

# Truth

## Magazine

*Taking His hand, helping each other home.*



TM

FEBRUARY 2021 | NO. 2 | VOLUME 65

# JESUS, NAME ABOVE ALL NAMES

**“For this reason also,  
God highly exalted Him,  
and bestowed on Him the  
name which is above every  
name. . .” (Phil. 2:9, NASB).**



# Truth Magazine

*Taking His hand, helping each other home.*  TM

(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

### JESUS: THE NAME ABOVE EVERY NAME

by Bruce Reeves

pg 4

There could be no more explicit affirmation of the divinity of Jesus Christ as Lord and King than Philippians 2:9-11, a beautiful Scripture that declares His exalted status: “God bestowed on Him a name which is above every name.”

### OUTSIDERS

by Kyle Pope

pg 6

Even in the Lord’s church, folks sometimes feel isolated from others with whom they should feel connected. Let us consider the causes and the cure to such problems.

### TEACHING OUR CHILDREN: THE LAW OF REVIEW & APPLICATION

by Aleta Samford

pg 8

In this final article, Aleta concludes her on “Teaching Our Children.” She has done an excellent job over the last 4+ years, and we value her contributions.

### REFLECTIONS ON ROMANS: CONCLUSION (ROMANS 16)

by David Flatt

pg 10

In this final article, David concludes his examination of Paul’s epistle to the Romans. We thank brother Flatt for the excellent articles that he has submitted over the past 4+ years. His contributions have been greatly appreciated.

### PRINCIPLES OF PRAISE: EXAMPLES OF REVERENCE

By Matthew Bassford

pg 14

Reverence is reflected in our obedience (Heb. 11:7), worship (Heb. 12:28), and in sharing the gospel with others (1 Pet. 3:15). Matthew surveys Sacred Scripture for examples of those who exemplified reverence and those who did not.

### QUESTIONS & ANSWERS

by Bobby L. Graham

pg 16

A reader asks, “Why do some denominations ‘baptize’ babies?”

### ARCHAEOLOGY: TRY THE IMPOSSIBLE

by Barry Britnell

pg 18

Peter experienced a crisis of faith when he shifted his focus from Jesus to the surrounding storm, but he also dared to step out of the boat! His courage is an inspiration to us all. Are we, also, willing to dare and to do?



# Jesus, Name Above All Names

## ■ JESUS, THE POWERFUL CREATOR

by Tyler Sams

pg 22

By virtue of the creation which He brought into existence, Jesus demonstrates His great power and assures us that our confidence in Him is well-placed.

## ■ JESUS, THE DIVINE SERVANT

by Shawn Chancellor

pg 24

By understanding Jesus's role as the Divine Servant, disciples today gain a deeper appreciation for the sacrifice of God and His Son and a better understanding of how they should relate to one another.

## ■ THE LAMB OF GOD

by Jeff Wilson

pg 26

John heralded Jesus as “the Lamb of God who takes away the sins of the world” (John 1:29). This imagery reminds us of Isaiah’s prophecy (53:7), and Peter’s declaration regarding the price of human redemption (1 Pet. 1:8-19).

## ■ JESUS, THE COMPASSIONATE HIGH PRIEST

by Daniel H. King, Sr.

pg 28

Down through history, countless men served as Jewish high priests—offering gifts and sacrifices, serving as intermediaries on behalf of the people. Jesus, our Great High Priest, excels them all.

## ■ JESUS, THE GLORIOUS KING

by Shane Carrington

pg 30

The gospel of Matthew powerfully portrays Jesus as our glorious King, who embodied loyalty, love, and leadership. As His subjects, let us offer our allegiance and praise.

## ■ JESUS, OUR RIGHTEOUS JUDGE

by Robert F. Harkrider

pg 32

For those who disregard Lord’s invitation, the judgment will be a fearful occasion; yet, for those who are saved by His grace through faith, that day will be a time of victory and vindication.

# Jesus: The Name Above Every Name

by Bruce Reeves

There could be no more explicit affirmation of the divinity of Jesus Christ as Lord and King than Philippians 2:9-11, a beautiful Scripture that declares His exalted status: “God bestowed on Him a name which is above every name.”

## Introduction

For this reason also, God highly exalted Him, and bestowed on Him the name which is above every name, so that at the name of Jesus EVERY KNEE WILL BOW, of those who are in heaven and on earth and under the earth, and that every tongue will confess that Jesus Christ is Lord, to the glory of God the Father (Phil. 2:9-11, NASB).

The gospel story of salvation portrays Jesus in His creative power, divine humility, sacrificial offering, priestly compassion, glorious reign, and righteous judgment. We must come to see the fullness of Jesus Christ as our Lord, King, Savior, High Priest, and Judge. It is not merely a theological question that we are pursuing in this theme, but the transformation of our hearts and lives through a robust and rich understanding of Jesus Christ (Rom. 12:1-2; 2 Cor. 3:18; 2 Pet. 1: 3-4).

In a world that boasts of its pluralism, diversity, and subjectivism, Jesus Christ continues to shine as “the light of the world” (John 8:12), “the bread of life” (John 6:48), “the living water” (John 4:10), “the way, the truth, and the life” (John 14:6), “the good Shepherd” (John 10:14), “the true vine” (John 15:1), “the Lamb of God” (John 1:29), and the “Son of God” (John 1:34). First-century Christians lived in a society that was much like our culture today. The gospel’s message is a counter-cultural declaration of the Christ who convicts, challenges, and leads us to spiritual restoration (John 16:7-14). Before we can preach the conditions and blessings

of salvation, we must proclaim Jesus Christ in all of His grace, power, and truth (John 1:14-18).

## The Name Above Every Name: Jesus Reveals the Identity of God

As the apostle Paul encouraged believers in Philippi to “have the mind of Christ” (Phil. 2:5), we see God’s heart on full display in the life of His Son. As One Who was, is, and always will be truly God, Christ revealed the faithful love of YHWH. In His incarnation, Jesus was not acting out of step with the nature of God; rather, He was demonstrating the essence of the perfections of His Father (John 1:18; 14:9; Heb. 1:3). The psalmist praises God’s love and concern for His creation, “Who is like the Lord our God, who is enthroned on high, who humbles Himself to behold the things that are in heaven and in the earth? He raises the poor from the dust and lifts the needy from the ash heap. . .” (Ps. 113:5-7). Our generosity and grace toward brethren in Christ are grounded in our understanding of Jesus’s sacrifice, “For you know the grace of our Lord Jesus Christ, that though He was rich, yet for your sake, He became poor, so that you through His poverty might become rich” (2 Cor. 8:9).

Thus, the apostle highlights Christ’s great sacrifice when he writes, “Who, being in the form of God, did not consider it robbery to be equal with God, but made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men. And being found in appearance as a man, He

humbled Himself *and* became *obedient to the point of death*, even the death of the cross” (Phil. 2:6-8).

## The Exaltation of the Suffering Savior

God has recognized and vindicated Jesus’s self-humbling as the display of true divinity. Thus, the acknowledgment and worship of Jesus as Lord is the only right response to our Savior. Paul praises Jesus as Lord, saying, “For this reason also, God highly exalted Him, and bestowed on Him the name which is above every name, so that at the name of Jesus every knee will bow, of those who are in heaven and on earth and under the earth, and that every tongue will confess that Jesus Christ is Lord, to the glory of God the Father” (Phil. 2:9-11).

It is difficult to read these verses and not see Isaiah 40-55 as the biblical prism through which Paul viewed the suffering Servant of this poem. In fact, Philippians 2:9-11 and Isaiah 45:23 are integrated quite beautifully by the inspired fabric of Scripture. God says through Isaiah, “Turn to Me and be saved, all the ends of the earth; for I am God, and there is no other. I have sworn by Myself, the word has gone forth from My mouth in righteousness and will not turn back, that to Me every knee will bow, every tongue will swear allegiance” (Isa. 45:22-23). Paul uses similar language but identifies Jesus Christ with Isaiah’s usage of YHWH when he writes, “So that at the name of Jesus every knee will bow. . . and every tongue will confess that Jesus Christ is Lord, to the glory of

God the Father” (Phil. 2:10-11). There could be no more explicit affirmation of the divinity of Jesus Christ as Lord and King than this beautiful section of Scripture.

Jesus’s exaltation fulfilled the Old Testament prophecies concerning the coming of the Messianic King (Ps. 2:1-12; Acts 13:33-36; Dan. 7:13-14; Acts 2:29-36). He has all authority as Lord and Christ (Acts 2:36). Some seem to think that we can magnify Jesus while minimizing the need for having Scriptural authority in our worship, work, and activity as God’s people, yet nothing could be further from the truth. In Matthew 8:5-13, we read of a Gentile centurion who desperately wished to help his sick servant. He had full confidence in Christ’s powerful word to heal (Matt. 8:8). He explained that he had trusted in Jesus because he knew how authority worked (Matt. 8:9). When Jesus commended him, He said, “Truly I say to you, I have not found such great faith with anyone in Israel” (Matt. 8:10). To preach the exalted Christ is to declare His authority, and to declare His authority is to preach faith in Christ (Col. 3:17)! Our victorious King is our gracious Liberator and sacrificial Savior—His name is above every name!

### How Is His Name Above Every Name?

To speak of God’s name is not merely to refer to a designation but to identify the sum of the Lord’s attributes, the perfection of His character, faithfulness, sovereignty, love, and holiness. Moses wrote, “For I proclaim the name of the Lord; ascribe the greatness to our God! The Rock! His work is perfect, for all His ways are just; a God of faithfulness without injustice, righteous and upright is He” (Deut. 32:3-4). The parallelism of Isaiah helps us understand the true meaning of the name of the Lord as an expression of the identity of God: “Let him trust in the name of the Lord and rely on His God” (Isa. 50:10). To trust in His name is to rely on who God is in His steadfast love and power. Thus, when the New Testament speaks of the name

of Christ, it is speaking of His person, power, authority, and faithfulness (Acts 2:38; 4:12; 10:48; Col. 3:17). The apostles were sent to baptize men and women into a covenant relationship with the Father, the Son, and the Holy Spirit by resting on the authority of Jesus Christ (Matt. 28:18-19; Acts 2:38). This does not speak of a baptismal formula; it speaks of relationship, fellowship, and communion with God. The Jesus that offered Himself for us has been exalted “far above all rule and authority and power and dominion, and every name that is named, not only in this age, but the age to come. . .” (Eph. 1: 21).

### Conclusion

As we consider “Jesus: The Name Above Every Name,” Tyler Sams explores the New Testament’s presentation of Jesus Christ as our divine Creator, and Shawn Chancellor helps us see the revelation of God’s heart in the incarnation of Christ as the Messianic Servant. Jeff Wilson leads us into a deeper appreciation for Jesus as the great sacrificial Lamb of God who came to take away the sin of the world. Dan King guides us in consideration of the greatness of our compassionate High Priest in Hebrews. Shane Carrington helps us see Christ as conquering King in the book of Matthew, and Robert Harkrider points our minds toward Jesus as the righteous Judge in Revelation. Let us come to know Jesus in all of His fullness, beauty, and power! **TL**



Bruce Reeves

Bruce has labored with the Highway 65 church of Christ in Conway, AR, for twenty-one years. He and his wife, Rachel, have one child. The church website is [hwy65churchofchrist.org](http://hwy65churchofchrist.org). He can be reached at [brochuck1@aol.com](mailto:brochuck1@aol.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

Subscribe at [truthbooks.com](http://truthbooks.com) or call 855-492-6657

# Outsiders

by Kyle Pope

Even in the Lord's church, folks sometimes feel isolated from others with whom they should feel connected. Let us consider the causes and the cure to such problems.

