

# Truth

## Magazine

*Taking His hand, helping each other home.*



TM

NOVEMBER 2020 | NO. 11 | VOLUME 64

# AVOIDING SEXUAL IMMORALITY

**“Therefore, having these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God” (2 Cor. 7:1).**



# Truth Magazine

Taking His hand, helping each other home. 

(ISSN 1538-0793) is published once a month by Truth Publications, Inc., 220 S. Marion, Athens, AL 35611. Postage paid at Bowling Green, KY and additional mailing offices.

**Manuscripts should be sent to the editor:**  
Mark Mayberry (mark@truthpublications.com)

**Subscriptions, renewals & other correspondence should be sent to:**  
Truth Magazine  
220 S. Marion, Athens, AL 35611  
subscriptions@truthmagazine.com

**Book orders should be sent to:**  
CEI Bookstore | truthbooks.com  
220 S. Marion, Athens, AL 35611  
Phone: (855) 492-6657  
sales@truthbooks.com

**Online Website:**  
truthmagazine.com

**Send change of address to Postmaster at:**  
220 S. Marion  
Athens, AL 35611

**DISCLAIMER:**  
Books in ads are screened but an ad does not mean unqualified endorsement. All books should be tested by Scripture. We appreciate readers notifying us if they find some glaring fault in ads.

pg 35



## Features

### THE BLESSINGS OF MARRIAGE

by Mark Mayberry

pg 4

Sexual immorality is rampant in contemporary culture. By reemphasizing the roles, relationships and romance of marriage, we can avoid the perils that would otherwise destroy present happiness and future hope.

### REVIEW OF THE CHOSEN (SEASON 1)

by Kyle Pope

pg 6

For those who have seen ads promoting this popular series on the life of Christ and wondered what it is and whether it is worth watching, brother Pope offers a review and summary of the first season of *The Chosen*.

### TEACHING OUR CHILDREN: THE LAW OF THE LEARNING PROCESS (III)

by Aleta Samford

pg 8

As stewards of God's word, we should endeavor to help our students learn how to learn. Appealing to the senses is an effective method of drawing them into the biblical story and arousing their curiosity.

### TRANSFORMED BY FAITH

by David Flatt

pg 10

Believers experience a spiritual metamorphosis when they fully commit themselves to the resurrected Savior, being transformed in heart, mind, action, and associations.

### THE LORD'S SUPPER

by Mark Mayberry

pg 14

The observance of the Lord's supper is a central part of Christian worship, bringing blessings and providing focus. Yet, it is fraught with danger if we fail to partake in a worthy manner.

### QUESTIONS & ANSWERS

by Bobby L. Graham

pg 16

A reader asks, "Is it scriptural to argue that a Christian should not marry a non-Christian?"

### GALLIO, PROCONSUL OF ACHAIA

by Leon Mauldin

pg 18

Gallio, before whom Paul stood, served as proconsul of Achaia for approximately one year. The actual *bēma* (judgment seat) can still be viewed at Corinth. Further, Gallio is mentioned in an inscription by Claudius, the Delphi Inscription.





# Avoiding Sexual Immorality

## ■ ADULTERY AND FORNICATION

by Phillip E. Stuckey

pg 22

Since adultery and fornication violate God's will for humanity, let us heed His counsel and flee from these sins.

## ■ SEXUALLY SUGGESTIVE ACTIVITIES

by Corey Willis

pg 24

Perceptive Christians will avoid, not only overt acts of sexual immorality, but things that tend to produce lust.

## ■ IMMODEST CLOTHING

by Ron Halbrook

pg 26

Instead of seeing how close we can get to danger, let us be pure in our dress and demeanor. This is a duty of male and female, and is demanded of the young, as well as those who are older.

## ■ ABORTION

by Daniel H. King, Sr.

pg 28

Abortion is a tragic (and deadly) consequence of sexual promiscuity. This barbaric act sacrifices human life on the altar of selfishness and sin.

## ■ HOMOSEXUALITY AND LGBTQ ISSUES

by Matthew Bassford

pg 30

Our progressive society manifests an "anything goes" attitude toward sexuality, but the divine pattern is clearly and consistently set forth on the pages of Sacred Scripture.

## ■ GENDER CONFUSION AND ROLES

by Mike Willis

pg 32

Contemporary culture has embraced transgendering psychology and surgery to relieve the psychological needs of those who have experienced gender confusion. What does the Bible teach about gender?

# The Blessings of Marriage

by Mark Mayberry

Sexual immorality is rampant in contemporary culture. By reemphasizing the roles, relationships and romance of marriage, we can avoid the perils that would otherwise destroy present happiness and future hope.

Let us consider the roles, relationships, and romance of marriage. What is the biblical pattern? What consequences and costs accrue when men reject the teaching of Sacred Scripture?

## Roles

The biblical pattern defining the roles of husbands and wives involves headship and submission. This same principle is seen in God's relationship with Israel and Christ's preeminent position over the church.

God called Israel into a conditional ("if. . . then") covenant, in which He would provide leadership and protection if they promised to obey His will (Exod. 19:3-6; 23:20-23; Lev. 26:18-22).

Since Christ is head of the church, local congregations (and Christians who compose such) must submit to His divine authority. Individually, we must faithfully obey Him in all aspects of life. We must collectively follow the biblical pattern that governs the church's work, worship, organization, terms of admission, membership conditions, etc. (Matt. 28:18-20; Eph. 5:22-33).

The same principle governs the marital relationship. As seen in Ephesians 5 and parallel passages, husbands should manifest loving leadership, and wives must render respectful submission (Col. 3:18-19; Titus 2:3-5; 1 Pet. 3:1-7).

In a culture corrupted by feminism, many reject this approach. Militant feminists rail against the patriarchy, mocking the concept that men have power over women, denouncing the

stratification of power and privilege by gender. Yet, dismissing the teaching of Sacred Scripture has not brought deliverance from domestic oppression. Instead, confusion, conflict, and crisis confront modern marriages.

## Relationships

The biblical pattern for the relationship of husbands and wives involves helpfulness, knowledge, and understanding. This same principle is seen in God's relationship with Israel and Christ's connection with the church.

Recognizing that it was not good that man should be alone, God said, "I will make him a helper meet for him" (Gen. 2:18, AV/KJV). Note modern English renditions of this statement: I will make him a helper suitable for him (NASB). I will make him a helper fit for him (ESV). I will make him a helper as his partner (NRSV).

The Hebrew word *ezer*, translated "help meet" (KJV) or "helper suitable" (NASB), occurs 16x in 16 verses. Swanson says it refers to one who serves as a "helper, assistant, i.e., one who assists and serves another with what is needed" (6469).

*Ezer* describes the relationship God shared with His chosen people. In Deuteronomy 33, Moses pronounced a blessing upon the tribes of Israel. Concerning Judah, Moses said, "May You (God) be a help (*ezer*) against his adversaries" (v. 7). Of the people as a whole, he declared, "Blessed are you, O Israel; Who is like you, a people saved by the Lord, Who is the shield of your help (*ezer*) and the sword of your majesty!" (v. 29).

God helps His people—blesses and guides. He protects and provides. Praying for help against persecutors, David pleaded, "I am afflicted and needy; Hasten to me, O God! You are my help (*ezer*) and my deliverer; O Lord, do not delay" (Ps. 70:5). Affirming that the Lord is the Keeper of Israel, Psalm 121 says, "I will lift up my eyes to the mountains; from where shall my help (*ezer*) come? My help (*ezer*) comes from the Lord, who made heaven and earth" (vv. 1-2).

Obviously, this Hebrew word is not found in the Greek New Testament, yet the concept permeates every page. It is echoed in Jesus's invitation, "Come to Me. . ." (Matt. 11:28-30; John 7:37-38). Individually and collectively, our Lord and Master helps His followers be better (Eph. 5:25-30).

Marriage is a mutually supportive relationship. As noted, God created Eve as a helper suitable for Adam (Gen. 2:18-24, esp. vv. 18 & 20). In like manner, husbands should be considerate and understanding, dwelling with their wives according to knowledge (1 Pet. 3:7-9).

In a culture corrupted by selfishness, many reject this approach. Self-seeking rules the day! Yet, it is inherently self-defeating. When we put our wants and wishes above those of our spouse, heartache ensues. Whenever men reject the concept of receiving God's help, choosing the path of self-will and sin, disaster follows.

## Romance

The biblical pattern for the romance of husbands and wives involves *agape* love and exclusive intimacy. This same principle is seen in God's relationship with Israel, and Christ's with the church.

What is romance? In the context of our present discussion, the noun refers to "a pleasurable feeling of excitement and wonder associated with love" while the corresponding verb means to "be involved in an amorous relationship with (someone)" (*Concise Oxford English Dictionary*). While the word "romance" does not appear in the Bible, the concept oft appears on its pages.

The Lord God manifested steadfast and unchanging love for His people (Isa. 63:7). The Hebrew word *chesed*, occurring here twice and 243 times in the OT, describes the loyalty and love between people, the devotion that righteous men manifest toward God, and His lovingkindness toward humanity.

Israel was oft depicted as a bride (Isa. 61:10; 62:5), but, sadly, she had proven faithless (Jer. 2:32-33). Contemplate God's heartache, as reflected in Hosea's message and mandate (Hos. 1:2).

The imagery of domestic bliss illustrates Christ's love for the church. Yes, He is head, but His leadership is sacrificial, and His love is pure and uplifting (Eph. 5:25-30).

Affirming that the Lord will be victorious over Satan and the forces of evil, the Patmos vision culminates with the marriage supper of the Lamb (Rev. 19:7-9). In the closing chapters, John said, "I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband" (Rev. 21:1-2, 9-11; cf. Heb. 12:22-24).

When our homes are founded upon biblical principles, marital love is not lacking in passion or romance (Prov. 5:15-23). Covenantal love has a deep emotional component. It is not rooted in fleeting passion, but enduring loyalty and a real commitment to fulfilling one's responsibilities and roles.

In a sex-drenched culture, many reject the biblical pattern. Our society, corrupted by unrestrained sexuality, mocks this approach. Yet, despite the pervasive emphasis on passion, the passing pleasures of sin cannot compare with the permanent joys of marital bliss.

Isaac and Rebekah shared a romantic relationship. From the moment of their meeting, he loved her. Taking Rebekah as his wife, Isaac was comforted after his mother's death (Gen. 24:62-67). Their romantic relationship is captured in this statement: "Abimelech king of the Philistines looked out through a window, and saw, and behold, Isaac was caressing his wife Rebekah" (Gen. 26:8). Other versions say he was sporting with her (KJV), showing endearment (NKJV), or that they were laughing (ESV).

Listen to the language of the Shulammitte bride and her young lover. While expressing strong physical attraction, both recognize the need to postpone passion until the time is right (i.e., marriage), and to avoid conduct that would destroy their prospect for enduring happiness: "Catch the foxes for us, the little foxes that are ruining the vineyards, while our vineyards are in blossom" (Song of Sol. 2:7-17).

The appeal of the seductress is based on lies and lust, not love. In Proverbs 7, Solomon admonished his son to avoid the allure of sexual immorality: "Say to wisdom, 'You are my sister,' and call understanding your intimate friend; that they may keep you from an adulteress, from the foreigner who flatters with her words" (Prov. 7:4-5).

Sex is the most profound expression of an intimate, knowing, life-long marital relationship. Describing the sexual relationship of the first human pair, Genesis says, "Now the man had relations with his wife Eve (NASB Marginal Note: "lit., *knew*"), and she conceived and gave birth to Cain. . ." (Gen. 4:1-2, cf. v. 25; cf. Matt. 1:24-25).

Those who live in harmony with God's plan for marriage enjoy a rich, knowing relationship. Having made a lifelong commitment, they can fully and completely give themselves to each

other. Such is not true of those who engage in illicit sexual behavior. The adulterer/adulteress is someone not truly known. He/she doesn't truly love, doesn't really care, nor can such a one be counted as trustworthy (Prov. 7:18-23).

Ponder the allegorical language used in Ezekiel 23 to describe apostate Israel and Judah as two sex-obsessed sisters. Ezekiel is embarrassingly blunt in describing their lustful and lascivious behavior. Playing the harlot, Oholah and Oholibah were used and abused. Captivated by external appearance and imagery, they lusted after their lovers. Yet, animalistic passion resulted in a personal debasement, defilement, and disgust.

## Conclusion

Having considered the roles, relationships, and romance of marriage, and having contemplated the biblical pattern and counted the cost of man's corruption, how then shall we respond? Will we acknowledge God's authority and submit to His will, or shall we reject His rule and rebel against His word? Divine commands are not burdensome, but given for our good—holding the promise of happiness in the present and for all eternity (Deut. 10:12-13; 1 John 5:1-4). **TM**

## Sources

Koehler Ludwig, et al. *The Hebrew and Aramaic Lexicon of the Old Testament*. Leiden: E.J. Brill, 1994-2000.

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

Swanson, James. *Dictionary of Biblical Languages with Semantic Domains: Hebrew Old Testament*. Oak Harbor: Logos Research Systems, Inc., 1997.



Mark Mayberry  
Editor

Mark has labored with the Adoue Street church of Christ in Alvin, TX, since 1998, where he serves as the evangelist and an elder. The church website is [ascoc.org](http://ascoc.org). His Bible study website is [markmayberry.net](http://markmayberry.net). He can be reached at [mark@truthpublications.com](mailto:mark@truthpublications.com).

# Review of *The Chosen* (Season 1)

by Kyle Pope

For those who have seen ads promoting this popular series on the life of Christ and wondered what it is and whether it is worth watching, brother Pope offers a review and summary of the first season.

If you are a user of any social media or streaming service, you will most likely have seen ads for a series called *The Chosen*. Perhaps, if you are like me, you are cautious of any film portrayals of biblical events, especially when they seek to illustrate Jesus's life. At the suggestion of our son, my wife and I recently watched all eight episodes of the first season. Please allow me to offer some thoughts and impressions about it for any who might consider watching it or who may have already viewed it.

## What Is It?

Unlike a movie that you rent or see at the theater, this series actually focuses on the life of Christ. Reportedly, it is the first multi-episode and (according to all plans) multi-season production addressing Jesus's life. It is accessible through a free app by VidAngel available in the Android and iOS app stores. The episodes are free, but the production is "crowd-funded"—that is, its producers can only make episodes as they receive viewer contributions to fund future productions. While those who wish can purchase DVDs, most watch the series on their mobile devices or "cast" it to a large screen television through various methods.

