

Truth

Magazine

Taking His hand, helping each other home.



TM

MAY 2020 | NO. 5 | VOLUME 64

BAPTISM

Now why do you delay? Get up and be baptized, and wash away your sins, calling on His name (Acts 22:16).





Baptism

■ THE “WHO” OF BAPTISM

by Michael Wallace

pg 22

The proper candidate for Christian baptism is one who has complied with the preconditions and freely submits to the gospel plan of salvation.

■ WHAT IS BAPTISM

by Steven Harper

pg 24

Paul affirms that there is “one baptism” (Eph. 4:4), but how could this be, since we read of many baptisms in the Bible? Also, what about the various modes ascribed to the term today?

■ WHEN SHOULD I BE BAPTIZED?

by Danny Linden

pg 26

Baptism is more than a ceremony or rite—instead, it is a crucial part of salvation that should be completed urgently instead of delayed or scheduled.

■ WHERE IS BAPTISM PERFORMED?

by Phillip E. Stuckey

pg 28

Where should baptism take place? In the New Testament, baptism occurred where there was enough water in which a person could be immersed.

■ WHY SHOULD ONE BE BAPTIZED?

by Kevin Maxey

pg 30

Commands, examples, sequence, motives, and understanding provide answers to those who ask, “Why Baptism?”

■ HOW IS BAPTISM PART OF THE SALVATION PROCESS?

by Mark Mayberry

pg 32

As we conclude our brief examination of the biblical teaching on baptism, we delve more deeply into “how” baptism is an essential part of the process of salvation.

Lessons of Late

by Mark Mayberry

What lessons have we learned since the threat posed by the COVID-19 virus began directly affecting our physical and spiritual families?

Introduction

Brethren, this is the fourth week since the threat posed by the COVID-19 virus began directly affecting our physical and spiritual families. What is the message of the last month? What lessons have we learned of late?

The current crisis communicates several clear lessons. In my mind, four thoughts stand out in particular: (1) We must distinguish between what *seems* certain and what *is* certain. (2) We must recognize that Satan seeks to exploit every situation, either good or bad, for his evil ends. (3) We must realize that God is always in control. (4) Therefore, we should look to the future without fear, trusting in God, obeying His will, trying to do the best we can in the face of life's uncertainties.

Perceptiveness

We must distinguish between what *seems* certain and what *is* certain. Spiritual maturity enables us to make proper judgments. After rebuking Israel for their present duplicity, Malachi anticipated a time when the faithful remnant would again “distinguish between the righteous and the wicked, between one who serves God and one who does not serve Him” (Mal. 3:16-18). Paul prayed that the Philippians, growing in love and knowledge, would be able to “approve the things that are excellent,” i.e., draw proper conclusions, or discover what is essential (Phil. 1:9-11).

How can one properly distinguish between what *seems* certain and what

is certain? The adjective “certain” may be defined as “able to be firmly relied on to happen or be the case” (COED). It refers to that which is “fixed, settled” or “dependable, reliable” (Merriam-Webster).

Apparent Certainties

From day to day, and year to year, some things seem constant, but can change in a moment. Abnormal becomes the new normal. Consider the contrast between apparent certainties and actual certainties reflected in Psalm 46, written by the sons of Korah, who affirmed that “God is the Refuge of His People.”

Turmoil and tragedy swiftly struck Job; in a single day, his life was transformed from prosperity to poverty, and from being a protective and proud father to grieving the loss of all his children; yet, in the midst of great loss, Job manifested great faith (Job 1:13-22).

Consider the calamity that struck ancient Egypt when Pharaoh stubbornly refused Moses's demands, “Let my people go...” (Exod. 5:1-2). In a few short months, the grandest and most enduring kingdom of antiquity was humbled and broken through a succession of ten plagues, and the subsequent destruction of the army of Pharaoh (Exod. 7:3-5; cf. 14:17-18).

Note the proverbial pronouncements of the catastrophe that comes upon wicked and worthless persons: “His calamity will come suddenly; instantly he will be broken and there will be no healing” (Prov. 6:12-15; cf. 29:1-2).

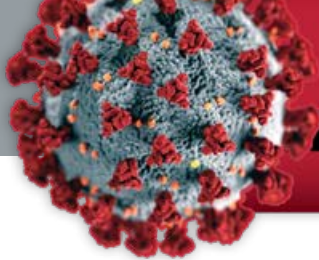
Actual Certainties

The Triune God revealed in Sacred Scripture—the One True God composed of the Father, the Son, and the Holy Spirit—is an absolute certainty. He is constant, consistent, and always reliable (Ps. 102:25-27). The author of Hebrews applies this language to Jesus (Heb. 1:8-12; cf. 13:8).

While men are often vacillating, divine principles do not change. Foreshadowing the coming of Christ, who would purify and refine His people, so that they might offer acceptable worship, God says, “I, the Lord, do not change; therefore you, O sons of Jacob, are not consumed” (Mal. 3:4-6, esp. v. 6).

Divine truth communicated through Sacred Scripture is tested and tried, sure and steadfast (2 Sam. 22:31; Ps. 18:30). Therefore, God's people can trust in His promises (Gen. 15:13-14) and rely upon His warnings (Josh. 23:11-13). Acknowledging man's limitations and God's limitless power, may we take refuge in the Lord and rely upon His revealed word: “Every word of God is tested; He is a shield to those who take refuge in Him.” Yet, this implies a related demand and relevant duty: “Do not add to His words or He will reprove you, and you will be proved a liar” (Prov. 30:2-6, esp. vv. 5-6).

Those who allow themselves to be molded in the image of their Maker also manifest a consistency of character and commitment: In contrast with the Judaizers, Paul was not vacillating. Writing to the Corinthians, he said, “As God is faithful, our word to you



All of us at Truth Publications wish you and your family continuous safety and good health during this difficult time.

WE WILL CONTINUE TO MONITOR ALL COVID-19 ADVISORIES OR RESTRICTIONS, AND THEIR POSSIBLE IMPACT ON:

Truth Lectures • June 22-25, 2020 • Athens, Alabama

is not yes and no.” Paul consistently taught the truth, the whole truth, and nothing but the truth (2 Cor. 1:17-20). Furthermore, on a personal level, let us recognize that conviction is derived from faithful obedience: “Be all the more diligent to make certain about His calling and choosing you; for as long as you practice these things, you will never stumble” (2 Pet. 1:10-11).

Peril

Second, we must recognize that Satan will seek to exploit every situation, either good or bad, for his evil ends. Eve was tempted through the lust of the flesh, the lust of the eyes, and the pride of life (Gen. 3:1-6; cf. 1 John 2:15-17). Satan entered into Judas Iscariot, appealing to his covetous spirit and exploiting his lack of personal integrity (Luke 22:3-6; John 12:4-6). He exploited Simon Peter’s self-confidence (Matt. 26:33-35; Luke 22:31-34). Don’t give him an opportunity by yielding to character flaws, such as dishonesty or laziness, uncontrolled anger, covetousness, corrupt speech, cruelty of spirit and callousness of heart, etc. (Eph. 4:25-32). Although the devil is a fearful adversary who seeks our destruction, he can be successfully resisted (1 Pet. 5:8-9; Jas. 4:7).

Providence

Third, we must realize that God is in control at all times and every

circumstance. God says, “For every beast of the forest is Mine, the cattle on a thousand hills. I know every bird of the mountains, and everything that moves in the field is Mine” (Ps. 50:10-11). Our heavenly Father feeds the sparrows, adorns the lilies, and richly provides for us (Matt. 6:25-30). He cares for His own, guiding, feeding, sending showers of blessings (Ezek. 34:23-26). Although the Egyptian Pharaoh of the Exodus and Nebuchadnezzar, king of Babylon, learned this lesson the hard way, let us never forget that the Most High God rules over the realm of mankind and there is no one like God in all the earth (Exod. 9:13-16; Dan. 5:21).

Progress

Finally, we should look to the future without fear, trusting in God, obeying His will, trying to do the best that we can in facing life’s uncertainties.

The prophet Habakkuk serves as a case study: His world was falling apart. Calamity was about to strike: “Why, O Lord! Why? Israel is undeniably wicked, fully deserving divine punishment, but how can You use Babylon as the means of punishing Your wayward people?” God patiently addresses the prophet’s perplexity, explaining His plans and purpose, offering comfort and guidance.

The key verse of this short book, frequently quoted in the New Testament, is “the righteous will

live by his faith” (Hab. 2:4; cf. Rom. 1:16-17; Gal. 3:10-11; Heb. 10:38-39). Faith is the key. Faith is the victory.

Conclusion

May we learn to distinguish between what *seems* certain and what *is* certain. Recognizing that Satan seeks to exploit every situation, may we be perceptive enough to not be victimized by his malice and manipulation. Understanding that God is always in control, may we, like Habakkuk, learn to trust in Him, even when “the way things are” turn out to be vastly different than “the way things were” and not at all “the way we wish they might be” (Hab. 3:16-19).

Sources

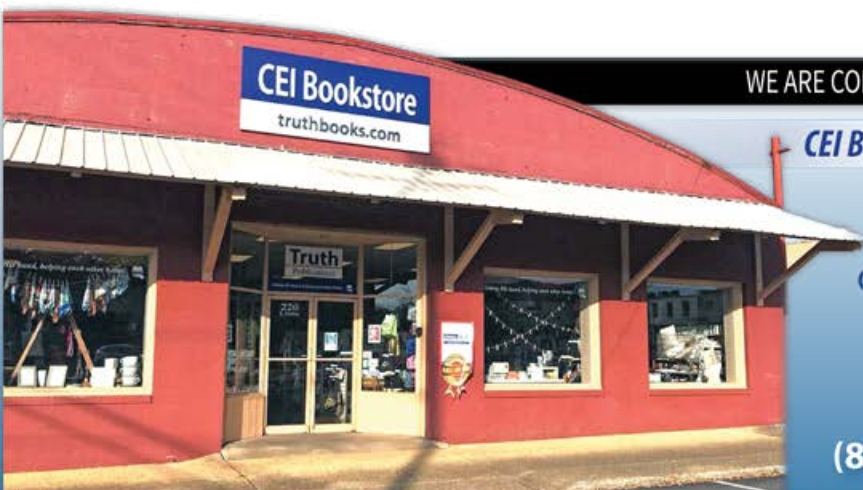
Concise Oxford English Dictionary.
Catherine Soanes and Angus Stevenson, eds. Oxford: Oxford University Press, 2004

Merriam-Webster’s Collegiate Dictionary.
Springfield, MA: Merriam-Webste



Mark Mayberry
Editor

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



WE ARE COMMITTED TO SERVING YOU AMID THE COVID-19 PANDEMIC.

CEI Bookstore remains **OPEN** for curbside pickup!

FULFILLMENT IS ALWAYS
WELCOME BY PHONE & WEB.

CONTACT US WITH YOUR ORDER TODAY!



(855) 492-6657 OR truthbooks.com

Hades and Sheol (Part 3)

by Kyle Pope

In his final article, Kyle shifts to the New Testament to look at the use of the word *hadēs* and three synonyms. Our study ends with four practical questions about this mysterious place.

In our first two articles, we considered what the Old Testament teaches about the place of the dead identified with the Hebrew name *sheōl* and in synonymous parallelism with the words *shachath* and *bowr*. We concluded our last article with a careful study of Psalm 49 and Ezekiel 32, considering what they tell about the conscious nature of Sheol. In this final article, we shift our focus to the New Testament.

References to Hades in the New Testament

The Greek word *hadēs* is used only eleven times in the New Testament. As mentioned in the first article, in New Testament quotations from the Old Testament, New Testament authors consistently translate the Hebrew word *sheōl* with the Greek word *hadēs*. We should not imagine from this that New Testament writers were thus affirming pagan Greek concepts and mythology that they associated with a fanciful land of the dead, which was literally in the heart of the earth, also called “Hades.” New Testament usage builds upon the earlier translation of the Old Testament into Greek, in which sixty out of sixty-five times *sheōl* was translated *hadēs*. So, when the New Testament refers to Hades, it is describing the same place identified in the Old Testament as Sheol.

1. Old Testament Quotations.

In three passages, *hadēs* is used in quotations from the Old Testament to translate *sheōl*. In Acts 2:27 and 31, Luke quotes Psalm 16:10. Verse 27, quite literally quotes, “For You will not

leave my soul in Hades (*hadēs*), nor will You allow Your Holy One to see corruption” (NKJV). In verse 31, Peter explains that David, “foreseeing this, spoke concerning the resurrection of the Christ, that His soul was not left in Hades (*hadēs*), nor did His flesh see corruption” (NKJV). Peter asserts that Jesus went to Hades in His death and came out of Hades in His resurrection.

In 1 Corinthians 15, Paul addresses the general resurrection of the dead. After describing what will happen at the Lord’s “coming (*parousia*)” (15:23), when “the trumpet will sound, and the dead will be raised incorruptible, and we shall be changed” (15:52), Paul explains that “when this corruptible has put on incorruption, and this mortal has put on immortality, then shall be brought to pass the saying that is written” (15:54a), paraphrasing Hosea 13:14, “Death is swallowed up in victory. O Death, where is your sting? O Hades, where is your victory?” (15:54b-55). As noted in our previous studies, Hosea 13:14 is one of the important Old Testament texts promising a time when souls will be *ransomed* from Sheol. Its application in 1 Corinthians 15:55 demonstrates when this will happen. It is when the “corruptible” has put on “incorruption” that Hades will be robbed of its power.

Independent Uses. Similar to the pronouncements of judgment we saw in our Old Testament studies concerning Tyre (Ezek. 26:20) or the king of Babylon (Isa. 14:15), Jesus declares that Capernaum (where Jesus spent much of His public ministry) would be “brought

down to Hades (*hadēs*)” (Matt. 11:23; Luke 10:15). After Peter’s confession that Jesus is “the Christ, the Son of the living God” (Matt. 16:16), Jesus proclaimed that, upon this bedrock of faith which Peter just confessed, “On this rock I will build My church, and the gates of Hades (*hadēs*) shall not prevail against it” (Matt. 16:18, NKJV). We are reminded of Old Testament descriptions of the “bars” (Job 17:16) and “gates” (Isa. 38:10) of Sheol. The imagery is not that of the church storming the gates of Hades, but Christ conquering the stronghold of death leading forth His redeemed church in liberty from the realm of the dead.

The most extensive treatment of Hades in the New Testament is found in Luke 16:19-31. It describes the death of a rich man and a beggar named Lazarus (vv. 19-22). When they die, the beggar is said to be carried by angels to “Abraham’s bosom” (v. 22a) while the rich man is simply said to be buried (16:22b) then found “in torments in Hades” (v. 23a). In Jewish rabbinical literature, the phrase “Abraham’s bosom (or lap)” is used of the abode of the righteous after death (*Kiddushin* 72b). In Luke, it appears to be within Hades, yet “afar off” from the “torments” of the rich man and within sight and speaking range of Abraham and Lazarus (v. 23b). When the rich man begs to change his condition, Abraham tells him “a great chasm” (v. 26, NASB) separates the two realms preventing anyone from crossing over.

