

Truth

Magazine

Taking His hand, helping each other home.



TM

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A WELL-LIVED LIFE

**“Remember those who led you, who spoke the word of God to you; and considering the result of their conduct, imitate their faith”
(Heb. 13:7, NASB).**



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“Careful” means “(1) attentive to potential danger, error, or harm; *cautious*; (2) thorough and painstaking in action or execution; *conscientious*,” all of which should describe the approach that Christians take toward Bible study.

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Bill Reeves and Wayne Partain were close companions in the Spanish work for seventy-four years.

Understanding the Scriptures

by Mark Mayberry

Since we are commanded to “understand,” open-minded students of Sacred Scripture may intelligently grasp the will of God. Let us, therefore, strive to comprehend His commands and be conformed to His will.

Paul prayed that his brethren might be filled with knowledge, wisdom, and understanding (Col. 1:9-12). Realization of such a prayer is not beyond the realm of possibility. God created man in His own image, with intellect as well as the ability to reason and understand (Gen. 1:26-27).

When the Mosaic Covenant was instituted, it was read in the hearing of the people (Exod. 24:7). Reading from the law was to occur regularly and repeatedly so that Israel might hear, learn, and fear the Lord (Deut. 31:10-13). After possessing Canaan, the people assembled between Mount Ebal and Mount Gerizim. Joshua read all the words of the law (including the blessings and curses), according to all that was written; not a word was omitted; no one was excluded (Josh. 8:33-35).

In later times, especially during the days of the divided kingdom, when God’s people drifted into apostasy, this mandate was neglected—the book of the law was lost, and memory of its precepts was forgotten (2 Kings 22:8-13). After the Assyrian and Babylonian exiles, which occurred because of such neglect, the practice of reading from the law was renewed (Neh. 8:1-8).

Note the particulars: (1) *they were united*: “all the people gathered as one man,” (2) *they were interested*: “they asked Ezra the scribe to bring the book of the law of Moses,” (3) *they were attentive*: “he read from it... from early morning until midday, in the presence

of men and women, those who could understand; and all the people were attentive to the book of the law,” (4) *they were respectful*: “Ezra opened the book in the sight of all the people for he was standing above all the people; and when he opened it, all the people stood up,” (5) *they were committed*: “all the people answered, ‘Amen, Amen!’ while lifting up their hands; then they bowed low and worshiped the LORD with their faces to the ground,” (6) *they understood*: Ezra’s assistants “explained the law to the people while the people remained in their place. They read from the book, from the law of God, translating to give the sense so that they understood the reading” (NASB).

At the beginning of His public ministry, Jesus entered the synagogue (as was His custom) at Nazareth and read from the prophet Isaiah (Luke 4:16-21). Similarly, Paul exhorted Timothy to “give attention to the public reading of Scripture, to exhortation and teaching...” (1 Tim. 4:13-16, esp. v. 13).

Faith comes by hearing (or reading) divinely-inspired revelation (Rom. 10:14-21, esp. v. 17). Our eternal salvation depends upon how we respond to God’s word (Luke 16:27-31). Accordingly, may we take heed how we hear and how we read (Jer. 23:18; Matt. 7:24-27; Rev. 1:3).

The Possibility of Understanding

On one occasion, a lawyer tested Jesus, saying, “Teacher, what shall I

do to inherit eternal life?” The Lord responded, “What is written in the law? How does it read to you?” He answered, “You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself.” Reading from the law of Moses, this man compiled related texts and understood their combined meaning (Deut. 6:5; Lev. 19:18).

Jesus replied, “You have answered correctly; do this and you will live.” The Greek word *orthōs*, translated “correctly,” pertains “to acting in conformity with a norm or standard, *rightly, correctly*” (BDAG). This man clearly understood the teaching of Sacred Scripture. His failure involved personal application: attempting to evade his responsibility, he replied, “Who is my neighbor?” (Luke 10:25-29).

Paul exhorted Timothy, “Be diligent to present yourself approved to God as a workman who does not need to be ashamed, accurately handling the word of truth” (2 Tim. 2:15). The Greek word *orthotomeō*, translated “accurately handling,” derived from the root mentioned above, means “to cut straight” (Thomas, 3718). BDAG says it means “guide the word of truth along a straight path (like a road that goes straight to its goal), without being turned aside by wordy debates or impious talk” (722).

In writing to the Ephesians, the inspired apostle affirms two related points: understanding is

possible: “When you read, you can understand” (Eph. 3:1-5, esp. v. 4), and understanding is commanded: “Do not be foolish, but understand what the will of the Lord is” (Eph. 5:17).

What does it mean to understand? The Greek word *noeō* means “to perceive, think” (Thomas, 3539). BDAG says it means “(1) to grasp or comprehend something on the basis of careful thought, *perceive, apprehend, understand, gain an insight into*; (2) to think over with care, *consider, take note of*; (3) to form an idea about something, think, imagine; (4) to pay heed with intent to act appropriately, *be minded*.”

The Duty of Understanding

The phrase, “have you not read,” and similar variations, frequently occurs in the gospels. Considering these passages grouped by topic, it is evident that reading the Old Testament should have resulted in a correct understanding of God’s will. A failure or refusal to understand God’s will reflects a spirit of rebellion (Matt. 13:10-17). Jesus’ critics stood condemned for not drawing the correct conclusion and making the appropriate application.

Regarding Sabbath Violations

Responding to the charge that His disciples had violated the Sabbath, Jesus asked, “Have you not read” of David eating the shewbread and the exemption allowed for priestly service (Matt. 12:1-7, esp. vv. 3 & 5; Mark 2:23-28, esp. vv. 25)? They ignored David’s various transgressions in his flight from King Saul, which included deception in addition to eating the showbread (1 Sam. 21:1-7), but condemned Jesus for violating God’s law, when neither He nor His disciples were guilty of “working” on the Sabbath. Furthermore, the performance of priestly service on the Sabbath was not only allowed but commanded—a “technical violation” exempt from the general prohibition against labor.

Finally, their criticisms were unjustified because Jesus is Lord of the Sabbath.

On other occasions, when Jesus was condemned for healing on the Sabbath, He reminded his critics that they understood that rules might be impacted by emergency conditions or extenuating circumstances (Matt. 12:11-12; Luke 13:15; 14:5-6). If, on occasion, two rules seemingly contradict, deference is given to the greater (John 7:21-24).

Regarding Marriage and Divorce

Responding to the Pharisees’ question regarding divorce, Jesus asked, “Have you not read” God’s original intent for marriage (Matt. 19:3-12, esp. v. 4)? Instituting the marital relationship, God said, “For this reason, a man shall leave his father and his mother, and be joined to his wife, and they shall become one flesh.” This language implies that marriage involves a life-long commitment (Gen. 2:18-24, esp. v. 24). Furthermore, the Pharisees treated the Mosaic instructions on divorce as a divine commandment rather than an allowance based upon the hardness of man’s heart (Deut. 24:1-4).

Regarding the Resurrection

Responding to the Sadducees’ denial of the resurrection, Jesus asked, “Have you not read” God’s statement to Moses at the burning bush (Matt. 22:23-33, esp. v. 31; Mark 12:18-27, esp. v. 26)? The precise language of the Exodus account implies that man’s soul survives beyond death: “I *am* (as opposed to “I *was*”) the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob” (Exod. 3:1-6).

Regarding His Praise

When children rejoiced over Jesus’ miracles of healing, the chief priest and scribes were indignantly critical. Jesus replied, “Yes; have you never

read, ‘Out of the mouth of infants and nursing babies You have prepared praise for Yourself?’” (Matt. 21:14-17). While the writer of Hebrews treats Psalm 8 as a Messianic psalm, this particular verse is not overtly so (Ps. 8, esp. v. 2; Heb. 2:5-8). Nevertheless, Jesus’ critics should have recognized that God is well-pleased with the praise of innocent children (Matt. 11:25-26).

Regarding His Position

As opposition continued to mount, Jesus proclaimed the parable of the vine-growers, foreshadowing His death at the hand of the religious establishment (Matt. 21:33-41; Mark 12:1-9; Luke 20:9-16). He concluded by saying, “Did you never read in the Scriptures, ‘The stone which the builders rejected, this became the chief corner stone; this came about from the Lord, and it is marvelous in our eyes’” (Matt. 21:42-46; Mark 12:10-12; Luke 20:17-18)? Although the statement is obscure, an application was made to David in the Targum, and “there could be a trace of a very old interpretation in terms of the Messiah” (Allen, 165).

Dangers of Understanding Ignorance

The prophets warned of the perils that arise when God’s people lack knowledge and understanding (Isa. 1:3; 5:13; Hos. 4:6). Sometimes the fault lies with leaders (Mal. 2:7-9), sometimes with followers (Jer. 6:16-17).

Pride

On other occasions, the opposite problem arises: We may be puffed up with pride, arrogantly trusting in our superior understanding, dismissive of our brethren (1 Cor. 4:6-7; 8:1-3). Egotism may foreshadow friction, factionalism, and false teaching (1 Tim. 6:3-5).

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Is Ezekiel 28:14 about Satan?

by Kyle Pope

In asking, “Is Ezekiel 28:14 about Satan?” Kyle considers the context of a frequently misrepresented text and offers clarification as to its true meaning.

Ezekiel chapter 28 begins by instructing the prophet to speak to the “prince of Tyre” (v. 2). In the middle of the chapter, the prophet is told to “take up a lamentation for the king of Tyre” (v. 12). This lamentation contains wording that has led some commentators to conclude that the prophet is speaking of Satan. It says to the king of Tyre, “you were in Eden, the garden of God” (v. 13), “you were the anointed cherub” (v. 14) and “You were perfect in your ways from the day you were created, till iniquity was found in you” (v. 15). In my judgment, nothing in the text indicates that this language refers to Satan; rather, it uses references to Eden and heaven to illustrate the change in the relationship that Tyre enjoyed with the Israelites and God, as a result of the sins of the current king of Tyre.

Centuries before the time of Ezekiel, the Davidic monarchy established a special relationship with the kingdom of Tyre and its head, Hiram. When David took the throne, Hiram sent cedars to David, with which his palace was built (2 Sam. 5:11; 1 Chron. 14:1). These two kings shared friendship and affection for one another. After David’s death, Scripture says, “Hiram had always loved David” (1 Kings 5:1). Upon learning of Solomon’s rise to the throne, Hiram declared:

“...Because the LORD loves His people, He has made you king over them.” Hiram also said: “Blessed be the LORD God of Israel, who made heaven and earth, for He has given

King David a wise son, endowed with prudence and understanding, who will build a temple for the LORD and a royal house for himself!” (2 Chron. 2:11-12, NKJV).

Hiram was instrumental in the construction of the temple. Solomon made a treaty with Hiram (1 Kings 5:12), and Hiram supplied Solomon with many of the materials necessary for the construction of the temple (1 Kings 5:8-10). He also sent a master craftsman named Hiram (or also Hiram) to Solomon. This man, who was half-Israelite, crafted many of the articles for the temple (2 Chron. 2:13-16). Solomon gave Hiram wheat, pressed oil (1 Kings 5:11), and twenty cities in Galilee (1 Kings 9:11). Even after the building of the temple, ships from Hiram brought gold, silver, and ivory to Solomon every three years (2 Chron. 9:21). This bond of friendship and cooperation was remembered long after Solomon. In the time of Amos, when Tyre had not given assistance to Israel in conflict with Edom, Tyre was rebuked because it “did not remember the covenant of brotherhood” that had existed in earlier times (Amos 1:9).

