

Truth

Magazine

Taking His hand, helping each other home.



TM

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BLESSINGS OF TECHNOLOGY

In all your ways acknowledge Him, and He will make your paths straight (Prov. 3:6).



Truth Magazine

Taking His hand, helping each other home. 

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Bible Authority

by Mark Mayberry

When the chief priests and the elders asked Jesus, “By what authority are You doing these things, and who gave You this authority?” (Matt. 21:23), they acted with ulterior motives. However, the question is, indeed, vital.

The authority of Jesus Christ is affirmed in the Great Commission (Matt. 28:18-20). The apostles, and by extension, God’s people in every generation, should go forth preaching the gospel. Disciples are baptized in the name of the Father, Son, and Holy Spirit. The Greek word *exousia* refers to “power to act, authority” (Thomas, 1849). Christ’s authority over both the physical and spiritual realms was manifested by His miracles (Matt. 9:1-8). As the One who possesses supreme power, Jesus has the right to command us in every aspect of our lives.

The Authority of Jesus Christ

As Our Creator

The Bible repeatedly affirms that Jesus Christ is our Creator (John 1:1-4; 1 Cor. 8:5-6; Col. 1:15-18; Heb. 1:1-2). God has a plan and a purpose for His chosen people. Let us, therefore, humbly submit to His will and not demonstrate defiance against our Maker, as do wicked and rebellious men (Isa. 45:9-13; Ps. 2).

As Our Commander

The New Testament depicts Christ as our Commander, especially in the closing chapters of the Apocalypse (Rev 19:11-16). If we are soldiers of Christ, then He is our Captain, whom we are obligated to obey (2 Tim. 2:3-4). Knowing that we are engaged in a great spiritual conflict (2 Cor. 10:1-6), let us put on the full armor of God, that we may stand against the power of darkness (Eph. 6:11-

17). Like Paul and Timothy, we must fight the good fight—heeding Christ’s call and obeying His commands (1 Tim. 1:18-20; 6:12-16; 2 Tim. 4:7-8).

As Our Caregiver

Jesus’ miracles of healing demonstrate that He is the Great Physician, the balm of Gilead (Matt. 11:2-6; cf. Jer. 8:18-22). Most importantly, He offers spiritual restoration to erring sinners: “I have not come to call the righteous but sinners to repentance” (Matt. 9:10-13; Mark 2:15-17; Luke 5:29-32). As we visit the doctor in times of illness, the Lord Jesus can heal us from all spiritual maladies. However, if we hope to get well, we must follow the Doctor’s orders!

Establishing Bible Authority

Realizing that we will be judged by the word of God (John 12:48-50), we must respect the authority of Sacred Scripture (2 Tim. 3:16-17; Col. 3:17). The Holy Spirit caused the inspired apostles and prophets to use three basic methods of authorizing religious actions: direct statements, approved examples, and necessary inferences. The Lord calls upon us to use our minds in understanding the will and word of God (Col. 1:9-12; Eph. 5:15-17).

How does one understand the Bible? Precisely, we do so as we comprehend any other written message: by gathering information, solemnly contemplating its meaning, and drawing appropriate conclusions.

The reasoning may be valid and productive of good (2 Tim. 2:14-19, esp. vs. 15; Eph. 3:1-5) or faulty and productive of evil (Jer. 23:36; 2 Pet. 3:15-16). The outcome depends upon one’s attitude (John 7:17).

Direct Statements

It should go without saying that we are bound to obey any direct statement regarding our obligations to God. A direct statement might take the form of a positive commandment (Acts 2:38-40), a prohibition (Eph. 5:3-12), or a factual declaration (Gal. 5:19-23).

Greek verbs communicate authoritative statements in various forms. The indicative mood is descriptive of something that *is*, as opposed to something that might be. The subjunctive mood expresses a possibility, probability, exhortation, or an axiomatic concept. The imperative mood is used when making a command, or when the speaker/author is encouraging or asking someone to do something. All are employed to express direct commands. An exclamation point is not required for a statement to be authoritative.

Approved Examples

The Scriptures also teach by example or illustration (1 Cor. 10:6, 11). Parents know the importance of setting the right example (Eph. 6:4; Prov. 31:28-29). Christ conducted Himself so that, when men saw His actions, they could know how they ought to live (Matt. 16:24; 1 Pet.

2:21). So likewise, the apostles acted under the direction of the Holy Spirit, and their example guided the early church (1 Cor. 11:1; Phil. 3:17; 4:9).

The New Testament records various divinely approved examples that illustrate God's commands. These are no less important than direct statements. In this manner, the Holy Spirit shows those aspects of obedience, which are required but may not be expressed in the form of a command.

The encounter of Philip and the eunuch illustrates the New Testament teaching on baptism (Acts 8:38-39; Rom. 6:3-4). The example of the early church demonstrates the need for a plurality of elders in each local congregation (Acts 14:23; 20:17, 28; Phil. 1:1).

Necessary Inferences

The expression, "necessary inference," may be a modern expression, but its equivalent is found in the works of Aristotle and other Greek writers. Necessary inference is simply a part of the reasoning process. When evidence is collected, and a conclusion is drawn, such is our inference. It is "necessary" to the extent that the evidence demands it.

Sometimes we are expected to conclude points of truth from something other than a direct command or divinely approved example. Necessary inference is that which must be true even though it is not explicitly stated. It is implied by what is said.

Jesus frequently taught through parables, or illustrative stories, calling upon men to infer the significant spiritual lesson and apply it to their lives: "He who has ears to hear, let him hear!" In like manner, the Apocalypse repeatedly says, "He that hath an ear, let him hear what the Spirit says to the churches." Although the seven

churches of Asia have vanished into the mists of history, contemporary Christians must of necessity infer that Jesus' counsel is still applicable.

Our Lord condemned the Sadducees for not concluding that there is a resurrection from God's statement to Moses in Exodus 3: "I am the God of Abraham, Isaac and Jacob" (Matt. 22:23-33). Again, He used this method in reassuring John the Baptist that He was indeed the Christ (Matt. 11:2-6).

A notable Messianic prophecy affirms, "The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek" (Ps. 110:4). This verse necessarily infers three irrefutable facts: (1) there would be a change in the priesthood; (2) a change in the priesthood also necessitated a change in the law as well; and (3) perfection could not be attained through the Levitical priesthood, thus, it was necessary that another priest should arise after the order of Melchizedek (Heb. 7:11-17).

This concept also appears elsewhere (Eph. 4:9-10; etc.). Is a "necessary inference" binding upon the conscience? Yes! When the careful study of God's word impresses you with an inescapable conclusion, however conveyed, you must accept it or be untrue to yourself and God.

An inference is binding, not because man inferred it, but because God implied it. Just as "Remember the Sabbath day" (Exod. 20:8) implies every Sabbath (cf. Num. 15:32-37), so necessary inference is applicable to the observance of the Lord's supper on the first day of the week (Acts 20:7).

Conclusion

Jesus is our Creator, Commander, and Caregiver. Will you submit to the One who made you? Will you obey the One who commands you? Will you accept the prescription

for spiritual healing from the One who would heal you?

Like the Centurion at Capernaum, will you manifest unwavering faith in the Supreme Authority of Jesus Christ—trusting His word and obeying His will (Matt. 8:5-13)? The confusion and division so characteristic of the religious world would not exist if men would only learn to respect the authority of Christ. Unity would be attainable if we would "speak as the oracles of God" (1 Pet. 4:11) and preach those "things which are fitting for sound doctrine" (Titus 2:1). **II**



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.

The image shows the front cover of a book titled "Establishing and Applying Bible Authority" by Mark Mayberry. The cover features a central graphic of a stack of books with a cross on top. Below the title is the "Truth Books" logo. The book is part of the "TRUTH IN LIFE SERIES" and is edited by Mark Mayberry. The price is listed as \$12.99. The bottom of the cover has a red banner with white text: "Order today from CEI Bookstore at (855) 492-6657 or truthbooks.com".

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“Perverted Persons” in the Temple

by Kyle Pope

While the homosexual lifestyle is widely promoted today, it has always been inconsistent with God’s plan and purpose. Kyle surveys this subject, noting that the ancients (like moderns) sought to justify such behavior as sacred and holy.

In Deuteronomy 23:17, God commanded the Israelites, “There shall be no ritual harlot of the daughters of Israel, or a perverted one of the sons of Israel” (NKJV). The word translated “perverted one” in this text is the Hebrew word *qedesh*, meaning “temple prostitute (man)” (BDB, 873). The old King James and American Standard versions rendered this term “sodomite” because of the fact that *qedeshim* (in the plural) were usually ones “practicing sodomy and prostitution in religious rituals” (footnote from NKJV).

In much of the ancient world, homosexual temple prostitution was quite common. Most in ancient Canaan saw it as something good. When God revealed the above prohibition to Moses, He was condemning something that the world of Moses’s day would have seen as an act of religious piety. Ironically, this very word comes from the root *qdsh* which means “separated, or holy” (BDB, 871). Such a person was (as their world saw it) a “sacred person, temple prostitute” (Koehler, 826). It is God who told the Israelites that this was not *holy*, but instead, an abomination to Him (see Deut. 23:18).

Despite this prohibition, the Israelites, on various occasions, allowed this very practice to occur. When Rehoboam, Solomon’s son, reigned, the Bible tells us, “And there were also perverted persons (*qedeshim*) in the land. They did according to all the abominations of the nations which the Lord had

cast out before the children of Israel” (1 Kings 14:24). The Israelites even corrupted their own religious practices to allow this practice in their false worship. This is evident from what the Bible tells us about the reforms of Josiah, of whom it says, “...tore down the ritual booths of the perverted persons (*qedeshim*) that were in the house of the Lord...” (2 Kings 23:7). As difficult as it is to consider, God’s chosen people had become so wicked that they had come to the point of committing homosexual acts with male prostitutes in the temple courts itself and imagining that it was *holy*!

