term “saves” in the text under consideration is speaking of justification before God (1 Cor. 6:9).

No one denies that God saves! Admittedly, if one to attempt to emphasize the vehicle of salvation, i.e., baptism, without the agency, i.e., the death and resurrection of Jesus, he could not be saved any more than if

Noah had built an ark and the flood had never come upon the earth. However, this would be as if he refused to enter the ark but still expected salvation. Today, those who adopt this approach speak of the agency of salvation (death and resurrection of Christ), but they refuse to get into the ark of salvation (faith expressed in baptism).

Baptism Is Not Merely a Ceremonial Cleansing

The parenthetical statement in 1 Peter 3:21 deserves more attention than it has traditionally received in some circles. Some commentators argue that Peter is teaching that baptism is not merely a bath that removes physical dirt from the body. While this may be Peter’s point, other possibilities remain as well.

The stronger possibility is that Peter is arguing that baptism is not merely a ceremonial cleansing, “but rather an appeal to God for a good conscience” (3:21). The critical terms in the phrase are the words “flesh” and “conscience.” As we turn our attention to the book of Hebrews, those terms are used antithetically regarding the superiority of Christ’s sacrifice in the cleansing of man’s inner-person in contrast to his “flesh,” that is, an external, ceremonial cleansing. Peter is emphasizing that baptism is not like the washings of the Old Testament, which were ceremonial, but baptism through the resurrection is involved in the cleansing of man’s conscience before God.

Paul writes, “It was symbolic for the present time in which both gifts and sacrifices are offered which cannot make him who performed the service perfect in regard to the conscience—concerned only with foods and drinks, various washings, and fleshly ordinances imposed until the time of reformation” (Heb. 9:9-10). This contrast is extremely clear in Hebrews 9:13-14, which says, “For if the blood of bulls and goats and the ashes of a

heifer, sprinkling the unclean, sanctifies for the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, cleanse your conscience from dead works to serve the living God?” The phrase, “purifying of the flesh,” does not identify dirt cleansed from the body, but contrasts the ceremonial cleansings of the First Covenant with the “blood of Christ” which can “cleanse your conscience from dead works.”

The Hebrew writer also relates baptism to the reception of the cleansing of our conscience by the blood of Christ in saying, “Let us draw near with a true heart in full assurance of faith, having our heart sprinkled from an evil conscience and our bodies washed with pure water” (Heb. 10:23).

Baptism Is an Appeal to God for a Good Conscience

Positively, baptism is an appeal to God for a good conscience. The contrast is between a ceremonial cleansing which does not inherently provide a good conscience, whereas baptism into Christ does!

Concerning “Interrogation,” W. E. Vine says the Greek word *eperotema* means “primarily a question or inquiry, denotes ‘a demand or appeal’ ... Some take the word to indicate that baptism affords a good conscience, an appeal against the accuser” (331). In a related note on “Answer,” Vine adds, “*eperotema* (1 Pet. 3:21) is not, as in the KJV, an ‘answer.’ It was used by the Greeks in a legal sense, as a ‘demand or appeal.’ Baptism is therefore the ground of an ‘appeal’ by a good conscience against wrong doing” (29).

J.H. Thayer comments, “...Which (baptism) now saves us [you] not because in receiving it we [ye] have put away the filth of the flesh, but because we [ye] have earnestly

Continued on page 34

Lazarus and the Poor Man

by Jeff Henry

In “Lazarus and the Poor Man,” Jeff observes the role reversal that occurred as these two individuals passed from this world into the hadean realm to await the final judgment.

Let us consider the story Jesus told of Lazarus and the poor man. You might be thinking I made a mistake. After all, Luke 16:19-31 refers to a rich man, described as one who “habitually dressed in purple and fine linen, joyously living in splendor every day” and a poor beggar named Lazarus, who lay at the rich man’s gate, longing to be fed with the crumbs that fell from his table. He was covered with sores, and even the dogs were coming and licking his sores. However, I have deliberately entitled this article like this so that we might consider the question anew, “What makes a person rich?”

In preparing this lesson, I was amazed by how much the Bible has to say concerning riches and wealth, greed and generosity, covetousness and contentment, etc. Much of this teaching serves as a warning to us. My theory is that some sins are more blatantly apparent to us than others. Some lapses are unmistakably lawless—we know them to be wrong. Other sins are more subtle. The love of money is stealthy and may consume a person’s life (i.e., their time and devotion) without them realizing the danger. Believers and unbelievers alike may be seduced by the deceitfulness of riches. Perhaps for this very reason, God continually warns us to be on guard.