As time went on, Tyre further betrayed this “covenant of brotherhood.” Through Joel, the Lord rebuked Tyre for carrying off gold from the Israelites and selling some of them into slavery to the Greeks (Joel 3:4-6). By the time of Ezekiel, this covenant had been even further eroded. Ezekiel was a priest who was carried off with the early captives

taken with Jehoiachin, king of Judah (Ezek. 1:1-3). While Babylon exercised control over Judah, God instructed the people through Jeremiah not to resist Babylon, but to submit to its yoke (Jer. 27-29). God gave a similar instruction to the king of Tyre (Jer. 27:3), a man identified in extra-biblical history as Ithobaal or Ethbaal III (Josephus, *Against Apion*, 1.21). Unfortunately, Zedekiah, the king who reigned in place of Jehoiachin, did not follow this instruction, causing Nebuchadnezzar to besiege Jerusalem and eventually destroy the temple and kill him (2 Kings 25). During this time, Ithobaal, the king of Tyre, looked on the fall of Jerusalem with joy, saying of Jerusalem, “Aha! She is broken who was the gateway of the peoples; now she is turned over to me; I shall be filled; she is laid waste” (Ezek. 26:2). Responding to this arrogance and the king’s failure to heed the Lord’s instruction regarding Babylon, the Lord issued a three-chapter rebuke of Tyre in Ezekiel 26-28, declaring, “Behold, I will bring against Tyre from the north Nebuchadnezzar king of Babylon, king of kings, with horses, with chariots, and with horsemen, and an army with many people” (26:7). Josephus records that Nebuchadnezzar besieged Tyre for thirteen years, after which its rule was reduced from a monarchy to mere judges (*Against Apion*, 1.21).

Some conclude that chapter twenty-eight refers to Satan because of its similarity to Isaiah’s proverb against the king of Babylon that refers to “Lucifer” (Isa. 14). Like Ezekiel,

Isaiah starts off talking about the king of Babylon and then speaks of “Lucifer” lifting himself up only to be brought down (Isa. 14:12-13). The word “Lucifer” means “Light-Bearer” (BDB). Although the modern world associates the name Lucifer with Satan, no such association is ever found in the Bible. It was not until the Middle Ages that commentators began to interpret Isaiah as a reference to Satan, applying the name Lucifer to him rather than to the king of Babylon.

Ezekiel 28 is a similar text. Many of the references refer directly to the kinship between Israel and Tyre, particularly as it relates to the temple. Tyre was “full of wisdom and perfect

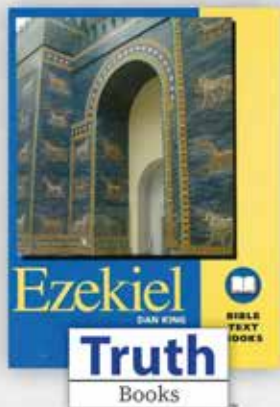
in beauty” (28:12) as the supplier and source of the craftsman that fashioned the temple. The precious stones (28:13) were those found on the priests’ breastplate (Exod. 39:10-13), an image that Ezekiel, as a priest, would certainly associate with the temple. Tyre was the “anointed cherub [or “extended cherub” (Gesenius)] that covers” (28:14a), in the sense that Hiram, the craftsman king Hiram sent, appears to have constructed the large extended cherubim that covered the ark in the center of the temple (2 Chron. 2-4). Tyre was “upon the holy mountain” (28:14b) as a neighboring ally assisting Israel in the construction of the very house of God. However, because so much

had changed from the time of Hiram to the time of Ithobaal, God declared, “Your heart was lifted up because of your beauty; you corrupted your wisdom for the sake of your splendor; I cast you to the ground, I laid you before kings, that they might gaze at you” (Ezek. 28:17). The “covenant of brotherhood” was now gone. These are, indeed, sad words, but they refer to the king of Tyre—not to Satan. **TL**



Kyle Pope

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



Ezekiel

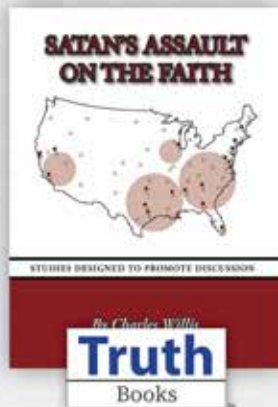
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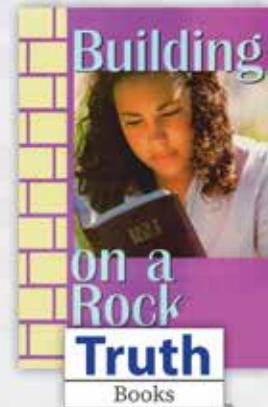
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Teaching Our Children: The Principle of the Lesson (Part VI)

by Aleta Samford

It is easy to lament our lack of creativity, using it as a means of comparison with others and an excuse for not joining the ranks of Bible class teachers. Yet, this does not have to be the case.

Consider this quote from *Teaching Juniors Both Heart and Head* by Ruth Beechick (Accent Books, 1981):

Creativity is a much-overused word in our day. A teaching method or a teaching gadget is not creative just because someone labels it so. Only people are creative. You do your most creative teaching when you do what your heart says is right for your children. *You know thoroughly the content you want to teach. You know your children well, too, and your lesson is prepared.*

Then comes a time in the classroom when things click just right. You seem to know what is in the children's minds, and you are sure you are getting through to them. You almost feel something passing from your heart and mind to the children's hearts and minds. At such a time, you are acting creatively.

Your heart and your knowledge merge in a creative teaching act.

I credit Ms. Beechick for helping me put into words why I do not bring displays of decorative bulletin boards or crafty handouts when I present my lessons on "The Principles of Teaching." *These things do not define creativity.* These things are the tools you discover once the lesson speaks to you; once you observe the text, collect the details, and unlock your creative juices yourself. Showing you my ideas would only disrupt your own.

We all can be creative. For further emphasis on this point, please consider these thoughts from "The Mysterious Creative Process," by Ruth Slottag, printed in *Gospel Teacher* (Issues 13 and 16, 1979), edited to fit this format:

Another aspect of creativity that is perhaps the most mysterious of all is the *subconscious mind*. The subconscious is your mind's greatest workhorse. Here's how it works:

First, the larger the reservoir of useful information and attributes stored by your *conscious mind*, the more alternatives and ideas your *subconscious* tends to generate. Ideas may pop into *consciousness* anytime—maybe even during your sleep.

Second, creativity involves a *positive mental attitude*. Being confident that your *subconscious* can meet challenges seems to help guarantee success. Success breeds confidence, and the more confidence you have, the greater your potential for creativity.

The act of creativity is not limited to a chosen few. We all have powers of imagination; however, few people make maximum use of their creative talents. To make the creative process work for you, be familiar with the three stages of development:

1) *Observation* is the first step and key that unlocks the door to creativity. It's detecting the differences and seeing the significant and the important. It's finding out things for yourself and opening your senses to the world around you—seeing, hearing, smelling, tasting, and feeling. Questioning yourself about everything you observe develops a subconscious stocked with a wide variety of information.

2) *Determination* of a strong quality or attribute through observation that you are going to apply to something else. If it benefited you, how can it benefit others, as well?

3) *Application* of that attribute to something else. Sparks of creativity should occur at this point, making clear in your mind the best way to get the point(s) across.

If the creative processes become bogged down, stand back and let the situation take over. You may want to get away from it for a while and go to another project. (Working with several creative projects at once can stimulate, rather than confuse.) The mind needs to have time for daydreaming for the new idea to emerge.

This month's article, when coupled with the one from May 2019, is intended to help you generate the most effective lessons possible for your children; to help them enter the biblical world with as much excitement as you discovered while preparing the lessons. No matter the age level, if you will take the time to observe the text through the simple methods that I have suggested, and if you honor your subconscious mind by starting early (i.e., don't wait until the last minute to start preparing), you will have more ideas than you'll have time! **T**

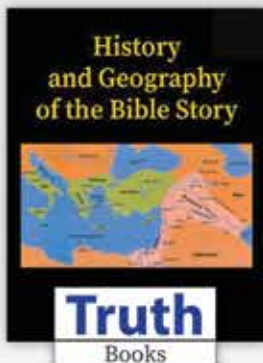


Aleta Samford

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

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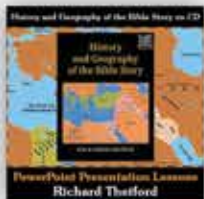
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The Sermon on the Mount: Not Everyone

by David Flatt

Reflecting upon Jesus' sober warning in Matthew 7:21-23, David discusses the oft-misunderstood relationship between good works and doing the Father's will.

Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity (Matt. 7:21-23, KJV).

Jesus came into this world to offer everyone the opportunity of salvation. Numerous passages indicate His desire to save the entire human family, not just the nation of Israel. Consider the following:

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved (John 3:16-17).

No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me (John 6:44-45).

Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted

up from the earth, will draw all men unto me (John 12:31-32).

In this section of the Sermon on the Mount, Jesus makes an essential acknowledgment: Although He wants to bring everyone to the kingdom, not all will enter the kingdom. This raises an interesting question: If Jesus wants to save everyone, why does He say that not everyone will enter the kingdom?

In this passage, Jesus anticipates the future and final judgment. There are people who are protesting their case before Him in shock and horror. They do not understand why they are not given entrance to the kingdom. After all, they had done so much good in the name of Jesus. This being true, why does He refuse them entrance? The answer is simple: they had not done the will of the Father.

The Will of the Father

Jesus often described the work He did as being an extension of His Father's will. Like the relationship of a father and son, God commanded Jesus in His work and Jesus obeyed. On one occasion, Jesus likened His relationship with God to an apprenticeship. He explained, "Verily, verily, I say unto you, the Son can do nothing of Himself, but what He seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. For the Father loveth the Son, and sheweth him all things that himself doeth: and

he will shew him greater works than these, that ye may marvel" (John 5:19-20). Jesus executed the will of His Father with precision. The very words He spoke came from the Father: "For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak" (John 12:49). Jesus did not act on His own; instead, He acted on behalf of His Father.

Jesus was fully obedient. At the end of His life, Jesus was satisfied with having finished the work His Father gave Him to do. Jesus prayed, "I have glorified thee on the earth: I have finished the work which thou gavest me to do" (John 17:4). Wrestling with the anxiety of the cross, Jesus prayed for His Father's will to be done: "Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done" (Luke 22:42). While Jesus wished to avoid the horrors of the cross, He was determined to do His Father's will. In the end, Jesus accomplished all the Father asked Him to do. His dying words were, "It is finished" (John 19:30).

The relationship that Jesus had with His Father was one of subservience and obedience. A later writer would note, "Though he were a Son, yet learned he obedience by the things which he suffered; And being made perfect, he became the author of eternal salvation unto all them that

obey him” (Heb. 5:8-9). Understanding this relationship is critical for us to learn how we are to have a relationship with the Father. Jesus obeyed the Father; therefore, we must obey Him.

