

Truth

Magazine

Taking His hand, helping each other home. 

TM

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OUT OF THE MANY, ONE

**There is neither Jew nor Greek,
there is neither slave nor free
man, there is neither male
nor female; for you are all one
in Christ Jesus (Gal. 3:28).**



Truth Magazine

Taking His hand, helping each other home.  TM

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Contemporary Tribalism vs. Christian Unity

by Mark Mayberry

As our nation has been buffeted by protests and riots, the fabric of society has frayed. Many now question the assumptions that bind us together. Yet, Christ is the answer to societal ills, and He calls us to spiritual unity.

Introduction

Since its beginning, our nation has viewed itself as a melting-pot. However, the concept of “E Pluribus Unum,” i.e., “Out of the many, one,” is under assault. Today, modern society is being threatened by a renewed emphasis on tribalism.

In some ways, the results have been silly; in other ways, they have been tragic. Consider the outcry against cultural appropriation. You can’t enjoy pizza unless you are Italian. Don’t order a breakfast burrito unless you are Hispanic. Recall the conflict that has recently occurred in Portland, in which Black Lives Matter supporters, and Antifa anarchists have engaged in continuous rioting. For a time, a Wall of Moms attempted to protect these supposed “peaceful protesters,” enjoying their fifteen minutes of fame, until the “WOMbat” movement was ripped asunder by infighting because it was deemed too white.

The spirit of tribalism is probably the default, defensive position of humanity: “My family. . . my village. . . my tribe. . . my nation. . . my culture. . . versus the enemy (real, perceived, or potential). Yet, God provides something better.

All Share One Ancestry

Sacred Scripture affirms that we share one ancestry: “Do we not all have one father? Has not one God created us?” (Mal. 2:10). All humanity descended from Adam (the first man) and his wife, Eve, who is “the mother of all the living” (Gen. 3:20).

Although God destroyed the world through the flood, the earth was repopulated through the sons of Noah (Gen. 9:7, 19). Genesis 10-11 describes how Noah’s descendants separated into their respective lands and languages, according to their families, and into their nations (Gen. 10:5, 32).

After confusing the languages at Babel, the Lord scattered mankind over the face of the whole earth (Gen. 11:8-9). Subsequently, the cultural, ethnic, and physical characteristics of these isolated groups became more pronounced. Nevertheless, despite our diversity, we share a common origin (1 Cor. 15:39), a common hope (1 Cor. 15:45-49), and a common purpose (Acts 17:24-28).

This biblical view of origins starkly contrasts with Darwinian evolution, which is rooted in racism. The full title of Charles Darwin’s famous work is *The Origin of Species by Means of Natural Selection—or The Preservation of Favoured Races in the Struggle for Life*. Furthermore, his writings leave no doubt regarding the identity of “favored races” and those he deemed inferior (*Descent of Man*, 105).

All Are Subject to a Common Pattern

God has a plan for all humanity. Consider His three-fold promise to Abraham involving a land, a nation, and a seed (Gen. 12:1-3). This promise was repeated to Isaac (Gen. 26:4-5) and Jacob (Gen. 28:14) and realized through Jesus Christ (Acts 3:24-26; Gal. 3:8).

The gospel is for all (Rom. 1:16-17). Giving the great commission, Jesus said, “Go into all the world and preach the gospel to all creation. . .” (Mark 16:15-16). Disciples of Christ come from all nations (Matt. 28:18-20). Repentance for forgiveness of sins would be proclaimed in His name to all the nations (Luke 24:45-47).

The gospel contains universal promises to “everyone who believes” (John 12:46; Acts 10:43; 13:39; Rom. 1:16; 10:4). It also contains uniform judgment for those who do evil (Rom. 2:9-11). All who accept the rule of Christ must undergo a genuine transformation, with full repentance and a complete reorientation of their lives (Col. 3:1-17).

All Have a Place in God’s Family

If one belongs to Christ, cultural, ethnic, economic, racial, and gender distinctions become insignificant (Gal. 3:28-29; Col. 3:11). Consider the amazing diversity of the church in Antioch: “Now there were at Antioch, in the church that was there, prophets and teachers: Barnabas, and Simeon who was called Niger, and Lucius of Cyrene, and Manaen who had been brought up with Herod, the tetrarch, and Saul” (Acts 13:1). The name Barnabas is probably of Aramaic origin. Simeon (of Semitic origin) was also called Niger (i.e., a Latin word meaning black, or dark-complexioned). Lucius (of Latin origin) was from Cyrene, a city on the north coast of Africa. Manaen (of uncertain origin) had been brought up with Herod, the tetrarch, which is suggestive of high rank.

Conclusion

Before closing, let's grapple with some difficult questions, namely, (1) What about generalizations? (2) What about prejudice?

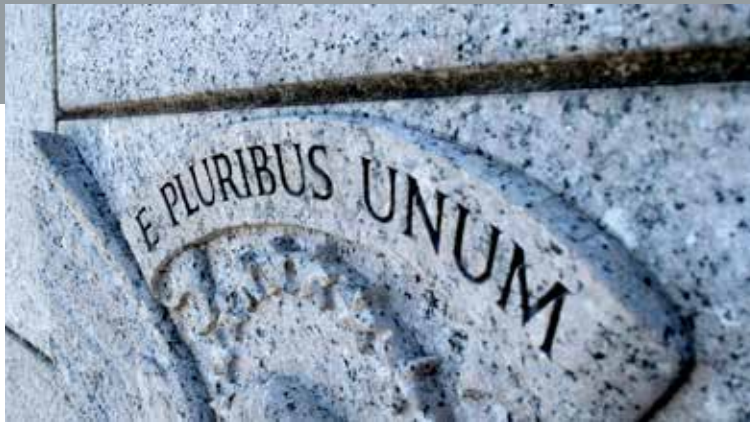
What about Generalizations?

Sometimes the Bible makes generalizations, but these are based upon character, not external characteristics. Consider denunciations of the daughters of Zion (Isa. 3:16-17), the nations of Israel (Isa. 9:17) and Judah (Jer. 13:23-24), the Moabites (Isa. 16:6-7; Jer. 48:29), and the inhabitants of Crete (Titus 1:12-14). In every case, God's word reveals widespread societal shortcomings; yet, individual exceptions are noted—a remnant remains (1 Kings 19:14, 18; Isa. 10:20-22). While the Moabites may have been excessively proud, Ruth exhibited a humble spirit (Ruth 1:16-17).

In writing to Titus, Paul generalizes concerning the inhabitants of Crete: "One of themselves, a prophet of their own, said, 'Cretans are always liars, evil beasts, lazy gluttons.' This testimony is true. For this reason reprove them severely so that they may be sound in the faith, not paying attention to Jewish myths and commandments of men who turn away from the truth" (Titus 1:12-14).

What were the Cretans like? Consider the following observation from *Nelson's New Illustrated Bible Commentary*: "Paul is quoting the Cretan poet Epimenides, who wrote these words around 600 B.C. The Cretans were so much regarded as liars in the Mediterranean world that the expression 'to Cretanize' meant to lie" (Radmacher, 1624).

Similar statements could be made about other ancient cities, such as Corinth, and also Sodom and Gomorrah. According to *Collins Dictionary*, to "Corinthianize" was a term synonymous among the ancients with



licentiousness. The temple of Aphrodite on the Acrocorinthus had a thousand consecrated prostitutes, and the very expression, "to Corinthianize," was suggestive of immorality (Robertson, *Word Pictures*, Acts 18:1). The ancient cities of Sodom and Gomorrah remain synonymous with homosexuality, and the sinful act of sodomy.

Individuality Supersedes Group Identity

We can rise above our environment and the baggage of our past. Modern progressives argue that people are defined by their culture and caste, by gender and race, by ethnicity and economic advantage. In contrast, however, the Lord affirms that we will be judged individually, based upon our character and commitment to walk in His ways (2 Cor. 5:10; Rev. 20:11-15).

Prejudicial Behavior Is Sinful

The Good Samaritan teaches that our compassion should reach across cultural, ethnic, and even religious lines (Luke 10:30-37). Paul's rebuke of Peter's prejudicial behavior at Antioch indicates that such conduct within the fellowship of believers is sinful (Gal. 2:11-14). Our Savior broke down the middle wall of partition that separated Jew and Gentile (Eph. 2:11-16). Anticipating the conversion of the Gentiles, Jesus said, "Many will come from east and west, and recline at the table with Abraham, Isaac, and Jacob in the kingdom of heaven. . ." (Matt. 8:5-12). This harmonizes with the hope of the prophets (Isa. 2:2-3; 49:6, 12; 52:10; 59:19; 60:1-6; Mal. 1:11; etc.).

Challenge

Are you part of the one flock? Are you a member of His one body? Have you submitted to the one baptism? Are you praising God with one voice? Jesus brings alienated humanity together so that all "will hear My voice; and they will become one flock with one shepherd" (John 10:14-16). He reconciles us in one body (1 Cor. 12:12-13). He calls us to obey one pattern (Eph. 4:4-6). He wants us to praise Him with one voice (Rom. 15:4-6). Be a faithful Christian. Openly accept all who make the same commitment. Focus on the heart, not the flesh; accentuate character, not complexion; emphasize principle, not pigmentation. Nothing else matters. 📖

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“No Condemnation”

by Kyle Pope

Under what conditions can we enjoy the assurance of experiencing “no condemnation?” The gospel reveals that those “in Christ” can have this hope, but it also clearly defines what it means to be “in Christ.”

Introduction

There is therefore now no condemnation to those who are in Christ Jesus, who do not walk according to the flesh, but according to the Spirit (Rom. 8:1, NKJV).

Many years ago, a young man lost control of his temper one dark summer night, and in a fit of rage, killed another person with whom he had been fighting. There was no doubt that he had done it; the entire small town had seen the fight and witnessed the murder. He was quickly arrested, tried, and sentenced to hang as soon as the gallows could be built.

For many sleepless nights and tortured days, the young man waited for that day to come. Over and over in his mind, he replayed what had happened. How badly he wished that he could go back. How much he wished that he had controlled his temper. Yet, with every blow of the hammer, which he heard outside of his jail cell, as they were constructing the gallows, he realized he couldn't go back—he was already condemned!

Romans 8:1 is a comment upon a legal condition. It speaks to those who deserve condemnation with no hope but to await the time of punishment. To souls condemned to a tortured eternity in hell, it offers a way in which there can be “no condemnation.”

The Promise: “No Condemnation” (8:1a)

Our world tries to deny the reality of condemnation. Even in the religious

world, more and more act as if all roads lead to heaven. Why do people do this? They recognize their guilt, yet it is easier for them to deny that punishment is coming than it is to repent of the wrong they have done. Sometimes family or friends of those who have done wrong want to deny the reality of condemnation. They say, “It just couldn't be that my loved one is condemned!”

The fact is that condemnation of the ungodly is a frightening and awesome reality. Matthew 7:13-14 tells us many will go to destruction but only a few to eternal life. Mark 16:16 promises salvation to those faithful and obedient but condemnation to those who are unbelieving. 1 Corinthians 11:32 warns Christians to be prepared lest we be “condemned with the world.” The world is condemned. They are just waiting for the gallows to be built (so to speak).

What about the hope of the resurrection? Does this offer hope? The Bible promises, “there will be a resurrection of the dead, both of the just and the unjust” (Acts 24:15). Yet, this is a promise of universal resurrection, not universal salvation. John 5:28-29 promises a resurrection of life (i.e., eternal life) and a resurrection of condemnation (i.e., eternal condemnation).

No matter how different we all are from one another, we will all stand before God one day in judgment. We cannot escape. Yet we can choose now what the nature of that experience will be. We could hear, “Well done, good and faithful servant; you have been faithful over a few things, I will make

you ruler over many things. Enter into the joy of your lord” (Matt. 25:23). Or we could hear, “Depart from Me, you cursed, into the everlasting fire prepared for the devil and his angels” (Matt. 25:41). Romans 8:1 describes a way in which we can be assured that, on that day, we may hear the first statement and never the second!

The State: “In Christ” (8:1b)

The Bible speaks of many blessings that are found in Christ: No condemnation (Rom. 8:1); becoming a new creature (2 Cor. 5:17); obtaining all spiritual blessings (Eph. 1:13), and achieving victory and triumph (2 Cor. 2:14). All these things are promised to those “in Christ.”

