

Truth

Magazine

Taking His hand, helping each other home.



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PERILS OF PRIDE

Behold, as for the proud one, His soul is not right within him; but the righteous will live by his faith (Habak. 2:4, NASB).



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Taking His hand, helping each other home.  TM

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Through the grace of God, we can overcome worldly, religious, competitive, and vengeful pride.

Pride Goes Before Destruction

by David Dann

This month, we asked David Dann to select and assign the theme topics and to compose a related editorial. He focuses upon the perils of pride—a subtle tool of the devil that can easily destroy the Christian’s relationship with God.

Pride is a problem. The inspired wise man writes, “Pride goes before destruction, and a haughty spirit before a fall” (Prov. 16:18, NKJV). God’s word consistently connects pride with man’s moral and spiritual downfall.

What Is Pride?

1. It is a sinful attitude. The English word “pride” is defined as: “a high or inordinate opinion of one’s own dignity, importance, merit, or superiority, whether as cherished in the mind or as displayed in bearing, conduct, etc. Pride, conceit, self-esteem, egotism, vanity, vainglory imply an unduly favorable idea of one’s own appearance, advantages, achievements, etc. and often apply to offensive characteristics. Pride is a lofty and often arrogant assumption of superiority in some respect” (Dictionary.com). While we should have a measure of self-respect because we are made in God’s image, and Christ sacrificed Himself for us (cf. John 3:16), and while we should also have enough self-respect to do our best in any endeavor (cf. Col. 3:23), the negative connotation of pride is that it has to do with an overinflated view of oneself. The Bible instructs, “Humble yourselves in the sight of the Lord, and He will lift you up” (Jas. 4:10). Pride is the opposite of humility and represents a sinful attempt to lift oneself up.

2. It begins in the heart. Proverbs says, “A haughty look, a proud heart, and the plowing of the wicked are sin” (Prov. 21:4). As is true of any sinful

attitude, pride begins in an individual’s heart as he starts to develop an improper view of himself. Jesus classes “pride” among the “evil things” that “come from within and defile a man” (Mark 7:21-23). Lofty and arrogant assumptions of one’s superiority lead to actions and attitudes that are offensive to the Lord.

3. It is an appeal of Satan. The apostle John warned his fellow believers, saying, “Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him. For all that is in the world—the lust of the flesh, the lust of the eyes, and the pride of life—is not of the Father but is of the world” (1 John 2:15-16). The “pride of life” is not from God; instead, it is a tool of the devil by which he appeals to us and tempts us to exalt ourselves instead of humbly submitting to the Lord. The serpent tempted Eve to eat the forbidden fruit using these very means (cf. Gen. 3:5). The devil has us where he wants us when we are looking to elevate ourselves rather than yield to God’s instruction.

What Does Pride Do?

1. It exalts self. Paul instructed the saints in Rome, saying, “For I say, through the grace given to me, to everyone who is among you, not to think of himself more highly than he ought to think, but to think soberly, as God has dealt to each one a measure of faith” (Rom. 12:3). When pride takes hold, we attempt to remove God from

His throne as we arrogantly pretend that we possess the power to control our future and direct our steps. It is in the grip of pride that we forget that we are merely the creatures, and God is the Creator. Pride leads us to try to elevate ourselves to a position that doesn’t belong to us.

2. It devalues others. In His parable of the proud Pharisee and the humble tax collector, Jesus said, “The Pharisee stood and prayed thus with himself, ‘God, I thank You that I am not like other men—extortioners, unjust, adulterers, or even as this tax collector’” (Luke 18:11). When we exalt ourselves, we begin to think less of those around us. Pride produces feelings of superiority to the extent that others just don’t measure up to our level of greatness. The prideful devaluing of others inevitably results in conflict. The Bible says, “By pride comes nothing but strife, but with the well-advised is wisdom” (Prov. 13:10). When pride takes hold, we no longer feel any need to love our neighbor as ourselves because we put our neighbor beneath us.

3. It prevents one from pleasing God. The proverb writer lists “a proud look” among seven things that are an abomination to God (Prov. 6:17). To be a citizen of the Lord’s kingdom, one must be humble. Jesus said, “Blessed are the poor in spirit, for theirs is the kingdom of heaven” (Matt. 5:3). The Bible never says, “Blessed are those who are able

to convince others of their greatness,” or, “Blessed are those who flaunt their wealth and intelligence,” or, “Blessed are those who think they’re better than their neighbors.” Conversion to Christ, confession of sin to God and to those against whom we have sinned, and true service to God and others all become impossible when pride takes hold.

Where Does Pride Lead?

1. Shame. The inspired wise man says, “When pride comes, then comes shame; but with the humble is wisdom” (Prov. 11:2). Dishonor and disgrace are sure to follow when we put ourselves up on a pedestal. Our mistakes and our sins will eventually reveal our shortcomings and will prove that our pride was misplaced. Eventually, we’ll slip up, or those around us will tire of the superiority act we’ve been putting on. Pride leads to suffering disgrace in the eyes of others, and most importantly, in the eyes of God.

2. Failure. The Bible warns us, “Pride goes before destruction, and a haughty spirit before a fall” (Prov. 16:18). The world may look up to those who exalt themselves and boast of their wealth and accomplishments. Yet, in the end, the prideful path leads only to failure and destruction. No one sets himself up for a harder fall than the one who has convinced himself and others that he is something special. Instead of leading to permanent exaltation and glory, pride leads only to a miserable downfall.

3. Rejection. The apostle Peter instructs Christians: “Likewise you younger people, submit yourselves to your elders. Yes, all of you be submissive to one another, and be clothed with humility, for ‘God resists the proud, but gives grace to the humble’” (1 Pet. 5:5). While we may exalt ourselves and convince others of our superiority and greatness, we will never convince the Lord. The Bible makes it clear that “The Lord will destroy the house of the proud” (Prov. 15:25a). The one who chooses pride also chooses to be rejected by the Lord.

Conclusion

We need to focus on the greatness of God and on the blessing of having a relationship with Him instead of focusing on some false picture of our greatness (cf. Jer. 9:23-24). The apostle Paul puts it this way: “But God forbid that I should boast except in the cross of our Lord Jesus Christ, by whom the world has been crucified to me, and I to the world” (Gal. 6:14). Instead of boasting about ourselves and promoting ourselves, we need to be busy boasting about the greatness of our Savior and promoting Him as the only way of salvation. Don’t allow yourself to be destroyed by pride!

Sources

“Pride.” *Dictionary.com*. <https://www.dictionary.com/browse/pride>. 📖



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“Elementary Principles”

by Kyle Pope

Like the foundation of a building, “elementary principles” serve an essential purpose. However, they are not an end in themselves but a starting place for future growth.

In Hebrews 5:12-6:3, the writer rebukes his readers for their spiritual immaturity that prevented him from being able to explore meatier issues with them. In this rebuke, he urges them to move beyond “elementary principles of Christ” (6:1, NKJV), going on to list several things he includes among these “first principles” (ASV). Let’s explore the six things he lists here as literally “the beginning of the word of Christ.”

Repentance from Dead Works

Three chapters later, as the writer discusses the superiority of Christ’s sacrifice compared to Mosaic sacrifices, he asks, “how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, cleanse your conscience from dead works to serve the living God?” (Heb. 9:14). Christ’s blood can cleanse us “from all sin” (1 John 1:7). While God’s word teaches “good works” (Matt. 5:16; Eph. 2:10; etc.), it also defines “wicked works” (Col. 1:21), “evil” works (1 John 3:12), “works of darkness” (Rom. 13:12), which are “unfruitful works” (Eph. 5:11), and “works of the flesh” that disqualify one from inheriting the kingdom of heaven (Gal. 5:19-21). Any of these may be considered “dead works.” In order for Christ’s blood to cleanse us from such works, we must “repent, turn to God, and do works befitting repentance” (Acts 26:20). Repentance from dead works is an elementary principle of the doctrine of Christ.

Faith toward God

Five chapters later, the Holy Spirit leads the writer to declare: “But without faith it is impossible to please Him, for he who comes to God must believe that He is, and that He is a rewarder of those who diligently seek Him” (Heb. 11:6). Faith “toward God” means belief in the One sent from God (John 17:21). Jesus said, “you believe in God, believe also in Me” (John 14:1). Belief in Jesus encompasses a belief in God because Jesus is “Immanuel,” meaning “God with us” (Matt. 1:23). In Christ “dwells all the fullness of the Godhead bodily” (Col. 2:9). Paul wrote, “For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation” (Rom. 10:10). Faith in Christ is an elementary principle of the doctrine of Christ.

The Doctrine of Baptisms

The Greek word used here is *baptismos*, used in Mark of the Pharisees’ traditions of “washing” of pots and cups (Mark 7:4, 8) and three chapters later of Mosaic ceremonial “washings” (Heb. 9:10). It is related to the Greek word *baptisma*, which refers to a specific type of washing commanded by Christ. Jesus taught, “He who believes and is baptized will be saved” (Mark 16:16a). He commanded His apostles to make disciples “baptizing them in the name of the Father and of the Son and of the Holy Spirit” (Matt. 28:19). In baptism one is buried with Christ (Rom. 6:3-4), puts on Christ (Gal. 3:26-7), and has his sins washed away (Acts

22:16). It is “the washing of regeneration and renewing of the Holy Spirit” (Titus 3:5). Baptism is an elementary principle of the doctrine of Christ.

Of Laying on of Hands

To “lay hands” on someone is used in different ways in the New Testament. Often it refers to seizing someone for punishment or imprisonment (Matt. 18:28; 21:46; 26:50; Mark 12:12; Luke 20:19; John 7:44; 8:20; Acts 4:3; 21:27; perhaps 1 Tim. 5:22, cf. vv. 19-21). It can refer to the manner in which Jesus promised that the apostles could heal the sick (Mark 16:18). It can also refer to an affectionate approval/endorsement of a work that has been undertaken (e.g., at the appointment of the seven [Acts 6:6]; and the sending off of Paul and Barnabas [Acts 13:3]). Nevertheless, Scripture makes a special application of this term to the role and work of the apostles. Following the day of Pentecost when the Holy Spirit came upon them in power (Acts 1:8; 2:1-4), the apostles could lay hands upon those to whom they chose to grant different miraculous spiritual gifts (Acts 8:17, 18, 19; 19:6; 2 Tim. 1:6; perhaps 1 Tim. 4:14). Simon tried to purchase this ability and was rebuked (Acts 8:19-24). The New Testament doesn’t teach that this ability could be passed on beyond its initial impartation by the apostles. Accordingly, spiritual gifts passed away with the completion of revelation and with the death of the apostles and those upon whom they had laid hands. When the Hebrew writer wrote, this ability

still operated within the living apostles and those who had received the “laying on of hands.” It served to complete revelation and confirm that their teaching was from God. Understanding the nature of the laying on of hands and what it revealed about the teaching of the apostles is an elementary principle of the doctrine of Christ.