In August of 2003, the Episcopal Church appointed their first-openly practicing homosexual as a bishop. This denomination long ago abandoned any pretense of following and respecting biblical authority. In their teachings and practice, they in no way resemble the Lord’s church that is described in the New Testament. Even so, they continue to appeal to the name of Jesus and call themselves “Christians.” Scripture teaches, “Let everyone who names the name of Christ depart from iniquity” (2 Tim. 2:19). Can I consider myself a “Christian” if I continue in behavior that the Lord condemns?

As the years have passed, more and more religious groups have come to accept homosexual behavior, with more and more preachers, members, and religious leaders openly embracing it. Years ago, when this first made the news, an Episcopalian bishop

stood in front of a building called “St. Paul’s Church,” defending this appointment by saying that it is only people’s “interpretation” that the Bible condemns homosexuality. I don’t think the apostle Paul would agree with this! Some of the strongest prohibitions against homosexuality in Scripture were penned by the apostle Paul (see Rom. 1:26-27; 1 Cor. 6:9-10; 1 Tim. 1:8-11). No church that truly follows Paul’s teaching can accept this sinful practice.

When I first learned about all of this, I was reminded of the Israelites. Isaiah warned, “Woe to those who call evil good, and good evil; who put darkness for light, and light for darkness; who put bitter for sweet, and sweet for bitter!” (Isa. 5:20). Our world may not yet have come to the point that the Israelites did, but with events such as this occurring and “religious” leaders twisting and ignoring Scripture to defend it, I wonder, how long will it be before our world reaches that point? “All flesh is as grass, and all the glory of man as the flower of the grass. The grass withers, and its flower falls away, but the word of the Lord endures forever. Now this is the word which by the gospel was preached to you” (1 Pet. 1:24-25). May God’s people retain the courage and the love for the Lord and His word to cling to the truth no matter how far away from it our world turns. 📖

Sources

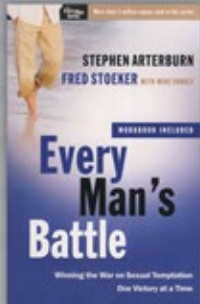
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Kyle Pope

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



Every Man's Battle: Winning the War on Sexual Temptation One Victory at a Time

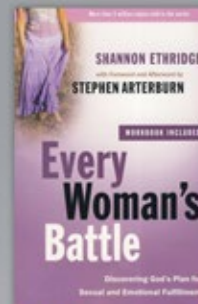
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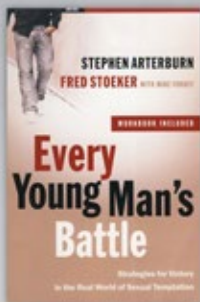
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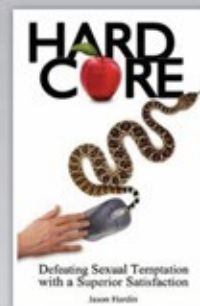
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people are being seriously impacted. It is commendable for us to sing, "Soldiers of Christ arise and put your armor on." But if we sing those words, then proceed to ignore where the battle is being lost, the devastation will only continue to grow. If we are going to help men and women of all ages win this battle, we must strike at the root of the problem.

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Purify Us

by Sherelyn Mayberry

Purification is a life long process to which we must be consistently committed: “Therefore, having these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God” (2 Cor. 7:1).

In the song, “Purify Us” (*Psalms, Hymns, and Spiritual Songs* #576), we learn of our need for purification from the dross that enters our souls because of sin. We look to the Lord to restore us to a state of cleanness by overcoming temptation and filling our hearts with God’s love and peace. Having been perfected in obedience to His word, we become vessels of righteousness and good works.

Our Restoring Lord provides the perfect law of liberty to guide us to restoration and lead us in the path of righteousness (Pss. 19:7; 23:3). Through obedience to the law of the Lord, we become a royal priesthood, called out of darkness into God’s glorious light. Accordingly, we have the confidence to enter the holy place, having been cleansed by the blood of Jesus. With a sincere heart full of faith, we are sprinkled clean, and our bodies are washed with living water (1 Pet. 2:9-12; Heb. 10:19-22). As priests standing in His holy place, we should have clean hands and a pure heart (Ps. 24:3-5). Thus, being restored to God’s favor through this purifying process, we can have the joy of salvation, and His face will shine upon us (Pss. 51:10-12; 80:3, 7, 19).

Like silver and gold, God’s people are refined in the testing fire. As temptations come, we are tried in the furnace of affliction (Isa. 48:10). The Lord tests our hearts so that we might be made pure (Prov. 17:3). He wants to know if we love Him with all our heart and soul (Deut. 10:12; Ps. 26:2). The messenger, John the Baptist, prepared the way for Jesus’ coming. He came “as a smelter and purifier of silver,” purifying the sons of Levi, along with all responsive Israelites (Mal. 3:1-3). Christians are the priesthood today, refined to present offerings in righteousness (1 Pet. 2:5, 9). As we call on the Lord’s name during the day of testing, He will say, “They are My people.” We should reply, “The Lord is my God” (Zech. 13:9). Despite all attempts at self-justification, lukewarm Christians are, in reality, wretched, miserable, poor, blind and naked (Rev. 3:17-18). By reproof and discipline from God, coupled with our repentance, we are molded in our

minds to be conformed to God. Dross is burned away, and we can see the love and peace that God offers.

Having been purged from sin, we become golden vessels of righteousness, made complete in Him. Denying ungodliness and worldly desires, we live sensibly, righteously, and godly—being purified by Jesus, zealous for good works (Titus 2:11-14). Let us continually think on things that are true, noble, just, pure, lovely, of good report, excellent, and praiseworthy (Phil. 4:8). As we are purified in thought and heart, we draw near to God. Cleansing our hands from sin and purifying our hearts, we grow in oneness with Him (Jas. 4:8). As we fix our eyes on Jesus, the hope of His appearing causes us to purge sin from our lives to be like Him (1 John 3:3).

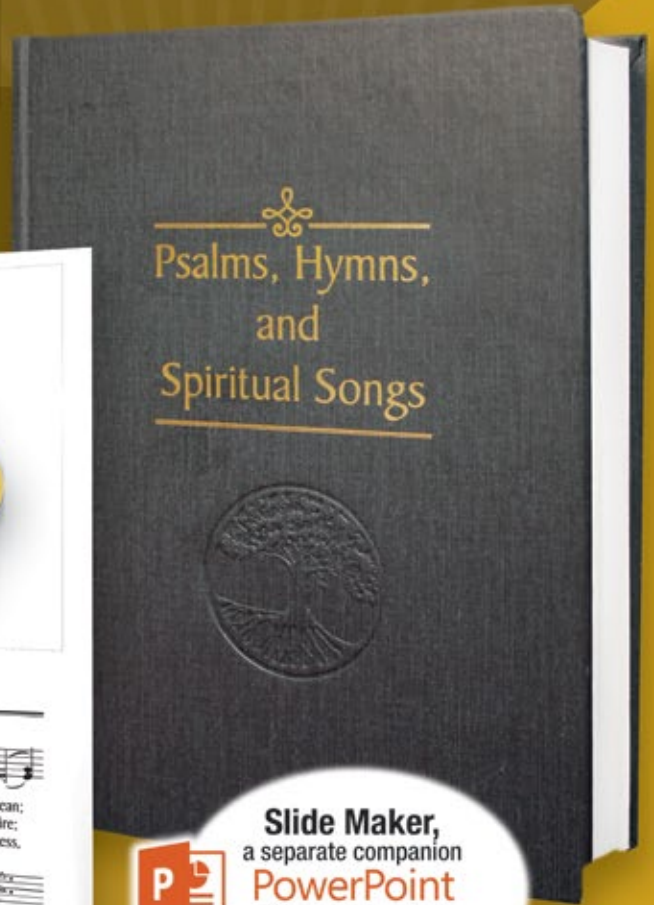
We have the treasure of the Light in our earthen vessels. The life of Jesus is manifested in our bodies through His death, so we are honored to work for Him (2 Cor. 4:7, 10-12). Rather than engaging in the impurity of sexual immorality, God intends that we possess our vessels in sanctification and honor (1 Thess. 4:3-7). Being freed from sin, let us be busy with the Lord’s work. In obedience to the truth, we must fervently love one another from the heart, especially our brethren (1 Pet. 1:22). As we forgive and comfort those who repent, we are tested vessels. The Lord seeks to know whether we are obedient in all things (2 Cor. 2:6-9). Abstaining from evil, we should be a clean “vessel for honor, sanctified, useful to the Master, prepared for every good work” (2 Tim. 2:19-21). **■**



Sherelyn Mayberry

Sherelyn is the wife of Mark Mayberry who labors with the Adoue Street congregation in Alvin, TX as an evangelist and elder. She can be reached at sherelynmayberry@live.com.

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Reflections on Romans: God's Good News

by David Flatt

The gospel is God's good news to humanity. It was anticipated by the prophets but revealed through the person of Jesus Christ.

Have you heard the news? News is important to us. We often begin and end our days watching the news. Why do we care about the news? Why do we concern ourselves with the day's events at home and abroad? Mainly, we want to know how events have reshaped our world and changed our lives. Beginning his letter to the saints at Rome, Paul identifies the gospel as God's news for the world:

Paul, a servant of Christ Jesus, called to be an apostle, set apart for the gospel of God, which he promised beforehand through his prophets in the Holy Scriptures, concerning His Son, who was descended from David according to the flesh and was declared to be the Son of God in power according to the Spirit of holiness by his resurrection from the dead, Jesus Christ our Lord (Rom. 1:1-4).

God has good news for the world. Paul was chosen to proclaim the message of what God did for the world through the Messiah. The good news of God was anticipated and promised in the past by the prophets and Scriptures. Yet, we must ask, "To what, exactly, is Paul referring?"