How does one get into Christ?

Being in Christ indicates a relationship with Christ. It is a relationship in which He acknowledges us as His. We have already seen that He will not recognize everyone. Many will condemn. Whom will He acknowledge?

Those Who Believe in Him

Hebrews 11:6 teaches, “Without faith it is impossible to please Him, for he who comes to God must believe that He is, and that He is a rewarder of those who diligently seek Him.”

Those Who Confess Him before Man

1 John 4:15 says, “Whoever confesses that Jesus is the Son of God, God abides in him, and he in God.” Yet, abiding in Christ is not confined to thought and word alone. It is also deed and action. The Bible teaches us that Christ will acknowledge . . .

Those Who Turn from Sin

Paul taught that the focus of his ministry was to teach people to “repent, turn to God, and do works befitting repentance” (Acts 26:20). Some argue that thought and word are all that being in Christ demands. If so, why would Paul use these words to describe His teaching? So, when does a person actually go from being out of Christ to being in Christ? It happens to . . .

Those Who are Baptized into Christ

In Romans 6:3-4, in the same epistle that promises “no condemnation,” Paul speaks of being baptized “into Christ.” What does that tell us that one was before he was baptized? They were outside of Christ! Galatians 3:26-27 says that, in baptism, one may “put on Christ.” If baptism allows us to “put on Christ,” then before baptism, we had not yet put Him on.

Many in the religious world are baptized, but they do so under false premises. Here are two questions that must be asked:

What was the method of your baptism? The word baptize means “to immerse.” Anything else is not baptism and thus not what we are commanded to do.

What was the purpose of your baptism? Did you think you were already in Christ? Did you do so to join some denomination? That is not Scriptural baptism. The Bible teaches that baptism is for the remission of sins.

The Condition: “Who do not walk according to the flesh but according to the Spirit” (8:1c)

Some translations do not have this last phrase. The reason for this has to do with manuscript evidence. The majority of Greek New Testament manuscripts (which have survived) have this phrase. Among the oldest that have been discovered, the very oldest (p⁴⁶) is missing several pages that contain this section. Two of the next in age either do not have it in the text but written in the

margin (i.e., the Sinai manuscript), or they have a shortened reading— “who do not walk according to the flesh” (i.e., the Alexandrian manuscript). The Vatican manuscript does not have this phrase. The questions are, should we rely upon the majority of evidence or consider the reading of a few that are older? Have these manuscripts survived because they were known to be flawed, or do they more accurately reflect the original reading? Regardless of how we answer such questions, the phrase is undisputed four verses later: “that the righteous requirement of the law might be fulfilled in us who do not walk according to the flesh but according to the Spirit” (Rom. 8:4). Christians must walk “according to the Spirit”—not the flesh.

What is walking according to the flesh? Paul wrote:

For those who are according to the flesh set their minds on the things of the flesh, but those who are according to the Spirit, the things of the Spirit. For the mind set on the flesh is death, but the mind set on the Spirit is life and peace, because the mind set on the flesh is hostile toward God; for it does not subject itself to the law of God, for it is not even able to do so; and those who are in the flesh cannot please God (Rom. 8:5-8).

What do you think about most of the time? What do you spend most of your time doing? Does it always concern material things? Is it ever spiritual things? Sure, we have to work and do other things that concern the flesh, but is that our entire focus? What about sins of the flesh? Paul describes “works of the flesh” that disqualify one from inheriting the kingdom of heaven (Gal. 5:19-21). Do you *set your mind* on the pursuit of these things?

Paul, through the Holy Spirit, tells us that if our focus is fleshly, we cannot please God! This is not a question of ability, but accomplishment. God wants us to be concerned with things beyond this life. We must be concerned with spiritual things.

This text also defines walking according to the Spirit. Romans 8:5 says that “those who live according to the Spirit” mind (i.e., think about and meditate upon) “the things of the Spirit.” This isn’t some type of trance or out-of-body experience. It is pursuing the “fruit of the Spirit” (see Gal. 5:22-25). It is deeds, attitudes, and actions that are born out of a knowledge of God’s word, which is “the sword of the Spirit” (Eph. 6:17). Paul teaches us that if we do this, we abide in Christ. In such a state, there is “no condemnation.” In this condition, we have hope. If not, we are out of Christ, condemned, and lost. Are you in Christ? Do you enjoy the hope of having “no condemnation” in Christ? If not, come to Christ for the hope of eternal salvation! **📖**



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Running the Race: When the Course Isn't Clear

by Lindsay Mast

As 2020 keeps throwing its pandemic punches, how can we continue to run well when the course is full of fog, obstacles, and even danger?

When my friend Katie was chasing the difficult goal of qualifying for the Boston Marathon, we traveled together to a race in Wisconsin. The night before, we drove all 26.2 miles of the course, admiring the spectacular views of Lake Michigan. Previewing the course and knowing what the road looked like would make reaching her goal easier.

Ah, wouldn't it be nice if we could preview the course of our route to heaven? Wouldn't it help to see in advance the hard parts and glimpse the great views? 2020 has made that impossibility blatantly apparent. Time has blurred so much that it's hard to know what day it is, and it feels downright foolhardy to put anything on the calendar. We simply can't see the course beyond where our feet currently fall.

The Problem with Predictability

As Christians, we logically understand that our end goal is heaven. Before this year, many of us enjoyed a luxury we didn't realize we possessed: i.e., relatively stable, predictable patterns. Our weeks and even our years had rhythms: Sunday worship, the commute to school or work, perhaps even the same meals on the same nights each week.

Annually, spring brought flowers and end-of-school-year activities. Summer signified camps and cookouts and far-away travel. School and football meant fall, and then came the comforting traditions of the holidays.

I don't have to tell you how those things have disappeared or radically changed in appearance this year. The precious predictability isn't there. It's harder to commit to activities or goals, to know what to do with our money, and even how to interact with our friends.

For many of us, the unknown and its fear have led to apathy, malaise, and despondency. We are homesick for the way life was. Our sadness threatens to steal our zeal. Even if life wasn't perfect, at least we could anticipate how time might unfold.

Here's the thing: that predictability was never of our doing. When the course looks the same, and we know just how to run it, we can be lulled into forgetting who's in control. Now we must ask: are we truly willing to accept the vastly limited scope of our power to predict and control what happens on

this earth? Can we continue to run this course well, though it is full of fog, obstacles, and even danger? Can we do what's right as this pandemic pitches its curveballs? Sacred Scripture says we can. How? With humility, resilience, and patience.

Humility requires admitting how small we are. Humans want to feel important, and we are (John 3:16). God has even graciously given us the ability to see, know, and control some things in this world. Yet, compare that to Him. God sees, knows, and controls everything. Everything! That's humbling, but it's also comforting. We aren't expected to be God. We are called to be His loyal children (Micah 6:8). There's no first-place prize in heaven. For once, thank God, everyone gets the trophy.

Resilience, i.e., persevering despite setbacks, is vital in times like this. We need to look no further than the apostle Paul for an example of tenacity for the Lord, despite uncertainty. Paul's plans didn't always work out (Acts 16:6-10, 2 Cor. 1). Yet, he adapted and continued on his mission, despite discouragement and worry. His consistency yielded fruit. Ours will, too.

Patience. Only God knows when this fog will lift. We could be on this patch of road awhile. We simply cannot force our way back to the life we knew previously. So we must wait (Ps. 27). However, that puts us in good company: David, Esther, and God Himself, as illustrated in the Parable of the Prodigal. His processes take time. Let us patiently carry on His work, knowing that His way always yields better results than the rush-job that humans desire.

As we continue to keep our eyes on heaven, putting one foot in front of the other, we have the assurance that God (instead of some kind of course preview) will give us the strength that we need. With humility, resilience, and patience, there will be progress. Then, when the clouds part and reveal the course more fully, we will find ourselves to be that much closer to the finish line. 🏁



Lindsay
Wolfgang Mast

Lindsay has dozens of medals from marathons, half-marathons, and overnight relays, but is anxious for the only prize that matters, heaven. She left a career as a broadcast journalist to homeschool her three children, and now also does online marketing for small businesses. She and her husband, David, worship at the Embury Hills church in Atlanta, Ga. She can be reached at lbwolfoangmast@gmail.com.

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 3. All the way my Sav-ior leads me; O the full-ness of His love!

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

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

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

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

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God's Selection & Reshaping a Remnant (Part 2)

by David Flatt

The concept of a remnant is central to understanding God's dealings with humanity: "Though the number of the sons of Israel be like the sand of the sea, it is the remnant that will be saved" (Rom. 9:27; cf. Isa. 10:22).

Introduction

Paul has finished telling the history of Israel, explaining how God worked through a rebellious people to fulfill His promises. He punished Israel but preserved a remnant. Having worked his way through Israel's history, Paul now considers God's people in the present time.

Israel, the Gentiles & the Messiah (Rom. 9:30-10:4)

In this text, Paul describes the temple that God promised to build through the Messiah. He cites Isaiah 28:16, where the prophet foreshadows the new temple. Whoever believes, Isaiah affirms, will not be ashamed. Paul also cites Isaiah 8:14-15, where the prophet speaks of a stone of stumbling. God would set a stone in front of His rebellious people as a form of judgment. They would trip over it and fall. Paul brings together both statements and explains how they were fulfilled through Israel's rejection of Jesus Christ and the Gentile's acceptance of Him.

Paul once again makes the point that God's plan had not been altered by the Messiah, but rather fulfilled. God had been true to His promises. The foundation of God's new building/temple had been laid. Those who do not believe in the Messiah will trip and fall. Israel had stumbled over this foundation stone and fallen. This was evident in their rejection of Jesus during His earthly ministry and their continued rejection of the gospel.

Now, Paul's use of Isaiah in this paragraph is central to his explanation in Romans 9-11. Having described Israel's history, he brings them to the present. Israel had rejected the Messiah in the past, and continued to do so in the present. In contrast, the Gentiles had attained membership into God's covenant family for one simple reason: faith. They believed Jesus was the Christ and obeyed the gospel. Israel (the physical/fleshly family of Abraham and the Messiah) had been excluded from God's covenant family because of their disbelief. However, the Gentiles had been accepted because of their faith.

The paragraph ends with Paul summarizing the main point of his earlier argument (Rom. 9:6-26). "For Christ is the end of the law for righteousness to everyone who believes" (Rom. 10:4). The Messiah is the end of the law for righteousness, but, what is the law for righteousness? Again, we have the difficult problem of defining the word "righteousness," as it is used in this context. Paul seems to use this term in its broadest possible meaning. Given the various ways he has used the word throughout the letter, this would include the following ideas of righteousness (Wright, 25-26):

God's Covenant Faithfulness

The Messiah represents God's faithfulness to the covenant He made with Abraham. This covenant was ultimately kept, honored, and fulfilled through Jesus the Messiah. He is the end (goal or the final part) of the covenant.

Membership into God's Covenant Family

Believing Jesus is the Messiah is the only way to become part of God's covenant family. Therefore, membership is not limited by ethnicity. Membership is entirely based on faith. This is why the Gentiles could become part of God's covenant family.

Faith Is the Law of God's Covenant Family, Not the Law of Moses.

Whatever claims the Jews were continuing to make based on the Law of Moses were futile. Faith is the law of the covenant family. As previously explained in Romans 7-8:4, the Law of Moses was fulfilled in Christ.

Blessings & Curses of the Law of Moses (Rom. 10:5-13)

In this passage, Paul does something familiar among the Jews, but rarely done by us. He explains how the Messiah was the fulfillment of the promise of life that was offered long ago. In Deuteronomy 28-30, Moses gives guarantees to Israel as they are about to embark on the promised land. These chapters serve both as blessings and curses, as well as a foreshadowing of Israel's future. If Israel is unfaithful to the covenant, God will exile them from the land (Deut. 28-29).

And if you faithfully obey the voice of the LORD your God, being careful to do all his commandments that I command you today, the LORD your God will set you high above all the nations of the earth. And all these

blessings shall come upon you and overtake you, if you obey the voice of the LORD your God. . . . But if you will not obey the voice of the LORD your God or be careful to do all his commandments and his statutes that I command you today, then all these curses shall come upon you and overtake you (Deut. 28:1-2, 15).