Of Resurrection of the Dead

We might initially think that this refers to the resurrection of Christ, but the word translated “of the dead” is plural in the Greek. This is not equated with “repentance from dead works” or the “doctrine of baptisms,” so it is not referring to the spiritual renewal that comes from repentance and baptism (cf. Acts 3:19; Rom. 6:3-7). Five chapters later, the Hebrew writer cites Old Testament examples of faith, declaring: “Women received their dead raised to life again. And others were tortured, not accepting deliverance, that they might obtain a better resurrection” (Heb. 11:35). This contrast is interesting. Unlike Old Testament examples of resurrection in which one was raised only to die again (cf. 1 Kings 17:22-23; 2 Kings 4:32-37), the “better resurrection” of the faithful, as Jesus explained it for those who attain the “resurrection of the dead” means they cannot “die anymore” (Luke 20:36). This does not happen at the point of death. Jesus promised in four passages that He will raise up the faithful “at the last day” (John 6:39, 40, 44, 54) and He accepted without rebuke Martha’s statement that her brother “will rise again in the resurrection at the last day” (John 11:24). On the last day, there will be “a resurrection of the dead, both of the just and the unjust” (Acts 24:15). Jesus explained, “the hour is coming in which all who are in the graves will hear His voice and come forth—those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of condemnation” (John 5:28-29). Jesus declared that the “Sadducees, who say there is no resurrection” (Mark 12:18),

were “greatly mistaken” (Mark 12:27). Paul taught that those who claimed that “the resurrection is already past” actually “overthrow the faith of some” (2 Tim. 2:18). Although this is not talking about Jesus’s resurrection, He is described as the “firstfruits of those who have fallen asleep” (1 Cor. 15:20), suggesting that this resurrection will be similar to His in nature. Like Jesus, our corruptible bodies will be “raised incorruptible” (1 Cor. 15:52). Paul explains concerning “the resurrection of the dead. The body is sown in corruption, it is raised in incorruption” (1 Cor. 15:42). Like His resurrection, “Christ the firstfruits, afterward those who are Christ’s at His coming” (1 Cor. 15:23). Belief in the bodily resurrection of the dead is an elementary principle of the doctrine of Christ.

Of Eternal Judgment

Three chapters later, the writer of Hebrews declares, “It is appointed for men to die once, but after this the judgment” (Heb. 9:27). Does this mean final judgment happens at death? No. We noticed above that Jesus promised a resurrection at the “last day.” He also said, “the word that I have spoken will judge him in the last day” (John 12:48). The Hebrew writer began 9:27 with the words, “And as,” then continues into the next verse saying, “so Christ was offered once to bear the sins of many. To those who eagerly wait for Him, He will appear a second time, apart from sin, for salvation” (Heb. 9:28). So, the “judgment” of verse 27 occurs when Christ will “appear a second time. . . for salvation.” Four chapters after our text, the writer promises that those who turn back to sin after learning the truth will face “a certain fearful expectation of judgment, and fiery indignation which will devour the adversaries” (Heb. 10:26-27). Is this describing some physical act of judgment? No. We must remember 6:2 calls this “eternal judgment.” In the chapter before this, the writer declares that Jesus is “the author of eternal salvation to all who obey Him” (Heb. 5:9). This is the salvation that comes

when Christ appears a “second time” (Heb. 9:29). As we noted above, Jesus described the “resurrection of life” or “resurrection of condemnation” (John 5:29) that will take place on this judgment of the “last day” (cf. John 6:39, 40, 44, 54; 11:24; 12:48). This is more than a physical judgment: it has eternal consequences. Obedience to Christ promises “eternal” or “everlasting life” (Matt. 19:29; John 3:16; et al.), entrance into His “everlasting kingdom” (2 Pet. 1:11), an “everlasting home” (Luke 16:9), “a house not made with hands, eternal in the heavens” (2 Cor. 5:1), an “eternal weight of glory” (2 Cor. 4:17; cf. 2 Tim. 2:10; 1 Pet. 5:10), “everlasting consolation” (2 Thess. 2:16), “eternal salvation” (Heb. 5:9), “eternal redemption” (Heb. 9:12), and an “eternal inheritance” (Heb. 9:15). Rejecting Christ promises “eternal” or “everlasting fire” (Jude 7; Matt. 18:8; 25:41), “everlasting punishment” (Matt. 25:46), “eternal condemnation” (Mark 3:29), and “everlasting destruction” (2 Thess. 1:9). Belief in the reality of the final eternal judgment that will come at Christ’s coming on the last day is an elementary principle of the doctrine of Christ. **T**



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Teaching Our Children: The Law of the Learning Process (Part II)

by Aleta Samford

Children become excited and feel empowered when they are part of the teaching process, which in turn will aid the learning process. It is so rewarding to hear groans of disappointment when the bell rings for class to end!

The Teaching Process (the fifth law) emphasized *our* responsibility to “excite and direct” the senses of our students. In the Learning Process (the sixth law), we are looking at the student’s responsibility. “The pupil must reproduce in his own mind the truth to be learned” (Gregory, 106).

True learning is not simply hearing and repeating the teacher’s words and ideas back to her. These things are necessary, but will not exercise their senses and help them learn *how* to think on their own. The methods we use must include training our students on *how* to gather the information that will help them build their understanding and grow in wisdom.

Think of your students as *investigators* who must *investigate* the evidence. Help them create that image in their minds. For each of my students, who are ages 14 and 17, I provide a printed copy of the text of Acts as we come to each chapter (as was introduced in May’s article). With it placed in front of them, we begin the investigation process. As we read the text, I have them ask the same questions I asked of the text when I prepared to teach: Who are the characters? What is happening? When and where is this happening? Why is it happening? Wherefore, what do we learn from this? Let us remember that we are training future teachers in the church!

Each student has a set of colored pencils, and, based on a color key, they mark the text. For example, all the *Who* may be shaded in red, the *Where* in green, the *When* in blue, etc. Verse by verse, they read aloud and take note of these things by highlighting them.

The resulting discussions and questions generate an exciting atmosphere. When my students have trouble understanding why someone did something, or if “this” is the same apostle that did such and such, I can nudge them to find the answers in the text by looking at their notations. Word for word, they enter the narrative themselves and find the facts and truths that God intended for them to learn.

Our Bible markings are not a perfect piece of art, and sometimes we never complete every “W” question, but my goal for them to reproduce the truth in their *own* minds is met when they can express in their *own* words what happened and why.

They learn to take otherwise idle knowledge and make sense of it; they learn the *reasons* they should believe and become a stronger believer themselves. This is so important to their spiritual welfare.

What about the small children who are unable to read? How can we make investigators of them? Before telling the story, give them one fact to listen for that will later answer your open-ended question. Build your teaching around this style, training them that *they* are the performers, the workers, and good listening is required. Older elementary ages should be able to handle a simpler version of analyzing the text. Introduce a worksheet of the printed Bible text. Provide colored pencils. Instruct them to search for the character and places in the context. Raise your expectations as they master each step.

When you plant seeds, stir the mind, and provide room to grow, you give an opportunity for your students to learn how to deal with their thoughts, reproducing in their mind the truth to be absorbed. Children get excited and feel empowered when they are part of the teaching process, which in turn will aid the learning process. It is so rewarding to hear groans of disappointment when the bell rings for class to end!

The strategies you use to help your students find the answers themselves, no matter the age, are strategies that make them better listeners. When we discussed the Law of the Learner, I hinted at future laws that would turn apathy and misbehaviors around; now, we are here. Again, the laws *will* work together to produce students who come to love learning and become students for life. 📖

Sources

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Aleta Samford

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

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2. All the way my Sav-ior leads me, Cheers each wind-ing path I tread,
3. All the way my Sav-ior leads me; O the full-ness of His love!

Can I doubt His ten-der mer-cy, Who through life has been my guide?
Gives me grace for eve-ry tri-ful, Feeds me with the liv-ing bread.
Per-fect rest to me is prom-ised In my Fa-ther's house a-bove.

Heav'n-ly peace, di-vin-est com-fort, Here by faith in Him to dwell
Through my wear-y steps may fal-ter, And my soul in Him to dwell
When my spir-it, clothed im-mor-tal, Wings its flight to realms of day,

For I know, what-e'er be-fall me, Je-sus do-eth all things well;
Gush-ing from the rock be-fore me, Lot a spring of joy I see;
This my song through end-less ag-es, Je-sus led me all the way.

For I know, what-e'er be-fall me, Je-sus do-eth all things well,
Gush-ing from the rock be-fore me, Lot a spring of joy I see.
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Reflections on Romans: God's Selection & Reshaping a Remnant

by David Flatt

While we may know the overall history of God's people, we may not accurately discern its meaning. Paul clarifies a misreading of Israel's history and demonstrates how God's selection and reshaping of Israel were just.

Romans 8 is one of the most hopeful chapters in all of Scripture. Paul explains how we can experience a new life by the cross of Christ and the Spirit. By faith in what God accomplished through Jesus, we can be adopted into His family. If we are willing to suffer, God and the Spirit will sustain us. We can live and die in the hope of eternal life. Nothing can separate us from God's love. Yet, there is more.

As hopeful as the gospel is, it also brings a sad reality to bear. While the gospel is for everyone, everyone will not obey it. Everyone can be saved by believing the gospel. Unfortunately, all do not have faith. In Romans chapters 9-11, Paul begins to grapple with this harsh reality. As surprising as it may be to us, God anticipated the rejection of His purposes. Yet, God was able to be faithful to His covenant, offering salvation to all, despite man's rejection of Him.

The Tragedy of Israel (Rom. 9:1-5)

The reception of the gospel was deeply personal for Paul. While this epistle is detailed, what he expresses is far more than a theological term paper. Paul knew the tragedy of Israel rejecting the gospel better than most. Initially, he thought Jesus was a heretic, and he persecuted His followers. While Paul's life and hope were transformed through faith in Jesus Christ, his family's continued rejection of the gospel caused him deep sorrow.

By God's grace, Israel had been given great privileges. Israel was God's chosen family. They had received the promises. They had been given God's law. They rendered worship to God. They rejoiced in the hope of glory. The covenant of Abraham directly applied to them. Most of all, Christ came through Israel.

Despite their abundant privileges, Israel's faithless rejection of the Redeemer left them without excuse. This was tragic. The Messiah belonged to Israel according to the flesh, but only in a fleshly sense. As long as physical Israel continued to reject Jesus Christ, they would remain related to Him in the flesh alone. More than being biologically connected, Israel needed to be related to Him spiritually. Spiritual kinship with Christ is achieved through faith.

God's Selection & Abraham's Two Families (Rom. 9:6-13)

Paul could relate to his family's rejection of the Messiah. While pride played a part, there were other reasons for this sad outcome. A misreading of history could have, in part, led the rulers of Israel to crucify the Messiah. Hear Paul's pronouncement in the synagogue at Antioch of Pisidia:

Brothers, sons of the family of Abraham, and those among you who fear God, to us has been sent the message of this salvation. For those who live in Jerusalem and their rulers, because they did not recognize him nor understand the utterances of the prophets, which are read every Sabbath, fulfilled them by condemn-

ing him. And though they found in him no guilt worthy of death, they asked Pilate to have him executed (Act 13:26-28).

The Old Testament records the history of God's dealings with ancient Israel. Abridged versions appear in the Psalms. Jewish rabbis often retold the story. Beginning in chapter 9 and continuing through chapter 11, Paul performs this task. By retelling familiar stories, Paul describes what God had been doing through his family: Abraham, Isaac, and Jacob, even including Ishmael and Esau—focusing on facts that had often been overlooked and also misunderstood.

Paul affirms that the Scriptures, i.e., the history of God's dealing with Israel, could not be wrong. The way their history unfolded, culminating in the cross of Jesus, was not accidental. Paul began the Roman epistle by stating that what God did through Jesus Christ was foreshadowed by the inspired prophets and the Sacred Scriptures (Rom. 1:1-4). The Messiah was not an amendment, or quick-fix, to a broken plan. Just as Paul's prior assessment of Jesus had been wrong, Israel misunderstood God's plan for human redemption that was executed through their family.

Paul begins with a point of agreement: God selected a family from among the human race through which to work. More to the point, however, God selected individuals within this family through whom to work. Israel knew that God chose Abraham. They

knew that God chose Isaac over Ishmael and Jacob over Esau. What Israel had failed to see was that God's selection continued far past Jacob and Esau.

God's process of selection continued to the arrival of the Messiah. This is the central point of Paul's argument, culminating in the declaration: "For Christ is the end of the law for righteousness to every one that believeth" (Rom. 10:4). God continues to choose some and not others—choosing those who believe and rejecting those who do not.

Another part of God's selection process regarded human morality. He chose people who lacked moral perfection. He worked within the human family to deal with the problem of evil. He used people who were part of the problem until the time was right to send the Messiah. This point was addressed earlier regarding Abraham (Rom. 4).