## Who Made It?

*The Chosen* is the creation of a young filmmaker named Dallas Jenkins, the director and co-writer of the series. He is the son of the religious writer, Jerry B. Jenkins, co-author of thirteen books in the *Left Behind* series, which popularized premillennialism in modern culture in recent decades. While Jenkins

identifies himself as an "evangelical," so far, I have seen no overt attempts to promote Premillennial concepts in the first eight episodes. The app offers a separate section as a supplement to the episodes called the "Deep Dive." This section provides extended interviews in which Jenkins discusses each episode with an evangelical professor, a Catholic priest, and a Messianic Jewish rabbi. During these interviews, he explores, "What did we get wrong and what did we do right?" While I cannot agree with everything said in these interviews, Jenkins clearly believes in the absolute inspiration of the biblical text. Any creative artistic coloring he has provided within the series was done cautiously, striving to avoid anything contrary to biblical principles and our knowledge of first-century culture and conditions. In light of what we can usually expect from Hollywood these days, I appreciated that.

## What They Got Right.

Let me start with the positives. Unlike many modern religious films, this portrayal of Jesus does not shy away from the tough stuff. Like the Jesus of Scripture, the series has Him teaching the coming of final judgment and warning of eternal punishment. He tells the Parable of the Dragnet (Matt. 13:47-50) and the discussion about those who died when the tower in Siloam fell, which concludes, "unless you repent you will all likewise perish" (Luke 13:2-5).

The series has a powerful way of making familiar stories come alive in a

way that many may relate to as never before. Peter, a hardened fisherman whom Scripture records first telling Jesus, "Depart from me, for I am a sinful man, O Lord!" (Luke 5:8)—sees his life transformed when he recognizes that Jesus truly is the Messiah, who can fill his empty boats with fish (see Luke 5:1-7) and change him into a fisher of men. Nicodemus, a Pharisee committed to the "tradition of the elders" (cf. Mark 7:3) and a respected member of the Jewish council (see John 3:1-21; 7:50-51)—confronts the life-changing consequences of what he learns from his night meeting with Jesus about being "born again" (John 3:3, 7). Matthew, whom the film portrays as a gifted fastidious young man with Asperger's syndrome—ostracized from his family and countrymen because of his career as a tax-collector (cf. Matt. 9:9-13)—leaves behind all that he understands to follow One who is like no one he has ever met before (cf. John 7:46). According to Jenkins, who identifies himself as being on the autism spectrum, this portrayal of Matthew has received more positive feedback than anything else in the series. Those with similar conditions are able to relate to one of Jesus's disciples in a way they never imagined before.

These touching portrayals of a Jesus that smiles, laughs, and becomes deeply involved in the lives of those He calls to follow Him are quite powerful. The healings of the leper (Luke 5:12-14), the paralytic lowered through the roof (Mark 2:1-12), and the casting out of demons from Mary Magdalene (cf. Mark 16:9) are moving scenes that may bring tears



to the eyes of the viewer. Old and New Testament Scriptures run throughout the series offering the viewer Old Testament background for many New Testament events. *The Chosen* takes these accounts off the two dimensions of the written page and allows the viewer to see a three-dimensional Savior and His disciples in ways they may not have been able to in the past.

### What They Got Wrong.

As mentioned above, this was something Jenkins repeatedly asked the religious consultants he interviewed (and apparently regularly consulted during production). Actually, I would probably address this a bit differently. *The Chosen* attempts to do something that Jenkins himself recognizes is difficult to do carefully—establish character background to understand what we read in the biblical text. Some will see this as adding to Scripture (cf. Rev. 22:18-19), but Jenkins is emphatic that he is not trying to do that. Certainly, many characters in Scripture had experiences that shaped them before they were introduced into the biblical text. Is there a careful way to portray and consider possibilities regarding this background? Jenkins tries to establish plausible backgrounds (keeping within what is known) to lead into the biblical events.

This is tricky business—fraught with numerous pitfalls and dangers. For example, Scripture records that Jesus cast seven demons out of Mary Magdalene (Mark 16:9), but it does not tell us when and how this happened. *The Chosen* imagines that Mary was a troubled, demon-possessed woman whom even Nicodemus could not help with her condition. Yes, some Jewish leaders cast out demons (Matt. 12:27). Could Nicodemus have tried and failed? Perhaps, but the Bible doesn't say that. In *The Chosen*, Jesus first confronts Mary in a drinking establishment—which Jenkins's Jewish consultant advised him would likely not have existed in first-century Palestine. Yes, Jesus went to sinners, but Scripture never describes

Him as being present when sin was taking place. *The Chosen* imagines that Simon Peter gets behind on taxes, leading him to fish on the Sabbath (another choice Jenkins's Jewish consultant advised him against) and then conspire with the Romans to betray other Jewish fishers. Yes, Peter was a "sinful man" (Luke 5:8), but none of these things is recorded in Scripture. In *The Chosen*, a repentant Mary Magdalene leads the Sabbath celebration meal in a home with Jesus present. This likely reflects the pressures of our culture to allow women to exercise leadership in religious matters—something Scripture prohibits (cf. 1 Tim. 2:10-11). Jenkins's Jewish consultant advised him yet again that this would not have happened.

The evangelical consultant was troubled by some dates used in Old Testament flashbacks and New Testament events that he felt were inaccurate. Apparently, some of this was accidental, and some of it resulted from loosely trying to choose between disputed dates. Those familiar with Scripture will note that the miracle at the wedding feast in Cana (John 2:1-11), described as "the beginning of signs" (John 2:11), is not the first miracle *The Chosen* portrays Jesus performing. This reflects a question scholars have about whether the changing of the water to wine was the *first* miracle (of any type) or the *first public miracle* (cf. Matt. 4:23; John 21:25)—a discussion portrayed as taking place among His disciples. Yet, Scripture does not record such. *The Chosen* speculates about details of the past marriage conditions of the Samaritan woman at the well, which are not in Scripture (John 4:1-42). *The Chosen* also imagines that Thomas provided the wine at the feast in Cana when it ran out (John 2:1-11). Scripture doesn't say that.

An episode that Jenkins acknowledged was the most speculative portrays Jesus (before His public ministry began) finding Himself surrounded by children who begin flocking to Him as He works as a carpenter (cf. Mark 6:3).

He is playful with the children, encouraging them to serve God faithfully, be obedient to their parents, and teaches them things that will later be part of His public ministry. At one point, He asks them to say the *Shema* (pronounced "shmah"), the Jewish prayer still repeated by modern Jews—"Hear, O Israel: The LORD our God, the LORD is one! You shall love the LORD your God with all your heart, with all your soul, and with all your strength" (Deut. 6:4-5; cf. Mark 12:29-30)—tearing up as He hears them say these words. Indeed, this is a very touching episode! Yes, Jesus welcomed children (cf. Matt. 11:16; 18:3; 19:13-14; Mark 9:36; 10:16). Undoubtedly, things like this must have happened, but the particulars portrayed in *The Chosen* are not recorded in Scripture.

### Conclusion

So, should you watch *The Chosen*? Do I recommend it? That depends. Compared to other movies and television shows that we are now offered, it is definitely a breath of fresh air. There is no foul language and no immodesty. Scripture and faith are not mocked but embraced! However, the danger comes in the areas where artistic license was taken. Because something *could* have happened doesn't mean we should let our minds paint it as if it *did* happen. Will viewers distinguish biblical facts from creative imagination? That's the danger!

To his credit, Jenkins hopes that *The Chosen* will move people to open their Bibles and read the inspired accounts to compare (and test) what the Holy Spirit records with what has been portrayed in the series. If you and your family will do that, watching *The Chosen* may well be a good way to encourage further discussion and study. 📖



Kyle Pope

Kyle preaches for the Olsen Park church of Christ in Amarillo, TX. He has written several books published by Truth Publications, including *Thinking about AD 70: Challenging Realized Eschatology*. The church website is [olsenpark.com](http://olsenpark.com). He can be reached at [kmpope@att.net](mailto:kmpope@att.net).

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

by Aleta Samford

As stewards of God's word, we should endeavor to help our students learn how to learn. Appealing to the senses is an effective method of drawing them into the biblical story and arousing their curiosity.

Previously, I stressed the importance of making investigators of our students by training them to find the facts of God's word themselves. However, is fact-finding the only mission of the investigator? No, students must do more: they must make practical, individual application.

Admittedly, this is the most challenging part from the teacher's standpoint, but if we have trained ourselves to ask constant questions of our students which they must answer, their curiosity will lead them to ask, "Do I believe these facts? Why, or why not?" Be aware of those moments in your students, taking care to let them continue to talk it out. Doing all the work yourself by lecturing or moving quickly to cover the material will end all questions, including all thinking.

Another method I use to engage and exercise my students' curiosity and senses is to have them pretend they can *see, hear, smell, taste* and *feel* what is going on with Bible characters. An incident I like to share happened with a little girl named Sarah. I had asked her to pretend to be Jochebed, baby Moses' mother, and to *see and hear* what was going on around her. I asked her to tell me how she *felt*, knowing her baby might be snatched away and put to death. She said, "*Sad.*" When I said, "What else?" she said, "*Scared!*"

I pushed: "Even though you feel *sad* and *scared*, what do you do next? What did Jochebed do?" When Sarah paired her *senses* with the *facts* of the story, Jochebed provided her with an image of someone who manifested courage

in the face of fear. Then, we made the ultimate connection: Jochebed could only do this by trusting in the living God. Engaging Sarah's senses helped her take a personal walk through the Scriptures and ultimately see God as the adhesive force. "Oh, *taste* and see that the Lord is good; blessed is the man who trusts in Him!" (Ps. 34:8).

This and so many other Scriptures reveal the nature of the learning process. God, the Father, our Teacher, provides for our learning: "Grace and peace be multiplied to you in the knowledge of God and of Jesus Christ our Lord, as His divine power has given to us all things that pertain to life and godliness, through the knowledge of Him who called us by glory and virtue" (2 Pet 1:3). "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work" (2 Tim 3:16-17).

We, the students, must do something with that: "Therefore, my beloved, as you have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling" (Phil. 2:12). Paul said, "Exercise yourself toward godliness. For to this end we both labor and suffer reproach, because we trust in the living God, who is the Savior of all men, especially those who believe" (1 Tim 4:7, 10).

As teachers, we want our students to appreciate that God's word is meant to be a life-long companion, intended

to cultivate thirst and curiosity every moment of their lives. We want them to develop the habit of continually asking who, when, where, what, why, and also the wherefore of the text. We want them to discover *how* to investigate and learn.

Parents spark interest in their little ones for new things by asking them thousands of questions. Later, the child begins to ask his parents countless questions, sometimes to the point of distraction! However, the wise parent knows they know the answer and will finally say to them, "You tell me!"

This is how Jesus forced His listeners to think. Luke 10:25-26, says, "Behold, a certain lawyer stood up and tested Him, saying, 'Teacher, what shall I do to inherit eternal life?' He said to him, 'What is written in the law? What is your reading of it?'"

Jesus did not answer the lawyer's question; he of all people should have known the answer. Basically, Jesus said, "What does the text say? You tell me!"

## Sources

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



Aleta Samford

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



# Psalms, Hymns, and Spiritual Songs

NOW IN  
**5<sup>TH</sup>**  
PRINTING!

Psalms, Hymns,  
and  
Spiritual Songs

I Love Thy Kingdom, Lord • 369

1. I love Thy king - dom, Lord, The house of Thine a - bode,  
2. For her my tears shall fall, For her my prayers as - cend,  
3. Je - sus, Thou friend di - vine, Our Sav - ior and our King.

The church our blest Re - deem - er saved With His own pre - cious blood,  
To her my cares and toils be - gin Till toils and cares shall end,  
Thy hand from ev - ry snare and foe Shall great de - liv - erance bring.

I love Thy church, O God, Her walls be - fore Thee stand,  
Be - yond my high - est joy I prize her heav'n - ly ways,  
Sure as Thy truth shall last, To Zi - on shall be - giv'n

Dear as the ap - ple of Thine eye, And grav - en on Thy hand,  
Her sweet com - mu - ion, sol - emn vows, Her hymns of love and praise,  
The bright - est glo - ries earth can yield And bright - er bliss of heav'n.

Hymn: 1862 • Timothy Dwight (1802)  
Verse: 1843/44 • Lowell Mason (1842)

A-4-B0L

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

**Why THIS Hymnal?**

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



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

SUMPHONIA CDs  
ONLY \$15 EA.



**Let Us Be Like-Minded**  
ITEM 80981LETUS8E

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

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

# Transformed by Faith

by David Flatt

Believers experience a spiritual metamorphosis when they fully commit themselves to the resurrected Savior, being transformed in heart, mind, action, and associations.

## Introduction

Paul has taken his readers on quite a journey. He has explained how God was faithful to the covenant He made with Abraham through Jesus the Messiah (Rom. 1-4). He has shown how the Messiah offers a hopeful, new exodus (Rom. 5-8). He has described what God had been doing throughout Israel's history, using rebellious people to bring salvation to everyone (Rom. 9-11). God purposed to save everyone through faith in Jesus Christ: Jew and Gentile. No one is beyond the reach of God's saving grace. The gospel is for everyone.

In Romans 12-15, Paul focuses on those in Rome who had become part of God's family. What was this newly reconstituted family of faith to do? Two themes occur in this section of Romans regarding the new life in the family of God: (1) How does this family find unity among themselves, and (2) How is it to live in the world?

## Renewed Minds & Transformed Lives (Rom. 12:1-5)

Paul has explained the past, documenting humanity's prior rejection of God. Also, he has revealed the future, especially God's plans for humanity's judgment. In this section, Paul addresses what life is to be like for the family of God in the present age.

The present age in which Paul and the saints in Rome were living was evil. The current era in which we live is also evil. God provides rescue from this evil environment through the Messiah (Gal. 1:3-4). Therefore, we must not allow

contemporary culture to shape how we think and live. Instead, we must seek the renewal of our minds.

The world continually tries to reshape our thinking. As Paul explained earlier, there are right ways and wrong ways of thinking (Rom. 1:21). Wrong thinking leads to wrong living. Darkened hearts and foolish minds will incur the wrath of God (Rom. 1:32). Therefore, our minds must be renewed. This is easier said than done. We must not allow our minds to be shaped by worldly, sensual living. Selfish and impulsive desires must not be allowed to shape our thought processes. Renewing our minds by the mercies of God will result in transformational living.

Transformation involves a complete change. No part of our being can remain unaffected. Saints who think they can serve God without being transformed do not understand Jesus. As was explained in Romans 6, those who have been baptized take on a new life. New promises are made that must be kept. Initially, the extent of this new life may not be fully understood; yet, in time we will be transformed by renewing our minds.