Deuteronomy 29 serves as a reminder of God's dealings with Israel and His faithfulness to the covenant. God liberated them from Egypt and brought them to the land of their inheritance. Additionally, this chapter serves as a prophecy. Moses indicates future times when Israel would be unfaithful to God and be punished/cursed according to the covenant. Israel would be exiled into foreign captivity, and God would leave the land desolate. Gentiles would observe Israel's destruction and ask why Jehovah had done this. God would explain that His wrath fell on Israel because they were unfaithful to the covenant (Deut. 29:24-28).

In contrast with these judgments, Deuteronomy 30 is a hopeful promise of a future blessing. When exiled, Israel would be left to wonder if God was finished with them. Nevertheless, He promises to rescue them if they repent.

And when all these things come upon you, the blessing and the curse, which I have set before you, and you call them to mind among all the nations where the LORD your God has driven you, and return to the LORD your God, you and your children, and obey his voice in all that I command you today, with all your heart and with all your soul, then the LORD your God will restore your fortunes and have mercy on you, and he will gather you again from all the peoples where the LORD your God has scattered you (Deut. 30:1-3).

God would circumcise their hearts (Deut. 30:6; cf. Rom. 2:28-29), i.e., He would change their hearts so that they will keep the law as He intended. This promise was not far removed from them. They did not have to ascend into heaven or go across the sea to get it (Deut. 30:11-13). Instead, the word (or promise of life) was near them, in their mouths, and their hearts (Deut. 30:14).

For this commandment that I command you today is not too hard for you, neither is it far off. It is not in heaven, that you should say, 'Who will ascend to heaven for us and bring it to us, that we may hear it and do it?' Neither is it beyond the sea, that you should say, 'Who will go over the sea for us and bring it to us, that we may

hear it and do it?' But the word is very near you. It is in your mouth and in your heart, so that you can do it (Deut. 30:11-14).

How and when would this promise be kept? No one knew. For generations, the Jews had poured over these chapters to discern the times in which they were living. After being restored from Babylonian exile, they pondered the fulfillment of this passage. Therefore, Paul addressing these texts from Deuteronomy is understandable and expected. Just as was promised in Deuteronomy 30, Paul identifies specifically the "word nigh in their mouths."

The word was the word of faith that Jesus was the Messiah. If they would believe this in their hearts and confess this with their mouths, they would be saved. They would receive the promise of life from Deuteronomy 30. Israel did not have to ascend into heaven to secure this pledge because Christ came down to earth. They did not have to descend into the depths because He had been raised from the dead. All Israel had to do to receive this promise was to believe.



The city of Shechem lay between Mounts Ebal and Gerizim, the site at which Joshua read the blessings and the curses of the Law after Israel entered Canaan.

Good News for the World & the Downfall of Israel (Rom. 10:14-21)

Paul has shown that God had fulfilled His covenant with Abraham through Jesus Christ. Now, he begins to explain, not just that Israel had rejected the Messiah, but their rejection had been foreshadowed in the Scriptures. Additionally, the Gentile's admission into God's family had also been foretold. By explaining these things, Paul seeks to persuade Israel to believe.

God's good news of salvation through His Son had been proclaimed throughout the Gentile world. Paul, in particular, had preached to the Gentiles. He cites Isaiah 52:7 about a joyous reaction to hearing the good news of God. However, the apostle has a problem: Not all Gentiles believed the gospel. Paul quotes Isaiah 53:1, where the prophet describes the Servant of the Lord asking, "Lord, who has believed our report?" Why doesn't everyone believe the good news? While Paul doesn't offer an immediate answer, he is convinced that belief/faith is the result of hearing the good news announced.

Paul witnessed a range of reactions among the Gentiles. Some believed the gospel, but not everyone. Why had not all the Gentiles believed? Had they not heard? To answer this plausible question, the apostle quotes Psalm 19, which describes God's message powerfully resounding throughout the world (cf. Col. 1:23). The point is this: All creation hears, but not all creation believes.

What about Israel? If God's good news was powerfully made known in all creation, and if the Old Testament Psalms and prophets indicated all creation would know of God's good news, would Israel believe? Did Israel know God would reveal salvation to the pagan nations while they continued in unbelief? Having cited the Psalms and Prophets

(constituting two-thirds of the Old Testament), Paul now cites the law.

In Deuteronomy 32:15-21, Moses declares that God would provoke Israel to jealousy by pagan nations. Israel had become "children in whom is no faith." God would use pagan nations to provoke Israel to jealousy so that they might return to Him. Paul affirms that this prophecy was being fulfilled as the Gentiles obeyed the gospel.

And he said, "I will hide my face from them; I will see what their end will be, for they are a perverse generation, children in whom is no faithfulness. They have made me jealous with what is no god; they have provoked me to anger with their idols. So I will make them jealous with those who are no people; I will provoke them to anger with a foolish nation" (Deut. 32:20-21).

Paul uses the Law, Psalms, and Prophets (symbolizing the entire Old Testament), showing that God always intended to bring the Gentiles into His covenant family through faith in the Messiah. Israel's being provoked to jealousy will be explained in the next chapter, but the apostle here introduces the concept. Like the older brother in Jesus's Parable of the Lost Son, when God receives the Gentiles into His family, Israel will react with anger and jealousy (Luke 15).

Paul finishes this paragraph by summarizing his point about the Gentile's acceptance of the gospel and Israel's rejection of the gospel. He does this by citing from Isaiah:

I was ready to be sought by those who did not ask for me; I was ready to be found by those who did

not seek me. I said, "Here I am, here I am," to a nation that was not called by my name. I spread out my hands all the day to a rebellious people, who walk in a way that is not good, following their own devices (Isa. 65:1-2).

A group of people who were not looking for salvation had stumbled into it. A group of people who had been looking for salvation turned away from it when it appeared. Despite being invited, Israel wanted nothing to do with Jesus, but instead, spoke against Him. So the Gentiles were invited, which is reminiscent of Jesus's Parable of the Great Supper (Luke 14:16-23).

Conclusion

For Israel, this explanation is both surprising and sad. Yet, God was able to work through Israel's rejection of the Messiah (and the gospel) to accomplish His broader purpose of human redemption. As far as Israel's rejection is concerned, no one understood the rejection of the Messiah/gospel better than Paul. Likewise, no one understood redemption better than Paul.

Therefore, Israel was not without hope. They could still be saved if they would believe the gospel. The following chapter will address Israel's present situation. Paul will explain how Israel's jealousy of the Gentiles was intended to provoke them to obey the gospel. **11**

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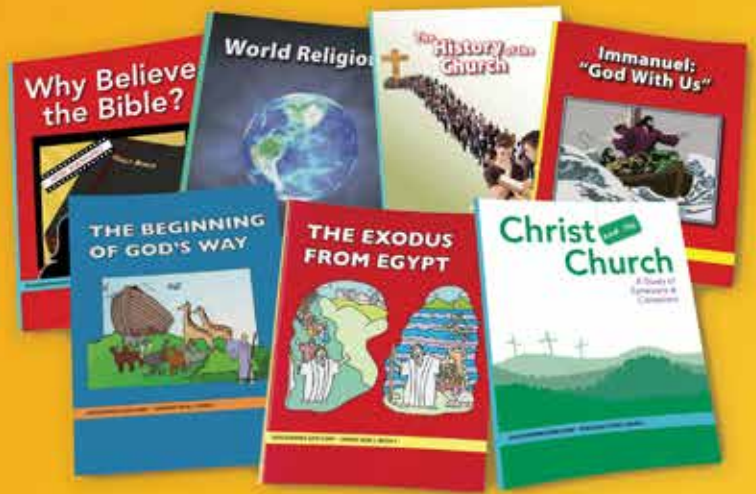
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Preaching as an Act of Worship

by Mike Willis

Preaching was an essential part of worship assemblies in the New Testament church. Renouncing the denominational emphasis on entertainment, let us reaffirm our commitment to hearing and obeying heaven's message.

Introduction

The worship of the New Testament church is not formally described, as are the sacrifices of the Old Testament (i.e., the burnt offering, Lev. 1:3-17; the meal-offering, Lev. 2:1-16; the peace offering, Lev. 3:1-17; the sin offering, Lev. 4:1-5:13; etc.). Nevertheless, from the materials in Acts and the Pauline epistles, we can learn how God wants men to worship.

The Worship Assembly

Acts 2:42 describes what the New Testament church did in its assemblies: "They continued steadfastly in the apostles' doctrine and fellowship, in the breaking of bread, and in prayers" (Acts 2:42). The "apostles' doctrine" (or teaching) is the part played by preaching in the assemblies described in verse 42. The church at Troas met on the first day of the week to break bread and to hear preaching: "Now on the first day of the week, when the disciples came together to break bread, Paul, ready to depart the next day, spoke to them and continued his message until midnight" (Acts 20:7).

The worship assembly is under discussion in 1 Corinthians 11-14. This text speaks about the role that women play in public worship, the Lord's supper, and then the part that preaching plays, as conflicts had arisen regarding tongue-speaking and prophecy, both of which focus on teaching the apostolic doctrine in the public assemblies. The reading and studying of Paul's inspired letters were a part of the worship of the early saints (Col. 4:16). Three of the Pauline letters, 1-2 Timothy and Titus,

were designed to give instruction to preachers in the local church; many texts describe the evangelist's need to adhere to sound doctrine (1 Tim. 1:3; 4:16; 6:3, 17-20).

What Part Preaching Plays in the Worship Assembly

Preaching is the means of instructing Christians in what it means to be a Christian. Being a Christian starts with a belief in God and His work through Jesus to redeem man from his sins (Matt. 28:18-20; Mark 16:15-16). After conversion, a Christian continues to reshape his life into conformity to the image of Christ (Rom. 6:11-17). The means of learning what it is to live for Christ (and to live like Christ) occurs through the preaching of God's word, i.e., the apostolic doctrine. Therefore, the preaching that occurs in the local worship assemblies is designed to effect the result of leading people to Christ and bring newborn Christians to maturity.

Paul instructed Timothy saying, "Preach the word! Be ready in season and out of season. Convince, rebuke, exhort, with all longsuffering and teaching" (2 Tim. 4:2). Let us think about the things required by this admonition. The word *ephistēmi* ("be ready") means "to be present in readiness to discharge a task, fix one's mind on, be attentive to" (BDAG, 418). "Hence the meaning here seems to be that the Christian minister must always be on duty. He must take every opportunity to serve, whether the occasion seems opportune or not" (Guthrie, 185).

The Preaching Should Come from the Word (2 Tim. 4:2).

This involves preaching all of the word, not just those things that are gladly received. Paul said to the Ephesian elders, "I kept back nothing that was helpful, but proclaimed it to you, and taught you publicly and from house to house" (Acts 20:20). (Who wants a doctor who would not tell him that he was sick because it might hurt his feelings even though he was in the initial stages of a treatable disease?) The Lord's word should be preached "in season and out of season," "*eukairos akairos* are a paired wordplay on the word *kairos*. *Eukairos* (Mark 14:11) designates a time or season (*kairos*) that is 'good' (*eu-*) or 'convenient.' *Akairos* (a NT hapax) designates a time or season that is 'not' (*a-*) good or "inconvenient" (Knight, 453).

Popular preaching frequently has very little biblical content. Please note that even the media described the message of Joel Osteen as a "cotton candy" gospel. The preacher needs to remember that what he preaches is reliable only to the extent that it aligns with what is revealed in God's word. The reason one has for changing his way of life to what is being preached is that it rests on "God's command." An anecdote may stir the emotions of one's heart or illustrate a spiritual principle (such as Jesus's parables did), but should only be used as they illustrate or emphasize the Bible commandments. One should be careful to keep God's word front and center. Emotionally stimulating anecdotes and illustrations should



not dominate the sermon to the point that one remembers the illustration instead of the word of God, which it was re-enforcing.

The Preaching Should Be Designed to Convince the Audience.

The word *elegchō* (“convict” [KJV]; “convince” [KJV]) means “to bring a person to the point of recognizing wrongdoing, convict, convince someone of something” (BDAG, 315). The preacher should preach about sin so explicitly that the audience understands and recognizes the sinful conduct, is given biblical evidence of God’s disapproval of the behavior, and other supporting evidence for why a person should abstain from that behavior (whether that be abortion, homosexuality, fornication, lascivious behavior, dressing immodestly, drinking or using intoxicating substances [beverages or drugs], etc.).

