

Truth

Magazine

Taking His hand, helping each other home.



TM

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BE THOU FAITHFUL

**“The things which you have heard from me in the presence of many witnesses, entrust these to faithful men who will be able to teach others also”
(2 Tim. 2:2, NASB).**



Truth Magazine

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In his article, Joe Price alluded to the poem, "To A Hireling," by Hugh Davis, that was quoted several years ago by Connie Adams in a prior issue of *Truth Magazine*, which we reprint here.

Announcement of Upcoming Discussions

by Mark Mayberry

In his editorial, Mark previews the upcoming discussion between Kyle Pope and Doug Burleson that will appear in both the *Gospel Advocate* and *Truth Magazine*.

Statement by Mark Mayberry

Over the last few years, I have been privileged to visit with Greg Tidwell, editor of the *Gospel Advocate*, and Randy Duke, its present owner. Both men have been amiable and courteous. We have participated in several meetings where brethren from both sides have discussed issues that have separated churches of Christ into “institutional” and “non-institutional” camps. These gatherings involved open and forthright discussions of issues that divided brethren since the 1950s and 1960s. After the initial meeting at the Gospel Advocate offices in Nashville, TN, two subsequent study sessions occurred in Cullman, AL that were hosted by Jim Deason. When last year’s *Exploring Current Issues Conference* concluded, I invited Kyle Pope and Doug Burleson to continue this dialog in the pages of *Truth Magazine*. Randy Duke and Greg Tidwell graciously agreed to print this exchange in the pages of *Gospel Advocate*. After a year of planning and preparation, these articles will appear in the October issues of both journals. On November 15, a public discussion will occur at the Freed-Hardeman University Renaissance Center in Dickson, TN. I am thankful for all the brethren who have participated in each of these meetings. Special commendation goes to Doug Burleson and Kyle Pope for how they have approached this exchange. Sincere appreciation is extended to Randy Duke and Greg Tidwell for

their willingness, not only to jointly publish this discussion but expand it to include a follow-up public meeting.

Statement by Kyle Pope

I enthusiastically encourage all readers to examine the written exchange that will be featured in the October issues of *Truth Magazine* and *Gospel Advocate*. Brother Doug Burleson and I engage in a six-article discussion of the question of expediency. Since the mid-20th-century, brethren have been divided over questions concerning benevolence, support of institutions, and cooperation. Sadly, these matters have not only divided brethren, but in many cases opportunities for open, frank discussion of these differences have been few. Having first met in some constructive discussions over the past few years, I was honored to accept the invitation to participate in a written discussion with brother Burleson over these things. Readers will find this material to be handled in a loving, brotherly, yet direct, and passionate manner.

Brother Burleson and I do not yet reach the same conclusions on these issues, but brethren can never hope to “be perfectly joined together in the same mind and in the same judgment” (1 Cor. 1:10) if we are unwilling to talk to one another. In this spirit, following the publication of this written material, on Friday evening, November 15, brother Burleson and I will meet publically to continue our discussion.

All are invited to attend this meeting. It will be at the Freed-Hardeman University Renaissance Center, 855 TN-46, Dickson, TN 37055, at 7:00 p.m.

I thank brother Burleson for agreeing to participate in these efforts. He is a gentleman whom I have come to love and respect, in spite of our differences. I also thank brother Mark Mayberry, the editor of *Truth Magazine*, who first extended this invitation to both of us. I also thank brother Greg Tidwell, the editor of *Gospel Advocate*, for agreeing to jointly publish this study and for suggesting we follow it up with a public discussion. I pray that God will be glorified by these efforts and that this willingness to openly consider what His word teaches on these divisive issues will move all of His children to greater faithfulness to Him.

Statement by Doug Burleson

I was first approached about participating in this discussion with brother Kyle Pope during a conference we were attending together with “institutional” and “non-institutional” brethren in the fall of 2018. I accepted for two reasons: *What* we would get to discuss and because I knew *how* we would be conversing with one another. First, I knew that an opportunity to study these key questions in writing in two key periodicals associated with the churches of Christ would provide an opportunity for readers to reflect on key questions that have unified and divided many Christians.

It is likely that many non-institutional brethren have heard more lessons on these topics given that they are key points of disagreement, but that these same brethren have perhaps not had opportunity to hear directly from one who respects the authority of Scripture, yet does not believe as they do on these matters. We are not as far apart as some might assume. Furthermore, I do not believe that enough careful consideration has been given to a proper methodology for studying Scripture. While students of the Word much respect what is communicated in Scripture, we must also read these words in their various genres and settings with respect to their historical, literary, and theological contexts. This is really where the discussion must begin and where mistakes have been made with regard to the type of work in which the church ought to be involved. We cannot dismiss the

words of Scripture or the character of the God who inspired it when striving to better understand what it is He desires for us to do as His people.

Secondly, I was interested in engaging in a discussion with a brother in Christ with whom I disagree in a manner that would not be disrespectful or generally disagreeable. I fear that historically much has been lost in terms of dialogue because of the manner in which some have conducted themselves in writing, debate, or other oft-cited unpleasant exchanges. This tone has led to a worsening of the division that at times has focused more on personalities than principles. It has been too easy to apply labels or make assumptions about those on “the other side” of the discussion and to disengage or avoid one another altogether. I love Kyle and appreciate him for the manner in which he has engaged in this

discussion. It is my prayer that God has been glorified in this exchange, and will continue to be, and also that future generations can engage in constructive Bible study and discussion that will overcome past prejudices and misunderstandings. I am not naïve enough to think that everyone who reads our discussion will want to continue to study together for the purpose of being unified in truth, but I pray our children and grandchildren will do better than “both sides” generally have in desiring to open up the Word to have the conversations necessary to be the united church God intended for us to be. **TT**



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.




UPCOMING WRITTEN & PUBLIC DISCUSSIONS

TOPIC: INSTITUTIONALISM WITH FOCUS ON THE QUESTION OF EXPEDIENCY

WRITTEN DISCUSSION:

The October 2019 issues of *Truth Magazine* and *Gospel Advocate* will include articles on this topic by Kyle Pope (evangelist at Olsen Park church of Christ, Amarillo, TX) and Doug Burleson (associate professor at Freed-Hardeman University, Dickson, TN).

PUBLIC DISCUSSION:

On Friday, November 15, 2019, at 7:00 pm, brothers Burleson and Pope will continue their discussion in person at the Freed-Hardeman University Renaissance Center, 855 TN-16, Dickson, TN 37055. **This meeting is open to the public and all are invited to attend.**

Is There Authority for the Church to Host a Debate?

by Kyle Pope

While organized religious debates are no longer common as in yesteryear, they provide a valuable opportunity for each side to set forth their case and allow hearers to decide which (if either) reflect the teaching of Sacred Scripture.

Recently, the elders where I preach at Olsen Park in Amarillo, TX announced to the congregation that in July of 2020, we will host a four-night debate on the question of the AD 70 doctrine between Bruce Reeves and Holger Neubauer. As plans are beginning for this study, it is appropriate (as with all church activities) to consider whether or not the Scriptures authorize this as a work of the church. Let's consider what the Bible teaches on this question.

The Historical Role of Debates

Before looking at the biblical evidence, we must first clarify exactly what this type of debate involves. In our day, public debates are not very common. In the political realm, we have seen debates involving candidates for office facing questions about their position on various issues. The focus is on “one-liners,” stage presence, or which candidate comes off better on camera. That is not the kind of debate we're talking about. In school, as an element of many speech classes, students are taught how to engage in formal debate. They learn how to argue both sides of an issue, and may be encouraged to join debate clubs and competitions. While some aspects of this type of debate might be utilized in a religious discussion, the kind of debate under consideration is not competitive, but informative.

In religion, debates are seldom conducted anymore, but historically they have played an important role

in striving to ascertain the truth on different scriptural questions. Essentially, two parties with differing views publicly lay out their case for the conclusions they have drawn considering the evidence supporting each position. Much like a public Bible class, opportunity is given to each to voice his convictions, and to answer one's counterpart's concerns within prescribed rules intended to keep things orderly and controlled.

Within the Restoration Movement, debates served a crucial role in allowing opportunities for brethren to consider in detail whether different issues were scriptural. As those striving to—“Test all things; hold fast what is good” (1 Thess. 5:21)—debates were considered a reasonable and honorable way to accomplish this. The assertion was often affirmed—“The truth can hold up to testing.”

For better or worse, religious debates are largely a thing of the past. This may be because of the way some were handled. Instead of respectful discussions aimed at reaching a better understanding of the word of God, some degenerated into spiteful, mean-spirited, personal attacks that neither informed anyone nor glorified God. Perhaps we no longer see many debates because our politically correct, Post-Modern world (that argues, “nothing is wrong, except saying something is wrong”) despises any claim that there is such a thing as right and wrong, or truth and error.

Whatever the reasons, if something is authorized by Scripture we must not allow the world's views or mistakes of the past to keep us from seeking and standing up for truth in ways that are honorable and scriptural.

The Work of the Church and Its Elders

In his first epistle to Timothy, Paul described the church as the “pillar and ground of the truth” (1 Tim. 3:15). That tells us something about its work. It is to uphold “truth” just as a pillar holds up the roof that spreads over it. How is that to be done? Notice what is said regarding two workers within the church.

1. Evangelists. Preachers are charged to “exhort, and rebuke with all authority” (Titus 2:15). As they “preach the word,” they are to “correct, rebuke and encourage—with great patience and careful instruction” (2 Tim. 4:2, NIV). Often this is private, but sometimes it requires publicly addressing truth and error. Timothy was told, “Those who are sinning rebuke in the presence of all, that the rest also may fear” (1 Tim. 5:20, NKJV). In his second letter to Timothy, Paul wrote:

... a servant of the Lord must not quarrel but be gentle to all, able to teach, patient, in humility correcting those who are in opposition, if God perhaps will grant them repentance, so that they may know the truth, and that they may come to their senses and escape the snare of the

devil, having been taken captive by him to do his will (2 Tim. 2:24-26).

Let's notice some points from this text. First, the preacher is not to "quarrel," but he is to *correct* "those who are in opposition." We are reminded of Jude's charge to "contend earnestly for the faith" (Jude 3) and Paul's charge to Titus to "fight the good fight" (1 Tim. 6:12), using spiritual weapons to cast "down arguments and every high thing that exalts itself against the knowledge of God" (2 Tim. 10:5). How does one *fight* and contend without *quarreling*? By doing so "*in humility*" with a spirit that is "gentle to all," striving (not to win an argument, but) to lead all to "*know the truth*."