We must give a thoughtful analysis of our way of life. Some Christians do not consider the impact their life has on them, those around them, or the family of God. As believers, the burden of proving the validity of our lifestyles is on us. By renewing our minds and transforming our lives, we can become living, breathing proof of the power of the gospel.

In verse 3, Paul addresses the broader purpose of the newly gathered family of God. He introduces the theme of unity. While this subject will be discussed in greater detail in chapters 14-15, Paul articulates this critical concept at this point.

While believers are a diverse family, yet we are bound together in unity. To be sure, our diversity is an asset; yet, Christian unity is based upon a common faith. Paul reminds the saints at Rome how each had been given a measure of faith. Their belief in what God did through Jesus Christ ultimately brought them together, and, moreover, it would keep them together.

This passage is also noted for Paul's use of describing God's family as a body (cf. 1 Cor. 12). The point of this analogy is apparent: In Christ, we all have different backgrounds, abilities, and even struggles; however, we are all necessary for the body to function effectively in the world.

As members of God's family, let us heed the lessons of unity as explained in this letter. The world continues to promote and perpetuate division. Tragically, discord is often present in the family of God. Its evidence can be seen on social media and in our assemblies. Political, racial, and social tensions are presently straining and breaking some relationships, just as they have in the past.

If we hope to experience peace as brothers and sisters in God's family, we must renew our minds and seek transformation. The world uses division to accomplish selfish goals, exploiting

differences to divide and conquer. We can easily allow divisive tactics to shape our minds, thus harming Christ's body.

Unity will not come by ignoring divisive issues. It does not occur by majority rule. It requires more than merely declaring "Jesus is the answer," without explicitly defining problems or how they are to be fixed. Unity will come through love for Jesus and each member of His diverse family. For the sake of unity, we must be willing to discuss our differences, acknowledge the hurt we may have caused, and seek reconciliation with our Father and our family. Only those of renewed minds will pursue unity to such a self-giving extent.

### **Serving Together in God's Family (Rom. 12:6-13)**

Paul now focuses on the different members of the body of Christ and their different abilities. We all have various skills. Some are leaders, some are encouragers, and some are suited to be teachers. With some, the grace of God improves and fine-tunes the various skills we possess. In others, God's grace opens up possibilities never before realized in one's life. Whatever our abilities, we must use them in a loving, self-giving fashion described at the beginning of this chapter.

While this sounds simple, we can make a mess of this. Some are like the one talent man and bury their ability in the sand. Some seek to do something they are not well-suited to do. Some think they should be able to do everything. Some try to impose a skill on another, thus, stunting the natural ability someone already possesses. Worse yet, some may use their talents in unloving, self-serving fashions. When this happens, division occurs.

How will each member of Christ's body use his ability to serve one another? Sacrificing one's selfishness and pride may be the most challenging aspect of the work of unity. Yet, this is how we should labor together in Christ to God's glory.

### **God's Family Living in the World (Rom. 12:14-21)**

Living a renewed and transformed life is complicated by the world's fixation on selfishness and lust. Living to glorify God is a good life; yet, it may bring hardships. This is one of the great perplexities of God's kingdom: not everyone will want to obey the gospel. Some may seek to harm us due to the life we choose to live. Jesus acknowledged this harsh reality (Matt. 5:10-12).

When worldly-minded people are threatened, wronged, or attacked, their natural inclination is revenge. Saints must diligently work to rid their hearts and minds of such egotistical desires. This requires a renewal of the mind (vv. 1-2). In discussing how Christians should respond to evil, Paul seems to draw upon Jesus's Sermon on the Mount (Matt. 5:38-48).

Responding to evil with good is one of the most significant challenges that we face as saints. To do so reflects the glory of God. Additionally, this is how we can make family from our enemies. As earlier indicated, this is how God responded to us: "God shows his love for us in that while we were still sinners, Christ died for us" (Rom. 5:8).

When we acted with evil toward God, He responded with redemptive, self-giving love. Recognizing and responding to God's grace humbles us to the point of reconciliation. Such a response can be elicited from one who wrongs us if we also respond to evil with good. This is what it means to be renewed and transformed. It is characteristic of those who live by faith.

### **Divine Purpose of Government (Rom. 13:1-7)**

Few people today have a favorable opinion of civil government. The rulers of our country and around the world are often oppressive, corrupt, and self-serving. The Roman Empire was all of this and more. When Paul wrote this letter, Nero was emperor. Over time, his reign grew increasingly erratic and oppressive.

For this reason, some have suggested that Paul did not write this section. Perhaps he had not given much serious reflection on this subject at this point in his life. Certainly, his later imprisonments would have altered his views about government, at least this is the argument.

Complicating this section is how this passage has been used and abused by people defending all sorts of causes. Some used this passage to defend slavery and racial segregation in our country and abroad. This passage was used by Augustine and later by Thomas Aquinas to introduce the concept of "just wars." Regrettably, these examples show what happens when verses are taken out of context and made to defend every self-serving cause under the sun.

If we keep this paragraph in the framework of the previous chapter, we can better understand Paul's point. In the last half of chapter 12, Paul warns against saints taking personal vengeance when they have been wronged (Rom. 12:14-21). While Christians are forbidden from exacting personal vengeance, this does not mean God is indifferent toward evil or human suffering. God does not want evil to go unrestrained or unpunished, nor does He approve of anarchy.

Christians were not highly regarded in the Roman Empire. Nero later used them as a scapegoat for the burning of Rome in AD 64. Paul does not want Christians to develop a reputation of being hostile towards the government. As has been aptly pointed out in the past, Jesus was willing to *die* for a cause, not kill for one.

The church is to be considered a revolutionary community. However, the revolution of Christianity will only be harmed when saints resort to worldly tactics of vengeance to protect themselves or advance God's kingdom. The church will become viewed as just another powerbroker, set on advancing its self-interest. Remember, power in God's kingdom is to be used sacrificially



and without self-interest (Mark 10:35-45). Now that we have given this paragraph its proper context, notice two points Paul makes:

### *Government Is Ordained by God.*

Rulers exist because God wants His world to be orderly. God's creation is supposed to be a symbol of His unified, peaceful nature. Divine ordination, however, does not give blanket justification for all the actions of governments. This passage proves that God wants order and that He does not want evil to be left unchecked.

### *Christians Are to Pay Their Taxes.*

This point likely reflects the historical context of the Roman Empire. Some may have been trying to rationalize not paying taxes based on the fact that they regarded Jesus as Lord, not Caesar. Governments using tax money for sinful purposes is not new, nor is it justification for Christians to refuse to pay taxes.

In summary, let us understand the role of government as designed by God, and recognize our relationship to the world. If we are not careful, we can develop attitudes and behaviors which make saints and the church indistinguishable from the world. When the church is viewed as just another political action committee, Christians have gone wrong. Let us pray for civil leaders and work to help bring order to God's creation.

### **Love and a New Day (Rom. 13:8-14)**

In this text, Paul discusses living in the present age. He uses the imagery of someone awaking in the morning and getting dressed for the new day. Through the Messiah's resurrection, a new day has dawned. Through faith, we are reborn and given new life (Rom. 6). Believers live in the same world as they did before their conversion, yet

their lives are drastically different. As we discern the dawn, our minds are renewed, and our lives are transformed.

To make his point, Paul contrasts daytime from nighttime living. People engage in all kinds of immorality in the darkness of night. One evening, Jesus taught Nicodemus how men love darkness because of the sense of anonymity it gives them (John 3:19-21). While Paul lists bad behaviors that often occur at night, mainly sexual sins, envy, and strife happen in the day and night. His analogy between day and night breaks down a bit; however, Paul's overall point relates to embarking on a new day.



The Dayspring from on High awakens us to a bright new morning (Luke 1:78). The rest of the world is sleeping as if it is still night. As Christians, we know better. Just as we wake each morning and get dressed, we are to arise and put on new clothing: the armor of light.

Paul's explanation for the concept of daytime living is significant. He instructs saints not to be indebted to anyone. Debt brings burdens that may consume our very existence. Yet, the apostle affirms there is one debt that we owe all men—we are to love our neighbor.

Love will keep us from sinning against our neighbor. It will restrain a man from committing adultery with another man's wife. The world often speaks of love but has little or no understanding of the subject. Love is often the explanation for infidelity. An adulterer will declare, "I cannot control who I love." However, love is not to blame for adultery, but rather lust. Love restrains the lust that leads to adultery.

Also, people do not murder those whom they love. They do not steal from, or lie about, those whom they love. They do not covet the possessions of those whom they love. Instead, they are happy for the successes and accomplishments.

### **Conclusion**

God's love shown through the Messiah compels us to renew our minds. Love leads to transformed, sacrificial living. It enables us to use God's gifts to His glory and the help of others. It changes the lens through which we view even our enemies.

Love awakens the world to the new day, which has dawned through the Messiah. It enables the armor of light to brightly shine into the lives of those still sleeping in the darkness of sin. As will be discussed in the coming chapters, love will unite the diverse family of God. **TL**



David Flatt

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

# CLASSIC

# Truth Commentary

## INVENTORY REDUCTION SALE

**\$15** per volume or  
**\$10 each**  
 when  
 purchasing  
 more than one!

### Old Testament

- Leviticus <
- 1 & 2 Samuel
- Jeremiah & Lamentations <
- Daniel
- Minor Prophets 1 <
- Minor Prophets 2 <

### New Testament

- Matthew <
- Mark <
- Luke
- 1st Corinthians
- 2nd Corinthians
- Ephesians
- 1st & 2nd Thessalonians
- Hebrews <
- 2nd Peter & Jude <
- 1st, 2nd, & 3rd John
- Revelation <

**Purchase all 17 for \$145.99!**

Almost Gone - Order Soon <

\$5 per Book (Limited Time) <

**CEI Bookstore**

truthbooks.com

**Truth**

Publications

*Taking His hand, helping each other home.*



# The Lord's Supper

by Mark Mayberry

The observance of the Lord's supper is a central part of Christian worship, bringing blessings and providing focus. Yet, it is fraught with danger if we fail to partake in a worthy manner.

## Introduction

The Lord's supper is a profound act of worship—proper observance brings spiritual blessings; improper observance results in divine condemnation. Although misunderstandings abound, through honest and open Bible study, such errors can be eliminated.

## Origin of Observance

How did this practice originate? Jesus instituted the Lord's supper on the night of His betrayal (Matt. 26:26-29; Mark 14:22-25; Luke 22:14-20; 1 Cor. 11:23-25). For generations, the Passover commemorated Israel's deliverance from Egyptian captivity. Yet, Jesus institutes a new feast with a deeper meaning: the Lord's supper memorializes man's redemption from the bondage of sin, a blessing realized through His death, burial, and resurrection.

## Emblems of Observance

### *Unleavened Bread*

Jesus took some bread, and after a blessing, He broke it and gave it to the disciples, and said, "Take, eat; this is My body." According to the law governing the Passover, the bread was unleavened, i.e., made without yeast—producing dough which did not rise (Exod. 12:18-20; 13:6-7; Num. 28:16-17). Initially, it was connected with Israel's hasty departure from Egypt (Exod. 12:11; Deut. 16:3-4). Over time, leaven came to symbolize the insidious influence of sin (Matt. 16:6-12; 1 Cor. 5:6-8; Gal. 5:7-9). In the Christian observance, the bread represents the body of Christ, "our Passover," a lamb without spot

or blemish, offered on the cross as the perfect sacrifice for sin (1 Cor. 5:7; cf. Isa. 53:7; John 1:29; 1 Pet. 1:18-19).

### *Fruit of the Vine*

After taking a cup and giving thanks, Jesus said, "Drink from it, all of you; for this is My blood of the covenant, which is poured out for many for forgiveness of sins." This cup, i.e., "the fruit of the vine," symbolizes the shedding of His blood. In the Old Testament, animals were slain in place of the offender. The blood of bulls and goats could not altogether remove the stain of sin but foreshadowed Christ's perfect sacrifice (Heb. 9:11-14; 10:1-10). Eternal forgiveness was made possible through His life, death, and resurrection (Eph. 1:7; 1 Pet. 1:18-19; Rev. 1:5). Reconciliation of lost humanity, Jew and Gentile alike, is accomplished through His shed blood (Acts 20:28; Eph. 2:13-14). Through dying on the cross, Jesus became the mediator of a new and better covenant (Heb. 8:6; 9:15-22; 12:22-24).

## Day of Observance

When was the Lord's supper observed? Acts 20:7 says, "On the first day of the week, when we were gathered together to break bread, Paul began talking to them, intending to leave the next day, and he prolonged his message until midnight." Depending on the context, the breaking of bread may refer to a common meal (Matt. 14:19-20; Luke 24:30; Acts 2:46; 20:11; 27:33-36), or to that sacred feast commemorating Christ's death (Mark 14:22; Luke 22:19; Acts 2:42; 20:7; 1 Cor. 10:16). The Sabbath (Saturday) was sacred under

the Mosaic system, but Sunday carries special significance in the Christian era. Jesus rose from the dead on the first day of the week (Matt. 28:1; Mark 16:2, 9; Luke 24:1; John 20:1, 19). Christ's church was established on Pentecost, which always fell on the first day of the week (Lev. 23:15-16; Acts 2:1-4). On this day, Christians assembled to observe the Lord's supper (Acts 20:7), give of their means (1 Cor. 16:1-2), and worship the God of heaven (Rev. 1:10-11).

## Frequency of Observance

How often did first-century Christians observe the Lord's supper? Consider how necessary inference is used in establishing Bible authority. Webster defines "inference" as "the act of passing from one proposition, statement, or judgment considered as true to another whose truth is believed to follow from that of the former." From a Biblical standpoint, a necessary inference is a truth that is clearly implied by the things that are stated. God expects us to use our intellect and reasoning abilities (Isa. 1:18-20; Eph. 5:17). Jesus taught through parables and called upon men to infer the necessary spiritual lessons (Matt. 13:9). In debating the Sadducees (who denied the resurrection), Jesus argued that God's statement to Moses from the burning bush necessarily implied that Abraham enjoyed a continuing existence beyond the grave (Matt. 22:23-33). He also used this approach in reassuring John the Baptist that He was, indeed, the Christ (Matt. 11:2-6).

It was the practice of the New Testament church to observe the Lord's



supper on the first day of the week (Acts 20:7). One might ask, “Which first day?” Since none is specified, it follows that they did it each first day. A comparison may be made to the Old Testament commandment, “Remember the Sabbath day, to keep it holy” (Exod. 20:8; 31:14-17). Which Sabbath day? The Jews were to necessarily infer that each Sabbath day was sacred (Num. 15:32-36). In other words, as often as there was a Sabbath day, it was to be observed. So it is with the Lord’s supper. Saints met on the first day of the week to break bread. We have explicit, positive authorization for a weekly observance of the Lord’s supper, but monthly, quarterly or annual communion services lack Scriptural authority.

