

Truth

Magazine

Taking His hand, helping each other home.



TM

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GODLY COUPLES

**“He who finds a wife finds
a good thing and obtains
favor from the LORD”
(Prov. 18:22, NASB).**



Truth Magazine

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Wayne Gretzky, the famous hockey player, once said, “No matter who you are, we’re creatures of habit. The better your habits are, the better they will be in pressure situations.” Let us explore the significance of spiritual routines.

Godly Couples

by Mark Mayberry

When families share the bond of faith, hope, and love, they sustain and support each other in triumph and trials. May we impart to one another strength to serve, the courage to confront adversity, and the grace to endure loss.

While romantic love is celebrated, people confuse passion and the passing pleasures of sin with a more profound and more enduring form of love. Pursuing the promise of sensual delight (“Come, let us drink our fill of love until morning; let us delight ourselves with caresses” [v. 18]), the foolish/naive youth of Proverbs 7 was led like an ox to the slaughter. Samson and Delilah’s torrid relationship was dominated by lust and devoid of love. Herod and Herodias also shared an illicit relationship.

In contrast, the Bible contains many examples of godly couples who shared a romantic and loving relationship and

were also dedicated to serving the Lord. Let us focus on three areas—examples of loving, healthy, strong relationships from both the Old and New Testaments, along with several contemporary couples that I know and love. We will be encouraged by reflecting upon their service and steadfastness, trials and triumphs.

Old Testament Examples

God chose to fulfill His purposes through Abraham and Sarah, who over the long course of life, had their ups and downs but exemplified the value of faith and obedience (Gen. 18:19; Heb. 11:8-12). Despite occasional lapses in faith

and good judgment, Isaac and Rebekah exemplified the value of enduring love, prayer, and passion (Gen. 24:62-67; 25:19-21; 26:6-11). While Ruth’s famous declaration of devotion was directed at Naomi, her bereaved mother-in-law, Ruth, and her eventual second husband, Boaz, epitomized loyalty and honor in all aspects of life (Ruth 3:1-18; 4:13-15).

New Testament Examples

Despite the unprecedented circumstances with which they were confronted, Joseph and Mary trusted God and worked together to fulfill His purposes (Matt. 1:18-25; Luke 1:26-



Ron & Donna



Kelly & Shane
[Photo Credit Corey Blakes]



David & Amy

38). Zacharias and Elizabeth were both righteous in the sight of God, walking blamelessly in all the commandments and requirements of the Lord; they prayed for a child and waited upon the Lord (Luke 1:5-17). Aquila and Priscilla labored side by side, not only in seeking material sustenance, but also in the spiritual work of evangelism and edification, assisting Paul, guiding Apollos to a better understanding of God's way (Acts 18:24-26), opening their home to fellow Christians (Rom. 16:3-5).

Contemporary Couples

Today, we enjoy many similar sources of encouragement. While each of us could offer multiple examples from our friends, family, and fellow Christians, let us focus upon three.

Ron and Donna Holbrook

Over a lifetime of service, Ron and Donna have made many sacrifices for the cause of Christ. Since the 1960s, Ron has labored for the cause of Christ, performing local work in FL, AL, TN, TX, KY, etc., and holding gospel meetings across the country. Since 1995, Ron has made seventy-seven trips to the Philippines, journeying to remote and dangerous regions to engage in evangelism, edification, and benevolence. On average, these trips last three to four weeks and occur four times a year. I have worked with Ron on multiple occasions, witnessing his diligence, dedication, and devotion to spreading the gospel.

In addition to his travels, Ron has established **Help A Neighbor, Inc. (HAN)**, a non-profit organization dedicated to helping individuals help individuals (no church donations are accepted). Its primary focus is helping Christians in the Philippine Islands, although occasional help is extended to Christians in other parts of the world. It aims to help people who demonstrate their willingness to help themselves. In his annual report covering 11/1/2019 to 11/1/2020, Ron reports that over \$800,000 has passed through his hands in helping the saints. Funds are used to

buy Bibles and Bible study literature, build church buildings, provide needed benevolence, and help in emergency circumstances.

While the focus is often on Ron, Donna makes it all possible through her tireless labors in the background. She handles this demanding lifestyle with patience and personal dedication. Her work makes it possible for Ron to do his job.

Shane and Kelly Carrington

I first became acquainted with Shane and Kelly when I labored in Cooper, TX, from 1987-1991. He grew up in Cooper, and she is from nearby Greenville. Shane began preaching in Dike (a small country congregation in rural Hopkins County), later moved to Jasper (in the region of Deep East Texas, 130 miles NE of Houston), and eventually ended up at Sulphur Springs (in NE Texas), where he has labored with the Southside church of Christ for twenty-two years—first, as an evangelist and now, also as an elder.

Shane and Kelly have done much for the cause of Christ. In recent years, they have been an enormous encouragement through how they have faced severe illness. Kelly is struggling with cancer. Her treatments have required repeated visits to MD Anderson medical center. Recently, she experienced a severe crisis in which life itself hung in the balance. Thankfully, Kelly rallied, and, as of this writing, is doing some better though still needing additional treatments. Despite prolonged illness, both Shane and Kelly have maintained a good spirit. He keeps friends and family updated with regular email reports, which are noted for their uplifting tone. On February 5, Shane wrote the following:

A dear friend of mine, Tim Jennings, asked me on the phone today: "What have you learned while staying with families during this cancer journey?" I replied with several things, but finally, I said, "I now know more fully what Jesus meant when He said that as members of God's kingdom, we receive 100 fold more houses, lands,

mothers, fathers, etc., than what we originally had" (See Mark 10:28-31).

Kelly and I are so thankful for the many who help share this load with our family and us. Also, I want to thank the several men in this congregation (Southside church of Christ in Sulphur Springs, TX) who have been willing to take on the lion's share of preaching on Sunday evenings. Since I am only in town about one Sunday night per month, they have been speaking two or three Sunday nights per month. We can always count on them. Thank you, men: Kenneth Batterton (speaking this Sunday night), Dustin Soeder, Casey Phillips, Mitch Ramsey, Mike Miesse, James Duncan, and Keith Shurtleff. We have others we can also count on for this, but these men are in a pretty regular rotation right now. They are not only at the public services, but they are willing to sacrifice their time and use their talents in this way to the glory of God, the strength of His people, and to help those outside Christ to follow Him. Personally, I can't thank you enough.

Thank you all for your many kindnesses to us! Your messages, the travel expenses paid for, food, and especially your prayers. We love you all! Yours always, Shane & Kelly.

David and Amy Raif

David and Amy Raif come from families that have long been devoted to the cause of Christ. David is the son of Robert and Nancy Raif, who labor in Corrigan, TX, while Amy's parents are Jeff and Libby Smelser, who labor in Exton, PA. These young people were not content merely to be "PKs" with a "hand-me-down faith." Instead, each made the faith their own! After training with several Texas churches, in their early years of marriage, David and Amy moved to Guatemala—raising their young family among the people with whom they labored. In more recent years, they returned to the United States and continue promoting the cause of Christ in the Philadelphia area. David and Amy are raising a large family and have sought to pass their biblical faith to their children.

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Bearing Fruit

by Kyle Pope

Bearing fruit must be an active part of a Christian's life, but how can the disciple of Christ fulfill this responsibility? How can the believer make fruit-bearing more than merely a figure of speech, but a realized feature of life in Christ?

Introduction

The New Testament places great emphasis upon the importance of *bearing fruit*, but what does it mean? How is this defined in Scripture?

Fruit Is the Product of Something

To a culture surrounded by and deeply involved with, agriculture, *bearing fruit* in the New Testament is a figure of speech applied to many situations in life to describe the results or product of something. For example, for Christians, praise to God is described as the “fruit of our lips” (Heb. 13:15). Paul told the Philippians that the support they provided to him was “fruit that abounds to your account” (Phil. 4:17, NKJV). As souls throughout the world of the first century heard the “word of truth of the gospel,” it was “bringing forth fruit” to the Colossians and “in all the world” (Col. 1:5-6). Near the end of Paul’s life, he wrote, “If I live on in the flesh, this will mean fruit from my labor” (Phil. 1:22). He saw continued life as a further opportunity to bear fruit. In his desire to come to Rome, he expressed to them his hope that he “might have some fruit among you also” (Rom. 1:13). He hoped to strengthen their faith and perhaps even bring additional souls to faith in Christ. That was the “fruit” he had in mind.

Unfortunately, the figure of fruit can also be used to describe the product and results of sin. Paul asked the Romans, “What fruit did you have then in the things of which you are now

ashamed? For the end of those things is death” (Rom. 6:21). He later explains, “For when we were in the flesh, the sinful passions which were aroused by the law were at work in our members to bear fruit to death” (Rom. 7:5). Fruit borne as a consequence of sin is not the fruit Christians should bear. Sin does not bear good fruit, but bad fruit that leads to spiritual death. Similarly, Jude describes false teachers as “late autumn trees without fruit, twice dead, pulled up by the roots” (vv. 12-13). They do not produce good fruit, and the fruit they produce leads to condemnation.

The Nature of Fruit in Christ

What is the nature of the good fruit that disciples of Christ should bear? Paul speaks of what he calls the fruit of the Spirit (or of the Light). To the churches in Galatia, he explained, “The fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, self-control. Against such there is no law” (Gal. 5:22-23). Some have noted that he does not say “fruits” (plural) but “fruit” (singular). Now Paul may use the term as a collective—as we might say, “I love music,” including country, classical, or rock within the term “music.” If not, he may emphasize that “fruit” must involve all the actions and qualities that he lists. To the Ephesians, he wrote, “For the fruit of the Spirit” (as in the majority of the manuscripts), or “fruit of the light” (in some manuscripts) “is in all goodness, righteousness, and truth” (Eph 5:9). Clearly, *good fruit* involves things the gospel considers

right, proper, and pleasing to God. Paul told the Romans, “Now having been set free from sin, and having become slaves of God, you have your fruit to holiness, and the end, everlasting life” (Rom. 6:22). “Holiness” is the condition of being set apart unto God. Speaking of the discipline of children (and by analogy to the trials faced by Christians), the Hebrew writer explains, “Now no chastening seems to be joyful for the present, but painful; nevertheless, afterward it yields the peaceable fruit of righteousness to those who have been trained by it” (Heb. 12:11). James echoes this wording in explaining, “Now the fruit of righteousness is sown in peace by those who make peace” (Jas 3:18).

Principles of Bearing Fruit

The gospel teaches several principles regarding fruit-bearing that we should note well. First, God expects us to bear fruit. Jesus taught, “Every tree that does not bear good fruit is cut down and thrown into the fire” (Matt. 7:19), and “Every branch in Me that does not bear fruit He takes away” (John 15:2a). John the Baptist warned, “Every tree which does not bear good fruit is cut down and thrown into the fire” (Luke 3:9). This is not optional! It is a condition of salvation. Paul explained to the Christians in Rome who came out of Judaism, “Therefore, my brethren, you also have become dead to the law through the body of Christ, that you may be married to another—to Him who was raised from the dead, that we should bear fruit to God” (Rom. 7:4).

Jesus illustrates the necessity of bearing fruit in both a parable and a miraculous encounter. Matthew records of Jesus, “And seeing a fig tree by the road, He came to it and found nothing on it but leaves, and said to it, ‘Let no fruit grow on you ever again.’ Immediately the fig tree withered away” (Matt. 21:19). On another occasion, He told a parable of a landowner who planted a fig tree then found no figs on it. At the appeal of his servants, he demonstrated further patience and continued care of the tree, warning that it would be cut down if it continued without fruit (Luke 13:6-9). This may have had specific application to Jerusalem and Judaism, but generally applies to God’s expectation of all of His servants.

In the Parable of the Sower, Jesus illustrates several principles about bearing fruit. First, He warns that “cares, riches, and pleasures of life” can prevent one from bringing forth “fruit to maturity” (Luke 8:14). So, it’s not enough simply to start growing—we must bear fruit. Further, He also explains that faithful disciples will produce different amounts of fruit. The seed on the “good ground” (defined as one who “hears the word and understands it”) will bear fruit “some a hundredfold, some sixty, some thirty” (Matt. 13:23). We don’t all have to be the same. We may bear fruit in various measures and still be pleasing and faithful to the Lord.

Things Necessary to Bear Fruit

While the New Testament stresses the necessity of bearing fruit, it also informs us of some things required to accomplish this. First, let us recognize that we bear fruit based on the quality of our heart and faithful life. Jesus explained, “Every good tree bears good fruit, but a bad tree bears bad fruit. A good tree cannot bear bad fruit, nor can a bad tree bear good fruit” (Matt. 7:17-18). He taught further, “Either make the tree good and its fruit good, or else make the tree bad and its fruit bad;

for a tree is known by its fruit” (Matt. 12:33). Does this mean that someone can’t do good because he is just “bad” by nature? No. Instead, it means that we can’t sin and then expect to bear “good fruit.” Remember, fruit is the product of something, and the fruit of sin is spiritual death (cf. Rom. 6:21; 7:5).

Second, let us also realize that we cannot bear fruit apart from Christ. Jesus said, “Abide in Me, and I in you. As the branch cannot bear fruit of itself, unless it abides in the vine, neither can you, unless you abide in Me. I am the vine, you are the branches. He who abides in Me, and I in him, bears much fruit; for without Me you can



do nothing” (John 15:4-5). Just as we cannot expect to continue in sin and bear “good fruit,” we cannot depart from Christ and expect to bear fruit pleasing to God.

Bearing fruit requires patience. In Luke’s account of the Parable of the Sower, he records Jesus defining the seed on good ground as those “who, having heard the word with a noble and good heart, keep it and bear fruit with patience” (Luke 8:16). James urges, “Therefore be patient, brethren, until the coming of the Lord. See how the farmer waits for the precious fruit of the earth, waiting patiently for it until it receives the early and latter rain. You also be patient. Establish your hearts, for the coming of the Lord is at hand” (Jas. 5:7-8).

Jesus explains that the trials and struggles of life that demand patience may be viewed as *pruning* that allows us to bear more fruit. He taught, “every branch that bears fruit He prunes, that it may bear more fruit” (John 15:2). Like discipline, we may not always enjoy this *pruning*, but we should have the foresight to recognize that this struggle can allow greater fruit to come as a result.

Consequences of Bearing Fruit

What are the results of bearing fruit; what good does it do? According to Jesus, it brings glory to God. He told His disciples, “By this My Father is glorified, that you bear much fruit; so you will be My disciples” (John 15:8). While a failure to bear fruit results in condemnation, bearing fruit leads to eternal life. Jesus explains that no service in the kingdom is ever in vain. Instead, He promises, “he who reaps receives wages, and gathers fruit for eternal life, that both he who sows and he who reaps may rejoice together” (John 4:36).

Conclusion

Finally, although the figure of bearing fruit describes results that can be seen in this life, ultimately, the quality, quantity, and nature of the fruit we bear will be revealed on Judgment Day. The Parable of the Wicked Vinedressers clearly describes the time “when vintage-time drew near,” and the owner of the vineyard “sent his servants to the vinedressers, that they might receive its fruit” (Matt. 21:34). May each of us “bear fruit with patience” (Luke 8:16) so that when our Lord comes to receive our fruit, He will find that we have borne the “good fruit” of the Spirit in holiness and righteousness. 🙏



Kyle Pope

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Running the Race: Why Support Matters

By Lindsay Mast

Sometimes, carrying on is dauntingly hard. That's why God gave us a spiritual support network. Let us learn to use it.

Two are better than one because they have a good reward for their toil. For if they fall, one will lift up his fellow. But woe to him who is alone when he falls and has not another to lift him up! Again, if two lie together, they keep warm, but how can one keep warm alone? And though a man might prevail against one who is alone, two will withstand him—a threefold cord is not quickly broken (Eccl. 4:9-12).

If you look closely at a road race, it may surprise you to find almost as many non-runners as racers there: people handing out bibs, pouring Gatorade, awarding medals, etc. Why? Because it takes work to get someone from start to finish, whether it's 3, 13.1, or 26.2 miles away.

Even on a weekly "long run," most runners find the miles easier when running with a friend. Others are buoyed by someone back home who'll have breakfast ready when they're done. Even advice from someone who has run that road, or hearing "Good Job!" from a stranger, can mean the difference between finishing strong or walking off the course.

Support matters. Runners know it, and God knew it, too. For His runners here on earth, He has provided it, and



we can find powerful help if we tap into it.

Our community of Christian runners—the local church—is "ground zero" for that support. This "running group" inspires, encourages, teaches, and holds us accountable for finishing our race. Each time we gather, we find people who have wisdom, zeal, knowledge, and experience to draw on to carry through the next mile. What a gift!

We need to allow our Christian sisters and brothers to help us as Aaron and Hur assisted Moses, holding up our arms as we tire, and we need to offer the same support to others (Exod. 17:8-13). Lord willing, those with spouses will find them a vital part of our community that will support us well from day-to-day. Do you have elders? These leaders have accepted the support role when we have questions, doubts, or needs.

We must also connect with those Christians in our congregation who have the wisdom and knowledge that comes with running into maturity.