Secondly, notice that this involves "correcting those who are in opposition" (2 Tim. 2:25). Let's think about that charge. A preacher may offer a lesson about some false doctrine that exists in the world at large, but how does that *correct* those who hold this belief? "Those who are in opposition" can only be corrected if, (1) some opportunity to learn and openly express an opposing belief exists, and (2) some opportunity to discuss and try to correct this opposing belief exists. That is what is involved in any public religious discussion, whether in a Bible class or in a religious debate.

2. Elders. Paul's instructions regarding elders also address our question. He commanded Titus, "for there are many insubordinate, both idle talkers and deceivers, especially those of the circumcision, whose mouths must be stopped, who subvert whole households, teaching things which they ought not, for the sake of dishonest gain" (Titus 1:10-11). These words come immediately after discussing the work of elders (Titus 1:7-9). Clearly, there must be some venue in which elders can discover the claims of these "idle talkers" and thereby *stop* their mouths. This might be done privately, but often the public nature of the *idle talk* dictates the public nature of the *stopping of the mouths* of these talkers.

In the list of qualifications, it ends with a statement regarding their work. The bishop serves, "holding fast the faithful word as he has been taught, that he may be able, by sound doctrine, both to exhort and convict those who contradict" (Titus 1:9). How can elders *hold fast* the word without it being voiced publicly? This is to be done to "those who contradict." This very charge infers some degree of allowance for the open expression of religious views. Elders cannot "exhort and convict" that which has never been publicly expressed. So, the clear inference is that there is some type of open expression of the elders' "faithful word" and the claims of "those who contradict."

We can see from these instructions, given to both preachers and elders, that the church as the "pillar and ground of the truth" is charged to stand up for the sound teaching of God's word both publicly and privately. This must involve not only abstract discussions of error in general, but practical open discussions of questions that personally affect a local congregation.

Examples of Religious Discussions in the New Testament

The New Testament records many examples of different types of religious discussions in the early church. Let's consider three examples in which we see the church involved in various types of discussion (or debate) over specific questions. Please note especially the participants and focus (or we could say "debate propositions") of each discussion.

1. Peter and Those of the Circumcision—Conversion of Gentiles. After the conversion of Cornelius, upon Peter's return to Jerusalem, "those of the circumcision contended with him" (Acts 11:2). This involved some type of public questioning of Peter's actions (Acts 11:3), followed by a public recounting of the conversion of Cornelius (Acts

11:4-17). As a result, those who opposed him "became silent" and "glorified God," expressing publicly, "Then God has also granted to the Gentiles repentance to life" (Acts 11:18). In other words, this was an approved public discussion involving differing religious views.

2. Paul and Barnabas and Believing Pharisees—Circumcision of Gentiles. Following Paul's first preaching journey, the question of Gentile circumcision arose. Paul and Barnabas were working with the church in Antioch when this issue became contentious (Acts 14:26—15:2). The church sent them to Jerusalem to consider the issue (Acts 15:3). We have often stressed that this situation does not authorize "church councils" (as later practiced after the New Testament) because what made this unique was the presence of the apostles. Today, we have no living apostles; rather, we have their teaching as preserved in the New Testament. However, let's note some things. When Paul and Barnabas went to Jerusalem they first "were received by the church and the apostles and the elders; and they reported all things that God had done with them" (Acts 15:4). So in this, we have preachers from another congregation reporting their actions and convictions publicly to another congregation. While in Jerusalem (and perhaps during the same assembly) we are told that some believing Pharisees declared, "It is necessary to circumcise them, and to command them to keep the law of Moses" (Acts 15:5). This led to the meeting of the apostles and elders (Acts 15:6-21), and ultimately the letter sent to Gentile Christians (Acts 15:22-29), but it was preceded by the public exchange between Paul and Barnabas and the believing Pharisees. It was followed by a public discussion of the issue in the church in Jerusalem (Acts 15:22) and the church in Antioch (Acts 15:30-32). That is essentially what happens in modern religious debates.

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Lessons from the Scales

by Deborah Towles

Using standards of measurement, especially a pan balance, provide opportunities for parents and children to explore, visualize, communicate, and evaluate spiritual truths together.


What child is not fascinated with measuring his progress of growth using bathroom scales or a growth chart on the wall? When helping in the kitchen, children love to measure, pour, and stir. They rarely understand, and adults take for granted, the necessity for accurate and uniform standards of measure. We regularly use standardized tools in the kitchen (measuring cups, spoons, food scales), and the garage (tape measures, yardsticks, graduated buckets, gas cans). We confidently buy a pound of meat, assuming that we are getting a full pound. We purchase gasoline or a gallon of milk, expecting to get an accurate amount.

The tools for fair and just evaluation and exchange are an important part of our daily lives, guaranteed by our Constitution and operating under the oversight of the Department of Weights and Measures. A pan balance scale of justice represents the goal of our legal system to be fair and just, meting out equitable punishment befitting a crime. Whether we admit it or not, we expect and demand fairness based on uniform standards because this is right. These standards of measure, especially the pan scale, provide opportunities to learn to make discerning judgments regarding matters of great spiritual value.

Since righteousness and justice are the foundation of God's throne (Ps. 89:14), it is no surprise that a just weight and a fair balance are His delights and a requirement for His people (Prov. 11:1; 16:11). Dishonest practices while conducting trade are an abomination to Him (Deut. 25:13-16). All God's works and judgments are true and just (Deut. 32:4; Rev. 16:7) as He weighs the motives of men's hearts (Prov. 21:2; 16:2) and actions (1 Sam. 2:3; Prov. 24:12) by the standard of the Word of God (Heb. 2:1-3; John 12:48). When men tamper with that standard, they incur condemnation upon themselves and those who follow such deceptions (Gal. 1:6-9). Some replace the true standard, measuring themselves by themselves (2 Cor. 10:12), and end up believing a comfortable lie. Some lay heavy burdens upon others, yet are unwilling to help ease that load (Matt. 23:4). Righteous men have nothing to fear from being placed on God's scale (Job 31:6), but the wicked should tremble for they will be

found wanting (Dan. 5:27). Our hearts are challenged to credit sin with the judgment it deserves until we recognize its cost. The blood of the Son of God is required to balance the scale of justice in regard to sin. Only in this way could God be just and the justifier of faithful men (Rom. 3:23-26). Jesus challenges His disciple to weigh any earthly pleasure or pursuit against the value of his soul (Mark 8:37). We are encouraged to lay aside every weight of sin in order to reach our just reward (Heb. 12:1-2; 2 Tim 4:7-8).

The purchase of an inexpensive pan scale, foam blocks and wooden blocks can be used as a valuable, visual tool when teaching children to classify information about spiritual truths, other's choices as well as their own. By recording fitting Scriptures on the heavier blocks and unworthy attitudes on lighter ones, God's wisdom can be weighed against the wisdom of the world, honesty against dishonesty, selflessness against selfishness, humility against pride, generosity against greed, character of heart against outward appearance, obedience against disobedience, love against hate. It can be used to help children understand the justice of their own and other's punishment and/or rewards. It demonstrates the need for respecting the Scriptures, for avoiding the temptation to "lighten" His commands or to place "heavier burdens" than required (Rev. 22:18-19). It can also be used to demonstrate the need to gather all pertinent information in order to have the full truth regarding a subject.

God has made so many of His truths easier to understand through objects and events in our daily lives. May God bless you as you discover a wealth of ways to share His wisdom as you talk, walk, lie down and rise up with your children (Deut. 6:6-9). 

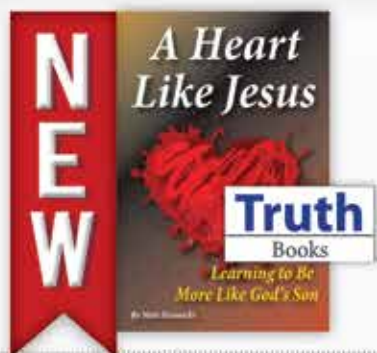


Deborah Towles

Deborah is the wife of Gale Towles who preaches for the State Line Church of Christ in Charlotte, NC. Gale and Deborah have been married 42 years. They have four children and twenty grandchildren. She can be reached at dtowles419@gmail.com.

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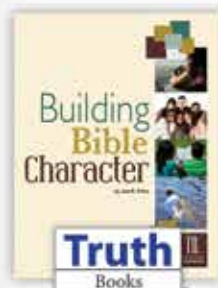


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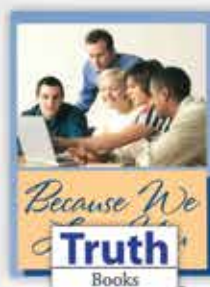


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The Sermon on the Mount: Hearing vs. Doing

by David Flatt

Like prophets from the past and present dispensations, Jesus Christ offers a memorable warning of the danger of decoupling hearing and doing (Ezek. 33:31-32; Matt. 7:24-27; Jas. 1:22-25).

Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it (Matt. 7:24-27).

So what is the point? Have you ever listened to someone give a speech of some sort, but not understand what he wanted you to do with the information that was presented? Sometimes this can happen to those of us who preach. Our preaching may lack clarity, but this was not true of Jesus.

Jesus' sermon was not a rabbinical dissertation on the law of Moses. He did not teach about some obscure subject which He found personally interesting. His goal was not to impress people with dynamic public speaking skills or an expansive vocabulary. His goal was to preach the gospel of the kingdom understandably so that people could do what He commanded.

Jesus wanted people to find His teaching to be more than just interesting or unique. He wanted His teaching to be more than merely heard. He wanted His teaching to be obeyed. As far as Jesus was

concerned, there was a major difference between hearing and doing.

Jesus Wants to Be Understood

Now, to be sure, Jesus never wanted anyone to obey His teaching without first understanding His message. Our Lord took great care in teaching and bringing people to the point of understanding the life He wanted them to live. In the aftermath of this sermon, Jesus stopped two over-zealous men who thought He was ready to follow Him. He wanted them to understand the commitment and sacrifice required for discipleship (Matt. 8:19-22).

Thankfully, anyone who desired to obey Jesus could understand His message. As Jesus promised earlier in this sermon, anyone who asked, sought, and knocked would find the kingdom (Matt. 7:7-8). The kind of understanding Jesus spoke of stemmed from desire. A common saying of Jesus was, "He that has an ear, let him hear" (Matt. 11:15; 13:9, 43). If a person wanted to understand Jesus, he could understand and obey.