### Purpose of Observance

Jesus said, “Do this in remembrance of me” (Luke 22:19; 1 Cor. 11:23-25). The Greek word *anamnēsis* refers to a “reminder” (BDAG). Louw says it refers to “the means for causing someone to remember.” Gettysburg, Arlington National Cemetery, and the Vietnam Memorial Wall honor those who have fallen in battle. Patriotic Americans regard such locations as hallowed ground. On a personal level, we treasure tattered pictures of loved ones. Mementos remind us of past joys. The Lord’s supper is a weekly reminder of Christ’s death, burial, and resurrection (1 Cor. 11:23-25). The unleavened bread recalls His body that was nailed to the cross. The fruit of the vine reminds us of the Savior’s blood that was shed for our sins.

Paul spoke of the Lord’s supper as a communion of Christ’s blood and body (1 Cor. 10:16-17). The Greek word *koinōnia*, is translated “contribution,” “fellowship,” “participation,” or “sharing” in the NASB. It signifies shared association and joint participation in certain activities or endeavors.

In the context of 1 Corinthians 10:14-22, Paul warns his readers against becoming involved in idolatrous practices. Eating meat in an idol’s

temple unites the eater with error and false religion. By participating in pagan festivals, these “broadminded” disciples expanded their circle of fellowship to include demons, while simultaneously contracting it to exclude God. In contrast, through the observance of the Lord’s supper, believers are united with Christ and share in the blessings that His sacrifice affords.

Paul describes the Lord’s supper as a proclamation (1 Cor. 11:26). The Greek word *kataggellō*, translated “proclaim,” means “to make known in public, with an implication of broad dissemination, announce” (BDAG). Elsewhere, it is used of gospel preaching (Acts 13:5; 17:23; etc.). In faithfully partaking of the Lord’s supper, Christians communicate their convictions to saints and sinners alike.

As the physical creation silently proclaims God’s power and majesty (Psa. 19:1-6), His spiritual creation (the church) proclaims the redemptive message by solemnly observing the Lord’s supper (1 Cor. 11:26). This memorial is an affirmation of God’s love, mercy, and grace. Believers jointly declare that Jesus died, was buried, arose from the grave, ascended to the Father, and will come again someday.

Finally, the Lord’s supper offers an opportunity for self-examination (1 Cor. 11:27-30). The Greek word *dokimazō*, translated “examine,” means “to make a critical examination of something to determine genuineness, put to the test, examine...” (BDAG). Disciples of Christ should regularly engage in honest self-scrutiny (2 Cor. 13:5; Gal. 6:3-4). Thoughts, words, and deeds must be examined (1 Thess. 5:21). Deacons must be tested (1 Tim. 3:10), along with those who purport to be teachers (1 John 4:1). In like manner, the Lord’s supper is a time for individual introspection: “Is my devotion genuine? Is my faith sincere? Is my heart true? Is my life pure?”


Proper observance of the Lord’s supper is a declaration of our faith. However, improper conduct may speak just as

loudly, but negatively. Whispering, giggling, writing notes, clipping fingernails, playing with babies, or daydreaming indicate something is seriously amiss. Those who eat and drink in an unworthy manner incur condemnation. For this reason, many are (spiritually) weak, (spiritually) sick, and (spiritually) dead (1 Cor. 11:26-30). No one is truly worthy of Christ’s great sacrifice. Salvation is an expression of divine grace, not human goodness. Despite our best efforts, we remain unprofitable servants (Luke 17:10). Yet, faithful disciples must worship the Father in spirit and truth, following the divine pattern and manifesting a proper attitude (John 4:23-24).

The Lord’s supper is a solemn observance charged with a deep and sacred meaning. One who partakes unworthily has sinned, not against mere emblems, but against Christ Jesus Himself, showing contempt for His body and blood, crucifying the Son of God afresh, and putting him to an open shame (Heb. 6:4-6; 10:28-30).

### Conclusion

In observing the Lord’s supper, faithful disciples look back to the cross. Gazing forward, we eagerly anticipate the Lord’s return. Looking upward, we share fellowship with our risen Redeemer. Looking outward, we proclaim Christ to a lost and dying world. Looking inward, we engage in honest self-examination.

Correctly observed, the Lord’s supper will increase our faith, hope, and love. Therefore, let us resolve to appreciate the meaning of this sacrifice more thoroughly and determine to partake of this memorial worthily. 



Mark Mayberry  
Editor

Mark has labored with the Adoue Street church of Christ in Alvin, TX, since 1998, where he serves as the evangelist and an elder. The church website is [ascoc.org](http://ascoc.org). His Bible study website is [markmayberry.net](http://markmayberry.net). He can be reached at [mark@truthpublications.com](mailto:mark@truthpublications.com).



by Bobby L. Graham



**Bobby L. Graham**

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

## QUESTION.

### Is it scriptural to argue that a Christian should not marry a non-Christian?

## ANSWER.

#### On the One Hand . . .

If the questioner asks for a specific command to marry a Christian or one forbidding marrying a non-Christian, as happened in the Old Testament, he will look in vain. It is also wise to remember that all of God's teaching for us does not come in the form of commands. There are also approved examples, direct statements (in the form of declarations, promises, exhortations, questions, etc.), and necessary conclusions used in the New Testament to convey the will of God.

Likewise, we need to remember that Paul's instructions to believers who were married to non-believers did not include a companion command or teaching that they leave such a marriage. He told them by inspiration of the Spirit not to depart from such a marriage (1 Cor. 7:12-16). If such a mixed marriage were sinful in itself, as in the case of Old Testament teaching (Neh. 13:23-27), then terminating the

marriage would again be required as ordered by Nehemiah. In the absence of such clear instruction that it would be a sin to so marry, one would be hard-pressed to prove the sinfulness of such a marriage. Even 2 Corinthians 6:14, sometimes misapplied to believer-unbeliever unions, is found in a context of fellowship with false teachers at Corinth, and would require terminating such a marriage, because verse 17 says to come out—that is, end the marriage.

#### On the Other Hand . . .

While not prohibited, some principles demonstrate the lack of wisdom in marrying one who is not a disciple of Christ.

#### *Authority: Holding to the Same Standard (Col. 2:6; 3:16)*

When marriage partners hold to different authorities/standards, they will forever battle over what is right and what they ought to do in many

instances. To invite these battles when they could be avoided is to foment strife and conflict, one of the leading causes of marital problems, including divorce.

#### *Priorities: Having the Same Values (Matt. 6:33; Col. 1:18)*

When one partner prefers the material and the other the spiritual, there is bound to be turmoil. The worldly mindset does not mix well with the desire to go to heaven.

#### *Rearing Children: Preventing Problems Regarding Children's Divided Loyalties (Eph. 6:1-4)*

When one parent thinks a Sunday at the lake is just as good as a day of worship and Bible study, the immature children immediately form their preferences in activities and parents! How much better is it when their parents speak and lead with one mind! In some ways, the parents are already "divorced" from themselves and their children.



*Encouragement: Needing the Help of One's Spouse to Reach Heaven (Titus 2:4-8; 1 Pet. 3:1-7)*

We need all the encouragement we can get to serve the Lord and to go to heaven. When the

encouragement of the closest and dearest one on earth is missing, how lonely and how dreary life can be!

While the New Testament does not specifically tell us that it is sinful to marry a non-Christian, it does

reflect the divine wisdom of marrying a believer. These principles describe what marriage ought to be in all of the areas identified. Only then can the two truly be one flesh. **TM**

**SHOP NOW**  
**TRUTHBOOKS.COM**

The Excel Still More  
3-Month Journal  
\$17.95

**Excel Still More** is a podcast that is hosted by Kris Emerson, a Gospel preacher from Lindale, Texas. His podcast is designed to help Christians excel in their faith, their relationships, and every part of life. Each episode introduces a proven principle for achieving more, shows how the Word of God amplifies that idea, and finally leaves the listener with at least one practical project so you can put those ideas into action. The podcast encourages you to live your best life in Christ, and in whatever you do: Excel Still More!

You can listen to the **Excel Still More** podcast on most popular listening platforms or on their website, [ExcelStillMore.Life](http://ExcelStillMore.Life)

The **Excel Still More 3-Month Journal** is a daily exercise in focusing on prayer, reading the Word, and planning a worry free and more productive life. The daily entries and weekly checklists help you grow in your faith, in your relationships, and in every area of your life.



Excel Still More is not affiliated with Truth Publications.



# Gallio, Proconsul of Achaia— Historicity of the Biblical Account

by Leon Mauldin

Gallio, before whom Paul stood, served as proconsul of Achaia for approximately one year. The actual *bēma* (judgment seat) can still be viewed at Corinth. Further, Gallio is mentioned in an inscription by Claudius, the Delphi Inscription.

Luke informs us that Paul labored a year and six months at Corinth, “teaching the word of God among them” (Acts 18:11). During this time, Sosthenes, the ruler of the synagogue, leveled charges against Paul. The Bible says,

But while Gallio was proconsul of Achaia, the Jews with one accord rose up against Paul and brought him before the judgment seat, saying, “This man persuades men to worship God contrary to the law.” But when Paul was about to open his mouth, Gallio said to the Jews, “If it were a matter of wrong or of

vicious crime, O Jews, it would be reasonable for me to put up with you; but if there are questions about words and names and your own law, look after it yourselves; I am unwilling to be a judge of these matters.” And he drove them away from the judgment seat (Acts 18:12-16, NASB).

We want to emphasize the *historicity* of Paul’s appearance before Gallio. Not only was Luke a careful historian, but he was also inspired by the Holy Spirit. A case here in point is the precise term of “*proconsul*” to designate the Roman

administrator of the province and the naming of the specific official, Gallio. “Achaia was governed by a proconsul from BC 27 to AD 15, and from AD 44 onwards. It was a province of the second rank, and was administered by Roman officials, after holding the praetorship, and generally before the consulship. Corinth had now become the chief city of Achaia, and the residence of its governors” (Ramsay, 258). Luke used the proper term, “proconsul.”

Further, the specific *time* that Gallio held office has been narrowed down.



The “judgment seat” where Paul made his appearance before Gallio at Corinth



*The temple of Apollo at Delphi*

“(H)is first (and only complete) year would thus run from July 1 of one year to July 1 of the following year—in the majority view, from July 1, 51 CE, to July 1, 52” (Keener, 3:2761). This kind of information is extremely helpful in establishing a chronology for Paul’s journeys; at this point in Acts, Paul was on his second missionary journey. Further, since Paul wrote 1 and 2 Thessalonians while at Corinth, it likewise helps in dating those epistles.

The term “judgment seat” (Acts 18:12) is the Greek word *bēma*. It was “a raised platform mounted by steps and sometimes furnished with a seat, used by officials to address an assembly or make pronouncements, often on judicial matters. The judgment seat was a familiar item in Greco-Roman culture, often located in the *agora*, the public square or marketplace in the center of a city” (NET Bible sn).

In our accompanying photos, we see the “judgment seat” where Paul made his appearance before Gallio. The Acrocorinth is in the background. The Gallio Inscription is on display in the



*Gallio Inscription on display in the museum at Delphi*

museum at Delphi. We have underlined the word “Gallio.” The (fragmentary) inscription was from Emperor Claudius, and it reads, “Tiberius Claudius Caesar Augustus Germanicus, invested with tribunician power for the 12th time, acclaimed imperator the 26th time . . . sends greetings to. . . But now, since it (Delphi) is said to be destitute of

citizens, as L. Junius *Gallio*, my friend and proconsul recently reported to me. . .” Also, we have included a photo of the temple of Apollo at Delphi.

The discipline of archaeology helps us to see we are dealing with real people, real events, real places, and real history! 📖

### Sources

Keener, Craig S. *Acts: An Exegetical Commentary. Vol. 3.* Grand Rapids, MI: Baker Academic, 2012-13.

Ramsay, W.M. *St. Paul the Traveller and the Roman Citizen.* New York: G. P. Putnam & Sons, 1896.



Leon Mauldin

Leon has worked with the Hanceville church of Christ in Hanceville, AL, for 31 years. He and his wife, Linda, have three children and nine grandchildren. The church website is [hancevillechurchofchrist.com](http://hancevillechurchofchrist.com). His websites are [leonmauldin.blog](http://leonmauldin.blog) and [mauldinbiblelandtours.com](http://mauldinbiblelandtours.com). He can be reached at [leon.mauldin@gmail.com](mailto:leon.mauldin@gmail.com).



# *Helping* homeschooling families **THRIVE** *with*

Suggestions for fulfilling Homeschool requirements.



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

*If so, give us a*

# CALL

and let us tell you about our rich product offerings.

or **(855) 492-6657**

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

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



# HIGH SCHOOL ELECTIVES PRODUCTS



HIGH SCHOOL • 1 CREDIT



## Unraveling Evolution

(Revised Second Edition)

TRUTH IN LIFE SERIES

by Joshua Gurtler

ITEM 9781584274162

The teaching of naturalistic evolution permeates many facets of our society and is accepted as a

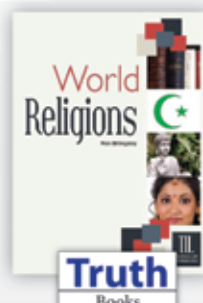
veritable fact by a majority of the masses. Critics of Darwin's doctrine are often branded as uneducated, unintellectual, and scientifically irrelevant the evidence.

13 Lessons • Workbook

**\$12.99**



HIGH SCHOOL • .5 CREDIT



## World Religions

TRUTH IN LIFE SERIES

by Rick Billingsley

ITEM 1584273909

This Bible class workbook that examines the largest world religions. Follow chapters on each of the major religions and cults from a Biblical perspective.

13 Lessons • Workbook

**\$8.99**



HIGH SCHOOL • 1 CREDIT



## "In the Beginning"

STUDIES IN GENESIS

TRUTH LECTURES SERIES

edited by Mark Mayberry & Kyle Pope

ITEM 9781584274452

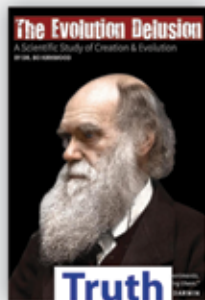
These studies combine a mix of practical and devotion studies along with in-depth technical considerations of issues raised in Genesis.

474 Pages

**\$24.97**



HIGH SCHOOL • 1.5 CREDIT



## The Evolution Delusion

A SCIENTIFIC STUDY OF CREATION & EVOLUTION

by Dr. Bo Kirkwood

ITEM 1584274077

Not everyone who opposes evolution is an uneducated religious fanatic.