In reading this expression, we typically think of a couple of prophecies regarding the Messiah. Paul is not referencing a couple of prophecies when he uses the phrase "the Holy Scriptures." Instead, he is explaining how the entire Old Testament anticipated the good news of God through the Messiah. Romans

is a dissertation of how God used the Messiah to fulfill the Old Testament.

More specifically, God's news is about what He has done for the world through His Son, Jesus Christ, our Lord. The descriptive terms Paul uses to identify the Messiah are quite bold in a Roman context. In the Roman Empire, Caesar was lord or king. Similarly, the expression "son of God" was affixed to the Roman emperors. For example, Roman coins were inscribed with claims of Caesar being "son of god" (cf. Matt. 22:15-22).

In light of this background, Paul's introduction is audacious. The recipients of this letter, living at the epicenter of the Roman Empire, had pledged allegiance, not to Caesar, but another King, Jesus Christ. Potentially, this could be viewed as treasonous and punishable by death. The saints at Rome were proof of the gospel's power and gave Paul hope for its potential westward expansion. Their commitment must have been encouraging to the apostle.

Next, Paul identifies the human ancestry of God's Son: Jesus came from a royal family, irrelevant to the Romans, but essential to the Israelite people—the seed of David. This royal dynasty pre-dated the Roman Empire and the Caesars by a thousand years. The Roman Empire had only been in existence for about seventy years at the time of this writing.

While Paul's introduction resonates within a Roman framework, it also carries a Jewish echo. He refers to the prophets, the Holy Scriptures, and the seed of David—all are meaningful to Israelites. God's special covenant with David (2 Sam. 7:8-16) was fulfilled through Jesus, the Messiah. Peter referenced and explained this covenant in his sermon on the day of Pentecost (Acts 2:29-31). In our present study of Romans, this is the first connection made between Jesus and Israel, but it will certainly not be the last.

While Jesus' royal pedigree is impressive, His resurrection from the dead is profoundly consequential. He was declared to be the Messiah by His resurrection from the dead. No Caesar—past, present, or future—could make such a claim. Claims of divinity by Roman rulers were disproved the moment they took their last breaths. Jesus died but lived again; His resurrection forever changed the world and our place in it.

An understanding of the resurrection caused Paul to obey King Jesus. Having received grace and a new vocation—apostleship—Paul's identity was transformed by the resurrected Christ. The same was true of the saints at Rome. They understood who they were in light of the news of God's Son. While separated by distance and ethnicity, they were now part of God's family, sharing a mutual faith with all other believers.

What Does God’s News Mean?

When I was a sophomore in high school, one day, someone walked into our classroom and whispered in the ear of our science teacher. With a surprised look on his face, he turned on the TV. Images of the burning World Trade Center towers came on the screen. Many reading this vividly remember that September morning. As news began to break about the details of what had happened, our attention turned to an important question: what does this mean?

News of life and death reshapes our reality. The lives of thousands in New York City were forever altered in an instant. As a nation, we are still struggling with the implications and consequences of the events of September 11, 2001. In a more hopeful way, what God did for humanity through His Son forever changed the world. Through Jesus’ death on the cross, and His subsequent resurrection, He destroyed evil, sin, and death—offering new life.

For Paul and the saints at Rome, the gospel transformed their lives and reshaped their destinies. More broadly, the good news of God can save everyone. Paul was eager to explain the implications of God’s news to the people of Rome. He wrote,

So I am eager to preach the gospel to you also who are in Rome. For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek. For in it the righteousness of God is revealed from faith for faith, as it is written, “The righteous shall live by faith” (Rom. 1:14-17, ESV).

Consider the consequences of the gospel. All mankind can be saved through faith. The resurrection of Jesus destroyed the ethnic barrier between Jews and Gentiles (Eph. 2:11-22). By faith in Jesus Christ,

believers everywhere can be united into the family of God.

Revealing God’s Righteousness

The gospel reveals the righteousness of God. To understand the meaning of this phrase, “dikaiosunē theou” in the Greek, we need more than a Greek lexicon. Yes, biblical terms must be defined with their original linguistic meanings; however, this is only half of understanding how it is used. It is important that we also consider the biblical context.

What is the righteousness of God? Is it some moral quality that is transferred to believers? Some have advanced this mistaken concept, but it falls short in conveying what Paul is trying to communicate. The righteousness of God relates to His justice and faithfulness, which becomes more evident as we get into the heart of Paul’s writing. The righteousness of God must address two issues: (1) How will God be faithful to the covenant that He made with Abraham? (2) How will God bring justice to an unjust world?

As will be discussed in detail later, God made a covenant with Abraham, a binding agreement through which He would right the world (Gen. 12, 15). He wished to save, not only Abraham’s family, but also the whole world (Rom. 4). Justice is a legal concept. God’s righteousness, or justice, is based on this covenant. His dealings with Abraham reflect His covenant-justice.

God was faithful to the covenant He made with Abraham. He was faithful to it despite Israel’s corresponding unfaithfulness. More broadly, His dealings with humanity are fair and impartial, even when His actions may not appear as such.

The justice of God is oft discussed in the Old Testament, especially the Psalms. When people do bad things, will God do anything about it? As

injustice increases in the world, will God set it right—and if so, how? The answer to these questions is Jesus, the Messiah. Paul will explain that God sets the world aright through Jesus Christ His Son. Additionally, He can also justify us if we believe what He has done through Jesus, i.e., understand, accept, and obey the gospel.

Lastly, to briefly illustrate God justifying the world by faith, Paul cites Habakkuk: “Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith” (Hab. 2:4). Habakkuk has a complaint against God. The Israelites were characterized by lawlessness, violence, and injustice (Hab. 1:1-4). Did God care? If so, what was He going to do about it? How would He punish sin? How should the faithful respond? Trusting in the Lord, we have confidence that He will punish the evil and reward the righteous. In other words, just will live by faith.

Justification by faith is a significant theme of this letter. The Jews believed that justification was achieved by keeping the law, i.e., their works. Paul will explain that this is not the case. Throughout time, the justified, or righteous, have been qualified as such due to having faith in God’s righteousness. What about us? Do we trust in God’s righteousness or our own doing? If you are uncertain about what God has done in the past, or what He has promised to do in the future, continue reading. In Romans, Paul proves that the covenant faithfulness of God has been kept through the good news of the Messiah. By faith, God will welcome us into His family.

Considering the Consequences

We joyfully sing, “The Gospel Is for All,” but have we considered the full meaning and consequence of this? Like Simon Peter, we often fail to recognize the full consequence of the truths that we confess.

Changing Our Attitudes

First, if the gospel is for all, we must change the way we view our fellow man. We must reject the self-constructed walls of race, class, and social status (Gal. 3:24-29; Eph. 2:11-22). While the gospel broke down ethnic barriers between people, the world continually tries to rebuild them. Paul was concerned about this happening in Rome between Christians of Jewish and pagan backgrounds. Rather than forming Jewish churches and Gentile churches, they needed to be united in love.

Today, people continue to divide, conquer, and oppress through the use of race, class, and social status. The gospel proves that our Creator does not show partiality within the human family, and neither must we (Acts 10:34-35). Instead, let us promote the message of reconciliation through the resurrected Lord (2 Cor. 5:17-19).

Learning to Love

Second, if the gospel is for all, we must learn to love. James and John wished to call down fire from heaven and destroy the Samaritans in response to their rejection of Jesus, likely appealing to the example of Elijah as justification (Luke 9:51-54; 2 Kings 1:9-16). Yet, Jesus rebuked them by saying, "...Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them..." (Luke 9:55-56, KJV). The sons of Zebedee needed to learn love. They needed to see the Samaritans as Jesus saw them: people made in the image of God who needed a Savior. Love is the lens through which we should view our fellow man.

Engaging the World

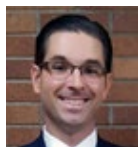
Third, if the gospel is for all, we must engage the world by love. After tearing down the walls in our hearts and learning to love, we are ready to approach the world

with the gospel. We owe a debt of love to our fellow man (Rom. 13:8-10). Love, which is expressed through empathy and humility, will significantly aid us in our work of sharing the gospel with other people. Like Paul, we must find common ground with people to save them:

For though I am free from all, I have made myself a servant to all, that I might win more of them. To the Jews I became as a Jew, in order to win Jews. To those under the law I became as one under the law (though not being myself under the law) that I might win those under the law. To those outside the law I became as one outside the law (not being outside the law of God but under the law of Christ) that I might win those outside the law. To the weak I became weak, that I might win the weak. I have become all things to all people, that by all means I might save some. I do it all for the sake of the gospel, that I may share with them in its blessings (1 Cor. 9:19-23, ESV).

Conclusion

In Romans, Paul is telling us a story of love. There is a sturdy scaffolding on which all this rests. Paul will explain the framework of Abraham, the Law of Moses, and Israel. However, Romans is much more than a theological term paper. It is a story about the Creator's unchanging, self-giving love for us, His creation. The ending of this story has already been told. The Creator is going to be united in love with His family through the Messiah and by the Spirit. The question for us is, will we be part of this story by faith and love? **TV**



David Flatt

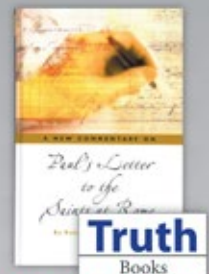
David and his family began laboring with the Fry Road church of Christ in Houston, TX in 2019. The church website is fryroad.org. He can be reached at dflatt85@yahoo.com.

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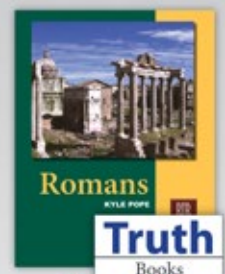
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The Church in Prophecy

by David Dann

Many disparage the church, treating it as inconsequential. Yet, Scripture declares that it reflects God's manifold wisdom—formulated before the foundation of the world, foreshadowed in the prophets, and fulfilled on the day of Pentecost.