Israel mistakenly viewed Abraham's outstanding moral character as the basis on which God made a covenant with him. This is an inaccurate view of Abraham. Faith was the basis for God's covenant with Abraham, not outstanding moral superiority on his part. Like all other men, Abraham was a sinner. God working through ungodly sinners to execute His plan is a recurring theme from Abraham to Paul's day and from Paul's day to ours.

In summary, as Paul explains the history of God's relationship with Israel, he describes His selection process. God chose some and not others. While God's promises would be carried out by the "seed of Abraham," this did *not* mean every single child who was descended from the patriarch (see Gen. 18:10-14; 21:12; 25:23; Mal. 1:2-3). Sarah's children would count, but not Hagar's. Isaac would count, but not Ishmael. Perhaps this distinction is easily seen with Isaac and Ishmael; because they had different mothers, the selection of Isaac over Ishmael is better understood. However, this is not the case with Jacob and Esau. They shared the same mother and the same moment of conception;

yet, God chose to work His plan through Jacob, not Esau.

God's loving Jacob and hating Esau is an uncomfortable statement. Paul has proven that God is competent to work His plan. However, the apostle *seems* to create a new problem that is unsettling at best: God is partial. He plays favorites. Doesn't this make God unjust?

While Paul will address this significant issue, a final point about God's selection is worth emphasizing. Namely, when God chooses one over another, the one who is chosen has greater responsibility. Malachi communicated this concept when he spoke of God loving Jacob but hating Esau (Mal. 1:1-3). Jacob (i.e., the nation of Israel) misunderstood the history of their selection. They thought that God's choice meant they were unique and could do no wrong. Not so! To whom much is given, much is required (Luke 12:48). Paul is correcting this generational misunderstanding by which even he had been deluded. Having the complete explanation of God's plan of redemption at our fingertips in this letter, contemporary Christians would be wise to heed this warning.

God's Justice & Reshaping Israel (Rom. 9:14-24)

Reaching the heart of Paul's discussion of God's selection process, he introduces some of the most perplexing and controversial statements of the entire letter. In speaking of the potter and the clay, does Paul imply that humans are like clay, completely passive, waiting for God to mold them into something? Many think the apostle is saying that God does whatever he wants, even if it is against man's will. This view has led some to conclude that human salvation is predetermined, i.e., that man has no say in the matter.

To properly understand Paul's overall point, we must reflect on what Isaiah and Jeremiah wrote concerning the potter and clay (Isa. 29:16; 45:9; 64:8; Jer. 18:1-6). The prophets referred to a period of Israel's history when they were

rebelling against God. His struggle with their rebellious spirit was like a potter struggling to make a clay pot. Jeremiah communicates this point:

The word that came to Jeremiah from the Lord: "Arise, and go down to the potter's house, and there I will let you hear my words." So I went down to the potter's house, and there he was working at his wheel. And the vessel he was making of clay was spoiled in the potter's hand, and he reworked it into another vessel, as it seemed good to the potter to do. Then the word of the Lord came to me: "O house of Israel, can I not do with you as this potter has done?" declares the Lord. "Behold, like the clay in the potter's hand, so are you in my hand, O house of Israel" (Jer. 18:1-6).

The potter was working with a piece of clay, but it was marred. He had to start over to make what he wanted. This is what God experienced with Israel. He had been trying to mold them, but they were unpliant. Through the agonizing disruptions associated with foreign captivity, God reworked and reshaped the clay. This period of captivity and the resulting remnant of Israel is what Paul will next explain.

Please note that Paul is describing Israel—not all humanity. Those who advance Calvinistic theories want to make this passage to be about mankind in general, but this is not how Paul applies the illustration of potter and clay.

When Israel rebelled against God, falling deeper and deeper into apostasy, He did not abandon His plan. Instead, He continued to work with Israel. God did so despite Israel's rebellion. He did so even though they wanted to shape themselves into something other than what He desired.

This section ends by Paul referencing the potter and clay. Looking back to the beginning of this section, the imagery of God acting as a potter relates to what took place with Moses, Pharaoh, and the Exodus. God is faithful to His purpose, regardless of how man responds to Him. God would liberate Israel from Egyptian

slavery, even if Pharaoh did not cooperate. When Israel rebelled and made a golden calf, God declared to Moses that He would continue to be faithful to His promises (Exod. 33 quoted in Rom. 9:15, 17). Both Pharaoh and Israel rebelled against God’s plan, but God was able to work through them. He can work through human rebellion to produce something glorious and merciful.

Remember, Paul is recounting Israel’s history to show what God accomplished through Israel, and to remind them of how they had misread their history. In this text, Paul moved from Egyptian slavery to Israel’s rebellion at Mt. Sinai (Exod. 32-33). Now, he focuses on the period of foreign captivity, foreshadowed by the prophets, when God would reshape Israel through the sufferings of the exile.

As the potter reworks and reshapes the clay, God would recast His people. Not only does He possess the sovereign right to so act, but He also has an obligation to reshape Israel. If God ignored their sin and continued to view them as His “favorite nation” despite their rebellion, He would be unjust. In this section, Paul explains why God was not unjust in His selection of the family of Abraham: He reshapes His people. One of the ways in which God will drastically reshape Israel is through the incorporation of the Gentiles.

God’s People & a Remnant (Rom. 9:25-29)

In this section, Paul continues explaining the history of God’s dealings with Israel. Having discussed the Exodus, he ponders the period of exile. Beginning with the prophet Hosea, Paul works backward, first quoting Hosea 2:23 and then 1:10. Although the Israelites were the people of God, they would not be counted as such. Instead, they would experience a period of exile—enduring the agony of being “not my people” before again knowing the joy of being “my people.” Yet, after this season of reshaping, Israel would be received as children of the living God.

Next, Paul quotes the prophet Isaiah, who cited one of the great promises God made to Abraham: his family would grow in number like the grains of sand on the seashore. While such imagery was hopeful, Isaiah declared that only a remnant of that large family would be saved (Isa. 10:20-22; 28:22). God would bring judgment to Abraham’s family. This punishment would occur through periods of exile or captivity. As Isaiah declared, God would make a complete and decisive judgment on the earth.

Finally, Paul quotes from Isaiah regarding God’s destruction of Sodom and Gomorrah (Isa. 1:9). This cataclysmic event connects with the story of Abraham. These rebellious cities were destroyed, while Lot, the nephew of

Abraham, was spared. Had God not preserved a “seed,” as he uses the term, the family of Abraham would have gone the way of Sodom and Gomorrah, i.e., suffering obliteration.

Conclusion


Without a doubt, Romans 9:6-29 is dense and complicated. Reading and rereading, going back to the Old Testament, and deep thinking is required to understand Paul’s complex arguments. Overall, Paul demonstrates that God selected, not just a family, but specific members of that family through which He fulfilled His plan of human redemption. Moreover, Paul provides a historical demonstration of how God was able to accomplish His plan and purpose, even working through a rebellious people. God proved His faithfulness and justice by preserving a reshaped remnant of Israel.


God recast Israel in exile, foreshadowing how they would be reshaped in the future. Through Jewish unbelief and the incorporation of believing Gentiles, God’s family would be further reformed—expanding and contracting at the same time. Paul has yet to deal with this challenging process and its consequences. **TM**



David Flatt

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





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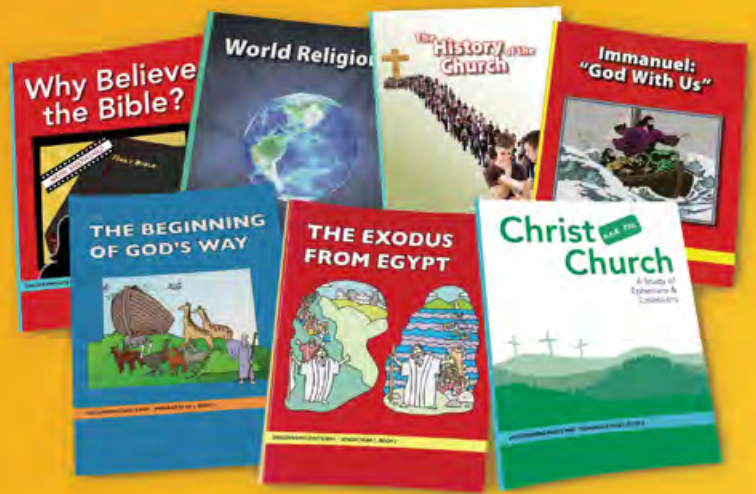
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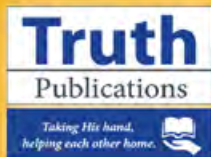
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Lord, Teach Us to Pray

by Robert Harkrider

Prayer is one of the greatest privileges of a Christian. Nevertheless, to be assured that God hears us, we must apply the Lord's teaching regarding acceptable prayer.

When the disciples asked the Lord, "Teach us to pray" (Luke 11:1), we do not find them saying, "Lord, teach us to be eloquent; help us to word beautiful prayers to be heard of men." They must already have known something about prayer, especially so, since they were Jews and knew the Hebrew custom of worship. Yet, they saw in the life and manner of Jesus an application of prayer that they did not possess on their own. They recognized their own inept and inadequate prayer life.

Prayer may be one of the most neglected subjects among God's people today. We sing, "Sweet Hour of Prayer," but spend maybe five minutes in prayer. In olden days, the mid-week assembly was described as a "prayer meeting," yet, in such circumstances, prayer was rarely the primary purpose in our gathering. The apostles gave themselves "continually to prayer and the ministry of the word of God" (Acts 6:4). How many of us give even as much as half an hour a day to prayer?

Prayer is one of the highest privileges of a Christian. Having the assurance that God hears and answers prayer lifts one up in times of distress and comforts the heart in times of loneliness. Prayer is much more than formal words to be read or spoken from memory. Prayer is man's way of talking to God and should be the expression of one's heart. To enjoy the assurance that God hears us, we should apply what the Bible says about God's will concerning our prayers. To this end, let us consider "Seven Keys of Acceptable Prayer."

1. Ask (Matt. 7:7-11)

Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you.

God knows what we need even before we ask, but it is an act of faith to appeal to Him. You may know what your child wants, but it is far more gratifying to provide it when he acknowledges his dependence on you as the one who is able to supply it and his appreciation for you when you do. "Humble yourselves therefore under the mighty hand of God that He may exalt you in due time: Casting all your care upon Him, for He cares for you" (1 Pet. 5:6-7).

2. Ask as a Righteous Person (1 Pet. 3:12)

For the eyes of the Lord are on the righteous, And His ears are open to their prayers; But the face of the Lord is against those who do evil.

Perhaps some are surprised to read in Isaiah 1:14-15 that God "hates" hypocritical worship and will not hear the prayers of those who so worship Him. He will not hear the prayer of sinners (John 9:31; Prov.28:9; 15:29). It is not that God demands sinless perfection, for Elijah was a man of "like passion as we are" (Jas. 5:17). Yet, the attitude of one's heart is the point. The righteous will seek to obey God (1 John 1:7-10), whereas the wicked man "regards iniquity in his heart" (Ps. 66:18). "And whatever we ask we receive from Him because we keep His commandments and do those things that are pleasing in His sight" (1 John 3:22).

3. Ask According to His Will (1 John 5:14-15)

Now this is the confidence that we have in Him, that if we ask anything according to His will, He hears us. And if we know that He hears us, whatever we ask, we know that we have the petitions that we have asked of Him.

We must have a vision of God's purposes. No matter what the precise thing is for which we are asking, we are really expecting God to answer the prayer *for His glory* instead of our selfish good. We must always pray like Jesus, "Thy will be done" (Matt. 26:39, 44). There is no need for us to pray for a million dollars if we are prompted by covetousness (Jas. 4:3). There is no need to ask for forgiveness if we are unwilling to obey (Luke 6:46).