The Preaching Should Rebuke Sinners.

The word *epitimaō* (rebuke) means “to express strong disapproval of someone, rebuke, reprove, censure also speak seriously, warn in order to prevent an action or bring one to an end” (BDAG, 384). Paul’s rebuke of the Corinthian fornicator illustrates how specifically sin sometimes must be rebuked (1 Cor. 5:1-11). Not all sinners have the same disposition and attitude, so sometimes a more gentle approach is better. “Brethren, if a man is overtaken

in any trespass, you who are spiritual restore such a one in a spirit of gentleness, considering yourself lest you also be tempted” (Gal. 6:1). A church that tolerates sin in their midst falls under the same rebuke as Jesus gave to the churches of Pergamum and Thyatira (Rev. 2:14, 20-24).

The Preaching Should Exhort the Assembly to Continued Faithfulness.

The word *parakaleō* (“exhort”) means “to urge strongly, appeal to, urge, exhort, encourage” (BDAG, 765). Christians face the same trials, temptations, and discouragements that are common to all men. Sometimes one’s soul needs to be encouraged. Passages such as 1 Corinthians 15:58, Philippians 1:18-23; 4:3-13, and Ephesians 4:17-32 come to one’s mind. Exhortations and encouragements should not be neglected or minimized in importance; indeed, this kind of preaching constitutes a large percentage of solid biblical preaching fitted to the needs of the assemblies gathered for worship.

How the Work Is to Be Done

Paul modifies his instruction with a prepositional phrase with two objects: “with all longsuffering and teaching.” “Longsuffering” (*makrothumia*) comes from a compound word made up of two words: *makros* (long) and *thumos* (temper); it signifies a “state of being able to bear up under provocation, forbearance, patience toward others” (BDAG, 612). We sometimes speak of someone who

is “short-tempered” but do not use its opposite, “long-tempered,” in English, but if we did, it would pick up the basic meaning of the word. The evangelist must be patient in trying circumstances. “Teaching” (*didachē*) is “the activity of teaching, instruction” (BDAG, 241). If conduct is corrected without instruction, the root cause of the problem is not completely addressed. The modifying adjective “all” (*pas*) signifies that the kind of instruction that works with one individual or group may differ from that needed by another, dependent upon the individual’s or congregation’s background, what is occurring in the congregation at the time, and their respective personalities.

Conclusion

May God bless every evangelist in his work. May one’s motives be pure and his conduct be holy so that his imperfections do not distract from the message. 📖

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Q.

by Bobby L. Graham

A.



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.

How does one respond to the idea that the New Testament epistles are simply “love letters” having no authority behind them?

ANSWER.

Some have alleged that the books of the New Testament are like “love letters,” having no binding force of law but only being an expression of God’s love for His people. If they contain any mandates from God, distinguishing such from the “love” part is so difficult that they have not given us their method for doing so. In other words, Paul’s correction of the abuse of the Lord’s Supper at Corinth was not God’s mandate, only a subtle plea for them to do better; Peter’s instruction concerning diligent Christian growth in the graces mentioned in 2 Peter 1 was not a command, but his loving request for them to grow in whatever ways they found convenient; and John’s urgent rebuke of the saints in Ephesus to repent and return to their first love in Revelation 2:4-5 was not meant as an authoritative message, only as a demonstration of

God’s fervent love for them. To take it as a mandate or divine law, after all, would require the acceptance of examples and necessary inferences as binding. How does this idea fit with various NT passages and principles?

The following passages make it clear that the Bible deals in patterns and mandates. Paul refers to the form or pattern (*tupos*) of doctrine (Rom. 6:17; 16:17). He urged Timothy to accept no other doctrine, i.e., strange or different doctrines (1 Tim. 1:3; 6:3). The inspired apostle said, “Retain the standard of sound (*hugiainō*) words” (2 Tim. 1:13; cf. 3:14). He admonished Timothy to preach and promote the apostolic message (2 Tim. 2:2). Christ left us an example (*hupogrammos*) to follow (1 Pet. 2:21). The OT tabernacle was a copy (*hupodeigma*) of the original heavenly tabernacle. Moses was ordered to construct it according to the pattern (*tupos*) that had been given on Mt. Sinai (Heb. 8:5; cf. 9:23). Paul urged the Corinthians to imitate (*mimētēs*) his example (1 Cor. 11:1). Similarly,

the Philippians are exhorted to join in following his example (*summimētēs*) and observe those who walk according to the apostolic pattern (*tupos*) (Phil. 3:17).

The Bible also stresses certain principles to direct us in implementing God’s ways, as would be true of the approach in giving divine law. Notice the following ones: Consider the seed sowing principle, while noting that the two functions of seed are to transmit life and transmit parental traits to offspring (Luke 8:11; 1 Pet. 1:22-25). Consider Paul’s exhortation: “Now these things, brethren, I have figuratively applied to myself and Apollos for your sakes, so that in us you may learn not to exceed what is written. . .” (1 Cor. 4:6, NASB). Consider his practice (1 Cor. 4:16-17; 7:17; 14:33-34, 37; 16:1-2; Phil. 4:9) and his warnings about falling away (1 Thess. 2:3; 1 Tim. 4:1 [not just “core doctrines”]; 2 Tim. 4:3-4). Ponder Peter’s admonition, “If anyone speaks, let him speak as the oracles of God” (1 Pet. 4:11, NKJV). Weigh John’s warning: “Anyone who goes too far

and does not abide in the teaching of Christ, does not have God; the one who abides in the teaching, he has both the Father and the Son” (2 John 9, NASB).

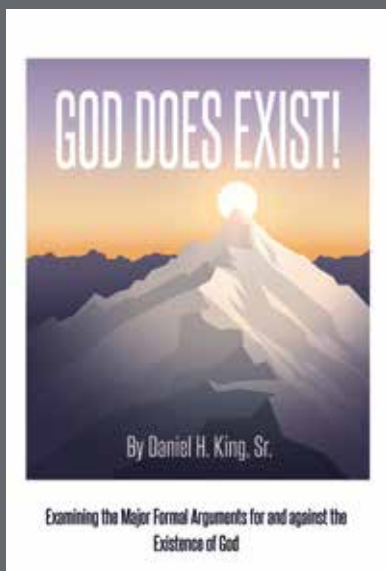
There is no doubt that the Scriptures of the New Testament, like those of the Old Testament, speak of law. Notice the following examples: Paul refers to the law of the Spirit of life in Christ Jesus (Rom. 8:2). Despite being free from the Law of Moses, he acknowledged being under law to Christ (1 Cor. 9:21). The law of Christ must be obeyed (Gal. 6:2). New Testament law is necessarily implied by a change of the Old Testament law (Heb. 7:12). Saints must submit to

the perfect law of liberty, and fulfill the royal law (Jas. 1:25; 2:8-10).

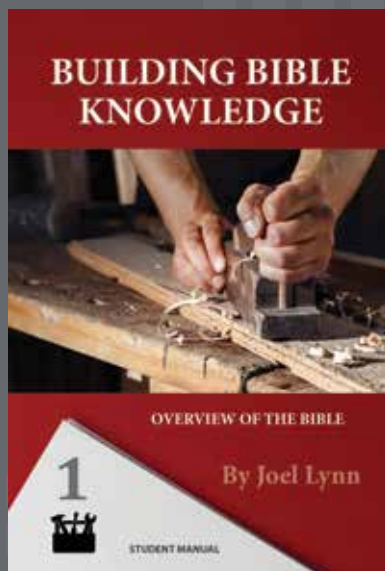
The emphasis on Scriptural patterns and principles, as simply laid out above, certainly demonstrates that God’s words have the authoritative force of divine law. One cannot get the idea of “love letters” from the pages of the New Testament. He must import the concept from elsewhere. There is not enough “wobble room” to evade the passages concerning law studied in this answer! One must want to chart his own course in religion to try to avoid them.

Every word coming from God’s mouth must be examined to discern what it directs people to do (Matt. 4:4; 28:20). Hearing Jesus Christ is only half of what He desires (Matt. 7:21-27; Luke 6:46). Obedience is also necessary for eternal salvation (Heb. 5:8-9). The advocates of this “love letter” preaching have not yet provided us a clear and authoritative statement of how they know what we must obey and what we don’t need to follow. When they do so, they will have assumed the role of God and entered His jurisdiction! 🚫

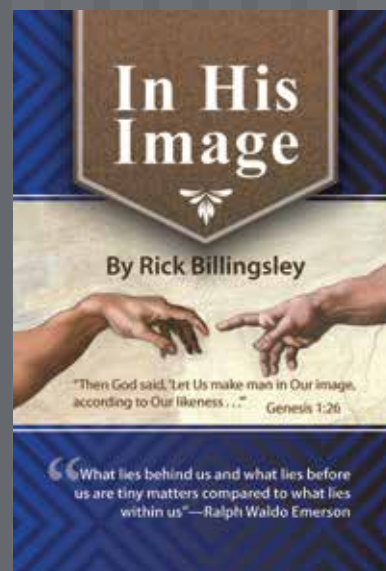
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Canaanite Fertility Goddess

by Luke Chandler

Ancient and modern cultures share a common emphasis on sexuality, debasing a divine gift, corrupting character, and dishonoring God.

On a dig at biblical Lachish in 2015, a U.S. college student unearthed a clay image of a Canaanite fertility goddess just three feet away from me. (He found it in a spot I had been working only five minutes before!) The chief archaeologist graciously allowed me to take pictures of the 3,200-year-old idol just minutes after it was discovered. You can see one of those photos below.

How did we know it was an idol of a fertility goddess? Archaeologists have found many over the years, and we have come to recognize them. In the Ancient Near East, they are typically ceramic (fired clay) with the form of a woman. Clothing is absent, with the torso and pelvic regions emphasized in association with fertility. Sometimes the female image is a relief shown inside a frame, like the one shown here, but some fertility figurines take the three-dimensional form of a woman.

These kinds of images are what God was addressing in His covenant with Israel.

You shall not make for yourself a carved image, or any likeness of anything that is in heaven above, or that is in the earth beneath (Exod. 20:4, ESV).

Beware lest you act corruptly by making a carved image for yourselves, in the form of any figure, the likeness of male or female (Deut. 4:16).

Fertility goddesses were considered influential over the womb, making them especially popular among those desiring children. Someone wanting a child likely prayed to this figurine in a



Canaanite figurine discovered at discovered one at Luke's dig site in 2015.

shrine or temple, or even at home. We often think of idols as gold or silver, but the majority would have been less expensive, making them affordable for the common person.

These kinds of idols were widespread in ancient Canaan before and during the Israelite habitation, with names such as Asherah or Ashtoreth. Folks like Joshua, Deborah, and Gideon would have been

familiar with these even if they did not worship them. Unfortunately, many Israelites did pray to these little images.

They did not listen to their judges, for they whored after other gods and bowed down to them. They soon turned aside from the way in which their fathers had walked, who had obeyed the commandments of the LORD, and they did not do so (Judg. 2:17).

The people of Israel did what was evil in the sight of the LORD. They forgot the LORD their God and served the Baals and the Asheroth (Judg. 3:7).

By New Testament times, the Jews had thoroughly put away idols, but the rest of the world was awash in them. Many Christians were surrounded by fertility images every day in their communities. Paul describes the degradation that led to these representations:

Although they knew God, they did not honor him as God or give thanks to him, but they became futile in their thinking, and their foolish hearts were darkened. Claiming to be wise, they became fools, and exchanged the glory of the immortal God for images resembling mortal man and birds and animals (Rom. 1:21-23).

Archaeology helps us to “get inside the head” of ancient peoples—we see what they saw. We gain more of their perspective, which makes them more relatable to us. We understand their world, and in turn, recognize parallels to ours. Though our society does not pray to these kinds of idols, many people today worship sensual imagery for their own purposes. Devotion to sexual forms, whether through fashion, pornography, or other modes, takes honor belonging to God and offers it to created things. It exchanges the spiritual for the sensual, creating an earthly mindset and sin, including lust and the objectification of people who were created in the image of God. Let these ancient idols remind us of the dangers we face today. 📖



3,400-year-old Canaanite figurine found in a field by 7 year-old Ori Greenhut at Tel Rehov, Israel in 2016 (Photo by Miki Peleg, courtesy of the Israel Antiquities Authority).