Concerning the relationship between Christ and the church, the apostle Paul writes, "For the husband is head of the wife, as also Christ is head of the church; and He is the Savior of the body" (Eph. 5:23). The same apostle also wrote of the church saying, "There is one body and one Spirit, just as you were called in one hope of your calling" (Eph. 4:4). The word translated "church" in our English Bibles is the Greek word *ekklesia*, derived from *ek*, "out of," and *klesis*, "a calling." While it is sometimes used to refer to local groups of saved people assembling and working together in various places, such as the church that was at Antioch, it is also used of "the whole company of the redeemed throughout the present era" (Vine, 42). In other words, Jesus Christ sacrificed Himself on the cross to purchase people, through His blood, who would become part of a called out body of the saved that are in fellowship with Him.

The Church Planned

Many view the church in a negative light, expressing that they want Jesus, but not the church. Others, who have been taught the false doctrine of dispensational premillennialism, view it as an afterthought, or a stopgap, that God put in place when Jesus was rejected. Yet, the church has always been an essential part of God's plan. Paul writes of "the intent that now the manifold wisdom of God might be made known by the church to the principalities and powers

in the heavenly places, according to the eternal purpose which He accomplished in Christ Jesus our Lord" (Eph. 3:10-11). Rather than being an afterthought, a stopgap solution, or something that may be separated from a relationship with Christ, the truth is that the church is a crucial part of God's eternal purpose and plan. Since the church has always been a vital part of God's plan of redemption, we should expect to find that it was prophesied and promised in Scripture before it was present in the world.

The Church Prophesied

Several centuries before the birth of Jesus, the prophets Isaiah and Micah foretold the establishment of a spiritual house of God (Isa. 2:2-3; Mic. 4:1-2). According to the prophecy, at some later time, the word of the Lord would go forth from Jerusalem, resulting in the establishment of God's house.

While captive in Babylon, about six hundred years before the birth of Christ, the prophet Daniel was allowed by God to interpret the dream of King Nebuchadnezzar, in which an image representing four successive world empires, beginning with Babylon and concluding with Rome, was stricken and destroyed by a stone, "And the stone that struck the image became a great mountain and filled the whole earth" (Dan. 2:35). Regarding the fourth empire, which would be Rome, Daniel says, "And in the days of these kings the God of heaven will set up a kingdom which shall never

be destroyed; and the kingdom shall not be left to other people; it shall break in pieces and consume all these kingdoms, and it shall stand forever" (v. 44). According to the prophecy, during the days of the Roman Empire, God would set up an everlasting kingdom that will never be destroyed.

Several hundred years before the birth of Christ, the prophet Joel foreshadowed a time in the future in which God would call a people to Himself to be saved (Joel 2:28-32). According to the prophecy, by a great miraculous outpouring of power, the Spirit of God would signal the arrival of the day of salvation in which people would be called into a relationship with the Lord unto salvation.

The Church Promised

During His earthly ministry and before His death, Jesus responded to Peter's faithful confession, saying, "And I also say to you that you are Peter, and on this rock I will build My church, and the gates of Hades shall not prevail against it. And I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven" (Matt. 16:18-19). In promising to establish His church, Christ makes it clear that the church had not yet been established prior to His death, nor had the prophecies concerning the church been fulfilled at this point. It is also essential to notice that the Lord uses the concepts of the "church" and

the “kingdom” interchangeably in referring to this coming arrangement.

Before dying on the cross, Jesus promised that His body of saved people would soon come into being. In light of the Old Testament prophecies of the coming kingdom, Jesus spoke to His disciples, saying, “Assuredly, I say to you that there are some standing here who will not taste death till they see the kingdom of God present with power” (Mark 9:1). The arrival of the coming kingdom would not be delayed by thousands of years, but would instead arrive on the scene while His apostles were still living. Before His death, Jesus promised that His kingdom would soon make a powerful entrance into the world. Shortly after His death and resurrection, the Bible says, “Then He said to them, ‘Thus it is written, and thus it was necessary for the Christ to suffer and to rise from the dead the third day, and that repentance and remission of sins should be preached in His name to all nations, beginning at Jerusalem. And you are witnesses of these things. Behold, I send the Promise of My Father upon you; but tarry in the city of Jerusalem until you are endued with power from on high’” (Luke 24:46-49). Just before His ascension, Jesus promised that people would soon be called into a saved relationship with Him beginning at Jerusalem.

Conclusion

As a result of the preaching that occurred on Pentecost, when the Holy Spirit’s power was poured out on the apostles, the Bible says, “Then those who gladly received his word were baptized; and that day about three thousand souls were added to them...And the Lord added to the church daily those who were being saved” (Acts 2:41, 47b).

The prophecies of Isaiah and Micah have been fulfilled in the church,

which is composed of those who are “fellow citizens with the saints and members of the household of God” (Eph. 2:19). The prophecy of Daniel has been fulfilled so that Paul could write, “He has delivered us from the power of darkness and conveyed us into the kingdom of the Son of His love, in whom we have redemption through His blood, the forgiveness of sins” (Col. 1:13-14). The prophecy of Joel has been fulfilled so that Peter could write to Christians, saying, “But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light” (1 Pet. 2:9).

Ever since the first Pentecost, following the resurrection and ascension of Christ, the church has been a present reality in this world. God planned, purposed, prophesied, and promised the church as the arrangement in which we can find fellowship and peace with Him. As we consider the wisdom and plan of God, we should be moved to echo the words of the apostle Paul: “to Him be glory in the church by Christ Jesus to all generations, forever and ever. Amen” (Eph. 3:21). 🙏

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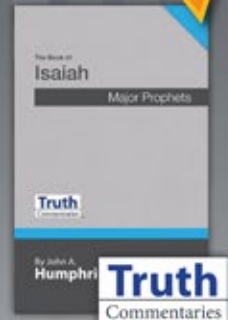
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David Dann

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

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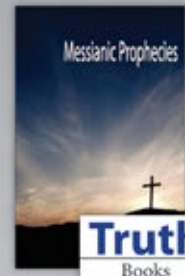
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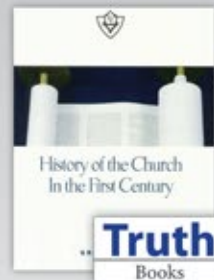


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Q.

by Bobby L. Graham

QUESTION.

Were the brothers of Jesus, mentioned in Matthew 12:47, His natural brothers or His cousins?

ANSWER.

When Jesus was addressing the crowd, as recorded in Matthew 12:46-50, someone told Him that His mother and brothers were outside trying to speak to Him. He then stated the principle that His spiritual family consisted of those willing to do the will of the Father in heaven. The question arises about the identity of the brothers mentioned here.

Their identity was not questioned in ancient times, because the human doctrines concerning the immaculate conception and perpetual virginity of Mary had not yet been formulated. When Mary is allowed to bear children after Jesus was born, according to the Scriptures, then it is not necessary to “cover-up” her children and claim they were cousins. “It was only in ages after men had invented religious doctrines incompatible with the obvious truth of Matthew’s words, that ingenious interpretations were devised to relieve the embarrassment,” says Burton Coffman in commenting on this verse.

When Jesus suffered rejection by His peers in His boyhood hometown

of Nazareth, His detractors, who were most surely qualified to know of whom they spoke in matters of the family, then also mentioned His brothers—James, Joses, Simon, and Judas in Matthew 13:55. In commenting on this verse, Adam Clarke wisely says, “Why should the children of *another* family be brought in here to share a reproach which it is evident was designed for *Joseph the carpenter, Mary his wife, Jesus their son, and their other children?*” (Clarke, Vol. 5, 152).” It does seem in this instance, as in many others, the inventors of religious fables and myths have crafted a solution that does not solve anything by inserting the brothers of a sister of Mary named Mary, wife of Cleophas. Even if her sons had similar names to those of Jesus’ brothers, the natural, obvious, necessary, and simple meaning of “brothers” in this context is circumvented by this unnatural explanation.

Another line of reasoning which we consider, also supporting the natural meaning of “brothers,” is the contextual

connection to “mother.” The verse mentions “mother” and “brothers,” and Mark 6:3 also mentions “sisters” in a parallel account. Yes, it is true that “brother” does sometimes refer to relatives in a broader sense, like cousins; however, it is highly unlikely that cousins were here intended, because others in Jesus’ immediate family were included. If the real mother of Jesus was meant and the real sisters also, then it would be incredible for the writer to change from one meaning to another in the same account when mentioning “brothers.” Birth mother, real sisters, but something-other-than-real brothers? Never. It defies both reason and logic! **T**

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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. He can be reached at bobbylgraham@pclnet.



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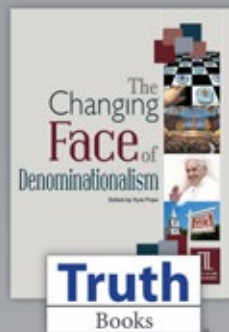
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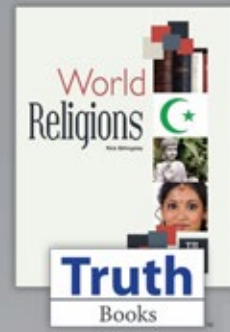
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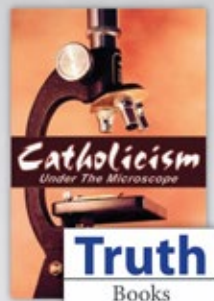
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I'll Grind These Stones to Make My Bread

by Luke Chandler

Grinding stones were used in the most mundane of activities, preparing one's daily bread. Yet, the differences between then and now are fascinating.

One of the most common discoveries in a Bible-lands excavation is a set of grinding stones that were used to turn grain into flour. Grinding stones were as common in biblical homes as sinks are in modern kitchens. Virtually every family had these stone tools that helped convert grain into bread.

Grinding grain into flour, once among the most common household

activities, is mostly unknown in our culture. How did it work? Domestic grinding stones came in pairs with a small, handheld upper-stone and a larger lower-stone. The user placed ground grains, such as barley or wheat, on the lower-stone and rubbed the upper-stone back and forth over them to pulverize the material. This process produced flour for making bread, but one can imagine the tiny bits of broken-off stone mixed into some of the loaves.