Athletes have struggled this past year without the motivation and support found at races or group runs. Similarly, we may be struggling spiritually as our congregation undoubtedly looks and functions differently than it did a year ago.

Yet, whether we are meeting in smaller groups, or cannot see smiles because of face coverings, and miss hugging and talking as easily as we once could, we still have sources of encouragement on which we can draw.

If you are weak right now, reach out to your community. If you are strong, lift up someone else. It will please the Lord (John 13:34-35; Heb. 10:24-25), and it could mean the difference between a soul—yours or someone else's—being saved or lost. **📖**



Lindsay Wolfgang Mast

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

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I Love Thy Kingdom, Lord • 369

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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.

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Overview of Progressivism

by Mark Mayberry

The Progressive Movement (as identified in today's media) is also called Humanism, Liberalism, or Secularism. Although atheistic to the core, its proponents manifest a religious fervor rivaling the most ardent fundamentalist.

Introduction

Historically, Americans have valued the four freedoms as articulated by President Franklin D. Roosevelt in his 1941 State of the Union address: freedom of speech, freedom of worship, freedom from want, and freedom from fear. Nevertheless, all four are under assault by the modern progressive movement. The cancel culture seeks to silence all dissent from contemporary dogma. During the COVID crisis, liberal politicians severely restricted our right to engage in public worship, allegedly to protect the public. Still, inconsistent application of such guidelines shows an underlying bias against religion. Progressive policies stressing confiscatory taxation of wealth would increase poverty rather than relieve it. The cancel culture has created a climate of fear: unless you endorse, embrace and advocate the current pronouncements of the progressive movement (no matter how extreme, absurd, or patently false), you face the danger of being publicly mobbed and mocked: you could lose your job, have your Facebook/Twitter account suspended, or be denounced as a bitter clinger, a deplorable, a pariah, a non-entity. How did we get to this point?

An understanding of the present requires knowledge of the past. The progressive movement originated in the early 20th century as a reaction to the dramatic societal changes that had occurred since our nation's founding. America shifted from an agrarian to an industrial economy. The

original 13 colonies shared a common heritage. Still, over the next 125 years, immigrants flooded to our shores from Ireland, Europe, and Asia, adding a rich diversity of culture, language, and traditions. Since the United States had changed so dramatically, progressives argued that it needed a new governing philosophy. If the constitution could not be wholly re-written, then it should be radically re-interpreted.

Woodrow Wilson, the 28th President of the United States, who was in office from 1913 to 1921, is considered The "Godfather of Liberalism/Progressivism." Before entering politics, he was an academic, educated at Johns Hopkins, serving as a professor at several elite universities before becoming President of Princeton University, and then governor of New Jersey. Wilson was a product of his day's prevailing academic philosophy, strongly influenced by German rationalism and evolutionary theory. This affected his political philosophy in the following ways:

Not only does nature evolve, so also does humanity. Modern man is more advanced than preceding generations. Since we are progressing toward a brighter future, we are no longer answerable to past standards, rules or regulations, etc. Riding the upward arch of history provides greater perspective. Since past creeds, especially Judeo-Christian morality, were no longer applicable to the present enlightened era, progressives sought to impose dramatic structural changes on the established order, moral standards, political norms, etc.

According to Wilson, and by extension, modern progressives, the founding fathers who issued the Declaration of Independence and formulated the United States Constitution, were mostly irrelevant to 20th century America. Enlightened elites argued that these documents were written by discredited individuals (i.e., racist slave owners) and rooted in false assumptions. Based upon Judeo-Christian teaching, the founding fathers viewed man as possessing innate dignity (i.e., "All men are created equal") but fallen, flawed, and fallible. Accordingly, they created a form of constitutional government containing checks and balances designed to preserve individual freedoms and protect the populace from the tyranny of the state.

In contrast, those who adopt the progressive mindset believe in the perfectibility of humanity. Since society had evolved beyond where it was in 1776, progressives discounted the need for the founding fathers' restraints upon our constitutional government, deeming such ideas outdated. In other words, they should be jettisoned.

As progressivism became more dominant, the emphasis shifted from individual rights to group identities. Instead of entrusting policy to elected leaders, whom progressives oft view as ignorant and overly responsive to popular opinion, power passed from the legislative to the executive and judicial branches of government. Public policy flowed, not from politicians, but

a permanent bureaucracy. Leaders should be appointed from educated elites (i.e., “the best and the brightest”), who alone possess the insights necessary to guide society to a brighter and more enlightened future.

Today, a militant progressive mindset dominates politics, culture, the information and entertainment media, and academia. The same intellectual currents flow in contemporary religion, pushing Roman Catholicism, mainstream Protestantism, the evangelical movement, even some of our brethren in a leftward direction.

Progressivism Is Based on Premises/Promises

Progressivism is a double-edged sword, involving (1) the repudiation of our Judeo-Christian heritage and (2) the adoption of unproven/unworkable utopian concepts: namely, man is perfectible.

The Bible affirms that man is a sinner, prone to selfishness, often calloused to the common good. This approach is rooted in reality. According to Jesus, Sacred Scripture’s central tenets involve loving God with all our heart and loving our neighbor as ourselves (Matt. 22:34-40). He assumed that all possess a certain degree of self-love and worked outward from that premise. Spiritual maturity moves us from pettiness to principled conduct and purposeful living.

The Progressive Movement assumes that human beings are perfectible, amenable to seeking society’s needs above self-interest. This approach is rooted in fantasy. It never works. Want proof? From a historical perspective, every attempt at collective farming has ended in failure and famine. On a personal level, compare the cleanliness of your parent’s bathroom to that of a portable-potty at the local soccer field. On a global level, consider the horrors that resulted in the 20th century when communism enslaved much of the world’s population: death, destruction, demoralization of the human spirit,

demonization of anyone who would not embrace the socialist agenda.

Progressivism Rejects Past Standards

Repudiating past standards is not a recent phenomenon but was observable among apostates in the Old and New Testaments (Jer. 6:16-19; Isa. 8:19-20; 2 Tim. 4:3-5).

Thus says the LORD, “Stand by the ways and see and ask for the ancient paths, Where the good way is, and walk in it; And you will find rest for your souls. But they said, ‘We will not walk in it.’” And I set watchmen over you, saying, ‘Listen to the sound of the trumpet!’ But they said, ‘We will not listen.’ “Therefore hear, O nations, And know, O congregation, what is among them.” Hear, O earth: behold, I am bringing disaster on this people, The fruit of their plans, Because they have not listened to My words, And as for My law, they have rejected it also (Jer. 6:16-19).

When they say to you, “Consult the mediums and the spiritists who whisper and mutter,” should not a people consult their God? Should they consult the dead on behalf of the living? To the law and to the testimony! If they do not speak according to this word, it is because they have no dawn (Isa. 8:19-20).

For the time will come when they will not endure sound doctrine; but wanting to have their ears tickled, they will accumulate for themselves teachers in accordance to their own desires, and will turn away their ears from the truth and will turn aside to myths. But you, be sober in all things, endure hardship, do the work of an evangelist, fulfill your ministry (2 Tim. 4:3-5).

Progressivism Relies upon the Corruption of Language

If we let the opponent define the language, they have won half the battle. Isaiah 5:20 says, “Woe to those who call evil good, and good evil; who substitute darkness for light and light

for darkness; who substitute bitter for sweet and sweet for bitter!”

Instead of operating fairly, the progressive movement tilts the playing field in their favor. They not only dominate the mainstream media (i.e., most news and information outlets, the entertainment industry, and massive social platforms) but seek to control the medium of speech itself.

Note the following examples of how the progressive movement uses language to frame the discussion by presenting itself in the most favorable light, and demonizing the opposition, prepping the battlefield. Once the battle is joined, they use rhetoric rather than reason, relying upon intimidation instead of accurate and unbiased presentation of information.

Progressive/Liberal

Everyone is in favor of “progress,” i.e., advancement—right? Who wants to go backward or be counted as a reactionary? After all, Paul praised the Philippians for their “progress” of faith (Phil. 1:25). If we are committed to “progress,” then traditional Judeo-Christian morality should be jettisoned, right? Wrong! Two verses later, Paul exhorted the Philippians:

Only conduct yourselves in a manner worthy of *the gospel of Christ*, so that whether I come and see you or remain absent, I will hear of you that you are standing firm in one spirit, with one mind striving together for *the faith of the gospel*; in no way alarmed by your opponents—which is a sign of destruction for them, but of salvation for you, and that too, from God (Phil. 1:27-28).

We appreciate those who are liberal, i.e., generous, with their resources—right? Who wants to be considered a miserly Scrooge? After all, Paul commended the Corinthians for the “liberality” of their contribution for the needy saints in Jerusalem (2 Cor. 9:13-14). If we are committed to liberal principles, then we should support massive government-mandated

redistribution of wealth: taking from those who are hard-working, diligent, and frugal, and giving to those who are not. Right? Wrong!

For even when we were with you, we used to give you this order: if anyone is not willing to work, then he is not to eat, either. For we hear that some among you are leading an undisciplined life, doing no work at all, but acting like busybodies. Now such persons we command and exhort in the Lord Jesus Christ to work in quiet fashion and eat their own bread (2 Thess. 3:10-12).

Freedom/Choice

Progressives avowedly favor freedom, especially in the realm of sexuality. Nevertheless, they are blind to the enslaving nature of sinful indulgence (John 8:31-34). True Christianity finds freedom through service and submission (Gal. 5:13; Jas. 1:25).

So Jesus was saying to those Jews who had believed Him, “If you continue in My word, then you are truly disciples of Mine; and you will know the truth, and the truth will make you free.” They answered Him, “We are Abraham’s descendants and have never yet been enslaved to anyone; how is it that You say, ‘You will become free?’” Jesus answered them, “Truly, truly, I say to you, everyone who commits sin is the slave of sin” (John 8:31-34).

For you were called to freedom, brethren; only do not turn your freedom into an opportunity for the flesh, but through love serve one another (Gal. 5:13).

But one who looks intently at the perfect law, the law of liberty, and abides by it, not having become a forgetful hearer but an effectual doer, this man will be blessed in what he does (Jas. 1:25).

Progressives proudly argue they favor choice: (1) reproductive rights for women, and (2) an individual’s right to choose his sexual identity. However, they are willfully blind to the fact that a woman’s right to choose directly impacts the rights of another individual, i.e., the

unborn child (Jer. 1:1-5). Moreover, in promoting a fluid approach to gender, progressives reject the teaching of Sacred Scripture and the uniform understanding of human history: gender identity is not an individual choice, but a divine gift bestowed at birth (Gen. 1:27-28; Mark 10:2-9).

Community/Commonality

Progressive promotion of group identity trumps individual rights and responsibilities. According to this view, collective advancement is rooted in forced compliance—not personal commitment. In contrast, Biblical benevolence is based upon free and willing participation (Act 4:32-5:6). Moreover, group progress is rooted in individual development. The church grows as each Christian does their part (Eph. 4:11-16).

Conclusion

In Jeremiah 44, the prophet confronted the Jews who had fled to Egypt, vainly attempting to escape the disaster that had befallen Judah and Jerusalem. God said, “I will punish those who live in the land of Egypt, as I have punished Jerusalem, with the sword, with famine and with pestilence” (v. 13). Instead of heeding the rebuke of Jeremiah and repenting of their rebellion, the people stubbornly persisted in their delusions:

As for the message that you have spoken to us in the name of the LORD, we are not going to listen to you! But rather we will certainly carry out every word that has proceeded from our mouths, by burning sacrifices to the queen of heaven and pouring out drink offerings to her, just as we ourselves, our forefathers, our kings and our princes did in the cities of Judah and in the streets of Jerusalem; for then we had plenty of food and were well off and saw no misfortune. But since we stopped burning sacrifices to the queen of heaven and pouring out drink offerings to her, we have lacked everything and have met our end by the sword and by famine (Jer. 44:16-18).

We face a similar situation today. The progressive movement is a clear and present danger to the Christian faith. While classical liberalism espoused freedom of speech/expression and embraced a diversity of thought, today’s cancel-culture seeks to silence dissent and demands conformity to the Twitter mob’s latest outrageous assertions. If conditions worsen, we may face persecution, ostracism and ridicule, diminished freedoms, job loss, etc. Yet, the progressive movement is unsustainable: Ultimately, it will devour and destroy itself. May we maintain the same attitude as Paul:

For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek. For in it the righteousness of God is revealed from faith to faith; as it is written, “BUT THE RIGHTEOUS man SHALL LIVE BY FAITH” (Rom. 1:16-17). **TM**



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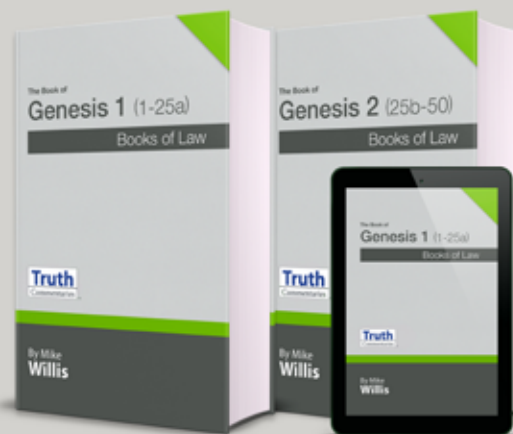
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The Need for Humility

by Matthew Bassford

Pride is one of Satan's most effective poisons; humility is its antidote. Let us manifest a spirit of lowliness in our walk and our worship.

Introduction

Humility is the spiritual equivalent of a healthy diet and regular exercise. Everybody acknowledges that it's essential, but most of us find it difficult in practice. There's a little voice of self-will inside each of our heads; as a result, we struggle to submit.

Humility is often absent in the pages of our history books. During the Civil War, both sides lost battles because subordinates chose not to follow their commanders' orders. Most of us wouldn't have to think very hard to come up with examples of pride in our own lives, whether in others or (if we are painfully honest) ourselves.

However, our battle to be humble is most important in our relationship with God. Here, the need for humility is more obvious than anywhere else. God is God; we are not. Nonetheless, human arrogance has impeded our walk with Him since the beginning. "Who is the Lord, that I should obey His voice?" Pharaoh proudly asks in Exodus 5:2.

He found out. Indeed, all of us will find out sooner or later. However, humble submission is a far better way to come to know the Lord than the path of proud defiance!

Among its many other purposes, our worship of God helps us to develop this humility. It is both a vital product of our praise and a vital part of the process of praising. As we learn to humble ourselves before God, we find ever greater favor with Him.

Humility in Receiving Truth

The humility that must be part of our praise takes several different forms. The first involves humility in receiving truth. James highlights this essential link in James 1:21. If we want the implanted word to save our souls, we must receive it humbly.

This certainly applies to our sermons and Bible studies, but it applies equally to our song worship. Too much of the time, brethren think of singing as a primarily emotional experience. As long as our hearts are filled with love and joy while we sing, we must be doing it right!

Though accurate as far as it goes, this picture is incomplete. Ephesians 5:19 and Colossians 3:16 reveal that singing has a teaching function that is as important as the emotional fulfillment it provides. If we don't both teach and learn as we sing, we aren't honoring the whole counsel of God.

James's wise counsel about humility, then, ought to inform our approach to song worship. In 1 Thessalonians 2:13, Paul notes that the Thessalonians received his preaching not as a human message but as the word of God. In the same way, once we have assessed the truth of the songs we sing, we ought to receive those truths as coming (though indirectly) from God. If we do, the truth will change us as it changed the Thessalonians.

This is true not merely of the hymns we recognize as didactic ("Take Time to Be Holy," for instance) but also of those we think of more as emotional

outpourings. Consider, for example, "Be with Me, Lord." The opening line of the hymn reads, "Be with me, Lord; I cannot live without Thee." This is a statement that all of us ought to assess as Biblically accurate. Once we decide that it is true, James calls us to receive it with humility and ask what that truth reveals about God and us.

Humility in Self-Assessment

When we perform this crucial assessment of ourselves and our relationship with our Creator, humility should not only inform the process but the result as well. Hymns like "Be with Me, Lord" should bring a host of passages to our minds and awaken in us a proper appreciation of our status.

One such passage is Jeremiah 10:23. It teaches, "Be with Me, Lord," reaffirming that we are not capable of making our way through life on our own. Of all the hard truths of Scripture, this is one of the least palatable. We all want to believe that we are capable and competent, that we "don't need nothin' from nobody!" Even Christians who have walked with the Lord for decades still battle the temptation to trust in themselves.

In this spiritual strife, we need all the help we can get, and humility-focused hymns are a powerful source of aid. Simply because of how human minds are wired, we are inclined to become what we say we are. When we sing and are taught by others that we constantly depend on God, the process embeds the

truth in our minds so that it becomes part of how we look at the world.

Indeed, it becomes part of the way that we worship. It's easy for an atheist to mouth, "I cannot live without Thee." There are no big words in the sentence. However, when we express those words from our hearts, we demonstrate an understanding of what God means to us, which pleases Him.

Similarly, there are hundreds of hymns that remind us of the truth that originates in Ecclesiastes 5:1-2. God is in heaven, and we are on the earth. It is His glory that is "exalted far above the earth and sky." Indeed, any halfway decent song of praise will remind us that God is our superior.