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 lukechandler.wordpress.com. He can be reached at lukechandler@verizon.net.

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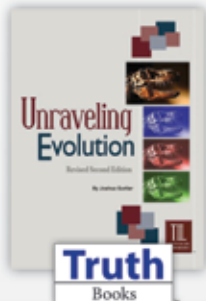
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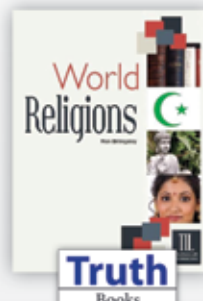
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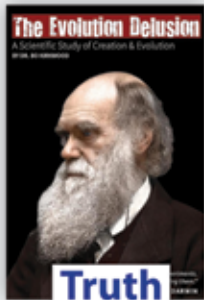
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Leadership Involves Being and Doing Habits

by Keith Hamilton

Leadership occurs whenever we influence the thinking, behavior, or development of another person.

Transformation is a central theme of the New Testament (Rom. 12:2). Sometimes that transformation is immediate as the result of obeying the military-like command to do an “about-face,” i.e., repent (Mark. 1:15; Acts 2:38). Other times, transformation is a result of our growth over time as we change to become more like our Lord (2 Cor. 3:18). When I received a gracious request from Mark Mayberry to write this article, I was in the process of reviewing a book to provide feedback to a friend and former boss. I was fortunate to be a part of an organization where we sought to transform the way we do business. Early on, our business philosophy was shaped by two sources. One was the military with their long tradition of developing leadership at their academies. The other, believe it or not, was the Bible and the principles taught therein about leadership. At first, I was perplexed about what to write as a volume could be filled on this subject. Nonetheless, I decided to limit the discussion to the topic of “leadership.” Blanchard, Hodges, and Hendry identify two habits that all great leaders possess: *being habits* (which are transformational in nature) and *doing habits* (which are actionable in nature).

“Being habits” transform the heart (seat of emotions) and head (intellect). “Doing habits” affect the hands (what we do) and feet (what we carry to others). Let us turn our attention to the subject of leadership and how this applies to us as Christians. “Leadership happens any time we influence the thinking, behavior, or development

of another person” (*Lead Like Jesus Revisited*). In addition to this definition, Blanchard, Hodges, and Hendry add the following: (1) Jesus is the greatest leadership role model of all time; (2) servant leadership is the only approach to leadership that Jesus validates for His followers; and, (3) effective leadership begins on the inside, with our hearts.

I have always found it unfortunate that many people think of leadership as only “positional.” That is, when they think of leaders, they think in terms of a position: Director, Manager, Supervisor, Mayor, Chief, General, Colonel, Coach, etc. I am afraid that this mindset is also true when we consider the church. Yes, there are those the Lord “gave” to serve in special leadership roles (Eph. 4:11-16). Yet, if we accept the definition that “leadership happens any time we influence the thinking, behavior, and development of another person,” then every Christian is a leader. I know what some may now be thinking. I saw it before when I was working with an organization that was seeking to transform the way they did business. I made the statement to the managers that they needed to develop a culture of leadership where everyone is a leader. One manager laughed and said, “If everyone is a leader, then who are going to be the followers?” To which I responded, “Everyone.” Situational and shared leadership are principles that help all to know when it is expected of one to step out and lead, and when one is expected to support another leader by following. As Christians, we need to

recognize that the Lord expects each one of us to be a leader and a follower.

As parents, we need to have the “being habits” that mold our hearts and minds after the instructions of the Lord. This will affect our “doing habits” in rearing (influencing) our children in the “nurture and admonition” of the Lord (Eph. 6:4; Titus 2:4-5). Parents need leadership skills to have a positive influence on their children. In the workplace, we need the “being habits” that shape our attitude toward our “boss” and coworkers that affects our “doing habits” of influencing those we work with so that all can see the Lord in us (Eph. 6:5-8; 1 Tim. 6:1-2). In particular, Christian employees need to be leaders who seek to influence those we work with to believe in Jesus. As a member of a community, we need the “being habits” that instill in our hearts and minds a love for the souls of others. This will affect our “doing habits” of seeking the lost. Christians need leadership skills to lead others to Christ.

I have personally witnessed the powerful transformation that happens to an organization when it adopts the concept that leadership is an expectation with everyone. I have seen low performing organizations with poor morale turn into dynamic, high performing teams. How does this happen? Many of the interventions that were used to transform organizations had their origins in the Bible. One has only to have witnessed the success of John Maxwell, a Baptist preacher, and the wholesale acceptance of his books and videos on

leadership and teams. Our company did. I used to chuckle at how amazed people were at Maxwell's insights knowing that the source for those was the Bible. Maxwell simply managed to take biblical principles and turn them into a business application. That was smart! When principles from Sacred Scripture are practically applied, the results are powerful!

We can see the transformation that happens to organizations and the lives of people when biblical leadership principles are applied. Why then can we not be transformed to become the servant leader Jesus expects us to be? We need to become leaders whose hearts have been transformed. The "being habits" that transform our hearts to become more Christ-like will translate into "doing habits." These "doing habits" will transform our families, friends, business associates, communities, and churches. This occurs as we take the lead to influence the thinking, behavior, and development of others.

Early disciples, when persecuted and scattered, responded by "preaching the word" everywhere they went (Acts 8:4). Folks, that's leadership! Not just preachers were involved, but all the disciples. They did not need some organized program. They didn't wait to see what the preachers or elders were going to do. They simply did what Jesus did. One can only imagine what would happen to communities and churches if every member took it upon themselves to lead. Though the sphere of your influence may be limited, you can still lead others.

The apostle Paul was a great preacher, and he also was a great leader. Even when prison restricted the sphere of his influence, he still sought to lead others to Christ. How did this happen? Paul first had the "being habits" that transformed him to be like his Lord. He "crucified" himself so that Christ could live in him (Gal. 2:20). Can anyone question the effect that "being habits" (transformation) had on Paul's "doing habits" (2 Cor. 11:23-28; Phil. 1:21)?

Earlier it was suggested that leadership begins in the heart. Is that not true for all that we are to be and do as Christians (Matt. 12:35; 1 Tim. 1:5)? In following the example of Jesus as a servant leader, it behooves us to carefully guard the heart (Eph. 6:14; Heb. 3:12).

I pray that, in some way, this article encourages you to lead. In closing, I offer words that I hope will be helpful as you seek to develop your "being and doing habits." I would use this statement when I would close out a corporate conference with attendees from all across the States and three other countries. "Never let a day go by that you do not do at least one good thing for one person." I pray that we will all be leaders. 🙏

Source

Blanchard, Ken, Phil Hodges, & Phyllis Hendry. *Lead Like Jesus Revisited: Lessons From the Greatest Leadership Role Model of All Time*. Nashville, TN: Thomas Nelson, 2016. ISBN: 978-0-7180-7725-9.


Note

Keith Hamilton retired in 2016 from Bridgestone as the Corporate Manager for the North America Manufacturing and Education Center. While with Bridgestone, he created and managed the Principled Centered Leadership program for Bridgestone. Keith has spoken frequently on the subject of "Leadership: The Key to a Quality Culture" at State, Regional, National, and Global Conferences.

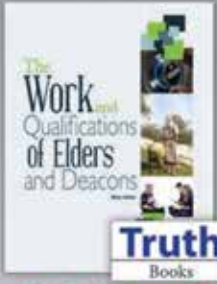


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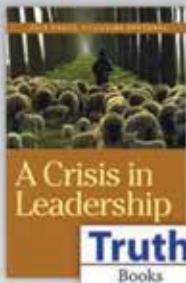
Keith has worked with the Midway church of Christ in Sewanee, TN, since 2009. He and his wife, Carlin, have two daughters and five grandchildren. He can be reached at hamiltonkeith1956@gmail.com.



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A Messenger of Satan

by Howard Whittlesey

When a messenger of Satan hounds a man about his departure from God's path, our Savior is only a prayer away from penitence and resolution with which Satan cannot cope.

Can you relate to the apostle Paul when he recalls his “thorn in the flesh?” Do you have such a thing plaguing you? Consider this: Does the thorn in the flesh have to be something physical—a scab, a scar in an unfortunate location, a bone chip or spur, a nagging joint that hurts like the mischief, etc.? What if it's none of the above? What if the thorn is lodged in the heart and will never leave you? Some memories (good and bad, by the way) are permanent residents, are they not? Even prayer may not remove these thorns of the heart.

Remind us, Lord, that Paul asked You three times for the removal of his thorn. Your answer is timeless: “My grace is sufficient for thee; for my strength is made perfect in weakness” (2 Cor. 12:9). One might embolden the word is many times over so as to realize that Jesus said, “My grace is.” His grace is greater than all thorns combined.

Look back a few millennia to 2 Samuel 12. King David had committed adultery with Bathsheba. Subsequently, he schemed with Joab to “fix it” so that Uriah (Bathsheba's husband) would be killed while fighting a war on the front-line (2 Sam. 11:14-15). Mind you: This could not have appeased David in the least, especially if he had ever heard someone repeat the words of Moses spoken to Joshua and Caleb: “Be sure your sin will find you out” (Num. 32:23). The most scathing moment of David's life had to be in verses 1-14 of 2 Samuel 12. Neither the prophet Nathan nor God held anything back from David in addressing his guilt and punishment.

David was forgiven because of his immediate humility and penitence (a timeless formula that works for all men). Was the grace of the Lord sufficient for David? Was God's strength made perfect in David's weakness? Think.

Be assured: Good memories are just as rewarding as bad memories are scathing. God is the sole steward of the first one; Satan stewards the latter—and how! Satan is loaded with great thorns.

This writer knows of a man that has sorely regretted the way he treated his three-year-old daughter one morning while having difficulty with his car. The daughter was just having fun in the yard, not far from him. She offered some very friendly dialogue to her daddy, but he harshly snapped back at her, telling her to go on and play, and don't bother him. The man said, “The look on her face was what really got me.” He regrets it to this very day and has cried a number of times over it. In later years, he apologized to his daughter about it and was very tearful even then. The daughter was most gracious in response to her dad, but the thorny memory offered no removal of sadness or ugliness.

The apostle Paul's resolution is as timeless as the reply of Jesus in 2 Corinthians 12:9-10: “Most gladly, therefore, will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore, I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.” This assurance is bolstered by the likes of his words in Romans 8:31-39.