## Introduction

My wife and I recently watched a six-part documentary on the British royal family entitled *The Royal House of Windsor* (UK: Channel 4 Television Corporation, 2017). While we were both fascinated to learn more about the history of this family that has captivated the interest of the West for over a century, I was particularly intrigued by a detail I learned about the husband of Queen Elizabeth II: Prince Philip, Duke of Edinburgh. He was the great-great-grandson of Queen Victoria (1819-1901). He was born with the official title, Prince Philip of Greece and Denmark, and was in the line of succession to the thrones of both Greece and Denmark. Like many European royal families of that time, he is related to other royal families across national lines. He and his wife (the current Queen of England) are actually third cousins through Queen Victoria and second cousins once removed through King Christian IX of Denmark. After the fall of other monarchies, his family's exile from Greece, and the anti-German sentiments that followed World War I, Philip's German family heritage posed a problem. His family name was originally Battenberg but was changed to Mountbatten to avoid its German-sounding connotations. Yet, when Philip married into the house of Windsor, although he was of royal descent, he would be viewed as an outsider throughout most of his life. The episode in the documentary focusing on Philip was entitled "Enter the Outsider." So, a royal prince and husband of a nation's sovereign was an outsider within his own family!

## The Challenge

Many people experience times and situations in life when they feel like outsiders. Sadly, even within the church, this happens all too often. It can happen to . . .

### *Those Not Raised in Christian Homes.*

It is a blessing to have godly parents who work to bring their children up "in the training and admonition of the Lord" (Eph. 6:4, NKJV). However, those not blessed with this experience can feel isolated and different. They have no idea what it is like to have believing parents and siblings who offer examples of faith. When around others who enjoy this blessing, they can feel like outsiders.

### *Those with No Family in the Church.*

Times of worship are an essential source of encouragement. It is a time to "consider one another in order to stir up love and good works" (Heb. 10:24). Those with family who share their faith can be especially encouraged to see those of their own common blood demonstrating "common faith" (Titus 1:4), hoping for a "common salvation" (Jude 3). However, for those who do not have family who attend the same congregation, they can easily feel left out, neglected, or even envious, wishing they, too, could receive such encouragement.

### *Those Who Are from a Different Place or Background.*

Many people relocate because of jobs or family and find themselves living in places far different from where they were raised. While people share a similar nature, regardless of their nature, different upbringing and background produce different ways of speaking, doing things, and even adopt different customs and traditions. Like the test used by the men of Gilead to discover Ephraimite imposters, whether one says it "Shibboleth" or "Sibboleth" can make fellow Christians feel like outsiders (cf. Judg. 12:5-6).

### *Those Who Are New to the Faith.*

A new convert does not know all of the unspoken norms and practices mature Christians do without thinking. Is certain clothing inappropriate? Should I avoid certain words and expressions? Are there habits I need to quit? Mature Christians should always approach babes in Christ with "compassion, making a distinction" between the unlearned and the rebel



(Jude 22). Still, until those things become familiar, the soul new to the faith can feel ostracized as an outsider.

### *Those Who Have Seen Traditions Change over Time.*

While the gospel does not change but is “once for all delivered to the saints” (Jude 3), while Jesus is “the same yesterday, today, and forever” (Heb. 13:8), customs and traditions regarding matters of judgment in serving Christ through the gospel do change. Perhaps a brother or sister was used to certain meeting times that are now different. Perhaps an individual was used to certain clothes always being worn to times of worship and Bible study. Perhaps a church website, live streaming, or projecting songs during worship are unfamiliar and new to them. To see these kinds of things change, and everything around them be so different, can be a lonely feeling.

We might notice from the situations described above that feeling like an outsider is not unique to only Christians of a particular age, maturity, or history within a congregation. Those who have been Christians for years can feel this way. Those who have been long time members of a congregation can feel this way. Those of great visibility within a congregation can feel this way, as well as new members.

### **The Solution**

While it may be common, at times, for Christians to feel this way, it is important to recognize that this is not how it should be. As the Bible teaches it, in Christ. . .

### *All Are One.*

The apostle Paul told the saints in Galatia, “For as many of you as were baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus” (Gal 3:27-28). Although sometimes, as a Christian, I might feel

like an outsider, the reality is that in becoming a Christian, I am automatically one with all others who genuinely belong to Christ. Unless I choose to depart from the faith, I am “one” with all others who are “in Christ Jesus.”

### *All Belong.*

As Christians, Paul says of our identity: “Now you are the body of Christ, and members individually” (1 Cor. 12:27). The Christian belongs to the body of Christ and to all others who belong to Him. As such, we have a function outlined by God. Paul explained that the “whole body” is “joined and knit together by what every joint supplies, according to the effective working by which every part does its share, causes growth of the body for the edifying of itself in love” (Eph. 4:16). Whether I (or other members) fulfill our function, it does not change the fact that I have a function. I belong!

### *No One Is an Outsider.*


In addressing Gentiles in the Ephesian church, Paul described a time when they were outsiders. He wrote, “Therefore remember that you, once Gentiles in the flesh, who are called Uncircumcision by what is called the Circumcision made in the flesh by hands, that at that time you were without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world” (Eph. 2:11-12). Yet, having come to Christ, he explains further, “But now in Christ Jesus, you who once were far off have been brought near by the blood of Christ” (Eph. 2:13). For Christians, the condition of being an outsider is a past condition. No one in Christ is an outsider any longer.

### *No One Is Ever Truly Alone.*

As Peter encouraged brethren to withstand Satan, he urged them, “Resist him, steadfast in the faith, knowing that the same sufferings are experienced by your brotherhood in the world” (1 Pet. 5:9). Whether it is feelings of isolation

or sin, generally, we take courage in the fact that Christians throughout the world face the “same sufferings.” Yet, Peter describes us as a “brotherhood.” We are part of a family of believers that spreads throughout the world. Unfortunately, our brothers and sisters may not always stand with us as they should, but we are never alone even when this happens. Paul wrote, “At my first defense no one stood with me, but all forsook me. May it not be charged against them. But the Lord stood with me and strengthened me, so that the message might be preached fully through me, and that all the Gentiles might hear. And I was delivered out of the mouth of the lion” (2 Tim. 4:16-17).

### **Conclusion**

Do you feel like an outsider? If you have never obeyed the gospel, you are? Yet, it does not have to remain that way. Turn to Christ in faith and obedience, and you will gain a connection to a family of faith, unlike anything you have ever known (cf. Eph. 3:14-19). As a Christian, do you feel like an outsider? Recognize that you are not the first to feel that way (cf. Ps. 142:4). It may be that the very brothers and sisters from which you feel isolated struggle with the same feelings. Reach out to them. Be to them what you wish you could feel from them. If you do not feel like an outsider, great; but recognize the vital role you can play in helping others overcome this obstacle to faith (Rom. 12:15). Look around you. Reach out to those who may not feel as connected as you do. Be a source of encouragement and inclusion to a brother or sister who needs it. You may never know what spiritual help you can be to others by doing that. 



Kyle Pope

Kyle preaches for the Olsen Park church of Christ in Amarillo, TX. He has written several books published by Truth Publications. Visit [truthbooks.com](http://truthbooks.com) for more info. The church website is [olsenpark.com](http://olsenpark.com). He can be reached at [kmppope@att.net](mailto:kmppope@att.net).

# Teaching Our Children: The Law of Review & Application

by Aleta Samford

“That which is thoroughly and repeatedly reviewed is woven into the very fabric of our thoughts and becomes a part of our equipment of knowledge. Not what a pupil has once learned and recited, but what he permanently remembers and uses is the correct measure of his achievement” (Gregory, 120).

We come now to the conclusion of this series. This has been about observing certain laws. Laws are unchangeable and dependable, like the law of gravity or the laws of nature. We have covered the laws for the teacher, the learner, the language, the lesson, the teaching process, and the learning process, but we have not finished our work unless we acknowledge and include this last law.

“All that has been accomplished lies hidden in the minds of the pupils and lies there as potential, rather than as a possession” (Gregory, 115).

Everything contained in the mind of the student awaits further thinking; the Law of Review and Application is where this thought potential is turned into active habits. It states, “The completion, test and confirmation of the work of teaching must be made by review and application” (Gregory, 115-116).

This law is about perfecting and confirming the knowledge that was presented, making it ready and useful. No time in teaching is better spent than going back over the material. Realize, however, especially for the older child, that reviewing is more than mere repetition where the second movement is exactly like the first, as with a machine. The repetition that involves learning is the revisiting and rethinking of a thought. It involves fresh perspectives and new associations. Its goal is to empower the learner.

Repeated exposure helped the lesson unfold in our minds; repeated exposure will help it clearly unfold in our students'

minds. A fresh lesson may catch our attention, and its newness may even amaze us, but we must return, again and again, if we want to see all there is in it and come to a proper understanding of its meaning.

In the time between classes and lesson presentations, our subconscious mind continues to process the material. Reviewing the material from different angles when the class meets again will help your students hear it in a way that deepens their understanding. Children must apply knowledge or else they will “always [be] learning but never able to come to a knowledge of the truth” (2 Tim. 3:7).

Again, are reviews important? The inspired apostle Peter thought so: “For this reason, I will not be negligent to remind you always of these things, though you know and are established in the present truth” (2 Pet. 1:12). As we have pointed out along the way, these principles are primarily found in the Scriptures.


In conclusion, “The study of these laws may not make of every reader a perfect teacher; but the laws themselves, when fully observed in use, will produce their effects with the same certainty that chemical laws generate the compounds of chemical elements, or that the laws of life produce the growth of the body” (Gregory, 128).

What fruits can you hope to produce from your labors in applying these laws of teaching? With all confidence in God's word, and having tested Mr. Gregory's work for years, I believe this for you:

Your students will *hear* God when He calls them through His word because you would have taught them how to listen to you, and therefore to Him. They will *believe* that Jesus is the Son of God because you would have taught them how to seek out and think about spiritual things.

In thinking God's thoughts, they will *repent* as they learn the value of knowing the difference between right and wrong. Understanding that they are sinners, they will *confess* Jesus as the Son of God and their Savior. The next natural step will be obedience in *baptism*.

Because you challenged them to solve problems and recognize God's thoughts as the answer to daily trials, they will come to God's conclusions instead of their own, and they will *live faithfully*. They will be able to say with confidence, “Thy word I have hidden in my heart that I might not sin against you” (Ps. 119:11).

It has been my pleasure to share this material with you. May God receive all the glory as we learn better how to take His word to the heart of our children. 



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 - ery 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: 1940 • Timothy Dwight (1802)  
Verse: 1841/1874 • Lowell Mason (1794)

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)

# Conclusion (Romans 16)

by David Flatt

In this final article, David concludes his examination of Paul's epistle to the Romans. We thank brother Flatt for the excellent articles that he has submitted over the past 4+ years. His contributions have been greatly appreciated.

## Introduction

In the last chapter of Romans, Paul identifies an extensive list of names. The only list of comparable length is found in Colossians 4. Some may be tempted to ignore this collection of strange names. However, this list gives clues into the fascinating dynamic of saints and churches in Rome.

## A Recommendation & Greetings (Rom. 16:1-16)

Paul identifies over twenty names and one unnamed woman: Rufus's mother. We know more about some than others. We know little about Aristobulus and Narcissus. Scholarly opinions differ on whether they were Christians. Paul refers to them as heads of large households, many of which contained Christians. Also, Priscilla and Aquila are identified. First mentioned in Acts 18, having been exiled from Rome, they went to Corinth where they met Paul. By the time the apostle wrote this letter, the couple had returned to Rome after Emperor Nero eased Claudius's expulsion order.

This exhaustive list demonstrates Paul's love for these saints. He looked forward to seeing them. While Paul had not been to Rome, he had crossed paths with these saints in their respective works. Christians who have traveled in the work of evangelism can appreciate the rich relationships that result from their labors.

This list of names gives us a sense of the dynamic of the saints and churches in Rome. Five or more churches met

in the homes of some of the saints listed: (1) Priscilla and Aquila, (2) Aristobulus and Narcissus, (3) people with Asyncritus and the others in verse fourteen, (4) those with Philologus, and (5) the others in verse fifteen.

This section concludes with Paul telling them to "greet one another with a holy kiss." Much has been discussed about this kiss. If we understand the dynamic of the saints in Rome meeting in several churches in homes, this could be Paul's way of telling these churches to extend fellowship to one another. This coincides with Paul's purpose of uniting saints by faith in Christ (Rom. 14-15).