This, too, is an essential part of our spiritual makeup. We submit to God because we acknowledge His greatness. He deserves all the glory that we can give Him, but He also deserves our humble obedience. When we praise Him as we should, it helps us to honor Him daily as we should.

Finally, humility in praise calls us to repentance. As James observes in James 4:7-9, the penitent heart also must be a humble one. If we maintain our pride, we also will maintain our sin.

It's difficult to spend very much time in song worship without encountering hymns that play on this theme. We often sing about our sins, which forces us to admit that it's not just all those other sinners out there who need God's grace. We do too!

Perhaps most powerful in this area, though, are the hymns that call us to discipleship. Look at the words of the third verse of "Oh, to Be Like Thee!"

*Oh, to be like Thee! Lowly in spirit,
Holy and harmless, patient and brave,
Meekly enduring cruel reproaches,
Willing to suffer others to save.*

Ouch! This is a beautiful description of the Lord's character, but it doesn't describe my character. Few Christians would be willing to claim that it

describes theirs. When we sing it with an open heart, then, it reminds us of what we want to be and highlights how far we are from being there. We can't sing these words honestly without lamenting past failures and resolving to do better.

Conclusion

Humility is both an essential ingredient and a vital product of our praise. The proud are not interested in worshiping God in the first place, nor are they interested in accepting His truth and examining themselves by its light. However, all these things must be among the spiritual disciplines of the Christian.

None of us enjoys being humbled, even if we are the ones doing the humbling. When we do, we chasten our egos, and as Hebrews 12:11 observes, no chastening is pleasant at the time. However, it does bear the fruit of righteousness, and the chastening of humility is no exception. It bears the fruit of openness to the truth, acknowledging our inadequacy, admission of God's superiority, and genuine repentance. May all of us be ever humble in our worship! **TL**



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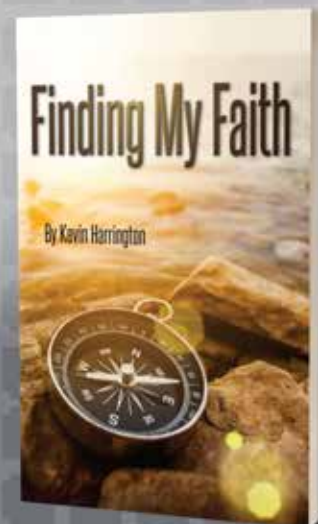
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Bobby L. Graham

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

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

QUESTION.

Is it scriptural to say that the church needs to “disfellowship” one of its members?

ANSWER.

What is (or is not) scriptural terminology raises a subject needing some examination. The Bible does teach that all need to abide in the teaching of Jesus Christ (2 John 9), proclaim no other gospel (Gal. 1:6-8), not go beyond what is written (1 Cor. 4:6), neither add to nor subtract from the “words of this book” (Rev. 22:18-19), and “speak as the oracles of God” (1 Pet. 4:11). Let there be no doubt that teaching or acting without God’s permission (i.e., without Bible authority) is sinful!

Does a passage like 1 Peter 4:11 (“speak as the oracles of God”) require that we use only the New Testament’s language to express biblical ideas? Is it right ever to articulate a scriptural concept in words not used in the Bible? The demand of this verse deals with what one teaches/speaks so that the speaker might be careful as a good steward (v. 10) only to speak what is from authoritative sources, such as

the apostles of the Lord, prophets who spoke by the guidance of the Spirit, or recognized inspired sources. Only when that which is spoken harmonizes with the oracles/utterances of God should it be spoken by disciples even in our day.

Does truth have to be expressed in the exact words of the New Testament? That is the question we now consider. There is no doubt that the words of the New Testament best convey the intended truth. For this reason, we should stay as close to them as possible, “calling Bible things by Bible names.” On the other hand, current English usage might slightly deviate from the New Testament’s exact wording. More recent translations of the Bible, such as the New King James Version and the New American Standard Version, vary from the King James Version, often considerably. Nevertheless, they are still counted as reliable translations even in their variations (cf. Matt. 28:19-20; Eph. 5:18; Prov. 20:1; 1 Cor. 5:5; 2

Pet. 1:5ff; and many others). Jesus often quoted Old Testament passages, but He sometimes paraphrased a verse/expressed it in different words while still correctly conveying the original idea (cf. Ps. 40:6 and Heb. 10:5; Micah 7:6 and Matt. 10:35-36; Deut. 6:5 and Matt. 22:37). It is not my purpose (in this answer) to deal with the desirability/dependability of different versions of the Bible, or to account for the changes often present in them (I have accordingly chosen those which would cause less disagreement or opposition among Bible students).

If faithful to the original text’s meaning, such variations and slight changes in expression or wording do not alter truth; they merely present that truth in different words or phrases. If Jesus and able Bible translators did what they did without altering the meaning of verses, could not a teacher of truth today do likewise, as long as he does not alter the meaning? This is

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what happens in wording such as our querist asked about: “disfellowship” as opposed to “withdraw fellowship.” It is vastly different from paraphrasing Acts 8:38 as “he christened/sprinkled him.” (I was once stoutly questioned and even reprimanded for using “immersed” instead of “baptized” when quoting certain verses.)

In reality, the Bible does not even use the expression “disfellowshipped” or “withdrew fellowship.” None of the Bible translations familiar to me speaks about “withdrawing fellowship.” Paul does urge, “Withdraw yourselves” from certain ones (2 Thess. 3:6). Withdrawing self from disorderly brothers/keeping aloof from them does entail not having a share/part/fellowship with them in certain areas, and this idea may well be found in expressions like “withdraw fellowship” or “disfellowship.” As a

personal preference, I like to think and speak of this matter as the Bible does, to “withdraw yourselves.” That does not mean that the other two expressions here examined on this matter are unscriptural in thought, even though they are not used verbatim in the Scriptures.

It occurs to me that all of us speak in ways not stated in the Bible. I will demonstrate: We refer to church organization, the Christian life, the Bible, church discipline, the plate (used for the bread or the contribution), basket (again, used for the collection), vocal music, songbooks, and song/worship leader. If you can find these in the Bible, please send information as to where you found them. Does their use violate the New Testament? No, and for the reasons already discussed. **TL**

The Pool of Gibeon

by Leon Mauldin

The Pool of Gibeon was the site of sad and needless loss of life! Once again, archaeology illustrates and illuminates the principles from the biblical text!

Gibeon was a Canaanite city, first mentioned in connection with the conquest of Canaan. As background, in the preparatory warfare instructions, although provisions were made for making peace with a city some distance from Canaan, the Canaanites within the promised land were to be destroyed. God permitted no covenant with them (Deut. 20:10-20). Somehow being aware of this, the Gibeonites approached Joshua's camp at Gilgal and pretended to have traveled from a great distance away. They brought old dry, moldy bread and wore worn-out clothes, and said the bread was fresh when they left, and their garments had worn out along the way. The text says, "Then the men of Israel took some of their provisions, but they

did not ask counsel of the Lord" (Josh 9:14). Later the Israelites found out they had been deceived. They honored their covenant with the Gibeonites but made them woodcutters and water carriers for the house of God (v. 23).

See the map locating Gibeon. Our photo shows the tel of Gibeon, which is the Arab village of El-Jib (in the West Bank); it was taken from Nabi Samwil.

There are several biblical references to the site of Gibeon. Because the Gibeonites had made a treaty with Israel, a coalition of kings to the south, led by the king of the Jebusites (ancient Jerusalem), attacked. They sent to Joshua for help, and he responded, defeating these southern kings.

Needing extra daylight to make the victory complete, Joshua prayed to the Lord, and the day was lengthened, giving the necessary time to defeat Israel's enemies. "Sun, stand still over Gibeon; and Moon, in the Valley of Aijalon. So the sun stood still, and the moon stopped, Till the people had revenge upon their enemies" (Josh. 10:12-13).

After the conquest, when the land was distributed, Gibeon became part of the tribal territory of Benjamin (Josh. 18:25) and was subsequently designated as a Levitical city (Josh. 21:17). Later still, when the ark of the covenant was at Jerusalem, the tabernacle itself and the altar of burnt



Tel of Gibeon from Nabi Samwil



Pool of Gibeon

offering were at Gibeon (see 1 Chron. 16:37-40; 21:29). For this reason, the LORD appeared to Solomon here at Gibeon, promising him unsurpassed wisdom (2 Chron. 1:1-12). Of course, that arrangement at Gibeon would no longer be the case when Solomon built the temple.

In this article, we want to focus on an event that happened in the early reign of King David; in fact, it was when he was king only over the southern Kingdom of Judah, and Ishbosheth (Saul's son) was the rival king over the northern tribes of Israel. Abner was commander of Ishbosheth's army; Joab was the commander of David's forces. Our text reads,

Joab son of Zeruiah and David's men went out and met them at the **pool of Gibeon**. One group sat down on one side of the pool and one group on the other side. Then Abner said to Joab, "Let's have some of the young men get up and fight hand to hand in front of us." "All right, let them do it," Joab said. So they stood up and

were counted off— twelve men for Benjamin and Ish-bosheth son of Saul, and twelve for David. Then each man grabbed his opponent by the head and thrust his dagger into his opponent's side, and they fell down together. So that place in Gibeon was called Helkath Hazzurim. The battle that day was very fierce, and Abner and the men of Israel were defeated by David's men (2 Sam. 2:13-17, NIV).

The photo of the Pool of Gibeon helps us visualize the site of this tragic event. From here, you see the territory of Benjamin; the view is northeast. The discovery of the ancient Pool of Gibeon is truly fascinating:

The discovery of a huge pool-like shaft at Gibeon in 1956 came as a complete surprise, both to the excavators (led by James B. Pritchard of the University of Pennsylvania), and to the local villagers. It had been completely sealed from view under tons of fill and debris for over two and one-half millennia.

When Pritchard and his colleagues began excavating the site, they were already inclined to identify it as ancient Gibeon, as Edward Robinson had proposed in 1838 based on his explorations of the area and the similarity of the modern name (el-Jib) to Gibeon. This identification was confirmed dramatically during the first season of Pritchard's excavation with the discovery of storage jar

handles inscribed with the name of Gibeon (Cole).

Bob Waldron writes, "The tournament turned into a bloody duel. Each man's zeal to win and to make a good showing led him to extreme measures. Each man seized his fellow's head and stabbed him with his sword. This brief but vicious action led to a full-scale battle" (1 and 2 Samuel, 635). A sad and needless loss of lives! Yet again, archaeology illustrates and illuminates the biblical text! 📖

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Map of Gibeon



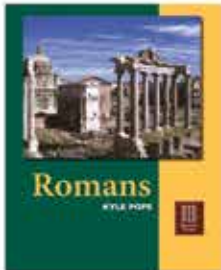
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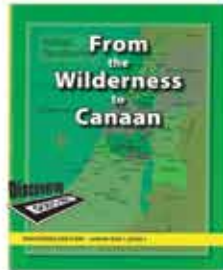
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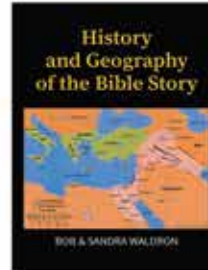
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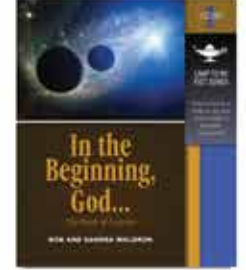
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- 2 - Miracles & Parables of Jesus
- 3 - Jesus Prepares to Die
- 4 - His Last Week on Earth

Year 3

- 1 - Adventures in Acts, pt. 1
- 2 - Adventures in Acts, pt. 2
- 3 - Exploring the Epistles, pt. 1
- 4 - Exploring the Epistles, pt. 2

JUNIOR

grades 4 - 7

Year 1

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

Year 2

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

Year 3

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

TEEN / ADULT

grade 7 - adult

Year 1

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

Year 2

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

Year 3

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

Year 4

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

Year 5

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

Year 6

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

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Christians and the Cancel Culture

by Joe R. Price

Let us be alert to “the cancel culture’s” tactics and equip ourselves with God’s spiritual weapons to pull down Satan’s strongholds.

As in the first century, evil permeates our present age (Gal. 1:4). The “rulers of the darkness of this age” mount many efforts to disturb, distract, discourage, and destroy faithful Christians. With sober minds and watchful eyes, we must see these tactics and equip ourselves with spiritual weapons to pull down Satan’s strongholds (1 Pet. 5:8; Eph. 5:14-17; 2 Cor. 10:3-5).

The cancel culture is a tactic being used to silence the voice of righteousness and truth. “Cancel culture refers to the popular practice of withdrawing support for (canceling) public figures and companies after they have done or said something considered objectionable or offensive. Cancel culture is generally discussed as being performed on social media in the form of group shaming” (Dictionary.com). Again, it is “the phenomenon of promoting the ‘canceling’ of people, brands and even shows and movies due to what some consider to be offensive or problematic remarks or ideologies...” (Kato).

The Bible records many attempts to cancel God’s truth and God’s people. Early Christians lived in a culture that tried to cancel them (Acts 8:1; 9:1-2; 26:9-11; Heb. 10:32-33). The enforcement of emperor worship put saints under extreme economic hardships, costing many their lives when they refused to relinquish their faith for the sake of the state and societal approval (Rev. 2:10; 13:15-17).

Cancel culture tries to eliminate anyone who dares to resist its norms (i.e., those sanctioned and promoted by

secularists and influencers who refuse to retain God in their knowledge), viewing such individuals as foes. We live in a society caught in the turbulence and turmoil of the downward spiral of its moral collapse (Rom. 1:18-32). While virtue signaling their “Moral Betters,” they display their moral corruption (cf. Matt. 6:1-4; 23:5-12). Christians must “continue in the faith” even in the face of the cancel culture (Col. 1:21-23).

Cancel Culture: “Kill the Children!”

Previous cultures killed children to eliminate threats. Pharaoh ordered the death of the male Hebrew babies (Exod. 1:15-22). Herod ordered the slaughter of Bethlehem’s male children in his murderous attempt to extinguish a potential rival (Matt. 2:16-19). Even now, millions of unborn children are destroyed through abortion to relieve shortsighted, selfish, and sinful desires.

The cancel culture attacks truth and decency under the guise of protecting children. Children’s physical and spiritual development is being “killed” to advance a secular agenda in public schools. Disguised as anti-bias, anti-bullying instruction, curricula indoctrinate children with an “inclusion” ethos supporting the LGBTQ community. Since God is impartial, unbiased, and bullies no one, Christians stand against every form of bias (Acts 10:34; John 3:16; Matt. 7:12; Rom. 13:8, 10). Yet, we will not deny truth at the altar of conformity. God is pleased with exposing the darkness

of the transgender agenda, and we seek His acceptance (Eph. 5:8-11). Christians do so without bullying those who disagree. Can the same be said of the cancel culture? No. It uses bullying tactics while signaling their virtue and canceling those they say are bullies (Rom. 2:1). That’s rich! The cancel culture calls us biased and bigoted when we object to redefining marriage to include “same-sex” relationships and redefining families to include same-gender parents (Gen. 2:21-24).

Cancel Culture: “Silence God’s Prophets”

Queen Jezebel canceled the Lord’s prophets with a massacre (1 Kings 18:4). Christ’s apostles and prophets were treated similarly (Acts 7:54-60; 12:1-2; John 21:18-19; 2 Tim. 4:6).

Truth is under attack. The cancel culture silences people who call for equal justice under the law by labeling them as racists. Some apologize for not supporting “Black Lives Matter.” We support the statement that black lives matter. However, we are not racists or unsympathetic to racial disparities and mistreatment when we say all lives matter. (God says all lives matter, Acts 17:25-26. Then again, the cancel culture also tries to cancel God.) We do not affirm the BLM Organization. By their admission, it exists to disrupt the nuclear family as a “queer-affirming network” (Mohler).

Truth welcomes honest and open investigation (Isa. 1:18-20; 41:21). The cancel culture casts aside the truth

with little regard for the opposition. For the cancel culture, freedom to speak only goes one way. Whether one is on the political left or right, mob rule and violent assault against communities, businesses, and even the U.S. Capitol cannot be tolerated. God commanded Israel not to follow a mob to do evil and pervert justice (Exod. 23:2). Christians do not respond with evil against evil (Rom. 12:17-21; 13:8, 10).

Cancel Culture: “Destroy God’s Word”

King Jehoiakim exemplifies the cancel culture. He cut and burned the scroll of God’s word when it was read to him, ordering the arrest of Jeremiah and Baruch (Jer. 36:20-26).

We regularly hear calls to ban or destroy books. Simon & Schuster canceled the planned publication of U.S. Senator Josh Hawley’s book’s in the wake of the U.S. Capitol riot (Bolton). While another publisher picked it up, the cancel culture threatens Christians who write gospel material. Will we face threats of censorship, too. Why wouldn’t we?

The cancel culture tries to silence God’s word on moral issues. For instance, *The Queen James Bible* (a “Gay Bible. . . based on The King James Bible, edited to prevent homophobic misinterpretation”) changes (cancels) every negative reference to the sin of homosexuality. Preaching against homosexuality is legally ruled against as hate speech in Sweden (Duigon). Canada has adopted laws that head in the same direction (Kumar). America does not seem to be far behind (Rhein).