4. Ask in the Name of Christ (John 14:13-14; 15:16)

And whatever you ask in My name, that I will do, that the Father may be glorified in the Son. If you ask anything in My name, I will do it.

This involves more than a formality of words included in the prayer. It acknowledges an understanding of our relationship that we are able to approach the Father through His Son (1 Tim. 1:5; Heb. 7:25; Rom. 8:34). By the authority of Christ, and through Him as our High Priest, we can come boldly to the throne of our Father (Heb. 4:15-16).

5. Ask in Faith (Jas. 1:6-7)

But let him ask in faith, with no doubting, for he who doubts is like a wave of the sea driven and tossed by the wind.

For let not that man suppose that he will receive anything from the Lord;

Unwavering faith is based on something secure (Rom. 10:17). The Bible assures us that God answers if we pray according to His will. That means, of course, that God will not grant our selfish desires, nor desires that are not suited to our good or His glory. Yet, He will grant our desires that are “according to His will.” Our mountains may be removed quickly, or the answer may be long delayed, but faith is not influenced by circumstances at hand, for it rests in the promise and integrity of the One who has promised. “Praying always with all prayer and supplication in the Spirit, being watchful to this end with all perseverance and supplication for all the saints” (Eph. 6:18).

6. Ask for Definite Things (Luke 11:11-12)

If a son asks for bread from any father among you, will he give him a stone? Or if he asks for a fish, will he give

him a serpent instead of a fish? Or if he asks for an egg, will he offer him a scorpion?

All great men of the Bible were praying men through whom God gave great blessings and great deliverances. Elijah prayed that it not rain, and for three and a half years, it rained not (Jas. 5:18). God delights to give us precisely what we ask if it is good for us and to His glory. Sometimes we may not know what to pray for as we ought (Rom. 8:26-28). A significant part of prayer is quietly communing with God, meditating upon His will and word, patiently waiting upon Him, and humbly asking Him to help us to acquire wisdom and enlarged horizons of vision.

7. Ask with a Thankful Heart (1 Thess. 5:17-18)

Pray without ceasing, in everything give thanks; for this is the will of God in Christ Jesus for you.

If we maintain clear vision, no hour is so dark, and no struggle is so hard that

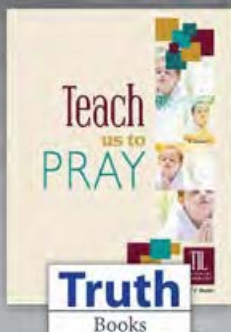
they offer no occasion for thanksgiving. Paul and Silas sang praises and prayed while in jail (Acts 16:25)! Some blessings abide, which no man can rob from us: forgiveness of sins through Christ, the promise of heaven in the world to come, and God’s constant care and supply of our daily needs.

Following these seven keys of successful prayer will enrich our lives. What a privilege we have in Christ! “Be anxious for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God; and the peace of God, which surpasses all understanding, will guard your hearts and minds through Christ Jesus” (Phil. 4:6-7). **T**



Robert F. Harkrider

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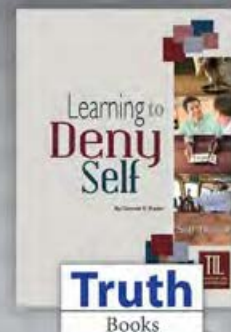
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Bobby actively participates in fill-in preaching, Belize trips, teaching an hour each day at Athens Bible

School, and in gospel meeting work. He and his wife, Karen, have three children. He can be reached at bobbylgraham@pclnet

QUESTION.

“How should I answer the radicals in People for the Ethical Treatment of Animals (PETA) when they protest eating meat?”

ANSWER.

ANSWER.

While it might be tempting to “blast” such people, it is better to temper your answer with a balanced approach. Like other questions, let’s see what the Bible teaches and base our answer on Scripture (Col. 3:16).

Let us begin by conceding that we do have a responsibility to the creation, of which all are part. “Mother Nature” is not our mother nor our God, but the God of creation instructs us in our responsibility to the natural world, just as He taught Adam and Eve in this matter at the beginning (Gen. 1:28-30). After all, the human body came from the ground and will return to it at death (Gen. 3:19). As the God who authored the first Ecology Text, our Creator gave humans the responsibility to keep/protect/guard (i.e., the same Hebrew word as is used for *keeping*

God’s commandments) the land, not to become lazy gluttons (Gen. 2:15). Keeping the land and keeping His commandments were two equally essential requirements of the Creator. We cannot abuse the creation (land or nature) and please God in so doing!

The Lord also told His human creatures to be fruitful and multiply, to fill the earth and subdue it, and to know that every plant yielding seed was theirs for food. God later added meat to their diet after the flood, with the added condition that they not eat the blood—which taught respect for life (Gen. 9:1-4). It is just as wrong-headed to disallow meat to man as it is to allow abuse of the creation. Those who think otherwise make the mistake of thinking and acting without the aid of divine revelation. They are not nearly as wise or intelligent as they think they are!

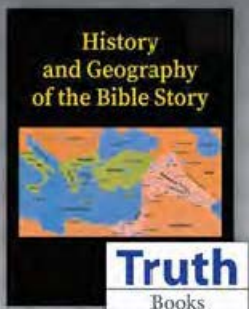
On the other hand, the Bible teaches us responsibility toward animal life.

Careless or indiscriminate killing of animals was not included in man’s dominion over the animal world—land (animals), air (birds), and water (fish)—according to Genesis 1:26, 28. As said earlier, the value of life, not just human but also animal, seems to have been God’s purpose in the careful restrictions given in Genesis 9:2-4. It is right to kill and eat animals, but it is wasteful, and therefore wrong, to wantonly slaughter the same (Acts 10:13). God wills that we regard the life of the beast (Prov. 12:10). He does not want the owner to muzzle his working animal (Deut. 25:4; 1 Tim. 5:18).

Man has a responsibility to all of creation. He is part of God’s creation, though he stands on a higher plane than the rest does and has a responsibility not given to the rest of it (Gen. 1:26-28). To deny what God has said about these matters is to deny God! **TT**

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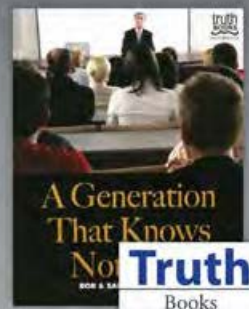


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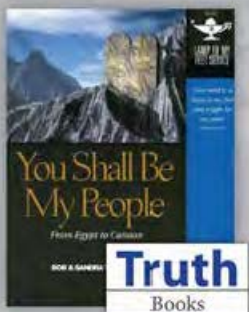


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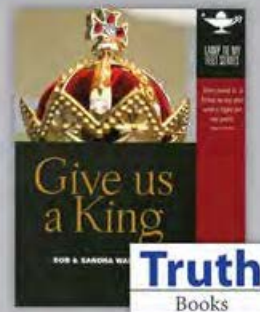
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The Mount of Olives

by Trent and Rebekah Dutton

The Mount of Olives served as an entry and exit point for Jerusalem, a cemetery for the Jewish faithful, and a quiet place for Christ to commune with His Father. The Old and New Testaments ascribe notable significance to this mountain.

From our last article highlighting the Western Wall, we remain in Jerusalem and travel eastward, just across the Kidron valley. The Mount of Olives, like the Western Wall, is so ingrained into the city landscape, it is often trodden upon and used as a viewing platform without its significance being recognized. It crosses the oft-blurred line of geographical site and a location with archaeological significance. From an archaeological perspective, the mount is not well known for digs, but rather for the archaeology you can see from its vantage point: the Davidson Archeological Park (Western Wall complex), the City of David, the Temple Mount, the Old City of Jerusalem, and so much more.

As you may expect, the Hebrew name of this mount is a toponym derived from

the mountain's groves of olive trees, many of which are very old, possibly ancient. The garden located at The Church of All Nations likely contains the most famous trees in religious history and tradition, namely, those that stood in the garden where Jesus prayed. Regardless of whether or not this site equates with Gethsemane, it certainly provides the context, views, and setting that harken back to Christ's final days and the landscape on which the Passion narrative played out.

For thousands of years, the western and southern faces of the Mount of Olives have been covered by a massive, ever-expanding cemetery. The Kidron valley separates this city of the dead from the living city of Jerusalem. In the Jewish concept of the end of days, the

Mount of Olives is a place of honor in the resurrection and day of judgment. Significant Old Testament references, traditional Jewish writings, and ancient burial chambers reinforce these concepts.

Early biblical references to Mt. Olivet occur in the narrative of Absalom's rebellion, where the mountain serves as David's escape route from the city (2 Sam. 15). The mount is also referenced in prophetic imagery in the 14th chapter of Zechariah when the mountain moves to divide itself and provide a path of escape. In Ezekiel 11:23, it is connected with the presence of God departing from Jerusalem. The mountain mentioned to the east side of the city in that context would be the Mount of Olives. The New Testament also references the mountain

Looking from the Mount of Olives over the Kidron valley, with hundreds of whitewashed tombs. ▼





in multiple instances of Christ's life. As a literary parallel to David's defeated flight from Jerusalem over the mountain, Matthew 21:1 and Mark 11:1 describe Jesus retracing David's steps in His triumphal entry as a King. Later, in Mark 14:26 and Luke 22:39, its gardens served as a place where Christ habitually gathered with His disciples.

It is interesting to note how often, directly or indirectly, crossing over the Mount of Olives serves as a motif for escape. Consider the narrative of 2 Kings 25, where Zedekiah flees from Nebuchadnezzar at the fall of Judah. While the passage does not mention the Mount of Olives or the mount east of the city, yet when the men of war and the king escape "by way of the gate between the two walls," they are overtaken in the plains of Jericho. Chart the route and destination: they exited Jerusalem and would have traveled up or around the Mount of Olives to begin the journey to the plains. If you are going to the plains of Jericho in this scenario, Jericho is not your stopping place—you are headed for the fords of the Jordan to escape. Significantly, then, when Christ prayed that the cup might be taken from him, where was He? He was on the Mount of Olives, an exit point from the city. From the early references of 2 Samuel, the prophetic imagery of God's presence leaving Jerusalem, to New Testament trails up and over the mountain, Christ knew this place as one step removed from the city and a potential way of escape.

This is one more instance where the Mount of Olives stands as a prominent artifact of the biblical narrative. It is a location revered over time, providing the context for many significant episodes recorded in the biblical text. The crowning event is that of Christ's activities on the mount, and the event that did not happen. Christ did not utilize this exit point from the city as a way of escape, but a platform from which to continue His mission. He brought us salvation, just across the Kidron valley, at a location outside the city wall, a place He would have seen from this mount. **T**



Olive trees from the traditional site of Christ's prayer in the garden.



Ossuaries and rock cut tombs from a burial cavern on the Mount of Olives.



Trent and Rebekah Dutton

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

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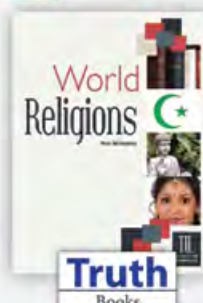
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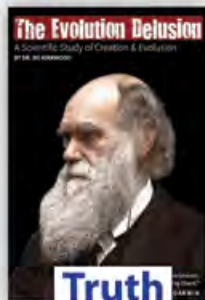
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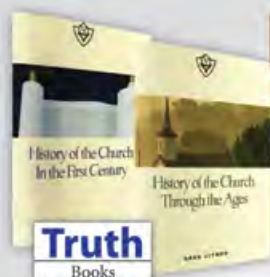
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What Is the Allure of Pride?

by Steven J. Wallace

Let us consider five fallacious ways that Satan entices men to manifest a spirit of arrogance and sinful pride.

Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him. For all that is in the world—the lust of the flesh, the lust of the eyes, and the pride of life—is not of the Father but is of the world (1 John 2:15-16, NKJV).