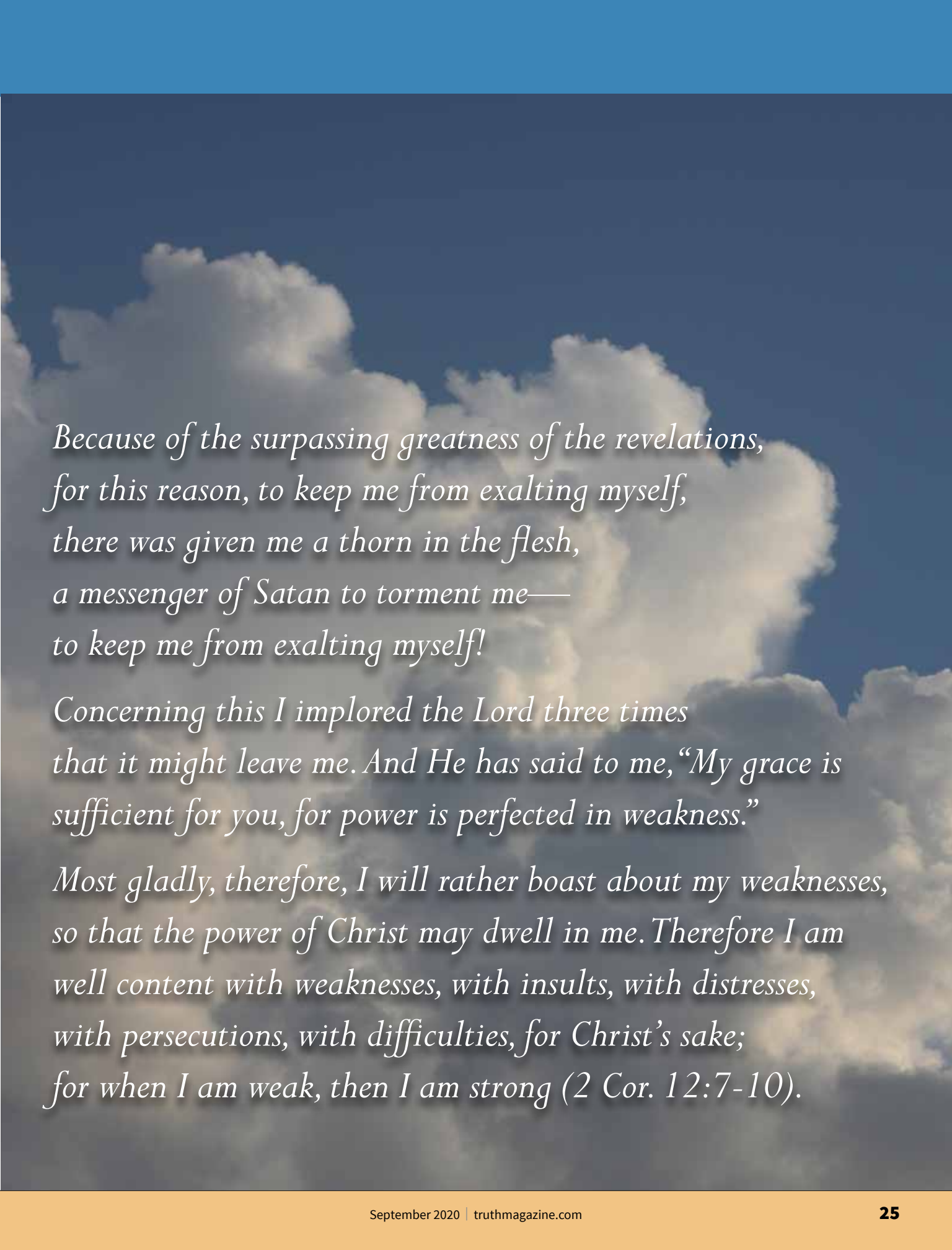
In short, he told the reader that God's intention is to “be there” for His children in “thorns of adversity.” Also, remember that nothing can separate us from the love of Christ. Separation from Christ's love is our doing. Conquest (despite the thorn) can result from uniting with Him (v. 37).

The Lord will allow us to climb our “Mount Nebo,” even with our thorn(s). From there, one can get a glimpse, with the mind's eye, of the virtual promised land. It is tantamount to saying that the thorn will not keep its victim from viewing it, mentally, or entering eternally. Paul's choice to “glory in his infirmities” helps us to see that we can receive all we need from Christ anyway. The messenger of Satan may buffet, but it cannot condemn us when our resolve is as profound and godly as Paul's was. We will still be able to say, “Henceforth there is laid up for me a crown of righteousness. . .” (2 Tim. 4:8). Never forget, the messenger of Satan is minuscule compared to the infinite power of God. ■



Howard Whittlesey

Howard is a retired High School Choir Director of 39 years. The last thirty-two of those were at North Miami H.S. in Denver, IN. He and his wife, Colleen, have four children. He can be reached at howcolwhit@aol.com.



*Because of the surpassing greatness of the revelations,
for this reason, to keep me from exalting myself,
there was given me a thorn in the flesh,
a messenger of Satan to torment me—
to keep me from exalting myself!*

*Concerning this I implored the Lord three times
that it might leave me. And He has said to me, “My grace is
sufficient for you, for power is perfected in weakness.”*

*Most gladly, therefore, I will rather boast about my weaknesses,
so that the power of Christ may dwell in me. Therefore I am
well content with weaknesses, with insults, with distresses,
with persecutions, with difficulties, for Christ’s sake;
for when I am weak, then I am strong (2 Cor. 12:7-10).*

Are the Elements of the Lord's Supper Essential or Incidental?

by Ron Halbrook

The Bible contains a pattern for the work, worship, and organization of the Lord's church. Ron asks, "Does the pattern concept include the elements of the Lord's supper, which Jesus instituted on the night of His betrayal?"

Were the elements used by Jesus when He instituted the Lord's Supper essential to its meaning and observance or only incidental to the occasion? If the elements were essential to the Supper's meaning and observance, we dare not substitute other elements if we desire to honor Christ. If they were used purely in an incidental manner, we are free to use any elements at hand, and the Lord will be pleased.

From the Passover to the Lord's Supper: Intentional, Not Incidental

Jesus did not accidentally or incidentally choose the Passover feast as the time to introduce the Lord's Supper. The Passover feast commemorated the deliverance of Israel by the blood of a lamb. Jesus was preparing to go to the cross to offer Himself as the Lamb of God for the salvation of the world. By choosing the time of this feast, He chose a time when no bread but unleavened bread was allowed in the house. Matthew 26:17 says, "Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto Him, where wilt thou that we prepare for Thee to eat the passover?" The Law of Moses required all leaven to be removed from the houses during this feast (Ex. 13:7). The point is not that we are under the Law of Moses but that Jesus chose a time when no other bread was allowed to be present—that shows intent. He then took that bread and appropriated it for the observance of the Lord's Supper.

Exodus 12:15 mandates the use of unleavened bread during the week preceding the Passover. From that time forward, Jews were taught to regard leaven as representing the evils of Egypt, thus sin and impurity of every kind. Unleavened, therefore, means pure from evil of all kinds. It is not merely incidental that Jesus chose bread representing purity to represent His body, i.e., His holy life offered for our unholy sins!

The importance of unleavened bread in the Passover feast is used to make an analogy to the life of a Christian in 1 Corinthians 5:7-8:

Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.

We must live lives unleavened by sin, thus pure. Unleavened bread was essential, not incidental, to the Passover feast. By intentionally selecting that bread, Jesus made it essential to the Lord's Supper. Unleavened bread points to the purity of the life of Christ and the purity of His people.

Typical meals, both ordinary and ceremonial, include some drink. The Old Testament does not mention a drink in connection with the Passover feast. Still, Jewish scholars trace the fruit of the vine to the nation's history after the Babylonian captivity. Ezra is considered the first great scribe who organized the

books of the Old Testament. He may have also helped to organize how the Seder or family meal was conducted, including the inclusion of the fruit of the vine in guiding the Jews in restoring their observance of the Passover feast. At any rate, during the intertestamental period, the format of telling the story of the exodus with Scripture reading and prayer was set in a pattern, or ritual form, called the Haggadah (literally, "the telling"). Historians and Bible commentators point out there were four occasions during this ceremony when Jews drank the fruit of the vine (see A.T. Robertson, *Word Pictures of the New Testament*, II: 267; C.G. Caldwell, *The Gospel According to Luke in Truth Commentaries*, 1187).

Jesus presided over the Seder by following these practices until He came to the end of the Seder. Then He introduced something wholly unprecedented. In preparation for what was to follow, Luke records Jesus telling the disciples to "divide" the cup of the fruit of the vine among themselves ("divide" is *diameridzo* in Greek—divide the contents, not the container, each man to his own container).

Now, notice the wording of Matthew 26:26-29,

And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is My body. And He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is My blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will

not drink henceforth of this fruit of the vine, until that day when I drink it new with you in My Father's kingdom.

Jesus did not accidentally or incidentally stumble onto a piece of bread, which just happened to be unleavened on this occasion when He "took bread" and said, "This is My body." "This" bread was unleavened bread, not ordinary bread. "This" bread represented purity as no other bread did. Also, Jesus did not accidentally or incidentally stumble onto the fruit of the vine. That drink and no other had become enshrined in the Seder. He told the disciples to drink of "this fruit of the vine" now and in the future in "My Father's kingdom" in fellowship with Jesus. "This," referring to the fruit of the vine and not a particular container, "is My blood." No other drink but this one was appropriated by Jesus to represent the blood He would shed for our sins on the cross.

Writing from Ephesus across the Aegean Sea from Corinth, Paul said to the saints at Corinth, "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body: for we are all partakers of that one bread" (1 Cor. 10:16-17). What was the "one bread" and the one "cup" shared by saints on both sides of the Aegean Sea in fellowship with Christ? The implication is that all saints in every place share in this fellowship. There is no reference to physical objects which are so large they reach around the globe but to the *common elements* given by Christ for this memorial feast. We all share in eating unleavened bread and drinking the fruit of the vine in remembrance of the perfect sacrifice of Jesus Christ. This is true regardless of whether the bread is served from one plate or several and whether the juice is drunk from one common container or individual containers. Jesus Christ legislated elements and their meanings but assigned no memorial meanings to the containers used to serve those elements.

No Instructions Regarding the Elements?

All of this is dismissed by writers such as Trevor Williams, who posted an article on "Communion Bread," expressing concern over "articles about the necessity of using unleavened bread to celebrate communion." He said, "Nowhere in Scripture do we read that we are instructed to eat unleavened bread when we celebrate." People around the world should be allowed to provide "what they can," though he grants unleavened bread "was on the table" because of the Passover when Jesus ordained the Lord's Supper. He insists that requiring unleavened bread as essential "puts us under the Law of Moses," contrary to Galatians 3. Trevor then refers to the beginning of the church on the Day of Pentecost in Acts 2, saying, "what was special about this time was that it was the time to eat leavened, yeasted bread" as recorded in Leviticus 23:17. He concludes "that the early church continued steadfastly in the breaking of bread (Acts 2:42), and that celebration certainly started on a yeasted bread day" (Trevor Williams, Editor-in-Chief, *The Christian Worker Magazine* 52, 6 [June 2020]:10; <http://churchesofchrist.co.uk/content/pages/documents/1591383054.pdf>).

The passages presented above clearly show Jesus did instruct us regarding the elements necessary for the Lord's Supper. Some people proceed with the rationale that says, "Do not confuse me with the facts. My mind is already made up." We cannot force anyone to acknowledge the force of the Lord's instructions, but those instructions will stand as true when the world is on fire. Jesus said, "Heaven and earth shall pass away, but My words shall not pass away" (Matt. 24:35).

We are not attempting to bind anything based on the Law of Moses, but we must yield and submit to the authority of Jesus Christ, who said, "All authority hath been given unto Me in heaven and on earth" (Matt. 28:18, ASV). Regarding the Lord's Supper, Paul

said, "For I have received of the Lord that which also I delivered unto you" (1 Cor. 11:23). What Christ revealed to the apostles and what they delivered to us in the Scriptures stands because of His authority, not the authority of Moses. Jesus, not Moses, ordained the Lord's Supper, including the elements and meaning of its observance.

Does Leviticus 23 Shed Light on the Elements?

Citing Leviticus 23:17 as the basis of substituting leavened for unleavened bread is twisting the Scriptures. No reference is made by Jesus to leavened bread when He instituted the Supper, and no reference is made to it when the apostles delivered to the saints what they received from Jesus. There is no reference, allusion, or implication of any kind in anything said by Jesus or the apostles that remotely suggests leavened bread may be substituted for unleavened bread in observing the Supper of the Lord. To introduce such a practice purely on the basis of instructions given for the feast of Pentecost indeed "puts us under the Law of Moses" contrary to Galatians 3. In such a case, we should not neglect to include Leviticus 23:18, which requires: "Present with this bread seven male lambs, each a year old and without defect, one young bull and two rams. They will be a burnt offering to the Lord, together with their grain offerings and drink offerings—an offering made by fire, an aroma pleasing to the Lord" (NIV). Verse 18 has as much relevance to the elements consumed in the Lord's Supper as verse 17—no relevance.

Yet, we are told people around the world should be left free to offer "what they can." First, the same people who can prepare leavened bread can prepare unleavened bread anyplace around the world. Second, if this is a good rule for one element, it is equally good for both elements. Therefore, if it is difficult to find the fruit of the vine at some times and places, shall we substitute whatever

Continued on page 33

Is It Really about Race? What Did Jesus Say?

by Dick Blackford

As our society experiences a renewed period of civil unrest, we are reminded that there is something more important than race that needs our undivided attention—namely, the cultivation of one’s character.

Introduction

It’s about race, all right—it’s just not *all* about race. There’s a bigger picture that we don’t need to miss. It’s a delicate subject that deserves the utmost of dignity.

We read of the unjust killing of some black people with soberness and sadness. Each victim was somebody’s son or daughter, brother, sister, or parent. It’s difficult to imagine the pain for their families. People of the same race or ethnicity often kill one another.