Lastly, one striking feature of Paul's personal greetings is the importance of women in the work of evangelism. Paul begins this list by recommending a woman: Phoebe. She did not live in Rome, but rather in Cenchrea, the port seven miles east of Corinth. Perhaps this is where Paul stayed when he wrote this letter.

Phoebe had been an essential help to Paul and many other saints. She is described as being a helper, patron, and or benefactor (translations vary), indicating that she was more than a casual assistant to Paul. Terms like "patron" and "benefactor" were used to describe a class of people who went to great lengths to provide for others' well-being. Such individuals used their funds for public works. We still use the term today to describe wealthy people funding public projects.

Some have suggested that Phoebe worked in an official capacity in the church as a deacon/deaconess. While *diakonos* is used here, this term is not contextually used to identify the office of deacon as used in 1 Timothy 3. A woman cannot meet the qualifications for this official position in a local church. The offices of elder and deacon are exclusively reserved for male Christians who meet specific criteria (cf. 1 Tim. 3 & Titus 1).

While she was not in an official leadership position in a church, Phoebe was a servant whom Paul trusted. She was traveling to Rome in some kind of business. Paul tells the saints at Rome to help her in whatever she asked of them. She is believed to have delivered Paul's letter to the saints in Rome.

Phoebe and the other women named in this chapter and elsewhere in Paul's letters indicate the indispensable value of women in the work of the gospel. Never underestimate the ability of women to share in the honorable work of evangelism. While their roles are different from men regarding leadership in the local church, we must not hinder them from using the gifts of God's grace to expand His kingdom (Rom. 12:3-21).

## Be Wise in Good & Innocent in Evil (Rom. 16:17-23)

Jesus once told His followers to be wise as serpents and harmless as doves (Matt. 10:16). Paul offers similar encouragement to the saints in Rome: "I want you to be wise in what is good and innocent in what is evil." They needed

to grow in love for one another while being realistic about the dangers of false teachers.

Dealing with false teachers is not easy. As Jesus warned, they are wolves in sheep's clothing (Matt. 7:15). However, we must be cautious in our approach to identifying false teachers. To use an expression, we must not fleece the Lord's sheep in the process of looking for a wolf. Some brethren are too quick to condemn. We should not casually employ the term, "false teacher," in situations where brethren agree on biblical principles, but may differ in areas of applications. We should give others the benefit of the doubt. New converts need time to grow. Discipleship involves a commitment to lifelong learning. With the passage of time, our understanding deepens, foggy or faulty concepts become more clear. Aquila and Priscilla's approach toward Apollos serves as an example of how saints today can lovingly assist a brother who is uninformed/misinformed about

some point of doctrine (Acts 18:24-28). Apollos just needed help. He manifested humility and receptiveness. In contrast, the false teachers of Romans 16:17-18 were not merely mistaken, they were malicious.

These false teachers had a hidden agenda—causing division and dissension. They use oratory and personality to gain popularity, engaging in self-promotion and preying on the naïve. Instead of serving the Messiah, they are idolaters. Paul warns the saints to note such people and avoid them. They are destructive. Paul assures them that, in a short time, the God of peace would crush Satan underfoot. This is a veiled reference to the fulfillment of God's promise in the Garden of Eden (Gen. 3:15). The risen Lord would crush Satan. We can share in God's victory by believing the gospel. Being deceived by a false teacher will only ensure us sharing in Satan's defeat.

To encourage the saints in dealing with false teachers, Paul reminds them of their original learning. The doctrines of false teachers were contrary to what these brethren had first been taught. They had been taught the gospel. Paul was confident in their education because he knew their teachers. Some of them were identified in Romans 16:1-16. There was an agreed-upon standard that these teachers upheld (1 Cor. 15:3-8). The gospel was the standard by which they were to live and appraise another's message. Paul petitions that God's grace be with them. Like the admonition that Paul gave the Ephesian elders, God's grace was sufficient to protect them from false teaching (Acts 20:32).

Paul finishes the letter by extending greetings from several more saints who were with him, mainly Timothy. Paul allowed the scribe of the letter to identify himself: Tertius. Given the length and detail of this letter, having the scribe identify himself seems

## Two new titles by David Flatt!

**"He Went up on a Mountain:" Studies on the Sermon on the Mount** is a collection of twenty-one studies on the sermon that Jesus taught while on a mountain in Galilee, as recorded in Matthew chapters 5, 6, and 7.  
**\$17.97**

**A Prayer of the Savior: An Examination of the Heart of Jesus** is a series of studies considering Jesus's prayer on the night before His betrayal and death as recorded in John 17.  
**\$14.97**

Each lesson is followed by discussion questions suitable for use in Bible classes and study groups.

**Truth**  
Publications



appropriate. We might well imagine that Tertius could tell some fascinating stories about his time with Paul. Tertius was the “fly on the wall.” Also, Gaius and the whole church send greetings to the saints in Rome. Finally, Erastus, the Chamberlin of Corinth, sends greetings. Erastus was a wealthy, influential saint in whose home the church at Corinth likely met. There is a stone in Corinth upon which Erastus’s name is engraved.

### **The End (Rom. 16:24-27)**

Sometimes, as preachers, we struggle to end a sermon. It is as if we simply cannot stop talking. We inform our audience of our sermon’s conclusion, but we continue to speak. Paul had a similar habit. The opening line of Philippians 3 begins, “Finally, brethren.” Then, Paul wrote another two chapters.

Paul has already concluded the letter in 15:7-13, but kept on writing. Now, he offers a final blessing to the saints in Rome. Unlike the words of a rambling preacher, Paul’s final blessing is carefully constructed. The foundation of this final blessing is “to God be the glory forever.” In his commentary on this passage, N.T. Wright offers several insightful points about Paul’s conclusion (141-142).

First, God is described in terms of what He can do for the saints in Rome. He can give them strength through the gospel. This is what would sustain them in Rome. Second, what happened in the gospel is a fulfillment of the age-old story of God, Israel, and the world. The gospel is the fulfillment of God’s eternal plan of human redemption. Third, the gospel has been spread around the world to produce obedience through faith.

Next, Paul builds another two-point layer on this foundation. First, the gospel has been made known through prophetic writings, which Paul has consistently demonstrated throughout this letter. Second, the gospel, having been made known through the prophets, resulted from the command of God. To this point, Peter described the Holy Spirit as the originator of the prophets’ writings (2 Pet. 1:21). The

gospel was not a human invention. The gospel reveals a wise God.

Lastly, Paul writes, “To the only wise God, through Jesus the Messiah?” Much like today, there were thought to be many sources of wisdom in the ancient world. Paul assures the saints at Rome that wisdom is exclusively found in the Creator. God’s love and wisdom have been unveiled to humanity in the form of Jesus the Messiah. Through the gospel, all can be led to obedience to the only wise God through faith in what He accomplished in His Son, Jesus, our Lord.

### **My Final Thoughts**

Over the past three years, Mark Mayberry has allowed me to present articles for the Doctrine Column. I am grateful for the opportunity he extended. Also, I am grateful to everyone who has read my articles. I am humbled to know that you have taken the time to read what I have written. I hope my efforts have contributed in some way to helping us more brightly reflect the glory of our good God.

In this monthly column, we have covered a lot of ground. We explored the Sermon on the Mount for two years. The heart of our Savior is revealed in this timeless treasure. For the past year, we have examined Paul’s crown jewel: Romans. These respective projects have led me to two conclusions.


First, we must take a holistic approach to the Bible to appreciate the gospel. Jesus is the fulfillment of what began in Genesis. The Law, Psalms, and Prophets are the context of the Messiah. Jesus said the Scriptures testified of Him (John 5:39). He did not specify a couple of proof texts. Instead, He implied that the entirety of the Old Testament testified of Him.

As a trained Jewish rabbi, Paul recognized that Jesus fulfilled more than just a couple of “Messianic prophecies.” Instead, the apostle frequently states that He fulfilled the Scriptures in their entirety (Rom. 1:2; 1 Cor. 15:1-4). All the promises of God were fulfilled in Him

(2 Cor. 1:20). Jesus cannot be properly understood if we separate Him from the Old Testament. Therefore, we must aspire to share in Jesus’s and Paul’s understanding of the Scriptures for the sake of our faith in God (Eph. 3:1-4).

Second, we cannot overemphasize Jesus in our study, teaching, and preaching. Once we can appreciate how Jesus fulfilled God’s redemptive plan for humanity, we can more clearly focus on Him. Becoming like Jesus is how we reflect God’s glory in all the earth. Being more like Jesus only yields positive results. Being like Jesus is how we attract others to Him (Matt. 5:16). Being like Jesus is how our churches will grow. Being more like Jesus will produce better elderships, more effective preachers, and more devoted Christians. Being more like Jesus will make better marriages and better parents. Everything and everyone is made better by being more like Jesus.

In closing, as our faith grows by following Jesus’s example and submitting to the teaching of the Spirit, may we share in Paul’s praise of our Creator:

Oh, the depth of the riches and wisdom and knowledge of God! How unsearchable are his judgments and how inscrutable his ways! “For who has known the mind of the Lord, or who has been his counselor?” “Or who has given a gift to him that he might be repaid?” For from him and through him and to him are all things. To him be glory forever. Amen (Rom. 11:33-36, ESV). 

### **Sources**

Wright, N.T. *Paul for Everyone: Romans Part Two*. Louisville, KY: Westminster John Knocks Press, 2004.



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. 

truthbooks.com 855-492-6657 220 S Marion St. Athens, AL 35611 sales@truthpublications.com

# Examples of Reverence

by Matthew Bassford

Reverence is reflected in our obedience (Heb. 11:7), worship (Heb. 12:28), and in sharing the gospel with others (1 Pet. 3:15). Matthew surveys Sacred Scripture for examples of those who exemplified reverence and those who did not.

In creating their pantheons, the ancient pagans imagined gods who were much like themselves. The Greek and Roman gods frequently engaged in family spats, committed adultery, and were given to jealousy and pettiness. The God of the Bible is very different. We are created in His image, not vice versa, and we no more capture the fullness of His nature than a statue captures the fullness of the nature of a man. God has done many extraordinary things, but one of the most mind-boggling of all is that, through Him, the Word became flesh and dwelt among us. I accept that in Jesus, the fullness of deity was contained in bodily form, but I cannot comprehend it!

God is very different from us, unimaginably greater, so it is right for the creature to worship and revere the Creator. Presumably, every reader of this article regularly worships God, but our very familiarity with worship can blind us to the depth of the reverence that we ought to be exhibiting. Apart from the blood of Jesus, none of us has any business anywhere near the throne of the Holy One.

If we have any doubt about this, we should consider the behavior of those who were permitted to see a vision of God. No man can see God and live, so even the men who experienced the great theophanies of Scripture did not encounter His reality. In Ezekiel 1:28, the prophet reports that he saw “the appearance of the likeness of the glory of the Lord.” Ezekiel and the rest beheld only

the shadow of a shadow of a shadow of the majesty and dread of God.

Nonetheless, to a man, the shadow of a shadow of a shadow of the divine overwhelmed them. In the same verse, Ezekiel recalls that he fell on his face and stood up only when God told him to get up. The same thing happens to John when he encounters Jesus in Revelation 1:17. During the dedication of Solomon’s temple in 2 Chronicles 7:1-3, the people bow low and worship when they see the glory of the Lord fill His house.

In Isaiah 6:5, Isaiah describes what it feels like to meet God. He cries out, “Woe to me, for I am ruined! Because I am a man of unclean lips, and I live among a people of unclean lips, for my eyes have seen the King, the Lord of hosts.”

Isaiah was a righteous man. From the beginning to the end of his career, he served God faithfully. However, every imperfection in his life was harshly exposed in the light of God’s perfect purity and holiness. The man who proclaimed the word of the Lord exclaimed over the uncleanness of his lips! Once more, only a display of mercy from God allows him to continue.

None of us should believe that we are any more righteous than our fathers. If God were to reveal the merest fragment of Himself to us, we, too, would be reduced to abject terror. The experience of modern warfare is shattering, and veterans commonly have post-traumatic stress disorder. How much more shattering must it be to be exposed to more power than any human ever will unleash!