Our question is not so much concerned with how pride becomes the gateway to various kinds of sins; rather, we ask, what is the fascination, temptation, or draw to becoming proud in the first place? Pride is sinful (Prov. 21:4). What leads men and women to become proud?

Words can have different meanings based on how they are used and where they are found within the context. Taking “pride” in a job well done, in a person’s achievement, or in having a sense of dignity is not necessarily what we are speaking about when we discuss the sinful aspect of pride.

Condemned pride is having an exaggerated view or high opinion of one’s self-worth or self-image. “For if anyone thinks himself to be something, when he is nothing, he deceives himself” (Gal. 6:3; cf. Prov. 3:7). Pride is found in conjunction with a spirit of haughtiness (Prov. 16:18; 21:4; Zeph. 3:11). The inspired prophet said, “Behold the proud, His soul is not upright in him; but the just shall live by his faith” (Hab. 2:4). We should readily see that pride is an enemy of saving faith. How is it then that the soul of a proud man is not upright? The answer is the same: The allurements of pride is reflected in the world’s appetite, self-love, self-praise, self-will, and independence from God

The World’s Appetite

What is in the world is not of the Father (1 John 2:16). John lists three things that are found in the world: the lust of the flesh, the lust of the eyes, and the pride of life. When someone loves the world, the love of the Father is not in him (1 John 2:15). He is motivated by sight, not faith; he is drawn and ruled by physical appetites, not spiritual realities. The reason Abraham could leave his father’s house, depart for a land to which he had never been to sojourn as a stranger, and even offer Isaac upon an altar was that he was moved by spiritual truths and not worldly pleasures (Heb. 11:8-10, 17-19). The proud person has little concern for God’s will and little room for trust.

Self-Love

The picture of pride is seen fully in Haman in the book of Esther. Haman was obsessed with himself. When invited to enter the king’s room, he was immediately asked, “What shall be done for the man whom the king delights to honor?” Haman’s self-talk was full of self-love: “Whom would the king delight to honor more than me?” (Esth. 6:6). Thinking that he was the one to be honored (and not realizing the king was planning to honor Mordecai), Haman suggested several sensational tokens: giving him the king’s robe and having him ride the king’s horse with a royal crest on its head. Furthermore, he suggested such a one should be paraded on horseback through the city square (see Esth. 6:7-9). No wonder the psalmist describes such saying, “Therefore pride

serves as their necklace” (Ps. 73:6). When one loves himself, he thinks he is superior to everyone else and naturally despises others.

Self-Praise

Haman despised Mordecai and wanted him to be put to death for not standing or trembling before him (Esth. 5:9; 6:4). Haman went home and called his friends and wife together (Esth. 5:10). For what purpose?

Then Haman told them of his great riches, the multitude of his children, everything in which the king had promoted him, and how he had advanced him above the officials and servants of the king. Moreover, Haman said, “Besides, Queen Esther invited no one but me to come in with the king to the banquet that she prepared; and tomorrow I am again invited by her, along with the king” (Esth. 5:11-12).

The purpose of this gathering was to hear how well Haman prospered over everyone else! The proud love to boast about themselves (Ps. 75:4). Sadly, Haman’s wife never thought of restraining such madness. Remember how Nebuchadnezzar boasted of his might and power, but within an hour was driven to eat grass like an ox (Dan. 4:30-33)? Recall how Herod received the praise that glorified him as a god rather than a man and how he was stricken, being eaten with worms (Acts 12:20-23)? Haman arrogantly boasted, but *pride goes before destruction*; he would eventually hang on the very gallows he had built for Mordecai (Esth. 7:9-10).

Self-Will

The root cause of Pharaoh's refusal to let the people of God go was a stubborn pride (Exod. 5:1-2). Balking at God would eventually bring disaster upon his nation. With each passing plague, his heart grew harder and harder (Exod. 7:22; 8:15, 19, 32; etc.). What was the allure of pride? It was self-will. Pharaoh did not want to lose his slave labor, but in the end, he lost his firstborn son and his nation's strength.

King Uzziah wanted to impose his will upon God, and it cost him dearly. "But when he was strong his heart was lifted up, to his destruction, for he transgressed against the Lord his God by entering the temple of the Lord to burn incense on the altar of incense" (2 Chron. 26:16).

Another man in high authority became enraged at the commandment of the Lord to dip in the Jordan seven times. The inspired historian penned in 2 Kings 5:11, "Naaman became furious,

and went away and said, 'Indeed, I said to myself, "He will surely come out to me, and stand and call on the name of the Lord his God, and wave his hand over the place, and heal the leprosy.'" Why was he furious? He was self-willed. Why was he self-willed? Because he was proud. Thankfully, Naaman was moved by the voice of reason from his servants, obeying the commandment of God and finding the remission of leprosy (2 Kings 5:13-14). Clearly, after heeding the voice of the prophet, he became a changed man, not merely in the flesh but in manifesting a generous heart of humility (see "please," 2 Kings 5:15-19).

Independence from God

The ultimate allurements to develop a proud heart is to become independent from God. This is why pride is an enemy of faith. By faith, we rely on God and His promises to save us. The proud individual doesn't want to rely on anything or anyone. Satan allured Eve through the intellectual idea of *becom-*

ing like God (Gen. 3:5). If one can be "like God," there is no need for one to be dependent upon God. The 10th Psalm portrays a person given over to the allurements of pride, and in doing so, he *renounces* God and then *displaces* God from his thoughts (vv. 3-4). These two acts bring into view the full malignancy of pride—*godlessness*. Pride permits one to *redefine* the true God as less than God and to replace the true God with a false trust (Pss. 52:7; 146:3; Prov. 28:26). Through pride, a person settles into a state of deluded self-deception, in which he comfortably awaits an eternity in which he will be forever doomed and separated from the God of mercy. **II**



Steven J. Wallace

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Portraits of Pride

by Jesse Flowers

Solomon warns us that “pride goes before destruction” (Prov. 16:18). This truth is powerfully illustrated in the lives of various individuals who serve as portraits of pride in the pages of Scripture.

One dangerous allurements of this world of which John warns is “the pride of life” (1 John 2:15-17). Pride has influenced and infected humanity from the very beginning (Gen. 3:1-7). The Bible is replete with teachings and warnings to us regarding the sin of pride and the destruction that will surely follow.

Dictionary.com defines “pride” as “a high or inordinate opinion of one’s own dignity, importance, merit, or superiority, whether as cherished in the mind or as displayed in bearing, conduct, etc.” The Cambridge Dictionary defines pride as “the belief that you are better or more important than other people.”

The book of Proverbs contains numerous verses condemning the sin of pride. Notice just a few:

These six things the Lord hates, yes, seven are an abomination to Him: a proud look. . . (6:16-17a).

Everyone proud in heart is an abomination to the Lord; though they join forces, none will go unpunished (16:5).

When pride comes, then comes shame; but with the humble is wisdom (11:2).

A man’s pride will bring him low, but the humble in spirit will retain honor (29:23).

Pride goes before destruction, and a haughty spirit before a fall (16:18).

Regarding the text of Proverbs 6, John Stott wrote, “Pride is more than the first of the seven deadly sins; it is itself the essence of *all* sin.” How fitting it is that the center of sin and pride is “I.” To better understand and identify the sin of pride in ourselves and others, let

us consider several portraits of pride in both the Old and New Testaments, i.e., individuals found in the Bible who vividly depict and represent the sin of pride.

Uzziah

The story of Uzziah is a tragic one, especially when it had such a promising beginning but such an unfortunate ending. “Uzziah. . . did what was right in the sight of the Lord, according to all that his father Amaziah had done. He sought God in the days of Zechariah, who had understanding in the visions of God; and as long as he sought the Lord, God made him prosper” (2 Chron. 26:3-5). Two statements in the ancient text provide us with some insight as to what led to Uzziah’s pride. “His fame spread as far as the entrance of Egypt, for he became exceedingly strong” (26:8). “So his fame spread far and wide, for he was marvelously helped till he became strong” (26:15).

Then notice what we are told in the very next verse: “When he was strong his heart was lifted up, to his destruction, for he transgressed against the Lord his God by entering the temple of the Lord to burn incense on the altar of incense” (26:16). The priests of God withstood the king of Judah, rebuking him for unlawfully entering the sanctuary and ordered him to leave. Uzziah became furious with the priests. Immediately leprosy broke out on his forehead. King Uzziah was a leper until the day of his death (26:21). The wise man said: “Before destruction, the heart of a man is haughty” (Prov. 18:12). Uzziah’s pride prompted him to take it upon himself

to enter the temple to burn incense. However, he had no authority from God’s law to do so.

Pride will often cause others today, as well as the people of God, to practice things without Bible authority such as using instrumental music (Eph. 5:19), employing women preachers (1 Cor. 14:34), holding to error on marriage, divorce and remarriage (Matt. 19:9), promoting the AD 70 doctrine (2 Tim. 2:17-18), as well as tolerate sin in the local church (1 Cor. 5:2— “and you are arrogant,” ESV).

Nebuchadnezzar

Before pride brought king Nebuchadnezzar low, God warned him to turn from his wicked ways through dreams that Daniel interpreted (Dan. 4:4-27). However, he did not heed the divine warning:

At the end of the twelve months he was walking about the royal palace of Babylon. The king spoke, saying, “Is not this great Babylon, that I have built for a royal dwelling by my mighty power and for the honor of my majesty?” While the word was still in the king’s mouth, a voice fell from heaven: “King Nebuchadnezzar, to you it is spoken: the kingdom has departed from you! And they shall drive you from men, and your dwelling shall be with the beasts of the field. They shall make you eat grass like oxen; and seven times shall pass over you, until you know that the Most High rules in the kingdom of men, and gives it to whomever He chooses” (4:29-32).

This proud king was greatly humbled, and eventually came to praise, honor,

and glorify the King of heaven (4:34-37). In fact, the chapter ends fittingly with Nebuchadnezzar saying: “And those who walk in pride. He is able to put down” (4:37).

The Pharisees

If there is a definitive portrait of pride, it would be the Pharisees (Matt. 23:1-12). Jesus said of them, “All their works they do to be seen by men” (v. 5). Such a description gives us a real insight into their heart—the motive and reason behind what they did and why they did it. They engaged in charitable deeds, offered public prayers, and fasted to be seen of men (Matt. 6:1-4, 5-6, 16-18). The Pharisees liked to be noticed in their clothing (v. 5), seating arrangements (v. 6), and titles (v. 7). Jesus rebuked the scribes and Pharisees for seeking to be called of men, “Rabbi, Rabbi.” Rabbi literally means “My great one.” These Jewish rulers viewed themselves as great and desired that the people address them as being great. Their conceitedness caused them to trust in themselves that they were righteous and viewed others with contempt (Luke 18:9-14). These men were so arrogant that they would even boast to God in prayer of their good works. However, Christ declared, “whoever exalts himself will be humbled, and he who humbles himself will be exalted” (23:12).

Diotrephes

Warning the brethren about a man named Diotrephes, John said:

I wrote to the church, but Diotrephes, who loves to have the preeminence among them, does not receive us. Therefore, if I come, I will call to mind his deeds which he does, prating against us with malicious words. And not content with that, he himself does not receive the brethren, and forbids those who wish to, putting them out of the church. Beloved, do not imitate what is evil, but what is good. He who does good is of God, but he who does evil has not seen God (3 John 1:9-11).

Diotrephes’ chief fault was “he loves to have the preeminence among them.” He had an inflated and dictatorial ego. As the RSV reads, he “likes to put himself first.” This is a problem since it is said of Christ “that in all things *He* may have the preeminence” (Col. 1:18). Sadly, and tragically, there have been many “Diotrephes’s” in the Lord’s church who are ego-driven and seek to dominate and rule the brethren, causing envy, strife, and division. Saints are instructed to submit to one another in the fear of God (Eph. 5:21). We are to have the mind of Christ in humbling ourselves and becoming servants (Phil. 2:5-8). Past and present “Diotrephes’s” would do well to heed Paul’s teaching in Philippians 2:3-4, which says, “Let nothing be done through selfish ambition or conceit, but

in lowliness of mind, let each esteem others better than himself. Let each of you look out not only for his own interests but also for the interests of others.”