Dr. Kirkwood examines evolution from a scientific perspective to show that evolution is not based on the scientific method; rather it is a philosophy accepted by men who have rejected God's revelation and excluded the possibility of the miraculous.

221 Pages • Paperback

**\$14.99**



HIGH SCHOOL • .5 CREDIT



## Creation vs. Evolution

DISCOVERING GOD'S WAY SERIES

by Dr. Bo Kirkwood

ITEM DGWTA53WB

This workbook, examines the issue of origins. Is man the product of evolution or a Creator? The power of God is seen in His creation, while the mind of God is revealed in the Bible.

13 Lessons • Workbook

**\$8.99**



HIGH SCHOOL • 1 CREDIT



## Litmer's Church History Bundle

TRUTH IN LIFE SERIES

by Greg Litmer

ITEM LITMERSET2

**\$15.97**

History of the Church in the First Century - 64 Pages • 13 Lessons

History of the Church Through the Ages - 56 Pages • 13 Lessons



# Adultery and Fornication

by Phillip E. Stuckey

Since adultery and fornication violate God's will for humanity, let us heed His counsel and flee from these sins.

## Introduction

Let marriage be held in honor among all, and let the marriage bed be undefiled, for God will judge the sexually immoral and adulterous (Heb. 13:4, ESV).

In his closing words to the church in Thessalonica, Paul exhorted them to faithfulness in Christ Jesus (1 Thess. 5:12-22). Everything should be tested by the word of God. After careful examination, faithful brethren will hold fast to what is good and abstain from every form or kind of evil (1 Thess. 5:22; cf. Act 15:20). Saints must resist temptation and turn away from sin. The New Testament oft warns against sexual immorality. Sexual desire is a strong temptation for many, manifesting itself in various forms. In this article, let us consider the necessity of abstaining from adultery and fornication.

Jesus warned about these sins in His earthly ministry (Matt. 5:32; 19:9; Mark 7:21). They were an issue as the gospel went out to the Gentiles (Acts 15:20, 29). They impacted the early church (1 Cor. 5:1; 6:13; 7:2). Individuals continue to struggle with these sins. Sadly, Christians are not immune to these temptations, so we would do well to heed Paul's words and be on our guard.

## What Are We Talking About?

*Merriam-Webster's Dictionary* defines fornication as "consensual sexual intercourse between two persons not married to each other." The Greek word *porneia* stands behind our English translations of "fornication" or "sexual immorality." It is a broad term that

signifies "unlawful sexual intercourse" (BDAG, 854). From the standpoint of Scripture, the only lawful sexual intercourse is between one man and one woman joined together by God in marriage (Gen. 2:24-25; Matt. 19:9; Heb. 13:4). Thus, sexual relations with anyone or anything else is fornication.

Adultery is a closely related term. *Merriam-Webster's Dictionary* defines adultery as "voluntary sexual intercourse between a married man and someone other than his wife or between a married woman and someone other than her husband." Adultery is a form of fornication, though it is sometimes differentiated from it. Any sexual relations with someone other than one's spouse or with someone who is someone else's spouse is adultery.

Questions about the meaning of adultery and fornication are frequently asked. The more technology changes, the more people struggle to define these terms and the acts that constitute them. Some broad definitions include even lustful thoughts, while others are so narrow in their definition as to exclude some forms of homosexuality. Generally speaking, when we consider how these terms are used in Scripture, fornication and adultery identify sexual relations that involve physical contact.

## Why Should We Abstain From Sexual Sins?

Having a good understanding of our subject, we next ask, "What is wrong with it, or why should we avoid it?" While some in our society still find

adultery repugnant and something that should be avoided, many have no issue with fornication. In popular entertainment and the mainstream media, it is seen as something that should be desired, embraced, and celebrated.

Nevertheless, the Bible says, "For this is the will of God, your sanctification: that you abstain from sexual immorality" (1 Thess. 4:3, ESV). God did not make human beings for the purpose of engaging in adultery or fornication. Why were we created? God wants us to reflect His image and be holy, to share a relationship with Him and with one another without sin. Thus, adultery and fornication are contrary to God's purpose for our body (1 Cor. 6:13). Those that engage in them and do not repent will be lost for all eternity (Gal. 5:19-21; Heb. 13:4). Since these acts oppose the will of God, we should abstain from fornication and adultery.

In addition to the eternal consequences of committing adultery and fornication, one should also keep away from these because of the harm done to others and oneself when we engage in sexual sin (1 Cor. 6:18). To look upon and use another person to satisfy our sexual appetites outside of God's chosen and created arrangement is not a loving act, but is, in fact, unloving and hateful (Rom. 13:10). It desecrates a being that God has made for purity and holiness.

Furthermore, sexual immorality carries long-lasting emotional and physical consequences. Unwanted pregnancies, sexually transmitted diseases, destroyed marriages, broken homes, and shat-

tered lives are usually found in the wake of these sins. Adultery and fornication are sins against the Creator who made us, sins against another person, and sins against ourselves. If we yield to temptation and commit these sins, we only gain passing pleasure. Destructive and devastating consequences befall every soul that gives in to such enticement (Heb. 11:24). For the sake of God, others, and ourselves, we should abstain from adultery and fornication.

### How Can We Avoid Sexual Sins?

To underestimate the danger and temptation of sexual sin is unwise. Satan is cunning and works hard to lure us from the Lord (1 Pet. 5:8). Being aware of the devil's devices, may we (with the Lord's help) implement a strategy to resist him (Jas. 4:7).

What can we do to avoid the trap of adultery or fornication? We need to let God continue to transform and renew our minds (Rom. 12:1-2). Studying, meditating, and praying about God's purpose for us in Christ is the foundation for defense against every temptation. Jesus gave His life to redeem us from every transgression, including sexual sin (Rom. 5:8-9). He gave His life so that all would have eternal life (John 3:16, 36). God values every person and desires all to be saved (1 Tim. 2:4). Let us strive to see ourselves and others through God's eyes and not look upon one another with selfish desires to satisfy our lusts. If we genuinely love God, the Lord, and our fellow man, then we should appreciate the fact that adultery and fornication are not His will for us or anyone else (1 Thess. 4:3-8; Matt. 22:37-40).

In addition to cultivating a mind that loves God and others, let us strive to preserve the sanctity of our mind and body from ungodly lust. We must be discerning about what we watch, read, and hear. We should make a covenant with our eyes to not look upon or be entertained by things that stir up ungodly lusts in ourselves or others

(Job 31:1; Ps. 101:3; Phil. 4:8). We should make a covenant to abstain from sexual relations until we are joined in marriage by God. If we are already married, we should honor the covenant we made with God and our spouse and allow no opportunity to betray them. Jesus impresses us with the need to be willing to take drastic steps to protect us from sexual sin (Matt. 5:29-30). In the end, the way to avoid these sins is to "Just say no!" Instead of defiling our soul and body and that of others, let us flee from these sins and allow no opportunity to engage in them (Rom. 13:13-14; 1 Cor. 6:18; Gen. 39:11-12).

Sexual desire is a strong temptation for many; adultery and fornication are real threats. Instead of being blinded by the world's indifference to these sins, we must arm ourselves with God's perspective. Adultery and fornication are not acts of love, but hate. The Bible says, "For this is the will of God, your sanctification: that you abstain from sexual immorality; that each one of you know how to control his own body in holiness and honor, not in the passion of lust like the Gentiles who do not know God" (1 Thess. 4:3-5, ESV). Rather than flirt with these sins, let us heed God's command and *flee* from them (1 Cor. 6:18). **11**

### Note

An excellent resource for overcoming addictions (including sexual) is the lecture Art Adams presented at the 2019 Truth Lectures. Go here for more info: <https://bit.ly/350gUpM>

### Sources

BDAG = Arndt, William, et al. *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*. Chicago: University of Chicago Press, 2000.



Phillip Stuckey

Phillip has worked with the Robison Street church of Christ in Edna, TX, for 6 1/2 years. He and his wife, Elizabeth, have three children. The church's website is [ednachruhofchrist.org](http://ednachruhofchrist.org). He can be reached at [philstuckey@gmail.com](mailto:philstuckey@gmail.com).

Love what you're reading?

**SUBSCRIBE TO TRUTH MAGAZINE TODAY!**

Receive trustworthy content in your mailbox or inbox each month! Subscribe for yourself, gift to a friend, or request bundles for your congregation!



SUBSCRIPTION	PRICE
Print Edition	36.95/yr
Kindle Edition	1.45/mo
Digital Edition	14.95/yr

Order today from CEI Bookstore at (855) 492-6657 or [truthbooks.com](http://truthbooks.com)



# Sexually Suggestive Activities

by Corey Willis

Perceptive Christians will avoid, not only overt acts of sexual immorality, but things that tend to produce lust.

## Introduction

In C.S. Lewis' satirical, fictional narrative, *The Screwtape Letters*, we encounter two demons discussing how best to overtake men in sin. The senior demon, Screwtape, mentors his nephew, writing, "(God) made the pleasures: all our research so far has not enabled us to produce one. All we can do is to encourage the humans to take the pleasures which our Enemy has produced, at times, or in ways, or in degrees, which He has forbidden." Satan has learned how to twist and manipulate God's good gifts to man to lure him into temporary pleasure and eternal destruction.

Nowhere is this more evident than with the wholesome sexual pleasures that God intended between a man and his wife. Even those who refuse to "go all the way" into fornication will toe the line with activities that stir or even gratify their sexual desires. Solomon rhetorically asks, "Can a man carry fire next to his chest and his clothes not be burned?" (Prov. 6:27). Kindling sexual desires outside of the marriage relationship lights a sinful fire that will consume us.

Let's identify what we mean in speaking of sexually suggestive activities, understand the underlying temptations, and consider the long-term effects. Then we can learn how to avoid or turn from them.

## Sexually Suggestive Activities

Any activity intended to stir up or fulfill/gratify sexual desires is sexually suggestive. Although it stops short of

the physical act of *porneia*, translated "fornication," it would stir up the passions that lead to it. In Galatians 5:19ff, Paul refers to such activities as "lasciviousness," defined as "unrestrained sexual behavior" or lustfulness, "a lustful or lewd quality," and "the quality of arousing sexual desire" (*Dictionary.com*).

It's not just sexual touches, movements, and dancing that stir up desires and thoughts. *Immodest clothing* is also sexually suggestive. It stirs our sexual desire, regardless of what the individual wearing it may have intended. What's ironic to me is that some Christians don't understand this, but Facebook does. In their Advertising Policies, they prohibit "sexually suggestive content" citing several examples: "excessive visible skin or cleavage, even if not explicitly sexual in nature" and "images focused on individual body parts, such as abs, buttocks or chest, even if not explicitly sexual in nature" (Facebook, 2020). They understand that such content arouses sexual desire. When women wear tight clothing that emphasizes their buttocks or breasts, Facebook understands it to be suggestive.

The same is true of *conversations and messages* that include sexual innuendos or allude to sexual activity, whether covertly or overtly. Young people of all ages are engaging in "sexting" and even sending/receiving "nudes," naked pictures of themselves. Regardless of consent, all of these activities amount to the kind of lasciviousness that God has condemned.

*Pornography* stirs up and gratifies sexual desires. At one time, access to such was limited by physical location and public shame, but Satan has long since removed those barriers. From the youngest to the oldest, the smartphone is ubiquitous. If not a phone, an internet-connected tablet or portable device is within arm's reach. Each device is capable of anonymous access to free and abundant pornographic images and videos. Our culture is sending the clear message that this is part of normal "sexual health," but God identifies it as lascivious behavior.

## The Temptation

If we're going to escape temptation, we need to understand how Satan attempts to pull us in through lust. The obvious appeals are to the eyes and flesh (1 John 2:16), the *sexual desires* themselves. God intended men and women to gratify these desires within the marital relationship fully. Solomon instructed husbands to "rejoice in the wife of your youth," "be intoxicated always in her love," and "delight" in that shared sexual relationship (Prov. 5:18-19, ESV). However, Satan's temptation is that these desires can be gratified outside of marriage's covenant relationship. He wants you to believe it is acceptable to fulfill these desires with someone you "love," although you aren't married. Satan wants to convince you that a relationship isn't even necessary to satisfy sexual desires, that it's just a fleshly need like food or water. That's Satan's lie! God's design for life is, "Let marriage be held in honor

among all, and let the *marriage bed* be undefiled” (Heb. 13:4).

There is also a “rush” associated with *secrecy* and doing *forbidden things*. This is the “pride of life” that John tells us about (1 John 2:16). Knowing something that no one else knows or doing things you’re not supposed to do provides a jolt of excitement and adrenaline: “Stolen water is sweet, and bread eaten in secret is pleasant” (Prov. 9:17). It was the appeal of the “strange woman” in Proverbs 7 when she told the young man, “My husband is not at home; he has gone on a long journey . . . at full moon, he will come home” (19-20). Satan wants you to think, “It’ll be our secret; no one will know.” Yet, God knows even those things you do when no one else is looking. Of God, the psalmist asked rhetorically, “Where shall I go from your Spirit? Or where shall I flee from your presence?” He writes, “even the darkness is not dark to you. . . for darkness is as light with you” (Psa. 139:7,11-12). Though Satan offers the rush of secrecy, God sees it all.

Unlike God’s design for the marriage, Satan’s lust is *insatiable*. We understand this truth as it applies to money. How much is enough? Of course, it’s never enough for the man who lusts for wealth (Eccl. 4:8; 5:10; 6:7; 1 Tim. 6:10). The same is true of sexually suggestive activities. Not even the act of fornication itself satisfies these lusts. Consider the case of Amnon, who was “tormented” with desire for his half-sister, Tamar (2 Sam. 13). Once he had sinfully violated her, was he satisfied? No, he hated her with a greater passion than his former lust (13:15). There’s a *progression of lust* that often starts with a circumstantial encounter but piques the curiosity and awakens sexual desire. At this point, the individual is faced with the choice to suppress curiosity or explore it with intent. This is what happened with David. By happenstance, he saw Bathsheba while she was bathing but later inquired about her, sent for her, and lay with her (2 Sam 11:3-4). Satan seeks to monopo-

lize his victim’s thoughts and stir up a progressively insatiable desire.

## The Long-Term Effects

Although Satan wants us to believe that these are innocent and natural behaviors, God shows us that these unchecked passions lead man to utter depravity. Read Romans 1:24-32 and see how lusting after these things leads to absolute sinfulness. *Lust* turns natural desire into *unnatural* passions and *shameful* acts. It leads to a *debased* mind and every kind of *unrighteousness* that destroys the heart and utterly defiles the man from within (Mark 7:15-23; Ps. 23:7). Step by step, man hardens his heart against God, the only grace that can save him.