Are Good Works a Substitute for Obedience?

Those whom Jesus describes in this text performed many wonderful works in His name. In all likelihood, these people would have been good husbands and wives, good sons and daughters, good neighbors, and good citizens of their communities. They possessed some measure of spiritual understanding and civic responsibility. They considered themselves good people. They thought they had nothing to fear in death. They thought they were saved. Nonetheless, they were wrong.

The people of this text may well describe people we know. Today, the overwhelming majority of Americans identify themselves as Christians. They work and sacrifice to take care of their families. They are actively involved in their communities. They help their neighbors. When they die, their obituary catalogs their good works and reads, “Gone to be with the Lord.”

Yes, we have been created to do good works (Eph. 2:10). However, our “good works” cannot substitute for obedience to the will of the Father. Good works are an extension of obedience to the Father’s will. Our relationship with the Father is based upon obedience to His will. The people Jesus describes may have performed “good works” but did not do the will of the Father.

The importance of obedience is reflected throughout this history of Israel. King Saul was commanded to destroy the city and the people of Amalek. Instead, Saul spared the valuables of the city and the king. Like those Jesus describes in

His sermon, Saul’s disobedience cost him the kingdom. The prophet Samuel declared, “Hath the LORD as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey is better than sacrifice, and to hearken than the fat of rams” (1 Sam. 15:22). Sacrifice was important, but obedience had to come before sacrifice. Sacrifice was an extension of obedience, not a substitute. This principle is reiterated throughout the Old Testament:

The sacrifice of the wicked is an abomination to the LORD: but the prayer of the upright is his delight. The way of the wicked is an abomination unto the LORD: but he loveth him that followeth after righteousness (Prov. 15:8-9).

Every way of a man is right in his own eyes: but the LORD pondereth the hearts. To do justice and judgment is more acceptable to the LORD than sacrifice (Prov. 21:2-3).

For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings (Hos. 6:6).

Good works have never been a substitute for obedience. This point was made earlier in the Sermon on the Mount. Jesus described brothers at odds with each other. If a problem arises between brethren, they should not bring their offering to the Lord. Instead, they must first reconcile with each other, and then bring their sacrifices to the altar (Matt. 5:21-26). Reconciliation is difficult. Sometimes we will try to substitute greater devotion in worship in the place of reconciliation. We might even become more charitable toward those in need in the hopes of atoning for the harm that we caused someone else. Wonderful works are no substitute for reconciliation. There is no substitute for reconciliation because reconciliation is the will of the Father.

There are those who think they will be part of the everlasting kingdom because of the good works they have performed. They have been deceived into believing they can be saved by their meritorious works. This is what salvation by works looks like in practice. Many people today disregard the will of the Father and try to earn their salvation by doing many wonderful works.

Paul wrote, “For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast” (Eph. 2:8-9). God’s grace saves us when it is coupled with faith, but faith in what? Faith in the will of the Father, which can only be evidenced by obedience to the will of the Father.

For example, Jesus had faith in the will of His Father. Jesus believed salvation would be offered to the world through His sacrificial death on the cross and resurrection; therefore, Jesus gave His life trusting that God would raise Him from the dead. This is what God asks of us. God wants us to trust Him in life. In so doing, He has promised to raise us in death.

Doing the Will of the Father

Clearly, in the text above, Jesus describes a depressing scene. None of us wants to hear God say, “I never knew you.” If we want to avoid hearing these damning words, we must purpose in our hearts to do the Father’s will.

The Sermon on the Mount would undoubtedly be an appropriate place to start learning what the will of the Father is for us. First, Jesus wants us to recognize our need for the will of the Father in our lives. Only the poor in spirit make such a pivotal recognition (Matt. 5:3). Second, the Father wants us to exceed the righteousness of the Pharisees by being properly motivated by love for Him and our fellow man (Matt. 5:20-48). Third, the Father

wants us to tear down the walls of self-righteousness, materialism, and anxiety that barricade us from Him and the kingdom (Matt. 6). Fourth, the Father wants us to manifest love and humility in our treatment of others. Through self-giving love, we can reflect the Father's glory into the world and grow His kingdom (Matt. 7:1-12).

Conclusion

The will of the Father has not been kept secret. Our Heavenly Father has expressed His will through His Son, Jesus the Messiah. The writer of Hebrews stated, "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds" (Heb. 1:1-2).

In addition to teaching the Father's will, Jesus entrusted His message to the apostles. By sending the Holy Spirit, the apostles were divinely guided in understanding and communicating God's will to humanity (John 17:11-19). The apostle Paul wrote, "By revelation, he made known unto me the mystery; (as I wrote afore in few words, whereby, when ye read, ye may understand my knowledge in the mystery of Christ)" (Eph. 3:3-4). Therefore, we must read the Scriptures to learn the will of the Father.

Too many people do not know God's will. They trust what someone else has told them instead of investigating the Scriptures for themselves. They trust in their abilities to earn salvation through their many wonderful works. Jesus is warning against such dangerous approaches to coming to the kingdom.

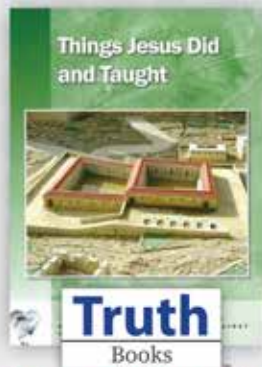
The will of the Father is understandable and accessible. Jesus wants us to purpose in our hearts to learn and submit to God's will. Earlier in the sermon, Jesus urged His disciples to seek, ask, and knock (Matt. 7:7-8). Thanks to what God has revealed through Jesus, the Spirit, and the apostles, we can learn and implement the will of the Father in our lives. In so doing, we can become His children and be welcomed to the kingdom of His everlasting Son (Col. 1:13). **T**



David Flatt

Fry Road Church of Christ in Houston Texas. He can be reached at dflatt85@yahoo.com.

David and his family have labored with the Thayer Street congregation in Akron, Ohio since 2008. The church website is www.thayerstreetcoc.org. David will soon start laboring with the



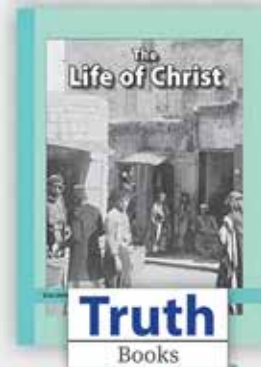
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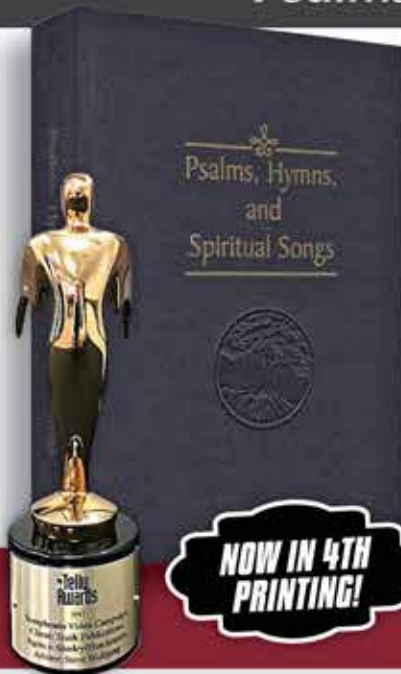
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Cultivating Obedience in Our Children

by Gary Watt

Obedience is a behavior best learned at an early age. Parents shoulder the responsibility of nurturing this quality in their children.

In the Christian home, God's word should rule and guide our family relationships. Joshua 24:15 says, "As for me and my house, we will serve the Lord." Christians should understand this as our *first* priority. Thus, it takes precedence over the "wisdom" of the world. Serving the Lord brings with it our obedience to His word, at all times and not just when we deem it convenient. Jesus reminds us, "If you love Me, keep My commandments" (John 14:5). Strong's definition of "keep" in the context of this verse is "to fulfill" or "hold fast."

Keeping our Lord's commandments is our willing conformance to His directions—in other words, obeying them. The New International Version of John 14:15 reads, "If you love me, you will obey what I command." *Merriam-Webster* defines the noun "obedience" as the quality or state derived from the adjective "obedient," meaning "submissive to the restraint or command of authority." The word "submissive" in the preceding emphasizes the necessity to submit our will to our Lord's will at all times. That brings us full circle back to His word, the Bible, as our guide and first resource for our understanding. The prophet Isaiah said:

"For My thoughts are not your thoughts, Nor are your ways My ways," says the Lord. "For as the heavens are higher than the earth, So are My ways higher than your ways, And My thoughts than your thoughts" (Isa. 55:8-9, NKJV).

What makes us think that we know better? Lest we are tempted to ignore these Old Testament passages as no longer binding under Christ, recall what the apostle Paul said in Romans 15:4, "For whatever things were written before were written for our learning, that we through the patience and comfort of the Scriptures might have hope."

I am in the eighth decade of my life, which gives me a particular perspective and clarity. I grew up in a conservative, church-going family, albeit in a religious denomination. I was a twenty-seven-year-old adult when I obeyed the gospel and became a Christian. I say this only to say that, in many ways, conforming to our Lord's will was, I believe, more challenging as an adult coming out of the world than it might have been at an earlier age. By my early twenties, I was convinced that my religious beliefs were well founded, in conformance with most of the "Christian" world around me. Also, my understanding of the Bible confirmed that I was a good person who was going to heaven when I died. My problem, of course, was that I had a limited understanding of God's word based upon a few selected verses rather than knowledge of the Scriptures as a whole.

Many have heard the saying that "hindsight is 20/20." I now see clearly that my obedience to God's word would have been easier much earlier in my life when my thoughts and "moral compass" were in their more formative period. It brings to mind

the words of Paul in 2 Timothy 1:5, "I call to remembrance the genuine faith that is in you, which dwelt first in your grandmother Lois and your mother Eunice, and I am persuaded is in you also" and reinforced by him in 2 Timothy 3:15. This speaks to the need for cultivating obedience in our children. If obedience means that "quality of being submissive to the restraint or command of authority," then how do Christian parents cultivate and foster that behavior in their children?

First, by understanding that it is *their* job and not the responsibility of the church. Bible classes and sermons can and should reinforce the teaching first received at home, but the Christian home is the primary source. Delegating this duty to the church is to shirk our responsibility. "Train up a child in the way he should go, and when he is old he will not depart from it" (Prov. 22:6).

In Ephesians 6:4, Paul says, "And you, fathers, do not provoke your children to wrath, but bring them up in the training and admonition of the Lord." The NASB says, "...bring them up in the discipline and instruction of the Lord." A result of "training and admonition of the Lord" is found in Ephesians 6:1-3, "Children, obey your parents in the Lord, for this is right. 'Honor your father and mother,' which is the first commandment with promise: 'that it may be well with you and you may live long on the earth.'" Note that Paul said "obey" rather than "consider." Obedience is

neither optional nor intuitive; instead, it is taught and must be learned.

Second, by understanding that young people are extremely observant and perceptive. They quickly see and hear the examples displayed in the actions of their grandparents, parents, and older siblings. In the absence of teaching to the contrary, they assume the behaviors they observe are acceptable and equally apply to them. Consistency in these examples and our conformity to God's word is critical. "Do as I say and not as I do" is an unacceptable excuse in cultivating obedience in our children.