Of course, it is appointed to man once to die, and after that comes the judgment. All of us will experience God not just in metaphor but in His true fullness, and before Him, every knee will bow, and every tongue will confess. We do well to prepare for the day when we will see God by showing Him proper reverence now, even though we cannot see Him.

Indeed, this behavior is evident in the most devoted worshipers among God’s people, even when He has not revealed Himself. Look, for instance, at the worship of the people of Judah after Ezra’s sermon at the Water Gate, in Nehemiah 9:1-3. Here there is no theophany, but all the other parts of the theophany pattern are present. The people acknowledge their unworthiness. They confess their sins. They worship. In fact, in Nehemiah 8:9-12, we even see the Levites having to prompt them to rejoice, much like the angel had to prompt Isaiah (cf. ch. 6).

Consider, too, the behavior of Daniel before the great prayer of Daniel 9. In the second verse of the chapter, he prepares himself with fasting, sackcloth, and ashes. Even a man like this, one of the few major Bible characters about whom nothing negative is said, comes before the Lord with deep reverence and a profound sense of his unworthiness. Great character does not produce great confidence in the flesh. Instead, it produces the opposite.

If we want to find those who approach worship with self-confidence, a casual attitude, and a lack of concern about coming before the Creator, we cannot look to the righteous. Instead, we find such

people in places like Leviticus 10:1-3. Nadab and Abihu could not be bothered to treat God as holy by worshiping Him according to the commandment. God's judgment on their insolence was as final as it was unmistakable.


In Malachi 1:6-14, the worshipers under discussion regard God's worship as tiresome, a matter for disdain. Rather than bringing their best, they offer the blind and the sick and the lame, as though they were the masters and God was the suppliant, as though He ought to be content with whatever they felt like sacrificing. In answer, God describes their sacrifices as useless, unacceptable, and profane. He places them under a curse and expresses the wish that someone would shut the temple doors rather than allowing the continued defilement of His altar.

Worship is serious business. It is true that, like Ezekiel, we have been invited to stand before God. Like Isaiah's lips,

our lips have been purified. However, we must not confuse boldness through Christ with contempt for the Lord of heaven and earth.

We do not "have to" worship God every week because it is one of the five checklist acts of worship. We are allowed to worship, permitted to worship, and privileged to worship. When we appear in His presence, it is only because the most precious sacrifice ever offered put us there. We must be conscious that we are treading on holy ground.


When we are there, no prostrating of ourselves or exalting of Him ever can be excessive. This, of course, does not refer to outward form. When we worship God in spirit and truth, physical posture is neither here nor there. One is reminded of the hypocritical worshiper of Isaiah 58:4-5, who bowed his head as easily as a reed bending before the wind but with as little lasting impact.

Instead, we are called to true reverence, to the prostration of the heart. We must be awed that such a One as He would deign even to hear our praises. To draw near to Him without this spirit is very dangerous. The profane worshiper of today may not be judged as immediately as Nadab and Abihu were, but in the end, his fate will be no different. In all our days, may each of us heed the wise words of the Hebrews writer, who said, "Let us show gratitude, by which we may offer to God an acceptable service with reverence and awe, for our God is a consuming fire" (Heb. 12:28-29). 




Matthew Bassford

Matthew has worked with the Jackson Heights church in Columbia, TN, for three 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 [mandlbassford@gmail.com](mailto:mandlbassford@gmail.com).



**Each book contains 13 age appropriate lessons, which makes it perfect for quarterly learning. Great for in class or at home studies!**



**Word in the Heart is reliable material for 4th-12th grade students. With easy to understand language and useful illustrations, this series stands out as a way for students to learn and reinforce important lessons from the Bible.**

- (4:1) The Sermon on the Mount
- (4:2) Leaders in Israel
- (4:3) The Beginning of Things
- (4:4) The Apostles
- (4M) Teacher Manual Junior 4
- (5:1) The Law of Moses
- (5:2) Principles of Righteousness
- (5:3) Paul's Companions
- (5:4) Bible Miracles
- (5M) Teacher Manual Junior 5
- (6:1) Building A Nation
- (6:2) A Nation Crumbles
- (6:3) New Creatures In Christ
- (6:4) The Eternal Kingdom
- (6M) Teacher Manual Junior 6
- (7:1) Christ the Savior
- (7:2) Sowing the Seed of the Kingdom
- (7:3) Old Testament Survey, part 1
- (7:4) Themes from the Epistles

- (8:1) Evidences for God and His Creation
- (8:2) Parables and Prayers of Jesus
- (8:3) Basic Bible Themes
- (8:4) Old Testament Survey, Part 2
- (9:1) Things Jesus Did and Taught
- (9:2) The Christian's Responsibilities
- (9:3) OT Survey: The Minor Prophets
- (9:4) First Century Churches
- (10:1) How to Study the Bible
- (10:2) Christianity in Action
- (10:3) The Scheme of Redemption, Part 1
- (10:4) The Scheme of Redemption, Part 2
- (11:1) The Church of Christ
- (11:2) A Study of Church History
- (11:3) Teenage Challenges
- (11:4) Bible Geography
- (12:1) NT Survey: Matthew - Colossians
- (12:2) NT Survey: Thess. - Revelation
- (12:3) Evidences to Strengthen Your Faith
- (12:4) Marriage and the Home

Q.

by Bobby L. Graham

A.



**Bobby L. Graham**

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

gospel meeting work. He and his wife, Karen, have three children. He can be reached at [bobbylgraham@pclnet.net](mailto:bobbylgraham@pclnet.net).

## QUESTION.

### Why do some denominations “baptize” babies?

## ANSWER.

I inserted the quotation marks for the word baptize in the question above because it is here used with a different meaning from the term’s biblical usage. Sprinkling/pouring water on babies is not the baptism of the New Testament. Some religious groups do, however, condone this practice for various reasons.

Catholics believe that the baby has the stain of inborn sin (the preferred Catholic term) from conception until infant “baptism” removes it. They think it so important that they allow anyone to “baptize” an infant or even an aborted fetus. They believe that the “unbaptized” infant is lost, as they have always taught. Catholics used to consign the “unbaptized” infants to a state of Limbo, located just above Purgatory, according to the mapping by some past Roman Catholic vision-claimers. The Catholic’s Sacred Heart Cemetery in Cullman, AL, has a section inside the fence dotted by several small gravestones for those

infants which they deemed to be in Limbo. The Roman Catholic Church dropped its tradition of Limbo in 2007; they would do well to drop other practices, such as infant “baptism.”

They know the New Testament word *baptidzo/baptisma* means immerse or immersion, depending upon its part of speech. Still, the problem is that they compromised on the meaning many centuries ago when they allowed water to be poured on a sick person’s head in what they termed “clinical baptism.” They have believed that the infant is born needing to be cleansed of Adam’s sin-stain from the idea’s inception with Augustine. The Bible does not teach this idea but insists that the child has a pure nature, which all others need to gain through conversion (Matt. 18:3). The practice of infant “baptism” was a development of the second and third centuries after the death of the apostles. The Bible does not teach that sin can be inherited from parents by offspring. Individual accountability and guilt are

clear biblical teaching (Ezek. 18:1-24). The Lord told ancient Israel to stop using the proverb expressing that the children received their sinful ways from their parents, and moderns need not use it again. Jesus did not believe this doctrine, nor did Paul teach or believe it (John 9:3; Rom. 7:7-11).

Other groups retain the practice of infant “baptism,” some to remove original sin, but others as a formality for entering the church, not to remove the stain of original sin (the preferred Protestant term). In this matter, they have altered their view, so they no longer believe the “unbaptized” infant is lost.

Why do they retain the practice? They view it more as an induction into the family of God and an occasion for the parents to pledge their faithful training/dedication of their child.

The New Testament clearly teaches that, for a penitent believer, baptism bears the same relation to salvation as



does repentance and faith (Acts 2:38; Mark 16:15-16). That means baptism is essential to salvation, just as are belief and repentance (John 8:24; Acts 17:30).

Baptism was a command of God for both Jews and Gentiles (Acts 2:38; 10:48). Baptism was always practiced by accountable/responsible persons, never by unaccountable children (see the cases of conversion in Acts and the various passages on baptism).

In both Catholic departures and Protestant deviations, we observe man's penchant for imposing his views on the divine plan (Eccl. 7:29). Let us remember that man cannot direct his path and that there is no way to improve on the perfection found in God's way in the Bible (Isa. 55:8-9; 2 Tim. 3:16-17). 📖



You and your church need trustworthy resources, so we publish and provide Bible-based materials to help you grow closer to God.

Help us continue to provide these trustworthy resources by donating to Truth Publications

Donate

Donate online at [truthbooks.com](http://truthbooks.com) or by check sent to our address below.

Truth Publications, Inc. is a 501(c)(3) non-profit organization. Truth Publications may accept donations from individuals or business for support purposes as a non-profit organization. All such contributions are voluntary, anonymous to the public, and Truth Publications reserves the right of acceptance or refusal. No donations from churches or religious organizations will be accepted. Contributions will go towards the publishing and providing of Bible-based materials.



**Truth**  
Publications

*Taking His hand,  
helping each other home.*

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

855-492-6657

220 S Marion St. Athens, AL 35611

# Try the Impossible

by Barry Britnell

**Peter experienced a crisis of faith when he shifted his focus from Jesus to the surrounding storm, but he also dared to step out of the boat! His courage is an inspiration to us all. Are we, also, willing to dare and to do?**

Have you ever wanted to do something but did not even try, because you knew in your heart that you could not do it? Every time I have similar thoughts, I think about Peter. In Matthew 14, we have this wonderful account of Jesus and the disciples at the Sea of Galilee. It reads:

Immediately he made the disciples get into the boat and go before him to the other side, while he dismissed the crowds. And after he had dismissed the crowds, he went up on the mountain by himself to pray. When evening came, he was there alone, but the boat by this time was a long way from the land, beaten by the waves, for the wind was against them. And in the fourth watch of the night he came to them, walking on the sea. But

when the disciples saw him walking on the sea, they were terrified, and said, "It is a ghost!" and they cried out in fear. But immediately Jesus spoke to them, saying, "Take heart; it is I. Do not be afraid." And Peter answered him, "Lord, if it is you, command me to come to you on the water." He said, "Come." So Peter got out of the boat and walked on the water and came to Jesus. But when he saw the wind, he was afraid, and beginning to sink he cried out, "Lord, save me." Jesus immediately reached out his hand and took hold of him, saying to him, "O you of little faith, why did you doubt?" And when they got into the boat, the wind ceased. And those in the boat worshiped him, saying, "Truly you are the Son of God" (Matt. 14:22-33, ESV).

Peter is an interesting character. He had his good and bad traits. (Don't we all?) Nevertheless, I love the lesson that we can learn from Simon Peter. In this story, he was willing to try the impossible.

Is it possible to walk on the water of the Sea of Galilee? No, it is not.

Actually, I should not say that. I have seen someone walk on water on the Sea of Galilee. Once, when I was sailing on the sea with one of my tour groups, the boat captain dripped some water from a fishing net onto the boat's floor. He then walked back and forth on the water, claiming that he was "walking on water on the Sea of Galilee." We all got a good laugh because he was making a play on words. All understood that walking on



*The Sea at Sunset*



### *A Calm Day on the Sea of Galilee*

the water of the Sea of Galilee without the aid of the boat is impossible!

Then we read the story from Matthew 14. Jesus was really walking on water! What an incredible thing that would have been to see!

Peter, seeing Jesus on the water, asks to join him. Peter then does something wholly incredible. Reread verse 29: “So Peter got out of the boat and walked on the water and came to Jesus.” Pay close attention to the conjunction “and” in that sentence. Peter did three different things.

First, he got out of the boat. Wow! What amazing courage that must have

required. Peter made his living on this lake and knew how intense storms could be. He knew that his safety depended on him staying inside the boat. Yet, he got out.

Second, Peter walked on water. This is equally amazing. I have studied enough science in my life to know that this is physically impossible. I have often wondered what that felt like to Peter. Did it feel like he was walking on a solid surface, or did it feel like he was floating on air?