Since we live in a prosperous society, we shoulder greater responsibility. Americans are incredibly wealthy in comparison to most people in the

world. Remember, to whom much is given, much is required. Jesus said, “From everyone who has been given much, much will be required; and to whom they entrusted much, of him they will ask all the more” (Luke 12:48).

Consider what Jesus had to say about Lazarus and the rich/poor man. After describing their differences in life, Jesus describes their differences in death:

Now the poor man died and was carried away by the angels to Abraham’s bosom; and the rich man also died and was buried. In Hades he lifted up his eyes, being in torment, and saw Abraham far away and Lazarus in his bosom. And he cried out and said, “Father Abraham, have mercy on me, and send Lazarus so that he may dip the tip of his finger in water and cool off my tongue, for I am in agony in this flame.” But Abraham said, “Child, remember that during your life you received your good things, and likewise Lazarus bad things; but now he is being comforted here, and you are in agony. And besides all this, between us and you there is a great chasm fixed, so that those who wish to come over from here to you will not be able, and that none may cross over from there to us.”

Jesus describes two different men and two different endings. While on earth, Lazarus endured hunger, sickness, and misery, but in the end, he was spiritually rich, happy, and content, resting in Abraham’s bosom. Here, the rich man lived lavishly;

however, in hades his real poverty became apparent. He was in agony, begging for a mere single drop of water to quench his thirst. What a role reversal! Earthly wealth becomes eternal wretchedness, and earthly wretchedness becomes eternal wealth.

Which is more important: material blessings (which are momentary) or spiritual blessings (which are eternal)? Earthly life is a vapor (Jas. 4:14). So it was for the rich man. So it was for Lazarus. So it will be for us. In contrast, both heaven and hell are everlasting. We will dwell in one or the other realm for all eternity.

In contrasting riches and righteousness, Solomon said, “Riches do not profit in the day of wrath, but righteousness delivers from death” (Prov. 11:4). Are you trusting in material riches, or are you storing up treasures in heaven (Matt. 6:19-21; 19:23-24)?

Do not store up for yourselves treasures on earth, where moth and rust destroy, and where thieves break in and steal. But store up for yourselves treasures in heaven, where neither moth nor rust destroys, and where thieves do not break in or steal; for where your treasure is, there your heart will be also (Matt. 6:19-21).

And Jesus said to His disciples, “Truly I say to you, it is hard for a rich man to enter the kingdom of heaven. Again I say to you, it is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of God” (Matt. 19:23-24).

Note the rich/poor man's concern for his family (Luke 16:27-31). He said, "Then I beg you, father, that you send him to my father's house—for I have five brothers—in order that he may warn them, so that they will not also come to this place of torment." However, Abraham replied, "They have Moses and the Prophets; let them hear them." He said, "No, father Abraham, but if someone goes to them from the dead, they will repent!" However, he said to him, "If they do not listen to Moses and the Prophets, they will not be persuaded even if someone rises from the dead."

As Christians, we share the gospel, i.e., the good news of salvation. Our mission is to seek and save the lost. May we remind others of the coming judgment, so that they (like the surviving brothers of the rich man) might change their ways before it is everlastingly too late. Let us warn others (and be personally

mindful) of the deceptiveness of sin (Heb. 3:13), and the danger of trusting in riches (1 Tim. 6:17-19).

But encourage one another day after day, as long as it is still called "Today," so that none of you will be hardened by the deceitfulness of sin (Heb. 3:13).

Instruct those who are rich in this present world not to be conceited or to fix their hope on the uncertainty of riches, but on God, who richly supplies us with all things to enjoy. Instruct them to do good, to be rich in good works, to be generous and ready to share, storing up for themselves the treasure of a good foundation for the future, so that they may take hold of that which is life indeed (1 Tim. 6:17-19).

The rich man lived his life in ignorance, not recognizing the poverty that he would eventually face. In contrast, Jesus knew and willingly left the riches of heaven, and embraced the poverty for us. "For you know the grace

of our Lord Jesus Christ, that though He was rich, yet for your sake, He became poor so that you through His poverty might become rich" (2 Cor. 8:9).

Can you and I say that we are spiritually rich in Christ Jesus? It is easy to ignore the inevitability of future judgment and embrace the life of now, eating, drinking, and being merry. If you live only for today, you will be turning your back on Jesus, just like the rich young ruler. Make your life right with God, and He will lovingly accept you. For any who have not yet been baptized, please take advantage of the opportunity that is offered today. If you are an erring Christian, make the necessary corrections. Don't delay until it is too late. **IT**



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What in the World?

by Chris Reeves

Chris considers two recent news reports that are relevant to Christians: the relentless violence associated with Islam and marital happiness that comes from holiness.