Many have tried to dismiss this as parabolic, fictitious, figurative, or even drawn from pagan concepts; however, it reflects the same principles we found in Old Testament teaching on Sheol. Namely: (1) all the dead go to Sheol (Ps. 89:48; 141:7); (2) the wicked bear shame there (Ezek. 32:24, 25, 30); (3) but the upright are received by God (Ps. 49:15b) in the hopes of one day being redeemed from Sheol (Ps. 49:15a; cf. Hos. 13:14); (4) it has different parts (Deut. 32:22; Ps. 86:13; Prov. 9:18); and (5) once there, none can change his fate (2 Sam. 12:23; Job 7:9; Isa. 38:18-19). In many respects, Jesus's words simply illustrate in specific terms the theme of Psalm 49: "those who trust in riches" perish, but God receives the "upright."

Another independent use comes at the beginning of John's vision in the book of Revelation. Jesus identifies Himself to John, saying, "I am He who lives, and was dead, and behold, I am alive forevermore. Amen. And I have the keys of Hades (*hadēs*) and of Death" (Rev. 1:18). This text becomes vital in consideration of identifying when Hades was actually to be universally overcome. Further, during the vision in Revelation, when the fourth seal is opened (Rev. 6:7), John sees, "a pale horse. And the name of him who sat on it was Death, and Hades (*hadēs*) followed with him. And power was given to them over a fourth of the earth, to kill with sword, with hunger, with death, and by the beasts of the earth" (Rev. 6:8, NKJV). Hades is here figuratively used to describe the power of death over events upon the earth. Finally, near the end of Revelation, after the judgment before the "Great White Throne," "Death and Hades" (*hadēs*) will deliver up all their dead (Rev. 20:13) and both will be cast into the "lake of fire" identified as the "second death" (Rev. 20:14).

Synonymous Parallels. Similar to what we saw of *sheōl* in the Old Testament, at least three words may be used synonymously with *hadēs* (or some part of it): (1) *paradeisos*; (2)

abussos; and (3) *tartaroō*. These words help us further understand the biblical teaching on this realm of the dead.

Paradeisos is used three times in the New Testament and translated "paradise" each time. Properly, it is a Persian word that means "garden" or "park." The Greek Old Testament uses it in this sense of the "garden of the LORD" (Gen. 16:10, "garden of Eden" (Joel 2:3), or garden generally (Isa. 1:30). In 2 Corinthians 12:4, it is used in Paul's description of his vision of being caught up to the "third heaven" (12:2) "into paradise" (*paradeisos*). In Jewish thought, heaven was conceived in three realms: (1) where the clouds are; (2) where the stars are; and (3) where God is. In Revelation 2:7, one who "overcomes" is promised the right to "eat from the tree of life, which is in the midst of the Paradise (*paradeisos*) of God." Both of these seem to apply to the heavenly realm of God. In Luke 23:43, Jesus promises the thief on the cross, "today you will be with Me in Paradise" (*paradeisos*). We noted above that, upon death, Jesus was said to go into Hades (Acts 2:27, 31). This makes it clear that Jesus was using *paradeisos* (like "Abraham's bosom") of the part of Hades reserved for the righteous.

Abussos is used in the New Testament nine times, seven of which are found in Revelation of the "bottomless pit" in which Satan and his angels are said to be bound (Rev. 20:1, 3) or to ascend from (Rev. 9:1-2, 11; 11:7; 17:8). This former sense seems to be the idea used by the evil spirits who beg Jesus not to "command them to go out into the Abyss (*abussos*)" (Luke 8:31), which may relate to the use of *tartaroō* below. The final use comes in Romans 10:7, as Jesus is comparing the wording of Deuteronomy 30:12-14 to illustrate the "word of faith" (10:8), Paul paraphrases, "Who will descend into the Abyss (*abussos*)?" He then explains that to ask this would "bring Christ up from the dead." This equates the Abyss (or part of it) with Hades.

Tartaroō is used only once in the New Testament. Unfortunately, almost all translations continue to translate this word "hell." Alexander Campbell's *Living Oracles* is an exception to this, putting it, "For God, indeed, did not spare the angels who sinned, but with chains of darkness confining them in Tartarus (*tartaroō*), delivered them over to be kept for judgment" (2 Pet. 3:4, LO). Jude parallels this writing, "And the angels who did not keep their proper domain, but left their own abode, He has reserved in everlasting chains under darkness for the judgment of the great day" (6, NKJV). Like *abussos* above, this applies to a realm where sinful angels are bound awaiting "the judgment of the great day." Is this part of Hades (as *abussos* was applied to Hades—Rom. 10:7)? The Greek Old Testament uses *tartaros* in at least one passage synonymously with Hades. Proverbs 30:16 reads, "Hades; and the eros of a woman; and Tartarus and the earth that is not filled with water; and the water and fire never says, enough" (Pope). In 2 Peter, the apostle uses sinful angels as one example to show, "the Lord knows how to deliver the godly out of temptations and to reserve the unjust under punishment for the day of judgment" (3:9). This indicates that, like sinful angels, in Hades, God reserves "the unjust under punishment for the day of judgment."

Conclusion

Having surveyed the biblical teaching on Sheol and Hades, let's close with some questions that may arise as we consider this biblical doctrine.

Is Hades Purgatory? No. Purgatory is a concept taught by the Roman Catholic Church that is not found in Scripture. It shows that some who are not yet worthy to enter eternal life go to a place where they can be purified from some sins and then, eventually, enter heaven. We have seen that once a soul is assigned a condition of punishment or comfort in Hades, he cannot change that condition (Luke

Continued on page 34

Teaching Our Children: The Law of the Learning Process

by Aleta Samford

Aleta introduces the sixth law of teaching with a personal and practical example of the type of students we may find in our Bible classes.

Currently, the Bible class that I teach is made up of two fine teenagers. They are as different as night and day, but are also very much alike, in a way I will explain in a moment.

One student grew up attending Bible classes, and, at the age of fourteen, is well versed in almost every significant event that is recorded in Scripture. Until four years ago, my other student had not attended Bible classes at all. She is now seventeen. A year and a half ago, she obeyed the gospel after coming to a clear understanding of her sins and the need for forgiveness.

The fourteen-year-old, as I said, is eloquent in Bible facts. He quickly retains information and can recite it back, but he has no apparent remorse, regret, or conviction in his heart that he needs a Savior.

In October of last year, we began a study of Acts, and one might think that we are at least nearing the end of the book, but we are not. We are still in chapter 8. Why? The answer to this reveals how my students are alike: neither is a student of the Bible. I feel confident that, had I chosen a book where all they had to do was read the text to fill-in some blanks, we would be finished and would have moved onto another topic.

A pupil is sometimes said to have learned the lesson when he has committed it to memory, and can repeat or recite it word for word. This is all that is attempted by many pupils, or required by such teachers as consider their work done if they can secure verbatim reproductions. Education would be cheap and easy if this were real learning and could be made to stay (Gregory, 107).

Please reread the quote slowly and understand why, long ago, Mr. Gregory, the author of *The Seven Laws of Teaching*, became my mentor. I take to heart my responsibility to educate my students. Mindless “verbatim reproductions” will not help me accomplish that goal. I have learned not to be awe-struck by the actions of the student who “can repeat or recite it word for word,” and yet, at the same time, cannot show that those words are making a change in his heart.

My goal is to teach my students how to study the text and to glean its truths. Why? Because the power is in the gospel, in it is found the righteousness of God (Rom. 1:16-17). I have

faith that God's word will further educate my student who has already put on Christ from a sincere conviction, and that it will place a real conviction in the one who feels that he already knows all the answers.

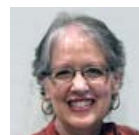
“The pupil's work, which we are now to consider, is the use of the self-activities in studying; the law of the Learning Process determines the manner in which these activities shall be employed” (Gregory, 105). The law before this one was of the Teaching Process. The nature of *our* teaching process will determine whether our students use their self-activities to learn for themselves.

If we observe a child as he studies, and note carefully what he does, we shall easily see that it is not merely an effort of the attention nor a vague and purposeless exertion of his powers [i.e., mindless reproductions] that is required of him. There is a clear and distinct act or process which we wish him to accomplish. It is to form in his own mind, by the use of his own powers, a true concept of the facts or principles in the lesson. This is the purpose to which all the efforts of teacher and pupil must be directed. The law of the learning process may therefore be stated thus: The pupil must reproduce in his own mind the truth to be learned (Gregory, 106).

My next article in August will explain “the act or process [I] wish [my students] to accomplish” to become Bible students. Still, I want to leave this assurance: developing Bible students begins with the youngest children—it isn't only an opportunity with older students. I cannot repeat it enough: if all the laws are studied and personalized, you *will* develop skills that will change the way any child at any age learns and applies God's word. 📖

Sources

Gregory, John Milton. *The Seven Laws of Teaching*. Grand Rapids, MI: Baker Book House, 1884, 1986.



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 series of lessons based on God's word, *The Seven Laws of Teaching*, and her own experiences. She may be reached at aletas10@sbcglobal.net.

Helping homeschooling families **THRIVE** *with*

Suggestions for fulfilling Homeschool requirements.



- Are you looking for literature that provides a creation world-view?
- Are you seeking Bible-study materials (covering the whole Bible) that could be adapted to the needs of your children?
- Do you want recommendations on helping them develop leadership skills?
- Are you looking for Bible atlases and illustrated time-lines of the biblical story?
- Are you looking for books that illustrate life in different eras (Egyptian, Babylonian, Greeks, and Romans)?
- Are you looking for trustworthy study guides and workbooks that will help your sons grow into responsible young men, and assist your daughters in becoming godly young women?

If so, give us a

CALL

and let us tell you about our rich product offerings.

or **(855) 492-6657**
Call: **(855) 492-6657**
or visit: truthbooks.com/homeschool

Order your coming school year materials **now!**

Reflections on Romans: A New Exodus

by David Flatt

This article places Romans 6-8 in the framework of Israel's exodus from Egypt and considers the dynamic of God's grace.

But if our unrighteousness serves to show the righteousness of God, what shall we say? That God is unrighteous to inflict wrath on us? (I speak in a human way.) By no means! For then how could God judge the world? But if through my lie God's truth abounds to his glory, why am I still being condemned as a sinner? And why not do evil that good may come?—as some people slanderously charge us with saying. Their condemnation is just (Rom. 3:5-8, ESV).

Earlier in his letter to the saints at Rome, Paul raised important questions regarding God's grace. In Romans 6, he begins to answer these questions and address other misunderstandings about God's grace.

There continue to be many misconceptions about the grace of God. Many people today think that grace means having the freedom to live without rules. Many believe that Christianity is supposed to be "tolerant" and "inclusive" of every persuasion under the sun. It seems the only sin one can commit is imposing a moral code on another.

Surprisingly, some have pointed to this letter as proof for their views. However, such erroneous conclusions about God's grace cannot honestly be reached by a study of Romans but are a reflection of our society's spiritual misunderstanding.

The culture of Paul's day had no such views; just the opposite. Opponents of Paul wanted rules, restraints, and laws. Critics of the concept of grace charged that grace permitted, and even

encouraged, sin. This is the objection Paul answers in this chapter. God's grace demands that we turn from sin and develop new attitudes and behaviors.

Romans 6-8: A New Exodus

More broadly, consider the dynamic of chapters 6-8. In this text, Paul does not randomly introduce another objection raised by opponents of the gospel. Instead, he uses a specific objection to illustrate a point that fits into broader themes of the letter.

Throughout the letter, Paul employs various concepts to explain what God did for the world through the Messiah and by the Spirit. Sometimes he borrows language from Israel's temple culture to make a point. Other times, he uses legal language to explain a concept. In chapters 6-8, Paul seems to be drawing on Israel's exodus to explain how God's grace leads us out of sin into a new life with a hopeful future. Some have referred to Paul's approach as describing a new exodus.

Before discussing a new exodus, remember the original. The Old Testament book of Exodus recounts the events of God's people being liberated from slavery in Egypt and being led to the Promised Land. In summary, Israel had been in bondage for 430 years. God sent Moses to lead them to freedom. As they came out of Egypt, God rescued them from the Egyptians at the Red Sea. After being saved at the Red Sea, they journeyed to Mt. Sinai and were given a new law. However, they proved unfaithful to God by turning to idolatry. They were punished and wandered in

the wilderness for forty years. Yet, during this time, God continued to lead Israel by a cloud and pillar of fire. Ultimately, they reached the Promised Land.

Consider how the exodus relates to this section of Romans—chapter 6 deals with being freed from the enslavement of sin by baptism, analogous to Israel's deliverance at the Red Sea. Like the events of God's rescue of Israel at the Red Sea, baptism marks a transition from an old life to a new life. Chapter 7 deals with issues regarding the law that was given at Mt. Sinai. Chapter 8 describes God leading His people to their inheritance by the Spirit.

Romans 6-8 is not the only place where Paul uses the exodus as a backdrop to explain what God did through the Messiah. In 1 Corinthians 10, he refers to events recorded in Exodus to illustrate why Christians must not turn aside to idolatry. Also, the apostle uses exodus language in his Galatian letter to explain what God did for the world through the Messiah—rescuing, delivering, and setting us free from evil (Gal. 1:3-4). The following passage in Galatians is an excellent summary of the truths Paul expounds in Romans 8. Remember the exodus when reading this passage.

In the same way we also, when we were children, were enslaved to the elementary principles of the world. But when the fullness of time had come, God sent forth his Son, born of woman, born under the law, to redeem those who were under the law, so that we might receive adoption as sons. And because you

are sons, God has sent the Spirit of his Son into our hearts, crying, "Abba! Father!" So you are no longer a slave, but a son, and if a son, then an heir through God. Formerly, when you did not know God, you were enslaved to those that by nature are not gods. But now that you have come to know God, or rather to be known by God, how can you turn back again to the weak and worthless elementary principles of the world, whose slaves you want to be once more? (Gal. 4:3-9).

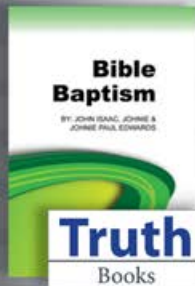
The history of God's people was not arbitrary or coincidental. Paul is not just theologizing every facet of the Scriptures. Just the opposite. He saw the history of Israel converging in the Messiah. Paul shows how Jesus Christ was the fulfillment of everything that preceded Him, and also the realization of our hope of the future. Jesus Christ offers a new exodus.

**Continuing in Sin?
(Rom. 6:1-5)**

Paul begins this chapter by addressing a common criticism of grace: namely, *that we can continue in sin that grace might abound*. When this historic objection and present suggestion is placed in the framework of the exodus, it falls flat on its face. What a ridiculous and contradictory idea! Why would someone think he can obey the gospel, but continue his life as if nothing has changed?