Do the children see godly examples that fit the pattern of Ephesians 5:22-33? Are their mothers following verses 22-24, which say, "Wives, submit to your own husbands, as to the Lord. For the husband is head of the wife, as also Christ is head of the church; and He is the Savior of the body. Therefore, just as the church is subject to Christ, so let the wives be to their own husbands in everything"? As heads of our households, are we following Paul's commands, "Husbands, love your wives, just as Christ also loved the church and gave Himself for her" (v. 25); and "So husbands ought to love their own wives as their own bodies; he who loves his wife loves himself. For no one ever hated his own flesh, but nourishes and cherishes it, just as the Lord does the church" (vv. 28-29)? Actions speak louder than words.

Finally, by recognizing that perhaps the most challenging part is the actual "how to" of cultivating discipline in our children. My wife and I are blessed to have two children and seven grandchildren. Parenthood is a blessing from God, but not one without challenges and the need for forethought, planning, consistency, and continued commitment. Even then, we made mistakes. Indeed, experience has been an effective teacher. I recall seeing a statement that "Parenting is not for wimps!" When inevitable frustrations arise in child-rearing,

where should parents go for advice and counsel? My age has given me the benefit of learning how obedience was cultivated in the children of three generations: my grandparents, parents, and our own efforts. Now we observe it with our grandchildren. It seems every generation is presented with new ideas from learned academics and health professionals of the day about how to raise our children, although few of these ideas appear Bible-based.

As a Christian, I know God has a plan, and we need to follow it. God set forth commandments in the pages of Scripture so that His creation might live orderly lives, rooted in a respect for, and obedience to, His authority. On the contrary, a lack of respect for authority breeds disobedience, and disobedience breeds chaos. The Bible contains numerous examples where rebellion led to undesired consequences. Christian parents go first to God's word for direction in cultivating discipline in our children. Let us heed admonitions like, "He who spares his rod hates his son, but he who loves him disciplines him promptly" (Prov. 13:24).

Recall that God's word tells us the father is the head of the family, and his authority is to be respected by the family members. At the same time, His word reveals the limits of the father's authority and reveals how he is to exercise it. With such authority comes responsibility and accountability. I grew up in a loving home, but continued disobedience after warnings resulted in carefully administered corporal punishment. I do not doubt that such discipline taught me behavioral limits, respect for authority, and the concept that disobedience has undesired consequences. It instilled in me the value of self-discipline. It prepared me for adult life in a world built around rules, order, and often limited patience for disobedience. While I will not delve into punishment methods, I call attention to the verse's use of the words "loves," "disciplines," and "promptly."

John 3:16 reminds us of the depth of God's love for us and, along with John 14:5, His expectations of us in return. The Scriptures contain numerous warnings from God to His people concerning their disobedience and seeking their correction. At various times, He sent judges, prophets, and later, His own Son. When His people ignored His warnings, discipline occurred with undesired consequences. Divine discipline occurred promptly, so the people clearly understood its direct connection to their disobedience. It is this same pattern that we see for the family in Proverbs 13:24. God wants parents and children to love each other deeply. However, trying to be your child's best friend is no substitute for the exercise of parental authority. These are different relationships and need to be recognized as such.

This leads me to a final caution: Beware of child-rearing theories that have little or no basis in the Bible. They change with the generations, while God's word changes not. His word is for all people at all times. Such theories, no matter how appealing or scientifically based, originate in the world. We must be ever vigilant Christian parents and measure them against John's warning in 1 John 2:15, which says, "Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him." With God's word as their guide, Christian parents must cultivate obedience in their children to prepare them for life in the church and the world around them. ■



Gary Watt

Gary and his wife, Joan, have been married 49 years, and reside in League City, TX (near Houston). Their two sons and daughters-in-law are the parents of their 7 grandchildren. Before his job retirement at the end of 2015, Gary and Joan were members of the Downers Grove church of Christ near Chicago, IL where he served as an elder for 14 years. He is now serving as an elder of the Bacliff church of Christ in Bacliff, TX. He can be reached at gwwatt@gmail.com.



by Bobby L. Graham



Bobby L. Graham

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:

I have tried to teach my friend, who is a Baptist, about the plan of salvation; but so far she has not agreed with my teaching. What do you suggest as a way of helping her?

Answer:

I commend you for making an effort to teach anyone the gospel of Christ. Souls are at stake, and the gospel of Christ is God's only means for saving them (Rom. 1:16). People must first understand the gospel before they can believe and obey it (Acts 8:30-35).

Generally speaking, Baptists are among the strongest believers in the inspiration of the Scriptures and the reliability of God's word. Another advantage enjoyed in teaching them is their faith in the deity of Jesus Christ. Furthermore, they already recognize the importance of believing in Jesus Christ as God's Son and as the Savior of the world. You'll have some work ahead of you, however, in teaching them what the book of Acts shows to be necessary for salvation.

From the beginning, it might be helpful to point out that we stress nothing as essential that was not first stressed in the Great Commission given by our Lord. The book of Acts of the Apostles is the record of the apostles' executing the Great Commission. For this reason, there is a direct correspondence between the requirements to be saved in the Commission and the requirements in Acts.

Another line of information which would possibly help all who are seeking to teach Baptists is a comparison of some of the major groups among them in their beliefs on salvation. At one end of the spectrum are the Primitive Baptists, who believe that God has determined who can be saved and that none of the saved can be lost. At the other end of the spectrum sit the Free Will Baptists, who affirm that humans have free will in the decision about being saved and also staying saved. Situated in the middle of the spectrum are the Missionary Baptists, who believe that man's free will works in conjunction with the preaching of the gospel in obtaining salvation, but still argue that none of the saved can ever be lost. If you know the kind of Baptists with whom you're working, you have a head start in deciding how to approach them.

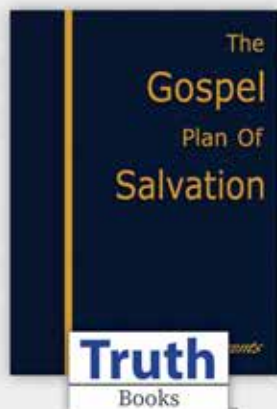
The approach that we briefly outline here is one that I have repeatedly used with some success in teaching Baptists. Before beginning, I ask the person to write out how he was saved. This written record will be highly useful several times throughout the study. The study itself is the study of the book of Acts, which we read entirely. I do not personally stress every detail in each chapter, but those relating to

the person of Jesus Christ and the response of obedient believers to His will. It is essential to emphasize Christ's authority as well as man's submission to that authority. We carefully study each example of conversion recorded in the book of Acts. It is important for the student to notice what the requirements were in each case of conversion so that he can compare what he did to be saved, as recorded in his own words, with what is taught in Acts. Do not be afraid to stress that each person heard the gospel, believed it and obeyed it in repentance and baptism. Even in cases where repentance is not specifically mentioned, it is necessarily implied by the person's willingness to submit to baptism. It is also taught in the Great Commission (Luke 24:46-47).

In most of my efforts, the person with whom I was studying was usually able to see the differences between his conversion and those cases of conversion recorded in the book of Acts. It is especially helpful for the teacher to lead the student to see the differences when studying each case of conversion.

In all cases of conversion, there are two aspects that need to be stressed. In every instance, the person heard the gospel and was later baptized into Christ. Other requirements, such as faith, repentance, and confession are mentioned in some of the accounts of conversion; but their necessity is seen wherever they are mentioned and also reflected in other passages. God does not require one thing of one person and other things of different people!

Will this approach reach all people? Of course not! Some have hardened hearts and wish to remain in ignorance. Others are unconcerned about salvation. For various other reasons as well, people will not accept the teaching of the Bible. Do your best. Pray that God will help you and that the person's heart will be softened through the Word that is being taught. Plant and water the seed, but leave the increase to God (1 Cor. 3:6). **T**



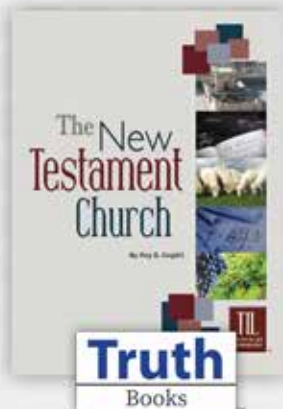
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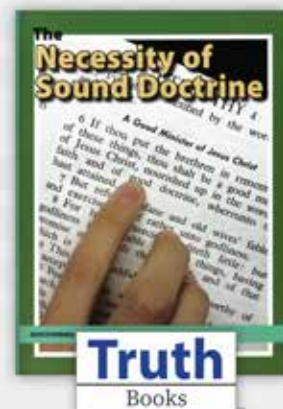
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Tel Shimron: New Explorations of an Ancient Border City

by Trent and Rebekah Dutton

Tel Shimron is a unique site that begins to unveil what life was like as a border city between the cosmopolitan Mediterranean and the traditional world of Galilee.

Archaeology brings the richness of the biblical narrative from the black-and-white pages of a text into vibrant, three-dimensional reality. The further value that archaeology provides is a deeper insight into the politics and culture between the lines of the inspired narrative, the daily realia of the biblical world. Sites like Tel Shimron are wholly peripheral to the Bible narrative, but this only enhances their information, being free from the distractions of theological implications or the wonder that Abraham or Ruth, or even Jesus, once stood there.

Tel Shimron is a new excavation first considered in 2013, as the Museum of the Bible sought an expedition to sponsor in partnership with Wheaton College. Tel Shimron represented the largest unexcavated site in Israel, having been briefly surveyed only in the 1980s. The initial site survey took place in 2015 and included surface surveys, where teams of archaeologists picked up and dated all the pottery they could find within thirty-by-thirty-foot squares across the site. Normal seismic activities and erosion help even deeply buried objects, like ancient pottery, to work their way to the surface over millennia. A surface survey can give researchers a reasonably accurate overview of the time periods represented at a site. This is further aided by ground-penetrating radar (GPR), which detects solid objects beneath the surface that could represent architectural features like walls. The final step is to

dig test pits, which are excavations in miniature, five by five-foot squares, in areas that the pottery surveys or GPR indicate may be archaeologically “interesting.” These test pits can tell us if the surveys are right.

The site itself creates a forty-eight-acre radius around a natural hill rising nearly 200 feet above the northwestern edge of the Jezreel Valley. Its earliest evidence of human presence dates to the Neolithic Period (mid-4000s BC) and is found in the basalt quarry on the southeastern edge of the tel. Basalt, a dark, volcanic stone, was coveted in the ancient world as the raw material for grinding and pounding tools like grindstones, mortars and pestles, and hammers. However, basalt was not the only stone that attracted settlers to the site. Flint was also abundant, allowing households to easily make tools, such as knives, axes, and scythes. This free supply of flint led to a preference for stone tools over expensive metal tools well into the Persian era (550-330 BC).

As the city grew in wealth and power in the region, Shimron, like other mighty Canaanite cities in the Middle Bronze Age (2000-1750 BC), built monumental fortifications to flaunt its strength. Even Shimron’s wall had a uniqueness provided by its homegrown resources: rather than simple earthworks like its neighbors, it was built with a basalt asphalt core, making it nearly impenetrable for even modern tools.