Peaceful Persecutors

Various members of Islam make the point that their religion is “peaceful.” After all, the basic definition of the word “Islam” in Arabic means “peace.” So, why is it that so many Muslims around the world persecute those who claim to be Christians? Persecution by some Muslims is undoubtedly a strange way to show their “peace,” but that is precisely what goes on every day around the world. The following account of violence happened on May 16, 2019, in Kiamaiko, Nairobi, and was reported by the group, International Christian Concern:

Nearly two weeks ago, a disagreement between Muslims and the local community in Kiamaiko, Nairobi, culminated in a mass attack by young Muslim men. The mob injured several Christians and destroyed the property of four churches: Kingdom Gospel for All Nations Ministry, Evangelical Victory Church International, End Time Army Church, and Kale Heywot Church. The dispute arose on Thursday night, May 16, when a Muslim group in the city was holding an outdoor debate. Some locals from the community complained about the noise and large crowd that had formed and called the police. The police came and confiscated the group’s sound system and dispersed the function due to the public disturbance. The local Somali Muslim population then assembled into a mob. The next day, the mob destroyed much of the four churches, and attacked local Christian-owned shops.

One member of the Kingdom Gospel for All Nations described

the horrific attack this way: “The hatred reached a climax last week when a group of Muslim adherents stormed our church building armed with stones, machetes, and petrol.”

Friend, true peace is not found in violence. The true peace that comes from following Jesus Christ (not Mohammed) is kind, good, and loving toward others (Gal. 5:22; Jas. 3:17). This peace is shown even in the face of religious, political, or personal disagreements. Jesus told Peter to put up his sword (Matt. 26:52). All those violent persecutors today who claim to practice a “peaceful” religion would do well to do the same: Put up your sword (and your stones, machetes, and AK-47s too)!

Happy and Holy

An op-ed article in the *New York Times* appeared on May 18, 2019, and confirmed what Christians have been saying for years: you’ll be happier if you’ll be holier. If you live by the holy principles found in God’s word, your marriage, your family, your personal life, etc., will be happier. The recent op-ed article was done by three professors who researched the “happiness factor” (my term, CR) in marriages and found that “73% of wives who hold conservative gender values and attend religious services regularly with their husbands have high-quality marriages.” Also, “highly religious relationships are about 50% more likely to report that they are strongly satisfied with their sexual relationship than their secular and less religious counterparts.”

Of course, much of the reaction to this study on social media by non-religious people was negative and unhappy. (This alone would seem to validate the report.) Many tweeted that this research was not valid and that conservative, religious wives were not really happy at all. Nevertheless, we know the truth of the matter, and we knew it long before this study appeared. God said long ago in his word that we will be happy when we follow His word: “Happy is the people that is in such a case; yea, happy is the people whose God is Jehovah” (Ps. 144:15) and “He that gives heed unto the word shall find good; and whoso trusts in Jehovah, happy is he” (Prov. 16:20). 📖

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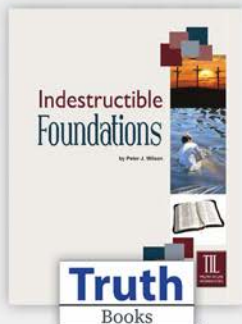
Chris Reeves

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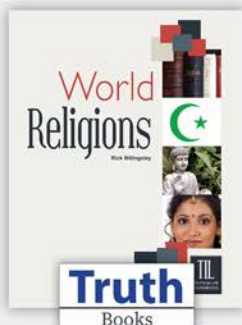
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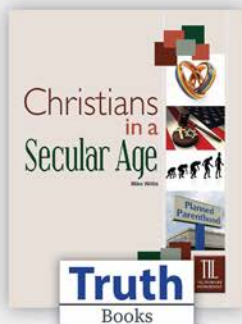
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All Rivers Are Crooked

by Bill Reeves

Before his recent death, brother Reeves submitted this compelling article, challenging readers to avoid the path of least resistance, which is seemingly peaceful but ultimately perilous.

It is rare that a river, even at times, is straight. A noticeable feature of rivers is their winding, serpentine course. There is an explanation for their crooked path. Rivers become crooked by following the course of least resistance. If there is an obstacle, the river naturally flows around it. Water never flows uphill! Gravity works on it until it reaches the sea. Our country has a “western divide.” Rivers west of it flow eventually into the Pacific Ocean and those to the east flow into the Gulf of Mexico or the Atlantic Ocean. They all follow the course of least resistance.