Hearing Is Not the Problem

Jesus' teaching was and remains distinctively different from anything anyone had ever heard; however, hearing Jesus was not the problem. With a little time and effort, we can understand Jesus and His commands. For example, notice how the disciples reacted when Jesus gave commands concerning forgiveness: "Take heed to yourselves: If thy brother trespass

against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him. And the apostles said unto the Lord, Increase our faith" (Luke 17:3-5). The disciples understood what Jesus taught. The challenge was not in trying to understand His message. The challenge was in doing what Jesus commanded.

Also, consider Jesus' teaching about marriage and the disciples' reaction: "And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery. His disciples say unto him, If the case of the man be so with his wife, it is not good to marry" (Matt. 19:9-10). No one had ever explained marriage in this fashion. The rabbis spent their time arguing what the phrase "some uncleanness" meant from Deuteronomy 24. Jesus did none of that. Instead, He went to the beginning and focused on central issues. When He did this, the disciples understood exactly what Jesus commanded. They knew immediately that Jesus' teaching meant that they could not divorce their wives for just any cause. Hearing and understanding were not problems. Jesus was clear and precise when He instructed.

Doing Is the Challenge

The largest challenge we face today is finding the willingness to do what Jesus commands. In this part of His sermon, Jesus says those who hear and act are wise; whereas, those who hear and do not act are foolish. Once again, Jesus clarifies the two choices we have in how we respond to what He says.

The people who listened to this sermon had a big decision to make: what to do with what Jesus said. What about us? In reading this sermon, Jesus puts the same choice before us: What will we do with what Jesus said?

Doing what Jesus commands is not always easy. This is mainly because His commands cut deeply into our hearts. This is the design of God's word generally. The Bible says, "For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart" (Heb. 4:12). All of what Jesus said in this sermon cut deeply into the hearts of His hearers. His word calls into question the motivations of our hearts. There is nothing more personal and sensitive than questioning our motives; yet, this is the necessary first step in bringing us to the kingdom.

Doing what Jesus commands ultimately involves honest introspection, repentance, and sacrifice. Sometimes we react similarly to the apostles when they write something that we do not like. Often, we will twist what Jesus has said. We might say something like, "I know He said this, but it does not mean that." Or, we may deceive ourselves into thinking Jesus will give us a personal exemption for attitudes and behavior which conflict with what He said. Nevertheless, only through obedience to His commands

will we receive the goodness His commands seek to bring our lives.

By Faith, We Can Become Doers

Jesus knew His teaching was unlike anything people had ever heard. Living according to His precepts was unconventional to the norms and mores of both ancient and modern society. How then could Jesus ever expect anyone to do what He said? In a word, faith.

Notice the apostles' reaction to Jesus' teaching about forgiveness and Jesus' subsequent response: "And the apostles said unto the Lord, Increase our faith. And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you" (Luke 17:5-6). The apostles recognized the need for greater faith to do what Jesus commanded, and Jesus affirmed their recognition.

On another occasion, Jesus dispelled the modern conception that the rich will be saved simply because they were rich. Jesus said, "...Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven. And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. When his disciples heard it, they were exceedingly amazed, saying, Who then can be saved? But Jesus beheld them, and said unto them, With men this is impossible; but with God, all things are possible" (Matt. 19:23-26).

The rich were not excluded from the kingdom, but Jesus acknowledged the difficult sacrifices they would have to make to get to the kingdom. The rich find comfort and security in their riches rather than find such peace in God. While sacrificing would be hard for the rich, it was not impossible.

If they came to have faith in Jesus, they would find the resolve to make sacrifices necessary for their salvation.

In principle, the same is true today. Regardless of our backgrounds, we all will be challenged, in some area of our lives, by what Jesus has said. We will readily understand what He expects and the reasons why; however, doing what He says will challenge us. Only by faith in Jesus and His teaching will we find the strength to sacrifice, repent, and obey.

Doing by Love

Lastly, love for Jesus and His word will enable us to do His will. Our love for the Lord comes from an awareness of His love for us. Like children and their parents, we may resist doing what Jesus says. We may view it as an affront to our lifestyles. Parents do not instruct their children to burden the lives of the children. Likewise, Jesus does not instruct us to burden our lives (1 John 5:3). Love is why Jesus instructs us, and love should be why we do what He says.

Ultimately, Jesus' teaching is given for our good. He wants to bless our lives. The apostle of love wrote, "My little children, let us not love in word, neither in tongue; but in deed and in truth" (1 John 3:18). Doing what Jesus says is an expression of our love for Him.

Love is the only acceptable motivation for doing what Jesus commanded. If we love Jesus, we will do what He said (John 14:15). He gave no other motive for doing what He commands. Jesus is not going to drag anyone to the kingdom, kicking and screaming. He leads those who love Him to the kingdom. If love is not the reason for what we do, all we do will be for nothing.

While this may seem surprising, this point is repeatedly made in the New Testament. Paul wrote, "If I speak in

the tongues of men and of angels, but have not love, I am a noisy gong or a clanging cymbal. And if I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but have not love, I am nothing. If I give away all I have, and if I deliver up my body to be burned, but have not love, I gain nothing” (1 Cor. 13:1-3).

Faith, by itself, is not reason enough for doing what Jesus commands. Unless faith is coupled with love, all that we do is worthless. Yes, faith can be advanced, and sacrifices made for all the wrong reasons. Sometimes people are motivated by pride, envy, and strife in their advancement of faith (Phil. 1:15). While Paul acknowledged the gospel may be preached, he did not condone the motivations of these saints. If our motivations are selfish, we

need to remove them from our hearts and replace them with love (1 Pet. 2:1).

Conclusion

Echoing the sentiments of this sermon years later, James wrote, “Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls. But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word and not a doer, he is like unto a man beholding his natural face in a glass: For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed” (Jas. 1:21-25). We must use

the goodness of God’s word to make wise discernments in our lives. This is the only means by which we will be blessed in this life and eternity.

The Sermon on the Mount has been described as revolutionary and transformative. While such terminology captures the potential of this message, revolution and transformation will only happen through action driven by faith and love. Hearing and doing will bring us to the kingdom. If these actions are separated, we will be excluded. Be wise. Be a doer of the word. **TL**



David Flatt

David and his family began laboring with the Fry Road Church of Christ in Houston, TX in 2019. The church website is fryroad.org. He can be reached at dflatt85@yahoo.com.



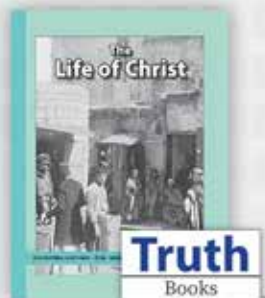
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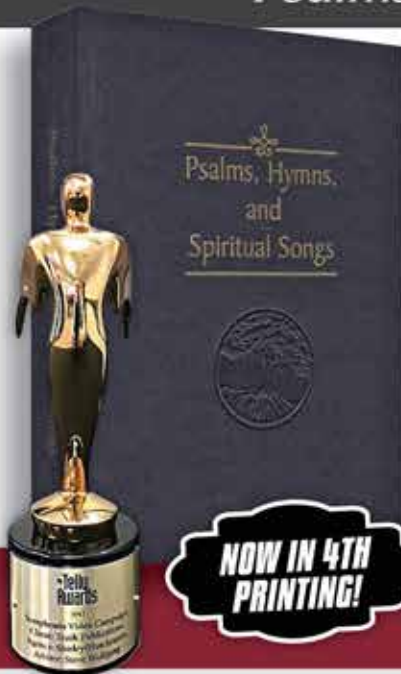
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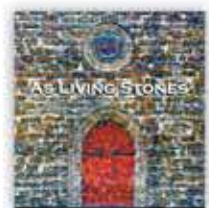
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Cultivating Independence in Our Children

By Phillip Stuckey

Preparing children to be independent is challenging, but we can aid them on this journey through proper training, providing opportunities for them to earn trust, and offering suitable support as they grow and mature.

Behold, children are a heritage from the Lord, the fruit of the womb a reward (Ps. 127:3, ESV).

I can clearly remember the day I heard our eldest child's first cry and held him in my arms. As you look into the face of your child you can't help but wonder, "What then will this child be?" (Luke 1:66). The days turn into months and the months into years, and it seems that all of a sudden, they are grown and getting ready to leave home. As a parent, your mind is full of questions, doubts, and concerns. Have I taught them everything they need to know? Have I prepared them to be independent and to make their way in this world?

I am reminded of how my oldest son learned how to walk. I would hold his little hands in mine and walk backward as he took each wobbly, unsure step. He would laugh and keep walking as long as I held his hands. Yet, if I let go, he would get really upset. Sometimes he would drop down and cry. Then one day, I let go and stayed just out of reach. He fussed and cried but kept moving toward me. I kept moving back, and before you know it, he was walking all on his own.

God is the giver of every good thing; I am continually amazed at how much the Lord entrusts to each of us (Jas. 1:17). He not only entrusts us with our own lives and souls, but by His grace and mercy, He entrusts those who undertake the task of conceiving and bearing children

with the task of preparing the next generation of precious souls to love and serve Him. As parents, we must cultivate independence in our children and learn to let them go when the time comes. How do we do that?

Give Them Good Instruction

"Train up a child in the way he should go; even when he is old he will not depart from it" (Prov. 22:6). As parents, we have been charged with bringing our children up in the discipline and instruction of the Lord (Eph. 6:4; cf. Gen. 18:19; Deut. 6:7). When we stop and consider what that means, it encompasses a lot, since God is the Lord of all of life. We have to teach our children that there is a God, and they need to seek and serve Him (Heb. 11:6). We have to teach them about sin and salvation, good and evil, and about how to discern between the two (Heb. 5:14). We must teach them what it means to love God with all your heart and to love your neighbor as yourself (Matt. 22:37-40).

We have to teach them about putting the needs of others before themselves (Phil. 2:1-4). We must teach them to do what is right (Heb. 12:5-11). We should teach them about priorities (Matt. 6:33). We must show them what it means to be a true disciple of Christ (Eph. 4:17-5:21). This amounts to our having to teach them about how to be a good child, friend, spouse, parent, employee, etc. (Eph. 5:22-6:9). It also means giving them practical hands-on instruction in the seemingly

mundane tasks of everyday life, such as chores, money, and finance, driving a car, and a host of other things.

A lot of time must be spent throughout the days and years repeatedly instilling these and other vital truths and emphasizing not only the what and the how, but why we should do things a certain way. We have to teach our children to reason things through on their own with God and His word as their guide.