Christians will “contend earnestly for the faith” in the face of the cancel culture (Jude 3). Censoring the truth of God does not make it go away (Acts 4:17-20; 5:27-32, 40-42). Either we will stand with faithful saints or with faithless secularists—we cannot serve two Masters. We must not be ashamed of Christ and His words in this cancel culture age (Mark 8:38).

Cancel Culture: “Demonize the Opposition”

The cancel culture demonizes its opposition in at least three ways: (1) *The cancel culture uses misrepresentations and lies against its target.* Jesus and Stephen were “canceled” this way (Lk. 23:1-2; Acts 6:10-14). Expect similar treatment when you speak the truth of the gospel (John 15:18-20). (2) *The cancel culture marginalizes opponents.* Paul, for example, was “canceled” by Tertullus as an extremist (“ringleader of the sect of the Nazarenes,” Acts 24:5). Such treatment intends to shame a person into silence or convict him as guilty without the right to be heard (cf. Acts 21:33-22:1). (3) *The cancel culture demands conformity.* The cancel culture comforts itself in the strength of numbers. The Roman Empire identified the nonconformists (Christians) and persecuted them unto death (Rev. 13:16-17). Yet, the Roman Empire fell. Those who imitate its culture of cancellation will also fail (Rev. 13:18).

Conclusion

Through Peter, the Holy Spirit said, “For this is the will of God, that by doing good you may put to silence the ignorance of foolish men” (1 Pet. 2:15). By doing good and proclaiming the truth, we muzzle (render “speechless” [Matt. 22:12]) those who foolishly speak without knowledge and reason.

Despite the cancel culture, God’s word remains powerful, His people persevere, and His purposes prevail (Rom. 8:28-39; 1 Pet. 1:22-25). We must speak up without fear because we are of God, and God is greater than “he who is in the world” (Rom. 1:15-16; 1 John 4:4-5). 📖

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Review of the New American Standard Bible, 2020 Update

by Samuel Stinson

For many of us, the NASB 1995 Update has been a reliable and trusted tool for studying God’s message of salvation. How does the 2020 Update compare? What advantages or disadvantages does it possess?

Sanctify them in the truth; Your word is truth (John 17:17, NASB 1995 & 2020).

In this article, I will review the New American Standard Bible, 2020 Update (NASB). I will discuss ten example changes that have appeared in the 2020 update, with comparison to the NASB 1995. I will conclude with my general recommendation for this 2020 version. In preparing to write this review, I decided to start by re-reading the 1977 *Truth Magazine* article review of the New International Version (NIV) written by our brother Luther W. Martin which is available online. The year 1977 was a simpler time, forty-three years ago, and was at the beginning of the firestorm that would soon erupt in response to the rise in popularity of the NIV and versions like it that used Eugene Nida’s translation philosophy of dynamic equivalence. On the spectrum of Bible translations, the NASB 2020 update is still a *mostly literal* translation, though it is located marginally closer to the dynamic equivalence side. With this point, some readers may ask, “Is the NASB 2020 still the *most literal* translation?” I would say no, but I would state that it is now instead, perhaps, the *most accurate*.

In the 1960s and 1970s, a change in modern languages occurred responding to political and social causes. This change often meant eliminating the use of the *generic masculine pronoun* as this type of usage became associated

with sexist usage. In English this has meant removing instances in which the word *man*, or the pronouns *he/him/his*, when these inclusively refer to men and women. With contemporary English usage in view, the NASB 2020 update has joined a group of recent translations having a primary focus of being inclusive when it comes to gender in translation. While it has been suggested online that this method should be called being *gender neutral*, the Lockman Foundation website includes an article arguing that their approach should be instead called *gender accurate*. Gender accurate means using accurate and exclusive language when rendering their translation in English or other modern languages, even in the case where the original languages had used generic masculine pronouns.



Before examining the NASB 2020 update, I will provide a hypothetical example of what this gender accurate approach may look like in practice. Imagine that a translation of Acts 2:38 renders the text like this: “Peter said to them, ‘Repent, and each of you *men and women* be baptized in the name of Jesus Christ for the forgiveness of your sins; and you will receive the gift of the Holy Spirit.’” I have supplied the words *men and women* here, as Peter gives the command to repent, be baptized, and to receive the gift of the Holy Spirit not exclusively to just men or women, but both. That would be a *gender accurate* approach. Now some may object, as the italicized words are not literally in the Greek here in Acts 2:38. Yet, a quick search finds that Peter referred to men and women back in Acts 2:17-18 in citing the prophecy of Joel. So, the earlier context of the passage could be said to support the reading, even if the words are not literally there later in v. 38. If the reader objects to this approach, consider that this appears to be how the translators of the NASB 1977 and 1995 translated Ezekiel 13:23 by including the word *women* in that verse, since it appeared earlier in the chapter (cf. Ezek. 13:17-18). (see Endnote #1) In addition to being *gender accurate*, the NASB 2020 also updates some more archaic phrasing that appeared in the NASB 1995 (See Endnote #2).

Ten Example Changes in the NASB 2020 Update

On Facebook there is a reader group dedicated to the NASB that has featured participants sharing images with comparisons from various passages in both the NASB 1995 and 2020 versions. My list here is partially comprised of these, as well as other passages I have noted. The first term in each list is the 1995 version, while the second term is the 2020 replacement. The reader can follow along in the 1995 version and make these word substitutes to see the general differences in rendering in the 2020 version.


1. Hebrews 10:24-25: v. 24: “let us” / “let’s”; “stimulate” / “encourage”; v. 25: “forsaking” / “abandoning”; “assembling” / “meeting together”
2. Hebrews. 13:5: “forsake” / “abandon”
3. Psalm 23:2: “makes” / “lets”
4. Jeremiah 15:16: deletion of poetic “O” of address; “hosts” / “armies”
5. 1 Peter 2:15-17: “men” / “people”
6. Numbers 6:22-27: v. 23: “Thus” / “In this way”; v. 25: “make” / “cause ... to”; v. 26: “countenance” / “face”
7. Matthew 19:9: “immorality” / “sexual immorality”
8. Psalm 42:5: deletion of poetic “O” of address; “have you become disturbed” / “are you restless”; “Hope in” / “Wait for”; Addition: “my God” at the end
9. Micah 6:8: deletion of poetic “O” of address; “man” / “mortal one” (See Endnote #3)
10. Galatians 3:26: “sons” / “sons and daughters”

Recommendation

Is the NASB 2020 update to be recommended over the NASB 1995 edition? To answer this question, I will mention that a self-selected poll on the above-mentioned NASB Facebook group asked participants which version they would prefer to stick with after considering the 2020 Update. The 1995 version received 116 votes, the 2020 version 65 votes, and the 1977 version was represented with 27 votes. With these responses in view, I do recommend the NASB 2020 translation as a meaningful placeholder in the ongoing conversation regarding Bible translations, though for some it will probably not become their primary translation.

While some readers may find the NASB 2020 better suited in approaching contemporary audiences in evangelistic efforts, I would not be surprised if there remains a larger group preferring to stay with the NASB 1995. The NASB 2020 is a reasonable compromise, providing more formally equivalent, gender inclusive translation options without the more dynamically equivalent, gender neutral phrasing of translations such as the TNIV.

I will close by saying that in keeping with the advice of brother Luther W. Martin in 1977, I would advise those who choose to use the NASB 2020 in personal study, devotion, preaching, teaching, or as a pew Bible, to exercise great care in establishing any doctrinal point using a single translation such as this without consulting both the original languages and other literal translations. Updates, while correcting pre-existing translation issues, can introduce new problems. In short, the use of gender accurate or inclusive translations in practice should be evaluated by first understanding the texts of the Bible in their original historical, grammatical, and rhetorical contexts.



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Comparison Table

VERSE	NASB 1995	NASB 2020
Heb. 10:24-25	(24) and let us consider how to stimulate one another to love and good deeds, (25) not forsaking our own assembling together, as is the habit of some, but encouraging one another; and all the more as you see the day drawing near.	(24) and let's consider how to encourage one another in love and good deeds, (25) not abandoning our own meeting together , as is the habit of some people, but encouraging one another; and all the more as you see the day drawing near.
Heb. 13:5	(5) Make sure that your character is free from the love of money, being content with what you have; for He Himself has said, "I WILL NEVER DESERT YOU, NOR WILL I EVER FORSAKE YOU ,"	(5) Make sure that your character is free from the love of money, being content with what you have; for He Himself has said, "I WILL NEVER DESERT YOU, NOR WILL I EVER ABANDON YOU ,"
Psalms 23:2	(2) He makes me lie down in green pastures; He leads me beside quiet waters.	(2) He lets me lie down in green pastures; He leads me beside quiet waters.
Jer. 15:16	(16) Your words were found and I ate them, And Your words became for me a joy and the delight of my heart; For I have been called by Your name, O LORD God of hosts .	(16) Your words were found and I ate them, And Your words became a joy to me and the delight of my heart; For I have been called by Your name, LORD God of armies .
1 Pet. 2:15-17	(15) For such is the will of God that by doing right you may silence the ignorance of foolish men . (16) Act as free men , and do not use your freedom as a covering for evil, but use it as bondslaves of God. (17) Honor all people, love the brotherhood, fear God, honor the king.	(15) For such is the will of God, that by doing right you silence the ignorance of foolish people . (16) Act as free people , and do not use your freedom as a covering for evil, but use it as bond-servants of God. (17) Honor all people, love the brotherhood, fear God, honor the king.
Num. 6:22-27	(22) Then the LORD spoke to Moses, saying, (23) "Speak to Aaron and to his sons, saying, ' Thus you shall bless the sons of Israel. You shall say to them: (24) The LORD bless you, and keep you; (25) The LORD make His face shine on you, And be gracious to you; (26) The LORD lift up His countenance on you, And give you peace.' (27) "So they shall invoke My name on the sons of Israel, and I then will bless them."	(22) Then the LORD spoke to Moses, saying, (23) "Speak to Aaron and to his sons, saying, ' In this way you shall bless the sons of Israel. You are to say to them: (24) The LORD bless you, and keep you; (25) The LORD cause His face to shine on you, And be gracious to you; (26) The LORD lift up His face to you, and give you peace.' (27) "So they shall invoke My name on the sons of Israel, and then I will bless them."

VERSE	NASB 1995	NASB 2020
Mat. 19:9	(9) “And I say to you, whoever divorces his wife, except for immorality , and marries another woman commits adultery.”	(9) And I say to you, whoever divorces his wife, except for sexual immorality , and marries another commits adultery.
Psa. 42:5	(5) Why are you in despair, O my soul? And why have you become disturbed within me? Hope in God, for I shall again praise Him For the help of His presence.	(5) Why are you in despair, my soul? And why are you restless within me? Wait for God, for I will again praise Him For the help of His presence, my God .
Mic. 6:8	(8) He has told you, O man , what is good; And what does the LORD require of you But to do justice, to love kindness, And to walk humbly with your God?	(8) He has told you, mortal one , what is good; And what does the LORD require of you But to do justice, to love kindness, And to walk humbly with your God?
Gal. 3:26	(26) For you are all sons of God through faith in Christ Jesus.	(26) For you are all sons and daughters of God through faith in Christ Jesus.

Endnotes

- 1 Thus, it could be said that the NASB was already somewhat *gender accurate* as far back as 1977, about 43 years ago.
- 2 If we imagine a spectrum that on one side goes from most literal and on the other end goes to least literal, the NASB 1995 would use the first item on the most literal side, while the NASB 2020 would use the second or third item in the list, while still on the most literal side.
- 3 One wonders, facetiously, why the 2020 translators did not simply decide to translate the word *God* as “divine one” to bookend “mortal one.” 📺



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Diagnosing Routines

by Darin Henry

Wayne Gretzky, the famous hockey player, once said, “No matter who you are, we’re creatures of habit. The better your habits are, the better they will be in pressure situations.” Let us explore the significance of spiritual routines.

Last spring, the church, both locally and globally, had its regular practices wholly disrupted by the COVID pandemic. Schedules were changed, meeting places were closed, classes were cancelled, start times were altered, gospel meetings were postponed, and public worship was impacted in ways that no one could have predicted. Some areas, such as the West Coast, experienced more significant effects than other regions due to strict health mandates resulting in complete cancellation of services and longer periods of separation from Christian friends and family. Our enemy, the devil, is using this crisis as an opportunity to test the Lord’s people. Let us continue to pray that this ends soon and that Satan’s scheming attempts to cause division in the church and damage fellowship between brethren are defeated. Arguing over the use of masks, meeting times, and virtual assemblies plays into his hand and will only have a detrimental effect on the Lord’s church.

Human beings are creatures of habit, so disruption of our routines is especially challenging. Routines are a part of everyday life. One’s morning routine might include waking up, sliding on our slippers, grabbing our robe, and making our way to the kitchen for coffee or tea. Similarly, moms have patterns for rousing kids for school, getting them dressed and fed to start a new day. All have daily, weekly, and monthly routines—such patterns of behavior help us maintain order and control while easing stress.



While everyday routines are helpful, our spiritual habits are even more critical. For example, God demands that His followers regularly attend worship services. The Hebrew writer warns against “abandon(ing) our own meeting together.” Instead, saints should be devoted to “encouraging one another” (10:25). If the Lord’s body is to thrive, regular fellowship is vital. We need the edification of our brethren; without it, we suffer spiritually.

Daily Bible reading and the study of God’s written word should be a critical part of our spiritual routine. So also, are regular Bible studies with our children. Making phone calls or visiting with fellow Christians are helpful spiritual routines. These are all good practices that we should involve ourselves with, in one form or another. What about praying? Daniel serves as an excellent example:

Now when Daniel learned that the document was signed, he entered his house (and in his roof chamber he had windows open toward Jerusalem); and he continued kneeling on his knees three times a day, praying and

offering praise before his God, just as he had been doing previously (Dan. 6:10).

So, routines are essential, and we are wired in such a way where these can, and in many cases should, become automatic to us—like an involuntary function.

In industry, routines and processes are put in place to protect employees from injury. Safety routines are written up and enforced so that standard procedures are followed when loading or unloading hazardous materials. Plant operators must strictly adhere to shutdown and startup routine manuals to prevent catastrophic accidents from occurring. Terrible results may occur when and where such guidelines are ignored, or if an attitude of casualness or laziness is present.

The term “routine,” in its noun form, is defined as “a sequence of actions regularly followed; a fixed program.” It involves steps or procedures put in place to accomplish an end. Paul had a routine that he practiced in reaching out to the lost. In Acts 17:1-3, we read:

Now when they had traveled through Amphipolis and Apollonia, they came to Thessalonica, where there was a synagogue of the Jews. And according to Paul’s custom, he visited them, and for three Sabbaths reasoned with them from the Scriptures, explaining and giving evidence that the Christ had to suffer and rise from the dead, and saying, “This Jesus whom I am proclaiming to you is the Christ.”

Paul took advantage of every opportunity he was given to share the good news with the lost. It was his routine on the Sabbath to go to the synagogue to teach the Jews. “Practice makes perfect,” and this routine surely must have sharpened his skills of communicating and sharing the saving gospel. Our prayer should be, “Lord, help us have the same courage as the Apostle Paul and share your gospel when given the opportunity.”

In Luke 4:16, we read that Jesus was customarily present in the synagogue on the Sabbath to engage in reading the Scripture. Paul, being inspired by the Holy Spirit, indeed would have known of the Lord’s practice and routine of speaking to the Jews in the city synagogues. Perhaps this was the example that caused Paul to practice the same on his journeys?

When used as an adjective, the term “routine” is defined as: “of a commonplace or repetitious character; ordinary.” This form of the word should never be used to describe worship to our heavenly Father. Our worship of God should never become commonplace but instead be treated with utmost honor and respect when fulfilling this blessed command (Ps. 95:6, Heb. 12:28). No experience on earth should delight our souls and provide more joy than coming together with brethren for worship and offering praise to our heavenly Creator. Regularly scheduled assemblies should be viewed as the highlight of our week and set our rhythm from week to week.

Never in my lifetime have I cherished more, or recognized the importance of assembling with my brethren more, than I have over this last year. As God’s people, we can, now more than ever, fully appreciate the words of the Hebrew writer when he wrote, “but exhorting one another, and so much the more as you see the Day approaching.”

When our worship becomes routine and lackadaisical, we rob ourselves of the benefit and blessings of growth and

edification. Carelessness in worship is *precisely* caused God to condemn the children of Israel repeatedly. Malachi 1:8 states, “And when you present a blind animal for sacrifice, is it not evil? Or when you present a lame or sick animal, is it not evil? So offer it to your governor! Would he be pleased with you, or would he receive you kindly?’ says the LORD of armies.” The worship they were offering was called “evil,” and it was unacceptable in the sight of God. They had grown so arrogant that they asked God, “In what way have we defiled You?”

What had happened to their desire for pure worship? It had become insignificant in their lives; it had become routine. If we permit Satan to do so, he will use such crises to place stumbling blocks before us and diminish our respect for the importance of worship. May it never be!