Like the river, the majority of people today and in all ages has been those whose conduct is determined by the course of least resistance (laziness, slothfulness, and unnecessary obesity are widespread in our country). What is meant by the phrase, “the course of least resistance” It signifies the easiest way out, the course that is least antagonistic and perhaps most popular, one that comes with the least effort.

In matters of opinion and expediency, this may be a desirable approach. Attempting to solve the problem that had arisen between his herdsmen and those of Lot, Abram said, “Please let there be no strife between you and me, nor between my herdsmen and your herdsmen, for we are brothers. Is not the whole land before you? Please separate from me; if to the left, then I will go to the right; or if to the right, then I will go

to the left” (Gen. 13:8-9). However, in matters of faith and morality, the easy path is rarely (if ever) the right path.

In doing the will of God, we usually are not permitted to follow “the course of least resistance.” Unlike water, which seeks its own level, Christian endeavor to rise to a high level. Our goal is to manifest the mind of Christ (Phil. 2:5-8). Our focus is not on earthly things, but on the things that are above (Col. 3:2).

What moved Noah to remain faithful to God in the midst of a wicked world? Hear the writer of Hebrews: “By faith Noah, being warned by God about things not yet seen, in reverence prepared an ark for the salvation of his household, by which he condemned the world, and became an heir of the righteousness which is according to faith” (Heb. 11:7).

As river waters are moved by gravity, all of us are moved (motivated) by something! What motivates us in life? The NKJV says Noah was moved with godly fear (Heb. 11:7). The NASB says his obedience was rooted in “reverence.” Similarly, we should serve God with “fear and trembling” (Phil. 2:12).

“Noah found favor in the eyes of the Lord” (Gen. 6:8). Why? The answer is found at the end of the chapter: “Thus Noah did; according to all that God had commanded him, so he did” (v. 22). When God gave Noah instructions for constructing the ark, he didn’t argue with the Lord,

or propose substitutes, or innovate novelties (Gen 6:14-21; cf. Acts 5:36; he did not engage in “fighting against God”). Instead, Noah obeyed God’s commandments. He did as he was told!

While it is natural for a river to take the course of least resistance, this approach has no place in the life of a Christian. Only the unrighteous are like rivers: their lives follow a downward and crooked course to eternal damnation. Hebrews 11 refers to faithful men and women. After the phrase “by faith,” we see a *verb of action*, which indicates their obedience to God. Like the heroes of old, let us walk by faith (2 Cor. 5:7), so that, when our days are over, it might also be said of us, “these died in faith” (Heb. 11:13). May we desire a better country, that is, a heavenly one (Heb. 11:16).

Rivers do what they are made to do, which is natural, but man is made in God’s image (Gen. 1:26) and possesses the power of reason. In Romans 12:1, Paul says, “Therefore I urge you, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship.” Consider the Greek word translated “spiritual” in the previous verse. The footnote in the American Standard Version says, “Greek: *belonging to the reason.*” A Christian uses his reason when he presents his body as a living sacrifice, holy and acceptable to God. Man can reason: “Come now, and let us reason together,” Says

the Lord, “Though your sins are as scarlet, They will be as white as snow; Though they are red like crimson, They will be like wool” (Isa. 1:18).

We have the ability to make choices: “If it is disagreeable in your sight to serve the Lord, choose for yourselves today whom you will serve: whether the gods which your fathers served which were beyond the River, or the gods of the Amorites in whose land you are living; but as for me and my house, we will serve the Lord” (Josh. 24:15).

Yes, rivers are crooked, their meandering course is anything but straight. However, man is not a river,

governed by the laws of nature. He is made in the image of God, and capable of choosing his course. Accordingly, let us not be sluggards or slothful, corrupt or loathsome, disobedient or lacking in diligence. Rather, may we set our eyes on heaven (Col. 3:2), and constantly look to Jesus (Heb. 12:2). May we know the One we are serving and know where we are going (2 Tim. 1:12).