Paul explains that, through the act of baptism, we move from one kind of person into something altogether different. When we are raised from baptism in the likeness of the Messiah's resurrection, everything is different. There is a marked transformation in our spiritual condition which has occurred: changing from death to new life.

In baptism, we share in a change which was shown first in the Messiah. In his Philippian letter, Paul describes this change by the Messiah leaving heaven, coming to earth and dying, and being raised from death by God (Phil. 2:6-11). When Jesus died and rose again, everything changed.

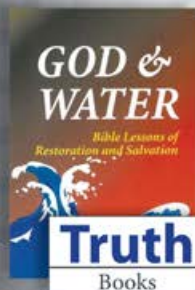


Bible Baptism

by John Isaac, Johnnie, & Johnnie Paul Edwards
ITEM ED09

Thirteen lessons giving the teaching of the Bible on the subject of baptism in a well-arranged manner. This workbook will help students answer objections to Bible baptism. 53 pages. *Workbook.*

\$7.99

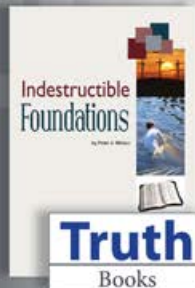


God and Water

by Matt Hennecke
ITEM 1584270861

This 13-week study considers many of the Old and New Testament stories of how water factored into the deliverance, restoration, and salvation of God's people. 56 pages. *Workbook.*

\$8.99



Indestructible Foundations

TRUTH IN LIFE SERIES

by Peter J. Wilson ITEM 1584274069

This booklet presents, in outline form, concise information on the fundamentals of Christianity. Historical information and insights provided, such as several charts on Biblical prophecies and arguments for Jesus and the inspiration of the Bible. 83 pages. *Workbook.*

\$8.99



The Gospel Plan Of Salvation

by T. W. Brents ITEM 1584273103

Superb presentation of the biblical perspective regarding the subjects misrepresented by Calvinists: predestination, election and reprobation, hereditary depravity, etc. Calvinist proof text is examined. 539 pages. *Paperback.*

\$24.99

**Order today from CEI Bookstore at
(855) 492-6657 or truthbooks.com**

Likewise, a change in spiritual condition for someone being baptized means he is no longer dead in sin.

Through baptism, God rescues us from sin and death and gives us new life by planting us in Christ. In that state, we can grow into a new creation. Familiar gospel songs communicate this message. As new creatures, we must take steps to become distinct and different from what we were previously, adjusting our lives in harmony with Christ. Once we are baptized, we cannot ignore our new responsibilities. Those who suggest that grace grants us the freedom to sin do not understand the history of Israel, God's grace as expressed through the Messiah, or Paul's letter to the saints at Rome. Just like Israel could not return to Egypt, we must not return to live in sin. Doing so would result in certain eternal death.

From Death to New Life (Rom. 6:6-11)

As recipients of God's grace, baptized believers have a new identity. According to Romans 5, there are two ways of being human: being like Adam or being like Christ. These two very different states of existence have two very different outcomes.

As baptized believers, the tyrannical reign of sin and death has ended. We are given new life in Christ and have hope of eternal life. The power of this new reality is gained and nurtured through faith. Sin and death no longer enslave or rule us. These beliefs are expressed through our worship and character.

In verse 11, the apostle states that saints should reckon themselves to be dead to sin and alive to God through Christ. The term "reckon" means to sum-up or calculate. In other words, Paul wants his readers to pause and acknowledge where they now live and the One to whom they now belong. Sin does not rule us anymore. We no longer answer to this tyrant. Faith in who we currently are and the hope we now possess empowers us to stand against sin.

Of course, Paul is not saying that we will never again be tempted by sin. He is saying to be mindful of where we now stand. By the knowledge of our changed status, he empowers us to live our new life without fear. Remember, the gospel is the power of God to save if we believe and live by faith (Rom. 1:16-17).

Serving a New Lord (Rom. 6:12-19)

When Israel was rescued from slavery in Egypt, they were no longer obligated to serve the crushing demands of Pharaoh. They were able to worship Jehovah and freely serve His purposes. Likewise, by God's grace, we are newly empowered by faith to resist the enticement of sin through submission to Jesus Christ. The devil wants us to yield all that we are (and all that we have) to unrighteousness. Our new Lord prohibits us from obeying the old one.

We must not submit to the rule of sin for a specific reason: we are not under law, but grace. Remember, the Law of Moses magnified and calculated sin, but could do nothing to stop sin's rule (Rom. 5:20-21). This also will be explained in more detail in chapter 7. By the grace of God in the Messiah, the oppressive rule of sin can now be overthrown and destroyed. As discussed in our previous article, God's grace is the overwhelming solution to sin.

Paul mentioned earlier that our new Lord wants all of our love and ability to be given to Him. We are to redirect who we are and what we are capable of doing toward serving the purposes of God.

While we have new freedom from the slavery of sin, this does not mean we can live without constraint. Instead, we are given a new framework in which to exercise this freedom. For example, Israel was liberated from slavery in Egypt, but this did not mean they could do whatever they wanted. They had a new master: Jehovah. When they obeyed Jehovah, they were blessed. When they turned to idolatry, they were cursed. Likewise,

we have a new Master who holds us accountable for how we choose to live.

Paul recalls the liberation experienced by the saints in Rome. They had obeyed from the heart a particular teaching: the gospel. These teachings enabled them to redirect their energy from serving sin to serving righteousness.

Conclusion (Rom. 6:20-23)

As Christians, taking stock in our lives is valuable. Concluding his thoughts, Paul asks a simple, but essential, question: What was profitable about living in sin? If the result of sin is death, then nothing good can come from sin. Only by being liberated from sin can we become holy and receive eternal life.

Like Jesus in the Sermon on the Mount, Paul distinguishes between two possible destinies (Matt. 7:13-14). The path of sin leads to death, while the way of grace leads to eternal life. As free moral agents, we can choose which road we travel, but decide we must.

This wonderful chapter describes how we can be liberated from the tyrannical rule of sin by the grace of God. As Israel passed through the waters of the Red Sea, when we pass through the waters of baptism, everything changes. Israel could not return to Egypt, and we cannot return to sin. Paul does not describe in detail how this new, free, and hopeful life is lived. Instead, the Christian life is depicted as giving all that we are (and all that we have) in serving our new Lord. Such a self-giving life only has a positive outcome: eternal life. **11**



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.

Psalms, Hymns, and Spiritual Songs

NOW IN
5TH
PRINTING!

What a Friend We Have in Jesus • 566

1. What a friend we have in Je - sus, All our sins and griefs to bear!
2. Have we tri - als and temp - ta - tions? Is there trou - ble an - y - where?
3. Are we weak and heav - y - lad - en, Cum - bered with a load of care?

What a priv - i - lege to car - ry Eve - ry - thing to God in prayer!
We should nev - er be dis - cour - aged; Take it to the Lord in prayer.
Pre - cious Sav - ior, still our ref - uge. Take it to the Lord in prayer.

O what peace we of - ten for - feit, O what need - less pain we bear,
Can we find a friend so faith - ful Who will all our sor - rows share?
Do thy friends de - spise, for - sake thee? Take it to the Lord in prayer!

All be - cause we do not car - ry Eve - ry - thing to God in prayer.
Je - sus knows our eve - ry weak - ness; Take it to the Lord in prayer.
In His arms He'll take and shield thee; Thou wilt find a sol - ace there.

Scott Scribner (1855)
Converse (1868)

F - 4 - SOL

Psalms, Hymns,
and
Spiritual Songs

Slide Maker,
a separate companion
PowerPoint
of the hymnal, offers
rapid keyword searches.

Why THIS?
Hymnal?

Follow on social for updates,
features, news, and more
@sumphoniaproductions



- 850 hymns of many genres and countries, over hundreds of years.
- “Phrased notation,” which avoids breaking up lyrical thought.
- Lost verses restored, bringing back the composer’s original intent.
- Chronological, sequential Biography of Christ section.
- A variety of different back-of-the-book references to aid songleaders.
- Compact and lightweight, milled on special paper for easy reading.

SUMPHONIA CDs
ONLY \$15 EA.



Let Us Be Like-Minded
ITEM 80981LETUSB

ADDITIONAL SUMPHONIA CDs
ARE ALSO AVAILABLE AT:
TRUTHBOOKS.COM/SUMPHONIA

Order today by calling us at (855) 492-6657 or order online at truthbooks.com/phass-hymnal

The Church and Evangelism

by Kyle Pope

The body of Christ—those brought to liberty from sin and condemnation, through the “good message” of salvation in Jesus, should treasure this deliverance and long to share it with those around them.

The Lord’s church is people—people who have been brought out of bondage to sin and into a covenant relationship with God in Christ. This opportunity for liberation, when properly appreciated, is something that believers value, cherish, and joyously want to share with those still in bondage. The Bible calls this message of freedom “the gospel” (Rom. 1:16; Eph. 1:13; 2 Thess. 2:14; 1 Tim. 1:11), from the Greek word *euaggelion*, meaning literally “good message.” One who shares this message is “an evangelist” (Eph. 4:11; 2 Tim. 4:5). From these concepts, we draw our English word *evangelism*, referring to the work and process of sharing the message of the gospel with the lost. To best carry out this work, we must understand some things about it.

Needed Clarification

Evangelism isn’t selling something.

While some skills useful in salesmanship can be helpful in sharing the gospel, we must recognize the differences. Evangelism is leading someone to whole-hearted surrender to the will of God. Jesus said, “If anyone desires to come after Me, let him deny himself, and take up his cross, and follow Me” (Matt. 16:24, NKJV). We are not selling a product but inviting souls into a life-altering relationship. It’s more like a marriage proposal than closing a sale.

Evangelism isn’t just the work of preachers or the church collectively.

An evangelist shares the gospel with each lesson he preaches and

every opportunity he has to win souls. A church should work to find souls in need of Christ and act to address those needs. However, it is a mistake to see evangelism as solely the work of the full-time preacher or the organized collective efforts of a congregation. If I appreciate the salvation that I find in Christ, naturally, I will talk to others about it. Aquila and Priscilla explained the gospel to Apollos (Acts 18:26). Andrew brought his brother to Jesus (John 1:41). Peter taught that the believing wife could win her unbelieving husband to the Lord (1 Pet. 3:1). The Samaritan woman told her neighbors, “Come, see a Man who told me all things that I ever did,” asking them, “Could this be the Christ?” (John 4:29). All Christians can do what they did.

It’s not about having the perfect technique.

Some are intimidated by the thought of evangelism because they fear they won’t know the right words to say. Yes, we should work to develop a mature understanding of Scripture as we talk to others about the truth (Heb. 5:12-14), but that doesn’t mean we can’t share our faith unless we “have all the answers.” The power of the message of salvation in Christ does not rest in human wisdom, or smooth words expressed in just the right way (cf. 1 Cor. 2:4). Instead, it rests in the message itself. Peter taught that we are “born again, not of corruptible seed but incorruptible, through the word of God which lives and abides forever” (1 Pet. 1:23).

New Testament Pattern

With these points in mind, let us ask a few questions about what the Bible teaches about the church’s role in evangelism.

Who performed the work of evangelism?

This question must be considered from two perspectives: God’s part and man’s part. For example, in Corinth, Paul describes it, “I planted, Apollos watered, but God gave the increase” (1 Cor. 3:6). Paul taught the Philippians that when Christians serve God in all things, “it is God who works in you both to will and to do for His good pleasure” (Phil. 2:13). So, in one sense, evangelists such as Paul and Apollos engaged in this work, but the results could not properly be credited to them because it was God working through them. Not by compulsion, or miraculously manipulating people’s minds, but through His word He gave the increase.

On man’s part, who performed this work? As noted above, every individual Christian can fulfill Peter’s mandate: “Sanctify the Lord God in your hearts and always be ready to give a defense to everyone who asks you a reason for the hope that is in you, with meekness and fear” (1 Pet. 3:15). The Holy Spirit offers some restrictions on the different ways men and women can do this. In the church assembly, women cannot speak (1 Cor. 14:34-35). In general conduct, a woman cannot teach over a man (1 Tim. 2:11-12), but she can discuss spiritual things with men (Acts

18:26-28) and teach other women and children (2 Tim. 1: 5; Titus 2:3-5).

Some men, like Paul and Apollos, dedicate themselves to this work. Sometimes, an evangelist did this independent of any support or association with a local church. Barnabas sought out Paul separate from any commission from a local church (Acts 9:26-29). Other times, local churches helped the preacher financially and sent him out on an assignment to preach in a specific place. The church in Antioch sent Paul and Barnabas on their first preaching journey (Acts 13:1-3; 14:26-28). We should note, however, that when churches did this, they acted directly. They did not send support to a human organization or even another church so they could send them out to preach. We must follow these same patterns today.

How did the church spread the gospel?

In light of all that is seen around us in the world today, we might first answer this by noting what churches in the New Testament did not do.

First, they did not alter the message to conform to the culture. Although some viewed it as “foolishness” and others as a “stumbling block,” believers trusted in it as “the power of God and the wisdom of God” (1 Cor. 1:18-25). Second, they did not offer material things as a lure to generate interest in the message. Neither benevolence nor entertainment was used as methods of evangelism. Christians in the first century didn’t put on plays, concerts, movie nights, common meals, or parties to draw unbelievers. Even when individual Christians performed miracles, it was not to promote evangelism but to show love or confirm the power of the gospel message.

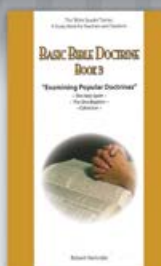
What did the church do to promote the gospel? First, they taught and upheld the word in their communities. They lived what they taught. An elder, for example, must be one holding “fast the faithful word as he has been taught, that he may be able, by sound doctrine, both to exhort and convict those who contradict” (Titus 1:9). He was to have “a good testimony among those who are outside” (1 Tim. 3:7). Evangelism

starts with faithful service to God. The church, characterized by sinful behavior, compromises its influence and can never hope to spread the gospel. They talked to those around them (cf. John 1:41; Acts 18:26; 1 Pet. 3:1). Second, they supported men who labored in the word, including elders devoted to this work (1 Tim. 5:17) and evangelists both in local work and laboring elsewhere (Acts 13:1-3; Phil. 4:15-16). It wasn’t complicated. It didn’t demand any grand superstructure or empire-wide cooperative efforts. Through this simple yet powerful approach, the gospel spread throughout the world as it continues to spread today among faithful churches who love the Lord and rejoice in the “good message” of salvation in Christ. (Acts 18:26). **TT**



Kyle Pope

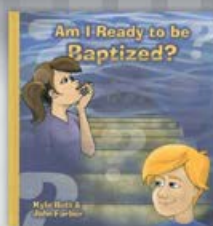
Kyle preaches for the Olsen Park church of Christ in Amarillo, TX. He has written several books published by Truth Publications, including *How We Got the Bible*. The church website is olsenpark.com. He can be reached at kmpope@att.net.