As inhabitants began establishing cities in the Jezreel Valley, they sought out positions that would give them both defensive and economic advantages. This meant founding settlements on hills that provided vantage points to watch for enemies, and also close enough to trade routes where caravans would voluntarily pause to sell their wares or could be coerced into paying tolls. The founders of Shimron landed on a goldmine, in this sense, with their hill commanding the junction between coastal highways of the south and roads stretching across the Jezreel from Acco to the Trans-Jordan.



Flint tools (left, clockwise): Knife, microblade, scythe blades, scraper, axe. Basalt tools (right, clockwise): Grinding bowl, tri-footed grinding bowl, hammer stone (from Ashkelon).



The Tel Shimron team performing a surface survey in 2015.

Walled cities like Shimron did not escape unnoticed from the powers surrounding Canaan. Empires, such as Egypt, maintained footholds in distant regions by making vassals of such cities, or at least setting up administrative centers to encourage loyalty. Evidence from as early as 2040 BC demonstrates that Shimron served

Egypt's interests. Even after Egypt withdrew around 1800 BC, Shimron did not stay independent but swore its allegiance to the more powerful state of Hazor. This continued until some time between 1400 and 1200 BC when the Shimron caught the attention of a new player in the region—the emerging state of Israel that incorporated it into

Zebulun's territory (Josh. 11, 12, & 19). Even as it changed hands, Shimron's role in the Jezreel altered little, except that, as the Greeks and Romans influenced the land, Shimron was increasingly forced to choose between two masters: the cosmopolitan pagan world of the Mediterranean coast or the orthodox Jewish world of Galilee.



Shimron was positioned at the junction of many trade routes.

Sites like Shimron, while not playing a dominant role in the biblical narrative, still tell us much about the socio-political world surrounding the Bible, perhaps even more so than the locations of pivotal biblical events. In later articles, we will discuss how border cities like Shimron also illustrate how Israel struggled between dedication to God and the influence of their Canaanite neighbors. 📖



Trent & Rebekah Dutton

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

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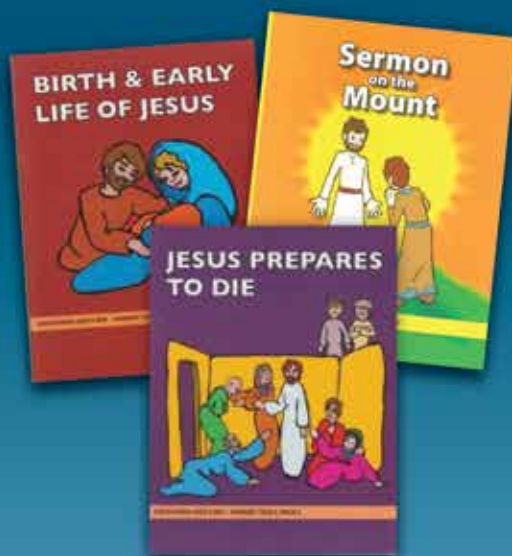
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A Godly Family

by Stephen Reeves

In this tribute to the family life of William (Bill) H. Reeves, Stephen recalls that his father pursued the will of God as a pattern for his marriage and fatherhood.

All Christians would and should admit that God's ways are righteous and true (Rev. 15:3). One area where God's guidance is needed is in the realm of home and family. I was blessed to grow up in a home where both my father and mother were Christians who sought to follow God's guidelines for marriage and raising children. Were they perfect parents? Probably not, but then I've never met any, so I can't say. However, there is a big difference in imperfectly following God's ways and rejecting them for the wisdom of the world.

Bill Reeves, the Loving Husband

I grew up in a loving home. It never crossed my mind to think that Dad didn't love Mom. She loved Dad and was devoted to the Lord, Dad's work as an evangelist, and the raising of her children (I would love to say much about Mom's character and life, but the limits of this article don't permit such). I'm sure they may have had their arguments, but they were never aired in front of the children. There were eight of us, two girls and six boys in that order. Through his love for Mom, Dad taught us to respect her (Prov. 1:8; 15:20). Many times I would hear him say, "You boys get in the kitchen and help your mother. She's not your slave!" Proverbs instructs us to respect our mothers (23:22, 25). Fathers should include this teaching in "training up" their children (Eph. 6:4).

When Dad would be gone away on a gospel meeting, we boys would occasionally give Mom a hard time. She would punish us (often as a whipping—which works, by the way) that we might learn to respect her and her word (Prov. 29:15). Many times, when Dad got home and heard about our more egregious "stunts," he would punish us, not for the event, but "for giving your mother a hard time." We learned that he loved her and wanted us to respect her as much as we respected him (Prov. 30:17)! He would not let her be treated in a way that he wouldn't want to be treated (Eph. 5:28-31).

Dad spent the majority of his life preaching in Spanish. He made many trips out of the country over the decades. With so many children (eighteen years between the first and the last) Mom was not able to go with him as she would have liked. In later years, he personally paid for her to go overseas and share in the experience of seeing fellow brethren in other countries. Mom could speak Spanish well and was a helpmeet to him. Later in life, she was diagnosed with Alzheimer's. When they told me of the situation, Mom began to tear up, and Dad said, "It's OK, we'll get through this together." Together they did.

He cared for her at home up until the last few weeks, which required hospice care in a nursing home. He went to the nursing home every day and sat with her. He talked to her, sang hymns to her, and prayed with

her to the end. Several years later, on an anniversary of her death, I was talking to him. Dad said, "Do you know what I miss the most? I miss taking care of your Mom." My eyes still water every time I recall those words. Truly, they shared a common love, a common faith in Christ, and a common goal of heaven (1 Pet. 3:7).

Bill Reeves, the Father

Dad practiced what he preached. He preached that fathers had the God-given responsibility of raising their children "in the discipline and instruction of the Lord" (Eph. 6:4). He took the lead in training and discipline and didn't push that off on Mom. His guidelines in training were biblical (Prov. 22:6). He would say, "If a job's worth doing, it's worth doing right," a principle found in Ecclesiastes 9:10. When borrowing something or using someone else's property, he'd say, "Leave things better than how you found them." Such sayings echo the golden rule (Matt. 7:12).

In Scripture, we read "take heed," which means more than "just hear." It carries with it the idea of listening. In his training, Dad would often say, "Pay attention, I'm only going to tell you once, and I expect you to do it." Such discipline taught us to listen to him, Mom, teachers at school, and teachers of the Word. In training, stewardship was always stressed as Jesus did in Luke 16:1-13. He reminded us not to waste anything by saying, "want always follows waste." Isn't that what

Jesus said happened to the prodigal son? He “wasted his substance,” and “began to be in want” (Luke 15:13-14).

His example accompanied his training. Every chore that Dad required of me, I saw him do himself. I saw him mow the yard, clean the house, cook, wash dishes, wash clothes, iron, and sweep the floor. He was always up at 6:00 a.m., studying or working around the house before breakfast. He encouraged work and eschewed laziness (Prov. 10:4).

Home life was not all work and responsibility! While beginning a new Spanish work in Miami, he built a pontoon boat so we could enjoy the water away from the lasciviousness of Miami Beach. On Saturday morning, we kids watched cartoons. Nevertheless, after about three hours of that, he would come into the family room and say, “You boys turn that off and go do something constructive.” This encouraged the use of our imagination. We developed different hobbies, rode our bikes, and played football (With eight kids, we had our own league.).

With training and example, there is also the need for admonishment and discipline (Eph. 6:4; Col. 3:21). The Hebrew writer asks, “For what son is there whom his father chasteneth not?” Unfortunately, biblical discipline is lacking in some Christian homes. When training, example, and admonishment were met with our rebellion and disobedience, we were punished. Sometimes that required a whipping



Bill Reeves

(Prov. 13:24; 22:15; 23:13; 29:15), but Dad was always fair. He would ask before punishing, “Do you know why I’m whipping you?” We would tell him why. We knew! On one occasion, I said that I didn’t know why. He responded, “Didn’t your brother tell you I said for you to...” “No,” I said. Dad told me to leave and called my brother into the room. “Whew!” I thought. “That was close!” I don’t know what happened to my brother! We knew that his discipline was done out of love for us (Rev. 3:19).

Bill Reeves, the “Dad”

Scholars tell us that Jesus’ use of the term “Abba,” as in “Abba Father”

(Mark 14:36), was an endearing term. Our earthly father was also a “Dad” to us. He provided more than just food and clothing for us (Matt. 7:9-11). He gave us the gift of daily spiritual guidance. Before every breakfast, Dad read a chapter from the Bible, feeding our souls before our bodies. In our teen years, he talked to us about being spiritual leaders and not being “sheep,” following the crowd. These were the difficult times of the “hippies,” long hair, drugs, burning draft cards. Dad talked to us, advising us how to deal with them.

Later in life, he gave me advice on preaching and raising our children. Often he would say, “I love you,” “I’ll be praying for you,” “How’s your work going?,” and ask about my wife and kids. He was a loving Dad who loved his children!

Conclusion

Bill Reeves was not “special” above any other father who has followed God’s pattern for being a godly husband and father.

His example, however, is one of many that shows that following God’s will, regarding home and family, will bring the fruit of the Spirit into our homes. As Paul wrote, “the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control; against such, there is no law (Gal. 5:22-23).”



Steve Reeves

Steve Reeves has worked with the Benton Church of Christ in Benton, IL for eight years. He and his wife, Sue, have three children. The church’s website is bentoncoc.org. He can be reached at sreeves@aol.com.

A Gospel Preacher

by Tim Reeves

As a young man, Bill Reeves recognized the need for sound preaching, especially in Spanish, and spent his life responding to that “Macedonian call.”

“Can Anything Good Come Out of Covington?”

Dad did not come from a “preaching family.” There was no expectation that he *naturally* would become a preacher. When he decided to preach, it was entirely by personal choice, conviction, and commitment. Dad was born and grew up in Covington, Kentucky, where his family belonged to a small congregation, and where, in due time, Dad was also *born again*. One situation in that church must have had a profound influence on Dad’s later decision to preach. He related that, while attending as a teenager, the church did not have a full-time, supported preacher. Instead, the brethren relied upon a brother who did most (if not all) of the preaching of sermons, who was himself busily employed as a school teacher. Dad had the distinct memory of thinking, “Someone should be helping that brother with the preaching!” However, he never thought that he was capable of offering such assistance since he felt he did not possess the qualifications for that function. No doubt, that sense of “ought to help” in that work lingered with him.

“To Whom Much Is Given, Much Is Required.”

Upon graduation from high school, Dad was presented with the opportunity to attend David Lipscomb College in Nashville, Tennessee. He was able to afford this through the

generosity of his aunt Nancy Griggs, a faithful, giving Christian of Warner Robbins, Georgia. At college, Dad applied himself, feeling a sense of responsibility, or *debt owed* to her. As he began to receive specific and more in-depth Bible instruction, he developed a sense of duty in passing on what he had learned of the greatest truth in the world, the gospel of Jesus Christ. It was here that his decision to preach became a whole-hearted commitment.

“How Shall They Hear Without a Preacher?”