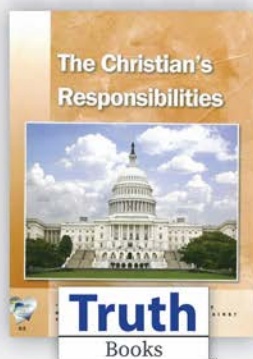
Let us all wisely choose the course for our earthly lives, recognizing that all end at the judgment court of Christ (Acts 17:30-31). Discipleship is demanding, but the yoke of Christ is easy and light when compared with

the burdens associated with following sin and Satan (Acts 17:30–31; Matt. 11:30; 23:4; Luke 11:46; Isa. 46:1). For additional study on “easy,” please consider the following passages (Prov. 3:17; Mic. 6:8; Acts 15:10, 28; Gal. 5:1; 1 John 5:3). On “light,” please compare these verses (John 16:33; 2 Cor. 1:4–5; 4:17; 12:9–10; Phil. 4:13). **TL**



Bill Reeves

Bill H. Reeves, born October 24, 1925, was a faithful husband for 67 years, a caring father of 8 children, and a faithful gospel preacher (in English and Spanish) for over 70 years. He passed from this life on April 4, 2019.



The Christian's Responsibilities

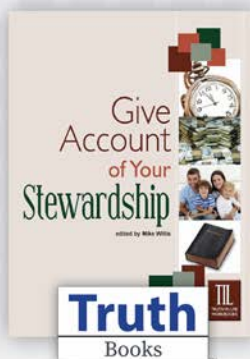
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“Your Quarrel, Sir, Is with My Creator”

by David Dann

David Dann reviews a recent statement by presidential candidate Pete Buttigieg, who claims that God approves and endorses the homosexual lifestyle

Through the prophet Isaiah, the Holy Spirit issues the following warning: “Woe to those who call evil good, and good evil; who put darkness for light, and light for darkness; who put bitter for sweet, and sweet for bitter!” (Isa. 5:20).

Democratic presidential hopeful and current mayor of South Bend, Indiana, Pete Buttigieg, recently made headlines with his public challenge to Vice-President Mike Pence. Described as a “devout Episcopalian,” Buttigieg is the first U.S. presidential candidate to live the homosexual lifestyle openly and is “married” to a man named Chasten.

According to a *CBS News* report, Mayor Pete gave a speech in which he said this: “My marriage to Chasten has made me a better man and yes, Mr. Vice President, it has moved me closer to God... I can tell you, that if me being gay was a choice, it was a choice that was made far, far above my pay grade... And that’s the thing I wish the Mike Pence’s of the world could understand, that if you have a problem with who I am, your problem is not with me. Your quarrel, sir, is with my Creator” (*Emily Tillet, CBS News*).

What do we find when we consult Mayor Pete’s Creator on such matters as these?

God has Decreed that the Homosexual Lifestyle Is Sinful

God has decreed that the homosexual lifestyle is sinful. The

Creator inspired the apostle Paul to write disapprovingly of a situation in which, “Likewise also the men, leaving the natural use of the woman, burned in their lust for one another, men with men committing what is shameful, and receiving in themselves the penalty of their error which was due” (Rom. 1:27). Aside from being “shameful” and “error,” homosexual behavior is also described in this section of Scripture as being “vile,” “against nature” (v. 26), “not fitting” (v. 28), and as conduct that results from rejecting the Creator. Contrary to Mayor Pete’s assertion, the one who argues in favor of homosexuality is the one who is quarreling with his Creator.

God Does Not Lead Men into Sin

God does not lead men into sin. While Mayor Pete implies that his homosexual behavior is the result of a choice that his Creator made for him, the Bible indicates otherwise. James writes, “Let no one say when he is tempted, ‘I am tempted by God’; for God cannot be tempted by evil, nor does He Himself tempt anyone. But each one is tempted when he is drawn away by his own desires and enticed” (Jas. 1:13-14). Rather than forcing anyone to engage in sinful conduct, God provides a way of escape in the face of temptation (cf. 1 Cor. 10:13). The inspired wise man writes, “Truly, this only I have found: That God made man upright, but they have sought out many schemes” (Eccl. 7:29). Neither

Mayor Pete, nor anyone else, may legitimately blame the Creator for his own choice to pursue a sinful lifestyle.

God Does Not Have Fellowship with Sinners

God does not have fellowship with sinners. Of his “marriage” to a man, Mayor Pete boldly claims that, “It has moved me closer to God.” However, the truth is that sin never moves anyone closer to God, and instead only alienates the sinner from his Creator. The apostle John writes, “This is the message which we have heard from Him and declare to you, that God is light and in Him is no darkness at all. If we say that we have fellowship with Him, and walk in darkness, we lie and do not practice the truth” (1 John 1:5-6). Like all sinners, Mayor Pete must repent of his sin and obey the truth in order to draw near to God (cf. Acts 2:38; Rom. 6:17-18; 1 Cor. 6:9-11).