Basic Bible Doctrine
Book 3
PART 3
"EXAMINING POPULAR DOCTRINES"
by Robert Harkrider
ITEM HK03
This workbook has been prepared

to serve as a complement to Basic Bible Doctrine I. In Parts 1 & 2 the "First Principles of Christianity" are presented with a positive format in an effort to introduce the pure truths of undenominational Christianity without the clutter of doctrines and traditions of men.

\$6.50



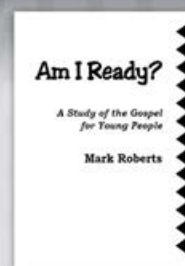
Am I Ready to be Baptized?

by Kyle Butt and John Farber

ITEM 9780976214014

This book is written to help you ask your child some of the vital questions involved in becoming a Christian. There is no substitute for godly parents who are bringing their children up in the nurture and admonition of the Lord.

\$14.94



Am I Ready?

ITEM 17811

This book helps a child and his/her parents assess readiness via five lessons. The lessons focus on the

responsibilities of being a Christian and what the plan of salvation means, but even more, they focus on an understanding of personal sin and sinfulness. The book is 5 lessons and 28 pages. Countless families have used it with great success.

\$4.00

Order today from CEI Bookstore at (855) 492-6657 or truthbooks.com



by Bobby L. Graham



Bobby L. Graham

Bobby actively participates in fill-in preaching, Belize trips, teaching an hour each day at Athens Bible School, and in gospel meeting work. He and his wife, Karen, have three children. He can be reached at bobbylgraham@pclnet.net

QUESTION. Does Acts 2:42 give us an order for our worship on the first day of the week?

ANSWER.

As we know from old issues of the *Gospel Advocate*

dating from the late 1800s, a few brethren thought that this verse was a prescription for the order of worship. In other words, they insisted that there first be teaching from the New Testament, followed by the contribution (*koinōnia* = fellowship, partnership, doing something together), breaking bread in the Lord's Supper, and prayers—all in that specific order. I never knew anyone making such a demand but understand that a few did so in times past.

If the Lord had intended that a specific order be followed in worship, then I would be among the first to call for it. On the other hand, He has not done so. There is no indication in the passage or its context that Christ was here calling for an order of worship to be used. As F.B. Srygley said long ago, "An old Bible teacher one time said this to his class: 'To get the meaning of a passage out of the text, I call that exposition; but to stuff something into the text that is not in it, I call that imposition'" (*Gospel Advocate*, 8/10/1939). Brethren, we need to quit stuffing the Bible with our ideas and start stuffing ourselves with the Bible.

If "order" prevails in Acts, surely it also would exist in First Corinthians. Another way of determining that He provided no such "order of worship" in Acts 2:42 is to compare/contrast the order found in another "assembly" passage, 1 Corinthians 14. Paul makes

some lessons clear in this chapter, but he notes nothing concerning the order in which different parts of their worship must be rendered. Carefully observe the order in which Paul discusses their worship activities: (1) speaking in tongues and prophesying (1-13), (2) praying (14-15a), (3) singing (15b), and tongues and prophesying are discussed in the balance of this chapter. Against that so-called order place the so-called order of Acts 2:42: (1) doctrine/teaching, (2) fellowship/contribution, (3) breaking of bread/Lord's Supper, and (4) prayers. Do you see the differences between the two "orders"?

Here are the differences: (1) Fellowship/contribution is nowhere found in the Corinthian order. (2) Singing is nowhere found in the Acts order. (3) Breaking of the bread does not appear in the Corinthian order. (4) Prayer, the last part of worship in Acts 2:42, is not the final part in Corinth. (5) Rather, tongues and prophecy are the final part at Corinth. The differences are quite remarkable.

Why do I point out such differences? It certainly is not intended to create skepticism and unbelief. Instead, it is to help us understand Luke's and Paul's intention, as they were moved by the Holy Spirit in their writings (1 Cor. 2:10-13). He simply reveals what Christians did as they came together to worship the Lord but does not prescribe an order of worship.

We know that Paul taught the same as the other apostles. Galatians 1:11-17 does not indicate a division

between Paul and the other apostles over teaching or practice, but rather his independence from them in receiving revelation directly from the Lord. He taught the same faith as did they (Gal. 1:23). Neither did Paul teach a different order at Corinth from that practiced by Jerusalem in Acts 2. His teaching in every church was uniform on matters of divine revelation (1 Cor. 4:17; 7:17).

Only one conclusion may be reasonably drawn, based upon the matters just discussed. Any difference in orders observed in these two congregations must reflect a matter of judgment, not a matter of faith. Because the two "orders" were not true orders, we must conclude that neither Jerusalem nor Corinth set the pattern for the order of worship.

Friend, be assured that there is a clear pattern for being saved, worshiping God, congregational functioning on the local level, local church organization, and living a life pleasing to God. Don't waste your time trying to know more than the Lord knows or has revealed in the New Testament. By engaging in such futile attempts, you deprive yourself of spiritually productive efforts in God's service.

This is a faithful saying, and these things I want you to affirm constantly, that those who have believed in God should be careful to maintain good works. These things are good and profitable to men. But avoid foolish disputes, genealogies, contentions, and strivings about the law; for they are unprofitable and useless. Reject a divisive man after the first and second admonition, knowing that such a person is warped and sinning, being self-condemned (Titus 3:8-11).

Truth

Lectures

Taking His hand,
helping each other home.



"When Will These Things Be?"

Questions on Eschatology

2020 TRUTH LECTURES: JUNE 22-25

ATHENS MIDDLE SCHOOL IN ATHENS, AL

Singing will occur each evening at **7:00 P.M.**

Keynote Lectures

Big Questions

7:30 P.M.

Day Lectures

The Kingdom

8:00 A.M.

Judgment Day

9:00 A.M.

Tough Questions

10:00 A.M.

Personal
Eschatology

11:00 A.M.



LIVE

STREAM

THIS EVENT

MON.	<i>What Is Eternal Life and Why Should It Matter to Me?</i>	TOMMY PEELER
TUE.	<i>What Does the Bible Teach about Hell and Who Will Go There?</i>	RON HALBROOK
THUR.	<i>Am I Ready for the End?</i>	BOBBY GRAHAM
TUE.	<i>Has the Kingdom of Christ Been Established?</i>	JOE PRICE
WED.	<i>Does the Physical Nation of Israel Still Play a Role in God's Final Plans?</i>	STEPHEN RUSSELL
THUR.	<i>Can Signs Foretell When the End Will Come?</i>	ALLEN DVORAK
TUE.	<i>What Does the Bible Teach about the Coming of Christ?</i>	KEVIN KAY
WED.	<i>What Is the Biblical Teaching on the Resurrection?</i>	BRUCE REEVES
THUR.	<i>Does the Bible Teach the "Rapture," the coming of an Antichrist, and the Battle of Armageddon?</i>	MARK MAYBERRY
TUE.	<i>Does the Bible Teach an End of This Universe?</i>	CHRIS REEVES
WED.	<i>What Is the Focus of the Olivet Discourse?</i>	KYLE POPE
THUR.	<i>When Was Revelation Written and Why Does It Matter?</i>	DAN KING
TUE.	MEN'S TRACK <i>Where Are the Dead?</i>	JESSE FLOWERS
TUE.	WOMEN'S TRACK <i>Where Are the Dead?</i>	ALETA SAMFORD
WED.	MEN'S TRACK <i>Does the Bible Teach Purgatory?</i>	DANNY DOW
WED.	WOMEN'S TRACK <i>Does the Bible Teach Purgatory?</i>	DIANA DOW
THUR.	MEN'S TRACK <i>Does the Bible Teach Reincarnation?</i>	STEVE WALLACE
THUR.	WOMEN'S TRACK <i>Does the Bible Teach Reincarnation?</i>	JENNIFER MAXEY

Register and learn more at truthlectures.com

A Land of Milk and Honey

by Luke Chandler

Why does the Bible refer to Canaan as a land of “milk and honey” instead of “vines and olives”?

The Bible describes Canaan as a land of “milk and honey” sixteen times before the conquest, but the term disappears after the Israelite settlement. This may not surprise us since Canaan’s agriculture was centered on olives, vines, and grains. Biblical mentions of milk or honey pale in comparison with mentions of those crops, so why did God use less-common products like honey and milk to describe the Promised Land?

Let us first note that milk and honey may be figurative terms to highlight the land’s richness. Milk from sheep and goats was usually converted into longer-

lasting cheese or yogurt. Pastoralists, like the Hebrew people, understood that good milk production depended on plentiful grazing for flocks, and Canaan’s fields, valleys, and hillsides had ample space. Honey’s natural sweetness was always in demand in ancient times. Its very taste was associated with happiness and luxury (1 Sam. 14:27; Ps. 19:9-10; Song of Sol. 4:11; etc.)

Archaeology may shed some light on this question. Excavations of ancient tombs offer an insight into the descriptive use of “milk and honey.” Many ancient people were buried in rock-hewn caves or shafts.

Funerary vessels, which are pottery jars containing food products, valuables, or spices, were often placed alongside the bodies during burial ceremonies. King Tut’s tomb is an exaggerated example of this practice, but we observe the custom throughout the Ancient Near East, including the region of Canaan.

Residue analysis from excavated funerary vessels shows some contained honey or milk products. These particular jars have usually been found in the tombs of ancient nobles or the wealthy. In other words, honey and milk seem to have been cultural markers for the upper class.





If milk and honey were, indeed, associated with the nobility, a prosperous ruling class, then how did the promise of a land flowing with these products sound to Hebrew

ears? Probably something like, “In Canaan, all of you can live as nobles.” Egypt made all of them equal as slaves. God was providing a land that could elevate everyone to nobility.

His blessings were designed to transform them into an elevated people. These promises of nobility foreshadow our covenant, for the Lord Jesus also elevates us.



A funerary vessel with traces of honey and milk products

A promise of nobility is also given to the Hebrews in Deuteronomy 28.

The Lord will establish you as a people holy to himself, as he has sworn to you . . . All the peoples of the earth shall see that you are called by the name of the Lord, and they shall be afraid of you. And the Lord will make you abound in prosperity . . . The Lord will open to you his good treasury . . . And you shall lend to many nations, but you shall not borrow. And the Lord will make you the head and not the tail (Deut. 28:9-14, ESV).

God did not merely promise the Hebrews a better place to live.

You are a chosen race, a royal priesthood, a holy nation, a people for his own possession, that you may proclaim the excellencies of him who called you out of darkness into his marvelous light (1 Pet. 2:9).

Understanding more about the “milk and honey” promise helps us better understand our covenant in Christ. Its real purpose is not to bring about a better life, but to elevate us to the nobility of our King. **👑**



Luke Chandler

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



DISCOVERING

NURSERY [AGES 2-3]

Year 1 & Year 2 (single items or kits available)

- Kit 1: Creation to Judges
- Kit 2: Ruth to Ezra, Nehemiah
- Kit 3: Life of Jesus, Part 1
- Kit 4: Life of Jesus, Part 2

PRESCHOOL [AGES 4-5]

Year 1

- Book 1 — The Beginning of God's Way
- Book 2 — From Egypt to the Promised Land
- Book 3 — Judges to the United Kingdom
- Book 4 — Divided Kingdom to the Return

Year 2

- Book 1 — Jesus: God's Son, Part 1
- Book 2 — Jesus: God's Son, Part 2
- Book 3 — Stories from Acts
- Book 4 — New Testament Letters

PRIMARY [GRADES 1-3]

Year 1

- Book 1 — The Beginning of God's Way
- Book 2 — From Egypt to Promised Land
- Book 3 — Judges to the United Kingdom
- Book 4 — Divided Kingdom to the Return

Year 2

- Book 1 — Birth & Early Life of Jesus
- Book 2 — Miracles & Parables of Jesus
- Book 3 — Jesus Prepares to Die
- Book 4 — His Last Week on Earth

Year 3

- Book 1 — Adventures in Acts, Part 1
- Book 2 — Adventures in Acts, Part 2
- Book 3 — Exploring the Epistles, Part 1
- Book 4 — Exploring the Epistles, Part 2

JUNIOR [GRADES 4-6]

Year 1

- Book 1 — The Beginning of God's Way
- Book 2 — The Exodus from Egypt
- Book 3 — From the Wilderness to Canaan
- Book 4 — The Judges

Year 2

- Book 1 — The Reign of Saul
- Book 2 — Reign of David & Solomon
- Book 3 — Divided Kingdom
- Book 4 — Captivity & Return

Year 3

- Book 1 — Immanuel: "God With Us"
- Book 2 — Sermon on the Mount
- Book 3 — Being a Christian
- Book 4 — Living Pure Lives

TEEN / ADULT [GRADES 7-ADULT]

Year 1

- Book 1 — Early Days of Church (Acts)
- Book 2 — Journeys of Paul (Acts)
- Book 3 — Christ and the Church
- Book 4 — The Law & the Gospel

Year 2

- Book 1 — Examples of Conversion
- Book 2 — Why Believe the Bible?
- Book 3 — Worship in Spirit & Truth
- Book 4 — History of the Church

Year 3

- Book 1 — Guard Against Apostasy
- Book 2 — A Church with Problems
- Book 3 — Abstain from Worldliness
- Book 4 — Dating for Marriage

➔ ASK ABOUT TEACHER MANUALS FOR YOU

ORDER TODAY FROM CEI BOOKSTORE AT (8

220 S. Marion St. • Athens, AL 35601

GOD'S WAY

published by:

Truth Publications

Year 4

- Book 1 — The Pentateuch
- Book 2 — Joshua to the United Kingdom
- Book 3 — Divided Kingdom
- Book 4 — Captivity & Return

Year 5

- Book 1 — Life of Christ
- Book 2 — His Death & Resurrection
- Book 3 — Creation vs. Evolution
- Book 4 — The Holy Spirit

Year 6

- Book 1 — World Religions
- Book 2 — Necessity of Sound Doctrine
- Book 3 — Bible Authority
- Book 4 — Book of Revelation & Premillennialism

TEACHER MANUALS

Nursery - Year 1 & year 2

- Book 1 — Creation to Judges
- Book 2 — Ruth to Ezra, Nehemiah
- Book 3 — Life of Jesus, Part 1
- Book 4 — Life of Jesus, Part 2

Preschool - Year 1

- Book 1 — The Beginning of God's Way
- Book 2 — From Egypt to the Promised Land
- Book 3 — Judges to the United Kingdom
- Book 4 — Divided Kingdom to the Return

Preschool - Year 2

- Book 1 — Jesus: God's Son, Part 1
- Book 2 — Jesus: God's Son, Part 2
- Book 3 — Stories from Acts
- Book 4 — New Testament Letters

Primary - Year 3

- Book 1 - Adventures in Acts, Part 1

ADD THIS
SERIES
TO YOUR
BIBLE CLASS
OR
HOMESCHOOL
CURRICULUM!