Below are a few Scriptures describing some Bible characters in how they responded and conducted their worship to God. *Routine* was hardly a part of these settings:

- Moses took off his shoes (Exod. 3)
- Israel was struck with fear (Exod. 20)
- Isaiah’s house quaked (Isa. 6)
- Job silenced his lips (Job 40)
- John fell down as though dead (Rev. 1)
- The twenty-four elders and angels, who are worshipping daily before the throne are humble as they glorify the Lord (Isa. 6; Rev. 4)

Let us be careful that our worship of the sovereign Almighty God of the universe never becomes routine. There is a sincerity that must attend it and a seriousness that must exist in it. **T**



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by Dennis Abernathy

Attendance and contribution statistics are data points that may or may not accurately reflect a congregation's underlying spiritual condition.

The apostle Paul had a message for Christians who lost their focus as a church and put too much emphasis on the efforts of mere men. The church at Corinth had the tendency to exalt men. Paul told them they needed to learn “not to think of men above that which is written, that no one of you be puffed up for one against the other” (1 Cor. 4: 6). You can almost hear some saying, “Paul’s my favorite. If it weren’t for him, we wouldn’t have a church here.” Perhaps others were saying, “I like Apollos better. He’s got some eloquence about him. What a preacher!” Also others, “Give me Peter any day. He’s the man we need here at Corinth.” It is no different today, and Paul’s message is just as appropriate as it was then. He said, “Who then is Paul? Who is Apollos?” (1 Cor. 3: 5). “Just ministers,” answered the apostle. Encompassed in the word is “servant.” Actually, they were just servants (messengers) for the Lord. Verse 7 says, “So then neither he who plants is anything, nor he who waters, but God who gives the increase.” Paul had planted the seed and Apollos had watered it. Both were necessary, but it is God who caused the growth (gave the increase).

How does this relate to the title of this article? We can become overly concerned with the attendance record of the local church. As long as the numbers are up, we feel good about ourselves and the work we are doing. Yet, when numbers decrease, the worry becomes “*What are we doing wrong?*” The truth is, we should be just as thankful and dedicated to the Lord no matter the



number in attendance. Our duty is to “*plant and water,*” but “*it is GOD who GIVES THE INCREASE.*” When we replace God with the preacher, or ourselves, thinking the increase depends on him or us, instead of God, then, we view attendance numbers differently.

Consider the Lord’s message to the church at Sardis. “You have a name that you are alive, but you are dead. Be watchful. . . for I have not found your works perfect before God” (Rev. 3: 1-2). Their attendance numbers were probably up and they had the reputation of being a vibrant church, but there were things displeasing to God—things not reflected in the numbers. Now, don’t misunderstand: it is not wrong to want higher attendance numbers, or to post them on the board in front of the assembly. Attendance numbers do mean something and we should rejoice when they increase. The Book of Acts is filled with accounts of increase in attendance numbers among God’s people. Acts 5: 14 says, “And

believers were increasingly added to the Lord, multitudes of both men and women.” We have a problem when we begin to lose our focus and define the church’s soundness only by its attendance numbers. Large crowds do not translate into “soundness.” A church’s strength does not depend only on the preacher. Large numbers do not indicate that everything is right with a local church, and also dwindling numbers do not necessarily imply or demand the conclusion that a local church is doing something wrong. It is our duty to work hard and sow the seed, and water the seed, praying for more workers in the Lord’s vineyard, and trusting the Lord to give the increase. To Him belongs the glory. It is His vineyard, and we are only workers in it. Brother Robert Turner said, in referencing the local church, “*It remains the means of serving the Master, and must never become the Master.*”

So, let’s go to work with all of our might, and those attendance numbers will take care of themselves, whether they soar upward or spiral downward. Let’s make sure that the number we do have is faithfully following the Lord, with all eyes on Him and not on the attendance board. **TL**



Dennis Abernathy

Dennis has preached for the White Oak church of Christ in White Oak, TX, for thirty-three years. He and his wife, Kay, have three daughters and six grandchildren. He can be reached at dennis.abernathy845@gmail.com.



“When Will These Things Be?”

Questions on Eschatology

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

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

Keynote Lectures

Big Questions
7:30 P.M.

Day Lectures

The Kingdom
8:00 A.M.

Judgment Day
9:00 A.M.

Tough Questions
10:00 A.M.

Personal
Eschatology
11:00 A.M.

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

Register online at
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When People We Love Die Lost in Sin

by Ron Halbrook

While we desire that our friends, family, and loved ones will be saved, sadly, not everyone is willing to trust and obey. How do we deal with the compounded heartache of death in such situations?

Introduction

What can we say or do, and how should we feel when people we love are lost in sin? All of us have this experience because Satan is persistent, sin is rampant, and people we love are among the lost.

God Loves and Grieves for Them More than We

First, we must know that we cannot grieve over the loss more than God Himself grieves. Who among us can imagine the sorrow and pain suffered by God when He saw the whole human family turning their backs against Him in Noah's time (Gen. 6:6)? He had no recourse but to wipe this brood of vipers from the face of the earth with the exception of Noah's family, yet He loved every one of them as the very creation of His own heart and hands. We cannot love our relatives and friends more than God loves them and everyone else who has ever lived! Therefore, His grief over every lost soul is many times deeper than our grief over our small circle of close family and friends.

Later in the history of man, David reminds us of how greatly Israel wounded God's heart as He patiently led them from Egypt to Canaan: "How oft did they provoke him in the wilderness, and grieve him in the desert!" (Ps. 78:40). In the centuries which followed, God often tried to touch the hearts of His wayward people by recounting how deeply grieved He had been with Israel's sins in the

wilderness. Recounting that history was a means of underscoring how deeply pained He is *at all times* by sin and its consequences in the lives of people—and thus He used this history in appealing to men to repent of their sins (Ps. 95:6-11; Isa. 63:10; Heb. 3:16-17).

Jeremiah is called "the weeping prophet" because he mirrors the broken heart of God in his grief over Israel's hardness of heart and impending doom. "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!" (Jer. 9:1). After delivering God's plea for Judah's leaders to humble themselves, repent, and give glory to God, Jeremiah said, "But if ye will not hear it, my soul shall weep in secret places for your pride; and mine eye shall weep sore, and run down with tears, because the LORD'S flock is carried away captive" (Jer. 13:17).

When Ezekiel appealed on God's behalf for Israel to repent of their sins, they added to the pain which pierced God's heart by complaining that His standard was not fair—i.e., God was not fair for refusing to approve of their sinful ways! God poured out His heart to them again and again, pleading, "Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord GOD: wherefore turn yourselves, and live ye" (Ezek. 18:31-32).

In the most scathing sermon Jesus preached, we hear His heartbroken appeal, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" (Matt. 23:37). As McGarvey said, the deep "tenderness and pathos which breathe through this lamentation" after "the burning denunciations" pronounced by Jesus prove that the severity of His words was "not instigated by malice. They were judicial utterances wrung from a heart full of longings in behalf of the people denounced" (202). Because of the enormity of His love for every soul, He could speak with such "tenderness and pathos" about people who were callous hypocrites, whereas we might think only people of more worthy character warrant such sympathetic concern—people such as our loved ones who die in sin.

We Can Be Confident that God Is the Perfect Judge

Secondly, we must learn to focus on God as the perfect judge rather than focusing on the people we love who died in sin. Paul extols "the righteous judgment of God" in Romans 2:5-11:

But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; Who will render to every man according to his deeds: To them who by patient continuance in well

doing seek for glory and honour and immortality, eternal life: But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile: For there is no respect of persons with God.

Because we know God is a perfect judge, we have full assurance that no one will be lost who should have been saved and no one will be saved who should have been lost. “Shall not the Judge of all the earth do right?” (Gen. 18:25). Therefore, we glorify God for His perfections, knowing that God’s judgment of every person will be true and righteous altogether.

To ask God to make exceptions on behalf of our loved ones who died in sin would be to ask God to suspend, pervert, and upend His righteous judgment and substitute unrighteous judgment for our personal satisfaction. If God can render an unjust decision for one case to conform to our human sympathies, He can do the same for everyone else—in which case He is not God at all but is a mere muddled human writ large. Such a god is an idol: the figment of our imagination.

By God’s Plan Each Person Makes His Own Choice

The third thing we must learn confronting our grief is to accept that God made all men as free moral agents. Truly, every human being is made in the image of God with the power to make choices and decisions (Gen. 1:26-27). Every person can seek the true God or not seek Him. Therefore, it is not in our power to change anyone’s choice, *just as we would not like someone to have the power to change our choice.*

Paul explained to the idolaters of Athens, Greece that one true God created all nations of men and rules over them in such a way as to allow all who seek Him to find Him: “That

they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us” (Acts 17:27). Referring to the dawning of the Gospel Age in human history, Jesus said, “But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him” (John 4:23). Obviously, if God seeks us to worship Him, and if we seek God to worship Him, He can easily be found—nothing can prevent it! What a wonderful God!

It is sad beyond words that people who exhibit many good qualities lack the determination to find and serve God in the deepest recesses of their hearts. When men are not driven by “the love of the truth, that they might be saved,” God permits them to believe some “strong delusion, that they should believe a lie” of their own choosing (2 Thess. 2:9-12). That is what causes them to be lost, no matter how near and dear they may be to any one of us. God ordained that all will be saved who receive “sanctification of the Spirit and belief of the truth” (v. 13).

The parable of the sower reveals that when people are lost, it is not the fault of the sower or the seed, but it is the fault of the soil, i.e., the hearts of those who hear the truth (Matt. 13:1-23). Each person determines the condition of his own heart, whether it be like hardened soil, rocky soil, thorny soil, or good soil. When Jesus first presented the parable, he gave no explanation or application of it, but his disciples approached him and asked why he taught in this manner, thus indicating their desire to learn (v. 10). Jesus responded, “For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath” (v. 12). He then elaborated, explained, and applied the parable, thus filling their hearts with more truth.

After Jesus taught several more parables, including the parable of the

tares, “Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field” (v. 36). They just could not get enough, and they kept asking for more.

Why then do people die lost? They choose not to seek the truth and to keep asking questions until they find, understand and obey the truth. Each person controls his own heart and power to choose.

God Himself Is the Balm for Our Aching Hearts

Recognizing why people whom we love may die in a lost condition does not mean that we do not grieve for them. The Bible clearly shows that God’s heart is saddened when people refuse to seek, believe, and obey His Word (Ezek. 18:31-32; Eph. 4:30). Paul grieved for his nation (Rom. 9:1-3; 10:1). Yet, we also know that the only power to save them is the gospel of Christ, and they are responsible for opening their hearts to receive it. While grieving over those who have already died, we are filled with a greater determination to pray and to work diligently to convince those who still live, yet fully understanding the final decision is in their own hands. We must do our best to teach the truth to those we love, and they must do their part to open their hearts to the truth.

We can no longer reach those who have died in sin, and so we grieve for them. How can we find balm for our aching souls? We learn to turn to God, who loves them more than we do and who alone can bind up our painful wounds. “Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God” (2 Cor. 1:3-4). He fills our souls with His constant love, care, consolation, and peace.



Continued from page 5

Recently, Amy lost a child during the delivery process. While this was a tragic experience, faith, hope, and love sustained them. I was deeply touched by this photograph of Amy holding Phoebe in her arms, surrounded by her loving family. David's accompanying comment to Facebook communicates courage, conviction, and confident trust in God, who helps us face life's heartache with grace and gratitude.

Our precious perfect Phoebe flew away Tuesday morning during labor. Even in these dark hours there is light. . . many gentle comforts and tender mercies. . . and the beauty of these six siblings serving each other and us in this sorrow. . . Phoebe is ok. And we will be. But we miss her so. Please remember Phoebe's Texas Papa and Nana who didn't get to hold her little body or stroke her soft cheeks. . . Papa's little namesake, Phoebe Gene. God is good.

Conclusion

In closing, please recall the words of King Lemuel's mother, who offered wise guidance to her son regarding the impact that a faithful wife could have upon his labors and legacy:

Do not give your strength to women, or your ways to that which destroys kings. . . An excellent wife, who can find? For her worth is far above jewels. The heart of her husband trusts in her, and he will have no lack of gain. She does him good and not evil all the days of her life. . .

She is not afraid of the snow for her household, for all her household are clothed with scarlet. She makes coverings for herself; her clothing is fine linen and purple. Her husband is known in the gates, when he sits among the elders of the land. . . strength and dignity are her clothing, and she smiles at the future. She opens her mouth in wisdom, and the teaching of kindness is on her tongue. . . Charm is deceitful and beauty is vain, but a woman who fears the LORD, she shall be praised. Give her the product of her hands, and let her works praise her in the gates (Prov. 31:1-5, 10-12, 21-23, 25-26, 28-31).

Choosing a godly wife is a force-multiplier! The preceding Bible examples, coupled with the saints from today that we have considered, affirm the truth that two are better than one, and they receive a greater return on their labors through effective teamwork. This has certainly been true for me; I am confident that Ron, Shane, and David affirm the same. God's ways are, indeed, best, and His people, above all peoples, truly blest. 📖



Mark Mayberry
Editor

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



Ron Halbrook

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

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His Word is a constant source of comfort. His saints are a constant source of comfort. His promise (of a land fairer than day where the tree of life is blooming and the roses never fade) is a constant source of comfort: "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" (Rev. 21:4). We do not need to know *how* God will wipe away every tear—we simply need to know *He can* and *He will*. He is the balm for our aching hearts. 📖

Sources

McGarvey, John William. *New Testament Commentary. Vol. I. Matthew and Mark*. Delight, AR: Gospel Light Publishing Co., 1875. Available Online at *Restoration Library. Restoration Literary Project*. April 19, 2016. <https://www.restorationlibrary.org/000153/>.

ALASKA

ANCHORAGE

Rose St. church of Christ

3124 Rose St.
Sun. Bible Study: 9 a.m. | Worship: 10 a.m. & 5 p.m.
Wed. Bible Study: Bible Study: 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 1459)
Sun. Bible Study: 9:15 a.m. | Worship: 10 a.m. & 5 p.m.
Wed. Bible Study: 7 p.m.
Evangelist: David Deason (205) 425-2352

Vestavia Hills church of Christ

2325 Old Columbiana Rd. (near I-65 & Hwy. 31)
Sun. Bible Study: 9 a.m. | Worship: 10 a.m. & 5 p.m.
Wed. Bible Study: Bible Study: 7 p.m.
Evangelists: Doy Moyer & Zack Lee
(205) 822-0018 or 822-0082

FLORENCE

College View church of Christ

851 N. Pine St. (Next to University Campus)
Sun. Bible Study: 9:30 a.m. | Worship: 10:15 a.m. & 5 p.m.
Wed. Bible Study: 7 p.m.
Evangelist: Kenny Moorner (256) 766-0403

MOBILE

West Mobile church of Christ

129 Hillcrest Rd.
Sun. Worship: 9-9:30 a.m. | Bible Study: 9:30-10:30 a.m. |
Worship: 10:30-11:30 a.m.
Wed. Bible Study: 7 p.m.
(251) 342-4144 or 342-2041
Evangelist: Ken Sils (765) 307-8048

MONTGOMERY

Ashburton Dr. church of Christ

(formerly Southeast)
70 Ashburton Dr.
Sun. Bible Study: 9 a.m. | Worship: 10 a.m. & 5 p.m.
Wed. Bible Study: 7:00 p.m.
Contacts: Kirk Moore (334) 546-3788
John Humphries (334) 306-4172

Eastbrook church of Christ

650 Coliseum Blvd.
Sun. Bible Study: 9 a.m. | Worship: 10 a.m.
Wed. Bible Study: 6 p.m.
Contacts: Brian Moore: (334) 279-1077
Charles Martin: (334) 283-2983

PARRISH

McArthur Heights church of Christ

5082 Hwy. 269
Sun. Bible Study: 10 a.m. | Worship: 11 a.m. & 5 p.m.
Wed. Bible Study: 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)
Sun. Worship: 9 a.m. | Bible Study: 9:30 a.m. | Worship:
10:30 a.m.
Wed. Bible Study: Summer 7 p.m.
Wed. Bible Study: Winter 6 p.m.
Evangelist: Aaron Andrews
(256) 574-1603 or 575-2664

ARKANSAS

CONWAY

Eastside church of Christ

1540 E. Oak St. 72302
Sun. Bible Study 9:30 a.m. | Worship: 10:30 a.m. & 6 p.m.
Wed. Bible Study: 7 p.m.
conwaychurchofchrist.org

Hwy 65 church of Christ

271 Hwy 65N
Sun. Bible Study: 9 a.m. | Worship: 10 a.m. & 5 p.m.
Wed. Bible Study: 7 p.m.
Evangelist: Bruce Reeves
Bldg: (501) 336-0052

Prince St. church of Christ

2655 Prince St., 72034
Sun. Worship: 9 a.m. | Bible class 9:50 a.m. | Worship & Lord's
Supper: 10:40 a.m.
Wed. Bible Class 7 p.m.
(501) 450-8640

FORT SMITH

South 46th St. church of Christ

2323 South 46th St.
Sun. Bible Study: 9:45 a.m. | Worship: 10:30 a.m. & 5 p.m.
Wed. Bible Study: 7 p.m.
Evangelist: John Hagenbuch
Bldg: (479) 782-0588 | churchofchristfortsmith.com

HARRISON

Capps Rd. church of Christ

407 Bella Vista Dr.
Sun. Bible Study: 9:30 a.m. | Worship: 10:15 a.m. & 5 p.m.
Wed. Bible Study: 7 p.m.
Evangelist: Norman E. Sewell
cappsroad.org
870-741-9104 or 870-741-5151

JONESBORO

StoneRidge church of Christ

514 Airport Rd.
Sun. Bible Study: 10 a.m. | Worship: 11 a.m. & 6 p.m.
Wed. Bible Study: 7 p.m.
Evangelist: Dick Blackford (rib612@aol.com) (870) 933-9134

LITTLE ROCK

Church of Christ

7115 West 65th St.
Sun. Bible Study: 9 a.m. | Worship: 10 a.m. & 5 p.m.
Wed. Bible Study: 7 p.m.
Evangelist: Don McClain, Res. (501) 847-6677
Study (501) 568-1062

MARVELL

Marvell church of Christ

Hwy 49 | Marvell, AR 72366
Sun. Bible Study: 10 a.m. | Worship: 11 a.m. & 5 p.m.
Wed. Bible Study: 6 p.m.
(870) 714-1452 or (870) 338-1833

PINE BLUFF

Hwy 79 S church of Christ

4341 S Camden Rd.
Sun. Bible Study: 9:45 a.m. | Worship: 10:45 a.m. & 5 p.m.
Wed. Bible Study: 7 p.m.
Evangelist: Clarence W. Sell (870) 879-2097

POCAHONTAS

Westside church of Christ

3644 Hwy 90 West | P.O. Box 43
Sun. Bible Study: 9 a.m. | Worship: 9:45 a.m.
Afternoon 1 p.m.
Wed. Bible Study: 6:30 p.m.