## Purify Your Heart

We now understand Paul’s earnest admonition to Timothy to “flee youthful passion” and keep his heart pure (2 Tim. 2:22). One’s life will reflect the purity of his heart, so we must be vigilant to maintain it (Prov. 4:23). How can we accomplish this goal?

First and foremost, if you’ve not become a Christian, you cannot be pure of heart. One’s heart is only cleansed by *following Christ* in faithful obedience. God, who created you and knows your heart, can cleanse it by faith (Acts 15:8-9). Obedience is proof of that faith and the method by which your soul is purified before Him (1 Pet. 1:22). If you haven’t allowed God to cleanse your heart, for what are you waiting?

The Lord assures us that we can *control our desires*. He tells us that if we “walk by the Spirit,” we won’t fall victim to gratify the desires of the flesh (Gal. 5:16-25). The Spirit revealed the mind and will of God to us in the Bible. Walking in the Spirit is following the guidance of His word and living within its commandments and principles. The God who created you knows how to give you the most fulfilling life. Like Job, we need to make a “*covenant with (our) eyes*” not to look at a woman to lust after her (Job 31:1). As Christians, we need to talk with each other about

our struggles with Satan. There’s no shame in being tempted, but how do we subsequently respond? We need to seek counsel from and *walk with those who are wise* (Prov.13:20).

Becoming a Christian doesn’t make you immune to temptation and sin. From God’s vantage point, when we fall back into the sins of our former life, it’s like watching a dog vomit and turn right back around and eat it (2 Pet. 2:20-22). You know how awful the sin is; you know the price paid to redeem you, yet you fill yourself with it again. Nevertheless, God is gracious! He allows us to *repent* and *ask for forgiveness* (Acts 8:22). You can become pure in heart, control your desires, and enjoy the wholesome pleasures as God intended in this life. **TL**

## Sources

- “Lasciviousness.” *Dictionary.com*. <https://www.dictionary.com/browse/lasciviousness>
- “Advertising Policies: Adult Content.” *Facebook.com*. [https://www.facebook.com/policies/ads/prohibited\\_content/adult\\_content](https://www.facebook.com/policies/ads/prohibited_content/adult_content)
- Lewis, Clive Staples. *The Screwtape Letters*. United States: Macmillan, 1943. [https://www.google.com/books/edition/\\_/9zoPAQAIAAJ](https://www.google.com/books/edition/_/9zoPAQAIAAJ)



Corey Willis

Corey and his wife, Meagan, have been married for twenty years and have two daughters. He works for cooperative electric utilities in Indiana, serves as a deacon for the Jamestown church of Christ, and also as an advisor to the Board of Truth Publications. He can be reached at [corey@truthpublications.com](mailto:corey@truthpublications.com).

# Immodest Clothing

by Ron Halbrook

Instead of seeing how close we can get to danger, let us be pure in our dress and demeanor. This is a duty of male and female and is demanded of the young and those who are older.

## Introduction

Our clothes send a powerful, though often subtle, message about our maturity, character, and judgment. It is true that God looks on the inner man and is not deceived by our outward appearance, but He also teaches us that our outward appearance influences other people—for good or evil. God addresses this subject in the Bible from beginning to end.

## God's Will in the Patriarchal Age

The patriarchal age extended from Adam to Moses. What was God's will for modest dress in this first age of mankind?

God placed Adam and Eve in the Garden of Eden in a world free of sin to live in fellowship with Him and with each other as husband and wife. In an environment free from sin, nakedness was no more a danger than it is now for innocent toddlers (Gen. 2:25). God warned man that sin would greatly endanger the human family, bringing death and destruction on many levels (Gen. 2:16-17).

Satan, the father of lies and master of deception, seduced Eve and Adam to sin by appealing to the lust of the flesh, the lust of the eyes, and the pride of life (Gen. 3:6). Though God provided all that they needed for health and happiness, Satan convinced them that they were missing greater avenues of fulfillment forbidden by God's law. He artfully denied that any penalty would follow sin.

When Adam and Eve sinned, rather than experience new vistas of fulfillment, they shared the deep dark night of guilt, shame, and separation from God. Being now painfully conscious of temptation's power, they saw their nakedness as a grave danger and tried to cover it with aprons (Gen. 3:7). Aprons covered the loins, meaning the waist, hip, and upper thighs ("girdle, loin-covering" [BDB, 292]). This garment would be similar to a miniskirt or short shorts today.

God knew the apron was inadequate to cover the shame of nakedness. "Also for Adam and his wife the LORD God made tunics of skin and clothed them" (Gen. 3:21, NKJV). The tunic was a garment "generally with sleeves, coming down to the knees, rarely to the ankles" (Gesenius, 420).

Modest clothing is not unique to the patriarchal age but reflects the inherent nature of males and females as God created them. Especially the male sexual nature is quickly and easily aroused by sight and touch. Though the female nature is more powerfully aroused by expressions of affection and attention to emotional needs, a woman is also influenced by sight. God's parameters of modest dress guard us from attracting the wrong kind of attention from the opposite sex.

God Himself established the principle of modest dress before the change of dispensations, and long before human customs and fashions developed. Fashion changes are not wrong within the parameters set by God from man's

early history, but they are sinful when they violate those boundaries.

## God's Will in the Mosaic Age

The Mosaic age reached from the Law of Moses to the reign of Christ. God's will given in the patriarchal age for modest dress did not change under Moses's Law.

With the giving of the Law, God protected the priests from exposing the shame of nakedness when ministering at the altar in the following way: "Nor shall you go up by steps to My altar, that your nakedness may not be exposed on it" (Exod. 20:26, NKJV). Priests wore long flowing robes, which might have been opened by climbing steps, especially during windy times. Jewish writers say priests of fertility gods exposed their genitals to their idols. God prevented His priests from exposing "the lower parts of the body (their thighs, buttocks, and secret parts)" to worshipers and Himself (CCP, 253).

Furthermore, Exodus 28:42 instructed priests to wear under their robes "linen trousers to cover their nakedness; they shall reach from the waist to the thighs" (Exod. 28:42, NKJV). This added protection makes it clear that exposing the thighs exposes nakedness.

Even the Gentiles recognized that exposing the thighs exposes the shame of nakedness. The fall of Babylon resulted in women accustomed to luxury being forced to lift high their skirts in crossing rivers as they were taken away as slaves. "Take millstones and grind flour; take off your veil. Lift up your skirts, bare your legs, and wade through the streams.



Your nakedness will be exposed and your shame uncovered. . . ." (Isa. 47:2-3, NIV).

## God's Will in the Gospel Age

The gospel age began with Christ ruling on His throne in Acts 2 and will continue until He returns in final judgment. God's will for modest dress remains the same because human nature does not change.

A godly woman manifests a meek and quiet spirit by exercising care to dress modestly. This example is so powerful, some unbelieving husbands are convinced to obey the gospel partly by observing how careful, cautious, and conscientious his wife is in how she dresses. He cannot avoid observing her respect for God and man in her attitude, her speech, and her pattern of dress:

Wives, in the same way be submissive to your husbands so that, if any of them do not believe the word, they may be won over without words by the behavior of their wives, when they see the purity and reverence of your lives. Your beauty should not come from outward adornment, such as braided hair and the wearing of gold jewelry and fine clothes. Instead, it should be that of your inner self, the unfading beauty of a gentle and quiet spirit, which is of great worth in God's sight. For this is the way the holy women of the past who put their hope in God used to make themselves beautiful. They were submissive to their own husbands, like Sarah, who obeyed Abraham and called him her master. You are her daughters if you do what is right and do not give way to fear (1 Pet. 3:1-6, NIV).

Verse 5 reminds us that godly women from the past and the present have followed the same principles of modesty and respect.

Just as men who lead in worship must be holy in character, women manifest holiness by dressing modestly for worship:

I want men everywhere to lift up holy hands in prayer, without anger or disputing. I also want women to dress

modestly, with decency and propriety, not with braided hair or gold or pearls or expensive clothes, but with good deeds, appropriate for women who profess to worship God (1 Tim. 2:8-10, NIV).

## What Message Is Our Attire Sending?

Men and women alike should remember that God set the parameters of modest dress when he covered Adam and Eve from their shoulders to their knees. *The more flesh we expose in violation of those boundaries, the more we open the door to temptation and send the wrong message about our character.* To be salt and light in this wicked world, we must avoid clothing that is too short, too low, too tight, too revealing, and too suggestive (Matt. 5:13-16). Common examples include miniskirts, shorts and skirts above the knees (when standing or sitting), low cut garments (front or back), backless and strapless attire, swimsuits in mixed company, tube-tops, tank-tops, exposing the midriff, abbreviated uniforms for sports and other performances (shorts above the knees, cheerleader and majorette attire, some flag or drill teams, ballet tutus, etc.), all sorts of tight and form-fitting attire (leotards, bicycle shorts, spandex, etc.), and many wedding dresses.

*The more flesh we cover, and the looser the garment, the more we close the door to temptation.*

Rather than conforming to the immodest dress fashions of the world, God's people must demonstrate the transforming power of His Holy Word in our daily lives (Rom. 12:1-2). Long ago, God called on His people to separate themselves from the ungodly lifestyle of the Roman Empire: "And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities" (Rev. 18:4-5, KJV). We must heed the same warning today!

Rather than being ashamed or resentful toward God's teaching on modest dress, let us accept and apply it as a blessing and as part of our life of obedient faith in Him. We must always remember that loving and obeying Him "with all thy heart and with all thy soul" is "for thy good" (Deut. 10:12-13, KJV). **11**

## Sources

BDB = Brown, Francis, Samuel Rolles Driver, and Charles Augustus Briggs. *Enhanced Brown-Driver-Briggs Hebrew and English Lexicon*. Oxford: Clarendon Press, 1977.

CCP = Patrick, Lowth, Arnald, Whitby, and Lowman. *A Critical Commentary and Paraphrase on the Old and New Testament and the Apocrypha*. Vol. 1. Ed. by J. R. Pitman. London: J. F. Dove, 1822. *Internet Archive*. <https://archive.org/details/CriticalCommentaryParaphraseOntApocrypha.6vols.pitman.patrick.etc.1822/01.CritComPar.OT.NT.Apoc.v1.Gen.toDeut.Pitman.Patrick.etc.1822./page/n273/mode/2up>.

Gesenius, Wilhelm, and Samuel Prideaux Tregelles. *Gesenius' Hebrew and Chaldee Lexicon to the Old Testament Scriptures*. Bellingham, WA: Logos Bible Software, 2003.



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](http://hebronlane.com). He can be reached at [halbrook@twc.com](mailto:halbrook@twc.com).

# Abortion

by Daniel H. King, Sr.

**Abortion is a tragic (and deadly) consequence of sexual promiscuity. This barbaric act sacrifices human life on the altar of selfishness and sin.**

## Introduction

An unplanned pregnancy can represent a most unexpected and inconvenient experience for the potential parents of a child. In the case of married parents who feel that they cannot afford the expense of a child (or another child) at a certain point in their lives, it may present the challenge of both the cost of the birth and the expense of raising it. A child born of rape or incest is a frightening experience, perhaps more so than any other: it can represent a reliving of the terror of the crime. Sadly, the child often suffers (or perhaps dies) because of something it did not do.

For most of human history, the prospect of a new child in the family was considered a blessing and an honor. The child was not just a hungry mouth to feed or a financial burden, but a welcome addition to the family circle. Unfortunately, that has changed in recent years. At this point in Western societies, the cost of living is enormously challenging for people without children, let alone those who have them, or may even have several. If a couple is not married, the challenges grow exponentially. When the little one is a shock to two people who at the time thought only of the passion and the pleasure of each other's company (but not of what might come of the liaison), any solution to the problem may seem welcome at the time, even if it is terminal for one of the parties involved. An unborn child is often considered expendable.

Abortion has become the "quick and easy" answer for many, even

though there are better resolutions to the problem. Too few people consider allowing some other family to raise the child. Yet, is it really better to kill it than to let someone else love and care for it? In our day, on account of the relative ease with which a tiny human being can be expunged from our experience, it is little wonder that so many people take the "easy" way out of the situation and simply "erase" that little boy or girl from their memory. It is very sad, indeed. I have often thought that someday another generation may look back on this era of legal, cheap, and easy abortions and finally recognize the horror was happening right under all of our noses. Rather, the German people faced after World War II was over, and they were forced to clean up the death camps and bury those who had been mistreated, tortured, and executed.

## How Bad Is the Problem?

In 2020 it was estimated that about one in every four women in the US had undergone an abortion. Although the argument for abortions being legal was made originally to deal with occurrences of rape and incest, only about 1.5% of cases are now said to be for this cause. Most years since *Roe vs. Wade* became the law of the land, approximately one million of these procedures have been performed annually. Most are simply for convenience's sake or financial reasons. Large, liberal cities have the worst statistics. In New York, for example, the Centers for Disease Control and Prevention (CDC) reported that in 2015 about 35% of all pregnancies ended in

abortion. Sadly, the New York abortion law allows abortions all the way to full-term. The nation's largest abortion provider is Planned Parenthood, an agency that has persistently received taxpayer dollars, arranged by politicians who receive political contributions from the organization in return. Such an arrangement should be illegal. Fortunately, in recent years the number of abortions in the US has been steadily declining: in 2001, there were 1,291,000, while in 2017, they dropped to just 862,320. Attitudes toward the procedure have persistently soured lately. That is a positive sign.

## Life Is a Gift from God.

Although important in the production of life, human agency is not the only aspect needing to be considered in the analysis of the situation. That is too often the case. It is thought that because two careless individuals having sexual relations produced this embryo, therefore it should be the mother's decision alone as to whether this viable being should be destroyed or not. Problems are seldom as simple as promoters of an idea would have us think. To the godless, that may be all there is to the issue. However, we shall leave them to their Judge who will decide their fate.

For the Christian, however, the teaching of the Bible must be considered. Scripture says that God has a hand in the matter: "Know that the Lord Himself is God; it is He who has made us, and not we ourselves; we are His people and the sheep of His pasture" (Ps. 100:3, NASV). Even though the secularists of

our day dismiss this consideration, we cannot. The Word of God says life in the womb is a wonder of God's doing, and that cannot be denied: "Thus says the Lord, your Redeemer, and the One who formed you from the womb, 'I, the Lord, am the maker of all things. . .'" (Isa. 44:24). To destroy a life that God has "formed" is a scary proposition!