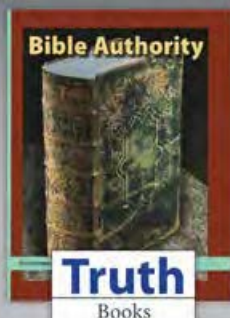
Conclusion

Let each of us learn from these Bible examples of “portraits of pride,” lest we bring shame and destruction to our lives. Every Christian needs to remember that “God resists the proud, but gives grace to the humble” (Jas. 4:6). So, “Humble yourselves in the sight of the Lord, and He will lift you up” (Jas. 4:10). As the book of Isaiah concludes, the Lord declared: “Heaven is my throne, and the earth is my footstool; what is the house that you would build for me, and what is the place of my rest? All these things my hand has made, and so all these things came to be, declares the Lord. But this is the one to whom I will look: he who is humble and contrite in spirit and trembles at my word” (66:1-2). **T**



Jesse Flowers

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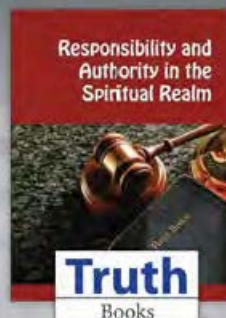
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Pride in the Home

by Shane Carrington

While arrogant pride divides and destroys families, humble thankfulness strengthens our families in time and toward eternity.

I am proud of my children and grandchildren, but not in the sense of arrogance, egotism, or narcissism—the “pride” God repeatedly condemns in Scripture (cf. Prov. 8:13; 11:2; 16:18; 29:23; Mark 7:22; 1 John 2:15-17; etc.). Such attitudes are sinful under all circumstances.

“Pride,” though, as we often use it colloquially, means thankfulness. The “pride” I experience because of my family swells into humble thanksgiving to God from my heart and wells into joyful tears of gratitude in my eyes. “Pride” that Scripture condemns pulls people away from God, but pride, as reflected in humble thankfulness, draws people near to Him.

Distinguishing between these contrasting attitudes requires discernment: “Am I lifting myself up, looking down at others, and leaving God out of the picture?” or “am I humbly grateful for and strengthened by the rich blessing of the family with which God has graced me”? Truly,

Behold, children are a gift of the Lord, the fruit of the womb is a reward. Like arrows in the hand of a warrior, so are the children of one’s youth. How blessed is the man whose quiver is full of them; they will not be ashamed when they speak with their enemies in the gate (Ps. 127:3-5).

God designed the family to instill a sense of loving belonging, diligently driving each member to grow and to help one another grow. We should manifest God-ward thankfulness for the special place of family in our lives. Allowing this to become an excuse for

arrogance is a monstrous perversion of that which God provided to enrich our lives as His servants, both now and toward eternity.

Arrogant pride has no place in godly hearts or God-centered families. If we take our eyes off Jesus in our daily family walk, egotistic narcissism can rear its ugly head (actually, Satan’s hideous influence) in our families. To guard against this outcome, let us consider some dangers and the cures that God offers.

Pride in Husbands and Wives

Wives, be subject to your own husbands, as to the Lord. For the husband is the head of the wife, as Christ also is the head of the church. . . . But as the church is subject to Christ, so also the wives ought to be to their husbands in everything (Eph. 5:22-24).

Husbands who pridefully view headship over the wife as some grand, regal privilege granted by God to make them superior need to read the next verse: “Husbands, love your wives, just as Christ also loved the church and gave Himself up for her” (Eph. 5:25). Jesus modeled loving headship—servant leadership. The husband’s headship is a grave, godly responsibility to lead the home with the sacrificial heart of Jesus. *Agapē*, not arrogance, must drive us.

Wives who pridefully view submission as demeaning or as some kind of competition with her husband—rather than godly service—would do well to focus on the ultimate example of submission—Jesus. His submission to the will of the Father was both beautiful

and powerful (Phil. 2:5-11), modeling servanthood through which all can learn and grow. Again, *agapē*, not arrogance, must drive us.

Godly husbands and wives seek the best for one another in the will of God, modeling the love of Jesus and striving to cultivate this quality in their mate. Where this loving humility and service prevails, both draw nearer to God—and one another—just like God designed.

Pride in Fathers and Mothers

Fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord (Eph. 6:4).

Fathers, do not exasperate your children, so that they will not lose heart (Col. 3:21).

Children are one of the most important stewardships that God invests in anyone. “Behold, children are a gift of the Lord” (Ps. 127:3) to be brought up by parents “in the discipline and instruction of the Lord” (Eph. 6:4). God places these tender, helpless, malleable little lives into our hands, willing us to instill in them the value of loving God and all that this entails (Deut. 6:1-9). What a sobering task, requiring godly diligence and presence in body, mind, and heart. Children are not toys for mere enjoyment, but eternal creations of God who need to be taught what it means to be children of God. This education demands parental godliness (exemplifying God’s will), instruction concerning both God’s nature and His will (specific teaching), and firm, loving implementa-

tion of God's will (modeled after God's love of His children).

Arrogant pride enters when parents view children as a source of bragging rights due to their athletic, musical, academic, or spiritual prowess. This leads to unhealthy competition with other parents—a desire to show their children superior. This parental arrogance is destructive to the children, friendships (both of the children and their parents), and the church.

God designed parenthood to keep Him at the center of the family and all its doings. Extracurricular activities offer wonderful diversion and greater opportunity for healthy, well-balanced lives. Still, an obsession with achieving carnally-centered perfection and a spirit of selfish competition removes one's eyes and heart from the love of God and others. Balancing these requires a hard look at the amount of time consumed by the activities, the attitudes manifested in them, and the long-lasting dispositions being developed by them. Moms and Dads need to communicate with each other and their children, making sure God stays and grows at the heart of who they are as individuals and as a family. This is accomplished through faithful participation in assemblies, prayer, time with God's word, service to others, etc. Humble service to God is the focus of godly parenting.

Pride in Children

Children, obey your parents in the Lord, for this is right. Honor your father and mother (which is the first commandment with a promise), so that it may be well with you, and that you may live long on the earth (Eph. 6:1-3).

Growth is painful—for parents and children. From the time children come into this world, seeds that develop a longing for independence begin to germinate. By the teenage years, they awoken to full bloom.

Suddenly, they become more intelligent, better informed, and possessed of greater wisdom than their parents! They discover their parents have no clue what it means to be a teenager. "You don't understand! Things are so different today!"

Most teenagers—at some point in their maturing process—feel this way. Some handle this better than others, but the angst for independence still presents itself. Rather than submitting to parents, teens want to make their own decisions.

It takes a great deal of self-control and humility on the part of a teenager to handle these strong desires with maturity. Teens, remember that your parents love you more than their own lives. They would do anything to help you on this journey to adulthood. Humility in

relationship with your parents is one of the greatest tools God uses to teach you humility to Him. Remember, the more maturely you conduct yourself, the more quickly you will mature.

Conclusion

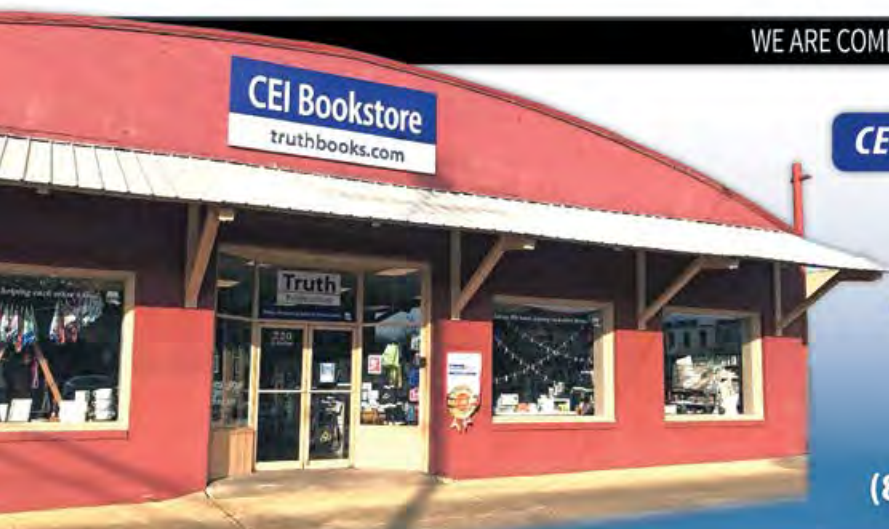
I am filled with thankfulness and humility at the very thought of my children and grandchildren. This is how we often use the word "proud." Yet, arrogant "Pride goes before destruction. . ." (Prov. 16:18) and is universally condemned in Scripture. Jesus said, "If a house is divided against itself, that house will not be able to stand" (Mark 3:25). Arrogant pride exacts quite a toll.

In contrast, love, thankfulness, and humility reside at the heart of every healthy family. The grace of God and the love of Jesus exemplify, instruct, and strengthen families for Him. These alleviate arrogant pride, instill humility and gratefulness, and shape godly families. Thank you, Lord, for your awe-inspiring gifts! 🙏



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Pride and the Local Church

by Heath Rogers

Just as pride leads to the downfall of individuals, Satan exploits pride in his efforts to destroy local congregations.

It is God's will that the local church be unified and work together. The individual members are fashioned together by the Lord as a functioning body. There is to be no division in the church. Instead, all members are to work together in harmony and have a mutual care for one another (1 Cor. 12:12-25). Just as the church in Jerusalem was of "one heart and one soul" (Acts 4:32), our hearts are to be "knit together in love," which is "the bond of perfection" (Col. 2:2; 3:14).

Satan is the great enemy of God's people, both individually and collectively. We know how this enemy works (2 Cor. 2:11). In this study, let us consider some ways in which Satan uses pride in his efforts to divide and destroy local churches.

Members Putting Themselves First

"Where do wars and fights come from among you? Do they not come from your desires for pleasure that war in your members?" (Jas. 4:1). Church problems often originate when individual members elevate their desires, interests, and importance above that of the local church and the cause of Christ.

Romans 12:2 exhorts believers to be "transformed by the renewing of your mind." Part of this change involves the way we see ourselves as members of the local church. "For I say, through the grace given to me, to everyone who is among you, not to think of himself more highly than he ought to think, but to think soberly. . . so we, being many,

are one body in Christ, and individually members of one another" (vv. 3, 5). Our place in the local congregation is working alongside others to achieve a common goal. This position is maintained through humility (vv. 10, 16).

Pride prompts us to put ourselves above all others. Seeking one's own interests will "destroy the work of God" (Rom. 14:20). Paul warned the Galatians that if they did not love and serve one another, they would "bite and devour one another" (Gal. 5:13-15). Imagine a local church reduced to a pack of wild animals attacking one another until only the "strongest" one remains! This carnage, seen all too often, is the result of pride.

Members Showing Partiality and Favoritism

Sometimes the impact of pride takes a more subtle form than a vicious attack. Satan can use pride to sow seeds of resentment and discord in the hearts of the members.

Paul told Timothy to be careful to address sin, even in the eldership, without showing favoritism: "I charge you before God and the Lord Jesus Christ and the elect angels that you observe these things without prejudice, doing nothing with partiality" (1 Tim. 5:21).

It can be very discouraging for Christians to see others "get away with sins" because they are serving as elders, members of important families, or putting large amounts of money in the collection plate. It is also discouraging to hear the preacher constantly hammer

away at one's sins while saying nothing about the sins committed by his friends or relatives. Such favoritism will eventually drive a wedge between the members and lead to division in the church.