Third, he came to Jesus. As impressive as it would be to take a couple of steps on the water, he did

more than that. He walked and came to Jesus. I do not know if this was 10 feet or 100 feet, but Peter did it!

I know that Peter eventually struggled, but for the moment, forget that part. Peter did the impossible! He walked on water! He would never have been able to do that if he had not tried.

Why do I bring up this story? Because I want to encourage everyone to follow Peter’s example. Try something that you think is seemingly impossible.

Perhaps you think that it would be impossible for you to teach a Bible class. *Try it.* Perhaps you think it would be impossible for you to know what to say to someone struggling. *Try it.* Maybe you think that it would be impossible for you to lead a public prayer in an assembly. *Try it.* Find what you think is impossible for you to do. Then get out of the boat and *try it.* Like Peter, you may learn that not only can you do it, but also you are good at it. **1**



### *Waves after a Storm*



**Barry Britnell**

Barry Britnell is the founder of Exploring Bible Lands, LLC ([exploringbiblelands.com](http://exploringbiblelands.com)), and leads Bible study tours to the land of Israel. He also works with Appian Media ([appianmedia.org](http://appianmedia.org)) to produce Biblically-sound videos used in teaching others about the Bible. Barry and his wife, Tabatha, have three children and live in Athens, AL, and worship with the Capshaw church of Christ.

# *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: [truthbooks.com/homeschool](http://truthbooks.com/homeschool)  
or visit:

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

# HIGH SCHOOL ELECTIVES PRODUCTS



HIGH SCHOOL • 1 CREDIT



## Unraveling Evolution

*(Revised Second Edition)*

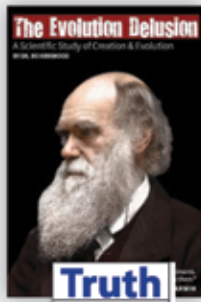
TRUTH IN LIFE SERIES

by Dr. 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 • 1.5 CREDIT



## The Evolution Delusion

A SCIENTIFIC STUDY OF CREATION & EVOLUTION

by Dr. Bo Kirkwood  
ITEM 1584274077

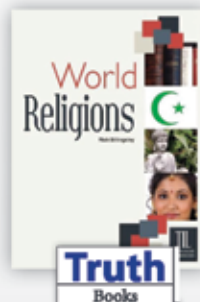
Not everyone who opposes evolution is an uneducated religious fanatic. Dr. Kirkwood examines evolution from a scientific perspective to show that evolution is not based on the scientific method; rather it is a philosophy accepted by men who have rejected God's revelation and excluded the possibility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

**\$14.99**

221 Pages • Paperback



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.

**\$24.97**

474 Pages



HIGH SCHOOL • .5 CREDIT



## Creation vs. Evolution

DISCOVERING GOD'S WAY SERIES

by Dr. Bo Kirkwood  
ITEM DGWTA53WB

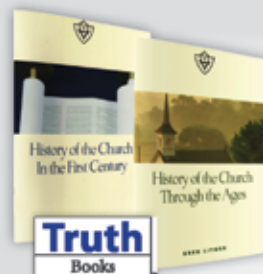
This workbook, examines the issue of origins. Is man the product of evolution or a Creator? The power of God is seen in His creation, while the mind of God is revealed in the Bible.

**\$8.99**

13 Lessons • Workbook



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

# Jesus, the Powerful Creator

by Tyler Sams

By virtue of the creation which He brought into existence, Jesus demonstrates His great power and assures us that our confidence in Him is well-placed.

## Introduction

“In the beginning, God created the heavens and the earth.” With these words, Moses began the most significant message known to man, a message that would reach its crescendo in the death, and subsequent resurrection, of God’s own Son. As the story of redemption developed throughout Scripture, the Holy Spirit would call back to Moses’s words as John began his account of the life of Jesus. Turning his attention to the beginning, unlike the other gospel writers, John succinctly explains that Jesus, in His pre-incarnate state (cf. John 1:14), was there. He was there with God. He was God. Through Him, all things were made (John 1:1-3).

Differing from the synoptic authors, John immediately emphasizes a reality to his audience—Jesus’s existence did not begin at the moment of His conception within Mary. Instead, John pulls back the curtain to reveal to us what was going on at the beginning. Before man was created, before grass and trees dotted the landscape, even before the earth existed, Jesus was there. To be fair, Moses hinted at this reality when the Holy Spirit inspired him to use a plural Hebrew noun in Genesis 1:1 (“God,” in Hebrew, is *Elohim*) and by speaking of a plurality involved in the creation of man in Genesis 1:26ff. However, John is more precise and more direct in his statements.

## “In the Beginning Was the Word”

This Word, later understood to be Jesus, the Son of God (John 1:14), was present at the beginning with God. The beginning of what? In John 1:3, John seems to be speaking of the same “beginning” as Moses—the beginning of creation. Before anything was created, God was there. As John makes clear, Jesus is accurately called *God*.

## “And the Word Was with God”

The unity between Father and Son, which John references throughout his gospel account, is introduced here. Jesus was there at the beginning with His Father, with God. John speaks of at least two distinct persons, as one is described as being with the other. Further, Jesus is described as being “begotten of the Father” (John 1:14), pointing us to the reality of at least two persons under consideration in this text. Jesus and the Father were present together, at the beginning.

## “And the Word Was God”

This Word, who later becomes flesh, is here called God. John obviously does not intend for us to understand “the Word” as a reference to the Father (John 1:14), but expects us to accept the reality that “the Word was God.” Some have been troubled because John references Jesus’s divinity in the past tense in English—Jesus “was God.” However, a quick examination of the Greek terms under consideration helps us understand what John is saying. The Greek word translated by “was” in John

1:1 is *eimi*, an imperfect verb. Though often translated using the English past tense, Greek imperfect verbs generally reference continuing action. In this case, it is the idea that the Word was, and continues to be, God. Contrast that to John 1:14, where a specific moment in time is referenced by the aorist verb “became” (*ginomai*). Whereas Jesus’s divinity is an ongoing condition, there was a specific moment in time when His experience in the flesh began. However, that experience in the flesh does not mitigate the fact which John lays down in his introduction: Jesus is God.

John proceeds to describe Jesus in the beginning. Rather than a created being, He was actively involved in creation. All that we can see around us was brought into existence through the Word, who was present at the beginning (John 1:1-3). To an original audience that would have been familiar with the Genesis account, John unmistakably identifies Jesus as divine—He created! With Moses’s usage of the plural *Elohim* in Genesis 1:1, John’s point is made even stronger: if one could accept the Father as creator and God, why couldn’t one likewise accept Jesus?

John is not the only inspired writer to address the idea of Jesus’s pre-existence and role in creating the universe. While offering convincing testimony to the Colossians of the supremacy of Christ, Paul refers to the role of Jesus in the world’s creation. While speaking of Jesus as king (Col. 1:13), head of the church (1:18), and reconciler (1:20), Paul notes that Jesus was involved in



creation (1:15-17). He even describes Jesus as the “firstborn of all creation” (1:14)—a position He occupies because He created and sustains all things. Paul advances then further when he affirms that not only was Jesus involved in the physical creation, but also He continues to “hold together” the universe that He brought into existence (1:17). How comforting to know that our Savior is active and involved in His creation today! Much like John, Paul blends the concepts of Jesus’s pre-existence and incarnation. Though present and active at the creation of the universe, Jesus eventually came in the flesh to be seen by men (as the “image of the invisible God” [1:15]) and to offer His life as a sacrifice for lost humanity (1:20). Paul’s argument that Jesus is supreme is convincing. Jesus was present at the beginning (1:16) and is the creator of all (1:16), sustainer of the universe (1:17), and the image of the invisible God (1:15). How great is the Savior whom we serve!

The writer of Hebrews adds his voice alongside those of John and Paul

in testifying to the pre-existence and creative power of Jesus. In a book that emphasizes the superiority of Christ and the covenant He established, the author immediately impresses upon his audience the unquestioned significance of Jesus. While God spoke in many forms and fashions throughout the ages, He speaks in this last period of human history through Jesus (Heb. 1:1-2). To impress upon his audience the significance of Jesus, the writer of Hebrews notes why God’s communication through His Son is both ultimate and superior: He is the heir of all things, the creator of the universe, the express image of the person of God the Father, and the powerful sustainer of the world (Heb. 1:2-3). Following that, note what is said of the Father and Son in verse 2. The author of Hebrews elaborates further than either John or Paul, in that he describes the roles of both the Father and Son in creation. The Father willed creation into existence (consistent with His speaking in the Genesis account), and the Son followed the will of the Father, bringing into

existence that which He spoke. The Son of God who brought the world into existence and sustains it with the “word of His power” is worthy of our trust and dedication.

As he continues throughout his epistle, the writer of Hebrews emphasizes the immeasurable hope available in Jesus, the powerful creator. That creator entered His creation and experienced the frustrations and temptations of life in the flesh so that we might find deliverance from our sins (cf. Heb. 2:9-18; 5:7-10). Our Savior, who brought the world into existence at the word of His Father, truly has a name above all other names! **T**



Tyler Sams

After 13 years with the Judson Road church in Longview, TX, Tyler is moving to San Antonio, TX, to work with the University Oaks church of Christ. He and Audrey have one daughter and another on the way. He can be reached [tsams21@icloud.com](mailto:tsams21@icloud.com).

# Jesus, the Divine Servant

by Shawn Chancellor

By understanding Jesus's role as the Divine Servant, disciples today gain a deeper appreciation for the sacrifice of God and His Son and a better understanding of how they should relate to one another.

## Introduction

When studying the Bible, it is easy to become distracted. Besides external diversions, we may be distracted by the text. For instance, in Exodus 33:18-23, we may become preoccupied by wondering about the physical image that Moses observed from the cleft of the rock. However, the text would have us focus on something else entirely. God revealed His “goodness” (v. 19). Moses saw the compassion, grace, long suffering, loyal love, truth, forgiveness, and holiness of God (Exod. 34:6-7).

Likewise, in John 1:14, we may get distracted by *how* God became flesh. In doing so, we may fail to notice that the text speaks about *why God became flesh*. By focusing on the text, we see that John tells us that God endured this humiliation so that we may see what Moses saw.

## Distinctive but Equal

In verses 1-4, John informs us that the Word is a divine person distinct from (but equal to) the Father. In verse 14, we learn that the Word “became flesh,” while remaining God. The text makes this clear in verse 15, with John the Baptist’s acknowledgment that, “He who comes after me has a higher rank than I,” and in verse 18, where Jesus is identified as “the only begotten God” (“the one and only Son, who is himself God” [John 1:18, NIV 2011]).

By becoming flesh, He showed us God’s character and how God desires to relate to His creation. The phrase “dwelt among us, and we saw His

glory,” refers to God dwelling among the tribes of Israel in the tabernacle (Exod. 40:34-38). They saw His glory in the form of a cloud covering and filling the tabernacle. As impressive as this would be to witness, what John describes is far greater. The phrase, “full of grace and truth,” is parallel to “lovingkindness and truth” in Exodus 34:6 (cf. Pss. 25:10; 86:15; 89:14; Prov. 16:6). These terms express the loyal love and fidelity that God has toward His covenant people. God’s lovingkindness and truth were visible through the old covenant, but are fully realized in Jesus (John 1:17). Thus in verse 18, John says that the one and only Son “explained” the Father. Understanding this is imperative if we are to comprehend what was accomplished in the incarnation. The humility and service that Jesus manifested in becoming flesh was not an aberration of the divine nature. Instead, the incarnation was the perfect manifestation of that nature. In a way that only He could, Jesus reveals in great detail who the Father is and how deep and true is His love.

Philippians 2:6-8 begins with a similar statement regarding the divinity of Jesus. Paul tells us He “existed in the form of God.” Like John, Paul moves from His divine nature to the incarnation. Unlike John, Paul chooses “humbled,” rather than “glory,” to describe Jesus in the flesh, thus emphasizing Christ’s self-sacrificial service.