OR DGW WORKBOOKS!

(855) 492-6657 OR TRUTHBOOKS.COM/DGW

611 • sales@truthpublications.com

The “Who” of Baptism

by Michael Wallace

The proper candidate for Christian baptism is one who has complied with the preconditions and freely submits to the gospel plan of salvation.

An Ethiopian, thousands of miles from home, studying the book of Isaiah while riding in a chariot, wonders if he is the “who” of baptism (Acts 8:36). A centurion Gentile and his family receive the Holy Spirit to prove that they were the “who” of baptism (Acts 10:47). This event left such an impression on Peter that the apostle reported the incident not once (Acts 11:4ff) but at least twice (Acts 15:7-8).

These are two extraordinary stories that help us understand the role, purpose, and candidates of baptism. This article will focus on the latter, the “who” of baptism. To better grasp the “who” of baptism, let us consider the inspired words of Peter as he reflects many years after he had commanded the baptism of Cornelius and his household.

Baptism, which corresponds to this, now saves you, not as a removal of dirt from the body but as an appeal to God for a good conscience, through the resurrection of Jesus Christ (1 Pet. 3:21, ESV).

The most common and direct purpose of immersing yourself in water is to clean yourself, or as Peter acknowledges to remove “dirt from the body.” However, Peter takes the act of baptism to a much higher purpose, calling baptism an “appeal to God for a good conscience.” By submitting to the simple act of having someone immerse you in water, *we are appealing to God to do for us what we cannot do ourselves.* That is why Peter calls baptism an appeal. The person who can appeal to God for a good conscience is one who is a suitable candidate for baptism.

Babies and small children are immediately eliminated. My own two little children (ages four and two) are masters already of appealing to Daddy. They are well versed in appealing for things they want, like playing games, reading books, ice cream, or using Daddy’s phone. However, they lack the understanding of an informed conscience. They appeal for immediate emotional and physical wants, but the concept of a clean conscience comes later in life. As Paul tells us, he was alive once without the law (i.e., when he was a young child), but when the law came (i.e., when he was old enough to have a trained conscience), sin came alive and he died (Rom. 7:9).

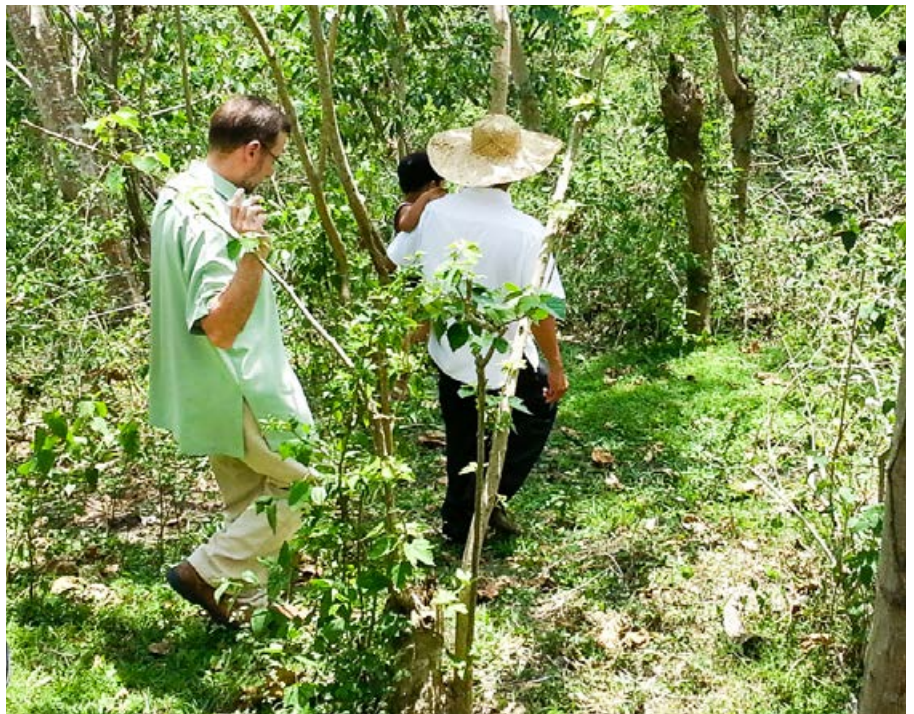
Likewise, Peter’s description of baptism serving as an appeal to God precludes those who wish to perform vicarious baptism; that is to be baptized for someone else, i.e., someone who is already dead. In the immediate context of 1 Peter 3:20-21, Peter is directly comparing baptism to the flood of Noah’s time. Salvation from the devastating effects of the flood was exclusively available for those who entered the ark. Shem could not enter the ark vicariously for someone else and expect that person to survive the ensuing global flood. Just as the salvation from the flood required a person to enter the ark, baptism is a personal appeal that requires each person to decide for himself if he will make that appeal. We only have one physical birth and one physical death; afterward, each person must give an account of the deeds he has done (Heb. 9:27; 2 Cor. 5:10).



For someone to appeal to God for a good conscience, he must realize his conscience is not pure. This was the case for honest Gentiles during the time of the Law of Moses (Rom. 2:15). This is precisely the case on the day of Pentecost when those who were at least partially responsible for the death of Jesus realized the sin they had committed against the One whom God had made Lord and Christ. The Holy Spirit bears witness that they were “cut to the heart,” and records their probing question, “What must we do?” (Acts 2:36-38). Peter tells them to repent and be baptized. The result of having done so is beautifully captured in Hebrews 10:22, “Let us draw near with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience, and our bodies washed with pure water.”

One who appeals to God for a good conscience must believe that He is the One who can deliver a good conscience. My little children quickly learned who can provide such needs when they have a boo-boo. It does no good for my four-year-old to go to his little sister when he wants a band-aid because, like him, she cannot reach the first-aid kit. Likewise, a person whose conscience has been pricked must go to the only One who can make it better. One who would draw near to God must believe that God is and that He is a rewarder of those who diligently seek Him (Heb. 11:6). One who would be baptized must understand that the power in healing does not lie with self but with God. As Paul tells the saints at Colossae, the cure is made possible through “faith in the working of God” (Col. 2:12). One must believe that the only path is through His Son (John 14:6). Moreover, one must understand that the route through Jesus proceeds through baptism.

Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? We were buried therefore with him by baptism into death, in order that, just as Christ was raised from the dead by the glory



Mark Mayberry accompanies group of Filipino preachers to a baptism in Kalinga Province (2015 Philippines Trip)

of the Father, we too might walk in newness of life (Rom. 6:3-4, ESV).

Finally, for one to appeal to God for a good conscience, one must be prepared to change his life. Intuitively, I cannot maintain the same practices that left me with a guilty conscience and resulted in a lost state. Change alone is not enough. In conforming to Christ, I must change my life. Jesus Himself connects baptism with being “taught to observe all things commanded” us (Matt 28:19-20). Peter told those on Pentecost to “repent and be baptized” (Acts 2:38). Repentance demands that I change my life. Immediately after his conversion, Paul taught the inhabitants of Damascus that they should “repent and turn to God, performing deeds worthy of repentance” (Acts 26:20).

Reflecting on the Ethiopian so many miles from home, hearing Jesus preached for the first time, I can only imagine that he was taken aback at how simple it was to appeal to God for a clean conscience. Here was a man willing to travel thousands of miles to

take part in the Mosaic commands, and now he finds water before him. Surely there was more that “hindered” him. Surely there were more requirements. The answer to his question then is the same answer for us today. He confessed his belief in Jesus and showed to all others who may follow his spiritual journey that the “who of baptism” is anyone that would see the need to have a clean conscience, any who would be willing to conform themselves to Christ’s commandments, and any who would trust in God (and His power alone) to raise them to walk in newness of life. That is the one who can make an appeal to God for a good conscience, and that is the “who of baptism.” **11**



Michael Wallace

Michael has worked in the petrochemical industry in Houston, TX for twenty years. He is currently in the Learning & Development department of a large Oil and Gas company. He and his wife, Heather, have three children and are members of the

Adoue Street church of Christ in Alvin, TX. He can be reached at m.ray.wallace16@gmail.com.

What Is Baptism?

by Steven Harper

Paul affirms that there is “one baptism” (Eph. 4:4), but how could this be, since we read of many baptisms in the Bible? Also, what about the various “modes” ascribed to the term today?

Baptism is often a point of contention in religious discussion. Sometimes people do not even understand *what* it is. Before we can properly understand what baptism is, we must understand some fundamental truths recorded in God’s written word, the Bible.

First, let us acknowledge there were multiple baptisms recorded in the New Testament; yet, at the same time, the apostle Paul wrote by divine inspiration, “There is . . . one baptism” (Eph. 4:4-5). In the immediate context, it should be clear that Paul was noting

the “ones” who were a part of the system of faith established by God by which men could be called His people, live faithfully, and know something was awaiting them after a life of faithful service. In the minds of men, there are many false gods, but there is only One True God. While there may have been many “bodies” of individuals, there was only one body of believers who God recognized as true disciples that are saved from their sins. While there were multiple baptisms as recorded in the Bible, there was only one baptism

by which men would be forgiven and brought into the body of believers. That is the baptism we will address in our present study, while distinguishing it from the baptisms that were noted, but were not a part of the system of faith for disciples, either then or now.

To find the “*one baptism*” meant by God, let us do a process of elimination to see which baptism it is *not*. The first baptism we will note is that of John the Baptist. By virtue of his name, we might think this is the one, and maybe even because John did a lot of baptizing



Baptism in a remote jungle stream of Kalinga Province

(Mark 1:4-5). Yet, after the church was established on the day of Pentecost, and after the gospel message had been preached to the Gentiles, Paul met some disciples in Ephesus who had been baptized only into John's baptism. Upon hearing this, he pointed them to Jesus, as John intended. "When they heard this, they were baptized in the name of the Lord Jesus" (Acts 19:1-5). Paul did not believe that the baptism of John was the "one baptism" to which he referred when describing the essentials of Christian unity in Ephesians 4, and neither should we.

Others will argue that this "one baptism" is "Holy Spirit baptism," and they will cite something Jesus said in Acts 1:5: "John truly baptized with water, but you shall be baptized with the Holy Spirit not many days from now." Note something essential to understanding what Jesus meant when He made that promise: He was speaking not to you and me and all who would ever be disciples, but exclusively to the eleven apostles (Acts 1:2). He also said, "But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth" (Acts 1:8). In explaining His earlier words, Jesus told the apostles they would receive power when the Holy Spirit had come upon them, and that, with this power, they would go out and be witnesses to Him throughout the world.

The promise of Jesus was fulfilled—to the apostles—just a few days later in Jerusalem. After Matthias had been chosen to replace Judas (Acts 1:26), the very next thing we read is, "When the day of Pentecost had fully come, they were all with one accord in one place" (Acts 2:1)—"they" being the twelve apostles. The apostles "were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance" (Acts 2:4). The Spirit filled them, and they were able to speak in tongues (i.e., languages that were not their own). This "baptism

of the Holy Spirit" enabled them to speak in various languages so they could teach the gospel message to all who were assembled in Jerusalem. The "baptism of the Holy Spirit" was never a sign one had been saved, but an enabling power to show and prove to the audience that the message was from God. Since this was promised by Jesus to a limited audience, we cannot insist all disciples must experience this; "Holy Spirit baptism" is not the "one baptism" of which Paul wrote.

Neither is this "one baptism" the strange practice of proxy baptism for the dead such as seen within the Mormon church. The eternal place of the one who is dead cannot be changed by any action of another here on earth, as demonstrated by the story of the rich man and Lazarus (Luke 16:19-31). The "one baptism" is not infant baptism, either, for an infant has no intellectual capacity for belief—a prerequisite for this action (Mark 16:16).

No, the "one baptism" of which Paul wrote was and is an act of one who believes in Jesus as the Christ because he has heard or read the gospel, been convicted because of it (Rom. 10:17), and has acted on that conviction (Acts 8:35-39). If one trusts in God, that He will do what He promised, then in this baptism, God will raise that one up to share a relationship with Christ and make him spiritually alive in Christ, "having forgiven (him) all trespasses" (Col. 2:11-13). This baptism is an obedient response to the message of God by one who can comprehend that message, comprehend the meaning of sin, and understand the consequences of that sin. It is the beginning point of one's relationship with God and Christ, not a one-time act which tells the world that one has already been saved.

We might now ask what the proper *mode* of this "one baptism" is, especially since the dictionary defines baptize as "to immerse in water or sprinkle or pour water." Does it matter how one is baptized? Yes, it does. We should note, first, that the English

word baptize is a transliteration of the Greek word *baptizō*, which means "to immerse, submerge" (Thayer). Some scholars think the King James translators avoided a literal translation because of current church practices, but whatever the case, God's word tells us that baptism involves an immersion. The story of the Ethiopian eunuch's conversion shows this to be true (Acts 8:38), as well as the place where John baptized (John 3:23). Sprinkling and pouring were introduced by men many years later, and these practices are without God's authority.

In summation, we may now answer the question of what baptism is: It is an action taken by one who has heard, and has been convicted by the gospel message. Recognizing that he is a sinner, he seeks forgiveness. He believes Jesus is the Christ, but he also believes God's word when it says, "He who believes and is baptized will be saved; but he who does not believe will be condemned." He trusts that God will do the work of washing away his sins, made possible by the blood of Jesus Christ (Eph. 1:7), and he does not question why he must do this, or how it affects the forgiveness of his sins. He sees that when the gospel was first preached, and others were convicted, they were told, "Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins" (Acts 2:38), and he believes and obeys those words, too. Raised up from being immersed in water, he can walk in newness of life, having now been forgiven (Rom. 6:3-6). It is the point where God forgives and joins us together with Christ, now saved from sin. 📖



Steven Harper

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

When Should I Be Baptized?

by Danny Linden

Baptism is more than a ceremony or rite—instead, it is a crucial part of salvation that should be completed urgently instead of delayed or scheduled.

Baptism is a critical part of God’s plan of salvation. It is the moment that we come into contact with the blood of Christ and have our sins washed away. As such, we would expect to see baptism in Scripture performed with urgency. By studying the examples of conversion in Acts that demonstrate this urgency, even in inconvenient times, we can understand how we ought to choose when to be baptized.

Examples of Conversion

Three Thousand on Pentecost

In Acts 2, Peter preaches a message that is quite disturbing to those in the crowd. He proves that Jesus of Nazareth is the Messiah who was prophesied in Scripture. He was not the type of Messiah that they expected. Christ is not merely a king in a long line of kings from David’s lineage. Instead, He is the Son of God, King of kings and Lord of lords.

Of course, this was more than an academic point to his audience. They were responsible for the crucifixion of Jesus, which made them guilty of an unthinkable sin. With that realization, they were convicted in their hearts and asked Peter and the other apostles what, if anything, could be done to fix it. We know that God is a God of mercy and grace who desires to save us (cf. Eph. 2:4ff). Yet, Peter answers their question not with simple reassurance but with a command: “Repent and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit. For the promise is for you and for your children and for

all who are far off, everyone whom the Lord our God calls to himself” (Acts 2:38-39). God’s grace and our faithful response are inextricably tied together and necessary for us to be saved.