However, it isn't enough just to teach them all these things. We all know the proverb, "Like father, like son" and "Like mother, like daughter" (Ezek. 16:44). We must model independence for our children. We have to go beyond teaching the principles and precepts that govern life and demonstrate them in action. We have to give them a pattern to follow and imitate (1 Cor. 11:1). This means letting them see us succeed but also fail and, hopefully, how to recover when things go wrong.

Give Them the Chance to Earn Your Trust

If we really want to cultivate independence in our children, we are going to have to let them do things for themselves. This can be a real struggle. It is so easy to do things for them instead of letting them do them for themselves. It is so easy to be overbearing or overprotective and not let them struggle.

Children need us to trust in them to give them the confidence to be independent. That means we must let them have the freedom and opportunity of making choices. Of course, this is something we do gradually. From an early age, there are a lot of things they can do for themselves. As they demonstrate that they can be trusted in small things, we should allow them freedom in more and more areas, especially as they grow older (Luke 16:10).

Even if they fail and make mistakes, they can learn from them. In fact, allowing them to fail while they are still under our watchful care and protection is a great kindness that can safeguard them in the future. It may keep them from making catastrophic choices later in life. Learning the value of heeding wise instruction and the consequences of not doing so is a valuable lesson that children can begin learning from a very early age (Prov. 1:8-9). As parents, our goal is to help them mature and put away childish ways, to be able to reason things out for themselves, and to make the best choices they

can that will please God and do the most good (1 Cor. 13:11; Heb. 5:14).

Give Them the Proper Support

At some point, the time will come when your children are grown and are ready to leave your home and start their own (Gen. 2:24). Helping them make this transition will require both you and your child to change. On the one hand, you will always be their mom or dad, and they should always respect and honor you (Eph. 6:1-2). On the other hand, when they grow up, they are no longer dependent children, and you no longer have the same authority over them as you did when they were living under your roof. They have to start interacting with you more as peers and equals in many ways. Having open and honest conversations with them about this new stage in your relationship is key. Talk about mutual respect and proper boundaries.

This summer, when our oldest came home from college, we talked about our expectations of him and his expectations of us. We try to extend to him the same courtesy as we would any

other adult who stays with us, but we ask him to extend that same courtesy and respect to us (Matt. 7:12; Eph. 5:21).

Let your children know you trust them to make wise choices, but let them know advice and support are always available if they need it. Remind them about how God expects all of us to consider the advice and counsel of those that are older and more experienced (Titus 2:1-4; 1 Pet. 5:5).

Raising children is a challenging task. In some sense, we are all like Hannah. God has entrusted us with precious souls, and our task is to raise them and then give them back to Him (1 Sam. 1:11). May God help us all to cultivate independence in our children so that they will be equipped to walk faithfully with the Lord all the days of their lives. 📖



Phillip Stuckey

Phillip has worked with Robison Street church of Christ in Edna, TX for over four years. He and his wife, Beth, have three children. The church website is ednachurchofchrist.org. He can be reached at philstuckey@gmail.com.



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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:

What does Paul mean in 1 Corinthians 3:10-15 when he speaks about a man's suffering loss when his work is tried, but he is saved? Does this mean that one can teach false doctrine or practice sin and still be saved?

Answer:

The following brief analysis of this section of 1 Corinthians chapter three will prove helpful in answering this question. The church is identified as God's vineyard or house in relation to the work done by men (1 Cor. 3:9b-17).

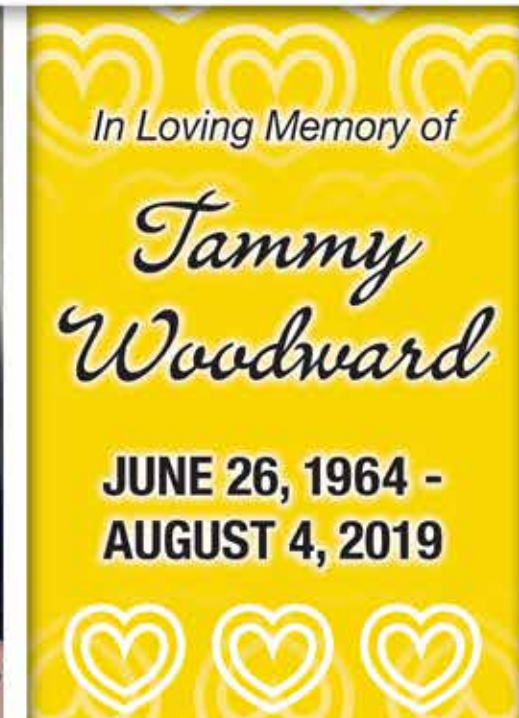
- Just as the tilled land and the house originate as products of God's skill and care, so the church is the result of His divine labor, which often includes His workers (v. 9b).
 - At Corinth, Paul had worked as a wise master builder (construction superintendent) and Apollos as a worker on the foundation laid by Paul (v. 10).
 - Every man working on this building must do so carefully, because he must build on Christ alone (vv. 10-11).
 - Paul viewed the work/converts of these workers as being of different quality (gold, silver, costly stones, wood, hay, stubble referring to different levels of stability or permanence when tested), which would be manifest by the trials coming (vv. 12-13). He shows the saints there were his work in the Lord in 9:1. Note that it is possible the word "day" in verse 13 refers to the Final Judgment, but it also could refer to the day of trial/testing coming to them. In the final analysis which view one adopts has little impact on the overall meaning of this section.
- The fiery trials may cause the worker to lose his labor, and he himself will be tested (vv. 14-15). He will be saved because of his faithfulness, though his converts become faithless.
 - He gave an additional warning to those destroying the temple of God/church (vv. 16-17).

The reader should notice that no reference is made to erroneous doctrine or practice in this section. To read such into any explanation of this problematic statement in verse 15 is unjustified. To do so is to be guilty of eisegesis (i.e., inserting into a passage what is not there), not exegesis (i.e., getting from a passage what is present). If a context does not deal with an idea, it is inexcusable to drag it into any explanation.

No, this statement does not justify the false teacher or one practicing sin by distinguishing between his sin and his salvation. It certainly does not teach that such a one can still be saved. The reader should study the following passages to learn that a saved person can fall from God's grace and be lost (1 Cor. 10:12; Gal. 5:4; Heb. 3:12-14; 10:35-39; Jas. 5:19-20; 1 Pet. 1:3-5; 2 Pet. 1:8-11; Rev. 3:5). 📖



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Ashdod and the Ark

By Luke Chandler

One of five principal Philistine cities, Ashdod enjoyed military and economic significance because of its strategic location along the main highway connecting Egypt with regions to the north.

Ashdod was one of five principal Philistine cities in the Old Testament period. A casual glance at a map suggests it was located on the coast of Canaan, but it actually sat several miles inland, along the international highway connecting Mesopotamia and Anatolia (modern-day Turkey) with Egypt. (A nearby coastal site called Ashdod-Yam was a different town than biblical Ashdod. Its ruins are primarily from the Crusader period.) Biblical Ashdod's

location on this transcontinental route is important for understanding the only biblical story we have from the city.

The Philistines defeated Israel at Ebenezer in 1 Samuel 4 and captured the Ark of the Covenant. In chapter 5, they brought the captured Ark as a trophy to Ashdod and set it up in the temple of their idol, Dagon. The following morning, however, pagan priests discovered the idol had fallen

face downward on the ground before the Ark of God. They promptly set it back up, but the next morning, discovered that Dagon had fallen and broken before God's Ark. The text then describes outbreaks of tumors following the Ark as the Philistines evacuated it from Ashdod to Gath, before finally returning it to Israel.

It was especially unfortunate for the Philistines that they first took the



Philistine Ashdod is now a large, grassy field with a low mound. It was excavated years ago but nothing significant from biblical times is currently visible. Credit: Todd Bolen/BiblePlaces.com

Ark to Ashdod. The city's location on the international highway brought a steady stream of merchants and other travelers from Phoenicia, Syria, Babylonia, Assyria, Egypt, and elsewhere. One can imagine the public spectacle as the Ark was carried to Dagon's temple, only to be whisked away shortly afterward in humiliation. How many people learned about Dagon and the Ark as they passed through Ashdod on their travels?

We can see God's foresight in choosing ancient Canaan for His people. It connected Africa, Asia, and Europe, so knowledge of Him could naturally spread to other lands. Dagon's fall in Ashdod would be a remarkable story to share. What power could literally bring down a prominent Philistine god? What kind of Deity did those Hebrew hill-dwellers worship?

It is no surprise that Gentiles are aware of God in later stories. David came to be surrounded by Philistines who feared the Lord (2 Sam. 15:18-21). The foreign sailors on Jonah's ship became fearful when they discovered

he was fleeing the God of Israel (Jonah 1:7-10). These stories illuminate David's song of praise in 1 Chronicles 16:23-25, "Sing to the LORD, all the earth! ... Declare his glory among the nations, his marvelous works among all the peoples! For great is the LORD, and greatly to be praised, and he is to be feared above all gods."

Biblical Ashdod was eventually destroyed and now lies abandoned, but its episode with the Ark reminds us of the power of influence. No one could hide Dagon's fall and God's power in such a prominent location. This relates to what Jesus said in Matthew 5:14-16, "You are the light of the world. A city set on a hill cannot be hidden... Let your light shine before others, so that they may see your good works and give glory to your Father who is in heaven." Each of us is an "Ashdod" somewhere, whether at home, in the workplace, at school, in an organization, or in a community. Like the Ark of the Covenant, we carry the Lord's presence (1 Cor. 3:16; 6:19-20). Do I see myself as an Ark of God, able to bring His light wherever I happen to be?

Ashdod's Ark encounter also reminds us that God's light shines most brightly in the darkest disaster. He can be glorified in success, but also in the failures of His rebellious people. Israel's loss led to the fear of God in other places, especially among the Philistines. For us, if we primarily seek and share God through things that make us feel *#blessed* (with loving relationships, financial security, finding a good job, owning a comfortable home, etc.), please remember that people often discover God's greatest blessings through sorrow and loss. It was Jesus' murder, after all, that led so many in the world to hope in Him. Our Lord is able to turn defeat into opportunities for light and glory. 📖



Luke Chandler

Luke has worked with the North Terrace Church of Christ in the Tampa, FL area for thirteen years. He leads tours to the Bible Lands and has taken part in nine archaeological expeditions in Israel. Luke and his wife, Melanie, have five children. His website is lukechandler.wordpress.com. He may be reached at lukechandler@verizon.net.