It was also at Lipscomb that Dad met his two most important co-workers in the gospel. The first was our mother, Twilah Ellen Werner, of Fredericktown, Ohio. The second was Wayne Partain, a tall, lanky, country boy from Oklahoma. Together, they became life-long *compadres* in the Spanish work of the kingdom. They not only reinforced each other’s decision to preach but, crucially, to pursue preaching in Spanish. Neither had any Hispanic blood, ties, or background; instead, it was because of learning the need for Spanish-speaking evangelists and becoming deeply impressed with a sense of obligation that they committed themselves to that work. They realized that they came from a culture that had been blessed with rich opportunities to come to know God and His word and, therefore, they needed to share

those benefits with a part of the world that had less opportunity for such.

“Suffer Hardship as a Good Soldier of Christ Jesus.”

It was apparent from the start that Dad did not go into preaching for the glamour of it! Certainly, he was not seeking an easy life. Instead, Dad began by moving to Mexico and even starting a family there—doing without many of the luxuries and comforts that we today consider *necessities* of life. When Mexican law changed, he just moved back over the border along the Rio Grande Valley in Texas. There, often, in one town after another, Dad would have his support cut off by some of the brethren when they learned of his convictions against the practice of institutionalism in churches. He had to resort to *making tents* to support his now-growing family, and he did so by *painting houses!* His biblical views were not based on convenience—but conviction.

“Come Over to Macedonia and Help Us.”

In doing the work of an evangelist, Dad was willing to accept the domestic disruption of pulling up tent pegs and moving to wherever he believed that his efforts were most needed. After working in Texas for several years, he moved to Miami because he learned of a greater need there. There, in one particular, *Dad practiced what he preached* by taking into his now large family two “orphaned”

refugee teenagers from Cuba, at the beginning of Castro's regime, instead of allowing them to be put into an institution. After five years, he returned to Texas, moving to San Antonio to help ground a Spanish congregation that continues to this day.

In 1968, he received a call from my grandparents, the Werners, to "Come to Ohio and help us!" They had been vexed by the introduction of institutionalism and the social gospel into their congregation. They had been discussing the problem with other brethren in area congregations that shared similar concerns, so they called Dad, asking his counsel. In short, he told them they could simply start a congregation that stood on conservative, scriptural principles. After more desperate calls, Dad agreed to come for two years to begin a conservative group. Two years grew into six, and today, the active Fredericktown congregation is a living testament to his sacrificial efforts.

"Preach the Word!"

Dad's preaching was characterized by intentionally focusing on the text of Scripture, often defining and elucidating the meaning of the very words. His mantra was, "Words have meaning! Don't just read over them for their religious sound!" He definitely preferred *expository* over topical preaching, though he granted a place for the latter. He did not use a text merely as a catchy jumping-off place for "inspired" thoughts of his own. He knew that the best sermons were those, either contained in, or meant to be brought out from, the Scriptures themselves. In his later years, he decried the lack of *substantive preaching* in some he heard. In his old age, he was thankful to be still able to preach to supply some of what was lacking.

"Publically and from House to House"

There were several brethren who attended Dad's funeral who had become faithful Christians because he had studied with them at their kitchen tables, and not merely preached to them from the pulpit.

"Entrust These to Faithful Men"

During his eulogy at Dad's funeral, brother Reuben Amador related that Dad was present when he was baptized as a young man in Sinton, Texas. On that occasion, Dad spoke directly to Reuben, expressing confidence that he had both the heart for and ability to preach, especially the gift of being bilingual, and that he needed to use those for the sake of the kingdom. Reuben said those words had a tremendous impact on his decision to preach.

Interestingly, Dad never directly expressed his desire or judgment that any of his sons should preach. Instead, it was his example of service that he lived before us that motivated us to preach the gospel, becoming convicted that if one *could*, then one *should*.

"Diligent That at Any Time After My Departure"

Dad was a prolific writer, especially in Spanish, knowing the lasting and widespread power of the written word. He wrote tracts on many subjects, booklets of answers to many specific Bible questions—the result of actual correspondence, class lesson guides, commentaries on every book of the New Testament, and refutations of false teaching, all in Spanish. Additionally, he contributed many articles to magazines and books in English. During last days, after his voice was no longer heard in the pulpit, Dad's work consisted of daily compositions for his weekly blog of spiritual reflections

on Bible teachings. These writings will continue to bear fruit even after his influence fades with the passing of each generation that knew him.

Conclusion

May God see fit to continue to bless Dad's efforts that were done for the good of His kingdom. May anyone reading this article who has ever had the thought, "Someone ought to help with the preaching!"; do as Dad did and become that *someone*. 🙏



Tim Reeves

Tim has worked with the Bangor Church of Christ in Bangor, ME for one year. He and his wife, Laura, have eight children. The church website is bangorchurchofchrist.com. He can be reached at tenreeves@gmail.com.

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A Careful Bible Student

by Chris Reeves

“Careful” means “(1) attentive to potential danger, error, or harm; *cautious*; (2) thorough and painstaking in action or execution; *conscientious*,” all of which should describe the approach that Christians take toward Bible study.

I want to begin by thanking Mark Mayberry, editor of *Truth Magazine*, for allowing myself, my three brothers, and two close family friends to contribute some material in the pages of this journal as a tribute to my father, Bill H. Reeves, who passed from this life, April 4, 2019.

My father, among the several good qualities that he possessed in his life, was a careful Bible student. His approach to the Bible was one of the many ways in which he was careful about the affairs of his life. When he was in high school in Covington, KY, during the WWII years, he made high grades in all his classes, including Latin and Spanish. Entering David Lipscomb College in 1943, he continued making good grades in all his Bible classes as well as a Greek class. He started using the American Standard Version during his Lipscomb years after an upper classman in his Greek class said that it was very accurate and it would help him to learn New Testament Greek. From that time forward, Dad used the American Standard Version (ASV) as his primary Bible in all his preaching and teaching.

My father read the Greek text of the New Testament and his English and Spanish translations carefully. He paid careful attention to each word in the text. Like Ezra and the Jews, he read “from early morning until midday” (Ezra 8:3). I remember growing up when we would read the Bible at home daily after breakfast.

Dad made us read the text carefully. One time I missed the morning school bus because we had not yet read the word of God. Bible reading came first when we were growing up.

Carefully reading each word of God is an excellent first step in any Bible study today. Paul wrote: “Till I come, give heed to reading...” (1 Tim. 4:13). Jesus asked a lawyer, “What is written in the law? How readest thou?” (Luke 10:26). Let me encourage every Bible student to read his Bible carefully on a daily basis. Although we live in a fast-paced world, we should slow down and read our Bibles carefully.

My father not only read carefully, but he read to understand. In his Bible classes and sermons, he would often point out what various English or Greek words meant. He was always teaching and explaining the meanings of words, phrases, grammar, and concepts in the Bible. He wanted his audience to read and understand what they were reading. The Bible class questions that he wrote on each of the New Testament books were designed to get students to really learn and understand what was in the text.

One time a visitor where my father was preaching commented that she felt like she was “in school” when Dad got done with the class and sermon. She said that in a derogatory way. She didn’t want to be made to learn anything. She wanted to attend, go through the motions, and go home without having to do any mental work.

I fear there are many like her still today. Read carefully, yes, but also read with the view to understanding. Ezra and the Levites read God’s law and then gave the sense or meaning of the words so the people could understand the law (Neh. 8:8). Jesus, Philip, and Paul each spoke of the importance of both reading and understanding God’s word (Matt. 24:15; Acts 8:30; Eph. 3:4).

My father also carefully examined the context of the Scriptures. He was diligent to “handle aright” (or hold a straight course in) the “word of truth” (2 Tim. 2:15). He didn’t want to “twist” the Scriptures to his own destruction (2 Pet. 3:16) or go beyond the doctrine of Christ (2 John 9). He would look up Hebrew and Greek words and their meanings. His favorite Greek lexicon was *Thayer’s Lexicon*. I would often see him studying at his desk with a Greek interlinear, *Thayer’s*, the ASV, and various Spanish versions open for study. Often in phone conversations with my father, after we got the usual stuff out of the way like the weather and family updates, he would go into some point about a Greek word or Bible passage that he had been recently studying. I knew I was in for a Bible class when I called my Dad. His careful examination of God’s word reminds me of the Bereans who had “received the word with all readiness of mind, examining the Scriptures daily” (Acts 17:11). Dad’s careful examination of the word of God made him like Apollos, “mighty in the Scriptures” and capable of standing for truth even in debate

(Acts 18:24-28). In his lifetime, he participated in several written and oral debates, both in English and Spanish.

Let me encourage every Bible student to examine God's word carefully. One basic thing that you can do to study each verse in the Bible is to ask questions about that verse. Ask the who, what, when, why, how, and where questions. Another simple thing you can do is to read and stop at the first word you don't understand. Don't move on until you understand that word or concept. In addition to traditional Bible study aids in book form (such as Bible lexicons, encyclopedias, etc.), there are great online sites like BibleGateway.com, BibleHub.com, and BlueLetterBible.com that can aid you in your study to understand God's word.

My father was also careful to apply God's word after he read it, understood it, and examined it. He knew the importance of both hearing and doing God's word (Jas. 1:22-25). His Bible classes and sermons were always plain, pointed, and practical.

He never spoke in the theoretical or hypothetical. He never "waxed eloquent." He never spoke just to hear himself talk. He always wanted to apply God's word to address family matters, marriage, false teachings, conversion, personal growth, the church, etc. When Dad taught a class or preached a sermon, you got the point. You may not like what he said, but you got the point nonetheless. He didn't teach or preach to impress his audience; he did it to change his audience and save them. The whole goal of Bible study is keeping God's word and obeying it. In the words of the apostle John: "Blessed is he that readeth, and they that hear the word of the prophecy, and keep the things that are written therein" (Rev. 1:3).

A lot of Bible study is still going on today, which is good. Some Bible study is careful, and some Bible study is careless. In our age, where everything has to be quick and convenient, I fear there are "Bible students" (I use that term loosely) in the Lord's church who don't approach God's word carefully. They don't read carefully

and thoroughly. They don't take the time to compare Bible versions, look up Hebrew or Greek words, examine the context, search all of God's word, etc. They simply download a lesson from the internet, quickly look over it, and then pawn it off as Bible study to the class or congregation. Brethren, we can do better!

When I think of my father's overall attitude toward the word of God, I recall Psalm 1:2, which says, "His delight is in the law of Jehovah; and on his law doth he meditate day and night." My father delighted in the word of God, and he spent many hours meditating over it. May we all have that same attitude toward the word of God. May we truly love it, carefully study it, thoroughly explain it, and diligently apply it. 📖



Chris Reeves

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



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A Foreign Evangelist

by Mark Reeves

Brother Reeves' labors in Latin American countries serve as an example for succeeding generations of evangelists.

As I write this, I'm under pressure to get the manuscript to the publisher before leaving on a preaching trip to Guatemala. On the one hand, I will make the trip, Lord willing, because I was invited by brethren there. On the other hand, it's just as accurate that I'm making the trip because of my father. It is his name, Bill H. Reeves, that brings me the invitation. It is his many years of pioneering work in Latin America, along with fellow laborers like Wayne Partain, on whose coattails I now ride. "I'm not traveling as much as before," Dad would respond in his later years to an invitation, "but check with my son, Mark, and see if he can come."