Finally, we see the urgent desire of these people to be baptized. Three thousand people were baptized that same day. They did not wait for a future day, and there were so many potential reasons to wait. Pentecost was an important religious holiday, so it was already a day on which those assembled would already have plans. Additionally, trying to get 3000 people to do anything swiftly or efficiently is not easy. Yet, baptism was essential enough not to wait.

The Philippian Jailer

Acts 16 gives us another example of conversion under extraordinary circumstances. Paul and Silas traveled to Philippi, preached the gospel, and then were beaten and jailed by an angry mob. From their prison cell, they prayed and sang to God. Late in the night, a miraculous earthquake opened the doors and released every prisoner from his chains. Seeing this, the jailer despaired, ready to take his own life for fear of the consequences of failing his job. However, Paul called out to him, revealing that they were all still there. The jailer realized there was something miraculous about these events and now feared that the God they had preached was true and that he was God’s enemy. Paul and Silas gave him the good news: “Believe in the Lord Jesus, and you will be saved, you and your household”

(Acts 16:31). Of course, this was hardly the end of the conversation. They still needed to explain to him who Jesus was and what He requires (v. 32). After hearing these things, he and his family were convicted and were baptized that same hour of the night (v. 33).

Consider the urgency the jailer and his family must have felt for events to unfold this way. It was late at night, and he had already been asleep. If Paul’s message was that God had already saved him by grace, he could relax and go back to sleep, content to learn more about his next steps in the morning or whatever day was convenient. How often do we complete unimportant or time-insensitive tasks late at night? Nevertheless, the jailer knew that his problem was not solved until he was baptized, so he did not delay. Also, Paul and Silas were in rough shape after being beaten. Their untreated wounds had been left to fester and ooze as they sat in their cell. They must have been exhausted, but the trauma and pain kept them awake. However, even after finally having their wounds cleaned and treated, they did not ask to rest, nor did the jailer offer. The jailer and his family needed salvation, and that would not happen without baptism. This is a spiritual emergency, not a simple ceremony.

The Ethiopian Eunuch

The Ethiopian eunuch in chapter 8 is another excellent example. He read from Isaiah but did not understand what he read until Philip explained it to him and “told him the good news

about Jesus” (Acts 8:35). Even though he is on a long journey and between towns, his need for baptism was so urgent that he was baptized at the next pool of water they found! Though he could have waited until he got home to be with his family and friends, the Ethiopian could not allow himself to be estranged from God any longer.

The Timing of Joy

One of my favorite questions to ask in the book of Acts is, “When did they rejoice?” It’s a question that can be asked with every conversion story, and it is quite revealing. Each conversion story has something significant in common: Through the preaching of the gospel, people realize that they are lost in sin and need to be saved. They learn of God’s grace and Jesus’ sacrifice, and then they learn what response is required on their part. Only after being baptized do we see relief and joy. Take Saul’s conversion from Acts 9 as an example. As he traveled to Damascus, he saw a vision of the Lord. That is a truly wonderful and miraculous thing, yet he did not rejoice. Instead, he is troubled and didn’t eat or drink for three days, having been struck blind. Even after Ananias restores his sight, Saul does not regain his strength and eat and drink again until after he was baptized. Saul’s sorrow remained until his sins were washed away. This is not unique to Saul’s story. It can be a useful exercise to study the conversion accounts and note when the change in emotion takes place.

Can One be Baptized Too Early?

Despite this focus on the urgency of baptism, a necessary follow-up consideration is whether a person can be baptized too early. We have no examples of that in Scripture, but there are specific prerequisites to baptism. As we teach others, our goal is to make disciples, not merely baptize (Matt. 28:19-20).

A singular focus on baptism inevitably turns it into a religious rite



Baptism in a remote jungle stream of Kalinga Province

and ignores its meaning and place within God’s extension of grace to mankind. Baptism marks the beginning of a new way of life (Rom. 6:4). This new life needs to be considered carefully. Following Jesus is a commitment. Our Lord wants us to count the cost before becoming His disciple:

Whoever does not bear his own cross and come after me cannot be my disciple. For which of you, desiring to build a tower, does not first sit down and count the cost, whether he has enough to complete it? . . . So therefore, any one of you who does not renounce all that he has cannot be my disciple (Luke 14:27-28, 33).

Baptism should not take place until a person has considered these things and made the choice to serve Jesus. There is no qualification test or anything like that, and it is not even really the role of a preacher or elder to decide whether one is worthy of baptism. It is an individual choice that must be made with careful

consideration of the cost of serving Jesus, along with the rewards that await us. With the proper understanding of the stakes, the choice should be clear.

Conclusion

When should I be baptized? It is an urgent matter. When I understand that my sin has separated me from God, and when I have learned what God has done for me and what He requires of me, I should be baptized *as soon as possible*. It makes no sense for one to wait for a special day, or any other convenient or symbolic time. **T**



Danny Linden

Danny has worked with the Santee Church of Christ in Santee, CA, since November 2019. He and his wife, Lauren, have two children and are expecting their third. The church’s website is www.santeechurchofchrist.org. He can be reached at danny@dannylinden.com.

Where Is Baptism Performed?

by Phillip E. Stuckey

Where should baptism take place? In the New Testament, baptism occurred where there was enough water in which a person could be immersed.

Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit (Matt. 28:1, ESV).

When we consider Jesus's words in the Great Commission, there should be no question that baptism is required of any who would be a disciple of Jesus. In the Gospel of Mark, Jesus's words further emphasize the need for believers to be baptized. He said, "Whoever believes and is baptized will be saved, but whoever does not believe will be condemned" (Mark 16:16, ESV). As Peter preached on Pentecost, those in the audience who were moved to repentance asked, "What must we do?" They were told, "Repent and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit" (Acts 2:38, ESV). Despite these and many other passages, baptism continues to be a controversial subject that attracts numerous questions and objections. Our task in this article is to investigate where baptism is to take place.

While another article in this edition deals explicitly with the mode of baptism, we will assume in this article that baptism involves immersing an object or person in something based on the meaning of the original word and its description as a burial by the apostle Paul (Rom. 6:1-4; Col. 2:12). Our focus is on a simple, but sometimes misunderstood, question: Where is this burial to take place?

Baptism in the Gospels

In the opening chapter of Mark's gospel, we read about the work of John the Baptist or John the Immerser (Mark 1:4-8; Matt. 3:1-11; Luke 3:3-16; John 1:19-34). His baptism wasn't the baptism into Christ, but one that anticipated it—a baptism of repentance for the forgiveness of sins. Where did people come to be baptized by John? The text says they went to the river Jordan. John's own words indicate that he immersed these people in water (Mark 1:8).

In the next few verses, we read about Jesus's baptism. When John baptized Jesus, it was in the waters of the Jordan river (Mark 1:9-10; cf. Matt. 3:13-17; Luke 3:21-23). A careful reading of these passages reveals that there was enough water for Jesus to go down into and to come up out of the water.

In John's gospel, we read about Jesus's ministry as overlapping that of John the Baptist. While Jesus and his disciples were baptizing people in the Judean countryside, John was baptizing at Aenon near Salim (John 3:22-23). The name Aenon is based on the Aramaic word for "spring" or "place of the springs" (Borchert, 189). Why did John labor in this location? The text says, "because water was plentiful there." Why would John need a lot of water if baptism was sprinkling or pouring? John's need for a lot of water reinforces the argument that baptism is an immersion in water.

From our survey of the Gospels, where did baptism take place?

Baptism occurred where there was enough water to immerse a person.

Baptism in the Book of Acts

In Luke's record of the beginning and the growth of the early church, are numerous accounts of people believing the gospel and being baptized are recorded. While many of these do not identify where the baptisms occurred (Acts 2:38-41; 8:5-13; 9:1-18; 16:33-34; 19:1-5), notice that several examples do mention water and contextual statements illustrate that these people were immersed.

When Philip was riding in the chariot of the Ethiopian eunuch, he preached the good news about Jesus (Acts 8:26-39). As they traveled along the deserted road, the text says they came to some water, and the eunuch said, "See, here is water! What prevents me from being baptized?" (Acts 8:36, ESV). The inspired account states that Philip and the eunuch went down into the water. After the eunuch was baptized, they both came up out of the water.

When Peter preached the gospel to the household of Cornelius, he said, "Can anyone withhold water for baptizing these people, who have received the Holy Spirit just as we have?" (Acts 10:47, ESV). He then commanded these people to be immersed in water, though we are not told whether they went to a pool, spring, stream, or river.

Lydia heard the gospel by a "riverside" and was baptized (Acts 16:12-25). Paul was told to arise

and be baptized in order to wash away his sins (Acts 22:16). From our survey of baptism in the book of Acts, where did baptism take place? Baptism occurred wherever there was enough water to immerse a person.

Baptism Today

Where should baptism take place today? Where should the water be located? Should it be flowing water like a river or stream, or can it be a pool or baptistry? Does the water have to be large enough to accommodate both the baptizer and the one being baptized? Is a one-person baptistry sufficient? Does the baptizer have to be a faithful disciple of Christ?

No doubt, many of these questions arise from good hearts that are simply seeking to make sure they follow the New Testament pattern. Nevertheless, some of these questions have led brethren to doubt their status before God. As we examine what the Scripture says, we must distinguish between essentials and incidentals. In comparing all the conversion accounts, it becomes apparent that some of the details in these narrative accounts were not meant to be a binding pattern.

When we consider all the accounts, what can we discern about where baptism should take place? The New Testament pattern is clear that baptism must take place in water. Peter wrote,

Because they formerly did not obey, when God's patience waited in the days of Noah, while the ark was being prepared, in which a few, that is, eight persons, were brought safely through water. Baptism, which corresponds to this, now saves you, not as a removal of dirt from the body but as an appeal to God for a good conscience, through the resurrection of Jesus Christ (1 Pet. 3:20-21 ESV).

How much water is needed for baptism? The pattern is that enough water to immerse is required. The meaning of the original words, the description of people's baptisms, and the apostles' likening baptism to a burial all point to this truth.



Brother Geronimo Ganela reads from Bible with those seeking salvation

What kind of water should be used for baptism? The places mentioned in the text range from rivers and springs to pools. Many make no mention whatsoever of where these baptisms took place. Since God has not specified a certain water, this can be accomplished in the ocean, rivers, swimming pools, bathtubs, baptistries, ditches, horse troughs, or even a fifty-five-gallon barrel. Wherever there's enough water to immerse someone, that person can be baptized into Christ.

Who should do the baptizing? Jesus indeed charged His disciples to make and baptize more disciples (Matt. 28:19-20). While this is generally the case, was God saying in these examples that we must know the spiritual state of the one who is baptizing us? While there are accounts where we are shown that believers were baptized by those who taught them (Acts 8:38), many times, we aren't told who did the baptizing (Acts 2:41). Doesn't Paul's words to the brethren in Corinth show that who baptizes someone isn't important (1 Cor. 1:14-17)? It isn't the spiritual state of the baptizer that is essential, but

the heart of the one who is seeking to be baptized (Acts 8:36-37).

Baptism is an essential step in one's journey of faith. When one is baptized into Christ, God promises that He will forgive his sins (Acts 2:38). Let us hold fast to God's pattern and baptize penitent believers into Christ by immersing them in water. **T**

Sources

Borchert, G. L. *John 1-11 Vol. 25A*. Nashville, TN: Broadman & Holman Publishers, 1996.



Phillip Stuckey

Phillip has worked with the Robison Street Church of Christ in Edna, TX since 2014. He and his wife, Elizabeth, have three children. The church's website is ednachurchofchrist.org. He can be reached at phillip@truthpublications.com.

Why Should One Be Baptized?

by Kevin Maxey

Commands, examples, sequence, motives, and understanding provide answers to those who ask, “Why Baptism?”

Noteworthy questions frequently emerge when people discuss baptism: “John 3:16 says, ‘Whoever believes in Him should not perish’ so, why baptism?” “I prayed the sinner’s prayer and ‘accepted Jesus’ years ago... So why baptism?” “Baptism? Yes, I know the Bible speaks about baptism, but do I really have to be baptized in order to be saved?” “Baptism? Oh yes, my parents baptized me when I was a baby.” “Baptism? Right. I already did that a couple of weeks after I got saved.” These statements raise valid questions regarding various aspects of the “Why” of baptism.

Commands Matter

When given undesirable instruction by parents, children often ask, “Why?” In response to such inquiries, parents sometimes reply, “*Because I said so. That’s why.*” While this answer may sound abrupt to some, it quickly identifies the impropriety of questioning legitimate commands. Commands matter. When speaking of soldiers in his poem, “The Charge of the Light Brigade,” Alfred Lord Tennyson wrote, “Theirs not to make reply, theirs not to reason why.” Rather than asking why, loyal federal servants are quick to affirm, “I serve at the pleasure of the President.” Refusal to obey commands of those in authority reflects defiant insubordination. Commands matter.

Since commands matter, consider the following biblical commands as we return to the question, “Why baptism?” I should be baptized because God, through Scripture, commanded baptism. Various forms of the Greek word for baptism, *baptizō*,

are found seventy-seven times in the New Testament. I should be baptized because Jesus commanded baptism. “He who believes and is baptized will be saved; but he who does not believe will be condemned” (Mark 16:16). I should be baptized because Jesus directed His apostles to baptize. “Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you” (Matt. 28:19-20). I should be baptized because the Apostle Peter commanded baptism. “Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit” (Acts 2:38, 41; cf. 10:47-48; 1 Pet. 3:21). I should be baptized because Philip instructed baptism (Acts 8:12-13, 36-38). I should be baptized because the apostle Paul commanded baptism (Acts 16:15, 33; Rom 6:3-4; 1 Cor. 6:11; 12:13; Eph. 4:5; 5:26; Col. 2:12; Gal. 3:27). I should be baptized because Aquila and Priscilla commanded baptism (Acts 18:24-28). I should be baptized because Ananias commanded baptism (Acts 22:16; 9:18). Commands matter. Will you obey Jesus’ command and be baptized? “If you love Me, keep My commandments” (John 14:15).

Examples Matter

Speaking of the tragic death of five-time NBA champion Kobe Bryant, former teammate Julius Randle said, “The GM here, Mitch Kupchak, was my GM in LA. He always used to tell me, watch everything that (Kobe) does. That’s exactly what I did. I watched his every move” (Botte, para. 15). For

driven young athletes, Kobe Bryant was an example worth following. Examples matter. Humble students follow the example of educated teachers. Aspiring apprentices follow the example of master artisans and craftsmen. Novice employees follow the example of experienced mentors. The power of example forges a clear path for others to follow.