Members Refusing to Forgive One Another

Reconciling differences and extending genuine forgiveness can be a significant challenge to one who is filled with pride. To forgive means to let go or to send away. Sometimes our pride does not want to let go of an offense. Instead, it wants to nurse the wound and hang on to the offense for future use.

In one place where I preached, there was a member who would tell me the year, month, and day that someone had done something to him. He did this on several occasions. Can you imagine the emotional baggage that such a person carried with him? Can you conceive of the poisoning effect that his attitude had upon the congregation? It was terrible.

A Christian's unwillingness to forgive a penitent brother doesn't just affect his own heart and soul; it negatively impacts the entire congregation. In the "Parable of the Unforgiving Servant," the fellow servants were "very grieved" when one refused to forgive another (Matt. 18:31). Instead of being a harmonious workplace, unresolved offenses turn the local congregation into a minefield. Everyone must be careful where he "steps." If they mention the one member to another or are seen

taking one's side over the other, the wounded pride will explode.

Pride in the Eldership

It is true that a church without elders is lacking (Titus 1:5), but there is one thing that is worse than a church without elders, and that is a church with unqualified elders. An elder cannot be "a novice, lest being puffed up with pride, he fall into the same condemnation as the devil" (1 Tim. 3:6). An immature man cannot handle being placed in the position of an elder. Such will cause him to be lifted up with prideful conceit, leading him to act in such a way that will condemn him before God.

Unfortunately, some men approach their role as elders with a business model (where they are the man in charge) or with a sports model (where they are the coach calling the plays) or with a military model (where they are the commanding officer barking out orders). These worldly models are attractive because they appeal to a weak man's pride.

The leadership models of the world are not the model for leadership among God's people. Jesus called them to Himself and said, "You know that the rulers of the Gentiles Lord it over them, and those who are great exercise authority over them. Yet it shall not be so among you; but whoever desires to become great among you, let him be your servant. And whoever desires to be first among you, let him be your slave" (Matt. 20:25-27). It takes considerable humility to be placed in a position of authority and still view oneself as a servant of others.

An elder is a shepherd. His task is to work with the other elders in feeding and protecting the flock, not Lording over it (Acts 20:28; 1 Pet. 5:2-3). The spirit of Diotrephes (loving to have pre-eminence and ruling the church as their own) is alive and well in some elderships today (3 John 9-10), Until a man is able to see himself as a servant and willing to lead like a shepherd, he has no business desiring or accepting the work of an elder.

Conclusion

Pride is one of the most versatile weapons Satan uses against the local church. It can be a wedge slowly separating brethren, a wounded ego waiting to explode, a tyrant in the eldership, or a member destroying anyone who stands in his way. Satan doesn't care how you and I mishandle our pride, as long as the Lord's house becomes divided, the work grinds to a halt, and the world sees us biting and devouring one another. Are you letting Satan exploit you in his efforts to destroy the church? **T**



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Pride and Preachers

by Bruce Reeves

While teachers of God's word should be confident in the Scriptures and zealously proclaim Christ, they must do so with the attitude of Jesus (Phil. 2:5).

It is hard to imagine a more significant work than teaching and preaching the gospel of Christ (Matt. 28:18-20; Mark 16:15-16). Paul wrote, "How will they preach unless they are sent? Just as it is written, 'How beautiful are the feet of those who bring good news of good things!'" (Rom. 10:15). When we fully realize that we are serving the blessed Savior, our hearts should be filled with reverence and humility before our divine King.

Preachers Are Servants

As we preach the gospel, it is critical that we appreciate our role as servants of Christ and our brethren. Due to the carnality in the church at Corinth, there was an unhealthy attitude toward various teachers. Paul encouraged them to be "complete in the same mind and in the same judgment" (1 Cor. 1:10). Some were claiming to be of Paul, some of Apollos, and others of Cephas. Rather than recognizing the importance of the One who had died for them and in whose name they had been baptized (1 Cor. 1:13), the Corinthians were boasting about those who had baptized them (1 Cor. 1:15-17).

As a result of this thinking, Paul addressed their view of their teachers (1 Cor. 3:1-3) and clarified the role of preachers in the kingdom of God (1 Cor. 3:4-11). Notice Paul's admonition: "For when one says, 'I am of Paul,' and another, 'I am of Apollos,' are you not mere men? What then is Apollos? And what is Paul? Servants through whom you believed, even as the Lord gave opportunity to each one" (1 Cor. 13:4-5). As

we proclaim the gospel, we must always give glory to God for the opportunity of doing good and acknowledge that it is "God who causes growth," not we ourselves. There is no room for "jealousy and strife" among "fellow-workers" (1 Cor. 3:3, 9); instead, we must determine to preach "Christ and Him crucified" so that those who hear us will depend on the "power of God" and not the "wisdom of men" (1 Cor. 2:1-2, 5).

With that said, sinful pride can defile any of us and is quite deceptive. There are no greater Satanic tools for destroying faithful preachers of the gospel than pride, selfishness, and conceit. Paul warned Timothy of these very dangers, "The Lord's bond-servant must not be quarrelsome, but be kind to all, able to teach, patient when wronged, with gentleness correcting those who are in opposition, if perhaps God may grant them repentance leading to the knowledge of the truth, and that they may come to their senses and escape from the snare of the devil, having been held captive by him to do his will" (2 Tim. 2:24-26). While teachers of God's word should be confident in the Scriptures and zealously proclaim Christ, we must do so with the attitude of Jesus (Phil. 2:5). John warns that the love of the world entices us through "the desire of the flesh, desire of the eyes, and the boastful pride of life" (1 John 2:16).

Can One Preach the Truth Wrongly?

Some seem to think that as long as one is speaking the truth, nothing else

matters. However, Paul encourages the brethren at Ephesus to "preach the truth in love" even as the "deceitful scheming" of false teaching is reprovved (Eph. 3:14-15). He describes both those who preach the truth "sincerely," as well as those who preach Christ out of "selfish ambition," "envy," and "strife" (Phil. 1:15-18). Paul is not describing the Judaizers, whom he later depicts as "dogs," "evil workers," and "enemies of the cross" (Phil. 3:2, 18), but instead, describes those who are teaching the truth about Christ with the wrong motives. Paul rejoiced that they were preaching Christ and was willing to leave the final judgment of their motives to God. Nevertheless, this passage shows us that pride can enter the hearts of those who are teaching the truth of the gospel. Even when we are defending the hope of Christ, we must do so with "meekness and fear" (1 Pet. 3:15).

What Does Pride Look Like in Preachers?

One red flag of pride in preachers is that of self-promotion. When our goal is the advancement of our personal agenda, notoriety, and objectives, rather than the advancement of the message of the gospel and the wellbeing of God's people, then there is a definite problem in our thinking. One of the great contrasts between the apostle Paul and the false teachers in Corinth was their motive for teaching. For instance, Paul's boasting was not in himself, but in Christ Jesus (2 Cor. 10:1-6, 17; 11:13-14; 12:1-10). Likewise, in writing to the Galatians, he describes the fleshly boasting of the

Judaizing teachers who were troubling the brethren (Gal. 1:6-9; 5:7-15; 6:12-14). If our work is designed to gain a following more than to bring people closer to Christ, if our teaching is intended to feed and fulfill our egotism rather than to glorify God, or if we are more concerned about people supporting us than in upholding the truth—then we should seriously reexamine our perspective of what it means to preach the gospel.

Another sign of pride in our lives as preachers is the thought that our “sins” are more defensible than the sins of others. We, too, must constantly examine our hearts and confess our sins (1 John 1:9). Satan has destroyed many a preacher’s influence because of immorality. As gospel preachers, we must exercise constant diligence to resist the wicked one. We should never think, “Well, that could never happen to me.” Paul warns us all to “take heed

lest you fall” (1 Cor. 10:12-13). Pride has led preachers to move from offering counseling and instruction to engaging in extra-marital affairs, consuming pornography, and maliciously slandering their brethren, including their fellow-laborers in the gospel. Pride has led men to neglect their wives and children because, after all, they are “preaching the gospel.” Yet, the gospel calls us all to love our wives and children, to love our brothers and sisters, and to glorify our Creator through sanctified lives (2 Cor. 6:14-7:1; Eph. 5:22-33; 1 Pet. 1:22).

Pride can also be seen in those who depart from clear biblical truth to absurdly unbiblical teachings because they have allowed bitterness and a carnal desire for notoriety to fill their hearts. Our objective must always be to teach the truth “in season and out of season” as a genuine reflection of love for our God (2 Tim. 4:1-6).

Conclusion

As gospel preachers, let us pursue our Lord zealously, love His word passionately, and share His heart with our families, our brethren, and the lost. Pride is our enemy, but grace leads us to humility. “But He gives a greater grace. Therefore it says, ‘God is opposed to the proud, but gives grace to the humble.’ Submit therefore to God. Resist the devil and he will flee from you. Draw near to God and He will draw near to you. . . Humble yourselves in the presence of the Lord, and He will exalt you” (Jas. 4:6-7, 10). Great good comes when we preach the truth in love with humility! 📖



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Overcoming Pride

by Kevin Maxey

Through the grace of God, we can overcome worldly, religious, competitive, and vengeful pride.

Pride presents a theological conundrum: the proud heart, by definition, lacks the humility needed to repent of pride. “God opposes the proud” (Jas. 4:6), so we must overcome this sin. How is this accomplished? If pride fills our hearts, we must first admit it. This is not the time for judging the hearts of others. This is the time for purging one’s own heart. Next, identify it. Why is this in me? From whence does it come? Then destroy it. After acknowledging and identifying the problem, the only option is to “put to death” (Col. 3:5) any aspect of self that rises in arrogant rebellion to God. Pride manifests in four facets: worldly pride, religious pride, competitive pride, and vengeful pride.

Thankfully, we have help. *God is able to humble the proud heart.* He will “put an end to the arrogance of the proud” (Isa. 13:11). The Lord offers two paths for the extermination of pride: Humble yourself now or be humbled later. Which way will you choose? Let us, therefore, consider biblical examples of how God helps us overcome worldly, religious, competitive, and vengeful pride.

Overcome Worldly Pride Through Self Abasement

God helped Nebuchadnezzar. The boastful king of Babylon exemplified worldly pride on an imperial scale. Vainly seeking to preserve his legacy, history records that Nebuchadnezzar stamped his name on an estimated 15 million bricks that were used to construct Babylon’s palaces, temples, and walls. Modern museums house bricks that boast, “Nebuchadnezzar. . .king of Babylon, am I.”

While surveying Babylon from his palace rooftop, Nebuchadnezzar bathed himself in praise, saying, “Is not this great Babylon, which I have built by my mighty power as a royal residence and for the glory of my majesty?” (Dan. 4:30). Rather than heeding God’s warnings, he basked in self-glorification and worldly pride. “While the words were still in the king’s mouth,” God intervened (Dan. 4:31).

God abased Nebuchadnezzar to rove about the fields with animals for seven periods of time, i.e., years or seasons (Dan. 4:31-33). He became a living example of the proverb: “Pride goes before destruction, and a haughty spirit before a fall” (Prov. 16:18). Nebuchadnezzar finally understood the preeminence of God’s sovereignty, dominion, and holiness. The once-proud earthly king learned to praise the heavenly King: “Now I, Nebuchadnezzar, praise and extol and honor the King of heaven, all of whose works are truth, and His ways justice.

Those who walk in pride, He is able to humble” (Dan. 4:37). Nebuchadnezzar overcame worldly pride because God helped him.

Are you guilty of worldly pride? Look in the mirror. Has achieving worldly success tempted you to admire self and

disdain others? Are you guilty of evening strolls of self-glorification? “Behold how hard I have worked for my house, my possessions, my education, my career, and my family!” Destroy your pride. Do it now, or God will do it later.