TEXARKANA

Church of Christ

2301 Franklin Dr.
Sun. Bible Study: 9:30 a.m. | Worship: 10:15 a.m. & 6 p.m.
Wed. Bible Study: 7 p.m.
Evangelist: Bryan Garlock

WALDRON

Westside church of Christ

1232 State Hwy 248
Sun. Bible Study: 10 a.m. | Worship: 11 a.m.
Evangelist: James Strickland (strick93124@gmail.com) (479)
299-4763

ARIZONA

GLENDALE

Church of Christ

6801 N. 60th Ave.
Sun. Bible Study: 9 a.m. | Worship: 9:40 a.m. & 5 p.m.
Wed. Bible Study: 7:30 p.m.
Evangelist: Chance Ruffino

TUCSON

Church of Christ

145 N. Country Club Rd.
Sun. Bible Study: 9 a.m. | Worship: 10 a.m. & 6 p.m.
Wed. Bible Study: 7 p.m.
Evangelist: Hugh Delong
(520) 326-3634 or 722-3179

CALIFORNIA

BELLFLOWER

Rose Ave. church of Christ

17903 Ibbetson Ave.
Sun. Bible Study: 9:45 a.m. | Worship: 10:50 a.m. & 6 p.m.
Wed. Bible Study: 7:30 p.m.
(562) 866-5615
roseavenue.org

FOLSOM

Church of Christ

900 E. Natomas St. | P.O. Box 492
Sun. Bible Study: 9:30 a.m. | Worship: 10:30 a.m. | Bible
Study: 5 p.m.
Wed. Bible Study: 7 p.m.
Evangelist: David Posey
(530) 676-9514 or (916) 608-4866 | folsomchurch.com

LONG BEACH

Church of Christ

3433 Studebaker Rd.
Sun. Bible Study: 9:50 a.m. | Worship: 10:45 a.m. & 5:30 p.m.
Wed. Bible Study: 7 p.m.
JP Flores (562) 420-2363
Mark Reeves (562) 377-1674
JustChristians.org

OCEANSIDE-VISTA

Church of Christ

2020 Sunset Dr.
Sun. Bible Study: 9:30 a.m. | Worship: 10:30 a.m. & 5 p.m.
Wed. Bible Study: 7 p.m.
(760) 940-8003

COLORADO

FORT COLLINS

Poudre Valley church of Christ

126 West Harvard St. | Suite 6
Sun. Bible Study: 9:30 a.m. | Worship: 10:30 a.m. & 1:30 p.m.
Evangelist: Richie Thetford
poudrevalleychurchofchrist.org

MONTROSE

San Juan church of Christ

1414 Hawk Parkway, Unit C
Sun. Worship: 11 a.m. | Bible Study: 2 p.m. & 1:30 p.m.
(970) 249-8116
sanjuanchurchofchrist.org

DELAWARE

MILTON

Lighthouse church of Christ

14574 Coastal Hwy. Rt. 1
Sun. Worship: 9:30 a.m. | Bible Class: 10:45 a.m.
Wed. Bible Study: 7 p.m.
(302) 644-7379

FLORIDA

DESTIN

South Walton church of Christ

64 Casting Lake Rd.
Sun. Bible Study: 9 a.m. | Worship: 10 a.m. & 6 p.m.
Wed. Bible Study: 7 p.m.
(850) 622-3817 | 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 Sun. p.m.
Services
Wed. 7:30 p.m.
(954) 822-1974 | northsideflauderdale.com
Email: northsideflauderdale.com

FORT MYERS

Southside church of Christ

13641 Learning Court
Sun. Bible Study: 9:30 a.m. | Worship: 10:30 a.m. & 6 p.m.
Wed. Bible Study: 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
Sun. Bible Study: 9:30 a.m. | Worship: 10:30 a.m.
Wed. Bible Study: 7 p.m. | (863) 635-2607 or 635-4278

GENEVA

Church of Christ

Ave. C & 2nd St.
Sun. 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
Sun. Bible Study: 10 a.m. | Worship: 11 a.m. & 6 p.m.
Wed. Bible Study: 7 p.m.
Evangelist: William LeDent (305) 451-1194

MARY ESTHER

Church of Christ

6 Lane Dr.
Sun. Bible Study: 9:30 a.m. | Worship: 10:30 a.m. & 5 p.m.
Wed. Bible Study: 7 p.m.
Evangelist: Joey Rankin (850) 244-9222

MIAMI

Church of Christ

Eglise du Christ de Miami
8343 NE 3rd Court
Sun. Bible Study: 10 a.m. | Worship: 11 a.m.
Wed. Bible Study: 7 p.m.
Evangelist: Junot Joseph (305) 244-8295

Flagler Grove church of Christ

(Nearest to Airport), 500 N.W. 53rd Ave.
Sun. Bible Study: 10 a.m. | Worship: 11 a.m. & 6 p.m.
Wed. Bible Study: 7:30 p.m.
Evangelist: John Buttrick (305) 634-5924

Church of Christ

12780 Quail Roost Dr.
Sun. Bible Study: 9:30 a.m. | Worship: 10:30 a.m. & 6 p.m.
Wed. Bible Study: 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
Sun. Bible Study: 9 a.m. | Worship: 10 a.m.
Wed. Bible Study: 6:30 p.m.
Evangelist: Greg Cruz (352) 629-5505
anthonycofc.com

ChurchDirectory

ORLANDO

Azalea Park church of Christ

6800 Lake Underhill Rd.
Sun. Bible Study: 9:30 a.m. | Worship: 10:30 a.m.
Wed. Bible Study: 7:30 p.m.
(407) 277-7931

Church of Christ at S. Bumby

3940 S. Bumby Ave.
Sun. Worship: 9 a.m. | Bible Study: 10 a.m. | Worship w/
communion 10:55 a.m. (No Evening Service)
Wed. Bible Study: 7 p.m.
Evangelist: Ken Chapman & Greg Kline
Office: (407) 851-8031

Pine Hills church of Christ

890 Hastings St.
Sun. Bible Study: 10 a.m. | Sun. Worship: 11 a.m.
Sun. Evening Worship: 6 p.m.
Wed. Bible Study: 7:30 p.m.
(407) 293-2851 or (407) 290-8650

PALMETTO

Palmetto church of Christ

1575 14th Ave. W.
Sun. Bible Study: 9 a.m. | Worship: 10 a.m.
Wed. Bible Study: 7 p.m.
palmettochurchofchrist.com
(941) 722-1307

PANAMA CITY BEACH

Beach church of Christ

8910 Front Beach Rd.
Sun. Bible Study: 10 a.m. | Worship: 11 a.m. & 6 p.m.
Wed. Bible Study: 7 p.m.
(850) 234-2521

SEFFNER

Church of Christ

621 E. Wheeler Rd.
Sun. Bible Study: 10 a.m. | Worship: 10:50 a.m. & 6 p.m.
Wed. Bible Study: 7:30 p.m.
Evangelist: Bobby Witherington (813) 684-1297
seffnercoc.org

GEORGIA

CENTERVILLE

Centerville church of Christ

250 Collins Ave. (Near Robins AFB)
Sun. Bible Study: 10 a.m. | Worship: 11 a.m. & 6 p.m.
Wed. Bible Study: 7:30 p.m.
Evangelist: J. Wiley Adams (478) 922-1158

COLUMBUS

River City church of Christ

3900 River Rd. | Columbus GA 31904
Sun. Bible Study 9:30 a.m. | Worship: 10:30 a.m. & 5 p.m.
Wed. Bible Study: 7 p.m.
Evangelists Jeff McCrary & Bo Couchman
(205) 451-9028 | rivercitychurchofchrist.com
Email: backtothebible@rivercitychurchofchrist.com

CONYERS

Rockdale church of Christ

East Metro Atlanta, 705 Smyrna Rd.
Sun. Bible Study: 9:30 a.m. | Worship: 10:30 a.m. & 5:30 p.m.
Wed. Bible Study: 7:30 p.m.
Building (770) 929-3973

PINE MTN. VALLEY

Church of Christ

Route 116 (near Galloway Gardens)
Sun. Bible Study: 10 a.m. | Worship: 11 a.m. & 6 p.m.
Wed. Bible Study: 7:30 p.m.
Evangelist: Tommy W. Thomas
(706) 628-5117 or 628-5229 | pmvchurch.com

SAVANNAH

Coastal church of Christ

Sun. Bible Study: 10 a.m. | Worship: 11 a.m.
(912) 344-1687 | Email: coastalchurchofchrist@outlook.com

VALDOSTA

Church Of Christ

4313 North Valdosta Rd.
(Located 1 mile E. of Exit 22 off I-75)
Sun. Worship: 9 a.m. | Bible Study: 10 a.m. | Communion
11 a.m.
Wed. Bible Study: 7 p.m.
(229) 244-8630 | northvaldostacoc.com

IDAHO

BLACKFOOT

Church of Christ

370 N. Shilling | P.O. Box 158-83221
Sun. Bible Study: 10 a.m. | Worship: 11 a.m.
Wed. Bible Study: 7:30 p.m.
(208) 785-6168 or 681-1552

IOWA

DES MOINES

Church of Christ

1310 N.E. 54th Ave.
Sun. Bible Study: 9:30 a.m. | Worship: 10:40 a.m.
Wed. Bible Study: 7 p.m. | (515) 262-6799

GRINNELL

Church of Christ

1402 Third Ave.
Sun. Bible Study: 9:30 a.m. | Worship: 10:30 a.m.
Wed. Bible Study: 7 p.m.
(641) 521-6485 & (641) 236-3883 | grinnellcoc.com

ILLINOIS

CHICAGO

Church of Christ

1514 West 74th St.
Sun. Bible Study: 9 a.m. | Worship: 10 a.m. & 6 p.m.
Wed. Bible Study: 7 p.m.
Evangelist: James E. Scott
Bldg. (773) 224-9279 & (708) 339-6126

DOWNERS GROVE

Church of Christ

1236 63rd St.
(Dir: 1.5 miles E of I355)
Sun. Bible Study: 9 a.m. | Worship: 9:55 a.m. & 6 p.m.
Wed. Bible Study: 7:30 p.m.
(630) 968-0760 | dgccoc.org

GLEN ELLYN

Glen Ellyn church of Christ

796 Prairie Ave.
Glen Ellyn, IL 60137
Sun. Bible Study: 9:30 a.m. | Worship: 10:30 a.m.
Sun. Evening 5 p.m.
Evangelist: Keith E. Brown
(630) 858-2290 & (630) 377-3990

MATTOON

Southside church of Christ

1100 S. 17th St.
Sun. Bible Study: 9:30 a.m. | Worship: 10:30 a.m. & 6 p.m.
Wed. Bible Study: 7 p.m.
(217) 234-3702

SOUTH HOLLAND

Southeast church of Christ

16224 S Vincennes Ave.
Sun. Bible Study: 9 a.m. | Worship: 10 a.m. & 4 p.m.
Wed. Bible Study: 7 p.m.
Evangelist: Donald Hawkins (708) 339-1008
southeastchurchofchrist.com

INDIANA

CLARKSVILLE

Clarksville church of Christ

407 W. Lewis & Clark Parkway, 47129
Sun. Bible Study: 9:30 a.m. | Worship: 10:30 a.m. & 6 p.m.
Wed. Bible Study: 7:30 p.m.
Evangelist: Brian Anderson (812) 944-2305
or (812) 948-9917
clarksvillechurchofchrist.org

GREENWOOD

Greenwood church of Christ

371 W. Main St.
Sun. Bible Study: 9 a.m. | Worship: 10:30 a.m. & 4:30 p.m.
Wed. Bible Study: 7 p.m.
Evangelists: Neil Tremblett
(317) 888-8288
Churchofchristgreenwood.org

HOBART

Church of Christ

300 N. Liberty St.
Sun. Bible Study: 9:45 a.m. | Worship: 10:30 a.m. & 5 p.m.
Wed. Bible Study: 7 p.m.
Evangelist: Jerry Cleek (219) 942-2663

INDIANAPOLIS

Castleton church of Christ

7701 East 86th St., 46256
Sun. Worship: 11 a.m. | Sun. Bible Study: 10 a.m.
Wed. Bible Study: 7 p.m. | 11:15 a.m.
Wed. Bible Study: Bible Study: 7 p.m.
(317) 710-1204

JAMESTOWN

Church of Christ

Sun. Bible Study: 9:30 a.m. | Worship: 10:25 a.m. & 4 p.m. |
Wednesday 7 p.m.
Evangelist: David McPherson
(765) 676-6404 or (270) 994-4397 | jamestowncoc.com

OOLITIC

Church of Christ

400 Lafayette Ave. | P.O. Box 34

Sun. Bible Study: 9:45 a.m. | Worship: 10:30 a.m. & 6 p.m.
Wed. 7 p.m.
(812) 279-4332

PEKIN

Church of Christ

(First St. & Karnes Ct.)
Sun. Bible Study: 9:45 a.m. | Worship: 10:30 a.m. & 5 p.m.
Wed. Bible Study: 7 p.m.
Evangelist: Jeremy Goen
(812) 967-3437 or 967-3520 | pekinchurchofchrist.com

PLAINFIELD

Church of Christ West

2028 Stafford Rd. | Ste. C. (Marsh Shopping Cntr.)
Sun. Bible Study: 9 a.m. | Worship: 9:50 a.m. & 5 p.m.
Wed. Bible Study: 7 p.m.
Evangelist: Johnnie Edwards
(317) 964-9404 or (317) 839-1769
Churchofchristwest.org

SAINT LEON

Church of Christ

7140 Hyland Rd. | Guildford, IN 47022
174 exit 164 1 mile south on SR 1
Sun. Bible Study 9:30 a.m. | Worship: 10:30 a.m. & 6:00 p.m.
Wed. Bible Study: 7:30 p.m.
812-637-1252 or 513-367-7871

SALEM

Westside church of Christ

2000 West State Rd. 56
Sun. Bible Study: 10 a.m. | Worship: 10:45 a.m. & 5 p.m.
Wed. Bible Study: 7 p.m.
(812) 883-2033, westsidechurchofchrist.net

TRAFALGAR

Spearsville Rd. church of Christ

6244 S. 500 W (1.2 mi. S. of Hwy. 135)
Sun. Bible Study: 10 a.m. | Worship: 11 a.m. & 5 p.m.
Wed. Bible Study: 7 p.m.
Evangelist: Charles Wright
(317) 878-5969 or (317) 300-8790 | trafalgarchurch.com

KANSAS

TOPEKA

17th St. church of Christ

5600 SW 17th St.
Sun. Bible Study: 9:15 a.m. | Worship: 10:30 a.m.
Wed. Bible Study: 7 p.m.
(785) 235-8687 or 273-7977
17thstreetchurchofchrist.org

KENTUCKY

AUSTIN

Peter's Creek church of Christ

856 Thomason Park Rd.
Sun. Bible Study: 9:30 a.m. | Worship: 10:30 a.m. & 6 p.m.
(270) 579-8074 & (270) 646-0498 | peterscreekcoc.com

BEAVER DAM

Church of Christ

1235 Williams St.
Sun. Worship: 10 a.m. | Bible Study: After Worship & 6 p.m.
Wed. Bible Study: 7 p.m.
Evangelist: Jerid Gunter
(270) 274-4451

BENTON

Fairdealing church of Christ

8081 US Hwy 68-East
Sun. Bible Study: 9:00 a.m. | Worship: 10:00 a.m.
Wed. Bible Study: 7 p.m.
Churchofchristatairdealing.com | (270) 227-3262
(Dir: Conveniently located near Kenlake State Resort Park on
the western shore of the lake.)