Yet, in cases of white on black homicide, we must ask, was it the victim’s *blackness* that caused them to be killed, or was it the perpetrator’s *whiteness* that caused them to do it? In cases of black on white homicide, we must ask, was it the victim’s *whiteness* that caused them to be killed, or was it the perpetrator’s *blackness* that caused them to do it?

Jesus goes far deeper: “For out of the *heart* come evil thoughts, murder. . .” (Matt. 15:19). “The good person out of the good treasure of his *heart* produces good, and the evil person out of his evil treasure produces evil. . .” (Luke 6:45). This applies no matter what color you are—to the whole *human* race. It is a mistake to make race the cause of one’s evil or good. Jesus placed people in two categories unrelated to skin color: (1) the good person with a good heart who produces good out of his good treasure; and, (2) the evil person who produces evil out of his evil treasure. Jesus said there really are such people.

Until we get on the same page with Jesus, we’re wasting our time. *He* has the answer. He’s the *only One* who has the answer. Evolution doesn’t have the answer. It’s been used to argue for the superiority and inferiority of certain races.

What the Bible Says about Skin Color

The Bible says nearly nothing about skin color. Here is the total: First, Esau and David are described as having a red or ruddy complexion (Gen. 25:25; 1 Sam. 16:12; 17:42). Second, the Shulamite woman said she was black. She explained it was because “the sun has scorched me” (Song of Sol. 1:5-6). Neither is a racial comment.

Skin color is just not important to the biblical narrative. This shows just how little God thought of it. It was so unimportant that He never told us where the races began. Men have deduced that different races are probably related to the confusion of languages at the Tower of Babel, and the subsequent separation that occurred. That sounds reasonable, but we must stop short of saying when or where the races began. Neither science nor the Bible tells us.

There is one other biblical reference to skin: Jeremiah 13:23 asks, “Can the Ethiopian change his skin or the leopard its spots?” Rather than being a racist statement, this was a description of those who harden their hearts to the point of no return. They reach the point where they cannot change any more than a leopard can change his spots

or the Ethiopian the color of his skin. This was a proverbial expression that describes a seared conscience and is not racially derogatory.

Are We on the Same Page?

The fact is, *not all black people are on the same page*. I know some who produce good things from the good treasure of their hearts. They are on the same page as Jesus.

Another fact is, *not all white people are on the same page*. They produce good things from the good treasure of their hearts. They are also on the same page with Jesus. In some cases, skin color may be the only thing some have in common because their hearts are in different places.

Then there’s this fact: *not all policemen are on the same page*. The vast majority of law-enforcement personnel condemn unjust killings. It’s unfortunate that some have perverted the purpose of their job and made it really hard for those who are doing the right thing. They’re hard-working and risk their lives for us every day. Those who have misused their authority and have gone off the rails should be dealt with as any other violators of the law. It’s related to race, but it goes far deeper. Until we start talking about the heart, we’re talking about the symptom, not the source.

There’s another fact: *Not all people who say “Black lives matter” are on the same page*. Ponder that. My fellow Christians and I believe black lives matter, but we’re not on the same page with those who say this but also chant

for “Dead cops.” Some people acted that out and killed innocent police officers, including black ones. True Christians are definitely not on the same page with those violent arsonists, looters, and murderers who advocate anarchy or who promote immorality in the bylaws.

God has given the civil government the responsibility to deal with the lawless. They need to be rooted out, the same as bad cops (Rom. 13:1-5). We should hope the day never comes when we don’t have policemen (black and white), where society collapses and the only rule is the law of the jungle! The fact that some go off the rails doesn’t change what the Bible says about the purpose of government.

There are black people who have been violently mistreated. We have seen the list of names. There are police who have been violently mistreated. We have seen that list of names, too. However, no group should be painted with a broad brush as represented by the worst of its characters.

Thinking “skin deep” is too shallow. Cain killed Abel, which shows people couldn’t get along *before* the races began! The real issue is deeper than the skin. Each person will be held accountable, individually, on judgment day, regardless of skin color (Rom. 14:12-14). Jesus said the problem was in the *heart*. *Who can dispute that?*

As long as people continue to ignore what Jesus said about the two groups (the good person out of the good treasures of his heart, and the evil person out of his evil treasure) we can get diverted away from the real issue. As long as we ignore what Jesus said, we will continue to have racism. We’ve known that violence is not the answer since before Rodney King. Even now, I can hear him asking, “Can’t we just all get along?”

Violence adds fuel, not water, to the fire. Skin color doesn’t cause anybody to do anything. That’s Satan’s diversionary tactic. Stop looking away from what Jesus said was the *real problem* and get-

ting drawn into things over which none of us has control, such as skin color.

We hear people say, “Two wrongs make a right.” No, two wrongs make two wrongs. If everybody lived out of that philosophy, we would have double the evil we already have. Is that what we need?

Let’s not just deal with the symptom. Let’s talk about the heart. The answer is found in the gospel of Christ. It comes through one conversion at a time—one heart changed at a time. Jesus came to change people from the inside out. God said to Samuel, “The Lord sees not as man sees; for man looks on the outward appearance, but the Lord looks on the heart”—*not* skin color (1 Sam. 16:7).

All of the most intelligent people in the world together cannot solve the problem of racism. They will get it *wrong*—until they get on the same page with Jesus. He made us. We come with a manual!

Regardless of skin color, if there is prejudice in your heart, you need to get on the same page with Jesus. If all the categories of people we’ve identified would get on the same page with Jesus, then we’d *all* be on the same page! 📖

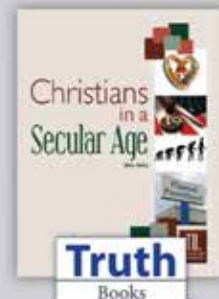
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Dick Blackford

Dick has worked with the StoneRidge church of Christ in Jonesboro, AR, for 13 years. He and his wife, Kathy, have three children (one deceased). The church website is stoneridgechurchofchrist.com. He can be reached at rlb612@aol.com.



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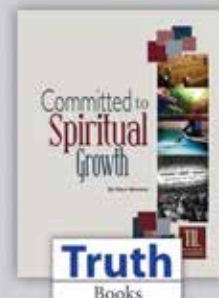
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Review of the Neubauer-Reeves Debate on the AD 70 Doctrine

by Shawn Chancellor

The AD 70 doctrine is a heretical approach toward Scripture. It imposes an artificial grid upon our understanding of the sacred text, with the result that nearly every page of the Bible is subjected to radical reinterpretation.

The Reeves-Neubauer debate on the AD 70 doctrine occurred July 20-24 at the Olsen Park church of Christ in Amarillo, TX. The Olsen Park congregation did an outstanding job hosting the debate, especially considering the challenges created by the COVID-19 pandemic. Attendance was excellent every night, and many more watched via live stream. Both disputants demonstrated the ability to articulate their position in a passionate but gentlemanly manner and did so each night.

Bruce Reeves preaches for the Hwy. 65 church of Christ in Conway, AR. His moderator was Kyle Pope, the evangelist at Olsen Park. The proposition affirmed by brother Reeves read: “The Scriptures teach that Jesus of Nazareth will come again in the future to raise both the wicked and righteous for eternal judgment.”

Holger Neubauer preaches for Lake Shore Church of Christ in South Haven, MI. His moderator was Brent Bischel. The proposition affirmed by brother Neubauer read: “The Scriptures teach that Jesus of Nazareth returned for the second and final time in the destruction of Jerusalem in AD 70.”

The AD 70 doctrine, also known as “Realized Eschatology,” teaches that all prophecy was fulfilled by AD 70 in the destruction of Jerusalem. According to this doctrinal system, we are not awaiting the return of Christ, the end of the world, nor the resurrection of the dead from the grave. Instead, the resurrection should be viewed as a corporate concept applied to (1) the

Old Testament saints who were freed from hades in AD 70 and then to (2) New Testament saints in the resurrection of the church, which also took place in AD 70. Many who espouse the doctrine deny that conscious eternal punishment awaits the wicked. Some who hold this view question whether Genesis 1-6 is literal or figurative and whether there was a universal flood. Additionally, there are a host of other issues that we will not have the opportunity to mention in this review.

This was not a debate about the dating of biblical books or how to interpret biblical time markers (although these issues arose in the discussion). This doctrine has serious implications regarding the nature of our walk with God, the unity of the Godhead, and many other topics that are essential to our salvation. This debate did not center on the disputants’ understanding of the Olivet Discourse or the date of the book of Revelation. Significantly, the AD 70 doctrine requires a novel re-reading of the entire body of Sacred Scripture.

Anyone who reads or watches the debate will be struck by the contrasting approaches of the two participants. Brother Reeves began with a deliberate verse-by-verse exegesis of 1 Corinthians 15 that took up both speeches Monday. Brother Neubauer preferred to cite portions of various passages, often merely mentioning the citation, stating a position on the passage, then quickly moving on with little to no effort to prove his position.

Brother Reeves began Monday night in 1 Corinthians 15, demonstrating that a proper understanding of the nature of Jesus’s resurrection is essential to understanding what the Bible teaches regarding the resurrection of the dead. The primary focus of his first speech was 1 Corinthians 15:1-4, and the gospel that Paul taught. Brother Reeves pointed out that there was no contextual reason to understand the death, burial, and resurrection of Jesus in any way other than a literal physical manner. He noted in verses 16-17 that Paul said that if Christ was not so raised, our faith is worthless, and we are still in our sins. Verse 20, which states that “Christ has been raised from the dead, and was the first fruits of those who are asleep,” proved to be critical to brother Reeves’s affirmative. He explained that “first fruits” indicates something that is “like in kind” to that which follows. Thus, if Christ was physically brought forth from the grave, we should anticipate the same sort of resurrection. Brother Reeves went on to show that Paul’s concerns about baptism for the dead and his own physical suffering (vv. 29-32) make no sense if the death and resurrection under consideration were not physical.

Brother Reeves’s second major point came from 1 Corinthians 15:35-54. From the text, he showed that those who are raised will be changed in such a manner as to be suitable for life in the presence of the Father in the spiritual realm. In other words, it is not corruptible flesh that is susceptible to both disease and sin that will enter heaven; rather,

those who are raised will experience a substantial change that will eliminate such concerns.

Brother Neubauer argued that 1 Corinthians 15:1-4 refers to spiritual death, burial, and resurrection. He based his arguments on a series of Old Testament texts that figuratively use “body” to describe nations or groups of people. His primary passage was Hosea 6:1-2, which he stated was the only Old Testament passage that referred to a three-day resurrection. When brother Reeves pointed out Matthew 12:40 and Jesus’s reference to Jonah as a type of His resurrection, brother Neubauer rejected this passage stating it is an allusion, not a quotation. Interestingly, when asked later if 1 Corinthians 15:1-4 was a quotation of Hosea 6, he stated that it was a “direct allusion.” Brother Reeves showed that even if Paul was quoting Hosea 6:1-2, the resurrection in Hosea 6 occurred on the third day, not forty years later. Thus, the passage contradicted brother Neubauer’s position. Brother Neubauer never answered this argument.

Brother Neubauer mocked the idea that “biology” was involved in the resurrection of the dead going so far as to ridicule the idea of a resurrected Christ with wounds in His hands and the idea that our corruptible flesh would live forever in heaven. He seemed to overlook brother Reeves’s argument on 1 Corinthians 15:35-54.

Brother Reeves also made affirmative arguments from Philippians 3 regarding the nature of the resurrection body and 1 Thessalonians 4 regarding the final judgment. As with 1 Corinthians 15, brother Reeves took the time to speak on the full context of the verses cited and demonstrate how they spoke of the resurrection and judgment to come.

On Thursday night, brother Neubauer began his affirmative by citing several Old Testament passages such as Daniel 12:13 that he felt defined “the end” as AD 70. Rather than spending time in each passage demonstrating why the context supported his position, brother

Neubauer cited several “rules” (my word not his) that he had already appealed to on Monday and Tuesday and would continue to cite throughout the debate. For instance, he stated that no New Testament author had the right to quote an Old Testament prophet out of context, to which we can all agree. However, he went on to explain that this indicated that New Testament authors could not expand on a prophecy, show it in a new light, or make a secondary application. He applied this rule specifically to the definition of terms such as “the end,” “that day,” and “body.” Having found a passage that he asserted defined these terms in a manner suitable to his doctrine, he then forced that definition into any New Testament passage that used the same term.