Conclusion

We have grown accustomed to those who are engaged in sin voicing their rejection of God, Christ, and the Bible. However, we have now entered a new era in which a high-profile public figure, who lives an openly sinful lifestyle, not only claims to be a Christian but also claims that God approves of his sin. “Do not be deceived, my beloved brethren” (Jas. 1:16). **T**

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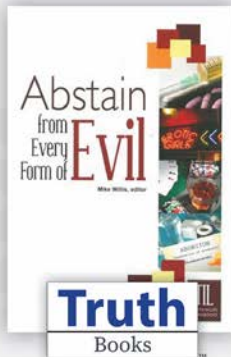
Tillett, Emily. 2019. "Buttigieg Challenges Pence on LGBTQ Rights: 'Your Quarrel Is with My Creator.'" *CBS News*. April

8, 2019. <https://www.cbsnews.com/news/pete-buttigieg-2020-mayor-challenges-mike-pence-on-lgbtq-rights-saying-his-quarrel-is-with-my-creator/>.



David Dann

David has been working with the Hebron Lane church of Christ in Shepherdsville, KY since 2016. He and his wife, Cynthia, have been blessed with six children. The church website is hebronlane.com. He can be reached at ddann1@hotmail.com.



Abstain From Every Form of Evil
(REVISED)

TRUTH IN LIFE SERIES

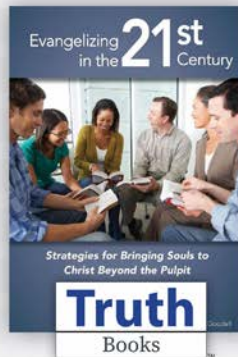
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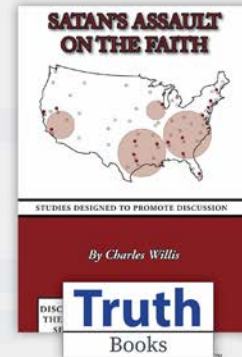
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The book of Revelation is composed of visions that were given to John from Christ showing the fiery trials which would fall upon the church of Christ in the early centuries because the Roman Empire tried to enforce worship of the emperor. This book is filled with signs and symbols which help to teach the lesson, but these symbolic things must not be misinterpreted as literal things.

For instance, let us consider the 144,000 in Revelation 7. This chapter shows that God knows His faithful followers in the Gospel Age just as He knew the twelve tribes of Israel in the Mosaic Age. As the twelve tribes were numbered and were sealed as God's special people, Christians facing the wrath of Rome were numbered and sealed as belonging to God. He would not forsake them in their trials. They are pictured first as they serve God "on earth" (see v. 3, including vv. 3-8). The number 144,000 is not a literal number. It is figurative because twelve is considered a complete number. There are twelve tribes and 12,000 servants of God in each of the twelve tribes. This twelve times 12,000 produces the figurative number 144,000 to emphasize that the complete number of faithful saints is known to God—He will not forget anyone of them.

In Revelation 7:9-17, the same people are pictured "before the throne" (v. 9), meaning they were faithful to the end, and they are saved in heaven

with God: "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb" (v. 14). Even though they were executed, they were known to God as His faithful servants, and the wrath of Rome could not destroy their salvation in heaven!

Revelation 13 gives a symbolic picture of the full force and power of the Roman Empire with its emperor trying to destroy everyone who refused to worship the emperor. In verse 18, we learn why the emperor must not be worshipped: His number is not the divine number of seven, but only six, and again six, and again six—he can never attain to the divine number because he is purely human, only a man.

The faithful saints, again pictured as 144,000 numbered and known to God, are portrayed in chapter 14:1-5 singing the victory song even though they had been executed by the wrath of Rome. By their execution, they were not defeated but only "redeemed from the earth" (v. 3). To worship the emperor would be spiritual harlotry or prostitution, but "these are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb" (v. 4). Under the law of Moses,

the firstfruits were separated and dedicated as belonging only to God.

Rome failed to eradicate the church of Christ from the earth. In chapter 19, John is shown a vision meaning that the saints will be in heaven with Christ, but the Roman Empire will be eradicated from the earth. Rome fell in AD 476, never to rise again!

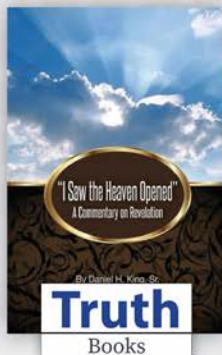
What can we learn from the 144,000 in Revelation? When the saints of God are faithful to Him, Satan cannot defeat them in spite of all his wrath and fury, all of his lies and seductions, all of his power and threats. He will fail and will be cast into hell forever with all who follow him, but the saints of God will sing the victory song in heaven forever and ever! 🎉



Ron Halbrook

Ron Halbrook and David Dann serve together as evangelists for the Hebron Lane Church of Christ in Shepherdsville, Kentucky. Ron began his work with the church in 1997. In addition to the local work, Ron makes four trips to the

Philippines each year and does meeting work here in the U.S. He can be reached at halbrook@twc.com.