BRANDENBURG

Brandenburg church of Christ

612 Broadway
Sun. Bible Study: 9:45 a.m. | Worship: 10:30 a.m. & 5 p.m.
Wed. Bible Study: 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.
Wed. Bible Study: 7 p.m.
Evangelist: Steve Lee (stevelee4510@windstream.net)
(270) 789-1651 | sunnyhillcoc.com

CANEYVILLE

Caneyville church of Christ

103 N. Main St. | P.O. Box 233
Sun. Bible Study: 10 a.m. | Worship: 10:45 a.m. & 5 p.m.
Wed. Bible Study: 7 p.m.
Evangelist: Jarrod Jacobs (270) 589-4167 or
(270) 274-3065

DANVILLE

Church of Christ

385 E. Lexington Ave.
Sun. Worship: 10 a.m. | Bible Study: 11:15 a.m. & 5 p.m.
Wed. Bible Study: 7 p.m.
Evangelist: B.J. Sipe (859) 236-4204

FRANKLIN

31-W North church of Christ

1733 Bowling Green Rd.
Sun. Bible Study: 9 a.m. | Worship: 10 a.m. & 6 p.m.
Wed. Bible Study: 7 p.m.
Evangelist: Steve Monts (270) 776-9393 | 31wchurchofchrist.com

HODGENVILLE

Hodgenville church of Christ

613 S Lincoln Blvd.
Sun. Bible Study: 10 a.m. | Worship: 11 a.m. & 6 p.m.
Wed. Bible Study: 7 p.m.
Evangelist: Don Brady (dbrady1295@aol.com) (270) 358-6053

LEITCHFIELD

Mill St. church of Christ

733 Mill St., Hwy 62 E.
Sun. Bible Study: 10 a.m. | Worship: 10:55 a.m. & 5 p.m.
Wed. Bible Study: 7 p.m.
Evangelist: Michael Hardin
(270) 259-4968 or (270) 300-3239
millstreetchurchofchrist.org

LOUISVILLE

Valley Station church of Christ

1803 Dixie Garden Dr.
Sun. Bible Study: 9:30 a.m. | Worship: 10:30 a.m. & 6 p.m.
Wed. Bible Study: 7:30 p.m.
Evangelist: Dudley Ross Spears (502) 937-2822

LOUISIANA

GONZALES

Southside church of Christ

405 Orice Roth Rd. | 70737 (Baton Rouge area)
Sun. Bible Class 9:30 a.m. | Worship: 10:30 a.m. & 6 p.m.
Wed. Bible Study: 7 p.m.
Evangelist: R.J. Evans (rjevans@eatel.net) (225) 622-4587

MANY

Lakeside church of Christ

12095 Texas Hwy. (Hwy. 6 W.)
12 miles west of Many
Sun. Bible Study: 10 a.m. | Worship: 11 a.m. & 5 p.m.
Wed. Bible Study: 7 p.m.
(318) 256-9396

STONEWALL

N. DeSoto church of Christ

2071 Hwy 171 (South of Shreveport)
Sun. Bible Study: 9 a.m. | Worship: 10 a.m. & 6 p.m.
Wed. Bible Study: 7 p.m.
(318) 925-2733

MARYLAND

SEVERN

Southwest church of Christ

805 Meadow Rd.
Sun. Bible Study: 10 a.m. | Worship: 11 a.m. & 6 p.m.
Wed. Bible Study: 7:30 p.m.
Evangelist: Brandon Trout
(410) 969-1420 or (410) 551-6549 | swcofchrist.com

MAINE

PORTLAND

Church of Christ 856 Brighton Ave.

Leave Maine Turnpike at Exit 48
(Breakwater School)
Sun. Bible Study: 10 a.m. | Worship: 11 a.m. w/ second service immediately following a.m. 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 St.
(Grand Rapids Area)
Sun. Worship: 11 a.m. | Bible Study: 12:30 p.m.
Wed. Bible Study: 7 p.m.
Evangelist: Joseph Gladwell (616) 975-2778
Email: westmichcof10@yahoo.com

MINNESOTA

DULUTH

Church of Christ

4401 Glenwood St.
Sun. Bible Study: 9 a.m. | Worship: 10 a.m.
Sun. Bible Study: 5:30 p.m.
Wed. Bible Study: 7 p.m.
Evangelist: Taylor Ladd (218) 728-3233

ST. CHARLES

Church of Christ

939 Whitewater Ave.
Sun. Bible Study: 10 a.m. | Worship: 11 a.m.
Sun. Bible Study: 2:15 p.m.
Wed. Bible Study: 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.
Sun. Bible Study: 9:45 a.m. | Worship: 10:30 a.m. & 4 p.m.
Wed. Bible Study: 7 p.m.
Bldg: (662) 728-1942

CLINTON

McRaven Rd. church of Christ

301 McRaven Rd. (I20, exit 36)
Sun. Bible Study: 9 a.m. | Worship: 10 a.m. & 6 p.m.
Wed. Bible Study: 7 p.m.
Evangelist: Leonard White
(601) 925-9757 or 924-2645

MERIDIAN

Grandview church of Christ

2820 Grandview Ave.
Sun. Bible Study: 10 a.m. | Worship: 11 a.m.
Wed. Bible Study: 6:30 p.m.
Ron Cooper (roncooper@bellsouth.net) (601) 934-3675
or Ricky Ethridge (rickymarsha@bellsouth.net) (601) 737-5778

7th St. church of Christ

2914 7th St.
Sun. Bible Study: 9 a.m. | Worship: 10 a.m.

SOUTHAVEN

Church of Christ

2110 E State Line Rd. (Exit I-55) (Memphis area)
Sun. Bible Study: 9:30 a.m. | Worship: 10:30 a.m.
Wed. Bible Study: 7 p.m.
Evangelist: James A. Brown
(662) 342-1132 - church Building

MISSOURI

BLUE SPRINGS

Southside church of Christ

4000 SW Christiansen
Sun. Worship: 9 a.m. | Bible Study: 10 a.m. | Worship: 11 a.m.
Wed. Bible Study: 7 p.m.
Evangelist: Brett Hogland (816) 228-9262

BRANSON

Eagle Rock Rd. church of Christ

432 Eagle Rock Rd.
Sun. Worship: 9:30 a.m. | Bible Study: 10:30 a.m.
Sun. Evening Worship: 2 p.m.
Wed. Bible Study: 6 p.m.
Evangelist: Philip North (primrosenor@suddenlink.net) (417) 239-1036
eaglerockroadchurchofchrist.org

CAPE GIRARDEAU

Cape County church of Christ

2912 Bloomfield Rd
Sun. Bible Study: 9:15 a.m. | Worship 10 a.m.
Wed. Bible Study: 7 p.m.
Seth McDonald & Jerry Lee Westbrook
(573) 837-1001 | capecountycoc.com
Email: capecountycoc@gmail.com

DONIPHAN

Southside church of Christ

Hwy. 142 E ½ mile (P.O. Box 220)
Sun. Bible Study: 9:30 a.m. | Worship: 10:30 a.m. & 6 p.m.
Wed. Bible Study: 7 p.m.
(573) 996-3251 or 996-3513

FAIR GROVE

Church of Christ

217 N. Orchard Blvd.
Sun. Bible Study: 9 a.m. & 10 a.m. | Worship: 11 a.m.
Wed. Bible Study: 7 p.m.
Evangelist: Walter Myers (417) 830-8972 or
(417) 736-2663

KENNETT

Church of Christ

703 Harrison St.
Sun. Bible Study: 10 a.m. | Worship: 11 a.m. & 6 p.m.
Wed. Bible Study: 7 p.m.
(573) 888-6778 or (870) 650-1648
Evangelist: Nolan Glover
westsidechurchofchrist.us

LILBOURN

Church of Christ

211 Benton St.
Sun. Worship: 9 a.m. | Bible Study: 10 a.m. | Worship: 10:45 a.m.
Wed. Bible Study: 7 p.m.
Evangelist: Ben Lawrence (501) 470-5390

RAYTOWN

Sterling Ave. church of Christ

5825 Sterling Ave. (Near the Sports Complex)
Sun. Bible Study: 9:30 a.m. | Worship: 10:30 a.m. & 6 p.m.
Wed. Bible Study: 7 p.m.
Evangelist: Justin Bess (816) 356-3096 or (270) 320-6157
sterlingavechurchofchrist.org

ST. JAMES

Church of Christ

685 Sidney St.
Sun. Bible Study: 9:30 a.m. | Worship: 10:15 a.m. & 5 p.m.
Wed. Bible Study: 7 p.m.
Evangelist: Lynn Huggins (573) 265-8628

ST. JOSEPH

County Line church of Christ

2727 County Line Rd.
Sun. Bible Study: 9 a.m. | Worship: 9:50 a.m.
Wed. Bible Study: 7 p.m.
(816) 279-4737 | countylinechurchofchrist.com

NEBRASKA

BEATRICE

Church of Christ at 7th & Bell

Sun. Bible Study: 9 a.m. | Worship: 10 a.m. & 6:30 p.m.
233-4102 or 228-3827 | churchofchrist7bell.com

NEVADA

RENO

Central church of Christ

2450 Wrondel Way, Suite A
Sun. Bible Study: 9 a.m. | Worship: 10 a.m. & 5 p.m.
Wed. Bible Study: 7 p.m.
(775) 786-2888

NORTH CAROLINA

CHARLOTTE

Charlotte church of Christ

5327 S. Tryon St.
Sun. Bible Study: 9:30 a.m. | Sun. Worship: 10:30 a.m.
Wed. Bible Study: 7:30 p.m.
(704) 525-5655
charlottechurchofchrist.org

OHIO

BEAVERCREEK

Knollwood church of Christ

1031 Welford Dr.
Bible Study: 10:00 am, Worship: 11:00 am & 3:00 p.m.
Wed. Bible Study: Bible Study: Adults: 1:00 p.m. All ages: 7:00 p.m.
Evangelist: Heath Rogers
(937) 426-1422
knollwoodchurch.org

CINCINNATI

Blue Ash church of Christ

4667 Cooper Rd.
Sun. Bible Study: 10 a.m. | Worship: 10:45 a.m. & 6 p.m.
Wed. Bible Study: 7 p.m.
Evangelist: Russell Dunaway, Jr.
(513) 891-3174 | blueashchurchofchrist.com

CLEVELAND

Lorain Ave. church of Christ

13501 Lorain Ave.
Sun. Bible Study: 10 a.m. | Worship: 11 a.m. & 6 p.m.
Wed. Bible Study: 7:00 p.m.
(330) 723-0111 or (330) 590-0227 or (216) 322-9392 |
lorainave-churchofchrist.com

COLUMBUS

Laurel Canyon church of Christ

409 McNaughton Rd.
Sun. Bible Study: 9:45 a.m. | Worship: 10:30 a.m. & 6 p.m.
Wed. Bible Study: 7 p.m.
(614) 868-1375, lccoc.net

DAYTON

West Carrollton church of Christ

28 W. Main St., 45449
Sun. Worship: 9 a.m. | Bible Study: 9:30 a.m. | Worship: 10:25 a.m.
Wed. Bible Study: 7 p.m.
Evangelists: Michael Grushon (937) 866-5162 or Alan Beck (937) 469-3111
wc-coc.org

FRANKLIN

Franklin church of Christ

6417 Franklin-Lebanon Rd. 45005
Sun. Bible Study: 10 a.m. | Worship: 10:45 a.m.
Tues. 6:30 p.m.
Evangelist: Josh Lee (937) 789-8055 or (937) 746-1249
franklin-church.org

FREMONT

Church of Christ

3361 W. State St., 1 mi. W. of Fremont
on U.S. Rt. 20
Sun. Bible Study: 10 a.m. | Worship: 10:45 a.m. & 6 p.m.
Wed. Bible Study: 7 p.m.
(419) 849-3340 or (419) 849-2980 | fremontchurchofchrist.com

HAMILTON

Westview church of Christ

1040 Azel Ave.
Sun. Bible Study: 9 a.m. | Worship: 9:45 a.m. & 6:30 p.m.
Wed. Bible Study: 7 p.m.
Evangelist: Eugene Ford (513) 856-9288

HILLIARD

Church of Christ

4840 Cemetery Rd.
Sun. Bible Study: 9:30 a.m. | Worship: 10:30 a.m. & 6 p.m.
Wed. Bible Study: 7:30 p.m.
(614) 876-4089

MANSFIELD

Southside church of Christ

687 Mansfield-Lucas Rd.
Sun. Bible Study: 10 a.m. | Worship: 10:45 a.m.
Wed. Bible Study: 4:30 p.m.
James Bond: (419) 564-3878
Mr. Kim Walton: (419) 651-3488
Church: (419) 522-8982
https://northsidecocf.us/

NEW LEBANON

New Lebanon church of Christ

1973 W Main St.
Sun. Bible Study: 9:30 a.m. | Worship: 10:30 a.m., & 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 Rd.
Sun. Bible Study: 9:30 a.m. | Worship: 10:30 a.m. & 6:30 p.m.
Wed. Bible Study: 7 p.m.
Daniel Ruegg: (740) 222-9160 or
Steve Foutty: (740) 473-9028

NORTHWOOD

Frey Rd. church of Christ

4110 Frey Rd. (Toledo Area)
Sun. Bible Study: 10 a.m. | Worship: 11 a.m. & 6 p.m.
Wed. Bible Study: 7 p.m.
Evangelist: Donald Jarabek
(419) 893-3566 & (567) 694-5062

UHRICHSVILLE

Church of Christ

638 Parrish St.
Sun. Bible Study: 9:45 a.m. | Worship: 10:30 a.m. & 6:30 p.m. |
Mid-week 6:30 p.m.

OKLAHOMA

MCALESTER

North A St. church of Christ

2120 No. A St.
Sun. Bible Study: 9:45 a.m. | Worship: 10:45 a.m. & 5:30 p.m.
Wed. Bible Study: 7 p.m.
Evangelist: Rob Lungstrum, Cell: (918) 931-1362
Office: (918) 423-3445

OKLAHOMA CITY

Seminole Pointe church of Christ

16300 N. May Ave.
Sun. Bible Study: 9:30 a.m. | Worship: 10:30 a.m. & 5 p.m.
Wed. Bible Study: 7 p.m.
Evangelist: John M. Duvall (405) 340-3189
or (405) 513-6691, seminolepointe.church

OREGON

SWEET HOME

Church of Christ

3702 E. Long St., Sweet Home, OR
Sun. Bible Study: 10 a.m. | Worship: 11 a.m. & 7 p.m.
Wed. Bible Study: 7:30 p.m.
Bldg: (541) 367-1599

PENNSYLVANIA

PHILADELPHIA

Church of Christ

7222 Germantown Ave. | 19119
Sun. Bible Study: 10:15 a.m. | Worship: 11:15 a.m.
Tues. Bible Study: 7 p.m.
Evangelist: James H. Baker, Jr. (215) 248-2026
mtairychurchofchrist.org

SOUTH CAROLINA

COLUMBIA

Lower Richland church of Christ

3000 Trotter Rd. (Hopkins, SC)
Sun. Bible Study: 10 a.m. | Worship: 11 a.m. & 6 p.m.
Wed. Bible Study: 7 p.m.
(803) 730-0452 | lowerrichlandchurch.org

SUMTER

Woodland church of Christ

3370 Broad St. Extension
Sun. Bible Study: 9:30 a.m. | Worship: 10:30 a.m. & 5:30 p.m.
Wed. Bible Study: 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
(803) 834-6978 | airport-church-of-christ.com

TENNESSEE

COLUMBIA

Mooresville Pike church of Christ

417 Mooresville Pike
(.8 mi. N. of Hwy. 50/Jas. Campbell)
Sun. Bible Study: 9:30 a.m. | Worship: 10:30 a.m. & 3:30 p.m.
Wed. Bible Study: 7 p.m.
(931) 388-5828 or (931) 381-7898 | mooresvillepikecoc.com

COSBY

Cosby church of Christ

4894 Hooper Hwy. | 37722
(15 mi. E. of Gattinburg on Hwy. 321)
Sun. Bible Study: 10a.m. | Worship: 11 a.m. & 5 p.m.
Wed. 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)
Sun. Bible Study: 9 a.m. | Worship: 10 a.m. & 6 p.m.
Wed. Bible Study: 7 p.m.
Evangelist: Steve Wilkerson (731) 967-0590 or 968-9851

JOHNSON CITY

Brookmead church of Christ

2428 Lakeview Dr.
Sun. Bible Study: 9:30 a.m. | Worship: 10:30 a.m. & 5 p.m.
Wed. Bible Study: 7 p.m.
Evangelist: Kevin Kay (423) 282-6251 or 426-1836

JONESBOROUGH

11-E church of Christ

240 Headtown Rd.
Sun. Bible Study: 10:30 a.m. | Worship: 11 a.m. & 5 p.m. |
Evangelist: David Wheeler
(423) 557-9119 or (423) 948-6464 | christianadmonisher.
jigsy.com