I would probably not be preaching in Spanish were it not for Dad's influence. Attending Spanish-speaking services as a middle and high school student in Texas where Dad was preaching certainly prepped the ear for the language. Two years of high school Spanish laid a grammatical foundation. However, I had been preaching for some years in English with no thought of Spanish when the crucial moment arrived—an invitation from Dad to make my first trip with him out of the country. We headed down to Costa Rica, I stumbled through a couple of sermons during the week, and upon returning home, I was hooked. The hunger and thirst of an audience willing to sit for hours listening to gospel preaching were indelibly impressed upon my memory. I knew I would have to answer future calls to preach in Latin America. Maybe you should too! If so, consider some things it would involve.

Accurately Handle the Word of Truth

I was tempted to begin these suggestions by saying, "Learn the language." Then it occurred to me that I was overlooking what is most important in any evangelism: *the truth of the gospel* (Gal. 2:5; cf. Col. 1:5)!

Some might be attracted to foreign evangelism under the mistaken notion that they will be subjected to less scrutiny by knowledgeable, discerning brethren. For others, a foreign field appears to be a hidden-away place to promote their opinions with a willing audience. Needless to say, these will end up doing more harm than good.

Please, before evangelizing at home or abroad, know the truth of the gospel and be sure to "accurately handle the word of truth" (2 Tim. 2:15). Speak the truth in love (Eph. 4:15) for lost souls, not for the glory of men.

Learn the Language

Dad pronounced Spanish well, and he knew the grammar. Native Spanish-speakers often said Dad spoke it better than did they. As a result, folks paid close attention when Dad taught and preached. His Spanish was as serious as his Bible study, and hearers took him seriously. There was no "gringo" accent to distract from the lofty message proclaimed.

Many good men can accomplish much in foreign evangelism by working through translators. We

commend them. Still, by preaching to an audience in their native language, Dad was able to preempt the loss of attention that naturally occurs in translation, not to mention the doubling of time for any given speech.

Consider another reason for not having to rely on a translator. Dad once told the story of happening upon an Anglo brother preaching in a foreign country with a translator. The brother was preaching the truth on baptism all right, but the translator, unbeknownst to the preacher, was interjecting his own evangelical interpretation! Dad and Wayne looked at each other and couldn't believe their ears!

Don't be fooled. It will take extra effort, long hours, and patience to learn a foreign language well, but you can do it, and *it's worth it!* Mostly it will require you to *use it*, and use it *often*, even when you might feel embarrassed about making mistakes—they're the best way to learn! *Writing* in a foreign language will also help immensely, especially when you have your work reviewed by a native speaker for corrections. There's also no substitute for *reading the Bible in the foreign language, out loud, and often!* It will improve your pronunciation and build your vocabulary.

Learn the Culture

Well-intentioned brethren with knowledge of the truth might end up doing more harm than good out of a failure to learn the culture of the foreign field where they plan to preach. Their

sermons are wonderful, but outside the pulpit, they bring their “gringo” ways to a people who are already suspicious of the intrusive approaches of Americans. Barriers go up, and the work of the gospel is hindered.

Dad learned the Hispanic culture. He didn’t just preach from the pulpit; he taught in their homes and their places of work. He ate their menudo and tortillas, wore their guayabera shirts, laughed at their jokes, and knew the idiosyncrasies of their thought patterns. Dad would often poke fun at himself or his own Anglo culture, thereby removing distrust and endearing himself to his listeners. He followed the apostle Paul’s example to “become all things to all men, so that I may, by all means, save some” (1 Cor. 9:22).

Be Ready to Make the Sacrifice

Oh, the stories Dad could tell about getting sick overseas: the vomiting, diarrhea, and worse. Dad said his best friend, Wayne, used to start “popping” the Pepto tablets as soon as he got on the plane. It was just a “given,” a part of the trip—you knew you were going to get sick.

They never stayed in fancy hotels. Mostly they lodged in the homes of brethren by invitation. It wasn’t as convenient, sharing crowded bedrooms and bathrooms (if there happened to be one indoors), but such arrangements meant another teaching opportunity with the host family.

Preaching overseas means long hours and arduous work. One Christian remembers Dad’s work in Chile: “He started at six in the morning teaching Bible classes to the brethren before they left for work. In the afternoons: classes in homes, to be followed later on by the gospel meeting at night. That kind of thing happened every day.” Be ready to make these kinds of sacrifices, and many more!

Expect to Feel the Joy

Get ready to experience the joy of such hard labor. You’ll never find a more attentive and appreciative audience than that among brethren in a foreign country where opportunities for gospel preaching are fewer. Paul referred to Thessalonian Christians as his “glory and joy” (1 Thess. 2:19-20; cf. Phil. 4:1). You’ll feel the same way evangelizing in a foreign field.

Now Its Your Turn!

Dad’s invitation for me to make my first preaching trip out of the country was something He did with many young men. At gospel meetings, at lectureships, visiting other congregations, Dad would take a young man aside and encourage him to learn Spanish and carry the gospel to Spanish-speaking countries. He just wanted to “plant the seed” in some young man’s heart.

Conclusion

Weeks before his passing, Dad, while connected to oxygen, was speaking in his room to a young man enrolled to begin studies at Florida College later that year in the fall. “Learn Spanish,” he told him. “You’ll find my material *Interrogantes y Respuestas* to be helpful in answering Bible questions that come up. Apply yourself to your studies. Then you go and preach the gospel in Spanish,” was the gist of his conversation. He would say the same thing to you, young man, who might be reading this. Someone from your generation will need to carry the gospel to a lost world. Consider taking it to Spanish-speaking countries. It’s your turn now—go out there and do it! **TL**



Mark Reeves

Mark has worked with the Studebaker Road Church of Christ in Long Beach, CA for twenty-one years. He and his wife, Carmen, have two children. His website is sanaspalabras.com. He can be reached at markreeves@gmail.com.

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A True Mentor

by Rubén C. Amador

To Bill H. Reeves, mentoring was more than an inclination, more than a thought—it was a godly textbook life.

New Testament Scriptures contain several exceptional partnerships of men who followed the Way of Christ. The companionship of the apostle Paul and the young man Timothy stands out among those recorded in Scripture. Reading the record carefully, you get to know the two men and their labors as motivated by their faith. Paul was the teacher, the mentor. Timothy was the student, the mentee.

Luke touches with conciseness the beginning of Paul and Timothy's partnership (Acts 16:1-5). It was based on their common faith, joint discipleship, and mutual goals. Throughout the record of Paul's labors, Timothy appears from time to time. Paul wrote Timothy two personal and exhaustive epistles, pressing him to "continue in the things" that he had learned from his mother Eunice, his grandmother Lois and Paul himself (2 Tim. 3:10-17). Timothy is mentioned favorably and generously in several of Paul's epistles to local churches. Writing to the church in Corinth, Paul says of Timothy, "He does the work of the Lord, as I also do" (1 Cor. 16:10-11). In his epistle to the Philippians, Paul expresses his strong faith in Timothy when he wrote, "I have no one likeminded, who will sincerely care for your state. For all seek their own, not the things which are of Christ Jesus" (2:19-24). Paul openly and confidently praised Timothy's life and work. Furthermore, Paul instructed the brethren not to despise Timothy (1 Cor. 16:11) and exhorted

Timothy not to allow the brethren to despise him (1 Tim. 4:1-16).

However, the New Testament Scriptures nowhere chronicles any spoken word of praise on the part of Timothy toward Paul, the apostle. *Nada*. The Scriptures are silent. Nevertheless, Timothy did speak! Timothy spoke "sound words" entrusted to him by Paul, the apostle, based on the pointed instructions that he received from Paul. Along the way, Paul expressed his confidence in Timothy that he would do as Paul had instructed him. Paul based his assurance in Timothy on his fulfilling and accomplished labors. Nowhere do we read of Paul stating a disappointing or negative word about Timothy's life or work. We know nothing else of Timothy's life and work, we can speculate that with his powerful, remarkable beginning and mentoring, Timothy reached spiritual maturity in grandeur fashion. He had an outstanding example to emulate.

The Scriptures point to Paul as a true mentor to Timothy. Paul wrote: "To Timothy, a true son in the faith" (1 Tim. 1:2) and later, "To Timothy, a beloved son" (2 Tim. 1:2). They were like father and son, of the same mind (1 Cor. 4:17). Paul was also a mentor to Titus, and others mentioned (or not mentioned) by name. However, none are as intimate and singular as with Timothy: the older mature and tried soldier with the younger selfless apprentice.

In the late 1950s, a young man in his early preaching life held a gospel meeting with the Spanish-speaking church in Sinton, Texas. On Sunday morning, after the assembly, I reached out to shake his hand. This young preacher said, "Rubén, you have to be a preacher one day." Those spoken words left a lasting impression. I was one of several Spanish-speaking young men who was directly influenced by this individual. Our paths would cross multiple times in South Texas, always sharing with me and others his thoughts on studying, writing, and preaching in the Spanish language. That man was Bill H. Reeves.

To many of us, the name says it all. Bill was a man blessed by God with the loving support of his faithful wife, Twilah, and their eight children. His spiritual life consisted of telling others of Christ and the promise of eternal life in heaven with God. Today it is difficult to speak of brother Bill H. Reeves in the past tense.

Twenty years his junior, I learned to respect this man, quickly gaining admiration for his knowledge of the Scriptures and his simplistic homiletical style of writing and preaching. Ever challenging men (older and younger) to study their Bibles, to teach, to preach, and to write— "*Be practical*," Bill would often say to those of us laboring in the Spanish-speaking field. Four sons of Bill and Twilah (Stephen, Tim, Mark, and Chris) heard these encouraging words in English up

to the last days of his life. Today, each is a living example of Bill's life and work.

Bill had *writing* talent. Early in his preaching life, he practiced what he encouraged in others. Bill's first written commentary in the Spanish language was on *The Book of Revelation* in 1963, and his second commentary on *Romans* appeared a year later in 1964. Both were mimeographed works. The Borden Street church in Sinton, Texas, paid for the printing and mailing of Bill's first works. At that time, Wayne Partain was working with the church and encouraging Bill in his printing work. As a teenager, I assisted from time to time in packaging and preparing for mailing Bill's first works.

Wayne later joined Bill in writing and printing literature in Spanish. Commentaries on all twenty-seven New Testament books are the fruit of Bill and Wayne's labors. Bill wrote commentaries on seventeen books of the New Testament while Wayne wrote notes on the remaining ten books. Bill went on to write commentaries on four books of the Old Testament. He also translated into Spanish Homer Hailey's notes on *The Minor Prophets* and authored many other publications. Both jointly contributed to the spiritual birth and growth of men and women throughout the Spanish-speaking world. I was among a small group of Spanish-speaking preachers that got to know and work with the two men and often described each as Bill, *the scholar*, and Wayne, *the preacher*.

The word *discipline* well described Bill H. Reeves—a highly-tuned student and scholar of the Word. He studied English, Spanish, and Greek during his college years. These three languages served him well throughout his life as a preacher. Bill was a man for all seasons; furthermore, he had the courage of his convictions and kept to those convictions no matter the

prevailing season, no matter what was currently popular or safe.