Using this premise, brother Neubauer repeatedly stated that the Bible taught about “the time of the end but not the end of time.” He went to Zechariah 12-14, noting the phrase “the end” and his definition of it in an attempt to prove that the only end referenced in Scripture was the end of the Jewish economy in AD 70. He focused on Zechariah 14:1-2, noting that this could not refer to Pentecost but must to refer to the destruction of Jerusalem

Brother Reeves followed in Zechariah, spending considerable time both Thursday and Friday going through the text, demonstrating that these passages did not refer to AD 70. Instead, he stated that they referenced the rise of the Messianic kingdom, the judgment on those who rejected that kingdom, and the blessings on those that entered therein. One moment that was particularly devastating to brother Neubauer’s position occurred when brother Reeves pointed out that brother Neubauer had not read all of Zechariah 14:2, which speaks of the people safely remaining in the city. How, he asked, could this be AD 70 when Jesus told the disciples to leave the city when they saw the Roman army? Brother Neubauer never answered this question. We should note that brother Reeves

never argued that Zechariah 14 spoke of the day of Pentecost. Instead, brother Reeves pointed out that the prophetic day Zechariah mentions included but was not fulfilled by Pentecost. However, brother Neubauer continued to charge brother Reeves with this rejected position.

Brother Neubauer affirmed that the Bible did not teach the fiery end of a planet, but the fiery end of a covenant that could not redeem sinners. Brother Reeves answered this with a complete exposition of 2 Peter 3, showing that the passing away of the heavens and the earth had to be the same “in kind” as the creation and flood that Peter used to illustrate the coming judgment, i.e., it had to be literal and universal.

In brother Neubauer’s view, redemption occurred in stages over forty years. According to brother Neubauer Jesus died and went to hades, a place of torment and spiritual separation from the Father. On the third day, Jesus was raised spiritually, i.e., He left hades to “open the gates of heaven.” In AD 70, when the temple was destroyed, the spirits of the Old Testament faithful were released from their torment and entered into heaven. Brother Reeves noted that this position left Christians before AD 70 in their sins and that it effectively created a situation where there were two Gods for three days. Brother Neubauer argued that the early Christians were forgiven proleptically, i.e., already but not yet. Such a concept completely eludes this writer, and so we will say nothing more about it.

Brother Reeves quoted Brother Neubauer, who had previously affirmed in the Neubauer-Denham debate that the Divine attributes of Jesus were “absorbed” into the other two persons of the Godhead during the incarnation. Bruce defended the clear biblical truth regarding the Godhead and the eternal deity of Christ, while Holger defended his past statement (see note below).

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In Memory of E. M. Chandler

by Forrest Morris



Every once in a while along our pathway in life, we enjoy the wonderful opportunity of meeting folks who are very special. We learn to know them, and we grow to love them.

More often than not, that special person sometimes leaves us. The days of their years are taken away, and they go to the reward that they have looked forward to for so many years.

E. M. Chandler, my dear friend, and brother in Christ, left this world on Monday, July 6, 2020. He was a man that I knew for over forty years, a man that loved his Creator and sought to do that which was righteous in His sight.

It is my hope that we will meet one day again, for I will dearly miss him. I would like to dedicate this poem to his memory. 🙏



Forrest Morris

Forrest has worked with the local congregation that meets at 605 E. Adoue Street in Alvin, TX, since 1978. He and his wife, Sue, have three children and twelve grandchildren. He can be reached at forrestmorris@outlook.com.

Goodbye My Friend

*We seldom know what to say and scarcely what to do
In dealing with the loss of a friend, such as you*

*Times like these are very hard
but it helps when we pray,
Especially, during the time
when a loved one flies away.*

*Our hearts are deeply saddened
and our eyes filled with tears,
But, through it all, we grasp
for the hope that quiets all fears.*

*Please know we'll not forget you
as we say our last goodbye,
For we'll keep you in our memory
... as the years go by.*

Continued from page 27

“we can”—orange juice, goat’s milk, Kool-Aid, Gatorade, coconut milk, cough syrup, chicken broth, tomato soup, water, or whatever else is handy? Is the Mormon Lord’s Supper with ordinary bread and water acceptable to the Lord, and, if so, how do we know? Or, may we join the modern practice of some denominations designed to appeal to young people by observing the Supper with hamburgers and Cokes?

How Is Christ Truly Honored?

If there is no pattern for the elements, there can be no violation regardless of

what elements may be used. Nadab and Abihu substituted fire of their own making for fire from the main altar to burn incense and were consumed by fire from the Lord (Lev. 10:1-3). They would have insisted they were honoring the Lord by burning incense regardless of the origin of the fire, but God is not “sanctified” or “glorified” when man substitutes his will for God’s will.

Christ is not honored when elements are substituted by man’s will for the elements that He ordained in observing the Lord’s Supper. Christ is truly honored when we lay aside our preferences and

opinions in order to submit to His will as revealed in Scripture. “And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him” (Col. 3:17). To act in His name is to obey Him in all things. **TL**



Ron Halbrook

Ron has worked with the Hebron Lane church of Christ in Shepherdsville, KY since August of 1997. David Dann and Ron work together. Ron has made seventy-seven trips to the Philippines. He and Donna have three children and ten grandchildren. The church website is hebronlane.com. He can be reached at halbrook@twc.com.

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When asked what hope the AD 70 doctrine provided for Christians today, brother Neubauer became very impassioned. It became clear to this writer that brother Neubauer’s misunderstanding of hades created an emotional basis for his acceptance of this doctrine. While historically the doctrine has roots in the universalist movements of the late 1800s, the modern-day appeal to Realized Eschatology seems to be an overreaction to several simplistic or wrongheaded ideas about a variety of topics often presented in churches of Christ which brother Neubauer mentioned throughout the debate. We should certainly be willing to reexamine traditional positions; however, this writer is at a loss to see why we should

rewrite the Scriptures rather than merely noting what is false and turning from it.

Brother Reeves spent considerable time noting the dangerous consequences of this doctrine. He noted time and again that it removes all hope for the future, denies the efficacy of the death and resurrection of Jesus, denies the deity of Christ and the unity of the Godhead, removes the Bible doctrine of hell, and leaves humanity in a continual state of suffering.

Unless one is willing to accept some peculiar rules of hermeneutics, it is difficult to see how a faithful Bible student could come to hold the AD 70 doctrine. Undoubtedly, studies into the nature of hades and the resurrection are essential and would prevent much of the confusion that brother Neubauer

manifested on these issues. We will end by noting that this debate touched on several topics that need to be considered and studied. Anyone who reads or listens to this debate would do well to make a note of these topics and engage in serious personal study so that they may be reassured by the amazing hope presented to us in the gospel. **TL**

Note

See Neubauer’s sixth negative in his debate with Howard Denham in FL @ 3:52-7:34 available on YouTube.com.



Shawn Chancellor

Shawn has worked with the South Georgia St. congregation in Amarillo, TX, for the past five years. He and his wife, Bonnie, have one daughter. The church website is southgachurch.com. He can be reached at shawn.chancellor@gmail.com.

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(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.
No evening service on Sunday
Wednesday 7:30 P.M.
(954) 822-1974
www.northsideflauderdale.com
Email: northsideflauderdale.com

FORT MYERS

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

FROSTPROOF

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

GENEVA

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

KEY LARGO

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

MARY ESTHER

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

MIAMI

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

MIAMI

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

MIAMI

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

OCALA

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

ORLANDO

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

ORLANDO

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

ORLANDO

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

PALMETTO

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

PANAMA CITY BEACH

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

SEFFNER

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

GEORGIA

CENTERVILLE

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

COLUMBUS

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

CONVERS

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

PINE MTN. VALLEY

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

SAVANNAH

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

VALDOSTA

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

IDAHO

BLACKFOOT

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

IOWA

DES MOINES

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

GRINNELL

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

ILLINOIS

CHICAGO

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

DOWNERS GROVE

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

GLEN ELLYN

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

MATTOON

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

SOUTH HOLLAND

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

INDIANA

CLARKSVILLE

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

GREENWOOD

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

HOBART

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

INDIANAPOLIS

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

JAMESTOWN

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

OLITIC

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

PEKIN

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

PLAINFIELD

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

SAINT LEON, IN

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

SALEM

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

TRAFALGAR

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

KANSAS

TOPEKA

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

KENTUCKY

AUSTIN

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

BEAVER DAM

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

BENTON

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

BRANDENBURG

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

CAMPBELLSVILLE

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

CANEYVILLE

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

DANVILLE

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

FRANKLIN

31-W North church of Christ
1733 Bowling Green Road
Bible Study 9 A.M., Worship 10 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Steve Monts, (270) 776-9393
www.31wchurchofchrist.com

HODGENVILLE

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

LEITCHFIELD

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

LOUISVILLE

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

LOUISIANA

GONZALES

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

MANY

Lakeside church of Christ
12095 Texas Hwy. (Hwy. 6 W.)
12 miles west of Many
Bible Study 10 A.M., Worship 11 A.M.
Evening 5 P.M., Wednesday 7 P.M.
(318) 256-9396

STONEWALL

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

MARYLAND

SEVERN

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

MAINE

PORTLAND

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

MICHIGAN

CEDAR SPRINGS

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

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: primroseonor@suddenlink.net
www.eaglerockroadchurchofchrist.org

CAPE GIRARDEAU

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

DONIPHAN

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

FAIR GROVE

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

KENNETT

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

LILBOURN

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

RAYTOWN

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

ST. JAMES

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

ST. JOSEPH

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

NEBRASKA

BEATRICE

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

NEVADA

RENO

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

NORTH CAROLINA

CHARLOTTE

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

OHIO

BEAVERCREEK

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

CINCINNATI

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

CLEVELAND

Lorain Ave. church of Christ
13501 Lorain Ave.
Bible Study 10 A.M., Worship 11 A.M.
Evening 6 P.M., Wednesday 7:00 P.M.
(330) 723-0111 or (330) 590-0227
or (216) 322-9392
www.lorainave-churchofchrist.com

COLUMBUS

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

DAYTON

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

FRANKLIN

Franklin church of Christ
6417 Franklin-Lebanon Rd. 45005
Sun. Bible Study 10 A.M.
Sun Worship 10:45 A.M.
Tues. Bible Study 6:30 P.M.
Evangelist: Josh Lee (937) 789-8055
or (937) 746-1249, www.franklin-church.org

FREMONT

church of Christ
3361 W. State Street, 1 mi. W. of Fremont
on U.S. Rt. 20
Bible Study 10 A.M., Worship 10:45 A.M.
Evening 6 P.M., Wednesday 7 P.M.
(419) 849-3340 or 849-2980
www.fremontchurchofchrist.com

HAMILTON

Westview church of Christ
1040 Azel Ave.
Bible Study 9 A.M., Worship 9:45 A.M.
Evening 6:30 P.M., Wednesday 7 P.M.
Evangelist: Eugene Ford (513) 856-9288

HILLIARD

church of Christ
4840 Cemetery Rd.
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
(614) 876-4089

MANSFIELD

Southside church of Christ
687 Mansfield-Lucas Road
Bible Study 10 A.M., Worship 10:45 A.M.
Wednesday 4:30 P.M.
James Bond: (419) 564-3878
Mr. Kim Walton: (419) 651-3488
church: (419) 522-8982
<https://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

UHRICHSVILLE

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

OKLAHOMA

MCALESTER

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

OKLAHOMA CITY

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

OREGON

SWEET HOME

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

PENNSYLVANIA

PHILADELPHIA

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

SOUTH CAROLINA

COLUMBIA

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

SUMTER

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

WEST COLUMBIA

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

TENNESSEE

COLUMBIA

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

COSBY

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

JACKSON

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

JOHNSON CITY

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

JONESBOROUGH

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

KINGSTON SPRINGS

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

MT. PLEASANT

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

KINGSFORT

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

MARYVILLE

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

MEMPHIS

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

MURFREESBORO

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

MURFREESBORO

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

NASHVILLE

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

NASHVILLE

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

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.
Evening 5:00 P.M.
Wednesday 7 P.M.
Evangelist: Marc Smith
(254) 292-2482 or 652-7698

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

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

WYOMING

RANCHESTER

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

CANADA

CALGARY, AB

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

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...discussion that was held in Dodson, TN, on November 12th...

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