Paul uses the Greek word, *morphe* (i.e., form), to emphasize the nature of the sacrifice. Vincent states that

*morphe* refers to “that mode in which the essential being of God expresses itself. . . This mode of expression. . . is not identical with the essence itself, but is identified with it. . .” (Vincent, 431). In other words, the term does not refer to Jesus’s divine nature but to the unique expression of that nature. From the context, we can infer that the phrase refers to whatever would prevent the Son of God from becoming flesh, suffering as a man, and ultimately dying on the cross.

Jesus did not view His pre-incarnate form with its attendant rights and privileges as something to which He must clutch; instead, He “made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men” (Phil. 2:7, KJV).

*How* Jesus accomplished this self-condescension is an intriguing question that may distract Bible students, leading to pointless speculation and debate. However, if we focus on the text, we learn *why* Jesus chose to become a bondservant. Seeking the answer to this question will increase our appreciation for God and His Son. Furthermore, our lives and relationships will be fundamentally transformed.

Philippians 2 begins with a series of admonitions that speak to Paul’s purpose in writing this letter. Philippi was a Roman colony. As a result, its citizens were afforded special rights and privileges. Possessors of such rights and privileges typically were proud of them and insisted on exercising them to the fullest. Imagine trying to resolve



a conflict in a local church where the members manifested such an attitude (Phil. 4:2-4). Harmonious relationships are built upon the willingness of each party to give in and forgo certain rights and privileges. The question is, “How far should one be willing to go to maintain peace with another?” We find the answer in the example of Jesus, the Divine Servant.

Jesus “humbled himself by becoming obedient to the point of death, even death on a cross” (Phil. 2:8). Enmity existed between man and God. Our sin caused this enmity. God had every right to turn His back on us, leaving us to our condemnation. However, Christ Jesus chose a sacrifice beyond our comprehension so that we might be reconciled to God (Rom. 5:6-10). In going to the cross, He obeyed the Father, fulfilling His will. Moreover, He served us through that terrible death. At the cross, “grace and truth were realized” (John 1:17). Through His willing service, we see the mercy and faithfulness of God that leads to life.

While many theological questions arise from this passage, Paul intended this as practical explanation of how brethren should treat one another. In Philippians 2:3-5, he admonishes us to put aside selfishness, conceit, and personal interests. He encourages a humility that sees others as more valuable than self. He then calls on us to “have the mind of Christ.” Only with this attitude may we reflect the mercy and faithfulness demonstrated in the incarnation and inherent in the divine nature.

I find it impossible to write on this subject without considering current events. We are living through a pandemic that has impacted every aspect of our lives. It amazes me how quickly many have become virologists, statisticians, and Ph.D.’s in “maskology.” We are bombarded with information, some of which comes from reliable and qualified sources—much of which does not. Every action is politicized and scrutinized to an extreme degree. Local churches and elderships have been

left to sort out how to conduct public worship, protect the infirm, soothe the fearful, and calm the angry.

While there is no “how to deal with a pandemic” passage in Scripture, there are principles laid out to guide us in every situation. Knowledge without love leads to arrogance and destroys (1 Cor. 8). “It is good not. . . to do anything by which your brother stumbles” (Rom. 14:21). “Pure and undefiled religion” consists of caring for the weak (Jas. 1:27). Submit to authority “for such is the will of God” (1 Pet. 2:13-15). “Be diligent to preserve the unity of the Spirit in the bond of peace” (Eph. 4:3). “Have this attitude in yourselves which was also in Christ Jesus” (Phil. 2:5).

### Conclusion

How far should we go in demonstrating love and concern? Undoubtedly, we must stay within the bounds of righteousness and conform to the divine pattern for the church. However, we must be equally careful not to view a particular local church’s traditions as the pattern. Likewise, we should be careful not to ascribe health concerns to a weakness of faith. We may be called on to forgo some “rights.” We must humbly put the interests of others above our own. As Jesus has shown us, love is not cheap. Above all things, we must be sure that we imitate Jesus, the Divine Servant, in our treatment of others. **TL**

### Sources

Vincent, Marvin Richardson. *Word Studies in the New Testament*. New York: Charles Scribner’s Sons, 1887.



Shawn Chancellor

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



**Faithwalk:**  
**Galatians for Women**  
By Jennifer Maxey  
The book of Galatians focuses upon the redemptive work of Jesus. The fulfillment of God’s purpose, and the effects of living according to Spirit. Jennifer tackles complex themes, and presents them in an understandable manner. While incorporating Scriptures alongside life experiences into her lessons, this workbook serves as a foundation for Ladies’ Bible Class, and is also useful for daily devotionals.

**\$14.97**

**Shop at [truthbooks.com](http://truthbooks.com)**  
or call 855-492-6657

# The Lamb of God

by Jeff Wilson

John heralded Jesus as “the Lamb of God who takes away the sins of the world” (John 1:29). This imagery reminds us of Isaiah’s prophecy (53:7), and Peter’s declaration regarding the price of human redemption (1 Pet. 1:8-19).

“The Lamb of God” is one of the oddest designations for the Son of God. Other names and titles we get, they make sense: King of kings and Lord of lords; Wonderful Counselor; Mighty God; Everlasting Father; and the Prince of Peace. The expression, “Son of David,” immediately makes us think of the promised Messiah as a powerful King and mighty warrior, based in covenanted hope, and found in the New Testament in faithful fulfillment.

Yet, this odd designation is, in its own way, one of the most familiar. The language of “lamb” intuitively takes us into the world of sacrifices and blood, sin, and forgiveness. From the Pentateuch to Isaiah 53 to the Gospels, the image of the sacrificial lamb is developed into the fullness of its meaning: the crucified Messiah, Jesus as the ultimate and true Passover lamb, was sacrificed so that, through His blood, sins can be truly forgiven and allow for God to pass over His people when He judges the world. To commemorate this event, we weekly eat His body and drink His blood, just as did countless generations of Jews with their annual Passover observance. Paul alludes to this view of Jesus when he explicitly calls Jesus our “Passover” that has been sacrificed (1 Cor. 5:7).

For all its familiarity, designating Jesus as “the lamb” is unique to John’s writings. In the first chapter of John, the apostle records John the Baptist heralding Messiah Jesus as “the Lamb of God” who takes away the sin of the world. This distinctive title becomes a

theme in that same gospel so that, late in the book, when the final hours of Jesus are retold, John, uniquely among the gospels, keeps the focus on the crucifixion coinciding with the Passover. He explains Pilate’s Passover tradition of a prisoner release (18:39), notes that the Jewish leaders demanding Jesus’s crucifixion would not enter the governor’s residence lest they become unclean for the Passover (18:28). When the fateful decision to crucify Jesus was made, John adds that it was the day of preparation for the Passover (19:14). Once Jesus was dead, John wants us to know that the Scripture was fulfilled that none of Jesus’s bones was broken—just like a Passover lamb (19:31-36).

In John’s first epistle, the apostle twice refers to why Jesus came to earth. In 1 John 3:5, he says that Jesus “appeared in order to take away sins.” This is familiar enough: Jesus’s death was a lamb-like sacrifice for the forgiveness of sins. Just a few lines later, John also affirms that Jesus appeared “to destroy the works of the devil” (3:8). This pivot in describing the purpose of Christ’s coming paves the way for how John depicts the Lamb in the book of Revelation.

John develops this name and image most thoroughly in Revelation, where the Lamb is seen in His post-resurrection glory. In fact, “the Lamb” serves as the book’s preferred title/name for Jesus. In chapter 5, John is told that the Lion of the tribe of Judah is worthy to open the sealed scroll in the hand of the One who sits on the throne.

Then John startlingly sees, not an actual lion, but “a Lamb, standing as though it had been slain” (5:6). This is no ordinary lamb; rather, this Lamb has been sacrificed, and yet lives. It is described as having seven horns and seven eyes—details that symbolically show that this Lamb possesses the power and omniscience of Deity. The Lion of Judah may look like a Lamb, but He is not One with which to trifle. Near the end of the Apocalypse, when the forces of Satanic evil (symbolized as horrific beasts) seek to make war with the Lamb, they are utterly defeated as “the Lamb will conquer them, for He is Lord of lords and King of kings” (17:14).

This is a stunning change in behavior. In John’s gospel, the Lamb on earth was meek and lowly, submitting to the injustice suffered at the hands of Jews and Romans alike as He died for the sins of the world (Isa. 53:7; John 18:3-12; 19:9-10). Yet, after the resurrection, the revived Lamb of Revelation—now glorified and vindicated by God in His own time and way—is authorized to make overwhelming war against His enemies.

In this revelation of the Lamb in glory and power, we have a symbolic glimpse of how the Lamb’s followers are meant to live their lives. In the world, we are acculturated to pursuing our own vengeance. Yet in the Lamb’s example, we see His earthly sojourn (and by extension, ours) marked by a meekness that endures persecution for righteousness’s sake, turns the other cheek, refuses to return evil for evil, but

instead, loves the enemy for the sake of his possible salvation. 1 Peter 2:19-25 makes explicit that we are to follow the Lamb—to slaughter if necessary—as we (like Him) entrust our souls to a faithful Creator in doing what is right (cf. 1 Pet. 4:19). This following of the Lamb-shaped life allows us to participate in what Paul describes to Timothy: “If we endure, we will also reign with Him” (2 Tim. 2:12). The way to glory and relief from enemies is not to force our own justice and make our own righteousness, but rather (like the Lamb) wait in endurance for the time when God Himself offers us vindication and glorification at our resurrection at the Last Day.

The profundity of the gospel lies in the paradox of a horned Lamb standing as though it had been slain. In this way of revealing Jesus to us, we learn that real power is not the wielding of death and destruction—or unrighteous vengeance on those who wrong us. Pilate seems to have implicitly made this mistake when he confronted Jesus with the statement, “I have authority to release you and authority to crucify you” (John 19:10). Jesus rebuked Pilate with the observation that his governing authority was actually a derivative of heaven’s higher authority. Jesus’s response deflates the arrogance of power that has no higher ability (or threat) than the ability to kill and destroy. That is why the Lamb need not fear Pilate and what he represented. Real power is not found in death and destruction, but in the ability to create and give life—or restore the life that has been lost. This is *real* power! Jesus, the Lamb of God, knew it and promised to share this with His faithful followers (John 11:25-26). 📖



Jeff Wilson

Jeff has been working with the Kleinwood church of Christ in Spring, TX, since 2007. The church website is [kleinwood.com](http://kleinwood.com). He can be reached at [jwilson7@sbcglobal.net](mailto:jwilson7@sbcglobal.net).

**Truth Commentary  
Genesis Vol. 1 and 2**  
by Mike Willis  
Volume 1: \$49.97 Volume 2: \$45.97  
Digital Edition: \$19.97 / Book

The book of Genesis is one of the foundation documents of God’s revelation to man. It presents theological underpinning on which the whole of His revelation rests. Genesis opens with the revelation that God is the Creator of the heavens and earth. God’s dominion over the world is predicated upon the reality of his having created it. Without the foundation laid in Genesis, there would be no foundation for these teachings.

Mike Willis has preached throughout his life for churches in Indiana, Ohio, and Kentucky. Mike studied at Butler University (B.A.), Christian Theological Seminary (M.A.), and Indiana University (M.A.). He was the editor of Truth Magazine from 1976 to 2016 and has authored over twenty adult workbooks. In addition to serving as editor of the Truth Commentary series, he also wrote the commentaries on 1 Corinthians and Galatians.

—

“I was honored to be able to read the manuscript for this commentary before it came to print. As with all of his work, Mike Willis brings to this study a humble reverence for God and His word and a depth of exegesis and scholarship that will make these notes on Genesis an important resource to have in the library of any serious Bible student” Kyle Pope.

**Order at [truthbooks.com](http://truthbooks.com)**  
or call 855-492-6657

# Jesus, the Compassionate High Priest

by Daniel H. King, Sr.

Down through history, countless men served as Jewish high priests—offering gifts and sacrifices, serving as intermediaries on behalf of the people. Jesus, our Great High Priest, excels them all.