KINGSTON SPRINGS

Kingston Springs church of Christ

350 North Main St.
Sun. Bible Study: 9 a.m. | Worship: 10 a.m. & 5 p.m.
Wed. Bible Study: 7 p.m.
Evangelist: Steve Walker
ksccoc.com

MT. PLEASANT

Locust St. church of Christ

108 Locust St. | Mt. Pleasant, TN 38474
Sun. Bible Study: 9:30 a.m. | Worship: 10:30 a.m. & 5 p.m.
Wed. Bible Study: 7 p.m.
Evangelist: Daniel H. King, Sr.
(931) 379-3704 or (931) 964-3924 | lscoc.com

KINGSFORT

Kingsport church of Christ

4938 Fort Henry Dr. | P.O. Box 554
Sun. Bible Study: 9:30 a.m. | Worship: 10:30 a.m. & 5:00 p.m.
Wed. Bible Study: 7:00 p.m.
Evangelist: Tom Kinzel, Bldg.# (423) 239-3979
or (423) 579-2002 | kptcoc.org

MARYVILLE

Smokey Mt. church of Christ

2206 Montvale Rd.
Sun. Bible Study: 9:30 a.m. | Worship: 10:30 a.m. & 6 p.m.
Wed. Bible Study: 7 p.m.
Harold Labor (865) 977-4230 or Lon Spurgeon (865) 388-8749
| smokymountainchurchofchrist.com

MEMPHIS

Rocky Pt. Rd. church of Christ

516 E. Rocky Point Rd. | Cordova
Sun. Bible Study: 9 a.m. | Worship: 10a.m.
Wed. Bible Study: 7 p.m.
Email: rockypointchurch@gmail.com
rockypointchurch.org

MURFREESBORO

Cason Lane church of Christ

1110 Cason Lane
Sun. Bible Study: 9 a.m. | Worship: 10 a.m. & 5 p.m.
Wed. Bible Study: 7 p.m.
Bldg: (615) 896-0090
casonlanechurch.org

Northfield Blvd. church of Christ

2091 Pitts Lane at Northfield Blvd.
Sun. Bible Study: 9:30 a.m. | Worship: 10:30 a.m. & 6 p.m.
Wed. Bible Study: 7 p.m.
Evangelist: David Bunting (615) 893-1200

NASHVILLE

Hillview church of Christ

7471 Charlotte Pike
Sun. Bible Study: 9 a.m. | Worship: 10 a.m. & 5 p.m.
Wed. Bible Study: 7 p.m.
(615) 952-5458 or (615) 356-7318
Evangelist: Lee Wildman

Perry Heights church of Christ

423 Donelson Pike
Sun. Bible Study: 9 a.m. | Worship: 9:55 a.m. & 6 p.m.
Wed. Bible Study: 7 p.m.
Evangelist: Johnny Felker
(615) 883-3118 | perryheights.faithweb.com

SHELBYVILLE

El Bethel church of Christ

1801 Hwy. 41-A North
Sun. Bible Study: 9 a.m. | Worship: 9:50 a.m. & 5:30 p.m.
Wed. Bible Study: 7 p.m.
Evangelist: Donnie V. Rader (dvrader@live.com)
(931) 607-9099 | elbethelchurchofchrist.com

Shelbyville Mills church of Christ

1222 W. Jackson St.
Sun. Bible Study: 9:30 a.m. | Worship: 10:30 a.m. & 6 p.m.
Wed. Bible Study: 7 p.m.
Evangelist: Jeff Curtis (djc Curtis1963@hotmail.com) (931)
607-9118

TEXAS

ALLEN

West Allen church of Christ

1414 W. Exchange Blvd. (2 miles west of Hwy. 75)
Sun. Bible Study: 9 a.m. | Worship: 9:50 a.m. & 6 p.m.
Wed. Bible Study: 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
Sun. Bible Study: 10:00 a.m. | Worship: 11 a.m. & 6:00 p.m.
Wed. Bible Study: 7:00 p.m.
(817) 295-7277 or 790-7253

ALVIN

Adoue St. church of Christ

605 E. Adoue St
Sun. Bible Study: 9:30 a.m. | Worship: 10:30 a.m. & 6 p.m.
Wed. Bible Study: 7:30 p.m.
Evangelist: Mark Mayberry (mark@ascoc.org)
(346) 216-1707 | ascoc.org
Email: contact@ascoc.org

AUSTIN

Schultz Lane church of Christ

Faber Rd. & Schultz Ln., Pflugerville, TX 78660
Sun. Bible Study: 9:30 a.m. | Worship: 10:30 a.m. & 2 p.m.
Wed. Bible Study: 7:30 p.m.

BAYTOWN

Church of Christ at Pruett & Lobit

701 North Pruett St.
Sun. Bible Study: 9:45 a.m. | Worship: 10:40 a.m. & 6:30 p.m.
Wed. Bible Study: 7 p.m.
Bldg (281) 422-5926 or Weldon (713) 818-1321

BEAUMONT

Dowlen Rd. church of Christ

3060 Dowlen Rd.
Sun. Bible Study: 9:30 a.m. | Worship: 10:30 a.m. & 6 p.m.
Wed. Bible Study: 7 p.m.
Evangelists: Max Dawson
(409) 866-1996

CONROE

Woodland Hills church of Christ

410 Woodland Hills Dr. | 77303
Sun. Bible Study: 9:30 a.m. | Worship: 10:30 a.m. & 6 p.m.
Wed. Bible Study: 7 p.m.
(936) 756-9322 | conroechurch.com

CORPUS CHRISTI

Hwy. 9 church of Christ

Sun. Worship: 10 a.m. | Bible Study: 11 a.m. | Worship: 12 p.m.
Wed. Bible Study: 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 Rd. E.
Sun. Bible Study: 10 a.m. | Worship: 10:50 a.m. & 6 p.m.
Wed. Bible Study: 9:45 a.m. & 7 p.m.
(281) 534-4870

DALLAS

Methodist St. church of Christ

211 Methodist St. | Red Oak TX, 75154
Sun. Bible Study: 9:30 a.m. | Worship: 10:30 a.m. & 5 p.m.
Wed. Bible Study: 7 p.m.
Evangelist: D. LeRoy Klice
(972) 576-3119 or (972) 363-7672 | methodiststreetchurchofchrist.com

DUNCANVILLE

Whispering Hills church of Christ

2126 S. Main (South Dallas)
Sun. Bible Study: 9:30 a.m. | Worship: 10:30 a.m. & 5 p.m.
Wed. Bible Study: 7 p.m.
(214) 874-5701 | whchurchofchrist.net
Email: info@whchurchofchrist.net

EDNA

Church of Christ

301 Robison St.
Sun. Bible Study: 9:30 a.m. | Worship: 10:30 a.m. & 6 p.m.
Wed. Bible Study: 7 p.m.
(361) 782-5506 or (361) 782-2844

EL PASO

Eastridge church of Christ

3277 Pendleton Rd.
Sun. Bible Study: 9:30 a.m. | Worship: 10:30 a.m. & 5 p.m.
Wed. Bible Study: 7 p.m.
(915) 855-1524

FORT WORTH

West Side church of Christ

6110 White Settlement Rd. 76114
Sun. Bible Study: 9:30 a.m. | Worship: 10:30 a.m. & 6 p.m.
Wed. Bible Study: 7:30 p.m.
(817) 738-7269

GRANBURY

Church of Christ

4313 Old Granbury Rd.
Sun. Bible Study: 9:30 a.m. | Worship: 10:30 a.m. & 6 p.m.
Wed. Bible Study: 7 p.m.
(817) 913-4209 or (817) 279-3351

HOUSTON

Fry Rd. church of Christ

2510 Fry Rd. (77084)
Sun. Bible Study: 9:30 a.m. | Worship: 10:20 a.m. & 6 p.m.
Wed. Bible Study: 7:30 p.m.
fryroad.org

Spring Woods church of Christ

9955 Neuens Rd. at Witte Rd.
Sun. Worship: 9 a.m. | Bible Study: 10 a.m. | Worship: 11 a.m. & 6 p.m.
Wed. Bible Study: 7 p.m.
(713) 419-1750 | springwoodschurchofchrist.com

IRVING

Westside church of Christ

2320 Imperial Dr. (closest to DFW Airport)
Sun. Bible Study: 9 a.m. | Worship: 9:50 a.m. & 6 p.m.
Wed. Bible Study: 7:30 p.m.
Evangelist: Mark Roberts
(972) 986-9131 | justchristians.com

LANCASTER

Pleasant Run church of Christ

831 W. Pleasant Run Rd.
Sun. Bible Study: 9:30 a.m. | Worship: 10:20 a.m. & 5 p.m.
Wed. Bible Study: 7:30 p.m.
(972) 227-1708 or 227-2598

LUBBOCK

Indiana Ave. church of Christ

6111 Indiana Ave.
Sun. Bible Study: 9:30 a.m. | Worship: 10:30 a.m. & 5 p.m.
Wed. Bible Study: 7 p.m.
(806) 795-3377 | lubbockchurch.com

LUFKIN

Timberland Dr. church of Christ

912 S. Timberland Dr.
Sun. Bible Study: 9 a.m. | Worship: 9:50 a.m. & 6 p.m.
Wed. Bible Study: 7 p.m.
Evangelists: Harold Hancock & Reagan McClenny
(936) 634-7110 or 632-7070

MANSFIELD

Northside church of Christ

1820 Mansfield-Webb Rd.
Sun. Bible Study: 9:30 a.m. | Worship: 10:20 a.m. & 5 p.m.
Wed. Bible Study: 5:30 p.m.
northsideofcus
Evangelist: Tom Roberts (817) 466-3160

NACOGDOCHES

Stallings Dr. church of Christ

3831 N.E. Stallings Dr.
Sun. Bible Study: 9:30 a.m. | Worship: 10:20 a.m. & 6 p.m.
Wed. Bible Study: 7 p.m.
Evangelists: Randy Harshbarger & Jay Taylor

PLANO

Spring Creek church of Christ

2100 W. Spring Creek Pkwy. (North Dallas Suburb)
Sun. Bible Study: 9 a.m. | Worship: 10 a.m. & 6 p.m.
Wed. Bible Study: 7:30 p.m.
(972) 517-5582, planochurch.org

SAN ANTONIO

Grissom Rd. church of Christ

5470 Lost Lane at Grissom Rd.
San Antonio, TX 78238-2700
Sun. Bible Study: 9:30 a.m. | Worship: 10:30 a.m. & 5 p.m.
Wed. Bible Study: Ladies Class: 10 a.m.
Wed. Bible Study: Bible Class: 7:30 p.m.
Evangelist: Terry Starling
grissomroadcoc.org

Pecan Valley church of Christ

268 Utopia Ave. (Dir: I-37 S.E. Exit Pecan Valley)
Sun. Bible Study: 9:30 a.m. | Worship: 10:30 a.m. & 5 p.m.
Wed. Bible Study: 7 p.m.
Evangelist: Clyde W. Carter (210) 337-6143

SHERMAN

Westwood Village church of Christ

314 N. Tolbert
Sun. Bible Study: 9:30 a.m. | Worship: 10:30 a.m. & 5 p.m.
Wed. Bible Study: 7 p.m.
Evangelist: Ronald Stringer

TEMPLE

Leon Valley church of Christ

4404 Twin City Blvd.
Sun. Bible Study: 9:30 a.m. | Worship: 10:30 a.m. & 6 p.m.
Wed. Bible Study: 7:30 p.m.
Evangelist: Jason Garcia (yourfriendjgar@gmail.com)
biblemoments.org

WACO

Sun Valley church of Christ

340 E Warren St. (in Hewitt, a suburb of Waco)
Sun. Bible Class 9:30 a.m. | Worship: 10:30 a.m. & 5:00 p.m.
Wed. Bible Study: 7 p.m.
Evangelist: Marc Smith
(254) 292-2482 or 652-7698

THE WOODLANDS

Woodlands church of Christ

1500 Wellman Rd. | P.O. Box 7664 (77380)
Sun. Bible Class 9:30 a.m. | Worship: 10:20 a.m. & 5 p.m.
Wed. Bible Study: 7:30 p.m.
(281) 367-2099
woodlandschurchofchrist.org

VIRGINIA

CHESAPEAKE

Tidewater church of Christ

217 Taxus St.
Sun. Bible Study: 10 a.m. | Worship: 11 a.m. & 6 p.m.
Wed. Bible Study: 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. & 5:30 p.m.
Wed. Bible Study: 7:30 p.m.
Evangelist: Ed Barnes
Building: (804) 385-2725 or (804) 271-0877
chesterchurchofchrist.org

RICHMOND

Courthouse church of Christ

(Dir: Metro Area; Courthouse Rd. at Double Creek Ct. 2.2 miles S of Rt. 288)
Sun. Bible Study: 9:30 a.m. | Worship: 10:30 a.m. & 5 p.m.
Wed. Bible Study: 7 p.m.
Evangelist: Nathan L. Morrison
(804) 790-1629 | courthousechurchofchrist.com

Forest Hill church of Christ

1208 W. 41st St.
Sun. Bible Study: 10 a.m. | Worship: 11 a.m. & 6:00 p.m.
Wed. Bible Study: 7:00 p.m.
Evangelist: Jack Bise, Jr. (804) 233-5959

RIDGEWAY

Church of Christ

2970 Old Leaksville Rd.
Sun. Bible Study: 10 a.m. | Worship: 11 a.m. & 5:30 p.m.
Wed. Bible Study: 7 p.m.
(276) 956-6049 | churchofchristatridgeway.com

ROANOKE

\$Blue Ridge church of Christ
929 Indiana Ave. N.E. (5 min. from Roanoke Convention Center)
1st Lesson 9:15 a.m. | Bible Study: 10 a.m.
Sun. Worship: 11 a.m.
Wed. Bible Study: 7:30 p.m.
(540) 344-2755

VIRGINIA BEACH

Southside church of Christ

5652 Haden Rd.
Sun. 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.
Sun. Bible Study: 9:30 a.m. | Worship: 10:30 a.m. & 6 p.m.
Wed. Bible Study: 7 p.m.
Evangelist: Joe Price
(360) 752-2692 or (360) 380-2960 | bibleanswer.com/mtbaker

SEQUIM

Sequim church of Christ

American Legion Hall
7 W. Prairie St. at Sequim Ave.
Sun. Bible Study: 10 a.m. | Worship: 11 a.m.
Wed. Bible Study: night Bible study 7 p.m.
Evangelist: Jerry MacDonald
(360) 808-1021 | churchofchristinsequim.com
Email: biblepage@att.net

TACOMA

Manitou Park church of Christ

(meets at Gray Middle School)
6229 S Tyler St.
Sun. Bible Study: 10 a.m. | Worship: 11 a.m.
Wed. Bible Study: 7 p.m.
(253) 242-3098 | tacomachurch.com
Email: tacomachurch@gmail.com

WEST VIRGINIA

CHARLESTON

Oakwood Rd. church of Christ

873 Oakwood Rd.
Sun. Bible Study: 10 a.m. | Worship: 10:50 a.m. & 6 p.m.
Wed. Bible Study: 7:30 p.m.
(304) 342-5637 | orcoc.org
Email: oakwoodrdcoc@suddenlinkmail.com

CLARKSBURG

Westside church of Christ

Davison Run Rd.
Sun. Worship: 9:30 a.m.
(304) 622-5433
westsidechurchofchristwv.net

FAIRMONT

Eastside church of Christ

1929 Morgantown Ave.
Sun. Bible Study: 10 a.m. | Worship: 10:45 a.m. & 6 p.m.
Wed. Bible Study: 7 p.m.
(304) 363-8696 or (304) 844-2437

GLADESVILLE

Gladesville church of Christ

2906 Gladesville Rd. | Independence, WV 26374
Sun. Bible Study: 10 a.m. | Worship: 10:45 a.m. & 7 p.m.
Wed. Bible Study: 7 p.m.
(304) 864-3078

MOUNDSVILLE

Moundsville church of Christ

210 Cedar St.
Sun. Bible Study: 9:30 a.m. | Worship: 10:30 a.m. & 6:30 p.m. | Mid-week 7:30 p.m.
Evangelist: Tony Huntsman (304) 845-4940

PARKERSBURG

Marrtown church of Christ

825 Marrtown Rd.
Sun. Bible Study: 9:30 a.m. | Worship: 10 a.m. & 6 p.m.
Wed. Bible Study: 7:30 p.m.
(304) 422-7458 or 893-5227

WYOMING

RANCHESTER

Ranchester church of Christ

Hwy. 14 West, Ranch Mart Mall
Sun. Bible Study: 9 a.m. | Worship: 10 a.m. & 6 p.m.
Wed. Bible Study: 6:30 p.m.
Contact: Bob Reich (307) 655-2563

CANADA

CALGARY, AB

Northside church of Christ

803 20A Ave. NE
Sun. Bible Study: 10 a.m. | Worship: 11 a.m. & 6 p.m.
Wed. Bible Study: 7 p.m.
+1 (403) 452-5116 | churchofchristcalgary.com

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