How does one recognize grinding stones among the many rocks uncovered in a typical excavation? Grinding stones have distinctive shapes that make them recognizable by a trained excavator. Lower grinding stones are generally long, flat on one side, and shaped something like a rounded rectangle. Upper grinding stones are smaller and rounder, flat on the grinding side, and typically designed to fit a woman's hand. Upper



Lower (L) and upper (R) grinding stones freshly excavated at biblical Lachish.

and lower stones are often found close together, so the discovery of one makes it easier to spot the other.

Understanding these stones helps us to visualize biblical events better. One can imagine grinding stones in use every day around the tents and homes of Israel, turning barley and wheat into bread flour. These elements appear in the stories of many individuals, including Abraham, Joseph, Gideon, Ruth, David, and Ezekiel, among others. The wicked Abimelech was mortally wounded by a lower grinding stone thrown by a woman (Judg. 9:51-54). Many offerings in the Old Law, including those of Aaron and the priests consisted of ground flour (Lev. 6:15, 20). Israelites were forbidden to take a grinding stone (or “millstone”) as collateral on a loan because its loss could easily push a family into starvation (Deut. 24:6). Ground, unleavened flour was used for Passover bread (Exod. 12).

Grinding grain was included in the everyday scenes that Jesus used to illustrate His teachings. In describing



An upper grinding stone fits this woman's hand perfectly, even after 3,000 years.

the day of the Son of Man, He said, “There will be two women grinding together. One will be taken and the other left” (Luke 17:35). In Mark 9:42, Jesus said, “Whoever causes one of

these little ones who believe in me to sin, it would be better for him if a great millstone [grinding stone] were hung around his neck and he were thrown into the sea.” Even today, Christians use a form of simple bread to memorialize Jesus’ crucifixion (1 Cor 10:16).

An accurate picture of grinding stones, and how they were used, brings us a step closer to understanding people and events from Bible times. Despite vast differences in geography and lifestyle, we can see their lives with increasing clarity, and their examples become more relatable for modern-day seekers. **T**



The author's son, Caleb, demonstrating the use of ancient grinding stones at biblical Shiloh.



Luke Chandler

Luke is an elder and an evangelist with the North Terrace Church of Christ in the Tampa, FL area, where he and his wife, Melanie, are raising their five children. He has taught Archaeology at Florida College and participated in ten archaeological expeditions in Israel under the auspices of the Hebrew University of Jerusalem. Luke leads regular tours to the Bible lands and Europe. The church website is northterracechurch.com. His Bible & Archaeology blog is www.lukechandler.wordpress.com. He may be reached at lukechandler@verizon.net.

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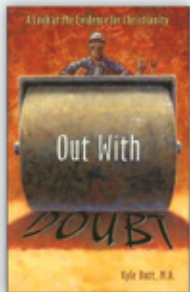
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Beneficial Online Resources

by Tim Matheny

This article highlights online resources, which are very usable and low-cost, that Christians can access to be more effective in their personal Bible study and publicly presenting the word of God.

We are right to be concerned about the negative implications of our technology-saturated world. Furthermore, we are indebted to those who are sounding such warnings and helping us to shield ourselves from the powerful attacks of Satan.

We are *also* right to be excited about technological tools that are readily available for Christians to use in the service of God. In this particular article, my task is to point out such tools and highlight some ways in which I am seeing them used. My specific focus will be on tools that are readily available to Christians, at low or no additional cost, not specific to a single computing platform, and not primarily designed for scholars or preachers. Other writers have assessed such tools at length, and their value to those who need them is undoubtedly high. Yet, for the broad range of Christians' needs, many very usable tools are readily available.

Bible Study

At the Brentwood congregation, we teach a class for our middle-schoolers and their parents on how to study the Bible inductively (carefully reading and observing the text before proceeding on to interpreting what has been observed, and then applying what has been understood to our knowledge of God and our behavior). We teach students first to mark everything that will affect their understanding of the text, e.g., references to God, Christ, and the Spirit; frequent or doctrinal words; and structural elements such

as lists, contrasts, and comparisons. This type of study is encouraged in middle school, high school, and adult classes.

I am excited by online tools that encourage in-depth Bible study. For those unfamiliar with such methods, there is an excellent free introduction to all aspects of inductive study available from a company that promotes it. Please understand that this company sells resources for inductive Bible study, but the introductory summary is free at precept.org/bible-study-tools. To download the summary, click the download link below the heading "How To Study the Bible Inductively." (Note: you will have to provide your name and email address to download the summary document. However, that small inconvenience was worth it to me to receive such useful information.)

I recognize that some do not want to mark up their Bibles for fear that it will make the text harder to read. In this regard, I am particularly excited about a new tool currently in early testing from the free online Bible study suite, Blue Letter Bible, called ScriptureMark (scripturemark.org), which is free and allows you to use your web browser to select a passage of Scripture and then mark it up with a set of virtual tools and save it to your computer. The result is a visual map of the passage just as you would get with colored pencils or highlighters, without any markings in your paper Bible.

Teaching Bible Classes

My fellow teachers keep showing me excellent online resources for Bible classes for all ages: While, like much of the world's media, most of YouTube is utterly unwatchable for a myriad of reasons, some are using it for good. The Bible Project channel, for instance, is a useful video collection that bridges learning styles in delivering smart and thorough overviews of the books of the Bible. Skip their collections of word studies and systematic theology and go straight to the playlists labeled "Old Testament" and "New Testament." As with any other commentary, recognize that it is the work of humans and review any of the text-interpreting videos to determine whether or not you can use them at all, and if you can, whether you will need to inform students of inaccuracies or theological bias.

It's no shock that students love games. The trick is finding platforms where you can build games that reinforce truths that you want students to know or to effectively complement other aspects of what you are doing in the classroom. One platform that I have seen used at almost every grade level, and in my secular work, all the way into college-level General Education classes, is Kahoot (kahoot.com for teachers and kahoot.it for students). The site allows you to build quizzes that can be used either collaboratively or competitively, by individual students, or in teams, on web browsers

Review of Logos

by Steve Wolfgang

Logos Bible Software is promoted as “Your Personal Bible Study Assistant.” Many students of God’s word rely upon Logos for quick access to 100s or 1000s of resources, and in-depth study of Sacred Scripture

How is one to choose the “best” Bible software program? In some ways, that’s like asking, “What is the ‘best’ Bible translation?” One clear answer is: “The one you will read!” So it is with choosing a software package that is best for you: Get one that you can and will use!

In other ways, the question is reminiscent of older controversies in other technological arenas. Some can remember the great cassette/8-track or VHS/Beta debates of yesteryear, or perhaps the Apple/Microsoft platform controversy which has raged for decades. Others include Android vs. iPhone, RAM vs. F150, and Ford vs. Ferrari. Often it depends on what you can afford, what you will use it for, or pure personal preference.

Several free Bible programs and websites offer some of the features of the “premium” programs. For those to whom price is the ultimate issue, these may serve their purpose. I have used some of these (eSword, for instance), as well as some of the older “premium” programs which have fallen by the wayside—e.g., BibleSoft, Hermeneutika/BibleWorks (in memoriam, still a favorite), and Olive Tree (one of the first programs that worked well on a PDA—Palm Pilot, then BlackBerry more than 20 years ago). I still have the Olive Tree Bible App on an iPhone4, which won’t die, and I use it for a “backup”!

In today’s market, the two “premier” Bible software programs—the most

powerful, extensive (and expensive!)—unquestionably are Logos and Accordance. This article is not intended as a detailed “comparison review,” and Jared Saltz is writing an article about Accordance (his favorite). However, the two programs are so similar in many respects that it is virtually impossible to describe one without referencing the other, and I will occasionally point out some differences and similarities. Both are outstanding—in my opinion, well worth their price tags—and potential users will not go wrong with either one. Though I’ve been a Logos user for nearly two decades, I also have Accordance (purchased at a steeply discounted sale at an academic meeting) and some of its basic packages. Yet, I do prefer Logos, so readers may take my bias into account.

Logos Bible Software is described by its publisher, FaithLife Corporation, as “a digital library application designed for electronic Bible study. In addition to basic eBook functionality, it includes extensive resource linking, note-taking functionality, and linguistic analysis for studying the Bible both in translation and in its original languages.”

Logos has its roots in the CDWord digital library, developed in the 1990s at Dallas Theological Seminary, and “Libronix”—an earlier system of reading and linking scholarly eBooks. I was already invested in Libronix, and when they merged with Logos (about the time BibleSoft and Hermeneutika were beginning to fade), so using

Logos (the current version is Logos 3) seemed logical. Since Accordance was initially available only on Apple platforms, Logos made more sense for those in the Microsoft “universe.”

Indeed, for years, this was one of the fundamental differences between Logos and Accordance. One was available on Apple platforms; the other on Microsoft Windows-oriented systems. Logos was designed, in fact, by ex-Microsoft employees who left the corporation in the 1990s to produce high-quality Bible-study software. About a decade ago, both programs could operate in limited ways on clunky “emulator” programs, but now, with continued development, both appear fully functional across the major platforms.

Some claim that Accordance is faster in terms of linguistic analysis, and in past versions of the two programs, that was likely correct. With each major upgrade, the applications have converged and now operate similarly. Some dispute this claim, but in my experience, the difference is not especially noticeable. Indeed, if one’s main aim is to delve deeply into the grammar, syntax, and other features of the original biblical languages, Accordance is the program of choice.

Since many Bible students want more from their software than original language study—as crucial as it is—some other features of Logos are important. Logos functions on one basic level as an eBook reader with

the broadest selection of works of any Bible software available. Logos offers nearly 150,000 Bible-related titles from 200+ publishers, including the major “evangelical” and other religious publishers, plus scholarly sources like Oxford University Press, and more. Logos also publishes its own Lexham Bible Reference series, featuring new scholarship on the original biblical languages.