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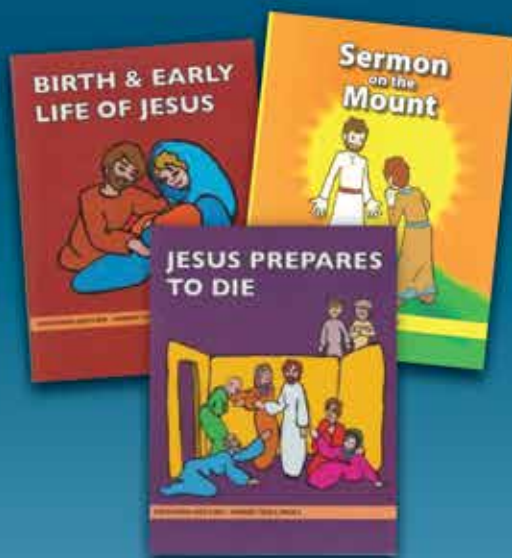
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What Drives Disciples to Serve?

by Steven C. Harper

What motivates faithful disciples to serve God and Christ? Steven reflects upon what the world needs to know about why believers willingly sacrifice their selfish desires and submit to the Lord.

To the one who does not know the Lord or serve Him, discipleship makes little or no sense. Why would someone willingly submit to an invisible being whom he has never seen? Why would one surrender his personal desires to follow the text of an ancient book that is hated and disparaged regularly? Why would someone deny self of pleasures and a life that is not restricted by arcane laws and outdated moral standards? Without doubt, these are the questions of many in the world when they think of discipleship.

There are multiple answers to each of those questions, but I would like to narrow down the answers to just a few for this particular study — answers that should be at the top of our minds as the motivating factors for why we serve the Lord. Consider:

Conviction

For someone who does not believe in God or for someone who does not know God and His word, a disciple's service to God and Christ makes no sense. Why serve this invisible being you've never seen? Why believe in something or someone you've never seen? Space does not permit an in-depth answer, but, in short, the disciple believes, because he is convicted, that what the Bible teaches is true. A disciple does so because it is logical and reasonable also; it is not a matter (as some atheists love to say) of 'leaving your brain at the door' when one chooses to follow God. While some who profess faith in God and Christ

do, indeed, 'believe without evidence' (as the dictionary now defines 'faith') the true disciple believes because he has considered the evidence that God has given us in the written word and has reasonably concluded it is credible, and thus, believable. Only then can one truly have faith, for faith, as God defines it, is "the substance of things hoped for, the evidence of things not seen" (Heb. 11:1).

Let us acknowledge that conviction is quite different than a feeling; there are no examples within the New Testament record of someone being converted because he merely felt he had been touched by God or moved by the Holy Spirit to do so. No. Each and every time, it required the preaching and teaching of God's word before one could be convicted and then acknowledge the gospel story to be true and obey it. This is expected, for we are told plainly, "faith comes by hearing, and hearing by the word of God" (Rom. 10:17). One who claims faith in God or Christ without ever having heard or read the word of God has no faith at all!

With this said, the disciple who is truly convicted by God's word will willingly and readily serve the Lord. One cannot believe the words contained within the Bible to be true and not be moved to action! When we find that we all are sinners (Rom. 3:23), we should be looking for a means of forgiveness or cleansing. When we find Christ has all authority and is

the head of the church (Matt. 28:18; Col. 1:18), we will be striving to learn what He has commanded, and then obey. When we learn that we will all stand before Christ in judgment in the end and answer for what we have done in this earthly body (2 Cor. 5:10), like Paul, we will "make it our aim... to be well pleasing to Him" (v. 9).

Love for God and Christ

When asked about which commandment was the greatest, Jesus answered, "You shall love the Lord your God with all your heart, with all your soul, and with all your mind. This is the first and great commandment. And the second is like it: You shall love your neighbor as yourself. On these two commandments hang all the Law and the Prophets" (Matt. 22:37-40). If we go back to the time when the Israelites were about to enter Canaan, Moses told them then, "I have set before you life and death, blessing and cursing; therefore choose life, that both you and your descendants may live; that you may love the Lord your God, that you may obey His voice, and that you may cling to Him" (Deut. 30:19-20). God has always wanted His people to serve Him out of love, rather than by compulsion or coercion. Those who serve Him today do so because they love Him, and not because they "have to."

Even this point may be misunderstood, though, for many today claim to love God, but do not demonstrate it in reality. Jesus Himself said, "If you love Me, keep My


commandments” (John 14:15); so, do we really love Him, or are these mere words? Do we serve Him because we love Him, or is it just tradition? Do we serve Him because we love Him, or is it just ‘something we do’? Is it for love that we serve, or is it merely a ritual?

Jesus condemned the religious leaders of the first century for their superficial service to God and rebuked them: “Hypocrites! Well did Isaiah prophesy about you, saying: ‘These people draw near to Me with their mouth, and honor Me with their lips, but their heart is far from Me. And in vain they worship Me, teaching as doctrines the commandments of men’” (Matt. 15:7-9). Today, we would call that ‘lip service,’ where one says and does all the ‘right’ things, but without any true conviction or sincerity. The true disciple understands that God is seeking “true worshipers” who will “worship in spirit and truth” (John 4:23-24). So service and worship are offered willingly and sincerely from the inward man to Him, because he

has seriously considered the written record of God’s dealings with man. He has come to the conviction that God has granted to us something far greater than we deserved. Knowing what we do about God, the true disciple can only respond in awe and love as we serve and worship Him—and rightly so.

Love for Our Fellow Man

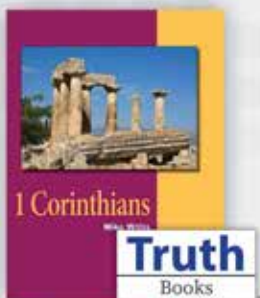
We know that God loved us enough to send His Son to die for our sins (John 3:16; Rom. 5:8), and that Jesus loved us enough to die for us (Eph. 5:2). So we see that love was behind all they have done for us. That being true, faithful disciples know that love for our fellow man must be behind all we do, too. In fact, the apostle Paul wrote by divine inspiration, “And though I bestow all my goods to feed the poor, and though I give my body to be burned, but have not love, it profits me nothing” (1 Cor. 13:3). No matter what we do in our service to God or our fellow man, love must be the motivating factor behind it all, else it is essentially useless.

Love is not constrained by the color of one’s skin, one’s nation of origin, one’s wealth (or lack thereof), or one’s political beliefs, because true disciples remember Christ died for *all* men, and love means helping any who are in need. This was best illustrated by the story of the Good Samaritan (Luke 10:25-37), which shows us our ‘neighbor’ is anyone and everyone we meet. God even demands that disciples love their enemies (Matt. 5:43-44)! Finally, true and faithful disciples understand that they cannot claim love for God if they don’t love their brother (1 John 4:20-21). They don’t do it out of mere duty, but because God loved us first. So, what drives you? 



Steven C. Harper

Steven has worked with Avenue N church of Christ in Rosenberg, TX, for almost four years. He and his wife, Anita, have four children. The church website is avenuechurchofchrist.org. He can be reached at santee5@hotmail.com.



1 Corinthians

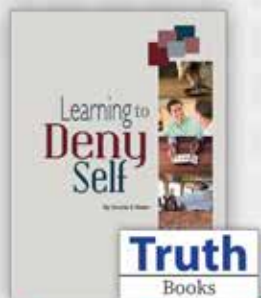
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Fiery Chariots

by Jon W. Quinn

Elisha's declaration, "Do not fear, for those who are with us are more than those who are with them," and the subsequent unveiling of the heavenly hosts provides reassurance in troubled times.

The Enigma machine was an encryption device used by the Germans in World War II to transmit coded messages. It allowed billions of ways to encode a message, making it incredibly difficult for the Allies to crack German codes. Allied researchers were able to exploit some weaknesses in the system and gained access to some German codebooks. From these, they were able to design their own device called the "Bombe machine" which helped to crack even the most challenging versions of the Enigma. Some historians say this was the single most important victory by the Allies. By using this breakthrough, they were able to prepare for and counter many attacks, and find weaknesses in the German defenses. They would, however, allow some German attacks to be carried out so the enemy would not be suspicious that their system had been compromised. It is very useful to know the enemy's plans!

Ben-hadad was king of Syria and an enemy of Israel. His army was powerful as he led his warriors into Israel to raid and conquer. The account is found in 2 Kings 6:8-18. The time would come when, because of their unfaithfulness, God would permit Assyria to conquer Israel. Yet, the Lord was not finished sending prophets to Israel urging them to repent. God is patient.

Ben-hadad planned his strategies with his generals in top secret. They would encamp in a certain place and do battle. Unfortunately for the Syrians,

these plans always failed. Israel's armies were always someplace else. Enraged because ambush after ambush had failed, Ben-hadad questioned his servants, "Will you tell me which one of us is for the king of Israel?" (v. 11). He was certain that there was a spy in their midst. The enemy just had too much knowledge of the Syrians' secret plans!

However, there was no spy among them, and of course, there was no code-breaking device either. One of the servants responded, "No, my lord, O king; but Elisha, the prophet who is in Israel, tells the king of Israel the words you speak in your bedroom" (v. 12). Espionage can be tricky business, but there is no better spy than a prophet of God. Even Ben-hadad's bedroom is "bugged" as the Holy Spirit revealed to Elisha every detail of every plan.

Ben-Hadad decided that in order to win the victory, he must get rid of Israel's eyes and ears. He must capture Elisha. "So he said, 'Go and see where he is, that I may send and take him.' And it was told him, saying, 'Behold, he is in Dothan'" (2 Kings 6:13).

Easier Said Than Done!

Ben-hadad sent an army of horses and chariots to surround the city of Dothan in the night. There would be no escape for Elisha! Elisha's servant rose early in the morning and went out of the house. He beheld the warriors of Syria completely surrounding the city. The servant returned to Elisha and said, "Alas, my master! What

shall we do?" Elisha did not seem too worried. I suppose it is always important to keep a cool head in such situations. Elisha assured his servant, "Do not fear, for those who are with us are more than those who are with them." (2 Kings 6:16). Who was Elisha talking about? *Who was with them?*

Then Elisha prayed and said, "O Lord, I pray, open his eyes that he may see." And the Lord opened the servant's eyes, and he saw; and behold, the mountain was full of horses and chariots of fire all around Elisha (2 Kings 6:17). All around them, but beyond the capabilities of the five human physical senses, was all the protection necessary. Elisha would be no prisoner that day. The would-be captors became the captives!

Do You Sometimes Feel as If You are Surrounded by the Enemy?