Overcome Religious Pride Through Divine Enlightenment

God helped Paul. Saul of Tarsus, the relentless persecutor of the church, allowed religious pride to fuel his righteous indignation for Christians. As his self-righteous robe swished down the Damascus road, Jesus stopped him in his tracks, literally enlightening him about his stubbornness and ignorance. The same light that exposed his sin magnified his Lord. Finding the light, Paul afterward counted all earthly accolades and religiosity as “rubbish . . . because of the surpassing worth of knowing Christ” (Phil. 3:8).

Religious pride glorifies self for attaining high levels of spiritual



knowledge, rightness, and piety. This kind of pride honors external appearances of righteousness while disdainingly those who seemingly don't measure up. Religious pride prays, "God, I thank You that I am not like other men" (Luke 18:9-14). Paul overcame religious pride because God helped him.

Are you guilty of religious pride? Look in the mirror. When you are tempted to glory in religious accomplishments, learn from Paul to fall at the feet of Jesus. Let His light expose your sin. Darken self-glory in the light of Christ's glory. When tempted to magnify your knowledge, rightness, and piety, boast instead in the cross. "Far be it from me to boast except in the cross of our Lord" (Gal. 6:14). Allow God's light to dissipate your religious pride. Instead of trusting our goodness, we confess, "We are unworthy servants. We have only done what was our duty" (Luke 17:10). Repeat after Isaiah: "All our righteousnesses are like filthy rags" (Isa. 64:6). May the eyes of our understanding be enlightened (Eph. 1:18).

Overcome Competitive Pride Through Humble Service

God helped the apostles. The twelve, chosen to walk with Christ, struggled with competitive pride. While walking in the shadow of the Great I AM, they selfishly jockeyed for positions of greatness, disputing over who would sit where (Mark 9:34; Luke 22:24). Patiently, Jesus taught them a radically altered view of greatness. The path to true greatness, Jesus explained, is through humble service. "Let the greatest among you become as the youngest, and the leader as one who serves . . . I am among you as the one who serves" (Luke 22:26-27). The apostles overcame competitive pride because God helped them.

Competitive pride among brethren leaves a trail of divisive carnage. The greatness of your Christianity is not measured by your age, accomplishments, wealth, or lineage. The greatness of your congregation is not measured by

the size of its directory, building, or bank account. The greatness of your preacher is not measured by his eloquence, education, or popularity.

Are you guilty of competitive pride? Look in the mirror. Do fires of jealous indignation burn deep within? Do you feel displeasure when good things happen to people you deem unworthy? Does your determined lust for "rightness" drive people away?

The antidote to competitive pride is humble service. Instead of desiring to be served, Jesus commands us to serve (Matt. 28:20). When in college, I frequently fell into the social trappings of competitive pride. Thankfully, God helped me. Once a month, a friend and I took our turn helping to bathe a paralyzed Christian. Our job was to help carry our fragile brother into the shower. As his broken body collapsed into our arms, my foolish pride washed away. Helping a brother who could not help himself revealed my ungrateful pride, and I felt ashamed. Overcome competitive pride by serving others.

Overcome Vengeful Pride Through Childlike Trust

God helped David. The son of Jesse, God's anointed king, fought the temptation of vengeful pride. While ruthlessly pursued by envious king Saul, David found himself with an opportunity to exact vengeance. Rejecting his men's advice to kill Saul, David entrusted vengeance to God, stating, "The Lord forbid that I should do this thing to my Lord . . . May the Lord judge between me and you, may the Lord avenge me against you, but my hand shall not be against you" (1 Sam. 24:6, 12). David overcame vengeful pride because God helped him.


Vengeful pride emerges when we are hurt, offended, or threatened by the actions of others. Many humbly serve the Lord, purposefully turning away from lures of worldly, religious, or competitive hubris. However, personal suffering inflicted by the hands of others

can induce the sly rise of vengeful pride from within.

Are you guilty of vengeful pride? Look in the mirror. Even when one consistently exhibits humility, an unexpected betrayal or unjustified offense often initiates that familiar feeling of "How dare you?" How dare you hold yourself above me, scorn me, hurt me? How dare you lie about me, falsely accuse me, second-guess me? How dare you judge my motives, my loyalties, my heart? As a result, a sudden urge arises to avenge self, justify self, defend self. Can you relate?

It may be correct that your offender is wholly at fault, as were the accusers of Jesus. He is God, yet they arrogantly mocked Him. He is truth, yet they pridefully lied about Him. He is the perfect Lamb of God, yet they judged Him harshly. The offenders were wholly at fault, yet no pride induced the Son of God to avenge Himself: "When He suffered, He did not threaten but committed Himself to Him who judges righteously" (1 Pet. 2:23). Jesus did not succumb to vengeful pride; instead, He left it in God's hands. He didn't lash out; rather, He chose to love. "Beloved, never avenge yourselves, but leave it to the wrath of God: for it is written, 'Vengeance is mine. I will repay' saith the Lord" (Rom. 12:19).

Conclusion

God offers two paths for overcoming worldly, religious, competitive, and vengeful pride: Either humble yourself now, or be humbled later. Which path will you choose? 



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

OCEANSIDE-VISTA

church of Christ
2020 Sunset Dr.
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 5 P.M., Wednesday 7 P.M.
(760) 940-8003

COLORADO

FORT COLLINS

Poudre Valley church of Christ
126 West Harvard St., Suite 6
Bible Study 9:30 A.M.
Worship 10:30 A.M. and 1:30 P.M.
Evangelist: Richie Thetford
www.poudrevalleychurchofchrist.org

MONTROSE

San Juan church of Christ
1414 Hawk Parkway, Unit C
Worship 11 A.M., Bible Study 2 P.M.
Evening 1:30 P.M., (970) 249-8116
sanjuanchurchofchrist.org

DELAWARE

MILTON

Lighthouse church of Christ
14574 Coastal Hwy. Rt. 1
Worship 9:30 A.M., Sunday School 10:45 A.M.
Wednesday 7 P.M., (302) 644-7379

FLORIDA

DESTIN

South Walton church of Christ
64 Casting Lake Road
Bible Study 9 A.M., Worship 10 A.M.
Evening 6 P.M., Wednesday 7 P.M.
(850) 622-3817
www.southwaltonchurchofchrist.com

FORT LAUDERDALE

Northside church of Christ
Pompano Plaza Shopping Center
70 East McNab Rd., Pompano Beach, FL 33060
Bible Study 9:30 A.M., Worship 12:30 P.M.
No evening service on Sunday
Wednesday 7:30 P.M.
(954) 822-1974
www.northsideflauderdale.com
Email: northsideflauderdale.com

FORT MYERS

Southside church of Christ
13641 Learning Court
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: David P. Schmidt
(239) 433-2838 or 482-2158

FROSTPROOF

Frostproof church of Christ
40 W. "A" St., Frostproof, FL 33483
Bible Study 9:30 A.M., Worship 10:30 A.M.
Wednesday 7 P.M., (863) 635-2607 or 635-4278

GENEVA

church of Christ
Ave. C and 2nd St.
Bible Study 9:30 A.M., Worship 10:45 A.M.
(407) 349-9998

KEY LARGO

Key Largo church of Christ
100695 N. Overseas Hwy.
33037 m.m. 100.7 on US 1
Bible Study 10 A.M., Worship 11 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: William LeDent (305) 451-1194

MARY ESTHER

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

MIAMI

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

MIAMI

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

MIAMI

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

OCALA

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

ORLANDO

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

ORLANDO

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

ORLANDO

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

PALMETTO

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

PANAMA CITY BEACH

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

SEFFNER

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

GEORGIA

CENTERVILLE

Centerville church of Christ
250 Collins Ave. (Near Robins AFB)
Bible Study 10 A.M., Worship 11 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
Evangelist: J. Wiley Adams (478) 922-1158

COLUMBUS

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

CONVERS

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

PINE MTN. VALLEY

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

SAVANNAH

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

VALDOSTA

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

IDAHO

BLACKFOOT

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

IOWA

DES MOINES

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

GRINNELL

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

ILLINOIS

CHICAGO

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

DOWNERS GROVE

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

GLEN ELLYN

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

MATTOON

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

SOUTH HOLLAND

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

INDIANA

CLARKSVILLE

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

GREENWOOD

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

HOBART

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

INDIANAPOLIS

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

JAMESTOWN

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

OLITIC

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: Johnnie 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

BENTON

Fairdealing church of Christ
8081 US Highway 68-East
Sun. Bible Study 9:30 A.M., Worship 10:30 A.M.
Wednesday Bible Study 7 P.M.
www.churchofchristatfairdealing.com • (270) 227-3262
CONVENIENTLY LOCATED NEAR KENLAKE STATE RESORT
PARK ON THE WESTERN SHORE OF KENTUCKY LAKE.

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., Worship 10 A.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 5 P.M., Wednesday 7 P.M.
(318) 256-9396

STONEWALL

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

MARYLAND

SEVERN

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

MAINE

PORTLAND

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

MICHIGAN

CEDAR SPRINGS

W. Michigan church of Christ
Sr. Citizen Center, 44 Park Street
(Grand Rapids Area)
Worship 11 A.M., Bible Study 12:30 P.M.
Wednesday 7 P.M.
Evangelist: Joseph Gladwell, (616) 975-2778
westmichcofc10@yahoo.com

MINNESOTA

DULUTH

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

ST. CHARLES

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

MISSISSIPPI

BOONEVILLE

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

CLINTON

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

MERIDIAN

Grandview church of Christ
2820 Grandview Ave.
Bible Study 10 A.M., Worship 11 A.M.
Wednesday 6:30 P.M.
Ron Cooper: (601) 934-3675
roncooper@bellsouth.net
Ricky Ethridge: (601) 737-5778
rickymarsha@bellsouth.net

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

Cape County church of Christ
121 S. Broadview St., #2 • Cape Girardeau, MO 63703
(931) 326-9843, capecountycoc@gmail.com,
slmcdonald21@gmail.com, www.capecountycoc.com
Sun. Bible Study 9:15 A.M., Sun. Assembly 10 A.M.
Wed. Bible Study 7 P.M./CST
Seth McDonald: 931-326-9843,
seth@safeharbortn.com
Wayne McDonald: 931-239-6540,
wayne@safeharbortn.com

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.westsidchurchofchrist.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 Bers
(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

NEVADA

RENO

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

NORTH CAROLINA

CHARLOTTE

Charlotte church of Christ
5327 S. Tryon Street
Bible Study 9:30 A.M., Sun. Worship 10:30 A.M.
Wednesday 7:30 P.M.
(704) 525-5655
www.charlottechurchofchrist.org

OHIO

BEAVERCREEK

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

CINCINNATI

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

CLEVELAND

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

COLUMBUS

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

DAYTON

West Carrollton
28 W. Main Street, 45449
Early Worship 9 A.M., Bible Study 9:30 A.M.
Worship 10:25 A.M., Wednesday 7 P.M.
Evangelists: Michael Grushon (937) 866-5162
or Alan Beck (937) 469-3311
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://northsidecofc.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

UHRICHSVILLE

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

OKLAHOMA

MCALESTER

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

OKLAHOMA CITY

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

OREGON

SWEET HOME

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

PENNSYLVANIA

PHILADELPHIA

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

SOUTH CAROLINA

COLUMBIA

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

SUMTER

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

WEST COLUMBIA

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

TENNESSEE

COLUMBIA

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

COSBY

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

JACKSON

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

JOHNSON CITY

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

JONESBOROUGH

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

KINGSTON SPRINGS

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

MT. PLEASANT

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

KINGSFORT

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

NACOGDOCHES

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

PLANO

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

SAN ANTONIO

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

SAN ANTONIO

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

SHERMAN

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

TEMPLE

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

WACO

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

THE WOODLANDS

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

VIRGINIA

CHESAPEAKE

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

CHESTER

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

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
Davison 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

Marriott church of Christ
825 Marriott 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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