Two products, likely of interest to readers of this paper, are the series of Florida College Lecture books from 1974-2011, and the complete archived run of *Christianity Magazine* from 1984-1999, all linked and searchable. Several people have asked me when the *Truth Commentary* series will be available on Logos. There have been discussions with Logos, but the process has been slow, and converting to a Logos format can be expensive.

Logos is not just a reader, but is more like a concordance on steroids—and not merely across the spectrum of various Bible translations. Because of the interlinking capabilities of the software, it is much easier to compare multiple resources on a given text or topic. Imagine the cumbersome process of stacking up on your desk the various lexicons, word studies, encyclopedias, etc. of biblical subjects that are required for this sort of in-depth research.

Over the years, I have not been a big fan of commentaries, but experience has taught me not to adopt an arrogant viewpoint that thinks what the Spirit reveals to me through the words of Scripture should create disdain for what the Scripture reveals to others. Additional circumstances have changed as well. When I began preaching, the number of commentaries available was more limited than today. Over the last half-century, there has been a virtual explosion, not only of commentaries, but other works

dealing with the documentary, linguistic, archaeological, and other sources of the flood of information related to Bible study, which has become available since then. Logos has made the ability to compare these resources with a few mouse-clicks truly an amazing phenomenon. To be able to do so virtually from anywhere in the world, on a laptop, tablet, or mobile phone, rather than going to a library and stacking up whatever resources they might have, is nothing short of revolutionary. Don’t neglect some of those older sets such as Keil and Delitzsch, the ISBE, JFB, etc., which are still useful, though dated, in some respects. (And, yes, I still use print libraries, including my own.)

One disadvantage of how books and other resources (journals especially) are made available in Logos (and other programs) is that they are “bundled,” which can result in accumulating many works that are irrelevant to your needs. When one reaches a certain level, it makes less sense to continue to upgrade to more expensive tiers, than to purchase specific sets or volumes which serve your purposes—hopefully when they come up on the frequent sales. Significant discounts are also available to students, and at various professional academic meetings. Another caution relates to the “evil genius” credit/payment plans available—use wisely if at all!

If one is contemplating diving into the premium Bible software ocean, one sensible strategy could be to get the free basic Logos program and begin accumulating the free and steeply discounted resources which Logos makes available each month. It is also possible to gain access to all available resources for a monthly rental fee. After exploring the whole range of resources, one might decide whether, or at what level, to switch to an ownership approach. Another peeve is that the contents of various

levels (Silver, Gold, Platinum, etc.) sometimes get re-arranged as major upgrades are implemented. Yet, you will never lose any books you have purchased. One advantage of owning a resource is that there are websites where those may be sold (or the license transferred) if one wished to divest oneself of those digital products.

Here’s to continued and ever-more-useful Bible study—whatever program you use! **TL**



Steve Wolfgang

stevevolfgang.wordpress.com. He may be reached at stevevolfgang@aol.com or wolf@uky.edu

Steve has worked with the church in Downers Grove (suburban Chicago) since 2008. He and his wife, Bette, have two adult children and three grandchildren. His blog, *eklektikos*, can be read at stevevolfgang.wordpress.com.

Review of Accordance

by Jared Saltz

The Accordance Bible Study Software provides powerful, primary-language capabilities and a host of other tools and resources for those who want to study the Bible better, faster, and more deeply.

I've been an Accordance Bible software user for almost fifteen years and, when serious students of the Bible ask me if I like it, I have been known to say, "Accordance is like this: there was once a merchant in search of fine resources, who, on finding one resource of great value, went and sold all that he had and bought it." I'm being overdramatic, but only a bit. Premium Bible software—whether the now-defunct BibleWorks, Logos, or Accordance—is the best and most valuable tool in a Bible student's toolbox outside of a Bible itself. If you are equipped with a few of the right resources and a little know how, there are things Accordance can do and depths you can plumb that were nearly impossible in the pre-digital age. Even better, you can accomplish these things in the blink of an eye. What I want to do is build off of Steve Wolfgang's article on Logos—there are many similarities!—and talk about what Accordance lets you do, how it will help you, and then get to the nitty-gritty question of how it compares to Logos.

Accordance Is a Concordance, but Better.

When I first became a Christian, the congregation gave me a Bible (with my name on it!) and a concordance. I was told that these were the two things I needed to study things for myself. The problem with the concordance was that it was *slow*. It was also outdated, keyed to English translations, and riddled with errors. However, with Accordance,

word searches (like what you'd use a concordance for) are merely a right-click away. Even better, you can specify how you want to search: you can look up only the same lexeme (for example, a noun that matches the noun), the root (any words that are connected to the same stem, whether noun, adjective, or verb), or specify only a specific morphological construct, and all of this still only takes a single right-click. If you want to go beyond this (as you will once you learn how!) you can use very simple commands (like <AND> or <OR>) and search a context for a collocation of multiple words, *and* you can define what your search "range" is (what books to search, such as if you only wanted to search for a term in the gospels, or only in Paul's writings), what the "scope" is (whether the words have to occur in the same clause, the same verse, or the same chapter), and several other options. Once you have right-clicked, all of these individual verses show up in a new tab of the program in whatever translation(s) you specify, and all are highlighted so you can quickly scan the results to see what is relevant. However, if you'd rather see a broader context, you can move a slider and show additional verses before or after the verse in question! If you want to get fancy, you can show all of this in a variety of different charts or graphs, all of which are merely a click away. This is incredible, and it has saved me countless hours and given me more than I can adequately describe.

Accordance Is a Library, but Better.

I love my physical resources. Despite what I have written in this article, I *still* think that physical is better than digital for a lot of resources, but not all resources. Whether you're a new preacher just getting started, a long-time teacher of children's Bible classes, or seasoned elder, there are probably going to be some resources that you have, or wish you had: a good atlas, modern Hebrew-Aramaic and Greek dictionaries, Greek and Hebrew-Aramaic texts of the Bible, and maybe some other stuff (like Bible encyclopedias, language grammars, commentaries, or graphic resources). These are all fantastic resources, but I know a lot of well-meaning folks who sometimes don't get around to using them all the time because it can take so much time. If it's been a few years since you took Greek or Hebrew (or lack such a background), that fancy concordance and/or dictionary doesn't help you much. Maybe you do know Greek or Hebrew, but it still takes you a long time to look up words. Perhaps you don't always know the words you should look up. Accordance fixes all of that. When you double-click a word, it automatically looks up the exact right word in my dictionary (and I already mentioned how easy the concordance functions work). If I'm reading a passage and want to know where a place is, I can right-click the name and look it up in my atlas (or encyclopedia, commentary, etc.).

Accordance Is You, but Better.

Accordance doesn't just do those things; it helps maximize your speed and workflow. You can highlight texts, copy and paste verses (or maps or pictures), or import your notes into the app and tag them all, letting you teach straight from the app or else export to Microsoft Word or PowerPoint or whatever else you want to use in Unicode format. It also has a built-in notes feature ("stacks") that helps you grab lots of resources and texts while you figure out how (or if) you want to use them. All of this is stored on an extremely fast, light app that runs on your computer, tablet, or phone. Whether sitting in a Bible class or traveling, the resources and abilities that are present at your office computer are available wherever you have your digital device.

Accordance Is Logos, but Better.*

Let me be clear: Logos and Accordance are both incredible

programs, and you will not go wrong with either. Although they have significant overlaps, they have different strengths. Logos has a much more extensive library of *secondary resources* (they also *can* be cheaper for such resources, run fantastic sales, and give away a lot of great resources for free). If you want to amass an extensive, affordable, searchable, and accessible archive of commentaries, maps, visual resources, etc., Logos is likely your best choice (but I'll let Steve talk about that). However, if you want a program that boots up immediately, can run in the background without hogging RAM, and gives you incredibly detailed and accessible *primary-language* capabilities—not just searching a word, but a phrase or a grammatical construct or a syntactical unit—then Accordance is unparalleled.

I'm a Luddite. I still like to read my commentaries and monographs in paper form. Yet, I also teach languages and read languages and research in

languages. Accordance gives me all of that ability with speed, precision, and value that students of the past (even giants of scholarship) couldn't have imagined. We are living in the future. With all of the dangers that the digital world has brought, praise God that it has also brought such blessings. Accordance has impacted and bettered my Bible study and knowledge more than any other resource or group of resources that I have in my possession, and my advice is simple: buy premium Bible software, invest in the right resources, and learn how to use them. **TL**



Jared Saltz

Jared has worked with the Palmetto Church of Christ in Palmetto, FL, for four years and taught Bible, Hebrew, and Greek at Florida College in Temple Terrace, FL, for the same. He has his wife, Kathryn, have two children. His website

is BenNeviim.blogspot.com. He can be reached at SaltzJ@floridacollege.edu.

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Discussing Spiritual Issues Online

by Matthew W. Bassford

Even though online conversation about spiritual issues has gained a bad reputation, when we approach it with the proper attitude, we can accomplish great good.

These days, many brethren view a discussion of some controversial topics online as practically synonymous with sin. Indeed, all of us have seen plenty of bad behavior on social media: the sharing of untrue, inflammatory memes, the death spiral of discussion into name-calling and insult, and the severing of relationships between disciples.

However, though these things call us to caution in our use of social media, they are not inevitable in conversation about any subject weightier than cat pictures. The internet is powerful, and it gives us the power to reveal and express who we are. When we misuse that power, that's not evidence of a technology problem. It's evidence of a heart problem. If our hearts are right, much good can come from our online discussions with one another.

Advantages of Online Discussion

First, these social media conversations can allow us to explore difficult subjects with fewer real-life risks and consequences. Many Christians are afraid to express differing opinions or even to ask questions in Bible classes (sometimes with good reason). They don't like speaking up in front of others, and they worry that their contributions will make others angry. As a result, questions go unanswered, and misunderstandings (whether on the part of the student or the teacher) go uncorrected.