We live in a fallen world. There is evil on every side. There is sickness and temptation and sorrow. Tragedy and loss sometimes strike. We experience problems with personal relationships, economic difficulties, and personal failure. Finally, death comes to all. In the words of Elisha's servant, "What shall we do?" The right answer is found in faith.

Today, the enemy commander is Satan. The spears and darts come in the form of temptations and trials. He means to take us captive. Paul mentions some who had already

been captured, and their need to be taught and encouraged to repent; “and they may come to their senses and escape from the snare of the devil, having been held captive by him to do His will” (2 Tim. 2:26).

When the child of God, aware of God’s presence in his life, faces down the adversary, his light shines the brightest (1 Pet. 4:14-16; 2:12). God is glorified and the disciple is strengthened. There is assurance even in the midst of evil. We need to dedicate ourselves to making the most of every situation, knowing that our Lord will give the victory (Eph. 5:15-17; Phil. 1:12-13). It’s time to don your armor (Eph. 6:10-12)!

God Is Greater Than Any Enemy You Will Ever Face

Notice the response of Elisha to the “threat.” The servant saw the odds as two versus a thousand, but he forgot God in his equation. We must not do the same. We are body and spirit. There is a physical realm, and there is a spiritual realm. There is more to a person than the sum of his physical parts (Matt. 10:28). There is more to our universe than just the things we can see with our eyes (2 Cor. 10:3-5, 7; 4:16-18).

In Elisha’s day, unseen by the physical senses was the providence of God. God is present in every situation where His children encounter the enemy. Not everyone can see it, but God is there to support, protect and encourage. He will handle the situation if we will handle our faith. This does not mean an absence of suffering or even death, but it does mean absolute victory. God’s people might die, but they will live again. Every tear shall be wiped away. “You are from God, little children, and have overcome them; because greater is He who is in you than he who is in the world” (1 John 4:4).

By the way, man’s final enemy is death. Then there will be no more battles to fight and no more enemies to face. By faith, the war is won *forever*.

God Will Deliver You

The invaders sent from Ben-hadad were struck blind and led into the midst of Israel, where their sight was restored. Elisha instructed the king of Israel to feed them and send them home. This was done, and Ben-hadad became so terrified by the experience that he stopped sending his marauding bands into Israel.

The Importance of Prayer

Prayer was a key to Elisha’s success (2 Kings 6:17). There is more going on than just the things we see. There are chariots of fire doing battle in the spiritual realm. Communication with God is always appropriate (Rev. 6:9-11; Phil. 4:6,7)!

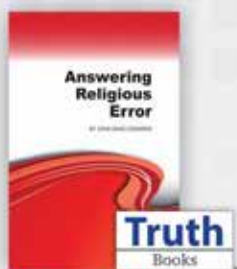
The Importance of Faith

Faith was also key. We have not seen the throne of God, but we believe that He reigns and is in control. Having taken our situation to God in prayer, we must maintain confidence in Him. Recall how Stephen, just before his death, was permitted to view the realm where Christ reigns (Acts 7:56). We, too, shall join the Lord there one day (cf. Rom. 10:17; Heb. 11:1). Take courage, brethren! “For those who are with us are more than those who are with them.” 📖



Jon W. Quinn

Jon has worked with the Bradley Christ in Bradley, Illinois for thirty years. He and his wife, Barbara, have three children. The church’s website is bradleychurchofchrist.com. He can be reached at jwquinn@sbcglobal.net.



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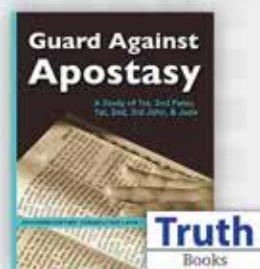
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What is the Work of an Evangelist?

by Joe R. Price

The word of God reveals the work of an evangelist is a divine charge of service and a sacred responsibility that must be faithfully fulfilled.

But you be watchful in all things, endure afflictions, do the work of an evangelist, fulfill your ministry (2 Tim. 4:5)

What is the work of an evangelist? When brethren do not know the Bible answer to this question, unscriptural and unrealistic demands and expectations will be placed on him. When the evangelist does not know the Bible description of his work, he will be tempted to please himself and others instead of God (2 Tim. 4:3-4; Gal. 1:10). It ought not to be so. There is work he must do for which he is accountable.

An evangelist is a herald, a “bringer of good tidings” (Thayer, 257). Whether he travels to preach is not germane to the word or his work (Acts 8:40; 21:8). The evangelist is a gospel preacher. Paul explained, “I charge you therefore before God and the Lord Jesus Christ, who will judge the living and the dead at His appearing and His kingdom: Preach the word!” (2 Tim. 4:1-2).

The evangelist’s work is not to entertain an audience with comedy and storytelling. Of course, public speaking is an element of proclaiming the word. Still, gospel preaching is not an after-dinner speech. The preacher’s work is to “be ready in season and out of season. Convince, rebuke, exhort, with all longsuffering and teaching” (2 Tim. 4:2). Urgency is attached to his work. He is the Lord’s minuteman, standing ready at a moment’s notice to preach the word. His devoted readiness is borne out of

love for God, for truth, and for souls. Timothy exemplified this attribute. Of him, Paul said, “For I have no one like-minded, who will sincerely care for your state. For all seek their own, not the things which are of Christ Jesus. But you know his proven character, that as a son with his father he served with me in the gospel” (Phil. 2:20-22).

Crucial Content of Preaching

The following components embody the work of the evangelist who preaches the word (2 Tim. 4:2).

Convince

He is to “reprove” (KJV), “to convict, refute, confute, by conviction to bring to light, to expose, to find fault with, correct, to reprehend severely, chide, admonish, to call to account, show one his fault, to convict” (Thayer, 202-203). His work is to use God’s word to refute sin and error, calling sinners to repentance and encouraging the faithful (Acts 20:20-21; Eph. 4:12).

Rebuke

He is “to tax with fault, chide, censure severely, to restrain, to admonish or charge sharply” (Thayer, 245). Anyone who thinks the preacher must only have a “positive” message should ponder these first two words very carefully (Gal. 4:16).

Exhort

He is “to call to one’s side, call for, summon, to beg, entreat, to strive to appease by entreaty, to

comfort...” (Thayer, 482-483). God’s word shall be used to encourage and build up. Like Jeremiah, by preaching God’s word, the evangelist will have to “root out,” “pull down,” “destroy,” and “throw down,” but also “build” and “plant” (Jer. 1:9-10).

Longsuffering

He is to have “patience, endurance, constancy, steadfastness, perseverance” (Thayer, 387). The evangelist must take his stand upon God’s truth and stick to it, regardless of how people react. This is reminiscent of God’s exhortation to Ezekiel, “Son of man, receive into your heart all My words that I speak to you, and hear with your ears. And go, get to the captives, to the children of your people, and speak to them and tell them, ‘Thus says the Lord GOD,’ whether they hear, or whether they refuse” (Ezek. 3:10-11). Continue to preach the word, both when it is readily accepted and when it is resisted (2 Tim. 2:24-26).

Teaching (Doctrine, KJV)

He is to give “instruction” (Strong, 1:23), and engage in “the act of teaching” (Thayer, 144-145). Preaching is teaching the truth, demonstrating and persuading from the Scriptures what the truth is, and our obligation to it (Acts 2:40; 17:2-4). Gospel preaching is unapologetically repetitive (Phil. 3:1; 2 Pet. 1:12-16; 3:1).

Threats to the Work of an Evangelist

The evangelist's duty to be ready (instant, urgent) is constantly threatened. The temptation to please men and to secure oneself can override the urgency of preaching the word (2 Tim. 4:3-4). When brethren do not endure sound doctrine, preachers are tempted to scratch the itching ear rather than preach the needed message of truth. (See the poem, "To A Hireling," by Hugh Davis that appears on page 32.)

Sometimes the scratching sound heard from pulpits is generalization without application. By generally condemning immorality and doctrinal error, yet refusing to specifically identify the sin and doctrinal error (and those who teach it [2 Tim. 2:16-18]), little convincing, rebuking, and exhorting occurs. Yet, both the preacher and those in the pews come away comforted that truth was preached, when in fact, the needed truth has been unspoken and unheard.

The evangelist's work is not defined by rhetorical eloquence (1 Cor. 1:17; 2:1, 4, 13; 2 Cor. 10:10). One should certainly use good grammar, and not speak profanely. Yet, speaking talent is no substitute for sound, solid, clear, Bible preaching that convicts the soul and converts the lost. When evangelists are remembered for their storytelling and not the gospel, the work of "teaching" has not been accomplished. Be sure you can tell the difference, or you are liable to confuse one with the other. That is when we become susceptible to error through "smooth words and flattering speech" (Rom. 16:18).

The evangelist's work is not to be the church's social coordinator. Preaching the gospel is about feeding souls the gospel, not feeding stomachs goulash (John 6:26-27). Churches that expect the preacher to be their social director need to learn the work of the evangelist and the work

of the local church. Churches with "youth ministers" and other such social designations are traveling the social gospel route, not Zion's highway of holiness (Isa. 35:8-10).

To fulfill his work, the evangelist must devote himself to "reading, to exhortation, to doctrine" (1 Tim. 4:13). He cannot preach what he does not know. That means he must immerse himself in God's word to handle it properly (2 Tim. 2:15). Churches should not expect a preacher to have a "D.D." or some other academic credential initialed behind his name to preach, but they should expect him to be a student of God's word. While we may appreciate such educational accomplishments, they do not qualify the evangelist for his work, nor do they recommend him to others as a preacher of truth (1 Cor. 1:26-29; 2:1-2).

The evangelist must go into the pulpit (and Bible class) prepared to proclaim the word of God. Foy E. Wallace said, "A young man once came to A.J. McCarty, and asked him how to go about making a preacher. Jack McCarty said, 'Young man, get brimful and running over with the word of God and it will come out!'" (2:2). Yes, indeed. The word of God equips the evangelist to preach (2 Tim. 2:15; 3:16-4:2). The work of gospel preaching is not about filling time, it is about filling the time you have with the word of God. Planting God's seed (His word) into hearts is the work God gave evangelists (Luke 8:11-15; Rom. 10:13-17).