Since examples matter, consider the following biblical examples as we revisit the question, “Why baptism?” Jesus was baptized (Matt. 3:13-15). On the day of Pentecost, 3000 Jews were baptized in Jerusalem (Acts 2:41). The Samaritans were baptized (Acts 8:12). The Ethiopian eunuch was baptized (Acts 8:36-39). Cornelius and his household were baptized (Acts 10:48). Paul was baptized (Acts 22:16; 9:18). Lydia and her household were baptized (Acts 16:15). The Philippian jailer and his household were baptized (Acts 16:33). The Corinthians were baptized (Acts 18:8; 1 Cor. 6:11). The Ephesians were baptized (Acts 19:5; Eph. 4:5; 5:26). The Galatians were baptized (Gal. 3:27). The Colossians were baptized (Col. 2:12). Examples matter. If you desire to be like New Testament Christians, follow their example and be baptized (1 Cor. 11:1; 2 Thess. 2:15).

Sequence Matters

Consider the importance of sequence in the following examples: Does it matter if one completes college courses *before or after* graduation? Should the sexual relationship begin *before or after* marriage? Can heirs legally claim their inheritance *before or after* the death of the testator? Does it matter

to the innocent party if fornication takes place *before or after* a divorce? Does it matter if you receive anesthesia *before or after* surgery? These examples demonstrate that sequence matters.

Sequence likewise matters in the question of baptism. Does baptism come before or after salvation? Take note of the placement of baptism in relation to salvation in the following passages: Mark 16:16 says, “He who believes and is baptized will be saved.” John 3:5 says, “Unless one is born of water and spirit, he cannot enter the kingdom.” Acts 2:38 says, “Repent and let every one of you be baptized in the name of Jesus Christ for the remission of sins.” Acts 22:16 says, “Arise and be baptized and wash away your sins.” Galatians 3:27 says, “For as many of you as were baptized into Christ have put on Christ.” 1 Peter 3:21 says, “Baptism doth also now save us.” Romans 6:4 says, “We were buried with Him through baptism into death . . . we also should walk in newness of life.”

Baptism precedes salvation in each of the above passages. Sequence matters. Romans 6:3-4 clearly outlines the correct placement of baptism in the sequence of salvation:

Or do you not know that as many of us as were baptized into Christ Jesus were baptized into His death? Therefore, we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life.

When taking college courses and graduating are out of sequence, graduation is invalidated. When claiming one’s inheritance and the death of the testator are out of sequence, inheritance is invalidated. In Romans 6:1-6, Paul compares baptism to the death, burial, and resurrection of Christ. Notice the sequence. Jesus died and was buried before He rose to new life.

Similarly, man dies to sin and is buried in baptism *before* he walks in newness of life. Claiming newness of life before baptism is as errant as burying a living person before death. Baptism

comes before and not after newness of life. Did your baptism follow the correct sequence as specified in the Scriptures? Were you baptized before and not after salvation?

Motive Matters

Would it matter to you if your spouse only married you for your family connections? Would it matter to you if your husband only brought you flowers every time he was in trouble? Would it matter to you if your friend only came around when he needed money? Motives matter. Baptism is not for those who have already been saved but for those who desire to be saved. 3000 Jews on the day of Pentecost were baptized “for the remission of sins” (Acts 2:38). Paul was baptized in order to “wash away” his sins (Acts 22:16). Why were you baptized? Motives matter. Were you baptized to be seen of men? Were you baptized to please your parents? Were you baptized only to demonstrate that you thought you were already saved? Were you baptized to please your fiancé? Were you baptized as an infant because your parents believed you inherited sin? Were you baptized to join a denomination? Were you baptized to connect with a special place, such as the Jordan river in Israel, or a specific stream, river, or lake that holds a particular place in your memory? Or, were you baptized, “for the remission of sins” (Acts 2:38)?

Understanding Matters

God could have asked us to do anything. Of all the things He could have asked of us, why baptism? Don’t let the debate over the procedure and purpose of baptism rob you of understanding the true “why” of baptism. Why baptism? Baptism unites you in the likeness of Christ’s death and resurrection (Rom. 6:3-5; Col. 2:12). Baptism washes your sins away (Acts 22:16), throwing them into the depths of the sea (Micah 7:19), removing them as far as the east is from the west (Ps. 103:12), to be remembered



Filipino evangelist offering prayer to God on behalf of four new converts

by God no more (Heb. 8:12). Baptism adds you to the body of Christ (1 Cor. 12:13). It enables you to be added to the Lord’s church (Acts 2:38, 41, 47). Baptism buries your body, which is dead because of sin (Rom. 6:6). Through obedience, the Lord empowers you to leave your sinful past behind and walk in newness of life (Rom. 6:3-4). Baptism affords the gift of the Holy Spirit (Acts 2:38). Baptism allows you to put on Christ, uniting you with a family of brothers and sisters (Gal. 3:26-27). Baptism enables you to be born again into a new life, rescuing you from hell and allowing you to enter the kingdom of heaven (John 3:5). Baptism reaches into eternity, giving Satan reason to fume and angels reason to rejoice (Luke 15:7, 10). Baptism enables you to go on your way rejoicing (Acts 8:36-39). Why baptism? Baptism matters because commands, examples, sequence, motives, and understanding matter. Have you been scripturally baptized? *If not, why not?* **T**

Sources

Botte, Peter. “Knicks’ Julius Randle ‘Worshipped the Ground’ Kobe Bryant Walked On.” *New York Post*. January 29, 2020. <https://nypost.com/2020/01/28/knicks-julius-randle-worshipped-the-ground-kobe-bryant-walked-on/>.



Kevin Maxey

maxeyspringhillchristians@gmail.com.

Kevin has worked with the Port Royal church of Christ in Spring Hill, TN for twelve years. He and his wife, Jennifer, have five children. The church website is springhillchristians.com. He can be reached at

How Is Baptism Part of the Salvation Process?

by Mark Mayberry

As we conclude our brief examination of the biblical teaching on baptism, we delve more deeply into “how” baptism is an essential part of God’s plan of salvation.

Introduction

As we conclude our brief examination of the biblical teaching on baptism, we delve more deeply into “how” baptism is an essential part of the process of salvation.

Sometimes our denominational friends, frequently proponents of Calvinism, will charge, “In preaching the necessity of baptism, you are trying to earn salvation!” No. Alienated sinners have no right to demand anything of God. Instead, in submitting to the gospel plan of salvation, we appeal to God on His terms, which include the following conditions: hearing, repenting, believing, confessing, and yielding to Christ’s command regarding baptism.

In discussing spiritual essentials with Nicodemus, Jesus emphasized the importance of the new birth (vv. 3, 5), the necessity of faith (v. 16), and the requirement that believers practice the truth (v. 21). Yes, we are saved by grace through faith, but faith must be active and obedient (Eph. 2:8-10).

An Act of Calling

Baptism is an act of calling. The expression, “calling on the name of the Lord,” communicates a variety of spiritual concepts.

It signifies spiritual renewal, as seen through the godly lineage of Seth. From the time of Enosh onward, those seeking God’s favor are said to “call upon the Lord” (Gen. 4:25-26; cf. 5:21-24). It is reflected in worship, as seen through the examples of Abraham, Isaac, and Moses (Gen. 12:1-9, esp. v. 8; 26:18-25,

esp. v. 25; Ps. 99:6-9). It is expressed in prayerful entreaty, as seen through the examples of Moses and Elijah (Exod. 34:1-9, esp. v. 5; 1 Kings 18:22-24, 30-39). It articulates praise, as evidenced in the Psalms and the Prophets (1 Chron. 16:8-11; Ps. 105:1-4; 116:1-19, esp. vv. 4, 13, 17; Isa. 12:1-6, esp. v. 4).

“Calling on the name of the Lord” is also observed in humble obedience, as evidenced in Messianic prophecies and their subsequent fulfillment (Joel 2:30-32; Zeph. 3:8-11). On the day of Pentecost, Peter quoted from Joel’s prophecy, affirmed its present fulfillment, and demanded an obedient response from the assembled audience. Three thousand obeyed Peter’s message. Through hearing, believing, repenting, and being baptized, they called upon the name of the Lord and were thus saved (Acts 2:19-24, 36-42, 47). The same submissive response is observed in the conversion of Saul of Tarsus. Hearing and believing on the Damascus road, evidencing repentance (during three days of fasting and prayer), and afterward by being baptized, Saul called upon the name of the Lord, and was thus saved (Acts 9:1-19; 22:12-18).

An Act of Cleansing

Baptism is an act of cleansing. The necessity and significance of cleansing is oft emphasized in Sacred Scripture.

Aaron and his sons were required, under pain of death, to wash before entering the tent of meeting (Exod. 30:18-21; cf. 40:29-32). However, Old Testament sacrifices could not make the worshiper perfect and pure; so

likewise, dietary restrictions and requisite washings were temporary—regulations for the body imposed until a time of reformation (Heb. 9:8-10).

Christ sanctifies and cleanses His bride, the church, by the washing of water with the word (Eph. 5:25-27). In writing to Titus, Paul alludes to obedience in baptism, i.e., “the washing of regeneration and renewing by the Holy Spirit,” as the means by which divine grace is poured out upon us (Titus 3:5-7).

While the Mosaic Law required rituals of ceremonial cleansing and referred to various washings, what possible meaning could such imagery carry in the New Testament other than alluding to baptism? Speaking to Saul of Tarsus, Ananias said, “Now, why do you delay? Get up and be baptized, and wash away your sins, calling on His name” (Acts 22:16).

Finally, the Apocalypse refers to those who “have washed their robes and made them white in the blood of the Lamb” (Rev. 7:14; cf. 22:14-15). This symbolic language reminds us of the cross and baptism’s connection with the death, burial, and resurrection of Jesus (Rom. 6:3-7; Eph. 2:11-13).

An Act of Submission

Baptism is an act of submission. Since the Bible reveals God’s word and will, submission to baptism is an acknowledgment of divine authority. It is a command that must be communicated and obeyed, administered, and accepted



Rejoicing together, along with the angels, at the conversion of lost sinners

Cornelius, a God-fearing Gentile, was instructed to send for Simon Peter so that he might hear a divine message (Acts 10:4-6, 22). Arriving in Caesarea, Peter found a receptive audience. Cornelius said, “Now then, we are all here present before God to hear all that you have been *commanded* by the Lord” (Acts 10:33). The Holy Spirit fell upon those who were assembled, signifying to Peter and his companions that Gentiles were suitable candidates for salvation. Accordingly, Peter “*ordered*” that Cornelius and his household be baptized in the name of Jesus Christ (Acts 10:48). The Greek word *prostassō*, occurring twice in this context, is rendered “commanded” in v. 33 and “ordered” in v. 48, and means “to issue an official directive or make a determination, *command, order, give instructions, determine*” (BDAG).

Baptism is a command. Jesus included it in the Great Commission (Matt. 28:18-20; Mark 16:15-16). Having been entrusted with the keys of the kingdom, Peter preached the necessity of baptism in Acts 2, when he opened the door of salvation to the Jews, and in Acts 10, when he provided the same opportunity to the gentiles.

An Act of Transition

Baptism is an act of transition. It signifies a change of one spiritual state, the passage from one place to another.

Through obeying the Lord’s will in baptism, we move from death to life.

Alienated sinners are dead in their sins, lost and without hope. Obedient believers are made alive unto God. In speaking of the resurrection that will occur on the last day, Paul stated that the dead will be raised, and given a new glorified body, suitable for dwelling with God throughout eternity. Yet, death must precede life. As the seed dies before it can sprout into a new plant, physical death precedes the resurrection (1 Cor. 15:35-38). In like manner, spiritual death precedes spiritual life (Eph. 2:1, 5; Col. 2:12-13). In initial obedience, penitent believers must repent (i.e., die to sin), submit to the Lord’s will in baptism, and be raised to walk in newness of life (Rom. 6:3-4).

Peter emphasized this same truth in saying, “Baptism now saves you.” Baptism involves transitional movement “from” lost state “to” a saved state. As the waters of the flood transported Noah from a corrupt environment to a world washed free of spiritual and moral pollution, so the waters of baptism also save us, transporting penitent believers from a lost to a saved condition (1 Peter 3:20-22).

Furthermore, through obedience to the gospel, we are baptized by one Spirit, i.e., by the direction the Holy Spirit into one body (1 Cor. 12:12-13; cf. Eph. 4:4-6). As baptized believers, we share a new relationship with others of like precious faith, i.e., becoming members of the church, the one body. Additionally, we enjoy fellowship with

our Lord and Savior, Jesus Christ. Having been baptized into Christ, we enjoy the benefits of His death, contacting His shed blood (Rom. 6:3-4), being clothed with Christ (Gal. 3:26-27). These truths are developed more fully in Colossians 2:9-14, where Paul affirms that baptism is “how” God removes the curse and consequences of sin.

Conclusion

Have you rendered obedience to the gospel of Christ by hearing, believing, repenting, confessing, and being baptized? Have you heard the gospel? Do you believe that Jesus is the Christ, the Son of the Living God, who shed His blood on the cross so that you might be saved? Do you recognize the need for a change of heart followed by a change of life? Are you willing to openly acknowledge your faith before others, to stand up and be counted? Have you been baptized in the name of the Father, Son, and Holy Spirit for the remission of sins, so that you might be added to the church? If not, why not? What are you waiting for, dear friend? Believe and obey while there is time and opportunity. Today is the day of salvation! **II**



Mark Mayberry
Editor

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

Hades and Sheol (Part 3)

(continued from p.7)

by Kyle Pope

16:26; Isa. 38:18-19). Souls in Hades await the day of judgment (2 Pet. 3:9) in the hope that God will “redeem” their soul from it (Hos. 13:14; Ps. 49:15). Souls who are delivered from Hades will either go into the “lake of fire” (Rev. 20:14) or the heavenly “paradise of God” (Rev. 2:7).

Is Hades Annihilation? No. Although many passages emphasize that Sheol and Hades are hidden from the view of the living (Job 7:9; 14:13; Ps. 6:5; Eccl. 9:10), it is clear that the wicked and the righteous continue to live (cf. Matt. 22:32) and can see (Luke 16:23; Ezek. 32:31), hear (Luke 16:25), speak (Luke 16:24-25; Ezek. 32:21), bear shame (Ezek. 32:24), experience comfort (Luke 16:22; Ps. 49:), or torment (Luke 16:23). These things could not be said of souls who pass out of existence.

Is Hades Hell? No. Hades will be emptied, then cast into the “lake of fire” where the wicked are also cast (Rev. 20:14). Scripture describes this as “everlasting punishment” (Matt. 25:46). When Jesus speaks of the place of final punishment after judgment, He consistently uses the Greek word *gehenna* (Matt. 5:22, 29, 30; 10:28; 18:9; 23:15, 33; Mark 9:43, 45, 47; Luke 12:5; Jas. 3:6). Although some Jews conceived of this as the place of punishment in Hades after death (*Genesis Rabbah* 48), this is not biblical terminology. In Scripture, all the dead go to Sheol or Hades (Ps. 49: 15; 89:48; 141:7; Luke 16:23; Rev. 20:13), only the wicked go to Gehenna.