### God Is Creator of the Preborn Child.

Unheard in most discussions of legality and morality of the issue of abortion (whether by surgical procedure or medication) is what Holy Scripture has to say in the matter. Many modern Protestant and even a few Catholic churches (despite Papal opposition) consider abortion a morally neutral issue. On account of their leftist political leanings, however, most of their spokesmen and women are fierce proponents of "reproductive" or "abortion rights." Essentially these religious advocates of liberal social policies take their cue from their modernistic perspective on the Bible. They consider it a wholly human document written by ordinary men who were often prone to mistaken notions of morality. Therefore, they believe it to be irrelevant pertaining to modern issues of moral guidance.

For faithful Christians, the Word of God should be the principal consideration. What it says decides the issue for us. The Lord told the prophet Jeremiah: "Before I formed you in the womb I knew you, before you were born I set you apart; I appointed you as a prophet to the nations" (Jer. 1:5, NIV). God claimed that "I formed you in the womb" and went on to say that even before, He already had plans for him. The identical claim is made for the life of the apostle Paul in Galatians 1:15. What of the plans that He had for so many others of our time whose lives have been erased forever from the land of the living? Again, no single passage of Scripture is clearer on this question than the following:

For You formed my inward parts; You covered me in my mother's womb. I will praise You, for I am fearfully and

wonderfully made; marvelous are Your works and that my soul knows well. My frame was not hidden from You, when I was made in secret, and skillfully wrought in the lowest parts of the earth. Your eyes saw my substance, being yet unformed, and in Your book they all were written, the days fashioned for me, when as yet there were none of them (Ps. 139:13-16, NKJV).

### Abortion Is a Sin.

Life, in whatever circumstances, ought to be treated as the gift it is said to be, not as an inconvenience at best or a nuisance at worst: "Behold, children are a gift of the Lord; the fruit of the womb is a reward" (Ps. 127:3). When prospective parents feel that they cannot afford to raise a child, for whatever reason, there should be no shame in allowing some other family to raise it. In this era of throw-away children, there are always thousands of families willing to take unwanted babies. In fact, available adoptive children have become so rare that it has become a ridiculously expensive industry for predatory lawyers. There is no excuse for this.

To take a life, without justification, is a sin (Exod. 20:1, 12). Moreover, a child was considered a living person while in its mother's womb, and one who killed it was subject to the death penalty himself (Exod. 21:22-25). That fact cannot be ignored.

For those who have had such a procedure, as bad as the sin may be, have the same prospect for forgiveness as the rest of us. Repentance and prayer are the way back into the grace and mercy of our Creator and Redeemer (Acts 8:22; Eph. 1:7). **LM**



Daniel H. King, Sr.

Dan has preached for the Locust St. church of Christ in Mt. Pleasant, TN for six years. The church website is [lscoc.com](http://lscoc.com). He can be reached at [danielhking@hotmail.com](mailto:danielhking@hotmail.com).

# NEW!

Take an in-depth look at the philosophical and scientific issues involved in the question of God's existence.

**\$24.97**

**GOD DOES EXIST!**  
By Daniel H. King, Sr.  
Examining the Major Formed Arguments for and against the Existence of God

**Order today from CEI Bookstore at (855) 492-6657 or [truthbooks.com](http://truthbooks.com)**



# Homosexuality and LGBTQ Issues

by Matthew Bassford

Our progressive society manifests an “anything goes” attitude toward sexuality, but the divine pattern is clearly and consistently set forth on the pages of Sacred Scripture.

## Introduction

Acts 13:4-12 records Paul’s stay in Cyprus, particularly his encounter with the false prophet, Bar-Jesus. Because he wants to retain his influence over the Roman proconsul, Bar-Jesus opposes the gospel at every turn. In response, Paul asks rhetorically, “Will you not cease to make crooked the straight ways of the Lord?”

Sadly, Paul’s words here apply equally well to the human race at large. God has given us a very simple plan for our lives, but we follow the promptings of the devil to complicate it and mess things up. This is evident in every area of morality, but it is perhaps most obvious in the realm of human sexuality.

Here, God’s plan has been clear from the beginning: one husband, one wife, one flesh. It was established in Genesis 2 and confirmed by the Lord in Matthew 19. Anything beyond this is of evil.

## Identity or Behavior?

It must be with some astonishment, then, that we contemplate the dizzying variety of sexual proclivities and practices apparent in the modern-day United States. For countless people, sexuality isn’t about behavior. It’s about identity. In our country, millions define themselves as gay, lesbian, bisexual, transsexual, pansexual, and a host of other things. Year by year, the list grows, and grows stranger!

To this flourishing of unlawful sexuality, the word of God opposes a two-part critique. The first is so fundamental that, as products of our culture,

we have trouble seeing it. The problem with people announcing, “I’m gay! I’m trans!” and so forth, is not merely that those activities are sinful. It is that those self-identifications are unscriptural.

Biblically speaking, sexual sin and sin generally are not matters of identity. They are matters of behavior. According to the word, if you are a murderer, it is so because of what you have done, not who you are. We are not defined by either our temptations or our sins.

Thus, it’s simply not Biblically intelligible for a teenager who is a virgin to declare, “I’m gay!” That doesn’t map against the morality of the word of God at all. In order to help us see this distinction, several of the more recent translations of the Bible have abandoned the use of “homosexuals” in 1 Corinthians 6:9. The ESV translates both *malakos* and *arsenokoitēs* in the verse as “men who practice homosexuality,” and the CSB says, rather directly, “males who have sex with males.”

This avoids cultural distractions in two ways. First, it turns our attention from the peculiarities of the ancient Greco-Roman perspective on male homosexuality, in which the passive partner (*malakos*) was stigmatized, but the active partner (*arsenokoitēs*, a word probably coined by Paul) was not. Second, it discourages us from adopting our society’s identity-based perspective, which has far-reaching consequences.

In reality, the reasons why anyone might be inclined to engage in same-sex intimacy are complicated and uncertain. However, our cultural narrative insists

that those inclinations are fixed and immutable, like having brown hair or blue eyes. In the words of Lady Gaga, one is “born this way.”

Reading that understanding of sexuality into the Scriptures leads to a practically Calvinist perspective on those who experience same-sex temptation. They are gay, they are lesbian, they think the Bible condemns them for what they are, so it does not matter what they do. They’re doomed. Paul’s reassuring “Such were some of you,” in 1 Corinthians 6:11 becomes nonsensical, and there is no reason even to try serving God.

Thankfully, the true message of the word of God is much more hopeful than that! If homosexuality is a matter of practice, one ceases to be a homosexual by ceasing the practice of homosexuality. “Such were some of you,” thus describes a two-part process: first, being washed, sanctified, and justified in the name of Jesus; second, living a life of holiness and faithfulness to glorify Him.

Nobody has to stop being tempted to be righteous, not me, not those who experience same-sex temptations. The path for all of us is the same: war against temptation, repent and return when overcome, and trust in the grace of Jesus Christ. That’s not easy for them or for me, but eternal life is well worth it!

## Sexual Immorality

A proper reading of Bible passages about the practice of homosexuality also frees us to acknowledge the justice of God’s condemnation. I know

brethren who practically have written 1 Corinthians 6:9-11 out of the Bible. They believe that it is right to admit practicing homosexuals into fellowship and even to allow them to assume leadership roles in the church. Underlying this, I think, is the conviction that it is unfair to condemn such individuals for who they are.

Put another way, the devil is appealing to the compassion of such brethren to lead them astray from the truth. Something of the sort must be occurring because the texts in question are not hard to understand. Despite the gallons of ink and buckets of pixels that have been expended on tortured exegesis, the meaning of 1 Corinthians 6:9-11 is simple enough to be clear to a bright fifth-grader. The same is true of Romans 1:26-27.

The practice of same-sex intimacy is against nature. Those who practice such things will not inherit the kingdom of God. Those who are tempted to practice them, if they do want to inherit the kingdom of God, must instead deny themselves, take up their cross, and follow Jesus. This is Christianity 101, and we can make no apology for it.

### Transgender Temptation

The same is true for those who are inclined to become transgender. Again, the precise origin of these inclinations is murky. I do not know why a male would want to become a female, nor why a female would want to become a male.

Nonetheless, Genesis 1:27 reveals that God “created them male and female.” The tiny percentage of people with

chromosomal abnormalities should not distract us from acknowledging God’s will in the far more numerous instances where no such abnormalities exist.

Additionally, the Scripture shows us that God’s creation of humankind as male and female is prescriptive as well as descriptive. Paul’s discussion of the covering in 1 Corinthians 11:1-16 is one of the more difficult contexts in the Bible. Whatever our views on the covering, it is clear from the text that men ought to behave and dress like men, and women ought to behave and dress like women. Otherwise, why is it an issue whether women in first-century Corinth are wearing the covering at all?

Indeed, there are Christians who are tempted to masquerade as that which they are not. The answer here is no different than the answer to any other temptation. Watch and pray. Resist the devil, and he will flee from you, at least until a more opportune time.

Much also could be said about the folly of “enlightened” parents in our day indulging the fancies of their children and treating a girl like a boy or a boy like a girl. At various times, my young son declared that he was a girl, a lion, and a Tyrannosaurus Rex. I gave all of that the (scant) attention it deserved. Today, he won’t even sleep on a pink pillowcase (though I imagine a T-Rex pillowcase would be OK).

To take such a child seriously is to place them in grave danger of mental, emotional, and spiritual harm, not to mention departing far from the Ephesians 6:4 admonition to bring them

up in the training and instruction of the Lord. I wouldn’t trust a preschool child to cross the street without help. How can it possibly be a good idea to let them make fundamental decisions about their identity, especially when the decision contradicts the clear evidence of God’s will for them? Truly, the straight has become crooked!

### Conclusion

Everywhere around us, we see the evidence of confusion about sexual identity and practice. Many have chosen to make their fleshly appetites the core of their identity as human beings. Despite the applause of the world, such indulgence makes us neither happy nor holy. According to a 2016 CDC report, LGBTQ youth are nearly five times more likely to attempt suicide than those who are not. The spiritual consequences are equally disastrous.

As Jesus does in Matthew 19, we must go back to the beginning to find the truth. The first two chapters of Genesis tell us everything we need to know about sex and sexuality. Since that day, God’s will has not changed. If and only if we glorify Him with our bodies will it be well with us. 🙏



Matthew Bassford

Matthew has worked with the Jackson Heights church in Columbia, TN, for two years. He and his wife, Lauren, have two children. The church website is [thebibleway.org](http://thebibleway.org). His Bible study website is [hisexcellentword.blogspot.com](http://hisexcellentword.blogspot.com). He can be reached at [mandbassford@gmail.com](mailto:mandbassford@gmail.com).

**NEW!**

**In His Image**  
by Rick Billingsley  
86 pages  
\$15.97

Designed to help Christians develop and maintain a positive attitude and a positive life. God created man in His image. This includes our intellect, emotion, and will. Our attitude reflects this image and conforming to His image includes developing attitudes within us that imitate God’s attitudes. This thirteen-lesson study strives to help students accomplish this goal in their lives.

# Gender Confusion and Roles

by Mike Willis

Contemporary culture has embraced transgendering psychology and surgery to relieve the psychological needs of those who have experienced gender confusion. What does the Bible teach about gender?

## Introduction

A high school music teacher was fired in a town within five miles of where I live because he refused to call transgender children in his class by their preferred name. He offered a compromise of calling all students by their last names, but since that was not acceptable to the school board, he was offered the alternative of either resigning or being fired. The transgender issue is probably already present in a school near you! You may have become aware of the transgender movement when Bruce Jenner decided to become Caitlyn Jenner. The campaign encourages teens suffering from gender dysphoria (i.e., the distress a person feels due to a mismatch between one's gender identity and the sex assigned at birth) to use drugs to retard puberty until they decide whether they are male or female, to have irreversible medical procedures to change their body's genitalia, and, in the case of women, to remove their breasts, uterus, and ovaries in separate surgeries to change their gender.

## What Saith the Scriptures?

Does the Bible speak to the issue of transgender? "Yes," although not directly in the sense of a single passage expressly forbidding transgendering. Just as the internet has expanded man's ability to sin by lusting after a woman (cf. Ps. 101:3; Matt. 5:28), modern medical developments have expanded what man can do in unlawfully mixing the roles of men and women. Let's consider some things that the Bible says that are relevant to the subject.

## *Christians Must Love Those Who Are Seduced by Satan to Believe that They Should Change Their Bodies to Match Their Inner Self.*

As I sat in the school board meeting and heard the parents and students who told stories of teens who were on the verge of suicide because of their not fitting into what their stereotypical views of what a boy/girl or man/woman should be, my heart ached for both the parents and the children. When parents are afraid that their children might commit suicide, their insides are torn apart. In their desperation, they are willing to try unheard-of things that might provide relief (much as those suffering an incurable disease might seek out expensive alternative medicines or faith healers). They will follow a doctor's advice to put their children on puberty blockers and cross-sex hormones to prevent their child from committing suicide.<sup>1</sup>

The Bible teaches Christians to have compassion for those who are suffering under Satan's oppression. We should show true Bible love in reaching out to those involved in the sins associated with homosexuality, just as we do toward fornicators and adulterers.

<sup>1</sup> The best studies of those who express a discordant gender identity show that 80-95 percent of those children will come to identify with their bodily sex if natural development of their bodies is allowed to proceed (Anderson, 2).

## *The Creation Narrative in Genesis 1-2 Says that God Made Mankind Male and Female.*

"So God created man in His own image; in the image of God He created him; male and female He created them" (Gen. 1:26). The text affirms the obvious: God only made two genders. Those who argue that gender is a matter of sexual preference may begin with the assumption that they had no creator and are the product of a random combination of matter, that gender is something that one is at liberty to alter (just as one may change the color of one's hair), or that their Creator made a mistake when he formed them in the womb. Instead of appreciating the blessing God has given them in making them either male or female, such individuals resent it and wish to have what is not theirs by divine creation. Chromosomes determine one's gender.<sup>2</sup> One can no more choose one's gender than one can choose one's race.

<sup>2</sup> One's gender cannot be determined by one's internal and/or external organs, because gender remains unchanged no matter how those organs may be modified or removed by surgery. A woman who has had a hysterectomy is still a female. Similarly, if those organs are congenitally absent: a woman with congenital absence of the vagina and uterus is still a woman, because of her chromosomes (XX or, rarely, XXX). Exactly the same point may be made about race: it is determined by one's genetic lineage, not by any particular external or internal physical characteristics. (An albino of Chinese or Nigerian genetic lineage is externally



Paul described the foolishness that derives from removing God from his world view: “Although they knew God, they did not glorify Him as God, nor were thankful, but became futile in their thoughts, and their foolish hearts were darkened. Professing to be wise, they became fools” (Rom. 1:21-22). In today’s politically correct environment, doctors and parents fill out birth certificates stating that the newborn child is neither male nor female, but “other,” so that the child can determine for oneself what one’s gender is! “Professing to be wise, they have become fools!”