Conclusion

The evangelist must remain watchful (sober) and then accept the hardships that come with his work (2 Tim. 4:5). Preaching is not a popularity contest. Preachers (and the brethren) need to understand the work God gave him to do. We should expect him to do his work, and encourage him in it, not hinder him from it (Eph. 4:11-12). Fellow evangelist, fulfill your service without being deterred and

distracted by false definitions and faulty expectations of your work (2 Tim. 4:5). Brethren, help the evangelist do his God-given work. The charge is made in the presence of Him who will judge us all (2 Tim. 4:1). **IT**

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Joe Price
swordtips1.wordpress.com. His email is joerprice@mail.com.

Joe has preached the gospel for over forty years, working the last twenty-three years with the Mt. Baker Church of Christ in Bellingham, WA. His teaching material is available online at bibleanswer.com and swordtips1.wordpress.com. His email is joerprice@mail.com.



The Day of the Lord

by Richie Thetford

The phrase, “the day of the Lord,” may refer to temporal judgments (as was common in the OT), or the last great day that harkens in the final judgment and eternity (as is reflected in the NT).

Peter, the apostle, writes some words which each one of us should take to heart. In 2 Peter 3:9-11, he writes,

The Lord is not slack concerning His promise, as some count slackness, but is longsuffering toward us, not willing that any should perish but that all should come to repentance. But the day of the Lord will come as a thief in the night, in which the heavens will pass away with a great noise, and the elements will melt with fervent heat; both the earth and the works that are in it will be burned up. Therefore, since all these things will be dissolved, what manner of persons ought you to be in holy conduct and godliness.

In these verses, Peter encourages each and every one of us to repent and live our lives here on this earth in holy conduct and godliness. Why? Because there will come a time when the Lord will return. When the Lord does return, we better be ready, or we’ll burn in eternity. Let’s look at some key points concerning “*the day of the Lord*.”

How Do We Know “the day” Will Come?

Every Bible student knows that “the day of the Lord” will come simply because God said so. In 1 Thessalonians 5:1-3, the apostle Paul wrote,

But concerning the times and the seasons, brethren, you have no need that I should write to you. For you yourselves know perfectly that the day of the Lord so comes as a thief in the night. For when they say,

“Peace and safety!” then sudden destruction comes upon them.

Peter said that the day of the Lord would certainly come (2 Peter 3:10). Jesus Himself said,

But know this, that if the master of the house had known what hour the thief would come, he would have watched and not allowed his house to be broken into. Therefore you also be ready, for the Son of Man is coming at an hour you do not expect” (Matt. 24:43-44).

We learn from these Scriptures that the day of the Lord will come, but no man knows when it will come.

What Will Happen When “the day” Comes?

It should be plain by Peter’s explanation of the event that this means that the end of the world is taking place. When the earth is melted with fervent heat, all will be destroyed. Yet, what will happen to those that are righteous in the sight of God? The inspired apostle Paul said, “Deliver such a one to Satan for the destruction of the flesh, that his spirit may be saved in the day of the Lord Jesus” (1 Cor. 5:5). Those who are in sin should be made aware of their sin, that it is lawlessness to God (1 John 3:4). Being aware of sin (Rom. 3:23), man must make himself right before God, so that, when the day of the Lord occurs, he can be saved.

Some will rejoice when the Lord returns! In Paul’s letter to the Philippians, he said: “holding fast the word of life, so that I may rejoice in the day of Christ that I have not run in vain or labored in vain” (Phil. 2:16). If we will strive to be obedient to the Word of the Lord while we live, then we can rejoice when Christ returns because we know that we have obeyed His Will.

Jesus emphasizes the importance of listening to and obeying Him.

Not everyone who says to Me, ‘Lord, Lord,’ shall enter the kingdom of heaven, but he who does the will of My Father in heaven. Many will say to Me in that day, “Lord, Lord, have we not prophesied in Your name, cast out demons in Your name, and done many wonders in Your name?” And then I will declare to them, “I never knew you; depart from Me, you who practice lawlessness” (Matt. 7:21-23).

How Should We Be Found When “the day” Comes?

If we are living as we should be living in holy conduct and godliness, then we will be looking forward to Christ’s second coming (2 Pet. 3:12-13).

If we are walking in the light, we have nothing to fear. However, if we should be walking in darkness, which has *no* fellowship with the light, then we better be concerned. If we are in sin, then the day of the Lord will come upon us as a thief. Paul said: “But you, brethren, are not

in darkness, so that this Day should overtake you as a thief" (1 Thess. 5:4).

True disciples, lovers of Christ, will be ready for Jesus! Each Christian should possess a genuine desire to be found in favor with God when His Son returns. In Jesus' parable of the ten virgins, He emphasizes the importance of being ready and to watch because "You know neither the day nor the hour in which the Son of Man is coming" (Matt. 25:1-13). When we are walking in the light, favorably toward God, then we will glory when the day of the Lord comes.

How Can We Be Found Obedient When "the day" Comes?

For us to be ready to meet the Lord on His return we must prepare right now! We must get rid of sin in

our life and follow the ways of the Lord. In Romans 12:1-2, Paul says,

I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service. And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God.

We must understand that heaven is the *most* important goal to strive for in our lives.

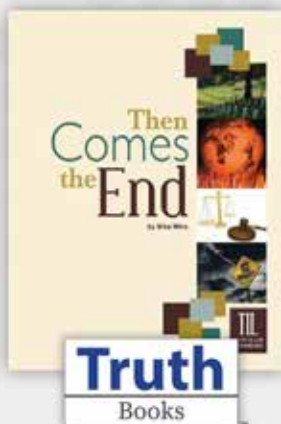
Understanding this, then how should we act? What must we do? We must transform ourselves, having our mind set on things above, not on things of the earth (Col. 3:2). We must constantly live in such a way that we approve of only those things that are good and acceptable to God. Paul

said, "Test all things; hold fast what is good. Abstain from every form of evil" (1 Thess. 5:21-22). Christians must live their lives in such a way as to show others that they are determined to live for Christ and not for man. The alien sinner, those not *in* Christ, must get *in* Christ to be saved. The way to get *in* Christ is through baptism (Gal. 3:27). If you are not *in* Christ, why not obey His gospel today? "Repent and be baptized for the remission of sins" so you can be ready and be saved when "*the day of the Lord*" comes! 📖



Richie Thetford

Richie helped begin and has worked with the Poudre Valley Church of Christ in Fort Collins, CO for over seven years. He and his wife, Malinda, have three children (Kristin, Caleb, Kaleena). His website is thetfordcountry.com where he also manages the churches looking for preachers and preachers looking for churches for truthmagazine.com. He can be reached at richiethetford@gmail.com.



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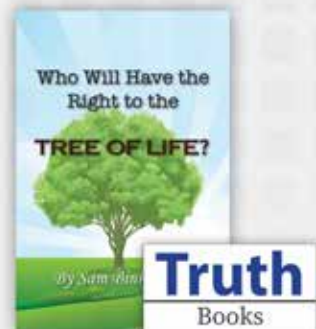
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What in the World?

by Chris Reeves

Chronicling recent news reports, Chris notes the callousness of those who destigmatize abortion and the courage of others who are willing to affirm their faith in a literal six-day creation week.

Foolish Fruit Fanatics

Pro-abortionists tied to a New York City abortion clinic have been using the papaya fruit to teach the public how to perform first-trimester abortions. Abortionist Zoey Thill teaches classes using Hawaiian papaya to mimic a woman's uterus. Thill inserts her finger into the fruit (simulating the "cervix"), followed by metal tapered rods to dilate the opening, and then followed by a plastic tube called a cannula which is attached to a manual

vacuum aspirator used to suck out the inner contents of the papaya (to suck out the baby in a real abortion). The procedure takes about three minutes. One abortionist instructor reportedly said it is "even more satisfying when it's a real abortion."

"Papaya workshops" are popping up around the country and the goal of organizers is two-fold: (1) teach people how to perform an abortion and (2) desensitize people toward abortion. Zoey Thill said that her desire was to

"combat fear, misinformation, and stigma" surrounding abortion. She hopes her papaya demonstrations will encourage people to stop using the term, "surgical abortion," and start using the term, "procedural abortion." She said that "surgical abortion" is a term that "makes it sound way more dramatic than it has to be." Clearly, abortionists are trying their hardest to destigmatize and desensitize the act of abortion. They are trying to get more people comfortable with killing babies in the womb. One organization,



*"Uterine evacuation demonstration using papaya and manual vacuum aspiration kits for medical students and trainee medical officers in Australia."
"Abortion Method Using Papaya and Manual Vacuum Aspiration (Mva)." YouTube: What RU4NT.
August 11, 2016. <https://www.youtube.com/watch?v=HZYnr5qCiQ>.*

the Reproductive Health Education in Family Medicine (RHEDI), hosted a “Papaya Workshop and Free Luncheon” to demonstrate hands-on training in manual vacuum aspiration for early abortion using papayas as models.

When I read about the organizers and instructors of these “papaya workshops,” I am reminded of the words of Jeremiah. He spoke of people who “were not at all ashamed, neither could they blush” (Jer. 6:15). I am reminded of the words of Isaiah, who spoke of people who “call evil good, and good evil; that put darkness for light, and light for darkness” (Isa. 5:20). I am reminded of the words of the Apostle Paul, who referred to those that were “past feeling” (Eph. 4:19).

Friend, don’t be misled by these foolish fruit fanatics who are radical about promoting their culture of death. The baby inside a mother’s womb is a “child” (Eccl. 11:5) who is “fearfully and wonderfully made” (Ps. 139:13-14). Death is death, murder is murder, and a papaya demonstration with a free luncheon will never change that.

Six-Day Steadfastness

Can we learn anything good from our denominational neighbors? Let’s see. When the Missouri Synod of the Lutheran Church recently convened in Tampa, FL for their Sixty-Seventh Regular Convention, delegates approved a resolution (Res. 5-09A) reaffirming the denomination’s belief in the literal interpretation of the book of Genesis including the belief that God created the heavens and earth in “six natural days.” The resolution defined “natural” according to Genesis 1:5: “There was evening and there was morning, the first day.” Synod President Matthew C. Harrison remarked about this resolution:

We try to only say what the Bible says, and otherwise keep our mouths shut. It’s hard for me

to believe the Genesis account, ... but I do believe it because I believe it’s the Word of God.