## Introduction

The writer of the letter to the Hebrews stressed the overshadowing of the old covenant by the new in several well-planned and carefully orchestrated ways. The special position of the legal system (the Torah), its central shrine (the Temple), and its personnel (the priesthood), with its central figure (the *kohēn gadōl*, i.e., the high priest), the author argued, must give place to a different and superior reality under the aegis of the Messiah, Jesus. “If that first covenant had been faultless, then would no place have been sought for a second,” he wrote (8:7). This position is forcefully advanced throughout the letter, suggesting that every aspect of the old Jewish system had been displaced by the work of Christ on the cross (cf. 9:11-28).

Early in his discussion, the author emphasized the High priesthood of Jesus, in comparison with that old order of things, saying, “Wherefore it behooved him in all things to be made like unto his brethren, that he might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted” (2:17-18). The word translated “succor” in this context is *boētheō* which means “to aid or relieve; to help or succor.” The context suggests that this aid and relief is given, especially in times of trial or temptation.

In the verses that follow, he urged his readers to “consider the Apostle and High Priest of our confession, even Jesus”

(3:1). Clearly, the high priesthood of Jesus is a significant element of his overall argument in the epistle. Throughout his further elucidation of this theme, he makes the following important points about that One whom he designates “our compassionate High Priest”:

## Merciful

He was a merciful High Priest. This feature of His character is introduced at 2:17, but is emphasized at 4:15, which says, “For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.” For our part, this is perhaps the most critical aspect of the Lord’s priesthood, for it shows why the incarnation was central to the divine plan for human redemption. Christ was made flesh so that He could serve as a High Priest who understood the human condition and showed mercy to repentant sinners.

## Faithful

He was a faithful High Priest. His faithfulness is stressed in 2:17. The author follows up on this notion in 3:5-6, noting how much more so He was, even than the great man Moses. No doubt, people of that time would have compared the transcendent figure of the flawless Christ, Jesus, to the extremely flawed high priests who served in the Jerusalem sanctuary. Caiaphas and his son-in-law, Annas (or Ananus ben Ananus; Hebrew: *chanan*, meaning “merciful” or “gracious”), were two men mentioned in the gospels. This unfortunate name for Annas

may even have helped to cement the appropriateness of the term to describe Jesus, for it was common to refer to that Jewish high priest as a “viper” rather than a merciful man, despite his name.

## Successful

As a High Priest, He was successful in an unprecedented way. The deliverance from sins, which His ministry affords, is without limitation. He is able “to save to the uttermost” those who draw near to God through Him (7:25). Previous priesthoods were limited by their human aspect—occupied by mere men, restricted by the limitations of their humanity, and often troubled by their faults and foibles. Jesus was not so, and His priesthood was not thus bounded. The saving power of His ministry had no precedent, only shadowy figures to presage it.

## Eternal

He was a “for ever” High Priest. Previous human priests were limited by lifespan. Most died in office and were succeeded by sons or other relatives. Jesus abides a priest forever by the power of an endless life: “He abideth for ever” (7:17-24). Previous priesthoods brought great change to the community owing to the change in nature of the man involved. The high priest might be a good man, but he also might be a bad man. He might be greedy and self-serving. He might be quite immoral. Thus, with the changing of leaders, there was an accompanying change of atmosphere and climate in the religious circumstances of Israel. With Jesus as High Priest, however, all of that changed. Because His is an eternal

priesthood, it is also an “unchangeable” one (7:24).

## Holy

He was a High Priest who was holy, guileless, undefiled, and separated from sinners. All of these words are descriptive of a singular aspect of His nature. Each of these picturesque terms is employed to describe Him in Hebrews 7:26. They mean that He was pious and consecrated to God, that He was harmless or free from evil in His own being, that He was not defiled by stain contracted from others (temptation left no trace of evil in him). He was distinct from those who have themselves committed transgression, and thus need to be cleansed themselves for them to be in a position to purge the dross from other souls. Simply put, He was not personally a participant in any disobedience to God. Therefore, He was worthy to be, not only the High Priest proffering the sacrifice for human sin, *but the offering itself, the sacrifice!* He “through the eternal Spirit offered Himself without blemish unto God” (9:14). How efficacious was this offering? The writer proclaims, “We have been sanctified through the offering of the body of Jesus Christ once for all” (10:10). Such a thing had never happened before, and it will never happen again. Furthermore, there is no need for it to be repeated (contra the “sacrifice of the Mass”).

## Exalted

He was a High Priest made higher than the heavens. So the writer declares in 7:26b. Why so? Because, as it is further explained elsewhere (4:14), He “passed through” or “passed into the heavens.” So, the Gospel of Mark concludes with the words, “So then, the Lord Jesus, after He had spoken to them, was received up into heaven, and sat down at the right hand of God.” This was unprecedented. High Priests never sat down in the Temple complex. There were no seats as furniture within that holy place, nor was a need for them. In that former sanctuary, there was always

more work to be done. They went inside to offer sacrifices, and when they had finished for the time, they left until it was needful for them to go there again to offer other sacrifices. There were always new sacrifices to offer under the law. Jesus offered one sacrifice and was finished. The Bible says He “sat down.” This was so because His work was complete, His sacrifice was singular and sufficient. “For by one offering He has perfected forever those who are sanctified” (10:14); and, “when He had offered one sacrifice for ever, (He) sat down at the right hand of God” (10:12; 1:3; 8:1; 12:2).

## Eternally Perfected

He was a High Priest who was eternally perfected. In 7:28, the author opined that human priests throughout history had all received appointment to their ministry, “having infirmity,” (or “in their weakness”), that is to say, imperfect in their humanity in all respects. Jesus, on the other hand, presented Himself as “a Son perfected forevermore” (*huion eis ton aiōna teteleiōmenon*). He had been made perfect for His sacrificial work by the things which He suffered (2:10; 5:9).

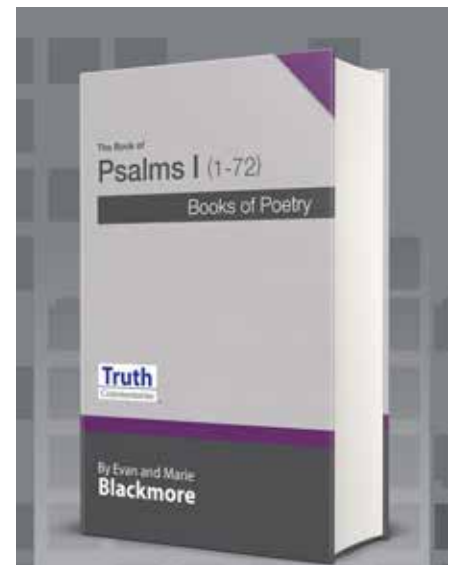
## Conclusion

The high priests under the old covenant were inferior in every way, therefore, to our “great priest,” Jesus, “having a great priest over the house of God; let us draw near with a true heart in fullness of faith. . .” (10:21). Here is the point: Our High Priest has performed all of His functions with flawless perfection. Now it is time for us to do our part. Rather than pulling away or drawing back, we must draw closer to God. After all, that is what He did in order to make possible (Heb. 7:19; Jas. 4:8). **✠**



Daniel H. King, Sr.

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



**Truth Commentary  
Psalms (Vol 1) 1-72**  
by Evan and Marie Blackmore  
\$49.97

This commentary, designed for practical use, gives special attention to psalm singing and the use of psalm material in prayer. Each psalm is introduced by a simple summary. Detailed questions of interest to readers or singers are then considered, as well as issues particularly relevant for song leaders and songbook compilers.

Evan Blackmore has been preaching in Australia for forty years. He and his wife Marie have published about twenty books, including the volume on Leviticus in this series, as well as *Between Malachi and Jesus* and *Let Us Search Our Ways* (both for DeWard Publishing Company).

Order at [truthbooks.com](http://truthbooks.com)  
or call 855-492-6657

# Jesus, the Glorious King

by Shane Carrington

The gospel of Matthew powerfully portrays Jesus as our glorious King, who embodied loyalty, love, and leadership. As His subjects, let us offer our allegiance and praise.

## Introduction

The many portraits of Jesus: no one description exhausts our inexhaustible subject. In this series of articles, we discuss Jesus as the Powerful Creator, the Divine Servant, the Lamb of God, the Compassionate High Priest, the Glorious King, and the Righteous Judge. This is a good start, but one can spend a lifetime scaling the heights and plumbing the depths of the God-Man and His true meaning.

Matthew's gospel reveals many of Jesus's facets, including His kingship. He begins with a flurry: "The record of the genealogy of Jesus the Messiah, the son of David. . ." (Matt. 1:1). Wasting no time and mincing no words, the author affirms that Jesus is the Messiah/Christ, the ultimate King of Israel, whom God promised David would come in his lineage (2 Sam. 7:8-17). From there, this gospel account gains momentum (Matt. 1:1, 6, 16-17). Let's briefly consider four vignettes.

## Jesus: Born to Be King

"Now the birth of Jesus Christ was as follows. . ." (Matt. 1:18). Remember, every time Jews heard "Christ," they always thought, "anointed king, the ultimate descendant of David who would sit on David's throne." Their understanding of what that meant fell short of the biblical portrait, but they heard "Davidic king" when they heard "Christ."

Consider the manner of kingship Jesus possesses by birth, as revealed in Matthew 1.

- He fulfills prophecies both concerning David and Abraham (Matt. 1:1-17), which anchor God's promises to Israel and the world (Gen. 12:1-3).
- He is both human (born of the virgin Mary [Matt. 1:18-20, 22-23; cf. Gen. 3:15]) and divine (conceived of the Holy Spirit [Matt. 1:18, 20, 23; cf. Isa. 7:14; 9:6-7]).
- As legal Son of Joseph, a descendant of David in the royal line (Matt. 1:20; cf. 1:1-17), Jesus is Savior-King (Matt. 1:21). Spiritual redemption, not nationalistic liberation, is the focus of His mission.
- As King, Jesus wears the name that represents and points to the nature and singular authority of the Godhead Three (Matt. 1:21, 23, 25; cf. 28:18-20). Concerning the name "Jesus," "its Hebrew antecedent, Joshua, means 'The Lord (i.e., *Yahweh*) is salvation'" (Mounce, 366).

Some today would accept Jesus as their Savior, but not as their King. They seek rescue and hope but reject the thought of submitting to His direction and lordship. In reality, we must accept Him as both, or He will be neither. Jesus was born to reign, and His kingship accesses and leads heavenward.

## Jesus: Kingly Identity (Matt. 16:13-20)

"You are the Christ, the Son of the living God" (Matt. 16:16). This vital statement of Simon answers the question, "Who do you say that I am?" (Matt. 16:15). The question concerning Jesus's identity confused the masses, and, even though the apostles

understood Jesus was Christ/King, they wrestled with the true meaning of those titles (Matt. 18:1ff; 20:20-28).

The crowds viewed Jesus as a prophet (Matt. 16:13-14). The work of teaching God's word was central in His ministry. Rather than a despot uttering useless, arbitrary demands, Jesus opened hearts and minds through exemplifying godliness and teaching God's transforming message that saves souls, shapes lives, and secures hope. This is the type of kingdom He established, over which He reigns, and, concerning which, He gave its keys to the apostles (Matt. 16:18-19).

## Jesus: Kingly Entry (Matt. 21:1-11)

As His earthly sojourn and ministry were concluding, Jesus approached Jerusalem. Fulfilling prophecy, He rode into town on a donkey. The masses, including children, hailed Him: "Hosanna to the Son of David; Blessed is He who comes in the name of the Lord; Hosanna in the highest" (Matt. 21:9).

This angered the Jewish leaders because they knew the meaning of these descriptors (Matt. 21:15-16). The people were proclaiming Jesus the King, Christ, ultimate Leader in the lineage and mold of David, and the fulfillment of all those Messianic prophecies they held so dearly—a fact even children could understand!

While the masses lacked a full understanding of the spiritual nature of the Messiah's kingship, they viewed Jesus as Christ. This, in part, resulted in



outrage by the Jewish hierarchy and led to Jesus's execution.