### *The Bible Teaches that One’s Body Is the Temple of God.*

“Or do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from God, and you are not your own? For you were bought at a price; therefore glorify God in your body and in your spirit, which are God’s” (1 Cor. 6:19-20). One must recognize that God the Creator formed us in the womb. Jeremiah records God to have said about him, “Before I formed you in the womb I knew you; before you were born I sanctified you; I ordained you a prophet to the nations” (1:5; cf. Isa. 49:1, 5; Luke 1:15).

Every human being has his DNA that was created by God. DNA is the hereditary genetic material that determines one’s race, gender, eye color, hair conditions (color, thickness, male pattern baldness, etc.), and many other parts of who one is. An individual’s DNA is so unique that if DNA material is found linking one to a crime, it is sufficient evidence to convict a person in a court of law. The point is that I am what I am because God made me this way. I should accept who I am. I will never be able to dunk a basketball, run a four-minute mile, give birth to or nurse a baby, etc. I will find my true purpose by learning what my natural-born strengths are and

---

white-skinned but is still racially Chinese or Nigerian.)

using them to the best of my abilities by compensating for my weaknesses. One might as well try to surgically change one’s race as to change one’s gender surgically! Do not be misled by Satan’s lies.

God has programmed me in such a way that an attractive woman catches my attention. While a man might notice an attractive girl, this does not mean that it is morally right for him to act on every thought that passes through his head. On June 18, 1966, I stood before H.E. Phillips and a small gathering of friends and brethren, and vowed to forsake all other women in order to be sexually faithful to one female—my wife of fifty-four years! Thankfully, Sandy made the same commitment to me. The point is this: A person does not have a God-given right to act upon every sexual impulse he has. A person in the midst of sexual dysphoria may think that it is morally acceptable for him to act on every feeling toward another person. God does not grant that right to any male or female.

Genetics is not the only factor affecting sexuality. Medical and psychological research evidence suggests that sexuality is not irrevocably determined by God-given programming, but is also shaped by subsequent factors. Women with a traditional upbringing are much less likely to feel sexual attraction than women with a modern upbringing. Surely this change must be the result of cultural factors, not the result of some change in God-given programming. Again, one monozygotic twin may be attracted to males, whereas the other genetically identical may be attracted to females. Such attraction is not irrevocably determined by God-given programming, but must also be shaped by life experience and personal choice.

Your body belongs to God, and He has given you that body as a house for your immortal spirit. It belongs to God, not you; it is His temple, not yours. You and I should determine from God’s revelation

in His word what God wishes for us to do with our bodies and then obey His word. He has not given us the liberty to follow every fleeting imagination that passes through our minds.

### *There Are Several Passages Relevant to the Issue of Gender Confusion.*

Those passages that speak of homosexuality or sodomy reflect men leaving the woman’s natural use and burning in their lusts one for another (Rom. 1:26-27). The text acknowledges a “natural use” of a woman in sexuality and a kind of sexual expression that leaves the woman’s natural use in which men burn in their lust toward one another. It is not merely atypical; it is abnormal, and unnatural. In 1 Kings 14:24, the Bible speaks of some associated with pagan religion who were “perverted persons” (RSV), “sodomites” (KJV), “male cult prostitutes” (RSV). The word is from the Hebrew root word *qodesh* (“to be set apart”), used in the masculine form for a male cult prostitute (Deut. 23:18; 1 Kings 15:12; 2 Kings 23:7; Job 36:14) and in the feminine form for a female cult prostitute (Gen. 38:21; Deut. 23:18; Hos. 4:14; 1 Kings 14:24; 22:47). In 1 Corinthians 6:9, Paul uses two words for homosexuality. The term “effeminate” (KJV; NKJV, “homosexuals”) is from the Greek word *malakos*. BDAG defines it as “pertaining to being passive in a same-sex relationship, *effeminate* especially of *catamites*, of men and boys who are sodomized by other males in such a relationship” (613).

The second phrase, “abusers of themselves with mankind,” is from *arsenokoitēs*, “a male who engages in sexual activity with a person of his own sex, *pederast* . . . of one who assumes the dominant role in same-sex activity, opposite *malakos*” (BDAG, 135). The two different words distinguish between the homosexual who plays the role of the man and the homosexual who assumes the woman’s role. Both roles in homosexual behavior are condemned as sinful.

Particularly interesting is the Mosaic Law found in Deuteronomy 22:5—“A woman shall not wear anything that pertains to a man, nor shall a man put on a woman’s garment, for all who do so are an abomination to the LORD your God.” Regarding this text, James M. Freeman and Harold J. Chadwick wrote,

In light of the final clause of our text—verse it’s obvious that the entire reference is not to the principles of fashion, but to the practice of transvestitism, which is a deviant sexual behavior in which the person adopts the dress and behavior of the opposite sex. Its danger lies in its close association with the forbidden practice of homosexuality (Lev. 18:22, 20:13) and the fact that cross-dressing was often associated with the worship of pagan gods. God created man and woman distinctively and uniquely different (Gen. 1:27), and any attempt to erase or blur that distinction is in His eyes an “abomination,” and so called throughout the Scriptures (Freeman & Chadwick, 179).

The text is related to other passages that forbid unlawful mixtures: (1) sowing different kinds of seeds (Deut. 22:9), (2) plowing with different kinds of animals (Deut. 22:10), (3) bestiality (Exod. 22:19; Lev. 18:23; 20:15-16; Deut. 27:21)<sup>3</sup>, and (4) wearing clothes made from different kinds of threads (Lev. 19:19; Deut. 22:9-11). Keil and Delitzsch wrote,

The immediate design of this prohibition was not to prevent licentiousness, or to oppose idolatrous practices . . . ; but to maintain the sanctity of that distinction of the sexes which was established by the creation of man and woman, and in relation to which Israel was not to sin. Every violation or wiping out of this distinction . . . was

<sup>3</sup> Confirming the association with unlawful mixing, Leviticus 18:22-23 also joins homosexuality and bestiality: “You shall not lie with a male as with a woman. It is an abomination. Nor shall you mate with any animal, to defile yourself with it. Nor shall any woman stand before an animal to mate with it. It is perversion.” Leviticus 20:13-16 has the same association, homosexuality and bestiality (and, in addition the unlawful marriage of a mother and her daughter).

unnatural, and therefore an abomination in the sight of God (945).

The blurring of the sexual lines in modern America has extended beyond what other generations could imagine.

## How Well Does Transgendering Work?

In answer to this question, I want to quote two lengthy paragraphs from Ryan T. Anderson:

One rigorous study, conducted by researchers at the University Hospital and the University of Bern in Switzerland and published in 2009, looked at the quality of life fifteen years after sex reassignment surgery. Using a control group of females who had undergone at least one pelvic surgery, this study found that “postoperative transsexuals reported lower satisfaction with their general quality of health and with some of the personal, physical, and social limitations they experienced with incontinence that resulted as a side effect of the surgery.”

The largest and most rigorous academic study on the results of hormonal and surgical transitioning, published in 2011 by Cecilia Dhejne and her colleagues at the Karolinska Institute and Gothenburg University in Sweden, found strong evidence of poor psychological outcomes. For example, the rate of psychiatric hospitalization for postoperative transsexuals was about three times the rate for the control groups, adjusted for previous psychiatric treatment. The risk of mortality from all causes was significantly higher, and so was the rate of criminal conviction. Suicide attempts were nearly five times more frequent, and the likelihood of death by suicide was nineteen times higher—again, after adjustment for prior psychiatric illness. It is important to be clear about what the Dhejne study says and does not say. It does not speak to whether sex reassignment was the cause of these poor outcomes. What it does suggest is that those procedures may not alleviate the mental health problems associated with transgender identities (Anderson, 103).

## Conclusion

I empathize with those parents and children caught in the sexual dysphoria of the twenty-first century. Laws are being passed in some states that make it a crime to use conversion therapy in attempting to restore a person’s genetic sexual orientation or gender identity (twenty states now prohibit conversion therapy); parents can lose their parental rights if they stand in the way of their child transgendering; support groups provide a “safe place” to escape the oppressive influence of one’s parents. Christians need to equip themselves and make themselves available to those hurting parents and children caught up in the twenty-first century transgender nightmare. Any Christian parent of a homosexual has experienced that nightmare and may be able to provide you guidance on equipping yourself to help others. ■■

## Sources

Anderson, Ryan T. *When Harry Became Sally: Responding to the Transgender Moment*. New York: Encounter Books, 2018.

BDAG = Arndt, William, et al. *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*. Chicago: University of Chicago Press, 2000.

Freeman, James M., and Harold J. Chadwick. *Manners & Customs of the Bible*. North Brunswick, NJ: Bridge-Logos Publishers, 1998.

Keil, Carl Friedrich, and Franz Delitzsch. *Commentary on the Old Testament. Vol. 1*. Peabody, MA: Hendrickson, 1996.



Mike Willis

Mike has worked with the Decatur Township church in Indianapolis, IN, since 2012. He and his wife, Sandra, have two children (Jenny and Corey) and four grandchildren. The church website is [decaturtownshipchurchofchrist.org](http://decaturtownshipchurchofchrist.org). He can be reached at [tmmikewillis@gmail.com](mailto:tmmikewillis@gmail.com).

# CHURCHDirectory

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

To make changes to your ad, contact:  
[mark@truthpublications.com](mailto:mark@truthpublications.com)

## ALASKA

### ANCHORAGE

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

## ALABAMA

### BIRMINGHAM

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

### BIRMINGHAM

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

### FLORENCE

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

### MOBILE

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

### MONTGOMERY

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

### MONTGOMERY

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

### PARRISH

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

### SCOTTSBORO

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

## ARKANSAS

### CONWAY

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

### CONWAY

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

### CONWAY

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

### FORT SMITH

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

### HARRISON

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

### JONESBORO

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

### LITTLE ROCK

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

### MARVELL

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

### PINE BLUFF

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

### POCAHONTAS

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

## TEXARKANA

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

## WALDRON

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

## ARIZONA

### GLENDALE

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

### TUCSON

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

## CALIFORNIA

### BELLFLOWER

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

### FOLSOM

church of Christ  
900 E. Natomas St. • P.O. Box 492  
Sunday Bible Study 9:30 A.M.,  
Sunday Worship 10:30 A.M.,  
Sunday Bible Study 5 P.M.,  
Wednesday Bible Study 7 P.M.  
Evangelist: David Posey  
(530) 676-9514 or (916) 608-4866  
[www.folsomchurch.com](http://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](http://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](http://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](http://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](http://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](http://www.northsideflauderdale.com)  
Email: [northsideflauderdale.com](mailto: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](http://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](http://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](http://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](mailto:rivercitychurchofchrist.com)  
[backtothebibel@rivercitychurchofchrist.com](mailto: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](http://www.pmvchurch.com)

### SAVANNAH

Coastal church of Christ  
Bible Study 10 A.M., Worship 11 A.M.  
(912) 344-1687  
[coastalchurchofchrist@outlook.com](mailto: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](http://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](http://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](http://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](http://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](http://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](http://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](http://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](http://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](http://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](http://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](http://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](http://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](http://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](http://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](mailto:stevelee4510@windstream.net)  
[www.sunnyhillcoc.com](http://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](http://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](mailto: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](http://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](mailto: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](http://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](mailto: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](mailto:roncooper@bellsouth.net)  
Ricky Ethridge: (601) 737-5778  
[rickymarsha@bellsouth.net](mailto: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](mailto:primroseonor@suddenlink.net)  
[www.eaglerockroadchurchofchrist.org](http://www.eaglerockroadchurchofchrist.org)

### CAPE GIRARDEAU

Cape County church of Christ  
2912 Bloomfield Rd • Cape Girardeau, MO 63703  
(573) 837-1001, [capecountycoc@gmail.com](mailto:capecountycoc@gmail.com),  
[www.capecountycoc.com](http://www.capecountycoc.com)  
Sun. Bible Study 9:15 A.M., Sun. Assembly 10 A.M.  
Wed. Bible Study 7 P.M.  
Seth McDonald  
Jerry Lee Westbrook

### 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](http://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 Berss  
(816) 356-3096 or (270) 320-6157  
[www.sterlingavechurchofchrist.org](http://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](http://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](http://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](http://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](http://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](http://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](http://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](http://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](http://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](http://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](http://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 Lungstrom, 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](http://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](http://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](http://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](http://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](http://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](http://www.lscoc.com)

### KINGSFORT

Kingsfort church of Christ  
4938 Fort Henry Dr. • P.O. Box 554  
Bible Study 9:30 A.M., Worship 10:30 A.M.  
Evening 5:00 P.M., Wednesday 7:00 P.M.  
Evangelist: Tom Kinzel, Bldg.# (423) 239-3979  
or (423) 579-2002 • [www.kptcoc.org](http://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](mailto:rockypointchurch@gmail.com)  
[www.rockypointchurch.org](http://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](http://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](mailto: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](mailto: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](http://www.ascoc.org) & [www.markmayberry.net](http://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](http://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](http://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](http://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](mailto: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](http://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](http://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](http://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](http://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](http://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](http://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](http://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](mailto:yourfriendjgar@gmail.com)  
[www.biblemoments.org](http://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](http://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](http://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](http://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](http://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](http://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](mailto:tacomachurch@gmail.com)  
[www.tacomachurch.com](http://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](mailto:oakwoodrdcoc@suddenlinkmail.com)  
[www.orcoc.org](http://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](http://www.westsidechurchofchristwv.net)

### FAIRMONT

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

## GLADESVILLE

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

## MOUNDSVILLE

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

## PARKERSBURG

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

## WYOMING

### RANCHESTER

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

## CANADA

### CALGARY, AB

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

## MAGAZINE PAGES ADVERTISING RATES

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

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

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

## CHURCH DIRECTORY ADVERTISING RATES

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

*Help travelers find your  
place of worship!*

**Toll-free: 855-492-6657**

# Truth

## Publications

*Taking His hand,  
helping each other home.*



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

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

## Taking His Hand



presented by  
[truthbooks.com](http://truthbooks.com)

## Listen Now

Taking His Hand podcast presented by [truthbooks.com](http://truthbooks.com) is a resource to connect, learn, and grow by hearing discussions about materials, books, products, resources, and topics of interest to Christians. Listen in as we talk with authors, educators, suppliers, developers, and more about the latest news and notes for you from a Biblical view.

Now streaming on YouTube or wherever you listen to podcasts.