Conversely, when we are online, many of the constraints that lead us to keep silent are removed. Sometimes, this creates problems. The freedom of the internet can make Christians feel free to engage in sinful speech that they would have controlled in person. At other times, though, it can be beneficial. If someone finds the courage to ask a question in an internet discussion that they would never have asked in person, that online filter removal has given them a chance to grow.

Second, social media discussions invite broader participation than do in-person Bible classes. This is true first of all with brethren in other places. When I'm leading a real-life study, I'm frequently the only preacher in the room, which means that my perspective tends to dominate. However, if I'm having the same discussion online, others with higher education and experience than I have can contribute (and frequently do). I believe that these contributions make the conversation richer and more rewarding for all involved.

Indeed, social media conversations on religious topics can attract contributions from outside the church. In the past several months, some of my blog posts have attracted Facebook attention from people whose faith differs significantly from our own (most notably a Unitarian pastor) as well as those who have no faith at all. At best, this involvement

could lead someone to the Lord. At worst (as long as everyone involved remains civil), it leads us to engage with individuals outside our political and religious echo chamber. It's easier to respect and understand different beliefs when we hear them from those who actually hold them.

Having Godly Discussions Online

Just as there is potential for great evil on social media, so too, there is potential for great good. The outcome depends on us and our commitment to godliness.

Seek Enlightenment

In such discussions, first remember to be reasoned, not inflammatory. Sadly, in our society, online contributions too often take the latter form. People post and share with the goal of "firing up" their tribe and "telling off" the other tribe. Unsurprisingly, this commonly leads to contention that generates more heat than light.

This must never be our goal. As Paul writes in 2 Corinthians 5:11, because we know the fear of God, we seek to persuade others. The fleshly satisfaction of scoring points on "the libtards" pales in comparison to the holy joy of bringing the lost to Christ.

Therefore, may we not lose sight of why we are attempting to communicate with those who disagree with us. Our goal must be

enlightenment, not offense. Even if we do not succeed in winning others over online (which is admittedly quite rare), those with whom we engage should at least come away from the conversation with respect for our thoughtfulness and commitment to truth.

Evidence Humility

Second, we must remember to be humble. If we approach any online conversation with a know-it-all attitude, we guarantee that we will come away from it having learned nothing. Additionally, our high-horse behavior will repel others and keep them from learning from us.

Instead, we ought always to entertain the possibility (in truth, not merely in a formulaic “I-could-be-wrong” before we take a swipe at somebody) that our grasp of a matter is not, in fact, complete. In addition to being good spiritual hygiene, this is almost certainly true. Who among us is willing to claim that we understand the biblical truth in some area so thoroughly that no one can add to our understanding?

At least, our comprehension of the truth will be enriched by the thoughts of others. At most, those differing views may persuade us that we, not they, are in error. Let us never allow our pride to come between us and a fuller knowledge of Jesus.

Be Cautious

Third, we must beware of the potential for online miscommunication. Researchers report that most interpersonal communication is nonverbal. In face-to-face discussions, we learn as much from others’ tone, expression, and posture as we do from their words.

By contrast, online engagement consists of nothing but words. Nonverbal cues on which we normally rely are absent. Consequently, it’s easy

for our words to go astray. What we intend as a gentle admonition may come across as a harsh rebuke, and a statement that we mean to be ironic may be read as tone-deaf earnestness.

We do well, then, to choose our words with even more care online than we use when expressing ourselves in person. It never hurts to read through what we have written twice or three times before hitting “Post” or “Reply.” We also need to master the knack of seeing what others will perceive rather than merely what we intend. Even this level of care will not eliminate online misunderstanding, but it will reduce its frequency considerably.

Be Realistic

Finally, we must recognize when internet discussions will be unfruitful. Too many on social media, both inside and outside the church, are more interested in expressing their own opinion than in attaining true spiritual understanding (Proverbs 18:2 may have something to say about such people). There is no point in going round and round with such individuals. No matter what we say to them, we won’t persuade them, and we are likely to grow angry and give an opportunity to the devil.

When no good can come from engagement, we ought not to engage. There is no shame in letting somebody who is loud, proud, and wrong have the last word. Indeed, it is often true that an audience will give more weight to our civility and forbearance than to their strident insistence on being right.

Conclusion

All of the above should make clear that being a faithful disciple of Jesus while online is not easy. It requires moderation, self-control, good judgment, and commitment to godliness. In short, it is no different from being a faithful disciple of Jesus anywhere and everywhere! The same

virtues that stand us in good stead in the rest of our lives will prove useful on social media, too, and when practiced, they will provide us with another opportunity to glorify God. For all the spiritual problems evident on the internet, we ought not to concede this domain to the devil. Indeed, the darker it becomes, the more brightly it will allow our light to shine. **■**



Matthew W. Bassford

reached via email at MandLBassford@gmail.com.

Matt has worked with the Jackson Heights church in Columbia, TN for two years. He and his wife, Lauren, have two children. The church website is thebibleway.org. His blog appears at hisexcellentspot.blogspot.com. He can be reached via email at MandLBassford@gmail.com.

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Keeping in Contact

by John Mayberry

Let's explore how brethren can use modern tools to improve group communications within the local body.

How teams communicate has a dramatic impact on their overall effectiveness. Productive team communication allows for the maximum efficiency of individual members as well as the group overall. Although improving team communication is a worthy goal, it can be challenging to implement in a tightly structured and regimented organization. It can be significantly more challenging to do the same in a loosely structured organization such as a local congregation.

Regardless of congregational size, various groups work together to accomplish immediate as well as long-term goals. Elders work together to provide leadership and meet the spiritual needs of the congregation as a whole. Deacons work with the elders and with each other to meet a wide array of different congregational needs so the elders can focus their efforts. Many other members work together to accomplish great things every day in a myriad of different ways in which we care for and support one another as a spiritual family. We have sought to improve this communication and collaboration in our local congregation using tools explicitly designed to achieve these ends.

Historically, members of such groups face significant challenges in maintaining timely internal communication. Over the past ten to fifteen years, many congregations (as well as most other groups) have come

to rely on email as the de facto means of communication and collaboration. Although email has its place, it is not very good at improving group efficiency in collaborative efforts. Email chains with numerous recipients can be hard to reference and require laborious efforts to dissect and track so as to ensure that one is working with the most up-to-date information. Email may be useful in broad dissemination of information, i.e., to the congregation as a whole, but is not as effective with inter and intra-group communication.

Fortunately, due to the availability of some modern team-collaboration tools, it is possible to create a highly effective communication structure within the local congregation with a modicum of effort. These tools are explicitly designed to allow teams of any size to coordinate their efforts and more easily stay up-to-date on various projects, tasks, or initiatives. There are many such tools available for free or relatively low cost. For the sake of simplicity, I will focus on the one we use in our congregation called Slack (<https://slack.com/downloads/>). Other options include Microsoft Teams, Basecamp, Asana, etc.

Most of these tools, including Slack, separate specific areas of communication into different channels (in the case of Slack), teams, or projects. These channels can be created as needed and be devoted to particular tasks. For example, we have a “# control_room” channel dedicated

to the coordination of in-service media delivery and preparation. Song leaders can submit their desired songs before services, and those of us who create the presentations can build them out before the actual day of services. Those delivering lessons can submit Scripture readings or entire PowerPoint presentations ahead of time. Having a central area for such collaboration and preparation is quite valuable. It allows us to be more proactive in preparing for and facilitating the various aspects of our worship.

In most applications, such as Slack, there are options to create both public and private channels or groups. To give a picture of what is possible, I will list a few public channel ideas below. However, there are infinite possibilities of how to use them in your work.

- # assignments (coordinate service assignments or swaps)
- # building (items related to the building—maintenance, repairs, etc.)
- # directory_updates (for relaying information on phone or address changes for members)
- # general (catch-all for widest dissemination)
- # meal_plan (to coordinate meals for those in need of such assistance)
- # vbs (Vacation Bible School coordination and planning)
- # visitors (relay information on visitor follow-up, etc.)
- # visits (visitation plans)
- # work_day (planning for work to be done at the building or member's home)

In addition to public channels, it is easy to create private channels for more sensitive communication. These offer a secure means of communicating within a group as needed. Some basic examples of these would be:

- # elders
- # leadership
- # deacons
- # attendance_follow_up

The options you have in customizing these areas are limitless. Channels can be created for one-off reasons or have a long-term purpose with any combination of lifespan or use. The critical part of this idea is to target communication to individuals that need (and can act on) the information. Each congregation will have different teams and different needs that will change and expand over time; most collaborative tools are designed to change and adapt as needed.

I would be remiss if I did not include one of the most challenging aspects of implementing new tools such as this. It can be problematic to get large groups of people to adopt new tools or methodologies. Some will be very proactive in utilizing new tools, while others can be slower to adopt or ambivalent about using something new.

In such situations, it may be advantageous to find a team that can immediately benefit from using such tools and roll it out to that group first. In our case, we adopted Slack as a means for those involved in the audio/visual aspects of our services to collaborate and share information. This method of targeted communication was taken up in earnest. It proved highly beneficial for us in preparation for services. We could also coordinate our schedules and easily share files and presentations to make them available on the necessary equipment for lessons, etc. After a few months, we began to invite more

to participate, such as song leaders and teachers. Many became avid participants in a short amount of time.

Soon afterward, I rolled out the tool to the remaining elders and deacons with a detailed set of instructions on how to install the application coupled with additional instructions on how to use various features in different situations. As expected, some were more rapid to adopt than others, but many quickly recognized the benefits. I also assumed that some people would not readily embrace the tool or use it after completing the initial setup. In reality, I would have been surprised if everyone had eventually begun using the tool. In such cases, we take note of the fact that these individuals are not part of the particular channels or online groups and adjust accordingly.

As a side note—I highly recommend that a few people test potential solutions before attempting to deploy it to any broader group. It is much better to make an informed decision and roll it out once. There is inherent friction associated with asking people to adopt a new tool or change their existing workflow—even a one-time change, much less with repeated false starts and stops.