### Jesus: Kingly Marching Orders

After Jesus fulfilled His earthly mission, He ascended to the right hand of God to rule as King of kings and Lord of lords. When the last day arrives, the Son of Man and King (Matt. 25:31, 34) will render final judgment on all humanity (Matt. 25:31-46). What manner of preparation fits us for meeting Him in peace?

His final marching orders conclude Matthew's account. Jesus addressed the apostles, saying, "All authority has been given to Me in heaven and on earth. Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age" (Matt. 28:18-20)

This manner of preparation includes responsibilities for both current and potential disciples. Jesus the King has "the name which is above every name" (Phil. 2:9; cf. 1 Tim. 6:13-16), possessing "all authority. . . in heaven and on earth" (Matt. 28:18). Let us, therefore, preach Jesus as King, urging loving submission to our Lord, and exemplify discipleship rooted in His death, burial, and resurrection (cf. Rom. 6:1-18).

The great commission contains even greater riches than is initially evident. Consider two additional concepts:

First, the commission completes an important *inclusio* (i.e., bookends that summarize important teachings found from chapters 1 and 28). In Matthew 1:23, Jesus is called "Immanuel, which translated means, 'God with us.'" In the last verse of the book, Jesus says, "I am with you always" (Matt. 28:20). God is with us always because Immanuel, the God-Man, came to us as one of us to reign among us as our ultimate King.

Second, the great commission contains obvious allusions to Daniel 7:13-14, which discusses God's kingdom and reads: "I kept looking in the night visions, and behold, with the clouds of heaven One like a Son of Man was coming, and He came up to the Ancient of Days and was presented before Him. And to Him was given dominion, glory and a kingdom, that all the peoples, nations and men of every language might serve Him. His dominion is an everlasting dominion which will not pass away; and His kingdom is one which will not be destroyed" (NASB).

Note the parallels: Jesus possesses "all authority . . . in heaven and on earth" (Matt. 28:18). Daniel's prophecy says, "To Him was given dominion, glory and a kingdom, that all the peoples, nations and men of every language might serve Him." Jesus said, "All authority has been given to Me. . ." (Matt. 28:18), or as declared in Daniel, "He came up to the Ancient of Days. . . and to Him (i.e., the Son of Man) was given dominion. . ." Jesus said, "Go therefore and make

disciples of all the nations. . ." (Matt. 28:19), while Daniel reads, "That all the peoples, nations and men of every language might serve Him." Jesus summarized, "I am with you always, even to the end of the age" (Matt. 28:20), or as written in Daniel, "And His kingdom is one which will not be destroyed." The great commission powerfully touches upon essential themes revealed about the Son of Man in Daniel 7.

### Conclusion

No single descriptor exhausts our Savior-King. "God with us" (Matt. 1:23) came to "save His people from their sins," because the virgin shall be with Child and shall bear a Son (Matt. 1:21), so Jesus might become our King: "the Messiah, the son of David" (Matt. 1:1). Rejoice in the gospel of Jesus, our crucified, resurrected, enthroned King! **TL**

### Sources

Mounce, William D. *Mounce's Complete Expository Dictionary of Old and New Testament Words*. Grand Rapids: Zondervan, 2006.



Shane Carrington

Shane has worked with the Southside church of Christ in Sulphur Springs, TX for twenty-three years. He and his wife, Kelly, have two children. The church website is [churchofchristss.com](http://churchofchristss.com). He can be reached at [bshane@mac.com](mailto:bshane@mac.com).

# Jesus, Our Righteous Judge

by Robert F. Harkrider

For those who disregard Lord's invitation, the judgment will be a fearful occasion; yet, for those who are saved by His grace through faith, that day will be a time of victory and vindication.

## Introduction

The most sobering picture described in the Bible is the judgment scene recorded in Revelation 20:11-15. When Jesus is seated on the great white throne, the earth and the heaven will have fled away, i.e., the present system will no longer exist as we now know it (2 Pet. 3:10-13). Everyone will be gathered there—the dead, small and great, rich and poor, kings and slaves. All humanity will stand before the Lord, who has been ordained by God the Father to render judgment (Acts 17:30-31; Rom. 14:12). We will be judged according to our works, and anyone not found written in the Book of Life will be cast into the lake of fire.

For those who have spurned the gospel invitation, this is a a frightful time! Yet, for those who have been saved by His grace through faith, the judgment will be an exciting and wonderful time as we hear Him say, "Enter into the joy of your Lord."

What qualifies Jesus to be our judge? Will He be an understanding and righteous judge? To answer this question, consider a few of the different ways Jesus is described in the Book of Revelation. Each depicts a different aspect of His character and power. Follow with me as we survey various Scriptures that illustrate His divine purity and majesty. In fact, open your Bible as you read this article and become familiar with the context of each description of Jesus. They will inspire you with awe, reverence, and fear.

## Like the Son of Man (Rev. 1:12-20)

When John turned to see the voice that spoke to him, he beheld One like the Son of Man, who was clothed with a garment down to the feet and girded about the chest with a golden band (signifying His priestly role). His head and hair were like wool as white as snow (signifying His purity), and His eyes were like a flame of fire (signifying His penetrating vision). His voice was like the sound of many waters, and His countenance was like the noonday sun shining in its strength! John was no doubt overwhelmed by the sound of His voice and the brightness of His countenance. His first reaction was to fall at His feet and lie still as though dead. Then the Lord laid His right hand on John, saying, "Do not be afraid. I am the First and the Last. I am He who lives, and was dead, and behold, I am alive forevermore. Amen. I have the keys of hades and of death."

This description of Jesus as the "Son of man" reminds us that, although He is God, Jesus lived among us as a man. He can sympathize with our weaknesses because He was tempted in all points as we are (Heb. 2:18; 4:15). By His death on the cross, Jesus became the perfect sacrifice for our sins. As our High Priest, He entered the Most Holy Place to offer His own blood (Heb. 9:11-14). Having risen from the dead, Jesus is now glorified, seated at the right hand of the throne of the Majesty in the heavens (Heb. 8:1). Wouldn't you like to hear the words John heard? "Do not be afraid!"

## Walks in the Midst of the Churches (Rev. 2-3)

Jesus is portrayed holding seven stars in His right hand as He walks in the midst of seven golden lampstands. We are told that the seven lampstands are the seven churches and the seven stars are the angels (messengers) of the churches (Rev. 1:20). Although details are different with each letter, two statements are repeated in all seven letters: "I know your works" and "to him who overcomes." Jesus walks among the churches. He knows what is taking place, both the good and the bad, the trials, and the suffering. He is not in a far distant place, unconcerned, but is continuously interested. We may deceive men, but God is not mocked. The Greek word translated "overcome" literally means "to conquer, to gain the victory." Take time to read the promises of reward given at the close of each of the seven letters and then compare them with the description of heaven revealed in chapter 22. By doing this, it will become clear why those who "overcome" will rejoice in victory!

The judgment day will be totally just, and man will not be able to equivocate because the Lord will see us as we really are. We shall be judged by our works. There will be no cover-ups or miscarriages of justice. While the omniscience of the Lord should terrify the hypocrite, it is comforting to all the faithful whose works do follow them when they enter the eternal rest (Rev. 14:13).



## A Lamb as Though It Had Been Slain (Rev. 5:1-6)

The heavenly throne of God is described in chapter 4 with honor and praise sung for Him by the twenty-four elders and four living creatures. As chapter 5 begins, John notices a book in the Father's right hand sealed with seven seals. The significance of this book is made known when the seals are loosed. This book contains the will of God. For example, when the fifth seal is loosed, John saw the souls of those who had been slain for the word of God and for the testimony which they held. "And they cried with a loud voice, saying, 'How long, O Lord, holy and true, until You judge and avenge our blood on those who dwell on the earth?'" (Rev. 6:9-10). The answer to their question could only be possible through the sacrifice of Jesus Christ. Where would we be if Jesus had been unwilling to die for sinful humanity?

Back in chapter 4, John heard the strong angel asking, "Who is able to open the book and to carry out the will of God?" At first, John wept because no one was qualified (i.e., no mere mortal—past, present, or future—will be capable of fulfilling the plan of God. Not even the faithful servants of past time like Abraham, Moses, or Elijah! While John bemoaned the thought of God's plan being left unenforceable, one of the twenty-four elders urged him not to weep. "Behold, the Lion of the tribe of Judah, the Root of David has prevailed to open the scroll and to loose its seven seals." Recall the prophecy made in Genesis 49:9-10 when Jacob was blessing his sons. He promised Judah (called a lion's whelp) that the scepter would not depart until Shiloh came. Remember also, David had been the great king of Israel who was promised that through his seed (root), one would sit on his throne and be established forever (2 Sam. 7:12-13, 16).

Both strength and royalty are promised. Yet, when John turned to see this "Lion," what he saw was a Lamb as it had been slain. This is a marvelous

representation of Christ, who is both a Lion and a Lamb. How could one of such little strength as a lamb carry out God's purpose on the earth? Especially a lamb that seemed to have been slaughtered? Jesus Christ willingly permitted Himself to be slain to be the sacrifice for the sins of the world. In doing so, He achieved the ultimate victory for all mankind.

## King of Kings and Lord of Lords (Rev. 17:14; 19:11-16)

When we open the closing chapters of Revelation, one wants to shout with the great multitude in heaven who say, "Alleluia! Salvation and glory and honor and power belong to the Lord our God!" (Rev. 19:1). Although Satan fortified a world empire (Roman), attempting to abolish the kingdom of God, his allies are defeated and cast into the lake of fire burning with brimstone (19:20). The devil was bound for a thousand years (20:2), and also will ultimately be cast into the lake burning with brimstone (20:10).

## Conclusion

The underlying message of Revelation rings loudly, "God is in control! Victory is in Jesus Christ!" Satan tempts us to compete with the majority in the marathon for social honors, financial success, and human prestige. When we stand before Jesus Christ to be judged, the only thing that will matter is whether we have served Him as King of kings and Lord of lords! 📖



Robert Harkrider

Robert served with the South Bumby church in Orlando, FL, for thirty years. He now lives in near Atlanta. He can be reached at [rharkrider@gmail.com](mailto:rharkrider@gmail.com).

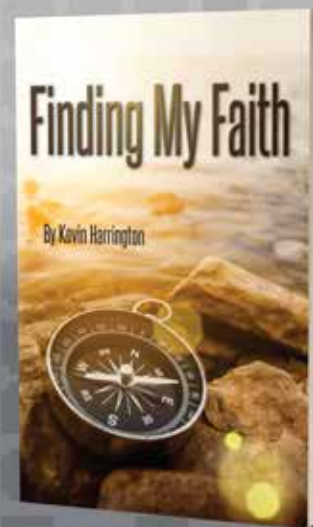
# NEW!

## Finding My Faith by Kevin Harrington

A practical study aimed at helping the reader develop faith in Jesus Christ that is personal, genuine, and capable of enduring the challenges life presents.

The two parts, "Understanding My Faith" and "Using my Faith", will aid the reader on their journey to finding and strengthening their faith. 13 chapters with discussion questions.

**\$15.97**



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

To help offset publication costs and keep our subscription price reasonable,  
**WE SELL 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.
- Advertisements appearing in *Truth Magazine* do not imply editorial endorsement.
- *Truth Magazine* reserves the right to offer such advertising space and placement, and to reject any advertisement at their discretion.

FOR MORE INFORMATION,  
INCLUDING PRICING, PLEASE  
CONTACT LANCE TAYLOR,  
DIRECTOR OF OPERATIONS FOR CEI  
BOOKSTORE/TRUTH PUBLICATIONS,

HE CAN BE REACHED AT:



[lance@truthpublications.com](mailto:lance@truthpublications.com)



(855) 492-6657



# 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 Lungstrum, Cell: (918) 931-1362  
Office: (918) 423-3445

### OKLAHOMA CITY

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



# Save the Date

## “When Will These Things Be?”

Questions on Eschatology

**2021 TRUTH LECTURES: JULY 12-15**  
ATHENS BIBLE SCHOOL IN ATHENS, AL



# Truth

Lectures

*Taking His hand,  
helping each other home.*