Now, while I would never encourage or condone denominationalism with its conventions, Lutheran or otherwise, I would commend this religious body for one thing: being willing to stand for Bible truth concerning the days of creation in a world dominated by a pseudo-scientific theory of evolution. If these people can stand up and be steadfast about the “six natural days” of creation, surely we can as well. May we never offer up any creation compromises in our preaching or teaching. Rather, may we resolve (without drafting a formal resolution at a convention) to be steadfast to always stand for the truth of Moses’ words: “for in six days Jehovah made heaven and earth” (Exod. 20:11; 31:17). **📖**

Sources

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Chris Reeves

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



Abstain From Every Form of Evil (REVISED)

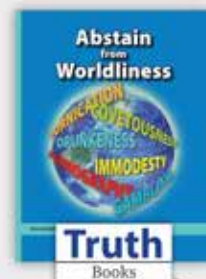
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To a Hireling

by Hugh Davis

In his article, Joe Price alluded to the poem, "To A Hireling," by Hugh Davis, that was quoted several years go by Connie Adams in a prior issue of *Truth Magazine*, which we reprint here.

Preach a sermon, preacher,
Make it short and sweet;
Our stomachs strike at 12 o'clock
A hungering for to eat.

Preach a sermon, preacher,
With words both smooth and fair,
For philosophy and
theory we thirst;
For scripture we don't care.

Preach a sermon, preacher,
Punctuate it with jokes;
Fill it with your yarns and tales,
And entertain us folks.

Preach a sermon, preacher,
But don't get too specific;
As long as you will generalize
We think you are terrific!

Preach a sermon, preacher,
Make it good and plain (?)
But don't you dare to get so close
As to call sin by its name.

Preach a sermon, preacher,
Preach it round or flat;
We love to play at hide and seek
And guessing where you're "at."

Preach a sermon, preacher,
Make it what we love to hear;
We'll pat you on your
spineless back,
While you scratch our itching ear.

Source

Davis, Hugh. "To A Hireling," quoted in "Editorial Left-overs" by Connie Adams. *Truth Magazine* April 20, 2006. Page 4. <http://www.truthmagazine.com/archives/volume50/08-april-20.pdf>.

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3. Paul and Peter (and James)—Eating with Gentiles. On a separate occasion, Paul records an incident when Peter came to Antioch, and (as a result of the influence of James), began to withdraw himself from social contact with Gentiles (Gal. 2:11-12). This incident is pertinent to our study for several reasons. First, we see the example of brethren from other places teaching Christians in other congregations. In this instance, the teaching of James was in error, but the principle of Christians teaching other Christians underlies the whole situation. Second, we see Paul's response. He describes having "withstood him to his face" (Gal. 2:11) as he reasoned with "Peter before them all" (Gal. 2:14a). While we are not given the content of the teaching of James, Paul, in essence, summarizes his debate notes and the focus of his proposition (Gal. 2:14b-21). So we have Paul in a public discussion setting forth his case, in response to the case

previously set forth by James and adopted by Peter. That is a debate.

In each of these examples, we see public discussions of different questions. In each example, while error is rebuked, the forum of the public discussion of these issues is set forth as an approved method of teaching truth and exposing error. This is no different from the approach that is taken in modern religious debates.

Conclusion

So what does this tell us about our question of whether the church is authorized to host a debate? We have seen the biblical charge given to the church and its preachers and elders to stand up for, and patiently uphold, truth in the face of "those who contradict" (Titus 1:9). We have seen approved examples in which this was done before the congregation in a manner that allows both sides of a question to be addressed. This indicates that the church does have

generic authority to engage in religious discussions for the goal of determining and upholding scriptural teaching on various questions. Given the fact that no specific procedure for this is outlined in the New Testament, the manner in which such discussions are conducted is a matter of expediency—so long as they are handled "decently and in order" (1 Cor. 14:40). I am confident that all of those involved in the planning, preparation, and participation in next year's scheduled debate at Olsen Park have only these clear and scriptural goals as their objectives. It is my prayer and confidence that this effort will glorify God and help all involved to grow in love for Him and His word. **TT**



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 kmppope@att.net.

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John Humphries (334) 306-4172

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

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www.conwaychurchofchrist.org

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

IDAHO

BLACKFOOT

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

IOWA

DES MOINES

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

GRINNELL

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

ILLINOIS

CHICAGO

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

DOWNERS GROVE

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

GLEN ELLYN

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

MATTOON

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

SOUTH HOLLAND

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

INDIANA

CLARKSVILLE

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

GREENWOOD

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

HOBART

church of Christ
300 N. Liberty Street
Bible Study 9:45 A.M., Worship 10:30 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: Jerry Cleek (219) 942-2663

INDIANAPOLIS

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

JAMESTOWN

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

OOBITIC

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

PEKIN

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

PLAINFIELD

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

SAINT LEON, IN

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

SALEM

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

TRAFALGAR

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

KANSAS

TOPEKA

17th Street church of Christ
5600 SW 17th St.
Bible Study 9:15 A.M., Worship 10:30 A.M.
Wednesday 7 P.M.
(785) 235-8687 or 273-7977
www.17thstreetchurchofchrist.org

KENTUCKY

AUSTIN

Peter's Creek church of Christ
856 Thomerson Park Rd.
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M.
Evangelist: David Cox (270) 579-8074 or
(270) 646-0498, www.peterscreekcoc.com

BEAVER DAM

church of Christ
1235 Williams St.
Worship 10 A.M., Bible Study After Worship
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Jerid Gunter
(270) 274-4451

BRANDENBURG

Brandenburg church of Christ
612 Broadway
Bible Study 9:45 A.M., Worship 10:30 A.M.
Evening 5 P.M., Wednesday 6:30 P.M.
Evangelist: Charles J. White (270) 422-3878

CAMPBELLSVILLE

Sunny Hill Dr. church of Christ
A.M. Worship 9:30 A.M., A.M. Bible Study 10:30 A.M.
A.M. Worship 11:30 A.M., Wednesday 7 P.M.
Evangelist: Steve Lee (270) 789-1651
stevelee4510@windstream.net
www.sunnyhillcoc.com

CANEYVILLE

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

DANVILLE

church of Christ
385 E. Lexington Ave.
Worship 10 A.M., Bible Study 11:15 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: Scott Vifquain (859) 236-4204

FRANKLIN

31-W North church of Christ
1733 Bowling Green Road
Bible Study 9 A.M., Wednesday 7 P.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Steve Monts, (270) 776-9393
www.31wchurchofchrist.com

HODGENVILLE

Hodgenville church of Christ
613 S Lincoln Blvd.
Bible Study 10 A.M., Worship 11 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Don Brady (270) 358-6053
Dbrady1295@aol.com

LEITCHFIELD

Mill St. church of Christ
733 Mill Street, Highway 62 E.
Bible Study 10 A.M., Worship 10:55 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: Michael Hardin
(270) 259-4968 or (270) 300-3239
www.millstreetchurchofchrist.org

LOUISVILLE

Valley Station church of Christ
1803 Dixie Garden Drive
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
Evangelist: Dudley Ross Spears (502) 937-2822

LOUISIANA

GONZALES

Southside church of Christ
405 Orice Roth Road, 70737, (Baton Rouge area)
Bible Class 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: R.J. Evans (225) 622-4587
rjevans@eatel.net

MANY

Lakeside church of Christ
12095 Texas Hwy. (Hwy. 6 W.)
12 miles west of Many
Bible Study 10 A.M., Worship 11 A.M.
Evening 6 P.M., Wednesday 7 P.M.
(318) 256-9396

STONEWALL

N. DeSoto church of Christ
2071 Highway 171 (South of Shreveport)
Bible Study 9 A.M., Worship 10 A.M.
Evening 6 P.M., Wednesday 7 P.M.
(318) 925-2733

MARYLAND

SEVERN

Southwest church of Christ
805 Meadow Rd.
Bible Study 10 A.M., Worship 11 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
Evangelist: Brandon Trout
(410) 969-1420 or (410) 551-6549
www.swcofchrist.com

MAINE

PORTLAND

church of Christ • 856 Brighton Ave.
Leave Maine Turnpike at Exit 48
(Breakwater School)
Bible Study 10 A.M., Worship 11 A.M.
Second service immediately following morning
worship. Mid-week Bible Study. Please call for
times & places. (207) 839-3075 or 839-8409

MICHIGAN

CEDAR SPRINGS

W. Michigan church of Christ
Sr. Citizen Center, 44 Park Street
(Grand Rapids Area)
Worship 11 A.M., Bible Study 12:30 P.M.
Wednesday 7 P.M.
Evangelist: Joseph Gladwell, (616) 975-2778
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

KINGSPORT

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

MARYVILLE

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

MEMPHIS

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

MURFREESBORO

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

MURFREESBORO

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

NASHVILLE

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

NASHVILLE

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

PIGEON FORGE

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

SHELBYVILLE

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

SHELBYVILLE

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

TEXAS

ALLEN

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

ALVARADO

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

ALVIN

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

AUSTIN

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

BAYTOWN

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

BEAUMONT

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

CONROE

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

CORPUS CHRISTI

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

DICKINSON

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

DALLAS

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

DUNCANVILLE

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

EDNA

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

EL PASO

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

FORT WORTH

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

GRANBURY

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

HOUSTON

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

HOUSTON

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

IRVING

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

LANCASTER

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

LUBBOCK

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

LUFKIN

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

MANSFIELD

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

NACOGDOCHES

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

PLANO

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

SAN ANTONIO

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

SAN ANTONIO

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

SHERMAN

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

TEMPLE

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

WACO

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

THE WOODLANDS

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

VIRGINIA

CHESAPEAKE

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

CHESTER

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

RICHMOND (METRO)

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

RICHMOND

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

RIDGEWAY

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

ROANOKE

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

VIRGINIA BEACH

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

WASHINGTON

BELLINGHAM

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

SEQUIM

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

TACOMA

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

WEST VIRGINIA

CHARLESTON

Oakwood Road church of Christ
873 Oakwood Road
Bible Study 10 A.M., Worship 10:50 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
oakwoodrdcoc@suddenlinkmail.com
www.orcoc.org • (304) 342-5637

CLARKSBURG

Westside church of Christ
Davisson Run Road
Sunday Morning 9:30 A.M.
(304) 622-5433
www.westsidechurchofchristwv.net

FAIRMONT

Eastside church of Christ
1929 Morgantown Avenue
Bible Study 10 A.M., Worship 10:45 A.M.
Evening 6 P.M., Wednesday 7 P.M.
(304) 363-8696 or (304)844-2437

GLADESVILLE

Gladesville church of Christ
2906 Gladesville Rd., Independence, WV 26374
Sunday Bible Study 10 A.M., Worship 10:45 A.M.
Sunday 7 P.M., Wednesday 7 P.M.
(304) 864-3078

MOUNDSVILLE

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

PARKERSBURG

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

WYOMING

RANCHESTER

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

CANADA

CALGARY, AB

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

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