I Saw the Heaven Opened

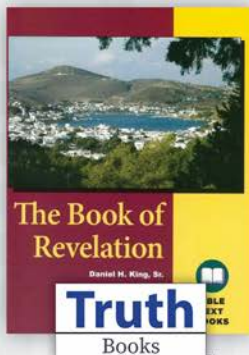
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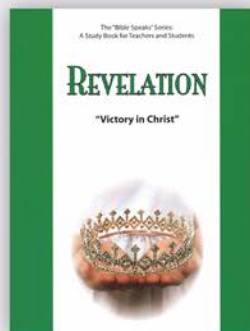
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sought a conscience reconciled to God” (*Greek Lexicon*, 230).

Ardnt and Gingrich say that baptism is “an appeal to God for a clear conscience” (*Greek Lexicon*, 285). Additionally, Kittel states the following: “Baptism...saves as a request for forgiveness...” (*Theological Dictionary*, 262). Charles B. Williams, a respected Baptist scholar in his translation of the New Testament, rendered the phrase in this fashion: “Baptism is the craving for a clear

conscience...” (*The New Testament in the Language of the People*, 520).

Conclusion

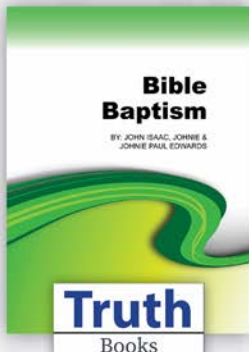
Baptism is simply an expression of faith and an appeal toward God for salvation. Far from being associated with any merit on our part, it reflects “the working of God” (Col. 2:11-12). In baptism, we are pleading for mercy and grace, and God tenderly and willingly offers abundant life to those who seek him with an honest heart. Let

us understand that faith, repentance, and baptism, while distinct, are intimately and inseparably connected in our conversion to Christ. Thank God for His loving grace toward us!



Bruce Reeves

Bruce has been working with the Highway 65 church of Christ in Conway, AR for seventeen years. He and his wife, Rachel, have one child, Connor Andrew. The church website is hwy65churchofchrist.org. He can be reached at brochuck1@aol.com.



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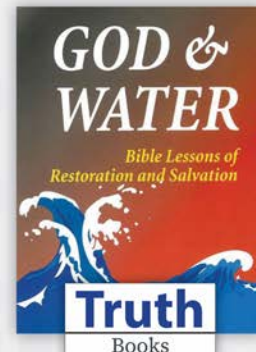
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(251) 342-4144 or 342-2041
Ken Sils - Minister (765) 307-8048

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(formerly Southeast)
70 Ashburton Drive
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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

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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

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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

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Wednesday Winter 6 P.M.
Evangelist: Aaron Andrews
(256) 574-1603 or 575-2664

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Evangelist: Bruce Reeves, Bldg: (501) 336-0052

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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
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Evening 5 P.M., Wednesday 7 P.M.
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Bldg: (479) 782-0588

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Evangelist: Norman E. Sewell
www.cappsroad.org
870-741-9104 or 870-741-5151

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rlb612@aol.com

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Study (501) 568-1062

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Evangelist: Clarence W. Sell (870) 879-2097

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Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Bryan Garlock

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Westside church of Christ
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Sunday Bible Study: 10 A.M., Worship 11 A.M.
Preacher: James Strickland, (479) 299-4763
strick93124@gmail.com

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church of Christ
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Evangelist: Chance Ruffino

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church of Christ
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Evangelist: Hugh Delong
(520) 326-3634 or 722-3179

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Sunday Worship 10:30 A.M.,
Sunday Bible Study 5 P.M.,
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Evangelist: David Posey
(530) 676-9514 or (916) 608-4866
www.folsomchurch.com

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church of Christ
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www.poudrevalleychurchofchrist.org

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Grand Junction, CO 81504
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Evening 5 P.M.
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sanjuanchurchofchrist.org

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www.southwaltonchurchofchrist.com

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33037 m.m. 100.7 on US 1
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Evangelist: William LeDent (305) 451-1194

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Evangelist: Greg Cruz (352) 629-5505
www.anthonycoc.com

ORLANDO

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Bible Study 9:30 A.M., Worship 10:30 A.M.
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ORLANDO

church of Christ at S. Bumby
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Office: (407) 851-8031