Despite long experience, I have never found a perfect application or tool that does everything exactly the way I would want. However, it is possible to significantly improve team communication by leveraging tools that are readily available today. I hope this brief description of how we have been working to strengthen our collaborative efforts will be helpful to others in the same pursuit. 🙏



John Mayberry

John has worshipped with the Brentwood Church of Christ in Brentwood, TN for the past eleven years. He and his wife, Karen, have one child. The church website is brentwoodchurch.com. He can be reached at jmmayberry@gmail.com.

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Teaching the Bible by Video Conferencing

by John Gentry

Teaching the Bible by video conferencing allows for efficient use of money, time, and reach when studying with someone in person is not a viable option.

Though I have many other things to write to you, I do not want to do so with paper and ink, but I hope to come visit you and speak face to face, so that our joy may be complete (2 John 12 NET; cf. 3 John 14-15).

John understood that the best way to communicate with anyone is face to face. No technology will ever replace all the benefits of being in the same physical space with someone as we communicate. However, technology can certainly provide a good alternative when being in the same physical space with someone is not possible (cf. Rom. 1:13; 15:22-23; 1 Thess. 2:18).

In the first century, we find people “going” (Matt. 28:19; Mark 16:15) to preach and teach the gospel on foot, by animals, and by ship. When they were not able to go and be physically present with someone, the only alternative was to write a letter. The Epistles (Romans-Jude) all represent communication designed to teach or edify others when the teacher was not able to be physically present. These letters would take weeks or even months to reach their intended recipients.

For hundreds of years, humanity did not develop any new technology to improve on sending the letter. Granted, the printing press (around 1440) made it easier to make copies of letters or other forms of written communication, but the letter still consisted of paper and ink, and it took days, weeks, or months to reach people in other places. The telegraph (early 1800s), telephone (late 1800s), radio (early 1900s),

television (mid 1900s), and email (late 1900s) allowed for virtually instant communication with people in other places, but each of these technologies has limitations that prevent them from being feasible options for an individual or a local church to use in continuous, interactive, real-time teaching.

Then, in the early twenty-first century, we saw a massive development in technology that allows for continuous, real-time, virtually face-to-face communication with people anywhere in the world. The conglomeration of high-speed internet and Wi-Fi being made available to many parts of the world along with low-cost video hardware (including that now built into smartphones), makes video conferencing a very feasible option for preaching and teaching the gospel to people almost anywhere.

My Personal Experience

By the grace of God, I have personally been able to teach around 3,000 classes by video conferencing to people in ten countries on four continents. I have taught from approximately fifty classes to a group of sixty non-Christians to several one-on-one personal studies with new converts and mature Christians to 1,000s of regular Bible classes, including Christians and non-Christians, to around 100 preacher-training classes to several evangelistic planning discussions. Most of these studies have cost nothing. Using video conferencing for all these studies

allowed me to continue with my regular responsibilities of laboring with the local church of which I am a member and to continue seeing my wife and children each day.

By the grace of God, my wife has also had the privilege of teaching around 100 ladies’ Bible classes with Christians and non-Christians in other countries. Our oldest daughter and our oldest son have also participated in several Bible studies by video conferencing with people in other countries, and there are plans for future studies that include Christians and non-Christians in foreign locations.

Several other brethren are also involved in regular Bible studies with people in different cities and countries. Many Christians are exploring how they can take advantage of these technologies in teaching God’s word to others throughout the world to the glory of God.

Why Teach Using Video Conferencing?

Some reasons have already been alluded to or mentioned, but here is a list of several reasons why you, as an individual, or your local church, should consider teaching God’s word using video conferencing to others in your community, some other city, or some other country. Before considering this list, it should be reiterated that the absolute most effective way to be engaged in evangelizing and edifying

others is being in the same physical space as those you are teaching.

Cost

It costs money to travel to other places to preach and teach God's word (cf. Acts 18:1-5; 2 Cor. 11:7-10; Phil. 4:15-16). Personal expenses, including travel to and from the country, journeys within the country, food and lodging, etc., are usually going to be anywhere from \$2,000 to \$6,000 or more per person. These costs are virtually eliminated when teaching by video conferencing from your home or office.

Time

Even with our modern forms of transportation, it still requires significant time to travel to other countries (cf. Acts 20:5). Any trip to an overseas country will take one/one-and-a-half days, both going and coming (potentially taking up the better part of four days). This does not include jetlag and its impact on the body of the one teaching. (Jetlag will be experienced going and coming.) All this time is avoided when teaching by video conferencing from your home or office.

In addition to travel time, when teaching by video conferencing, the teacher is still able to see his family (some choose not to participate in overseas evangelism while their children are still at home; this wisdom should be considered). If the teacher is laboring with a local congregation, teaching by video conferencing allows him to fulfill his regular responsibilities without interruption (cf. Eph. 5:15-16; Col. 4:5).

Reach

No one can be in two places at once, but it is not uncommon for a teacher using video conferencing to be in the homes or meeting places of people in multiple cities and countries at the same time. One of the weekly studies I'm involved with brings

together people from as many as ten different cities in five countries. It is possible to end one study with people in Asia, and within a few minutes, be studying with others in South America. With video conferencing, the teacher can be anywhere in the world in mere moments (cf. 1 Cor. 9:19-23.)

How to Teach Using Video Conferencing

You or your local church can get started teaching by video conferencing with as little as a smartphone on your end and someone with a smartphone on the other end. The cameras, microphones, and speed of modern smartphones make the video and audio sound great on both ends.

Any computer with a webcam and microphone may also be used. If there is a larger group on the other end, it might be useful if they had a projector with a larger viewing area (a light-colored wall works just fine) so that all can see the teacher or any visual aids that he is displaying.

As of this writing (Nov. 2019) and for the past several years, my preferred app/software for video conferencing is Zoom. It is more stable than Skype (though this application is improving in quality). Both apps have screen sharing, which allows you to show the Bible text (using a website or software), your slide deck, or anything else from your screen. Remember, you might want to be seen by the ones you are teaching.

Conclusion

Technology certainly has been abused and misused, but it also provides excellent opportunities for teaching God's word. Teaching by video conferencing is a great alternative for evangelizing and edifying others when face to face communication is not possible.

May God bless you as you do your best to steward the time, money, families, and opportunities He gives you. **TL**



John Gentry

John has worked with the Humphreys Co. Church of Christ in Waverly, TN for six years. He and his wife, Stacy, have six children. His website is jgentry.com. The church's website is hcococ.com. He can be reached at john@jgentry.com.

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3124 Rose Street
Bible Study 9 A.M., Worship 10 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: David Webb (907) 350-8358

ALABAMA

BIRMINGHAM

Pine Lane church of Christ
3955 Pine Lane Bessemer, AL
(N. side of Exit #6 at I459)
Bible Study 9:15 A.M., Worship 10 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: David Deason (205) 425-2322

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2325 Old Columbiana Rd. (near I-65 & Hwy. 31)
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Evangelists: Doy Moyer and Zack Lee
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Evangelist: Kenny Moorer (256) 766-0403

MOBILE

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

MONTGOMERY

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

MONTGOMERY

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

PARRISH

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

SCOTTSBORO

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

ARKANSAS

CONWAY

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

CONWAY

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

CONWAY

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

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Evangelist: John Hagenbuch
Bldg: (479) 782-0588

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407 Bella Vista Dr.
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Evening 5 P.M., Wednesday 7 P.M.
Evangelist: Norman E. Sewell
www.cappsroad.org
870-741-9104 or 870-741-5151

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

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church of Christ
7115 West 65th Street
Bible Study 9 A.M., Worship 10 A.M.
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Evangelist: Don McClain, Res. (501) 847-6677
Study (501) 568-1062

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(870) 714-1452 or (870) 338-1833

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4341 S Camden Road
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Evangelist: Clarence W. Sell (870) 879-2097

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

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

WALDRON

Westside church of Christ
1232 State Highway 248
Sunday Bible Study:10 A.M., Worship 11 A.M.
Preacher: James Strickland, (479) 299-4763
strick93124@gmail.com

ARIZONA

GLENDALE

church of Christ
6801 N. 20th Avenue
Bible Study 9 A.M., Worship 9:40 A.M.
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Evangelist: Chance Ruffino

TUCSON

church of Christ
145 N. Country Club Road
Bible Study 9 A.M., Worship 10 A.M.
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Evangelist: Hugh Delong
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(562) 866-5615, <http://www.roseavenue.org>

FOLSOM

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

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JP Flores (562) 420-2363
Mark Reeves (562) 377-1674
www.JustChristians.org

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church of Christ
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www.poudrevalleychurchofchrist.org

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1414 Hawk Parkway, Unit C
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(239) 433-2838 or 482-2158

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MIAMI

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OCALA

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www.anthonycoc.com

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Evangelists Jeff McCrary & Bo Couchman
(205) 451-9028, rivercitychurchofchrist.com
backtothebible@rivercitychurchofchrist.com

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

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Evangelist: Tommy W. Thomas
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www.pmvchurch.com

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(912) 344-1687
coastalchurchofchrist@outlook.com

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

IDAHO

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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: B.J. Sipe (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 11 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 Wronel 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
<https://northsidecof.us/>

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

UHRICHVILLE

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

KINGSPOORT

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

MARYVILLE

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

MEMPHIS

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

MURFREESBORO

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

MURFREESBORO

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

NASHVILLE

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

NASHVILLE

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

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.northsidecfc.us
Evangelist: Tom Roberts (817) 466-3160

NACOGDOCHES

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

PLANO

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

SAN ANTONIO

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

SAN ANTONIO

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

SHERMAN

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

TEMPLE

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

WACO

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

THE WOODLANDS

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

VIRGINIA

CHESAPEAKE

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

CHESTER

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

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 5 P.M., Wednesday 7 P.M.
Evangelist: Nathan L. Morrison (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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