When Will Hades Be Emptied?

Several answers have been offered to this question. Some say . . .

1. At the resurrection of Christ. It is true that in His death and resurrection, Jesus was said to destroy “him who had the power of death, that is, the devil” (Heb. 2:14). However, at the beginning of Revelation, He was still said to hold the “keys of Hades and of Death” (Rev. 1:18). If Hades were already opened, no keys would be needed. Additionally, Jesus promised that the “gates of

Hades” would not prevail against His church (Matt. 16:18). Properly, Christ’s church would not begin until Pentecost, leaving no victory to be won. In writing 1 Corinthians, Paul foresaw the time when death, as the last enemy, would be conquered (15:26). If this had occurred at Christ’s resurrection, it would have been a past (not a future) event.

2. At the destruction of Jerusalem.

The destruction of Jerusalem was undoubtedly an act of Divine judgment upon Israel, but to draw this conclusion, we would have to apply all promises of a “Day of Judgment” to AD 70 (cf. 2 Pet. 3:9). We saw above that Paul said Hosea 13:14 would be fulfilled when the “corruptible” has put on “incorruption” (1 Cor. 15:54-55). It is at that time when Hades is said to be robbed of its victory. Death (spiritual and physical) and corruption (spiritual and physical) have continued after AD 70. Revelation 20:11-15 describe events that must precede Death and Hades giving up “the dead that are in them” (v. 13). Namely: (1) Christ sitting on His throne of judgment (v. 11); (2) heaven and earth fleeing away (v. 11); (3) all being judged (v. 13). Then, after Hades is emptied, “Death and Hades” are cast into the “lake of fire” (v. 14). If Hades was emptied at AD 70, then Death (spiritual and physical) must also have ended. It did not.

At the Final Judgment. Only at the final judgment upon Christ’s return will all the scriptural conditions described be met, for Hades to be emptied, and the souls residing therein be cast into the “lake of fire” (Rev. 20:14) or enter the heavenly “paradise of God” (Rev. 2:7). May we all anticipate that glorious day and live in such a way as to prepare for it. **T**



Kyle Pope

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

SUBSCRIBE TO TRUTH MAGAZINE TODAY!

Join thousands of happy subscribers, or subscribe for a friend or a bundle for your church!



SUBSCRIPTION	PRICE
1-Year Sub.	36.00/yr
Kindle Edition	0.99/mo
PDF Edition	10.00/yr

Order today from CEI Bookstore at (855) 492-6657 or truthbooks.com

CHURCHDirectory

The following congregations have paid for advertising in *Truth Magazine*. Inclusion of churches in this list is not an attempt by *Truth Magazine* to certify their faithfulness to God. We do believe the vast majority are striving to uphold the Word in faith and practice.

To make changes to your ad, contact:
mark@truthpublications.com

ALASKA

ANCHORAGE

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

ALABAMA

BIRMINGHAM

Pine Lane church of Christ
3955 Pine Lane Bessemer, AL
(N. side of Exit #6 at I459)
Bible Study 9:15 A.M., Worship 10 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: David Deason (205) 425-2352

BIRMINGHAM

Vestavia Hills church of Christ
2325 Old Columbiana Rd. (near I-65 & Hwy. 31)
Bible Study 9 A.M., Worship 10 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelists: Doy Moyer and Zack Lee
(205) 822-0018 or 822-0082

FLORENCE

College View church of Christ
851 N. Pine St. (Next to University Campus)
Bible Study 9:30 A.M., Worship 10:15 A.M.,
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: Kenny Moorer (256) 766-0403

MOBILE

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

MONTGOMERY

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

MONTGOMERY

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

PARRISH

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

SCOTTSBORO

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

ARKANSAS

CONWAY

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

CONWAY

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

CONWAY

Prince Street church of Christ
2655 Prince Street, 72034
Sunday Worship 9 A.M., Bible class 9:50 A.M.
Worship and Lord's Supper 10:40 A.M.
Wednesday Bible Class 7 P.M.
(501) 450-8640

FORT SMITH

South 46th St. church of Christ
2323 South 46th Street
Bible Study 9:45 A.M., Worship 10:30 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: John Hagenbuch
Bldg: (479) 782-0588
www.churchofchristfortsmith.com

HARRISON

Capps Rd. Church of Christ
407 Bella Vista Dr.
Bible Study 9:30 A.M., Worship 10:15 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: Norman E. Sewell
www.cappsroad.org
870-741-9104 or 870-741-5151

JONESBORO

StoneRidge church of Christ
514 Airport Road
Bible Study 10 A.M., Worship 11 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Dick Blackford (870) 933-9134
rlb612@aol.com

LITTLE ROCK

church of Christ
7115 West 65th Street
Bible Study 9 A.M., Worship 10 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: Don McClain, Res. (501) 847-6677
Study (501) 568-1062

MARVELL

Marvell church of Christ
Highway 49 • Marvell, AR 72366
Bible Study 10 A.M., Worship 11 A.M.
Evening 5 P.M., Wednesday 6 P.M.
(870) 714-1452 or (870) 338-1833

PINE BLUFF

Highway 79 South church of Christ
4341 S Camden Road
Bible Study 9:45 A.M., Worship 10:45 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: Clarence W. Sell (870) 879-2079

POCAHONTAS

Westside church of Christ
3644 Hwy 90 West • P.O. Box 43
Bible Study 9 A.M., Worship 9:45 A.M.
Afternoon 1 P.M., Wednesday 6:30 P.M.

TEXARKANA

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

WALDRON

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

ARIZONA

GLENDALE

church of Christ
6801 N. 60th Avenue
Bible Study 9 A.M., Worship 9:40 A.M.
Evening 5 P.M., Wednesday 7:30 P.M.
Evangelist: Chance Ruffino

TUCSON

church of Christ
145 N. Country Club Road
Bible Study 9 A.M., Worship 10 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Hugh Delong
(520) 326-3634 or 722-3179

CALIFORNIA

BELLFLOWER

Rose Ave. church of Christ
17903 Ibbetson Ave.
Bible Study 9:45 A.M., Worship 10:50 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
(562) 866-5615, <http://www.roseavenue.org>

FOLSOM

church of Christ
900 E. Natomas St. • P.O. Box 492
Sunday Bible Study 9:30 A.M.,
Sunday Worship 10:30 A.M.,
Sunday Bible Study 5 P.M.,
Wednesday Bible Study 7 P.M.
Evangelist: David Posey
(530) 676-9514 or (916) 608-4866
www.folsomchurch.com

LONG BEACH

church of Christ
3433 Studebaker Road
Bible Study 9:50 A.M., Worship 10:45 A.M.
Evening 5:30 P.M., Wednesday 7 P.M.
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.
Wednesday 7:30 P.M.
(954) 822-1974
www.northsideftlauderdale.com

FORT MYERS

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

ORLANDO

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

PALMETTO

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

PANAMA CITY BEACH

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

SEFFNER

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

GEORGIA

CENTERVILLE

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

COLUMBUS

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

CONYERS

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

PINE MTN. VALLEY

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

SAVANNAH

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

VALDOSTA

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

IDAHO

BLACKFOOT

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

IOWA

DES MOINES

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

GRINNELL

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

ILLINOIS

CHICAGO

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

DOWNERS GROVE

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

GLEN ELLYN

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

MATTOON

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

SOUTH HOLLAND

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

INDIANA

CLARKSVILLE

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

GREENWOOD

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

HOBART

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

INDIANAPOLIS

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

JAMESTOWN

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

OOBITIC

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

PEKIN

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

PLAINFIELD

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

SAINT LEON, IN

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

SALEM

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

TRAFALGAR

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

KANSAS

TOPEKA

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

KENTUCKY

AUSTIN

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

BEAVER DAM

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

BRANDENBURG

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

CAMPBELLSVILLE

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

CANEYVILLE

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

DANVILLE

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

FRANKLIN

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

HODGENVILLE

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

LEITCHFIELD

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

LOUISVILLE

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

LOUISIANA

GONZALES

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

MANY

Lakeside church of Christ
12095 Texas Hwy. (Hwy. 6 W.)
12 miles west of Many
Bible Study 10 A.M., Worship 11 A.M.
Evening 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
westmichcof10@yahoo.com

MINNESOTA

DULUTH

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

ST. CHARLES

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

MISSISSIPPI

BOONEVILLE

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

CLINTON

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

MERIDIAN

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

MERIDIAN

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

SOUTHAVEN

church of Christ
2110 E State Line Rd. (Exit I-55), (Memphis area)
Bible Study 9:30 A.M., Worship 10:30 A.M.
Wednesday 7 P.M.
Evangelist: James A. Brown
(662) 342-1132 – church Building

MISSOURI

BLUE SPRINGS

Southside church of Christ
4000 SW Christiansen
Worship 9 A.M., Bible Study 10 A.M.
Worship 11 A.M., Wednesday 7 P.M.
Evangelist: Brett Hogland (816) 228-9262

BRANSON

Eagle Rock Road church of Christ
432 Eagle Rock Road
Sun. Worship 9:30 A.M., Bible Study 10:30 A.M.
Sun. Evening Worship 2 P.M., Wednesday 6 P.M.
Minister: Philip North (417) 239-1036
Email: primrosenor@suddenlink.net
www.eaglerockroadchurchofchrist.org

CAPE GIRARDEAU

North Cape church of Christ
121 S. Broadview St. Suite 2,
Cape Girardeau, MO 63703
Sunday Bible Study 9:15 A.M. & 10 A.M.,
Worship 11 A.M., No Evening Service
Wednesday 6 P.M./CST, 7 P.M./DST
Evangelist: Jerry Lee Westbrook (573) 334-9673

DONIPHAN

Southside church of Christ
Hwy. 142 E. ½ mile (P.O. Box 220)
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7 P.M.
(573) 996-3251 or 996-3513

FAIR GROVE

church of Christ
217 N. Orchard Blvd.
Bible Study 9 A.M., Bible Study 10 A.M.
Worship 11 A.M., Wednesday 7 P.M.
Evangelist: Walter Myers (417) 830-8972 or
(417) 736-2663

KENNETT

church of Christ
703 Harrison St.
Bible Study 10 A.M., Worship 11 A.M.
Evening 6 P.M., Wednesday 7 P.M.
(573) 888-6778 or (870) 650-1648
Preacher: Nolan Glover
www.westsidechurchofchrist.us

LILBOURN

church of Christ
211 Benton Street
First Worship 9 A.M., Bible Study 10 A.M.,
Second Worship 10:45 A.M., Wednesday 7 P.M.
Evangelist: Ben Lawrence, (501) 470-5390

RAYTOWN

Sterling Ave. church of Christ
5825 Sterling Ave. (Near Sports Complex)
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Justin Berss
(816) 356-3096 or (270) 320-6157
www.sterlingavechurchofchrist.org

ST. JAMES

church of Christ
685 Sidney St.
Bible Study 9:30 A.M., Worship 10:15 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: Lynn Huggins (573) 265-8628

ST. JOSEPH

County Line church of Christ
2727 County Line Rd.
Bible Study 9 A.M., Worship 9:50 A.M.
Wednesday 7 P.M.
(816) 279-4737
www.countylinechurchofchrist.com

NEBRASKA

BEATRICE

church of Christ • 7th and Bell
Bible Study 9 A.M., Worship 10 A.M.
Evening 6:30 P.M., 233-4102 or 228-3827
www.churchofchrist7bell.com

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.lccc.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://northsidecof.us/>

NEW LEBANON

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

MARIETTA-RENO

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

NORTHWOOD

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

UHRICHVILLE

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

OKLAHOMA

MCALISTER

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

OKLAHOMA CITY

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

OREGON

SWEET HOME

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

PENNSYLVANIA

PHILADELPHIA

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

SOUTH CAROLINA

COLUMBIA

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

SUMTER

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

WEST COLUMBIA

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

TENNESSEE

COLUMBIA

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

COSBY

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

JACKSON

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

JOHNSON CITY

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

JONESBOROUGH

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

KINGSTON SPRINGS

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

MT. PLEASANT

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

KINGSPOORT

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

MARYVILLE

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

MEMPHIS

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

MURFREESBORO

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

MURFREESBORO

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

NASHVILLE

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

NASHVILLE

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

SHELBYVILLE

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

SHELBYVILLE

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

TEXAS

ALLEN

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

ALVARADO

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

ALVIN

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

AUSTIN

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

BAYTOWN

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

BEAUMONT

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

CONROE

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

CORPUS CHRISTI

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

DICKINSON

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

DALLAS

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

DUNCANVILLE

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

EDNA

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

EL PASO

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

FORT WORTH

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

GRANBURY

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

HOUSTON

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

HOUSTON

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

IRVING

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

LANCASTER

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

LUBBOCK

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

LUFKIN

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

MANSFIELD

Northside church of Christ
1820 Mansfield-Webb Road
Bible Study 9:30 A.M., Worship 10:20 A.M.
Evening 5 P.M., Wednesday 5:30 P.M.
www.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

MAGAZINE PAGES ADVERTISING RATES

To help offset publication costs and keep our subscription price reasonable, we will also begin selling advertising in *Truth Magazine*. We have adopted the following policy:

- Advertisements must not be directly for a church (i.e., no gospel meetings, no singings, no lectures, etc.).
- Advertisements must not compete directly with any of our efforts (i.e., no bookstores, no gift shops, no publications, etc.).
- Advertisements must be meaningful and tasteful for our customer base and not conflict with our mission.
- *Truth Magazine* reserves the right to offer such advertising space and placement, and to reject any advertisement at their discretion.
- Advertisements appearing in *Truth Magazine* do not imply editorial endorsement.

For more information, including pricing, please contact
Lance Taylor, Director of Operations for CEI Bookstore/Truth Publications, Inc.
He can be reached at lance@truthpublications.com or by calling (855) 492-6657.

CHURCH DIRECTORY ADVERTISING RATES

- Rates are \$25 per quarter, or \$95 per year, when paid in advance.
- The ads are run once each month – 12 times a year.

*Help travelers find your
place of worship!*

Toll-free: 855-492-6657

Truth

Publications

*Taking His hand,
helping each other home.*



220 S. Marion Street • Athens, AL 35611
Change Service Requested

NON-PROFIT ORG.
U.S. POSTAGE
PAID
BOWLING GREEN, KY
PERMIT NO.
137

TRUTH PUBLICATIONS' LEADERSHIP CONTINUES TO MONITOR COVID-19 RELATED RESTRICTIONS RELATIVE TO THE 2020 TRUTH LECTURES.

Truth

Lectures

*Taking His hand,
helping each other home.*



“When Will These Things Be?”
Questions on Eschatology

Save the Date

JUNE 22-25, 2020

**ATHENS MIDDLE SCHOOL
IN ATHENS, ALABAMA**

Learn more at truthlectures.com

 **LIVE**
STREAM
THIS EVENT