ORLANDO

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Sun. Evening Worship: 6 P.M.
Wednesday Bible Study: 7:30 P.M.
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PALMETTO

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Bible Study 9 A.M., Worship 10 A.M.
Wednesday 7 P.M.
www.palmettochurchofchrist.com
(941) 722-1307

PANAMA CITY BEACH

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

SEFFNER

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

GEORGIA

CENTERVILLE

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

COLUMBUS

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

CONYERS

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

PINE MTN. VALLEY

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

SAVANNAH

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

VALDOSTA

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

IDAHO

BLACKFOOT

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

IOWA

DES MOINES

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

GRINNELL

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

ILLINOIS

CHICAGO

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

DOWNERS GROVE

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

GLEN ELLYN

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

MATTOON

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

SOUTH HOLLAND

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

INDIANA

CLARKSVILLE

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

GREENWOOD

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

HOBART

church of Christ
300 N. Liberty Street
Bible Study 9:45 A.M., Worship 10:30 A.M.
Evening 5 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) 776-9393
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 6 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
westmichcof1@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
[rickymarsha@bellsouth.net](mailto:ricky-marsha@bellsouth.net)

MERIDIAN

7th Street church of Christ
2914 7th Street
Sunday Mornings:
Bible Study 9 A.M., Worship 10 A.M.

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

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 church of Christ
1031 Welford Drive
Bible Study 9:30 A.M., Worship 10:20 A.M.
and 3 P.M., Wednesday Bible Study 1 P.M.
For Adults and 7 P.M. all ages.
Evangelist: Heath Rogers
(937) 426-1422
www.knollwoodchurch.org

CINCINNATI

Blue Ash church of Christ
4667 Cooper Road
Bible Study 10 A.M., Worship 10:45 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Russell Dunaway, Jr. (513) 891-3174
www.blueashchurchofchrist.com

CLEVELAND

Lorain Ave. church of Christ
13501 Lorain Ave.
Bible Study 10 A.M., Worship 11 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
(330) 723-0111 or (330) 590-0227
or (216) 322-9392
www.lorainave-churchofchrist.com

COLUMBUS

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

DAYTON

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

FRANKLIN

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

FREMONT

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

HAMILTON

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

HILLIARD

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

MANSFIELD

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

NEW LEBANON

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

MARIETTA-RENO

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

NORTHWOOD

Frey Road church of Christ
4110 Frey Rd. (Toledo Area)
Bible Study 10 A.M., Worship 11 A.M.
Evening 5 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: Terry W. Benton, Bldg. (803) 834-6978
<http://airport-church-of-christ.com>

TENNESSEE

COLUMBIA

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

COSBY

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

JACKSON

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

JOHNSON CITY

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

JONESBOROUGH

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

KINGSTON SPRINGS

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

MT. PLEASANT

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

KINGSPORT

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.faihtweb.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

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

EL PASO

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

FORT WORTH

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

GRANBURY

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

HOUSTON

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

HOUSTON

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

IRVING

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

LANCASTER

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

LUBBOCK

Indiana 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

Stalling's 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

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

SEQUIM

Sequim church of Christ
American Legion Hall
7 W. Prairie St. at Sequim Ave.
Bible Study 10 A.M., Worship 11 A.M.
Wednesday night Bible study 7 P.M.
Evangelist: Jerry MacDonald
(360) 808-1021 or biblepage@att.net
www.churchofchristinsequim.com

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

MOUNDSVILLE

Moundsville church of Christ
210 Cedar Street
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6:30 P.M., Mid-week 7:30 P.M.
Evangelist: Tony Huntsman (304) 845-4940

PARKERSBURG

Marrtown church of Christ
825 Marrtown Road
Bible Study 9:30 A.M., Worship 10 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
(304) 422-7458 or 893-5227

WYOMING

RANCHESTER

Ranchester church of Christ
Hwy. 14 West, Ranch Mart Mall
Bible Study 9 A.M., Worship 10 A.M.
Evening 6 P.M., Wednesday 6:30 P.M.
Contact: Bob Reich (307) 655-2563

CANADA

CALGARY, AB

Northside church of Christ
803 20A Avenue NE
Bible Study 10 A.M., Worship 11 A.M.
Evening 6 P.M., Wednesday Bible Study 7 P.M.
+1 (403) 452-5116
www.churchofchristcalgary.com

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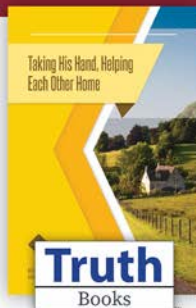
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