Bill's loyalty to God's word moved him to be a private and public defender of the written Word. He became a talented and polished debater. His integrity was rarely questioned. I served as Bill's opening act when we traveled together into Latin America. Traveling and working with Bill gave me an inside look at his devotion, his mannerisms, and style of putting any challenger in the position of respecting God's word. "What does Christ say?" "What is your authority for such a conclusion?" These were two questions, among many others, that he would ask of anyone who would challenge or misrepresent any Bible doctrine.

During the difficult years of the 1950s and subsequent years – institutionalism made its ugly entrance into the Spanish-speaking field. This spiritual pneumonia in the English-speaking brotherhood quickly caused spiritual colds in the Spanish-speaking brotherhood. Oral and written discussions (both private and public) served to identify and call out the private and public stands that many preachers and churches were taking throughout the Spanish-speaking world. The oral and written voices of Bill Reeves, Wayne Partain, and others stood out as they took a stand for truth. Their writings will continue to speak well into the future.

To Bill H. Reeves, mentoring was more than an inclination, more than a thought—it was a godly textbook life. This is the *example* and *challenge* he left me, and all present and future teachers of sound doctrine (cf. 2 Tim. 2:1-2). 📖



Rubén C. Amador

Rubén C. Amador's full-time preaching work began in Port Arthur, Texas, in September 1965, with the De Queen Blvd. Church of Christ. In March 1967, he and his young family moved to work with the first sound Spanish-speaking church meeting at

Oak Forest in Houston, Texas. With the help of his family, Rubén started four different Spanish-speaking local churches in the Houston area. He is currently dedicated to the Spanish-speaking work mainly in Latin American countries and serving in the eldership of the Fry Road Church of Christ in Houston, Texas.

Minnie, his wife of fifty-three years, and Rubén had three children who enriched their lives: Roland, Pamela, and Dorinda. Six grandchildren and one great-grandson have brought much joy. Additionally, after the death of their daughter Pamela, ten years ago, Minnie and Rubén adopted Pamela's three very young children: Caleb, Ciara, and Catia. Rubén and Minnie are now in their second parenting chapter. He can be reached at rcamador@gmail.com.

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A Close Companion

by Wayne Partain

Bill Reeves and Wayne Partain were close companions in the Spanish work for seventy-four years.

Acts 13-15 relates the labors of the apostle Paul and his companion, Barnabas; in his epistles, Paul refers to several of his fellow-workers (2 Cor. 8:23; Phil. 4:3; Phile. 24). I can identify with this because, for many years, I have been richly blessed with faithful companions in the Spanish work. Bill Reeves was the closest of these companions.

I became acquainted with him in the fall of 1943 at David Lipscomb College in Nashville, TN. This Kentucky boy learned that I was from Oklahoma, so his first words to me were, “Hi Cowboy.” We were in the same classes and realized right away that we were likeminded in many ways.

The summer of 1944, he preached at Gulfport, MS, and I preached at Winter Garden, FL. On returning to David Lipscomb College, we became roommates. How he put up with me that year, I’ll never understand, because he was very particular about keeping the room orderly, and I was by no means an expert at that.

One of the most important decisions of our lives came early in 1945. Contacts had been made with the Spanish work, and we decided to go to Mexico in June of that year. I give Bill credit for spearheading that decision, and I’ll always be grateful to him for it. We weren’t able to get visas for preaching in Mexico, so we settled for six-month tourist cards. We spent about a year

in Torreón and Durango and visited churches in Zacatecas monthly.

We returned to Mexico in 1949, still determined, if at all possible, to get visas. We were now married. Bill, Twilah, and Linda went first; then Faye, Terry, and I followed. We bought furniture and set up housekeeping for the long-run, but only stayed a few months because we were emphatically told that it was impossible for us to get visas to preach the gospel in Mexico because the law said that only “native born Mexicans could exercise the ministry.” In reality, this regulation was to keep foreign priests from being permanent residents, but it also prevented our getting visas.

So we moved to the Rio Grande Valley of Texas and worked on both sides of the border, helping start congregations, preparing and printing various Bible studies, and assisting young preachers with their studies—including, for example, Joaquín Blengio, Vernon Hawkins, and Vicente Ramírez, good solid men who have likewise been our beloved companions in the Spanish work.

Bill and I did a good bit of traveling together. I have to mention one small item: while going down the highway, I would be unconsciously singing or humming a particular tune. After enduring this for a while, Bill would finally say, “Hey, how many stanzas does that song have anyway?”

Early on, we saw an urgent need for printed studies—sermons, commentaries, debates, material written by us, and others. I took the initiative in getting our writings into print, first by mimeograph, then offset press. Bill was very glad for me to do most of the printing, but finally, we started having everything printed.

I consider Bill’s commentaries and “Questions and Answers” to be a significant contribution to the Spanish work. As soon as he made notes on Romans and Revelation, I got them into print (mimeographed) and distributed among Spanish brethren, and I have continued to keep them in print through the years. His writings are very scholarly but in understandable language.

Bill was also a careful student with his Spanish. The Spanish subjunctive mood has always been my “thorn in the flesh,” and I’ve seen inconsistencies in it, but Bill has kept after me to use it right. My wife understands that when I’m gone, my epitaph is to read “No More Subjunctive.”

Bill and I have much material on the internet (which can be found at billreeves.com and waynepartain.com). He put a lot of stock in digital teaching. Even though I want to take full advantage of the internet, I am persuaded that the vast majority of our Spanish-speaking brethren need printed books, so in addition to our commentaries on the New Testament, we publish and distribute my thirteen

letter-size books of sermons, Cogdill's *New Testament Church* and *Walking By Faith*, four of the Harkrider class books (two on rudiments, Isaiah, and Ezekiel), four of the Waldron class books, and several others.

Spanish brethren will never again hear Bill's forceful preaching as they have for so many years, but he is very much with them (us) in his written works and, of course, his

example and influence will have their impact on and on into the future.

I have greatly benefited from my association with this beloved brother and companion in the Spanish work, and he will be sorely missed, but we're the same age (93). He was only four months older than me, but he always tried to use that to pull rank on me. Nevertheless, I'm only a short distance behind him in our earthly

pilgrimage and could be joining him at any time. So my temporary farewell is, "Bill, so long for a while, but be watching for me!" 🙏



Wayne Partain

Wayne has worked with the Mable and Myers Spanish-speaking congregation in Odessa, TX since 2001. He and his wife, Faye, have five children. His website is waynepartain.com. He can be reached at partainwayne@gmail.com.

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Distortion

Consider Paul's warning against those who preach a different gospel (Gal. 1:6-9, esp. v. 7). In this context, the Greek word *metastrophō*, here translated "distort," means "to cause a change in state or condition, change, alter something into something, often it's opposite" (BDAG). Other instances, such as "the sun will be *turned* into darkness" (Acts 2:20) or the variant reading of James 4:9, "let your laughter be *turned* into mourning and your joy to gloom," emphasize the significance of the change.

Ponder Peter's warning untaught and unstable individuals who distort the rest of the Scriptures (2 Pet. 3:14-18, esp. v. 16). In this context, the Greek word *strebloō*, translated "distort" means "to distort a statement so that a false meaning results, *twist, distort*" (BDAG).

Lack of Application

Hearing is not enough; obedience is essential (Matt. 7:24-27). Jesus said, "If you know these things, you are blessed if you do them" (John 13:17). Hypocrisy is a barrier to evangelism (Rom. 2:17-24).

Conclusion

While sinful men close their minds to God's will, so that "there is none who understands" (Rom. 3:9-12, esp. v. 11), Jesus helps His faithful disciples to comprehend the Scriptures (Luke 24:44-49, esp. v. 45). He promised, "If anyone is willing to do His will, he will know of the teaching, whether it is of God or whether I speak from Myself" (John 7:16-18). Therefore, let us be devoted to understanding the Scriptures. 📖

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Mark Mayberry
Editor





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

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

MIAMI

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

MIAMI

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

MIAMI

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

OCALA

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

ORLANDO

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

ORLANDO

church of Christ at S. Bumpy
3940 S. Bumpy Ave.
Sunday Worship 9 A.M., Bible Study 10 A.M.
Worship w/ communion 10:55 A.M. (No Evening Service), Wednesday 7 P.M.
Evangelist: Ken Chapman and Greg Kline
Office: (407) 851-8031

ORLANDO

Pine Hills Church of Christ
890 Hastings Street
Sun. Bible Study 10 A.M., Sun. Worship: 11 A.M.
Sun. Evening Worship: 6 P.M.
Wednesday Bible Study: 7:30 P.M.
(407) 293-2851 or (407) 290-8650

PALMETTO

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

PANAMA CITY BEACH

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

SEFFNER

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

GEORGIA

CENTERVILLE

Centerville church of Christ
250 Collins Ave. (Near Robins AFB)
Bible Study 10 A.M., Worship 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

OOITIC

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
westmichcof10@yahoo.com

MINNESOTA

DULUTH

church of Christ
4401 Glenwood St.
Bible Study 9 A.M., Worship 10 A.M.
Bible Study 5:30 P.M., Wednesday 7 P.M.
Evangelist: Taylor Ladd (218) 728-3233

ST. CHARLES

church of Christ
939 Whitewater Avenue
Bible Study 10 A.M., Worship 11 A.M.
Bible Study 2:15 P.M.
Wednesday 7 P.M., call for location
FREE Bible correspondence studies
Evangelist: Robert Lehnertz (507) 534-2905

MISSISSIPPI

BOONEVILLE

Oakleigh Dr. church of Christ
101 Oakleigh Dr.
Bible Study 9:45 A.M., Worship 10:30 A.M.
Evening 4 P.M., Wednesday 7 P.M.
Building: (662) 728-1942

CLINTON

McRaven Rd. church of Christ
301 McRaven Rd. (I20, exit 36)
Bible Study 9 A.M., Worship 10 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Leonard White
(601) 925-9757 or 924-2645

MERIDIAN

Grandview church of Christ
2820 Grandview Ave.
Bible Study 10 A.M., Worship 11 A.M.
Wednesday 6:30 P.M.
Ron Cooper: (601) 934-3675
roncooper@bellsouth.net
Ricky Ethridge: (601) 737-5778
[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.
Wednesday 4:30 P.M.
James Bond: (419) 564-3878
Mr. Kim Walton: (419) 651-3488
church: (419) 522-8982
www.mansfieldcoc.com

NEW LEBANON

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

MARIETTA-RENO

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

NORTHWOOD

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

UHRICHSVILLE

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

OKLAHOMA

MCALESTER

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

OKLAHOMA CITY

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

OREGON

SWEET HOME

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

PENNSYLVANIA

PHILADELPHIA

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

SOUTH CAROLINA

COLUMBIA

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

SUMTER

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

WEST COLUMBIA

Airport church of Christ
4013 Edmund Hwy. (Hwy. 302)
**OUR WEB SITE DISPLAYS OUR
CURRENT ASSEMBLY SCHEDULE.**
Evangelist: 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

KINGSFORT

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

MARYVILLE

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

MEMPHIS

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

MURFREESBORO

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

MURFREESBORO

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

NASHVILLE

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

NASHVILLE

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

PIGEON FORGE

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

SHELBYVILLE

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

SHELBYVILLE

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

TEXAS

ALLEN

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

ALVARADO

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

ALVIN

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

AUSTIN

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

BAYTOWN

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

BEAUMONT

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

CONROE

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

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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